

OCEANIA NEWSLETTER
No. 62, June 2011

Published quarterly by

Centre for Pacific and Asian Studies
Radboud University
P.O. Box 9104
6500 HE Nijmegen
The Netherlands
Email: cpas@maw.ru.nl

Website old address: <http://www.ru.nl/caos/cpas/>
Website new address: <http://cpasru.nl/>

[To receive or to stop receiving this newsletter, contact the CPAS at the email address above.]

CONTENTS

- Jan Pouwer's Field Research in the Star Mountains, West New Guinea
- by Anton Ploeg
- Received
- New Books
- Recent Publications

JAN POWUER'S FIELD RESEARCH IN THE STAR MOUNTAINS, WEST NEW GUINEA¹

- by **Anton Ploeg**

[¹I would like to thank Prof. J.W. Schoorl and Prof. H.T. Verstappen for comments on the draft of this paper. With geographical names I follow an Indonesian spelling: Digul and Ok Cop, while the earlier Dutch spellings were: Digoel and Ok Tsop, Tsjop, or Tsiop.]

Introduction

Pouwer carried out his research as a staff member of the 1959 Star Mountains expedition organised by the KNAG, the Royal Dutch Geographical Society. At the time he was based in, then, Hollandia, working for the *Kantoor voor Bevolkingszaken*, a research institute of the colonial administration. The expedition was large and costly: it had a multi-disciplinary staff of researchers and operated in an area that had hardly been explored so far and was hard to get to (Wentholt 2003: 104-5; Hermans 1996). Preparations were lengthy and included the founding of an administrative post in mid 1958 (Hermans 1996: 306-7). Its first head, the AA, *Administratief Ambtenaar*, 'Patrol Officer', Nol Hermans made important 'first contact' observations, some of which have been included in the 2005 memoirs of Jan Sneep, his successor.

The expedition started in early April 1959 and lasted until early September (Brongersma and Venema 1960: 54, 257; 1962: 64, 277). Pouwer took part for the entire period so his field work took about five months. The expedition's base was in Mabilabol, in the valley of the Ok Sibil, at an altitude of 1260 metres (Reynders 1962, map p. 71). The Ok Sibil is a west to east flowing tributary of the Digul river, located south of the divide of the Central Range. And most of the explorations that the researchers undertook, took place south of that divide. This applies also to Pouwer's research, although he worked in a number of locations. However, as part of the expedition, several AAs, crossed the divide during patrols and Pouwer made use of their reports. After the expedition had finished, he went by foot to Mindiptana, in the southern lowlands (Reynders 1962: 71, map; Brongersma and Venema 1960: 127; 1962: 140. From here I refer to their book as B and V). En route he used the opportunity to collect

ethnographic information in the Iwur area, at an altitude of about 200 metres (B and V 1960: 104, 109, 1962: 116, 121). It resulted in a report of the *Kantoor voor Bevolkingszaken* (Pouwer 1959), a number of references in a published paper (1964: 139, 160 n 5, 161 n11), and in the unpublished draft chapters discussed in this paper: draft chapter II: 24 and IV: 11, 12).

Pouwer's data filled a void because, up to then, anthropological data about the Star Mountains population had been lacking. I doubt if it was known that the languages spoken there form part of the Ok family of languages, most of which are spoken across the border in Papua New Guinea (Craig and Hyndman 1990: 212). Earlier, Pouwer had done ethnographic research on the southwest coast, among the Kamoro, and in the interior of the Bird's Head (Pouwer 1995: 74). His Star Mountains work expanded his ethnographic base. Subsequently, he was often to use the data he obtained there in his comparative and theoretical publications (for instance 1961: 7, 16-17, 1962: 11-12, 23).

In the Star Mountains, Pouwer worked in several settlements, all located in the area around Mabilobol. The major river in that area is the Ok Cop, the upper course of the East Digul. The Ok Cop rises on the northern slope of Mount Mandala, at the time Mount Juliana, and first flows to the east, following the central divide. It has a number of tributaries. Northeast of Mabilobol it turns south, is joined by the Ok Sibil, and farther south becomes the East Digul. The Ok Sibil rises on the eastern slope of Mount Mandala and follows its westerly course south of the Ok Cop, in part underground. The two valleys are separated by a mountain range.

Pouwer's first field sites were upstream from Mabilobol, and in the karst area south of the Sibil valley. Subsequently, he worked in an area northeast of Mabilobol, in the valley of the Ok Cop, and then in the upper course of the Ok Cop closer to its source near Mount Mandala (1964: 133, 305). For at least part of the time he was accompanied by an interpreter and during his work upstream of Mabilobol he was accompanied by the linguist Anceaux (B and V 1960: 82, 1962: 93). Anceaux's presence must have helped him greatly in learning the local language. Brongersma and Venema report that, probably by July (1960: 182), Pouwer had a good grasp of it (1960: 193, 1962: 208). In between his stays at these field sites, he spent time at the base camp. In one instance he mentions that he returned to a field site to check data (draft chapter IV: 5).

After the end of the expedition the colonial administration continued its station in Mabilobol. Franciscan priests opened a mission station there and, in 1961, another one in Apmisibil, a valley on the eastern shore of the Ok Bi, north of the central divide and northwest of Mabilobol (Sloot 2010: 248). It was staffed from 1961 to 1969 by Sibbele Hylkema who in 1974 published a massive, outstanding ethnography, in Dutch, of the local population. His and Pouwer's work have remained the main sources of ethnographic information about the Star Mountains people. Both worked, however, in their westernmost territories, hence away from the areas closer to Papua New Guinea. Their work complements each other; Pouwer worked south of the central divide, and Hylkema north, in the vicinity of the territories of Mek speakers. Pouwer's work was of short duration, while Hylkema's lasted for a number of years. As mentioned, Pouwer had previously done field work in several locations in New Guinea, while Hylkema started his work as a novice. Finally, Pouwer's researches in several areas of west New Guinea had made him intensely interested in formulating a theoretical framework that would account for the characteristics of New Guinean social and cultural formations, while Hylkema carried out ethnographic inquiries because he thought it would promote the pastoral work of himself and his successors. Pouwer published one paper dealing exclusively with his field data (1964). Although it predates Hylkema's book by a decade, Hylkema does not refer to it. His anthropological reading was far from extensive, so I presume he had not read it, although van Baal, who commented on Hylkema's draft (Van Baal 1974: vii), most likely had done so and accordingly may have used it when advising Hylkema.

Pouwer had started drafting a monograph about his Star Mountains work, but he did not complete it. Drafts for three chapters, together 64 typed pages foolscap, written in Dutch, are among his papers, which are to be transferred to the *Katholiek Documentatie Centrum* of Radboud University, Nijmegen. The draft chapters are named, in English translation: 'Territorial organisation in the Star Mountains',

'Tribe and region', and 'Cultural affinity'. The latter two chapters are numbered four and five respectively, while the first one does not have a number. It contains introductory information, yet it refers on page 2 to a previous chapter, so I gave it number II. A table of contents, and a summary of the argument intended, do not appear to exist. It is unclear when Pouwer wrote the drafts. Below I refer to the drafts with a Roman number, referring to the chapter, and an Arabic one, referring to the page number. The drafts contain very many geographical names, but they do not include maps. For a good understanding of the texts, the many sketch maps in B and V and the map in Reynders' paper in *Nova Guinea* (1962: 71) are a help. The map going with Pouwer's 1964 paper in the *American Anthropologist* (1964: 305) is a section of this map. However, the one in Reynders' paper is far better printed.

Kinship

Both in his published paper and in the draft chapter dealing with territorial organisation, Pouwer pointed out how Star Mountains social organisation differed from African models as conceived and given wide currency by British social anthropologists. Instead he turned to the writings of Raymond Firth, on Polynesian social organisation, and Murray Groves, on the Western Motu, near Port Moresby. In the same vein, he used terms defined by Ian Hogbin and Camilla Wedgwood in their 1953 paper 'Local Grouping in Melanesia', notably 'parish'.

Pouwer devoted the larger part of his 1964 paper to a discussion of kinship. While the Star Mountains people belonged to a large number of 'nebulous' (1964: 139) patrilineal clans that were subdivided into sub-clans and these into lineages, only the lineages were functioning corporate groups. However they were not always exogamous (1964: 136). Pouwer was struck by the lack of interest that his Star Mountain discussants showed in the genealogies of their kinship groups (1964: 153). Hence he borrowed the concept 'truncated lineages' from Firth. 'A lineage is a combination of small, related units whose genealogical relationship is obscure' (1964: 150). And approvingly referring to Burrige's analysis of Tangu kinship relations, he pointed to the prominence of the sibling relationship (1964: 141f, 159) that extended kinship ties laterally rather than vertically, by reference to ancestors. Likewise, Hylkema observed: 'people give more weight to current relations by marriages than to those based on common descent, traceable in a distant past' (1974: 254). Pouwer's account shows that marriages took place between closely related partners - also patrilineally related partners, since lineages were not always exogamous - and also between partners who had lived at considerable distance from each other and who might have been either distantly related or unrelated.

While Pouwer (1964: 138) wrote that residence after marriage was 'viri-patrilocal and viri-fratrilocal in fact as well ideal', he also reported the occurrence of uxorilocal (1964: 151, 153, II: 31, IV: 11) and 'matrilocal' (IV: 10, 11) marriages. It is unclear to me why he used the term 'matrilocal' in addition to uxorilocal. Possibly he referred to residence of either husband or wife among his or her mother's relatives. Uxorilocal residence boosted the strength of the wife's lineage and parish, since not only grownup sons might continue residing in their mother's parish, but also one or more of a wife's brothers might take up residence there. Hence, such marriages appear to have stimulated migration:

[M]igrations often take place via small nuclei which acquire settlement and land rights by means of marriages with members of a group already in residence (Pouwer IV: 10).

Pouwer emphasised the small scale of Star Mountains political organisation. Parishes had about 100 members, sometimes more and, not infrequently, less. Most, if not all, consisted of a number of settlements, hamlets. He presented detailed information about parish and hamlet composition (II: 8-14). In his view, the small scale was due to several, disparate reasons. There was first the inhospitality of much of the Star Mountains terrain for human habitation and agriculture. Socio-cultural reasons were avoidance of quarrels and fights, abandonment of house sites after a death, opening new garden land at some distance from the settlement, and purely personal preferences (II: 2-4). Hence sizeable parts of chapters II and IV deal with moves and migrations: in chapter II as part of the events of everyday life; in chapter IV as described in origin stories. The accounts do not allow to detect a single,

overall direction in which migration took place. This contrasts with Apmisibil that, in Hylkema's opinion, had not been settled for a long period of time (1974: 10).

In Pouwer's view the geographic mobility jarred with the requirements of the male cult. In the Star Mountains south of the central divide there was a hierarchy of men's houses, meaning houses set aside for the use of men and grown-up boys. There were, first, secular 'clubhouses' (1964: 155), second sacred ones, only accessible to initiated men, and thirdly *iwol*, houses of greater sacredness, where not all initiates were allowed in. Such houses were permanently guarded. 'The worst that people could think of, was that an alien would enter the *iwol*' (Hermans, in Sneep 2005: 91). Pouwer was once reluctantly admitted to a second degree men's house, but he was never allowed to enter a third degree one (II 19). Hermans implies that he too was not allowed to enter (2005: 91).

As a rule there was not more than one *iwol* per parish, but it might also be absent (II: 6). This could result from the build up of a new parish, in Pouwer's term: the 'emancipation' (II: 18, 23; cf. Hylkema 1974: 401) of a hamlet from its parish, or its previous parish. In the course of time the inhabitants might start regarding the local sacred men's house as an *iwol*. However, at the same time people saw the *iwol* as 'the permanent element in the dynamic process' of moves and migrations. Pouwer seemed to quote one of his discussants when he wrote, in quotation marks: "The *iwol* has always been there and will always remain there." (1964: 135, see also II: 32). He planned writing a chapter on religion (II: 20), but apparently did not do so. So his discussion of the 'extremely important religious significance and function' (II 20) of the *iwol* has remained incomplete. By way of introduction he provided the following characterisation:

[A]n *iwol* has to be regarded as the cosmological centre par excellence of an area that includes a number of parishes. Weal and woe of man, beast and plant, taro in particular, depend on maintaining the *iwol* and on radically keeping out any person, adult or not, who does not belong to the *iwol* community and who is not allowed to enter (II: 20).

An *iwol* in good repair, with many residents and authorised visitors promotes the well-being of the parish: its people, crops and animals. The mere presence of people in the *iwol* promotes well-being (1964: 134-5, II: 23). When an *iwol* is being repaired, there is concern over this well-being. For that reason Pouwer was refused access to 'the centre of the Awot-tana [tribe]', at the time a local *iwol* was being repaired (IV: 4).

The *iwol* of a 'mother' parish remained for generations the religious centre for that parish and also for its offshoot or offshoots (II: 33). It ranked higher than the *iwol* of the offshoots. Accordingly, the religious order was of larger scale than the political one. This held also for the dancing feasts. A number of parishes included dance houses with sprung floors, the largest building in a settlement (Pouwer II: 7). Dancing feasts were much enjoyed. Pouwer reports that the people had imported a dance that required drums, an artefact that not all Star Mountains groups possessed. Having heard the coastal Kamoro drum, he commented that Star Mountains men lacked virtuosity in handling them (IV: 13). Dance feasts occurred regularly (Hermans 1996: 303, 2005: 44) and drew many participants, some from far away (B and V 1960: 193; 1962: 207). A single feast might last for several nights (B and V 1960: 190; 1962: 204). Pouwer does not mention a specific reason to hold them. Since unmarried youngsters attended, the feasts often resulted in marriages. Consequently, also the web of kin and affinal ties went far beyond the political boundaries.

Tribal organisation

Pouwer employed a geographical name for the people inhabiting the Star Mountains. Although he wrote about a 'Star Mountains culture area' (1964: 133), he reports that south of the divide the people distinguished three spatially separate 'tribes', the Upi-tena, the Awot-tena, and the Kupel, and then a fourth group, that he does not refer to by name (1964: 135, IV: 1). Its tribal characteristics do not become clear from the texts discussed in this paper. The Kupel spoke a different language. But in

other respects the tribes 'display no significant cultural differences' (1964: 138 n 4). According to Pouwer they differed in that their origin accounts differed.

In Apmisibil, Hylkema identified two groups that he named the Tukon and the Basin. He called them ritual groups because they had different initiation rituals. They appeared linked with the two languages spoken in the area. The people called them Nalum, that Hylkema later spelled Ngalum, and Kufel, presumably the local version of the word Kupel. He reported that people tended to identify the Tukon with Ngalum speakers, and the Basin with Kufel speakers (1974: 8). Pouwer did not use the term Ngalum. According to him and to Hylkema, Kupel or Kufel was an exonym (Appell 1968: 2) that the Star Mountains people applied to people living to their north and west (1974: 5, IV: 1). Also Craig and Hyndman (1990: 247) mentioned the term, suggesting that Ok speakers across the Papua New Guinea border also apply it as an exonym, in their case referring to the Ngalum speakers living to their west.

Comparing word lists of the Kupel language with lists obtained from people living near Mount Goliath, farther west (de Kock 1912, Godschalk 1999), Anceaux concluded that Kupel belonged to what later came to be called the Mek languages (Pouwer 1964: 160 n 3, V: 1). Heeschen's delineation of the area where Mek languages are spoken, based on his long term research among Mek speakers, shows a sharp, straight boundary just west of the Ok Bi (1998: 17). In fact, that boundary appears to be irregular and permeable. Pouwer (IV: 2-3) reported that at least some Kupel he met spoke their Mek language, could understand the Ok language of their neighbours, but were far from fluent in it. As regards Apmisibil, Hylkema was less clear about the retention of the Kufel language. He himself focused on Ngalum.

Given the geographical distribution of the Ok languages, it is plausible to suppose that the Ngalum speakers moved to their current territories from the east, from across what has become the border with Papua New Guinea. Hyndman and Morren seemed to argue similarly (1990: 21) and Hyndman (1989: 7-8) had previously presented this argument at a workshop at Nijmegen. They saw the Ifitaman, the current habitat of the Telefolmin, and nowadays called Telefomin, as a, if not the, centre of expansion of the Ok peoples. They related this expansion to the adoption of the sweet potato. Ok peoples also spread to mid altitude areas and to the interior lowlands. Pouwer agreed: in his opinion the ancestors of the Muyu, speakers of an Ok language, moved south from the central mountains to the interior lowlands (Pouwer and Haenen 1989: vii). Schoorl (1989: 43-4) supported this argument.

However, Pouwer's own data denied an easterly origin for the Ngalum speakers. The Upi-tana traced their origin to a worm that bore a son and a daughter. The two married, got offspring and their sons dispersed over the area where currently Upi-tana lived (IV 4). As regards their place of origin, his discussants in the Sibil valley pointed to the northwest, to the Aburop, a mountain north of the upper course of the Ok Cop and north of the source of the Ok Sibil (Reynders 1962: 71 map). They detailed several routes along which their ancestors had moved to their current locations (IV 5-6).

Pouwer noted that the Sibil valley, upstream from Mabilabol, offers excellent opportunities for taro cultivation while elsewhere in the southern Star Mountains opportunities are mostly poor. He was told about frequent, bloody wars among the densely settled population of that valley. They had led to out-migration, also in northerly and easterly directions (Brumbaugh 1990: 58). These accounts, it seems to me, refer to more recent events than the migrations away from Ifitaman, and those from the Star Mountains to the southern lowlands, as hypothesised by respectively Hyndman and Pouwer. Although in my view the adoption of the sweet potato is overemphasised as an explanatory device, the later migrations may have been inspired by the opportunities that the new crop offered in the rugged environment around the upper Ok Sibil valley. Hermans reported that sweet potato was the most important crop by quantity (Sneep 2005: 89). That statement probably refers to the Ok Sibil, Ok Cop and Ok Bi valleys, valleys that he had patrolled. Similarly, Hyndman and Morren (1990: 24) reported that among the Atbalmin, the eastern neighbours of the Ngalum speakers, sweet potato was the staple crop, in their case also possibly due to the steep terrain.

In several respects, the tale of origin of the Awot-tana resembles that of the Ufi-tana: the Awot-tana claimed to be descended from an *awot*, a lizard. After she had borne a son and a daughter, both human, she chased them from the mountain where she had borne them. The tale relates how they travelled north of the Cop valley, with the daughter shaping the environment. The two cohabited, got children and further descendants who dispersed to their current territories (IV: 10).

Children of Afek?

Pouwer was struck by the affinity between the cultures of the Star Mountains people and of the Mountain Ok peoples across the border with Papua New Guinea. The larger part of draft chapter V deals with this topic. At the time few anthropological publications were available about the Mountain Ok, so Pouwer based his comments on patrol reports, the 1932 book by Champion: 'Across New Guinea from the Fly to the Sepik', and papers by Schultze-Jena (1914) and by Kienzle and Campbell (1938). He was struck by the resemblances between the valley of the upper Sepik, in which Telefomin is located, and the valley of the upper Ok Sibil, and noted resemblances in personal outfit and the importance of taro.

Later research confirmed Pouwer's comments. Jorgensen (1996) reviewed the common features of the Mountain Ok cultures. He pointed to the relatively uniform material culture; the wide range of elevations of group territories, I suppose of single territories; swidden cultivation with taro as the most prestigious crop; a premium on mobility at individual and group levels; the self-sufficiency of local groups; the men's 'cult ritual'; and the 'common linkage to Afek' (1996: 192-3). Also Brumbaugh wrote that the 'common possession of the Afek myth is *the* [his emphasis] distinguishing mark of the Mountain OK' (1990: 54).

Reporting on this myth was hindered because, as Brumbaugh put it, it was 'wrapped everywhere in layers of secrecy' (1990: 73). Nevertheless, he presented a summary from which I present a few salient points. A woman, most often called Afek, but also known by other names (Brumbaugh 1990: 66; Jorgensen 1996: 193) is the central figure in a complex of myths current among Mountain Ok peoples. She was said to have travelled around in their territories, first going from east to west, also into lands currently inhabited by Ngalum speakers, later returning to the east. Part of the way she was accompanied by a man, first an apparently unrelated man, later by her brother. While travelling she gave the landscape its current forms, established various features of the natural and cultural worlds, including sacred men's houses and their ranking, with the house at present day Telefomin the supreme one. However, Brumbaugh identified other mythical accounts of the origins of the Mountain Ok, notably a 'line origin' that posits the emergence of separate descent lines from the earth. He supposed that the Afek myth or myths is or are recent, sanctioning, and possibly furthering, a wider, regional organisation (1990: 84).

Neither Pouwer, nor Hylkema mentioned the Afek myth. It may be due to several, disparate reasons. The first is that both Pouwer and Hylkema worked among the westernmost Ok speakers among whom the Afek myth had not penetrated so far. The map of Afek's travels in Craig and Hyndman's volume (1990: 247) shows that she had not reached the western limits of Mountain Ok settlement. Pouwer's account of the Awot-tana myth of origin contains several features that makes it amenable to a re-creation in the light of the Afek myth: the travelogue of a sister and brother, the re-modelling of the landscape, their cohabiting and their ancestral status. So, if the Afot-tana had come to know about Afek, they might have adapted their current myth of origin.

A second reason that Pouwer and Hylkema were silent about Afek may be the secrecy that surrounded her and that made that discussants were silent about her. Since Pouwer's field work was of short duration, and since he was not allowed to enter an *iwol*, this possibility is not to be ruled out. In Hylkema's case it seems less likely. Finally, a third reason may be that Pouwer has not written the chapter on religion that he had in mind. It might have contained references to Afek, or to a culture-heroine resembling Afek. But, his field data have been preserved and are available for analysis. Hopefully, this paper serves as a pointer for such a study.

References

- Appell, G.N. 1968. 'The Dusun Languages of Northern Borneo, Rungus Dusun and Related Problems', *Oceanic Linguistics* 7: 1-15.
- Brongersma, L.D. and G.F. Venema. 1960. *Het witte hart van Nieuw-Guinea: Met de Nederlandse expeditie naar het Sterrengebergte*. Amsterdam: Scheltens and Giltay.
- Brongersma, L.D. and G.F. Venema. 1962. *To the Mountains of the Stars*. London: Hodder and Stoughton. Translation of Brongersma and Venema 1960.
- Brumbaugh, R. 1990. "'Afek Sang": The Old Woman's Legacy to the Mountain-Ok', in: B. Craig and D. Hyndman (eds), *Children of Afek: Tradition and Change among the Mountain Ok*, Sydney: Oceania Monographs, 54-87.
- De Kock, M.A. 1912. 'Eenige ethnologische en anthropologische gegevens omtrent een dwergstam in het bergland van Zuid-Nieuw-Guinea', *Tijdschrift van het Koninklijk Nederlandsch Aardrijkskundig Genootschap* 29: 154-170.
- Godschalk, J. 1999. 'A.C. de Kock's Encounter with "Goliath Pygmies": The First Ethnographic Data from the Mek Culture Area in the Eastern Highlands of Irian Jaya', *The Journal of Pacific History* 34: 219-28.
- Heeschen, V. 1998. *An Ethnographic Grammar of the Eipo Language*. Mensch, Kultur und Umwelt im zentralen Bergland von West-Neuguinea, No. 23. Berlin: Dietrich Reimer Verlag.
- Hermans, N. 1996. 'De aanleg van het vliegveld in de Sibilvallei in het 'witte hart van Nieuw-Guinea' [The construction of the air strip in the Sibil valley in the 'white heart of New Guinea], in: J.W. Schoorl (ed.), *Besturen in Nederlands-Nieuw-Guinea 1945-1962: Ontwikkelingswerk in een Periode van Politieke Onrust*, Leiden: KITLV Press, 287-307.
- Hogbin, H.I. and C.H. Wedgwood. 1953. 'Local Grouping in Melanesia', *Oceania* 23: 241-76 and 24: 58-76.
- Hylkema, S. 1974. *Mannen in het draagnet* [Men, Carried in the String Bag]: *Mens- en wereldbeeld van de Nalum (Sterrengebergte)*. Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde, No. 69. Den Haag: Nijhoff.
- Hyndman, D.C. 1989. 'Mobility, Boundaries, Frontiers and the Mountain Ok Sphere of Central New Guinea, in: P. Haenen and J. Pouwer (eds), *Peoples on the Move: Current Themes of Anthropological Research in New Guinea*, Nijmegen: Centre for Australian and Oceanic Studies, Radboud University, 1-17.
- Hyndman, D.C. and G.E.B. Morren. 1990. 'The Human Ecology of the Mountain-Ok of Central New Guinea: A Regional and Inter-regional Approach', in: B. Craig and D. Hyndman (eds), *Children of Afek: Tradition and Change among the Mountain Ok*, Sydney: Oceania Monographs, 9-26.
- Jorgensen, D. 1996. 'Regional History and Ethnic Identity in the Hub of New Guinea: The Emergence of the Min', *Oceania* 66: 189-210.
- Kienzle, W. and S. Campbell. 1938. 'Notes on the Natives of the Fly and Sepik River Headwaters', *Oceania* 8: 463-481.

- Pouwer, J. n.d. *Samenleving en cultuur in het Sterrengebergte bezuiden de centrale waterscheiding* [Society and Culture in the Star Mountains South of the Central Divide]. Chaper II, IV and V. Unpublished manuscript. To be transferred to the Katholiek Documentatie Centrum, Radboud University, Nijmegen.
- Pouwer, J. 1959. 'Etnografische notities betreffende het Iwoer-gebied (afdeling Zuid-Nieuw-Guinea)' [Ethnographic Notes Regarding the Iwur Area (South New Guinea District)]. Report No. 141. Hollandia: Kantoor van Bevolkingszaken.
- Pouwer, J. 1961. 'New Guinea as a Field for Ethnological Study', *Bijdragen tot de Taal-, Land en Volkenkunde* 117: 1-24.
- Pouwer, J. 1962. *Het individu in samenleving en cultuur* [The Individual in Society and Culture] : *Enkele methodologische beschouwingen*. Inaugural lecture, University of Amsterdam. Groningen: Wolters.
- Pouwer, J. 1964. 'A Social System in the Star Mountains: Toward a Reorientation of the Study of Social Systems', *American Anthropologist* 66(4, Part 2) (Special issue: New Guinea: The Central Highlands, edited by James B. Watson): 133-61.
- Pouwer, J. 1995. 'Terugzien en blijven bewegen' [To Look Back and to Keep Moving], in: G.D. van Wengen, R.S. Wassing and A.A. Trouwborst (eds), *Waar Dromers Ontwaken: Terugblik van Oud-leden van het Leids Etnologisch Dispuut WDO op 45 Jaar Culturele Antropologie* [Where Dreamers Wake Up: Former Members of the Leiden Ethnological Dispute Look Back upon 45 Years Cultural Anthropology], Leiden: Bijvoet, 71-84.
- Pouwer, J. and P. Haenen. 1989. 'Introduction', in: P. Haenen and J. Pouwer (eds), *Peoples on the Move: Current Themes of Anthropological Research in New Guinea*, Nijmegen: Centre for Australian and Oceanic Studies, Radboud University, i-xiv.
- Reynders, J.J. 1962. 'Shifting Cultivation in the Star Mountains Area', *Nova Guinea* 2-3: 45-73.
- Schoorl, J.W. 1989. 'Mobility and Migration in Muyu Culture', in: P. Haenen and J. Pouwer (eds), *Peoples on the Move: Current Themes of Anthropological Research in New Guinea*, Nijmegen: Centre for Australian and Oceanic Studies, Radboud University, 31-56.
- Schultze-Jena, L. 1914. *Forschungen im Innern der Insel Neuguinea: Bericht des Führers über die wissenschaftliche Ergebnisse der deutschen Grenzexpedition in das westliche Kaiser-Wilhelmsland, 1910*. Mitteilungen aus den Deutschen Schutzgebieten, Ergänzungsheft No. 11. Berlin: Mittler.
- Sloot, J. 2010. *Hoe God verscheen in Papoea: Nederlandse Franciscanen in Papoea 1937-1987* [How God appeared in Papoea: Dutch Franciscans in Papoea 1937-1987]. Nijmegen: Valkhof Press.
- Sneep, J. 2005. *Einde van het stenen tijdperk: Bestuursambtenaar in het witte hart van Nieuw-Guinea* [The End of the Stone Age: Administrator in the White Heart of New Guinea]. Amsterdam: Rozenberg.
- Van Baal, J. 1974. 'Woord vooraf' [Preface], in: S. Hylkema, *Mannen in het draagnet* [Men, Carried in the String Bag]: *Mens- en wereldbeeld van de Nalum (Sterrengebergte)*, Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde, No. 69, Den Haag: Nijhoff, v-viii.
- Wentholt, A. (ed.). 2003. *In kaart gebracht met kapmes en kompas: Met het Koninklijk Nederlands Aardrijkskundig Genootschap op expeditie tussen 1873 en 1960* [Mapped with Bush Knife and Compass; with the Royal Dutch Geographical Society on Expedition between 1873 and 1860].

Heerlen and Utrecht: Algemeen Burgerlijk Pensioenfonds and Koninklijk Nederlands Aardrijkskundig Genootschap.

RECEIVED

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

FRAENKEL, JON. 2010. *Oceania's Political Institutions and Transitions*. Discussion Paper No. 2010/5. Canberra: SSGM, RSPAS, ANU.

LAWSON, STEPHANIE. 2010. *Postcolonialism, Neo-colonialism and the "Pacif Way": A Critique of (Un)critical Approaches*. Discussion Paper No. 2010/4. Canberra: SSGM, RSPAS, ANU.

NEW BOOKS

[These books can not be purchased from the CPAS. Please send your enquiries directly to the publishers.]

[Not all the books in this section are strictly new, but those that are not, were not before listed in the Oceania Newsletter.]

GENERAL

ALIA, VALERIE. 2009. *The New Media Nation: Indigenous Peoples and Global Communication*. New York: Berghahn Books. 270 pages. ISBN: 978-1-84545-420-3 (hb).

"Around the planet, Indigenous people are using old and new technologies to amplify their voices and broadcast information to a global audience. This is the first portrait of a powerful international movement that looks both inward and outward, helping to preserve ancient languages and cultures while communicating across cultural, political, and geographical boundaries. Based on more than twenty years of research, observation, and work experience in Indigenous journalism, film, music, and visual art, this volume includes specialized studies of Inuit in the circumpolar north, and First Nations peoples in the Yukon and southern Canada and the United States [And of Australia, New Zealand (about *Once Were Warriors*) and Papua New Guinea].

Contents: List of Figures; List of Tables; Preface; Acknowledgements; Notes on Language and Research Methods; Abbreviations; Introduction; 1. Scattered Voices, Global Vision; 2. Pathways and Obstacles: Government Policy and Media (Mis)Representation; 3. Lessons from Canada: Amplifying Indigenous Voices; 4. Turning the Camera and Microphone on Oneself; 5. We Have Seen the Future: 'Standing with Legs in Both Cultures'; Chronology of Key Events and Developments; Appendix: Native News Network of Canada (NNNC): Statement of Principles; Filmography: Indigenous Films and Videos; Indigenous Networks and Media Organizations; On- and Off-line Resources; Notes; Bibliography; Index.

Valerie Alia is Adjunct Professor at Royal Roads University (Canada) and Visiting Professor at Leeds Metropolitan University. Her books include: 1. Un/Covering the North: News, Media and Aboriginal People, 2. Media Ethics and Social Change, and 3. Names and Nunavut: Culture and Identity in the Inuit Homeland."

BANIVANUA MAR, TRACEY and PENELOPE EDMONDS (eds). 2010. *Making Settler Colonial Space: Perspectives on Race, Place and Identity*. Basingstoke: Palgrave Macmillan. 328 pages. ISBN: 978-0230221796 (hb).

"This unique collection of essays explores the conflicted, contested and shared histories that produced spaces of belonging and exile in colonies of settlement around the Pacific rim including Australia, Aotearoa New Zealand, and British Columbia. Each contribution explores the thematic question of how the unique societies that developed from British settler-colonialism made and continue to make the spaces they occupy. In essays and poems, authors explore the spatial legacies of contact between Indigenous peoples and newcomers in a fascinating journey that takes readers from snowy deserts to emerging urban landscapes, and from census data to contemporary Indigenous music scenes. Collectively the essays offer a rich social history of the gridded, patchworked and layered visages that make up today's settler-colonial space.

Contents: 1. Introduction, by T. Banivanua Mar and P. Edmonds; 2. Guys Like Gauguin, by S. Tusitala Marsh; **Part I. Appropriate Emptiness:** 3. Appropriating Space: Antarctic Imperialism and the Mentality of Settler Colonialism, by A. Howkins; 4. Never Mind Our Country is the Desert, by E. Vincent; 5. Carving Wilderness: National Parks and the Unsettling of Emptied Lands, by T. Banivanua Mar; 6. The Clay Maiden, by S. Barford; **Part II. Frontiers in Cadastral and Urbanising Spaces:** 7. Don't Read under a Coconut Tree, by S. Barford; 8. Nervous Landscapes: Race and Space in Australia, by D. Byrne; 9. The Intimate Urbanising Frontier: Native Camps and Settler Colonialism's Violent Array of Spaces around Early Melbourne, by P. Edmonds; 10. Race, Greed, and Something More: The Erasure of Urban Indigenous Space in Early Twentieth-century British Columbia, by J. Barman; **Part III. Making and Unmaking Places:** 11. Has the Whole Tribe Come Out from England? by S. Tusitala Marsh; 12. The Politics of 'Periodical Counting': Race, Place and Identity in Southern New Zealand, by A. Wanhalla; 13. 'Fantastic Dreaming': Ebenezer Mission as Moravian Utopia and Wotjobaluk Responses, by J. Lydon; 14. The Imagined Geographies of Settler Colonialism, by L. Veracini; **Part IV. Thirdspace and Middle Grounds:** 15. Acoustic Shadows, by S. Barford; 16. Patyegarang and William Dawes: the Space of Imagination, by R. Gibson; 17. Indigenous Spaces: Resisting Settler Colonialism, by C. McKinnon; 18. Indigeneity's Challenges to the Settler State: Decentering the 'Imperial Binary', by J.T. Johnson; 19. Whakatangi, by M. Strickson-Pua."

BURKETT, MAXIME. 2011 (January). *In Search of Refuge: Pacific Islands, Climate-induced Migration, and the Legal Frontier*. Asia Pacific Issues, No. 98. Honolulu: East-West Center. 8 pages. Retrieved April 20, 2011, from the World Wide Web: <http://www.eastwestcenter.org/fileadmin/stored/pdfs/api098.pdf> (source: *Pacific News from Manoa*).

"As the effects of climate change intensify, time is running out for millions living in Asia Pacific coastal and island communities. Many will be forced to leave their homes within the next half-century because of increased intensity and frequency of storms and floods, sea-level rise, and desertification. The low-lying small island states of the Pacific are especially endangered; residents there may lose not only their homes, but their entire nations. Planning aimed at avoiding humanitarian disaster and political chaos should already have begun, but a stumbling block is international law, which is not prepared to address the cross-cutting impacts of climate and migration. Finding viable solutions will require new ways of thinking, pushing the law to a new frontier that calls for a reconsideration of existing legal boundaries."

CLARK, JENNIFER. 2011. *Kauri, Coal and Copra: 19th Century Voyages of Captain James Robinson around the South Pacific*. Manukau: Jennifer Clark (5 Caithness Pl, Farm Cove, Manukau 2012, New Zealand; Phone 0064-9-576-4715; Email farmcove [at] xtra.co.nz).

"An excellent history book for anyone interested in the 19th century maritime conditions of New Zealand, Australia and the South Pacific. This is a must have resource for those interested in marine history. *Kauri, Coal and Copra* is a book on the extraordinary and adventurous life of Captain James Robinson, born 1833, Newfoundland, Canada. It traces his journeys from Prince Edward Island, Canada, to New Zealand and his many voyages around

New Zealand, Australia and numerous South Sea Islands. The book has 363 A4 pages, numerous photographs, shipping lists, maps, correspondence and newspaper articles on the life, career and voyages of Captain James Robinson between 1833 and 1901. It documents the 30 vessels James Robinson had command of during his maritime career, their cargoes, conditions encountered and his transition from sail to steam. Listed are 568 vessels and over 1700 names, many of them crew and passengers on the boats under Captain Robinson's command, into Sydney and Auckland. The book looks at the hazardous conditions faced by James Robinson, as a master mariner and trader in the 19th century era of sail, when he explored the South Pacific under the Circular Saw Line flag of Henderson and Macfarlane, forging early commercial links between New Zealand and most of the South Sea Islands. James Robinson was their longest serving Captain, spending over 30 years in their employ. Details are given of his time as a sole trader in Guadalcanar, his attack with a tomahawk in the Solomon Islands, shipwrecks and latterly his voyages out of Sydney. Captain Robinson took his schooner the *Jessie Henderson* on one of New Zealand's few labour voyages around the South Pacific. His log of that voyage and the log of the Government Agent, Thomas Andrews, from Fiji to the New Hebrides and Solomon Islands, 3 June - 4 October 1876, has been transcribed and is included. The daily entries of both logs show the islands and villages landed at, the men engaged, their employers and their list of trade. It gives a wonderful insight into the labour cruise of this vessel."

CONNELL, JOHN. 2008. *The Global Health Care Chain: From the Pacific to the World*. New York: Routledge. 197 pages. ISBN: 978-0-415-95622-2 (cloth) and 978-0-203-88511-6 (eB).

"For more than a quarter of a century there has been significant international migration of skilled health workers, but in the last decades, with critical changes in both sending and receiving countries, few parts of the world are now unaffected by the consequences of the migration of health workers, either as sources, destinations or sometimes both. The book takes the understanding of health worker migration substantially beyond the more scattered and fragmented papers and anecdotes that largely existed before, into the first consolidated analysis. In doing so it reveals its exceptional significance for both sending and receiving countries (in economic, social and political terms), provides the only analysis of remittances of health workers, casts new light on gender, globalisation, transnational linkages, the trade in services (linked to GATS) and the overall relationship between migration and development, and reviews practical responses and solutions.

Contents: 1. The Globalisation of Skilled Migration: A Pacific Perspective; 2. The Pacific Islands and Health Care; 3. The Rise of Pacific Migration 4. Becoming a Health Worker; 5. Leaving Home? Movers and Stayers; 6. The Impact of Health Worker Migration; 7. A Policy Perspective; 8. At the End of the Chain."

DECLEVES, EMMAMUEL. 2011 (January). *Le peuple de l'Océan: L'art de la navigation en Océanie*. Préface de Michel Rocard. Lettres du Pacifique. Paris: L'Harmattan. 310 pages. ISBN: 978-2-296-13898-8 (pb).

"*Le Peuple de l'Océan* fait renaître la civilisation maritime océanienne, présentée pour la première fois dans un très large contexte maritime, historique et culturel. Sont ici dévoilés les secrets de l'art de la navigation sans cartes ni instruments d'aucune sorte, l'invention des praos volants et des catamarans, le savoir-faire des équipages et les méthodes inédites d'exploration de l'Océan. C'est très logiquement dans ces immenses espaces océaniques que le génie des marins a atteint sa plénitude."

BOWDEN, JOHN, NIKOLAUS P. HIMMELMANN and MALCOLM ROSS. 2010. *A Journey through Austronesian and Papuan Linguistic and Cultural Space: Papers in Honour of Andrew K. Pawley*. Pacific Linguistics No. 615. Canberra: Pacific Linguistics. 689 pages. ISBN: 978-0858836204 (pb).

"The papers in this volume have been presented to Andrew K. Pawley in honour of his extensive work on Austronesian and Papuan languages and cultures. They cover a wide range of topics, from language description to historical linguistics and from archaeology and population genetics to the anthropology of performance and the typology of poetic meter. The book provides a fascinating snapshot of current work across the fields of Austronesian and Papuan linguistics and culture history and the papers in it will be important reading for anyone working in these fields.

Contents: Preface; Acknowledgements; List of Abbreviations; **Part I. About Andy:** 1. A special power, by Byron W. Bender; 2. Recollections of Andy Pawley, by George W. Grace; 3. A collegial colleague to ANU linguists on 'the other side', by Harold Koch; 4. Half a century of our antipodean friendship, by Viktor Krupa; 5. A brief (incomplete) history of the Oceanic lexicon project, by Meredith Osmond; 6. Growing up with a failed anthropologist, by Victor Pawley and Matthew Pawley; 7. Andrew Pawley's writings; **Part II. Prologue:** 8. A metrical system that defies description by ordinary means, by Alan Rumsey; **Part III. Across the disciplines:** 9. Genes languages and agriculture in New Guinea population prehistory, by Robert Attenborough; 10. Language families and the history of human migration, by Peter Bellwood; 11. Friends, relatives and enemies: the archaeology and history of interaction among Austronesian and non-Austronesian speakers in the western Solomons, by Peter Sheppard, Richard Walter and Kenneth Roga; 12. 'I was so much older then, I'm younger than that now': why the dates keep changing for the spread of Austronesian languages, by Matthew Spriggs; 13. The impact of a dynamic environmental past on trade routes and language distributions in the lower-middle Sepik, by Pamela Swasling; **Part IV. Reconstructing language history:** 14. The amalgamation of Malagasy, by Alexander Adelaar; 15. Proto Oceanic *akin[i]: reconstructing change in progress, by Bethwyn Evans; 16. The extinct language of Vunaqumu, by Paul Geraghy; 17. The outer eastern islands of the Solomons, a puzzle for the holistic approach to the anthropology of history, by Roger C. Green; 18. Count not on substrata, by Peter C. Lincoln; 19. Lexical history in the Northwest Solomonic languages: evidence for two waves of Oceanic settlement in Bougainville and the northwest Solomons, by Malcolm Ross; 20. What can the Mon-Khmer lexical borrowings in Acehnese tell us? by Paul Sidwell; 21. The languages of Espiritu Santo, Vanuatu, by Darrell Tryon; 22. A Tuamotuan challenge to the subgrouping of Hawaiian, by William H. Wilson; **Part V. Grammar and use:** 23. Numerals in Rongga, by I Wayan Arka; 24. Bound roots in Balinese and Indonesian. precategorials or verbs? Adrian Clynes; 25. Demonstratives in Tokelauan discourse, by Robin Hooper; 26. Subject incorporation in Toqabaqita and other Oceanic languages, Frantisek Lichtenberk; 27. The fourth person in Teop, Ulrike Mosel; 28. Measures and morphemes: a functional approach to Hawaiian accent, by Albert J. Schutz; 29. The optional ergative in Kate, by Edgar Suter; **Part VI. Complex predicates and complex sentences:** 30. Manner and path verb serialisation in Numbami, by Joel Bradshaw; 31. Event integrity and continuity in the Tuam language, by Robert D. Bugenhagen; 32. Arie, Andy-ko! Aiyakoe beka resena! by Cynthia Farr; 33. Wordhood in serial verb constructions: evidence from Anamuxra, by Andrew Ingram; 34. Complex predicates and complex sentence types in Lavukaleve, by Angela Terrill; **Part VII. Lexicography, formulaic language and the lexicon:** 35. Mauri, tupu and the secret life of plant names, by Richard Benton; 36. Five patterns of semantic change in Austronesian languages, by Robert Blust; 37. Patterns of replacement in the Samoan lexicon, by Ross Clark; 38. Language as fun and secret code: some play varieties in the Pacific, by Robert Early; 39. Exploring oral formulaic language: a five poet analysis, by James J. Fox; 40. New Zealand M.ori plant names for teatree: manuka (*Leptospermum scoparium*) and kanuka (*Kunzea ericoides*), Myrtaceae, by Rhys Gardner; 41. Some thoughts on change in the Samoan language, by Cluny Macpherson; 42. Proto Polynesian *kainana: 1. the populace of commoners; 2. matrilineal descent group, by Jeff Marck; 43. Assaying the scope and number of fish names in Pendau based on Pawley's Oceanic benchmarks, by Phil Quick; 44. Metaphors we judge by: mediation in Wehali, by Catharina Williams-Van Klinken; 45. Issues in the lexicographic presentation of Raga verb

phrase grammatical functors, by D.S. Walsh; 46. 'Eating' and 'drinking' in Kalam, by Anna Wierzbicka; **Part VIII. Epilogue:** 47. Taking up the 'Pawley challenge': speech formulae and linguistic theory, by Nikolaus P. Himmelmann."

DOUAIRE-MARSAUDON, FRANÇOISE and GABRIELE WEICHART (eds). 2010. *Les dynamiques religieuses dans le Pacifique: Formes et figures contemporaines de la spiritualité océanienne / Religious Dynamics in the Pacific: Contemporary Forms and Key Figures of Oceanian Spirituality*. Marseille: Pacific-Credo Publications. 268 pages. ISBN: 978-2-9537485-0-5 (pb).

"Christianized from the nineteenth century onwards, Oceania is today the scene of extremely diverse religious phenomena. This raises two sets of questions. The first concerns the reasons, forms and effects of the major transformation represented by the local peoples' conversion to Christianity. The second is about the nature of the cultural change involved in conversion: is this a more or less homogenous, more or less stable mixing of two religious systems or, on the contrary, a brutal and deep break with former society? Or is it another type of reconstitution involving two systems of interpreting the world whose methods need to be understood and analysed? Here we have the additional problem of deciding in which analytical framework to study conversion and, therefore, the relationship these peoples still have with their past. Should this be placed in a society's supposed continuity or, on the contrary, would it not be more pertinent to query such a perspective, too often considered as self-evident? However, if we directly postulate the discontinuity of the relationship with the past and dispense with the autochthonous discourse, do we not run the risk of missing what these peoples say and do when they turn the discontinuities of their own history into continuities? Finally, given the extreme diversity of Christianity's forms of imposition and appropriation and of the modes of autochthonous religious change, what analytical model(s) can we use in order to understand the transformations occasioned by these phenomena? These are the issues facing the authors of the texts collected here. Whether anthropologists or historians, they have all conducted field research, sometimes over several decades, among the Oceanian societies today undergoing radical changes.

Contents: 1. Magical Innovation: Negotiating Religious Change in New Ireland, by Richard Eves; 2. Factors in the Conversion in Samoa, Then and Now, by Andrew Robson; 3. Mémoire trouble: Histoire d'une recomposition politico-religieuse en Polynésie (Tonga), by Françoise Douaire-Marsaudon; 4. Following the Pathways: Contemporary Ceremonies, Representations of the Past and Catholicism in Northern New Caledonia, by Denis Monnerie; 5. Histoire de l'échec d'une conversion: Trente ans d'incursions missionnaires en pays Ankave (1972-2002), by Pascale Bonnemère; 6. Healing Despite Christianity: Struggles Between Missionary and Traditional Conceptions of Medicine, by Astrid de Hontheim; 7. Temps prophétique et ritualisations eschatologiques à Tanna (Vanuatu), by Marc Tabani; 8. Giving-for-Being: The Religion of Vula'a Exchange, by Deborah Van Heekeren; 9. De la valeur de l'église: Dynamique sexuée d'une hiérarchie inversée au Nord Ambrym, Vanuatu, by Annelin Eriksen; 10. 'We Are All Brothers and Sisters': Community, Competition and the Church in Minahasa, by Gabriele Weichart; 11. Conversion, hiérarchie et changement culturel: Valeur et syncrétisme dans le cadre de l'expansion mondiale du christianisme pentecôtiste et charismatique, by Joel Robbins."

LAHIRI-DUTT, KUNTALA (ed.). 2011 (March). *Gendering the Field: Towards Sustainable Livelihoods for Mining Communities*. Canberra: ANU E Press. 248 pages. ISBN: 978-1921862168 (pb) and 978-1921862175 (pdf). Retrieved March 30, 2011, from the World Wide Web: http://epress.anu.edu.au/gendering_field_citation.html.

"The chapters in this book offer concrete examples from all over the world to show how community livelihoods in mineral-rich tracts can be more sustainable by fully integrating gender concerns into all aspects of the relationship between mining practices and mine

affected communities. By looking at the mining industry and the mine-affected communities through a gender lens, the authors indicate a variety of practical strategies to mitigate the impacts of mining on women's livelihoods without undermining women's voice and status within the mine-affected communities.

The term 'field' in the title of this volume is not restricted to the open-cut pits of large scale mining operations which are male-dominated workplaces, or with mining as a masculine, capital-intensive industry, but also connotes the wider range of mineral extractive practices which are carried out informally by women and men of artisanal communities at much smaller geographical scales throughout the mineral-rich tracts of poorer countries.

Contents: List of Figures; Foreword; Glossary; Contributors; 1. Introduction: Gendering the Masculine Field of Mining for Sustainable Community Livelihoods, by Kuntala Lahiri-Dutt; 2. Modernity, Gender and Mining: Experiences from Papua New Guinea, by Martha Macintyre; 3. Bordering on Equality: Women Miners in North America, by Laurie Mercier; 4. Sex Work and Livelihoods: Beyond the 'Negative Impacts on Women' in Indonesian Mining, by Petra Mahy; 5. Experiences of Indigenous Women in the Australian Mining Industry, by Joni Parmenter; 6. Indigenous Women and Mining Agreement Negotiations: Australia and Canada, by Ciaran O'Faircheallaigh; 7. Gender-Based Evaluation of Development Projects: The LAST Method, by Kuntala Lahiri-Dutt; 8. Women-Owned SMEs in Supply Chains of the Corporate Resources Sector, by Ana Maria Esteves; 9. On the Radar? Gendered Considerations in Australia-Based Mining Companies' Sustainability Reporting, 2004-2007, by Sara Bice; 10. Towards a Post-Conflict Transition: Women and Artisanal Mining in the Democratic Republic of Congo, by Rachel Perks; 11. Artisanal and Small-Scale Mining: Gender and Sustainable Livelihoods in Mongolia, by Bolormaa Purevjav; 12. Gender Mainstreaming in Asian Mining: A Development Perspective, by Kuntala Lahiri-Dutt and Gill Burke."

KNAFLA, LOUIS A. and HAIJO WESTRA (eds). 2010. *Aboriginal Title and Indigenous Peoples: Canada, Australia, and New Zealand*. Vancouver: University of British Columbia Press. 280 pages. ISBN: 978-0774815604 (hc) and 978-0774815611 (pb).

"Delgamuukw, Mabo, Ngati Apa - These cases and others have in recent years created a framework for litigating Aboriginal title in countries such as Canada, Australia, and New Zealand. The contributors to this path-breaking book argue that our understanding of where the concept of Aboriginal title came from - and where it may be going - can also be enhanced by exploring legal developments in these former British settler colonies in a comparative and multidisciplinary framework.

Contents: Introduction: "This Is Our Land": Aboriginal Title at Customary and Common Law in Comparative Contexts, by Louis A. Knafla; **Part I. Sovereignty, Extinction, and Expropriation of Aboriginal Title:** 1. From the US Indian Claims Commission Cases to Delgamuukw: Facts, Theories, and Evidence in North American Land Claims, by Arthur Ray; 2. Social Theory, Expert Evidence, and the Yorta Yorta Rights Appeal Decision, by Bruce Rigsby; 3. Law's Infidelity to Its Past: The Failure to Recognize Indigenous Jurisdiction in Australia and Canada, by David Yarrow; 4. The Defence of Native Title and Dominion in Sixteenth-century Mexico Compared with Delgamuukw, by Haijo Westra; 5. Beyond Aboriginal Title in Yukon: First Nations Land Registries, by Brian Ballantyne; **Part II. Native Land, Litigation, and Indigenous Rights:** 6. The 'Race' for Recognition: Toward a Policy of Recognition of Aboriginal Peoples in Canada, by Paul L.A.H. Chartrand; 7. The Sources and Content of Indigenous Land Rights in Australia and Canada: A Critical Comparison, by Kent McNeil; 8. Common Law, Statutory Law, and the Political Economy of the Recognition of Indigenous Australian Rights in Land, by Nicolas Peterson; 9. Claiming Native Title in the Foreshore and Seabed, by Jacinta Ruru; 10. Waterpower Developments and Native Water Rights Struggles in the North American West in the Early Twentieth Century: A

View from Three Stoney Nakoda Cases, by Kenichi Matsui; **Conclusion:** Power and Principle: State-Indigenous Relations across Time and Space, by Peter W. Hutchins; Acknowledgments; Selected Bibliography; Contributors; General Index; Index of Cases; Index of Statutes, Treaties, and Agreements."

LIEBERSOHN, HARRY. 2011 (February). *The Return of the Gift: European History of a Global Idea*. Cambridge: Cambridge University Press. 224 pages. ISBN: 978-1107002180 (hb).

"This book is a history of European interpretations of the gift from the mid seventeenth to the early twentieth century. Reciprocal gift exchange, pervasive in traditional European society, disappeared from the discourse of nineteenth-century social theory only to return as a major theme in twentieth-century anthropology, sociology, history, philosophy and literary studies. Modern anthropologists encountered gift exchange in Oceania and the Pacific Northwest and returned the idea to European social thought; Marcel Mauss synthesized their insights with his own readings from remote times and places in his famous 1925 essay on the gift, the starting-point for subsequent discussion. *The Return of the Gift* demonstrates how European intellectual history can gain fresh significance from global contexts.

Contents: Introduction; 1. The crisis of the gift: Warren Hastings and his critics; 2. Liberalism, self-interest, and the gift; 3. The selfless 'savage': theories of primitive communism; 4. Anthropologists and the power of the gift: Boas, Thurnwald, Malinowski; 5. Marcel Mauss and the globalized gift; Conclusion."

LIMBRICK, PETER. 2010. *Making Settler Cinemas: Film and Colonial Encounters in the United States, Australia, and New Zealand*. Basingstoke: Palgrave Macmillan. 272 pages. ISBN: 978-0230102644 (hb).

"In *Making Settler Cinemas*, Peter Limbrick argues that the United States, Australia, and New Zealand share histories of colonial encounters that have shaped their cinemas in distinctive ways. Going beyond readings of narrative and representation, this book studies the production, distribution, reception, and reexhibition of cinema across three settler societies under the sway of two empires. Investigating films both canonical and overlooked, *Making Settler Cinemas* not only shows how cinema has mattered to settler societies but affirms that practices of film history can themselves be instrumental in encountering and reshaping colonial pasts.

Contents: 1. Introduction; **Part I. Making a Settler Cinema in the United States:** 2. Playing Empire: Settler Masculinities, Adventure, and *The Four Feathers* (1929); 3. Imperial Production, Settler Colonialism, and the Argosy Westerns; **Part II. Empire and Settler Cinema in Australia:** 4. Ealing's Australian Westerns; **Part III. Film History and Settler Cinema in Aotearoa/New Zealand:** 5. *Hei Tiki* (1935): Film Histories Past and Present; 6. Unsettled Histories: *The Seekers* (1954)."

MESKELL, LYNN (ed.). 2009. *Cosmopolitan Archaeologies*. Durham: Duke University Press. 304 pages. ISBN: 978-0-8223-4432-2 (cloth) and 978-0-8223-4444-5.

"*Cosmopolitan Archaeologies* delves into the politics of contemporary archaeology in an increasingly complex international environment. The contributors explore the implications of applying the cosmopolitan ideals of obligation to others and respect for cultural difference to archaeological practice, showing that those ethics increasingly demand the rethinking of research agendas. While cosmopolitan archaeologies must be practiced in contextually specific ways, what unites and defines them is archaeologists' acceptance of responsibility for the repercussions of their projects, as well as their undertaking of heritage practices attentive to the concerns of the living communities with whom they work. These concerns may require archaeologists to address the impact of war, the political and economic deprivations of past regimes, the livelihoods of those living near archaeological sites, or the incursions of

transnational companies and institutions. The case studies are extremely diverse in geography, as well as subject matter, including research from Australia, Oceania, Southeast Asia, the Near East, Africa, and North and South America.

Contributors: O. Hugo Benavides, Lisa Breglia, Denis Byrne, Chip Colwell-Chanthaphonh, Alfredo González-Ruibal, Ian Hodder, Ian Lilley, Jane Lydon, Lynn Meskell, Sandra Arnold Scham."

MUSHARBASH, YASMINE and MARCUS BARBER (eds). 2011 (February). *Ethnography and the Production of Anthropological Knowledge: Essays in Honour of Nicolas Peterson*. Canberra: ANU E Press. 266 pages. ISBN: 978-1921666971 (pb) and 9781921666964 (pdf). Retrieved March 25, 2011, from the World Wide Web: http://epress.anu.edu.au/ethnography_citation.html.

"Nicolas Peterson is a central figure in the anthropology of Aboriginal Australia. This volume honours his anthropological body of work, his commitment to ethnographic fieldwork as a source of knowledge, his exemplary mentorship of generations of younger scholars and his generosity in facilitating the progress of others. The diverse collection produced by former students, current colleagues and long-term peers provides reflections on his legacy as well as fresh anthropological insights from Australia and the wider Asia-Pacific region. Inspired by Nicolas Peterson's work in Aboriginal Australia and his broad ranging contributions to anthropology over several decades, the contributors to this volume celebrate the variety of his ethnographic interests. Individual chapters address, revisit, expand on, and ethnographically re-examine his work about ritual, material culture, the moral domestic economy, land and ecology. The volume also pay homage to Nicolas Peterson's ability to provide focused research with long-term impact, exemplified by a series of papers engaging with his work on demand sharing and the applied policy domain.

Contents: Preliminary Pages; Acknowledgments; Contributors; Foreword; 1. Nic's Gift: Turning ethnographic data into knowledge, by Yasmine Musharbash ; **Part I. Ritual, Material Culture, Land and Ecology:** 2. Splitting the Atom of Kinship: Towards an understanding of the symbolic economy of the Warlpiri fire ceremony, by John Morton; 3. The 'Expanding Domain' of Warlpiri Initiation Rituals, by Georgia Curran; 4. Who Owns the 'De-Aboriginalised' Past? Ethnography meets photography: A case study of Bundjalung Pentecostalism, by Akiko Ono; 5. Thomson's Spears: Innovation and change in eastern Arnhem Land projectile technology, by Harry Allen; 6. Nothing Ever Changes': Historical ecology, causality and climate change in Arnhem Land, Australia, by Marcus Barber; 7. The Language of Property: Analyses of Yolngu relations to country, by Ian Keen; **Part II. Demand Sharing, the Moral Domestic Economy, Policy and Applied Anthropology:** 8. From Applied Anthropology to an Anthropology of Engagement: Japanese anthropology and Australianist studies, by Sachiko Kubota; 9. Community Development as Fantasy? A case study of contemporary Maori society, by Toon van Meijl; 10. Give or Take: A comparative analysis of demand sharing among the Menraq and Semai of Malaysia, by Alberto Gomes; 11. Owing Your People: Sustaining relatedness and identity in a South Coast Aboriginal community, by Natalie Kwok; 12. Demand Sharing, Nutrition and Warlpiri Health: The social and economic strategies of food choice, by Eirik Saethre; 13. A Genealogy of 'Demand Sharing': From pure anthropology to public policy, by Jon Altman; 14. Policy Alchemy and the Magical Transformation of Aboriginal Society, by David F. Martin; Afterword: Peterson's Impartye - A short appreciation, by Diane Austin-Broos; Appendix 1 - Graduate students supervised by Professor Peterson; Appendix 2 - Nicolas Peterson: Collated publications, reports and films; Index."

SENFT, GUNTER (ed.). 2010. *Endangered Austronesian, Papuan and Australian Aboriginal Languages: Essays on Language Documentation, Archiving and Revitalization*. Pacific Linguistics No. 617. 227 pages. ISBN: 978-0858836235 (pb).

"The contributions to this book concern the documentation and revitalization of endangered languages and the archiving of documented language materials. The anthology focuses mainly on endangered Oceanic languages, with articles on Vanuatu by Darrell Tryon and the Marquesas by Gabriele Cablitz, on situations of loss and gain by Ingjerd Hoëm and on the Kilivila language of the Trobriands by the editor. Nick Thieberger, Peter Wittenburg and Paul Trilsbeek, and David Blundell and colleagues write about aspects of linguistic archiving. Under the rubric of revitalization, Margaret Florey and Michael Ewing write about Maluku, Jakelin Troy and Michael Walsh about Australian Aboriginal languages in southeastern Australia, whilst three articles, by Sophie Nock, Diane Johnson and Winifred Crombie concern the revitalization of Maori."

STRONG, ROWAN. 2007. *Anglicanism and the British Empire, c.1700-1850*. Oxford: Oxford University Press. 336 pages. ISBN: 978-0-19-921804-2 (hb).

Explores the important topic of the way the Church of England constructed a public discourse about the British Empire. Between 1700 and 1850 the Church of England was the among the most powerful and influential religious, social, and political forces in Britain. This was also a momentous time for the British Empire, during which it developed and then lost the North American colonies, extended into India, and settled the colonies of Australia and New Zealand. Public understanding of this expanding empire was influentially created and promulgated by the Church of England as a consequence of its missionary engagement with these colonies, and its role in providing churches for British settlers. Rowan Strong examines how that Anglican Christian understanding of the British Empire shaped the identities both of the people living in British colonies in North America, Bengal, Australia, and New Zealand during this period - including colonists, indigenous peoples, and Negro slaves - and of the English in Britain.

Contents: Introduction: English religion and empire to 1700; 1. Anglicans and empire: Historical interpretations; 2. The construction of an Anglican Imperialism: British North America in the eighteenth century; 3. Anglicanism in a resurgent imperialism: Bengal 1790-1830; 4. A new Anglican imperial paradigm: The Colonial Bishoprics Fund 1840-1841; 5. The new paradigm in the colonies: Australia and New Zealand 1820s-c.1850; Conclusion: Anglicanism and Empire 1700-c.1850.

Rowan Strong, Senior Lecturer in Church History, Murdoch University, and Fellow of the Royal Historical Society."

TORSEN, MOLLY and JANE ANDERSON. 2010. *Intellectual Property and the Safeguarding of Traditional Cultures: Legal Issues and Practical Options for Museums, Libraries and Archives*. WIPO Publication No.1023(E). Geneva: World Intellectual Property Organization. 126 pages. ISBN: 978-92-805-2016-3 (pb). Retrieved March 8, 2011, from the World Wide Web: <http://wipo.int/export/sites/www/tk/en/publications/1023.pdf>.

"The publication has been prepared as part of WIPO's Creative Heritage Project. It draws on information gathered through surveys conducted in several cultural institutions from around the world by experts commissioned by WIPO, namely, Antonio Arantes, Vladia Borissova, Shubha Chaudhuri, Laurella Rincon, Martin Skrydstrup and Malia Talakai. It also builds on and complements traditional IP guides for museums, libraries and archives on more conventional IP issues, such as the WIPO Guide on Managing Intellectual Property for Museums. Indeed, this publication extends the prior body of publications into the context of the legal and ethical IP questions that arise for cultural institutions, specifically with a focus on collections comprising intangible cultural heritage and TCEs.

Contents: Executive Summary; Acronyms; **Part I. Setting the Scene: An Overview of Issues:** 1. An Illustration: The Djalambru [Hollow Log] Ceremony; 2. What is the Issue? 3. Building and Strengthening Relationships between Cultural Institutions and Indigenous Peoples and Traditional Communities; 4. Exploring the Intellectual Property Dimension Can Intellectual Property Systems Protect Traditional Cultural Expressions? 5. IP and TCEs - the Work of the World Intellectual Property Organization; 6. The Objectives and Nature of This Publication; **Part II. Intellectual Property and Traditional Cultural Expressions: Issues Specific to Museums, Libraries, Archives:** *Section A. Copyright:* 1. Objects of Protection: What Does Copyright Protect and What Does it Not? 2. Authorship; 3. Duration of Protection; 4. Economic and Moral Rights; 5. Exceptions and Limitations; 6. Ownership, Transfers and Licensing of Copyright; 7. Related Rights; 8. The Internet and Digitization; 9. Collective Management; *Section B. Trademarks, Geographical Indications and Domain Names:* 1. Trademarks; 2. Geographical indications; 3. Domain Names; *Section C. Risk Management Strategies and Dispute Resolution:* 1. Risk Management Strategies; 2. Dispute Resolution; **Part III. Conclusions: Good Practices:** 1. Good practices from Cultural Institutions - Research Ethics and Collection Policy; 2. Good Practices for Digital Archives - Protocols; 3. Good Practices from Indigenous Peoples and Traditional Communities - Codes of Conduct and; 4. Examples of Current Practices by Cultural Institutions - Frameworks, Protocols, Guidelines and Agreements; 5. Standard Agreements, Consent Forms, Licenses and Undertakings; Notes; Glossary; FAQ; Bibliography; Index; About the Authors; Acknowledgements."

AUSTRALIA

CARSON, DEAN, ANDREW TAYLOR, RASMUS OLE RASMUSSEN, PRESCOTT ENSIGN and LEE HUSKEY (eds). 2011 (April). *Demography at the Edge: Remote Human Populations in Developed Nations*. Aldershot: Ashgate. 370 pages. ISBN: 978-0-7546-7962-2 (hb) and 978-0-7546-9915-0 (eb).

"This book compares and contrasts the research, methods and models, and policy applications from remote regions in developed nations. The work draws upon four examples: the far north and desert regions of Australia, the northern provinces and territories of Canada, Alaska, and the Arctic north of Scandinavia."

CROSS, JACK. 2011 (March). *Great Central State: The Foundation of the Northern Territory*. Kent Town, SA: Wakefield Press. 432 pages. ISBN: 978-1862548770 (pb).

"From its murky beginnings during the 1860s, the Northern Territory became the exotic locus of South Australia's best utopian dreams and worst administrative nightmares. Jack Cross has trawled through the record of this extraordinary colonial venture, sorting folly from foresight and identifying pioneers and villains, opportunists and adventurers. He has given us a frank, unrestrained history of Australia's own frontier colony" (Philip Jones).

Contents: Preface; **1. The Great Central State:** The Dream of the Great Asian Market; A Confused Acquisition; The Northern Territory Plan; The Wakefield; Background; Plan in Detail - in Parliament; An Unequal Partnership; **2. Caesar and his Fortune:** The Banquet; First Northern Territory Expedition: 1864; Relief Ships - 1865; The Winding Up; Retribution; **3. The intervention of the Partners:** The Other Partners; The Great Debate; The Second Northern Territory Expedition: 1868-1869; Restitution; **4. A Second South Australia:** Complications; The Indies Governor; The Indies Governor in Decline; The 'Resulting Land Imbroglia'; 'Two Main Streets and a Chinese Quarter'; Crisis in Law and Order; Law and Aborigines; **5. Extreme Solutions:** The Discovery of Lochac; 'That Insatiable Maelstrom'; 'The Laissez-Faire' - Let the Market Decide; Dutch Response - and the Misadventures of Captain Cadell; Plan Misfires; **6. The mormon Pattern:** Santals; Mennonites; Japanese; An Alternative Israel; **7. Coming of the Gauchos;** Other Colonisers: Different Stories; Ralph

Milner and the Southern Route; Dillon Cox and the Queensland Side; Two Territories; **8. Conceding defeat**; Epilogue; Documentation: Abbreviations; Author's Note; Index.

DAY, ADRIAN. 2010. *Wadjelas: The Memoirs of a 1950s Patrol Officer*. Carlisle: Hesperian Press. 276 pages. ISBN: 978-0-85905-475-1 (cloth).

"This story is about a very young man with noble intent, a lack of maturity and no training whatsoever who is sent out by government to deal with what it sees as a disintegrating and dying race. It is about the ineptitude of government in dealing with a giant problem the average citizens, if they concern themselves at all, think is being attended to by experts. That within some grand plan there are dove-tailed notions which will bring about a solution, if not now, then at some stage in the future. To confound government the race does not die nor does it quite disintegrate. Politics, prejudice, greed, apathy and indifference play their part. However there is enough conscience, courage and integrity, here and there, to provide in the awakening years just after World War II, the seed for dramatic change. There is tom-foolery, humour, pathos and plain tragedy.

Adrian Day was a Native Welfare Officer in the 1950s and 1960s. His story is of the people, black, white and brindle, good, bad, and indifferent."

DIXON, R.M.W. 2011 (February). *Searching for Aboriginal Languages: Memoirs of a Field Worker*. Cambridge: Cambridge University Press. 350 pages. ISBN: 978-1108025041 (pb). First published in 1984.

In the early 1960s, R.M.W. (Bob) Dixon was one of the first linguists to study the Aboriginal languages of northeast Queensland, Australia. He found that some languages of the coastal rainforest were still in daily use, but others were only half-remembered by a single elder. This autobiographical account of fourteen years of research, first published in 1984, paints a fascinating picture of the frontier society that existed in the region nearly fifty years ago. It reveals the difficulties and the excitement of linguistic fieldwork, but most of all it focuses on the people who agreed to work with Dixon and patiently helped him to understand their dauntingly complex languages. They allowed him to record their legends and songs and spent many hours answering his questions; this book is a poignant reminder of the fragility of their ancient culture.

Contents: 1. Setting off; 2. 'Haven't you got a machine?' 3. 'You never talk it to me!' 4. Full of unforgettable characters; 5. 'Time to get back to wife'; 6. 'Drink this!' 7. 'Of course we'll keep in touch'; 8. 'Doing all these Jalnguy'; 9. Lots of linguistic expertise; 10. 'This way be bit more better'; 11. 'Happiness and fun'; 12. 'It's not'; 13. 'Those are good for you'; 14. Loss; 15. 'I think I like that language best'; Afterword; Pronunciation of Aboriginal words; Tribal and language names."

EIRA, CHRISTINA and NARUNGGABORIGINA ABORIGINAL PROGRESS ASSOCIATION. 2010. *Fragments of Budderer's Waddy: A New Narungga Grammar*. Pacific Linguistics No. 612. Canberra: Pacific Linguistics. 141 pages. ISBN: 978-0858836112 (pb).

"The story of Budderer, a Dreaming trail which encompasses the entire length of Narungga land (Yorke Peninsula, South Australia), offers a powerful metaphor for language revival.

This grammar is not a reconstruction of 'old Narungga', nor an abstracted ideal of 'pure Narungga', but a record of the language established in the present for the future. In this volume, both the historical evidence and the details of each structure now in use are set out, together with the argumentation which has led to each decision made. As the language continues to change and grow, the present work will stand as a record of the fragments of

memory left by Narungga Elders of the past, and the initial rebuilding of those fragments by their descendants in the early part of the twenty-first century."

FORD, LISA. 2011 (September). *Settler Sovereignty: Jurisdiction and Indigenous People in America and Australia, 1788-1836*. Cambridge: Harvard University Press. 328 pages. ISBN: 978-0674035652 (hb) and 978-0674061880 (pb).

"In a brilliant comparative study of law and imperialism, Lisa Ford argues that modern settler sovereignty emerged when settlers in North America and Australia defined indigenous theft and violence as crime. This occurred, not at the moment of settlement or federation, but in the second quarter of the nineteenth century when notions of statehood, sovereignty, empire, and civilization were in rapid, global flux. Ford traces the emergence of modern settler sovereignty in everyday contests between settlers and indigenous people in early national Georgia and the colony of New South Wales. In both places before 1820, most settlers and indigenous people understood their conflicts as war, resolved disputes with diplomacy, and relied on shared notions like reciprocity and retaliation to address frontier theft and violence. This legal pluralism, however, was under stress as new, global statecraft linked sovereignty to the exercise of perfect territorial jurisdiction. In Georgia, New South Wales, and elsewhere, settler sovereignty emerged when, at the same time in history, settlers rejected legal pluralism and moved to control or remove indigenous peoples.

Contents: Introduction; 1. Jurisdiction, Territory and Sovereignty in Empire; 2. Pluralism as Policy; 3. Indigenous Jurisdiction and Spatial Order; 4. Legality and Lawlessness; 5. The Limits of Jurisdiction; 6. Farmbrough's Fathoming and Transitions in Georgia; 7. Lego'me and Territoriality in New South Wales; 8. Perfect Settler Sovereignty; Conclusion."

HARPER, MELISSA and RICHARD WHITE. 2010. *Symbols of Australia*. Sydney: University of New South Wales Press and National Museum of Australia. 256 pages. ISBN: 978-1921410505 (pb).

"How did the kangaroo transform from a bizarre curiosity to an internationally recognised symbol of Australia? How did Vegemite, a waste product of beer, come to be the most popular spread in the country? How did the Opera House survive early controversy to become a national symbol equal to the Pyramids or the Taj Mahal? And does the pavlova belong to Australia or New Zealand? Australia is a land of symbols. From the curious, the folkloric, the official, the ancient, the inspiring, the commercial, the lovable, the feared, even the edible, these symbols make the abstract concept of the nation tangible and give us an identity by representing Australia to itself and the world. But how are national symbols created? What makes them popular? Do they unite or divide the nation? And what do they really mean? *Symbols of Australia* uncovers the stories behind Australia's best-loved symbols. Entertaining, provocative and often surprising, it proves that while some may seem quirky or frivolous and others get taken for granted, they all have significance that goes beyond the surface.

Contents: 1. Land of symbols, by Melissa Harper and Richard White; 2. Southern Cross, by Jane Taylor; 3. Kangaroo, by Beth Hatton and Linda Thompson; 4. Crown, by Mark McKenna; 5. Map, by Alan Atkinson; 6. Cooe, by Richard White; 7. Postage stamps, by Dennis Altman; 8. Gum tree, by Lucy Kaldor; 9. Shark, by Helen Tiffin; 10. Boomerang, by Felicity Errington; 11. Billy, by Melissa Harper; 12. Miss Australia, by Marilyn Lake and Penny Russell; 13. Flag, by Elizabeth Kwan; 14. Coat of arms, by Bruce Baskerville; 15. Wattle, by Libby Robin; 16. Digger, by Graham Seal; 17. Australia House, by Olwen Pryke; 18. Vegemite, by Robert White; 19. Sydney Harbour Bridge, by Peter Spearritt; 20. Lifesaver, by Caroline Ford; 21. Pavlova, by Michael Symons; 22. Holden, by Robert Crawford; 23. Uluru, by Roslynn Haynes; 24. Sydney Opera House, by Richard White and Sylvia Lawson; 25. Akubra, by Philippa Macaskill and Margaret Maynard; 26. Rainbow Serpent, by Shino Konishi; 27. Baggy green, by Gideon Haigh; Notes; Contributors; Index."

HOKARI, MINORU. 2011 (May). *Gurindji Journey: A Japanese Historian in the Outback*. Sydney: University of New South Wales. ISBN: 978-1742232683 (pb).

"After immersing himself in the culture of a remote Australian Indigenous community for close to a year, the young Japanese scholar Minoru Hokari emerged with a new world view. *Gurindji Journey* tells of Hokari's experience living with the Gurindji people of Daguragu and Kalkaringi in the Northern Territory of Australia, absorbing their way of life, and beginning to understand Aboriginal modes of seeing and being. This compelling book, published in English posthumously, seven years after the author's death, is a personal, philosophical, lyrical record of his journey into Indigenous Australian culture. Part memoir, part history, part theory, *Gurindji Journey* is the story of Hokari's discovery of Gurindji modes of history and historical practice. It is a breathtaking work that opens up new pathways for approaching cross-cultural history, anthropology and historical epistemology. It will appeal equally to historians of place and oral traditions, readers in Indigenous cosmology and customs, theory lovers, anthropologists and anyone interested in Australian Aboriginal history and culture."

LENNON, JESSIE. 2011 (February). *I'm the One that Know this Country!* Canberra: Aboriginal Studies Press. 160 pages. ISBN: 978-0855757199 (pb). First published in 2000.

"Matutjara woman, Jessie Lennon, was born on a sheep station near Kingoonya in the 1920s. Aged six, she accompanied her father on a ceremonial journey with the Old People, as far west as Ooldea, in the time of Daisy Bates, and north to Coober Pedy, then a fledgling opal-mining settlement. Her early life was spent travelling with family: on foot, on camels and sometimes 'jumping the train'. Later they sought whitefella work in towns on sheep and cattle stations. Many times Jessie's travel brought her back to Coober Pedy where she lived in camps, underground dugouts and on the mine dumps. In the 1950s, Jessie and her family were 'caught by the bomb': fallout from the British nuclear tests at Emu, north of Maralinga. They were not evacuated, nor advised to take any precautions, and although they fled east, they could not escape the long-term effects on their health. Decades later, Jessie and Senior Elders in the community took up an unsuccessful fight for compensation.

Jessie Lennon is a natural storyteller and here she speaks in Aboriginal English and language. As readers we gain an Anangu perspective of extraordinary adaption, as the Anangu make first contact with Europeans. But her story also reveals another viewpoint, that of settler history: the growth of the pastoral and mining industries, as well as the construction of railway lines and highways. In *I'm the One* Jessie's stories are juxtaposed with historical photographs and information of the times, places and people in her life. In a life full of journeys and homecomings, a vivid picture emerges of family life and the importance of 'home'. Jessie Lennon was an Aboriginal woman of the Western Desert. For much of her long life she travelled, lived and worked in the vast desert regions of South Australia. This was her country, and from a young age she knew it intimately. Jessie's first book was *And I Always Been Moving!* She wrote this story for her family - and for the latecomers: those who 'don't yet know these things'."

MEMMOTT, PAUL. 2010. *Material Culture of the North Wellesby Islands*. *Aboriginal and Torres Strait Islander Studies Unit Research Report Series*, No. 8. Brisbane: Aboriginal and Torres Strait Islander Unit, University of Queensland. 136 pages. ISSN: 1322-7157.

"This monograph, written by Professor Paul Memmott, provides an ethnographic description of the material culture traditionally employed by the Aboriginal people of the North Wellesley Islands. These islands are located in the southern Gulf of Carpentaria and are occupied by two Indigenous groups: the Lardil and the Yangkaal. A third group, the Kaiadilt, occupy the South Wellesley Islands and a fourth group, the Ganggalida are on the adjacent mainland. This paper focuses on the Lardil who are the traditional owners for Mornington Island or Gununa (which

is by far the largest of the islands), as well as Sydney Island (Langunganji) and Wallaby Island (Lingunganji). Mornington Island is 65km long and from 7 to 26km wide and is linked to the mainland by a number of smaller 'stepping-stone' islands. These intervening islands are home to the Yangkaal people, and approach the mainland at Bayley Point. There is clear visibility between these islands at all seasons, with easy crossings (maximum 3.5km of open sea) for watercraft.

The ethnographic data on which this monograph is based were largely collected in the field by the author in the 1970s and expand on earlier writings from this period (Memmott 1979a, 1979b). The manuscript was initially drafted in the mid-1980s, but not prepared for publication until 2006-2009. In the interim, very little attention has been paid to this aspect of Lardil culture. However, Trigger (1987) prepared an important account of a large body of material culture items for the Ganggalida on the adjacent mainland coast, making preliminary comparisons on technology and usage with both the Lardil and Kaiadilt in the Wellesleys and with the Garawa and Waanyi to the inland and west.

MINNERUP, GÜNTER and PIA SOLBERG (eds). 2010. *First World, First Nations: Internal Colonialism and Indigenous Self-determination in Northern Europe and Australia*. Eastbourne: Sussex Academic Press. 256 pages. ISBN: 978-1-84519-351-5 (hb).

"The Sami people of Northern Europe and Indigenous Australians are literally a world apart in geographical terms, yet share a common fate as Indigenous minorities emerging from centuries of internal colonisation. Their ancient cultures and languages severely eroded by policies of forced assimilation, their traditional lifestyles and economies damaged, and their political voices marginalised, recent decades have seen their struggles for collective survival rise to political prominence in national and international agendas, with the promise of Indigenous self-determination held out by national governments and the United Nations Declaration of Rights for Indigenous Peoples. Both the Sami and Indigenous Australians have won important new rights during these decades, yet the outcomes are very different.

In this volume the similarities and differences between the Indigenous experiences in the Nordic countries and Australia are explored by renowned experts in the field including Indigenous authors. Some of the contributions are explicitly comparative and based on research experience in both areas, and two essays on New Zealand and Canada provide external points of reference to the volume's focus on Northern Europe (Norway, Sweden, Finland, Russia) and Australia. Issues of cultural identity and survival are prominent but there is a special emphasis in many of the chapters on issues of socio-economic development and political representation, and a substantial introduction by the editors sketches out a historical-theoretical framework for understanding Indigenous struggles in First World countries that is critical of some currently fashionable approaches."

MITCHELL, JESSIE. 2011 (January). *In Good Faith? Governing Indigenous Australia through God, Charity and Empire, 1825-1855*. Aboriginal History Monograph No. 23. Canberra: ANU E Press. 234 pages. ISBN: 978-1921862106 (pb) and 978-1921862113 (pdf). Retrieved March 30, 2011, from the World Wide Web http://epress.anu.edu.au/aborig_history/good_faith/pdf_instructions.html.

"In the early decades of the 19th century, Indigenous Australians suffered devastating losses at the hands of British colonists, who largely ignored their sovereignty and even their humanity. At the same time, however, a new wave of Christian humanitarians were arriving in the colonies, troubled by Aboriginal suffering and arguing that colonists had obligations towards the people they had dispossessed. These white philanthropists raised questions which have shaped Australian society ever since. Did Indigenous Australians have rights to land, rationing, education and cultural survival? If so, how should these be guaranteed, and what would people have to give up in return? Would charity and paternalism lead to effective

government or dismal failure - to a powerful defence of an oppressed people, or to new forms of oppression? In *Good Faith?* paints a vivid picture of life on Australia's first missions and protectorate stations, examining the tensions between charity and rights, empathy and imperialism, as well as the intimacy, dependence, resentment and obligations that developed between missionary philanthropists and the people they tried to protect and control. In this work, Mitchell brings to life hitherto neglected moments in Australia's history, and traces the origins of dilemmas still present today.

Contents: Illustrations; Acknowledgments; Introduction; 1. 'This land of Barbarians': Missions and protectorates begin; 2. 'Godless political experiments': Philanthropy and governance; 3. 'All white masters belong to your King': Race, identity and empire; 4. 'Our country all gone': Rights, charity and the loss of land; 5. Deserving poverty? Rationing and philanthropy; 6. Keeping body and soul together: Creating material 'civilisation'; 7. 'Can these dry bones live?' Religious life and afterlife; 8. 'This bitter reproach': Destruction, guilt and the colonial future; Conclusion; Bibliography."

PEARSON, NOEL. 2009. *Radical Hope: Education and Equality in Australia*. Quarterly Essay No. 35. Melbourne: Black Inc. 125 Pages. ISBN: 978-1863954440 (pb).

"In *Radical Hope*, one of Australia's most original and provocative thinkers turns his attention to the question of education. Noel Pearson begins with two fundamental questions: How to ensure the survival of a people, their culture and way of life? And can education transform the lives of the disadvantaged many, or will it at best raise up a fortunate few?

In an essay that is personal and philosophical, wide-ranging and politically engaged, Pearson discusses what makes a good teacher and recalls his own mentors and inspirations. He argues powerfully that underclass students, many of whom are Aboriginal, should receive a rigorous schooling that gives them the means to negotiate the wider world. He examines the long-term failure of educational policy in Australia, especially in the indigenous sector, and asks why it is always 'Groundhog Day' when there are lessons to be learned from innovations now underway. This is an essay filled with ideas and arguments and information - from a little-known educational revolutionary named Siegfried Englemann, to the No Excuses ethos and the Knowledge Is Power program, to Barack Obama's efforts to balance individual responsibility and historical legacy. Pearson introduces new findings from research and practice, and takes on some of the most difficult and controversial issues. Throughout, he searches for the radical centre - the way forward that will raise up the many, preserve culture, and ensure no child is left behind."

PENSALFINI, ROBERT. 2011. *Jingulu Texts and Dictionary*. Pacific Linguistics No. 620. Canberra: Pacific Linguistics. 338 pages. ISBN: 978-0858836280 (pb).

"This book is a culmination of the author's work with the final generation of fully fluent Jingulu speakers from 1995 to 2004, and incorporates the findings of numerous researchers throughout the twentieth century. The volume begins with some three dozen short texts, translated, covering a variety of topics including food gathering, implement manufacture, and ecology. The dictionary section includes a detailed Jingulu-English dictionary with example sentences for each word as well as grammatical and ethnographic notes, an English-Jingulu word finder, and a word list by semantic domain. Both parts of the books are illustrated with photographs from the author's own collection."

POPE, ALAN. 2011 (March). *One Law for All? Aboriginal People and Criminal Law in Early South Australia*. Canberra: Aboriginal Studies Press. 276 pages. ISBN: 978-0855757489 (pb).

"In the planned colony of South Australia, Aboriginal people were to be British subjects, accountable to English law, but fully entitled to its protection. However, the dreams of

London's reformers rapidly soured as British law struggled to protect the settlers' interests and failed to protect Aboriginal lives and birthrights.

This is the first study of the stories behind the court appearances. It reveals the people who developed relationships across the racial divide: Aboriginal people confused about why they were facing a magistrate and deciding whether to resist the invaders or move quietly into their society; colonists struggling to keep their pastoral enterprises going, and finding there was more to the story than they thought; officials working with inadequate resources and lawyers mounting arguments to keep their Aboriginal clients out of gaol; and, a Chief Justice trying to apply English law to Indigenous citizens. Using rarely discussed documents, Pope reveals how the complexities played out and where, despite the rhetoric, Aboriginal people were treated poorly.

Alan Pope's previous book is *Resistance and Retaliation: Aboriginal-European Relations in Early Colonial South Australia* (Bridgewater, SA : Heritage Action, 1989). After a career in education, including time as a teacher and curriculum writer, Alan Pope now manages an Australian training program for Iraqi public servants."

PURDY, JEANNINE. 2010. *Colonialism, Economics, the Law and Resistance in Western Australia*. Tönning: Der Andere Verlag. 172 pages. ISBN: 978-3862470860 (pb).

"How is it that one of the wealthiest states in one of the wealthiest countries detains a respected community leader from amongst its minority indigenous peoples and transports him in conditions in which he is cooked to death? How is it that this tiny minority of less than 4% of the population constitute 40% of the State's prison population? How is it that in their own country these peoples are all too often condemned to literal homelessness? Jeannine Purdy's chronology of Western Australia 1629-1992 is a powerful witness to a history of colonisation which shapes relations between Aboriginal and other Western Australians. An introduction and postscript give the background and standpoint of the chronology and update it to the present. The volume portrays how what is said and what is done fail to coincide - questioning the dominant society's claim to be civilised.

Since obtaining her doctoral degree in law and legal studies from La Trobe University, Victoria in 1995, Jeannine Purdy has had a varied career, working in areas including native title, homelessness, prisons inspections and law reform as well as being a legal academic, researcher and writer in Australia."

RAMSLAND, JOHN. 2010. *Gardiens de la terre dans la Vallée de la Manning: Aborigènes et Européens en Australie*. Translated into French by Valerie Djenidi. Lettres du Pacifique. Paris: L'Harmattan. 316 pages. ISBN: 978-2-296-12532-2 (pb). First published in 2001 as *Custodians of the Soil: A History of Aboriginal-European Relationships in the Manning Valley of New South Wales*.

Contents: 1. Avant la colonisation, 1770-1827; 2. La culture aborigène et l'impact de l'invasion coloniale; 3. La période coloniale, 1829-1901; 4. L'incident Governor et la Manning; 5. La mission et la réserve de Purfleet; 6. Les relations aborigène-européennes, 1901-1928; 7. La dépression, le chômage et le Conseil pour la Protection des Aborigènes; 8. Les politiques d'assimilation et le changement, 1938-1967; 9. L'après 1967; 10. Réconciliation; Interview Radiophonique d'Ella Simon.

John Ramsland explore l'histoire des relations entre les aborigènes et les Européens. Il évoque le passé de la vallée de la rivière Manning, une région de la côte Est, au nord de Sydney."

ROSE, DEBORAH BIRD, SHARON D'AMICO, NANCY DAIYI, KATHY DEVERAUX, MARGARET DAIYI, LINDA FORD and APRIL BRIGHT. 2011 (June). *Country of the*

Heart: An Australian Indigenous Homeland. Canberra: Aboriginal Studies Press. 176 pages. ISBN: 978-0-85575-7762 (pb).

"*Country of the Heart* provides an introduction to the connections between Aboriginal people and the land that has sustained and nurtured them for generations. Through the wonderful photographic images and the stories of the MakMak clan women (white-breasted sea eagle), readers are led into the heart of country: the people, the animals, the plants, the ancestors, the seasons - and the intimate relationships which tie them together. The story is told through the voices of Indigenous academic, Linda Ford, and her family, the traditional custodians of Wagait country. Their story includes the challenges her people continue to meet to maintain the health of 'country'. As Ford says: 'Country gives us our identity.'"

RUSSELL, LYNETTE and JOHN ARNOLD (eds). 2010. ***Indigenous Victorians: Repressed, Resourceful and Respected.*** *The La Trobe Journal* Special Issue No. 85. Melbourne: State Library of Victoria Foundation. 208 pages. ISBN: 978-0-646-53383-4 (pb).

"Launched to coincide with the lead up to National Reconciliation Week, this special edition of *The La Trobe Journal* draws from the rich collections of the State Library of Victoria and collections from around Australia to make a significant contribution to our understanding of the lives and aspirations of Indigenous Victorians and their interaction with white Australians, from European settlement to the present day. *Indigenous Victorians: Repressed, Resourceful and Respected* features 12 articles on Indigenous Victoria, including Aboriginal cricketers at Coranderk, eel fishing at Lake Condah, the revival of possum-skin cloak making, and the successful campaign to save Lake Tyers."

SMYTH, ROBERT BROUGH. 2011 (June). ***Aborigines of Victoria: With Notes Relating to the Habits of the Natives of Other Parts of Australia and Tasmania Compiled from Various Sources for the Government of Victoria, Vol. 1 and 2.*** Cambridge: Cambridge University Press. ISBN: 978-1108006583 (pb).

"Robert Brough Smyth (1830-1889) was a successful Melbourne-based mining engineer and civil servant whose international contacts included the geologist Adam Sedgwick. He also spent 16 years as Secretary of the Board for the Protection of the Aborigines. In this study of the society and customs of indigenous Australians in the Victoria region, first published in 1878, he combines his own observations with those of others who lived or worked closely with the Aboriginal population. **Volume 1** discusses the Aborigines' physical and mental characteristics, demographics, social interaction, rituals, daily life and mythology. Comparisons are made throughout with other indigenous populations, particularly those of nearby Pacific and Indonesian islands. Illustrated throughout, the book takes into account the changes forced on the native population by the arrival of European settlers in the late eighteenth century and preserves much information that might otherwise have been lost. **Volume 2** focusses on language. Smyth discusses the similarities and differences between regional dialects, grammatical rules and the use of sign language, and the vocabularies of different regions. The nine essays by European settlers which form the appendices explore a variety of anthropological topics and shed light on the complex relationship that existed between the indigenous Australian population and the European immigrants. A final chapter outlines the customs and characteristics of the Aborigines of Tasmania.

Contents: Volume 1: Preface; Introduction; 1. Physical characteristics; 2. Mental character; 3. Number and distribution of the aborigines; 4. Birth and education of children; 5. Marriage; 6. Death, and burial of the dead; 7. A native encampment; 8. Food; 9. Diseases; 10. Dress and personal ornaments; 11. Ornamentation; 12. Offensive weapons; 13. Defensive weapons; 14. Weapons and implements of the West Australians; 15. Implements and manufactures; 16. Stone implements; 17. Nets and fish-hooks; 18. Methods of producing fire; 19. Canoes; 20. Myths; **Volume 2:** 21. Languages; Appendices; The Aborigines of Tasmania; Index."

THOMAS, MARTIN. 2011 (March). *The Many Worlds of R.H. Mathews: In Search of an Australian Anthropologist*. Crows Nest: Allen and Unwin. 472 pages. ISBN: 978-1741757811 (hc).

"A timely and important re-evaluation of a pioneer in anthropology and Aboriginal studies: meticulously researched, beautifully written and convincingly argued. *The Many Worlds of R.H. Mathews* is about the life and work of the renowned 19th century surveyor turned ethnologist, R.H. Mathews, whose studies of Aboriginal Australia were path-breaking and quite controversial. His childhood in Goulburn meant that he grew up with Aboriginal children as playmates, so when he began his obsession with documenting Aboriginal life, he came to his subject with fond familiarity, not the freakshow interest that spurred many of the English anthropologists of the time, especially Baldwin Spencer, who went out of his way to discredit Mathews' work, especially after his death. Largely due to this conspiracy, Mathews has been a reasonably unknown figure in early anthropology, but his legacy and work have been reassessed and he is emerging as one of our most important documentors of Aboriginal language, legends and mythology. So important, in fact, that it is his legacy of papers, interpretations and documents, held largely in the National Library of Australia, that is being used by contemporary Aboriginal people to rejuvenate their culture. Martin's approach to his subject is not conventional biography, but something more ambitious and unusual, and one perfectly tuned to the revelations it contains.

Martin Thomas is an Australian Research Council Future Fellow in the School of History at the Australian National University. He is the author of the acclaimed and award-winning *The Artificial Horizon: Imagining the Blue Mountains* (2003)."

THOMAS, NORTHCOTE WHITRIDGE. 2011 (January). *Kinship Organisations and Group Marriage in Australia*. Cambridge: Cambridge University Press. 188 pages. ISBN: 978-1108010511 (pb). First published in 1906.

"N.W. Thomas (1868-1936) was one of the first government anthropologists of the colonial era and published one of the first studies of central African languages. This book, written in the early stages of his career, is a study of kinship structures in indigenous Australian peoples, and was first published as part of the Cambridge Archaeological and Ethnological Series in 1906. Thomas develops and defines fundamental anthropological concepts used today - such as consanguinity as a distinct term affecting descent, status and duties in a society - and emphasises the importance of seeing kinship terms as a social description, instead of merely describing biological relationships. His deconstruction of Lewis H. Morgan's theory of social evolution is also of interest for constructing a historiography of social anthropology. This volume contains views on ethnicity which were acceptable at the time it was first published.

Contents: Preface; Bibliography; Index to abbreviations; 1. Introductory; 2. Descent; 3. Definitions and history; 4. Tables of classes, phratries, etc.; 5. Phratry names; 6. Origin of phratries; 7. Class names; 8. Theories of the origin of classes; 9. Kinship terms; 10. Types of sexual unions; 11. Group marriage and Mortan's theories; 12. Group marriage and the terms of the relationship; 13. *Pirrauru* [Group Marriage among the Diyari of South Australia]; 14. Temporary unions; Appendix; Indexes."

MELANESIA

FORSYTH, MIRANDA. 2009. *A Bird That Flies with Two Wings: Kastom and State Justice Systems in Vanuatu*. Canberra: ANU E Press. 299 pages. ISBN: 978-1921536786 (pb) and 978-1921536793 (pdf). Retrieved April 19, 2011, from the World Wide Web: http://epress.anu.edu.au/kastom_citation.html.

“This book investigates the problems and possibilities of plural legal orders through an in-depth study of the relationship between the state and customary justice systems in Vanuatu. It argues that there is a need to move away from the current state-centric approach to law reform in the South Pacific region, and instead include all state and non-state legal orders in development strategies and dialogue. The book also presents a typology of models of engagement between state and non-state legal systems, and describes a process for analysing which of these models would be most advantageous for any country in the South Pacific region, and beyond.

Contents: Acknowledgments; Foreword; Prologue; 1. 'Igat fulap rod blong hem'; 2. The possibilities and limitations of legal pluralism; 3. Tradition and transformation in leadership structures and conflict-management mechanisms; 4. Mat, kava, faol, pig, buluk, woman: The operation of the kastom system in Vanuatu today; 5. The relationship between the state and kastom systems; 6. The problems of the existing relationship between the state and kastom systems; 7. A typology of relationships between state and non-state justice systems; 8. A new method of legal pluralism; Bibliography."

GODDARD, MICHAEL. 2011 (April). *Out of Place: Madness in the Highlands of Papua New Guinea*. New York and Oxford: Berghahn Books. 200 pages. ISBN: 978-0-85745-094-4 (hb).

"The Kakoli of the Western Highlands of Papua New Guinea (PNG), the focus of this study, did not traditionally have a concept of mental illness. They classified madness according to social behavior, not mental pathology. Moreover, their conception of the person did not recognize the same physical and mental categories which inform Western medical science, and psychiatry in particular was not officially introduced to PNG until the late 1950s. Its practitioners claimed that it could adequately accommodate the cultural variation among Melanesian societies. This book compares the intent and practice of transcultural psychiatry with Kakoli interpretations of, and responses to, madness, showing the reasons for their occasional recourse to psychiatric services. Episodes involving madness, as defined by the Kakoli themselves, are described in order to offer a context for the historical lifeworld and praxis of the community and raise fundamental questions about whether a culturally sensitive psychiatry is possible in the Melanesian context.

Contents: Preface; Acknowledgement; Map; Introduction; 1. The Development of Psychiatry in Papua New Guinea; 2. Psychiatric Theory and Practice in Papua New Guinea; 3. Madness and the Ambivalent Use of Psychiatry in the Kaugel Valley; 4. Affliction and Madness; 5. The Social Construction of Madness: Lopa's Season; 6. The Social Construction of Madness: The Mad Giant; Conclusion: In Anticipation of a Kakoli Ethnopsychiatry; Appendix A: Orthography; Appendix B: Glossary of Umbu Ungu Terms; References; Index.

Michael Goddard is currently a Research Fellow in Department of Anthropology, Macquarie University, Australia. He is the author of *The Unseen City: Anthropological Perspectives on Port Moresby, Papua New Guinea* (2005) and *Substantial Justice: An Anthropology of Village Courts in Papua New Guinea* (2009)."

GODELIER, MAURICE. 2009. *In and Out of the West: Reconstructing Anthropology*. London: Verso Books. 254 pages. ISBN: 978-1-84467-306-3 (hb).

"To the author, it is neither kinship nor economy that forms the bedrock of any society, but the politico-religious. He shows with the help of the Baruya, and also substantiated by other examples, that any society lays claim to being one when they can draw their political boundaries around some territory and resources and express this identity through ritual and religious symbols. This is as true of the modern nations as it is true of the smallest tribe at the far end of capitalism" (S.M. Channa, review of *In and Out of the West*, in: *Social Anthropology*, 19(1), 2011: 115-6).

"Does anthropology really add to our understanding of foreign cultures or is it the continuation of colonial domination by other means? Is this academic discipline a mirror - one reflecting the preoccupations of predominantly Western anthropologists - or a window, through which it is possible to observe lives very different to our own? Maurice Godelier places social anthropology in its historical context, with its origins in the West, and more particularly, colonialism. He also argues that it has to some extent transcended its origins, achieving a measure of scientific objectivity and validity that cannot be reduced to the self-interested concerns of imperial ideology. The final chapter discusses the issues surrounding the presentation of non-Western cultural artefacts to a Western general public.

Contents: Introduction: Anthropology today - What have we done and what should we do? 1. Some things one keeps, some things one gives, some things one sells, and some things must neither be sold nor given but kept to pass on; 2. No society has ever been based on the family or on kinship; 3. It always takes more than a man and a woman to make a child; 4. Human sexuality is fundamentally a-social: The example of the Baruya of Papua New Guinea; 5. How an Individual becomes a social subject; 6. What is society? 7. Social anthropology is not indissolubly tied to the West, its birthplace; 8. Excursus: Combining the pleasures of art and knowledge for the museumgoing public; Notes; Bibliography; Index."

GRAVELLE, GILLES. 2011. *Meyah: A Language of West Papua, Indonesia*. Pacific Linguistics No. 619. Canberra: Pacific Linguistics. 338 pages. ISBN: 978-0858836259 (pb).

"This book is the first detailed linguistic description of the Meyah language. The Meyah people live in the eastern Bird's Head region of Papua, Indonesia. Although the Meyah had early contact with Western people, specifically the British in the early 18th century and the Dutch in the early 19th century, very little has been written on the language or the people. Indeed, until recently the entire Bird's Head region was the most understudied area of New Guinea in relation to language, ethnography, and the natural sciences. The region is of particular linguistic interest because of its location which forms a convergence zone between Austronesian and Papuan languages. Long term contact between the two linguistic families shows an interesting hybridization between Austronesian and Papuan language features. This description of the Meyah language provides a synchronic snapshot of such diachronic changes taking place in what is presumably a Papuan language. The book begins with a brief comparison between two closely related dialects, Meyah and Moskona. Meyah became a north-coast oriented society, whereas Moskona remained isolated between the southern flank of the Arfak Mountains and the coastal lowlands. Additionally, there are many comparisons made with other eastern Bird's Head languages, such as the amazing array of phonological systems, with at least four different supra-segmental systems briefly mentioned."

HEINTZ, MONICA. 2009. *The Anthropology of Moralities*. New York and Oxford: Berghahn Books. 232 pages. ISBN: 978-1-84545-592-7 (hb).

"Anthropologists have been keenly aware of the tension between cultural relativism and absolute norms, and nowhere has this been more acute than with regards to moral values. Can we study the Other's morality without applying our own normative judgments? How do social anthropologists keep both the distance required by science and the empathy required for the analysis of lived experiences? The plurality of moralities has not received an explicit and focused attention until recently, when accelerated globalization often resulted in the collision of different value systems. Observing, describing and assessing values cross-culturally, the authors propose various methodological approaches to the study of moralities, illustrated with rich ethnographic accounts, thus offering a valuable guide for students of anthropology, sociology and cultural studies and for professionals concerned with the empirical and cross-cultural study of values.

Contents: Acknowledgements; 1. Introduction: Why There Should Be an Anthropology of Moralities, by Monica Heintz; 2. Norm and Spontaneity: Elicitation with Moral Dilemma Scenarios, by Thomas Widlok; 3. Life History and Personal Experience: The Moral Conceptions of a Muscovite Man, by Jarrett Zigon; 4. Morality, Value and Radical Cultural Change, by Joel Robbins; 5. Accelerated Globalisation and the Conflicts of Values Seen Through the Lens of Transnational Adoption: A Comparative Perspective, by Signe Howell; 6. Morality, Self and Power: The Idea of the Mahalla in Uzbekistan, by Johan Rasanayagam; 7. Moralising Female Sexuality: The Intersections between Morality and Sexuality in Rural Vietnam, by Helle Rydstrom; 8. Narrative Ethics: The Excess of Giving and Moral Ambiguity in the Lao Vessantara-Jataka, by Patrice Ladwig; 9. Adopting an Obligation: Moral Reasoning about Bougainvillean Children's Access to Social Services in New Ireland, by Karen Sykes; 10. Between Facts and Norms: Towards an Anthropology of Ethical Practice, by Mark Goodale; References; Notes on Contributors; Index."

ZOCCA,FRANCO and JACK URAME. 2008. *Sorcery, Witchcraft, and Christianity in Melanesia*. Goroka: Melanesian Institute. 188 pages. ISBN: 978-9980650115 (pb).

"This book is the first volume of a two part publication resulting from a five year research project into sorcery and witchcraft in Papua New Guinea and Melanesia. The book is broken up into four major parts: an article covering the phenomena of sorcery and witchcraft based on the topical literature as well as the field research conducted by the Melanesian Institute research staff; an annotated bibliography on literature written by different authors throughout the years about sorcery and witchcraft in Melanesia and PNG; a review of media reports on the issue from the two English daily newspapers (*Post Courier* and *The National*) as well as the Tok Pisin newspaper, *Wantok*; and finally the Appendix containing the Sorcery Act of PNG. This is a timely book as accusations of sorcery and witchcraft, which result in witch-hunts, trials and brutal killings appear to be occurring with increasing regularity throughout PNG. This book calls for a more united effort by the government, churches, NGOs and all individuals to put an end to the sorcery and witchcraft beliefs and practices as well as the violence related to them."

MICRONESIA

MATASHICHI, OISHI. 2011 (May). *The Day the Sun Rose in the West: Bikini, the Lucky Dragon, and I*. Translated by R.H. Minear. Honolulu: University of Hawai'i Press. 184 pages; 21 illus. ISBN: 978-0-8248-3557-6 (pb) and 978-0-8248-3511-8 (hb).

"On March 1, 1954, the US exploded a hydrogen bomb at Bikini in the South Pacific. The fifteen-megaton bomb was a thousand times more powerful than the atomic bomb that destroyed Hiroshima, and its fallout spread far beyond the official 'no-sail' zone the US had designated. Fishing just outside the zone at the time of the blast, the *Lucky Dragon #5* was showered with radioactive ash. Making the difficult voyage back to their homeport of Yaizu, twenty-year-old Oishi Matashichi and his shipmates became ill from maladies they could not comprehend. They were all hospitalized with radiation sickness, and one man died within a few months. The *Lucky Dragon #5* became the focus of a major international incident, but many years passed before the truth behind US nuclear testing in the Pacific emerged. Late in his life, overcoming social and political pressures to remain silent, Oishi began to speak about his experience and what he had since learned about Bikini. His primary audience was schoolchildren; his primary forum, the museum in Tokyo built around the salvaged hull of the *Lucky Dragon #5*. Oishi's advocacy has helped keep the *Lucky Dragon #5* incident in Japan's national consciousness.

Oishi relates the horrors he and the others underwent following Bikini: the months in hospital; the death of their crewmate; the accusations by the US and even some Japanese that the *Lucky Dragon #5* had been spying for the Soviets; the long campaign to win government funding for

medical treatment; the enduring stigma of exposure to radiation. *The Day the Sun Rose in the West* stands as a powerful statement about the Cold War and the US - Japan relationship as it impacted the lives of a handful of fishermen and ultimately all of us who live in the post-nuclear age."

RUDIAK-GOULD, PETER. 2009. *Surviving Paradise: One Year on a Disappearing Island*. New York: Union Square Press, Sterling Publishing. 242 pages. ISBN: 978-1-4027-6664-0 (cloth).

"Just one month after his 21st birthday, Peter Rudiak-Gould moved to Ujae, a remote atoll in the Marshall Islands located 70 miles from the nearest telephone, car, store, or tourist, and 2,000 miles from the closest continent. He spent the next year there, living among its 450 inhabitants and teaching English to its schoolchildren. At first blush, *Surviving Paradise* is a thoughtful and laugh-out-loud hilarious documentation of Rudiak-Gould's efforts to cope with daily life on Ujae as his idealistic expectations of a tropical paradise confront harsh reality. But Rudiak-Gould goes beyond the personal, interweaving his own story with fascinating political, linguistic, and ecological digressions about the Marshall Islands. Most poignant are his observations of the noticeable effect of global warming on these tiny, low-lying islands and the threat rising water levels pose to their already precarious existence. An *Eat, Pray, Love* as written by Paul Theroux, *Surviving Paradise* is a disarmingly lighthearted narrative with a substantive emotional undercurrent."

POLYNESIA

ANDREASSEN, OLAUG IRENE ROSVIK. 2008. *When Home Is the Navel of the World: An Ethnography of Young Rapa Nui between Home and Away*. PhD thesis, School of Sociology and Anthropology, University of New South Wales. Retrieved May 16, 2011, from the World Wide Web: <http://unsworks.unsw.edu.au/fapi/datastream/unsworks:3786/SOURCE2>.

"Rapa Nui (Easter Island) has for centuries been known as an isolated island of archaeological mysteries; yet after a rapid modernisation this is today an international tourist destination, a World Heritage Site and a globalised community.

This anthropological study based on long-term fieldwork among young Rapa Nui on the island and away, describes how it can be to grow up in and to belong to such a place. Place is seen as a continually constructed social space and is influenced by Miriam Kahn's use of Henri Lefebvre's concept thirdspace. Rapa Nui, as a place, people and community, is here understood as continuously formed by global and local influences. Thus, although historical, global and national influences can seem overwhelming in such a small tourist destination with a turbulent colonial history, this study also sees the opinions and practices of the inhabitants as important agents.

This thesis shows how young Rapa Nui are both influenced by and influencing what Rapa Nui is and becomes. Above all, their guiding principle seems to be a continuing strong attachment to their land - also called Te Pito o te Henua ('The Navel of the World')."

AXELLSON, PER and PETER SKÖLD (eds). 2011 (April). *Indigenous Peoples and Demography: The Complex Relation between Identity and Statistics*. Oxford and New York: Berghahn Books. 332 pages. ISBN: 978-0-85745-000-5 (hb).

"When researchers want to study indigenous populations they are dependent upon the highly variable way in which states or territories enumerate, categorize, and differentiate indigenous people. In this volume, anthropologists, historians, demographers, and sociologists have come together for the first time to examine the historical and contemporary construct of indigenous people in a number of fascinating geographical contexts around the world, including Canada, the United States, Colombia, Russia, Scandinavia, the Balkans, and the United Kingdom.

Using historical and demographical evidence, the contributors explore the creation and validity of categories for enumerating indigenous populations; the use and misuse of ethnic markers; micro-demographic investigations, and of demographic databases, and thereby show how the situation varies substantially between countries."

Contents (Pacific): 2. Building Ethnic Boundaries in New Zealand: Representations of Maori Identity in the Census, by Tahu Kukutai."

BESNIER, NIKO. 2011 (March). *On the Edge of the Global: Modern Anxieties in a Pacific Island Nation*. Contemporary Issues in Asia and the Pacific. Stanford: Stanford University Press. 328 pages. ISBN: 978-0804774062 (pb) and 978-0804774055 (cl).

"Life in twenty-first century Tonga is rife with uncertainties. Though the postcolonial island kingdom may give the appearance of stability and order, there is a malaise that pervades everyday life, a disquiet rooted in the feeling that the twin forces of 'progress' and 'development' - and the seemingly inevitable wealth distribution that follows from them - have bypassed the society.

Niko Besnier's illuminating ethnography analyzes the ways in which segments of this small-scale society grapple with their growing anxiety and hold on to different understandings of what modernity means. How should it be made relevant to local contexts? How it should mesh with practices and symbols of tradition? In the day-to-day lives of Tongans, the weight of transformations brought on by neoliberalism and democracy press not in the abstract, but in individually significant ways: how to make ends meet, how to pay lip service to tradition, and how to present a modern self without opening oneself to ridicule. Adopting a wide-angled perspective that brings together political, economic, cultural, and social concerns, this book focuses on the interface between the different forms that modern uncertainties take.

Contents: Figures, Tables, Charts and Maps; Note on Tongan Orthography and Transcription Conventions; Preface; 1. Straddling the Edge of the Global; 2. Tonga's Modernity; 3. Consumption and Cosmopolitanism; 4. When Gifts Become Commodities; 5. Modern Bodies on the Runway; 6. Coloring and Straightening; 7. Shaping the Modern Body; 8. Reconfiguring the Modern Christian; Conclusion: Sites of Modernity; Notes; References; Index.

Niko Besnier is Professor of Cultural Anthropology in the Department of Sociology and Anthropology at the University of Amsterdam. He has also taught at the University of Illinois at Urbana-Champaign, Yale University, Victoria University of Wellington, and UCLA. He is the author of five books, most recently, *Gossip and the Everyday Production of Politics* (2009)."

BENNARDO, GIOVANNI. 2009. *Language, Space, and Social Relationships: A Foundational Cultural Model in Polynesia*. Cambridge: Cambridge University Press. 396 pages. ISBN: 978-0521883122 (hb), 978-0511537004 (eB) and 9780511652653 (Mp eB).

"The study of the relationship between language and thought, and how this apparently differs between cultures and social groups, is a rapidly expanding area of enquiry. This book discusses the relationship between language and the mental organisation of knowledge, based on the results of a fieldwork project carried out in the Kingdom of Tonga in Polynesia. It challenges some existing assumptions in linguistics, cognitive anthropology and cognitive science and proposes a new foundational cultural model, 'radiality', to show how space, time and social relationships are expressed both linguistically and cognitively. A foundational cultural model is knowledge that is repeated in several domains and shared within a cultural homogeneous group. These knowledge structures are lenses through which we interpret the world and guide our behaviour. The book will be welcomed by researchers and students

working within the fields of psycholinguistics, anthropological linguistics, cognitive anthropology, cognitive psychology, cross-cultural psychology, and cognitive science.

Contents: 1. A foundational cultural model in Tongan language, culture, and social relationships; 2. The Kingdom of Tonga: country, people, and language; **Part I. Space in Tongan Language, Culture, and Cognition:** 3. Space in Tongan language; 4. Space in Tongan cognition; 5. Tongan culture and space; **Part II. Radiality:** 6. The radiality hypothesis; 7. Radiality in possession and time; 8. Radiality and the Tongan kinship terminology; Part III. Radiality in Social Relationships: 9. Radiality and speech about social relationships; 10. Radiality and mental representations of social relationships; 11. Radiality in social network; 12. A radial mind."

BOERSEMA, JAN J. 2011 (April). *Beelden van Paaseiland: Over de duurzaamheid van een cultuur*. Amsterdam: Uitgeverij Atlas. 224 pages. ISBN: 978-9045010526.

"Paaseiland is het meest afgelegen bewoonde plekje op aarde. Hoe Polynesische kolonisten het tien eeuwen terug hebben kunnen bereiken is nog steeds een raadsel. Op dit kleine eiland - het is weinig groter dan Texel - hebben de bewoners een spectaculaire beeldencultuur tot stand gebracht. Maar tegen welke prijs? Toen onze landgenoot Jacob Roggeveen het eiland op eerste paasdag 1722 als eerste Europeaan zag, bleek het landschap geheel ontbost. Ook de cultuur leek op haar retour. Was er een verband? Clive Ponting, Jared Diamond en vele andere wetenschappers vonden van wel. Paaseiland groeide uit tot het voorbeeld van een culturele collaps door verkeerd gebruik van natuurlijke hulpbronnen, en werd een waarschuwing voor de hele aarde. In *Beelden van Paaseiland* wordt deze gangbare opvatting tegen het licht gehouden en verworpen. Er moet een ander verhaal verteld worden.

Jan J. Boersema is bioloog en theoloog. Sinds 2002 is hij hoogleraar bij het Instituut voor Milieuvraagstukken van de Vrije Universiteit te Amsterdam."

LOTTI, ALLISON. 2011 (February). *Le statut de 1961 à Wallis et Futuna: Genèse de trois monarchies républicaines (1961-1991)*. Paris: L'Harmattan. 532 pages. ISBN: 978-2-296-13871-1 (pb).

"En 1959, le général de Gaulle revoit le statut des colonies. Élaboré 'sur mesure' par le choix limité que présentait la structure wallisienne et futunienne, le statut de 1961 calque les nouvelles institutions sur les bases de la hiérarchie traditionnelle wallisienne et futunienne préexistante. Le territoire va très rapidement devenir l'arène des rapports de forces entre la coutume représentée par la chefferie traditionnelle fortement imprégnée de la religion et la modernité incarnée par les représentants de l'État."

MCCARTHY, CONAL. 2011 (April). *Museums and Maori: Heritage Professionals, Indigenous Collections, Current Practice*. Wellington: Te Papa Press. 288 pages. ISBN: 978-1-877385-70-4 (pb).

"This ground-breaking book explores the revolution that's transformed New Zealand museums in recent decades, and is influencing how museums worldwide care for indigenous objects. Drawing on practical examples and interviews with professionals from all kinds of institutions, Conal McCarthy lifts the lid on current practice. How do museum professionals deal with the indigenous objects in their care from day to day? How do they engage with tribal communities? How do they meet the needs of visitors, as well as these communities? The first critical study of its kind, *Museums and Maori* is an indispensable resource for professionals, students, academics, and museum supporters.

Contents: List of illustrations; A note on the Maori language; Map of New Zealand; Simplified iwi map; He mihi; Preface; Acknowledgements; Introduction: Museums and indigenous

people; **Part I. From monoculturalism to biculturalism:** 1. Before *Te Maori*; 2. The *Te Maori* exhibition; 3. After *Te Maori*; **Part II. Biculturalism in practice:** 4. Into a new century; 5. Reforming museology at Te Papa; 6. Evolving museum practice; **Part III. Beyond biculturalism?** 7. 'A new net goes fishing'; 8. Biculturalism and its discontents; Conclusion: The future behind us; Afterword: Pacific voices in the bicultural museum; Appendix; Glossary; Bibliography; Index."

PEREZ, CHRISTINE. 2011 (March). *Echappée pacifique - Triangle polynésien: Religion, pouvoir et société de la Méditerranée antique au grand Océan austral*. Préface d'Hélène Colombani. Lettres du Pacifique. Paris: L'Harmattan. 204 pages. ISBN: 978-2-296-12780-7 (pb).

"Ce recueil invite à une échappée dans des sphères religieuses, politiques, sociales et culturelles perdues dans le Pacifique oriental, délimité au triangle polynésien. Les structures sociales qui en organisent les communautés humaines s'en trouvent souvent exacerbées, les frontières entre les pratiques et les rites, politiques, sociaux, religieux, sexuels, sont particulièrement poreuses, et révèlent des systèmes de pouvoir et de discours intégrés dans la vie quotidienne et savamment maîtrisés."

WALKER, ISAIAH. 2011 (February). *Waves of Resistance: Surfing and History in Twentieth-century Hawaii*. Honolulu: University of Hawaii Press. 240 pages ISBN: 978-0-8248-3547-7 (pb) and 978-0-8248-3462-3 (cl).

"Surfing has been a significant sport and cultural practice in Hawai'i for more than 1,500 years. In the last century, facing increased marginalization on land, many Native Hawaiians have found refuge, autonomy, and identity in the waves. In *Waves of Resistance* Isaiah Walker argues that throughout the twentieth century Hawaiian surfers have successfully resisted colonial encroachment in the *po'ina nalu* (surf zone). Drawing from Hawaiian language newspapers and oral history interviews, Walker's history of the struggle for the *po'ina nalu* revises previous surf history accounts and unveils the relationship between surfing and colonialism in Hawai'i.

Contents: Acknowledgments; Introduction; 1. He'e Nalu: A Hawaiian History of Surfing; 2. Colonial Violence and Hawaiian Resistance; 3. Hui Nalu, Outrigger, and Waikiki Beachboys; 4. Unmanning Hawaiians: Producing 'Ideal Natives' via Tourism, Hollywood, and Historical Writings; 5. The Hawaiian Renaissance and Hawaiian Surfers; 6. The Hui O He'e Nalu; 7. Hui in American Media: 'Terrorists' on the North Shore; Notes; Glossary; Bibliography; Index.

Isaiah Helekunihi Walker is assistant professor of history at Brigham Young University–Hawai'i, located on O'ahu's North Shore."

WILLIAMSON, ROBERT W. 2011 (June). *Essays in Polynesian Ethnology*. With an analysis of recent studies in Polynesian history by the editor. Edited by Ralph Piddington. Cambridge: Cambridge University Press. 435 pages. ISBN: 978-1107600737 (pb). First published in by Cambridge University Press in 1939. Reprinted by Cooper Square Publishers in 1975.

"Robert W. Williamson died in 1933. The volume was completed, and carefully edited, by Ralph Piddington, who drew upon Williamson's research at length in order to speculate whether the formation of a cohesive ethnology of Polynesia could be possible. This fascinating volume draws upon work within the field as well as historical and theoretical study, and is itself a valuable investigation of Polynesia's people. Williamson and Piddington discuss patterns of migration between these Pacific islands and from Polynesia to Oceania, before speculating on the effects this has on the islands' own history and culture. The authors also place particular emphasis on the laws and traditions of Polynesians, their personal and political relationships, and their views on war, courtship and matrimony. The investigations of

Williamson and Piddington are further supported by a number of photographs showing tribal dress, dance, and ceremony.

Contents: Preface; Bibliography and abbreviations (I); Bibliography and abbreviations (II); **Part I:** 1. Warfare in Central Polynesia; 2. Kava in Samoa and Tonga; 3. Kava in other Polynesian islands; 4. The Arioi [secret Tahitian cult]; 5. Sex, courtship and infanticide; **Part II:** 6. Stability and change in Polynesian culture; 8. Polynesia and Melanesia; 9. Past and present in Polynesia; Appendix; Index."

RECENT PUBLICATIONS

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

GENERAL / ARTICLES

BUSSE, M., & STRANG, V. (2011). Introduction: Ownership and Appropriation. In V. Strang & M. Busse (Eds.), *Ownership and Appropriation* (pp. 1-19). Oxford And New York: Berg.

GEORGE, N. (2011). Pacific Women Building Peace: A Regional Perspective. *The Contemporary Pacific*, 23(1), 35-72.

JOLLY, M. (2011). Becoming a "New" Museum?: Contesting Oceanic Visions at Musée du Quai Branly. *The Contemporary Pacific*, 23(1), 105-140.

MAHINA, H. O. (2010). Ta, Va, and Moana: Temporality, Spatiality, and Indigeneity. *Pacific Studies*, 33(2/3), 168-202. Special issue: Genealogies: Articulating Indigenous Anthropology in/of Oceania, edited by Ty P. Kawika Tengan, Tevita O. Ka'ili and Rochelle Tuitagava'a Fonoti.

MUSHARBASH, Y. (2011). Nic's Gift: Turning Ethnographic Data into Knowledge. In Y. Musharbash & M. Barber (Eds.), *Ethnography and the Production of Anthropological Knowledge: Essays in Honour of Nicolas Peterson* (pp. 1-14). Canberra: ANU E Press. Retrieved March 25, 2011, from the World Wide Web: <http://epress.anu.edu.au/ethnography/pdf/ch01.pdf>.

RUMSEY, A. (2010). Lingual and Cultural Wholes and Fields. In T. Otto & N. Bubandt (Eds.), *Experiments in Holism: Theory and Practice in Contemporary Anthropology* (pp. 127-149). Hoboken: Wiley-Blackwell.

SAHLINS, M. (2010). The Whole Is a Part: Intercultural Politics of Order and Change. In T. Otto & N. Bubandt (Eds.), *Experiments in Holism: Theory and Practice in Contemporary Anthropology* (pp. 102-126). Hoboken: Wiley-Blackwell.

SAHLINS, M. (2011). What Kinship Is, Part 2. *Journal of the Royal Anthropological Institute*, 17(2), 227-242.

TEAIWA, T. (2011). Bleeding Boundaries: Gendered Analyses of Militarism in the Western Pacific. *Asia Pacific Viewpoint*, 52(1), 1-4. Special section: Militarism and Gender in the Western Pacific, edited by Teresia Teaiwa.

TENGAN, T. P. K., KA'ILI, T. O., & FONOTI, R. T. A. (2010). Genealogies: Articulating Indigenous Anthropology in/of Oceania. *Pacific Studies*, 33(2/3), 139-167. Special issue: Genealogies: Articulating Indigenous Anthropology in/of Oceania, edited by Ty P. Kawika Tengan, Tevita O. Ka'ili and Rochelle Tuitagava'a Fonoti.

VAN DER GRIJP, P. (2011). Why Accept Submission? Rethinking Asymmetrical Ideology and Power. *Dialectical Anthropology*, 35(1), 13-31.

GENERAL / BOOKS

FINUCANE, M. L., MARRA, J., & WEYMAN, J. C. (2010). *Research Strategy for the Pacific Climate Information System*. Honolulu: East-West Center. East-West Center Working Papers: Environmental Change, Vulnerability, and Governance Series No. 67. Retrieved March 8, 2011, from the World Wide Web: <http://www.eastwestcenter.org/fileadmin/stored/pdfs/envwp067.pdf>.

FRAENKEL, J. (2010). *Oceania's Political Institutions and Transitions*. Canberra: State, Society and Governance in Melanesia (SSGM) Project, RSPAS, ANU. Discussion Paper No. 2010/5. Retrieved March 25, 2011, from the World Wide Web: http://ips.cap.anu.edu.au/ssgm/papers/discussion_papers/2010_05_fraenkel.pdf.

LAWSON, S. (2010). *Postcolonialism, Neo-colonialism and the "Pacific Way": A Critique of (Un)critical Approaches*. Canberra: State, Society and Governance in Melanesia (SSGM) Project, RSPAS, ANU. Discussion Paper No. 2010/4. Retrieved March 25, 2011, from the World Wide Web: http://ips.cap.anu.edu.au/ssgm/papers/discussion_papers/2010_04_lawson.pdf.

AUSTRALIA / ARTICLES

ALLEN, H. (2011). Thomson's Spears: Innovation and Change in Eastern Arnhem Land Projectile Technology. In Y. Musharbash & M. Barber (Eds.), *Ethnography and the Production of Anthropological Knowledge: Essays in Honour of Nicolas Peterson* (pp. 69-88). Canberra: ANU E Press. Retrieved March 25, 2011, from the World Wide Web: <http://epress.anu.edu.au/ethnography/pdf/ch05.pdf>.

ALTMAN, J. (2010). What Future for Remote Indigenous Australia? Economic Hybridity and the Neoliberal Turn. In J. Altman & M. Hinkson (Eds.), *Culture Crisis: Anthropology and Politics in Aboriginal Australia* (pp. 259-280). Sydney: University of New South Wales.

ALTMAN, J. (2011). A Genealogy of 'Demand Sharing': From Pure Anthropology to Public Policy. In Y. Musharbash & M. Barber (Eds.), *Ethnography and the Production of Anthropological Knowledge: Essays in Honour of Nicolas Peterson* (pp. 187-200). Canberra: ANU E Press. Retrieved March 25, 2011, from the World Wide Web: <http://epress.anu.edu.au/ethnography/pdf/ch13.pdf>.

AUSTIN-BROOS, D. (2010). Quarantaining Violence: How Anthropology Does It. In J. Altman & M. Hinkson (Eds.), *Culture Crisis: Anthropology and Politics in Aboriginal Australia* (pp. 136-149). Sydney: University of New South Wales.

- AUSTIN-BROOS, D. (2011). Afterword: Peterson's Impartye - A Short Appreciation. In Y. Musharbash & M. Barber (Eds.), *Ethnography and the Production of Anthropological Knowledge: Essays in Honour of Nicolas Peterson* (pp. 217-222). Canberra: ANU E Press. Retrieved March 25, 2011, from the World Wide Web: <http://epress.anu.edu.au/ethnography/pdf/afterword.pdf>.
- BARBER, M. (2011). 'Nothing Ever Changes': Historical Ecology, Causality and Climate Change in Arnhem Land, Australia. In Y. Musharbash & M. Barber (Eds.), *Ethnography and the Production of Anthropological Knowledge: Essays in Honour of Nicolas Peterson* (pp. 89-100). Canberra: ANU E Press. Retrieved March 25, 2011, from the World Wide Web: <http://epress.anu.edu.au/ethnography/pdf/ch06.pdf>.
- BECKETT, J. (2010). National Anthropologies and Their Problems. In J. Altman & M. Hinkson (Eds.), *Culture Crisis: Anthropology and Politics in Aboriginal Australia* (pp. 32-44). Sydney: University of New South Wales.
- CHRISTIE, M., GUYULA, Y., GOTHA, K., & GURRUWIWI, D. (2010). The Ethics of Teaching from Country. *Australian Aboriginal Studies*(2), 69-80. Special issue: Contemporary Ethical Issues in Australian Indigenous Research, edited by Sarah Holcombe and Michael Davis.
- CORAM, S. (2011). 'Official' Discourses of Race and Racism: Inclusion, Intent and Inversion Mediated within Journalistic Communiqués *vis-à-vis* the Australian Indigenous Athlete. *Social Identities*, 17(2011), 169-184.
- COWLISHAW, G. (2010). Helping Anthropologists, Still. In J. Altman & M. Hinkson (Eds.), *Culture Crisis: Anthropology and Politics in Aboriginal Australia* (pp. 45-60). Sydney: University of New South Wales.
- CURRAN, G. (2011). The 'Expanding Domain' of Warlpiri Initiation Rituals. In Y. Musharbash & M. Barber (Eds.), *Ethnography and the Production of Anthropological Knowledge: Essays in Honour of Nicolas Peterson* (pp. 39-50). Canberra: ANU E Press. Retrieved March 25, 2011, from the World Wide Web: <http://epress.anu.edu.au/ethnography/pdf/ch03.pdf>.
- DAVIS, M. (2010). Bringing Ethics Up to Date?: A Review of the AIATSIS Ethical Guidelines *Australian Aboriginal Studies*(2), 10-21. Special issue: Contemporary Ethical Issues in Australian Indigenous Research, edited by Sarah Holcombe and Michael Davis.
- DAVIS, M., & HOLCOMBE, S. (2010). 'Whose Ethics?': Codifying and Enacting Ethics in Research Settings. *Australian Aboriginal Studies*(2), 1-5. Special issue: Contemporary Ethical Issues in Australian Indigenous Research, edited by Sarah Holcombe and Michael Davis.
- DUDGEON, P., KELLY, K., & WALKER, R. (2010). Closing the Gaps in and through Indigenous Health Research: Guidelines, Processes and Practices. *Australian Aboriginal Studies*(2), 81-91. Special issue: Contemporary Ethical Issues in Australian Indigenous Research, edited by Sarah Holcombe and Michael Davis.

- GLASKIN, K. (2011). Dreaming in Thread: From Ritual to Art and Property(s) Between. In V. Strang & M. Busse (Eds.), *Ownership and Appropriation* (pp. 87-104). Oxford And New York: Berg.
- HEMMING, S., RIGNEY, D., & BERG, S. (2010). Researching on Ngarrindjeri 'Ruwe/Ruwar': Methodologies for Positive Transformation. *Australian Aboriginal Studies*(2), 92-106. Special issue: Contemporary Ethical Issues in Australian Indigenous Research, edited by Sarah Holcombe and Michael Davis.
- HINKSON, M. (2010). Introduction: Anthropology and the Culture Wars. In J. Altman & M. Hinkson (Eds.), *Culture Crisis: Anthropology and Politics in Aboriginal Australia* (pp. 1-13). Sydney: University of New South Wales.
- HINKSON, M. (2010). Media Images and the Politics of Hope. In J. Altman & M. Hinkson (Eds.), *Culture Crisis: Anthropology and Politics in Aboriginal Australia* (pp. 230-247). Sydney: University of New South Wales.
- HOLCOMBE, S. (2010). The Arrogance of Ethnography: Managing Anthropological Research Knowledge *Australian Aboriginal Studies*(2), 22-32. Special issue: Contemporary Ethical Issues in Australian Indigenous Research, edited by Sarah Holcombe and Michael Davis.
- HOLCOMBE, S., & GOULD, N. (2010). A Preliminary Review of Ethics Resources, with Particular Focus on Those Available Online from Indigenous Organisations in WA, NT and QLD. *Australian Aboriginal Studies*(2), 107-125. Special issue: Contemporary Ethical Issues in Australian Indigenous Research, edited by Sarah Holcombe and Michael Davis.
- KEEN, I. (2011). The Language of Property: Analyses of Yolngu Relations to Country. In Y. Musharbash & M. Barber (Eds.), *Ethnography and the Production of Anthropological Knowledge: Essays in Honour of Nicolas Peterson* (pp. 101-119). Canberra: ANU E Press. Retrieved March 25, 2011, from the World Wide Web: <http://epress.anu.edu.au/ethnography/pdf/ch07.pdf>.
- KOCH, G. (2010). Ethics and Research: Dilemmas Raised in Managing Research Collections of Aboriginal and Torres Strait Islander Materials. *Australian Aboriginal Studies*(2), 48-59. Special issue: Contemporary Ethical Issues in Australian Indigenous Research, edited by Sarah Holcombe and Michael Davis.
- KOWAL, E. (2010). Is Culture the Problem or the Solution? Outstation Health and the Politics of Remoteness. In J. Altman & M. Hinkson (Eds.), *Culture Crisis: Anthropology and Politics in Aboriginal Australia* (pp. 179-194). Sydney: University of New South Wales.
- KOWAL, E. (2011). The Stigma of the White Privilege: Australian Anti-racists and Indigenous Improvement *Cultural Studies*, 25(3), 313-333.
- KWOK, N. (2011). Owing Your People: Sustaining Relatedness and Identity in a South Coast Aboriginal Community. In Y. Musharbash & M. Barber (Eds.), *Ethnography*

- and the Production of Anthropological Knowledge: Essays in Honour of Nicolas Peterson* (pp. 159-174). Canberra: ANU E Press. Retrieved March 25, 2011, from the World Wide Web: <http://epress.anu.edu.au/ethnography/pdf/ch11.pdf>.
- LAKE, M. (2011). Provincialising God: Anglicanism, Place, and the Colonisation of Australian Land. *The Journal of Religious History*, 35(1), 72-90.
- LANGTON, M. (2010). The Shock of the New: A Postcolonial Dilemma for Australian Anthropology. In J. Altman & M. Hinkson (Eds.), *Culture Crisis: Anthropology and Politics in Aboriginal Australia* (pp. 91-115). Sydney: University of New South Wales.
- LATTAS, A., & MORRIS, B. (2010). The Politics of Suffering and the Politics of Anthropology. In J. Altman & M. Hinkson (Eds.), *Culture Crisis: Anthropology and Politics in Aboriginal Australia* (pp. 61-87). Sydney: University of New South Wales.
- LEA, T. (2010). Indigenous Education and Training: What Are We Here For? In J. Altman & M. Hinkson (Eds.), *Culture Crisis: Anthropology and Politics in Aboriginal Australia* (pp. 195-211). Sydney: University of New South Wales.
- MARTIN, D. F. (2011). Policy Alchemy and the Magical Transformation of Aboriginal Society. In Y. Musharbash & M. Barber (Eds.), *Ethnography and the Production of Anthropological Knowledge: Essays in Honour of Nicolas Peterson* (pp. 201-215). Canberra: ANU E Press. Retrieved March 25, 2011, from the World Wide Web: <http://epress.anu.edu.au/ethnography/pdf/ch14.pdf>.
- MERLAN, F. (2010). Child Sexual Abuse: The Intervention Trigger. In J. Altman & M. Hinkson (Eds.), *Culture Crisis: Anthropology and Politics in Aboriginal Australia* (pp. 116-135). Sydney: University of New South Wales.
- MOORE, T. (2011). Misadventures with Aboriginalism. *Social Identities*, 17(3), 423-441.
- MORPHY, H. (2011). 'Not Just Pretty Pictures': Relative Autonomy and the Articulations of Yolngu Art in Its Context. In V. Strang & M. Busse (Eds.), *Ownership and Appropriation* (pp. 261-286). Oxford And New York: Berg.
- MORTON, J. (2011). Splitting the Atom of Kinship: Towards an Understanding of the Symbolic Economy of the Warlpiri Fire Ceremony. In Y. Musharbash & M. Barber (Eds.), *Ethnography and the Production of Anthropological Knowledge: Essays in Honour of Nicolas Peterson* (pp. 17-38). Canberra: ANU E Press. Retrieved March 25, 2011, from the World Wide Web: <http://epress.anu.edu.au/ethnography/pdf/ch02.pdf>.
- MUSHARBASH, Y. (2010). 'Only Whitefella Take That Road': Culture Seen through the Intervention at Yuendumu. In J. Altman & M. Hinkson (Eds.), *Culture Crisis: Anthropology and Politics in Aboriginal Australia* (pp. 212-225). Sydney: University of New South Wales.
- O'FAIRCHEALLAIGH, C. (2011). Indigenous Women and Mining Agreement Negotiations: Australia and Canada. In K. Lahiri-Dutt (Ed.), *Gendering the Field: Towards*

- Sustainable Livelihoods for Mining Communities* (pp. 87-109). Canberra: ANU E Press. Retrieved March 30, 2011, from the World Wide Web: http://epress.anu.edu.au/apem/gendering_field/pdf/ch06.pdf.
- ONO, A. (2011). Who Owns the 'De-Aboriginalised' Past? Ethnography Meets Photography: A Case Study of Bundjalung Pentecostalism. In Y. Musharbash & M. Barber (Eds.), *Ethnography and the Production of Anthropological Knowledge: Essays in Honour of Nicolas Peterson* (pp. 51-68). Canberra: ANU E Press. Retrieved March 25, 2011, from the World Wide Web: <http://epress.anu.edu.au/ethnography/pdf/ch04.pdf>.
- PARMENTER, J. (2011). Experiences of Indigenous Women in the Australian Mining Industry. In K. Lahiri-Dutt (Ed.), *Gendering the Field: Towards Sustainable Livelihoods for Mining Communities* (pp. 67-86). Canberra: ANU E Press. Retrieved March 30, 2011, from the World Wide Web: http://epress.anu.edu.au/apem/gendering_field/pdf/ch05.pdf.
- PETERSON, N. (2010). Other People's Lives: Secular Assimilation, Culture and Ungovernability. In J. Altman & M. Hinkson (Eds.), *Culture Crisis: Anthropology and Politics in Aboriginal Australia* (pp. 250-258). Sydney: University of New South Wales.
- POVINELLI, E. A. (2010). Indigenous Politics in Late Liberalism. In J. Altman & M. Hinkson (Eds.), *Culture Crisis: Anthropology and Politics in Aboriginal Australia* (pp. 17-31). Sydney: University of New South Wales.
- RAVEN, M. (2010). Protocols: Devices for Translating Moralities, Controlling Knowledge, Defining Actors in Indigenous Research, and Critical Ethical Reflection. *Australian Aboriginal Studies*(2), 33-47. Special issue: Contemporary Ethical Issues in Australian Indigenous Research, edited by Sarah Holcombe and Michael Davis.
- ROELVINK, G. (2011). Research for the Anthropocene. *Social Identities*, 17(2), 291-299. Review article of: Jessica K. Weir, *Murray River Country: An Ecological Dialogue with Traditional Owners*, Canberra: Aboriginal Studies Press, 2009.
- ROWSE, T. (2010). Re-figuring 'Indigenous Culture'. In J. Altman & M. Hinkson (Eds.), *Culture Crisis: Anthropology and Politics in Aboriginal Australia* (pp. 153-178). Sydney: University of New South Wales.
- SEATHRE, E. (2011). Demand Sharing, Nutrition and Warlpiri Health: The Social and Economic Strategies of Food Choice. In Y. Musharbash & M. Barber (Eds.), *Ethnography and the Production of Anthropological Knowledge: Essays in Honour of Nicolas Peterson* (pp. 175-186). Canberra: ANU E Press. Retrieved March 25, 2011, from the World Wide Web: <http://epress.anu.edu.au/ethnography/pdf/ch12.pdf>.
- SMITH, L. (2010). Ethics or Social Justice?: Heritage and the Politics of Recognition. *Australian Aboriginal Studies*(2), 60-68. Special issue: Contemporary Ethical Issues in Australian Indigenous Research, edited by Sarah Holcombe and Michael Davis.
- STRANG, V. (2011). Fluid Forms: Owning Water in Australia. In V. Strang & M. Busse (Eds.), *Ownership and Appropriation* (pp. 171-195). Oxford And New York: Berg.

YOUNG, D. (2011). Mutable Things: Colours as Material Practice in the Northwest of South Australia. *Journal of the Royal Anthropological Institute*, 17(2), 356-376.

AUSTRALIA / BOOKS

ALTMAN, J. (2011). *Alternate Development for Indigenous Territories of Difference*.

Canberra: Centre for Aboriginal Economic Policy Research, ANU. Topical Issue No. 5/2011. Retrieved April 18, 2011, from the World Wide Web:
<http://caepr.anu.edu.au/Publications/topical/2011TI5.php>.

ALTMAN, J. (2011). *The Draft Indigenous Economic Development Strategy: A Critical Response*. Canberra: Centre for Aboriginal Economic Policy Research, ANU. Topical Issue No. 3/2011. Retrieved April 18, 2011, from the World Wide Web:
<http://caepr.anu.edu.au/Publications/topical/2011TI3.php>.

ALTMAN, J. (2011). *Equitable Treatment of Native Title Compensation and Benefits*.

Canberra: Centre for Aboriginal Economic Policy Research, ANU. Topical Issue No. 2/2011. Retrieved April 18, 2011, from the World Wide Web:
<http://caepr.anu.edu.au/Publications/topical/2011TI2.php>.

ALTMAN, J. (2011). *Wild Rivers and Indigenous Economic Development in Queensland*.

Canberra: Centre for Aboriginal Economic Policy Research, ANU. Topical Issue No. 6/2011. Retrieved April 18, 2011, from the World Wide Web:
<http://caepr.anu.edu.au/Publications/topical/2011TI6.php>.

HUNT, J. (2011). *Learning from Success: A Response to the Draft Indigenous Economic Development Strategy*. Canberra: Centre for Aboriginal Economic Policy Research, ANU. Topical Issue No. 4/2011. Retrieved April 18, 2011, from the World Wide Web: <http://caepr.anu.edu.au/Publications/topical/2011TI4.php>.

SANDERS, W. (2011). *Indigenous Australians and Home Ownership*. Canberra: Centre for Aboriginal Economic Policy Research, ANU. Topical Issue No. 1/2011. Retrieved April 18, 2011, from the World Wide Web:
<http://caepr.anu.edu.au/Publications/topical/2011TI1.php>.

SUTTON, P. (2009). *The Politics of Suffering: Indigenous Australia and the End of the Liberal Consensus*. Melbourne: Melbourne University Publishing. Reviews: New Matilda, 16 July 2009 (by J. Altman: What 'Liberal Consensus'? - Retrieved July 21, 2009, from the World Wide Web: <http://newmatilda.com/2009/07/16/what-liberal-consensus>); Oceania, 80(1), 2010: 102-112 (review article by D. Austin-Broos: Making a Difference: The Politics of Writing about Suffering); The Australian Journal of Anthropology, 21(1), 2010: 129-140 (review article by Kirk Dombrowski: The White Hand of Capitalism and the End of Indigenism as We Know It); Aboriginal History, 33, 2009: 234-244 (by T. Rowse) - Retrieved June 1, 2010, from the World Wide Web:
<http://epress.anu.edu.au/apps/bookworm/view/Aboriginal+History+Volume+33/141/reviews.xhtml#toc-anchor>; Red de Antropologías del Mundo-World Anthropologies Network E-Journal, (5), 2010: 220-221 (by S. Toussaint: Introduction); 221-223 (by P. Lowe); 223-225 (by T. Pandey) - Retrieved July 12, 2010, from the World Wide Web: http://www.ram-wan.net/documents/05_e_Journal/journal-5/10-bookreview.pdf; The

Medical Journal of Australia, 192(10), 2010: 584 (by J. Boulton: "Closing the Gap" by Opening Hearts) - Retrieved July 22, 2010, from the World Wide Web: http://www.mja.com.au/public/issues/192_10_170510/boulton_bookreview_fm.pdf; American Anthropologist, 113(1), 2011: 186-187 (by I. Davidson); Anthropological Forum, 21(1), 2011: 79-80 (by A. Borsboom); Journal of the Royal Anthropological Institute, 17(2), 2011: 417-419 (by B. Sansom).

MELANESIA / ARTICLES

- BERTRAND, J. (2011). 'Indigenous Peoples' Rights' as a Strategy of Ethnic Accommodation: Contrasting Experiences of Cordillerans and Papuans in the Philippines and Indonesia. *Ethnic and Racial Studies*, 34(5), 850-869. Special Issue: Ethnic and Racial Minorities in Asia: Inclusion or Exclusion? edited by Michelle Ann Miller
- BOLATAGICI, T. (2011). Export Quality: Representing Fijian Bodies and the Economy of War. *Asia Pacific Viewpoint*, 52(1), 5-16. Special section: Militarism and Gender in the Western Pacific, edited by Teresia Teaiwa.
- CAPIE, D. (2011). Small Arms, Violence and Gender in Papua New Guinea: Towards a Research Agenda. *Asia Pacific Viewpoint*, 52(1), 42-55. Special section: Militarism and Gender in the Western Pacific, edited by Teresia Teaiwa.
- D'HAUTESERRE, A.-M. (2011). Politics of Imaging New Caledonia. *Annals of Tourism Research*, 38(2), 380-402.
- ERIKSEN, A. (2010). Healing the Nation: In Search of Unity through the Holy Spirit in Vanuatu. In B. Kapferer, K. Telle & A. Eriksen (Eds.), *Contemporary Religiosities: Emergent Socialities and the Post-nation State* (pp. 67-81). New York and Oxford: Berghahn Books.
- FILER, C., & LOWE, M. (2011). One Hundred Years of Land Reform on the Gazelle Peninsula: A Paining Point of View. In V. Strang & M. Busse (Eds.), *Ownership and Appropriation* (pp. 149-170). Oxford And New York: Berg.
- GREENER, B. K., FISH, W. J., & TEKULU, K. (2011). Peacebuilding, Gender and Policing in Solomon Islands. *Asia Pacific Viewpoint*, 52(1), 17-28. Special section: Militarism and Gender in the Western Pacific, edited by Teresia Teaiwa.
- HIRSCH, E., & MORETTI, D. (2010). One Past and Many Pasts: Varieties of Historical Holism in Melanesia and the West. In T. Otto & N. Bubandt (Eds.), *Experiments in Holism: Theory and Practice in Contemporary Anthropology* (pp. 279-298). Hoboken: Wiley-Blackwell.
- JOLLY, M. (2011). Flying with Two Wings? Justice and Gender in Vanuatu. *The Asia Pacific Journal of Anthropology*, 12(2), 195-201. Review article of: Miranda Forsyth, *A Bird That Flies with Two Wings: Kastom and State Justice Systems in Vanuatu*, Canberra: ANU E Press, 2009.
- KINGSBURY, D. (2011). Post-colonial States, Ethnic Minorities and Separatist Conflicts: Case Studies from Southeast and South Asia. *Ethnic and Racial Studies*, 34(5), 762-

778. Special issue: Special Issue: Ethnic and Racial Minorities in Asia: Inclusion or Exclusion? edited by Michelle Ann Miller.
- LARSON, F. (2011). "Did He Ever Darn His Stockings?" Beatrice Blackwood and the Ethnographic Authority of Bronislaw Malinowski. *History and Anthropology*, 22(1), 75-92.
- LATTAS, A. (2011). Logging, Violence and Pleasure: Neoliberalism, Civil Society and Corporate Governance in West New Britain. *Oceania*, 81(1), 88-107. Special issue: The Arts of Government: Crime, Christianity and Policing in Melanesia, edited by Andrew Lattas and Knut M. Rio.
- LATTAS, A., & RIO, K. M. (2011). Introduction: Securing Modernity: Towards an Ethnography of Power in Contemporary Melanesia. *Oceania*, 81(1), 1-21. Special issue: The Arts of Government: Crime, Christianity and Policing in Melanesia, edited by Andrew Lattas and Knut M. Rio.
- MACINTYRE, M. (2011). Modernity, Gender and Mining: Experiences from Papua New Guinea. In K. Lahiri-Dutt (Ed.), *Gendering the Field: Towards Sustainable Livelihoods for Mining Communities* (pp. 21-32). Canberra: ANU E Press. Retrieved March 30, 2011, from the World Wide Web: http://epress.anu.edu.au/apem/gendering_field/pdf/ch02.pdf.
- MITCHELL, J. (2011). 'Operation Restore Public Hope': Youth and the Magic of Modernity in Vanuatu. *Oceania*, 81(1), 22-35. Special issue: The Arts of Government: Crime, Christianity and Policing in Melanesia, edited by Andrew Lattas and Knut M. Rio.
- MOSKO, M. (2010). Deep Wholes: Fractal Holography in Trobriand Agency and Culture. In T. Otto & N. Bubandt (Eds.), *Experiments in Holism: Theory and Practice in Contemporary Anthropology* (pp. 150-173). Hoboken: Wiley-Blackwell.
- MULLER, K. (2010). Review article of Jan Pouwer, Gender, Ritual and Social Transformation in West Papua. *Papua Web, New Publications*(2010), 1-16. Retrieved 12 May, 2011: from the World Wide Web: http://www.papuaweb.org/dlib/baru/_review/muller-2010-pouwer-2010.pdf. The book is accessible at: <http://www.oapen.org/xtf/search?brand=oapen&identifier=353252;keyword=pouwer>.
- OTTO, T. (2010). What Happened to Cargo Cults? Material Religions in Melanesia and the West. In B. Kapferer, K. Telle & A. Eriksen (Eds.), *Contemporary Religiosities: Emergent Socialities and the Post-nation State*. New York and Oxford: Berghahn Books.
- REED, A. (2011). Number-One Enemy: Police, Violence and the Location of Adversaries in a Papua New Guinean *Oceania*, 81(1), 22-35. Special issue: The Arts of Government: Crime, Christianity and Policing in Melanesia, edited by Andrew Lattas and Knut M. Rio.
- REITHOFER, H. (2011). Sorcery, Witchcraft, and Christianity in Papua New Guinea. A Review Essay. *Anthropos*, 106(1), 196-200. Review article of: 1. Franco Zocca and

Jack Urame, Sorcery, Witchcraft, and Christianity in Melanesia, Goroka: Melanesian Institute, 2008; 2. Franco Zocca (ed.), Sanguma in Paradise: Sorcery, Witchcraft, and Christianity in Papua New Guinea, Goroka: Melanesian Institute, 2009.

- RIMOLDI, E. (2011). Force of Circumstance: Feminist Discourse in a Matrilineal Society. *The Asia Pacific Journal of Anthropology*, 12(2), 180-194.
- RIO, K. M. (2011). Policing the Holy Nation: the State and Righteous Violence in Vanuatu. *Oceania*, 81(1), 51-71. Special issue: The Arts of Government: Crime, Christianity and Policing in Melanesia, edited by Andrew Lattas and Knut M. Rio.
- ROSCOE, P. (2011). Dead Birds: The "Theater" of War among the Dugum Dani. *American Anthropologist*, 113(1), 56-70.
- SPARK, C. (2011). Gender Trouble in Town: Educated Women Eluding Male Domination, Gender Violence and Marriage in PNG. *The Asia Pacific Journal of Anthropology*, 12(2), 164-179.
- STASCH, R. (2011). The Camera and the House: The Semiotics of New Guinea "Treehouses" in Global Visual Culture. *Comparative Studies in Society and History*, 53(1), 75-112.
- STASCH, R. (2011). Word Avoidance as a Relation-making Act: A Paradigm for Analysis of Name Utterance Taboos *American Ethnologist*, 84(1), 101-120.
- TIMMER, J. (2011). Unveiling the Treasure of the Lost Temple. *Culture Matters*. Retrieved March 3, 2011, from the World Wide Web: <http://culturematters.wordpress.com/2011/02/27/unveiling-the-treasure-of-the-lost-temple/>
- TRNKA, S. (2011). Re-mythologising the State: Public Security, the 'Jesus Strategy' and the Fiji Police. *Oceania*, 81(1), 72-87. Special issue: The Arts of Government: Crime, Christianity and Policing in Melanesia, edited by Andrew Lattas and Knut M. Rio.
- VAN KLINKEN, G. (2010). Three Books on Papua. *Bijdragen tot de Taal-, Land- en Volkenkunde*, 166(4), 527-532. Review article of: 1. Pieter Drooglever, *An Act of Free Choice: Decolonisation and the Right to Self-determination in West Papua*, Oxford and New York: Oneworld, 2009; 2. Esther Heidbüchel, *The West Papua Conflict in Indonesia: Actors, Issues and Approaches*, Wettenberg: Johannes Herrmann, 2007; 3. Muridan S. Widjojo (ed.), *Papua Road Map: Negotiating the Past, Improving the Present and Securing the Future*, Singapore and Jakarta: ISEAS, Yayasan Pustaka Obor Indonesia, KITLV-Jakarta and LIPI.

MICRONESIA / ARTICLES

- GENZ, J. (2011). Navigating the Revival of Voyaging in the Marshall Islands: Predicaments of Preservation and Possibilities of Collaboration. *The Contemporary Pacific*, 23(1), 1-34.

- HAGLELGAM, J. R. (2011). Federated States of Micronesia. *The Contemporary Pacific*, 23(1), 172-177. Section Micronesia in Review: Issues and Events, 1 July 2009 to 30 June 2010.
- KUPFERMAN, D. W. (2011). Marshall Islands. *The Contemporary Pacific*, 23(1), 184-190. Section Micronesia in Review: Issues and Events, 1 July 2009 to 30 June 2010.
- KUPFERMAN, D. W. (2011). On Location at a Nonentity: Reading Hollywood's "Micronesia". *The Contemporary Pacific*, 23(1), 105-140.
- MARSH, K. G., & TAITANO, T. J. (2011). Guam. *The Contemporary Pacific*, 23(1), 177-184. Section Micronesia in Review: Issues and Events, 1 July 2009 to 30 June 2010.
- MCPHETRES, S. F. (2011). Commonwealth of the Northern Mariana Islands. *The Contemporary Pacific*, 23(1). Section Micronesia in Review: Issues and Events, 1 July 2009 to 30 June 2010.
- RUDIAK-GOULD, P. (2011). Climate Change and Anthropology: The Importance of Reception Studies. *Anthropology Today*, 27(2), 9-12.
- SHUSTER, D. R. (2011). Palau. *The Contemporary Pacific*, 23(1), 199-207. Section Micronesia in Review: Issues and Events, 1 July 2009 to 30 June 2010.
- STRATHERN, M. (2011). Sharing, Stealing and Borrowing Simultaneously. In V. Strang & M. Busse (Eds.), *Ownership and Appropriation* (pp. 23-41). Oxford And New York: Berg.

POLYNESIA / ARTICLES

- ADDO, P.-A. (2010). Between Tolerance and Talk: Idiomatic Kinship and Ethnography in the Multiethnic Pacific. *Pacific Studies*, 33(2/3), 259-279. Special issue: Genealogies: Articulating Indigenous Anthropology in/of Oceania, edited by Ty P. Kawika Tengan, Tevita O. Ka'ili and Rochelle Tuitagava'a Fonoti.
- ANAE, M. (2010). Teu Le Va: Toward a Native Anthropology. *Pacific Studies*, 33(2/3), 222-240. Special issue: Genealogies: Articulating Indigenous Anthropology in/of Oceania, edited by Ty P. Kawika Tengan, Tevita O. Ka'ili and Rochelle Tuitagava'a Fonoti.
- BARKER, H. M., & FONOTI, R. T. A. (2010). Collaboration and Capacity Building in the Classroom: A Decolonizing Teaching Agenda to Create a Cadre of Indigenous Researchers. *Pacific Studies*, 33(2/3), 301-319. Special issue: Genealogies: Articulating Indigenous Anthropology in/of Oceania, edited by Ty P. Kawika Tengan, Tevita O. Ka'ili and Rochelle Tuitagava'a Fonoti.
- BARNETT, C. (2011). What You See You Don't See: Lisa Reihana's Digital Marae. *World Art*, 1(1), 9-36. Retrieved April 20, 2011, from the World Wide Web: http://pdfserve.informaworld.com/891337_751307162_934094151.pdf (free online throughout 2011).

- DURIE, E. T. (2011). Cultural Appropriation. In V. Strang & M. Busse (Eds.), *Ownership and Appropriation* (pp. 131-148). Oxford And New York: Berg.
- GEORGE, L. (2010). The Interweaving of People, Time, and Place - Wakapapa as Context and Method. *Pacific Studies*, 33(2/3), 241-258. Special issue: Genealogies: Articulating Indigenous Anthropology in/of Oceania, edited by Ty P. Kawika Tengan, Tevita O. Ka'ili and Rochelle Tuitagava'a Fonoti.
- GONSCHOR, L. (2011). French Polynesia. *The Contemporary Pacific*, 23(1), 215-226. Section Polynesia in Review: Issues and Events, 1 July 2009 to 30 June 2010.
- GONSCHOR, L. (2011). Rapa Nui. *The Contemporary Pacific*, 23(1), 233-242. Section Polynesia in Review: Issues and Events, 1 July 2009 to 30 June 2010.
- HASTINGS-MCFALL, N. (2011). About the Artist: Niki Hastings-McFall. *The Contemporary Pacific*, 23(1), vi-vii.
- JONASSEN, J. T. M. (2011). Cook Islands. *The Contemporary Pacific*, 23(1), 209-215. Section Polynesia in Review: Issues and Events, 1 July 2009 to 30 June 2010.
- KUKUTAI, T., & CALLISTER, P. (2009). A "Main" Ethnic Group?: Ethnic Self-prioritisation among New Zealand Youth. *Social Policy Journal of New Zealand / Te Puna Whakaaro*(36/August), 16-31. Retrieved March 16, 2011, from the World Wide Web: <http://www.msd.govt.nz/about-msd-and-our-work/publications-resources/journals-and-magazines/social-policy-journal/spj36/36-a-main-ethnic-group.html>.
- LOOSER, D. (2011). "Our Ancestors That We Carry on Our Backs": Restaging Hawaii's History in the Plays of Victoria Nalani Kneubuhl. *The Contemporary Pacific*, 23(1), 73-104.
- MCCALL, G. (2011). Exploring Easter Island. *Journal of the Royal Anthropological Institute*, 17(2), 394-396. Review article of: 1. Q. Laurens (ed.), *60 objets de l'Île de Pâques dans la collection de la congrégation des Sacrés-Coeurs de Jésus et de Marie*, Paris: Galerie Louise Leiris, 2008; 2. C. Orliac and M. Orliac (ed. Q. Laurens), *Rapa Nui: L'Île de Pâques*, Paris: Galerie Louise Leiris, 2008; 3. M. Orliac and C. Orliac (transl. P. Bahn), *Trésors de l'Île de Pâques / Treasures of Easter Island: Collection de la congrégation des Sacrés-Coeurs de Jésus et de Marie*, Geneva: Éditions D - Frédéric Dawance; Paris: Éditions Louise Leiris, 2008; 4. M. Pelletier, *Regards sur l'Île de Pâques*, Paris: EDF Fondation Diversiterre, 2008.
- MCCORMACK, F. (2011). Levels of Indigeneity: The Maori and Neoliberalism. *Journal of the Royal Anthropological Institute*, 17(2), 281-300.
- MEMON, P. A., & KIRK, N. A. (2011). Maori Commercial Fisheries Governance in Aotearoa/New Zealand within the Bounds of a Neoliberal Fisheries Management Regime. *Asia Pacific Viewpoint*, 52(1), 106-118.
- MUTU, M. (2011). Maori Issues. *The Contemporary Pacific*, 23(1), 227-233. Section Polynesia in Review: Issues and Events, 1 July 2009 to 30 June 2010.

- RJABCHIKOV, S. V. (2011). Canopus and the Pleiades in Records on the Tahua Tablet. *Polynesian Research*, 2(1), 11-12.
- RJABCHIKOV, S. V. (2011). Remarks about Fused Glyphs in the Rongorongo Writing. *Polynesian Research*, 2(1), 3-10.
- SCHIFKO, G. (2011). Gedanken zu einem Werbeplakat mit einem "tätowierten" Maori als Motiv Ein Beitrag zur europäischen Repräsentation der Indigenen Neuseelands. *Anthropos*, 106(1), 192-196.
- UPERESA, F. A. L. (2010). A Different Weight: Tension and Promise in "Indigenous Anthropology". *Pacific Studies*, 33(2/3), 280-300. Special issue: Genealogies: Articulating Indigenous Anthropology in/of Oceania, edited by Ty P. Kawika Tengan, Tevita O. Ka'ili and Rochelle Tuitagava'a Fonoti.
- VA'A, U. L. F. (2010). Indigenous Anthropology and the Kava Myth in Manu'a. *Pacific Studies*, 33(2/3), 203-221. Special issue: Genealogies: Articulating Indigenous Anthropology in/of Oceania, edited by Ty P. Kawika Tengan, Tevita O. Ka'ili and Rochelle Tuitagava'a Fonoti.
- VAN MEIJL, T. (2011). Community Development as Fantasy? A Case Study of Contemporary Maori Society. In Y. Musharbash & M. Barber (Eds.), *Ethnography and the Production of Anthropological Knowledge: Essays in Honour of Nicolas Peterson* (pp. 133-146). Canberra: ANU E Press. Retrieved March 25, 2011, from the World Wide Web: <http://epress.anu.edu.au/ethnography/pdf/ch09.pdf>.
- WALLING, J., SMALL-RODRIGUEZ, D., & KUKUTAI, T. (2009). Tallying Tribes: Waikato-Tainui in the Census and Iwi Register. *Social Policy Journal of New Zealand / Te Puna Whakaaro*(36/August), 2-15. Retrieved March 16, 2011, from the World Wide Web: <http://www.msd.govt.nz/about-msd-and-our-work/publications-resources/journals-and-magazines/social-policy-journal/spj36/36-tallying-tribes.html>.