

WAVE OF PACIFIKA

What are the origins of the Pacific Islanders?

Where did they come from?

This question has been asked by explorers and people of science since the eighteenth century. Based on similarities in languages amongst the Polynesians, the great Pacific explorer Captain James Cook argued that their origins lay further to the west in southeast Asia. Others, however, have sought an origin the other direction. Thor Heyerdahl, for instance, based on his Kon Tiki expeditions, argued that they had a South American origin.

The problem was resolved by archaeologists who over 50 years ago demonstrated that the settlement of the Pacific occurred from the west, not the east. These discoveries were not only based on increasing archaeological fieldwork, but on a multi faceted research approach that also includes linguistics, bio-anthropology, and ethnology. We know now that the first settlers leaving the shores of Papua New Guinea and the Solomon Islands at about 3000 years ago and settling the Remote Pacific for the first time spoke an Austronesian language. Archaeologists call these peoples Lapita, after the pottery that they also carried in their explorations towards the east. Research is now focussed on the origins of these Lapita peoples in an area near Taiwan. Relationships between these Lapita ancestors with those populations to the north who made Jomon pottery are still unclear, but similarities are apparent.

太平洋の島々に住む人々はどこから来たのか？

200年以上前、ジェームス・クック船長は
ハワイ、ニュージーランド、タヒチなど、
広大な太平洋に散らばる島々の人々と東南アジアの人々が
共通の言葉を持っていることを指摘した。

ノルウェーの探検家トール・ヘイエルダールが挑戦した
コンチキ号の航海は、太平洋の人々が
南米から渡来したことを証明しようとした。

戦後、ジャック・ゴルソン博士や篠達嘉彦博士の研究から始まり、
民族学、言語学、考古学、生物人類学、地理学など
多角的な研究が重ねられ、太平洋の人々が太平洋の東からではなく、
アジアから移動して来たことがわかってきた。

約3000年前オーストロネシア語を話すラピタ人と呼ばれる人々が
バブア・ニューギニア東海岸とソロモン諸島を起点に
東へ東へ拡散していったことがわかっている。

また、ラピタ人の祖先は台湾、フィリピン辺りから
移動してきたものと考えられており、

その一部は北に移動し日本に渡った可能性もある。

縄文土器にも似たラピタ土器と呼ばれる土器文化を持つ
太平洋の人々は日本人と祖先を同じくするかもしれない。

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Lapita Pottery—Ties in the South Pacific

ラピタ土器 — 南太平洋の絆



At the beginning of August, in the town of Koné in the northern province of the French territory of New Caledonia, about 80 archaeologists who study the South Pacific region gathered from Australia, Canada, Japan, France and America.

They had assembled for an international symposium to mark the 50th anniversary of the excavation of the prehistoric Lapita pottery by the two scholars E. Gifford and R. Shutler Jr. of the University of California.

There may be few ordinary Japanese who have heard of Lapita pottery. In fact, I had never heard of it myself.

In Japan, the era of Jomon pottery lasted from 1300 B.C. to about the beginning of the Christian era. Pottery from the same period, known as Lapita pottery, has been successively excavated in islands over an area ranging from the New Britain Island, one of the islands of Bismarck Archipelago in Melanesia in the west to Samoa in Western Polynesia in the east.

The geometric design of wavy lines or circles that can be seen on the surface like those on a noodle bowl are characteristic of Lapita pottery. These are so diverse as to make one think that no two are the same. Occasionally a design resembling human faces can also be seen.

According to one of the participants in the symposium however, Professor Michiko Intoh, an expert on Micronesia at the National Museum of Ethnography (Suita City, Osaka), at the time of excavation most of it was broken into small pottery fragments. For this reason perfectly restored Lapita pottery is very scarce and can only be found in the South Pacific. There is still no Lapita pottery in any Japanese museum.

I first met up with Lapita pottery in the northern province cultural center of Koné. As well as fragments, large and small brown-colored pots were lined up.

8月初め、仏領ニューカレドニア北部州のコネに、豪州、カナダ、日仏米など世界各国から80人あまりの南太平洋地域を研究する考古学者たちが集まった。

オセアニア先史時代のラピタ土器が、米カリフォルニア大学のギフォードとシャトラー2人の学者により発掘されて、ちょうど50年になるのを記念して国際会議が開かれたためだ。

ラピタ土器を知る普通の日本人は少ないだろう。実は私も初耳だった。

Life in Ancient Times in the Great Ocean 大海原にも太古の暮らし



Archeologists absorbed in Lapita pottery artifacts
ラピタ土器を熱心にのぞき込む考古学者たち

日本では縄文土器時代が続いていた紀元前1300年から紀元ごろにかけて、西はメラネシアのビスマルク諸島ニューブリテン島から、東は西ポリネシアのサモアに至る島々で次々出土してきたのがラピタ土器だ。

表面に見られる、ラーメンの器などによくある波線や円など幾何学模様の特徴で、一つとして同じものはないと思われるほど多様。また時に人面模様も見られる。

ただし、会議参加者の一人、ミクロネシアの専門家で国立民族学博物館（大阪・吹田市）の印東道子教授によれば、発掘される時、小さく割れた土器片であることが多いのが特徴だ。だから完全に復元されたラピタ土器は少なく、南太平洋以外にはない。日本の博物館にもラピタ土器はまだない。

コネの北部州文化センターで、そのラピタ土器に初対面した。かけらとともに褐色の大小の壺が

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Among them was a proudly standing vase, the circumference of which was large enough to cause difficulties in carrying it.

These were the property of the New Caledonia Museum in Noumea, and had been displayed specially for the symposium. You really felt a direct connection with the prehistoric era, unlike you would have with only pottery fragments. The archaeologists too were all peering left and right, up and down, totally absorbed in the artifacts.

Professor Kazumichi Katayama of Kyoto University's Primate Research Institute, in his book *Mongoloids of the Sea* calls the people who used this Lapita pottery the Lapita people, and describes them as "the Vikings of the South Pacific."

Like the valiant Vikings who swept over Europe between the 8th and 11th centuries, the Lapita people are said to have traveled freely in their large canoes, made oceanic voyages in the Pacific, and successively discovered, colonized and developed island after island. From funeral remains ornaments, axes, obsidian, and human bones have been discovered. In the broad Pacific there was life in ancient times spreading across the great ocean.

So what kind of people were the Lapita people?

At the beginning of this year, a graduate student from the University of Oregon, who was excavating a cave in Palau, Micronesia, found the interment site of a number of human bones which are thought to be 3,000 years old. The connection between these and the Lapita people must await further study, but Professor Intoh expresses her expectations like this, "Bones are a treasury of information. Because human bones from the Lapita pottery era are very rare, this find is big news."

Where did they come from and where did they go? "Through studies on the remains hereafter, we shall be able to find the point of contact between the Asian world and the Pacific world." writes Professor Katayama in his previously cited book. Some day an unexpected connection between the Japanese people and the Lapita people may come to light

並ぶ。中には一抱えもある堂々たる瓶もある。

もともとはヌメアのニューカレドニア博物館所蔵で、会議のために特別展示された。さすが土器片と違って、先史時代が現実味を帯びて迫ってくるようだ。考古学者たちも皆、左右、上下と食い入るようにのぞき込む。

京都大学霊長類研究所の片山一道教授は著書『海のモンゴロイド』の中で、このラピタ土器を使っていた人々をラピタと呼び、彼らを「南太平洋のバイキング」と形容している。

8世紀から11世紀にかけてヨーロッパを席卷した勇猛なバイキングよろしく、ラピタ人は大型カヌーを自在に操り太平洋を遠洋航海し、島々を次々に発見、植民・開拓していったという。遺跡からは装身具や斧、黒曜石、人骨なども発見されている。南太平洋の広大な大海原にも太古の暮らしがあったのだ。

Valiant and Free "Vikings"
勇猛、自由な「バイキング」

では、ラピタ人たちは、一体どのような人々だったのだろうか。

今年初め、米オレゴン大の大学院生がミクロネシアのパラオの洞窟で遺跡発掘中、三千年前と思われる多数の人骨の埋葬に遭遇した。これらがラピタ人とどういう関係かはこれからの研究にまたねばならないが、印東教授は「人骨は情報の宝庫なんです。ラピタ土器時代の人骨はこれまで少ないだけに、この発見は大ニュース」と期待する。

彼らはどこから来て、どこへ行ったのか。その研究を通じて《アジア世界と太平洋世界の接点が見つかることだろう》と片山教授は前出の著書で書く。いつの日か、日本人と彼らとの意外な結び付きが浮上することもあるかもしれないのだ。



Lapita Pottery—Ties in the South Pacific

ラピタ土器 — 南太平洋の絆



A ceremony was held under clear skies to commemorate the 50th anniversary of the excavation of Lapita pottery from prehistoric Oceania in a corner of the Foué near Koné in the northern state of the French territory of New Caledonia.

“Here we can follow in the footsteps of our ancestors. We are proud to be members of the same cultural heritage. Through Lapita pottery we have now become one family.”

When the representative of the Solomon Islands energetically gave this stirring verbal message, the representative of the Kanaks, original inhabitants of the region, replied in kind, and presents were exchanged. It is the traditional ceremony of welcoming guests that continues in the South Pacific even today.

According to Dr. Christopher Sand, Head of the Department of Archaeology in the New Caledonia Museum, who undertook the task of coordinating the conference, the characteristic of this conference is the attendance of people from all the islands in which Lapita pottery was found, starting with the Kanaks who are the original inhabitants of New Caledonia. The positive involvement of people from the area that produced Lapita pottery is of great importance for the development of archaeology.

The ceremony started with the representative of Papua New Guinea where Lapita pottery was first discovered, and then followed the path of the pottery itself through Vanuatu, the Solomon Islands, Fiji, and Tonga, with Samoa having the final word.

Of the gifts exchanged cloth was the most common, but from Tonga there was a gorgeous tapa with Lapita pottery designs. Tapa is a fabric made by beating the bark of trees until soft.

Dress ranged from traditional costumes to casual T-shirts and jeans. When it came to the turn of the representative

オセアニア先史時代のラピタ土器が発掘された仏領ニューカレドニア北部州コネのフエ地域の一角で、澄んだ青空の下、発掘50周年を記念する式典が開かれた。

「ここで私たちは先祖の足跡をたどることができます。私たちは、あなた方と同じ文化遺産の一員であることを誇りに思います。ラピタ土器を通じて、いまや私たちは一つの家族です」

Positive Involvement of Local Residents 地元住民の積極的にかかわり



The Tongan representative displays a tapa with Lapita pottery design at the commemorative ceremony
記念式典で、ラピタ土器の模様をデザインしたタパを披露するトンガ代表

ソロモン諸島の代表が厳かに力強く口上を述べると、地元先住民、カナックの代表が返礼し、贈り物が交換された。南太平洋でいまでも続く客人を迎える伝統の儀式だ。

会議のコーディネーターを務めるニューカレドニア博物館のサンド考古学部長によれば、今回の会議の特徴

は地元の先住民カナックをはじめ、ラピタ土器が出土した島嶼国代表の参加を見たことだ。考古学の発展には、ラピタ土器を生んだ地元の人々の積極的なかかわりが重要だからだ。

儀式はラピタ土器が一番早く発見されたパプアニューギニアの代表から始まって、バヌアツ、ソロモン、フィジー、トンガ・・・とラピタ土器の拡張をたどるように進み、サモアが最後を務めた。

交換の贈り物は布地が多かったが、トンガのようにラピタ土器の模様を刻んだ特大の豪華なタパ（木の皮を叩いて柔らかくした布）もあった。

服装は伝統的衣装からTシャツ・ジーパンの軽装までさまざま。サモア代表は出番が来ると、背広をさっと脱ぎ上半身裸になった。腕や腰の入れ

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of Samoa, he took off his coat and appeared naked from the waist up, showing the tattoos on his arms and hip. For them this was their formal dress.

Participants watching the ceremony were also impressed. Professor Matthew Spriggs of Australia National University expressed his feelings thus. “We always used to call on the local inhabitants before entering their land to excavate. But it was the first time for anything as big as this. It was moving.”

I was deeply interested that the island representatives should all say that Lapita pottery is their own pride, and emphasize that through the pottery they have all become one like brothers.

In the islands of the South Pacific the consciousness of being a single community had hitherto been very rare. For example the Pacific Islands Forum (PIF), the multi-national assembly, has a short history and loose ties compared to the European Union (EU) or the Association of Southeast Asian Nations (ASEAN). The vast ocean had kept them apart.

Today, what is giving a new stimulus and possibilities to the geographical limitations of the Pacific Islands, is the development of Information Technology (IT).

Incidentally, it was learnt from this ceremony that the prehistory legacy of Lapita pottery, at the opposite pole to such modern culture, is giving them a sense of common identity and strengthening the ties of unity.

This means that Lapita pottery is playing an important role in breeding trust through the South Pacific region. It makes us think of the unbelievable power of Lapita pottery over the centuries.



Dr. Christopher Sand at the original Lapita site
ラピタ土器が発見された場所に立つ
クリストファー・サンド博士

Traditional Ceremony - One Family
伝統の儀式「一つの家族」

墨が浮かび上がる。そう、彼らにはこちらの方が正装なのである。

見守る参加者たちにも儀式は強い印象を与えたようだ。オーストラリア国立大学のスプリッグス教授は「われわれも発掘の前には、地元の人々に必ず挨拶をしてそ

の地に入ります。でもこれだけ大掛かりなのは初めて。感動的でした」と感想をもらした。

Samoan representative at the commemorative ceremony
サモアの代表者



私には島の代表者たちが口上で、ラピタ土器は自分たちの誇りであり、土器を通じて兄弟のように皆が一つになることができる」と強調しているのが、興味深かった。

南太平洋島嶼国の共同体意識はこれまで意外に希薄だった。例えば多国間協議の場である太平洋諸島フォーラム（PIF）は欧州連合（EU）はもとより東南アジア諸国連合（ASEAN）と比べても、歴史は浅く絆もゆるやかだ。広大な大海原が彼らを隔ててきた。

今日、南太平洋島嶼国のそんな地理の限界に新たな刺激と可能性を与えつつあるのが、国境の壁を超えるグローバル化であり、IT（情報技術）の進展だ。

ところが、儀式からは、これら先端文明とは対極にあると思われるラピタ土器という先史時代の遺品もまた、彼らのアイデンティティーのよりどころとして、共同体の絆を強める役割を果たそうとしていることが分かる。

つまり、ラピタ土器は南太平洋地域の信頼醸成に一役買おうとしているわけだ。世紀を超えたラピタ土器の思わぬ力について考えさせられた。

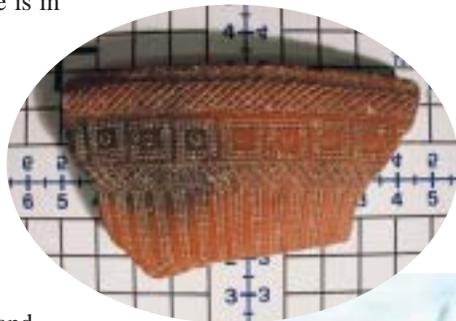
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ラピタ土器 — 南太平洋の絆



I visited with the scholars attending the conference marking the 50th anniversary of the first excavation of Lapita pottery at the seashore of Foué in the northern province of New Caledonia.

Among the party was R. Shutler Jr., one of the original excavators. Although 80 years old, he is in good health and is able to walk long distances. He strolled along the beach with the young researchers and seemed filled with deep emotion.



On the beach even today you come across fragments of pottery. It is characteristic of Lapita pottery that it is found along the coastline or in the hinterland.

After landing on an island it seems safer and easier to live in the interior rather than on the beach, but it appears that the Lapita folk did not think so.

Living on the coast and subsisting on birds and sea food, in the case of a small island, they would leave it and move to another one. It follows that bones found in their remains are overwhelmingly those of birds. Depending upon the island they are sharply reduced in number, and it is thought that some birds became extinct.

Lapita pottery was also a superior article of trade. In ancient times pottery was a very valuable article, and a beautiful design must have increased its value considerably.

But Lapita pottery gradually became simplified and the design disappeared. Actually the majority of Lapita pottery excavated has no design.

According to Peter Bellwood's *Man's Conquest of the Pacific, the Prehistory of Southeast Asia and Oceania*, most Lapita pottery with a design dates from before 500 B.C. By the start of the Christian era, most pottery in all regions had no design, and it had completely disappeared by the beginning of the tenth century A.D.

ラピタ遺跡の現場であるニューカレドニア北部州フエの浜辺を、発掘50周年記念会議に参加した学者たちと訪れた。

一行には当時の発掘者のシャトラー氏もいた。80歳ながら健脚。感慨深そうに、若い研究者らと浜辺を散策した。

浜辺にはいまも土器片が散見される。ラピタ土器の出てくる場所は、海辺沿いや後背地が多いことが特徴だ。

島に上陸したら、海辺でなく内地に入って、定住した方が安全だし暮らしやすいだろうに、ラピタ人たちはどうもそうは考えなかったようだ。

海辺に住み、鳥や魚介類を食べつくすと、小さな島の場合はその島を捨て、別の島へと移っていく。従って遺跡から出てくる骨で圧倒的に多いのは鳥類だ。島によっては激減するか、絶滅した鳥もあるほどという。

またラピタ土器は優れた交易品だった。古代、土器は大変な貴重品だったから、美しい文様は土器の価値を一段と高めたに違いない。

しかし、ラピタ土器は次第に簡素化し、文様も消えていく。実は、これまでに出土したラピタ土器は大半が無文である。

『太平洋東南アジアとオセアニアの人類史』（ピーター・ベルウッド著）によれば、多くの文様つきラピタ土器は紀元前500年よりも古いもので、紀元後初めには、すべての地域で無文土器が中心になり、西暦一千年紀のはじめには、ほぼ完全に消滅する。

ラピタ土器はどうして無文となり、さらには消えてしまったのだろうか。



R. Shutler Jr. and a Lapita pottery fragment (excavated in Papua New Guinea and furnished by Dr. Summerhayes, Fellow at Australia National University.)
シャトラー氏と、ラピタ土器片
(パプアニューギニアで発掘。オーストラリア国立大学研究員、サマーヘイズ氏提供)

Design Being Simplified, Gradually Disappears 文様簡素化、次第に消滅

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ラピタ土器 — 南太平洋の絆

Why did Lapita pottery lose its design and finally disappear?

Professor Michiko Intoh of the National Museum of Ethnology in Suita City, Osaka, points out the problem of the clay used as material, and makes this speculation.

Easily Broken so Unsuitable for Cooking 割れやすく調理に不都合

“After crossing the andesite line, clay dug in islands on the eastern side is younger and contracts greatly when fired. This makes it difficult to work with. In Samoa, which is the outer limit of pottery distribution, we know that they tried very hard with many devices such as increasing the amount of sand mixed with the clay. But even made like this it broke too easily. So we think that in the end instead of using pottery the method of cooking by steaming over hot stones came to be used more often.”

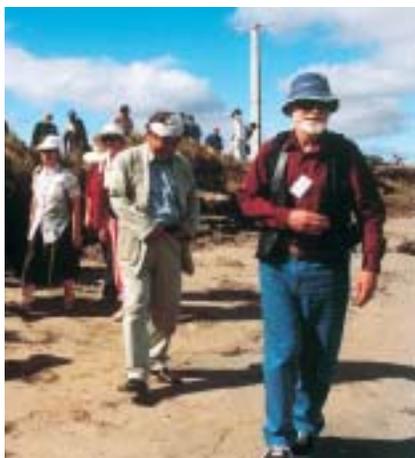
There was probably also the problem of the temperature at which the pottery was fired. The method of putting leaves over a bonfire was also difficult because the temperature did not rise sufficiently nor did it remain constant.

Incidentally, the first discovery of Lapita pottery was almost another half century before Mr. Shutler's party began their excavations. It was found in 1909 by a Catholic priest who was taking a walk on the beach in the small Watom Island north of New Britain in the Bismarck Archipelago.

After that, in the 1920's, pottery fragments were found in the Tongan Islands in Polynesia. At the time however, the technology did not exist to determine the age of the pottery fragments scientifically, and it was thought unbelievable that pottery fragments from Melanesia and Polynesia, widely separated by thousands of kilometers, could be from the same source.

It was in 1952, at the time of the large-scale investigation by Mr. Shutler's party, that a compilation was made and that the type was given the name of Lapita pottery.

In this connection the word Lapita is not a place name. A word in a local language XAAPETA, meaning to dig a hole, was misheard as and became lapita. What a beautiful mistake!



Archaeologists at the original Lapita site
ラピタ土器が発見された砂浜を歩く考古者達

Note:
The andesite line divides Oceania geologically. Reversing its course on the east side of New Zealand, Tonga and Fiji, it runs upwards north of the Solomon Islands and New Guinea and east of Yap and the Marianas.



大阪・吹田の国立民族学博物館の印東道子教授は材料の粘土の問題を指摘し、こう推測する。

「安山岩線を超えると、東側の島では採れる粘土が地質学的に若くなり、焼いた時に大きく収縮してしまう。作りにくいわけです。土器拡散の最後となるサモアの場合、まぜる砂を増やすなど一生懸命工夫していることが分かります。でもそうして作っても割れやすい。結局、土器に代わって石蒸し焼きの調理方法が主として使われるようになっていったのだと思います」

土器を焼く温度の問題もあっただろう。たき火に木の葉などをかぶせたやり方は、温度が上がらなかつたり一定せず、これまた難しかった。

ところで、ラピタ土器第一号の発見は、シャトラー氏らの発掘からさらに半世紀さかのぼる。1909年、ニューギニア島北東部、ビスマーク諸島のニューブリテン島の北にある小さなワトム島で、カトリック神父が浜辺を散歩中に見つけた。

その後、1920年代にはポリネシアのトンガ諸島でも土器片が発見されたが、当時はまだ土器片の年代を科学的に割り出す技術もなく、何千キロも遠く離れたメラネシアとポリネシアの土器片が、同じものとは想像も出来なかった。

1952年、シャトラー氏らの大規模な調査で初めてそれらが集大成され、型式名もラピタ土器と命名された。

ちなみにラピタは地名ではなく、現地の言葉で穴を掘る意味の「ハペタ」が、誤って「ラピタ」になったという。美しき誤解である。

(注) 安山岩線とはオセアニアを地質上、分割するもの。ニュージーランド、トンガ、フィジーの東側を反転、ソロモン、ニューギニアの北を通り上昇、ヤップ、マリアナの東側を走っている。

Lapita Pottery—Ties in the South Pacific

ラピタ土器 — 南太平洋の絆



Vanuatu, which before becoming independent in 1980 was known as the New Hebrides, is an hour's flight from the neighboring French colony of New Caledonia. Comprising some 80 islands with an area of about 12,000 square kilometers, it has about 200,000 inhabitants.

Since 1996, an excavation survey has been carried out on the Mangaasi remains near the west coast of the island of Efate where the capital city of Port Vila is situated. I visited these remains under the guidance of Professor Matthew Spriggs of Australia National University who has been in charge from the beginning.

Several hours by car from Port Vila, it was at a place where narrow road and a brook meander through the jungle. Tropical flora, such as coconuts, bananas, mangos and yams grow in abundance.

“The trees grow so quickly that we soon can't tell where the excavation site is and it's difficult to specify the place,” explained Professor Spriggs.

When we came out of the jungle the coast was spread out before us. It made one feel that the life of the Lapita people who are said to have lived along the coast must have been in surroundings like these.

On the beach about ten people from a local settlement with their leaders had prepared and brought a welcome lunch for us. These were the people cooperating with Professor Spriggs and other's excavation.

The first example of Lapita pottery in Vanuatu was found in 1967. This was on the small island of Malo floating just south of Espiritu Santo Island in the northern region. Also in offshore islets surrounding the neighboring Malakula Island and in the Erueti remains in the south of Efate Island, fragments of a later type of Lapita pottery have been excavated.

Pottery fragments from the Mangaasi remains that we visited, although from almost the same period, mainly

1980年に独立するまではニューヘブリデス諸島と呼ばれたバヌアツは、お隣の仏領ニューカレドニアから飛行機で一時間。80余の島から成る12,000km²の国土に、約20万人が住む。

1996年以来、首都ポートビラのあるエファテ島西部の海岸に近いマンガシ遺跡で、発掘調査を続けているスプリッグス・オーストラリア国立大学教授の案内で同遺跡を訪れた。

ポートビラから車で数時間、細い道と小川が蛇行するジャングルにあった。ココナッツ、バナナ、マンゴー、ヤムイモ・・・熱帯の樹木が生い茂る。

「木々の成長が早く、発掘場所が分からなくなってしまい場所の特定が難しい」とスプリッグス教授。

ジャングルを出るとすぐ海辺が広がる。なるほど、海辺沿いに住んだといわれるラピタ人の暮らしとは、きっとこんな環境

だったのだろうと思わせる。

その海辺では、地元集落の長ら10人余りが歓迎の昼食を作って待っていてくれた。スプリッグス教授らの発掘調査に協力している人々だ。

バヌアツでラピタ土器の第一号が発見されたのは1967年。北部エスピリッツセント島の南に浮かぶ小島マロから出土した。また隣のマレクラ島沖合の小島や、エファテ島でも南部エルエティ遺跡から後期ラピタ土器片が発掘されている。

訪れたマンガシ遺跡からの土器片は、ほぼ時代を同じくしながらも模様は沈線と張り付けが主

New Scheme of Support, “Point of Contact” with Japan 日本も「接点」新しい支援



The jungle of Vanuatu where the Mangaasi remains are and Professor Spriggs
マンガシ遺跡のあるバヌアツのジャングルとスプリッグス教授

Lapita Pottery—Ties in the South Pacific

had designs of sunken lines or attached lines, and are thought to be of a different type from Lapita pottery.

Again as opposed to Lapita pottery which disappeared about the beginning of the Christian era, Mangaasi pottery continues to the beginning of the 10th century A.D. But for the time being they are considered to be closely related.

In particular, a strong relevancy was pointed out between pottery fragments from Arapus near the Mangaasi remains and Lapita pottery.

Incidentally, on this day, as well as Professor Spriggs, there were with us Mr. Ralph Regenvanu, the Director of the Vanuatu Cultural Center and members of his staff, including one who said his grandfather came from Okinawa, Japan.

As could be seen at the ceremony marking the fiftieth anniversary of excavations, Lapita pottery is now playing the role of ties that join the Pacific Islands community, so there is an urgent need in the island nations for capable men who are versed in archaeology.

The Cultural Centre is taking an active part in the survey. The staff, as well as learning the methods of excavation technology, evaluation and recording, are developing a data base through distance learning, and coming to grips with promoting the understanding of their cultural heritage.

Supporting this excavation survey of Professor Spriggs and his party, in Japan there is the Sasakawa Pacific Island Nations Fund. This fund supports a workshop for preserving and caring for Papua New Guinea's cultural heritage, and the training of capable people who can excavate and care for cultural remains in places in Micronesia such as Palau or Pohnpei that were destroyed in colonial times.

“They need a new realization of identity through their cultural heritage, and its management and care by local people. This is connected to the self-reliance of the island nations and to a conflict prevention in the Pacific Islands.” Thus speaks Dr. Akinori Seki, Director of this fund. This might be termed the new scheme of support to the developing countries.



Chief of the village closest to the Mangaasi site
マンガシ遺跡に近い村の首長

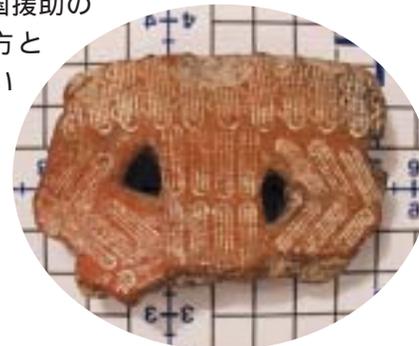
“Island Culture” from the Same Origin 同じ源流の「島嶼国文化」

発掘50周年の記念式典に見るように、ラピタ土器はいまや南太平洋コミュニティのきずなの役割を果たしつつあるが、島嶼国にとっては考古学に携わる人材の育成も急務となっている。

同博物館も発掘調査に積極的にかかわり、スタッフは発掘技術や評価、記録の仕方を学んだり、遠隔教育を通じてデータベースの開発や文化遺跡に対する理解促進などに取り組んでいる。

このスプリッグス教授らの一連の発掘調査を支援しているのが、日本では笹川太平洋島諸国基金だ。同基金は、パプアニューギニアの文化遺産保護管理に関するワークショップや、パラオ、ポナペなどミクロネシアで植民地時代に破壊された、遺跡の発掘・修復にあたる人材育成なども支援中だ。

「遺跡文化財を通じてのアイデンティティの再認識と、地元による運営管理。それが島嶼国の自立や、ひいては南太平洋の（紛争の）予防外交にもつながるのでは」と関晃典同基金事業室長は語る。途上国援助の新しいあり方と行ってもよいだろう。



ラピタ土器 — 南太平洋の絆

体、ラピタ土器とは異なる流れと考えられている。

また紀元後には姿を消してしまったラピタ土器に対し、マンガシ土器は紀元一千年紀の初めまで続く。さしずめ兄弟関係といったところだ。

とくにマンガシ遺跡に近いアラプスから出土する土器片は、ラピタ土器との強い関連性が指摘されている。

ところでこの日は、スプリッグス教授のほかに地元バヌアツ国立博物館のディレクター氏や祖父が沖縄出身というスタッフらも一緒だった。

Lapita Pottery—Ties in the South Pacific

ラピタ土器 — 南太平洋の絆



In Oceania's prehistory age, Lapita pottery was widely disseminated, from Melanesia in the west to West Polynesia in the east. Then who really were the people who made it?

Bones excavated have been so few in number that we still don't know. The only certainty is that the Lapita people belonged to the Austronesian language family.

This language family spread from Oceania to Indonesia, the Philippines, Malaysia and even as far as Madagascar. Its birthplace was in the coastal regions of the East China Sea but other opinions claim it is from the Philippines to Taiwan or even the south of China, this view receiving support from studies in comparative philology and archaeology. In short, this is the theory that the origins are in Asia.

One of these scholars of the prehistory of Oceania, Peter Bellwood, in his book *Man's Conquest of the Pacific*, *The Pacific The Prehistory of Southeast Asia and Oceania*, writes "The theory believed to have the most pertinence is that the origin of Lapita pottery and of its makers can be sought from East Indonesia and the Philippines."

Looking at the time needed for this dissemination of pottery, they already brought their pottery with them when they came to the islands, employing their superior skills of ocean navigation. Bones of dogs and pigs and shell scrapers for skinning animals have been found in burial remains, and it is known that they brought taro.

Another definite fact is that they were the roots of the Polynesian people. Lapita pottery is not found farther east than Tonga and Samoa.

It was certainly in this area that a great cultural change took place. The Lapita people became the Polynesian people and continued to diffuse to the east, producing today the type of culture known as Polynesian that is different from the Lapita pottery culture. Human bones in Lapita burial remains already show Polynesian features. It might be thought that there could be no relation or connection between the dark-skinned curly-

オセアニア先史時代、西のメラネシアから東は西ポリネシアまで、広く伝播したラピタ土器。では作り手たちは一体何者だったのだろうか。

発掘された遺骨は少なく、情報はまだまだ足りない。ただ確実なのは、ラピタ人がオーストロネシア語族に属することだ。

Taiwan, the Philippines, Japan ...Interest in Origins 台湾、比、日本・・・起源に関心



The Lapita people in ancient times developed superior skills in ocean navigation. Taken in Vanuatu
太古のラピタ人たちはも遠洋航海に優れた手腕を発揮した。バヌアツで。

同語族はオセアニアからインドネシア、フィリピン、マレーシア、遠くマダガスカルまで広く分布し、その発祥は東シナ海の沿岸地域、フィリピンから台湾、中国南部にまで求められるとの見方も、比較言語学や考古学の研究では出されている。つまりアジアに起源ありとする説だ。

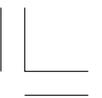
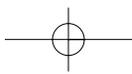
その一人、オセアニア先史学者のベルウッド氏は著書『太平洋東南アジアと人類史』で《もっとも

高い妥当性を有すると思われる仮説は、ラピタ土器とその製作者の由来を、直接に東インドネシアからフィリピン諸島に求めるものだ》と書いている。

また土器伝播の時間的経過などから見て、彼らはすでに土器を携え、優れた遠洋航海技術を駆使しながら来島した。遺跡からは犬や豚の骨、貝製皮むき器なども発見され、タロイモをもたらしたことも分かっている。

さらにもう一つ確かなことは、彼らがポリネシア人のルーツであるということ。ラピタ土器はトンガ、サモア以东では発見されていない。

まさにその地で、大きな文化変化が起きたからだ。ラピタ人はポリネシア人に変貌し、あらためて東へ拡散、今日、ポリネシア文化と呼ばれるラピタ土器文化とは異なる文化を形成していった。



Lapita Pottery—Ties in the South Pacific

ラピタ土器 — 南太平洋の絆

haired Melanesians and the light-colored large-framed Polynesians, but the existence of the Lapita burial remains bears silent witness to their affinity.

If their origins are considered to be in Asia, what is their connection with the Jomon people of the same era? Professor Kazumichi Katayama of Kyoto University's Primate Research Institute, in his book *Mongoloids of the Sea* compares the two peoples as follows, while saying that it is really surprising.

Points in common were: a unique ornamental pottery culture; fishing and gathering activities; superior seafaring skills; possession of domestic animals; versatile use of shellfish; had no metal culture; and had no writing.

Differences were, first, the scale of their settlements. Those of Lapita people numbered a few dozen people at most. An exceptionally small number compared to the Jomon people. The second difference was in physique. The Lapita people seemed to have been large-framed like the Polynesians.

But to sum it all up, it can be thought the similarities between the Lapita people and the Jomon people were more numerous. Professor Katayama writes that this will be an interesting topic for future research.

Next month, the general meeting of the Indo-Pacific Prehistory Association will be held in Taiwan for the first time, and studies on Lapita pottery will be presented.

What is interesting is that even in Taiwan, with a heightened sense of a Taiwanese identity in the background, there is growing interest in archaeology that can show their roots and the diffusion from Taiwan.

Archaeologists of the Pacific Islands are watching the Taiwan general meeting to see whether or not there have been any new developments in Lapita people studies.

ラピタ遺跡の人骨にはポリネシア人の特徴がすぐに見られるという。

黒い皮膚に縮れ毛のメラネシア人と淡色、大柄のポリネシア人とは縁もゆかりもなさそうに思われるが、ラピタ遺跡の存在は無言のうちに彼らの絆を物語っている。

もしアジアを起源とするならば、時代を同じくする縄文人との関係はどうか。京都大学霊長類研究所の片山一進教授が著書『海のモンゴロイド』の中で『いかにも唐突だが』と前おきしながら、両者を比較している。

独特の装飾土器文化 / 漁労採集活動 / 高度な航海術 / 家畜の所有 / 貝類の多面利用 / 金属文化を持たない / 文字を持たない - などが共通する。

Roots in Prehistory
先史のルーツ

一方、異なるのは第一に居住集落の規模。ラピタ人は多くても数十人で、縄文人に比べ格段に小さい。第二に骨格。ラピタ人はポリネシア人なみに大柄だったようだ。

だが《総じていえば、ラピタ人と縄文人の間には類似点の方が多いように思える。・・・今後の面白い検討課題》と片山教授は書いている。

来月、インド太平洋先史学協会 (IPPA) の大会が台湾で初めて開かれ、ラピタ土器の研究も発表される。

面白いのは、台湾でも台湾人アイデンティティの高まりを背景に、自らのルーツや台湾からの拡散など、考古学への関心が強まっているとされることだ。

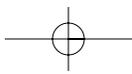
ラピタ人の研究に新たな進展が見られるのかどうか、南太平洋の考古学者たちは台湾大会を注目している。



People of the Pacific
太平洋の人々

Keiko Chino (Photo by the Author)
This series of articles was previously published in "Sankei-shimbun" 22~26 August 2002. It is reprinted with the permission of the Sankei-shimbun.

千野境子 (写真も)
平成14年8月22日(木)~26日(月)の産経新聞に掲載されたものを産経新聞の許可を得て転載



SPINF Project Description FY2001

1 Exchange projects that respect the values and cultural identity of each island society

Exchange Media Personnel among the Pacific Island Region and Japan

Organizer: The Sasakawa Peace Foundation
Pacific Islands News Association (PINA)

Project period: The second year of a five-year project

For FY2001: ¥3,813,360

Ties between Pacific island nations and Japan are growing deeper year by year as Japan's private sector continues to invest in these countries and more official development assistance is extended to them. From fiscal 1991 through fiscal 1999, the Fund implemented the project Inviting Media Personnel from the Pacific Island Region to Japan. More than 60 media personnel from Pacific island nations visited Japan through that project, which sought to promote understanding of Japan within the region. Thanks to the project's success, it was decided to follow up with the present five-year project. This year it was planned to send three reporters from Japan's Okinawa Prefecture to Papua New Guinea, but because of the high risk of contracting malaria, the destination was changed to Fiji. The reporters covered ecotourism and ruins and wrote feature stories on those topics. In addition, the editor in chief of a newspaper and a senior journalist for a radio network in Papua New Guinea, as well as the publisher of a newspaper in Fiji, were invited to Japan. They covered the planned inauguration of direct flights between Japan and Papua New Guinea in April 2002 and the Kashiwazaki-Kariwa Nuclear Power Station, as well as the remote island community of Miyakojima, Okinawa Prefecture. Their reports were published in a Papua New Guinea national newspaper and transmitted throughout the Pacific region through various media.

Coconuts College

Organizer: The Sasakawa Peace Foundation

Project period: The second year of a five-year project

For FY2001: ¥5,074,555

From fiscal 1994 through fiscal 1996, the Fund

hosted the Shima o Kataru Kai (Island Forum in Japan), which enabled people from Pacific island nations and Japan to engage in freewheeling dialogue on mutual understanding and cooperation. This led to the establishment in fiscal 1997 of Coconuts College of the Pacific, aimed at increasing understanding of Pacific island nations within Japan.

This year, the second year of the second phase of this project, the composer and writer Ikuma Dan was to have delivered a public seminar, but this was preempted by his death in May 2001. In early June, eight people from the Yaeyama islands, Okinawa Prefecture, were sent to the meeting of the Pacific Society at the University of Guam. One of the delegates, Nagateru Ohama, mayor of Ishigaki City, Okinawa Prefecture, presented a paper on malaria and malaria eradication in the Yaeyama islands. The delegates also met with Madeleine Z. Bordallo, lieutenant governor of Guam, and visited maritime facilities in Palau and met with Palau President Tommy Esang Remengesau Jr. In addition, the Coconuts College of the Pacific virtual classroom (www.yashinomi.to), launched in 1997, was redesigned and conducted an interactive seminar on relations between Pacific island nations and Okinawa in which 19 people took part.

Regional History Project of the Council of Presidents of Pacific History and Social Studies Teachers Association

Organizer: National University of Samoa (Samoa)

Project period: The second year of a three-year project

For FY2001: ¥3,652,623

History and social studies in Pacific island nations have been taught within the parameters of the educational systems bequeathed by the former suzerain powers, and the textbooks in use have not been written by islanders themselves. In fiscal 1995, the Fund launched a five-year project that supported the development of teaching materials by history and social studies teachers in the region and the establishment of an association of teachers in each country. The Council of Presidents of the Pacific History and Social Studies Teachers Association, a regional organization headquartered at the National University of Samoa, was formed in 1999. This paved the way for projects developed on the initiative of islanders.

Political upheaval in Fiji and the Solomon Islands

in fiscal 2000, when the present project was launched, hampered activities that year. This year, however, two workshops were held: a Melanesian-region workshop in Vanuatu in October and a Polynesian-region workshop in Tonga in December. The use of museums in history education was discussed at the Vanuatu workshop, leading to compilation of *Pacific History, Museums and Cultural Centres: A Guide for History Teachers*.

2 Micronesia-focused projects aimed at promoting regional harmony

Educational Support for Better Understanding on Japan in the Micronesian Region

Organizer: Association for Japanese Language Teaching (Japan)
 Project period: The third year of a three-year project
 For FY2001: ¥5,000,000

Despite the need for Japanese-language teaching and for education to introduce Japanese culture to Pacific island nations, there is still no adequate regionwide support system for this. In some parts of the region it is possible to gain aid from the Japanese Overseas Cooperation Volunteers as part of Japan's official development assistance (ODA), but in U.S. territories like Guam and Saipan, which are not eligible for ODA, no appropriate framework has been set up despite the fact that they gain a great deal of their foreign currency income from Japanese tourists and have a commensurate need for Japanese-language education. In addition, large numbers of people from nearby Micronesian countries migrate to Guam and Saipan to work. This project studied and developed an appropriate system for teaching Japanese and Japanese culture, focusing on the Marianas, where the need was especially high. An experienced teacher from Japan, Sachiko Adachi, worked in partnership with local educational institutions. During school holidays she also traveled to Samoa and American Samoa in Polynesia, as well as Hawaii, and to the Federated States of Micronesia, Guam, the Marshall Islands, and Palau in Micronesia to study the condition of Japanese-language education in each locale and establishment of an aid model for other Pacific island nations. In 1999, at the request

of the public school system of the Commonwealth of the Northern Mariana Islands, Ms. Adachi helped develop Japanese-language education on the Internet, which links all schools in the Marianas. She also took an active part in private-sector exchange initiatives between Japan and the Marianas and in community activities to further understanding of Japanese culture, contributing greatly not only to Japanese-language education but also to overall understanding of Japan on Saipan. This year, the third and final year of the project, nine students from the Nagoya University of Foreign Studies led by Professor Hiroko Chinen Quackenbush were sent to Saipan for practice teaching of Japanese. The Nagoya University of Foreign Studies will continue this kind of practice teaching. Educators in the Marianas, where the need for Japanese-language education is high but trained teachers are few and far between, have highly praised Ms. Adachi's leadership. At the request of the public school system of the Commonwealth of the Northern Mariana Islands, she is to continue to provide Japanese-language education as well as development of a distance-education version of Japanese-language courses via video conferences and the Internet after the project's conclusion.

Archaeological Training Programs in Emerging Micronesian Island Nations

Organizer: University of Guam (USA)
 Project period: The second year of a three-year project
 For FY2001: ¥3,780,297

From fiscal 1996 to fiscal 1998, the Fund provided a grant to the Bishop Museum in Honolulu and achieved successful results through the Pilot Archaeological Training Program in the Pacific Islands initiative, a pilot project for training local archaeologists throughout the Pacific island region. Building on that experience, the present project is organizing lectures and conducting on-site training in connection with the excavation and maintenance of ruins in Micronesia. The aim is to reconfirm cultural identity through the excavation of ruins and the restoration of ruins damaged during the long colonial period and to achieve sound economic development and independence. In the first year outbreaks of dengue in Palau and cholera on the island of Pohnpei in the Federated

States of Micronesia curtailed on-site training, but this year lectures and on-site training were conducted for nine trainees in Palau (September 7-28, 2001) and six trainees on Pohnpei (January 8-February 1, 2002). The trainees also underwent training in preparing computerized databases using photographs and video.

PATS Staff Trainee Program

Organizer: Ponape Agriculture and Trade School (FSM)

Project period: The second year of a three-year project

For FY2001: ¥1,484,812

The Ponape Agriculture and Trade School (PATS), the only vocational school in the Micronesian region, has graduated close to 1,000 students in its 36 years, shaping them into human resources who contribute to the region's economic development. Since the end of the cold war, U.S. financial aid to the region has been cut considerably, which has had a negative impact on the operation of PATS. But the school has an important role to play in the region, and it faces the need to develop human resources while rebuilding its financial base.

This project provides two years of training for selected PATS graduates in order to improve the quality and increase the number of indigenous teachers. This year eight trainees underwent training from April to July 2001 (five first-year trainees and three second-year trainees), while 10 trainees underwent training in the new training year beginning in August 2001 (five chosen from among new PATS graduates and five continuing from the previous training year). Efforts were also made to raise the qualifications of trainees by enabling them to earn credits for a variety of courses at the College of Micronesia. Two PATS graduates are scheduled to join the school as junior staff in June, 2002.

3 Projects that support education and training through the medium of distance education

Transcending Borders with Education Online

Organizer: Micronesia Seminar (FSM)

Project period: The third year of a three-year project

For FY2001: ¥3,257,842

Since achieving independence the Federated States of Micronesian countries have received massive financial aid from the United States and has been pursuing rapid modernization. Social distortions caused by modernization, however, such as the world's highest rate of youth suicide, have emerged as major problems. At the same time, traditional social structures remain deeply rooted, and media and other forms of information disclosure and forums for public consultation remain underdeveloped. Micronesians still lack opportunities for public discussion of the social problems they face. Meanwhile, the more than 25,000 Micronesians who have gone to the United States to work or study have had difficulty readjusting upon their return home.

The Micronesian Seminar, located on Pohnpei, has organized the only systematic archive in Micronesia. Using video, newsletters, and other media, it has also actively provided the community with a forum for discussion of social problems. This project, conducted in collaboration with the Micronesian Seminar, is an experiment in providing online education regarding the social problems facing Micronesia.

Under the auspices of the project, a website (www.micsem.org) has been set up, and the catalog of the 16,000 titles in the Micronesian Seminar library as well as its photographic materials have been digitalized. In addition, videos on social problems have been produced, problems have been publicized on the website and in newsletters, and an online forum has been established. During the three years of the project the online forum has addressed 10 topics having to do with social problems in contemporary Micronesia, including education, employment, immigration, and bureaucratic dysfunction.

Hits on the website have increased steadily. In the first year the monthly average was 5,000 hits, a figure that rose to 12,000 in the second year and 25,000 in the third year. As a result of ongoing consultations between the Micronesian Seminar and the junior colleges of three Micronesian countries aimed at making distance education possible through online forums, this year the College of Micronesia set up a forum for its students moderated by a lecturer in the college's Social Science Division, with students registering more than 250 comments. It is hoped that further infor-

mation will be gathered and disseminated via online education in Micronesia.

Internet Course Development by School of Law of USP

Organizer: University of the South Pacific (Fiji)
 Project period: The first year of a three-year project
 For FY2001: ¥4,507,376

Pacific island nations are using the legal systems of their former suzerain powers in conjunction with traditional customs as they engage in nation building. Putting in place their own legal systems and educating the public about them are important to the peace and stability of these relatively new states. Through this project the University of the South Pacific (USP), which has been offering distance education to Pacific islanders, aims to provide high-quality educational materials and interactive classes for students in outlying areas who are enrolled in the School of Law. This year the USP School of Law (website: www.vanuatu.usp.ac.fj) developed 16 new online subjects, adapting the materials used so far, and provided links to the website Pacific Islands Legal Information Institute, a collection of cases, and other databases. A project manager and two technicians were employed to develop Internet courses, and the website was progressively updated. In fiscal 2002, a system for online discussion is to be set up.

Forming a Distance Education Alliance for Progress in the Western Pacific

Organizer: University of Guam (USA)
 Project period: The first year of a five-year project
 For FY2001: ¥6,239,500

Western Pacific island societies, which have had no framework for regional cooperation, have experimented with one-off distance education programs but have so far lacked any cohesive system of distance education. Last year, the one-year project Charting the Future Course of Distance Education in the Western Pacific held a Regional Policy Forum for relevant parties at which it was agreed to establish the Alliance for Distance Education in the Western Pacific.

This project is confirming the needs and problems

of distance education in the Western Pacific and providing coordination for the parties involved in setting up the alliance. This year surveys led by educational experts were conducted to evaluate the current state of distance education and telecommunications in Micronesia. Workshops were held on the islands of Chuuk (formerly Truk), Kosrae, Majuro, Palau, Pohnpei, and Yap. A total of 140 people, including distance education and telemedicine policymakers, politicians, representatives of aid donors, jurists, and business people, took part. Each locale drew up a “distance education initiative,” an action plan for establishing a distance education and medical education network oriented to local needs.

Distance Education in the South-West Pacific Cultural Heritage Training

Organizers: Australia National University (Australia)
 Project period: The first year of a three-year project
 For FY2001: ¥5,840,483

Papua New Guinea and Vanuatu have been undergoing tremendous cultural and social change as they are swept by the currents of modernization. In both countries the cultural heritage has not been appropriately safeguarded and is endangered. Moreover, because research on these countries' cultural heritage has been carried out by Western scholars and experts, there are few local human resources. History education having lagged since independence, there is a need to both retrieve history and inform educators of it. This year field studies were conducted on the islands of New Ireland, off the east coast of Papua New Guinea, and Malakula in Vanuatu, with the permission of both the central government and the local community. Almost 50 local people involved with cultural heritage took part on each island. The field studies were publicized through special radio programs and newspaper features, and lecture meetings were held in local schools and communities. In Vanuatu, cartoon booklets on the cultural heritage are being produced in three languages (English, French, and the pidgin known as Bislama). The website at the Australian National University, the grant recipient, was also enhanced.

SPINF Project Description FY2002

1 Exchange projects that respect the values and cultural identity of each island society

Exchange Media Personnel among the Pacific Island Region and Japan

Organizer: The Sasakawa Peace Foundation
 Project Period: The third year of a five-year project
 Budget: ¥5,300,000

Coconuts College

Organizer: The Sasakawa Peace Foundation
 Project Period: The third year of a five-year project
 Budget: ¥6,000,000



www.yashinomi.to

Regional History Project of the Council of Presidents of Pacific History and Social Studies Teachers Association

Organizer: National University of Samoa (Samoa)
 Project Period: The third year of a three-year project
 Budget: ¥4,200,000

2 Micronesia-focused projects aimed at promoting regional harmony

Archaeological Training Programs in Emerging Micronesian Island Nations

Organizer: University of Guam (USA)
 Project Period: The third year of a three-year project
 Budget: ¥4,200,000

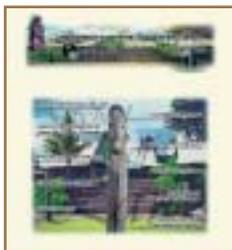
PATS Staff Trainee Program

Organizer: Ponape Agriculture & Trade School (FSM)
 Project Period: The third year of a three-year project
 Budget: ¥2,100,000

3 Projects that support education and training through the medium of distance education

Internet Course Development by School of Law of USP

Organizer: University of the South Pacific (Fiji)
 Project Period: The second year of a three-year project
 Budget: ¥5,500,000
www.vanuatu.usp.ac.fj/



Forming a Distance Education Alliance for Progress in the Western Pacific

Organizer: University of Guam (USA)
 Project Period: The second year of a five-year project
 Budget: ¥7,000,000

www.demicro.org/

Distance Education in the South-West Pacific Cultural Heritage Training

Organizer: Australian National University (Australia)
 Project Period: The second year of a three-year project
 Budget: ¥9,100,000

<http://arts.anu.edu.au/swp/>

Transcending Borders with Education On-Line

Organizer: Micronesian Seminar (FSM)
 Project Period: The first year of a three-year project
 Budget: ¥4,000,000 www.micsem.org



4 Projects to promote networking among NGOs and NPOs operating in the region and to form linkages among Pacific island nations and Asian countries

Pacific Island Digital Opportunities Research Project

Organizer: The Sasakawa Peace Foundation
 Project Period: The first year of a two-year project
 Budget: ¥7,000,000

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