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_Oceania Newsletter - The Centre for Pacific and Asian Studies_

Number 30-31, March/September 2003 (ISSN 0928-0103)

The Oceania Newsletter is published twice a year by the Centre for Pacific and Asian Studies, University of Nijmegen, The Netherlands. This (double) issue will be the only issue for 2003.

Contributions to the Newsletter are most welcome. Single contributions to the Newsletter should not exceed 800 words.

Please send your contributions to:

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**Deadlines** for the Oceania Newsletter are:
- February 1st
- August 1st

The deadline for the next issue of the Newsletter is 1-2-2004

The Oceania Newsletter is also available on WORLD WIDE WEB.

The HTML of the Oceania Newsletter is:
http://www.kun.nl/cps/index.html

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PIONEERS OF ISLAND MELANESIA PROJECT

Michael Dunn
(Max Planck Institute for Psycholinguistics, Nijmegen, The Netherlands)

From perhaps 50,000 to 3,500 years BP the islands to the east of Papua New Guinea – present-day New Britain, New Ireland, Bougainville and the Solomon Islands – represented the furthermost extent of human settlement. The archaeological traces left by these people are not rich, but evidence of anthropogenic environmental manipulations (introduction of plant and animal species for food) and of far-reaching trade in obsidian, show that this period was culturally active and historically interesting.

From 3,500 years BP the expansion of the Lapita cultural complex encompassed most of Oceania, and the Oceanic subgroup of the Austronesian language family is more or less coextensive with this. The non-Austronesian languages of Oceania are thus widely assumed to be descendants of the languages spoken by the pre-Lapita peoples. It is our hypothesis that these non-Austronesian languages hold the key to understanding the pre-Austronesian past of Island Melanesia. A fusion of traditional linguistic comparative methods, and interdisciplinary ‘triangulation’ (genetics, biological anthropology, archaeology) is being used to develop a new picture of the deep prehistory of the region.

The Pioneers of Island Melanesia project is part of the European Science Foundation scheme ‘Origin of Man, Language and Languages’. There are five teams located in four countries, with each team funded by its national science funding agency. The teams are: Linguistics, Netherlands (Stephen Levinson, Angela Terrill, Ger Reesink, Michael Dunn at MPI Psycholinguistics, Nijmegen); Linguistics, Sweden (Eva Lindström at the University of Stockholm); Biological Anthropology (Robert Foley, Marta Lahr at the University of Cambridge); Archaeology (Chris Gosden at the University of Oxford); Genetics (Mark Stoneking, Manfred Kayser at MPI Evolutionary Anthropology, Leipzig). The project has been running since mid-2002.

Preliminary studies have been focussing on filling in gaps within each discipline area. The remainder of this notice will sketch some of the results from the linguistics sub-projects.

A major current focus in the project is investigation of what can be reconstructed about past processes of linguistic contact – in particular, once layers of Austronesian contact-induced change are peeled back, it is possible to compare the archaic features of non-Austronesian languages and form hypotheses about their ultimate relatedness (or lack thereof).

Lexical comparison of the non-Austronesian languages does not show significant levels of cognates; when common Austronesian loans are removed, most non-Austronesian languages of Island Melanesia do not show any kind of interrelatedness. Comparison with Austronesian languages does however lead to some interesting results.

Terrill has carried out a detailed investigation of the vocabulary of the Lavukaleve language (non-Austronesian, Solomon Islands) and has formed a
picture of long-term, low-intensity contact, involving technological and cultural exchange, but which did not result in widespread bilingualism. Lavukaleve has few Oceanic loanwords not also attested in surrounding languages, and the results of the study suggest firstly that the nearby Oceanic languages and Lavukaleve have mostly been in situ for a long time, and that the current language map of at least this area of the Solomon Islands represents more or less the way it has been for some time. There is some linguistic evidence of sharing of cultural knowledge and material culture, in particular sea-faring terminology, and to a lesser extent garden terminology and cooking and household terms. There has been a certain amount of sharing of basic vocabulary, e.g. body part terms and basic geographical terms. In this respect, Thomason (2001), following Thomason and Kaufman (1988), shows that the first words to be borrowed in a contact situation are words referring to new items or ways of doing things. The borrowing of further words points to a level of cultural contact beyond the most superficial. Nevertheless, the emerging picture in this region is one of slight contact, which involved cultural and technological exchange, but did not result in widespread bilingualism, and probably did not involve a great amount of intermarriage relations. If this is the case, it is envisaged that strong correlations should be found by our co-workers in biology/population genetics.

A similar study was carried out by Levinson on Yéli Dnye, with results differing from the Lavukaleve results in interesting ways. Yéli Dnye is a non-Austronesian language spoken at the easternmost extremity of the Louisiade Archipelago. Despite extremely low levels of shared vocabulary, some elements of structural convergence with the Sudest language (Anderson & Ross 2002) can be seen. These almost certainly reflect assimilation of Sudest to Yéli Dnye, or a related language once spoken on Sudest. For instance, Sudest boasts 36 consonantal phonemes, very unusual for an Oceanic language. These include prenasalized and labialized series as on Rossel (with its 56 consonants). The languages share verbal inflection by pre- and post-verbal clitics. There are many other detailed similarities (e.g. classifiers, tense/aspect, deictic discriminations, and a number of obvious cognates). Nevertheless, at base the languages are radically different: Sudest is SVO with fixed word order, non-ergative, has inclusive/exclusive pronouns, and many other typical features of Oceanic languages, while Yéli Dnye is loosely SOV, ergative in morphology and syntax, postpositional, and without inclusive/exclusive distinctions in the pronouns.

A number of interesting early Oceanic loans can be detected in Yéli Dnye. These forms are cognate with Proto-Oceanic rather than with the currently surrounding languages. They include the number words, words for technological imports like the sail, pottery and the like (see Ross, Pawley and Osmond 1998). Examples include ndipi ‘lid’ (< Proto-Oceanic tupi ‘lid, cover’); pala ‘woven coconut mat’ (< Proto-Eastern-Oceanic bola ‘coconut leaves woven together for any purpose, including mats’); lyé ‘sail’ (< Proto-Malayo-Polynesian layaR, North New Guinea lai-Papua tip lara/naia, etc.); podo nee ‘chief’s racing canoe (without sail)’? (< Proto-Western-Malayo-Polynesian padaw ‘kind of sailboat’). This all suggests quite different patterns of linguistic and cultural contact than for Lavukaleve and its neighbours in the Solomon Islands. Whereas the neighbours of Lavukaleve seem to have been stable for a long time, the Oceanic languages
neighbouring Yélî Dnye seem to have changed at least once, and the linguistic contact seems to have been more intensive in the past.

Some outcomes of the pilot project have been published (Dunn, Terrill and Reesink 2002, Terrill 2002), and further information about the project (including contact details for all participants) is available at the project website, http://www.eastpapuan.ling.su.se/.

References

Anderson, Mike and Malcolm Ross

Dunn, Michael, Angela Terrill, et al.

Ross, Malcolm, Andrew Pawley and Meredith Osmond (eds)

Terrill, Angela

Thomason, Sarah Grey

Thomason, Sarah Grey, and Terrence Kaufman
1500 MILES IS A LONG WAY HOME - RABBIT-PROOF FENCE
A film by Phillip Noyce. Australia, 2002. 94 minutes.
Main cast: Kenneth Branagh, Everlyn Sampi, Laura Monaghan, Tianna Sansbury, David Gulpilil.

“Although this is the story of three young indigenous Australians, I hope the audience is so involved in wanting these kids to get home, that they forget about race and identify with the plight of these three characters.”
(Phillip Noyce, Director/Producer)

“Those other kids that were taken, they were much younger. They didn’t know mother. But I was older. I knew mother. I wanted to go home to mother.”
(Molly Craig (84 yrs), Jigalong, August 2000)

Synopsis of Rabbit-Proof Fence

PERTH, AUSTRALIA, 1931: MR. NEVILLE, the Chief Protector of Aborigines in Western Australia, gives a lecture to a luncheon meeting of the Perth Women’s Service Guild. He describes with pride the program, which he has overseen for the last ten years, in which part-Aboriginal children are removed from their families and taken to settlements where they are, “prepared for their new life in white society,” through training as domestic servants and farm labourers. He believes that the Aboriginal race is dying out and that aboriginality should be bred out. He has power over every Aborigine in the state. He is in fact the legal guardian of the aboriginal children and has ruled that aboriginal children not be allowed to marry full-blooded Aborigines.

Meanwhile, in the small depot of Jigalong, on the very edge of the Gibson Desert, three spirited, Aboriginal girls live with their mothers. Running through Jigalong and out into the desert, as far as the eye can see, is the rabbit-proof fence. The fence was built fifteen years earlier and runs the whole length of Western Australia from north to south in order to keep rabbits on one side and pasture land on the other. The three girls are MOLLY (14) a sensitive teenager on the verge of womanhood, her cousin GRACIE (10) and her sister, DAISY (8). Mr. Neville gets word that the three girls are running wild and authorizes their removal to the Moore River Native Settlement, north of Perth, as soon as possible. CONSTABLE RIGGS drives out to Jigalong and despite the fierce protestations of MAUDE, Molly’s mother, FRINDA, her grandmother, and Gracie’s mother LILY, is able to tear the girls from the women and packs them into his large black police car. Molly, Gracie and Daisy are taken 1500 miles away from home by road, rail and boat across the continent and down to the Moore River Native Settlement.

Moore River is a grim, un-cared for place, where the children are housed in large dormitories with few amenities, fed dismal food and policed by DAVID MOODOO, a skilled black tracker who is kept on hand in order to bring back any runaways. Wayward children are thrown into “the boob”, the Settlement’s punishment cell. Molly, as the oldest, feels that it is her responsibility to look after the two younger girls. She is dismayed by their new circumstances while Gracie and
Daisy, following Gracie’s lead, seem to be making the best of their new situation. Molly, however, determines that they will leave. After only one day Molly finds the opportunity to run away. As a storm begins to roll in she grabs Gracie and Daisy and tells them that are going home. Daisy looks at Molly contemplates the journey and asks “How we gunna get there?” Molly turns to her sisters, who are hesitant and tells them “We’re gunna walk”. Gracie and Daisy look at each other disbelievingly but Molly is determined. She will go alone if she has to. They weigh their options and choose to stick with Molly come what may. Molly leads them out of the settlement, through the rushing water of a swollen river, to the other side, where they embark on their journey to get home.

Moodoo is sent out after them and a full-fledged search begins which will ultimately involve the police force, spotting planes and the media. As the girls make their way on a journey that will ultimately take them three months and span 1500 miles, Molly manages to keep them one-step ahead of their pursuers. Along the way Molly must draw on every one of her skills and personal fortitude to evade the hunters, outwit Moodoo and keep herself and her cousins alive. They must contend with the forces of nature and with people that they encounter, both Aboriginal and white, who may either help them or harm them.

Molly finds the fence that will take them home. It does not take long for Neville to realize that they are following the fence. Capture by Moodoo now seems inevitable but due to Molly’s quick thinking they are able to elude him. Neville begins to give up hope of capturing the girls before they enter into extremely harsh, desert country, where it would be dangerous to risk sending his men. It is clear that he believes the girls cannot possibly survive if they continue on.

As they head into rough country they encounter a Stockman who tells Gracie that her mother is in Wiluna. Gracie and Molly fight and Gracie breaks off to go in search of her mother. Molly, stubborn at first, allows her to go off by herself. Ultimately however Molly’s conscience overcomes her and she and Daisy head back to find Gracie only to discover that they have walked into a trap. Gracie is captured while Molly and Daisy, powerless to help her, look on in horror. Molly looks at Daisy and then at herself, they are beaten-up, skinny and dirty. Molly is close to breaking down when Daisy looks up at her quietly and asks, “We gunna go home now Molly?” Molly digs deep within herself, finds her last bit of resolve and tells the small girl, “Yeah, We gunna go home.”

Molly and Daisy make their way over the final leg of the journey, across the most dangerous and unforgiving landscape yet. Moodoo, quietly gives up his search for the girls. He has been known as a tracker whose skill is to get inside his prey, it is now clear that along the way it is Molly that has gotten into him. Molly and Daisy finally reach the outskirts of Jigalong where they must evade the policeman who is lying in wait before they are joyously reunited with their families. Molly and Daisy are safe, for now, while a world away Neville quietly gives up the search as futile.

This is a true story. Molly married and had two children. When her children were aged (4) and (2) they were all captured and taken back to Moore River. Molly walked back to Jigalong again, carrying Annabelle, the baby, and leaving Doris, the eldest behind. When Annabelle was three she was taken from Molly, never to be
seen by her again. Doris was reunited with her mother thirty years later. She wrote her mother’s story from which this film is adapted. Molly (84) and Daisy (78) are still living in Jigalong today. Australian Aboriginal children continued to be removed under government policy until 1972. Those children who were taken in this way are now referred to as the ‘Stolen Generation.’

Awards:
• Australian Film Institute 2002, Best Film, Best Original Music Score, Best Sound.
• Edinburgh International Film Festival 2002, Audience Award.
• Film Critics Circle of Australia Award 2002, Best Director, Best Screenplay.
• National Board of Review, USA, 2002, Best Director
• San Francisco Film Critics Circle 2002, Special Citation.

Website: www.rabbitprooffence.com.au

(Source: Yaniv Wolf, Marketing, A-Film Distribution)
EULOGY FOR KEN MADDOCK (1937 – 2003)

By Les Hiatt

Last Tuesday members of the AAS received a brief email message from David Martin, informing them of Ken’s death. It ended with the sentence: “His forthrightness, intellectual honesty, and rigour will be missed by the profession”. I think that summarises very well how Ken was regarded by his colleagues, and the high esteem in which they held him.

Over the weekend I refreshed my memory of Ken as a young man by looking at a photograph taken in 1967 at a cricket match. Tall and athletic, with a shock of blond hair, he stood in a group of youthful emigres from England and Wales, including Richard Wright, Nicolas Peterson, Rhys Jones and Harry Oxley. If you didn’t know that he was born in Hastings, New Zealand (as distinct from Hastings, England), you would be excused for thinking he was one of them. Indeed, given his careful articulation and a certain formality of manner, I initially assumed he was English in origin and for a long time continued to think of him as such.

In his struggle with cancer, Ken drew upon cricket to describe the humiliating effect of medication on a once-robust frame: “Chemotherapy has hit me for six”, he said. His last words to Sheila were: “I have scored ten runs short of a century - write down the score”. Although he may not have been in a clear state of mind, she thought his meaning was that he had not quite accomplished what he had hoped for. A good innings, but not one for the record books.

I am sorry if he left us on that note of disappointment because it is not warranted. Ken’s contribution to social anthropology in Australia over the last forty years is second to none. If we take, as criteria, range of interests, depth of scholarship, analytical acumen, and lucidity of exposition, the score on the board comes to a comfortable ton. He played the game at international level; and while he may not have been the Don Bradman of Aboriginal studies, neither was anyone else.

Let us spend no more time on the quantification and hierarchy of achievement. Ken, after all, was by conviction an anarchist, even if as a normal product of natural selection he was susceptible to the pleasures of competition and the temptations of self-esteem. His initial training was in law, which helped him to develop formidable debating skills. Almost immediately after obtaining his bachelor of laws degree, he enrolled for an MA in anthropology at the University of Auckland. The subject of his thesis was preferred and prescribed marriage systems in New Guinea and Western Melanesia, which in due course aroused his interest in Aboriginal systems and led to a preliminary trip across the Tasman Sea. Recalling the occasion much later, he wrote: “Les was in the field during the summer of 1962-63 when I made my first visit to Sydney, but I shared a house with [his friend Monty West] and his wife Betty, who lent me his PhD thesis”. A year later he returned to begin his own PhD candidature at the University of Sydney, with me as his supervisor. The subject of his research was a recent, highly secret cult in southern Arnhem Land called ‘Yabadurrawa’. Empirically and analytically the

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1 Revised version July 2, 2003. (First version dated June 10, 2003.)
outcome was a tour de force but, because of the sensitive nature of the material, the thesis could not be published.

One day a few years after Ken finished his fieldwork I was sitting at a table in a beer garden at Mataranka writing up my diary in a field note book. An Aboriginal man I’d never seen before came up and started a conversation, in the course of which he asked me if I was a “business man” (meaning a person involved in secret ceremonial matters). I reacted somewhat cautiously to this, and he then asked: “You know Ken Maddock”? “Yes”, I said, “he’s a good friend of mine”. “Well,” replied the Aboriginal man, pointing to my notebook, “this paper, that’s how I know you’re a business man. Ken Maddock got the same paper.” The totemic significance of departmental stationery.

The dominant theoretical influence pervading Ken’s two theses was undoubtedly Lévi-Strauss. In fact by the 1970s Ken had become the most influential exponent of French and Dutch structuralism in Australian anthropology. This status was achieved partly through his widely-acclaimed general description of Aboriginal society, published by the Penguin Press in 1972, but more importantly by a series of ingenious shorter essays, placing interpretations on such matters as Aboriginal myths of the acquisition of fire, the emu anomaly, indigenous systems of classification, dual social organization, the brother/sister taboo in Arnhem Land, and so on.

There’s something about the formalism of the structuralist approach, I think, that suited Ken’s temperament. What he found particularly attractive in Lévi-Strauss was the notion of culture autonomously transforming itself according to the inherent possibilities and constraints of a rational logic. A good example is his analysis of the Australian fire myths which he argues can be ordered as segments of a supermyth generated by a mathematical formula of which the Aborigines themselves were presumably unconscious. Such structures, supposing they exist, provide explanations of a very different order from Freud’s concept of the unconscious and the associated idea of culture as a way of dealing with unruly emotions.

While Ken was in Sydney on his first visit he bought a copy of John Anderson’s Studies in Empirical Philosophy. He was already familiar with the Libertarian Broadsheet and continued to contribute to its successor Heraclitus until a few years ago. While Ken was always keen to point out common ground between Anderson and Lévi-Strauss, such as the notion of social or cultural movements taking up and working through the minds of individual thinkers, it seemed to me they stood for two rather different though perhaps complementary strands in his intellectual composition: Lévi-Strauss on the one hand focussing upon ideas as instruments for ordering the chaos of experience, Anderson on the other hand preoccupied with the distorting role of ideology through which interests are concealed and authority imposed. It was Lévi-Strauss who reinforced Ken’s interest in the crystalline properties of thought, Anderson who intensified his impatience with the impurities of sentimentality, mystification and self-serving humbug.

The passage through parliament of the 1976 Northern Territory land rights act was a watershed not only in Aboriginal affairs but in Australian anthropology as well. Anthropologists with a background in Aboriginal studies came into increasing demand as consultants and expert witnesses in a legal process that effected a return
of almost half of the Northern Territory from colonial to Aboriginal ownership. Ken was in the forefront of this revolution, assisting the Land Commissioner in one case and the Land Councils in several others, but more importantly publishing a series of analyses and running commentaries for which his combined skills in anthropology and law provided an unmatched authority. At a more general level, while in Holland on sabbatical leave in 1979-80, he produced a monograph entitled *Anthropology, Law and the Definition of Australian Aboriginal Rights to Land*, which became a precursor to his book *Your Land is Our Land* (Penguin, 1983). The latter provided not only an anthropological and legal background to the land rights struggle in the Northern Territory but also considered earlier trends in European thought manifest in the writings of such scholars as the philosopher John Locke and the Swiss jurist Emer de Vattel.

The first twenty-five years of Ken’s professional career in Australia were by any standards a period of outstanding achievement. By the mid-1980s he was a major figure in Australian anthropology, the father of three fine children, and the husband of a woman who was as much his intellectual partner as the joint custodian of his genetic future. Yet it was about this time that he entered what is vulgarly but perhaps aptly referred to as a ‘mid-life crisis’. I have no doubt that it was during this period that he began the depressing process of self-assessment that made him wonder whether he was ever going to score the coveted century. To pass over it like that, however, would be to trivialise something much more significant. The fact of the matter is that the profession itself was in a state of crisis, though whether as a prelude to death or some unrecognizable metamorphosis no one could confidently say. Topics and issues that had been at the heart of the discipline since its inception, including many of those Ken had devoted his best years to, no longer seemed to be of interest. More to the point, they were likely to be stigmatised as ‘inappropriate’. In the view of a new generation the primary responsibility of anthropologists was not to advance their discipline but to advance its subjects.

Both, one would hope, are moral enterprises which can be pursued simultaneously. It should be possible, as Ken put it, to mix science with sympathy. Unfortunately, however, as the century drew to a close, situations arose in which it seemed a choice had to be made between one or the other. At any rate, a bias in one direction or the other created a schism within the profession, particularly in that part of it involved in Aboriginal studies. There was never any doubt what values Ken would give priority to if a choice was forced on him. In one of his last essays, published in *Anthropology Today*, he spoke of ‘the dubious pleasures of commitment’. “The use to which anthropologists put information”, he wrote, “can with some justification be cynically regarded if they appear to be blurring the boundary between the anthropologist as expert and the anthropologist as partisan or advocate.” He did not pretend that it was easy to maintain that boundary or even to know where it should be drawn. But there was no doubt that if it was shifted too far or eroded altogether, the status of anthropology as a branch of knowledge would disappear.

Ken’s public defence of that status was both courageous and painful. To some within the profession he became a hero, to others an enemy. Whatever soreness he may have felt on that account would be mollified by testimonies to his integrity already beginning to appear, some of them from colleagues with whom he...
found himself in dispute. I believe the healing process will continue and that anthropology as Ken knew and loved it will in time re-emerge as a scholarly discipline, more mature and leaner in appearance perhaps, but acknowledged as having played a leading if not dominant role in shaping the humanities during the twentieth century. Ken’s contribution to that era, as a fieldworker, thinker, and scholar committed to the values of science, is assured of an honoured place.
IN MEMORIAM KEN MADDOCK

With the death of Ken Maddock, emeritus professor at Macquarie University, Australia has lost one of its most distinguished and intellectual anthropologists. Dr. Les Hiatt, his long time colleague, gave us permission to reprint his eulogy (see this Newsletter, pp. 7-10).

Here I want to emphasise Ken’s interest in and close connection with Dutch Anthropology and Folk Law. In 1976 Ken and his family spent one year at our university mainly to study Indonesian adat law and to write a study on Aboriginal rights to land². Ken’s first degree was as a lawyer, and then he took a first class honours degree in Anthropology in New Zealand before coming to Australia to carry out postgraduate fieldwork in southern Arnhem Land on religious ceremonies of the indigenous Australians. The combination of Law and Anthropology was reflected in his logical writing, independent spirit and his careful legal reasoning.

Personally I owe a lot to Ken. He was my supervisor when I became a Ph.D. student at Macquarie from 1972 till 1975. In that capacity he was the most critical supervisor, but at the same time a warm and stimulating friend and (future) colleague. He and Sheila also helped in many other ways. When we (my wife Elfrida and I) first arrived in Sydney they offered us their hospitality and we stayed in their Annandale house for many weeks. The same happened after we returned from our fieldwork by the end of 1973. We dearly remember that period in Annandale and the various visits in the following years. The last time we met was in 2001. The four of us spent a day in downtown Sydney, had lunch with excellent wine at the Oyster bar near the Opera House and strolled around the Botanical Gardens. Little did we realise that our farewell at Wynyard station that night was the last time Elfrida and I would see Ken.

On behalf of our staff I wish to express my condolences to Sheila and their children.

Ad Borsboom
Chairman of the Centre for Pacific and Asian Studies

Making *OH, WHAT A BLOW THAT PHANTOM GAVE ME!*  
(Oh, What a Blow That Phantom Gave Me! A New Film by John Bishop & Harald Prins. 55 mins. Produced by Media Works, Northridge CA: 2003.)

By John Bishop³ & Harald Prins⁴

*Oh, What A Blow That Phantom Gave Me!* is a film about the life and work of anthropologist, Edmund Carpenter. His 1972 book by the same name, takes its title from a passage in Don Quixote in which the knight errant is beaten by an invisible assailant, much the way invisible electronic media pummel the world today. The heart of the book is about his experiences in Papua New Guinea in 1969 when he researched the affect of radio, film, television, audio recording, and still photography on the diverse and fragmented population of that soon-to-be unified country. The book sits at the center of a career in which Carpenter grappled with personal ethnographic experiences and how to most effectively and accurately recount their essence in the forms of modern media. It challenges comfortable notions of representation, cultural preservation, and dissemination of ideas through media.

The recently completed film focuses on Dr. Carpenter's pioneering role in the development of visual anthropology and media ecology. A maverick who explored the borderlands between ethnography and media for more than fifty years, he was probably the first professional anthropologist in the world to host a national television program. Certainly, he was one of the first scholars to focus attention on the revolutionary impact of film and photography on traditional tribal peoples.

In 1948 Carpenter (PhD, University of Pennsylvania 1950) teamed up with Marshall McLuhan in a collaboration that lasted until McLuhan's death in 1980 and broke new ground in our cross-cultural understanding of modern media. He also headed the first anthropology department in which visual media formed a central component of the curriculum (CSU-Northridge 1957-67). Having taught at several universities, including the University of Toronto, the New School for Social Research, and the University of Papua New Guinea, he has authored many publications on culture and media and been instrumental in the production of numerous anthropological films.

In this documentary, the famously-elusive scholar comments on his wide-ranging fieldwork in the Canadian Arctic and Papua New Guinea, concepts of authenticity and truth in media and art, the relationship between anthropology and surrealism, and the impossibility of preserving culture. Much of the film is built from his Highland New Guinea footage, including a riveting scene of an Upper Sepik River tribal initiation in which a crocodile skin pattern is cut into the skin of Papua initiates.

Because Carpenter's cross-cultural explorations in media are so closely intertwined with those of McLuhan, this film spotlights his deep friendship and close collaboration with this media guru of the 1960s. Almost forgotten after his

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³ Adjunct Associate Professor of Arts & Media, University of California, Los Angeles USA.  
⁴ Professor of Cultural Anthropology, Kansas State University, Manhattan Kansas, USA.
death, McLuhan is now becoming fashionable again. His once-strange ideas about electronic media now seem perfectly obvious in light of the World Wide Web. Coinciding with the current McLuhan renaissance, Carpenter is now being claimed as a pioneer in the emerging field of Media Ecology and enjoys a new recognition as one of the founders of the Toronto School of Communication.

A maverick and protégé of Marshall McLuhan, Carpenter opened the Pandora's box of electronic media with delight and horror; he embraced it even as he recoiled from its omnipotence. (For a detailed review of Carpenter's remarkable life story and career, see Prins & Bishop 2002.) The film _Oh, What A Blow That Phantom Gave Me!_ dives into the tensions between art and anthropology, film and culture, evokes the ironies and insights of his cult classic book of the same name, and resurrects his unique 1969-70 New Guinea film footage, widely thought to have been lost.

The film pulls together a number of elements:
* Footage shot by Carpenter and Adelaide de Menil in Papua New Guinea in 1969: This footage had languished in steamer trunks since Carpenter's return from New Guinea. Amazingly, the original negative had resisted the ravages of time, and was cleaned and telecined. As the images, unseen for decades, came to life again on the screen in the lab, it became apparent that they represented many of the moments described in the book, _Oh, What A Blow That Phantom Gave Me!_ The New Guinea footage forms a central element in the film.
* Footage shot at Northridge, CA in February 1999: Carpenter came to Los Angeles to deliver a lecture in the Anthropology Dept he had founded at San Fernando Valley State College, now California State University, Northridge. Two interviews of Carpenter were filmed as he talked with friend and former SFVSC colleague, Bess Lomax Hawes, with whom he collaborated on several film projects.
* Footage shot at Easthampton, NY in April 2000: For all his brilliance and wit, and grace in conversation and writing, Ted is a reticent man, not hungry for the spotlight. When the filmmakers approached him for interviews in New York, he countered with an alternative idea - come out to his estate in Easthampton for a few days of conversation, not only with him, but with other guests. In April 2000 Adelaide de Menil assembled a group including filmmaker Robert Gardner, anthropologist William Sturtevant, linguist Sally Sturtevant, filmmaker Richard Rogers, photographer Susan Meiselas, anthropologist Jayasinhji Jhala, anthropologist Lucien Taylor, anthropology graduate student Bruce Broce, writer Bunny McBride, and new media Roderick Coover. Filmmakers John Marshall and David MacDougall were unable to attend. From a wonderful series of conversations in a glorious setting, came footage of two formal interviews with Ted, and many informal moments and long conversations that touched on many aspects of media, archiving, preservation, and ethnographic film.
* Footage shot in Houston, TX in 1999 by Laurie McDonald: This is an informal interview of Ted about Witness, an exhibit he curated at the Menil Collection about ethnographic and other objects collected by surrealists.
* Footage shot in Easthampton in November 2001: Additional informal conversations with Ted Carpenter were shot in Easthampton during 2001.
* In addition, the film includes footage from Carpenter’s 1969 film *College*, footage of his early television shows from the Canadian Broadcasting Corporation archives, footage from an unfinished film about Eskimo art, and films on the Georgia Sea Island Singers he made in 1962 and 1964 with Bess Hawes based on Alan Lomax’s field work.

The challenge in making an independent film that does not conform to television genres is finding the form and structure that melds with the subject. As Ted put it, “I’ve always felt that for every kind of experience, there is a proper format. And one of the things is to try to find that format.” The first edit structured the film around the gathering in Easthampton. When that did not play out, the scope was expanded to shift the focus to Carpenter’s role in ethnographic film and visual anthropology, filling in the absent participants with interviews and conversations made elsewhere. But it soon became apparent that Ted was the real subject, and that the correspondence between the text of his book and the 1969 Papua New Guinea footage was the strongest visual and thematic thread. Carpenter emerged as more trickster than pendant -- an acute observer, an acerbic commentator, and an intellectual provocateur.

**Literature**

Carpenter, Edmund S.
Prins, Harald E.L. & John Bishop

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On June 6, 2003, the film had its European premiere at the 14th “Beeld voor Beeld” Ethnographic Film Festival at the Royal Tropical Institute in Amsterdam. It will also be screened at “Visions: 8th RAI International Festival of Ethnographic Film” (hosted by the University of Durham, U.K.) on July 6, and later this year at the Smithsonian and several other venues.

PAIKEDA. MAN IN STONE. De Vries, Ineke 2003. Colour film, with subtitles and voice-over. Produced in four versions using Me, Indonesian, English and Dutch respectively. Camera: W. Wentholt and W. van Wilgenburg. Duration 55 minutes. (See for further info under ‘Announcements’.)

Reviewed by Anton Ploeg
(Centre for Pacific and Asian Studies)

De Vries got to know about the stone figurines that this film documents from an unpublished note written by Sibbele Hylkema, a Franciscan missionary. He worked for over 20 years among the Me, in the western tip of the central highlands of West Papua. She learnt about the Me term paikeda, man in stone, when she was in Enarotali, after she had gone to the Me to find out more about these artefacts.

The resulting film is the first documentation of prehistoric stone figurines found in the central highlands of West Papua. Pospisil, who carried out field research in the Kamu Valley, immediately west of the Paniai lakes, referred briefly to stone charms, smooth dark pebbles, which Me carried on them for protection (1963: 278-9). Prehistoric stone sculptures are much longer known from Papua New Guinea, both from the highlands and parts of the lowlands. There, there are several categories of such artefacts. In 1938-1939 Williams noted stone mortars used in the Lake Kutubu area in what is now Southern Highlands Province (1976: 191f). They were prehistoric objects in that they were found ready-made. However, after people had come across them they had started using them for ritual purposes. In a survey published in 1964, Sue and Ralph Bulmer report and discuss the prehistoric stone artefacts found in the highlands of Papua New Guinea. Most were mortars and stone club heads; there were fewer pestles and even fewer figurines (1964: 67f). They regarded these four types as belonging to a single complex, since most figurines can be interpreted as pestle handles and since manufacturing techniques are similar (1964: 69). Hypotheses about the use of these objects mainly concern the objects that could have been ground or mashed by means of the mortars and pestles (e.g. Ambrose 1991).

In West Papua the figurines were found in the territories of the Me, a large ethnic group living in the western tip of the central highlands, from the Paniai lakes area onwards. It seems noteworthy to me that so far only figurines have been found. Hence it is doubtful whether the association mortar-pestle-figurines, supposed by the Bulmers, obtained in the Me area. Van Nunen, appearing in the film during a discussion with de Vries, shows her a picture of a figurine found in the Grand Valley of the Baliem in 1987, to my knowledge the only such artefact found in the area east from the Paniai lakes area to the border with Papua New Guinea. Hence also in this area the association mortar-pestles-figurines has not been confirmed so far. The impression that the film gives is that the artefacts were found only recently, since 1967, and it remains unclear why this is so.

Hylkema was the first outsider to note the existence of the figurines among the Me. In an unpublished note he reported about the ones that had come to his notice. This note prompted de Vries to start her investigations in 2000. The
resulting film casts her field research as a travelogue showing her on her way to, in and back from the Me area. She travelled via Jayapura and the film shows her interviewing Mansoben, the head of the anthropology department of UNCEN, the Universitas Cendrewasih, Giay, himself a Me, and a PhD graduate of the Free University at Amsterdam, and Alfons van Nunen ofm, the ethnographer of the Moni, the easterly neighbours of the Me.

The other Me whom she interviewed lived in various parts of the Me habitat, mostly near the locations where figurines have been found. Several stressed that, currently, Me do not know the techniques to make such objects, thus implying, it seems, that the objects are of supernatural origin. The finder of one of them kept it under lock in his house. He told de Vries that after his find he had received eight messages in his dreams. Part of the content he declined to divulge. But he did say that they revealed the central place of New Guinea in world affairs and as the gateway to heaven. An officer of the OPM, the forces opposing the Indonesian government, wore one as a pendant around his neck, hidden under his shirt, to provide invulnerability. At Timeepa people showed the greatest ambivalence towards the figurine found when the building site for a Catholic church (!) was being levelled. They had been afraid of its power, and had reburied it. Hylkema had seen to it that it went to Enarotali for examination. But when de Vries told them that she had seen it there, they emphatically wanted it back.

It is a pity that Paikeda does not contain a full description of the artefacts. However, it is clear that they differ considerably in size. The types of stone used also seem to differ. That the film discusses not merely the prehistoric aspects of these artefacts, but also their contemporary use and significance, is most valuable. In sum, the film is a significant addition to the extant ethnography, and a pointer for further research. The film is available from the Foundation ApaMana (apamana@planet.nl).

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EXHIBITIONS

Aboriginal Art Museum
Utrecht, The Netherlands

Women's Business
From 18 September 2003 till 14 March 2004

At the end of the seventies a group of Aboriginal women from Utopia, an area northeast of Alice Springs, takes part in a special project: they learn how to batik. The women initially use cotton cloths for making skirts and children's clothes. When money becomes available for a more professional approach to batiking, the women turn from cotton to silk. These batiks are acquired and exhibited by various museums in Australia. The exhibition Women's Business will show over twenty batiks on silk.

By the end of the eighties the women are encouraged to use acrylic paint when working on canvas. The result takes the Australian art-world by surprise. By using a new technique and different materials, the women cut loose from their traditional way of painting and produce work that is autonomous, colourful and innovative. A number of female Aboriginal artists become internationally known. Five of them, Emily Kame Kngwarreye, Ada Bird, Gloria Petyarre, Kathleen Petyarre and Joy Jones Kngwarreye, will be represented in the Women's Business exhibition by paintings as well as batiks. (More about this on: www.aamu.nl)

Nijmeegs Volkenkundig Museum (Nijmegen Ethnological Museum)
Nijmegen, The Netherlands

Kiripuranji: Contemporary Art from the Tiwi Islands
From 13 January until 1 March 2004

An exhibition of strikingly beautiful works by Tiwi Island artists of the Northern Territory. After a display in Canberra in July 2002 it completed a successful tour of the South Pacific from August 2002 to February 2003. Countries visited included Micronesia, Fiji, New Caledonia, Papua New Guinea and New Zealand. The international touring schedule for 2003 includes Singapore, East Timor, India, Indonesia, Philippines and Malaysia. The exhibition will also tour Europe, Africa, the Middle East and possibly South America.

The Commonwealth of Australia whishes to promote Australian Indigenous art by touring and displaying the Kiripuranji: Contemporary Art from the Tiwi Islands. The exhibition, bringing together some of the most exciting developments in contemporary art from Bathurst and Melville islands, is supported by Australia's overseas diplomatic missions and is touring as part of the Department of Foreign
Affairs and Trade’s Aboriginal and Torres Strait Islander Program. The exhibition was curated by Artbank, assisted by members of the Tiwi Art Network, Jilamara Arts and Craft Association, Munupi Arts and Crafts Association and Tiwi Design Aboriginal Corporation.

Kiripuranji (a Tiwi word meaning ‘clever with our hands’) will be the first opportunity for international audiences to view a wide range of Tiwi art including canvasses, works on paper, ceremonial spears, bark baskets and vibrant textiles. It builds on the international reputation already enjoyed by the Tiwi Islands for their carved and painted ceremonial poles.
For more information on this exhibition: www.dfat.gov.au/indigenous/kiripuranji/
To contact the Nijmegen Ethnological Museum: F.Hoekstra@maw.kun.nl or visit www.kun.nl/nvm

Rijksmuseum voor Volkenkunde (National Museum of Ethnology)
Leiden, The Netherlands

Red Calico - Photos and textiles by Roy Villevoye
Until 31st December 2003

The object is in three parts: 1. T-shirts worn and manipulated by the Asmat people, as a temporary exhibition within the permanent Oceania exhibits, combined with photographic portraits of the original wearers (Villevoye). 2. A collection of 100 worn and transformed T-shirts + photo + 'Refashion' book, that will be given to each 10,000th visitor to the museum. 3. The book (title: Rood Katoen/Red Calico, written by cultural anthropologist Gosewijn de Groot) describes the role of textiles and clothing in the Asmat culture. (More about this on: www.rmv.nl)

Wereldmuseum Rotterdam (World Museum)
Rotterdam, The Netherlands

Woven Gold, textile from Sumatra
From 8 November 2003 till 10 October 2004

This exhibition shows the role of gold in textile on the Indonesian island of Sumatra. Gold was used by Sumatrans in various manners. It was woven into and embroidered on cloth and material, but also used as flamboyant decoration for people, homes and surroundings. The collection is made up of cloths and objects primarily from the end of the 19th and beginning of the 20th century. The exhibition can be found in the Textile cabinet and the objects are from the museum’s own collection. Supporting material includes photographs from the iconographic collection of the museum. (www.wereldmuseum.rotterdam.nl)

University of Cambridge Museum of Archaeology and Anthropology
Cambridge, United Kingdom

Vanuatu Stael: Kastom and Creativity
(Annual Graduate Student Exhibition) Until November 2003
Vanuatu Stael (style) is a vibrant exhibition of contemporary arts and ‘traditional’ artefacts, which opens at the University of Cambridge Museum of Archaeology and Anthropology on 12 February.

Exploring the theme of kastom (customary life), the exhibition includes innovative paintings, textiles and sculpture as well as elaborate ritual headdresses, colourful baskets and mats. Continuities between past and present are shown in the juxtaposition of historic pieces drawn from the Museum’s extensive collections, many of which have never been displayed.

The exhibition highlights the importance of museum collecting in stimulating indigenous art production. It also reflects ongoing dialogues between Cambridge and Vanuatu that began over 100 years ago.

*Museum Collections Revisited*
(Annual Graduate Student Exhibition) Until November 2003

The exhibition is concerned with the historical background of some of the Museum’s archaeological collections. It is designed to demonstrate the importance of changing archaeological interpretations. The parts of the exhibition are to be found with the associated collections in the permanent displays. One panel deals with Australia and the differing interpretations of the Aboriginal people through their material culture. The other panels consider the site of Star Carr that has been variously interpreted since its excavation, due to its remarkable preservation, as have the Alpine Lakes. This exhibition aims at transmitting the message that the ideas behind these archaeological discoveries are always changing and always will be. (http://museum-server.archanth.cam.ac.uk/)

*Museum of Anthropology (MOA), University of British Columbia*
Vancouver BC, Canada

*Pasifika: Island Journeys*
An Exhibition of the Frank Burnett Collection of Pacific Arts
Until June 2004

On June 21, 2003 (National Aboriginal Day), MOA celebrated the opening of a major new exhibition focussing on the Museum’s founding collection. In 1927, Vancouver-based traveller and writer Frank Burnett, donated his private collection of approximately 1200 Pacific Islands’ objects to UBC. This collection has never before been showcased, although it has been accessible to the public since 1976 through the Museum’s unique system of Visible Storage. *Pasifika: Island Journeys* will be shown at MOA for a year, and then travel for two more years to venues across Canada. The exhibit comprises more than 100 objects from Micronesia (Kiribati), Polynesia (Cook Islands, Samoa, Niue, Marquesas, Tonga), and Melanesia (Fiji, Solomon Islands, Papua New Guinea. This exhibit is supported by the Department of Canadian Heritage Museums Assistance Program, CUSO, and the Pacific Islands Museums Association. (More about this on: www.moa.ubc.ca)
ANNOUNCEMENTS

PACIFIC ECOLOGIST - New Zealand quarterly journal

Invitation to subscribe & submit articles
Do you know about Pacific Ecologist, a new quarterly journal focusing on vital issues of ecology, justice and sustainability with a focus on Australasia and the Pacific?

It is published in Wellington, New Zealand by the Pacific Institute of Resource Management, and includes news, reports, and articles from experts in their fields as well as book reviews. Pacific Ecologist (formerly Pacific World, 1986-2001) is one of a family of Ecologist magazines around the world now also in France, Spain, Brazil, India. Edward Goldsmith published the first Ecologist magazine in the United Kingdom in 1970.

Titles of some articles from the first four issues of Pacific Ecologist are: Empowering Pacific Island Communities; In defence of human rights in Fiji: The vulnerability of Pacific Islands to climate change; Urban trends degrading Pacific Islands; The quest for sustainable societies; Why is sustainable development so difficult?; A brief history of climate change with an Australian perspective; Kyoto and New Zealand - what happens now?; The politics of community sewage; Resource Wars - from War Zones to Shopping Malls; Terrorism and American Foreign Policy.

For more information contact: Kay Weir, editor, Pacific Ecologist by email: pirmeditor@paradise.net.nz - phone 64 4 939.4553 - fax 64 4 939.4551 or for subscriptions: rosar@paradise.net.nz.

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AUTHORS: Articles are published with references as endnotes in the author’s chosen style. Authors are sent two copies of the issue with the article. Submit articles to editor, Kay Weir, by post to PO Box 12125, Wellington, New Zealand; by email: pirmeditor@paradise.net.nz.

“In Pacific Ecologist we see the honesty and rigorous inquiry we all need to heed in order to fully understand the global crisis coming to a head soon.” (Jan Lundberg, Sustainable Energy Institute, Arcata, Northern California)

(Received from Rosanne Robertson, Pacific Institute of Resource Management)
Indonesia’s recent history has seen a range of violent clashes in various parts of the archipelago and since the fall of President Suharto in 1998 the nation has been rent by regionalist, religious and ethnic conflicts. Seen from that perspective, the Suharto years – the so-called New Order period that started with a coup d’état in 1965 – may look relatively quiet. Violence and Vengeance is a collection of essays which provide an alternative and in-depth view of the socio-political climate of the 1960s through the 1990s. The essays show that in those years the threat and use of violence to achieve public or private objectives was common practice. Foremost instigator and employer of violence was the authoritarian state, which in asserting its authority easily resorted to illegal or extra-legal methods. Nevertheless, it was unable to enforce an actual monopoly on the means of violence as separatist movements and opposition groups as well as criminal gangs also had access to weapons. To suppress opposition, the state willingly and knowingly employed paramilitary units and criminals, while it allowed the private sector to establish semi-autonomous vigilantes. Violence became privatised and pervaded Indonesian society in such a way that even in their personal lives, people resorted to violent ways of settling private scores or of making their power felt. The roots of present-day violence in Indonesia are at least partly to be found in New Order politics.

Frans Hüsken (1945) and Huub de Jonge (1946) both have extensive fieldwork experience in Indonesia and have published on various aspects of Indonesian social and economic development. At present, they are on the staff of the Department of Anthropology and Development Studies at the University of Nijmegen.

The book is published by the German Verlag für Entwicklungspolitik, Saarbrücken (NICCOS series nr. 37). It can be ordered through the Verlag (ISBN 3-88156-758-5, € 21, excl. postage), or through The Institute for Cultural Anthropology Nijmegen, fax +24 3611945 (€ 21, incl. postage & packing). In this case, please direct the order to Mrs. R. Breedveld.

Contents of Violence and Vengeance:

TALES FROM ACADEMIA. History of Anthropology in The Netherlands

Issued by the Institute of Cultural Anthropology Nijmegen, of which the Centre for Pacific Studies forms a part, we announce the most comprehensive source to the history of Dutch Anthropology: Han Vermeulen & Jean Kommers (eds): Tales from Academia: History of Anthropology in The Netherlands. 2 Volumes, XV, 1132 pp.; NICCOS series 39/40. Apart from an extensive general introduction the book contains a part devoted to histories of the various Anthropological Departments in The Netherlands, and a part devoted to a great variety of subjects that are of particular interest for the development of Dutch Anthropology. These subjects comprise among others: Dutch Enlightenment Writings; the relation of Colonial with Dutch cultural heritage; the founder of Academic Anthropology in the Netherlands, Colonial ethnography, in particular as related to studies of Indonesia, the study of Folk Law, Islamic Law and Adat Law, Missionary ethnography, Ethnographic museums in The Netherlands, Physical anthropology, Folklore studies.

The books are published by the German Verlag für Entwicklungspolitik, Saarbrücken. They may be ordered through the Verlag (ISBN 3-88156-763-1, 3-88156-764-X, € 77 the set, excl. postage), or through The Institute for Cultural Anthropology Nijmegen, fax +24 3611945 (€ 80 the set incl. postage & packing). In this case, please direct the order to Mrs. R. Breedveld.

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**Part II: Styles and Specialisations in Anthropology in The Netherlands**

PAIKEDA – MAN IN STONE
VHS or VCD; 55 minutes; Original languages: English, Dutch, Indonesian and Me- Papuan; Subtitling and Voice Over in English; Director and research: Ineke de Vries; Camera: Wyger Wentholt, Wendy van Wilgenburg; Editing: Wendy van Wilgenburg; Music: mouth harp by L. Tegeke, songs by Paniai men, recorded (1958) by Fons van Nunen ofm; Translation in English (via Dutch): Frank Heuge, Melanie Brown; Production: ©2002-ApaMana foundation, Amsterdam NL.

This documentary takes you to the remote highlands of West-Papua (Irian Jaya), Indonesia. Here, occasionally stone figurines are found in the ground. The origin of these stone figures (shaped as men or animal) is mysterious. The Me Pauans who live here never carved stone figures. They even never made or presently make wooden figurines.

The Me people consider the stone figures magical. In some cases, the figures were entrusted to missionaries. Anthropologist De Vries found out about the existence of the figures, through one of these missionaries. She was caught by their mysterious origin. But even more, she became interested in the stories of the people who found these stone figures. She travelled in Papua to investigate the background of these discoveries and the meaning of the figures to the Me-people.

In this moving film report, the viewer travels together with her to one of the most stunning regions of Papua and its colourful inhabitants. De Vries manages to get the confidence of the villagers. PAIKEDA tells you why Me are scared by the stone figures, and how the power of PAIKEDA protects them. Opinions of scientists vary about the origin of the figures, but nobody, interviewed by de Vries, doubts their magical power.

The film is available on VHS-tape (PAL) for € 29 and on VCD for € 24, including international postage. For institutions the price is € 100. For more information and to order, contact apamana@planet.nl
HANDLE WITH CARE
Ownership and Control of Ethnographic Materials
Edited by Sjoerd R. Jaarsma

"A ground-breaking exploration of the complexities of writing and reading ethnography in a globalized context... Essential reading not only for practitioners of anthropological research, but also professionals engaged in all other fieldwork-based disciplines."
—Niko Besnier, Victoria University of Wellington

Who owns ethnographic information? The anthropologist who collects data hoping for career advancement? Or the indigenous people studied, who recognize not only the value of the material to their own culture, but to the researcher’s personal interests?

Handle with Care presents a broad exploration of a wide array of problems and pitfalls inherent in the practice of anthropology, with particular focus on the question of repatriation of ethnographic materials. Filled with practical, hands-on suggestions, the contributors to this collection ask difficult questions, grapple with key ethical dilemmas, and offer a simple set of recommendations that will change the way anthropologists conduct research.

Sjoerd R. Jaarsma, a native of the Netherlands, is attached to the Centre for Pacific and Asian Studies at the University of Nijmegen. He is also the co-editor of Ethnographic Artifacts: Challenges to a Reflexive Anthropology.

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From Pamela J. Stewart and Andrew Strathern, Department of Anthropology, University of Pittsburgh, Pittsburgh, PA, USA:


From the United Nations Educational, Scientific and Cultural Organization, Paris, France:


NEW BOOKS5

GENERAL


“This multidisciplinary volume discusses the impact of tourism on sustainable development in the Caribbean, the Pacific, and the Mediterranean. Bringing together scholars, development practitioners, international experts, and professionals, the contributors discuss the issues from a holistic and transnational perspective. This work provides a much-needed, thorough understanding of the interplay among economic, cultural, environmental, and public health parameters. The contributors provide a workable definition of sustainable development that can be understood, conveyed, and implemented by policy makers, development practitioners, and tourism professionals. Among the special issues addressed here are the role of women in tourism, the contradictions inherent in cultural tourism, the hegemony of tour operators, disease mapping and risk assessment, and island community involvement in tourism-related land-use planning.”


“Nearly a century ago, it was predicted that Kula, the exchange of shell valuables in the Massim region of Papua New Guinea, would disappear. Not only has this prophecy failed to come true, but today Kula is expanding beyond these island communities to the mainland and Australia. This book unveils the many deep motivations and meanings that lie behind the pursuit of Kula. Focusing upon the visually stimulating carved and painted prow boards that decorate canoes used by the Kula voyagers, Campbell argues that these designs comprise layers of encoded meaning. The unique colour associations and other formal elements ‘speak’ to Vakutans about key emotional issues within their everyday and spiritual lives. How is men’s participation in the Kula linked to their desire to achieve immortality? How do the messages conveyed by the canoe boards converge with those presented in Kula myths and rituals? In what ways do these systems of meaning reveal a male ideology that competes with the prevailing female ideology?”


“In the last fifteen years, a series of events around the South Pacific has highlighted problems with small arms and light weapons. Coups in Fiji, armed conflicts in Bougainville, New Caledonia and the Solomon Islands, and numerous mutinies in

5 These books can not be purchased from the CPAS. Please send your enquiries directly to the publisher.
Papua New Guinea and Vanuatu have all raised troubling questions about the control and misuse of firearms in the Pacific Islands. Under the Gun examines the challenges presented by small arms and light weapons in the Pacific. It looks at: 1. the legal framework for the regulation of firearms in Pacific states; 2. the legal trade in small arms in the region; 3. the cross-border illicit trade in small arms and ammunition; 4. illegal weapons and the problems they cause; 5. leakage of arms and ammunition from military and police armouries. David Capie concludes that effectively combating the growing small arms problem in the Pacific will require comprehensive and sustained policies by governments within the region and help from the international community. These include revising outdated firearms laws, strengthening law enforcement and securing military and police weapons. Ultimately, however, addressing the problem will require a long-term commitment to creating sustainable economic opportunities, improving levels of governance and strengthening state capacity throughout the region.”


“This book examines the multiple histories of cloth and clothing in the Pacific. The past three decades have witnessed the emergence of Pacific fashion stylists as well as cloth producers who are acutely aware of how globalization impacts on identity. Typically, their work integrates both Pacific and introduced forms. This book compares these synthetic forms with others that developed in the region during the colonial period, when foreign cloth was typically adapted and incorporated within indigenous textile systems, and shows how cloth is central to the transmission of identity as well as a vehicle for associative thinking. From an analysis of the place of cloth in traditional Tahitian religion, to fashion activism within the diaspora population in New Zealand, this book provides fascinating insights into the shifting relationship between cloth and social imagination. By tracing the diverse responses to the imposition of dress upon Pacific Islanders, this book profoundly challenges Western assumptions about the place of cloth in culture.”


“Restorative justice, says Dr Dinnen, appreciates that we are not atomised individuals, whereas the formal system treats people as ‘just a shell with a certain set of obligations and rights’. Restorative justice takes into account where we live, the people who are important in our lives. ‘It deals with us as part of a community’” (source: Quarterly Bulletin, 3(2), 2002; this source is online at http://rspas.anu.edu.au/qb/articles/articleFile.php?searchterm=3-2-5).


“A History of the Pacific Islands traces the human history of nearly one-third of the globe over a 50,000 year span. This is history on a grand scale, taking the islands of Melanesia, Micronesia, and Polynesia from prehistoric culture to the present day through a skilful interpretation of scholarship in the field. Fischer’s familiarity with work in archaeology and anthropology as well as in history enriches the text, making this a book with wide appeal for students and general readers.” Contents: The First Islanders; Melanesians, Micronesians, Polynesians; The European Trespass; The
Second Colonization; New Pacific Identities; Pacific Islanders in Transit; Reinventing Pacific Islands; The ‘New Pacific’.


“Professor Howe was prompted to write his eighth book to refute the ‘New Age’ claims abounding at the moment that advanced ancient civilisations inhabited the Pacific region long before the Polynesian people. Evidence from archaeology, linguistics, physical biology, including genetic study and anthropology, is examined. These independent disciplines come up with exactly the same findings, that the first settlers came to New Zealand around 1300. They were Polynesian people whose ancestors were the Austronesians who migrated from the South China/Taiwan area 4000 to 5000 years ago. This is at odds with the ‘new learning’ that New Zealand was inhabited much earlier by an advanced culture. The book also looks at the history of Western ideas about Polynesian origins. Cook saw the similarities among cultures across the Pacific and suggested South East Asian origins. His views were supplanted by later colonial commentators such as Percy Smith, who created versions of Polynesian history that had classical Mediterranean, Middle Eastern and Aryan origins for Maori.”


“Collection of essays that cover a number of the most fundamental issues facing Pacific Island countries and their legal systems, including modernisation, corruption, custom, human rights, natural resource issues, and disorder. The book will be used as a compulsory textbook in a 4th Year compulsory LLB course at the University of the South Pacific (Current Issues in Pacific Law), will be a recommended work for legal sociology, but is also intended for the wider public (particularly sociology and development studies students and practitioners, policy makers and the aid donor community.”


“Granted special access to government archives, missionary sources and other private papers, Macdonald has written the definitive history of these two countries from the colonial era, when they were known as the Gilbert and Ellice Islands Colony, through independence. This book reflects a decade of field-work and interviews with leading political figures.” This book was first published in 1982 by ANU Press (ISBN: 0-7081-1616-7).


“Pacific Islander Americans constitute one of the United States’ least understood ethnic groups. As expected, stereotypes abound: Samoans are good at football; Hawaiians make the best surfers; all Tahitians dance. Although Pacific history, society, and culture have been the subjects of much scholarly research and writing, the lives of Pacific Islanders in the diaspora (particularly in the U.S.) have received far less attention. The contributors to this volume of articles and essays compiled by the Pacific Islander Americans Research Project hope to rectify this oversight. Pacific Diaspora brings together the individual and community histories of Pacific Island peoples in the U.S. It is designed for use in Pacific and ethnic studies courses, but it will also find an audience among those with a general interest in Pacific Islander Americans.”


“From the first European contact with Tahiti in 1767, the myth of the South Sea maiden has endured through many incarnations. Although the maiden frequently provided an idealized antidote to Western women’s self-assertion, the South Pacific also afforded a space where boundaries between the sexes could be relaxed and transgressed. From James Cook and Captain Bligh to James Michener and Margaret Mead, the ‘Island girl’ has occupied a special place in the erotic imagination of the West. In a sweeping study that embraces history, literature, visual arts, anthropology and film, this study gives fresh insight into the myths and reality of a Western icon.”


“This collection focuses on the emergence and development of vigegecultural systems in East Asia, Southeast Asia, and Oceania. The papers explore the complex interactions that have taken place over long distances, and long periods of time in the origins of agriculture and the involvement of plants, peoples, and regions in the history of crops. The volume contains contributions by: Pascale Bonnemere and Pierre Lemonnier, Michael Bourke, Graham Harris, Yoshino Hiromichi, Inoue Hiroshi, Tanaka Koji, Sasaki Komei, Matsuda Masahiko, Peter J. Matthews, Hotta Mitsuru, Nancy Pollock, Diane Ragone, Yoshida Shuji, Paul Sillitoe, Matthew Spriggs, Pamela J. Stewart and Andrew Strathern, John Edward Terrell, and Ochiai Yukino.”

AUSTRALIA


“When the British First Fleet arrived in 1788, Sydney was home to numerous Aboriginal communities who had been living there for thousands of years. Within a year, well over half of these people had succumbed to smallpox. Acts of aggression further eroded the community and, with loss of country as the British colony expanded, meant that for those who remained, the traditional way of life became impossible. Drawing on the historical, archaeological and environmental records, Val Attenbrow
describes all aspects of Aboriginal life in Sydney: the different groups living in the area and how they lived; the resources available for their use; where they camped; what they ate and how they came by it; their tools, weapons and equipment; their shelter, clothing and adornment; their beliefs and rituals; and their art.”


“This book includes Aboriginal perspectives on Native Title alongside those of oral historians, lawyers and practitioners in the field.”


“Controversies over the rights of native peoples to their lands, their material culture, and the remains of their ancestors make headlines worldwide. Drawing deeply from years of intensive research and teaching, Sarah Colley offers an accessible overview of the practice, politics, and ethics of archaeology today, focusing on Australia to highlight and pose universal questions about the relationship between archaeologists, indigenous people, and the public.”


“This text is a comprehensive military history of frontier conflict in Australia. Covering the first 50 years of British occupation in Australia, the book examines in detail how both sides fought on the frontier and examines how Aborigines developed a form of warfare differing from tradition From the Swan River to the Hawkesbury, and from the sticky Arnhem Land mangrove to the soft green hills of Tasmania, this book describes the major conflicts fought on the Australian frontier to 1838. Based on extensive research and using overseas frontier wars to add perspective to the Australian experience, the book will change our view of Australian history forever.”


“In areas where Indigenous societies remain relatively intact, thousands of Indigenous placenames are used, but have no official recognition. Little is known about principles of forming and bestowing Indigenous placenames. Still less is known about any variation in principles of placename bestowal found in different Indigenous groups. While many Indigenous placenames have been taken into the official placename system, they are often given to different features from those to which they originally applied. In the process, they have been cut off from any understanding of their original meanings. Attempts are now being made to ensure that additions of Indigenous placenames to the system of official placenames more accurately reflect the traditions they come from. The eighteen chapters in this book range across all of these issues. The contributors (linguistics, historians and anthropologists) bring a wide range of different
experiences, both academic and practical, to their contributions. The book promises to be a standard reference work on Indigenous placenames in Australia for many years to come.”


“John Lort Stokes was commissioned by the British Hydrographic Office in 1837 to survey and chart unknown parts of the Australian coastline. He was the last Royal Navy surveyor to hold such a roving commission - as had Matthew Flinders and Phillip Parker King before him. The voyage lasted six years and his ship was H.M.S. Beagle, of Charles Darwin fame. Stokes circumnavigated Australia twice. In the north he discovered the Fitzroy, Albert and Flinders rivers and Port Darwin, and in the south charted that graveyard of sailing ships, Bass Strait. A century later, twelve of his charts were still in use.”


“The Dreaming, or the Dreamtime, is the English translation of a complex Aboriginal religious concept. It relates to the idea of an ancestral presence which exists as a spiritual power that is deeply present in the land. This presence or power also exists in certain paintings, in some dance performances, and in songs, blood and ceremonial objects. In her book Lynne Hume seeks to further our understanding of human consciousness by looking through a Western lens at the concept of the Dreaming. She examines the idea that Aboriginal people may have used certain techniques for entering altered states of consciousness. Could their experiences in such states, together with their extensive knowledge of their environment, have helped to create the cosmological scheme we call the Dreaming? With these questions in mind, she brings together and examines, for the first time, a wide range of existing literature on Aboriginal cosmology and spiritual practices, together with studies of Aboriginal art, data from anthropologists and ethnomusicologists, and statements by Aboriginal people from many different regional areas of Australia.”


“When Europeans first arrived in the Kimberley, a turbulent era began for the indigenous people. Finally granted cash wages in 1950, they still received nothing more than a ‘pocket money’ allowance and suffered appalling working conditions. In this absorbing study, survivors of this devastating time speak openly to Mary Anne Jebb about first contact between blacks and whites, the arrival of Welfare, and the demise of pastoralism in the northern ranges. Alongside their oral testimonies, the author draws on a range of written archives to explore what really happened during the settlement of the Kimberley.”

“The continent of Australia houses the world's largest gallery of rock art. These ancient artworks tell of the birth of the world and the creation of ancestral humans, of the creatures who made the landscape and gave humans their laws, of contact with seafaring races from the north, and of fateful meetings with European arrivals. How do archaeologists read and interpret these artworks in order to better understand the people and societies that created them? M. J. Morwood reviews the techniques, methodologies, and technologies that scientists employ and explains why their insights often cannot be gained through other types of archaeological evidence. The symbolic evidence found in rock art is virtually the only window into understanding the ideology, territoriality, resource use, and social organization of an ancient society.”


“In 1860, an eccentric Irish police officer named Robert O’Hara Burke set out to Melbourne at the head of the most ambitious expedition of his age. Up until this point Australia had remained a truly dark continent, but times were changing. On 20 August Burke and his team of eighteen men made a confident start – journeying north towards the Gulf of Carpentaria. Accompanied by William Wills, a shy English scientist, he was prepared to risk everything to cross the continent. Meanwhile, John McDouall Stuart, a dour Scotsman with a fondness for the bottle, was already trekking north from Adelaide. The race was on. A few months later, an ancient coolibah tree at Cooper Creek bore a strange carving: ‘Dig Under 3ft NW’. Burke, Wills and five other men were dead. The expedition had become an astonishing tragedy.”


“This book Painting Culture tells the complex story of how, over the past three decades, the acrylic “dot” paintings of central Australia were transformed into objects of international high art, eagerly sought by upscale galleries and collectors. Since the early 1970s, Fred R. Myers has studied - often as a participant-observer - the Pintupi, one of several Aboriginal groups who paint the famous acrylic works. Describing their paintings and the complicated cultural issues they raise, Myers looks at the ways the paintings represent Aboriginal people and their culture, and how their heritage is translated into exchangeable values. He tracks the way these paintings become high art as they move outward from indigenous communities through and among other social institutions - the world of dealers, museums, and critics. At the same time, he shows how this change in the status of the acrylic paintings is directly related to the initiative of the painters themselves, representing their hopes for new levels of recognition.”


“This book is an exploration of liberal multiculturalism from the perspective of Australian indigenous social life. Elizabeth A. Povinelli argues that the multicultural legacy of colonialism perpetuates unequal systems of power, not by demanding that colonized subjects identify with their colonizers but by demanding that they identify with an impossible standard of authentic traditional culture.” Table of Contents: Acknowledgments; Introduction: Critical Common Sense; 1. Mutant Messages; 2. The Vulva Thieves (Atna Nylkna): Modal Ethics and the Colonial Archive; 3. Sex Rites, Civil Rights; 4. Shamed States; 5. The Poetics of Ghosts: Social Reproduction in the Archive of the Nation; 6. The Truest Belief is Compulsion; Notes; Selected Works Cited; Index.


“As a result of self-determination policy, the ‘Indigenous Sector’ - thousands of Indigenous organisations established since the early 1970s - has flourished, enhancing the Indigenous capacity to make choices. Tim Rowse reflects on the strengths and weaknesses of the Centre for Aboriginal Economic Policy Research’s social scientific representation of the ‘Indigenous interest' and argues that in any debate on the Indigenous future, we must also pay attention to what social scientists have to say.”


“This is the first general history of pre-goldrush Victoria in more than ninety years. It incorporates the advances in documentation and scholarship that have taken place since that time. In particular it draws upon the correspondence between officials in Melbourne, Sydney and London, and on the Batman, Swanston, Port Phillip Association and La Trobe papers. The story begins with the British government’s decision to make a settlement on the shores of Bass Strait, and with a study of the Aboriginal inhabitants of Port Phillip as they were at the dawn of the nineteenth century. An account of the
origins of Melbourne, marked by the arrival of John Batman and John Pascoe Fawkner, leads on to the topics of squatting, speculation, immigration, economic depression and recovery, and ends with an examination of the issues which led to the separation of the district from New South Wales.”


“Dharumbal is the language associated with the area around Rockhampton, in eastern Queensland. Structurally, Dharumbal is in many ways typical of what are generally known as Pama-Nyungan languages. It is particularly notable in the extreme conservatism of its morpho-syntax, while at the same time it has the unusual feature in this area of a phonemic distinction between voiced and voiceless stops. This work is based on earlier written and taped materials on Dharumbal, as well as primary fieldwork carried out by the author. It aims to be a comprehensive synthesis of all available information on the Dharumbal language, and as such is intended to be a useful resource for Dharumbal people, linguists, and other people interested in the language of Rockhampton.”

**MELANESIA**


“In the first decades after independence in 1980, kastom - indigenous knowledge and practice - became a key marker of ni-Vanuatu identity. However, it was almost entirely concerned with men. Then in 1991 the Vanuatu Cultural Centre initiated a project that focused on women’s knowledge and skill in producing plaited pandanus textiles (mats) on the island of Ambae in north Vanuatu. This acknowledgment that ‘women have kastom too,’ widely welcomed by rural ni-Vanuatu, was an important step in establishing women’s kastom. Lissant Bolton’s account of this important but undocumented period considers the circumstances that led to these events and analyzes their effects on Ambae. Her ethnography of women’s production and use of plaited pandanus textiles shows a changing world whereby colonial and missionary ideas about the position of women and feminist discourses on women’s rights have engaged with specific, kinship-based constructions of gender to create contemporary ni-Vanuatu views on the position of women.”


“The stories of 38 men and 4 women - Melanesians (stateless at the time of the Condominium), Britons, Frenchmen, Australians, and New Zealanders - all of whom played their parts in the formative years of what was to become the Republic of Vanuatu. They include a president and a prime minister of Vanuatu and five resident commissioners. While in most cases maintaining emphasis on district administration, they tell their stories in various styles - day-to-day occupations in a life-style that has vanished. Whether on the British or French side of the condominium, they write against
a background of service in the best interests, as they conceived them, of a country and a people that were special to them.”


“This description of Hoava, an Oceanic Austronesian language spoken on parts of New Georgia in the western Solomon Islands, is the first published reference grammar of a language from this area. The islands of the New Georgia group are home to a remarkable diversity of languages, and their Austronesian languages bear an unusual mixture of conservative and innovative features. The author pays particular attention to verbal morphology and its relation to argument structure and applicativisation, and her description will interest Oceanists and typologists alike. Hoava is genealogically quite a close relative of Roviana, aspects of which are described in S.H. Corston's *Ergativity in Roviana, Solomon Islands* (Pacific Linguistics 1996). Nonetheless, the grammars of the two languages differ quite sharply, in which ways which diachronic syntacticians will find intriguing.”


“Kyaka is a highly distinctive dialect of Enga, the largest language of Papua New Guinea with close to 200,000 speakers. Kyaka is spoken in the Baiyer River valley and Lumusa Plateau areas north-west of Mount Hagen in Western Highlands Province. This dictionary is the first dictionary of Kyaka-Enga and is the most comprehensive yet produced of any dialect of Enga. The Kyaka-English part contains a wealth of ethnographic detail and illustrative examples, recorded during the authors’ years of residence among the Kyaka people. There is an English-Kyaka finder list and a number of appendices that treat terminologies for various cultural domains and for flora and fauna.”


“This new bi-annual journal will be published in May and November. The journal will aim to publish scholarly articles and reviews on Fiji. Contributions will be welcome on any subject, and from disciplinary as well as interdisciplinary perspectives as well as those of a theoretical nature, provided they deal with contemporary Fijian issues in the broad field of humanities and the social sciences. All articles published in the journal will be refereed. The journal will also have a Dialogue/Talanoa section devoted to debates, commentaries and interviews with scholars, public figures and policy makers on issues relevant to contemporary Fiji. The intention is to foster an informed discussion and dialogue on sensitive or controversial issues from a wide range of people and perspectives. The Reviews section will feature reviews of books, conference proceedings, workshops, documentaries and other audiovisual material which deal with some aspect of Fijian history, culture, society and economy. Authors are invited to submit papers for consideration by the journal. All papers must be the original work of
the author(s), and not under consideration by any other publisher. The complete announcement (including notes for contributors) of this journal is at: http://maya.usp.ac.fj/its/public/SEMINARS/ANNOUNCE.DOC.”


“Written by Kanak Pierre Gope, this play is set in a village in the northern part of Grande Terre, the main island of New Caledonia. On stage, one hears deadly grumblings, a wife’s dream, blackmailing spirits, and a people tearing themselves into pieces. Gope’s harsh drama is part of his mission for his people.”


“The foremost Rotuman expert describes the main components of ceremonies: material goods such as fine mats, food cooked in an earth oven, chiefly tables, garlands, anointing oil, and turmeric. Explains key roles played by knowledgeable elders and chiefs and the fundamentals of ritual etiquette. Describes particular ceremonies, including those associated with life events (birth, marriage, death, etc) and rituals pertinent to the installation of, and ritual homage to, chiefs. Explains Rotuman spirituality and traditional chants.”


“Since July 1998 in Vanuatu, a comprehensive reform programme has focused on private sector development through conducive policy and support. This research work contributes to moves to capitalise on the opportunity this programme offers, by analysing past trends and outlining possibilities for future growth.”


“Born in the remote Tasimauri on the Weather Coast of Guadalcanal around 1905, Dominiko Alebua grabbed the opportunities of his time. Trained as a catechist for the Roman Catholic Church, he not only spread Christianity, but also built important alliances with European missionaries, which were further enhanced when he was Headman for the British colonial administration for 16 years. Alebua did much to change his society as Solomon Islands became an independent country. This is a 20th century story of weaving different practices, ideas, and customs to evolve new ones and to establish and maintain position in society.”

cm. Festeinband mit farbigem Überzug. On request there is an English and an Indonesian edition available. Mönchengladbach, Germany: B. Kühlen.


“This is an ethnography of Dobu, a Massim society of Papua New Guinea, which has been renowned in social anthropology since Fortune’s Sorcerers of Dobu (1932). Focusing on exchange and its underlying ethics, this book explores the concept of the person in the Dobu worldview. The book examines major aspects of exchange such as labor, mutual support, apologetic gifts, revenge and punishment, *kula* exchange, and mortuary gifts. It discusses in detail the characteristics of small gifts (such as betel nuts), big gifts (*kula* valuables, pigs, and large yams) and money as they appear in exchange contexts.”


“Mead’s study encapsulates all aspects of the Arapesh culture. She discusses betrothal and marriage customs, sexuality, gender roles, diet, religion, arts, agriculture, and rites of passage. In possibly a portent for the breakdown of traditional roles and beliefs in the latter part of the twentieth century, Mead discusses the purpose of rites of passage in maintaining societal values and social control. Mead also discovered that both male and female parents took an active role in raising their children. Furthermore, it was found that there were few conflicts over property: the Arapesh, having no concept of land ownership, maintained a peaceful existence with each other. In his new introduction to the book, Paul B. Roscoe assesses the importance of Mead’s work in light of modern anthropological and ethnographic research, as well as how it fits into her own canon of writings. Roscoe discusses findings he culled from a trip to Papua New Guinea in 1991 to clarify some ambiguities in Mead’s work. His travels also served to help reconstruct what had happened to the Arapesh since Mead’s historic visit in the early 1930s.”


“This book is an anthology of myths collected by Father Gerard A. Zegwaard, MSC, who spent a large part of his life in Netherlands New Guinea and Indonesia. The book highlights the often spectacular world-views and life-ways of two adjacent and similar
yet very different cultures on the south-west coast of today’s Papua Province (Irian Jaya) in Indonesia.”


“This book builds on the arguments and views of many PNG observers that community controls are more effective in controlling crime than state controls. Papua New Guinea is a weak state in that it is depleted by frequent political leadership changes and corruption, manifesting in an increasing inability to provide goods and services to its citizens and an increasing inability to control crime. Peter Donigi, the Papua New Guinea UN representative, says ‘it is not the system of government or its laws that is undermining good governance, but the choice of people in senior posts and political interference in administrating the public sector’. Another dilemma of controlling crime in Papua New Guinea, is that what may be a crime according to state law, may not be a crime according to local law, and what may be considered a minor crime by the state, is a serious crime under local law. Maxine Pitts guides the reader through anecdotal and factual data to show the relationship between politics, leadership, accountability, corruption and capacity - within and between state agencies and local communities - and how that relationship often stigmatises both state and community crime control initiatives.”


“Prison Studies, a growing field of interest for social scientists, mostly focuses on western societies and Japan. This is the first study of a prison in the Asia Pacific area. Moreover, based on extensive fieldwork among prisoners locked up in Papua New Guinea’s maximum-security jail, this book contributes to a better understanding of life in postcolonial penal institutions. The author, who shared his respondents’ lives for many months, vividly and sympathetically conveys their experiences of separation and loss. He describes their coping mechanisms that help them to adjust to an institution which has introduced western forms of punishment alien to their own institutions and social relations.”


“This book celebrates the long neglected art of the Kamoro, a people living along the southwest coast of Papua. Traditional Kamoro culture was characterised by an almost uninterrupted series of feasts and ceremonies. Some of these feasts are still celebrated today. Woodcarvings made in a distinct style play an essential part in the proceedings. For the first time, a selection of major pieces from the collection of the Rijksmuseum voor Volkenkunde, augmented by rare object from other museums in the Netherlands, has been brought together. Many of the objects, some collected as early as 1828, are unique. Recently collected woodcarvings show the versatility of the Kamoro in
continuing the tradition while adding innovation changes to their repertoire. This book, edited by Dirk Smidt, includes a substantial essay by Jan Pouwer on major ceremonial feasts, and contributions by other experts in the field, including Todd Harple, Karen Jacobs, Methodius Mampuku, and Hein A. van der Schoot.”


“The authors present a historical picture of gender relations in Highlands New Guinea by exploring domains of imagination as revealed in courting songs, ballads, and folktales from across the Highlands but with particular reference to field areas in the western Highlands. The examples draw the reader into the imaginative world of the people, while the analytical framework sets the discussion firmly into debates within interpretive anthropology. The aim is to re-examine the images of gender relations in Highlands New Guinea by revealing the sensuous and emotional modalities of expressive folk genres and their aesthetic qualities. Ideas and practices centered on female spirit entities are shown to be important and pervasive in cult contexts, and these spirits were felt to have a significant influence on relations of courtship, marriage, and reproduction.”


“The Duna, horticulturalists in the Highlands of Papua New Guinea, have an intimate relationship with their environment. Complex rituals (rindi kiniya, ‘straightening the ground’) are used to remake their world in response to sickness, poor crop yields, and infertility. Since the 1930s the Duna have had to recast their vision in response to the encroaching outside world. Drawing on both their own fieldwork from 1991 to 1999 and older written sources, Stewart and Strathern explore how the Duna have remade their rituals and associated myths in response to the outside influences of government, Christianity, and large-scale economic development, specifically mining and oil prospecting. The authors provide in-depth ethnographic materials on the Duna and present many detailed descriptions of ritual practices that have been abandoned. This study is a timely contribution to the literature on agency and the making of cultural identity by indigenous peoples facing economic, social, and political change.”


“The book explores the meanings and contexts in which violent actions occur. The authors build upon David Riches’s concept of ‘the triangle of violence’, which examines the relationship between performers, victims, and witnesses, and the proposition that violence is marked by contests regarding its legitimacy as a social act. Adopting an approach which looks at the negotiated and contingent nature of violent behavior, Stewart and Strathern stress the powerful underlying motivation for revenge and the often unacknowledged association between ideas of revenge and concepts of justice. These theoretical perspectives are applied to in-depth case studies from Rwanda-Urundi, Sri Lanka, Northern Ireland, and extensively on materials from Papua
New Guinea, using ethnographic detail to address broader issues of considerable global importance.”


“This book combines two classic topics in social anthropology in a new synthesis: the study of witchcraft and sorcery and the study of rumours and gossip. It shows how rumour and gossip are invariably important as catalysts for accusations of witchcraft and sorcery, and demonstrates the role of rumour and gossip in the genesis of social and political violence, as in the case of both peasant rebellions and witch-hunts. Examples supporting the argument are drawn from Africa, Europe, India, Papua New Guinea, Sri Lanka, and Indonesia. They include discussions of witchcraft trials in Essex, England in the seventeenth century, witch-hunts and vampire narratives in colonial and contemporary Africa, millenarian movements in New Guinea, the Indian Mutiny in nineteenth-century Uttar Pradesh, and rumours of construction sacrifice in Indonesia.”


“The story of Methodism in Fiji from 1848 to 1878. Modern-day Fiji cannot be understood without taking into account the impact of the missionaries, their collaboration with indigenous personalities, their philosophies, and their modes of operation. This thorough history is written in English and Fijian.”


“This play is adapted from Jonathan Fifi’i’s autobiography, *From Pig-theft to Parliament*. Fifi’i experienced or observed major events in Solomon Islands history: the tax collecting and killing of Mr Bell; World War II, when he helped the Americans; Ma’asina Rule, of which he was a leader; the lead-up to independence and the post-independence parliament in which he was a member. Fifi’i’s story is perhaps the most comprehensive account of modern Solomon Islands history written from a truly Solomon Islands perspective. The play is targeted particularly at school audiences in the Pacific Islands.”


“A refreshing theoretical reflection on the links between the Fijian vanua and theology. A journey of reconciliation with Fiji’s multiculturalism and a search to define contemporary Fijian identity. Comparing migration myths to the trinity of vanua, lotu, and matanitu compels the reader to question assumptions about Fijian society.”
MICRONESIA


“A novella set in the Marshall Islands that presents a range of Marshallese myths interweaving with a contemporary setting. A young couple, Joy and Geoff, move from their Australian home to the Marshall Islands. During the couple's move, Joy becomes pregnant and gives birth to a son, Daniel. Daniel miraculously begins to speak a mixture of English and Marshallese at three months as a side effect of his relationship with the Marshallese trickster god Letao, who is trying to possess his body as part of his plan to reinstate the reign of the, now largely forgotten, Marshallese pantheon.”

POLYNESIA


“This book is a comparative literary and cultural study of post-World War II literary and activist texts by New Zealand Maori and American Indians, groups who share much in their responses to European settler colonialism. Chadwick Allen reveals the complex narrative tactics employed by writers and activists in these societies that enabled them to realize unprecedented practical power in making both their voices and their own sense of indigeneity heard. Allen shows how both Maori and Native Americans resisted the assimilationist tide rising out of World War II and how, in the 1960s and 1970s, they each experienced a renaissance of political and cultural activism and literary production that culminated in the formation of the first general assembly of the World Council of Indigenous Peoples. He focuses his comparison on two fronts: first, the blood/land/memory complex that refers to these groups’ struggles to define indigeneity and to be freed from the definitions of authenticity imposed by dominant settler cultures. Allen’s second focus is on the discourse of treaties between American Indians and the U.S. government and between Maori and Great Britain, which he contends offers strong legal and moral bases from which these indigenous minorities can argue land and resource rights as well as cultural and identity politics.”


“When she embarked on a research project on tourism in Muriwhenua Dorothy Urlich Cloher discovered that she could not discuss this topic without going back far into the past. She describes this book as a ‘story of beginnings, evolution and consolidation, applied to the people who make up the tribes of Muriwhenua’. It is a history of the Far North and the iwi Ngati Kuri, Te Aupouri, Ngai Takoto, Te Rarawa and Ngati Kahu. Taking each of these one by one, she gives whakapapa and a variety of lively and dramatic stories, all of which have been discussed and agreed with local kaumatua. The stories have been expertly translated by Merimeri Penfold, widely respected for her knowledge of te reo and her literary skill.”

“This book reinterprets the major events leading up to and following statehood in 1959: U.S. annexation of the Hawaiian kingdom, the wartime crisis of the Japanese-American community, postwar labor organization, the Cold War, the development of Hawai‘i’s legendary Democratic Party, the rise of native Hawaiian nationalism. Coffman’s account weaves together the threads of multicultural and transnational forces that have shaped the Islands for more than a century, looking beyond the Hawai‘i carefully packaged for the tourist to the Hawai‘i of complex and conflicting identities - independent kingdom, overseas colony, U.S. state, indigenous nation - a wonderfully rich, diverse, and at times troubled place.”


“Rere Atu, Taku Manu! (Fly forth, my bird!) is the first book about the Maori-language newspapers, of which some 35 were produced between 1842 and the 1930s by government, churches and independent Maori and Pakeha. The newspapers are a substantial but little tapped source of Maori and New Zealand history and a remarkable record of an indigenous language in print in colonial times.”


“Today, the Maori must live in a world that is dominated by European institutions. The ability to do this successfully depends on their constant vigilance in sustaining their beliefs, their views of themselves, and their notions of how the world works. Their membership in Maramatanga permits them to feel selected while they cautiously traverse a landscape which has lost its familiar outlines. This book is a compilation of twenty five years of fieldwork with a group of Maori. It is an examination of oral histories, notebooks of songs, diaries, accounts of pilgrimages, and life histories. Critical issues are addressed including, written and unwritten histories, colonialism, gender, and membership in Maramatanga. This book examines in great detail what scholars of New Zealand have grown to understand, there is no monolithic Maori voice.”


“Documents revealing the struggle over annexation, beginning in 1893, and the counterrevolution of 1895 are an important component of this volume. Annexation in 1898 was followed by a two-year period during which functions of government and laws were altered to conform to those of the United States. After the organic act became effective in 1900, vestiges of monarchical Hawai‘i disappeared and the history of the Territory of Hawai‘i unfolded. As with the previous volumes, Volume 4 is a record of printed works touching on some aspect of the political, religious, cultural, or social
history of the Hawaiian Islands. A valuable component of this series is the inclusion of newspaper and periodical accounts, and single-sheet publications such as broadsides, circulars, playbills, and handbills. Entries are extensively annotated, and also provided for each are exact title, date of publication, size of volume, collation of pages, number and type of plates and maps, references, and location of copies.”


“The third and major book to emerge from the Pouerua Project, which was a major archaeological initiative of the 1980s, studying the extensive pa (native village) site on and around the volcanic cone at Pouerua, Northland, New Zealand. AUP has previously published two small books from this research, The Archaeology of the Kainga and The Archaeology of the Peripheral Pa. These are fairly technical studies. This book studies the pa itself and the innovative attempt to use archaeological techniques to explore and understand socio-political process. The investigation revealed the pa as a fluid site with different functions changing over time; not a place of permanent settlement but rather a visible sign of power and dominance.”


“This publication documents the Cook Islands evangelist Elekana, who was instrumental in the introduction of Protestant Christianity in Tuvalu. It represents an adventurous experiment in coming to grips with the role that evangelists played in the process of conversion and the meanings that they gave to the Word as it filtered from them to their Pacific Islands listeners. Combining their skills in social anthropology and archival history, the authors have formatted the story of Elekana to reflect the varied nature of the materials and their unevenness. They decode a variety of texts - both oral and written - about Elekana’s life and its meanings and induce the re-birth of Elekana’s voice through assorted strategies.”


“Since the late 1960s Tongans have been leaving their islands in large numbers and settling in many different nations. This book is a timely look at their settlement experiences as they relate to cultural identity, particularly among the younger generations raised outside Tonga. What does being Tongan mean to these young people? Why do some proudly proclaim and cherish their Tongan identities while others remain ambivalent, confused, or indifferent? Using both traditional ethnographic fieldwork and newly popular Internet discussion forums, where young Tongans speak their minds and describe their experiences, Lee has produced the most comprehensive study of Tongan migrants to date. Throughout the book diasporic Tongans speak eloquent about their lives, and case studies of families and individuals bring the analysis to life. Lee explores tensions within overseas communities, especially the intergenerational conflicts that are contributing to the alienation of many young Tongans today.”

“How did early nineteenth-century foreigners understand Hawaiian chiefly politics? What was the outcome in political terms of the encounter between Hawaiians and foreigners? This book offers a theoretical statement of a new kind of political anthropology. It argues that what informs our current understanding of politics was already present in the early nineteenth-century encounters between Hawaiians and foreigners.”


“Polynesia in Early Historic Times presents a comprehensive description of all major aspects of Polynesian cultures, from the common ancestral culture to unique island adaptations. The author skilfully combines the scholarly knowledge of pre-European Polynesia with accounts from European ‘discoverers’ and the up-to-date writings of Pacific Island archaeologists and anthropologists. This book is an invaluable, jargon-free reference that compiles information never before available in one place. Includes bibliography and index.”


“This book presents an interdisciplinary account of one of the most rapid and extensive transformations of nature in human history: that which followed Maori and then European colonisation of New Zealand’s temperate islands.”


“Compiled by Don R. Severson, Michael D. Horikawa, and Jennifer Saville, in association with the Honolulu Academy of Arts. Spanning the period from pre-Western contact to statehood, Finding Paradise examines in text and images the art, the culture (both high and low), and the mystique of the Hawaiian Islands. A lavishly illustrated book that includes over 500 color photographs, Finding Paradise features extensive coverage of paintings and painters, prints and printmakers, and a valuable discussion of ‘The Hawai‘i One Hundred,’ a list comprised of one hundred essential books printed before the end of the nineteenth century. There are also essays on surfing, the ‘ukulele, the promotion of Hawai‘i as an island ‘paradise,’ and the development of the Hawaiian quilting tradition, as well as sculpture and the decorative arts (ceramics, furniture, and jewelry).”


“This volume explains how the Hawaiians of the nineteenth century were divested of their land, and how the past continues to shape the island’s present as Hawaiians now debate the structure of land-claim settlements.”

“Contains 12 chapters, 576 pages. There are 55 papers by 74 authors plus a keynote address by Dr Peter Bellwood. Subjects covered in the book include the latest research in the Pacific and range from ancient Polynesian sailing to contemporary social issues, from arts to origins, and from Micronesia to Easter Island. Chapter titles are: New Horizons in Pacific Research; Archaeology on Rapa Nui; Hawaiian Archaeology; Western Pacific Research; Samoan Prehistory; French Polynesian Prehistory; Arts of the Pacific I; Arts of the Pacific II; Anthropology on Rapa Nui; Polynesian Languages and Literature; Polynesian Physical Anthropology; and Conservation Problems in the Pacific.”


“From the people of southern Aotearoa New Zealand in the mid-19th century, these Maori stories tell of Rangi and Papa, Maui and Rata, and the other great figures of Polynesian narratives. Each of the 18 stories has its own introduction, notes and English translation.”


“This book presents the stories of the men and women who ruled the island of Kaua’i from its first settlement to the final rebellion against Kamehameha I’s forces in 1824. Only fragments remain of the nearly two-thousand-year history of the people who inhabited Kaua’i before the coming of James Cook in 1778. Now scattered in public and private archives and libraries, these pieces of Hawai’i’s precontact past were recorded in the nineteenth century by such determined individuals as David Malo, Samuel Kamakau, and Abraham Fornander. All known genealogical references to the Kaua’i ali’i nui (paramount chiefs) have been gathered here and placed in chronological order and are interspersed with legends of great voyages, bitter wars, courageous heroes, and passionate romances that together form a rich and invaluable resource.”
RECENT PUBLICATIONS

GENERAL / ARTICLES


6 Mistakes occasionally occur in this section. We are happy to receive corrections that will be noted in our online database.


THOMAS, P. (2002). Introduction: Environmental Sustainability and Poverty Reduction:


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Bibliography: 355-376.

**POLYNESIA / BOOKS**

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