

writing overall, are the quotations she gives from the patrol diaries of Australian colonial officers (the ethnohistory of the "kriaps," or government officers, themselves). Also interesting is her reexamination of the first entry of guns into Simbu (in the hands of explorers, government officers, and missionaries), and of the reasons for the killings of missionaries by Simbu individuals intent on discovering if the intruders were mortal and on acquiring prestige by showing the power to kill them. The author uses the accounts of Simbu, government officers, and missionaries to explore some of the complexities surrounding these killings and the details, too, show these events have been seen retrospectively by later generations. These incidents stand out starkly in a history that is generally marked by a process known throughout the Highlands region: namely, that local people were very willing to accept the newcomers for what they had to offer. "If exchange relations could be established and maintained, all was well; if they broke down, there resulted a swift metamorphosis into violence. In spite of the bridging efforts of exchange, there were also many mis-understandings, particularly with regard to land and property. Simbu did not see themselves as 'selling land' to the newcomers, and if houses or all for mission workers were not occupied, they might well be destroyed or dismantled on the assumption that they had been abandoned. The volatility of relations and the many mutual gaps in comprehension come through clearly in the accounts the author assembles here, even if at times one realizes that there are opportunities for deeper analyses. She also periodically returns to the same point by adding an observation or a suggestion to an earlier definition. Her practice of letting kriaps, as well as the Simbu, speak for themselves pays off well here, since the excerpts from patrol reports give us the direct flavor of the times without any need to add comments. Differences between individual kriaps are marked well. P. G. John Murphy, for example, (p. 42) comes over quite differently from the legendary Jim Taylor (or, equally, ADOA J. Kye Ok) (65-66).

After her careful survey of the early years of contact and the establishment of colonial control, the author moves to a consideration of more recent times and to the historical sweep of the memories of individuals from first contact to today. As she notes, there is an emphasis on prominent and important people of both sexes over the ordinary or unfortunate. Most likely this is because prominent people tend to better narratives and to tell them well more often than do others. One of the themes that emerges clearly from these narratives is the extent to which change was interwoven with people's lives: almost all the life-histories describe labor migration or employment with resident whites and depict a pathway from migration elsewhere to employment at home, in cash cropping, or to local political office. The characters come over sharply as individuals, full of their own agency. Brown mentions one of the most striking of these stories, that of Lynn Wombi, a professional woman who is principal of the nurse training school in the province. "None of the women interviewed was as independent and autonomous as Lynn" (p. 223).

Apart from the comprehensive coverage of the whole narrative, this volume contains many intriguing analytical asides and byways that may provoke further critical reflection. The introduction and first chapter raise many points about the relationship between "History" and "Tradition." At one point, Brown suggests that the famed exchange orientation of the Highlanders may have had a part of its genesis in colonial experience, an issue that has been much debated (p. 34). She mentions some of the more obscure ethnohistorical accounts (for example, that of Magrath, a putative wandering eccentric who appeared just before the white men and could perform miracles (p. 233, with reference to work by Karl Sambo)). The account she gives of Tambakoy Okuk can be compared with that given by R. H. Standish, a political scientist. He juxtaposes paragraphs that describe "progress" with ones that depict chaos and violence in contemporary life, and in the life histories of men we see glimpses not only of the violence of warfare but of the licensed brutality that accompanied their early assumptions of colonial rule (in leading people to make them comply with government orders (p. 216)). These stories made me wonder if some kind of mimesis effect was taking place in the dialectical interactions of kriaps and Simbu leaders in the early colonial period and afterward. I mention these points only to indicate that the book is bound to make every Highlander specialist search back in memory for materials that bear on its multiple leads and insights. We can but echo the Tok Pisin words the author quotes from a letter to her by Lawrence Gijigau: "yo two Kristen bapista want pinda na man, pinda man moget na. At the same time, we can be sure that, as the title of *The Festival* (for her edited by Arthur Pliang and Hu Levine) *Work in Progress: Essays in New Guinea Highlands Ethnography in Honor of Paula Brown* (Globe, Frankfurt, Peter Lang, 1996) indicates, we can expect further from her pen in future.

**Migration and Transformations: Regional Perspectives on New Guinea.** ANDREW J. STRATHERN and GABRIELE STÜRZENHOFFER, eds. Pittsburgh, PA: University of Pittsburgh Press, 1994. xi + 327 pp., figures, maps, tables, notes, references, index.

ALETA BIRBAKOV  
University of Oregon

*Migration and Transformations* is a high-energy, innovative volume that impressively pursues three interrelated agendas: to displace the "ethnographic localization" of a prior era (p. 231) with a comparative and regional approach to cultural diversity (p. 41); to encourage interdisciplinary investigations into the history of New Guinea, combining ethnography with ethnohistorical, linguistic, archaeo-anthropological and geographic explorations; contributions by Kusev, Pople, Sturzenhoffer and Scaglia and Soto, and Laylious-Smith; and to begin to map the contours of New Guinea studies in a comparison of west African (Ivory Coast) and east Papuan New Guinea (New Guinea) contributions by Weisbach, Wierzbna, Kusev, and Scaglia and Soto.

# Migration And Transformation Regional Perspectives on New Guinea

**CO Houle**



## **Migration And Transformation Regional Perspectives on New Guinea:**

Perspectives on the Bird's Head of Irian Jaya, Indonesia, 2023-07-31 The Bird's Head Peninsula of Irian Jaya has long been an area neglected by New Guinea Studies. Only in the late seventies interest began to focus more intensively on this scientifically important border area between Austronesian and Papuan languages and cultures. In the early nineties this led to the creation in The Netherlands of the Irian Jaya Studies programme ISIR which organizes and coordinates multi-disciplinary research on the Bird's Head Peninsula. Within this framework study of the peninsula has reached a peak with research being conducted in the area by scientists from different disciplines: anthropology, archaeology, ethnobotany, demography, development administration, geology and linguistics. The diverse perspectives of these disciplines are subject to constant internal debate. Through ISIR and other research initiatives there is a growing body of data on and insights into the various disciplines concerned with this fascinating area, with each discipline developing its own specific perspectives on the Bird's Head. These perspectives were presented during the First International Conference Perspectives on the Bird's Head of Irian Jaya, Indonesia, organized by ISIR in cooperation with the Indonesian Institute of Sciences LIPI Jakarta and the International Institute for Asian Studies ILIAS Leiden and held at Leiden University 13-17 October 1997. Researchers were informed on current perspectives in many disciplines to facilitate integration of findings into wider interdisciplinary frameworks and to stimulate international debate within and between disciplines. As a result of the Conference the forty-two contributions in these Proceedings present a wealth of recent developments from various disciplines in New Guinea Studies.

Migration and Transformations Andrew Strathern, Gabriele Stürzenhofecker, 1994      **A Journey Through Austronesian and Papuan Linguistic and Cultural Space** Andrew Pawley, 2010      Anthropologica, 2002      Bijdragen tot de taal-, land- en volkenkunde van Nederlandsch-Indië, 2002      Literatur overzicht issued with v 95      Journal of Anthropological Research, 1999

**Indonesian Houses: Tradition and transformation in vernacular architecture** Reimar Schefold, P. Nas, Gaudenz Domenig, 2003. The volume is intended to provide an introduction to all relevant vernacular architectural traditions and developments in western Indonesia. The 21 contributions all written by researchers with long first-hand experience in the area they are dealing with are arranged according to the location of the ethnic groups from west to east from Aceh to Western Java. Each contributor was asked to enrich the architectural description with a self-chosen particular topic illustrating social, ideological and environmental peculiarities of the field situation. The book takes account of the rich diversity of the various contexts and artistic elaborations that developed in the region.

ASAO Bibliography Lynette Furuhashi, Karen Peacock, 1991      Association for Social Anthropology in Oceania Newsletter Association for Social Anthropology in Oceania, 1995      Asian and Pacific Migration Journal, 1998      Contemporary PNG Studies, 2004

Contemporary PNG studies publishes research findings, personal perspectives, reports of projects or developments and reviews of recent books on Papua New Guinea.

**Migration Happens** Katarina Ferro, 2006. Migration happens. Migration is

a global phenomenon that did not just emerge in the 21st century It is perceived by many as a constant source of problems and threats This notion is propagated by politicians among others who use migrants for to further their own political ideologies Due to economic and security developments globally migration is beset by increasing ethnical conflicts and restrictive immigration policies This in turn creates heightened difficulties for migrants But it also generates new life situations shapes lives and reshapes identities The region of the South Pacific is no exception Considering conflicts in recent years the issue of migration in this area exemplifies the contestation over migration This book provides an overview on migration issues in the South Pacific Issues such as gender the historical aspects and the history of migration in the Pacific migration and conflicts challenges for second generation migrants as well as the situation of Indians after the coup in Fiji are addressed in this volume of the NOVARA Contributions of Research in the Pacific

**Historical Vines** Polly Wiessner, Pauline Wilson Wiessner, Akii Tumu, 1998 Drawing on interviews with elders in 110 Enga tribes this volume reconstructs the ecological social and ideological processes that shaped the Enga people s elaborate networks of ceremonial exchange

*On the Road* Freek Colombijn, 2002

**Ethnoecology** Virginia D. Nazarea, 1999 Case studies by international experts explore the varied views of scholars on the human dimension of conservation and the different views of local peoples regarding their own environments

*Papuan Pasts* Andrew Pawley, 2005 An interdisciplinary exploration of the history of humans in New Guinea the Bismarck Archipelago and the Solomon Islands which make up the biogeographic and cultural region that is coming to be known as Near Oceania with particular reference to the people who speak Papuan non Austronesian languages Back cover

*Exchange and Sacrifice* Pamela J. Stewart, Andrew Strathern, 2008 Inspired by the research of the French anthropologist Daniel de Coppet on exchange death and compensation in the Solomon Islands within the South West Pacific region this edited collection highlights the fundamental connections between exchange and sacrifice as ritual practices within cosmological frameworks The volume builds on both de Coppet s work and that of Marcel Mauss in *The Gift* and provides new insights from an engaging set of established scholars The chapters in *Exchange and Sacrifice* stress the dynamic performativity of exchanges and their deep connections with ideas of sacrifice This collection of theoretically and ethnographically focused essays will be valuable to those interested in the classic debates in social cultural anthropology on ritual and religious systems of material and spiritual interaction and the politics of the gift This book is part of the Ritual Studies Monograph Series edited by Pamela J Stewart and Andrew Strathern Department of Anthropology University of Pittsburgh Rich ethnographic detail intellectual challenge and theoretical insight make this excellent collection a must read for scholars of Melanesia and theorists of exchange and sacrifice Naomi M McPherson Pacific Affairs The University of British Columbia The authors present effort and those of all the contributors should be appreciated as a gallant Anglophone tribute to de Coppet s legacy in Melanesian anthropology It is a useful springboard for further mindful explorations and critique of his position as well as of the cosmo ontological problematisation of exchange and sacrifice The

Australian Journal of Anthropology Rich ethnographic analyses of the complex relationship between exchange and sacrifice in Melanesian societies Toon Van Meijl Bijdragen tot de Taal Land en Volkenkunde Journal of the Humanities and Social Sciences of Southeast Asia and Oceania This collection contains a set of carefully argued discussions of the two concepts featured in the title and the way in which these have been linked not only to the taking of life but to the making of human life and communities Overall the content of each of the authors chapters are complex but well worth exploring Wendy E Cowling Anthropological Notebooks *The Python Spirit and the Cross* Hans Reithofer, 2006 This study explores the processes of Christianization among the Somaip a linguistically divided but ritually united group of clans in the western Highlands of Papua New Guinea Based on ethnographic fieldwork from 1998 to 2000 it focuses on three major issues a conversion motives b the dynamics of indigenizing Christianity and c the negotiation of a new Christian identity The analysis proceeds from an extensive reconstruction of pre Christian concepts and ritual practices which are also situated in a wider regional context Hans Reithofer is a researcher at the Department of Anthropology at the University of Goettingen Germany

**Pacific Studies : a Journal Devoted to the Study of the Pacific-its Islands and Adjacent Countries** ,1996 Landscapes of the Body Dianne van Oosterhout, 2002 This study provides a cognitive and in depth view of the lives and meanings of the people of Inanwatan Papua Indonesia Inanwatan is placed within the wider context of eastern Indonesian and Melanesian fields of study The author discusses Inanwatan world views that centre on models of the human body fertility and reproduction

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web 01 depp 508 1 001 2 the above change s shall be effected on and adopted for all subsequent dealings with the bank but all documents including but not limited to the agreements and guarantees entered into by the applicant prior to such changes taking effect shall remain valid and the applicant hereby unconditionally and irrevocably undertakes

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