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INDIGENOUS DILEMMAS FOR HUNTER-GATHERERS AND ANTHROPOLOGISTS

by Thomas Widlok (University of Cologne, Germany)

Hunter-gatherers are indigenous people who face a particular dilemma. They are distinguished from other people, above all, on grounds of their distinctive way of being related to the land. Hunter-gatherers themselves, for example the Inuit, the San/Bushpeople, the Australian Aborigines, the Batek and many other small groups around the globe, consider themselves to be in direct contact with the land on which they live. This close relationship with the land, as well as with animals and plants living on it, is described as one of immediacy as the lifelines of humans and other beings are considered to be intertwined. Characteristically hunter-gatherers do not think of people as being generated independently of their world, simply by being a member of a descent group, but as sharing the land not only with other humans but also with other beings that live on it and shape it through their interaction.

Today the descendents of hunter-gatherers often find it difficult or impossible to practice this interaction between people and the land in the way that their forefathers did. They often have been robbed of their land, they are prohibited from hunting the way they used to and they are forced into wage labour to earn money. In order to preserve some of their traditional rights as the original owners of the land former hunter-gatherers of today are forced to define themselves primarily as descendents of hunter-gatherers, of people with a special relationship with the land. This is a paradoxical situation in so far as part of what is so special in the way in which hunter-gatherers relate to the land is that they

do it directly and personally and not with reference to some ancestors, lineages or some genealogical ideology. The image of "mother earth", cultivated in the West, may be invoked but it only deepens the dilemma. The relationship between humans and the land is very personal, or interpersonal, but instead of being based on pre-defined inheritance it is based on direct and continual interaction between the individual person and features of a particular landscape, especially animals or plants.

Hunter-gatherers from very different parts of the world emphasize this way of relating to one another and to the land. But in order to gain national and international recognition of their status they have to claim that this relationship to the land can be "inherited", subscribing to the principle of descent which is considered to be basic in the industrialized West but also in most other non-hunting and gathering societies in the world.

Shifting from hunting and gathering to formerly hunting and gathering wild resources is therefore an even more precarious change than shifts, say, from being a pastoralist to being cattle-less or from being a cultivator to being a wage labourer. It forces people to either give up essential elements of their relationships or at least to live in two parallel worlds.

And not surprisingly, within the scientific community of anthropologists who work with hunter-gatherers foundations are equally shaken as more and more hunter-gatherers can no longer - and probably will never again - live by hunting game and gathering wild food. The latest international conference on hunting and gathering societies ("CHAGS 8" held in Osaka, Japan, in October 1998), that is reported here, reflected the crisis and the problems of hunter-gatherer people at large. The conference title "Foraging and Post-Foraging Societies: History, Politics, and Future" already indicates that what was at stake at this CHAGS meeting was to show clearly that former hunter-gatherers around the world who no longer lived exclusively or even predominantly from collecting wild food resources maintain characteristic social, political, economic and cognitive patterns today. These patterns include not only a special relationship with the land but also a strong egalitarian ethos, high mobility, flexible group structures and property relations as well as strongly personalised religious forms such as shamanistic practices. Moreover, contributors to this conference showed that not only did such patterns survive into the present but they could do so in the future if hunter-gatherers are put in the position of contributing their cultural "heritage" for solving global problems, especially environmental problems.

There were only a few representatives of indigenous groups present at the conference and the overarching format was clearly one of an academic meeting. Nevertheless the established research topics, that have occupied generations of anthropologists, were significantly influenced by prevailing political trends and the current situation of (former) hunter-gatherers. In other words "old" topics were put into current perspective: For instance, "territory" was discussed in terms of indigenous conceptions and state jurisdiction, "hunting" was discussed in the context of mining, "sharing" in the context of the modern situation, "knowledge" of foragers in their relationship to tourists, environmentalists and academics, and "fishing" in terms of "the challenge of economic globalization". Since the venue of the conference was the National Museum of Ethnology in Osaka the situation of the Ainu, the indigenous hunter-gatherers of Japan, was discussed during a pre-conference in Aomori (northern Japan) and a post-conference excursion to Hokkaido (where most Ainu live) as well. At the main conference one of the keynote speeches was given by Shigeru Kayano, an Ainu man from the Kayano Museum of Ainu Culture (and a former member of parliament) who criticized the Japanese government for its treatment of the Ainu minority. In his speech Kayano emphasized the importance of salmon for the Ainu and described the rigid restrictions that are imposed on the Ainu with regard to their salmon-fishing and other forms of land use. Salmon and the environment more generally are greatly and industrially exploited in Japan but at the same time the Ainu are prevented from maintaining vital elements of their former hunting and gathering lifestyle. Conflicts arise not only with "superior" national interests but also with international animal rights interests. The Ainu are officially considered to be "ex-Aborigines", that is the descendents of Aborigines, and although their situation is locally specific, many underlying problems re-occur elsewhere. As Nicolas Peterson (Australian National University)

pointed out in another keynote speech the situation of (former) hunter-gatherers is precarious not only in poor countries of the so-called third world but also in the affluent countries where hunting and gathering is decreasing in its economic importance but where there are many incentives for people to claim a genealogical relation to hunter-gatherer forefathers. This applies to a number of rich industrialized states with a hunter-gatherer minority, such as Australia, the United States, Canada - and Japan. More than two thirds of the overall 204 registered conference participants came from these four countries.

The particular dilemmas of hunter-gatherers in these countries was aptly characterized by Kado Muir, himself an Aboriginal hunter and a researcher at the Australian Institute of Aboriginal and Torres Strait Islander Studies. He pointed out that hunter-gatherers are under particular pressure to justify themselves as soon as they attempt to go beyond their traditional tools for living on the land. While mining companies are not expected to exploit raw materials in the "traditional way", using shovel and pick-axe, hunter-gatherers who want to claim land for their own use are expected only to use traditional methods. At the same time hunter-gatherers are forced to adopt organizational and cognitive principles that are dominant in the industrial world, above all the need to define themselves according to a genealogical ideology of inheriting a special relationship with the land instead of continually creating it. This last point was forcefully put by Tim Ingold (University of Manchester) whose paper at the CHAGS conference highlighted the contrast between the worldviews of hunter-gatherers that emphasize direct access to land and its resources on the grounds of personal involvement and interaction and the dominant non-forager ideology which is adopted in politics, including the politics of indigenism.

Many of the contributions at the conference showed that the work of anthropologists and other researchers in this setting is increasingly difficult as pressure on hunter-gatherers rises and as conflicting parties eagerly attempt to (ab)use the results of research for factional interests.

More often than not hunter-gatherer specialists witness that the subjects of their research are openly threatened and dispossessed. Many such cases were reported during this conference, ranging from the Hadza of Tanzania, the Barsarwa/Bushpeople of Botswana, the Aborigines of Australia and the Ainu of Japan. Surprisingly no resolutions were suggested or passed at the conference which may have to do with a particular attitude that is widespread among Japanese scholars, namely to disapprove of American and European colleagues who act as a self-appointed "world police". (It should be mentioned, however, that only a few weeks after this conference, Osaka did see a demonstration of former hunter-gatherers supported by a Japanese scholar, Komai Hosokawa.

Aborigines who participated in the World Heritage Conference in Kyoto demonstrated in front of the Kansai Electric Power company who has vested interests in the mining activities at Jabiluka.) The fact that there were no resolutions at this CHAGS may also have to do with the fact that academic anthropologists who specialize on hunter-gatherers share some of the features of the groups they are working with: they do not easily form a unified pressure group, nor have they settled for one hierarchically organized and firmly established group. There is no formal organization with members, nor a standing committee behind the CHAGS conferences.

Nevertheless, the work presented at these conferences is impressive and the next conference (in Scotland in the year 2002) has already been set on track. The fact that these conferences do work and continue to work on salient issues without an inflated formal and resource-consuming organization is maybe the most vivid expression of the fact that anthropologists, at times, do learn from the people they live with and sometimes succeed in translating the knowledge that they have gained and apply it to their own situation and that of the societies of which they are part.

MAORI CULTURAL AND INTELLECTUAL PROPERTY RIGHTS

An Anthropological Approach to the Protection of Indigenous Rights within a Modern Nation-state

by Silvia Broeke

It has become widely accepted that indigenous knowledge systems are interesting and useful for world economic investments and technological improvements. Genetic resources and the indigenous knowledge about those resources are increasingly considered to be bonanzas for future world economics (Greaves 1996: 25; Posey 1994: 225; Brush 1993: 660-661). The growing acknowledgement of indigenous peoples' traditional knowledge plays an important role in processes of social change and political turmoil in young nation-states. The changing attitude, from ignoring indigenous peoples towards a global trend of exploring indigenous knowledge systems for commercial purposes, provides indigenous peoples and their advocates with an important incentive to campaign worldwide for the recognition of indigenous peoples' rights, with a special focus on the right to self-determination (Greaves 1995: 201). Within this context, the research project, of which this article is an outline, examines the emerging and topical debate on the cultural and intellectual property rights of indigenous peoples, with special attention for Maori efforts to safeguard the ownership of their cultural heritage in the free-market oriented nation-state of New Zealand.

The Treaty of Waitangi: a Conditional Cession of Sovereignty in New Zealand

The colonization of New Zealand started rather recently in the mid-nineteenth century. After a fairly constant relationship between Europeans and the native Maori since the time that Captain James Cook arrived in the country in 1769, representatives of the British Crown and Maori chiefs signed a treaty at Waitangi in 1840 (Orange 1987; Walker 1990; Rice 1992). This Treaty of Waitangi has had a special impact on the relationship between the indigenous people of New Zealand and the New Zealand government. Also, it has been subject to many controversies since it consists of an English and a Maori version. Between these versions some fundamental inconsistencies exist in its most important clause: the cession of sovereignty. In legal perspectives the Treaty of Waitangi, consisting of (only) three articles, has long held a sideline position since it has never been ratified in British international law, nor has it been entrenched in the New Zealand constitution (Van Meijl 1994: 411). Due to the inconsistencies between the two versions of the treaty, the covenant marks the problematic relationship between the Maori and the New Zealand government in which both parties held on to their own interpretations: for the Crown the cession of sovereignty, for Maori the protection of their proprietary rights.

It took many years of conflict and Maori resistance to the Colonial Government's amalgamation policies (Van Meijl 1994: 417; Sorrenson 1992: 142) before the first symbolic signs appeared of a renewed recognition of the Treaty of Waitangi as the foundation covenant of the New Zealand society. In 1975 the New Zealand Government responded to Maori demands for resolving the inconsistencies and established the Waitangi Tribunal. This Tribunal is mandated to make recommendations to the New Zealand government on claims lodged by Maori, in which they argue to have been prejudicially affected by "any Act, regulations, or Order in Council, or by any policy or practice by or on behalf of the Crown, done or omitted after the commencement of this Act" (Treaty of Waitangi Act 1975: s 6 (1)). The Tribunal's task is to examine whether these actions or omissions are inconsistent with the principles of the Treaty and in doing this to consider both texts of the Treaty (ibid.:5 (2)). An amendment to this Act in 1985 backdated the jurisdiction of the Waitangi Tribunal to 1840, which caused a rapid increase in Maori claims.

Although the Waitangi Tribunal has no legislative authority and functions only as an advisory commission to the government, its recommendations resulted in important amendments or the rewriting of several Acts, or even enactments of new ones (Orange 1987; Kawharu 1989; Oliver 1991; Ward 1993). With the establishment of the Waitangi Tribunal and the results in favour of Maori

claimants following the tribunal's recommendations, the New Zealand government showed a responsibility towards the Treaty of Waitangi in protecting Maori rights. However, at the same time, the government shifted its activities in accordance with international agreements, which influenced the exercise of national sovereignty, and, as such, the ability to protect Maori authority. An example of a fairly recently signed international agreement is the establishment of the World Trade Organisation (WTO), in which the New Zealand Ministry of Foreign Affairs and Trade has played an active role as one of the contracting parties.

WAI 262: A Claim for the Recognition of Maori Cultural and Intellectual Property Rights

In effect of government policies regarding economic globalization and liberalization of investments (such as the implementation of the provisions of the WTO in national law), six Maori tribes have lodged the claim WAI 262 with the Waitangi Tribunal. This claim is concerned with the recognition of Maori cultural and intellectual property rights and their political authority with respect to knowledge of native flora and fauna. According to the claimants, this knowledge was traditionally maintained by them and, as such, affirmed by the Treaty of Waitangi. The claimants argue that the New Zealand government has acted in breach with the Treaty of Waitangi in its legislation and policies, which have resulted in the denial of Maori exercising their political authority.

The claim is focused on government policy which promotes the sale and export of the species under claim to overseas scientific and commercial companies arguing that it is in the best interests of all New Zealand citizens. Maori claimants, however, argue that by signing intergovernmental agreements regarding the liberalization of the world economy, such as WTO, Maori cultural values are denied and their intellectual property rights are endangered (Statement of Claim WAI 262 1991).

Both in its objectives and its significance the claim WAI 262 exceeds New Zealand national borders. International obligations for protecting the cultural and intellectual property rights of indigenous peoples are emerging. Also, the right to self determination is claimed by indigenous peoples worldwide and attention to it, for example by the United Nations, is increasing. Therefore, this research project will focus on this claim, but it will analyse it as an extended case-study of the problematic and paradoxical relationship between an indigenous population and the government of a liberal-democratic nation-state.

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Treaty of Waitangi Act
1975

Treaty of Waitangi Amendment Act
1985

CONSERVING PACIFIC HERITAGE

by Anna Sierpinska

The people of the Pacific rely heavily on the resources of the land and the sea for their social, cultural and economic well-being. For thousands of years they have lived in harmony with nature. Geographic and ecological isolation of the Pacific islands have led to the evolution of unique species and communities of plants and animals, many of which are endemic to specific islands.

The biological diversity of those islands is however among the most critically threatened in the world.

The South Pacific Biodiversity Conservation Programme (SPBCP) offers an opportunity for an effective long term conservation of unique species, and special and diverse ecosystems, by establishing conservation areas on different islands. It helps to protect a way of life for future generations.

This video highlights the beauty of the natural heritage of the Pacific Island's people, which is now under conservation. The following conservation areas have been shown:

<i>Saanapu/Sataoa</i>	(Samoa)
<i>Uafato</i>	(Samoa)
<i>Koroyanitu</i>	(Fiji)
<i>Takitumu</i>	(Cook Islands)
<i>Utwa-Walung</i>	(Kosrae, FSM)

<i>Pohnpei Watershed</i>	(Pohnpei, FSM)
<i>Ngeremduu Bay</i>	(Palau)
<i>Rock Islands</i>	(Palau)

This video film was made in 1998 by Anna Sierpinska for the South Pacific Regional Environment Programme in Samoa. The title of the film is: *Conserving Pacific Heritage*. It was recently shown on the 30th International Festival of Maritime and Exploration Film in Toulon (France). The narration is in English, but a new one can be made in any language if necessary. The duration of the film is 34'10".

(The film is available on Digit Beta and BetaCAM sp, but also on VHS.)

SONGS OF THE SPIRITS: AN ETHNOGRAPHY OF SOUNDS IN A PAPUA NEW GUINEA SOCIETY, by Yoichi Yamada. Translated by Jun'ichi Ohno. Boroko: Institute of Papua New Guinea Studies, 1997. Apwitihihire Studies in Papua New Guinea Musics, Nr. 5. Includes a CD with recordings of Waxei songs and music.

Reviewed by Lars Kjærholm (Center for Kulturforskning, Humanistic Faculty, Aarhus University, Denmark)

This book is a reworked edition of the authors published dissertation in Japanese from 1991, based on his fieldwork in East Sepik Province since 1979 among the Waxei people.

Professor Yamada comes from a culture which has much affinity, on the ontological and religious level, with Waxei society. As in Japanese Shinto religion, nature is populated with a multitude of spirits, as is nature to the Waxei. Hence, "To the Waxei, living in the natural environment is the same as living in the spiritual environment", as the author explains (p. 242). Since singing and possession in many situations are equated, song is a medium of communication between the powerful world of the spirits and nature. Through songs the Waxei also communicate with their deceased relatives and ancestors, and they are possessed by them through "wept songs". As the author says: "A spirit of the dead talks through the human body" (p. 244). However, sound is a more general mode of communication between the spirit world, and the world of man. "To the Waxei, the process in which a spirit talks by possessing something, and human beings receiving its sound and interpreting it, is not special at all. It is the fundamental aspect of sound communication" (ibid.). Professor Yamada thus establishes an important aspect of Waxei ontology, in which sound, and music as one example of it, serves as a medium of communication between the cosmos and the world beyond the limitations of time and space, and the social world of those who live here and now. Thus the author very convincingly, and in meticulously documented ethnographic detail, persuades us, that his initial thesis is sound: that "the social relations and cultural concepts are expressed and interpreted through sound" (p. xxix n. 1).

Yoichi Yamada does not burden himself or his reader with much theory, in fact the bibliography of the main text contains fewer theoretical references than does Don Niles's introduction. Professor Yamada refers only very briefly to Anthony Seeger's study, *Why Suya Sing*, and he mentions Judith T. Irvine and I.M. Lewis briefly. However, he does succeed in making us understand why the Waxei sing, to paraphrase Anthony Seeger. Although his approach should lend itself to praxis theory of the type of Barth or Bourdieu, such as we find in much ethnomusicology these days, there is no trace of this in the study under consideration here. I do not mention this as a shortcoming, since the book is basically interested in documenting social events and environments in which sound and music events happen. Professor Yamada goes right to the heart of the ethnographic matter, since he is deeply fascinated by the Waxei and their culture and music. As he explains in the introduction, he once listened to recordings of their music, and "An interest in the Waxei's music swelled within me so that, without any hesitation, I made up my mind to leave for the Korosameri River along which they were said to live" (p. xxx). This is a candidate for 'famous quotations by anthropologists'! As this indicates, professor Yamada is a man of determination and purpose: he knows what he wants to go after and

pursues his goal with diligence and sympathy. This book does not need a lengthy theoretical underpinning, because it is based on a very precise initial assumption: "the social significance of Waxei sounds must lie in that unique communication process interwoven by people and spirits". He documents his study of this communication process with great detail, documenting it with texts in the Waxei language, musical transcriptions, and a welcome additional CD, and reaches the conclusion, that "through the experience of the song, people confirm after all how they themselves are and how their society is. It is precisely a swaying and uncertain state-disgusting and yet happy, abominable and yet pleasant. In this sense, a song embodies Waxei cognition of reality that there is nothing certain in this world" (p. 253). It is surprising that there are still anthropologists, who think they can safely ignore the performative parts of the cultures they study, now that we have studies of such quality as this one by Yoichi Yamada, which very convincingly portrays the re-creation of society and how it is positioned in the ontological world of the Waxei through performative situations.

The book is well-produced and indexed, and well introduced by Don Niles. This is a piece of solid ethnography, which is sure to withstand the ravages of time and theoretical storms for a long time, and thus it takes its place proudly in the fine little series of studies in Papua New Guinea Musics.

ONO ONO GIRL'S HULA, by Carolyn Lei-Lanilau, Madison: University of Wisconsin Press, 1997, xvi, 180 pp, ISBN 0299156303 (hb) / 0299156346 (pbk)

Reviewed by Jonathan Friedman (University of Lund, Sweden)

What a book... for an anthropologist! Self-centered, ego tripped, widened-eyed cynical, nasty, brutish... Carolyn Lei-lanilau is clearly a talent, but this book is a kind of puzzle, or perhaps this is a new genre. The text circles around many different themes, but the circles decrease in circumference toward the end of the book. It is very personal and is anchored firmly, but not so firmly, in her own life history. The latter is the basis of her story... a set of stories that become one through the force of her own personality and the way the themes unite in her body. Ono ono girl's hula. Is a series of chants, we are told. The author, is a poet and recipient, under the name Carolyn Lau of the American Book Award for Poetry in 1987.

One can easily lose one's footing at the start of the book. First there is the family, her Chinese mother and grandmothers and Hawaiian (-Uyгур) father, cousins and aunts, I think. Then there are the men and the sex. There is a lot of sex talk and it is straightforward and for the most part vulgarly so. Then there is plenty of healthy Hawaiian aggression. She is of the talking chief variety, strong and again brutal, but apparently filled with aloha for her people, that side of the family. But also place... and place is central here, even if she has lived a nomadic life this is a book about rooting as opposed to routing. The latter happens but the former is invested in. Brought up in a society where Hawaiian was forbidden, language and culture, both of which later became available to her with the Hawaiian movement, this book charts a return with a vengeance.

There is a longing for the Hawaiian life that was destroyed, but this is not a mourning, only a certain nostalgia and a plethora of memories of growing up. Hawaii has changed so fast that even a recent childhood captures a different world. But there is a definite longing and a strong dislike of the very unsophisticated things that have happened to Hawaii.

In her self-identification it is important for her to distinguish herself from other asian-americans... oh no she is Hakka the proud migrants from the North in Canton. The reason she never learned Hakka as a child was that her mother refused to let her learn it since the other chinese in the neighborhood were Cantonese and looked down upon them the way the Japanese look down on Okinawans.

There are long chains of accumulated knowledge... we first discover that Hakka women are proud and strong... "big feet"... and later that the term is from the fact that they refused to bind their feet like other Chinese.

For an anthropologist this book is both idiosyncratic and informative. Since it is so autobiographical it reads sometimes like a series of partial interviews or conversations about different aspects of a person's life. This person is an intellectual Hawaiian, very concerned with her own identity, which is the entire content of the book.

Much can be said of the language... which is varied and difficult for the uninitiated... There are many untranslated expressions and even paragraphs, in Hawaiian, in Chinese in French. And yet this is not a celebration of multilingualism, since it is full of irony, and a combination of narcissism and cynicism about the tensions and contradictions of the different languages in her life, a treasure and a screwup.

What is clear throughout is the combined rooting that progresses in the texts ever stronger. The rooting in the two sides of the family, the Hakka and the Hawaiian. The latter is more basic and colors most of the language. Whenever commentaries are made she slips into Hawaiian and pidgin forms. The language is oppositional as well... This is no celebration of mixed ancestry, but a complex of tensions organized around Hawaii as a post-colonial colony.

The author makes it clear that she is not going to be polite, that she is not politically correct and everyone and every group comes in for her epithets. There is the section on the renowned Punahou school... "people who went to Punahou like to whirl around the sound as if that baldheaded Pope himself was a classmate. Pooh Nah Ho ho... Phew No ho as in your you-know-what."(58). Multiculturalism comes in for the same kind of treatment... "When I was a kid my aunt would speak Hakka to me. But since I was not allowed to answer, I go accustomed to listening and after a while I began to lose my tongue. Now I can barely understand, can only hope to hop through a few sounds to guess the message... Now I only listen and try to fit the puzzle of any one language into the shape of another! Multiculturalism."

This is a book that will surely irritate some, but it is a work of prose-poetry, of word play, incessant sex play, extraordinary irony, fury, longing, and wit. A pain in the ass, but worth the read. The book ends as it set out... to characterize the author and in doing so say something about a world.

CALENDAR

C.O.R.A.I.L. COLLOQUIUM 1999

25 - 27 November 1999

Religion and the Sacred in Oceania

The C.O.R.A.I.L. Association will hold an international multidisciplinary colloquium in Nouméa (University of New Caledonia) on 25th, 26th and 27th November 1999 on the topic: Religion and the Sacred in Oceania.

C.O.R.A.I.L. stands for: Coordination pour l'Océanie des Recherches sur les Arts, les Idées et les Littératures.

All offers of papers - in French or in English - should include a detailed summary of 500 words that will be transmitted to a reading committee. The papers accepted, along with a summary of 100 words (with a translation in either French or English), will be published in the yearly Acts of the Colloquium. Please note that there is an upper limit of 25 minutes for all speeches at the colloquium.

The deadline for offers of papers with the 500-word summary is set to 30th June, 1999. The 100-word summaries are expected for 15th of September 1999 (diskette + printed article), so that they can be handed out to people attending the colloquium.

Participants in the colloquium are requested to bring their fully corrected text on a diskette (3 or 5 inches, PC or Apple).

All mail should be sent to Frédéric Angleviel, Président of C.O.R.A.I.L.:
C.O.R.A.I.L., B.P. 2448, 98846 Nouméa Cédex, New Caledonia
or preferably to:

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Tel.: (687)25-15-98 Fax: (687)26-38-26

GERMAN ANTHROPOLOGICAL SOCIETY (DGV)

3 - 7 October 1999, Heidelberg, Germany

Theme: Interdisciplinarity. Anthropology and its Neighbours

Deadline for abstracts: 1 June 1999, Languages: German, English

On the occasion of the meeting of the German Anthropological Society (DGV Deutsche Gesellschaft für Völkerkunde) it is planned to run a conference on the above theme. While early anthropological research was done as a cooperative venture in the form of short-term expeditions, it soon developed into intensive research by a few or only one single fieldworker staying an extended period close to his or her informants, mostly in small-scale societies at the periphery of the modern world. The increase in the complexity of social life due to culture contact and the recently increasing flow of information, of ideas and of artifacts, has made it almost impossible for a single researcher to grasp the totality of life of even small communities.

This greater complexity of social and cultural conditions at local levels and the coeval development of global networks of interconnectedness seem to require the cooperation of a diversity of disciplines. Interdisciplinary cooperation also seems to offer anthropology the chance to escape its public image of exoticism. The question which arises here is what such cooperation would require in terms of mutual recognition of theoretical and methodological conceptions. In order to know what it may be able to contribute to interdisciplinary research, each discipline has to clarify its own precepts. For anthropology the question arises whether there is any qualitative specifics in its methodological or theoretical focus for other disciplines to take notice of, or whether the more scientifically oriented fields merely use anthropology for its decorative function of filling in the "cultural" facets.

The Conference is therefore designed to gauge the mutual perceptions between disciplines and to have representative speakers discuss the potential and necessity for interdisciplinary work, each section addressing the problem from both sides across the respective disciplinary boundaries. The basic questions asked are "What kind of knowledge is expected of anthropology?" and, conversely, "What kind of knowledge is anthropology prepared to provide?".

Programme:

In the morning panels, the potential as well as limitation in interdisciplinary work will be presented and discussed from different perspectives. Apart from anthropologists, keynote speakers and discussants from other disciplines, e.g. history, economics, psychology, linguistics, and medicine, will be invited to participate. The afternoon workshops will provide further opportunities to explore these issues and a wide range of other topics.

Contact for further information and registration:

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FOUNDATION FOR INTERNATIONAL STUDIES

Valletta, Malta, 11-13 November 1999

Theme: GOVERNANCE OF SMALL JURISDICTIONS

This international conference is organised by The Islands and Small States Institute of the Foundation for International Studies at the University of Malta, and the Management and Personnel Office at the Office of the Prime Minister, Malta in collaboration with the International Association of Schools and Institutes of Administration, Brussels, Coordination Office.

Objectives of the conference are to bring together scholars and practitioners from different parts of the world to discuss issues related to the governance of small jurisdictions, to identify challenges and establish new directions for research on the theme of the conference, and to promote networking between scholars and officials in the fields of politics, government and public administration.

Selected papers presented or tabled at the conference will be published as a book.

Structure

The conference will consist of plenary and parallel sessions. Plenary sessions will be devoted to presentations of keynote papers. Parallel sessions will consist of presentation of papers grouped according to different sub-themes.

The following sub-themes, all with reference to small jurisdictions, can be addressed:

- institutional development
- enforcement capabilities and limitations
- multi-functionality in public administration
- relationship between ministers and civil administrators
- efficiency limitations due to small size
- recruiting public service personnel
- the diplomatic service of small states
- women in public administration
- the use of information technology
- special administrative problems of archipelagic states
- aid administration

Presentations on other topics related to the overall theme of the conference are also welcome.

All correspondence should be addressed to: The Secretary, International Conference Governance of Small Jurisdictions, Islands and Small States Institute, Foundation for International Studies, University Building, St. Paul Street, Valletta, Malta.

Tel: (356) 248218, 234121/2, Fax: (356) 230551; 248218

e-mail: lbril@um.edu.mt

Convenor: Prof. Lino Briguglio

Secretariat: Ms Maryrose Vella, Ms Romina Carabott

Academic Committee: Dr. Godfrey Pirotta (chairman), Dr. Roy Le Herissier, Dr. Philip von Brockdorff, Dr. Edward Warrington, Prof. Roger Wettenhall (members).

OUT OF OCEANIA

Diaspora, Community, and Identity

OCTOBER 1999 CPIS CONFERENCE IN HONOLULU

Out of Oceania: Diaspora, Community, and Identity is the topic for the center's 1999 annual conference, which will be held in Honolulu, 20-23 October. This international and interdisciplinary conference focuses on the expanding diasporic communities of Pacific Islanders in New Zealand, Australia, the United States, and elsewhere, as well as the complex flows of people, goods, and ideas that link them to their homelands.

An increasing number of Oceanians, especially from Polynesia and Micronesia, now live away from their island communities of origin. Although many spend most of their lives in the cosmopolitan urban environments of Auckland, Sydney, or Los Angeles, the home place continues to be a focus of cultural identity and the locus of ongoing circuits of cultural and material exchange. The conference will examine the economic, social, and cultural dynamics of these vibrant communities, paying special attention to the following themes:

- capital, labour, and class
- culture, ideas, and boundaries
- biography, representation, and identity.

Those interested in presenting a paper at the conference are invited to submit a one-page abstract to conference convener Terence Wesley-Smith at the Center for Pacific Islands Studies, University of Hawai'i at Manoa, 1890 East-West Road, Moore Hall 215, Honolulu, Hawai'i 96822; fax: 808-956-7053.

Abstracts can be submitted via the Out of Oceania webpage at www.hawaii.edu/cpis/conference/. The site also contains current information about the conference. Abstracts are due 1 May 1999.

The conference is open to the public. For further information, please contact Tisha Hickson (e-mail: ctisha@hawaii.edu; tel: 808-956-2652) or Terence Wesley-Smith (e-mail: twsmith@hawaii.edu; tel: 808-956-2668).

(Source: "*Pacific News from Manoa*")

XIX PACIFIC SCIENCE CONGRESS 04-09 JULY 1999, SYDNEY, AUSTRALIA

Science for Pacific Posterity: Environments, Resources and Welfare of the Pacific Peoples

The Pacific Science Association holds Pacific Science Congresses every 4 years, and one or two Intercongresses in the intervening years. Very successful Intercongresses were held in Suva, at the University of the South Pacific, in July 1997 and in Taipei, at Academia Sinica, in November 1998. The Association has a particular charter to help foster science, broadly defined, in and on the Pacific Islands. The Fiji Intercongress had a special focus on Pacific Island issues across a broad range of social and natural sciences.

The Nineteenth Congress in Sydney will also include many sessions related to the Pacific Islands. The summary details of the themes being planned are given below. For further information and registration consult the e-mail and web addresses given below.

The XIX Pacific Science Congress will be held from 4th to 9th July 1999 on the Kensington campus of the University of New South Wales, Sydney, Australia. The University was established in 1949 and the Congress will form part of its 50th anniversary celebrations.

Major themes for the Congress are:

- Theme I Public Health in the Asia-Pacific Region
- Theme II Global Environmental Change and the Pacific

- Theme II Lessons from the Past: Messages for the Future "Unveiling the Scroll of Prophecy: Vital Key to Sustainability"
- Theme IV Natural Disasters: Reduction and Mitigation
- Theme V Urbanisation and the Environment
- Theme VI Communications in the 21st Century
- Theme VII Alternative and Renewable Energy
- Theme VIII Biodiversity
- Theme IX Environmental Management
- Theme X Coral Reefs of the Pacific Region: Past, Present and Future
- Theme XI Science & Community Knowledge: Partners for Sustainability
- Theme XII Science Communication & Education
- Theme XIII Learning from Nature - The Search for Drugs and other Bioactives from the Sea
- Theme XIV History of Pacific Science
- Theme XV Heritage Conservation
- Theme XVI Peoples of the Pacific
- Theme XVII The Austronesian Dispersal: Migration and Environmental Change in Prehistory
- Theme XVIII Asia Pacific Migration as a Factor in Social Change
- Theme XIX The Implications of the Asian Currency Crisis
- Theme XX Aspects of Science Policy in the Asia-Pacific Region

The Pacific Science Association (PSA) is a regional, non-governmental scientific organization. There are twenty-nine countries or territories formally represented on the PSA. Its objectives are to promote cooperation and communication in science and technology among the communities of the Pacific region. Science is interpreted in its broadest sense, consistent with the above range of Themes.

Registration enquiries to:

XIX Pacific Science Congress Secretariat, GPO Box 2609, Sydney NSW 2001, Australia
Tel: (61-2) 9241 1478 Fax: (61-2) 9251 3552 E-mail: pacsci@icmsaust.com.au

Program enquiries to:

Emeritus Professor W.J. O'Sullivan, Secretary-General, XIX Pacific Science Congress, School of Biochemistry & Molecular Genetics, University of New South Wales, Sydney NSW 2052, Australia
Tel: (61-2) 9385 2005 Fax: (61-2) 9385 1483 E-mail: W.Osullivan@unsw.edu.au

Registration will be available through the Web-site:

<http://www.icmsaust.com.au/PacificScience>

NEWS ON THE PACIFIC ISLANDS ON WORLD WIDE WEB

One of the best sources for news about the Pacific Islands is the PACIFIC ISLANDS REPORT Internet site:

<http://pidp.ewc.hawaii.edu/pireport/>

It's a daily news service of the Pacific Islands Development Program (PIDP) <<http://pidp.ewc.hawaii.edu/pidp0001.htm>>, East-West Center and the Center for Pacific Islands Studies, all at the University of Hawai'i at Manoa. Eight to twelve news items a day are compiled by the PIDP team. They include reports by PACNEWS, Samoa News, Pasifik Nius, Island Tribune

(FSM), Agence France-Presse, Marshall Islands Journal, and Radio Australia. This site has received accolades from users in academia, business, and government and nongovernmental organizations.

See also:

PACIFIC ISLANDS MONTHLY at: <http://www.pim.com.fj>

and for Papua New Guinea:

POST-COURIER, <http://203.22.79.35/postcour/postcour.nsf/headlines?openview>

THE NATIONAL (PNG) on line, <http://www.wr.com.au/national/>

THE INDEPENDENT is also on line,
<http://www.tiare.net.pg/independent/index.html>

Many (all?) of these newspaper links can be found at
<http://www.mediainfo.com/ephone/npaper/nphtm/online.htm>

PUBLICATIONS RECEIVED

From the **Centre for Pacific Studies**, Townsville, Australia:

Stewart, Pamela J. and Andrew Strathern. 1998. *Witchcraft, Murder, and Ecological Stress: A Duna (Papua New Guinea) Case Study*. Townsville: Centre for Pacific Studies. Discussion Papers Series, Nr 4.

Strathern, Andrew and Pamela J. Stewart. 1998. *It's in the Blood: Images of Collectivity, Renewal, and Entropy in a Narrative of Transfusion*. Townsville: Centre for Pacific Studies. Discussion Papers Series, Nr 3.

Strathern, Andrew and Pamela J. Stewart (eds). 1998. *Kuk Heritage: Issues and Debates in Papua New Guinea*. Port Moresby: National Museum; Townsville: Centre for Pacific Studies; Pittsburgh: Okari Research Group.

From **Éditions Belin**, Paris, France:

Naepels, Michel. 1998. *Histoires de terres kanakes: conflits fonciers et rapports sociaux dans le région de Houaïlou (Nouvelle-Calédonie)*. Paris: Éditions Belin. 384 pages. ISBN 2-7011-2364-X (paper).

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

Guiart, Jean. 1998. *Bwesou Eurijisi: le premier écrivain canaque*. Nouméa: La Rocher-à-la-Voile. Cahiers pour Servir à l'Intelligence du Temps Présent, Nr 3.

Guiart, Jean. 1998. *La terre qui s'enfuit: les pays canaques anciens, de la Foa à Moindou, Bourail et Kouaoua*. Nouméa: La Rocher-à-la-Voile. Cahiers pour Servir à l'Intelligence du Temps Présent, Nr 4.

Guiart, Jean. 1998. *Les Mélanésien devant l'économie de marché: du milieu du XIX^{ème} siècle à la fin du millénaire*. Nouméa: La Rocher-à-la-Voile. Cahiers pour Servir à l'Intelligence du Temps Présent, Nr 5.

From **Gary M. Heathcote**, Mangilao, Guam:

Antkowiak, Wayne, Cindy Naval, Ann Workmann, Gary Heathcote, Randall Workman and Francis Hezel. 1998. Micronesia. In Tim Brown, Roy Chan, Doris Mugrditchian, Brian Mulhall, David Plummer, Rabin Sanda and Werasit Sittitrai (eds), *Sexually Transmitted Disease in Asia and the Pacific*. Armidale, NSW: Venereology Publishing.

Diego, Vincent P. 1998. Sociocultural Vectors and the Evolution of Virulence in Diarrheal Pathogenes Affecting Micronesian Populations. *Pacific Health Dialog*, 5(1): 54-66.

Heathcote, Gary M., Kingbernam L. Bansil and Vincent J. Sava. 1996. A Protocol for Scoring Three Posterior Cranial Superstructures which Reach Remarkable Size in Ancient Mariana Islanders. *Micronesica*, 29(2): 281-298.

Heathcote, Gary M., Ann L.W. Stodder, Hallie R. Buckley, Douglas B. Hanson, Michele T. Douglas, Jane H. Underwood, Thomas F. Taisipic and Vincent P. Diego. 1998. On Treponemal Disease in the Western Pacific: Corrections and Critique. *Current Anthropology*, 39(3): 359-368.

Pinhey, Thomas K., Gary M. Heathcote and Ullu-Katrina Craig. 1997. Health Status of Diabetic Persons in an Asian-Pacific Population: Evidence from Guam. *Ethnicity and Disease*, 7(3): 66-71.

Pinhey, Thomas K., Gary M. Heathcote and James Rarick. 1994. The Influence of Obesity on the Self-reported Health Status of Chamorros and other Residents of Guam. *Asian American and Pacific Islander Journal of Health*, 2(3): 195-211.

From **Toon van Meijl**, Nijmegen, Netherlands:

Meijl, Toon van. 1998. Verandering in Pacific historiografie: over de 'uitvinding' van tradities. *Tijdschrift voor Geschiedenis*, 111: 629-657

From **The Organizing Committee of the First International Conference 'Perspectives on the Bird's Head of Irian Jaya, Indonesia'**, Leiden, Netherlands:

Miedema, Jelle, Cecilia Odé and Rien A.C. Dam (eds). 1999. *Perspectives on the Bird's Head of Irian Jaya, Indonesia: Proceedings of the Conference Leiden, 13-17 October 1997*. Amsterdam and Atlanta, GA: Editions Rodopi.

From **Pacific Information Centre**, University of the South Pacific Library, Suva, Fiji:

Pacific Information Centre. 1998. *South Pacific Bibliography 1996-1997*. Suva: Pacific Information Centre, University of the South Pacific Library.

From **Powerhouse Publishing**, Sydney, Australia:

Real Wild Child Consortium. 1998. *Real Wild Child! Australian Rock Music and Culture 1950s-90s*. Cd-ROM. Sydney: Powerhouse Publishing.

From **Sergei V. Rjabchikov**, Krasnodar, Russia:

Rjabchikov, Sergei V. 1998. *Tayny ostrova Paskhi* (The Mysteries of Easter Island; in Russian and English), Vol. 7. Krasnodar: Stil.

From **Projects Division of the Department of Languages and Cultures of South-East Asia and Oceania**, Leiden, Netherlands:

Miedema, J. (comp. and elab.) 1997. *Texts from the Oral Tradition in the Southern Bird's Head Peninsula of Irian Jaya: Inanwatan-Berau, Arandai-Bintuni, and Hinterland*. Irian Jaya Source Materials, Nr 15, Series B - Nr 7. Leiden and Jakarta: DSALCUL and ISIR.

Smits, L. and C.L. Voorhoeve (eds). 1998. *The J.C. Anceaux Collection of Wordlists of Irian Jaya Languages: B: Non-Austronesian (Papuan) Languages, Part 2*. Irian Jaya Source Materials, Nr 10, Series B - Nr 4. Leiden and Jakarta: DSALCUL and ISIR.

From **Beret E. Strong**, Boulder, USA:

Strong, Beret E. and Cinta Matagolai Kaipat. 1998. *Lieweila: A Micronesian Story*. Film on video. Boulder and New York: Beret E. Strong and First Run/Icarus Films. (To be reviewed in the next issue of the *Oceania Newsletter*.)

From **Eric Venbrux**, Nijmegen, Netherlands:

Venbrux, Eric. 1993. Les politiques de l'émotion dans le rituel funéraire des Tiwi d'Australie. *L'Ethnographie*, 89(1): 61-77.

Venbrux, Eric. 1997. Anthropology and Aborigines (Review of Hiatt, L.R. 1996. Arguments about Aborigines: Australia and the Evolution of Social Anthropology. Cambridge: Cambridge University Press) *Focaal*, 29: 193-223.

Venbrux, Eric. 1998. *Tiwi Artefacts in the Rijksmuseum voor Volkenkunde (Leiden, The Netherlands): A Preliminary Note*. Nijmegen: Centre for Pacific Studies.

NEW BOOKS

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

GENERAL

Brown, Tim, Roy Chan, Doris Mugrditchian, Brian Mulhall, David Plummer, Rabin Sarda and Werasing Sittitray (eds). 1998. *Sexually Transmitted Diseases in Asia and the Pacific*. Armidale, NSW: Venereology Publishing.

Chapters: 1. Cultures, Sexualities, and Health in Asia and the Pacific; 2. Australia; 3. Cambodia; 4. China; 5. Fiji; 6. French Polynesia; 7. Hong Kong; 8. India; 10. Laos; 11. Malaysia; 12. Micronesia; 13. Nepal; 14. New Caledonia; 15. Niue; 16. Papua New Guinea; 17. Philippines; 18. Singapore; 19. Solomon Islands; 20. Thailand; 21. Tonga; 22. Vanuatu; 23. Vietnam; 24. Western Samoa; 25. Opportunities and Challenges; Appendix A; Index.

Calder, Alex, Jonathan Lamb and Bridget Orr (eds). 1999. *Voyages and Beaches: Europe and the Pacific, 1769-1840*. Honolulu: University of Hawai'i Press.

"Writing from, and between, a variety of disciplines (history, anthropology, Maori Studies, literary criticism, law, cultural studies, art history, Pacific Studies), scholars from European, Polynesian, and Settler backgrounds show how the Pacific reveals a more various and contradictory history than that supposed by such homogenizing metropolitan myths as the introduction of civilization to savage peoples, the general ruin of indigenous cultures by an imperial juggernaut, or the mimicry of European models by an abject population."

Herdt, Gilbert and Stephen C. Leavitt (eds). 1998. *Adolescence in the Pacific Island Societies*. Ithaca, NY: University of Pittsburgh Press. ISBN 0-8229-4068-X (cloth) 0-8229-5672-1 (paper). 344 pages.

"How do adolescents in greatly divergent societies see and experience the world? As the first comparative study of adolescence, this book takes an anthropological approach to understanding adolescence in the rapidly changing area of the Pacific Islands. The contributors explore coming-of-age in the tradition of Margaret Mead: the biological basis of teenage rebellion, the role of the adolescent in Pacific Island cultures, and teenagers' influence as agents of change."

Hovdhaugen, Even and Ulrike Mosel (eds). 1999. *Negation in Oceanic Languages: typological Studies*. München: LINCOM EUROPA. LINCOM Studies in Austronesian Linguistics, Nr 02. 180 pages.

Contents: Ulrike Mosel: Towards a typology of negation in Oceanic Languages; Anna Margetts: Negation in Saliba (Papua New Guinea, Milne Bay Province); Ulrike Mosel and Ruth Saovano Spriggs: Negation in Teop (Bougainville, North Solomon Islands); Claire Moyse-Faurie and Françoise Ozanne-Rivierre: Negation in New Caledonia and Loyalty Islands languages; Isabelle Brill: Negation in Nêlêmwa (New Caledonia); Jürgen Broschart: Negation in Tongan; Claire Moyse-Faurie: Negation in East Futunan (Futuna, Wallis and Futuna Islands); Arnfinn Muruvik Vonen: Negation in Tokelauan; Gilbert Lazard and Louise Peltzer: La négation en tahitien; Bibliography.

Jalal, Patricia Imrana. 1998. *Law for Pacific Women: A Legal Rights Handbook*. Suva: Fiji Women's Rights Movement.

"*Law for Pacific Women* is the product of 6 years of study, research, training and writing. Its seven hundred pages document in simple (non legal) English the legal and human rights status of Pacific Islands women in Fiji, Tonga, Samoa, Cook Islands, Solomon Islands, Vanuatu, Kiribati, Tuvalu and Nauru. It suggests ways in which governments, courts and ngo's in the region can bring about substantive legal equality for women. The book contains a wealth of information including over 300 real life case reports and judgements from Pacific Island courts, extracts from legislation, and statistical tables."

Kawai, Toshimitsu. 1998. *Chieftainship in Southern Oceania: Continuity and Change*. Hyogo, Japan: Japan-Oceania Society for Cultural Exchange. 154 pages. ISBN: 4-947721-02-2 (paper).

Contents: Continuity and change in a Fijian kingdom - Masao Ishii; Chieftainship supported by four corners: the perpetuation of body images in Fijian society - Toshimitsu Kawai; Tradition and change of chieftainship in Lau, Fiji - Masayasu Ogawa; Ritual reproduction of chieftainship in changing Tongan society - Hirohumi Otani; Continuity and change in the chief system of Western Samoa - Makoto Koike; Succession to the chiefship in Manihiki and Rakahanga, Cook Islands - Kazuyoshi Nakayama.

Kaeppler, Adrienne L. and Jacob W. Love (eds) 1998. *The Garland Encyclopedia of World Music*, Vol. 9: *Australia and the Pacific Islands*. Levittown, PA, USA (Taylor and Francis), and Abingdon, Oxon, UK (Marston Book Services): Garland Publishing. 896 pages. ISBN: 0-8240-6038-5 (cloth).

"In the most comprehensive collection of information ever published on the performing arts of Oceania, more than 140 scholars describe the music of the indigenous peoples of Australia, New Guinea, Melanesia, Micronesia, and Polynesia. Of special interest is the emphasis on music's relationship to poetry (with vocal texts in over 50 Pacific languages) and dance. In addition, readers will find articles on such contemporary topics as tourism, immigration, gender, cultural identity, and political protest."

Nunn, Patrick D. 1998. *Pacific Islands Landscapes*. Suva: Institute of Pacific Studies, USP. 332 pages.

"An in-depth study that illuminates the nature of landscapes and landscape evolution in the southwest Pacific Islands. This book demonstrates how much can be learned from looking at local situations. Diagrams, maps and photos on nearly every page."

Smith, Vanessa. 1998. *Literary Culture and the Pacific: Nineteenth-century Textual Encounters*. Cambridge: Cambridge University Press.

"This book examines a range of nineteenth-century European accounts from the Pacific, depicting Polynesian responses to imported metropolitan culture, in particular its technologies of writing and print. Texts designed to present self-affirming images of 'native' wonderment at European culture in fact betray the emergence of more complex modes of appropriation and interrogation by the Pacific peoples."

Tarte, Sandra. 1998. *Japanese Aid Diplomacy in the Pacific Islands*. Suva and Canberra: Institute of Pacific Studies, USP and National Centre for Development Studies, ANU. 250 pages.

"The unique characteristics of Oceania and of Japan's interests - primarily as a fishing power - have profoundly influenced and politicized Japan's role as an aid donor. Recently, the Japanese government has been compelled to address criticism of its aid program from both donors and recipients. This book analyses Japan's responses, interests and interactions."

Thomas, Nicholas and Richard Eves. 1999. *Bad Colonists: The South Seas Letters of Vernon Lee Walker and Louis Becke*. Durham and London: Duke University Press. 160 pages and 24 illustrations. ISBN: 0-8223-2257-9 (cloth) and 0-8223-2222-6 (paper).

"In *Bad Colonists* Nicholas Thomas and Richard Eves provide a window into the fantasies and realities of colonial life by presenting separate sets of letters by two late-nineteenth century British colonists of the South Pacific: Vernon Lee Walker and Louis Becke. Thomas and Eves frame the letters - addressed mostly to the colonists' mothers - with commentary that explores colonial degeneration in the South Pacific. Using critical anthropology and theories of history-making to view the letter as artifact and autobiography, they examine the process whereby men and women eroded in the midst of the hot, violent, uncivil colonial milieu."

AUSTRALIA

Bird, Carmel (ed.) 1998. *The Stolen Children: Their Stories*. Milsons Point, NSW: Random House Australia. ISBN: 0 09 183689 1 (paperback). 188 pages.

"These stories rise out of the pain of separation and displacement. *The Stolen Children: Their Stories* includes a collection of documents and personal stories of Indigenous people that appear in the Report from the Human Rights and Equal Opportunity Commission, *Bringing Them Home*. Also in this collection are the reactions to the Report by political and community leaders. Contributing writers include Hon. Kim Beazley MP, Veronica Brady, Martin Flanagan, Robert Manne, Henry Reynolds, Sir Ronald Wilson, and Jack Waterford."

Charlesworth, Max (ed.) 1998. *Religious Business: Essays on Australian Aboriginal Spirituality*. Cambridge: Cambridge University Press. 232 pages. ISBN: 0 521 63352 4 (paperback) and 0 521 63347 8 (hardback).

Chapter Contents: In memory of Colin Badger - Norman Habel; Introduction - Max Charlesworth; 1. Some aspects of Aboriginal religion - W. E. H. Stanner; 2. A profile of good and bad in Australian Aboriginal religion - Ronald M. Berndt; 3. Aboriginal women and the religious experience - Diane Bell; 4. On 'understanding' Australian Aboriginal religion - Tony Swain; 5. Aboriginal spirituality: Land as holder of story and myth in recent Aboriginal art - Rosemary Crumlin; 6. Ned Kelly died for our sins - Deborah Bird Rose; 7. Riders in the chariot: Aboriginal conversion to Christianity in remote Australia - Peter Willis; 8. Land rights: the religious factor - Frank Brennan; 9. Malo's law in court: the religious background to the Mabo case - Nonie Sharp.

Chesterman, John, and Brian Galligan. 1998. *Citizens without Rights: Aborigines and Australian Citizenship*. Cambridge: Cambridge University Press. 287 pages. ISBN: 0 521 59230 5 (hardback) en 0 521 59751 X (paperback).

"This is the first comprehensive study of the ways in which Aborigines and Torres Strait Islanders have been excluded from the rights of Australian citizenship over the past 100 years. Drawing extensively upon archival material, the authors look at how the colonies initiated a policy of exclusion that was then replicated by the Commonwealth and State governments following federation. The book includes careful examination of government policies and practice from the 1880s to the 1990s and argues that Aboriginal people have been central to notions of Australian citizenship by virtue of their exclusion from it."

Fabricius, Anne H. 1998. *A Comparative Survey of Reduplication in Australian Languages*. München: Lincom Europa. Studies in Australian Languages Nr 03. ISBN: 3 89586 531 1. 220 pages.

"This study presents a cross-linguistic examination of reduplicative constructions in a sample of 120 Australian languages. It provides a descriptive and comparative analysis of these reduplications, using a cross-linguistic comparative methodology to clarify the role of reduplication in grammar. This is especially

relevant to Australian languages since reduplication is largely used to express 'grammatical' rather than 'lexical' meaning."

Herle, Anita, and Sandra Rouse (eds). 1998. *Cambridge and the Torres Strait: Centenary Essays on the 1898 Anthropological Expedition*. Cambridge: Cambridge University Press. 268 pages. ISBN: 0 521 58461 2 (hardback).

"In 1898 a team sponsored by the University of Cambridge set out for the Torres Strait. Led by A. C. Haddon, their goal was to make an unprecedentedly comprehensive anthropological study embracing ethnology, physical anthropology, psychology, linguistics, sociology, and ethnomusicology. The nine interdisciplinary essays in this centenary volume offer new ways of looking at and situating the Expedition's work in historical and intellectual debates."

Peterson, Nicolas, and Will Sanders (eds). 1998. *Citizenship and Indigenous Australians: Changing Conceptions and Possibilities*. Cambridge: Cambridge University Press. 236 pages. ISBN: 0 521 62195 X (hardback) and 0 521 62736 2 (paperback).

"For most of Australia's colonial history Aborigines and Torres Strait Islanders have been denied full membership of Australian society. This book examines the history of indigenous peoples' citizenship status and asks, is it possible for indigenous Australians to be members of a common society on equal terms with others? Leading commentators from a range of disciplines examine historical conceptions of indigenous civil rights, consider issues arising from recent struggles for equality and consider possibilities for multicultural citizenship that recognise difference."

Rowse, Tim. 1998. *White Flour, White Power: From Rations to Citizenship in Central Australia*. Cambridge: Cambridge University Press. 269 pages. ISBN: 0 521 62457 6 (hardback).

"The colonial practice of rationing goods to Aboriginal people has been neglected in the study of Australian frontiers. This book argues that much of the colonial experience in Central Australia can be understood by seeing rationing as a fundamental, though flexible, instrument of colonial government. Rationing was the material basis for a variety of colonial ventures: scientific, evangelical, pastoral and the post-war program of 'assimilation'. Combining history and anthropology in a cultural study of rationing, this book develops a new narrative of the colonisation of Central Australia."

Terrill, Angela. 1998. *Biri*. München: Lincom Europa. Languages of the World/Materials Nr 258. ISBN: 3 89586 532 X. 100 pages.

"This work presents a salvage grammar of the Biri language of Eastern Central Queensland, a Pama-Nyungan language belonging to the large Naric subgroup. As the

language is no longer used, the grammatical description is based on old written sources and on recordings made by linguists in the 1960s and 1970s."

MELANESIA

Akin, David, and Joel Robbins (eds). 1999. *Money and Modernity: State and Local Currencies in Melanesia*. Ithaca, NY: University of Pittsburgh Press. ISBN: 0-8229-4087-6 (cloth) and 0-8229-5689-6 (paper).

"Melanesian societies provide unmatched opportunities for posing some of the most potent questions in anthropology. While modern money issued by the state has been accepted throughout Melanesia, many indigenous currencies, such as shells, survive. Why? What are the differences between shells and dollars? Are both simply a means of exchange? Why do Melanesians see money as both desirable and dangerous? Answers to these questions provide a window on the effect of money on social life throughout history."

Crowley, Terry. 1998. *Ura*. München: Lincom Europa. Languages of the World/Materials Nr 240. ISBN: 3 89586 510 9. 60 pages.

"Ura is a moribund language, spoken fluently by only about half a dozen elderly people on the island of Erromango in southern Vanuatu. The description is a salvage study of the grammar of this otherwise sketchily known language. Like the other languages of the southern islands of Vanuatu, Ura is a member of a fairly distinct grouping of structurally somewhat aberrant languages within the much larger Oceanic subgroup of Austronesian languages."

Douglas, Bronwen. 1998. *Across the Great Divide: Journeys in History and Anthropology*. New York: Harwood Academic Publishers. Studies in Anthropology and History, Nr 24.

"*Across the Great Divide* tracks a Pacific historian's fruitful, ambivalent engagements with history and anthropology, anticipating experiments in each discipline with the other's theories, modes or perspectives. This collection of revised essays and previously unpublished work provides a coherent and incisive investigation into significant elements of received scholarly wisdom about Oceania, and deploys ethnographic and historical narratives about colonial encounters in New Caledonia and elsewhere in Melanesia to varied reflective ends."

Epstein, A.L. 1998. *Gunantuna: Aspects of the Person, the Self and the Individual among the Tolai*. London: Hurst. 350 pages. ISBN: 1-85065-429-8 (paperback).

"Focusing on concepts of person, the self and the individual, Epstein analyses how these notions are conceptualised and interpreted by the Tolai people of the

Gazelle Peninsula, New Britain, where the author has conducted intensive field research since 1959."

Contents: Person, Self and Individual; On Adoption; Names and Naming; The Experience of Shame in Melanesia; On Privacy and the Boundaries of the Self.

Eves, Richard. 1998. *The Magical Body: Power, Fame and Meaning in a Melanesian Society*. New York, NY and Reading, UK: Harwood Academic Publishers. Studies in Anthropology and History, Nr 23.

"An intriguing exploration of the role and significance of the body in the world of a Pacific Islands People, the Lelet of New Ireland (Papua New Guinea). In vivid ethnographic detail, the monograph captures the fluidity and complexity of Lelet conceptions of corporeality and their significance to identity as they encounter the influences of modernity, in the form of colonialism, Christianity and cash-cropping."

Gewertz, Deborah B, and Frederick K. Errington. 1999. *Emerging Class in Papua New Guinea: The Telling of Difference*. Cambridge: Cambridge University Press. 152 pages. ISBN: 0 521 65567 6 (paperback) and 0 521 65212 X (hardback).

"This accessible and pioneering study of social class in contemporary Papua New Guinea deals with the new elite, its culture and its institutions, and its relationship to the broader society. The Papua New Guinea described here is not a place of exotic tribesmen, but a modernising society, shaped by global forces, and increasingly divided on class lines. The authors describes the life-style of the elite Wewak, a typical commercial centre, their golf clubs and Rotary gatherings, and bring home the ways in which differences of status are created, experienced and justified."

Goldman, L.R. and C. Ballard (eds). 1998. *Fluid Ontologies: Myth, Ritual, and Philosophy in the Highlands of Papua New Guinea*. Westport, Conn.: Bergin and Garvey. 184 pages. ISBN: 0-89789-551-7 (cloth) and 0-89789-557-6 (paper).

"Myths are best understood as a convergence of voices from across times and cultures. They are the instruments through which authors and audiences seek to grapple with questions about the fundamental nature of the universe. The answers, however, constantly change in light of changing circumstances such as the interface between western and non-western cultures, or cataclysmic events. The authors argue that these societies' worldviews assume that the process of flow between events, rather than the nature of the events, is critical to a model of human sociality."

Gregerson, Marilyn and Joyce Sterner (eds). 1998. *Symbolism and Rituals in Irian Jaya*. Dallas, TX: Summer Institute of Linguistics. 116 pages. ISBN: 1-55671-025-9 (paper).

"Five themes that reveal key elements of four cultures are described: settling the score, the significance of red and white, what defines manhood, sex taboos, and rituals."

Inia, Elizabeth, Sophie Arntsen, Hans Schmidt, Jan Rensel, Alan Howard and C. Maxwell Churchward. 1998. *A New Rotuman Dictionary*. Suva: Institute of Pacific Studies. 373 pages.

"This book combines Churchward's Rotuman-English Dictionary and an English-Rotuman wordlist produced by five people over 20 years. A useful reference book for Rotumans as well as students of, and visitors to Rotuma."

King, David. 1998. *A Human Geography of Papua New Guinea*. Bathurst, NSW: Crawford House Publishing. (Also distributed by Hurst, London.) 156 pages. ISBN: 1-85065-511-1 (paperback).

"This is the first geography of PNG to be published since the early 1970s. Since independence PNG has undergone dramatic changes, confronting the problems posed by large-scale mining, agriculture and economic restructuring, secessionism and new environmental and urban problems. King focuses on a human geographical view of the country, from prehistory via the colonial period through independence."

Lambek, Michael and Andrew Strathern (eds). 1998. *Bodies and Persons: Comparative Perspectives from Africa and Melanesia*. Cambridge: Cambridge University Press. 312 pages. ISBN: 0 521 62194 1 (hardback) and 0 521 62737 0 (paperback).

"Large-scale comparisons are out of fashion in anthropology, but this book suggests a bold comparative approach to broad cultural differences between Africa and Melanesia. Its theme is personhood, which is understood in terms of what anthropologists call 'embodiment'. These concepts are applied to questions ranging from the meanings of spirit possession, to the logics of witchcraft and kinship relations, the use of rituals to heal the sick, 'electric vampires', and even the impact of capitalism."

Lattas, Andrew. 1998. *Cultures of Secrecy: Reinventing Race in Bush Kaliai Cargo Cults*. Madison, WI: The University of Wisconsin Press. ISBN: 0-299-15800-4 (cloth) and 0-299-15804-7 (paper). 320 pages.

"After driving the Japanese out of Papua New Guinea during World War II, the U.S. military left their gear - and the makings of a cargo cult - to the native Kaliai. *Cultures of Secrecy* offers a close look at how, for fifty years, the bush Kaliai in Melanesia have worked these tailings of the western world into their indigenous culture. Andrew Lattas shows how cargo cults in general bring together past, present, and future in their curious blending of traditional myths, imported folklore, borrowed state practices and ideologies, and reworked Christian stories."

Lindstrom, Lamont and James Gwero (eds). 1998. *Big Wok: Storian blong Wol Wo Tu long Vanuatu*. (In Bislama.) Suva and Christchurch: Institute of Pacific Studies, University of the South Pacific and Macmillan Brown Centre for Pacific Studies, University of Canterbury.

"Assisting the two editors, local fieldworkers from the Vanuatu Cultural Centre interviewed over 120 men and women about their war experiences and memories. The book includes excerpts from these interviews that highlight the history and importance of the War in Vanuatu."

May, R.J. and V. Selochan (eds). 1998. *The Military and Democracy in Asia and the Pacific*. Bathurst, NSW: Crawford House Publishing. (Also distributed by Hurst, London.) 198 pages. ISBN: 1-85065-514-6 (paperback).

"A series of country studies - Indonesia, Thailand, Philippines, Burma, Pakistan, Bangladesh, South Korea, Fiji and Papua New Guinea - examining the role of the military in politics."

Miedema, Jelle, Cecilia Odé and Rien A.C. Dam. *Perspectives on the Bird's Head of Irian Jaya, Indonesia: Proceedings of the Conference Leiden, 13-17 October 1997*. Amsterdam and Atlanta: Editions Rodopi. 42 articles. 997 pages.

"In the early nineties, study of the peninsula of Irian Jaya has reached a peak, with research being conducted in the area by scientists from different disciplines: anthropology, archaeology, (ethno)botany, demography, development administration, geology and linguistics."

From the Table of Contents: Andrew J. Strathern: Comparisons past and present: pathways and projections for Irian Jaya; E.K.M. Masinambow: Anthropological fieldwork and international cooperation; John Liep: Connubia in the making: a comparative view on the *kain timur* complex; F. Huizinga: Relations between Tidore and the north coast of New Guinea in the nineteenth century; William A. Foley: Towards understanding Papua languages; Nana Ratman: Geology of the Bird's Head, Irian Jaya, Indonesia.

Miles, William F.S. 1998. *Bridging Mental Boundaries in a Postcolonial Microcosm: Identity and Development in Vanuatu*. Honolulu: University of Hawai'i Press. With a foreword by Kirk Huffman. 288 pages.

"A fresh approach to the study of the archipelago, *Bridging Mental Boundaries in a Postcolonial Microcosm* looks at the long-term effects of the joint Franco-British administration in public policy, political disputes, and social cleavages in post-independence Vanuatu. It emphasizes the strong imprint left by what the author terms 'condocolonialism' in dividing ni-Vanuatu into 'Anglophones' and 'Francophones', but also suggests how this basic division is being replaced (or

overlaid) by divisions based on urban or rural residence, 'traditional' or 'modern' employment, and disparities between the status and activities of men and women."

Moore, Clive and Mary Kooyman (eds). 1998. *A Papua New Guinea Political Chronicle 1967-1991*. Bathurst, NSW: Crawford House Publishing.

"Fifty substantial, fascinating essays on the political growth of the largest and most populous of the South Pacific nations, the *Chronicle* provides a detailed analysis of political and economic developments in the late colonial years, and seventeen years into independence, through the prime ministerships of Somare, Chan, Namaliu and Wingti."

Naepels, Michel. 1998. *Histoires de terres kanakes; Conflits fonciers et rapports sociaux dans la région de Houaïlou (Nouvelle-Calédonie)*. Paris: Belin. 384 pages.

"Peut-être faut-il alors essayer d'y regarder de plus près, afin de comprendre les spécificités de la situation néo-calédonienne. La question foncière constitue pour ce faire un point d'entrée central: c'est en effet autour de l'enjeu foncier que s'est cristallisée la revendication d'indépendance kanake et le dénonciation de la colonisation dans les années 1970 et 1980. Il n'y a d'ailleurs rien d'étonnant quand on sait qu'en 1978, les Kanakes étaient propriétaires de moins de 10% de l'espace foncier de la Grande Terre néo-calédonienne (plus de 16% aujourd'hui). La question foncière reste localement sensible: des revendications épisodiques sur des terrains miniers, comme une multitude de conflits locaux entre Kanaks en témoignent. A travers la description ethnologique et historique d'une situation locale (la région de Houaïlou, dans le centre de la Grande Terre), ces *Histoires de terres kanakes* cherchent à expliquer l'importance sociale et politique de la terre pour les Kanaks, et à décrire les conséquences de la réforme foncière entreprise après les accords de Matignon et poursuivie par les accords de Nouméa."

Ohnemus, Sylvia. 1998. *An Ethnology of the Admiralty Islands*. Bathurst, NSW: Crawford House Publishing. (Also distributed by Hurst, London.) 432 pages. ISBN: 1-85065-507-3 (hardback).

"This beautifully illustrated work represents the Alfred Bühler collection, Museum für Völkerkunde, Basel, devoted to the art, artefacts and accumulated knowledge of the inhabitants of the Admiralty Islands, located northwest of the Bismarck Archipelago (Papua New Guinea). As well as a complete illustrated catalogue, the book also contains a series of accounts of ethnographic and linguistic research in the Admiralty Islands over the last seventy years."

Schieffelin, Bambi B. and Steven Feld. 1998. *Bosavi-English-Tok Pisin Dictionary (Papua New Guinea)*. Canberra: Pacific Linguistics, RSPAS, ANU. Pacific Linguistics Series C, Nr 153.

"This is a first dictionary of the language called Bosavi, spoken by less than two thousand people who live on the Great Papuan Plateau north of Mount Bosavi, a collapsed volcano in the Southern Highlands region of Papua New Guinea. Bosavi is a Papuan language that is part of the Central and South New Guinea stock of the Trans-New Guinea Phylum. The variety of the Bosavi language represented in the dictionary is principally that spoken in the central Bosavi area where people identify themselves and their language as Kaluli. Kaluli is one of four mutually intelligible dialects spoken in Bosavi."

Shineberg, Dorothy. 1999. *The People Trade: Pacific Island Laborers and New Caledonia, 1865-1930*. Honolulu: University of Hawai'i Press. Pacific Islands Monograph Series, Nr 16. 352 pages.

"The story of the people of the New Hebrides (Vanuatu) and the Solomon Islands who left their homes to work in the French colony of New Caledonia has long remained a missing piece of Pacific Islands history. Now Dorothy Shineberg has brought these laborers to life by painstakingly assembling the fragments from a wide variety of scattered records and documents."

Sillitoe, Paul. 1998. *An Introduction to the Anthropology of Melanesia: Culture and Tradition*. Cambridge: Cambridge University Press. 277 pages. ISBN: 0 521 58836 7 (paperback) and 0 521 58186 9 (hardback).

Chapter Contents: 1. Introduction to Melanesia; 2. Food gathering, fishing, and hunting in the Fly estuary; 3. Swidden cultivation in the Bismarck Range; 4. Socialisation in the Admiralty Islands; 5. Exchange cycles in the Massim Archipelago; 6. Sociopolitical exchange in the Southern Highlands; 7. Big men on Bougainville Island; 8. Technology in the highlands fringe; 9. Gender relations in the Western Highlands; 10. Dispute settlement around the Paniai lakes; 11. Sorcery on Dobu Island; 12. Warfare and cannibalism in the Balim region; 13. Initiation rites on the Sepik river; 14. Ancestors and illness in the shadow of the Owen Stanley Range; 15. Myth in the Star mountains.

Strathern, A. and Pamela J. Stewart. 1998. *A Death to Pay for: Individual Voices*. University Park, PA: Pennsylvania State University Media Sales. 100 pages.

Booklet detailing and personalizing events and characters in the video *A Death to Pay for: Individual Voices*. It includes a map, glossary bibliography and is sold as a package with this video itself. (Source: ASAO Newsletter.)

"Papua New Guinea has undergone tremendous socio-political upheaval and change in this century. In particular, dramatic cultural shifts occurred from the 1970's to the 1990's. *A Death To Pay for* articulately captures these often painful transitions within a series of interviews following a drunken melee and murder of a young man."

MICRONESIA

Kiste, Robert C. and Mac Marshall (eds). 1998. *American Anthropology in Micronesia: An Assessment*. Honolulu: University of Hawai'i Press. 568 pages.

"*American Anthropology in Micronesia: An Assessment* evaluates how anthropological research in the Trust Territory has affected the Micronesian people, the U.S. colonial administration, and the discipline of anthropology itself. Contributors analyze the interplay between anthropology and history, in particular how American colonialism affected anthropologists' use of history, and examine the research that has been conducted by American anthropologists in specific topical areas of sociocultural anthropology."

Nuckolls, Charles W. 1998. *Culture: A Problem That Cannot Be Solved*. Madison, Wis.: University of Wisconsin Press. 327 pages.

"Nuckolls presents three fascinating case studies that demonstrate how values often are expressed in the organization of social roles. First he treats the Micronesian Ifaluks' opposition between cooperation and self-gratification by examining the nature versus nurture debate. Nuckolls then shifts to the values of community and individual adventure by looking at the conflicts in the identities of public figures in Oklahoma. Finally, he investigates the cultural significance in the diagnostic system and practices of psychiatry in the United States. Nuckolls asserts that psychiatry treats genders differently, assigning dependence to women and independence to men and, in some cases, diagnoses the extreme forms of these values as disorders."

POLYNESIA

Becket, Jan and Joe Singer (eds). 1999. *Pana O`ahu: Sacred Stones, Sacred Land*. Honolulu: University of Hawai'i Press. 232 pages.

"The sixty *heiau* photographed and described in this volume are all located on O`ahu, the island that has experienced by far the most development over the last two hundred years. These captivating images provide a compelling argument for the preservation of Hawaiian sacred places. The modest sites of the *maka`ainana* (commoners) - small fishing, agricultural, craft, and family shrines - are given particular attention because they are often difficult to recognize and prone to vandalism and neglect."

Campbell, I.C. 1998. "*Gone Native*" in *Polynesia: Captivity Narratives and Experiences from the South Pacific*. Westport, CT: Greenwood Press. 208 pages.

"Campbell presents a study of the lives and experiences of Europeans and Americans in the age of early industrial expansion overseas, who became detached from their own societies and lived, sometimes for many years, among Pacific Islanders as integrated members of their communities, often with little hope of returning home and frequently with no wish to."

Ewins, Rory. 1998. *Changing Their Minds: Tradition and Politics in Contemporary Fiji and Tonga*. Christchurch, NZ: Macmillan Brown Centre for Pacific Studies, University of Canterbury.

Table of Contents: Introduction: The paradoxes of tradition in the Pacific; 1. Tradition in Pacific politics: The academic debate; 2. Definitions of tradition: Some local opinions; 3. Tradition in the political process: Fiji; 4. Tradition in the political process: Tonga; 5. Forces for change: Education; 6. Signs of change: Land; 7. Forces for change: Money; 8. Signs of change: Family, gender, city and country; 9. Forces for change: Travel, church, and the media; 10. An awareness of difference: Fiji, Tonga, and the postmodern world; 11. Conclusion: Politics as the negotiation of change in tradition.

Forbes, David W. (ed.). 1999. *Hawaiian National Bibliography, 1780-1900, Volume I: 1780-1830*. Honolulu: University of Hawai'i Press.

"This comprehensive, annotated, multivolume bibliography is a record of all printed works touching on some aspect of the political, religious, cultural, or social history of the Hawaiian Islands. In addition to books and pamphlets, the bibliography includes newspaper and periodical accounts and single sheet publications such as broadsides, circulars, playbills, and handbills because they often contain the only eyewitness or contemporary description of an important event or individual."

Mageo, Jeannette Marie. 1998. *Theorizing Self in Samoa: Emotions, Gender, and Sexualities*. Ann Arbor: University of Michigan Press. 312 pages. ISBN: 0-472-08518-2 (paper) and 0-472-10920-0 (cloth).

"*Theorizing Self in Samoa* develops a new theory of the self in culture through a psychological and historical ethnography of Samoa. As in many non-Western cultures, Samoan understandings of the self are more sociocentric - accentuating the social roles that people play - than egocentric - emphasizing individual, interior feelings and perceptions. Yet in Samoa, as in any culture, aspects of the self that are not emphasized in cultural explanations of personhood continually reappear, and must somehow be accounted for."

Rjabchikov, Sergei V. 1998. *Tayny ostrova Paskhi* (The Mysteries of Easter Island; in Russian and English), Vol. 7. Krasnodar: Stil.

Contents: Origin of Deities' Names of Easter Island; Amerindian-Polynesian Parallels: New Data; Rapanui Place Names and Deities' Names; Interpretation of Several Rapanui Place Names; Several Marquesan Petroglyphs: Attempt of Decipherment.

Trask, Haunani-Kay. 1999. *From a Native Daughter: Colonialism and Sovereignty in Hawai'i*. Honolulu: University of Hawai'i Press in association with the Centre for Hawaiian Studies, University of Hawai'i. Revised Edition. 240 pages.

"This revised work includes new material that builds on issues and concerns raised in the first edition: Native Hawaiian student organizing at the University of Hawai'i; the master plan of the Native Hawaiian self-governing organization Ka Lâhui Hawai'i and its platform on the four political arenas of sovereignty; the 1989 Hawai'i declaration of the Hawai'i ecumenical coalition on tourism; a typology on racism and imperialism. Brief introductions to each of the previously published essays bring them up to date and situate them in the current Native Hawaiian rights discussion."

Ward, R. Gerard, and Paul Ashcroft. 1998. *Samoa: Mapping the Diversity*. Suva: Institute of Pacific Studies. Suva and Malifa: Istitute of Pacific Studies, USP and National University of Samoa. 150 pages.

"As many maps as there is text, this book takes a thorough look at environment, forest cover, population, land tenure, infrastructure, agricultural activity, crops, livestock and fishing."

Young, Kanalu G. 1998. *Terry Rethinking the Native Hawai'ian Past*. New York: Garland Publishing. 250 pages.

"This innovative study challenges scholars to rethink standard approaches to the study of Hawaiian history by proposing a Native-centered historiography based on concepts derived from the Hawai'ian language and oral traditions. Historical approaches to traditional Hawai'i have tended to focus on the Ali'i Nui (high chiefs) as leaders of a stratified society, and on the decisions they made in the context of the arrival of the haole (foreigners). This study traces the history of the Kaukau Ali'i, the chiefly servers, who were the lesser-ranked relatives of the high chiefs."

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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Verzeichnis der Publikationen von Gerd Koch. (1997). *Baessler Archiv: Beiträge zur Völkerkunde*, 45, 11-26. Gestern und Heute - Traditionen in der Südsee: Festschrift zum 75. Geburtstag von Gerd Koch.

AHLBURG, DENNIS A. (1997). Do Pacific Islanders in the United States Hold "Good" Jobs? *Pacific Studies*, 20(2), 87-103.

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BALDACCHIO, GODFREY (1998). The Other Way Round: Manufacturing as an Extension of Services in Small Island States. *Asia Pacific Viewpoint*, 39(3), 267-279.

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- KECK, VERENA (1998). Introduction. In Verena Keck (Ed.), *Common Worlds and Single Lives: Constituting Knowledge in Pacific Societies* (pp. 1-29). Oxford and London: Berg.
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MARK FRANKLIN - THE OCEANIA PROJECT An accomplished recording engineer, Mark Franklin's focus turned to underwater whale recordings in 1992. His parents are marine scientists Trish and Wally Franklin, founders of the Oceania Project (1988), a not-for-profit research organisation dedicated to the conservation and protection of whales, dolphins and their habitats.