

## Preface to the English translation

The present translation is the revised and slightly augmented version of a work published in French in 2015 at the Presses Universitaires de Provence, entitled *Agir pour un autre: La construction de la personne masculine en Papouasie Nouvelle-Guinée*. The book grew out of a major reworking of the unpublished manuscript submitted in the context of the “Habilitation à Diriger des Recherches,” formerly “Thèse d’Etat,” a form of postdoctoral thesis. I was therefore able to take into account the criticisms offered by the jury on various points, which I included in the French version in view of its publication. I would like to thank the members of the jury once again here, if only to say that I remember the defense as one of the most pleasurable moments in my professional life. I do not know what Michael Houseman, André Iteanu, Denis Monnerie, Anne-Christine Taylor, and Irène Théry thought of the version published four years later, but I am most grateful to them for having taken the time to read the work and having contributed elements that enabled me to take my reflection further.

I must say that rereading Nora Scott’s fine translation provided yet another occasion not only to correct the few errors that remained in the French edition but also to develop more fully the comparison with the ethnographic material collected among the Kapau-Kamea by Beatrice Blackwood and Sandra Bamford in the late 1930s and the early 1990s respectively. These additions emend a habit acquired, no doubt, in 1985 when I spent a few weeks with the Baruya, and which I did not really break when I started work on my doctoral thesis in 1987, among the Ankave. My initial points of reference were the Baruya and the Sambia, both northern Anga peoples; this time I think I have

measured the need to pay more attention to the ethnography produced on this group living, like the Ankave, in the southern part of the Anga territory.<sup>1</sup> The present book is longer by a dozen or so pages than the original French version. Working with Nora has also been an invaluable opportunity to clarify many points and I am very grateful to her for having not hesitated to ask me questions when things remained obscure and overall for her commitment to making this work better.

Translation of the book was possible thanks to the Centre National du Livre (CNL), the Institut du genre (GIS Genre), the Centre de Recherche et de Documentation sur l'Océanie (CREDO) and the Maison Asie-Pacifique (MAP). I would like to express my great appreciation to the four subsidizing institutions (Ministère de la Culture, CNRS, Aix-Marseille Université and the EHESS) for allowing this work to be made available to English-speaking students and scholars, who represent the majority of those working in Pacific studies.

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The ethnographic material collected by the anthropologist is never analyzed in a context devoid of reflection, and the debts I have accumulated in the course of writing this book are too many to be cited individually, but they will become evident as the book unfolds.

In the way of all field anthropologists, my first expression of gratitude goes to the people I worked with, the Ankave of the Suowi Valley, and more specifically the inhabitants of Ayakupna'wa, for whom I would like to reiterate my friendship and affection. We have often laughed together, sometimes cried, and all, or nearly all, followed our ethnographic study. I would like to assure them of the close ties that have grown up between us, including some that go beyond our respective lives. Our daughters—whom we took with us several times—know, because the people told us as much, that they will always be welcome in the villages they visited and roamed through when they were small. There they discovered another way of living and thinking, as well as a second family. Today, the children they once played with have become fathers and mothers. But the

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1. I must say I am somewhat reassured by the fact that Sandra Bamford did the same thing, no doubt because much more work, written or translated in English, has been done on the northern Angans.

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story of the ties of affection and friendship that bind us continues, even though some of our early friends are no longer with us.

Finally, heartfelt thanks to Pierre Lemonnier, with whom I have shared the joys and difficulties of fieldwork in the Suowi Valley, and whose reading of the two versions of the original manuscript in French were invaluable.

*Note on the pronunciation of Ankave terms*

Ankave, an as yet unwritten language, has seven vowels and fifteen consonants, some of which are difficult to transcribe using the Latin alphabet. The spelling used in the English translation is that found in the French version of the book.

Long vowels (*a* and *e*) are written twice—doubled. The glottal stop—a frequent consonant in Ankave language, not linked to any kind of special accent as in English—is written like an apostrophe, as in *a'ki'*.

The curious reader can consult the glossary at the end of the book for the pronunciation of terms used, which have been transcribed using the International Phonetic Alphabet.

*Note on transcription*

Ankave terms are written in italics whereas words in Tok Pisin are underlined.