Summary Report to the Vanuatu Government on Distance Education in the South-West Pacific: Cultural Heritage Training 2001-2003.

Workshop and Training Program on Uripiv, Uri, Atchin and Vao Islands, Malekula 2002.
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Archaeological Research and Training Program on Uripiv, Uri, Atchin and Vao Islands, Malekula 2002.

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This summary report presents the results of the Vanuatu component of the Sasakawa funded training program titled "Distance Education in the South-West Pacific: Cultural Heritage Training 2001-2003". This program is being jointly run by Dr Stuart Bedford (New Zealand Historic Places Trust) and Mr Matthew Leavesley (Australian National University, Canberra), the Vanuatu Cultural Centre (VCC) and the Papua New Guinea National Museum. The program will initially be carried out over a three year period from 2001-2003.

Program Background and Objectives

The objectives of this program are to train nationals of Vanuatu and Papua New Guinea in the following areas of cultural heritage management. Participants, depending in part on their literacy and other educational skills and in part upon their previous experience, will expect to be conversant with all or at least a number of the following range of skills at the completion of the program:

1) Identification and recording of cultural and archaeological sites;
2) Archaeological assessment and excavation techniques;
3) Heightening public awareness of cultural and archaeological sites;
4) Production and distribution of reports throughout the community;
5) Development of cultural heritage management policy;
6) Development of cultural heritage database.

The 2001-2003 training program which began on Malekula in 2001 (Bedford and Regenvanu 2002) continues on from the pioneering training programme instigated by The Australian National University-Vanuatu Cultural Centre Archaeology Project which began in 1996 (see Bedford et al. 1999). That training programme has been focused on the island of Efate as it was the island most affected by expanding development which often threatens a region’s cultural heritage. All Vanuatu Cultural Centre Fieldworkers from Efate along with some from other islands have participated in that training programme. A much greater understanding of what constitutes an archaeological site along with experience of a variety of excavation and survey techniques has also been achieved.

The 2001-2003 Cultural Heritage Training Programme focuses on the northern islands of Vanuatu which are severely under-resourced in terms of trained personnel and previous educational programmes. The increasing threat from mining activities

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and other development on these islands makes the need for training and survey particularly urgent as little of the cultural heritage of these islands has been recorded. The training program is also designed to further develop and enhance the already established structure of site survey and recording that is employed by the Vanuatu Cultural and Historic Sites Survey (VCHSS). Vanuatu Cultural Centre fieldworkers from the outer islands who have not previously participated in earlier training on Efate have been particularly encouraged to join the new program.

At the completion of the programme the respective countries will have a core of trained personnel who will be fully conversant with all facets of cultural heritage management and be confident to run similar programmes independently in the future. Greater awareness of cultural heritage in general will be generated throughout local communities along with government institutions. This will in turn encourage its preservation. A crucial part of the program is the dissemination of information to the local community. As well as the benefit of trained fieldworkers communicating information to their respective regions, reports and finally the information booklet will be produced for distribution. Regular reporting of the program's progress can be found on the Project specific website http://arts.anu.edu.au/swp/

**Workshop Timeline for 2002**

31st July - 8th August 2002, Noumea, New Caledonia. While the Vanuatu fieldwork section of the training started in late August, there was an opportunity for staff of the Vanuatu Cultural Centre to attend an international conference in neighbouring New Caledonia at the start of August. Airfares and accommodation for Richard Shing (archaeologist, Vanuatu Cultural Centre[VCC]) and William Damelip (Manager, VCC) were provided from the Vanuatu Program budget. Many other representatives from Pacific Nations were in attendance including Papua New Guinea, Solomons, Fiji, Tonga and Samoa.

![Figure 1. Willy Damelip and Richard Shing beside a large Lapita pot, Kone, New Caledonia.](image)

It was an opportunity to discuss and share ideas and update others about various cultural heritage initiatives that are taking place throughout the Pacific. Richard
Shing addressed the full conference and expressed his enthusiasm and the strong need for projects such as the Sasakawa funded project in Vanuatu.

24th August 2002, Port Vila. Initial preparation for Malekula, Vanuatu fieldwork. Bedford met with the Director of the Vanuatu Cultural Centre Ralph Regenvanu and VCHSS staff to finalise the details of the training workshop that was to be held in Malekula. This meeting was the conclusion of regular contact, planning and discussions which dated back to September 2001, following the completion of the initial workshop. The final numbers of Vanuatu Cultural Centre (VCC) Fieldworkers that were to attend the workshop, and from which islands they were to come from, was decided. A radio interview was prepared at the Vanuatu Cultural Centre with Abong Thomson on the 30th of August and broadcast throughout Vanuatu on Radio Vanuatu the following day. The interview discussed the Sasakawa funded project for 2002 and also discussed the results from 2001.

1st September 2002, Norsup, Malekula. The workshop and training program began on Malekula itself on the 1st of September, on the island of Uripiv. A number of fieldworkers from the Vanuatu Cultural Centre flew from Port Vila along with Bedford, Yoko Nojima, and Willy Damelip. Other fieldworkers from different islands arrived soon afterwards. Those who attended the workshop included: Frank Lengki (Wusi village, Santo), Malon Lovo (Happilands, Erromango), Dickinson Bata (Ambae), Silas James (Paama), Robert Maliu (Santo), Kalman Apsai (Brenwne, Malekula), Jimmy Sanhanbath, northwest Malekula, Dickinson Dick (Maskelyne Islands, south Malekula), Joe Lukai (Tongoa), Dani Fraser (Uripiv Island), Bernard Rossi (Atchin Island), Masing Tamantal (Mae, East Malekula) and Numa Fred (Director Malekula Cultural Centre).

1st September - 19th September 2002. This whole period was spent primarily on Uripiv Island but also for a shorter time the workshop was concurrently held on neighbouring Uri Island. Both surveys and archaeological investigations were undertaken. The VCC fieldworkers experienced all aspects of the above investigations. The surveys and mapping focused on the nasaras (ceremonial complexes) on the island of which there were two to complete following the recording of five in 2001. Mapping of the structures and the recording of associated oral traditions were carried out under the instruction of VCHSS staff member Willy Damelip. Archaeological excavation on the island revealed further cultural deposits dating back to the initial settlement of the island some 3000 years ago. Participants of the workshop and the wider community were provided with a valuable and tangible example of the spectacular nature of some of the archaeological deposits of which previously they had been completely unaware. A 'shellfish workshop' was established to identify and discuss the nature of the shell remains that were recovered.

19th September-4th October 2002. The workshop moved further up the coast, firstly to Atchin Island and then concurrently on Vao Island. This was designed to further highlight the Cultural Heritage Program amongst as many communities as possible and also give the VCHSS staff and VCC fieldworkers the opportunity to utilise the skills learnt on Uripiv Island, in a different area. All of the small islands off the east coast of Malekula are experiencing increasing numbers of tourists and were therefore seen as an ideal location to discuss heritage issues with the local community. Up to 12 Vanuatu Cultural Centre Fieldworkers participated in the workshops on the small
islands. A great many members of the local communities from both Atchin and Vao were also employed on the project. The archaeological excavations on these islands again revealed deep cultural deposits, including deposits associated with the islands' earliest inhabitants, which the local community were previously unaware.

4th October 2002. Returned to Port Vila. Several days spent in discussions with VCC and VCHSS staff relaying the results of the fieldwork program, the ongoing commitments in relation to the Cultural Heritage Training Program, and planning for 2003.

9th October 2002. Bedford flew to New Zealand. Yoko Nojima along with Richard Shing and Marcelin Abong continued to work on press releases and radio interviews for the following week. The shellfish workshop that had been started in Malekula continued at the Vanuatu Cultural Centre in Port Vila.

Figure 2. Iarawoi Philip and Kukun sort excavated shellfish into different species on Uripiv Island

Details of the Workshop

Uripiv Island

There were two main aspects to the training on Uripiv Island which built on the results of 2001. One was focused on a demonstration of archaeological excavation techniques and survey in an attempt to further build up a picture of the long history of the island. The other was surveying the island for ceremonial structures and old villages which were then recorded in detail. Traditional stories relating to these structures or sites were also recorded. Many of the recorded kastom stories relating to the various nasara are stored in the tabu room of the Cultural Centre and can be accessed only through permission from the kastom owners.

Uripiv has a total of seven nasara spread across the island. During the time of the workshop in 2001 four of these were recorded in some detail including Emil Port Nambe, Emil Potun, Emil Taun and Emil Gnumwamb. In 2002 another two, namely Emil Lauwi and Emil Beterial were recorded. Fully completed maps of the various nasara that were made in 2001 had already been presented to the relevant families on
Uripiv Island. Reports on the 2001 workshop were distributed to chiefs on Uripiv and the Uripiv Primary School. Two burials had been uncovered at some depth underneath the ground in 2001. With permission from the Uripiv Council of Chiefs these were removed to be studied, provided that they were returned in 2002. One of the burials was in a crouch position, a method of burial known up until recent times. The burial was subsequently identified as being that of a man. The other burial was that of a woman which was buried must deeper and appeared to be in a horizontal position. The two skeletons were returned to the island in 2002 and re-buried in the same testpits from where they had been discovered.

Archaeological investigations on Uripiv were concentrated on the sheltered part of the island which faces the mainland. The sheltered beach makes an ideal canoe landing place in almost all weather and tides. A total of two, one by one metre testpits and three larger 2 by 2 metre areas were excavated amongst the current Velavi village (Jimis). This area is also the area where the first mission station was located in the 1890s. Excavations were concentrated about fifty metres from the current seashore and about 6-7m above the current high tide mark. This work enabled us to define the full extent of the earliest occupation of the island, that associated with pottery known as Lapita (named after a village in New Caledonia where a very large site was recorded in the 1950s) which has very distinctive decorations. Lapita pottery is found from the Bismarck archipelago in New Guinea across to Samoa and Tonga. The decorations on the pottery are made with a fine-toothed stamp. This pottery is associated with the first human settlers in Vanuatu and dates to around 3000 years ago or 1000 years before the birth of Jesus Christ!

Lapita pottery was located in a number of testpits which indicated that the original Lapita settlement was relatively small, around 1000 sq metres or less. It very soon expanded but the distinctive Lapita pottery was soon abandoned to be replaced by plain cooking pots. Pieces of the later plain cooking pots were found in all of the testpits. The excavations have also revealed that the first settlers brought with them pigs and chickens. It appears that these domesticates were regularly consumed along with a wide range of locally available resources including shellfish, fish, turtle and birds. Rats also came with the first settlers. Other items of material culture included a number of shell rings fashioned from different shell species including Tridacna (clam shell or natalae), Trochus (Troka) and Conus. A very rare find made in 2002 was the remains of a shell fishhook, a first for Vanuatu, which dates to about 2500 BP.

All of the testpits were excavated to the sterile ground level (ie. to the level which dated to before human arrival) which in most cases was down to the old beach

Figure 3. Remains of shell fishhook (left) and pieces of worked Trochus used for making rings.
surface. When people arrived 3000 years ago this area of the island (which is now some 50 metres from the sea and 6-7 metres higher) along with the first villages would have been much closer to the sea. Since that time the island has been slowly but steadily rising out of the sea due to tectonic activity.

Many of the testpits were very deep (one was up to 2.0 metres) and contained remains of past human occupation all the way through the stratigraphy. This ranged from cooking fires, with hundreds of river stones brought from the mainland, household debris and again as in 2001, in a number of the testpits, burials were located. These were in between earlier and later evidence of settlements. The archaeological excavations on Uripiv Island have revealed the rich and long history that has survived beneath the ground surface of this relatively small island. The spectacular and well preserved structures seen across the island, in the form of the seven nasara are equally impressive.

The Lapita pottery comprised a number of vessel forms and designs. Many of the designs appeared to be quite roughly finished suggesting that this site dates to the latter period of the Lapita period in Vanuatu, probably around 2700 years ago. Generally Lapita pottery on Malo which dates to around 2900 years ago has much finer decoration and a wider variety of vessel forms suggesting it is a little bit earlier. Malo may have acted as some sort of initial arrival point from where people explored and settled other islands in Vanuatu. It is only through further research that this suggestion can be tested.

**Uri Island**

Throughout the three weeks on Uripiv Island people from the neighbouring island of Uri asked if the workshop could also visit their island. This was undertaken by a small group from the workshop at the same time training continued on Uripiv. A total of three nasara are located on Uri on the high point at the very eastern end of the island. Three testpits were excavated amongst the current village and two of them revealed deep stratigraphy of almost 3 metres. However much of the stratigraphy appeared to be made up of volcanic ash, probably from neighbouring Ambrym. Late pottery styles were identified along with pig and dugong bones. No Lapita was found on this island but this is not surprising as the island is mostly very low lying and may well have been beneath the sea, in the form of a large reef 3000 years ago.

**Atchin Island**

The full workshop moved north up to Atchin Island to continue the program in a different area. A total of 10 Vanuatu Cultural Centre Fieldworkers participated in the workshop on Uripiv Island as did a similar number on Atchin Island. Sophie Collins a PhD student from Australia also arrived at this time to help further with the training program. As on Uripiv Island and Uri Islands a great many members of the local communities from Atchin were employed on the project. A series of 1 by 1 metre testpits (7) were again excavated across a grid running through Onma village, the site of the original Catholic Mission Station, now school and church and the Seventh Day Adventist Church area. Onma is located on the sheltered south western side of the island looking toward the mainland. As on Uripiv Island the archaeological excavations revealed deep cultural deposits, including deposits associated with the islands earliest inhabitants. Lapita pottery was found in a number of the testpits that were excavated across a large flat some 7-8m above sea level located above and behind a sheltered white sand beach. Some of the testpits reached
depths of more than 2m of cultural deposit before the sterile former beach or uplifted coral was encountered. In some of the testpits large pieces of later style pottery vessels were recovered. Numerous ovenstones and firescoop features were recorded at different levels throughout the depth of the testpits. In one of the testpits a pile of burnt river cobbles was found almost 2m below the ground surface. Turtle bone was present in the lower levels of the testpits and bones of a large extinct flightless bird were also found. Rat bone too was present in all levels.

People from Atchin expressed surprise at the depth of the archaeological deposits and were very appreciative that the Program had enhanced community knowledge, awareness in relation to the long history of the island and also that local participation was an integral component of the workshop.

**Vao Island**

Towards the end of the workshop, while the training continued on Atchin, a small team visited the island of Vao for a short period of six days. The visit was extremely productive however and the people on Vao were very receptive to the workshop. A short survey of the island was followed by some archaeological testpitting (five 1 by 1m testpits were excavated) on an uplifted beach terrace in an area known as Kowu, located again on the sheltered southwest side of the island. The short time available limited what could be achieved but the testpits did reveal very deep archaeological deposits, some more than 2 metres, where evidence of Lapita settlement was once again recovered. The Lapita remains were very well preserved on Vao as the first settlement was on top of a soft sand beach.

![Figure 4. Frank Lengki, sitting on top of the old beach at the base of one of the testpits on Vao Island. Note the pile of burnt river stones to the right.](image)

A wide range of shellfish species were identified as were turtle, pig, chicken and rat bones. Some pieces of shell (clam) adzes as well as one stone adze were found. Many pieces of broken *Trochus* shell which had discarded during the process of ring making were also recovered.
The investigations in 2001 and 2002 confirm that Uripiv, Wala, Atchin and Vao Islands, along with the rest of Malekula were settled some 3000 years ago when populations moved out of the Bismarck Archipelago to the east, through the Solomon Islands, on to the Reef Santa Cruz, Banks and then to Santo/Malo and Malekula. The archaeological record also indicates that people related to the same cultural group (Lapita peoples) moved on to New Caledonia, Fiji, Tonga and Samoa. Other islands in Vanuatu where Lapita pottery has been found previously include Malo, Aore, Tutuba, Malekula (Malua Bay), Efate and Erromango.

The materials recovered during the workshop also included pieces of later pottery styles and adze and shell ring forms. Significantly pig bones were found throughout all levels of the stratigraphy which demonstrates the long history and important position of pigs in Malekula society. Also the Trochus rings appear to have been made, with only slight variation in form, from the first arrival of people up until very recently. A number of people on the islands remembered older people wearing large rings (very much like the ring in the figure above) on their arms.

One of the more important features of the sites in the islands in the north east of Malekula is that they are well preserved, particularly those on Uripiv and Vao Islands where they are buried in some cases by a volcanic ash (probably from Ambrym where an enormous eruption occurred around 2000 years ago) and sand deposited by cyclones. Further details and a discussion of how the results from Malekula fit into the wider Vanuatu and Pacific picture can be found in a number of more recent articles (Bedford 2000; Bedford, Spriggs, Wilson and Regenvanu [1998]; Bedford, Spriggs and Regenvanu [1999]).

Discussion
The workshop and training program carried out in Malekula in 2002 was very successful on a number of fronts. These included such aspects as:

Staff training
The principal objective of the Program is the training of ni-Vanuatu in a wide range of skills in relation to cultural heritage management. All VCHSS staff and VCC fieldworkers involved in the training program on Malekula are now fully conversant with a wide range of skills including the identification and recording of cultural, historic and archaeological sites, archaeological assessment, excavation and recording.
techniques, and the need and methodology involved in heightening public awareness of cultural and archaeological sites.

After participating in the project the VCC fieldworkers, many of whom had no previous awareness, are now familiar with what constitutes an archaeological site and the processes involved in archaeological work which they can then explain to their home communities. This will further facilitate heightened local awareness and understanding of archaeology and the implementation of cultural heritage protection. The VCC field workers greatly increased their knowledge and skills.

The VCHSS staff, some of whom had not previously worked outside of Efate, also greatly enhanced their skills and as the training advanced they took on an increasingly supervisory role. Moving into new areas provided them with the opportunity to utilise and test newly learnt skills. Being intimately involved in such a project also made staff more aware of the different aspects of managing a large project, including such factors as general project management and planning, time scheduling, and resource management. The Training Program has further developed and enhanced the already established structure of site survey and recording that is employed by the VCHSS. The Project was fortunate to have Yoko Nojima, a PhD student (Hawaii) with us in Malekula. She was able to contribute to the training with her experience relating to cooking methods through time throughout the Pacific and was able to identify different methods in the archaeological record.

Wider Community Awareness

Heightened community awareness is also a major objective of the Project. Wider community interest was very high particularly of course on those islands on which we worked. But news travelled fast and we were repeatedly visited by interested groups from further afield. We were also able to hire a generator and video equipment on Uripiv and Atchin Islands to show two locally produced films "Footprint blong Bubu" (Pathways of the Ancestors) and “Yumi tokbaot Roy Mata” (Stories about Roy Mata) to the local community and school groups. The content of these videos had much in relation to the archaeological material that was being uncovered on the islands and their showing generated widespread community interest and discussion. The popularity of these videos has inspired the VCHSS to produce their own video in 2003, as a component of the Sasakawa Funded Project, which will detail the workshop and training. This video will be able to be more specific to local sites and requirements.

At all times local communities gave their full support and encouragement. The deeply stratified archaeological remains were a revelation and the communities were grateful for enhancing their awareness and that they were fully involved in the Program. At all times local communities gave their full support and encouragement. The deeply stratified archaeological remains that were revealed on all the small islands were a revelation and the communities were grateful for enhancing their awareness. The importance and strategies of preserving significant cultural sites was discussed with local communities. The 'shellfish workshop' where excavated shellfish were examined and sorted into species was a particular attraction to local communities. It was clear that there had been significant size reduction and the disappearance of a number of species since people first arrived on the islands. This led on to discussions on the need for sustainable management and conservation of local resources.
Richard Shing (archaeologist VCHSS) takes the principal lead in community presentations which at times can attract up to 60-80 people. All schools in the area were encouraged to visit the sites where we worked. Some of the schools that toured included Uripiv Primary School, Lakatoro Junior Secondary School, Norsup Junior Secondary School, Chenard Primary and Topup School, Tobane SDA School, St Louis Catholic School and the Vao Area Catholic Primary School. Again the response from all schools was extremely positive. They explained that they did not have ready access to information on the archaeological history of Vanuatu or the Pacific and would very much appreciate any printed material.

Of particular value in 2002 was the visit to the workshop of a delegation of Vanuatu High School headmasters who were holding their annual national conference at nearby Lakatoro. This was an ideal opportunity for relaying the aims and objectives of the workshop but also to hear first hand the requirements of the
country’s High Schools in terms of relaying this same information to school students. All headmasters expressed an interest in the web based information but also emphasised that accessible publications were also very much required across the country’s schools where in many areas computers were not accessible. This aspect is being addressed in part by the Sasakawa-funded Project and the production of a cartoon booklet explaining the long history that can be gleaned from the archaeological record and that has survived across Vanuatu will be highlighted. A further, and very crucial component of heightening awareness amongst the wider Vanuatu community were the series of national radio broadcasts on the project and press releases.

A final detailed radio interview summarising the results of this year's project and the plans for 2003 was prepared and then broadcast in mid-October 2002. The interview included a summary of the project, along with the views of all participants and some of the community leaders involved. All were very positive and in the case of all of the VCC fieldworkers from other islands there was a hope expressed that one day a similar program could be run on each of their own respective islands. Newspaper articles have also appeared discussing the results of the project.

The first component of a proposed booklet is progressing with a cartoon format, as per an earlier VCHSS publication, having been decided on. Illustrations have been prepared by a VCC Fieldworker from Wala Island, Fidel Yorigmal. This report is a further addition to the ongoing efforts in relation to the dissemination of information. A booklet (in bislama) explaining archaeological research and its contribution to the understanding of the long history of Vanuatu is also being planned.

**Ongoing work and results**

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by Bedford and Nojima. As noted above details of the program can be found on the project web site http://arts.anu.edu.au/swp/

2003 and Beyond

The following years work plan in Vanuatu has already been discussed and costed by Bedford, Leavesley and Regenvanu. Discussions and explanations of the Programs objectives were relayed to various chiefs and landowners in other areas of Malekula during the 2002 field. All were supportive of the 2003 field season being held within their areas. The fieldwork component of the training program for 2003 is planned for August and September. Funding has once again been secured from the Sasakawa Peace Foundation of Japan. Although a visit to the Maskeylene Islands in the south was proposed as part of the 2002 fieldwork this was not possible due to time constraints. However Dickinson Dick the VCC Fieldworker from those islands presented a letter from the Council of Chiefs from the islands inviting us to base some of the 2003 training there. All communities were supportive of the 2003 field season being held within their areas.

Further areas to explore in 2003 are the high school curriculum and how cultural heritage, including archaeology can be more emphasised. At the start of 2003 preparatory work on the development of a national history curriculum is being undertaken by the VCC and Ministry of Education. Discussions will be held with the Curriculum Development Unit to stress the need for the archaeological history of Vanuatu to be incorporated in this program. The production of printed material (ie booklets) which can be widely distributed appears to be the most easily achievable goal for this project to 2003. As noted above in 2003 a video will also be produced which will record the progress of the workshop and detail fieldwork and objectives. The enthusiasm shown by local communities for such media has clearly demonstrated its crucial importance for the dissemination of information.

Acknowledgments

The 2002 research and training program was fully funded by the Sasakawa Peace Foundation of Japan (Sasakawa Pacific Island Nation Fund [SPINF]) and advice from Rieko Hayakawa (Pacific Programs coordinator) was much appreciated. The Project's smooth running would not have been possible without the full support of all staff at the Vanuatu Cultural Centre, and particularly so the staff of the VCHSS (Martha Yamsiu, William Damelip, Richard Shing and Marcelin Abong) and the enthusiastic fieldworkers from the various islands who were attentive for the full period of the workshop. Abong Thomson of the Vanuatu Cultural Centre prepared the radio broadcasts. The staff of VanAir at Norsup, Malekula were very helpful in coordinating flights and shifting large amounts of gear. On Malekula itself Numa Fred, Director of the Malekula Cultural Centre, guided us through some five weeks of community discussions and negotiations. Having him as the liaison person greatly lessened any suspicion that the project might have initially attracted. All members of the local communities contributed to the success of the Project. In particular the Project wishes to again thank the Chiefs on Uripiv Island, including John Young Regenvanu, Chief Oded Samson, Elder Ken, Elder Klastin; Uri Island, MP John Morrison Willy and Chief Frederick Willy; Atchin Island, Elders Paul Manwo and Joe Aloy, Chiefs Martino Metsan, Gaston Aduary, Terry Ruevuanu, Eli Mari Meltak, Willyson Nibwn and Warren Rori; on Vao Island, all Chiefs including Jean Malvaru, Manta Meltekamu, Clovis Meltemal and Hilaire Mulonturala.
Yoko Nojima, a PhD student (Hawaii) was another member of the training team who was essential to the running of the Project on Malekula. Sophie Collins a PhD student from the Australian National University also helped with training on Atchin Island.

Also a special thank you goes to all landowners and local members of the fieldwork crews for their co-operation, assistance and friendship. This is far from a comprehensive list but included on Uripiv Island: Iarawoi Philip, Klasten Regenvanu, Smith Naika, Allon Verimito, Samson Verimito, Tasonmal Verimito, Kukun, Ken Verimito, Astin Glenn, John Y Regenvanu, Jerry Kenneth, Kalsai Malisa, Elder Maklen, Alan K, Tuli K; on Uri Island: Mara Abet, Daniel Abet, Remi Simon and Willy Fred; on Atchin Island, Jif Gaston, Jif Eli, Terry Ruru, Warren Rori, Eli Meltek, Eli Atuari, Amu Nale, Allin Terry, Evelyn Malakai, Bilson, Sem Namek, Masing Malakai and Eli Mori; on Vao Island, members of the Vao Catholic Youth Group (St Marcellin Champagnat Youth), Abel Saley, Benedicto Batick, Ranso Maltok, Manuel Meltesos, Aneceto Belot, Robert Meltorovo, Vianne Arbatum, Serve Betisai, Noel Battick, Robert Amet and Uni Sami.

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