

Contributors

Terrance Borchard went to Papua New Guinea after he received a Master of Divinity degree from Concordia Seminary in St. Louis, Missouri, in 1969. He became a fluent speaker of the Ipili language while working among the Ipili people in Paiela until 1974. Since that time, working with Ipili men to translate the Bible into their language has continued to provide opportunities to gain a deeper understanding of the unique features of their language. Terrance has a master of linguistics degree from the University of Texas in Arlington. The title of the dissertation he wrote for his PhD degree from Fuller Theological Seminary in Pasadena, California, is “Discourse Level Functional Equivalence Translation.” [email: t.borchard@sil.org.pg]

Philip Gibbs, from New Zealand, first came to Papua New Guinea as a Divine Word missionary in 1973. He started out among the Ipili speakers of Porgera and Paiela, and presented a thesis on Ipili religion for a post-graduate diploma in anthropology at Sydney University. He studied linguistics with the Summer Institute of Linguistics in North Dakota and Oklahoma. Later he served as a parish priest in Central Enga and published on various aspects of life in the Enga Province. Philip has a doctorate in theology from the Gregorian University, Rome. In recent times he has been a researcher with the Melanesian Institute, Goroka, and research advisor on sexual health programmes in Papua New Guinea for Caritas Australia. Presently he is establishing an Institute for Social Concern based in Mount Hagen. [email: gibbs199@gmail.com]

Kirsty Gillespie received her PhD from the Australian National University in 2008 for her research into the music and culture of the Duna people of the Southern Highlands Province of Papua New Guinea. She is the author of *Steep Slopes: Music and Change in the Highlands of Papua New Guinea* (2010), and several book chapters and articles. In 2009 she released the compact disc *Ae Tinil Wen Lir / Music of Lihir* which featured songs from Lihir, New Ireland, Papua New Guinea. Kirsty is currently a research fellow at the University of Queensland, working with the people of Lihir on a cultural heritage programme for the islands. [email: kirsty.gillespie@anu.edu.au]

Frances Ingemann (PhD, Indiana University) is a retired professor of linguistics at the University of Kansas. She first came to the Ipili area during a year-long sabbatical in 1964. At that time she was sponsored by the Lutheran Church Missouri Synod, which had just begun mission work there and wanted information about the language. During that time, she was primarily located at the mission station in Yuyane in the Porgera valley, but made several trips to the Paiyala area to collect data on dialect differences. It was during these trips that

performers of chanted folktales first came to where she was recording language samples. She returned for numerous shorter visits over a period of more than forty years. [email: fing@ku.edu]

Kenny Yuwi Kendoli is a Duna man, originally from the Aluni area, Southern Highlands Province, Papua New Guinea. He lived for many years at Rewapi in the Kopiago region, where he hosted and worked with visiting researchers in the disciplines of anthropology, ethnomusicology, and linguistics. Kenny attended the 2004 and 2006 Chanted Tales Workshops, and visited the Australian National University several times during the period 2003–7, where he contributed to classes, seminars, and workshops at the Research School of Pacific and Asian Studies. He has a particular interest in the sung story form of *pikono*, and has collaborated extensively on the translation and interpretation of *pikono* works with students and scholars.

Gabe C. J. Lomas began work in Héla Húli in 1968, after several years in ministry in the United Kingdom. He served in Burani, Goloba, Gubari (near Tari), and Gumu (Komo) for a period of over fourteen years, being parish priest in the last three places. He was part of a strong drive to incorporate Húli customs—especially various language genres—into Catholic liturgies, and has published many materials in Húli, a number of them in conjunction with Húli men and women. Gabe holds an MA in theology, an MA in linguistics from the University of Sydney, and a PhD in linguistics from Macquarie University. He has lectured in linguistics and worked in the Australian Adult Migrant Education Program. He is now retired and lives in Sydney. [email: gcjlomas@GabeLomas.org]

Don Niles is senior ethnomusicologist and acting director of the Institute of Papua New Guinea Studies, where he has worked since 1979. His Highlands research has focused on Hagen music and dance traditions, and he has been particularly interested in how sung tales relate to them. The author/editor of numerous books, articles, and audiovisual publications on various aspects of Papua New Guinea music and dance, Don also edits the Institute's music monograph series (*Apwitihire*) and journal (*Kulele*). He is an Executive Board member of the International Council for Traditional Music and the editor of their journal, *Yearbook for Traditional Music*. [email: dniles.ipngs@gmail.com]

Jacqueline Pugh-Kitingan researched Huli music for both her BA Honours degree (Monash, 1976) and PhD (Queensland, 1982). After years studying indigenous cultures in Sabah, she is currently an associate professor, holding the Kadazandusun Chair at Universiti Malaysia Sabah. Her many publications include the record album *The Huli of Papua Niugini* (Bärenreiter-Musicaphon, 1986) and the book *Selected Papers on Music in Sabah* (Universiti Malaysia Sabah, 2004). She is Borneo Research Council Regional Vice President for Sabah, a member of the International Council for Traditional Music's Study Group on

Performing Arts of Southeast Asia, and adjunct research fellow in anthropology in the School of Political and Social Inquiry, Monash University (2009–10). [email: jacquie@ums.edu.my, jacquiemusic@yahoo.com.au]

Hans Reithofer, from Austria, is currently working as lecturer and study programme coordinator at the Institute for Social and Cultural Anthropology at the University of Göttingen, Germany. He first came to Papua New Guinea in 1989, working with the Society of the Divine Word among the Ipili for several years. After graduate studies in anthropology at the University of Basel, Switzerland, he returned for two years of fieldwork among the Karinj in the Southern Highlands, whose creative engagement with Christianity is the subject of his PhD thesis, revised for publication as *The Python Spirit and the Cross*. Narrative traditions featured prominently in this engagement and set Hans on the track of the Sung Tales Project. [email: hreitho@gwdg.de]

Alan Rumsey is professor and head of the Department of Anthropology, College of Asia and the Pacific, Australian National University, and a fellow of the Australian Academy of Humanities. His research fields are Highland New Guinea and Aboriginal Australia, with particular focus on language and its relation to other aspects of culture and social life. For details see http://asiapacific.anu.edu.au/people/personal/rumsa_ant.php. Alan's recent publications include "Ethics, Language and Human Sociality," in *Ordinary Ethics: Anthropology, Language, and Action*, edited by Michael Lambek (2010); and "Lingual and Cultural Wholes and Fields," in *Experiments in Holism: Theory and Practice in Anthropology*, edited by Ton Otto and Nils Bubant (2010). [email: alan.rumsey@anu.edu.au]

Lila San Roque is a linguist. She received her doctorate from the Australian National University for a description of the grammar of simple sentences in Duna. Her research interests include Papuan languages, descriptive linguistics, evidentiality, and the linguistic expression of perception and knowledge assessments. Lila's previous publications include *Isaka: A Sketch Grammar of a Language of North-Central New Guinea*, co-authored with Mark Donohue (2004). She co-administers the Papua New Guinea Vernacular Education Network (VEN) mailing list, which aims to share information between people working with, researching, or developing the use of local languages in the formal and non-formal education sectors in Papua New Guinea. Those interested are invited to join at <http://mailman.anu.edu.au/mailman/listinfo/ven>.

Michael Sollis is a composer, artistic director, and researcher based in Canberra, Australia. In 2007 he received the University Medal for ethnomusicological research concerning Duna *pikono* sung stories in Southern Highlands Province, Papua New Guinea, after studying composition and anthropology at the Australian National University. Michael is a regularly performed composer, artistic director of the Griffyn Ensemble, and teaches composition at the Australian National

University School of Music. He is currently chair of the Australian Youth Music Council. His publications include “Tune-tone Relationships in Sung Duna *Pikono*” in *Australian Journal of Linguistics*. [email: sollis@tpg.com.au]

Andrew Strathern and **Pamela J. Stewart (Strathern)** are a husband-and-wife research team, based at the University of Pittsburgh. They have published over forty books and hundreds of scholarly articles on their research (see <http://www.pitt.edu/~strather>). Their publications on *pikono*, *kang rom*, and other Papuan New Guinean expressive genres include their joint books *Expressive Genres and Historical Change* (2005); *Gender, Song, and Sensibility: Folktales and Folksongs in the Highlands of New Guinea* (2002); and *Remaking the World: Myth, Mining and Ritual Change among the Duna of Papua New Guinea* (2002). Their research interests include religious and ritual practices (see their 2009 book *Religious and Ritual Change: Cosmologies and Histories*). Their recent published book chapters include: Strathern and Stewart, “The Appearing and Disappearing World of the Bogaiya: A Corner of Papua New Guinea Cultural History,” in *A Mosaic of Languages and Cultures*, edited by Kenneth McElhanon and Ger Reesink (2010, available online); Strathern and Stewart, “Shifting Centres, Tense Peripheries: Indigenous Cosmopolitanism,” in *United in Discontent*, edited by Dimitrios Theodossopoulos and Elisabeth Kirtsoglou (2010); and Strathern and Stewart, “Placing and Dis-placing the Dead,” in *Religion and Retributive Logic*, edited by Carole M. Cusack and Christopher Hartney (2010). The Stewart and Strathern (University of Pittsburgh web-based, Language, History, and Culture) Archive is being launched in 2011. [joint email: pamjan@pitt.edu]