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## [Report of the Lapita Homeland Project](#)

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### Description

The idea for the Lapita Homeland Project arose out of a conversation with Jim Specht at the 52nd ANZAAS Congress held at Macquarie University in Sydney in 1982. It was a time of increasing interest in Melanesian archaeology; Green's decade of research into Lapita sites in the Reefs-Santa Cruz group of the eastern Solomons had culminated in his influential synthesis (Green 1979) and some associated disputes with colleagues (e.g. Clark and Terrell 1978; Green 1982). Specht himself was...[\[Show more\]](#) continuing to research and publish on the archaeology of West New Britain (Specht 1974, 1981; Specht and Koettig 1981; Specht and Hollis 1982; Specht et al 1981a; Specht et al 1981b). At the Australian National University, Jean Kennedy and I had initially combined with Wallace Ambrose to

expand his long term investigations into the Admiralty Islands, and Kennedy was extending this interest (Kennedy 1979, 1981a, 1981b, 1982, 1983). (From Introduction).

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The Lapita culture was a prehistoric Pacific Ocean people who flourished in the Pacific Islands from about 1600 BCE to about 500 BCE. Archaeologists believe that the Lapita are the ancestors of historic cultures in Polynesia, Micronesia, and some coastal areas of Melanesia. The characteristics of the Lapita culture are the extension of human settlement to previously uninhabited islands scattered over a large area in the Pacific Ocean, the spread of Oceanic languages in that area, the distinctive Lapita Homeland Project: Report of the 1985 Field Season, pp. 14-19. Melbourne; Australia: La Trobe University. Kirch, P.V. 1987. Lapita and Oceanic Cultural Origins: Excavations in the Mussau Islands, Bismarck Archipelago, 1985. Journal of Field Archaeology 14(2): 163-180. Kirch, P.V. 1988a. Lapita and Its Aftermath: The Austronesian Settlement of Oceania. Transactions of the American Philosophical Society, New Ser., 86(5):57-70. Kirch, P.V. 1997. The Lapita Peoples: Ancestors of the Oceanic World. Cambridge; U.S.A: Blackwell Publishers Inc. Kirch, P.V. 2000. As the authors of one report on the Lapita Homeland Project have written: 'The Bismarck archipelago was not hermetically sealed from all outside influence at any period; however, neither was the course of its prehistory totally altered by immigrants from the outside. Future models will therefore have to balance external and local factors in a convincing manner' (Gosden et al. words (1994: 351, the middle road between the Asian origins and Melanesian homeland models 'stipulates that each of the cultural elements in the Lapita cultural complex should be assessed as to whether it derives from those components already present. . .(integration), those. The Lapita culture was a prehistoric Pacific Ocean people who flourished in the Pacific Islands from about 1600 BCE to about 500 BCE. Archaeologists believe that the Lapita are the ancestors of historic cultures in Polynesia, Micronesia, and some coastal areas of Melanesia. The characteristics of the Lapita culture are the extension of human settlement to previously uninhabited islands scattered over a large area in the Pacific Ocean, the spread of Oceanic languages in that area, the distinctive Lapita Homeland Project: Report of the 1985 Field Season, pp. 14-19. Melbourne; Australia: La Trobe University. Kirch, P.V. 1987. Lapita and Oceanic Cultural Origins: Excavations in the Mussau Islands, Bismarck Archipelago, 1985. Journal of Field Archaeology 14(2): 163-180. Kirch, P.V. 1988a. Lapita and Its Aftermath: The Austronesian Settlement of Oceania. Transactions of the American Philosophical Society, New Ser., 86(5):57-70. Kirch, P.V. 1997. The Lapita Peoples: Ancestors of the Oceanic World. Cambridge; U.S.A: Blackwell Publishers Inc. Kirch, P.V. 2000. As the authors of one report on the Lapita Homeland Project have written: 'The Bismarck archipelago was not hermetically sealed from all outside influence at any period; however, neither was the course of its prehistory totally altered by immigrants from the outside. Future models will therefore have to balance external and local factors in a convincing manner' (Gosden et al. words (1994: 351, the middle road between the Asian origins and Melanesian homeland models 'stipulates that each of the cultural elements in the Lapita cultural complex should be assessed as to whether it derives from those components already present. . .(integration), those.