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THE LAST TRUE EXPLORER: INTO DARKEST NEW GUINEA, by Philip Temple,
Auckland, NZ: Godwit, 2002. 250 pages.

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

In 1961 Philip Temple was a member of a mountaineering team that unsuccessfully attempted to climb Puncak Jaya, the highest mountain massif in New Guinea. It had not been climbed since Colijn, Dozy and Wissel made the first ascent, in 1936. Temple and his companions went by air as far as Tiom, in the North Baliem valley, went by foot westwards following the West Baliem river upstream, and crossed into the Ilaga area, from where the actual mountain climbing began. However, failing air supply forced them to return prematurely.

One year later, Temple joined another team, this one led by the well-known German mountaineer Heinrich Harrer, and with Kippax, an Australian and the Dutch patrol officer Huizinga as other members. Again the goal was Puncak Jaya. This team was successful. After their climb, Harrer and Temple continued their explorations by starting out to the, in Temple's phonetisation, Yehlimeh quarries, in the southern fringe of the highlands. The time that Harrer needed to recover from a near-fatal fall gave Temple the opportunity to trek around. He walked from Mulia southeast to Tiom. After Harrer's recovery, the two again started out towards the quarries. They did reach them and experienced great difficulties persuading their carriers to return to Mulia before they had assembled all the roughly worked cores that they wanted.

On their return they parted company. Harrer went back to Mulia while Temple went east following the valley of the Kiray, a tributary of the Toli. After reaching that river he went upstream as far as its upper catchment. From there, he went again to Puncak Jaya, this time to guide two American military to the wreck of a plane crashed in World War II.

With these journeys he covered a large part of the Western Dani habitat. The West Baliem is on its southern limit, the Toli valley and the ones between Mulia and Tiom are at the centre and the Kiray is near its northern limit. About the trip from Tiom to Ilaga he gave a valuable description in his 1962 book *Nawok*, the Western Dani term for 'Let's go'. The entire route was at altitudes of over 2000 metres. For the most part it was in country that at the time was without settlements. But there was a trail and there were overnighting huts at regular intervals.

Temple's description of the quarries is brief. Contrary to his opinion that Harrer and he were the first and the last Europeans to observe quarrying because stone implements were about to be replaced by steel ones, Pierre and Anne-Marie Pétrequin (1993: 17) and Hampton (1999: xvii) observed it in the course of a number of years around 1990.

Harrer published a book about his 1962 explorations that appeared in English translation in 1964. His descriptions of Western Dani life were, to quote O'Brien 'wildly inaccurate' (1970: 44n). However, Temple's account of the trip down the Kiray and up the Toli contains most valuable data about an area most of which is completely unknown anthropologically. He describes the Kiray valley as one 'of pioneers' (p. 148). Whereas one year earlier he had travelled at the upper limit of Western Dani settlement and land use, in the Kiray he was, at about 600 metres, at what then may well have been its lower limit. He noticed Dani chewing betel nut (p. 137). While Larson and Gibbons, missionaries working in the Ilaga area, have documented the influx of Dani into Ilaga and the valleys to its west and northwest, very little is known about their migrations north of Mulia. Hence Temple's data are most welcome. So is his brief reference to irrigated taro cultivation in the Kiray valley (p. 160).

Temple's travels took place in country that was at most lightly administered. He employed Dani carriers, expresses great appreciation for their work and has especially high praise for Ijomba, a Dani who guided them from Tiom to Ilaga. The 1961 team named a river near Puncak Jaya after him. On his trek through the Kiray and the Toli valleys his leading companion and guide was a problematical man, much given to preaching, in line with the millenarian expectations that at the time pre-occupied the Western Dani. It took Temple fourteen days to walk from the top of the Kiray valley to Mamit, the site of a mission station in the Toli valley. From there it took another two days to Katubaka, in the Konda valley, the site of a mission station, hence of an air strip, but also of Denise O'Brien's field research.

The book under review is written decades after the events described, with the help of diaries. So it contains a selection of the available data. And also the many high quality photographs seem to be a selection. It would be most worthwhile if more of the data can somehow be made public.

References

Hampton, O.W. "Bud" (1999). *Culture of Stone. Sacred and Profane Uses of Stone among the Dani*. College Station: Texas A. & M. (Agricultural and Mechanical) University Press.

Harrer, H. (1964). *I Come from the Stone Age*. London: Rupert Hart-Davis.

O'Brien, D.A. (1966). Review of H. Harrer, *I Come from the Stone Age*, London: Rupert Hart-Davis, 1964. *American Anthropologist*, 68: 297-298.

O'Brien, D.A. (1970). *The Economics of Dani Marriage: an Analysis of Marriage Payments in a Highland New Guinea Society*. PhD thesis, Yale University, New Haven, CT.

Pétrequin, P. and A.-M. Pétrequin. (1993). *Écologie d'un outil: La hache de pierre en Irian Jaya (Indonésie)*. Monographie du Centre de Recherches Archéologiques No.12. Paris: CNRS (Centre National de la Recherche Scientifique) Éditions.

Temple, P. (1962). *Nawok: The New Zealand Expedition to New Guinea's Highest Mountains*. London: Dent.

WHO AM I

ATA film, 77 minutes, completed August 2002

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Synopsis

This film is a story of a Samoan boy searching for his identity. Being disillusioned by not founding an answer to the question he asked himself "Who am I?" he takes his life.

Tony asked me to write the last chapter of his book...

I met Tony in August 1999 in The Netherlands, the country of his grandfather. The very first day we met he told me he wanted to commit suicide. Tony was a 24 years old Samoan boy (Samoa – islands in the South Pacific), who lost in his search for his identity. He tried to find the place where he could be accepted and loved, and asked himself a question: "Who am I?".

Tony's mother left him when he was still a small boy. The parents of his mother adopted him. He grew up in violence, which involved physical, mental and sexual abuse. When he was 19 years old he found his father. Both his mother's and his father's families didn't accept him. He felt unwanted, rejected and not loved. He had sense of belonging nowhere; neither in the family setting, nor religion and culture. He felt lonely in the world of superficial happiness and smile. Tony couldn't accept that he was not accepted. All these aspects contributed to his decision to commit suicide.

Tony told me that he had written a story of his short, yet full of experience life, an explanation of the reasons for his very last decision. It took him years to close the last chapter of his life for good.

For him this book was the way to explain the tragedy of his life and to make his parents and grandparents understand the harm they had done to him and other children in the family. He hoped that with his book he will be able to protect his (half) brothers and (half) sisters from similar suffering that he himself had gone through.

Tony never found an answer to his question about his own identity. He never found an answer to the question "Who am I?" In October 1999 Tony went back to Samoa, where on the last day of that year he took his life.

After his death in vain I tried to find his book. Finally, I came to the conclusion that he probably had never written this book and that it was only his imagination. Yet, he asked me before his death to write the last chapter and so I felt I needed to fulfil Tony's wish of passing his message that he wanted to convey to his family. My film is his message not only to his family but also to the world.

Tony's story triggered my thoughts and reflections on the meaning and purpose of life, human existence and human values. In some aspects I identify myself with Tony and his problems. Both of us being uprooted from our own culture, living between different worlds...; we could feel each other's pain and understand each other's desires and needs. We could look behind each other's smile.

In the film we get to know Tony, as he is seen through the eyes of other people: members of his family, his relatives, friends and people he worked with. They all give their own interpretation of facts, situations and behaviors; describe their own emotions and feelings towards him.

All interviews, recording of the sound and filming of the interviewed persons were done simultaneously by one person only, ie. by myself. However, this "one person only" approach was made with a clear purpose: the main focus and the highest priority were given to the fact that such an approach allowed those interviewed to convey information openly, honestly and in full confidence. This would not be possible, due to the sensitivity of the subject, in the presence of another person involved in recording these interviews, eg. cameraman or soundman.

The film is the last chapter of Tony's life, yet previous chapters have been formed by the interviews. My very personal letter to Tony runs as a central idea through the film. This film has been produced on my own initiative and at my own charge (expenses).

Film Festivals

Hawaii International Film Festival, 2002
Docs for Sale (IDFA; The Netherlands), 2002
Thessalonica Document Film Festival (Market), 2003
Tennessee Independent Film Festival, 2003
Westchester Film Festival (New York), 2003
Black International Cinema (Berlin, Vienna, Ljubljana), 2003
Doc Shop (Hot Docs Canadian International Documentary Film Festival), 2003

Broadcasted: Maori TV New Zealand, 2003 AND 2004

RECEIVED

Erratum: In section Received of *Oceania Newsletter* 33 we gave Ms de Koster the wrong initials: her name, properly spelled is: **M.J.A. de Koster**.

From **Chon-Gyong-Gak Library**, Academy of East Asian Studies, Sungkyunkwan University, Seoul, Korea:

Si-up, Kim et al. (eds). 2004. *Sungkyun Journal of East Asian Studies*, 4(1). Special issue: From East Asian Discourse to East Asian Studies (3): 20th Century National Culture Movements in East Asian Countries and 21th Century East Asian Studies.

From **Gershon Kaigere**, National Museum of Ethnology, Leiden, The Netherlands:

Chavel, Richard. 2004. Ethnic Nationalism under Siege in West Papua. *Inside Indonesia*, (April-June/78): 4-6.

Rayfield, Alex. 2004. Singing for Life: Music Is Still a Potent Source of Cultural Resistance in West Papua. *Inside Indonesia*, (April-June/78): 7-8.

From **Pamela J. Stewart**, Department of Anthropology, University of Pittsburgh, Pittsburgh PA, USA:

Martha Macintyre, Borut Telban, William E. Mitchell, A.F. Robertson, Harvey Whitehouse and Gilbert Lewis. 2004. Book Review Forum on Gilbert Lewis's *A Failure of Treatment*, Oxford: Oxford University Press, 2000. *Journal of Ritual Studies*, 18(2): 121-151. Special issue: Contesting Rituals: Islam and Practices of Identity-making, edited by Pamela J. Stewart and Andrew Strathern. Retrieved May 4, 2004, from the World Wide Web: <http://www.pitt.edu/~strather/journal.htm>

Stewart, Pamela J. and Andrew Stewart. 2004. Indigenous Knowledge Confronts Development among the Duna of Papua New Guinea. In Alan Bicker, Paul Sillitoe and Johan Pottier (eds), *Development and Local Knowledge: New Approaches to Issues in Natural Resources Management, Conservation and Agriculture*, London: Routledge, pp. 51-63.

Strathern, Andrew and Pamela J. Stewart. 2003. Divisions of Power: Rituals in Time and Space among the Hagen and Duna Peoples, Papua New Guinea. *Taiwan Journal of Anthropology*, 1(1): 51-76.

From **Wadsworth, Thomson Learning**, Southbank, Victoria, Australia:

Barker, Holly M. 2004. *Bravo for the Marshallese: Regaining Control in a Post-Nuclear, Post-Colonial World*. Southbank, Victoria: Wadsworth, Thomson Learning.

From **Westview Press**, Boulder CO, USA:

Marshall, Mac. 2004. *Namoluk beyond the Reef: The Transformation of a Micronesian Community*. Boulder, CO: Westview Press.

NEW BOOKS

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

GENERAL

Brantlinger, Patrick. 2003. *Dark Vanishings: Discourse on the Extinction of Primitive Races, 1800-1930*. Ithaca: Cornell University Press. 256 pages. ISBN: 0-8014-8876-1 (paper) and 0-8014-3809-8 (cloth).

"Patrick Brantlinger here examines the commonly held nineteenth-century view that all 'primitive' or 'savage' races around the world were doomed sooner or later to extinction.

Warlike propensities and presumed cannibalism were regarded as simultaneously noble and suicidal, accelerants of the downfall of other races after contact with white civilization. Brantlinger finds at the heart of this belief the stereotype of the self-exterminating savage, or the view that 'savagery' is a sufficient explanation for the ultimate disappearance of 'savages' from the grand theater of world history.

Humanitarians, according to Brantlinger, saw the problem in the same terms of inevitability (or doom) as did scientists such as Charles Darwin and Thomas Henry Huxley as well as propagandists for empire such as Charles Wentworth Dilke and James Anthony Froude. Brantlinger analyzes the Irish Famine in the context of ideas and theories about primitive races in North America, Australia, New Zealand, and elsewhere (see Chapter 7, 141-163: 'Islands of Death and the Devil'). He shows that by the end of the nineteenth century, especially through the influence of the eugenics movement, extinction discourse was ironically applied to 'the great white race' in various apocalyptic formulations. With the rise of fascism and Nazism, and with the gradual renewal of aboriginal populations in some parts of the world, by the 1930s the stereotypic idea of 'fatal impact' began to unravel, as did also various more general forms of race-based thinking and of social Darwinism."

Guillaud, Dominique, Christian Huetz de Lemps and Olivier Sevin (eds). 2003. *Îles rêvées: Territoires et identités en crise dans le Pacifique insulaire*. Paris: Presses de l'Université de Paris-Sorbonne. 375 pages. ISBN: 2-84050-268-2 (paperback).

"Si les terres du Pacifique ont inspiré tous les fantasmes de l'Occident, elles ont aussi excité les convoitises des pouvoirs coloniaux et suscité les volontés d'hégémonie de certains groupes locaux. Mais les indépendances d'une part, récentes ou encore à acquérir pour l'Océanie, et surtout la mondialisation et l'accès conséquent à un nouveau système d'information et de pensée d'autre part, sont venues entre-temps contrarier le libre-jeu des anciens pouvoirs dans la zone Pacifique. Entre synergies anciennes visant à rassembler sur des bases politiques ou symboliques ces mondes épars, et synergies nouvelles, affirmant avec force, par réaction, le poids du local et l'ancrage terrien des identités, l'ouvrage explore, de l'Indonésie à la Polynésie, les multiples facettes des recompositions qui se font jour."

Jebens, Holger (ed.). 2004. *Cargo, Cult, and Culture Critique*. Honolulu: University of Hawai'i Press. 336 pages. ISBN: 0-8248-2851-8 (paper) and 0-8248-2814-3 (cloth).

"Cargo cults have long exerted a remarkable attraction on Westerners, and the last decade has seen the publication of much new work on the subject. This collection of original essays is based on fieldwork in Melanesia, Fiji, Australia, and Indonesia by scholars who are influential in the contemporary debate on cargo. Conceived as a reader for undergraduate and graduate courses, the volume offers an up-to-date view of the subject and the debates it arouses among contemporary anthropologists.

Some contributors plead for the abolition of 'cargo' because of its troublesome implications, but also because, in the authors' view, cargo cults do not exist as identifiable objects of study. Others argue that it is precisely this troublesome nature that makes the term a useful analytical tool that should be welcomed rather than rejected. By delineating and substantiating key issues and positions in this lively and ongoing debate, this volume underscores and refines the contemporary reevaluation of cargo cults.

Scholars of the Pacific region and others interested in new religious movements should find this volume both enlightening and compelling.

Contributors: Nils Bubandt, Vincent Crapanzano, Douglas M. Dalton, Elfriede Hermann, Holger Jebens, Martha Kaplan, Karl-Heinz Kohl, Stephen C. Leavitt, Lamont Lindstrom, Ton Otto, Joel Robbins, Jaap Timmer, Robert Tonkinson."

Stevenson, Fanny van der Grift. 2003. *The Cruise of the Janet Nichol among the South Sea Islands: A Diary by Mrs Robert Louis Stevenson*. Edited by Roslyn Jolly. Sydney: University of New South Wales Press. 208 pages. ISBN: 0868406066 (hardback).

"Fanny Stevenson's spirited personality led her into scenes and situations few Europeans, and even fewer European women, had experienced. Her diary and its photographs offer unique glimpses of life in some of the last independent Pacific kingdoms and those just coming under colonial rule at the end of the nineteenth century. This extraordinary travel book, with an insightful introduction by Roslyn Jolly, is the story of an unconventional woman, her unusual marriage, and her adventurous journey through a rapidly changing Pacific world."

Lal, Brij L. (ed.). 2004. *Pacific Places, Pacific Histories: Essays in Honor of Robert C. Kiste*. Honolulu: University of Hawai'i Press. 360 pages. ISBN: 0-8248- 2748-1 (cloth).

"Places matter. We are shaped by them, and in turn we shape them physically and imaginatively. They connect us to time and locality, perhaps even to life and death itself. This is a book about places and how our engagement with them - complex, changing, and varied - forms and transforms our understanding of them, of ourselves, of the human condition itself. This book brings together leading Pacific Islands studies scholars and invites them to talk about the places they have inhabited and to contemplate the meaning of that experience. The result is a veritable collage of reflections, distinct and different from each other but moving in their collective impact.

Our engagement with places becomes daily more complicated with the transnational movement of peoples, ideas, technologies, and cultures. Global capitalism relentlessly alters established ethnographic assumptions about the meaning and importance of where we are and have been. The essays presented here are about letting go, learning and un-learning, transgressing physical, emotional, and intellectual boundaries. They are about personal quests, narrated in distinctive voices, raising particular concerns. Together they contribute significantly to our understanding of how small islands in a vast ocean enable us to see ourselves and the world around us.

Contributors: Ben Finney, Stewart Firth, David Hanlon, Francis Hezel, Kerry Howe, Brij V. Lal, Mac Marshall, Clive Moore, Mark Mosko, Hank Nelson, Eugene Ogan, Karen Peacock, Joakim Jojo Peter, Mike Rynkiewich, Teresia Teaiwa, R. Gerard Ward, Terence Wesley-Smith."

Molloy, Ivan (ed.). 2004. *The Eye of the Cyclone: Issues in Pacific Security*. Noosa Heads and Sippy Downs: Pacific Islands Political Studies Association (cate@pipsa.org.au) and University of the Sunshine Coast. ISBN: 0-9751973- 0-6.

"A comprehensive analysis of the issues affecting security in Australia's immediate surrounds: the Pacific Islands. Nineteen chapters covering a wide range of security issues and their implications for Australia and the Island States, including: Terrorism: Myth or Reality? by Ivan Molloy; Peacemaking in Contemporary Melanesia, by David Hegarty; Implications of the 'Failed States' Concept for the Pacific Islands Countries in the Post-September 11th World, by Richard Herr; Is the Solomon Islands' 'Paradox' an Australian Responsibility? by Mark Otter; and Australia's Approach to Homeland Security: Problems and Prospects, by Anthony Bergin."

Olupona, Jacob K. (ed.). 2004. *Beyond Primitivism: Indigenous Religious Traditions and Modernity*. New York: Routledge. 368 pages. ISBN: 041527320X (paperback) and 0415273196 (hardback).

"What role do indigenous religions play in today's world? Beyond Primitivism is a complete appraisal of indigenous religions - faiths integrally connected to the cultures in which they originate, as distinct from global religions of conversion - as practised across America, Africa, Asia and the Pacific today. At a time when local traditions across the world are colliding with global culture, it explores the future of indigenous faiths as they encounter modernity and globalization. Beyond Primitivism argues that indigenous religions are not irrelevant in

modern society, but are dynamic, progressive forces of continuing vitality and influence. Including essays on Haitian voodoo, Korean shamanism and the Sri Lankan 'Wild Man', the contributors reveal the relevance of native religions to millions of believers worldwide, challenging the perception that indigenous faiths are vanishing from the face of the globe. Contents: Introduction, by Jacob K. Olupona; I. *Modernity and methodology*: 1. 'Do Jews make good Protestants?' The cross-cultural study of ritual, by Naomi Janowitz; 2. 'Can we move beyond primitivism?' On recovering the indigenes of indigenous religions in the academic study of religion, by Armin Geertz; 3. 'Classify and conquer': Friedrich Max Muller, indigenous traditions, and imperial comparative religion, by David Chidester; 4. A post-colonial meaning of religions: Some reflections from the indigenous world, by Charles Long; 5. Saami responses to Christianity: Resistance and change, by Hakan Rydving; II. *The Americas*: 6. Tribal religious traditions are constantly devalued in western discourse on religious crusades, by John Mohawk; 7. Guidelines for the study of Mesoamerican religious traditions, by Alfredo Lopez Austin; 8. Jaguar Christians in the contact zone, by David Carrasco; 9. Modernity, resistance and the Iroquois Longhouse people, by Chris Jocks 10. 'He, not they, best protected the village': Religious and other conflicts in 20th century Guatemala, by Bruce Lincoln; 11. Vodou in the 'Tenth Department': New York's Haitian community, by Karen Brown; 12. Assaulting California's sacred mountains: Shamans vs. New Age merchants of Nirvana, by Helen McCarthy; III. *Africa and Asia*: 13. Understanding sacrifice and sanctity in Benin (Nigeria) indigenous religion: A case study, by Flora Kaplan; 14. The earth mother scripture. A revival of primal religion in the late 19th century China, by Whalen Lai; 15. Popular religions and modernity in Japan, by Michio Araki; 16. Modernity and religiosity: Quotidian perspectives, by Emiko Ohnuki-Tierney; 17. Rethinking religious traditions: The Ainu case, by Katrina Sjoborg; 18. Korean Shamans and the definition of 'religion', by Layrel Kendall; 19. Mandaya myth, memory, and the heroic religious tradition: Between Islam and Christianity, by Aram Yengoyan; 20. The Vaddas: Representation of the Wild Man in Sri Lanka, by Gananath Obeyesekere; IV *The Pacific Islands*: 21. On wondering about wonder: Melanesians and the cargo, by Garry Trompf; 22. Thinking and teaching with indigenous traditions of Melanesia, by Mary MacDonald; 23. The Hawaiian Lei on a voyage through modernities: A study in post-contact religion, by Steve Friesen."

AUSTRALIA

Attwood, Bain. 2003. *Rights for Aborigines*. Crows Nest: Allen and Unwin Australia. 424 pages. ISBN: 1864489839.

"Aboriginal people were the original landowners in Australia, yet this was easily forgotten by Europeans settling this old continent. Labelled as a primitive and dying race, by the end of the nineteenth century most Aborigines were denied the right to vote, to determine where their families would live and to maintain their cultural traditions. In this groundbreaking work, Bain Attwood charts a century-long struggle for rights for Aborigines in Australia. He tracks the ever-shifting perceptions of race and history and how these impacted on the ideals and goals of campaigners for rights for indigenous people. He looks at prominent Aboriginal and non-Aboriginal campaigners and what motivated their involvement in key incidents and movements. Drawing on oral and documentary sources, he investigates how they found enough common ground to fight together for justice and equality for Aboriginal people. This book illuminates questions of race, history, political and social rights that are central to our understanding of relations between Aboriginal and non-Aboriginal Australians. *Chapters*: Introduction; Part I: *Blacks*: 1. My father's country; 2. Clamouring for the right to a little of their father's land; 3. A memorial of death; Part II: *Whites*: 4. The public conscience; 5. That I might tell the true story of these people; Part III: *Citizenship*: 6. A place in the community as workers and citizens 7. Equal rights, equal rights; 8. To be recognised as a race of people; Part IV: *Land*: 9. This aboriginal people's place; 10. Where the ancestors walked; Part V: *Power*: 11. Still me talk long Gurindji; 12. From time immemorial; 13. Thinking black."

Hill, Barry. 2003. *Broken Song: T.G.H. Strehlow and Aboriginal Possession*. Milsons Point, NSW: Random House Australia, Imprint Vintage Australia. 818 pages. ISBN: 1740512294 (paperback). Hardback published in 2002 by Random House Australia, Imprint Knopf Australia.

"This is the compelling biography of the man who created the book *Songs of Central Australia* (out of print), the world's greatest treasure trove of Aboriginal song. Respected and reviled in equal measure, his allegiances were complex and, after a life that honoured the sacred, his career ended in scandal and infamy. He began collecting - songs, myths and sacred objects - in 1932, aided immeasurably by his knowledge of the Aranda (now known as Arrrente) language, with which he had grown up on the Hermannsburg Mission. Strehlow called himself *ëngkatai* or ceremonial chief, a selfproclaimed white custodian of Aboriginal culture. His intimate knowledge of sacred ceremony and *tjuringa* (sacred objects) made him unique among anthropologists and an object of some resentment. Strehlow had a poet's sensitivity for language and is justifiably credited with rescuing the Aranda language from neglect and possible extinction. Equally important was the placing of the religion of the Aranda on a spiritual level with other cultures, in this way crediting the people of Aranda with full humanity in the broader world. While there is much in this book about Strehlow's literary abilities, there is a wealth of detail regarding his travels, his uses and abuses of his authority as a patrol officer, his many political conflicts and the social forces which shaped him. The author has ranged far and wide in his efforts to draw a clearer picture of this often maligned and troubled man.

MELANESIA

Chauvel, Richard and Ikrar Nusa Bhakti. 2004. *The Papua Conflict: Jakarta's Perceptions and Policies*. Policy Studies No. 5. Washington: East-West Center. 100 pages. Retrieved June 15, 2004, from the World Wide Web: http://www.eastwestcenter.org/res-rp-publicationdetails.asp?pub_ID=1458.

"'Without Irian Jaya [Papua], Indonesia is not complete to become the national territory of the Unitary Republic of Indonesia.' In recalling this statement of President Sukarno, her father, Megawati Sukarnoputri gave voice to the essence of the nationalists' conception of Papua's place in Indonesia and its importance. Indonesia today confronts renewed Papuan demands for independence nearly three decades after Jakarta thought it had liberated the Papuans from the yoke of Dutch colonialism. Indonesia's sovereignty in Papua has been contested for much of the period since Indonesia proclaimed its independence - challenged initially by the Netherlands and since 1961 by various groups within Papuan society. This study argues that even though Indonesia has been able to sustain its authority in Papua since its diplomatic victory over the Netherlands in 1962, this authority is fragile. The fragility of Jakarta's authority and the lack of Papuan consent for Indonesian rule are both the cart and the horse of the reliance on force to sustain central control. After examining the policies of special autonomy and the partition of Papua into three provinces, the authors pose the question: If Jakarta is determined to keep Papua part of the Indonesia nation - based on the consent of the Papuan people - what changes in the governance of Papua are necessary to bring this about?"

Crowley, Terry. 2004. *Bislama Reference Grammar*. Honolulu: University of Hawai'i Press. 224 pages. ISBN: 0-8248- 2880-1 (paper).

"Bislama is the national language of Vanuatu, the world's most linguistically diverse nation with at least 80 actively spoken Oceanic languages used by about 200,000 people. Bislama began as a plantation pidgin based on English in the nineteenth century, but it has since developed into a unique language with a grammar and vocabulary very different from English.

It is one of very few national languages for which there is no readily available reference grammar. This book aims to fill this gap by providing an extensive account of the grammar of Bislama as it is used by ordinary Ni-Vanuatu. It does not, therefore, aim to describe any kind of artificial written norm but sets out to capture a range of different kinds of ways that Ni-Vanuatu will say things in various contexts, both written and spoken, formal and informal. The thrust of this volume is to show that Bislama has a grammar - an unfamiliar concept for those educated in Vanuatu. It also shows that Bislama is a language of considerable complexity, which will come as a surprise to many of its users, who have been taught to view their language as somehow 'simple' and even 'deficient'."

Guiart, Jean. 2003. *La découverte de l'Océanie, Volume 2: Connaissance des hommes*. Nouméa: Le Rocher-à-la-Voile.

Guiart, Jean. 2004. *Ça plait ou ça plait pas: Elements de bibliographie critique, Nouvelle-Calédonie*. Nouméa: Le Rocher-à-la-Voile.

Johnson, Patricia. 2004. *Geckos and Moths*. University of Hawai'i Press. 308 pages. ISBN: 1-74076-026-3 (paper).

"It is 1966 in Port Moresby, a town of extremes, at once constricted and libertine, the tension between the black and white communities barely contained. Tension of another kind exists in the marriage of Virginia Rich and her husband, Ted.
For sale in North America and Asian Pacific (except Australia)."

Kabutaulaka, Tarcisius Tara. 2004. *"Failed State" and the War on Terror: Intervention in Solomon Islands*. AsiaPacific Issues No. 72. Washington: East-West Center. 8 pages. Retrieved June 15, 2004, from the World Wide Web: http://www.eastwestcenter.org/res-rp-publicationdetails.asp?pub_ID=1446.

"A heightened sense of vulnerability to terror has touched every part of the world, including the Pacific Islands, and has linked small nations to large in new ways. Since the September 11 tragedy, concern has risen that so-called 'failed states,' losing the struggle to maintain law and order at home, could become springboards for terrorism. Australia has shed its reluctance to intervene militarily in Pacific trouble-spots - such as Solomon Islands, whose descent into chaos and violence was sparked in 1998 by civil unrest on Guadalcanal. With regional support, Australia led a mission in 2003 to restore law and order. A short-term success, the mission leaves questions about its long-term ability to achieve either well-being for Solomon Islands or security for the region. Its emphasis on shoring up a perennially weak central government, and its inattention to other pillars of Solomons society, threaten to undermine its success and create a crippling sense of dependency. For the mission to succeed, it must empower Solomon Islanders to take charge of their own destiny."

Kaufmann, Christian. 2004. *Korewori: Magic Art from the Rain Forest*. Translated by Robert Williamson. Honolulu: University of Hawai'i Press. 104 pages. ISBN 0-8248-2819-4 (cloth). For sale only in the USA, its dependencies, Canada, and Mexico.

"The area of the Korewori River in Papua New Guinea is the source of fascinating sculptures: images of carved creator beings and demons that were of great ritual importance as helpful hunting spirits. The works created by woodcarvers more than two hundred years ago testify to the exceptional creative powers of a group of people who lived hidden away in the rain forest. With more than one hundred figures, the Museum der Kulturen Basel has the world's largest collection of these unique works. This richly illustrated publication for the first time presents the moving art of the Korewori in a real accessible form."

Mouchenik, Yoram. 2004. *L'enfant vulnérable: Psychothérapie transculturelle en pays kanak (Nouvelle-Calédonie)*. Préfaces de Marie-Rose Moro et Alban Bensa. Grenoble: Éditions La Pensée Sauvage (Phone 04 76 42 09 37; Fax 04 76 42 09 32; Email penseesauvage@wanadoo.fr). 256 pages. ISBN : 2-85919-191-7. Distribution: SODIS Distributor France (code Sodis : F 28140).

"The book discusses the concept of child vulnerability brought out during a three years stay as a psychologist in New-Caledonia in both field of anthropology and psychology. In the clinical work with children and families at the Loyalty Islands of Mare and Ouvea, therapeutic work and theorisation try to put together anthropological, psychanalytic, historical and sociological references in order to understand the family accounts and representations expressed by them concerning the suffering child. The obstacles bound to cultural differences are systematically worked out by a contextualisation taking in account history, colonisation, missionary influences, health assistance and colonial psychiatry and some organisational aspects of kanak society and cosmogony. All these points would take in consideration stakes within Kanak society from the Loyalty Islands so that the approaches would not be limited by culture or alterity. The therapeutic work, inquiry and research are mainly attached to the family narratives which emphasize their interpretations toward disturbances, adversity, misfortune and at the same time open the way to questions about the family and the clan history. Family narratives and representations are not fixed and their transformation capacities are a therapeutic factor. The idea of child vulnerability command attention progressively, his body and his psychic seem to reflect social conflicts through generations and reactivate problems without solutions. The making of ancestors, gods, curse and sorcery assaults are the main vectors of disorder or of social regulation."

Moyle, Richard M. 2004. *Nā Kkai Takū: Takū's Musical Fables*. Apwitihi: Studies in Papua New Guinea Music No.7. Boroko: Music Department, Institute of Papua New Guinea Studies. Order from: Publications, IPNGS, Box 1432, Boroko 111, Papua New Guinea; Phone (675) 325-4644; Fax (675) 325-0531; Email ipngs@global.net.pg.

"This anthology of fables represents the first publication in the language of Takū, a Polynesian Outlier situated off the east coast of Bougainville in Papua New Guinea. The island's small size and remoteness have left it largely untouched by Western influences, and a forty-year-old ban on Christian missionaries and churches has allowed the population of 450 to continue unhindered a variety of traditional practices long discontinued on neighbouring atolls, and indeed within Polynesia itself.

Takū's language is Samoic and, in common with Samoa itself and other island groups within West Polynesia, Takū's oral tradition includes a category of fables told principally for domestic entertainment in a family setting. These stories incorporate one or more short songs which the narrator sings at crucial moments in the plots. The plots of several stories and the names of their principal characters are common to several Polynesian groups, but on Takū the fables are given an extra sense of realism by being localised on the island itself. The numbers of these stories, which are called 'kkai', are quite low and this anthology represents the contemporary repertoire.

This book contains fifteen 'kkai'. All are presented in the Takū language on one page, with an English translation on the facing page. Musical transcriptions of the short songs in the fables are also included. The English translations were prepared by Natan Nake and Tekaso Laroteone. These fables have been collected as part of the ongoing research by Prof. Moyle, who also contributes a preface introducing them. This book will be of great interest to anyone interested in the music, traditions, oral history, languages, and folklore of this country."

Mühlhäusler, Peter, Thomas E. Dutton and Suzanne Romaine. 2003. *Tok Pisin Texts: From the Beginning to the Present*. Amsterdam and Philadelphia: John Benjamins Publishing. 286 pages. ISBN: 1-58811-456-2 (Hardbound Philadelphia) and 90-272-4718-8 (Hardbound Amsterdam).

"Tok Pisin is one of the most important languages of Melanesia and is used in a wide range of public and private functions in Papua New Guinea. The language has featured prominently in Pidgin and Creole linguistics and has featured in a number of debates in theoretical linguistics. With their extensive fieldwork experience and vast knowledge of the archives relating to Papua New Guinea, Peter Mühlhäusler, Thomas E. Dutton and Suzanne Romaine compiled this Tok Pisin text collection. It brings together representative samples of the largest Pidgin language of the Pacific area. These texts represent about 150 years of development of this language and will be an invaluable resource for researchers, language policy makers and individuals interested in the history of Papua New Guinea.

Contents: Sociohistorical and grammatical aspects of Tok Pisin; From early contacts and Gut Taim bilong Siaman: (the Good Old Days of the German Administration); Indigenous voices 1920–1945; The use of Tok Pisin by missions and government; Indigenous voices 1950–1970; Traditional indigenous voices 1970 to the present; Translations of foreign voices; Urban Tok Pisin and the influence of English; New written genres; Creolized varieties of Tok Pisin; Bibliography."

Sirivi, Josie Tankunani and Marilyn Taleo Havini (eds). 2004. *As Mothers of the Land: The Birth of the Bougainville Women for Peace and Freedom*. Honolulu: University of Hawai'i Press. 210 pages. ISBN: 1-74076-043-3 (paper).

"As Mothers of the Land tells the story of the Bougainville conflict and the peace process that followed, not through the eyes of politicians or military leaders, but through the personal accounts of Bougainville aboriginal women whose commitment and determination played a crucial part in the resolution of the conflict.

For sale in North America and Asian Pacific (except Australia)."

Strathern, Andrew, and Pamela J. Stewart. 2004. *Empowering the Past, Confronting the Future: The Duna People of Papua New Guinea*. New York: Palgrave Macmillan. 208 pages. ISBN: 1-4039-6490-4 (hardback).

"This book provides a new analysis of changes in the lifeworlds of the Aluni Valley Duna people living in a remote part of the Highlands of Papua New Guinea. Influenced by companies mining for gold, copper, and oil, they have devised ingenious ways to adapt their own myths about the cosmos in order to make claims for compensation and royalty payments. They have also improvised their own responses to the demands of Christian missionaries. The book expands out from this case study, providing a comparative framework for analyzing changes in neighboring societies and a general evaluation of work on the politics of tradition in Pacific societies.

Contents: Introduction; Place and Problem; Flexible Groups; Forces of Change; Leaders and Speech-Making; Myth, Ritual, and Change; The Duna in Regional Context; Concepts of Tradition and Change; Empowering the Past? Change Among the Duna: A Synopsis and Some Wider Implications."

Vlasblom, Dirk. 2004. *Papoea: Een geschiedenis*. Amsterdam: Mets en Schilt. (Fax: +31 (0)20 627 02 42; Email info@metsenschilt.com). ISBN: 1-4039-6491-2 (paperback) and 9053303995 (gebonden).

"In dit boek, de eerste integrale geschiedenis van Westelijk Nieuw-Guinea, kiest de schrijver van meet af aan het lokale perspectief. In de proloog wordt duidelijk hoezeer heilsverwachtingen het wereldbeeld van de Papoea's beheersen. Nieuwkomers werden door hen verwelkomd als lang verwachte heilbrengers. Slavenjachten door Molukse vorsten waren vervolgens hun deel. Nederland eiste het immense gebied op, maar had er nauwelijks oog voor. Aan het einde van de 19de eeuw vreesde men in Den Haag en Batavia dat deze uithoek van het rijk verloren zou gaan, tenzij het onder bestuur werd gebracht. Dat gebeurde in 1898,

zij het mondjesmaat. Nieuw-Guinea bleef het 'stiefkind van Indië'. Missie en zending kerstenden en schoolden de kustbevolking. Dat de helft van de Papoea's in het bergland woonde, werd pas duidelijk aan de vooravond van de Tweede Wereldoorlog. Toen de Japanners in 1942 in Nieuw-Guinea landden, maakten Papoea's voor het eerst kennis met het technologische geweld van de 20ste eeuw. De Nederlandse bestuursambtenaar Vic de Bruijn trok met een 'lijfwatch' van bergbewoners het bos in om zich te onttrekken aan de Japanse bezetting. Bij het stadje Hollandia, waar de Japanners een bevoorradingspost hadden ingericht, voerden de Amerikanen in april 1944 de eerste landing uit in bezet Nederlands-Indië. De Papoea's werden geallieerden en hun voorvaderlijke grond werd een springplank voor MacArthurs lange mars naar Tokio.

In 1949 zonderde Nederland Nieuw-Guinea uit van de soevereiniteitsoverdracht aan Indonesië. Het hield vast aan dit laatste bruggenhoofd in de Oost en nam de enorme morele verplichting op zich het gebied te ontwikkelen, de Papoea's te scholen en uiteindelijk te leiden naar onafhankelijkheid. Toen deze inhaalmanoeuvre goed en wel op gang kwam, zette Indonesië zijn aanspraken op het gebied kracht bij met militaire prikacties. Amerikaanse druk dwong Den Haag de vlag te strijken. Een overgangsbestuur van de Verenigde Naties maakte in 1963 plaats voor Indonesisch gezag.

Onder Indonesisch bestuur werd Westelijk Nieuw-Guinea een wingewest en een stormbaan voor het leger. De Papoea's bleven goeddeels buiten de geldeconomie en hun zelfbewustzijn werd gekrenkt door massaal geïmmigreerde Indonesiërs uit andere delen van de archipel. Na de val van potentat Soeharto herleefde dit zelfbewustzijn en kwam de politieke elite van Indonesië tot inkeer. De oorspronkelijke bewoners van het eilanddeel verlangden en kregen een vorm van autonomie. Het leek de enige uitweg uit een vicieuze cirkel van frustratie en repressie. Dat het centrale gezag in Jakarta intussen wijkt voor militaire druk en terugkomt op zijn woord, is de zoveelste domper op de heilsverwachting van de Papoea's.

Dirk Vlasblom (1952) studeerde culturele antropologie in Utrecht. Hij is met een korte onderbreking sinds 1990 correspondent voor NRC Handelsblad in Jakarta. Eerder publiceerde hij *Jakarta, Jakarta: Reportages uit Indonesië* (1993), *In een warung aan de Zuidzee: Verhalen uit Indonesië* (1998) en *Ankers en Kettingen: Een Rotterdamse kroniek* (2001)."

MICRONESIA

Barker, Holly M. 2004. *Bravo for the Marshallese: Regaining Control in a Post-Nuclear, Post-Colonial World*. Southbank, Victoria: Wadsworth, Thomson Learning. 172 pages. ISBN: 0-534-61326-8 (paperback).

"This case study describes the role an applied anthropologist takes to help Marshallese communities understand the impact of radiation exposure on the environment and themselves, and addresses problems stemming from the U.S. nuclear weapons testing program conducted in the Marshall Islands from 1946-1958. The author demonstrates how the U.S. Government limits its responsibilities for dealing with the problems it created in the Marshall Islands. Through archival, life history, and ethnographic research, the author constructs a compelling history of the testing program from a Marshallese perspective. For more than five decades, the Marshallese have experienced the effects of the weapons testing program on their health and their environment. This book amplifies the voice of the Marshallese who share their knowledge about illnesses, premature deaths, and exile from their homelands. The author uses linguistic analysis to show how the Marshallese developed a unique radiation language to discuss problems related to their radiation exposure – problems that never existed before the testing program. Drawing on her own experiences working with the Government of the Marshall Islands, the author emphasizes the role of an applied anthropologist in influencing policy, and empowering community leaders to seek meaningful remedies.

Table of Contents: 1. Setting the Stage: Geography, Social/Political Organization, and the Language of the Marshall Islands; 2. A Colonial History of the Marshall Islands; 3. The U.S. Nuclear Weapons Testing Program; 4. Ethnography and a Marshallese Narrative of History; 5.

Alienation from the Land: The Rongelap Experience; 6. Language and the Testing Program; 7. Uncovering Themes in Linguistic Data; 8. Changed Circumstances: A Petition to the U.S. Congress; 9. Other Case Studies Around the World; 10. Methodology and Community Empowerment; 11. A Broader Understanding of the Consequences of the Testing Program; Appendix; Glossary; Bibliography.

The anthropologist draws on 12 years of experience working with the Marshallese government and the communities most affected by the weapons testing program. This case study illustrates the importance of linguistic anthropology in helping the Marshallese and others understand the experiences of the nuclear testing program on health and the environment. Loss of, damage to, and exile from land have profound implications for the Marshallese people and their way of life. The author uses graphic examples to demonstrate how radiological contamination of land alters the social fabric of Marshallese communities. The author's role in helping communities empower themselves to seek restitution is a revealing illustration of the work being done by applied anthropologists today. Global comparisons are made to other communities where cultures have been radically affected by radiological contamination.

Holly M. Barker is an applied anthropologist who has over 13 years of experience working in the Marshall Islands and with political leaders in the Marshall Islands, first as a Peace Corps volunteer on Mili Atoll, and later as the Senior Advisor to the Ambassador, Embassy of the Republic of the Marshall Islands (RMI), Washington D.C. Holly obtained her Ph.D. in Anthropology from American University in Washington D.C. and is currently Senior Advisor to the RMI Ambassador."

Marshall, Mac. 2004. *Namoluk beyond the Reef: The Transformation of a Micronesian Community*. Boulder, CO: Westview Press. 192 pages. ISBN: 0-8133-4162-0 (paperback) and 0-8133-4163-9 (hardcover).

"This case study examines emigrants from Namoluk Atoll in the Eastern Caroline Islands of Micronesia, in the Western Pacific. Most members of the Namoluk community (chon Namoluk) do not currently live there - some 60% of them have moved to Chuuk, Guam, or the mainland US (such as Honolulu, Hawai'i or Eureka, California). The question is how (and why) those expatriates continue to think of themselves as chon Namoluk, and behave accordingly, despite being a far-flung network of people, with inevitable erosions of shared language and culture."

POLYNESIA

Castle, Alfred L. 2004. *A Century of Philanthropy: A History of the Samuel N. and Mary Castle Foundation*. Honolulu: University of Hawai'i Press. 336 pages. ISBN: 0-8248-2873-9 (paper). Distributed for the Hawaiian Historical Society. Revised edition.

"The Samuel N. and Mary Castle Foundation was founded in 1894, making it one of the oldest charitable organizations in the United States. Closely identified with Progressive Era reform, the foundation has affected over its long history of grantmaking activity virtually every aspect of cultural, educational, and social life in Hawai'i. The foundation's earliest grants favored educational innovation; in more recent decades, it has made large capital grants to cultural organizations and early childhood education. This revised edition analyzes the foundation's development in the 1990s and the early years of the twenty-first century. Special attention is paid to changing trends in national philanthropy and the foundation's strong support for and advocacy of child education and healthcare in Hawai'i. In 2004 - its 110th year - the Castle Foundation continues its commitment to nonprofit organizations, cross-sector partnerships, community building, outcome assessment, and consortial funding."

Miike, Lawrence H. 2004. *Water and the Law in Hawai'i*. Honolulu: University of Hawai'i Press. 280 pages. ISBN: ISBN 0-8248-2811-9 (cloth)

"This book provides an intellectual and legal framework for understanding both the past and future of Hawai'i's freshwater resources. It covers not only the kānāwai (laws) governing the balancing act between preservation and use, but also the science of aquifers and streams and the customs and traditions practiced by ancient and present-day Hawaiians on the 'āina (land) and in the wai (water).

In placing Hawai'i water law in the context of its historical development, the author condenses an enormous amount of information on traditional Hawaiian social structure and mythology. His analysis and explanation of the Hawai'i Supreme Court decisions on water rights pose difficult questions and reveal the Court's at times defective reasoning by referring readers to original source material. He is the first author to explain fully how water use permits will play out in a variety of circumstances that may arise in the future, and he discusses the interrelationship between the State Water Code and the common law on water rights, which few people understand or are aware of.

This book is a vital contribution to understanding water law in Hawai'i. It will prove invaluable to students of the subject and will appeal to those with an interest in cultural anthropology, planning, Hawaiian history, and political science."

Tcherkezoff, Serge. 2003. *Faa-Samoa, une identité polynésienne (économie, politique, sexualité): L'anthropologie comme dialogue culturel*. Paris: L'Harmattan. 545 pages. ISBN: 2-7475-5219-5.

"A l'inverse de la sociobiologie et de certains courants post-modernes, avides de dissoudre l'idée de culture, ce livre souligne les déterminations culturelles à l'oeuvre dans la vie quotidienne des habitants d'un archipel polynésien et dans les changements économiques et politiques vécus depuis deux siècles. Sur quelques formes culturelles, l'analyse s'étend à deux millénaires de civilisation polynésienne.

La sexualité est un exemple privilégié, car on a tendance à y voir d'emblée l'universel. Pourtant, il y a une 'manière samoane' faaSamoa, disent les habitants, de vivre la différence des sexes et les pratiques sexuelles. Loin de l'image légère que l'Occident a donnée des sociétés polynésiennes (la liberté sexuelle), depuis le XVIIIème siècle, et que Margaret Mead a voulu retrouver aux Samoa en 1925, c'est un univers très pesant qui se donne à voir, pour les adolescentes en particulier, en raison d'une opposition paradoxale entre les devoirs de la vie en communauté et l'idée même de sexualité.

L'économie, la politique, la sexualité: l'analyse de chacun de ces domaines réclame le détour par la spécificité culturelle. Mais comment en rendre compte sans tomber dans l'illusion d'une 'coutume' immobile et d'un relativisme des valeurs, sans négliger les dynamismes de l'histoire et l'ambition comparative de l'anthropologie ? La réponse est dans une certaine modalité de dialogue interculturel que le visiteur peut entretenir avec ceux qui l'ont accueilli.

L'anthropologie y trouve un principe de vérification qui permet d'échapper au caractère indécidable de certaines interprétations. Elle y trouve aussi une réponse aux questions qui ont tant agité la discipline, particulièrement aux Etats-Unis, sur 'l'adolescence à Samoa' selon Margaret Mead, sur la 'liberté sexuelle en Polynésie' et, plus généralement, sur la manière d'écire la culture'."

Varez, Dietrich. 2004. *The Legend of La'ieikawai*. Honolulu: University of Hawai'i Press. 88 pages. ISBN: 0-8248- 2839-9 (paper).

"The twins Lā'ieikawai and Lā'ielohelohe are separated at birth but remain linked by their great beauty and a series of unscrupulous admirers and fickle husbands. Eventually the sisters are reunited with the help of a colorful cast of characters, including a man-eating lizard, a 'cosmic' spider, and a giant bird, and find happiness at last in each other's company. This timeless ka'ao, or legend, of long ago is lovingly retold and illustrated here by renowned Island artist and storyteller Dietrich Varez."

Weiss, Philip. 2004. *American Taboo: A Murder in the Peace Corps*. New York: Harper and Collins. 384 pages. ISBN: 0060096861 (hardcover).

"In 1975, thirty-three Peace Corps volunteers landed in the island nation of Tonga. It was an exotic place - men wearing grass skirts, coconut-thatched huts, pigs wandering the crushed-coral streets - governed by strange and exacting rules of conduct. The idealistic young Americans called it never-never land, as if it existed in a world apart from the one they knew and the things that happened there would be undone when they went home.

Among them was a beautiful twenty-three-year-old woman who, like so many volunteers before her, was in search of adventure. Sensuous and free-spirited, Deborah Gardner would become an object of desire, even obsession, in the small expatriate community. On the night of October 14, 1976, she was found dying inside her hut, stabbed twenty-two times.

Hours later, another volunteer turned himself in to the Tongan police, and many of the other Americans were sure he had committed the crime. But with the aid of the State Department, he returned to New York a free man, flown home at the Peace Corps's expense. Deb Gardner's death and the outlandish aftermath took on legendary proportions in Tonga; in the United States, government officials made sure the story was suppressed.

Now Philip Weiss unravels the truth about what happened in Tonga more than a quarter century ago. With bravura reporting and vivid, novelistic prose, Weiss transforms a Polynesian legend into a singular artifact of American history and a profoundly moving human story."

RECENT PUBLICATIONS

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

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