

COLOPHON

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Oceania Newsletter
Centre for Pacific and Asian Studies
University of Nijmegen
P.O. Box 9104
6500 HE Nijmegen
The Netherlands

Fax: +31-24-361.1945

e-mail: csacps@maw.kun.nl or csacps@baserv.uci.kun.nl

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THE RISE AND THE FALL OF OCEANIA STUDIES IN RUSSIA

By Sophia Pale

(Russian Academy of Science, Moscow)

The guiding principal that ruled the Russians throughout their history and strongly determined their minds was ideology, whether it related to common life, war deeds, or scientific studies. The peculiar story of Oceania studies in Russia properly proves it, though it makes think that falling into ideology is not so bad sometimes.

As a rule, any study serves the political interests first, especially when the matter concerns territorial claims. Minding this, in the 18th and the 19th centuries it was natural for the Russian Academy of Sciences and for some other Universities of Russia to undertake quite a successful research in the territories recently annexed to Russia in the Middle and the Far East, as well as in the eastern countries bordering Russia. The research held in those lands primarily aimed at linguistic studies, which resulted in fundamental works on more than one hundred oriental languages, including dead but fashionable Sanskrit and ancient Egyptian.

In spite of that, up to the end of the 18th century Oceania blurred in the minds of the Russians as a mysterious cluster of lands dispersed somewhere in the Pacific. It excited dreamers, but not researches. And it was not until the beginning of the 19th century that the first scientific data on Oceania were established in Russia, after the first Russian circumnavigation in 1802-1806 under the direction of Ivan Kruzenstern. The navigation was authorised by the Russian government to ascertain the sea connections between Russia and its new North American territorial possessions. During his voyage Kruzenstern drew up the maps of New Guinea, Fiji, Tonga, Samoa, Tahiti, the Marquesas Islands and the Torres Strait area; but the maps were published in Russia only twenty years later, in 1823. Such a delay happened not only because everything in Russia is ever late, but mainly because the small tropical islands in the South Pacific were too remote from Russia and, by that time, were not of any strategic or trading interest to the Russian government.

Strange as it may seem, however, it turned quite different with those highly educated people in Russia who learned the works of J.-J. Rousseau and D. Diderot whose remarkable promotion of the idea of ‘equal human’ captured the minds of the Russian university students, as well as of the university lecturers. Rousseau’s conception of a “noble savage”, living under the laws of nature somewhere on an island, had obviously rooted from the picturesque description of Tahiti made by Lui-Antoine de Bougainville during his voyage across the South Pacific in 1769. For that reason, at the beginning of the 19th century Diderot also wrote a work “In addition to the Bougainville’s Travelling”. All his works were well known in Russia, owing to the fact that the Russian queen Catherine the Great occasionally received Diderot in Saint-Petersburg which might have contributed to his fame in Russia.

However, the idea of equal human rights was too revolutionary for the Russian mentality of the 19th century; besides, the idea by no means could have been applied to the contemporary Russian regime. But some convinced men got too much

inspired with the Utopian project of establishing a society of people with equal rights. No doubt those people would have been hanged by the government if they had tried to realise the idea within the territory of Russia; that's why they figured to dispose their settlement as far away as possible from the Russian borders, as well as from the Russian jurisdiction. The Pacific islands were considered to be the best place, not only because they were the most remote from Russia. They were almost primordial in a good sense of this word, and almost untouched by the European civilisation. Some of them were not annexed by any European state yet.

Thus, in the middle of the 19th century a few people from the Saint-Petersburg University's secret youth revolutionary groups announced campaigns in order to collect an adequate sum of money to reach the shore of a blessed island in the Pacific Ocean and to set up a colony there. But, as is likely to happen in cases like these, the money (not a big sum though) was stolen by the swindlers who failed the campaigns. The campaigns were held three times by a few enthusiastic students of Saint-Petersburg University who forgot all about their ideas when they got socially mature. Here, only one outstanding example can be named. There was a man in the 1850s that graduated from Saint Petersburg University but did not give up his wish to build up a colony of people of equal rights somewhere in the Pacific. He sold all his property and gave up half of his money to the distinguished Russian writers and philosophers who simultaneously lead the so-called revolutionary groups in Russia and abroad. Then the noble man (his name was Pavel Bakhmetev, though it does not matter much) gathered about five thousand votes (only votes, not money) of volunteers who were eager to leave with him for an island in the South Pacific to establish a colony there. Consequently, Bakhmetev took the rest of his money and sailed off to New Zealand. He found the country inappropriate for his colony as it was already inhabited by Europeans who were not very familiar with the ideas of Rousseau and Diderot. From New Zealand the noble Russian man sailed to the Marquesas Islands for the reason that they were less populated by the white people (those were the French, few in number). On his way the ideologically convinced man may have been robbed and murdered, because there have been no mentions of his adventures since.

Of course, the above-mentioned events hardly can be called Oceania studies in Russia. But all this has influenced another man, named Nickolay Micklouho-Maclay, to undertake his journeys to the remote places in the South Pacific hoping to prove the idea that human beings cannot be divided into progressive and digressive human races. Having spent more than two years among the natives of Papua New Guinea, Micklouho-Maclay decided that he had gained enough evidence of the equality of human beings, and in 1886 he came back to Saint-Petersburg. Micklouho-Maclay was the first Russian explorer to gather sort of ethnographic material on the Pacific islanders. He brought a large amount of artefacts with him, and arranged an exhibition in Saint-Petersburg. Suddenly, the exhibition became an incredible success. All the social elite attended the exhibition, including the Russian Tsar's relatives ("tzar" means "king" in Russian). Several days after the exhibition had been opened, Micklouho-Maclay started to collect a small fee from the visitors entering the exhibition. It is needless to say that the money was meant to realise his secret idea, which infected him when he was living in Papua New Guinea. Certainly, it was the idea to establish a colony of people of

equal rights in New Guinea. He did not gather enough money, however, and communicative Micklouho-Maclay moderated his idea just a little so that he could persuade the Tsar's brother to assign means to settle a colony of the Russians in Papua New Guinea. A few months later a Russian ship with Micklouho-Maclay on board reached the Maclay Coast in Papua New Guinea. The captain of the ship was sponsored and authorised by the Tsar's brother to explore the island and to decide if it was appropriate or not to establish a Russian colony on it. The captain was a materially minded man, and he fully rejected the idea. He based his decision on the bad geographical conditions and the lack of finances for the further maintenance of the colony. More than that, the island was situated impossibly far from the traditional trading routes of Russia.

Micklouho-Maclay returned to Russia and died very soon afterwards. His descendents living in Australia still continue to keep and preserve his works and collections on the South Pacific Islands. Maybe it will be of interest if I mention some more facts about Micklouho-Maclay. The main museum of anthropology and ethnology in Russia, Kuntzkamera in Saint-Petersburg, was named after Micklouho-Maclay until 1998; and in 1969 one of the longest newly built streets in Moscow was called after his name. The street is popular, with the University of Friendship Between the Nations located in it, where foreign students from the eastern and African countries study and live. In fact, everyone in Russia knows about Micklouho-Maclay, as everyone has once read his diaries that are published in Russia once in three or four years. Searching the Internet, I found out that in 1948 a Russian film director produced a movie called "Micklouho-Maclay", representing the life and the deeds of the brave man. (Moreover, the movie can be purchased in Moscow for only three Euros and is delivered for free!) Well, all I mean to say is that until nowadays the name of Micklouho-Maclay remains popular for some reasons or other.

Going back to the past: a few months before the opening of Micklouho-Maclay's exhibition, in 1886, the Russian government had another chance to establish a Russian colony in the South Pacific if it had agreed to purchase the Suvoroff's Islands which were a group of atolls situated 500 miles west from Samoa. The proposal, made by an English dealer, was rejected by the head of the Russian Admiralty. The reasons for the rejection were the same as in case of the Papua New Guinea islands.

When the Russian students attending the course of Russian History get to know that in the 17th century Russia also could have purchased the Fiji islands, soon after they had been found by Abel Tasman, they get rather excited imagining how wonderful it could be to have Fiji as a part of Russia. Of course they think not about the political benefits, but about their own Christmas holidays spent sunbathing instead of freezing in the Russian snow. Maybe this distinguished feature of Russian mentality, which could be called idealistic dreaming, made so many ethnographers and linguists turn their thoughts to the far-away islands in the Pacific in the 1920s, when it became sort of fashionable in the Soviet Union to concentrate on Oriental Studies.

Notwithstanding the inspiring development of Oriental Studies in the Soviet Union since 1930, it was not until 1969 when the first Department of South Pacific

Studies was established within the Institute of Oriental Studies of the Russian Academy of Sciences. It was created to fill up the gap in regional studies, which were progressing quite rapidly in the Soviet Union – at least, that was the official explanation. The underwater reasons were that the Soviet State could try to spread the Soviet propaganda in the Pacific islands, as they actively did in newly-independent African states, in case if the Pacific colonies decided to break free. The staff of the Department of South Pacific Studies mainly came from the Institute of Ethnology of the Russian Academy of Sciences. When I asked some of them what made them chose such a specialisation, they only shrugged their shoulders and answered: Romance! (Probably they meant Paul Gauguin, or Sommerset Maugham...?).

In the 1970s and '80s the Department of South Pacific Studies was at the peak of its activity. It established relationships with the leading Australian and American centres for South Pacific Studies, and in 1976 it honourably received Maori Kiki when he was Minister of Foreign Affairs, External Trade and Defence of the newly independent state of Papua New Guinea. However, soon after the fall of the Soviet Union in 1991 and the break of the bipolar system, the contacts and exchange with the Australian and American centres for South Pacific Studies slowed down. At present about a dozen devoted people, aged above 50-60, are still keeping on studying the South Pacific region.

Contact details:

Sophia Pale

Russian Academy of Science

Proletarsky Prospekt 18-3-45

115477 Moscow

Russia

Email: sophia_b52@mail.ru

HAUPTWERKE DER ETHNOLOGIE, edited by Christian F. Feest and Karl-Heinz Kohl. Stuttgart: Alfred Kröner Verlag, 2001, XIV + 568 pages. ISBN 3-520-38001-3 (hardback). Price: € 24.60.

Reviewed by Toon van Meijl
(Centre for Pacific and Asian Studies)

When I agreed to review this book after we received an invitation from the publisher I was somehow under the impression that it concerned an anthology of principal texts in the history of social and cultural anthropology. The text on the flyer, which is identical to the blurb on the cover, reads as follows:

This reference work orientates about 104 principal texts in anthropology. The selection offers a representative overview of keytexts in anthropology from the nineteenth and especially from the twentieth century. On the basis of single examples that are characteristic for an epoch it introduces anthropology since antiquity (my translation from German original).

Since it seems a common habit of professional anthropologists lecturing at European universities to complain about students' lack of knowledge about the anthropological classics, I thought this could be a useful addition to the available textbooks. Much to my surprise, however, this book is not an anthology, but a compilation of brief articles by established German anthropologists on 104 key texts in social and cultural anthropology. The articles are all composed in a similar manner and inform the reader about the biography of the authors, the historical and socio-political conditions in which the texts were written and published, the main argument of the papers as well as their influence in the history of anthropology. Contrary to the set-up of an anthology, which aims at reading classical texts in the original language, all contributions to this volume are written in German. This I found also surprising. After all, the publication of this volume demonstrates that German anthropology is growing, otherwise there would not be market for such a book. The selection of texts that are reviewed in this book simultaneously shows that classical German 'Ethnologie' is opening up to the dominant Anglo-Saxon tradition in social and cultural anthropology. These particulars, however, have not motivated our German colleagues to publish more in English. In this case, in particular, I think that is at least regrettable.

When I gradually became accustomed to the, in my view, unusual composition of this book I made some enquiries into the existence of similar publications. I was, however, unable to find comparable works in Dutch or in English. The outcome of my preliminary investigations therefore is, that this book may be considered unique in its sort. And then it should be realised that it is part of a series of books in different disciplines put out by the same publisher. The apparent success of this formula in Germany could provide other international publishers with a new idea to revitalise their publication programmes. The main value of it is that it provides brief summaries of background, content and impact of a large number of classical texts.

Needless to say, all kinds of comments and remarks could be made about the selection and the presentation of the texts, but generally I am of the opinion that

both the editors and the authors did their work conscientiously. The volume includes 15 texts that appeared in print before 1800, while 13 were published in the nineteenth century. The remaining 76 all date from the twentieth century. The most recent publication included concerns Eric Wolf's landmark book *Europe and the People without History* that appeared in 1982. The oldest publication concerns *Historiae* by Herodotus, which originated in 445 B.C. Not surprisingly, the earliest texts about which contributors inform the reader are all travel documents, with the exception of Tacitus' *Germania* (98 A.D.), an outstanding monograph on the customs of the 'German race' that was entirely based on his interpretation of secondary sources. Other ethnographers *avant la lettre* include, among other ones, Marco Polo, Ibn Khaldûn, Hans Staden, Jean de Léry, José de Acosta and Joseph-François Lafitau. Among the classics from the nineteenth century we can find all the great names of the armchair ancestors of modern anthropology, such as Henry Maine, Johann Bachofen, Lewis Morgan, Edward Tylor and James Frazer. The publication of *The Social Organization and the Secret Societies of The Kwakiutl Indians* by Franz Boas in 1897 marks the emergence of a new type of anthropology that distinguished itself from the evolutionary theorizers of the nineteenth century. Boas, the originally German founding father of American anthropology, and later Bronislaw Malinowski, a Polish professor of anthropology at the London School of Economics, both introduced a new method of collecting and analysing primary data in anthropology. Their influence is great and undeniable in twentieth century anthropology, which also appears from the selection of texts in this volume.

The selection of texts from the twentieth century is too large to discuss in any detail in a brief review, but I do think that the editors have managed to select a representative overview of crucial texts in the history of modern anthropology. Their selection is also interesting since it does not only include the famous names of the Anglo-Saxon tradition of anthropology, such as Lowie, Radcliff-Brown, Mead, Fortune, Benedict, Bateson, Firth, Linton, Kardiner, Evans-Pritchard, Fortes, Du Bois, Herskovits, Murdock, White, Lewis, Nadel, Kroeber, Kluckhohn, Leach, Steward, Redfield, Gluckmann, Douglas, Turner, Sahlins, Geertz and Wolf. Not surprisingly, of course, it also includes the great names of German 'Ethnologie', such as Leo Sternberg, Fritz Graebner, Theodor Strehlow, Wilhelm Wundt, Karl von der Steinen, Leo Frobenius, Wilhelm Schmidt, Richard Thurnwald, Martin Gusinde, Ernst Vatter, Konrad Preuss, Hermann Baumann, Adolf Jensen and Wilhelm Mühlmann. Comparatively few French scholars have been included, although the limited number is being compensated for by the significance of the contributions made by Van Gennep (who was born in Germany, had a Dutch father, but lived most of his life in France), Durkheim, Mauss, Lévy-Bruhl, Leiris, Griaule, Métraux, Balandier, Louis Dumont, and, last but not least, Claude Lévi-Strauss, possibly the most influential anthropologist of the twentieth century. The latter is represented with a review of two of his publications, *Les structures élémentaires de la parenté* (1949) and *Tristes tropiques* (1955), which raises the question why his literary bestseller has been preferred above the much more influential *La pensée sauvage* (1962). In addition, one may question whether the impact of Graebner and Strehlow, of whom also two publications are addressed, is comparable to the influence of Lévi-Strauss. That Morgan, Boas and Evans-Pritchard are also represented twice should not necessarily detract from this remark. It draws the

attention to the fact that any selection is by definition arbitrary, but if one wants to criticise this volume on the basis of that criterion one could not possibly do justice to the value of this book. One could raise an endless number of questions about the selection, but the current selection is valid and justifiable in many ways. Although it shall remain necessary for any student of anthropology to consult the original texts in addition to this volume, the brief reviews do provide very useful summaries of the background, content and impact of selected texts.

IN MEMORIAM AD LINKELS

Ha 'ina 'ia mai
Ana kapu ana...
(This is the end of my story)

This verse was in the obituary of Ad Linkels. What was his vision on life? Ad was an anthropologist in heart and soul although he didn't study to become one. If he had known about the existence of such a course, he would have taken it. He has been fascinated by the Pacific his entire life. Initially he feared going there for he was afraid his dream fantasy of the Pacific would collapse. Fortunately he did go. Accompanied by his wife Lucia he travelled to the Pacific to study music and dance. They not only learned local song and dance but returned the favour by teaching people Dutch folkdances. As dancing in pairs is not a custom in the Pacific, the dances caused hilarious scenes.

He also recorded sounds at every place he visited and released CD's of those recordings. The dances were put down on paper and books of this were printed. Ad focussed mainly on music and Lucia on dance. In Holland, they set up courses, which were to be used in schools. These programs contained performances and workshops. Ad founded a band called Ka Wela 'Ana which played Pacific music. He, and Lucia, also lead a Pacific dance group called Faka Polynesia. They were busy recording all of their dances on video. Lucia will continue doing this, supported by this dance group.

During his life, Ad's got lots of people enthusiastic about Polynesian music and dance. His inspiration will live on in them. His voice will always be heard on CD's. Let's hope that by listening to his voice many people will get a touch of his enthusiasm.

All the best Lucia,
Mai Ati, nanuma tiko ga
(We'll never forget Ad)

Ragnhild Scheifes
Student of cultural anthropology, University of Nijmegen
Inspired by Ad

EXHIBITIONS

Rijksmuseum voor Volkenkunde (National Museum of Ethnology)
Leiden, The Netherlands

Anceaux's Glasses
Anthropological Photography since 1860
Exhibition continues until 5th January 2003
(More about this on: www.rmw.nl)

Wereldmuseum Rotterdam (World Museum)
Rotterdam, The Netherlands

Travels past, photographs of Alphons Hustinx, 1930-1950
6th July – 17th November 2002

It is the first time that the Wereldmuseum Rotterdam shows a selection of the work of the travel photographer and filmmaker Alphons Hustinx (1900-1972). Hustinx travelled with his camera in the first half of the last century to remote places. He takes the viewer with him to the African interior, the former Dutch East Indies, the Caribbean and Southeast Asia. The pictures from his last journey to Ghana reveal a self-conscious country that had just broken free from the bonds of colonialism. *Travels past* is a valuable cultural-historical document. A sometimes wistful journey around the world in photographs.

Contemporary Aboriginal Art
30th March – 8th December 2002

From 30 March 2002 until 8 December 2002, the Wereldmuseum Rotterdam will present the exhibition *Contemporary Aboriginal Art*. The exhibition offers an overview of the development of the art of the oldest inhabitants of Australia, from paintings on stones to computer prints on silk. There are approximately 40 works of art in the exhibition, to a great extent from the museum's own collection. The socially and politically coloured works are on display for the first time in The Netherlands, and at the moment only being collected by the Wereldmuseum Rotterdam. An English-language catalogue is part of the exhibition. (More about this on: www.wereldmuseum.rotterdam.nl)

Nijmeegs Volkenkundig Museum (Nijmegen Ethnological Museum)
Nijmegen, The Netherlands
www.socsci.kun.nl/maw/antropologie/museum/

Aboriginal Art Museum
Utrecht, The Netherlands
www.aamu.nl

PUBLICATIONS RECEIVED

From **Jon Altman**, Centre for Aboriginal Economic Policy Research, Australian National University, Canberra, Australia:

- Arthur, W.S. 2002. *Autonomy and the Community Development Employment Projects Scheme*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 232.
- Champion, M. 2002. *Urban CDEPs as Indigenous Employment Centres: Policy and Community Implications*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 228.
- Henry, R. and D.E. Smith. 2002. *Three Years On: Indigenous Families and the Welfare System, the Kuranda Community Case Study*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 229.
- McDonnell, S. and D.F. Martin. 2002. *Indigenous Community Stores in the 'Frontier Economy': Some Competition and Consumer Issues*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 234.
- Sanders, W. 2002. *Towards an Indigenous Order of Australian Government: Rethinking Self-determination as Indigenous Affairs Policy*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 230.
- Smith, D.E. 2002. *Jurisdictional Devolution: Towards an Effective Model for Indigenous Community Self-determination*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 233.
- Taylor, J. 2002. *Population Futures in the Australian Desert, 2001-2016*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 231.
- Taylor, J. and M. Bell. 2002. *The Indigenous Population of Cape York Peninsula, 2001-2016*. Canberra: Centre for Aboriginal Economic Policy Research, Australian National University. Discussion Paper Nr 227.

From the **Australian Agency for International Development** (AusAID), Canberra, Australia:

International Development Issue. 2001. No. 54. Special issue: *Enclaves or Equity: The Rural Crisis and Development Choice in Papua New Guinea*, edited by Michael Baxter. Canberra: Australian Agency for International Development, Commonwealth of Australia.

From **Jane Branwell**, Hamilton Library, University of Hawai‘i at Manoa,
Honolulu, Hawaii, USA:

Oxfam Community Aid Abroad. 2002. *Adrift in the Pacific: The Implications of Australia's Pacific Refugee Solution*. Fitzroy, Victoria: Oxfam Community Aid Abroad.

From the **Development Studies Network**, Research School of Social Sciences,
Australian National University, Canberra, Australia:

Development Bulletin. 2001. No. 56. Special issue: *Looking at the Future: Involving Young People in Development*. Canberra: Development Studies Network.
Development Bulletin. 2002. No. 57. Special issue: *Microfinance for Poverty Reduction*, edited by Joe Remenyi (guest editor). Canberra: Development Studies Network.

From **Jean Guiart**, Nouméa, New Caledonia:

Guiart, Jean. 2001. *Sociétés mélanésiennes/canaques, idées fausses, idées vraies*. Essais pour servir à l'intelligence du temps présent No. 1. Nouméa: Le Rocher-à-la-Voile.

From **Ian Keen**, School of Archaeology and Anthropology, Australian National University, Canberra, Australia:

Keen, Ian and Takako Yamada (eds). 2001. *Identity and Gender in Hunting and Gathering Societies*. Osaka, Japan: National Museum of Ethnology.

From **Jean Kommers**, Centre for Pacific and Asian Studies, University of Nijmegen, Nijmegen, The Netherlands:

Boelaars, Jan and Arnold Blom. 2001. *Mono Koame: 'Wij Denken Ook'*. Nijmegen: Centre for Pacific and Asian Studies, University of Nijmegen. With an introduction by A. Borsboom, L. Buskens and J. Kommers.

From **The Library of the University of the South Pacific**, Suva, Fiji:

Pacific Information Centre. 2001. *South Pacific Bibliography 1998-1999*. Suva: Pacific Information Centre, University of the South Pacific.

From **Celia McKeon**, Conciliation Resources: An International Service for Conflict Resolution and Prevention, London, UK:

Carl, Andy and Sister Lorraine Garasu (eds). 2002. *Weaving Consensus: The Papua New Guinea - Bougainville Peace Process*. Conciliation Resources Accord: An International Review of Peace Initiatives No.12. London: Conciliation Resources with Bougainville Inter-Church Women's-Forum.

From **Nick Stanley**, Birmingham Institute of Art and Design, University of Central England, Birmingham, UK:

Melanesian Mission. n.d. *District Clergy in Melanesia*. The Solomon Islands and The New Hebrides [Series]. Southern Cross Booklet, Nr 3. London and Auckland: The Melanesian Mission. 6 pp.; 4 photographs (St. Mark's Church, Fourau, Mala; Two Melanesian Clergy; Bishop and Clergy; Fellow Priests in Melanesia).

Melanesian Mission. n.d. *Leprosy in Melanesia*. The Solomon Islands and The New Hebrides [Series]. Southern Cross Booklet Nr 1. London and Auckland: The Melanesian Mission. 13 pp.; 0 photographs. The text of this SC Booklet Nr 1 corresponds to that of SC Booklet Nr 6.

Melanesian Mission. n.d. *Leprosy in Melanesia*. The Solomon Islands and The New Hebrides [Series]. Southern Cross Booklet Nr 6. London: The Melanesian Mission. 15 pp.; 8 photographs (Fauaba Hospital, Mala - Leper colony on right; The Rev. Dr. and Mrs. Hemming with their children; The Leprosarium, Fauaba, Mala; Four inmates of the Leprosarium at Aoba; Oscor, A leper patient; The Rev. J. Toganiade - a leper; Huts at Lyall Memorial Leprosarium, Fauaba, Mala; A Melanesian Leper).

Melanesian Mission. n.d. *Mothercraft in Melanesia*. The Solomon Islands and The New Hebrides [Series]. Southern Cross Booklet Nr 8. London and Auckland: The Melanesian Mission. 11 pp.; 4 photographs (An orphan baby with the Sisters of the Cross; A "yaws" baby; Trainees and babies; Healthy infants).

Melanesian Mission. n.d. *The Printed Word*. The Solomon Islands and The New Hebrides [Series]. Southern Cross Booklet Nr 4a. London and Auckland: The Melanesian Mission. 15 pp.; 6 illustrations (Bishop Patterson, the first translator; Bookbinding [photo]; The Printer - thirty-eight year of service [photo]; "In our own tongue wherein we were born" [photo]; The destroyed press [photo]).

Melanesian Mission. n.d. *Religion and Customs in Melanesia*. The Solomon Islands and The New Hebrides [Series]. Southern Cross Booklet Nr 2. London and Auckland: The Melanesian Mission. 12 pp.; 4 photographs (Taki, Chief at Wango; Sacrificial Altar Ferasiboa, Malaita; Inside of Ghost House, Matema; "A Medicine Man").

Wood, Briar (compiler). 1988. *Pacific Writers' Conference: Report of a Conference held at the Commonwealth Institute, London, 27-29 October, 1988*. London: Commonwealth Institute.

From the **State, Society and Governance in Melanesia Project**, Research School of Pacific and Asian Studies, Australian National University, Canberra, Australia:

- Dinnen, Sinclair. 2002. *Building Bridges: Law and Justice Reform in Papua New Guinea*. Discussion Paper No. 02/2. Canberra: State, Society and Governance in Melanesia Project, RSPAS, ANU.
- Graille, Caroline. 2001. *From 'Primitive' to Contemporary: A Story of Kanak Art in New Caledonia*. Discussion Paper No. 01/2. Canberra: State, Society and Governance in Melanesia Project, RSPAS, ANU.
- Larmour, Peter. 2001. *Westminster in the Pacific: A 'Policy Transfer' Approach*. Discussion Paper No.01/1. Canberra: State, Society and Governance in Melanesia Project, RSPAS, ANU.
- Makim, Abigail. 2002. *Globalisation, Community Development, and Melanesia: The North New Georgia Sustainable Social Forestry and Rural Development Project*. Discussion Paper No. 02/1. Canberra: State, Society and Governance in Melanesia Project, RSPAS, ANU.

From **Pamela J. Stewart** and **Andrew Strathern**, Department of Anthropology, University of Pittsburgh, Pittsburgh, USA:

- Sillitoe, Paul. 2002. 'Maggots in their Ears': Hunting Incantations and Indigenous Knowledge in Development, *Journal of Ritual Studies*, 16(1): 64-77.
- Stewart, Pamela J. and Andrew Strathern. 2002. Water in Place: The Hagen and Duna People of Papua New Guinea, *Journal of Ritual Studies*, 16(1): 108-119.
- Strathern, Andrew and Pamela J. Stewart. 2001. Introduction: Anthropology and Consultancy: Ethnographic Dilemmas and Opportunities, *Social Analysis*, 45(2): 3-22.

NEW BOOKS¹

GENERAL

Barclay, Robert. 2002. *Melal: A Novel of the Pacific*. Honolulu: University of Hawai'i Press. ISBN: 0-8248-2591-8 (paper).

“On Good Friday, 1981, Rujen Keju and his two sons come face to face with their complicated inheritance—one that includes years of atomic testing and the continued military presence of the U.S. in the Pacific. In this highly original work of history and adventure, novelist Robert Barclay weaves together characters and stories from mythological times with those of the present-day to give readers a rare and unsparing look at life in the contemporary Pacific.”

Bourke, Myra Jean, Susanne Holzknicht and Annie Bartlett (eds). 2002. *Weaving a Double Cloth: Stories of Asia-Pacific Women in Australia*. Canberra: Pandanus Books, Research School of Pacific and Asian Studies, Australian National University. ISBN 1-74076-018-2 (softcover). 198 pages.

“Having a lively interest in the lives of migrants, the compilers of this anthology interviewed ten women from various Asia-Pacific countries. The result is this fascinating collection of stories in which the women share their feelings as well as the facts of their lives. They have experienced danger, sadness, fear, despair, ambivalence and bereavement, in some cases as a result of political activities in their countries of birth. Others came here under less dramatic circumstances, but they too have had to grapple with big issues. Where is home? How do we deal with racism? How do we become Australian, and yet keep some of our own culture? What is our identity - how can we shape it so that we feel whole and not torn in two?”

Creed, Barbara and Jeanette Hoorn (eds). 2002. *Body Trade: Captivity, Cannibalism and Colonialism in the Pacific*. London and New York: Routledge. Also published in 2001 by Pluto Press (Australia) and the University of Otago Press (New Zealand).

“This book explores the history of the South Pacific traffic in human bodies from the eighteenth century to the present. Scholars from art history, cultural studies, anthropology, literature, and film examine the ‘captive body’ as it is represented in a range of media - from Captain Cook’s journals and Melville’s novels to contemporary painting, popular culture, and such movies as *Jedda*, *Meet Me In St Louis* and *The Murmuring*. Revisiting Europe’s colonial project in the Pacific, this book exposes myths surrounding the trade in heads, cannibalism, captive white women, the display of indigenous people in fairs and circuses, the stolen generations, the ‘comfort’ women and the making of the

¹ These books can not be purchased from the CPAS. Please send your enquiries directly to the publisher.

exotic/erotic body. This is a lively and intriguing contribution to the study of the postcolonial body.”

David, Bruno and Meredith Wilson (eds). 2002. *Inscribed Landscapes: Marking and Making Place*. Honolulu: University of Hawai‘i Press.

“Two major conceptual themes link the chapters of this book: social participation and resistance. Participation involves interrelationships between people and place, the way inscribed environments and social experience intertwine; resistance relates to the rejection of modes of domination and their inscription in the landscape. The volume explores these themes in three parts: the first focuses on rock-art, the second on monuments, and the third describes how the physical and metaphysical articulate to inscribe places with meaning. Contributors: Michael Adler, Michael J. Allen, Chris Ballard, Paul Carter, John C. Darnell, Bruno David, Julie Gardiner, Marcia Langton, Georgia Lee, Ian J. McNiven, Mariastella Pulvirenti, Paul Rainbird, Andrée Rosenfeld, Lynette Russell, Chris Scarre, Simon Stoddart, Paul S. C. Taçon, Emily Umberger, James F. Weiner, Meredith Wilson, Sallie Yea.”

Hassall, Graham and Cheryl Saunders. 2002. *Asia-Pacific Constitutional Systems*. Cambridge: Cambridge University Press. 326 pages.

“This book describes and critically analyses the formal constitutional changes that have recently taken place in the Asia-Pacific region, embracing the countries of East and South East Asia and Pacific Island states. In examining the variety amongst constitutional systems operating in the region, it asks several key questions: What constitutional arrangements operate in the region and how can their fundamental differences in structure and operation be explained? How do social, political and economic factors limit the effects of the constitution in place? What lessons exist for the practice of constitutionalism elsewhere? The aim of the book is to ground the idea of constitutionalism in local and global practices, and, through examining these practices, to identify significant challenges to the workings of contemporary constitutional orders.”

Herle, Anita, Nick Stanley, Karen Stevenson and Robert L. Welsch (eds). 2002. *Pacific Art: Persistence, Change, and Meaning*. Honolulu: University of Hawai‘i Press. 350 pages.

“The essays in this volume set out several key themes that are currently shaping studies of Pacific art. Many are concerned with the issues of agency and meaning, asking who are the active parties in the production, sale, collection, and consumption of art? The contributors explore the complex relations among artists, patrons, collectors, and museums over time, as well as the different meanings given to art objects by each. Contributors: Joshua A. Bell, Liz Bonshek, Shirley Campbell, George A. Corbin, Barry Craig, Philip J. C. Dark, William H. Davenport, Judy Flores, Peter Gathercole, Phyllis S. Herda, Anita Herle, Stephen Hooper, Carol S. Ivory, Adrienne L. Kaeppler, Eric Kjellgren,

Carol E. Mayer, Hirini Moko Mead, Roger Neich, Angella J. Neller, Cristián Arévalo Pakarati, Philippe Peltier, Markus Schindlbeck, Nick Stanley, Karen Stevenson, Jo Anne Van Tilburg, Victor Totu, Eric Venbrux, Deborah Waite, Virginia-Lee Webb, Robert L. Welsch.”

Hoëm, Ingjerd and Sidsel Roalkvam. 2002. *Oceanic Socialities and Cultural Forms: Ethnographies of Experience*. Oxford: Berghahn.

“In anthropology, theoretical approaches attempting to come to terms with experiences of social interaction, often inspired by phenomenology, have come to the fore in opposition to the previously favored emphasis on symbolic and social structures. These essays attempt a new kind of ethnographic description of social life that treats structure and practice as aspects of the same reality. This is achieved through attention to indigenous conceptualizations of the way society itself is generated. With Jonathan Friedman and Fredrik Barth providing overviews, this series of innovative ethnographies highlights ways of forming social relations specific to Oceania as a cultural area, exemplifying a new kind of comparative approach and making a major contribution to general social theory.”

Knauft, Bruce M. 2002. *Exchanging the Past: A Rainforest World of Before and After*. Chicago, IL: University of Chicago Press. ISBN: 0-226-44634-4 (cloth) and 0-226-44635-2 (paper). 303 pages.

“Twenty years ago, the Gebusi of the lowland Papua New Guinea rainforest had one of the highest homicide rates in the world. Bruce M. Knauft found then that the killings stemmed from violent scapegoating of suspected sorcerers. But by the time he returned in 1998, homicide rates had plummeted, and Gebusi had largely disavowed vengeance against sorcerers in favor of modern schools, discos, markets, and Christianity. In this book, Knauft explores the Gebusi’s encounter with modern institutions and highlights what their experience tells us more generally about the interaction between local peoples and global forces. As desire for material goods grew among Gebusi, Knauft shows that they became more accepting of and subordinated by Christian churches, community schools, and government officials in their attempt to benefit from them - a process Knauft terms ‘recessive agency.’ But the Gebusi also respond actively to modernity, creating new forms of feasting, performance, and music that meld traditional practices with Western ones, all of which Knauft documents in this fascinating study.”

Kolig, Erich and Hermann Mückler (eds). 2002. *Politics of Indigeneity in the South Pacific: Recent Problems of Identity in Oceania*. Münster, Hamburg and London: LIT-Verlag. Novara: Beiträge zur Pazifik-Forschung (Contributions to Research on the Pacific). 192 pages. ISBN: 3-8258-5915-0 (paperback).

“This book contributes to a field of growing interest in socio- political and anthropological circles: indigeneity as a form of selfrepresentation and

resistance against existing forms of state dominance. Developments in indigenous minorities over recent decades in the interpretation of their own traditional history as a source of self-confidence form the core of the discussion. Revival of tradition, re-tribalization and the loss of confidence in national governments are causing increasing problems. The South Pacific (including Australia) is on the eve of a new era: the 21st Century is opening chances to overcome deep-rooted obstacles and prejudices. At the same time, dangers are emerging in societies where democratic values are often interpreted by indigenous groups as foreign influences that should be replaced by traditional modes of representation. With examples drawn from Australia, New Zealand, Fiji and New Caledonia, the book provides a comprehensive overview of a region in transition.”

Lenson, M. 2002. *Pacific Voices Talk Story: Conversations of American Experience*, Volume 1. Vacaville, CA: Tui Communications (www.tuicom.com).

“Volume one includes narrators living mainly in California with roots in Cook Islands, Guam, Hawaii (yes, I know it’s our 50th state!), New Zealand, Philippines, Samoa, and Tonga. Speaking from the heart, they share stories of their lives and families in their journeys and adjustments to American life. Old and young narrators reveal sweet and sour feelings of what they have gone through, what they have sacrificed, and what they have won (and lost) becoming American. Their first-hand stories open the door to experiences they have kept in their own homes, communities, and hearts. Pacific Islanders break the silence to teach, to share, and to grow. The spirit of the Islands lives in talk story and oral histories of Pacific Voices.”

Lynch, John, Malcolm Ross and Terry Crowley. 2002. *The Oceanic Languages*. Richmond, UK: Curzon Press. 924 pages.

“This volume presents an overview of the Oceanic subgroup of the Austronesian languages, spread across a region embracing eastern Indonesia, Melanesia, Polynesia, and Micronesia. It provides sufficient phonological and grammatical data to give typologists and comparativists a good idea of the nature of these languages, and of how much typological variety there is in this single subgroup. The references will allow those interested in particular topics, geographical areas or specific languages to delve further. Divided into two major parts, the first five chapters of the book place the Oceanic languages in their geographic, demographic and social context. Both the place of the Oceanic subgroup within the wider Austronesian family, and the internal subgrouping of Oceanic itself are dealt with. A typological overview of Oceanic languages is provided, as well as an outline of the reconstructed phonology and morphosyntax of Proto Oceanic. The second part of the book consists of grammar sketches of 43 Oceanic languages that are not at all well known in the linguistic literature. For many of these languages, the sketch in this volume is the first grammatical treatment to appear in print.”

McMurray, Christine and Roy Smith (eds). 2001. *Diseases of Globalization: Socioeconomic Transitions and Health*. London: Earthscan. 200 pages. ISBN: 1853837113 (paperback) and 1853837105 (hardback).

“While infant mortality is declining in most countries, and many formerly prevalent diseases are being successfully tackled, the move from subsistence to cash economies brings with it changes in diet, alcohol consumption and high levels of smoking with the result that non-communicable, ‘lifestyle illnesses’ such as heart disease and diabetes are spreading rapidly. Similarly, growing divisions of wealth add to the problem, bringing diseases relating to poverty and malnourishment, and also those caused by affluence and over-consumption. Issues such as equitable and sustainable modernization, the determinants of health, the process of marginalization and survival strategies on the periphery are covered in this book. The authors draw on primary case study material, largely from societies in the Pacific region undergoing modernization, to provide invaluable information for tracking and assessing the full impacts of these changes.”

Oosterhout, Dianne van. 2002. *Landscapes of the Body: Reproduction, Fertility and Morality in a Papuan Society*. Leiden: Research School of Asian, African, and American Studies (Centrum voor Niet-westerse Studies), University of Leiden. CNWS Publications No.107. 406 pages.

“The author discusses Inawantan world views that centre on models of the human body, fertility and reproduction. Bodies are considered as microcosms, constructed by and constructive of relationships. These relationships are regulated by consumption and feeding rules, involving notions of sociality and codes of moral conduct. Feeding relationships shape and transfer identity to future generations. Fertility transfer and perpetuation of life force (*iware*) dominate exchange relationships. Sharing and exchanging life force with others maintains the delicate balance of Inanwatan life. Individuals continuously position themselves in relationship with others in terms of holding back or letting flow life force. The ‘play’ with their presentation, sometime hiding, sometime exposing their identity, and sometime ‘putting on a false skin’. This way individuals attempt to manipulate social and ritual relationships, and deal with evil powers. By exposing what is hidden behind the surface of sociality, this study unravels the traffic of life force or patterns of identity formation, or, in the words of Inanwatan informants, it reveals the intestines of the body.”

Oxfam Community Aid Abroad. 2002. *Adrift in the Pacific: The Implications of Australia’s Pacific Refugee Solution*. Fitzroy, Victoria: Oxfam Community Aid Abroad. Retrieved March 5, 2002, from the World Wide Web: <http://www.caa.org.au/campaigns/refugees/pacificsolution/index.html>

“There are over 1,550 people currently held in detention centres in the Pacific who were seeking refuge in Australia (1,118 asylum seekers are in detention on Nauru and a further 446 on Manus Island in Papua New Guinea as at 30

January 2002). A further 130 people have been declared as refugees, and have obtained residency in Aotearoa/New Zealand.

Independent visitors to the camp in Nauru have noted the harsh physical conditions, and the trauma and uncertainty faced by the asylum seekers – conditions that have sparked protests, riots and acts of self-harm in detention camps in Australia” (From the Executive Summary).

Oxfam Community Aid Abroad. 2002. *Still Drifting: Australia's Pacific Solution Becomes "A Pacific Nightmare"*. Fitzroy, Victoria: Oxfam Community Aid Abroad. Retrieved August 15, 2002, from the World Wide Web: http://www.caa.org.au/campaigns/refugees/still_drifting/index.html

“In February 2002, Oxfam Community Aid Abroad published *Adrift in the Pacific: The Implications of Australia's Pacific Refugee Solution*. *Still Drifting* is an update on developments affecting asylum seekers being processed in New Zealand, Nauru and Papua New Guinea.”

Penders, C.L.M. 2002. *The West New Guinea Debacle: Dutch Decolonisation and Indonesia 1945-1962*. Leiden and Bathurst, NSW: Research School of Asian, African, and American Studies (Centrum voor Niet-westerse Studies), University of Leiden and Crawford House.

“This is a history dealing with the end of Dutch colonial rule, the early years of independent Indonesia, the West New Guinea question, and the emergence of Papuan nationalism. The book covers several key themes. 1. The Indonesian Revolution (1945 to 1949), which is treated only summarily. The book chiefly concentrates on Dutch policies and perspectives, hitherto generally ignored in English-language publications. 2. Netherlands-Indonesian relations between 1950 and 1958. An in-depth treatment of the period leading up to the nationalisation of the vast Dutch economic empire. 3. West New Guinean and Papuan nationalism, which had begun as early as the 1920s. By the early 1950s, the Dutch had set about guiding the Papuans towards independence, a policy that had to be aborted with the threat of an Indonesian invasion, and the unwillingness of the US to provide armed support to the Dutch (and which resulted in the reluctant abandonment of the Dutch by Australia).”

Rumsey, Alan and James Weiner (eds). 2002. *Mining and Indigenous Lifeworlds in Australia and Papua New Guinea*. Bathurst, NSW: Crawford House. 294 pages. ISBN: 1-86333-213-8 (softcover).

Contents: Introduction: Depositings, by James F. Weiner; The iron furnace of Birrinydji, by Ian McIntosh; The Mount Kare python: Huli myths and gendered fantasies of agency, by Holly Wardlaw; Who and what is a landowner? Mythology and marking the ground in a Papua New Guinea mining project, by Dan Jorgensen; Continuity and identity: Mineral development, land tenure and ‘ownership’ among the northern Mountain Ok, by Don Gardner; Land, stories and resources: Some impacts of large-scale resource exploitation on Onabasulu

lifeworlds, by T.M. Ernst; The politics of petroleum extraction and royalty distribution at Lake Kutubu, by Bill F. Sagir; The Old Airforce Road: Myth and mining in north-east Arnhem Land, Ian Keen; Changing views of place and time along the Ok Tedi, by Stuart Kirsch; Poisoning the rainbow: Mining, pollution and indigenous cosmology in Far North Queensland, by Veronica Strang; Mining, land claims and the negotiation of indigenous interests: Research from the Queensland Gulf country and the Pilbara region of Western Australia, by David Trigger and Michael Robinson; Development, rationalisation, and sacred sites: Comparative perspectives on Papua New Guinea and Australia, by Francesca Merlan.

Siikala, Jukka (ed.). 2001. *Departures: How Societies Distribute Their People*. Helsinki: Suomen Antropologinen Seura (Finnish Anthropological Society). Transactions of the Finnish Anthropological Society, No. 46. 235 pages. ISBN 952-9573-24-3 (paperback).

Table of contents: 1. Jukka Siikala: Introduction: Where have all the people gone? 2. Christine Boulan-Smit: Founding Communities: Departures, arrivals, returns and resettlements in West Seram; 3. Jukka Siikala: Tilling the soil and sailing the seas: Cadastral maps and anthropological interpretations; 4. Peter Metcalf: Diaspora vs. Volkerwanderung: The Orang Ulu apparition; 5. James J. Fox: Asal Dari Mana? Departures and displacements; 6. Petra M. Autio: Can Palau take place on Guam? Migrants, tradition and the dynamic hierarchy of places; 7. Timo Kaartinen: Moments of Recognition: Truth, evidence and the visiting stranger in Kei (East Indonesia); 8. Charles Stafford: Some classical Chinese narratives of separation and reunion; 9. Clifford Sather: Shamanic journeys and other travels: Interplaces and importation of distant landscapes in Iban construction of community and self; 10. Arno Survo: Words about the wor(l)d: Ingrian Lutheranism in the (post) Societ cultural space; 11. George E. Marcus: Multi-sited research as a departure from regulative ideals of classic fieldwork in anthropology.

Sillitoe, Paul, Pamela J. Stewart, and Andrew Strathern. 2002. *Horticulture in Papua New Guinea: Case Studies from the Southern and Western Highlands*. Ethnology Monographs No. 18. Pittsburgh, PA: University of Pittsburgh.

“This monograph provides a range of materials on subsistence gardening practices in different parts of the Highlands region of Papua New Guinea. It consists of one main case study executed in considerable depth of detail on a single people, the Wola, by Sillitoe; followed by a comparative sketch on gardening patterns in three areas, inhabited by the Duna, Pangia, and Hagen peoples, by Stewart and Strathern. This comparative sketch illustrates similarities in overall practices between different parts of the Highlands, showing that the Wola gardening system is characteristic of a wider regimen found throughout the region. The sketch also introduces some broad suggestions on how gardening patterns may have developed and diffused over time in particular parts of the Highlands. The authors do not deal with questions

of change resulting from cash-cropping of coffee, tea, and vegetables, although these changes have greatly affected gardening arrangements since the 1950s in most parts of the Highlands.”

Strathern, Andrew, Pamela J. Stewart, Larry M. Carucci, Lin Poyer, Richard Feinberg and Cluny Macpherson. 2002. *Oceania: An Introduction to the Cultures and Identities of Pacific Islanders*. Durham, North Carolina: Carolina Academic Press. 272 pages.

“General discussions on specific islands or sub-regions are followed by wide-ranging studies that bring together classic themes and recent issues as viewed in current scholarship. Readers will find the book easy to understand, and instructors will find the layout of the materials easy to set into course syllabi. Each section of the book probes issues that are significant for the study of the peoples of Oceania. These issues range from the contemporary interpretation and manifestation of traditional concepts such as ‘aloha’ (‘pity,’ ‘love,’ ‘affection,’ ‘sympathy,’ or ‘empathy’) to the development of ethnicity and political conflict between local and national levels within the state, to the long-term influence of forms of Christianity and their intertwining with indigenous religion and ritual.”

AUSTRALIA

Bunbury, Bill. 2002. *It's Not the Money, It's the Land*. North Fremantle, WA: Fremantle Arts Centre Press. 160 pages.

“In 1965 the Commonwealth Conciliation and Arbitration Commission decided that Aboriginal workers should be paid full award wages for their work on cattle stations. *It's Not the Money It's the Land* is the story of the devastating effect that decision had on indigenous workers - destroying the relationships between pastoralists and pastoral workers and forcing the Aboriginal workers off the land and into fringe dwellings on the edge of towns.

It is a story that goes to the heart of the relationship between black and white Australians and one that makes us think about how we implement seemingly ‘good’ decisions, and who we should include when we make them.”

Campbell, Judy. 2002. *Smallpox and Other Diseases in Aboriginal Australia, 1780-1880*. Carlton South, Victoria: Melbourne University Press. 304 pages.

“Judy Campbell has produced the most scientifically informed and comprehensively researched work we have yet seen on the role of Old World diseases in the destruction of the indigenous peoples of Australia. Her research on the incidence of smallpox and other diseases among Aboriginal people has extended over more than twenty years. Accumulating evidence from other disciplines supports her findings. She argues that epidemics of smallpox among Australian Aboriginals preceded European settlement. She believes they

originated in regular visits to the northern coast of Australia by Macassan fishermen from southern Sulawesi and nearby islands. They were searching for trepang, for which there was a profitable market in China.”

Gifford, Peter. 2002. *Black and White and In Between*. Victoria Park, WA: Hesperian Press.

“Arthur’s life has been that of the bushman – horse and camel breaker, shepherd, shearer, boundary rider and overseer, and later underground mine worker at Norseman, then Shire and Main Roads plant operator. Yet as a man whose grandmothers were full-descent women of the Ngadju and Mirning peoples – the traditional inhabitants of the south-west Nullarbor region – he is also an integral part of a much older system of law and land ownership which has been damaged but not destroyed by the advent there since the 1870s of Europeans including his own grandfathers. It is this wider pattern of change incorporating Arthur’s own story that he and Dr Peter Gifford evoke in this singular narrative – part biography, part social history involving historical figures such as Daisy Bates and A.O. Neville. Ultimately however, although careful attention is paid to source material, the book does not conform to strict historiographical or anthropological lines of argument. The evidence is sometimes contradictory, and readers must judge it for themselves.”

Gurrmanamana, Frank, Les Hiatt and Kim McKenzie with contributions by Betty Ngurrabanguuraba, Betty Meehan and Rhys Jones. 2002. *People of the Rivermouth: The Joborr Texts of Frank Gurrmanamana*. Canberra: National Museum of Australia and Aboriginal Studies Press. Includes a CD-ROM. ISBN: 1-87694-408-0.

“This book is arguably the most comprehensive work ever produced on a single Australian Aboriginal community. It is the result of a four-decade long relationship between the Anbarra people of the Blyth River in northern Arnhem Land and leading scholars from various fields of research. The book and CD-ROM are based on twenty extraordinary texts created by Frank Gurrmanamana in 1960 to explain to anthropologist Les Hiatt the protocols and etiquette of Anbarra society. They follow an imagined life from birth throughout boyhood, to marriage and to death. The texts are published here for the first time in Gidjingarli and English. The CD-ROM presents them in spoken form, and provides a vast body of information about the Anbarra people, their culture, history, land and environment to help us understand the complex world into which we are invited.”

Henderson, John and David Nash (eds). 2002. *Language and Native Title*. Canberra: Aboriginal Studies Press. 333 pages. ISBN: 0-85575-388-9 (softcover).

“Advocates for communities and linguists involved as expert witnesses in native title cases discuss the analytical methods most productive to presenting

evidence of continuity of culture and attachment to land. *Contents:* 1. Language and Native Title, by John Henderson; 2. Linguistic Evidence and Native Title Cases in Australia, by Peter Sutton; 3. Linguistic Continuity in Colonised Country, by Jeanie Bell; 4. Country and the Word: Linguistic Evidence in the Croker Sea Claim, by Nicholas Evans; 5. Linguistics and the Yorta Yorta Native Title Claim, by Heather Bowe; 6. The Language of the Peak Hill Aboriginal People: A Linguistic Report in a Native Title Claim, by Tamsin Donaldson; 7. Labels, Language and Native Title Groups: The Miriuwung-Gajerrong Case, by Greg McIntyre and Kim Doohan; 8. Historical Linguistic Geography of South-East Western Australia, by David Nash; 9. Language Ownership: A Key Issue for Native Title, by Michael Walsh; 10. Can Lexicostatistics Contribute an Absolute Time-Scale to Discussions of Continuity of Occupation in Native Title Determinations? by Barry Alpher; 11. Linguistic Stratigraphy and Native Title: The Case of Ethnonyms, by Patrick McConvell; 12. Making Your Skin Fit Properly: Displaced Equivalence in 'Skin' Systems in the Barkly, by Gavan Breen; 13. Linguists and Native Title, by John Henderson.

Hulsker, Janneke. 2002. *Regulating Recognition in Redfern: Aboriginal Organisations and the Construction of their Corporate Aboriginal Identity*. PhD thesis, University of Nijmegen, Nijmegen. Nijmegen: J. Hulsker.

“In Redfern Aboriginal organisations offer special help to improve their Aboriginal clients’ position in Australian society. Their existence depends on their recognition and acceptance as Aboriginal organisations. Therefore, it is important to convince everyone of their Aboriginal character. In a metropolitan environment where Aboriginal people cannot always be recognised as such, it is not easy to do so. Janneke Hulsker argues that Aboriginal organisations make use of different strategies to convince different groups in Australian society of their corporate Aboriginal identity in order to legitimise their existence. How they manage this and whether the organisations succeed in regulating their recognition can be read in this thesis.”

Jackson, Michael. 2002. *The Politics of Storytelling: Violence, Transgression, and Intersubjectivity*. Copenhagen: Museum Tusulanum Press. 320 pages.

“In his new book, Michael Jackson explores and expands Arendt’s ideas through a cross-cultural analysis of storytelling that includes Kuranko stories from Sierra Leone, Aboriginal stories of the stolen generation, stories recounted before the South African Truth and Reconciliation Commission, and stories of refugees, renegades, and war veterans. Focusing on the violent and volatile conditions under which stories are and are not told, and exploring the various ways in which narrative reworkings of reality enable people to symbolically alter subject-object relations, Jackson shows how storytelling may restore to the intersubjective fields of self and other, self and state, self and cosmos, the conditions of viable sociality. The book concludes in a reflexive vein, exploring the interface between public discourse and private experience.”

Leach, James. 2002. *Creative Land: Place and Procreation on the Rai Coast of Papua New Guinea*. Oxford: Berghahn.

“What is creative in kinship? How are people connected to places? James Leach answers these questions by examining the making of people and the emergence of places in a particular context. *Creative Land* develops a powerful idea: the formulation of ‘creativity’ as an ongoing and integral part of kinship as environmental engagement. It amounts to a re-organization of traditional domains of anthropological knowledge (such as subsistence economics, ritual, kinship and gender) and yields a fresh perspective on the connections people trace to one another and the outcomes of their endeavors.”

MacDonald, Heather. 2002. *Blood, Bones and Spirit: Aboriginal Christianity in an East Kimberley Town*. Carlton South, Victoria: Melbourne University Press. 236 pages.

“Heather McDonald spreads out before the reader various aspects of Aboriginal Christianity: the way Aborigines have assimilated Christian stories to make sense of their history and their relationships with the dominant society; their understanding of what it means to be Christian; their church activities; and their conflicting interpretations of the Christian way of life. Aboriginal Christians are repossessing the land and reclaiming a traditional, earth-bound, world-immanent spirituality.”

McKnight, David. 2002. *From Hunting to Drinking: The Devastating Effects of Alcohol on an Australian Aboriginal Community*. London: Routledge. ISBN: 0415271517 (paper) and 0415271509 (cloth). 256 pages.

“This book reveals the devastating effects that alcohol has had over a period of 30 years on Mornington Island, off the North Queensland Coast, Australia. Drinking has become the main social activity on the island and the amount of alcohol consumed has reached a disturbing level. Suicide and homicide rates are alarmingly high and alcohol related illness is rife. The author assesses this situation and explores how it now affects all reaches of community life - local politics, marriage, child-rearing practices, gender relationships, employment, law, housing and education. In an attempt to explain why the Mornington Islanders drink so much he reviews the history of drinking in Australia as well as its causes. Based on extensive ethnographic fieldwork, this is a vital addition to the literature on alcohol use and problem drinking, social change and postcolonialism.”

Maley, William, Alan Dupont, Jean-Pierre Fonteyne, Greg Fry, James Jupp and Thuy Do. 2002. *Refugees and the Myth of the Borderless World*. Keynotes 02. Canberra: Department of International Relations, RSPAS, ANU. Retrieved June 25, 2002, from the World Wide Web:
<http://rspas.anu.edu.au/ir/keynotes/keynotes-02.htm>

“What is the nature and scale of the global refugee ‘crisis’? How is the ‘crisis’ manifest in the Asia-Pacific region? What are the strengths and weaknesses of the international regime for the protection of refugees? What legal obligations do states have to provide asylum, and has Australia lived up to its obligations? Is the Howard Government’s ‘Pacific Solution’ justifiable or sustainable? How has Australian refugee policy changed over time, and why? Is Australia really leading the international community in support for refugees? These questions are fundamental to contemporary debates about the evolving global order, Australia’s role in the world, and the nature of the Australian polity. In this new Keynote leading Australian specialists on international relations, refugees, and migration address these issues as a contribution to more informed and ethical public debate.”

Tickner, Robert. 2001. *Taking a Stand: Land Rights to Reconciliation*. Sydney: Allen and Unwin Australia.

Contents: Preface; Acknowledgments; Abbreviations; Time line of events; 1 The historical context: from massacres to Mabo; 2 The reconciliation process; 3 ATSIC: A radical shift to self-determination; 4 Aboriginal deaths in custody; 5 Mabo: A peaceful beginning; 6 The battle begins and the lines are drawn; 7 Wik ignites; 8 A strategic win and a bitter defeat; 9 The Commonwealth draws fire; 10 Getting the Native Title Act over the line; 11 Land for the dispossessed; 12 The Torres Strait Islanders: Australia’s forgotten Indigenous people; 13 Heritage, culture and Hindmarsh Island; 14 Aboriginal health - a fixable problem; 15 The world is watching: International action to protect Indigenous rights; 16 Does reconciliation stand a chance? Primary written sources; Index.

MELANESIA

Billings, Dorothy K. 2002. *Cargo Cult as Theater: Political Performance in the Pacific*. Lanham, MD: Lexington Books. 296 pages.

“Why did half the people on New Hanover, a small island north of New Guinea, vote for Lyndon Baines Johnson to be their ruler in 1964? Dorothy K. Billings believes that this sort of action - seen in New Guinea and other parts of Melanesia - is part of the ‘cargo cult’ phenomenon, or micronationalist movements that are principally regarded as responses to Europeans colonialism. Based on 35 years of fieldwork and observation, *Cargo Cult as Theatre* demonstrates how ‘The Johnson Cult,’ originally mocked and ridiculed by the outside world, should be seen as an ongoing political performance meant to consolidate local power and advance economic development. This fascinating study follows the changes in this community ritual, from the “time of the white ‘master’” to post- colonial self-determination, and reveals the history of this people’s attempt to gain intellectual, moral, economic, and political control over their own lives.”

Brandt, Erik. 2002. *On Anthropology and War: A History of Debates concerning the New Guinea Highlands and the Balkans*. Amsterdam: Rozenberg Publishers. ISBN: 90-5170-612-X. 316 pages.

“War calls for understanding. While well beyond representation to many, war still demands interpretation. It spurs reflection on its causes and consequences, and makes people consider their worldview. This way, anthropologists have recently come to rethink their discipline, which in the past would have failed to recognise war’s full significance. While historians and anthropologists tend to agree, Erik Brandt challenges this claim. Focussed on ethnographies of the New Guinea Highlands and the Balkans, he demonstrates that many modern anthropologists made war a central theme in their writing, the key to the cultural area of their concern. Based on this observation, Brandt argues that both anthropologists, and the historians of their discipline, have worked with a conventional image of war as all-out violence. This ‘total war’ is a cultural construction of the modern West however. To come to understand war anthropologically, it is necessary to distinguish this influential interpretation of war from warfare that, historically, anthropologists had to face, and that they have to relate to ethnographically.”

Carl, Andy and Sister Lorraine Garasu (eds). 2002. *Weaving Consensus: The Papua New Guinea - Bougainville Peace Process*. Conciliation Resources Accord: An International Review of Peace Initiatives No. 12. London: Conciliation Resources with Bougainville Inter-Church Women’s-Forum. 108 pages.

Including: The Origins of the Conflict, by Mary Louise O’Callaghan; Constitutional Accomodation and Conflict Prevention, by Yash Ghai and Anthony J. Regan; Early Interventions, by Peter Sohia; From Burnham to Buin, by Robert Tapi; Women Promoting Peace and Reconciliation, by Lorraine Garasu (Community of the Sacred Name); Phases of the Negotiation Process, by Anthony J. Reagan; Resolving Two Dimensions of the Conflict: The Dynamics of Consent, Consensus and Compromise, by Anthony J. Regan; ‘Joint Creation’: The Bougainville Peace Agreement - and Beyond, by Edward P. Wolfers; Aid as an Instrument of Peace: A Civil Society Perspective, by Julie Eagles; The Role of the United Nations Observer Mission, by Scott S. Smith; Reflections on the Truce Monitoring Group, by Bob Breen; Reconciliation: My Side of the Island, by James Tanis; Making, Building and Sustaining Peace by Peaceful Means, by Moi Avei; Peacebuilding and Consolidation, by Joseph Kabui.

Elmslie, Jim. 2002. *Irian Jaya under the Gun: Indonesian Economic Development versus West Papuan Nationalism*. Honolulu: University of Hawai‘i Press. 350 pages.

“The local people are being squeezed as outsiders flock to West Papua to take advantage of the vast natural resources the country possesses. The logging, mining, and fishing industries are booming, as are the cities, towns and

transmigration settlements. This book chronicles the rapid changes that are taking place under the guise of Indonesian economic development and its generally pro-crony, pro-military, pro-multinational corporation, and anti-Papuan thrust. It describes what can happen to an indigenous population when insensitive governments and avaricious multinationals are more concerned about profits than the environment or people inhabiting the land.”

Hargesheimer, Fred. 2002. *The School that Fell From the Sky*. Burleigh MDC, Qld: Ebookland. 140 pages. ISBN 1-58909-116-7.

“Story of a Photo Reconnaissance pilot in WWII shot out of the sky over the rain forest of the island of New Britain in the South Pacific After 30 days alone he was found by friendly natives, hidden from the nearby Japanese soldiers and later taken to the camp of a team of Australian Commandos who arranged his rescue in a USA submarine. He returned to New Britain in 1963 with his son, Dick, to build a school for the natives who saved his life. Today, over 400 children attend the Airmen’s Memorial School. It is possible to order the book at <http://www.ebookstand.com/m/fredhargesheimer/>.”

Kabutaulaka, Tarcisius Tara. 2002. *A Weak State and the Solomon Peace Process*. Manoa and Honolulu: Center for Pacific Islands Studies, University of Hawai‘i and East-West Center. Pacific Islands Development Series No 14. East-West Center Working Papers. Retrieved August 5, 2002, from the World Wide Web: <http://www.eastwestcenter.org/stored/pdfs/PIDPwp014.pdf>. 34 pages.

Contents: The Guadalcanal Uprising and the Coup; The Weak State; Underlying Issues; Attempts at Conflict Resolution; The Weak Solomon Islands State; Civil Society and the Peace Process; Armed Militants; Conclusions.

Kaufmann, Christian, Christin Kocher Schmid and Sylvia Ohnemus (eds). 2002. *Admiralty Islands: Art from the South Seas*. Zürich, Austria: Museum Rietberg.

Leith, Denise. 2002. *The Politics of Power: Freeport in Suharto’s Indonesia*. Honolulu: University of Hawai‘i Press. 352 pages.

“This book takes a close and detailed look at the changing nature of power relations between Freeport and Suharto, the Indonesian military, the traditional landowners (the Amungme and Kamoro), and the environmental and human rights groups. It examines how and why an American company, despite such rigorous home-state laws, was able to operate in West Papua with impunity for nearly thirty years and adapt to, indeed thrive in, a business culture anchored in corruption, collusion, and nepotism.”

Penders, C.L.M. 2002. *The West New Guinea Debacle: Dutch Decolonisation and Indonesia 1945-1962*. Honolulu: University of Hawai‘i Press.

“The Indonesian Revolution (1945-1949) is treated only summarily. The book concentrates on Dutch policies and perspectives, which have generally been ignored in existing English language publications. Netherlands-Indonesian relations between 1950 and 1958 are treated in depth, with a description and analysis of the struggle for power between the early more Western focused and economic rationalist cabinets - on the support of which the fate of the vast Netherlands-controlled export economy was dependent--and the masses, driven by Sukarno and the populist parties. By 1957-1958, with the destruction of whatever had existed in the way of Western-style democracy, the power of the army and the Communist Party significantly boosted - and the economy corrupted on the verge of bankruptcy--the West New Guinea question drove Dutch-Indonesian relations to the edge, accelerating the nationalization of the vast Dutch economic empire.”

Randell, Shirley (ed.)2002. *Republic of Vanuatu National Elections 2 May 2002: Report of the Elections Observer Group*. Port Vila, Vanuatu: Blackstone Publishing. 146 pages.

Contents: Map of Vanuatu; Chapter 1. Background; Chapter 2. Electoral Framework and Preparations for the Elections; Chapter 3. Political Campaigns and Preparation of Polling Stations; Chapter 4. Polling Process on Election Day; Chapter 5. Counting the Votes; Chapter 6. Survey of Voters; Chapter 7. Electoral Awareness; Chapter 8. Conclusions and Recommendations; Appendices and Tables. Copies may be ordered by email to the Vanuatu Electoral Office electcom@vanuatu.com.vu or admin@sria.com.vu or by post, phone or fax to: The Electoral Office, PMB 033, Port Vila, Vanuatu, Tel +678 23914 or Fax +678 26681 or SR International and Associates, PO Box 1702, Port Vila, Vanuatu, Tel +678 23639, Fax +678 26510 quoting your full address for despatch details.

Smith, Michael French. 2002. *Village on the Edge: Changing Times in Papua New Guinea*. Honolulu: University of Hawai‘i Press. ISBN: 0-8248-2609- 4 (paper) and 0-8248-2521-7 (cloth).

“Kragur village lies on the rugged north shore of Kairiru, a steep volcanic island just off the north coast of Papua New Guinea. In 1998 the village looked much as it had some twenty-two years earlier when author Michael French Smith first visited. But he soon found that changing circumstances were shaking things up. This book weaves together the story of Kragur villagers’ struggle to find their own path toward the future with the story of Papua New Guinea’s travails in the post-independence era. Smith writes of his own experiences as well, living and working in Papua New Guinea and trying to understand the complexities of an unfamiliar way of life. To tell all these stories, he delves into ghosts, magic, myths, ancestors, bookkeeping, tourism, the World Bank, the Holy Spirits, and the meaning of progress and development. This book draws on the insights of cultural anthropology but is written for anyone interested in Papua New Guinea.”

Stewart, Pamela J. and Andrew Strathern. 2002. *Gender, Song, and Sensibility: Folktales and Folksongs in the Highlands of New Guinea*. Westport, CT and London: Praeger. 230 pages.

“For the New Guinea Highlands, this book opens up a perspective on gender relations at the point of courtship and marriage that has not previously been made central to analyses. Both women and men are shown to have complex expressions of emotional dispositions in the spheres of courting and the choice of marital partners. By entering into these domains, the book modifies earlier analyses of the Highlands societies that have concentrated on antagonisms, behavioural taboos, separation, and domination as themes in gender relations in the Highlands region. Drawing copiously on courting songs, ballads, folktales, and myths, the authors display the emotional sensibilities of the people. The analytical framework on the emotions and sensibilities involved sets the discussion firmly into debates within interpretive anthropology in general.”

Stewart, Pamela J. and Andrew Strathern. 2002. *Remaking the World: Myth, Mining, and Ritual Change among the Duna of Papua New Guinea*. Herndon, VA: Smithsonian Institution Press. 240 pages.

“The Duna, horticulturalists in the Highlands of Papua New Guinea, have an intimate relationship with their environment. Complex rituals (rindi kiniya, ‘straightening the ground’) are used to remake their world in response to sickness, poor crop yields, and infertility. Since the 1930s the Duna have had to recast their vision in response to the encroaching outside world. Drawing on both their own fieldwork from 1991 to 1999 and older written sources, Stewart and Strathern explore how the Duna have remade their rituals and associated myths in response to the outside influences of government, Christianity, and large-scale economic development, specifically mining and oil prospecting. The authors provide in-depth ethnographic materials on the Duna and present many detailed descriptions of ritual practices that have been abandoned.”

Stewart, Pamela J. and Andrew Strathern (eds). 2001. *Anthropology and Consultancy. Social Analysis*, 45(2). Special issue. Adelaide: University of Adelaide.

Contents: Introduction: Anthropology and Consultancy: Ethnographic Dilemmas and Opportunities, by Andrew Strathern and Pamela J. Stewart (pages 3-22); On Knowing the Baining and Other Minor Ethnic Groups of East New Britain, by Marta Rohatynskij (pages 23-40); From Anthropologist to Government Officer and Back Again, by Richard Scaglione (pages 41-54); Environmental NGOs and the Nature of Ethnographic Inquiry, by Paige West (pages 55-77); The Politics of Accountability: An Institutional Analysis of the Conservation Movement in Papua New Guinea, by John Wagner (pages 78-93); Where Anthropologists Fear to Tread: Notes and Queries on Anthropology and Consultancy, Inspired by a Fieldwork Experience, by Lorenzo Brutti (pages 94-

107); *Taking Care of Culture: Consultancy, Anthropology and Gender Issues*, by Martha Macintyre (pages 108-119).

Sutherland, William and Robbie Robertson. 2002. *Government by the Gun: The Unfinished Business of Fiji's 2000 Coup*. Annandale, NSW: Pluto Press.

“On 19 May 2000 members of Fiji’s Counter Revolutionary Warfare Unit seize Fiji’s Government, headed by the country’s first Indian prime minister. Set up 13 years before to defend Fiji’s first coups against Indian domination, the Unit waits for their military and Fijian leaders to again rally to the Fijian cause. Beyond all expectation the Fijian establishment refuse. In anger the rebels burn and loot the capital. Still the military does not move against them. Instead it sacks the Fijian President, tosses out the Constitution and gives the rebels amnesties in exchange for the hostages. But the rebels want power. Their ‘dogs of war’ fan out across the country and occupy towns and installations. In the north the army mutinies. Revolution brews. Suddenly race is no longer the issue. Instead an unresolved indigenous question surfaces with unprecedented intensity and virulence to fracture Fijians as never before. Now Fijians fight Fijians. This book examines the twists and turns of the 2000 Coup. It digs into Fiji’s past to argue that Fiji’s problems will never be resolved until its leaders abandon scapegoating and confront the real causes of Fijian disadvantage.”

MICRONESIA

Goetzfridt, Nicholas J. and Karen M. Peacock. 2002. *Micronesian Histories: An Analytical Bibliography and Guide to Interpretations*. Westport, CT: Greenwood Press, Greenwood Publishing Group.

“Traditionally, the ‘history’ of Micronesia has been dominated by outside European interpretations and standards. More recently, both European and indigenous historians have begun to examine historical interpretations from the perspectives, values, and actions of Micronesians themselves, thereby rendering contextually richer and more realistic interpretations of the past. A core title for individuals interested in Pacific history and historiography, this bibliography provides a critical summary and analysis of the scholarship on Micronesian history, as it has been constructed through both standardized European approaches and the more recent integration of indigenous viewpoints.”

Lévesque, Rodrigue (ed.). 2002. *History of Micronesia, vol. 17: Last Discoveries, 1795-1807*. Honolulu: University of Hawai‘i Press. *History of Micronesia: A Collection of Source Documents*. Distributed for Lévesque Publications. 704 pages.

“These volumes form a series on the history of the North Pacific. Each contains primary source material (official reports, private letters) and extracts from rare books, translated from various languages. From 1795 to 1807, at least ten

islands were ‘discovered’ by Europeans; they were to be the last such discoveres: Kosrae, Eauripig, Woleai, Nauru, Ebon, Puluwat, Banaba, Losap-Nama, Murilo, and Nukuoro. Important new documents cover the voyage of the *Diamante* to Palau by Lieutenant Snook of the East India Company; four new forts built in Guam by the Spanish; the first shipwreck of a U.S. ship at Tinian; the capture of the English frigate *Paloma*, and the French warship *Canonniere*, Captain Bourayne, which acted as a Spanish galleon.”

Lévesque, Rodrigue (ed.) 2002. *History of Micronesia, vol. 18: Russian Expeditions, 1808-1827*. Honolulu: University of Hawai‘i Press. History of Micronesia: A Collection of Source Documents Distributed for Lévesque Publications. 704 pages.

“These volumes form a series on the history of the North Pacific. Each contains primary source material (official reports, private letters) and extracts from rare books, translated from various languages. The main documents in this volume deal with the first Russian scientific expedition to the Marshall Islands in 1817, led by Captain Kozebue, and the visit to Guam of the Golovnin expedition the following year. Another significant event was the voyage of the last Manila galleon, which reached Acapulco in 1816. As a result of the Mexican revolution, the Spanish colonies on the western side of the Pacific no longer received Mexican funds. The trans-Pacific trade was opened to private shipping.”

POLYNESIA

Anderson, Atholl, Helen Martinsson-Wallin and Paul Wallin (eds). 2002. *The Prehistory of Kiritimati (Christmas) Island, Republic of Kiribati: Excavations and Analyses*. Kon-Tiki Museum Occasional Papers, No. 6. Oslo, Norway: Kon-Tiki Museum. 144 pages.

Beamer, Nona. 2002. *Na Mele Hula: Hawaiian Hula Rituals and Chants* (vol. 2). Laie: Institute for Polynesian Studies, Brigham Young University. ISBN: 0-939154-57-9 (paper). Book and cassette tape. 96 pages.

“Lovingly presents thirty-six more of Hawai‘i’s cherished hula chants. The richly poetic Hawaiian text of each chant is presented alongside full English translations, annotations, and Nona’s highly personal commentaries on historical background and performance context.

Included in this collection and its accompanying audio recording are treasured traditional Hawaiian dance chants and many of the most revered oli, the ancient nondance chants integral to the beautiful rituals and ceremonies that form the cornerstone of the learning and performance of hula. Blending vivid recollections of growing up in the Beamer family hula tradition and reminiscences of contemporary performances, Nona also shares details of hula protocol such as altar rituals, entrances, and dressing ceremonies as well as

technical essentials on instrumentation, including selection and rhythm patterns for six of the most popular hula ho'okani (percussion dances).”

Belich, James. 2002. *Paradise Reforged: A History of the New Zealanders From the Beginning of the Twentieth Century*. Honolulu: University of Hawai'i Press. 500 pages. (For sale only in the U.S. and Canada.)

Belich, James. 2002. *Paradise Reforged: A History of the New Zealanders From the Beginning of the Twentieth Century*. Auckland, NZ: Allen Lane/Penguin Press. 606 pages.

“Paradise Reforged picks up where Making Peoples left off, taking the story of the New Zealanders from the 1880s to the end of the twentieth century. It begins with the search for ‘Better Britain’ and ends by analyzing the modern Maori resurgence, the new Pakeha consciousness, and the implications of a reinterpreted past for New Zealand’s future. Along the way the book deals with subjects ranging from sport and sex to childhood and popular culture. Critics hailed Making Peoples as ‘brilliant’ and ‘the most ambitious book yet written on [New Zealand’s] past.’ Paradise Reforged, its successor, adopts a similarly incisive, original sweep across the New Zealand historical landscape in confronting the myths of the past. That some of its themes are uncomfortably close to the present makes the result all the more fascinating.”

Drozdow-St.Christian, Douglass. 2002. *Elusive Fragments. Making Power, Propriety, and Health in Samoa*. Durham, NC: Carolina Academic Press.

“The body is a central reality of culture and a fundamental site at which culture is expressed in action and in thought. Yet anthropological analyses continue to regard the body as a cultural artifact - something static, objectifiable, and removed from the everyday experiences of living in society. These are central ideas in the new book by Douglass Drozdow-St. Christian. In this book, the author argues for another way of thinking about the body and bodies. Based on ongoing field research in Samoa, the author describes everyday processes of village and family life as the primary sites through which the body works as an agent of cultural production. By locating the body as a process of awareness and enactment, he links it with Samoan concerns for dignity, humility, and strength, thereby illuminating central dynamics within Samoan culture.”

Finin, Gerard A. 2002. *Small is Viable: The Global Ebbs and Flows of a Pacific Atoll Nation*. Honolulu: East-West Center. East-West Center Working Papers: Pacific Islands Development Series No. 15. Retrieved August 5, 2002, from the World Wide Web: <http://www.eastwestcenter.org/stored/pdfs/PIDPwp015.pdf>. 29 pages.

Contents: National Sovereignty in a Global Age; Colonial Consolidation; World War II; From Gilbert and Ellice Islands Colony to Tuvalu; Cold War Rivalries; In Tuvalu We Trust; Embracing Global Opportunities: Telephone Sex and

Overseas Merchant Seamen; International Diplomacy: Asia in the Pacific; The Dash for dotTV; Small is Viable.

Mills, Peter R. 2002. *Hawaii's Russian Adventure: A New Look at Old History*. Honolulu: University of Hawai'i Press. 344 pages.

“In the early 1800s thousands of American and European traders arrived in Hawai'i to lay in supplies for the long trip east or to take on Hawaiian sandalwood, which commanded a high price in China. In response to this developing global economy in the Pacific, Russia expanded its trading outposts as far as western Kaua'i and together with Kaua'i chiefs began planning the construction of Fort Elisabeth in Waimea in 1816. A year later, the Russians abandoned the structure, but, as Peter Mills argues convincingly, a long and significant history of the fort remains to be told, even after its Russian one had ended. Seeking to redress the imbalance that exists between the colonized and the colonizers in Pacific historiography, Mills examines the fort and its place in the history of Kaua'i under paramount chief Kaumuali'i and in relation to the expanding kingdom of Kamehameha and his successors. His work exposes how Hawaiians have been ignored in their own history and challenges commonly held assumptions such as Kamehameha's unification of the Islands in 1810 and the victimization of Kaumuali'i by representatives of the Russian-American Company.”

Oliver, Douglas. 2002. *An Introduction to Ancient Polynesia*. Honolulu: Bess Press. 320 pages. ISBN: 1-57306-125-5 (paperback).

“The book presents a comprehensive description of all major aspects of Polynesian cultures, from the common ancestral culture to unique island adaptations. The author skilfully combines the scholarly knowledge of pre-European Polynesia with accounts from European ‘discoverers’ and the up-to-date writings of Pacific Island archaeologists and anthropologists. This book is an invaluable, jargon-free reference that compiles information never before available in one place. Includes bibliography and index.”

Osorio, Jonathan K. K. 2002. *Dismembering Lahui: A History of the Hawaiian Nation to 1887*. Honolulu: University of Hawai'i Press. 368 pages.

“Jonathan Osorio investigates the effects of Western law on the national identity of Native Hawaiians in this impressive political history of the Kingdom of Hawai'i from the onset of constitutional government in 1840 to the Bayonet Constitution of 1887, which effectively placed political power in the kingdom in the hands of white businessmen. Making extensive use of legislative texts, contemporary newspapers, and important works by Hawaiian historians and others, Osorio plots the course of events that transformed Hawai'i from a traditional subsistence economy to a modern nation, taking into account the many individuals nearly forgotten by history who wrestled with each new

political and social change. A final poignant chapter links past events with the struggle for Hawaiian sovereignty today.”

Souhami, Diana. 2002. *Selkirk's Island: The True and Strange Adventures of the Real Robinson Crusoe*. New York: Harcourt. ISBN: 0151005265 (cloth) and 0156027178 (paper).

“A fascinating account of piracy, betrayal, and raw survival on the high seas and dry land, Selkirk's Island rediscovers the amazing tale of an eighteenth-century legend. Born a poor Scotsman, Alexander Selkirk signed with William Dampier, a pirate who was as famous for his self-promotion as for his naval success, on an ill-fated quest to pillage the famous Manila galleon. After a series of scuffles with the captain, Selkirk was put ashore on an island three hundred miles west of South America. Alone and with little more than the clothes on his back, Selkirk spent four long years learning to survive. Drawing on Selkirk's own testimony, that of his rescuers and fellow crewmen, and petitions from two women who each claimed to be his wife, celebrated biographer Diana Souhami uncovers the truth behind the strangeness and wonder of a forgotten man and his unforgettable experience.”

Wareham, Evelyn. 2002. *Race and Realpolitik: The Politics of Colonisation in German Samoa*. Germanica Pacifica No. 1. Frankfurt am Main and New York: Peter Lang. ISBN: 3-631-39380-6 (Pb).

“German colonisation in Samoa from 1900 to 1914 was characterised by the interplay of conflicting definitions of race. The central question this study asks is to what extent, and in which ways, ideologies of race shaped German colonial policy in Samoa. It analyses the administration's paternalist development policies, debates over white settlement, the introduction and treatment of indentured labourers, and the legal classification of mixed marriages and half-castes. The author argues that rather than uniting the colonising community in a racist mission of domination, racial thought amplified the fissures in German Samoa's population and supported the administration's Realpolitik. *Contents*: Rethinking Race in Pacific History; The Colonising Mission: Developing Samoan Difference; ‘Going Troppo’: White Degeneration and White Settlement; Economies of Race: Classifying the Indentured Labour Force; Legislating Division: Sex, Citizenship and Empire; Race and Imperial Tensions.”

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² Mistakes occasionally occur in this section. We are happy to receive corrections that will be noted in our online database.

- 6-23). Münster, Hamburg and London: Lit Verlag. Novara: Beiträge zur Pazifik-Forschung (Contributions to Research on the Pacific), Band 1.
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For further information contact:

Centre for Pacific and Asian Studies
University of Nijmegen
P.O. Box 9104
6500 HE Nijmegen
The Netherlands

Fax: +31-24-361.1945

E-mail: csacps@maw.kun.nl or csacps@baserv.uci.kun.nl

WWW Home Page: <http://www.kun.nl/cps/>

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