IN MEMORIAM ALFONS VAN NUNEN OFM, 1922-2013

by Anton Ploeg

Alfons was the religious name that Bernard Otto van Nunen received when he entered his training to become a Franciscan friar. Unlike some of his colleagues, such as Sibbele Hylkema and Herman Peters, he kept using that name or its abbreviation 'Fons' in the course of his life. Van Nunen belonged to the first generation of Dutch Catholic missionaries who were sent to New Guinea after the Second World War. However, since the mission wanted to make use of anthropological insights to support its work, he was assigned to study anthropology before going there.

In 1952 he got a B.A. with first class Honours in the anthropology department of the University of Sydney, to start work in New Guinea the next year. He lived in New Guinea until 2003, so well beyond retirement age. His first posting was among central highlanders then called the Ekagi or Kapauku, living around the Paniai lakes and farther west. Nevertheless, he continued his anthropological studies with field work among a group of Moni, the easterly neighbours of the Ekagi. By working among Moni he intended to complement Leopold Pospisil's work among Ekagi living in the Kamu valley, west of the Paniai lakes.

The Moni lived dispersed over a number of highland valleys. The 'community of Kugapa' in which Van Nunen carried out his research, lived away from other Moni and had Ekagi as their neighbours. The report he wrote on the basis of his research earned him a M.A. degree in 1966, again in the Sydney anthropology department. It was a very welcome addition to the in those days tiny corpus of west New Guinea highlands ethnography. The thesis was published in 1973 as an issue of the journal Irian: Bulletin of Irian Jaya Development, produced by the anthropology department of the Universitas Cenderawasih, in Jayapura. The published text was edited and Van Nunen regretted many of the changes. He also assembled a collection of mainly Moni artefacts that he made available to the Tropenmuseum in Amsterdam. It is recorded as collection 2796-1/111.

Names for ethnic groups in the west New Guinea highlands remain contested. Respecting Van Nunen's mild, but tenacious insistence that 'Ekagi' is the proper name for the people around the Paniai lakes, I use that name in this obituary. But members of the group concerned - it is unclear how many - reject it and promote the name 'Mee' or 'Me' instead.
Van Nunen was primarily a pastor and a teacher. He published little, unfortunately for his colleague anthropologists. And what he published was mostly in journals of the Franciscan order. Noteworthy is his analysis of the 1956 Obano revolt, during which groups of Ekagi attempted to get rid of the colonial newcomers, administrators and missionaries alike. Drafted by Van Nunen, and addressed to the colonial administrators, it formulates the point of view of the local Catholic missionaries. A shortened version of the paper was published in 1957, in Neerlandia Seraphica, the journal of the Franciscans published in the Netherlands.

From the late 1960s Van Nunen took an active part in the establishment and the functioning of the Akademi Teologi Katolik, in Abepura, inland from Jayapura. This school trained its pupils to become functionaries in the church. Van Nunen was one of the teachers. Over the decades he built up an outstanding library of published and unpublished documents about New Guinea. He left it behind in Jayapura where it still is. Pdf versions of the documents exist, but they are not available online so far.

It was only in the 1990s that I got to know him personally, first during visits to Jayapura, and from 2003, after he had returned to the Netherlands on account of his health, in a retirement home of the Catholic Church. He was a most pleasant, prepossessing person to talk with so I was happy to discuss New Guinea highlands ethnography with him.

And there were others who benefited from his extensive knowledge. Jan Sloot, the chronicler of the Franciscan mission in west New Guinea, found him a 'living archive' (2010: 9) who corrected numerous errors in his drafts. About his history of west New Guinea, comprising 671 pages, Dirk Vlasblom writes (2004: 11) that Van Nunen was almost the co-author. And he advised his nephew, the filmmaker Nico Boink, when he made his documentary Franciscus van Papoea, dealing with he work of the Franciscan missionaries in west New Guinea. So, most fortunately, part of Van Nunen's knowledge is indirectly available via these documents.

Acknowledgment

I would like to thank David van Duuren and Sjoerd Jaarsma for their input.

References


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Selected Articles

1. "Handle with Care": Reziproker Wissenstransfer in Ozeanien und die Verantwortung des Ethnologen im 21. Jahrhundert - by Verena Keck

2. Disputed Normativities and the Logging Boom in Kutai Barat: Local Dynamics during the Initial Phase of Regional Autonomy in East Kalimantan, Indonesia - by Michaela Haug
3. 'An Embarrassment of Spirits': Spirits, Hauntology, and Democracy in Indonesia
   - by Nils Bubandt

**Selected Reviews**

   - reviewed by Michael Goddard

*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.

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From Revue Hermès, Institut des Sciences de la Communication, Centre National de la Recherche Scientifique, Paris, France:


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


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


KETAN, JOSEPH. (2013). *Political Governance and Service Delivery in Western Highlands Province, Papua New Guinea*. Canberra: State, Society and Governance in Melanesia (SSGM) Project, 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


"What might be gained from reading Native literatures from global rather than exclusively local perspectives of Indigenous struggle? In Trans-Indigenous, Chadwick Allen proposes methodologies for a global Native literary studies based on focused comparisons of diverse texts, contexts, and traditions in order to foreground the richness of Indigenous self-representation and the complexity of Indigenous agency. Through demonstrations of distinct forms of juxtaposition - across historical periods and geographical borders, across tribes and nations, across the Indigenous-settler binary, across genre and media - Allen reclaims aspects of the Indigenous archive from North America, Hawaii, Aotearoa New Zealand, and Australia that have been largely left out of the scholarly conversation. He engages systems of Indigenous aesthetics - such as the pictographic discourse of Plains Indian winter counts, the semiotics of Navajo weaving, and Maori carving traditions, as well as Indigenous technologies like large-scale North American earthworks and Polynesian ocean-voyaging waka - for the interpretation of contemporary Indigenous texts. The result is a provocative reorienting of the call for Native intellectual, artistic, and literary sovereignty that fully prioritizes the global Indigenous.


"Le Pacifique met en lumière l'ensemble des tensions contradictoires qui sous-tendent la mondialisation. Longtemps isolée, l'Océanie ne s'est pas ouverte de son plein gré. Elle a été mondialisée par la force. Le prosélytisme religieux, le capitalisme marchand et le colonialisme en ont spolié les ressources, acculturé les traditions et dégradé les équilibres naturels. Avec moins de remords que d'embarras, les puissances riveraines en ont fait un terrain d'affrontement et d'expérimentation nucléaire. Pourtant, le Pacifique n'a pas été assimilé. La puissance des éléments,
l'instabilité des milieux, l'isolement permanent n'ont cessé d'opposer leur inertie aux forces extérieures, inspirant aux Océaniens une résistance latente qui nourrit aujourd'hui leur réveil identitaire, comme elle leur sert aussi d'argument promotionnel."

Contents: http://documents.irevues.inist.fr/handle/2042/51464. The chapters of Le monde Pacifique dans la mondialisation have been listed under Received and under Recent Publications in the present issue of the Oceania Newsletter.


"This edited volume is an exploration of the ways in which non-normative gendering and sexuality in one such region, the Pacific Islands, are implicated in a wide range of socio-cultural dynamics that are at once local and global, historical, and contemporary. The authors recognize that different social configurations, cultural contexts, and historical trajectories generate diverse ways of being transgender across the societies of the region, but they also acknowledge that these differences are overlaid with commonalities and predictabilities. Rather than focus on the definition of identities, they engage with the fact that identities do things, that they are performed in everyday life, that they are transformed through events and movements, and that they are constantly negotiated.


"Navigating the Spanish Lake examines Spain's long presence in the Pacific Ocean (1521-1898) in the context of its global empire. Building on a growing body of literature on the Atlantic world and indigenous peoples in the Pacific, this pioneering book investigates the historiographical 'Spanish Lake' as an artifact that unites the Pacific Rim (the Americas and Asia) and Basin (Oceania) with the
Iberian Atlantic. Incorporating an impressive array of unpublished archival materials on Spain's two most important island possessions (Guam and the Philippines) and foreign policy in the South Sea, the book brings the Pacific into the prevailing Atlantic-centric scholarship, challenging many standard interpretations. By examining Castile's cultural heritage in the Pacific through the lens of archipelagic Hispanization, the authors bring a new comparative methodology to an important field of research. The book opens with a macrohistorical perspective of the conceptual and literal Spanish Lake. The chapters that follow explore both the Iberian vision of the Pacific and indigenous counternarratives; chart the history of a Chinese mestizo regiment that emerged after Britain's occupation of Manila in 1762-1764; and examine how Chamorros responded to waves of newcomers making their way to Guam from Europe, the Americas, and Asia. An epilogue analyzes the decline of Spanish influence against a backdrop of European and American imperial ambitions and reflects on the legacies of archipelagic Hispanization into the twenty-first century.


"This volume, similar to many edited volumes these days, emanates from a conference. This one was held in Lawrence, Kansas, in 2010. The delegates included cultural anthropologists, sociologists, geographers, demographers, biological anthropologists, molecular geneticists, and human biologists. Surprisingly, no archaeologists or comparative linguists were present, even though many chapters touch on prehistoric migration issues. In fact, the main ingredient in most chapters is human biology in its many expressions, especially genetics, and it is the concept of 'migration' in general, as involving a permanent population movement into a new habitat, that holds the book together. Seven chapters deal with theoretical issues within human biology, another 18 offer geographical and temporal case studies, and there is a final overview" (Peter Bellwood, The Journal of Anthropological Research).


"For centuries, bird guano has played a pivotal role in the agricultural and economic development of Latin America, East Asia and Oceania. As their populations ballooned during the Industrial Revolution, North American and European powers came to depend on this unique resource as well, helping them meet their ever-increasing farming needs. This book explores how the production and commodification of guano has shaped the modern Pacific Basin and the world's relationship to the region. Marrying traditional methods of historical analysis with a broad interdisciplinary approach, Gregory T. Cushman casts this once little-known commodity as an engine of Western industrialization, offering new insight into uniquely modern developments such as environmental consciousness and conservation movements; the ascendance of science, technology and expertise; international relations; and world war.
Contents: List of illustrations; Preface; Abbreviations and acronyms; Prologue; 1. Introduction; 2. The guano age; 3. Neo-ecological imperialism; 4. Where is Banaba? 5. Conservation and the technocratic ideal; 6. The most valuable birds in the world; 7. When the Japanese came to dinner; 8. The road to survival; 9. Guano and the Blue Revolution; 10. Conclusion; Select bibliography; Index.


"Between Indigenous and Settler Governance addresses the history, current development and future of Indigenous self-governance in four settler-colonial nations: Australia, Canada, New Zealand and the United States. Bringing together emerging scholars and leaders in the field of indigenous law and legal history, this collection offers a long-term view of the legal, political and administrative relationships between Indigenous collectivities and nation-states. Placing historical contingency and complexity at the center of analysis, the papers collected here examine in detail the process by which settler states both dissolved indigenous jurisdictions and left spaces for indigenous survival and corporate recovery.


"Consisting of twelve texts bringing together archaeological, ethnological, historical, artistic, and anthropological approaches, this book studies the representations South Pacific Oceanic peoples make of their maritime environment. In contrast to continental conceptions that usually hold the sea to be a hostile and dangerous boundary to land, this book offers a shift of perception by demonstrating the centrality of the ocean to Oceanic societies' cosmologies. From this new angle, the
islands and archipelagos dotting the South Pacific are not isolated and marginalized places, but to the contrary, spaces of great cultural and social wealth whose societies maintain an integral connection with the ocean that borders on the ontological. From these bits of land emerging from the water, island people have conceived a unique way of seeing the world and thinking about Elsewhere, all saturated by their intimate relationship with the sea. Fed by constant inter-island travel where the pirogue (dugout canoe) is a key element, it manifests itself variously in the myths and beliefs, art, and fishing and navigational techniques that are presented through the book's pages, from Polynesia to Melanesia, the Carolines to Tonga, the Marquesas to the Marshalls, New Caledonia, Vanuatu, and the Society Islands. The book is an extension of the exhibition 'La promesse d'une île' (An Island's Promise) at the Corderie Royale in Rochefort (France), and presents various Oceanic expressions of insularity and the sea" (Nathalie Bernardie-Tahir, Island Studies Journal).


"Théâtre océanien: Anthologie, edited and with translations by Sonia Lacabanne, breaks new ground by combining important francophone Pacific plays with new French translations of anglophone plays. Opening up the variety of Pacific Islands drama to a francophone audience, the anthology surveys work by playwrights from Fiji, Rotuma, Hawai‘i, New Caledonia, and Tahiti. Rather than concentrating on very recent drama, the collection includes plays staged between the late 1980s and the early 2000s, incorporating established works that might be considered classics of the Oceanian canon as well as lesser-known pieces receiving well-deserved recognition for the first time. In bringing together Pacific works from different cultural, geographic, and linguistic archives, Théâtre océanien: Anthologie enables an appreciation of the plays' shared investments and approaches as well as their distinctive cultural considerations and dramaturgical techniques, highlighting the diversity of regional playwriting over the past twenty-five years" (Diana Looser, The Contemporary Pacific).


"Consuming Ocean Island tells the story of the land and people of Banaba, a small Pacific island, which, from 1900 to 1980, was heavily mined for phosphate, an essential ingredient in fertilizer. As mining stripped away the island's surface, the land was rendered uninhabitable, and the indigenous Banabans were relocated to Rabi Island in Fiji. Katerina Martina Teaiwa tells the story of this human and ecological calamity by weaving together memories, records, and images from displaced islanders, colonial administrators, and employees of the mining company. Her compelling narrative reminds us of what is at stake whenever the interests of industrial agriculture and indigenous minorities come into conflict. The Banaban experience offers insight into the plight of other island peoples facing forced migration as a result of human impact on the environment.


"Climate change concerns us all; yet, the concern is probably biggest for low-lying atolls and atoll states that stand to lose everything from climate change. There are about 500 atolls around the world, but only four sovereign island states that consist almost exclusively of atolls: Kiribati, the Maldives, Marshall Islands, and Tuvalu. These are the focus of the book under review. The book is the result of a truly interdisciplinary collaboration: Miguel Esteban is a coastal engineer; Lilian Yamamoto is a researcher of international law. Together, they have written a thorough account of the physical, political and social impacts of climate change for atoll states and their inhabitants" (by Carola Betzold, *Island Studies Journal*).


AUSTRALIA


"Subjects: Native title (Australia); Land tenure--Law and legislation--Australia; Aboriginal Australians--Land tenure--Australia--Management; Land use--Law and legislation--Australia.

by Paul Memmott and Peter Blackwood; 8. Working with Indigenous and western corporate structures - The Central Arrernte case, by Manuhuia Barcham; Update: Lhere Artepe Registered Native Title Body Corporate 2013, by Francesca Merlan; 9. Registered Native Title Bodies Corporate and mining agreements: Capacities and structures, by Ciaran O'Faircheallaigh; Update: Registered Native Title Bodies Corporate and mining agreements 2013, by Ciaran O'Faircheallaigh; RNTB selected reading list."


"Recreating First Contact explores themes related to the proliferation of adventure travel which emerged during the early twentieth century and that were legitimized by their associations with popular views of anthropology. Through an unpacking of expeditions and their popular wakes, the essays (12 chapters, a preface, introduction and afterward) trace the complex but obscured relationships between anthropology, adventure travel and the cinematic imagination that the 1920s and 1930s engendered and how their myths have endured. The book further explores the effects - both positive and negative - of such expeditions on the discipline of anthropology itself.


"No Deal! encompasses a diverse group of artists, curators, art historians, and anthropologists from Australia and North America in order to investigate social relations of possession through the artifacts and motifs of Indigenous expressive culture. The contributors speak from the standpoints of Indigenous systems of knowledge as well as from western epistemologies and their institutions, interrogating what it means to 'own culture.' The case studies in this volume contribute to notions of 'ownership' and 'possession' through the lens of art and its associated rights to production, circulation, performance, and representation.


"In the early years of the 19th century, a small number of European men moved from the river towns of northern Tasmania onto the small islands of Eastern Bass Strait. Taking Tasmanian Aboriginal women as their wives, the Straitsmen set up small-island homes on what became the colonial sea frontier. There have been many interpretations of the result of this blending of two cultures. Did it spell the demise of some of the clans, or conversely, did it ensure the survival of the Tasmanian Aboriginal People? Patsy Cameron is descended from the great Aboriginal clansman Mannalargenna and this book deals with the history of the Aboriginal group that he led that were the original inhabitants of north east Tasmania. The author has made a detailed study of the writings of Boultee, who visited Bass Strait six years before George Robinson, as well as those of Robinson himself and Stokes in 1839, to find answers to these questions."


"The Central and Eastern Anmatyerr to English dictionary is ideal for both beginners and advanced speakers of Anmatyerr, for translators, and for anyone interested in learning more about Aboriginal languages and culture. The heart of the Anmatyerr country lies in central Australia, several hundred kilometres north of Alice Springs, Northern Territory. For Anmatyerr people, their language is much more than means of communication; it links them with their family, their country and their ancestral stories. This landmark publication is the first comprehensive dictionary of the Anmatyerr language. It is the result of over a decade of close collaboration between Anmatyerr speakers and linguists."


Demographic movement of Aboriginal people from rural to urban areas of central-eastern New South Wales in the assimilation era, 1940-69, by Greg Blyton.


"What were the lived experiences of men on the frontiers of the British Empire? Using their journals, diaries and letters Robert Hogg examines the dreams, challenges and failures of men seeking their 'independence' on the margins of empire and demonstrates that life in colonial Queensland and British Columbia challenged preconceived ideas of manliness. Men were forced to sacrifice or modify elements of this ideal; some accepted that their manly aspirations were impossible to fulfil. In fact, this ideal of manliness contained a deep paradox. It was inherently contradictory, encompassing physical and mental prowess, caste hierarchies and egalitarianism, heterosexual dominance and the possibility of homoeroticism, Christian piety and the potential for violence and murder.

**Contents:** Series Preface; Acknowledgements; Abbreviations; 1. Masculinities and Frontiers; 2. 'The Most Manly Class That Exists'; 3. 'The Sterling Qualities of the Saxon Race'; 4. Men without (White)Women; 5. Blacks, Chinks, and a Pig-Headed German; 6. 'A Hand Prepared to be Red'; 7. A Wild Self-Dependence of Character; Notes; Bibliography; Index.


"Subjects: City and town life--Australia; Cities and towns--Australia--Social aspects; Aboriginal Australians; Torres Strait Islanders.


"In settler societies, Aboriginality and dysfunction are linked to the point that the very Aboriginality of indigenous people who escape poverty is routinely questioned. The escape is premised on a collective capacity to mobilise special sovereign or proprietary rights, but the very existence of those rights is in turn undermined by improved conditions. Aborigines who 'are successful', Langton notes in her introduction, 'run the risk of being subject to abuse' and of being called 'traitors' and 'assimilationists' (p. 14). Her 2012 Boyer lectures are a response to these attacks. (by Lorenzo Veracini, Journal of Australian Studies). " (Lorenzo Veracini, Journal of Australian Studies).


"Not all interventions in Aboriginal Australia are inspired by external agents, politics or ideology. Some arise from simple, pragmatic responses to community needs where people and their aspirations are central. Historian Alan Mayne unravels a story of people, place and relationships. At once both personal and intensely political, this is a journey of ideas into action; intervention through innovation. In 2010, thirty years after an initial start-up grant of $40,000, an Aboriginal owned science and technology organisation (CAT) was operating with an annual turnover in excess of $20 million and a staff of 130 providing technical services to over 500 remote Aboriginal communities spread across the northern half of Australia. An institution linking people with technology, sustaining livelihoods on country."


"Subjects: Aboriginal Australians--Health and hygiene; Urban health--Australia; Public health--Australia.

"The 1970s saw the battle for Aboriginal people's struggles for recognition of their postcolonial rights. Rural communities, where large Aboriginal populations lived, were in foment as a consequence of political, economic and major structural change, social fragmentation and unparalleled unemployment. The ensuing so-called riots, protests and law-and-order campaigns captured much of the tense relations that existed between Indigenous people, the police and the criminal justice system. In *Protest, Land Rights and Riots*, Barry Morris shows how those policies, informed by neoliberalism, targeted those who were least integrated socially and culturally and who enjoyed fewer legitimate economic opportunities. Amidst intense political debate, struggle and conflict, new forces were unleashed as a post-settler colonial state grappled with its past. Morris captures the contradictory forces and provides a social analysis of the ensuing political effects of neoliberal policy and the way it was subsequently undermined by an emerging new political orthodoxy in the 1990s.


Barry Morris is the author of *Domesticating Resistance, Race Matters and Expert Knowledge*. He is a senior lecturer in Anthropology at the University of Newcastle."


"Subjects: Information technology - Australia; Indigenous peoples - Australia - Computer network resources; Indigenous peoples - Social conditions - 21st century; Aboriginal Australians - Computer network resources; Aboriginal Australians - Social conditions - 21st century; Torres Strait Islanders - Computer network resources; Torres Strait Islanders - Social conditions - 21st century.


"From the first explorers to present-day Australians, via the great migrations of the centuries in between, Australia's story has been shaped by movement and mobility. This cultural, political and social history offers a clear chronological narrative which brings to life the ideas, hopes and journeys of Australia's past and present.


MELANESIA


"Drawing on a wide range of case studies, this book looks at internal conflicts based on the mobilization of ethnic and nationalist grievances, which have been the most costly in human lives over the last decade. The book identifies structures, norms, practices and techniques that have either fuelled or moderated conflicts.

Guinea: Conflict ignored, by Nicole Haley; 17. Conclusion: Lessons, by Edward Aspinall, Robin Jeffrey and Anthony Regan."


"This book is the first comprehensive, global treatment of landesque capital, a widespread concept used to understand anthropogenic landscapes that serve important economic, social, and ritual purposes. Spanning the disciplines of anthropology, human ecology, geography, archaeology, and history, chapters combine theoretical rigor with in-depth empirical studies of major landscape modifications from ancient to contemporary times. They assess not only degradation but also the social, political, and economic institutions and contexts that make sustainability possible. Offering tightly edited, original contributions from leading scholars, this book will have a lasting influence on the study long-term human-environment relations in the human and natural sciences.


"On November 21, 1961, Michael C. Rockefeller, the twenty-three-year-old son of New York governor Nelson Rockefeller, vanished off the coast of southwest New Guinea when his catamaran capsized while crossing a turbulent river mouth. He was on an expedition to collect art for the Museum of Primitive Art, which his father had founded in 1957, and his expedition partner - who stayed with the boat and was later rescued - shared Michael's final words as he swam for help: 'I think I can make it.' Despite exhaustive searches by air, ground, and sea, no trace of Michael was ever found. Soon after his disappearance, rumors surfaced that he'd made it to shore, where he was then killed and eaten by the local Asmat - a native tribe of warriors whose complex culture was built around sacred, reciprocal violence, headhunting, and ritual cannibalism. The Dutch government and the Rockefeller family vehemently denied the story, and Michael's death was officially ruled a drowning. In Savage Harvest Hoffman finally solves this decades-old mystery and illuminates a culture transformed by years of colonial rule, whose people continue to be shaped by ancient customs and lore. Combining history, art, colonialism, adventure, and ethnography, Savage Harvest is at once a mesmerizing whodunit and a fascinating portrait of the clash between two civilizations that resulted in the death of one of America's richest and most powerful scions."


"Understanding Pragmatics takes an interdisciplinary approach to provide an accessible introduction to linguistic pragmatics. This book discusses how the meaning of utterances can only be understood in relation to overall cultural, social and interpersonal contexts, as well as to culture specific conventions and the speech events in which they are embedded."
Contents (Pacific chapters): The Introduction starts with a verbal exchange between Gunter Senft and some informants about a greeting ritual in 1982 when Gunter Senft started his field research on the language and culture of the Trobriand Islanders. Chapter 2 ends with an illustration of the system of spatial deixis in the Oceanic language Kilivila. Chapter 4 begins with an introduction of Malinowski's ethnographic theory about meaning and language.

Gunter Senft is senior investigator at the Max Planck Institute for Psycholinguistics in Nijmegen and extraordinary professor of general linguistics at the University of Cologne. His main research interests include Austronesian and Papuan languages, anthropological linguistics, pragmatics, and semantics.


"The central focus of this dissertation is the conceptual construction and valorization of the collective social identity of the Hubula, the indigenous people living in the Palim valley of Papua (also known as the Dani). It explores how this identity is expressed in ritual actions, and in the production and exchange of cultural artifacts, and looks at the way in which the Indonesian State and the Roman Catholic Church have impacted upon and transformed it. The ethnographic data presented documents the resilience of the Hubula in their encounter with modern institutions, including the impact of an encroaching market economy on the local forms of livelihood and resources, and pressure to more fully integrate into the Indonesian state which involves the subordination of the Hubula's own forms authority and leadership to the political institutions of the Indonesian State. The dissertation points out the importance of including the ontological basis of Hubula social structure in the cultures of intervention and cultural policies in order to come to a dignified social change."


"In this pathbreaking book, Matt Tomlinson argues that participants condition their own expectations of ritual success by interactively creating distinct textual patterns of sequence, conjunction, contrast, and substitution. Drawing on long-term research in Fiji, *Ritual Textuality* presents in-depth studies of each of these patterns, taken from a wide range of settings: 1. a fiery, soul-saving Pentecostal crusade; 2. relaxed gatherings at which people drink the narcotic beverage kava; 3. deathbeds at which missionaries eagerly await the signs of good Christians' 'happy deaths'; and 4. the monologic pronouncements of a military-led government determined to make the nation speak in a single voice. In each of these cases, Tomlinson also examines the broad ideologies of motion which frame participants' ritual actions, such as Pentecostals' beliefs that effective worship requires ecstatic movement like jumping, dancing, and clapping, and nineteenth-century missionaries' insistence that the journeys of the soul in the afterlife should follow a new path.

Contents: List of Figures; Preface and Acknowledgments; 1. Into Motion; 2. The Holy Ghost Is About to Fall; 3. Crossed Signs; 4. Happy Deaths Are Public Deaths; 5. A Chorus of Assent Will Lift Us All; 6. Full Stop; Notes; Bibliography."

"*Looking after One's Own* is a political history of a German mission society during the last years of the Weimar Republic. It investigates the gradual engagement of the Neuendettelsauer Lutherans in Bavaria with National Socialism, and the tensions between this development and the restructuring of the Lutheran mission fields in New Guinea between 1929 and the early 1930s. It is an interdisciplinary, transnational history connecting events in Germany with developments in New Guinea and Australia. The author explores the impact of political desires, national ambitions and missionary aspirations.


Christine Winter, Postdoctoral Fellow at the University of Queensland and Visiting Fellow at the Australian National University, is an expert on National Socialism and the German Diaspora in Oceania."


"*The Echo of Things* is a compelling ethnographic study of what photography means to the people of Roviana Lagoon in the western Solomon Islands. Christopher Wright examines the contemporary uses of photography and expectations of the medium in Roviana, as well as people's reactions to photographs made by colonial powers in the late nineteenth and early twentieth centuries. For Roviana people, photographs are unique objects; they are not reproducible, as they are in Euro-American understandings of the medium. Their status as singular objects contributes to their ability to channel ancestral power, and that ability is a key to understanding the links between photography, memory, and history in Roviana. Filled with the voices of Roviana people, *The Echo of Things* is both a nuanced study of the lives of photographs in a particular cultural setting and a provocative inquiry into our own understandings of photography.

*Contents:* List of Illustrations; Acknowledgments; Prologue; 1. Tie Vaka—The Men of the Boat; 2. 'A Devil's Engine'; 3. Photographic Resurrection; 4. Histories; Epilogue; Notes; References; Index.

Christopher Wright is Lecturer in Anthropology at Goldsmiths, University of London. From 1992 until 2000, he was Photographic Officer at the Royal Anthropological Institute of Great Britain and Ireland. He is a coeditor of the books *Between Art and Anthropology* and *Contemporary Art and Anthropology.*

MICRONESIA

"Nukuoro Atoll is a ring of tiny islands in the south Pacific that has a total area of only 1.7 square kilometers and is home to only three hundred residents. Yet the tiny *aitu* sculptures produced there are known worldwide, appreciated for their unusual forms and coveted for their rarity. This book features images of almost half the *aitu* sculptures known to exist, starting with the earliest ones that were purchased by trader Johann Stanislaus Kubary in 1873. These pieces are distributed throughout museums across the globe, and they are rarely seen as a group - let alone photographed in such stunning detail. The resulting book offers an unprecedented chance to assess the form and the achievement of the sculptors of Nukuoro Atoll. The book is an outgrowth of a meeting at the Beyeler Museum in Basel in June 2009 to study fifteen sculptures as part of an exhibition entitled *Visual Encounters*, and including translations of documents from earlier studies. Nukuoro is a Polynesian outlier in the Pohnpei area of the Federated States of Micronesia.

Contents: 1. Introduction, by Christian Kaufmann and Oliver Wick; 2. Nukuoro and the World of Polynesia, by Philippe Peltier; 3. Kawe, the Figure Carving from Nukuoro, Now in Auckland Museum, by Roger Neich (†); 4. German Sources on Nukuoro and the Ancestor Statues: Kubary, Jeshke, and the Hamburg South Sea Expedition, by Hilke Thode-Arora; 5. Objects from an Outside World – Walking In and Out, by Marion Melk-Koch; 6. A Tino Aitu Figure Below the Surface, by Christina Hellmich; 7. New Observations on Nukuoro Wood Sculptures: Lost, Found, Dormant and Dubious, by Adrienne L. Kaeppler; 8. An Art History of Nukuoro Statuary, by Bernard de Grunne; 9. Catalogue Raisonné of All Known Nukuoro Figures, by Bernard de Grunne; 10. A Contribution to the Knowledge on the Peoples of the South Seas: Nukuo (Monteverde Islands), by Johann D. E. Schmelz and Rudolf Krause; 11. History of the Nukuoro Islanders (Eastern Caroline Islands), Recorded during Several Sojourns between 1910 and 1913, by Carl Jeschke; 12. A Final Update on Tino Aitu Carvings, Their Makers in the West Pacific and Their Collectors from Overseas, by Christian Kaufmann and Oliver Wick; 13. Figure of Divinity (Tino), by Douglas Newton; 14. Comments on De Menil Nukuoro Figure A 8418, by Roger Neich (†); 15. The Sope Figure in Berlin Revisited, by Leonie Gärtner; Bibliography; Index; Photo Credits; Notes on the Authors.


"The citizens of the Marshall Islands have been told that climate change will doom their country, and they have seen confirmatory omens in the land, air, and sea. This book investigates how grassroots Marshallese society has interpreted and responded to this threat as intimated by local observation, science communication, and Biblical exegesis. With grounds to dismiss or ignore the threat, Marshall Islanders have instead embraced it; with reasons to forswear guilt and responsibility, they have instead adopted in-group blame; and having been instructed that resettlement is necessary, they have vowed instead to retain the homeland. These dominant local responses can be understood as arising from a pre-existing, vigorous constellation of Marshallese ideas termed 'modernity the trickster': a historically inspired narrative of self-inflicted cultural decline and seduction by Euro-American modernity. This study illuminates islander agency at the intersection of the local and the global, and suggests a theory of risk perception based on ideological commitment to narratives of historical progress and decline.

Mitigation Movement; 5. Modernity's Second Coming: The Unsettling Issue of Resettlement; Conclusion: Making Sense of Climate Change.

POLYNESIA


" 'Will you take me for a madman, a compulsive liar, or just a drug addict having hallucinations?' asks Moanam Vaki Heremanu Vaikau, the mute protagonist and narrator of Tahitian novelist Moetai Brotherson's The Missing King. 'I've tried to be honest with you. I've told you everything, everything that made my life what it has been, my few moments of happiness, and of great distress' (251). Vaki's question about the reception of what he calls his 'treasure,' 'the story of my life, that I've been putting together since the age of seven' (246), attests to how mysterious and improbably calamitous his life has been. In its exploration of the boundaries around history and fiction, Brotherson's novel thus reads as a metafictional engagement with the process of writing as a never-ending performance of identity in the French Pacific indigenous context" (Steven Gin, The Contemporary Pacific).


Conte and Dennison develop a chronology for the Te Tahata site that is crucial to understanding how the site's use changed through time. Their data indicate that the temple was constructed during the fifteenth and sixteenth centuries, along with several tombs, likely including that of Te Uropu, the chief mentioned in the oral traditions. After AD 1650, rituals associated with turtles became common at the marae, and it is during this time that the site name likely changed to Te Tahata, as it is presently known. The multitude of shallow graves found in other zones of the site date to approximately 1850, when major European-introduced epidemics had a devastating effect on the Tuamotuan population. As Conte and Dennison articulate, the fact that knowledge of the more recent skeletal remains at Te Tahata had been erased from the community's collective memory must be situated within the local context. The authors suggest that because these deaths resulted from violent encounters, this would have reinforced a voluntary silence, given the tapu (taboo) notions of not speaking of the dead so as to protect the living. In addition, the chaotic nature of the postcontact period broke apart many families and caused relocations, weakening avenues for the transmission of traditional knowledge" (Jennifer G. Kahn, The Contemporar Pacific).


"From a methodological and theoretical point of view, Vestiges offers a traditional settlement pattern approach, whereby archaeological sites of all shapes and sizes are described in detail and then synthesized to develop a spatiotemporal sequence of human settlement across the landscape. The
focus is on Ua Huka in the northern group of the Marquesas Islands. Ua Huka, as a small, isolated island, is presented as a case study for looking at larger regional problems, most notably the process of colonization, relations between humans and the environment, the evolution of social complexity, and the development of Marquesan-style monumental architecture. After initial settlement, Marquesans built permanent habitations, in the form of stone raised structures (paepae) along the coast by the thirteenth century. Communities moved into the island's interior during the fifteenth century, likely for demographic, economic, and climatic reasons. Conte and Molle point toward competition for land between chiefdoms, as well as sea-level change and flooding intensification brought on by El Niño events, as incentives for inland settlement and expansion. In mid-valleys, clusters of residences and community and ritual sites formed the centers for tribes. Tohua (monumental sites used for community events) were well situated on high promontories or stretches of land with little relief" (Jennifer G. Kahn, The Contemporar Pacific).


In early Hawai'i, kua'aina were the hinterlands inhabited by na kua'aina, or country folk. Often these were dry, less desirable areas where much skill and hard work were required to wrest a living from the lava landscapes. The ancient district of Kahikinui in southeast Maui is such a kua'aina and remains one of the largest tracts of undeveloped land in the islands. Named after Tahiti Nui in the Polynesian homeland, its thousands of pristine acres house a treasure trove of archaeological ruins - witnesses to the generations of Hawaiians who made this land their home before it was abandoned in the late nineteenth century. Kua'aina Kahiko follows kama'aina archaeologist Patrick Vinton Kirch on a seventeen-year-long research odyssey to rediscover the ancient patterns of life and land in Kahikinui. Through painstaking archaeological survey and detailed excavations, Kirch and his students uncovered thousands of previously undocumented ruins of houses, trails, agricultural fields, shrines, and temples. Kirch describes how, beginning in the early fifteenth century, Native Hawaiians began to permanently inhabit the rocky lands along the vast southern slope of Haleakala. Eventually these planters transformed Kahikinui into what has been called the greatest continuous zone of dryland planting in the Hawaiian Islands. He relates other fascinating aspects of life in ancient Kahikinui, such as the capture and use of winter rains to create small wet-farming zones, and decodes the complex system of heiau, showing how the orientations of different temple sites provide clues to the gods to whom they were dedicated. Kirch examines the sweeping changes that transformed Kahikinui after European contact, including how some maka'ainana families fell victim to unscrupulous land agents. But also woven throughout the book is the saga of Ka 'Ohana o Kahikinui, a grass-roots group of Native Hawaiians who successfully struggled to regain access to these Hawaiian lands. Rich with anecdotes of Kirch's personal experiences over years of field research, Kua'aina Kahiko takes the reader into the little-known world of the ancient kua'aina."


"Although little remains of Hawai'i's plantation economy, the sugar industry's past dominance has created the Hawai'i we see today. Many of the most pressing and controversial issues - urban and resort development, water rights, expansion of suburbs into agriculturally rich lands, pollution from herbicides, invasive species in native forests, an unsustainable economy - can be tied to Hawai'i's industrial sugar history. While early Polynesian and European influences on island ecosystems started the process of biological change, plantation agriculture, with its voracious need for land and
water, profoundly altered Hawai'i's landscape. MacLennan focuses on the rise of industrial and political power among the sugar planter elite and its political-ecological consequences.


"Urbanesia is a collection of four outstanding scripts by contemporary Pasifika playwrights, each examining the tension between Western and Pacific Island culture and values and how that tension is being played out in New Zealand/Aotearoa. 1. A Frigate Bird Sings by Oscar Kightley, David Fane and Nathaniel Lees is a funny and moving celebration of difference. A young fa'afafine is searching for answers to conflicting expectations of identity and duty in this comical and deeply touching play. 2. My Name is Gary Cooper by Victor Rodger balances post-colonial politics, humour and eroticism as it questions the exploitation and stereotyping of Pacific peoples by Westerners. My Name is Gary Cooper is a rollercoaster ride through cultural appropriation and sexual deception. 3. Taro King by Vela Manusaute takes us to a South Auckland Supermarket where hopes, dreams and low-price taros are feverishly negotiated, and where the workers dream of something bigger and brighter that the glaring lights of aisle four. 4. Rushing Dolls by performance poet Courtney Sina Meredith expresses in poetry and drama the complex desires and explosive energy of successful young Polynesian women. Cleo is searching for the perfect job and life in the shiny city but the pressures of family responsibility and following her dreams almost overwhelm her."


"Daughters of Fire is a gripping adventure of romance, intrigue, myth and murder set amid the cultural tensions of contemporary Hawaii. A visiting astronomer falls in love with a Hawaiian anthropologist who guides him into a Polynesian world of volcanoes, gods and revered ancestors. The lovers get caught up in murder and intrigue as developers and politicians try to conceal that a long-dormant volcano is rumbling back to life above the hotel-laden Kona coast. The anthropologist joins forces with an aging seer and a young activist, and these three Hawaiian women summon their deepest traditions to confront the latest, most extravagant resort as the eruption and the murder expose deep rifts in paradise. More than a decade in its research and writing, Tom Peek's mystical and provocative debut novel picks up Hawaii's story where James Michener left off. Daughters of Fire illuminates how the islands' transformation into a tourist mecca and developers gold mine..."
sparked a Native Hawaiian movement to reclaim their culture, protect sacred land, and step into the future with wisdom and aloha."


"The Massie-Kahahawai case of 1931-1932 shook the Territory of Hawai'i to its very core. Thalia Massie, a young Navy wife, alleged that she had been kidnapped and raped by 'some Hawaiian boys' in Waikiki. A few days later, five young men stood accused of her rape. Mishandling of evidence and contradictory testimony led to a mistrial, but before a second trial could be convened, one of the accused, Horace Ida, was kidnapped and beaten by a group of Navy men and a second, Joseph Kahahawai, lay dead from a gunshot wound. Thalia's husband, Thomas Massie, her mother, Grace Fortescue, and two Navy men were convicted of the lesser charge of manslaughter, despite witnesses who saw them kidnap Kahahawai and the later discovery of his body in Massie's car. Under pressure from Congress and the Navy, territorial governor Lawrence McCully Judd commuted their sentences. After spending only an hour in the governor's office at 'Iolani Palace, the four were set free. **Local Story** is a close examination of how Native Hawaiians, Asian immigrants, and others responded to challenges posed by the military and federal government during the case's investigation and aftermath.

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"L'affirmation que les peuples autochtones d'Amérique, du Goenland ou d'Australie, seraient, comme les Grecs de l'Antiquité, 'nés de la terre', habite bien des nationalismes indigènes. Le présent ouvrage s'interroge sur le caractère traditionnel de ces représentations de la 'terre-mère'. Pour ce faire, il entreprend une plongée dans les mythes des Polynésiens, descendants de migrants asiatiques devenus autochtones des îles du Pacifique. Si leurs mythes évoquent bien la naissance d'une humanité primordiale à partir de la terre, cette terre n'est pourtant pas celle de leur séjour actuel. Dans ces mythes, la qualité des premiers humains, nés du sol, signifie-t-elle l'archaïsme, l'appartenance, l'exclusion? Quelles sont fondamentalement les leçons de l'autochtonie, de la Grèce antique aux rivages de l'Océanie?"


**Contents**


"Einar Haugen's theory of language ecology is considered by many to mark the finest hour of one of the greatest linguists of our times. This volume seeks to explore the continued value and applicability of Haugen's ecolinguistic views, both in the development of current sociolinguistic theory and practice, and in a series of case-studies on language ecological issues within and beyond Europe.

**Contents** (Pacific chapters): 10. Maori in the 21st century: Climate change for a minority language? by Ray Harlow and Julie Barbour."

**RECENT PUBLICATIONS**

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

**GENERAL / ARTICLES**


GENERAL / BOOKS


AUSTRALIA / ARTICLES


AUSTRALIA / BOOKS


MELANESIA / ARTICLES


MIMICA, J. (2014). On Academic Foucauldian-dramaturgy and Modernity in Melanesia. Oceania, 84(1), 53-63. Comments: Oceania 84(1), 2014: 64-68 (by A. Biersack: Foucault among Ipili Speakers); 69-69 (by E. Hirsch: Foucault among the Melanesianists); 80-85 (by J.K. Jacka: Modernity, Keywords, and Historical Authenticity in Melanesian Ethnography: A Response to Mimica); 86-87 (by B.M. Knauft: On Mimicaian-dramaturgy and Anti-Modernity in Melanesianist Anthropology); 88-94 (by A. Lattas: Foucault, Phenomenology and Modernity in Melanesia); Reply: 95-98 (by J. Mimica).


MELANESIA / BOOKS


MICRONESIA / ARTICLES


**POLYNESIA / ARTICLES**


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