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KAMORANIA: A BRIEF ACCOUNT OF RECENT ACQUISITIONS

Jan Pouwer

The Asmat and the Kamoro - formerly known as the Mimika people - constitute the northwest border of the south coast New Guinea non-Austronesian language-culture areas, extending from Etnabay in West Papua to Orokelo, Gulf Province of Papua New Guinea. This huge coastal area was the subject of a penetrating, theoretically and methodologically innovative, comparative study by Bruce M. Knauff (1993). However, while the Asmat are reasonably covered, though to a limited extent due to the paucity of systematic ethnographic information, the Kamoro are only dealt with in passing: ritual homosexuality absent; women complementary or integral to male cult life; sister exchange marriage; early trading through rajahs in West Mimika. This in spite of amply available systematic ethnographic descriptions (Kooijman 1984; Pouwer 1955a, 1955b (1970), 1956, 1964, 1968 (1973), 1975, 1984, 1987, 1988 and 1991). Knauff only refers to Pouwer 1955, 1956, 1975 and 1991. This omission, I presume, may partially be due to a lack of Dutch reading knowledge. My PhD thesis (1955), containing the main body of ethnographic information, was published in Dutch; an application to have it translated in English was unfortunately turned down. Also, Knauff never approached me personally.

Recent years show a happy accumulation of internationally accessible Kamoro data and its interpretations. The publications, specified below, also refer to massive change occurring since the late sixties of the previous century. To put the latter in some perspective; the 1961 census of the entire Mimika district showed that the Kamoro (9300) then constituted 97% of the total population, with Chinese and other Indonesians representing 3%, and Europeans about 0.5% (UnCen-ANU 1998:36). In 1998, however, almost the opposite transpired: the Kamoro were then estimated to represent 15% of the total population (UnCen-ANU 1998:5). The major lever of change was provided by the immigration of huge numbers of Indonesians from other parts of Indonesia. Almost all of these immigrants settled in the eastern part of the district, attracted by the arrival of Freeport Indonesia Mining Company in 1967. Moreover, its centre, the area of the township Timika, has also been targeted by the transmigration

department. In 1985 at least nine transmigration settlements had been established in this area (UnCen-ANU 1998:36). In 1955 the coastal village of Timika or Timuka had about 578 inhabitants (Pouwer 1955:283). Its present namesake, located inland, has about 40,000 (!), including about 7500 Kamoro, roughly half of the total Kamoro population of the district (Harple 2000:196). This Timika has become an icon of inequity, human rights abuse and environmental destruction, as Harple put it (Harple 2000:190).

Yet in spite of drastic political change, modernization and immigration, turning the Kamoro into a minority in their own land, an Australian National University PhD thesis by the American Todd Harple, based on 20 months of fieldwork between 1996 and 1998, taking my 1955 thesis as a baseline, bears ample testimony of cultural and social continuity in spite of radical discontinuity (Harple 2000). His ethno-historical analysis of social engagement gives further striking evidence, already documented in my thesis and other publications, of a Kamoro incorporation of foreign elements and their reformulation in terms of the exploits of timeless culture heroes. Kamoro clearly interpret their history as propelled by the ageless supra-historical and dynamic principle of reciprocity rather than by 'progress', as already noticed and illustrated by me (see for instance Pouwer 1975). Foreign withholding of *kata* - the Kamoro term for ritual secrets and individual propensities, also denoting, by extension, modern wealth and abilities - emerges as a dominant theme in Kamoro narratives; it is interpreted as theft which is ultimately establishing relationships of negative reciprocity between the Kamoro and the powerful outsiders (see Abstract of Harple's thesis).

In the light of this remarkable continuity it is a happy coincidence that in 2002 an anthology of 22 Asmat and 23 Kamoro, inter-culturally related narratives was published, with comparative emphasis on Kamoro. It was the result of more than four years of plodding along by Gertrudis Offenbergh, a science correspondent in archaeology, architecture and history, and me, assisted by Todd Harple. The odds were an acquisition of funds mainly met by a generous gift of the MSC Provincial Authority at Tilburg, but more particularly a frustrating communication with the publisher. The larger part of the stories were collected by Father G. Zegwaard MSC, a retired missionary of Kamoro and Asmat, who suddenly died in 1996. This collection in his honour was supplemented by (versions of) narratives assembled by the late Father J. Coenen OFM and me. Father Coenen, largely based in the eastern-most villages from 1953 to 1963, spent more time among the Kamoro than any major contributor to Kamoro history and ethnography. His lengthy essay (Coenen 1963), unfortunately never published, is a main source of knowledge of and insight in Kamoro cosmology. His study takes the work of Zegwaard and me as a baseline in a critical vein.

Selecting and editing 45 narratives was a laborious, incredibly time consuming job, but a highly rewarding one. Their audience according to Kamoro perception are the real, true (Kamoro or Asmat) humans, as contrasted with the not so real, not so human, if not un-human mortals who happen to be neighbours or foreigners or enemies; briefly: we, the in-group *versus* they, the out-group. Also: we the humans as against the ghosts and the spirit-men. 'We humans' live betwixt and between the underworld, the main abode of the ancestors, and the upper world. The humans inhabit the earth that is merely a corridor. Through this corridor there is a constant circular flow of living and dead, of human, animal and vegetal spirits and ghosts, of ancestors and descendants and of eternal culture heroes, between lower and upper world. This bipartite cosmos and its in-between earthly corridor are coterminous with the upstream/downstream, coast/inland (including west/east) habitat of the semi-sedentary Kamoro and Asmat. They move in a cyclical, upwards and downwards fashion for the acquisition of sago, fish, forestial catch and limited horticultural produce.

Natural phenomena, celestial bodies and man always existed in an ever-present cosmos. These were not created but transformed and re-directed by superhuman culture heroes who mainly operated on and from the in-between earth. They acted as superior tricksters outdoing their powerful literal namesakes in upper-and underworld. By so doing the earth was made suitable for real man. They re-directed sun, moon, fire, rain and winds, and re-established and re-distributed sago, fish, hunting equipment including dogs, and garden products. Their acts and exploits served the needs of man. Also, at least in Mimika, the two main and major rituals relating as female to male, the *Emakame* and *Kaware* rituals,

were instituted in and to some extent stolen from the underworld by them. The former ritual safeguards reproduction of humans and their environment; its constituting myth reconstitutes and re-distributes men, turns them into separate groups including groups of foreigners. The latter ritual safeguards communication with the dead, the ancestors, the under- and upper world. Initiation of the adolescents and honouring as well as getting rid of the dead in an elaborate succession of stages are autonomous rituals closely connected with the two main, 'female' and 'male' major rituals. To what extent this set up also applies to Asmat is unclear, due to the paucity of data. There are pertinent parallels but their orientation is clearly different.

Space and time in cosmos, culture and society are regulated, set and kept in motion by the golden principle of reciprocity (Kamoro: *aopao*) between two halves of varying composition. Bipartition is a fundamental property of Kamoro and Asmat cosmos, culture and society. *Aopao* stands for counterpart, counter-word, counter-act, *quid pro quo*, and revenge. Reciprocity is the prime mover of social state, social process and history. It also includes engagement with the foreigners, their acts, power and wealth.

The narratives supply the members of the societies with the concrete stuff and acts of their life ways and worldviews: it is concrete thought, *pensée concrète*, on the move. They also account for the two main rituals in separate myths, although there is no one to one relationship between myth and ritual. Needless to say that the concrete events of the stories also include and explain the origin and impact of the foreigners, and their power and wealth. Finally, former and present conflicts and contradictions of real life find expression in these stories.

The anthology is named *Amoko* after the eternally present era (*amoko*) of the culture heroes (*amokowe*). This era relates to the era of humans as bottom, root, inner essence if you like (*mopere* or *mapere*), to top, outer surface (*ipere*), as deep reality to mere appearance.

In a Preface and Introduction Gertrudis Offenberg informs the reader about the genesis and purpose of the anthology and introduces him to geography, history and life ways of the peoples concerned. She also deals with the method of collecting the stories and with particulars about the storytellers.

Harple, in a Prologue, demonstrates by means of a case study the outer appearance and the deeper reality of the first ever Kamoro arts festival in 1998, sponsored by Freeport Mine. His account highlights present social conflicts.

I myself, in a separate chapter, offer the lay reader a guide to the stories, an understanding of which might easily get lost by their complexity.

The most recent acquisition was provided by the exhibition 'Papua lives! Meet the Kamoro' in the Leiden National Museum of Ethnology, 14 February to 15 August 2003. At some stage even Kamoro woodcarvers enlivened the exhibition. Its splendidly and lavishly illustrated catalogue *Kamoro art: Tradition and innovation in a New Guinea culture*, edited by Dirk Smidt, curator of the museum department of Oceania, added significantly to a revival of interest in Kamoro culture and society. The museum has a unique collection of about 1300 objects, some of them collected as early as 1828, and a major part assembled in 1907-1915. The most recently fabricated ones were acquired during the 2002 Kamoro arts festival. The catalogue includes a detailed description of objects on display, and chapters on ancestral heritage and the essence of life by Kamoro author Mamapuku in conjunction with Todd Harple, Kamoro up to the sixties by Hein A. van der Schoot a former District Officer, Catholic mission and Kamoro culture, and Kamoro arts festival, both by Karen Jacobs, an art historian employed by the museum, with a focus on fieldwork during the Festivals 2000-2002. I myself contributed to the catalogue in a lengthy essay of 25 pages about Kamoro rituals, the first ever comprehensive description, based on field research and observation on the spot in the nineteen fifties. Its subject matter are the two main rituals, mentioned earlier and the various and elaborate stages of passage from adolescence to death. Since most of the artefacts, including tools and objects (such as canoes) for daily use, are fabricated and function during rituals, the essay concerned is of vital

importance for understanding Kamoro art, which by the way is not a separate domain of Kamoro life. Present social and individual innovations, encouraged by the festivals, by growing access to modern commodities and finance and by a growing differentiation of individual artists, could well usher a new era of Kamoro society and culture. Although the two major rituals are no longer performed *in toto*, not even in the nineteen fifties, a current striking *bricolage* of rites, ceremonies, songs, narratives and carvings leads to spectacular cultural re-combinations and individual and social innovations. Amoko and modernization, globalization, may well go together! At present a remarkable revival of rites de passage of adolescence and manhood is clearly evident.

Pictures of artefacts published in Kooyman (1984), Smidt (2003) and Indonesian translations of narratives in Offenbergh and Pouwer (2002) are currently being made available to Kamoro people in order to enhance their interest and creativity.

Let me conclude by drawing the attention of the reader to a kind of travelogue written by the American journalist David Pickell, magnificently illustrated by the American photographer Kal Muller, who also contributed to the exposition and its catalogue. The two were assisted by the Kamoro, Akinyau and Takati (David Pickell 2001).

Knauff's bold incorporation of Kamoro as a sub-heading in a language-culture area under the main heading Asmat, raises questions rather than provides answers (see his map 1). Its merit is that it provokes a detailed intra- and cross-cultural comparative analysis of Asmat and Kamoro society and culture, still to be made. The present edition of narratives, my description of Kamoro rituals and the recent exposition of Kamoro art as described in its catalogue, explicitly and implicitly reveal substantive and striking differences and variations within a framework of broad similarities. It offers an outstanding opportunity, not to be missed out, for detailed and theoretically well informed comparison, obviously within the context of a detailed knowledge of socio-economic and socio-political reality. Published and unpublished data with respect to this context are available, but need selective and systematic addition. For Asmat there is an overemphasis, for Kamoro there was an under-emphasis on art. Volunteers and funds for this major exercise are urgently called for!

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RECEIVED

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

Altman, J.C. and M. Cochrane. 2003. *Innovative Institutional Design for Sustainable Wildlife Management in the Indigenous-owned Savanna*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper No.247.

Dodson, M. and D.E. Smith. 2003. *Governance for Sustainable Development: Strategic Issues and Principles for Indigenous Australian Communities*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper No.250.

Hunter, B.H. and R.G. Schwab. 2003. *Practical Reconciliation and Recent Trends in Indigenous Education*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper No.249.

Martin, D.F. 2003. *Rethinking the Design of Indigenous Organizations: The Need for Strategic Engagement*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper No.248.

From **Development Studies Network**, Research School of Social Sciences, Australian National University, Canberra

Development Bulletin, 62, 2003. Issue's title: Population Change in Asia and the Pacific. Canberra: Development Studies Network, Research School of Social Sciences, Australian National University

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

Guiart, Jean. 2002. *Et le masque sortit de la mer: Les pays canaques anciens de Hienghène à Témala, Gomèn et Koumac*. Nouméa: Le Rocher-à-la-Voile. Cahiers pour servir à l'intelligence du temps présent no.9.

Guiart, Jean. 2003. *Les Mélanésiens devant l'économie de marché: Du milieu du XIX^{ème} siècle à la fin du millénaire*. Nouméa: Le Rocher-à-la-Voile. Cahiers pour servir à l'intelligence du temps présent no.5. Réédition revue et augmentée. First published in 1998.

Pidjo, Jean-Marc. 2002. *Le Mwa Teâ Mwalebeng et le fils du soleil: Organisation de l'espace foncier kanak en pays mwalebeng*. Nouméa: Le Rocher-à-la-Voile and Les Éditions du Cagou. Essais pour servir à l'intelligence de notre temps no.2.

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Kuschel, Rolf. 1974. *A Lexicon of Signs from a Polynesian Outlier Island: A Description of 217 Signs as Developed and Used by Kagobai, the Only Deaf-Mute of Rennell Island*. Copenhagen: Department of Psychology, University of Denmark.

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Tuhanuku, Daniel. 2002. *Na tau'a o Mungiki (Raids on Bellona Island)*. Edited by Rolf Kuschel and 'Angikinui Frances Tekatoha Takiika. Copenhagen: Royal Danish Academy of Sciences and Letters.

From the **State, Society and Governance in Melanesia Project**, Research School of Pacific and Asian Studies, Australian National University, Canberra, Australia:

Angleviel, Frédéric. 2003. *"The Best on Intelligence": Politics in New Caledonia, 1988-2002*. Canberra: State, Society and Governance in Melanesia, Australian National University. Discussion Paper 2003/4.

Dinnen, Sinclair with Anita Jowitt and Tess Newton Cain (ed.). 2003. *A Kind of Mending: Restorative Justice in the Pacific Islands*. Canberra: Pandanus Books.

May, R.J. 2003. *Disorderly Democracy: Political Turbulence and Institutional Reform in Papua New Guinea*. Canberra: State, Society and Governance in Melanesia, Australian National University. Discussion Paper 2003/5.

From **Jaap Timmer**, Centre for Pacific and Asian Studies, University of Nijmegen, Nijmegen, Netherlands:

Timmer, Jaap. 2002. *A Bibliographic Essay on the Southwestern Kepala Burung (Bird's Head, Doberai) of Papua*. Canberra: RSPAS, ANU. (Last modified August, 2002).

Timmer, Jaap. 2003. *Narratives of Government and Church among the Imyan of Papua/Irian Jaya, Indonesia*. Canberra: State, Society and Governance in Melanesia, Australian National University. Discussion Paper 2003/5.

Timmer, Jaap and Chris Ballard. 2003. *An Annotated Bibliography for the Communities of Berau Gulf and Bintuni Bay, Papua (Irian Jaya), Indonesia*. Canberra: RSPAS, ANU. (Last updated at: 2 December 2003).

NEW BOOKS

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

GENERAL

Evans, Bethwyn. 2003. *A Study of Valency-changing Devices in Proto Oceanic*. Canberra: Pacific Linguistics. 352 pages. ISBN: 0-85883-487-1-7 (paperback). Pacific Linguistics 539.

"Characteristic of many of the Oceanic languages of the Pacific is the presence of several valency-changing devices. This work is an historical study of three valency-increasing and two valency-decreasing morphemes, presenting descriptions of their reflexes in a number of modern Oceanic languages and a detailed reconstruction of their forms and functions in the ancestor language, Proto Oceanic. The reconstructions of valency-changing devices is presented within of an analysis of morphosyntactic classes of verbs, both in the modern languages and in Proto Oceanic. This is the first volume in the Studies in Language Change

series, published by Pacific Linguistics in association with the Centre for Research on Language Change at the Australian National University."

Jowitt, Anita and Tess Newton-Cain (eds). 2003. *Passage of Change: Law, Society and Governance in the Pacific*. Canberra: Pandanus Books. 357 pages. ISBN: 1-74076-025-5.

"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)."

Lockwood, Victoria S. (ed.). 2004. *Globalization and Culture Change in the Pacific Islands*. Upper Saddle River, NJ: Pearson Prentice Hall. 448 pages. ISBN: 0-13-042173-1.

"Bringing together top specialists in the anthropology of Oceania, this text offers insight into the major social, economic and political transformations that are taking place in Pacific Island societies. The authors present real-life cases of communities that are dealing with specific processes of globalization. The case studies reflect the many different cultural contexts of island societies as they formulate their own responses to various issues."

Manganaro, Marc. 2002. *Culture, 1922: The Emergence of a Concept*. Princeton, NJ: Princeton University Press. 256 pages. ISBN: 0-691-00137-5 (paper) 0-691-00136-7 (cloth).

"This book traces the intellectual and institutional deployment of the culture concept in England and America in the first half of the twentieth century. With primary attention to how models of culture are created, elaborated upon, transformed, resisted, and ignored, Marc Manganaro works across disciplinary lines to embrace literary, literary critical, and anthropological writing. Tracing two traditions of thinking about culture, as elite products and pursuits and as common and shared systems of values, Manganaro argues that these modernist formulations are not mutually exclusive and have indeed intermingled in complex and interesting ways throughout the development of literary studies and anthropology. Beginning with the important Victorian architects of culture - Matthew Arnold and Edward Tylor - the book follows a number of main figures, schools, and movements up to 1950 such as anthropologist Franz Boas, his disciples Edward Sapir, Ruth Benedict, and Zora Neale Hurston, literary modernists T. S. Eliot and James Joyce, functional anthropologist Bronislaw Malinowski, modernist literary critic I. A. Richards, the New Critics, and Kenneth Burke. The main focus here, however, is upon three works published in 1922, the watershed year of Modernism - Eliot's *The Waste Land*, Malinowski's *Argonauts of the Western Pacific*, and Joyce's *Ulysses*. Manganaro reads these masterworks and the history of their reception as efforts toward defining culture."

Peers, Laura and Alison K. Brown (eds). 2003. *Museums and Source Communities*. New York: Routledge. ISBN: 0415280516 (hardback) and 0415280524 (paperback).

"The growth of collaboration between museums and source communities - the people from whom collections originate - is one of the most important developments in modern museum practice. This volume combines some of the most influential published research in this emerging field with newly commissioned essays on the issues, problems and lessons involved. Focusing on museums in North America, the Pacific and the United Kingdom, the book highlights three areas which demonstrate the new developments most clearly: 1. The museum as field site or 'contact zone' - a place which source community members enter for purposes of consultation and collaboration; 2. Visual repatriation - the use of photography to return images

of ancestors, historical moments and material heritage to source communities; 3. Exhibition case studies - these are discussed to reveal the implications of cross-cultural and collaborative research for museums, and how such projects have challenged established attitudes and practices."

Ray, Binayak. 2003. *South Pacific Least Developing Countries: Towards Positive Independence*. Kolkata, India: Progressive Publishers. 198 pages. ISBN: 81-8064-056-6

"Ray examines the situations of the five Pacific Island states which are included in the UNDP's definition of least developing countries: Kiribati, Samoa, Solomon Islands, Tuvalu and Vanuatu. The poor economic performance of these five countries, he argues, has kept them dependent on others, with the result that they have not achieved 'positive independence'. However, Ray sees hope in recent technological developments which may enable these small island states to harness resources from their vast Exclusive Economic Zones. His analysis thus goes well beyond the bounds of conventional economic prescriptions for the region and challenges some of the conventional wisdoms of both policy makers and Pacific Islanders themselves."

Salmond, Anne. 2003. *The Trial of the Cannibal Dog: Captain Cook in the South Seas*. New Haven and London: Yale University Press. 536 pages. ISBN: 0-300-10092-2 (cloth).

"This vivid book retells the story of Captain Cook's great voyages in the South Seas, focusing on the encounters between the explorers and the island peoples they 'discovered.' While Cook and his men were initially confounded by the Polynesians, they were also curious. Cook and his crew soon formed friendships - and often more intimate relationships - with the islanders. The islanders, who initially were not certain if the Englishmen were even human, came to experiment with Western customs and in some cases joined the voyagers on their expeditions. But familiarity quickly bred contempt. Shipboard discipline was threatened by these new relationships, and the culture of the islands was also changed forever. Captain Cook, initially determined to act as an enlightened leader, saw his resolve falter during the third voyage. Amicable relations turned hostile, culminating in Cook's violent death on the shores of Hawaii."

Stewart, Pamela J. and Andrew Strathern (eds). 2003. *Landscape, Memory and History: Anthropological Perspectives*. London and Sterling, VA: Pluto Press. 256 pages. ISBN: 0745319661 (paper) and 074531967X (cloth).

"How do people perceive the land around them, and how is that perception changed by history? The contributors explore this question from an anthropological angle, assessing the connections between place, space, identity, nationalism, history and memory in a variety of different settings around the world. Taking historical change and memory as key themes, they offer a broad study that will appeal to a readership across the social sciences. Contributors from North America, Australia, New Zealand, Taiwan, and Europe explore a wide variety of case studies that includes seascapes in Jamaica; the Solomon Islands; the forests of Madagascar; Aboriginal and European notions of landscape in Australia; place and identity in 19th century maps and the bogs of Ireland; contemporary concerns over changing landscapes in Papua New Guinea; and representations of landscape and history in the poetry of the Scottish borders."

Torrence, Robin and John Grattan (eds). 2002. *Natural Disasters and Cultural Change*. London and New York: Routledge. 368 pages. ISBN: 0415216966 (hardback).

"Human cultures have been interacting with natural hazards since the dawn of time. This book explores these interactions in detail and revisits some famous catastrophes including the

eruptions of Thera and Vesuvius. These studies demonstrate that diverse human cultures had well-developed strategies which facilitated their response to extreme natural events."

Wallace, Lee. 2003. *Sexual Encounters: Pacific Texts, Modern Sexualities*. Ithaca, NY: Cornell University Press. ISBN: 0-8014-4121-8 (cloth) and 0-8014-8832-X (paper).

"European literary, artistic, and anthropological representation has long viewed the Pacific as the site of heterosexual pleasures. The received wisdom of these accounts is based on the idea of female bodies unrestrained by civilization. In a revisionist history of the Pacific zone and some of its preeminent Western imaginists, Lee Wallace suggests that the fantasy of the male body, rather than of the free-loving female, provides the underlying libidinal structure for many of the classic 'encounter' narratives from Cook to Melville. The subject of the book is sexual fantasy, particularly male homoerotic fantasy found in the literature and art of South Sea exploration, colonization, and settlement."

AUSTRALIA

Attwood, Bain and S.G. Foster (eds), 2003. *Frontier Conflict: The Australian Experience*. Canberra: National Museum of Australia. 232 pages. ISBN: 1-8769-4411-0 (paperback).

"While many books have been written about Australia's contribution to overseas wars, relatively little has been said about armed conflict within Australia. Yet Australia in the nineteenth and early twentieth centuries was often the scene of conflict, as Europeans seized the land and its resources, and its original owners fought back. The extent of conflict and the degree of violence are matters of much controversy. This book, based on a forum held at the National Museum of Australia, presents a series of essays by leading contributors to the debate. From different historical and political perspectives, they address several key questions: What happened? How do we know? How do we remember? How do we tell? Their answers, taken together, comprise a major contribution to the study of cross-cultural relations in Australia's past and valuable background for anyone who wishes to understand relations between Aboriginal and non-Aboriginal Australians today."

Evans, Nicholas. 2003. *Bininj Gun-wok: A Pan-dialectal Grammar of Mayali, Kunwinjku and Kune*. Canberra: Pacific Linguistics. 2 vols. ISBN: 0-85883-530-4-7 (paperback). Pacific Linguistics 541.

"The term Bininj Gun-wok was recently coined to cover a large group of related dialects spoken in Western Arnhem Land, Australia, including Kunwinjku, Mayali, Gun-djeihmi, Kune, and others; many of these dialects have not been described before. Bininj Gun-wok, in turn, belongs to the so-called Gunwinjguan family, the largest family of non-Pama-Nyungan languages. It is one of the few Australian languages still being passed on to children, and in fact the number of speakers is increasing. This detailed pan-dialectal grammar takes care to set the language in its cultural context throughout, with rich ethnographic discussion of the many special kinship-based speech registers and a sizeable text collection with examples of all major dialects. Bininj Gun-wok is a heavily polysynthetic language, with three productive types of noun incorporation, incorporation of one verb into another, two applicatives, reflexive/reciprocal formation, prefixes representing subject and object/indirect object, and a large number of further adverbial-type prefixes. Within the nominal system, it has four genders in some dialects, reducing to simpler systems in others. A major focus of the grammar is the many problems of how meanings are constructed in a polysynthetic language, and how the many elements of the verbal morphology interact with one another in the composition of grammatical structure. This volume will be of interest to a wide range of readers: morphologists and syntacticians, Australianists, linguistic anthropologists, dialectologists, typologists, and educationists and others working in Western Arnhem Land."

Foster, Robert, Paul Monaghan and Peter Mühlhäusler. 2003. *Early Forms of Aboriginal English in South Australia, 1840-1920s*. Canberra: Pacific Linguistics. 102 pages. ISBN: 0-85883-463-4-7 (paperback). Pacific Linguistics 538.

"In recent years pidgin languages have begun to lose the tag that has dogged them in the past of being bastard or corrupt languages. Arising mainly as reduced languages for intercultural communication in contexts ranging from trade to outright colonisation, they have often been viewed by their users as inferior to the 'full' or 'pure' languages of their respective cultures. As one writer put it in 1939: 'In whatever country we find Pidgin English it is still an inferior growth, or development from originally pure words or sentences of some language or other'. These days pidgins are increasingly recognised for the insights they provide into the dynamic processes of intercultural communication and the nature of human communication in general. They are particularly useful for tracing the ways languages change and develop in response to changing sociohistorical circumstances. By compiling a dictionary of one such language, South Australian Pidgin English, spoken primarily between Aborigines and Europeans in South Australia in the 19th and 20th centuries, we hope to continue this trend, as well as to provide an invaluable resource for those engaging with historical and literary texts that in the past have often proved difficult to those not trained in pidgin linguistics. The dictionary is also intended for contemporary speakers of Nunga English - a variety of Aboriginal English spoken in the Adelaide metropolitan and neighbouring country regions - who are interested in the historical origins of some of the forms they currently use in their day-to-day communication."

Kaberry, Phyllis. 2003. *Aboriginal Women, Sacred and Profane*. With a new Introduction by Sandy Toussaint. London and New York: Routledge. 336 pages. ISBN: 0-415-31999-4 (Pb).

"First published in 1939 by Routledge as *Aboriginal Woman, Sacred and Profane*, this classic ethnography portrays the aboriginal woman as she really is - a complex social personality with her own prerogatives, duties, problems, beliefs, rituals and point of view. This groundbreaking and enduring study was researched in North-West Australia between 1935 and 1936 and was written by a woman who truly pioneered the study of gender in anthropology. *Contents*: Chapter 1. Wielders of the Digging-Stick; Chapter 2. The Social and Spiritual Background of the Aboriginal Child; Chapter 3. Childhood; Chapter 4. On the Threshold of Marriage; Chapter 5. The Laws of Marriage and the Needs of the Individual; Chapter 6. Rights and Duties of Women in Marriage; Chapter 7. The Functions of Women in the Larger Social Groups; Chapter 8. The Spiritual Heritage of Aboriginal Woman; Chapter 9. Women's Ceremonies; Chapter 10. Women's Secret Corroborees; Chapter 11. Aboriginal Women - Sacred and Profane."

Montagu, Ashley. 2004. *Coming into Being among the Australian Aborigines: The Procreative Beliefs of the Australian Aborigines*. London: Routledge. 472 pages. ISBN: 0415330580 (cloth).

"This volume brings together all the evidence bearing upon the procreative beliefs of the Australian Aborigines and subjects it to a scientific examination in the light of biological, social and psychological research. First published in 1937. This edition reprints the revised edition of 1974."

Pensalfini, Robert. 2003. *Jingulu Grammar: An Aboriginal Language of the Northern Territory*. Canberra: Pacific Linguistics. 262 pages. ISBN: 0-85883-558-4-7 (paperback). Pacific Linguistics 536.

"This book is intended as a thorough description of the Jingulu language as spoken by the handful of speakers remaining in the Northern Territory during the mid to late 1990s. The description is based on material which the author collected during three field trips from 1995

to late 1998. Chapter 1 focuses on the socio-historical context in which the language is spoken, including estimated of tradition area, number of speakers, and genetic and cultural affiliations. Chapter 2 is devoted to Jingulu phonology, from the phoneme inventory and phonotactics to a spectacular system of vowel harmony and some interesting facts on reduplication. Chapter 3 outlines the parts of speech of Jingulu as understood by the author, and argues for the particular labels and categories that the author assumes in following chapters. Chapter 4 discusses Jingulu syntax, from simple verbal and non-verbal predication to the encoding of dependent and conjoined clauses. Chapters 5 and 6 are expositions of the morphology of Jingulu nominal and verbal words respectively. Chapter 7 contains a few exemplary texts, glossed and translated into English. Through the grammar the author has preferred to provide more sentence examples rather than fewer (particular where the author was less than certain about the accuracy of his own description), to provide readers with a sense of what Jingulu sentences are actually like beyond what can be gleaned from prose description, and to provide future researchers with organised material with which to build their own hypotheses and analyses. This grammar contains no word list or dictionary. A separate Jingulu dictionary by the author is in preparation."

MELANESIA

Beck, Howard. 2003. *Beneath the Cloud Forests: A History of Cave Exploration in Papua New Guinea*. Allschwil, Suisse: Speleo Projects. 352 pages. ISBN 3-908495-11-3 (hardback).

"A book that gives a history of cave exploration in PNG has just been published. It covers mainly the 29 international expeditions over the period 1965 to 1998. The style is dramatised; there is not much information about cave exploration by PNG based cavers; and there is even less about the relationship between villagers and caves, prehistory, rock art, how villagers use caves now and in the past. Despite this, it is a useful addition to the PNG literature"

Clarke, William C. 2003. *Remembering Papua New Guinea: An Eccentric Ethnography*. Canberra: Pandanus Books. 178 pages. ISBN: 1-74076-022-0.

"The Maring people of Papua New Guinea had their first contact with a European just six years before geographer and anthropologist William C. Clarke arrived to spend a year living with them in 1964. By the 1990s, after years of storage in tropical climes, the photographs Clarke took in PNG had become fungus-ridden and faded. Computer technology was used to restore the photographs, a process which brought back not just visual images of tropical plants, red soil and skin made shiny with oil, but the smell of moist earth and banana leaves singeing on hot rocks. Clarke was transported to a half-forgotten world, a world he brings back to life in this book, in which he reflects on the moment captured in each image."

Clements, Quinton, David Kavanamaur and Charles Yala (eds). 2003. *Building a Nation in Papua New Guinea: Views of the Post Independence Generation*. Canberra: Pandanus Books. ISBN: 1-74076-028-X (softcover).

"At the beginning of the new century, 25 years since independence, many changes have occurred in Papua New Guinea, from the Bougainville civil war and internal political crises, to the many challenges posed by globalisation and socio-political changes. This collection of essays, written by the post-independence generation of Papua New Guinea, articulates a vision for the future. It provides an overview of the history of the past 25 years, frankly assesses the state-of-the-nation and addresses its future development. The essays within this volume offer divergent perspectives on the nation-building process across a wide variety of areas. Common to all, however, is the theme of nation building. All contributors see themselves as being part of a process that will ultimately answer the question: 'where to from here?'

Elmslie, Jim. 2003. *Irian Jaya under the Gun: Indonesian Economic Development versus West Papuan Nationalism*. Belair, SA (14 Dryandradsdrive, PO Box 50, Belair SA5050 Australia; Tel: +61 8 8370 3555; Fax: +61 8 8370 3566; Email: tonycraw@bigpond.net.au) and Honolulu: Crawford House Publishing Australia and the University of Hawai'i Press.

"Jim Elmslie traces events in Irian Jaya/West Papua from the departure of the Dutch in 1963 to December 1999. The majority of the indigenous people of the area consider themselves West Papuans living in the land of West Papua, a country incorporated into the Indonesian state without their consent or approval. Made up of Melanesian peoples, the western part of New Guinea is one of the least developed places on earth with the largest expanses outside the Amazon of untouched and, in some cases still unexplored, rainforest and wilderness. It is a region ripe for economic exploitation."

Fijian Studies: A Journal of Contemporary Fiji, 1(2), 2003. Lautoka, Fiji: Fiji Institute of Applied Studies. Special issue: The Sugar Industry. Free download from http://www.fijianstudies.org/fs_contents_vol1no2.htm

"Special issue on the sugar industry in Fiji, exploring issues such as: 1. Farm productivity, efficiency, and profitability of Fiji's sugar industry; 2. Energy generation; 3. Survival strategies for the ailing industry; 4. The financial viability of the Fiji Sugar Corporation."

Gina, Lloyd Maepeza. 2003. *Journeys in a Small Canoe: The Life and Times of Lloyd Maepeza Gina of Solomon Islands*. Edited by Judith A. Bennett with Khyla J. Russell. Canberra: Pandanus Books. 290 pages. ISBN: 1-74076-033-6.

"Although the life story of prominent Solomon Islander Sir Lloyd Maepeza Gina has a unique value for Solomon Islanders, it has universal aspects that people outside the Solomons will find of interest. From the little many people know of the history of Solomons, this story distils a lot of it: the importance of family and genealogy; the web of connections mediated by marriage, adoption and even abduction; the identification of people with land; the exciting days of inter-island raiding and head hunting along with the horrors for victims; the labour trade; the coming of Christianity and missionaries leaving a lasting impression on the faith of the people; the suffering that the Japanese invasion induced and the material prosperity and mental stimulation that the Americans injected into a colonial outpost; the resistance and accommodation by Solomon Islanders to the colonial power and its officials; the attraction and repulsion of the colonial order; the sometimes-ambivalent connections with other Pacific Islanders; the challenges of Independence, its hopes and disappointments; island-based jealousies and insecurities; the friendships that transcend place and nationality and the opportunities of the wider world are all embodied in one life."

Halapua, Winston. 2003. *Tradition, Lotu and Militarism in Fiji*. Lautoka, Fiji: Fiji Institute of Applied Studies.

"Halapua's analysis argues that militarism in Fiji is a collusion between privilege and power and has maintained the interests of an elite over the majority in the country. He examines the complex thread that has run through recent history in Fiji."

Hermann, Elfriede and Birgitt Röttger-Rössler (eds). 2003. *Lebenswege im Spannungsfeld lokaler und globaler Prozesse: Person, Selbst und Emotion in der ethnologischen Biografieforschung*. Göttinger Studien zur Ethnologie No.11. Münster: LIT Verlag. 296 pages. ISBN: 3-8258-7049-9 (paper).

"Lebensgeschichten eröffnen einen guten Zugang zu persönlichen Erfahrungen in lokal-global vernetzten Welten. Sie geben Aufschluss darüber, welche Handlungsmöglichkeiten und

Handlungsbeschränkungen für Einzelne durch das Ineinandergreifen von globalen und lokalen Prozessen entstehen, welche Wege innerhalb dieses Terrains beschränkt werden, und wie diese in der Retrospektive bewertet werden. Biografische und autobiografische Zeugnisse dienen den Autorinnen und Autoren dieses Bandes als Ausgangspunkte für ihre Betrachtungen kulturspezifischer Repräsentationen von Lebenswegen und damit von Person, Selbst und Emotionen inmitten neu entstandener Machtverhältnisse. Mit Beiträgen von: Birgitt Röttger-Rössler, Wolfgang Kempf, Andrea Lauser, Elfriede Hermann, Anette Schade, Lüder Tietz, Volker Heeschen, Sabine Dedenbach-Salazar Sáenz, Camilo Robayo, Helmut Schindler, and Sonja Speeter-Blaudzun."

Herdt, Gilbert. 2003. *Secrecy and Cultural Reality: Utopian Ideologies of the New Guinea Men's House*. Ann Arbor: University of Michigan Press. 288 pages. ISBN: 0-472-09761-X (cloth) and 0-472-06761-3 (paper).

"The present book is a greatly revised version of the original lectures. In it, I have proposed a general theory of the conditions that foster secrecy, especially among men, who, in dealing with social anxiety and mistrust, deploy rituals of conditional masculinity to gain purpose and agency, achieve homosociality and trust, imposing hierarchy and rule over younger males and women. The personal and institutional outcome is to create an alternative, hidden cultural reality in society. While previous theorists in Melanesian ethnography and anthropological study in general have paid little attention to the role of sexuality in these processes, this book demonstrates the significance of sexuality in homosociality and relationships between the genders. This historical formation is especially interesting in view of the fact that in Melanesia it precedes the development of 'homosexuality' as a category or homosexual subjects in the cultural meaning system."

Hide, R. 2003. *Pig Husbandry in New Guinea: A Literature Review and Bibliography*. Canberra: Australian Centre for International Agricultural Research. 307 pages. ISBN: 1-86320-348-6 (hardcopy). Downloadable as PDF file from: [http://www.aciar.gov.au/web.nsf/doc/ACIA-5UFVPA/\\$file/MN108.pdf](http://www.aciar.gov.au/web.nsf/doc/ACIA-5UFVPA/$file/MN108.pdf).

"Pig production is the most significant part of smallholder livestock management in both Papua New Guinea and Irian Jaya. In New Guinea as a whole, there are estimated to be nearly 2.5 million domestic pigs, or approximately one animal for every three people. This publication provides a bibliography of the literature on New Guinea pig husbandry and reviews that literature. It is intended as a guide to, and overview of, the current state of knowledge on pigs in New Guinea and will be a valuable resource for anyone concerned with animal production, food supply, nutrition, and animal and human health in New Guinea."

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Indonesia Commission. 2003. *Peace and Progress in Papua*. New York: Council on Foreign Relations. 131 pages. Retrieved November 12, 2003, from the World Wide Web: http://www.cfr.org/pdf/Indonesia_Commission.pdf

"This report focuses on Papua - a remote, resource-rich, yet impoverished part of Indonesia. Unless the people of Papua are accorded greater self-governance and more benefit from the development of Papua's natural resources, continued conflict could cause a spiral of violence in Papua. It could also have a destabilizing effect elsewhere in Indonesia by encouraging ethnic, religious, and separatist violence across the vast archipelago. Full implementation of the Special Autonomy Law would represent a win-win situation. For this to happen, the people of Papua would see that Special Autonomy is about democratization, rather than a mechanism to foreclose their concept of merdeka. In addition, Indonesian authorities would see that Special Autonomy is about satisfying the legitimate concerns of ethnic Papuans, rather than an interim step to political independence. International stakeholders can help through a more focused and energetic approach, building local capacity to implement the Special Autonomy Law. Realizing tangible benefits for the people of Papua would also marginalize those who use violence to achieve political objectives."

Laycock, Donald C. 2003. *A Dictionary of Buin: A Language of Bougainville*. Canberra: Pacific Linguistics. 355 pages. ISBN: 0-85883-511-8-7 (paperback). Pacific Linguistics 537.

"Buin is a Papuan language of southeast Bougainville, and the manuscript of this dictionary was compiled by Don Laycock in the last twenty years or so of this life. When he realised in 1988 that he was terminally ill, he thought about the things he wanted to achieve in the months that remained to him. Academically, the most important was the completion of his Buin dictionary, and he worked on this as far as his strength allowed. In his final days he asked his colleagues in the Department of Linguistics at the Research School of Pacific and Asian Studies of the Australian National University to ensure its publication. This has taken longer than anyone might have foreseen, largely because of the need for a suitable editor. In 1994 Masayuki Onishi completed his PhD on the neighbouring language Motuna and volunteered to edit the dictionary. This he has done, seeking to remain as true as possible to Don's manuscript and Don's intentions, aided by Don's wife Tania and daughter Melany."

McDonald, Ross. 2003. *Money Makes You Crazy: Custom and Change in the Solomon Islands*. Dunedin, NZ: University of Otago Press. 93 pages.

"The Solomon Islands is a country caught between the worst ravages of globalisation and its own diverse historic identities. As multinationals eat away its forests and gold - apparently for the sake of its own economy as well as their own - many of the Solomons' people see their past and their future evaporating. Ross McDonald's beautifully written book transports the reader into the places those who view people only in terms of economics refuse to go. The genius of 'Money Makes You Crazy' is its ability to evoke the soul of the Solomons. The people and their places leap out of the page."

Mallett, Shelley. 2003. *Conceiving Cultures: Reproducing People and Places on Nuakata, Papua New Guinea*. Ann Arbor: University of Michigan Press. ISBN: 0-472-09828-4 (cloth) and 0-472-06828-8 (paper).

"Conceiving Cultures critically reflects on the ways anthropologists come to understand and represent the people and cultures that they study. These ideas are developed through an ethnographic study that explores notions of the gendered person through knowledge and practices relating to reproductive health on the Massim island of Nuakata in Papua New Guinea. Conceiving Cultures makes explicit anthropology's implicit project to understand the self by way of the other."

Meiselas, Susan. 2003. *Encounters with the Dani*. Designed by Bethany Johns. Göttingen and New York: Steidl and International Center of Photography. 196 pages with 200 plates. ISBN: 3-88243-930-0 (hardcover)

"In her most recent body of work, acclaimed photographer Susan Meiselas pieces together verbal and visual traces of encounters with the Dani - an indigenous people of the West Papuan highlands - from the nearly six decades since their 'discovery' by the West. In this subjective, fragmentary history, Meiselas draws from the experiences of missionaries, colonists, anthropologists and modern-day ecotourists, all of whom have come to the Dani's Baliem Valley and transformed the conditions under which they live. The ambiguous relations between power and representation - whether in the form of Dutch colonial patrol notes from the 1930s, the sensationalized media accounts of the survivors of a downed U.S. army plane in 'Shangri-La' from the 1940s or a tourist's snapshots from the 1990s - become visible in Meiselas's book, through both the contradictions and unexpected continuities of the gathered materials."

Moore, Clive. 2003. *New Guinea: Crossing Boundaries and History*. Honolulu: University of Hawai'i Press. 320 pages ISBN: 0-8248-2485-7 (cloth).

"This is the first work to consider New Guinea and its 40,000-year history in its entirety. The volume opens with a look at the Melanesian region and argues that interlocking exchange systems and associated human interchanges are the "invisible government" through which New Guinea societies operate. Succeeding chapters review the history of encounters between outsiders and New Guinea's populations. They consider the history of Malay involvement with New Guinea over the past two thousand years, demonstrating the extent to which west New Guinea in particular was incorporated into Malay trading and raiding networks prior to Western contact. The impact of colonial rule, economic and social change, World War II, decolonization, and independence are discussed in the final chapter."

Obata, Kazuko. 2003. *A Grammar of Bilua: A Papuan Language of the Solomon Islands*. Canberra: Pacific Linguistics. 333 pages. ISBN: 0-85883-531-2-7 (paperback). Pacific Linguistics 540.

"This grammar of Bilua, a revision of the author's PhD thesis, is the first comprehensive description of the language. Bilua is spoken on Vella La Vella island in the Western Province of the Solomon Islands. According to the 1976 census there are about 85 vernacular languages indigenous to the Solomon Islands. The majority of these are Austronesian, but among them are four Papuan languages, one of which is Bilua. The grammar presented here is based on the dialect of the Bilua area, which is regarded as standard by local people, probably because Methodist missionaries who arrived early in the twentieth century regarded it as the language of the island. In the past, the Austronesian language Roviana was used as a lingua franca in the region and so older people on Vella La Vella speak Roviana as well as Bilua. However, the role of Roviana has been taken over by Solomon Islands Pidgin which is used in primary schools and in church ceremonies which are central to the lives of people in Vella La Vella. There is a high rate of intermarriage between Vella La Vella people and people from other islands and mixed couples communicate in Bilua, Pidgin, or one of the other Solomons languages. Pidgin words are mixed into Bilua and sometimes people switch from one language to another in their speech. Thus the Bilua language is changing because of the influence of Pidgin, and, although the population of Vella La Vella is increasing rapidly, Bilua is endangered."

Randell, Nigel. 2003. *The White Headhunter of Malaita*. London: Constable and Robinson. ISBN: 1-84119-601-0.

"Shanghaied in San Francisco in 1868, a young Scots sailor embarked upon an eight-year voyage into the heart of darkness. Jack Renton's remains the only authenticated account of a

mental and physical ordeal that has haunted the western imagination for centuries. Escaping from his floating prison in an open whaleboat, he drifted for two thousand miles across the Pacific, only to be washed up on the shores of an island shunned by all nineteenth-century mariners, Malaita in the Solomon Islands. There he was stripped of his clothes and possessions by a tribe of headhunters and was forced to 'go native' to survive. Initially a slave to their chief, Kabou, he eventually became the man's most trusted warrior and advisor, loved by him 'as my first-born son'. Renton's own account, published after he was rescued, caused a sensation, though we now know that it airbrushes out most of the key events that brought about this transformation. And there the adventure might have been laid to rest, except that the Malaitans are masters of the art of oral history, passing detailed stories down the generations. Randell spent seven years talking to the Malaitans and piecing together a very different account from Renton's sanitised version. It is the story of a man who not only adopted their customs, terrible as some of them were, but who also transformed their island world. Renowned as a warrior, counsellor, and innovator, Renton's hut and weapons were preserved as a shrine - still visited by the islanders a century later. Renton did his best to prepare a people he had grown to love for the onslaught of white civilisation."

Rutherford, Danilyn. 2003. *Raiding the Land of the Foreigners: The Limits of the Nation on an Indonesian Frontier*. Princeton, NJ: Princeton University Press. 360 pages. ISBN: 0-691-09591-4 (paper) and 0-691-09590-6 (cloth).

"With the resurgence of separatism in the province, Irian Jaya has become the focus of fears that the Indonesian nation is falling apart. Yet in the early 1990s, the fieldwork for this book was made possible by the government's belief that Biaks were finally beginning to see themselves as Indonesians. Taking in the dynamics of Biak social life and the islands' long history of millennial unrest, Rutherford shows how practices that indicated Biaks' submission to national authority actually reproduced antinational understandings of space, time, and self. Approaching the foreign as a focus of longing in cultural arenas ranging from kinship to Christianity, Biaks participated in Indonesian national institutions without accepting the identities they promoted. Their remarkable response to the Indonesian government (and earlier polities laying claim to western New Guinea) suggests the limits of national identity and modernity, writ large."

Sillitoe, Paul. 2003. *Managing Animals in New Guinea: Preying the Game in the Highlands*. London and New York: Routledge. 416 pages. ISBN: 0-415-28097-4 (Hb).

"This book analyses the place of animals in the lives of New Guinea Highlanders. Looking at issues of zoological classification, hunting of wild animals and management of domesticated ones, notably pigs, it asks how natural parameters affect people's livelihood strategies and their relations with animals and the wider environment. *Contents*: List of figures List of tables List of plates Introduction PART 1 WHAT'S THE GAME? THE FOREST AND ITS ANIMALS 1.1 What's that Bird? 1.2 The Birds. 1.3 Methods and Knowledge 1.4 Furry Animals. 1.5 Disagreements Over Identifications 1.6 Frogs and 'Others' 1.7 Insects and Small Reptiles 1.8 Taxonomic Politics 1.9 Negotiated Taxonomy 1.10 Agreeing to Disagree PART 2 WHERE'S THE GAME? HUNTING AND FORAGING 2.1 First Impressions 2.2 Access to Forest 2.3 Forest Resources 2.4 Knowing Animals 2.5 Spell Knowledge 3.6 Hunting Techniques 2.6.1 Traps: 2.6.2 Bow and Arrows: 2.6.3 Dogs: 2.6.4 Ambushes and Hides: 2.6.5 Other Tactics: 2.7 Returns on Hunting Efforts 2.8 Hunting and Social Status 2.9 Sharing Game 2.10 Wild Plant and Other Foods 2.11 Hunter Gathering in the Highlands? 2.12 Managing Limited Wild Resources PART 3 WHEN THEY'RE TAME? PIG MANAGEMENT AND PRODUCTION 3.1 Pigmanship in the New Guinea Highlands 3.2 The Pigs 3.3 Pig Management 3.3.1 Husbandry 3.3.2 Reproduction 3.3.3 Control 3.4 Besspelling Pigs 3.5 Ethnoveterinary Practices 3.6 Pig Herd Demography 3.7 Pig Ownership 3.8 Pig Politics 3.9 The Work of Pig Management. 3.10 Pigs in the Past, Present and Future. 3.11 Conclusion References."

Tabani, Marc Kurt. 2002. *Les pouvoirs de la coutume à Vanuatu: Traditionalisme et édification nationale*. Paris: L'Harmattan. 304 pages. ISBN: 2-7475-2980-0.

"Les traditions des sociétés du Pacifique Sud, naguère condamnées comme un monde de Ténèbres par les missionnaires, puis décrites comme moribondes par des générations d'ethnologues, sont aujourd'hui présentées sous l'angle d'une renaissance culturelle. A Vanuatu, la coutume est devenue, depuis l'indépendance de ce pays, un symbole politique pour la célébration de la mélanésianité. L'auteur se livre à un examen critique du poids idéologique du traditionalisme dans l'édification nationale du jeune Etat de Vanuatu. Il apporte ainsi une contribution importante au débat, particulièrement animé ces dernières années entre océanistes, sur les questions de l'ethnicité et des traditions inventées."

MICRONESIA

Lévesque, Rodrigue. 2003. *History of Micronesia, Volume 19: Freycinet Expedition, 1818-1819*. Honolulu: University of Hawai'i Press. 736 pages. ISBN: 0-920201-19-9 (cloth).

"These volumes form a series on the history of the North Pacific. Each contains primary source material (official reports, private letters) and extracts from rare books, translated from various languages. Volume 19 contains 14 documents from 1818, plus extracts from four books about the Freycinet Expedition of 1819, with 50 illustrations. The French scientific expedition led by Captain Freycinet was the most thorough to visit Micronesia ever. Its 12-volume official report includes information about life there up to 1819: history, anthropology, sociology, native customs, industry, commerce, flora and fauna, linguistics, etc. Captain Freycinet's narrative is given in full; it includes special reports by many of his officers, notably Lamarche, Berard, Doctors Quoy and Gaimard. Also included are letters of his wife, who was part of the crew, and the letters of Jacques Arago, the artist. Arago's book is also reproduced; it is a poetic rendering that reads like a historical novel."

POLYNESIA

Grijp, Paul van der. 2003. *Garden of the Pacific: Tongan Culture, Agriculture, and Perenniality of the Gift*. Leiden: KITLV Press. 227 pages. Verhandelingen 213. ISBN: 90-6718-215-X.

"This book presents a remarkable record of Tonga's increasing participation in the modern global economy, and provides anthropologists, economists, and historians with a detailed case study that bears heavily on major issues of the day, both practically and theoretically. The book focuses on issues of identity, entrepreneurship, and the intricacies of development and addresses the question, 'How (in the current state of the economy) can a Tongan become a successful grower?'"

Judd, Gerrit P. 2003. *Anatomia, 1838*. Honolulu: University of Hawai'i Press. 224 pages. ISBN: 0-8248-2585-3 (cloth). Hawaiian text with English translation. Translated by Esther T. Mookin.

"This book is the only medical textbook written in the Hawaiian language. Gerrit P. Judd, for a time the only medical missionary in the Islands, wrote the text in 1838 to teach basic anatomy to Hawaiians enrolled at the Mission Seminary (Lahainaluna School). Working from a standard elementary textbook of the time, Judd provided his students with more than a simple, straight translation. Rather than "Hawaiianize" Latin or English names and terms, he devised new vocabulary and explained medical functions and practices in words that would be readily understood by a Hawaiian. Judd's use of Hawaiian terms and descriptions gives us insights into native cultural and healing practices in the early decades of the nineteenth century. This

book is a valuable addition to the growing collection of translations on native health and will be greatly appreciated by linguists, historians, and students of Hawaiian language and culture."

Kömike Hua'ölelo (ed.). 2003. *Mamaka Kaiiao: A Modern Hawaiian Vocabulary*. Honolulu: University of Hawai'i Press. ISBN: 0-8248-2803- 8 (paper) and 0-8248-2786-4 (cloth). With support from Hale Kuamo'o and 'Aha Pūnana Leo.

"This publication is significant because it extends the lexicon but more importantly, it provides the contemporary speaker with the essential tool with which to describe her/his world through the medium of Hawaiian. This publication adds to the 1998 edition more than 1,000 new and contemporary words that are essential to the continuation and growth of ka 'ölelo Hawai'i, the Hawaiian language. Kömike Hua'ölelo was established in 1987 to create words for concepts and material culture unknown in traditional Hawai'i. "

Monrayo, Angeles. 2003. *Tomorrow's Memories: Diary of Angeles Monrayo, 1924-1928*. Honolulu: University of Hawai'i Press. 250 pages. ISBN 0-8248- 2688-4 (paper) 0-8248-2671-X (cloth). Edited by Rizaline R. Raymundo.

"Angeles Monrayo (1912-2000) began her diary on January 10, 1924, a few months before she and her father and older brother moved from a sugar plantation in Waipahu to Pablo Manlapit's strike camp in Honolulu. Here for the first time is a young Filipino girl's view of life in Hawai'i and central California in the first decades of the twentieth century - a significant and often turbulent period for immigrant and migrant labor in both settings. Angeles' vivid, simple language takes us into the heart of an early Filipino family as its members come to terms with poverty and racism and struggle to build new lives in a new world. But even as Angeles recounts the hardships of immigrant life, her diary of 'everyday things' never lets us forget that she and the people around her went to school and church, enjoyed music and dancing, told jokes, went to the movies, and fell in love. Essays by Jonathan Okamura and Dawn Mabalon enlarge on Angeles' account of early working-class Filipinos and situate her experience in the larger history of Filipino migration to the United States. Rizaline R. Raymundo is the oldest child of Angeles and Alejandro Raymundo."

Parke, Aubrey L. 2003. *Rotuma: Custom, Practice and Change: An Exploration of Customary Authorities, the Kinship System, Customary Land Tenure and Other Rights*. Canberra: Coombs Academic Publishing. 150 pages. ISBN: 1-74076-024-7 (softcover).

"Aubrey Parke, who was a District Officer on Rotuma in the 1960s, draws on his first-hand experiences to provide a benchmark for contemporary research into customary change in the rural community of Rotuma. He provides a detailed analysis of the traditional social organisation and land tenure systems on Rotuma and how these have been affected by external influences and the transition from traditional to colonial to post-colonial government. Such influences have brought about practices which diverge from traditional customs and accepted norms in the allocation of land, fishing and farming rights, access to water, other resources and communal facilities and has impacted on the island's complex kinship system. The Rotuma experience is part of a wider, regional change in customary systems and this work contributes to the understanding of Rotuma as an island remote but related to its Pacific Island neighbours."

Van Tilburg, Jo Anne. 2003. *Among Stone Giants: The Life of Katherine Routledge and her Remarkable Expedition to Easter Island*. Foreword by Andrew Tatham. New York: Scribner. ISBN: 074324480X.

"Katherine Routledge is a central figure in the history of Easter Island. Born to a wealthy and prestigious English Quaker family in 1866, Katherine rebelled against their strict Victorian values, becoming one of the first female graduates of Oxford University and the first woman

archaeologist to work in Polynesia. At the age of forty, Katherine married a charismatic Australian adventurer, William Scoresby Routledge, and they built a ninety-foot, state-of-the-art yacht, christening her Mana. From 1913 to 1915, Katherine and Scoresby led the Mana Expedition to Easter Island, where Katherine conducted the first-ever excavations of the island's world-famous stone statues. Katherine collected vast quantities of new information, which she faithfully transcribed into her journals and field notebooks. Through interviews with dozens of elderly men and women, she was able to save the history of the island, whose population was struggling back from the brink of extinction. Without Katherine's extraordinary efforts, Easter Island's traditional beliefs and customs would have been forever lost. Katherine's hard work came at a terrible price. A family history of schizophrenia and a deep sense of spiritualism brought her under the spell of an old mystic named Angata, who led an Easter Island rebellion in which Katherine played a central role. After her return to England, she heard 'voices' that precipitated a separation from Scoresby and nearly destroyed her ability to write and to publish her fieldwork. Her family blamed Angata, the Easter Island 'witch doctor,' for driving Katherine insane. With Scoresby, they kidnapped Katherine from her lavish London home and isolated her in an asylum, where she died seven years later. Many of Katherine's papers were thought to be lost until they were discovered by Jo Anne Van Tilburg. In this compelling biography, Dr. Van Tilburg brings her unique expertise to Katherine Routledge's discoveries and to her turbulent life. The result is an exciting personal story, set against the drama of Katherine's remarkable exploration of one of the most intriguing archaeological sites in the world. "

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

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