When Australian administration was extended through the relatively poorly known highlands of New Guinea after the Second World War, it wasn’t long before the first wave of ethnographers followed in the patrol officers’ wake. The region became a testing ground for some of the day’s latest anthropological ideas, and many viewed the highlands as a laboratory for ethnographic analysis. A number of coordinated research programs were launched, and none was more ambitious than A P Vayda’s project on “Human Ecology in the New Guinea Rainforest.” Set among the Maring of the Jimi and Simbai Valleys, the project gave rise to a number of studies of the relation of the Maring to their environment, including Roy Rappaport’s famous *Pigs for the Ancestors* (1968). Trained both as an anthropologist and geographer, Bill Clarke joined the project in 1964. Originally brought in with fellow geographer John M Street, Clarke undertook survey work to assess agricultural practices, land use, and the possible effects of resource constraints on Maring culture and behavior. He then stayed on among a small Maring group, the Bomagai-Angoiang, and completed the research that he published in his own book on the Maring, *Place and People* (1971).

Clarke’s stay among the Maring also yielded a large photographic archive. When the film began to deteriorate in the 1990s, he began salvaging his photographs with digital technology, a process that triggered many of the memories he recalls in this book, written nearly four decades after his original visit. True to its title, the book’s organization is eccentric—a cross between a glossy picture book and a collection of short ethnographic notes. It has upwards of sixty color plates, mostly of the Bomagai-Angoiang. The photos are often striking, but the tone is unspectacular and quiet, the collection offering a combination of individual portraits, scenes from everyday life, and landscape shots illustrating the context of Maring livelihood. This works well to foster a mood of nostalgia for a past marked by subsistence affluence and few of the troubles that fill accounts of PNG life today.

Each photograph is paired with a page of text. Sometimes Clarke is content to simply describe the photograph, place it in context, and offer a few relevant observations, as when he tells us that a raised cooking platform is more convenient but less efficient than an earth oven (32), or that ringworm can render an otherwise pretty young woman unattractive to potential suitors (78). Occasionally, especially at the beginning of the book, he rhetorically addresses his comments to particular individuals whose photos appear on the facing pages. More often, however, he uses the photographs as points of departure for reflections that tack back and forth between academic debates and contemporary concerns about the envi-
environment, development, and the situation of the Maring and people like them.

Melanesianists will recognize certain themes that reprise some of Clarke’s contributions to earlier ethnographic discussions, such as his argument that episodes of madness in the New Guinea highlands often have a theatrical quality in which temporarily crazy individuals and their neighbors seem to be in cahoots with one another (124). Beyond that, much of the book can be read as a relaxed but pointed conversation with other Maring ethnographers (Roy Rappaport, Georgeda Buchbinder, Chris Healey, Edward LiPuma, and A P Vayda) concerning their overlapping projects. By far the most important talking point is the significance of environmental limitations in understanding Maring culture. One of Clarke’s key contributions to ecological anthropology was a debunking of the notion of “carrying capacity,” a seemingly hard-edged concept that proved to be as mushy as they come. His work among the Maring and other New Guinea peoples showed that local productive systems are extremely elastic because people have a large repertoire of techniques of intensification that can effectively push back apparent environmental limits. To this he added a healthy skepticism of equilibrium models (either steady-state or cybernetic) and suggested instead that indigenous adaptations showed a great range of variation as well as long-term trajectories of change. In this book he repeats various elements of these arguments in different locations and registers (eg, 2, 42, 96, 145–146, 158) as part of a general critique of Rappaport’s account of the role of ritual, pig rearing, and warfare in Maring ecological adaptation. Although it is fair to say that most specialists have taken Clarke’s point, it is worth repeating, if for no other reason than that Pigs for the Ancestors still retains a near-canonical status in many introductory courses.

As a geographer and anthropologist, Clarke takes environmental issues seriously and is at pains to convey a strong sense of the intimate relations Maring have with their environment. But while this is so, he remains critical of environmentalist articles of faith, and draws on his own work and that of younger scholars to chide “eco-missionaries” whose views of biodiversity make little allowance for human uses of the landscape (100; see also 46, 120, 122, 138). At the same time, Clarke is unenthusiastic about ideas of development that would relegate Maring to a part “of another world wherein they were destined to move from being ecologically rich to being economically poor (102).” But he recognizes that Maring have no desire to remain as their ancestors did, and lament their location “at the tail of the snake”—that is, at the end of the line when it comes to services, opportunities, and access to the world of cash and goods (58–68). So it is that Clarke cannot help but register an elegiac note of ambivalence for the way of life he came to know even as he acknowledges the bitterness of latter-day Maring marginalization. At his last visit in 1977, people were angry at being abandoned by the government and missionaries who once
pushed their way into their territory (68), a view that has become something of a leitmotif of life in rural Papua New Guinea over the last two decades.

*Remembering Papua New Guinea* is less didactic or analytical than most scholarly works, but is more serious than most picture books. Who, then, is this book for? It has the feel of a slide show addressed to people who know a bit about Papua New Guinea, are concerned about the environment, and think about the prospects of people in what has come to be called the South—not specialists, by any means (though specialists may well enjoy Clarke’s analytic asides), but a fair enough description of that endangered species that once served as our discipline’s target audience: the intelligent and educated layperson.

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Currently a professor of journalism at the University of Hawai‘i, Beverly Keever had an earlier career as a journalist for *Newsweek*, the *New York Herald-Tribune*, and the *Christian Science Monitor*. She covered Vietnam for seven years, was nominated for a Pulitzer Prize in 1969, and has received numerous awards for her freedom-of-information endeavors. The title for this book was suggested by “Ground Zero,” a term originally used to refer to the exact location at which a nuclear bomb is detonated.

Early in *News Zero*, Keever recalls how Adolph S Ochs, the publisher of a small newspaper in Tennessee, purchased the near-bankrupt *New York Times* in 1896. On the day after he took control, Ochs published four principles that would make the *Times* one of the world’s most trusted and influential newspapers: Give the news, all the news. Provide a forum for considering all questions of public importance. Invite intelligent discussion from all shades of opinion. Give the news impartially, without fear or favor. However, in a letter in 1931, Ochs himself wrote that the *Times* “so far as possible consistent with honest journalism attempts to act and support those who are charged with responsibility for Government” (quoted in Keever, 32). Ochs died in 1935, but his daughter was later quoted as saying that her father and his two immediate successors believed that the *Times* should support government and that in practice they acted accordingly. Such sentiments had never otherwise been made public.

Using Ochs’s guiding principles, Keever critically examines the *New York Times* coverage of the US nuclear program from its very beginnings, the development and use of atomic bombs on Hiroshima and Nagasaki, the postwar-era nuclear testing program in the Pacific Islands, and more recent developments. The nine chapters that make up Part 1 of *News Zero* are primarily concerned