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SHORT ANNOTATIONS ON A QUESTIONABLE USE OF TWO MAORI-PAINTINGS BY GOTTFRIED LINDAUER IN THE FRENCH FILM LA BÊTE DU GÉVAUDAN

- by **Georg Schifko**¹

The French film *La bête du Gévaudan* was produced exclusively for television and as far as I am aware has never been telecasted outside French and German speaking countries. Only the original French version is available on DVD, although it at least offers English subtitles.² The plot deals with the same historical incident as the better known film *Brotherhood of Wolves*: In the years 1764 to 1767, a mysterious beast killed more than a hundred women and children in Gévaudan, a remote region in the South of France. King Louis XV was even forced to send soldiers and hunters there. The murders suddenly stopped after Jean Chastel, a farmer of the region, killed a big wolf on the 19th of June 1767, but the real culprit was never identified with complete certainty, which has caused much speculation. Some people believe that one or several wolves were responsible for the killings; others suspect that it was one or more human murderers who slaughtered so many people (Louis 2000: 194-197).

La bête du Gévaudan favors the theory of a human murderer. In the film the physician Pierre Rampal discovers that some of the victims were indeed killed by rabid wolves, while others were murdered by the perverse Comte de Morangiès, who put on a cape made of wolf fur and painted a *moko* on his face (fig. 1) when he went out to rape and butcher his victims.

In some sort of analogy to the novels *Dr. Jekyll and Mr. Hyde* and *The Picture of Dorian Gray*, where the villainous nature of the protagonists is outwardly indicated by changes in their physiognomy, here the Maori tattoo painted on the Comte's face serves as a symbol for his depravity. This problematic equation of the Maori *moko* with the perverse and brutal slaughter of people is not only implied by the plot and visual images, but voiced directly by the protagonists, who on occasion express a dislike for this cultural trait. Françonnette, who almost becomes a victim herself, for example says to the insane Comte: "Why disguise yourself Monsieur le Comte? You are much more savage than those whose appearance you mimic."³ Even if the Maori do not come out worst in this comparison, the statement still carries a distinct negative tinge. From

a Maori point of view the negative connotation the *moko* is given in the film through its use as a marker for murder and rape is undoubtedly disappointing and offensive. In addition one could also point out that the film's use - or perhaps more to the point, abuse - of the *moko* is not only in bad taste, but also factually wrong from a historical point of view, since the killings happened in the years 1764 to 1767, whereas the Maori tattoos only became known in Europe in 1771, when James Cook returned from his first voyage to the South Seas (Schifko 2007: 561-564).

In addition, I would like to draw attention to the fact that in the film two Maori paintings by Gottfried Lindauer have been used in an objectionable fashion. In one scene, the film's hero Pierre Rampal reflects on two portraits of Maori men (fig. 2) and becomes certain that the murderer must paint his face in a way similar to the tattoos on the faces of both Maori. The two portraits shown in this scene are without the slightest doubt based on paintings by Gottfried Lindauer depicting the Maori elders Ihaka Whanga and Tamati Waka Nene (figs. 3 and 4). The only visible changes consist in the alteration of the more or less uniform background of the original portraits to a vegetative one, as well as Tamati Waka Nene holding a *pouwhenua* instead of the *tewhatewha*. The two portraits are, like many other Lindauer paintings, exhibited in the *Auckland Art Gallery Toi o Tāmaki*, which shows several of them on its website.⁴ When one clicks on the portraits, the enlarged version displayed shows the following text along the lower edge of the picture: "Please treat this image with respect." Considering the anything but flattering connotation of the *moko* in this film, one really is surprised by the unexpected incorporation of Lindauer's portraits of historical Maori figures in the plot, especially as the portrait of Ihaka Whanga is used in an even worse context in an earlier scene. Here Pierre Rampal is looking at a book about peoples of the South Sea, a prop created specifically for this film (fig. 5). Among other pictures of tattooed Polynesian natives he also looks at the face of Ihaka Whanga and comes to the conclusion: "This monster is an intelligent and perverse being whose face is tattooed like those of tribes which are thought to be cannibals."⁵ It seems unlikely that the descendants of Ihaka Whanga would be happy to see the picture of their ancestor in such a humiliating context.

It is not probable that it was the film's intention to offend the Maori people on purpose, or at least it is to be hoped that this wasn't the case. Ignorance on the film makers' side regarding the Maori and their cultural renaissance seems a more likely explanation. In either case, the film demonstrates that the *Auckland Art Gallery's* request to treat and use the portraits with respect is by no means superfluous.

Acknowledgments

I am indebted to Veronika Knoll, Thomas Schwaha, Aman Atri, Peter Kirsch and Marie-France Chevron for their help.

Notes

1. Dr. Georg Schifko, Institut für Kultur- und Sozialanthropologie der Universität Wien. Universitätsstraße 7/4, A-1010 Wien.
2. There is also a German version, but in this language no DVD is obtainable.
3. "A quoi bon vous déguiser, Monsieur le Comte? Vous êtes bien plus sauvage que ceux dont vous singez l'apparence". It is remarkable, that in the film the English subtitles dismiss the second part of the phrase, which has reference to the indigenous people from New Zealand.
4. The link is: <http://www.lindaueronline.co.nz/artist/photography-and-the-portraits-of-gottfried-lindauer>.
5. "Le monstre est un être intelligent et pervers dont le visage est tatoué comme les tribus que l'on dit mangeuses d'hommes."

References

Graham J. C. 1977. *Maori Paintings: Pictures from the Partridge Collection of Paintings by Gottfried Lindauer*. Wellington: A. H. & A. W. Reed.

Michel, Louis. 2000. *La bête du Gévaudan: L'innocence des loups*. Paris: Perrin.

Schifko, Georg. 2007. Anmerkungen zur Vereinnahmung von Maori-Tätowierungen in einem europäischen Spielfilm: Eine ethnologische Kritik. *Anthropos*, 102(2): 561-565.

Film:

Volson, Patrick (dir.). 2003. *La bête du Gévaudan*. Le Sabre-RTBF-K2.

WWW:

Whakamiharo Lindauer Online. Auckland Art Gallery To o Tamaki. Retrieved 28 July 2013 from:
<http://www.lindaueronline.co.nz/artist/photography-and-the-portraits-of-gottfried-lindauer>

Figures

1. The Compte de Morangiès with the *moko* painted on his face (still from the film *La bête du Gévaudan*).



2. Pierre Rampal contemplates the portraits of Ihaka Whanga (left) and Tamati Waka Nene (right) (still from the film *La bête du Gévaudan*).



- 3-4. Gottfried Lindauer's paintings of Ihaka Whanga (left) and Tamati Waka Nene (right), which were used as models for the Maori portraits in *La bête du Gévaudan* (from Graham 1977: 51 and 97).



5. The portrait of Ihaka Whanga in a book (still from the film *La bête du Gévaudan*).



PAIDEUMA: MITTEILUNGEN ZUR KULTURKUNDE, VOLUME 59, 2013

Verlag W. Kohlhammer (Stuttgart) / ISSN 0078-7809 / Paideuma@em.uni-frankfurt.de

Selected Articles

1. 'What Writing Has Upset, Writing Must Set Right': Colonialism and Resistance in French Polynesia in Titaua Peu's novel *Mutismes*
- by *Andrew Billing*
2. The Spirit of Rabaul after the Volcano
- by *Keir Martin*

3. Traction: The Role of Executives in Localising Global Mining and Petroleum Industries in Papua New Guinea
- by Alex Golub and Mooweon Rhee

Selected Reviews

1. Verena Keck, *The Search for a Cause: An Anthropological Perspective on a Neurological Disease in Guam, Western Pacific* (Mangilao 2011)
- reviewed by Annette Leibing
2. Markus Schindlbeck, *Gefunden und verloren: Arthur Speyer, die dreissiger Jahre und die Verluste der Sammlung Südsee des Ethnologischen Museums Berlin* (Berlin 2012)
- reviewed by Eva Ch. Raabe

Paideuma. Mitteilungen zur Kulturkunde is the official publication of the Frobenius-Institut at the Goethe University (Frankfurt am Main), and is a peer-reviewed journal. Founded in 1938 by Leo Frobenius and edited with support from the Frobenius-Gesellschaft, *Paideuma* has published articles on African societies and history, as well as on other regions and topics of general theoretical interest. In recent years *Paideuma* has widened its scope to focus also on Eastern Indonesia and Oceania

RECEIVED

From **Toon van Meijl**, Centre for Pacific and Asian Studies, Department of Anthropology and Development Studies, Radboud University, Nijmegen, Netherlands:

NEW ZEALAND STUDIES ASSOCIATION. 2013. *New Zealand and the South Pacific: The 19th Annual Conference of the New Zealand Studies Association together with the Centre for Pacific and Asian Studies, Nijmegen, The Netherlands, 27-29 June*. Derby: New Zealand Studies Association. Available at: <http://www.nzsa.co.uk/conferences.htm> (See under 'New Zealand and the South Pacific': 'Schedule').

From **Sergei V. Rjabchikov**, Research Centre for Studies of Ancient Civilisations and Cultures, 1/39 Krasnoarmejskaja Street, 350063 Krasnodar, Russia:

BULGARIN, F.V. (2013). Dialogs with the Wild Frenchman from Nukahiwa [Nuku Hiva]. *Polynesian Research*, 4(1), 15-17.

LIPO, CARL. (2013). Some Words Concerning the New Chronology. *Polynesian Research*, 4(1), 3.

PAWLEY, ANDREW. (2013). Linguistic Data about the Polynesian Colonization. *Polynesian Research*, 4(1), 4.

POPOVA, TATIANA. (2013). Review of: A. Davletshin, Numerals and Phonetic Complements in the Kohau Rongorongo Script of Easter Island, *Journal of the Polynesian Society*, 121(3), 2012: 243-274. *Polynesian Research*, 4(1), 19-28.

POPOVA, TATIANA. (2013). Some Remarks on the Polynesian Colonization. *Polynesian Research*, 4(1), 4-6.

RJABCHIKOV, S. V. (2013). Editorial Comments [Some Words Concerning Bulgarin, Captain Krusenstern and the 'Wild Frenchman' Cabrit]. *Polynesian Research*, 4(1), 17-18.

RJABCHIKOV, SERGEI V. (2013). Notes about Hunt and Lipo's Theory. *Polynesian Research*, 4(1), 4.

RJABCHIKOV, SERGEI V. (2013). On Archaic Rapanui Forms and PPN Reconstructions. *Polynesian Research*, 4(1), 7-14.

RJABCHIKOV, SERGEI V. (2013). A Question about Tahai I, Easter Island. *Polynesian Research*, 4(1), 3.

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

CHAPPELL, DAVID. 2013. *Recent Challenges to Nation-building in Kanaky New Caledonia*. Discussion Paper No. 2013/1. Canberra: SSGM, RSPAS, ANU.

COPPEL, NICHOLAS. 2012. *Transition of the Regional Assistance Mission to Solomon Islands*. Discussion Paper No. 2012/10. Canberra: SSGM, RSPAS, ANU. Available at: http://ips.cap.anu.edu.au/ssgm/papers/discussion_papers/2012_10.pdf.

FEENY, SIMON, LACHLAN MCDONALD, MAY MILLER-DAWKINS, JACLYN DONAHUE and ALBERTO POSSO. 2013. *Household Vulnerability and Resilience to Shocks: Findings from Solomon Islands and Vanuatu*. Discussion Paper No. 2013/2. 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

BURSON, BRUCE (ed.). 2010. *Climate Change and Migration: South Pacific Perspectives*. Wellington: Institute of Policy Studies, Victoria University. 184 pages. ISBN: 978-1-877347-40-5 (pb). Retrieved 23 August 2013 from: <http://ips.ac.nz/publications/publications/show/300>.

"Many South Pacific island states are vulnerable to the impacts of climate change. Indeed, some are already experiencing population movement due to environmental events and processes likely to be exacerbated by future climate change. Yet others are at risk of disappearing altogether over the coming century and beyond. The potential for climate change to generate population movement over the coming decades, therefore, raises substantial domestic and international policy challenges. This edited volume is the result of a conference held in Wellington in July 2009 that examined these and related issues. Drawing on a range of perspectives, this volume identifies concepts, frameworks, and possible policy responses to deal effectively with what may become one of the greatest humanitarian challenges of the 21st century.

Contents: Foreword; Acknowledgments; Contributors; Introduction; **1.** Climate Change and Migration in the South Pacific Region: Policy Perspectives, *by Philippe Boncour and Bruce Burson*; **2.** Climate Change and Population Movement in Pacific Island Countries, *by John Campbell*; **3.** Migration as Climate Change Adaptation: Implications for the Pacific, *by Jon Barnett and Natasha Chamberlain*; **4.** From Community to Copenhagen: Civil Society Action on Climate Change in the Pacific, *by Marianne Elliott and David Fagan*; **5.** International Migration and Climate Change: A Post-Copenhagen Perspective on Options for Kiribati and Tuvalu, *by Richard Bedford and Charlotte Bedford*; **6.** Potential Impacts of Climate Change Migration on Pacific Families Living in New Zealand, *by Deborah McLeod*; **7.** Protecting the Rights of People Displaced by Climate Change: Global Issues and Regional Perspectives, *by Bruce Burson*; Appendix: Climate Change and Migration in the South Pacific Region: Policy Perspectives Conference, *by Speakers and Presentations.*"

ENGLE, KAREN. 2010. *The Elusive Promise of Indigenous Development: Rights, Culture, Strategy*.

Boulder: Duke University Press. 424 pages. ISBN: 978-0-8223-4769-9 (pb) and 978-0-8223-4750-7 (cloth). Review: *American Anthropologist*, 115(2), 2013: 338-339 (by H. Geismar).

"The book is an important contribution to the fields of indigenous and ethnic studies, human rights, and international law. Much of this literature is regional or national in focus, drawing on globally understood definitions of the indigenous without fully examining their genealogy. By briefly comparing the differences between the ways in which indigenous rights have been articulated in the global South and global North (including the former British settler colonies of New Zealand and Australia), Engle provides a succinct overview of the emergence of structures of rights and recognition for indigenous peoples within international law. Engle's expertise is in Latin America, and most of the examples of both case law and case study pertain to this region, in particular her own research in Mexico and with Afro-Colombians. She does, however, locate discourses of the indigenous in this region within a broader international dialogue" (H. Geismar, *American Anthropologist*).

Contents: Acknowledgments; Introduction; **Part I. International and Transnational Indigenous Movements:** 1. Setting the Stage for the Transnational Indigenous Rights Movement: Domestic and International Law and Politics; 2. Indigenous Movements in the Americas in the 1970s: The Fourth World Movement and Pan-indigenism; 3. International Institutions and Indigenous Advocacy in the 1980s and 1990s: Self-Determination Claims; 4. International Indigenous Advocacy in the 1980s: Following the Model of a Human Right to Culture; **Part II. Human Rights and the Uses of Culture in Indigenous Rights Advocacy:** 5. Culture as Heritage; 6. Culture as Grounded in Land; 7. Culture as Development; **Part III. Indigenous Models in Other Contexts: The Case of Afro-Colombians:** 8. The History of Law 70: Culture as Heritage, Land, and Development; 9. The Periphery of Law 70: Afro-Colombians in the Caribbean; Conclusion; Notes; Bibliography; Index.

Karen Engle is the Cecil D. Redford Professor in Law and the Director of the Bernard and Audre Rapoport Center for Human Rights and Justice at the University of Texas School of Law. She is an editor of *After Identity: A Reader in Law and Culture*.

FISHER, DENISE. 2013 (May). *France in the South Pacific: Power and Politics*. Canberra: ANU E Press. 342 pages. ISBN: 978-1922144942 (pb) and 978-1922144959 (pdf). Retrieved 12 May 2013 from: <http://epress.anu.edu.au?p=241101>.

France is a Pacific power, with three territories, a military presence, and extensive investments. Once seen by many as a colonial interloper in the South Pacific, by the early 2000s, after it ended nuclear testing in French Polynesia and negotiated transitional Accords responding to independence demands in New Caledonia, France seems to have become generally accepted as a regional partner, even if its efforts concentrate on its own territories rather than the independent island states. But France's future in the region has yet to be secured. By 2014 it is to have handed over a set of agreed autonomies to the New Caledonian government, before an independence referendum process begins. Past experience suggests that a final resolution of the status of New Caledonia will be divisive and could lead once again to violent confrontations. In French Polynesia, calls continue for independence and for treatment under UN decolonisation procedures, which France opposes. Other island leaders are watching, so far putting faith in the Noumea Accord, but wary of the final stages. The issues and possible solutions are more complex than the French Pacific island population of 515,000 would suggest.

Contents: Preliminary pages; Acknowledgements; List of maps, figures and tables; Glossary and acronyms; Maps; Introduction; **Part I. France in the Pacific to the 1990s:** 1. The French Pacific presence to World War II; 2. France manages independence demands and nuclear testing 1945-1990s; 3. Regional diplomatic offensive 1980s-1990s; **Part II. France in the Pacific: 1990s to present:** 4. New Caledonia: Implementation of the Noumea Accord and political evolution from 1998; 5. French Polynesia: Autonomy or independence? 6. France's engagement in the region from the 1990s: France, its collectivities, the European Union and the region; **Part III. France in the Pacific: Present and future:** 7. French motivations in the Pacific; 8. France's future role in the region; Appendix A. Wording of Noumea Accord and 1999 Organic Law on Restricted Electorates; Appendix B. Principal statutory measures and proposals: New Caledonia and French Polynesia; References and bibliography."

KNUDSEN, EVA RASK. 2004. *The Circle and the Spiral: A Study of Australian Aboriginal and New Zealand Maori Literature*. Amsterdam and New York: Rodopi. ISBN: 978-90-420-1058-1.

"Standard postcolonial readings of indigenous texts often overwrite the 'difference' they seek to locate because critical orthodoxy predetermines what 'difference' can be. Critical evaluations still tend to eclipse the ontological grounds of Aboriginal and Maori traditions and specific ways of moving through and behaving in cultural landscapes and social contexts. Hence the corrective applied in *Circles and Spirals* - to look for locally and culturally specific tracks and traces that lead in other directions than those catalogued by postcolonial convention. This agenda is pursued by means of searching enquiries into the historical, anthropological, political and cultural determinants of the present state of Aboriginal and Maori writing (principally fiction). Independent yet interrelated exemplary analyses of works by Keri Hulme and Patricia Grace and Mudrooroo and Sam Watson (Australia) provided the 'thick description' that illuminates the author's central theses, with comparative side-glances at Witi Ihimaera, Heretaunga Pat Baker and Alan Duff (New Zealand) and Archie Weller and Sally Morgan (Australia).

Contents: Acknowledgements; Prefaced: A Declaration of Intent at the Border of Contested Terrain; 1. Beginnings: Circles and Spirals; 2. Death of the Author - Rebirth of the Storyteller; 3. Exile and Return - From the Landscapes of Unbelonging: The Social Realism of the Aboriginal and the Maori Fringe; 4. The Void as Creative Metaphor: *The Bone People* by Keri Hulme; 5. The Community as Protagonist: *Potiki* by Patricia Grace; 6. The Land as Text - The Text as Land: *Master of the Ghost Dreaming* by Mudrooroo; 7. Writing the Circle - The Politics of the Sacred Site: *The Kadaitcha Sung* by Sam Watson; 8. Endings - or Beginnings; Works Cited."

MANDLER, PETER. 2013 (May). *Return from the Natives: How Margaret Mead Won the Second World War and Lost the Cold War*. New Haven: Yale University Press. 384 pages. ISBN: 9780300187854 (cloth).

"Celebrated anthropologist Margaret Mead, who studied sex in Samoa and child-rearing in New Guinea in the 1920s and 1930s, was determined to show that anthropology could tackle the psychology of the most complex, modern societies in ways useful for waging the Second World War. This fascinating book follows Mead and her closest collaborators - her lover and mentor Ruth Benedict, her third husband Gregory Bateson, and her prospective fourth husband Geoffrey Gorer - through their triumphant climax, when Mead became the cultural ambassador from America to Britain in 1943, to their downfall in the Cold War. Part intellectual biography, part cultural history,

and part history of the human sciences, Peter Mandler's book is a reminder that the Second World War and the Cold War were a clash of cultures, not just ideologies, and asks how far intellectuals should involve themselves in politics, at a time when Mead's example is cited for and against experts' involvement in Iraq and Afghanistan.

Peter Mandler is professor of modern cultural history at the University of Cambridge. Among his books is *The English National Character*, published by Yale. He lives in Cambridge and London."

MCCORMACK, FIONA and KATE BARCLAY (eds). 2013 (May). *Engaging with Capitalism: Cases from Oceania. Research in Economic Anthropology*, 33. Bingley: Emerald. ISBN: 978-1-78190-541-8 (hb) and ISBN: 978-1-78190-542-5 (eb).

"About the role of business in contemporary Pacific Islander societies and about people who have managed to make their engagements with capitalism work for them while also managing to retain the material and cultural benefits of their noncapitalist social lives. How might people manage to gain some of what they want from capitalism - greater wealth, access to health and education services, and wider life opportunities - without losing the valued aspects of their culture and social relationships?"

Contents: Preface, by Fiona McCormack and Kate Barclay; **1.** Insights on Capitalism from Oceania, by Fiona McCormack and Kate Barclay; **2.** Ownership and Distribution in the Settlement of Maori Grievances: Balancing Historical and Social Justice between Classes, by Toon van Meijl; **3.** Commodities and Gifts in New Zealand and Hawaiian Fisheries, by Fiona McCormack; **4.** Tivaivai and the Managing of 'Community' Funding in Auckland, New Zealand, by Jane Horan; **5.** Local Capitalisms and Sustainability in Coastal Fisheries: Cases from Papua New Guinea and Solomon Islands, by Kate Barclay and Jeff Kinch; **6.** 'My Land, My Work': Business Development and Large-Scale Mining in Papua New Guinea, by Nicholas A. Bainton and Martha Macintyre; **7.** Dividuals, Individuals, or Possessive Individuals? Recent Transformations of North Mekeo Commoditization, Personhood, and Sociality, by Mark S. Mosko; **8.** Envy, Desire, and Economic Engagement among the Bugkalot (Ilongot) of Northern Luzon, Philippines, by Shu-Yuan Yang; **9.** Baias, Bisnis, and Betel Nut: The place of Traders in the Making of a Melanesian Market, by Timothy L.M. Sharp; **10.** Capitalism among the Me? by Anton Ploeg; **11.** The Politics of Remittance and the Role of Returning Migrants: Localizing Capitalism in Manus Province, Papua New Guinea, by Steffen Dalsgaard; **12.** Creating an Alternative Modernity in Rural Papua New Guinea: The Irakia Awa Case, by David J. Boyd; **13.** Development Implications of the Engagement with Capitalism: Improving the Social Returns of Development, by George N. Curry and Gina Koczberski; About the Authors."

SHORE, CRIS and SUSANNA TRNKA (eds). 2013 (June). *Up Close and Personal: On Peripheral Perspectives and the Production of Anthropological Knowledge*. Oxford and New York: Berghahn Books. 284 pages. ISBN: 978-0-85745-846-9 (hb).

"Combining rich personal accounts from twelve veteran anthropologists with reflexive analyses of the state of anthropology today, this book is a treatise on theory and method offering fresh insights into the production of anthropological knowledge, from the creation of key concepts to major paradigm shifts. Particular focus is given to how 'peripheral perspectives' can help re-shape the discipline and the ways that anthropologists think about contemporary culture and society. From urban Maori communities in Aotearoa/New Zealand to the Highlands of Papua New Guinea, from

Arnhem Land in Australia to the villages of Yorkshire, these accounts take us to the heart of the anthropological endeavour, decentring mainstream perspectives, and revealing the intimate relationships and processes that create anthropological knowledge.

Contents: Preface; Acknowledgements; List of Illustrations; **Introduction:** Observing Anthropologists: Professional Knowledge, Practice and Lives, by *Cris Shore and Susanna Trnka*; **1.** Suffering, Selfhood and Anthropological Encounters, by *Michael Jackson*; **2.** Anthropology, Ontology and the Maori World, by *Anne Salmond*; **3.** Building Bridges: Maori and Pakeha Relations, by *Joan Metge*; **4.** 'Culture', 'Race' and 'Me': Living the anthropology of Indigenous Australians, by *Gillian Cowlshaw*; **5.** Finding One's Way in Arnhem Land, by *Nicolas Peterson*; **6.** Art as Action: The Yolngu, by *Howard Morphy*; **7.** Rethinking Nature and Nativeness, by *David Trigger*; **8.** More than Local, Less than Global: Anthropology in the Contemporary World, by *Christopher Pinney*; **9.** Beyond Selling Out: Art, Tourism and Indigenous Self-representation, by *Nelson Graburn*; **10.** Sovereign Individuals and the Ontology of Selfhood, by *Nigel Rapport*; **11.** Hidden Histories and Political Transformations, by *Susan Wright*; **12.** Gender Ideology, Property Relations and Melanesia: The Field of 'M', by *Marilyn Strathern*; **Conclusion:** Looking Ahead: Anthropology, Past Connections, Future Directions, by *Cris Shore and Susanna Trnka*."

STEWART, PAMELA J. and ANDREW STRATHERN. 2014 (January). *Ritual*. Key Concepts in Religion. London: Bloomsbury Academic. 184 pages. ISBN: 978-1441185693 (pb) and 978-1441137296 (hb).

"Ritual has emerged as a major focus of academic interest. As a concept, the idea of ritual integrates the study of behavior both within and beyond the domain of religion. Ritual can be both secular and religious in character. There is renewed interest in questions such as: Why do rituals exist at all? What has been, and continues to be, their place in society? How do they change over time? Such questions exist against a backdrop of assumptions about development, modernization, and disenchantment of the world.

Contents: **1.** Introduction: Problems of Definition; **2.** Early Grand Theorists; **3.** The Fieldwork Revolution: Malinowski, Racliffe-Brown and Functionalism; **4.** Structure and Process: Victor Turner; **5.** Ancestor Worship: Meyer Fortes and Psychological Interpretations; **6.** Sacrifice; **7.** Contemporary Processual and Post-processual Approaches: Questions of Meanings and Exegesis; **8.** Performance and Performativity; **9.** New Cognitive Approaches: Old Wine in New Bottles? **10.** Conclusions: Back to Framing and Values; Bibliography; Index."

VAN MEIJL, TOON. 2013. *De analogie tussen heden en verleden: Naar een antropologie van culturele verandering* [The Analogy between Past and Present: Towards an Anthropology of Cultural Change]. Nijmegen: Radboud University. Inaugural address, delivered on 14 December 2012. Retrieved 21 June 2013 from: <http://cps.ruhosting.nl/pdf/vm2013.pdf>.

"Deze rede laat zien hoe met behulp van het begrip analogie een beter inzicht kan worden verkregen in de wijze waarop mensen in multiculturele samenlevingen omgaan met culturele verschillen en culturele veranderingen. Migranten trekken vaak analogieën tussen culturele gebruiken in het land van herkomst en culturele gewoonten in het land van aankomst met als doel om culturele verschillen te kunnen overbruggen. Anderzijds worden ook vaak analogieën gevormd tussen hedendaagse gebeurtenissen en soortgelijke verschijnselen in het verleden, waarbij verschillen worden veronachtzaamd door te wijzen op overeenkomsten. Het begrip analogie biedt zodoende inzicht in de

wijze waarop heden en verleden samenkomen in diverse culturele ervaringen van mensen in multiculturele samenlevingen. Het theoretisch perspectief van deze oratie wordt rijkelijk geïllustreerd met voorbeelden uit etnografisch onderzoek in de Pacific, in het bijzonder de samenleving van de Nieuw-Zeelandse Maori.

Toon van Meijl (1958) studeerde in 1985 cum laude af in de culturele antropologie in Nijmegen. Hij promoveerde in 1991 aan de Australian National University op een proefschrift over de politisering van cultuur en tradities in de samenleving van de Nieuw-Zeelandse Maori. Sinds 1982 heeft hij bijna drie jaar etnografisch veldonderzoek verricht onder deze bevolkingsgroep. Hij publiceert vooral over vraagstukken die samenhangen met grondenrechten van inheemse volken en over kwesties die voortvloeien uit de zoektocht naar een evenwichtige culturele identiteit van jongeren die opgroeien in twee culturen. In zijn nieuwe functie richt hij zich ook op beleidsvraagstukken die samenhangen met de toenemende culturele diversiteit in Nederland en Europa."

AUSTRALIA

BLAKE, BARRY J., LUISE HERCUS, STEPHEN MOREY and EDWARD RYAN. 2011. *The Mathi Group of Languages*. Canberra: Pacific Linguistics. 327 pages. ISBN; 978-0858836358 (pb).
Review: *Australian Aboriginal Studies*, (1), 2013: 124-125 (by C. Eira).

"*Contents*: 1. Introduction: the Mathi group of languages; location of the tribes; linguistic relationships; Mathi Mathi orthography; 2. The Mathi-Mathi people, history and names : Mathi-Mathi people and history : Jack Long; Personal names; Place names; 3. Mathi-mathi : Mathi-Mathi phonology; Morphology and syntax; Mathi Mathi texts; 4. Letyi-Letyi, Wati-Wati, Pura-Pura and Wati-Wati (Piangil) : Letyi-Letyi; Wati-Wati (Swan Hill); Wati-Wati (Piangil); 5. The story of Coorongadoo Muckie (Great Stone) of Balaarook - a Wati-Wati story related to Peter Beveridge by Turangin; 6. Combined Mathi group word list; 7. Appendix 1. Inflected verb forms in Mathews; Appendix 2. Kinship terms in Wathi Wathi.

Subjects: Aboriginal Australians - Victoria - Languages. | Language - Linguistics - Grammar and syntax. | Language - Vocabulary - Word lists. | Social organisation - Kinship - Kinship terms. | Madhi Madhi / Madi Madi language (D8) (NSW SI54-12) | Madhi Madhi / Madi Madi people (D8) (NSW SI54-12) | Biangil / Biyangil / Piangil language (S33) (Vic SI54-16) | Wadi Wadi / Wathi Wathi language (D4) (Vic SI54-16) | Victoria - Languages. | Swan Hill (NW Vic SI54-16) | Australian."

CLARK, IAN and FRED CAHIR (eds). 2013 (July). *The Aboriginal Story of Burke and Wills: Forgotten Narratives*. Collingwood: CSIRO Publishing. 336 pages. ISBN: 978-0643108080 (hb).

"*The Aboriginal Story of Burke and Wills* is the first major study of Aboriginal associations with the Burke and Wills expedition of 1860-61. A main theme of the book is the contrast between the skills, perceptions and knowledge of the Indigenous people and those of the new arrivals, and the extent to which this affected the outcome of the expedition. The book offers a reinterpretation of the literature surrounding Burke and Wills, using official correspondence, expedition journals and diaries, visual art, and archaeological and linguistic research - and then complements this with references to Aboriginal oral histories and social memory. It highlights the interaction of expedition members with Aboriginal people and their subsequent contribution to Aboriginal studies. The book also considers contemporary and multi-disciplinary critiques that the expedition members were, on the whole,

deficient in bush craft, especially in light of the expedition's failure to use Aboriginal guides in any systematic way.

Contents: Foreword, by Peter Thorne; List of contributors; Acknowledgements; **Introduction:** A Yandruwandha perspective, by Aaron Paterson; Responding to Yandruwandha: A contemporary Howitt's experience, by Richie Howitt; **1.** The Aboriginal legacy of the Burke and Wills Expedition: An introduction, by Ian D. Clark and Fred Cahir; **2.** The members of the Victorian Exploring Expedition and their prior experience of Aboriginal peoples, by Ian D. Clark; **3.** 'Exploring is a killing game only to those who do not know anything about it': William Lockhart Morton and other contemporary views about the Victorian Exploring Expedition and its fate, by Ian D. Clark; **4.** The use and abuse of Aboriginal ecological knowledge, by Philip A. Clarke; **5.** The Aboriginal contribution to the expedition, observed through Germanic eyes, by David Dodd; Appendix **5.1.** Extracts from the 1861 Anniversary Address of the Royal Society of Victoria delivered by the President, His Excellency Sir Henry Barkly KCB on 8 April 1861; Appendix **5.2.** English translation of H. Beckler, Corroberri: Ein Beitrag zur Kenntnis der Musik bei den australischen Ureinwohnern, *Globus*, 13, 1867: 82-84; **6.** Language notes connected to the journey of the expedition as far as the Cooper, by Luise Hercus; **7.** Burke and Wills and the Aboriginal people of the Corner Country, by Harry Allen; **8.** 'Devil been walk about tonight - Not devil belonging to blackfellow, But white man devil; Methink Burke and Wills cry out tonight "What for whitefellow not send horses and grub?"' An examination of Aboriginal oral traditions of colonial explorers, by Fred Cahir; **9.** How did Burke die? by Darrell Lewis; **10.** Telling and retelling national narratives, by Deirdre Slattery; **11.** The influence of Aboriginal country on artist and naturalist Ludwig Becker of the Victorian Exploring Expedition: Mootwingee, 1860-61, by Peta Jeffries; **12.** If I belong here... how did that come to be? by Paul Lambeth; **13.** Alfred Howitt and the erasure of Aboriginal history, by Leigh Boucher; **14.** Remembering Edwin J. Welch: surveyor to Howitt's Contingent Exploration Party, by Frank Leahy; **15.** 'We have received news from the blacks': Aboriginal messengers and their reports of the Burke relief expedition (1861-62) led by John McKinlay, by Fred Cahir; **16.** William Landsborough's expedition of 1862 from Carpentaria to Victoria in search of Burke and Wills: Exploration with native police troopers and Aboriginal guides, by Peta Jeffries; **17.** 'I suppose this will end in our having to live like the blacks for a few months': Reinterpreting the history of Burke and Wills, by Ian D. Clark and Fred Cahir; Index."

FALKINER, SUZANNE. 2011. *The Imago: E.L. Grant Watson and Australia*. Crawly: University of Western Australia Press. 502 pages. ISBN: 978-1921401558 (pb). Review: *Journal of Australian Studies*, 37(2), 2013: 271-273 (by S. Ryan).

"*The Imago* is a revealing portrait of intriguing writer, E.L. Grant Watson, a pioneer of literary themes. This long-awaited biography recounts Elliot Lovegood ('Peter') Grant Watson's childhood, travels, his anthropological expeditions with Alfred (Radcliffe-)Brown and Daisy Bates to record Indigenous marriage customs, and his formative years as a writer among the European and American literati, including Joseph Conrad, Rupert Brooke, D.H. Lawrence, Owen Barfield and Carl Jung. Included in the book are Grant Watson's personal correspondence, photos, government records and previously unpublished accounts that resurrect an important but largely forgotten writer. *The Imago* will appeal to readers interested in Australia's literary and cultural history, anthropology, environmentalism, Darwinism, and the dialogue between science and spirituality."

JOHNSTON, ANNA. 2011. *The Paper War: Morality, Print Culture, and Power in Colonial New South Wales*. Crawley: University of Western Australia Press. 304 pages. ISBN 978-1-921401-54-1 (pb).

Review: *Australian Humanities Review*, (54/May), 2013: 144-146 (by Rachael Weaver: Becoming Colonial).

"In February 1832 Rev. Lancelot Threlkeld was named as one of the perpetual blisters that the London Missionary Society seemed destined to carry. Threlkeld, from a British working-class family, lobbied his way to NSW to set up the Lake Macquarie mission in colonial New South Wales. Once established, controversies, arguments, tempers and debates abounded, resulting in a very public paper war. This engaging and intelligent book delves into the diverse and voluminous body of texts produced by and about Threlkeld from 1825-41. *The Paper War* plots the formation of NSW as a modern colonial state and re-examines its morality, politics, Aboriginal relations, language, law and media.

Contents: List of illustrations and tables; Abbreviations; Acknowledgements; **Introduction**: Colonial archives and textuality; **1**. Colonial morality; **2**. Colonial linguistics; **3**. Colonial press; **4**. Colonial respectability; **5**. Colonial legality; **Conclusion**: Colonial historicity; Notes; Select bibliography; Index.

Anna Johnston is Australia Research Council Queen Elizabeth II Research Fellow and Associate Professor in English at the University of Tasmania, Australia."

MORTON, STEVE, MANDY MARTIN; KIM MAHOOD and JOHN CARTY (eds). 2013 (March). *Desert Lake: Art, Science and Stories from Paruku*. Collingwood: CSIRO Publishing. 312 pages. ISBN: 978-0643106284 (hb).

"*Desert Lake* is a book combining artistic, scientific and Indigenous views of a striking region of north-western Australia. Paruku is the place that white people call Lake Gregory. It is Walmajarri land, and its people live on their Country in the communities of Mulan and Billiluna. This is a story of water. When Sturt Creek flows from the north, it creates a massive inland Lake among the sandy deserts. Not only is Paruku of national significance for waterbirds, but it has also helped uncover the past climatic and human history of Australia. Paruku's cultural and environmental values inspire Indigenous and other artists, they define the place as an enduring home, and have led to its declaration as an Indigenous Protected Area. The Walmajarri people of Paruku understand themselves in relation to Country, a coherent whole linking the environment, the people and the Law that governs their lives. These understandings are encompassed by the Waljirri or Dreaming and expressed through the songs, imagery and narratives of enduring traditions. *Desert Lake* is embedded in this broader vision of Country and provides a rich visual and cross-cultural portrait of an extraordinary part of Australia.

Contents: List of contributors; Biographies; Map of Paruku; Acknowledgements; Welcome; Introduction; **Part 1. Deep time**: **1**. Everything comes back to here; **2**. Earth science in traditional lands: bridge or barrier? **Part 2. Recent times**: **3**. A Lake in time: Histories of Paruku; **4**. Mulan story; **5**. Water of life; **6**. The living world; **7**. We have come to the shores: An artist's diary; **8**. The shape of the Lake; **9**. Thinking about painting; **Part 3. The future**: **10**. A strong community for the future; Glossary of Walmajarri words; Partners; *Desert Lake: Art, Science and Stories from Paruku* Folio and DVD; Index. Complete contents with paragraphs and authors: [pdf](#)."

NANNI, GIORDANO. 2012. *The Colonisation of Time: Ritual, Routine and Resistance in the British Empire*. Manchester: Manchester University Press. 254 pages. ISBN: 978-0-7190-9129-2 (pb);

September 2013) 978-0-7190-8271-9 (hb; 2012). Review: *Journal of Australian Studies*, 37(2), 2013: 263-264 (by G. Davison).

"*The Colonisation of Time* is a highly original and long overdue examination of the ways that western-European and specifically British concepts and rituals of time were imposed on other cultures as a fundamental component of colonisation during the nineteenth century. Based on a wealth of primary sources, it explores the intimate relationship between the colonisation of time and space in two British settler-colonies (Victoria, Australia and the Cape Colony, South Africa) and its instrumental role in the exportation of Christianity, capitalism, and modernity, thus adding new depth to our understanding of imperial power and of the ways in which it was exercised and limited. All those intrigued by the concept of time will find this book of interest, for it illustrates how western-European time's rise to a position of global dominance - from the clock to the seven-day week - is one of the most pervasive, enduring and taken-for-granted legacies of colonisation in today's world.

Contents: General Editor's introduction; **Introduction**; **1.** Clocks, Sabbaths and seven-day weeks: The forging of temporal identities; **2.** Terra sine tempore: Colonial constructions of 'Aboriginal time'; **3.** Cultural curfews: The contestation of time in settler-colonial Victoria; **4.** 'The moons are always out of order': Constructions of 'African time'; **5.** Empire of the seventh day: Time and the Sabbath beyond the Cape frontiers; **6.** Lovedale, missionary schools and the reform of 'African time'; **7.** **Conclusion:** From colonisation to globalisation; Select Bibliography; Index.

Giordano Nanni is a Senior Research Fellow in the School of Social and Political Sciences at the University of Melbourne."

O'GORMAN, EMILY. 2012. *Flood Country: An Environmental History of the Murray-Darling Basin*. Collingwood: CSIRO Publishing. 280 pages. ISBN: 978-0643101586 (pb). Review: *Labour History*, (104), 2013: 243-244 (by D. Wilcock).

"The book examines many tensions, ranging from early exchanges between Aboriginal people and settlers about the dangers of floods, through to long running disputes between graziers and irrigators over damming floodwater, and conflicts between residents and colonial governments over whose responsibility it was to protect townships from floods. *Flood Country* brings the Murray-Darling Basin's flood history into conversation with contemporary national debates about climate change and competing access to water for livelihoods, industries and ecosystems.

Contents: Acknowledgements; Conversions; Abbreviations and terminology; Preface; **Introduction**; **1.** Gundagai 1852: The town that moved; **2.** Experimentation and regulation: Pastoralism and mining, 1850 to 1890; **3.** Bourke 1890: The birth of engineering; **Colour plates**; **4.** Federation, engineering, and a 'watershed' perspective, 1890 to 1956; **5.** Mildura and the Murray River 1956: The failure of engineering; **6.** Challenging national development: Dams and irrigation, 1956 to 1990; **7.** Cunnamulla 1990: The town that did not flood; **Conclusion**; Bibliography; Index.

Emily O'Gorman is an Associate Research Fellow in the Australian Centre for Cultural Environmental Research at the University of Wollongong, Australia."

SALTER, COLIN. 2013 (January). *Whiteness and Social Change: Remnant Colonialisms and White Civility in Australia and Canada*. Newcastle upon Tyne: Cambridge Scholars Publishing. 246

pages. ISBN: 978-1-4438-4087-3 (hb). Review: *Ethnic and Racial Studies*, 36(6), 2013: 1110 (by M.W. Hughey).

"In *Whiteness and Social Change*, Colin Salter (Faculty of Arts at the University of Wollongong) advances a comparative treatment of how First Peoples (both Australian aboriginal and 'native' peoples in Canada) embarked upon contentious community campaigns to promote respect and recognition of their lands and cultures in three distinct sites: (1) Sandon Point (New South Wales, Australia), (2) the Red Hill Creek Valley (Ontario, Canada) and (3) Wave Hill (Northern Territory, Australia). From the onset, Salter makes clear that the 'root of these controversies' is grounded in the 'remnant colonialisms' or the 'assumptions and interpretations that continue to shape the ways in which western societies view (and construct) *other* cultures'" (Matthew W. Hughey, *Ethnic and Racial Studies*).

MELANESIA

BOLTON, LISSANT, NICHOLAS THOMAS, ELIZABETH BONSHK, JULIE ADAMS and BEN BURT (eds). 2013 (July). *Melanesia: Art and Encounter*. Honolulu: University of Hawai'i Press. For sale only in the USA, its dependencies, Canada, and Mexico. 384 pages; 306 color illustrations. ISBN: 978-0-8248-3853-9 (cloth).

"Melanesia is one of the most culturally diverse and artistically fertile regions of the world. This book is an exploration of one of the richest collections of Melanesian art, that of the British Museum. It is the product of sustained dialogue with people from Papua New Guinea, Solomon Islands, Vanuatu, West Papua, and New Caledonia, who are authors or co-authors of many of its chapters.

Melanesia: Art and Encounter is a companion to this outstanding collection. The book ranges over an extraordinary variety of historic and modern art forms, from striking masks and shell valuables to intricately woven fabrics, string bags, and paintings on canvas. It investigates histories of exploration and exchange, conversion to Christianity and cultural revival, drawing upon a wealth of new information gleaned from archives, photographs, oral histories, and dialogue with Melanesians. The book is a revelation, not only of the arts of Melanesia, but also of the challenges and possibilities of collaborative research today."

BREWSTER, DAVID. 2010. *The Turtle and the Caduceus: How Pacific Politics and Modern Medicine Shaped the Medical School in Fiji, 1885-2010*. Bloomington: Xlibris. 455 pages. ISBN: 978-1-45002-262-0 (hb) and 978-1-45002-261-3 (pb). Review: *The Journal of Pacific History*, 45(3), 2013: 232-233 (by B.V. Lal).

"The Turtle and the Caduceus are metaphors for the impact of Western medicine (the Caduceus) upon a traditional Pacific island culture (the Turtle), through the history of a school which started training native medical practitioners 125 years ago. David Brewster, the former Dean of Fiji School of Medicine, tells the fascinating tale of how a devastating measles epidemic and pro-indigenous benign colonialism led the foundation of this unique school. Then, Rockefeller philanthropy helped to transform it into a regional institution with an excellent reputation. However, its evolution into a modern university medical school was hampered by local politics and internal dissensions related to ethnic strife between the indigenous and Indian populations of Fiji, which also resulted in four military coups with economic stagnation and migration of medical graduates. This cautionary tale has important lessons for the relatively neglected disciplines of Pacific island history and medicine."

CLOSE, JACK. 2011. *South Pacific Adventure: Memoirs*. Hull: Riverhead. 243 pages. ISBN: 978-0-9567782-3-9. Review: *The Journal of Pacific History*, 45(3), 2013: 239-240 (by R. Adams).

" The book's brief opening chapter is suitably intriguing: we could be starting an Agatha Christie novel. It tells us how the author, Jack Close, came to be in the southwest Pacific from 1958 to 1968 in response to a letter from a friend of a friend looking for crew for the Brixham trawler he had converted in New Zealand to ply the copra trade. After repairs to the *Arthur Rogers* in New Zealand they set out for the New Hebrides (Vanuatu): Jack and Eileen, the ship's owner, the mate Roy Tubou Stephens (one of the Stephens clan which included Nagriamal's Jimmy Stephens) and the three ni-Vanuatu ship hands. They make landfall at Inyeug island off Aneityum, then on to Port Vila and Santo. Within weeks Jack and Eileen abandon ship for life on a plantation. It is a hand-to-mouth existence that lasts just four months. During this time they apply for Condominium positions and contemplate returning home when local entrepreneur Donald Gubbay offers Jack a job in Luganville (Santo). Thus begins Jack's long association with D.J. Gubbay and Co. in the New Hebrides, British Solomons Trading Co. Ltd and D.J. Gubbay and Co. (New Guinea) Pty Ltd. On call at all hours and capable of drinking from dusk to dawn, he works his way up and eventually becomes a director in Donald's empire, which comes across in the book as a metaphor for the political empires in the southwest Pacific (Ron Adams, *The Journal of Pacific History*).

ERRINGTON, FREDERICK, DEBORAH GEWERTZ and TATSURO FUJIKURA. 2013 (August). *The Noodle Narratives: The Global Rise of an Industrial Food into the Twenty-first Century*. Berkeley: University of California Press. 216 pages. ISBN: 9780520276345 (pb), 9780520276338 (hc), 9780520956674 (pdf) and 9780520956674 (ep).

"Tasty, convenient, and cheap, instant noodles are one of the most remarkable industrial foods ever. Consumed around the world by millions, they appeal to young and old, affluent and impoverished alike. The authors examine the history, manufacturing, marketing, and consumption of instant noodles. By focusing on three specific markets, they reveal various ways in which these noodles enable diverse populations to manage their lives. The first market is in Japan, where instant noodles have facilitated a major transformation of post-war society, while undergoing a seemingly endless tweaking in flavors, toppings, and packaging in order to entice consumers. The second is in the United States, where instant noodles have become important to many groups including college students, their nostalgic parents, and prison inmates. The authors also take note of 'heavy users,' a category of the chronically hard-pressed targeted by U.S. purveyors. The third is in Papua New Guinea, where instant noodles arrived only recently and are providing cheap food options to the urban poor, all the while transforming them into aspiring consumers. Finally, this study examines the global 'Big Food' industry. As one of the food system's singular achievements, the phenomenon of instant noodles provides insight into the pros and cons of global capitalist provisioning.

Contents: List of Illustrations and Table; Acknowledgments; **Introduction:** Instant Noodles as Quotidian and Ubiquitous; **1.** The Taste of Something Good; **2.** Japanese Instant Noodles in the Market and on the Mind; **3.** What Instant Noodles Reflect and Affect in America; **4.** Instant Noodles for the Bottom of the Pyramid in Papua New Guinea; **5.** Making (and Unmaking?) a Big Food World; **Conclusion:** Big Food for a Huge Population? Notes; References; Index.

The authors published before on the subject of instant noodles in Papua New Guinea: ERRINGTON, F., FUJIKURA, T., & GEWERTZ, D. (2012). Instant Noodles as an Antifriction Device: Making the BOP with PPP in PNG. *American Anthropologist*, 114(1), 19-31."

HVIDING, EDVARD and CATO BERG (eds). 2014 (June). *The Ethnographic Experiment: A.M. Hocart and W.H.R. Rivers in Island Melanesia, 1908*. Studies of the European Society for Oceanists No. 1. New York and Oxford: Berghahn Books. 296 pages. ISBN 978-1-78238-342-0 (hb).

"In 1908, Arthur Hocart and William Rivers conducted fieldwork in the Solomon Islands and elsewhere in Island Melanesia that served as the turning point in the development of modern anthropology. The work of these two anthropological pioneers on the small island of Simbo brought about the development of participant observation as a methodological hallmark of social anthropology. This would have implications for Rivers' later work in psychiatry and psychology, and Hocart's work as a comparativist, for which both would largely be remembered despite the novelty of that independent fieldwork on remote Pacific islands in the early years of the 20th century. Contributors to this volume - who have all carried out fieldwork in those Melanesian locations where Hocart and Rivers worked - give a critical examination of the research that took place in 1908, situating those efforts in the broadest possible contexts of colonial history, imperialism, the history of ideas and scholarly practice within and beyond anthropology."

NEHRBASS, KENNETH. 2012. *Christianity and Animism in Melanesia: Four Approaches to Gospel and Culture*. Pasadena: William Carey Library. 245 pages. ISBN: 978-0878084074 (pb).

"In this book, Kenneth Nehrbass examines the interaction between traditional or animistic religion (called *kastom*) and Christianity in Vanuatu. First, he briefly outlines major anthropological theories of animism, then he examines eight aspects of animism on Tanna Island and shows how they present a challenge to Christianity. He traces the history of Christianity on Tanna from 1839 to the present, showing which missiological theories the various missionaries were implementing. Nehrbass wanted to find out what experiences in the lives of the islanders distinguished those who left traditional religion behind from those who held on to it. In the end, he contends that there are twenty factors of gospel response and cultural integration that determine whether an animistic background believer will be a mixer, separator, transplanter, or contextualizer.

Contents: Foreword; Preface; Acknowledgments; Introduction; Note on Vernacular Orthography
Abbreviations: **Part 1. Biblical and Anthropological Models of Animism:** 1. Folk Religion for the Bible and Early Church Fathers; 2. Folk Religion and Modern Anthropology; **Part 2. Kastom on Tanna:** 3. Kastom and Knowledge; 4. Cosmology (Ghosts and Spirits); 5. Magic and 'Goodness'; 6. Healing 'Badness'; 7. Ethics and Taboos; 8. Cargoism; 9. Ritual; **Part 3. Kastom and Christianity on Tanna:** 10. Mission History and the Integration of Kastom and Christianity; 11. The Gospel-response Axis; 12. The Cultural-integration Axis; 13. Mixers, Transplanters, Contextualizers, and Separators; References; **Appendices:** A. Glossary of Frequently USED terms in the Southwest Tanna Language; B. History of Resident Missions on Tanna; C. Gospel/culture Assessment Tool; D. Gospel/culture Grid."

PAWLEY, ANDREW, RALPH BULMER, JOHN KIAS, SIMON PETER GI and IAN SAEM MAJNEP. 2011. *A Dictionary of Kalam with Ethnographic Notes*. Pacific Linguistics No. 630. Canberra: Pacific Linguistics, ANU. 810 pages. ISBN: 978-0858836042 (hb) .

"The Kalam people live in the Bismarck and Schrader Ranges in Madang Province, Papua New Guinea. They speak a language belonging to the Trans New Guinea family. This dictionary is one of the major products of a project of anthropological and linguistic research among the Kalam, begun in 1960 under the leadership of Ralph Bulmer, with collaboration between native speakers of Kalam, linguists, anthropologists and specialists in various biological disciplines. The dictionary is designed to be an ethnographic record, a kind of encyclopaedia of those elements of Kalam culture and society that are codified in language. The central part, the Kalam to English dictionary, provides definitions for about 14,000 distinct lexical units, grouped under about 6000 headwords. Definitions are often supplemented by ethnographic notes. Entries aim to systematically describe Kalam semantic categories and relations, for example, Kalam taxonomies of animals and plants, and kinship and colour categories, which differ markedly from those of European languages. The English-Kalam finder list provides a multi-level index, designed to enable the reader to find relevant entries and groupings of entries in the Kalam-English part, where fuller information is provided. Three major varieties of Kalam are represented. Two are sharply divergent regional dialects, known as Etp mnm and Ti mnm. The third is Kalam Pandanus language, which people use in the high mountain forest when harvesting mountain pandanus nuts and in certain other special contexts. A substantial grammar sketch is included."

RATUVA, STEVEN. 2013 (July). *Politics of Preferential Development: Trans-global Study of Affirmative Action and Ethnic Conflict in Fiji, Malaysia and South Africa*. Canberra: ANU E Press. 274 pages. ISBN: 978-1925021028 (pb) and 978-1925021035 (pdf). Retrieved 24 July 2013 from: <http://epress.anu.edu.au?p=245891>.

"The book is a critical examination of affirmative action, a form of preferential development often used to address the situation of disadvantaged groups. It uses a trans-global approach, as opposed to the comparative approach, to examine the relationship between affirmative action, ethnic conflict and the role of the state in Fiji, Malaysia and South Africa. While affirmative action has noble goals, there are often intervening political and ideological factors in the form of ethno-nationalism and elite interests, amongst others, which potentially undermine fair distribution of affirmative action resources. The book examines the affirmative action philosophies and programs of the three countries and raises pertinent questions about whether affirmative action has led to equality, social justice, harmony and political stability and explores future possibilities.

Contents: Preliminary; Acknowledgements; **1.** Affirmative action and trans-global study; **2.** Proto-affirmative action: Indigenous Fijian development from cession to independence; **3.** Politicized affirmative action: Independence in 1970 to the 1987 military coup; **4.** The 1987 military coup: Affirmative action by the gun; **5.** Social engineering: Attempts to create an indigenous entrepreneurial class; **6.** Appeasement, scams and tension: Affirmative action programs, 1999 to 2006; **7.** Post-2006 coup affirmative action: Development at gunpoint; **8.** Ethnicity, reform and affirmative action in Malaysia; **9.** 'Black empowerment' policies: Dilemmas of affirmative action in South Africa; **10.** Trans-global affirmative action: Some critical lessons; References; Index."

SMITH, MICHAEL FRENCH. 2013 (July). *A Faraway, Familiar Place: An Anthropologist Returns to Papua New Guinea*. Honolulu: University of Hawai'i Press. 248 pages. ISBN: 978-0-8248-3686-3 (cloth).

"Through practicing Taoist 'not doing' Smith continues to learn about villagers' difficult transition from an older world based on giving to one in which money rules and the potent mix of devotion and

innovation that animates Kragur's pervasive religious life. Becoming entangled in local political events, he gets a closer look at how ancestral loyalties and fear of sorcery influence hotly disputed contemporary elections. In turn, Kragur people practice their own form of anthropology on Smith, questioning him about American work, family, religion, and politics, including Barack Obama's campaign for president. They ask for help with their financial problems - accounting lessons and advice on attracting tourists - but, poor as they are, they also offer sympathy for the Americans they hear are beset by economic crisis. By the end of the book Smith returns to Kragur again - in 2011 - to complete projects begun in 2008, see Kragur's chief for the last time (he died later that year), and bring Kragur's story up to date.

Contents: Acknowledgments; **1.** An Eccentric Longing; **2.** Thoroughly Modern Kragur; **3.** Hot Times on Kairiru Island; **4.** Wu Wei Wu; **5.** Is Kragur Poor? **6.** Ancestors on Paper; **7.** Meetings and Magic; **8.** Preferential Ballots and Primeval Brothers; **9.** A Clean Election and Its Messy Aftermath; **10.** Life Goes On; **11.** God the Father, the Son, His Mother, and the Holy Spirit; **12.** No Two Ways about It; **13.** The Long Good-bye; **14.** One More Look; Appendix: Tok Pisin and Tok Pisin Pronunciation; Notes; References; Index."

Michael Smith is author of *Hard Times on Kairiru Island: Poverty, Development, and Morality in a Papua New Guinea Village*, Honolulu: University of Hawai'i Press, 1994, and *Village on the Edge: Changing Times in Papua New Guinea*, Honolulu: University of Hawai'i Press, 2002."

VAN DER MAAR, RIMKO and HANS MEIJER. 2013 (May). *Herman van Roijen (1905-1991): Een diplomaat van klasse*. Meppel: Boom. 696 pages. ISBN: 9789461055149 (hb).

"Twee maal heeft hij een beslissende invloed gehad op de (inter)nationale geschiedenis. Hij vertegenwoordigde Nederland na de Tweede Politie Actie in de Veiligheidsraad en leidde vervolgens de besprekingen met de Republiek Indonesië. Het mede naar hem genoemde Van Roijen-Roemakkoord van 7 mei 1949 vormde de doorbraak in het zo moeizame Indonesische dekolonisatieproces en was de opmaat naar de formele Indonesische onafhankelijkheid. Dertien jaar later, in 1962, beslechtte hij het Nieuw-Guineavraagstuk, waarbij hij zich keerde tegen het beleid van minister van Buitenlandse Zaken, Joseph Luns."

VAN DUUREN, DAVID, STEVEN VINK, DAAN VAN DARTEL, HANNEKE HOLLANDER and DENISE FRANK. 2011. *Oceania at the Tropenmuseum*. Amsterdam: KIT Publishers. 216 pages. ISBN: 978-906832-7526 (hb). Review: *The Journal of Pacific History*, 48(2), 2013: 225-226 (by C. Knowles).

"This is the second volume of a series of ten books that discuss the collections of the Tropenmuseum and the histories and stories that accompany them. The books elucidate the often hidden backgrounds of a museum collection, discussing objects within their original context, social histories and their contemporary meaning. The main emphasis lies on the history of the specific museum collection, with its different collecting and presentation practices placed in a particular time and place. Each volume is richly illustrated with objects and photographs from the Tropenmuseum collection. *Oceania at the Tropenmuseum* is not in the first place a book on art from Oceania, but rather a treatise on the coming into existence and growth of a well-known Oceanic collection, which started at the beginning of the 20th century with the bringing together of the collections of the Colonial Museum in the Dutch provincial town of Haarlem and the ethnographic collection of Artis, the Amsterdam Zoo. The objects were, then and later on, brought together by early explorers,

travelers, scientific expeditions, missionaries, Dutch government officials, ethnologists and collectors, most of them within the context of Dutch colonial presence in New Guinea (West Papua), from where the majority of objects originate. During the last hundred years the intellectual approach to the collection changed from evidences of cultures in far-away places to the cultural heritage of world citizens, whose objects of art and material culture has been amassed during the colonial period of Western history. This richly illustrated book emphasizes this historical context and the way the objects were collected and presented to the public till this day."

MICRONESIA

HEZEL, FRANCIS X. 2013. *Micronesians on the Move: Eastward and Upward Bound*. Pacific Islands Policy No. 9. Honolulu: East-West Center. 50 pages. ISBN: 978-0-86638-231-1 (pb) and 978-0-86638-232-8 (pdf). Retrieved 23 August 2013 from:

<http://www.eastwestcenter.org/publications/micronesians-the-move-eastward-and-upward-bound>.

"Hezel reports that although out-migration from the FSM began in small numbers in 1980, the outflow intensified when the Compact of Free Association went into effect in 1986. In return for exclusive strategic access by the United States, the Compact granted FSM citizens free entry into the United States and its territories to establish residence and work. This report traces the growth of the early Micronesian communities on Guam and Saipan, and the subsequent migration eastward to Hawai'i and the continental United States. Today, one-third of all people born in the FSM live outside their island nation. Hezel presents the results of a groundbreaking 2012 survey of Micronesian migrants, showing that an ever-increasing segment of the migrant population is putting down roots in the US mainland. There, despite difficulties they encounter, these individuals and families are able to find more plentiful jobs, a reduced cost of living, and an environment without some of the negative stereotypes that grip fellow migrants in Guam and Hawai'i.

Contents: Executive Summary; **1.** Introduction; **2.** History of Migration in Micronesia; **3.** Micronesian Migrants: How They Fare Today; **4.** Migration: A Fact of Life; Notes; References; The Author."

YANAGIHARA, HANYA. 2013 (August). *The People in the Trees: A Novel*. New York: Doubleday. 384 pages. ISBN: 978-0385536776 (hb).

"In 1950, a young doctor called Norton Perina signs on with the anthropologist Paul Tallent for an expedition to the remote Micronesian island of Ivu'ivu in search of a rumored lost tribe. They succeed, finding not only that tribe but also a group of forest dwellers they dub 'the dreamers', who turn out to be fantastically long-lived but progressively more senile. Perina suspects the source of their longevity is a hard-to-find turtle; unable to resist the possibility of eternal life, he kills one and smuggles some meat back to the States. He scientifically proves his thesis, earning worldwide fame and the Nobel Prize, but he soon discovers that its miraculous property comes at a terrible price. As things quickly spiral out of his control, his own demons take hold, with devastating personal consequences." Inspired by the life of Carleton Gajusek, famous for his kuru investigations.

"I can, however, remember how the fictional island of Ivu'ivu took shape for me. In 2007, I was sent on assignment to South America to write a story on the best beaches on the Atlantic coast. One of my side trips took me to Angra dos Reis, the 300-something-strong archipelago south of Rio, and as soon as the boat approached the island where I'd spend the night, I knew: this was Ivu'ivu. I

remember feeling there, as I hadn't felt anywhere else, how the jungle was so voracious, so all-encompassing, so pitiless. I had the feeling that if I stood in one place long enough, green vines would grow up and around me, choking me and claiming me for the land" (H. Yanagihara in *Vogue*).

POLYNESIA

BALLANTYNE, TONY. 2012. *Webs of Empire: Locating New Zealand's Colonial Past*. Wellington: Bridget Williams Books. 374 page. ISBN: 978.1927131435.

"Spread across the nineteenth-century colonial world was a tangled web of cultural and economic networks. In groundbreaking research, Tony Ballantyne positions New Zealand within these 'webs of empire', connecting Gore and Chicago, Maori and Asia, India and newspapers, whalers and writing. His work breaks open the narrative of colonisation to offer sharp new perspectives on New Zealand history.

Contents: Introduction: Relocating Colonial Histories; Part I. Reframing Colonialism; 1. Race and the Webs of Empire; Part II. Connections: 2. Writing Out Asia; 3. Teaching Maori about Asia; 4. India in New Zealand; 5. Te Anu's Story; Part III. Empire: 6. Sealers, Whalers and the Entanglements of Empire; 7. Christianity, Colonisation and Cross-Cultural Communication; 8. War, Knowledge and the Crisis of Empire; Part IV. Writing: 9. Archives, Empires and Histories of Colonialism; 10. Mr Peal's Archive; 11. Paper, Pen and Print; 12. Writing and the Culture of Colonisation; Part V. Place: 13. Thinking Local; 14. On Place, Space and Mobility; Conclusion: Writing the Colonial Past; Editorial Note; Endnotes; Index."

KENNEDY, MELISSA. 2011. *Striding Both Worlds: Witi Ihimaera and New Zealand's Literary Traditions*. Amsterdam and New York: Rodopi. 255 pages. ISBN: 978-90-420-3357-3 (hb).

"*Striding Both Worlds* illuminates European influences in the fiction of Witi Ihimaera, Aotearoa New Zealand's foremost Maori writer, in order to question the common interpretation of Maori writing as displaying a distinctive Maori world-view and literary style. Ihimaera's fiction has been largely viewed as embodying the specific values of Maori renaissance and biculturalism. However, Ihimaera, in his techniques, modes, and themes, is indebted to a wider range of literary influences than national literary critique accounts for. In taking an international literary perspective, this book draws critical attention to little-known or disregarded aspects such as Ihimaera's love of opera, the extravagance of his baroque lyricism, his exploration of fantasy, and his increasing interest in taking Maori into the global arena. In revealing a broad range of cultural and aesthetic influences and inter-references commonly seen as irrelevant to contemporary Maori literature, *Striding Both Worlds* argues for a hitherto frequently overlooked and undervalued depth and complexity to Ihimaera's imaginary.

Contents: Acknowledgements; Introduction: Striding Both Worlds; 1. Maori Nationalism; 2. International Aesthetics; 3. The Local and the Global; 4. Ambivalent Indigeneity; Conclusion: Composite Identity and Literature; Works Cited; Index."

KOVESI, CATHERINE. 2010. *Pitch Your Tents on Distant Shores: A History of the Sisters of the Good Shepherd in Australia, Aotearoa/New Zealand and Tahiti*. 2nd (updated) edition. First published in 2006. Sydney: Playright Publishing. 476 pages. ISBN 978-0980666649 (hc). Reviews: *Health and*

History, 13(1), 2011: 129-131 (by S. Swain); *Journal of Religious History*, 35(3), 2011: 441-442 (by M. Kelleher)

"This history is a portrait of the communities of the Good Shepherd Sisters established in Australia, Aotearoa/New Zealand, and Tahiti. The congregation was founded at Angers, France by Mother Mary Euphrasia Pelletier in 1829 to provide refuge for prostitutes who chose to reform their way of life and for destitute women and children. This new congregation combined elements of the active congregations of religious women with elements of the traditional religious way of life and was the first congregation of women to receive papal approval for a governing structure similar to that of the Jesuits. At the Monastery of Our Lady of Charity of the Good Shepherd of Angers, Mother Euphrasia developed a system of separate groups or classes of penitents, consecrates, Sisters Magdalen, and a Preservative class to shelter homeless young women or those at risk. Based on a central Mother House with a central novitiate, Good Shepherd foundations were to implement this system in rural locations of peace and isolation with high walls, not to keep the residents in, but to protect them from outside temptations" (Marilyn Kelleher, *Journal of Religious History*).

MCCLEAN, ROSALIND, BRAD PATTERSON and DAVID SWAIN (eds). 2012. *Counting Stories, Moving Ethnicities: Studies from Aotearoa New Zealand*. Hamilton: Faculty of Arts and Social Sciences, University of Waikato. 254 pages. ISBN: 9780473197094 (pb).

"For millennia now, ethnic identities and ethnic groupings have been created in the tension between kinship affiliations and larger social structures. Human migrations and struggles for power are integral to this on-going social and cultural process. Ethnicities are constantly changing - expanding and contracting, overlapping with other forms of identity, such as nationality, splitting into parts and combining and recombining into new entities; meanwhile their identifying names may remain in use over centuries. Some ethnic groups have disappeared altogether while others are still in a process of becoming. Census-type counting and the stories embedded in and disseminated by counting processes have played an important role in the forging of ethnic identities since ancient times. This new collection of essays, written from the social context of Aotearoa New Zealand, examines and reconstructs a range of 'counting stories' to reveal their role in migration processes and shifting ethnic identities since Maori and Pakeha encountered one another.

Contents: Preface; About the editors and authors; **Introduction**, by Rosalind McClean; **1. Quantum Maori, Maori quantum: State constructions of Maori identities in the Census, 1857/8-2006**, by Tahu Kukutai; **2. European ethnicity and its analogues in New Zealand: Censuses from the 1840s to the 1950s**, by Michael Goldsmith; **3. 'Counting' migrants: New Zealand Scots 1840-1920, a case study**, by Rebecca Lenihan; **4. A 'Caledonian' conundrum: Scottish reproductive regimes in 'the Old Country' and the 'Better Britain of the South Seas', 1876-1901**, by Ian Pool; **5. Academic and family history: A civil partnership**, by Jo Barnes and David Swain; **6. Did ethnicity count? Population structure and the formation of Wellington's Irish Protestant community, 1870-1930**, by Gerard Horn; **7. Exploring ethnicity and ethnic identities in New Zealand lunatic asylums before 1910**, by Angela McCarthy; **Afterword**, Brad Patterson; References; Index."

PUTNEY, CLIFFORD. 2010. *Missionaries in Hawai'i: The Lives of Peter and Fanny Gulick, 1797-1883*. Amherst: University of Massachusetts Press. 218 pages. ISBN: 978-1-55849-991-1 (pb; 2012) and 978-1-55849-735-1 (cloth; 2010). Review: *Missiology: An International Review*: 39(2), 2011: 250-251 (by J. Easterling).

"In this biography of pioneer missionaries Peter and Fanny Gulick, Clifford Putney offers a balanced view of their contributions. He says the nationalists are right to credit the missionaries with drawing Hawai'i into America's political orbit, but argues that the missionary enterprise helped in some ways to preserve key elements of Hawaiian culture. Inspired by America's Second Great Awakening to spread the Gospel overseas, the Gulicks voyaged to Hawai'i in 1828 and lived there for the next forty-six years, actively proselytizing and working to change the islands. On Kaua'i, they helped to ensure the success of Hawai'i's first sugar plantation and acquainted Hawaiians with inventions such as the wagon. On Moloka'i (later the site of a leper colony) the couple struggled merely to survive. And on O'ahu, they took up ranching and helped to found Punahou School. While laboring in Hawai'i, the Gulicks interacted with kings, queens, and other historically important figures, and Putney chronicles those relationships. He also explores issues of race and gender, and sheds new light on the democratization of government, the spread of capitalism, and the privatization of land."

RASHBROOKE, MAX (ed.). 2013 (June). *Inequality: A New Zealand Crisis*. Wellington: Bridget Williams Books. 260 pages. ISBN: 978-1927131510.

"The divide between New Zealand's poorest and wealthiest inhabitants has widened alarmingly over recent decades. Differences in income have grown faster than in most other developed countries. New Zealand society is being reshaped, stretching to accommodate new distance between those who 'have' and those who 'have not'. Income inequality is a crisis that affects us all.

Contents: Preface, by Jonathan Boston and Max Rashbrooke; Part I. Introduction: 1. Why Inequality Matters, by Max Rashbrooke; 2. Inequality and New Zealand, by Max Rashbrooke; Part II. Issues and debates: 3. Inequality and the West, by Robert Wade; 4. The Cost of Inequality, by Ganesh Nana; 5. What Kind of Equality Matters? by Jonathan Boston; Part III. Consequences: 6. Only One Deck, by Karlo Mila; 7. Building Inequality, by Philippa Howden-Chapman, Sarah Bierre and Chris Cunningham; 8. Crime, Imprisonment and Poverty, by Kim Workman and Tracey McIntosh; 9. Schools and Inequality, by Cathy Wylie; 10. Inequality and Maori, by Evan Te Ahu Poata-Smith; Part IV. Looking ahead: 11. Reducing Inequality, by Paul Barber; 12. Education and Skills, by Paul Dalziel; 13. The Rewards of Work, by Nigel Haworth; 14. A Better Welfare System, by Mike O'Brien; 15. The Future is Now, by Linda Tuhiwai Smith; Glossary; Viewpoints: 1. Not in it for the money, by Ian Taylor; 2. In the middle, by Kristine and Craig Absolum; 3. Don't let it get entrenched, by Damian Christie; 4. The value of support, by Pete Bryant; 5. Income, not budgeting, is the issue, by Tamara Baddeley; 6. A divided Auckland? Chris Harris; 7. Rebuilding divisions? Mary Richardson; 8. The State as parent and warden: Stan's story, by Stan Coster; 9. So, what school did you go to? Asher Emanuel; 10. Back to the Maori future? by Anake Goodall; 11. On generosity and restraint, by Kate Frykberg; 12. Just so many obstacles, by Kelly Belcher; 13. A collaborative approach, by DSK Engineering; 14. Unconditional basic income, by Gareth Morgan and Susan Guthrie; Endnotes; Index."

SALESA, DAMON IEREMIA. 2011. *Racial Crossings: Race, Intermarriage, and the Victorian British Empire*. Oxford: Oxford University Press. 306 pages. ISBN: 978-0-19-967374-2 (pb; February 2013) and 978-0-19-960415-9 (hb). Review: *Journal of Australian Studies*, 37(2), 2013: 266-268 (by P. Grimshaw).

"Anchored in the striking history of colonial New Zealand, where the colonial policy of 'racial amalgamation' sought to incorporate and intermarry settlers and New Zealand Maori, *Racial*

Crossings examines colonial encounters, working closely with indigenous ideas and experiences, to put Victorian racial practice and thought into sharp, critical, relief.

Contents: Introduction: Crossing Races; **1.** Systematic Colonisation and Racial Amalgamation; **2.** Intimate Encounters in New Zealand Before 1840; **3.** Racial Amalgamation in New Zealand 1840-1850s; **4.** Crossing Races, Encountering Places; **5.** The Tender Way in Race War; **Conclusion:** Dwelling in Unity; Bibliography.

Damon Salesa is an Associate Professor of History, American Culture, and Asian/Pacific Islander Studies at the University of Michigan. Educated in New Zealand, he was the first Samoan Rhodes Scholar. He is also a holder of the title Toeolesulusulu from the village of Satapuala, Samoa."

STUART, KERIATA and MICHELLE THOMPSON-FAWCETT (eds). 2010. *Taone Tupu Ora: Indigenous Knowledge and Sustainable Urban Design*. Wellington: Steele Roberts. Published for New Zealand Centre for Sustainable Cities, University of Otago, Wellington. 119 pages. ISBN: 978-1-877577-13-0 (pb). Review: *Geographical Research*, 51(3), 2013: 329-330 (by S. Thompson).

"How can traditional Maori built environments inform contemporary urban development? How could Maori values inspire our visions for the 21st century city? What can indigenous knowledge tell us about how to create a more sustainable design for the future? *Taone Tupu Ora* suggests answers to these important questions, bringing together perspectives on a broad range of urban issues, from Maori development to architecture, town planning to strategic growth management. It collects stories of iwi experiences in the 21st century, and suggests principles and theories on which to base change.

Contributors include: Shaun Awatere, Ngarimu Blair, John Gray, Charlotte Hoare, Bidy Livesey, Morrie Love, Craig Pauling, Shadrach Rolleston, Michelle Thompson-Fawcett, Amanda Yates and Wiki Walker. Includes bibliographical references (pp. 111-116) and index. Text in English, with some Maori."

RECENT PUBLICATIONS

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

GENERAL / ARTICLES

ALLEN, S. (2013). Carving a Niche or Cutting a Broad Swath: Subsistence Fishing in the Western Pacific. *Pacific Science*, 67(3), 477-488.

ASWANI, S., & RUDDLE, K. (2013). Design of Realistic Hybrid Marine Resource Management Programs in Oceania. *Pacific Science*, 67(3), 461-476.

BAYLISS-SMITH, T. (2012). Taro, Turmeric, and Gender. In R. Feinberg & R. Scaglione (Eds.), *Polynesian Outliers: The State of the Art* (pp. 109-138). Pittsburgh: Ethnology, Department of Anthropology, University of Pittsburgh.

BRANT, P. (2013). Chinese Aid in the South Pacific: Linked to Resources? *Asian Studies Review*, 37(2), 158-177. Special issue: The International Politics of Resources: China, Japan and Korea's Demand for Energy, Minerals and Food. Retrieved 18 July 2013 from: <http://www.tandfonline.com/doi/pdf/10.1080/10357823.2013.767311>.

- BROWN, T. M. (2013). Pacific Anglicanism: Online Bibliographical Resources. *The Contemporary Pacific*, 25(2), 342-348.
- BUCKINGHAM, J. (2011). The Inclusivity of Exclusion: Isolation and Community among Leprosy-affected People in the South Pacific. *Health and History*, 13(2), 65-83. Special feature: Health and Disability, edited by Barbara Brookes and Russell L. Johnson.
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- D'ARCY, P. (2013). The Nourishing Sea: Partnered Guardianship of Fishery and Seabed Mineral Resources for the Economic Viability of Small Pacific Island Nations. *Sustainability*, 5(8), 3346-3367. Retrieved 7 August 2013 from: <http://www.mdpi.com/2071-1050/5/8/3346>.
- EARLY, R. (2012). Languages of Outlier Polynesia. In R. Feinberg & R. Scaglione (Eds.), *Polynesian Outliers: The State of the Art* (pp. 49-75). Pittsburgh: Ethnology, Department of Anthropology, University of Pittsburgh.
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- FEINBERG, R., MACDONALD, J., & LOHMANN, R. I. (2012). Religion. In R. Feinberg & R. Scaglione (Eds.), *Polynesian Outliers: The State of the Art* (pp. 187-216). Pittsburgh: Ethnology, Department of Anthropology, University of Pittsburgh.
- FORSYTH, M., & FARRAN, S. (2013). Intellectual Property and Food Security in Least Developed Countries. *Third World Quarterly*, 34(3), 516-533.
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AUSTRALIA / ARTICLES

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