

EDITOR'S INTRODUCTION

Chief bilong PNG Akiologi Papers in Honour of Herman Mandui

This volume is in honour of a remarkable archaeologist – the late Mr Herman Mandui. Herman was the Deputy Director of the National Museum and Art Gallery of Papua New Guinea, an institution he worked for since 1993. Herman was only 45 when he left us due to meningitis complicated by tuberculosis. Yet, in the short time he was with us, he accomplished more than most would in a dozen lifetimes.

Herman was born on the 30th March 1969 in the Southern Highlands of Papua New Guinea. His mother, who was from Ponam, Manus, was a nurse. His father, from Parom village on the west coast of Wewak, was a teacher. He spent his junior school years in Kagua in the Southern Highlands before attending Passam High School in the East Sepik Province for senior schooling. He graduated from the University of Papua New Guinea in 1992 with a Bachelor of Arts, majoring in Physical Geography, Environmental Sciences, and Archaeology. At UPNG, Herman was influenced by many people including Les Groube, but particularly by Jean Kennedy who directly taught him. After graduating, Herman was a tutor in Cultural Ecology and Theoretical Archaeology at UPNG. It was during his undergraduate years in 1992 that Glenn Summerhayes first met Herman during fieldwork on Garua Island, West New Britain. His leadership qualities and visions for archaeology were apparent at this early stage.



Herman on Garua Island in 1992



Herman Mandui and Francis Neantele, Anir 1995.

Soon after graduating, Herman was snapped up by Pamela Swadling, then curator of Prehistory at the National Museum, to work as a contract archaeologist. Pam saw potential in Herman – and she was right. Four years later, he was promoted to Principal Archaeologist and in 2008 Chief Government Archaeologist for Papua New Guinea. In 2013 he was appointed as the Museum's Deputy Director.

Up until he died, Herman had been at the forefront of managing archaeological research in PNG. For those of us new to conducting research in PNG, Herman provided invaluable guidance and was always willing to share his experience and knowledge. The Museum is also the legislated body in charge of preserving the heritage of PNG, and Herman was directly responsible for processing research applications and providing advice on cultural heritage management. Herman was a born leader and he led the Department of Prehistory at the museum through thick and thin. He kept archaeological research continuing in PNG despite difficult times including at one time the museum's closure. During this time he declined a MA scholarship made available to him, arguing that the museum needed him.

Herman had a vision where young Papua New Guineans were undertaking and leading archaeological research in their own country. He had a big influence on the students from UPNG and overseas institutions, by teaching

them best archaeological practice and being a mentor to all. He also was remarkable in lecturing at every school in every area he worked in. He was eager for the next generation to obtain that thirst for knowledge that he had when young.

Apart from managing archaeology within PNG, he was also an active researcher, being involved in projects across the country. These ranged from investigating the earliest evidence of the peopling of New Guinea in the Ivane valley and the early appearance of agriculture in Kuk, to the spread of Austronesian speakers into New Guinea and out into the Pacific, and the development of societies we see today. Testimony to his research can be seen in his publications. He authored a total of 39 reports, journals, and chapters in academic publications to date.

Herman was a remarkable person who was a great ambassador for Archaeology and the National Museum and Art Gallery when he travelled both within and outside of PNG. He was the face, heart and soul of archaeology in Papua New Guinea. One can only wonder what he could have achieved if he had lived another 30 years. But he did not. He lived life to the fullest and made the most of what he had. His legacy will be felt for years to come as testimony to the commitment he had for developing archaeology in Papua New Guinea.

This volume is a testament to the influence of Herman and his legacy in promoting archaeological research in Papua New Guinea. We would like to thank all of the contributors who have supplied articles. We would also like to thank Tim Thomas for allowing us to guest edit this issue on Herman's behalf, as well as Les O'Neill for all of his hard work on the volume's layout. Finally, to Herman, Tenkyu tru.

Anne Ford, Matthew Leavesley & Glenn Summerhayes

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Herman Mandui discussing cultural heritage with villagers on Emirau Island, 2007.

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Herman Amaka Mandui as Mentor, Field Instructor and Source of Inspiration: some voices from the UPNG Archaeology Laboratory

Bernard Minol, Loretta Hasu, Julia Hagoria, John Muke, Andrew Sarar, & Matthew G. Leavesley

Herman was many things to many people. Many of his colleagues knew little of his life and work between fleeting visits through Port Moresby. Herman worked tirelessly to keep the name of archaeology ‘up high’ thereby ensuring relatively smooth sailing for all who wished to participate in the field. In doing so, he moved across and between a range of social, cultural and professional groups. Here we shine a small light on his role as educator and mentor to University of Papua New Guinea (UPNG) students from a range of disciplines including archaeology by drawing on some experiences described by both staff and students. So who was Herman Mandui?...

Herman Mandui was a true Papua New Guinean. His father was from Hawait village, East Sepik Province, his mother was from Ponam Island, Manus Province. He was born in Hagen and raised in Kagua in the Southern Highlands. To complete himself, he married his beautiful life partner from Milne Bay. Physically he could be mistaken for a Highlander or Sepik, in manners he could either be Momase, Highlands or NGI. When he spoke, gestured, laughed and carried on – Mandui showed his Manus heritage. This was capped with his madness for the magical green fruit that he couldn't go without. This mad love for the magical green fruit connected Herman very quickly with new individuals and communities wherever his archaeological fieldwork brought him. His unique personal presence in the National Museum & Art Gallery will be missed by All – Museum staff, foreign visiting professional archaeologists and students.

I thought he was a Highlander until I attended a Cultural Workshop which was held in Kavieng in 2001. One night the workshop participants were invited to a concert at Lemakot Village about 80 kilometres from Kavieng along the Boluminski Highway. During the interval Herman and I walked to the refreshment area for tea and hot scones and along the path he said, ‘My mother told me that when I come to Kavieng I must visit Lemakot.’ My response was quick because in the 1950s and 1960s no mainland or Highlands students would have been at Lemakot in those days. I asked,

‘Where is your mother from?’

*His answer was,
‘My mother is Manus.’
My next question then was,
‘What part of Manus?’
In typical Manus style he said,
‘Ponam, na kandre bilong mi em Paul Songo’.
This was a big surprise to me. Immediately I said,
‘Oh, yu pikinini bilong Pilesou?’
My answer too shocked him and from then on, I became ‘Uncle.’*

It's going to be a mountainous task to find a replacement for this national icon’ (Dr Bernard Minol, former lecturer, UPNG).

Herman was indeed a product of his time. He grew up in a house of mixed parentage and on someone else's ground (in Kagua). He cut across conventional Melanesian ways in that he expressed a combination of both formal and traditional leadership styles in his approach to teaching and learning. Herman was an inspiration for many young people. Here are three personal testimonies from students whose combined candidature at UPNG stemmed from 2004 to 2012.

Before I accepted a place at UPNG I was aware of him as the most amazing archaeologist in the history of PNG particularly in relation to the Kuk prehistoric site in the Western Highlands. Mr Mandui's work underpinned my interest in taking up archaeology when I was still in primary school. At UPNG I discovered he was a great character who interacted with jokes, a big smile and buai near to hand. He was a great man and roll model to all young PNGnrs’ (Andrew Sarar, UPNG 2009–2012).

Not everyone had heard of Herman before they arrived at UPNG but once they got to know him they realized that he sometimes expressed quite a serious concern for the future of archaeology and cultural heritage. The following two testimonies reflect differing degrees of the intensity of Herman's character and the seriousness with which he held PNG's cultural heritage.

'So many times in the past, I would ask myself 'What would Herman do?' And I will continue to do so. I first met him as a guest lecturer in one of my courses at UPNG and later as a team member, tutor and mentor at the various research projects. Looking back, the recognition of his contribution to my learning was gradual and pretty natural though I was totally unaware of it at the time. As an undergraduate at UPNG, I was crossing more than one boundary at a time as an archaeologist, conservator, documenter and restorer of artefacts. He kept pushing me to cross new boundaries and enter spheres that I may not have ventured into on my own and kept me engaged in various archaeological research projects that came under his purview.

To describe Herman is to describe a unique character, charismatic personality and a brilliant mind. I look up to him as a big brother and a great mentor. He always greeted me with a betel nut before starting a conversation. I recall his words 'Lolo buai stap'. Most of all he was a kind, gracious man. I can still hear his voice booming in my ears, not loud but powerful as he would speak with weight in his words. These qualities along with his dynamic leadership style made him an inspiration to students of archaeology.

On my first field trip in 2006 I accompanied an international team to Vanim. Herman introduced me to the Sandaun Provincial Administrator saying that:

Our challenge as pioneer archaeologists is to encourage students to undertake archaeological studies and join us at the museum where they can learn from foreign research teams, and help manage the legislation. We have to protect our cultural heritage. If we do not do this, one day the nation will wake up and realise that we have lost it and it's not going to return

At the time I knew his words were important and they have remained so to this day. Herman's legacy lives on in me and I will share what I learned from him with others' (Loretta Hasu, UPNG student 2004–2008).

Not only did Herman encourage UPNG students to higher levels of academic learning but also to contemporary issues in heritage management as it applies to the extractive industries.

I came to personally meet Mr Mandui at the Graduation Celebration for Anthropology, Sociology & Archaeology Strand (aka Anthrop/Soc) students on 17th April 2010 at the NMAG. Verlyn Maing and I graduated that day and we were excited to think about the world beyond UPNG. Waiting to congratulate us were our lecturers and archaeology staff from NMAG including Herman Mandui. It was at this function that he made his famous speech. He stated that PNG is a rich country endowed with over 800 languages, diverse cultures, valleys, rivers, and mountains. He said that many young PNGers forget about our surroundings and think of being accountants, lawyers, or medical pro-

essionals as though these are the only jobs with credibility in the world. He congratulated us for our individual decisions to take up archaeology as PNG is a developing nation with oil, gas and mineral exploration activities going on and therefore requiring foreign investors who in turn required archaeologists in their projects. He added that now it is a requirement of many international financiers that developers ensure the indigenous cultural heritage is documented and protected and that this is where our expertise in archaeology will come in. On that day I admit that I didn't really take his speech seriously but thought that yeah he is an archaeologist so seeing us graduating is an opportunity for just another of those wonderful speeches to encourage us. However, looking back he was definitely correct.

As time passed and just as Herman had predicted I gained employment in the extractive industry. Apart from my role as a social scientist, I was tasked to do environment monitoring and assessment, preconstruction environmental and social surveys, erosion control assessments, waste management, pollution prevention and spill control, documentation and reporting. All of these activities benefitted from my degree in archaeology. Reflecting back to late Herman's comment, I also realised that what he said was true. While we students had heard many of these stories before, it was Herman's speech on Graduation Day 2010 that was such an important revelation to me. Thank you chief' (Julia Hagoria UPNG 2007–2010).

Our last contribution is from another former UPNG staff member, Dr John Muke, who was Herman's lecturer. While the current generation of students know him only as 'Chief', Dr Muke reminds us of Herman's journey from UPNG student to Chief Archaeologist and national regulator.

Herman represents the blending of families and is the personification of cultural hybrids in PNG today. His roots are in the coastal plains of Sepik and islands of Manus, but he was groomed to think and behave like a highlander as a by-product of having spent his formative years at Kagua Station in the 1970s. Torn between the two, he loved his betel nuts that represented his nambis roots, and his beer that might be taken to represent through mimicry the oratorical traditions of the highlands pot-bellied bigman. Herman came to cherish the bigman bureaucrat leader, the kind that combines the egalitarian mentality of reciprocity, mutual recognition and consensual outcomes, and the western bureaucratic principles of constitutional democracy as they come together in the PNG context.

It is no secret to his Port Moresby colleagues and friends that he took great pride and indeed joy exercising his authority as the Chief Archaeologist of the nation. Like the well-rehearsed highlands orators, after a beer, he often beat the drum that everyone was answerable to him on cultural heritage matters thereby demonstrating that archaeology had a 'Chief' and therefore more than merely legislative currency in modern PNG. Underlying this aggressive style of

leadership, he was humble, cheerful and proud. He used the Wahgi word 'Tapi' (mates) to express our teacher-father and student-son relationships.

Herman was amongst the first national archaeologists to engage with notions of phenomenology as the theory applies to the heritage landscapes of PNG as a medium, a social space and lived-in place. In Herman's view of traditional highlands society there is no nature vs culture division. Culture did not view nature as a container full of plants, animals, rivers and mountains, to be exploited. In his undergraduate days, he drew on examples of highlands kinship and social structures to demonstrate his view. His view of the 'etic' was that the highlanders participated in patrilineal societies. In contrast, his 'emic' view included the recognition of dual kinship relations, which are drawn from notions of physiological or blood ties and botanic modes or removal of parts of plants. The latter was encompassed in relationships between people and plants on the landscape, as equal partners, inseparable entities. Such ideas, Herman thought, could be traced in the Wahgi valley, where people and plants are a permanent fixture in all social spaces. It was also the place where agriculture took a technological diversion from wild forest through sustained management to heavy reliance on asexually reproduced crops as agriculture as is demonstrated in the archaeological record at Kuk. The eventual acceptance of the Kuk Early Agriculture Site as a World Heritage cultural landscape was Herman's contribution.

He was not especially into writing although he did produce a wide array of reports for NMAG. Instead, he preferred the act of walking the landscape and recalling the memories of his, and by extension our, ancestors. Herman was a true pioneering national archaeologist, igniting the fire to recognize cultural landscapes in PNG. He regulated the exploitation of the natural resources in a framework that acknowledged the right to chew buai. Herman like all those before him has gone back to his roots to join the others in the invisible landscape, a mirror image of the living world' (Dr John Muke, former lecturer, UPNG).

So who was the real Herman Mandui? A son of the Kagua, Sepik and Manus, brother, father and uncle, an officer of the PNG Government, an employee and 'Chief' at the National Museum & Art Gallery, national icon, champion of Kuk, a mentor, passionate archaeologist and poster-boy for buai consumption. As for the rest, and in the words of one of Herman's favourite quotes, 'Husat I ken save? – nobody knows'.