IMMEASURABLE MAN: SKULLS, RACE AND SCIENCE IN THE DUTCH EAST INDIES
- review by Anton Ploeg


It seems appropriate to me to translate the Dutch term 'wetenschap' in the sub-title of Sysling's book with 'science', since the discipline concerned is physical anthropology and its practitioners were careful to provide objective data: a multitude of standardized measurements of the human body. Sysling focuses on three Dutch practitioners, from successive generations: Herman ten Kate (1858-1931), Johan Kleiweg de Zwaan (1875-1971) and Hendrik Bijlmer (1890-1959). As was usual in the discipline (p. 5), all three were physicians. Kleiweg de Zwaan was the most prominent academic: in 1916 he became a professor in the University of Amsterdam, a position he held until his retirement in 1939. In 1925 he published *De rassen van de Indische archipel [Races of the (Dutch East) Indian Archipelago]*, a review of physical anthropological work there written for the general public. Ten Kate financed his scientific expeditions privately, and for much of his life Bijlmer was a practising physician and public health administrator. He was a *privaat docent*, a non-stipendiary lecturer, in the University of Amsterdam. The Wallace Line, or Lines, and the racial identity differences between the Indonesians living on either side was one of the major fields of interest for the three researchers. Accordingly, both Ten Kate and Bijlmer worked in Flores and Timor (pp. 19, 101); the bulk of Bijlmer's work dealt with New Guinea. As Sysling rightly points out, physical anthropology flourished at a time in which the Dutch were expanding their control over hitherto unknown peoples in the Dutch East Indies, and physical anthropology appeared to be a convenient 'first contact science' (p. 135), promising a short cut to knowledge about peoples whose languages and cultures as yet unknown to the outside world.

At several points in her book, Sysling emphasizes that the researchers benefited from the colonial situation in which they worked. They had the backing of the colonial authorities. Subjects were prepared to be measured for a tiny remuneration. And the colonial authorities gave them heads or skulls which they had seized from head-hunters or of people they had killed during military actions, thereby augmenting the large collections of human remains which many physical anthropologists assembled. Pictures in the book under review (pp. 19, 120) show Kleiweg de Zwaan's study, with ample cabinets crammed with such remains, especially skulls. Researchers lent skulls to each other (p. 20). In the early 1950s, when Kleiweg de Zwaan's successor commented that the Dutch collections lacked Japanese skulls, Jan van Baal, then head of the research centre of the colonial administration in Dutch New Guinea, provided him with ten specimens obtained from the remains of Japanese soldiers killed during World War II (p. 43).
Commenting on his research among Balinese carried out in 1938, Kleiweg de Zwaan writes that among them he recognized people who looked like 'Deutero-Malays', with 'Mongoloid features', but that other Balinese had an 'Indo-Arian, Melanesian-Negroid, Australian, Eskimo or Semitic' appearance (p. 126). Earlier, in his 1925 book, he notes that the components of the Indonesian population were hard to identify because of the intermarriage between the original populations and later migrants. Apparently he ascribes the lack of clear-cut racial categories to a complex history of migrations which he outlined, but here his investigation ended (p. 130). However, it seems he did not question the original presence of separate races. As did other physical anthropologists, he practised type-casting of such original races with the help of individuals deemed 'representative' (pp. 81-2). It is amazing that an academic discipline which yielded such indecisive results should nevertheless have remained part of the colonial project for such a long time.

Also in New Guinea, anthropological measurements did not yield clear-cut racial categories. Its inhabitants, Papuans, had long been of interest to physical anthropologists because they looked so different from the peoples of Western Indonesia, but most pertinently a British expedition to the interior of southern New Guinea in the early 20th century, led by Alexander Wollaston, likewise a physician, reported the occurrence of a supposedly Pygmy population in the outskirts of the Central Highlands. Bijlmer was especially interested in the second issue, however without much deal of success.

Bijlmer had first joined the 1920-2 Van Overeem-Kremer Expedition to the highlands of New Guinea, both as a physician and a physical anthropologist, at which point he met the Western Dani, or Lani. Given their length, these people were clearly not Pygmies. However in the 1930s, in his search for Pygmies, Bijlmer first retraced Wollaston's steps, and was later a member of an expedition which reached the Highlands from the south coast. He published a book about this second expedition, *Naar de achterhoek der aarde* [To the Outermost Corner of the World], which went into four printings (p. 149). He found it impossible to classify most of the Papuans he met in the Highlands as Pygmies.

Sysling stresses (pp. 144-8) how inconsistent Bijlmer's conclusions were. Whereas he argued that Wollaston's ideas about the presence of Pygmies in the interior of New Guinea had to be 'taken with a grain of salt', he nevertheless kept using the term when referring to Highlanders. Sometimes he argued that the coastal and highland Papuans did not differ much physically; on other occasions he emphasized their differences. He also called into question the adequacy of the main tool of physical anthropology, the body measurements, to reach reliable conclusions, consequently he took also ethnographic observations into account.

In the 1930s Kleiweg de Zwaan and Bijlmer inevitably had to take issue with the racial theories of the German National Socialists. They rejected them, not least in writing (p. 122). Bijlmer argued that in Europe intermarriage had effaced the existence of races and Kleiweg de Zwaan added it had never been established that specific races showed specific moral and mental characteristics.

In 1959 two physical anthropologists took part in the Star Mountains Expedition, the last Dutch expedition in New Guinea. By then the discipline had lost cogency and had been overtaken by genetic research. The chair of physical anthropology was discontinued in 1964, and the collections of human remains became an acute embarrassment.

Fortunately, in her book Sysling addresses a Dutch public beyond academia. She has used an admirably wide range of sources and worked them into a very accessible text. It is unlikely that her book, like Bijlmer's *To the Outermost Corner of the World*, will run into four impressions, but it does deserve wide readership. She is currently preparing an English edition, for publication in 2016.

**RECEIVED**

From **Nicole Haley**, State, Society and Governance in Melanesia Program, Australian National University, Canberra, Australia:


From Anton Ploeg, Centre for Pacific and Asian Studies, Department of Anthropology and Development Studies, Radboud University, Nijmegen, Netherlands:


Johan Herman Frederik (Frits) Sollewijn Gelpke (Den Haag 1922 - Leiden 2013) was a Dutch civil servant in Netherlands New Guinea from 1945 till 1962. He ended his colonial career as president of the New Guinea Council, the administrative body that governed the colony. This council was to prepare the Papuan people of the colony for managing their country as an independent nation-state. After his stay in New Guinea Sollewijn Gelpke was active in trade and industry in France till 1979. The early history of New Guinea and the Moluccas was a topic of special interest to him (Source: Online pages at the websites of Stichting Papua Cultureel Erfgoed, Digitale Bibliografie Nederlandse Geschiedenis and Wikipedia).

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


"In investigating both customary and modern Pacific art, these collected essays present a wide-ranging view across time and space, taking the reader from antiquities to contemporary art and travelling across the region from Australia, Papua New Guinea, Solomon Islands, New Zealand to Samoa. Studies of artefacts and traditions, such as self-portraiture, wood carvings, shields, tapa, dance and masks, use a variety of approaches, some deriving from museum studies while others are based on field investigation. Together they reveal the oppositional tensions between tradition and innovation, and the inspiration this provides for contemporary artistic practice, either through conscious implementation or through rejection of past definitions. Engagement with these cultural performances and objects provide new possibilities for the creation of current identities."
"The tropical forests of Oceania are an enduring source of concern for indigenous communities, for the migrants who move to them, for the states that encompass them within their borders, for the multilateral institutions and aid agencies, and for the non-governmental organisations that focus on their conservation. Grounded in the perspective of political ecology, contributors to this volume approach forests as socially alive spaces produced by a confluence of local histories and global circulations. In doing so, they collectively explore the multiple ways in which these forests come into view and therefore into being. Exploring the local dynamics within and around these forests provides an insight into regional issues that have global resonance. Intertwined as they are with cosmological beliefs and livelihoods, as sites of biodiversity and Western desire, these forests have been and are still being transformed by the interaction of foreign and local entities. Focusing on case studies from Papua New Guinea, the Solomon Islands and the Gambier Islands, this volume brings new perspectives on how Pacific Islanders continue to creatively engage with the various processes at play in and around their forests.


"Cette étude aborde la problématique des droits fonciers et territoriaux, le besoin d'une sécurité juridique et de la relation à la terre; elle questionne la place de l'homme dans les projets de développement ou de protection de l'environnement, elle se penche enfin sur les enjeux miniers. Anthropologues, géographes, juristes, leaders autochtones et politistes offrent ici un tour d'horizon.


"This book compares the conduct of civil cases in countries of the South Pacific. It explains the practical application of civil procedures in the context of the courts in which they operate. The text focuses on the rules that apply in the superior courts of Fiji, Kiribati, Samoa, Solomon Islands, Tonga, Tuvalu and Vanuatu. An introductory chapter explains the origin of the rules and the factors that link and differentiate them. The preliminary considerations that should be weighed before proceedings are instituted are highlighted. In a separate chapter, the constitution and civil jurisdiction of the courts are explained. Legislative and case law developments are also discussed. The book also has a chapter on alternative ways of resolving civil disputes. The text describes recent changes to the rules and suggests further reforms that might be considered by South Pacific rule making bodies.


"Pacific Island countries are examples of small island developing states which face internal and external pressures to develop their economies through trade and investment in a global market. Integral to this is compliance with legal regimes often not of their own making. Among these are laws relating to intellectual property, which are imposed both by bilateral and multilateral Free Trade Agreements and by discourses of development. Against the local, regional and international context, this book takes into account the importance of culture to indigenous societies, the social relevance of
intellectual property and traditional knowledge, and national and regional strategies for encouraging innovation and creativity. Informed by a number of case studies, the book explores alternative models and approaches for creating an intellectual property framework that is geared towards meeting the particular needs of Pacific Island people in a rapidly changing world. The book focuses on fourteen Pacific Island countries but the issues raised and solutions proposed have resonance for all Small Island Developing States and also many least developed countries.


Miranda Forsyth is a Fellow in the State Society and Governance Program in the College of Asia and the Pacific at the Australian National University. Sue Farran is Professor of Laws at Northumbria University, Newcastle, an Adjunct Professor at the University of the South Pacific and an Associate Academic at the Centre for Pacific Studies, St Andrews University.


"At the centre of this collection are the actors and processes referred to by the distinguished Oceania thinker and visionary Epeli Hau'ofa as 'ordinary people ... who, because of the poor flows of benefits from the top, scepticism about stated policies and the like, tend to plan and make decisions about their lives independently, sometimes with surprising and dramatic results that go unnoticed or ignored at the top'. The contributors explore innovative social, cultural and political responses to global processes as they influence and unfold in a range of Pacific locations, with a major focus on Island Melanesia and a further range of contributions on Palau, Pohnpei, Rotuma and Australia. A multidisciplinary group, including a number of Pacific Islanders, the authors present contemporary connections between expanding perceptions of cultural heritage and the emergence of new political forms, in the context of challenges posed by the global political economy. At issue in the volume are viable local Pacific alternatives to the institutions and practices commonly advocated in development discourse, but difficult to implement in Pacific settings.

Guinea, by Graeme Were; 10. Gauging perceptions of heritage in Palau, by Stephen Wickler; 11. Representing Melanesia: Ignoble savages and Melanesian alter-natives, by Tarcisius Kabutaulaka; Epilogue: Imagining the state as a vehicle for cultural survival in Oceania, by Ralph Regenvanu; Index.


"Can Pacific nations, endowed with islands of travel poster beauty, vibrant cultures, and centuries old ways of life based on sustainable practices, hurdle significant development and political challenges they face today, in addition to withstanding climate change and rising sea levels? Corruption, reliance on donor-driven aid and consultants, dwindling rural populations and burgeoning urban centers that stress the ability of governments to provide education and health services, an epidemic of non-communicable diseases as lifestyles change, and battles with countries outside the region for control of fisheries and deep sea resources, these are among the increasingly challenging issues facing the islands today. In a series of essays about the looming climate threat, sustainable development and the region's multi-billion dollar tuna industry, the U.S. nuclear test legacy in the Marshall Islands, and the impact of out-migration, *Idyllic No More* addresses the often difficult problems and choices facing the Pacific islands today.


Giff Johnson, is the editor of the Marshall Islands Journal, the weekly newspaper published in Majuro. Other books written by him are *Nuclear Past, Unclear Future* and *Don't Ever Whisper: Darlene Keju, Pacific Health Pioneer, Champion for Nuclear Survivors*.


"This edited collection understands exploration as a collective effort and experience involving a variety of people in diverse kinds of relationships. It engages with the recent resurgence of interest in the history of exploration by focusing on the various indigenous intermediaries - Jacky Jacky, Bungaree, Moowattin, Tupaia, Mai, Chealthealluc and lesser-known individuals - who were the guides, translators, and hosts that assisted and facilitated European travellers in exploring different parts of the world. These intermediaries are rarely the authors of exploration narratives, or the main focus within exploration archives. Nonetheless the archives of exploration contain imprints of their presence, experience and contributions. The chapters present a range of ways of reading archives to bring them to the fore. The contributors ask new questions of existing materials, suggest new interpretive approaches, and present innovative ways to enhance sources so as to generate new stories.

Contents: Preliminary Pages; List of illustrations; List of contributors; Preface; 1. Exploration archives and indigenous histories: An introduction, by Shino Konishi, Maria Nugent and Tiffany
"Climate change and ecological instability have the potential to disrupt human societies and their futures. Cultural, social and ethical life in all societies is directed towards a future that can never be observed, and never be directly acted upon, and yet is always interacting with us. Thinking and acting towards the future involves efforts of imagination that are linked to our sense of being in the world and the ecological pressures we experience. The three key ideas of this book - ecologies, ontologies and mythologies - help us understand the ways people in many different societies attempt to predict and shape their futures. Each chapter places a different emphasis on the linked domains of environmental change, embodied experience, myth and fantasy, politics, technology and intellectual reflection, in relation to imagined futures. The diverse geographic scope of the chapters includes rural Nepal, the islands of the Pacific Ocean, Sweden, coastal Scotland, North America, and remote, rural and urban Australia.

by Jonathan Paul Marshall; 16. The creation to come: pre-empting the evolution of the bioeconomy
Jeremy Walker."


"It is an interdisciplinary work that assumes some background in natural and social science, covering crop botany, genetics and ecology, and cultural use, history, and ethnography of taro. With its focus on the origin, domestication, and dispersal of the plant, both wild and domesticated, it will interest archaeo- and palaeo-botanists largely, together with some ethno-botanists and evolutionary anthropologists" (Paul Sillitoe, *The Journal of the Royal Anthropological Institute*).


"François Péron's secret report was intended to inform Napoleon that it would be easy to invade New South Wales and make the British colony a French possession in the Pacific. The deported Irish nationalists, it was claimed, would be eager to assist the French in such a plan. This document also
confidently predicted that the British would shortly move to establish settlements in Tasmania and other parts of mainland Australia, so as 'to exclude from these shores such formidable rivals as the French'. Péron's report, presented for the first time in its entirety in English translation, highlights the strategic importance of the Port Jackson colony to Britain's interests in the Pacific."


"Globally rainforests are under threat on numerous fronts, including clearing for agriculture, harvesting for timber and urban expansion. Yet they have a crucial role in biodiversity conservation, climate change mitigation and providing other ecosystem services. Rainforests are also attractive tourist spaces and where they have been used as a tourism resource they have generated significant income for local communities. However, not all use of rainforests as a tourism resource has been sustainable. This book argues that sustainability must be the foundation on which tourism use of this complex but ultimately fragile ecosystem is built upon. It provides a multi-disciplinary perspective, incorporating rainforest science, management and tourism issues. The book is organized into four sections commencing with *Tourism in rainforest regions*, followed by *Threats to rainforest tourism* and *The development and management of rainforest experiences*, and finally *Wildlife and rainforest tourism*. Each major rainforest region is covered, including the Amazon, Central America, Africa, Australia and south-east Asia, in the context of a specific issue.


"This volume explores what phenomenology adds to the enterprise of anthropology, drawing on and contributing to a burgeoning field of social science research inspired by the phenomenological tradition in philosophy. Essays by leading scholars ground their discussions of theory and method in richly detailed ethnographic case studies. The contributors broaden the application of phenomenology in anthropology beyond the areas in which it has been most influential - studies of sensory perception, emotion, bodiliness, and intersubjectivity - into new areas of inquiry such as martial arts, sports, dance, music, and political discourse.


"Comment penser une éducation postcoloniale ? Cet ouvrage analyse empiriquement deux cas de décolonisation inachevée dans le Pacifique, et deux modèles nationaux a priori incomparables: celui des États-Unis d'Amérique à Hawaï et celui de la France en Nouvelle-Calédonie. L'institutionnalisation récente d'un enseignement des langues et cultures autochtones est un angle privilégié pour saisir la portée du mot d'ordre d'une 'décolonisation' de l'école.

Contents: Remerciements; Introduction; 1. Citoyenneté, non-discrimination et droits collectifs; 2. Égalité des chances et traitement des différences à l'école; 3. Pourquoi les langues et cultures autochtones à l'école; 4. Modèle national et adaptation de l'école; 5. Des savoirs autochtones aux savoirs scolaires; Conclusion; Bibliographie."


"This book mainly deals with twentieth-century discourses on postcolonial relationships between Japanese and Pacific Islanders, as have been produced and transformed through the world powers' colonial dynamics over the islands and sea. It examines Japanese images or representations of the area, especially Micronesia on which the term Nanyo [Nam'yō, literally 'South Seas'] centered and considers responses from Pacific Island writers in English.


Naoto Sudo is an associate professor of postcolonial literatures at Ritsumeikan University, Japan. He holds a PhD from University of Wollongong, Australia, and an MA and a BA from University of Tokyo. He has published on Japanese writing on the Pacific and writing from Pacific islands in several journals such as *Hikaku Bungaku* [Comparative Literature], *Postcolonial Text*, and *New Literatures Review."


"La question des revendications foncières autochtones représente une problématique majeure de la recherche en anthropologie. Comment les systèmes fonciers autochtones sont-ils compris, et éventuellement traduits dans les termes des états dominants? Comment ces traductions sont-elles
concrètement prises en charge - au niveau légal, ou bien au niveau symbolique ? Toutes ces questions, lourdes de conséquences juridiques et pratiques, cristallisent les difficultés qui surviennent dans la confrontation, conceptuelle ou concrète, entre des pratiques et des systèmes de pensée profondément différents. Cet ouvrage répond à ces questions à travers douze contributions (études de cas et essais théoriques) de chercheurs issus de différentes branches des sciences sociales - anthropologues, politologues et géographes. Ces contributions abordent notamment la question du métrissage, de la cohabitation et de la reconnaissance juridique, mais aussi celle des conflits sociopolitiques et économiques liés au foncier.


"In the late 1800s and early 1900s, colonial powers clashed over much of Central and East Asia: Great Britain and Germany fought over New Guinea, the Bismarck Archipelago, Fiji, and Samoa; France and Great Britain competed over control of continental Southwest Asia; and the United States annexed the Philippines and Hawaii. Meanwhile, the possible disintegration of China and Japan's growing nationalism added new dimensions to the rivalries. Surveying these and other international developments in the Pacific basin during the three decades preceding World War I, Kees van Dijk traces the emergence of superpowers during the colonial race and analyzes their conduct as they struggled for territory.

Contents: webpage."
AUSTRALIA


"This edited collection brings together some of Australia's foremost experts in native title to provide a realistic assessment of the achievements, frustrations and possibilities of native title, two decades since the enactment of the Native Title Act 1993 (Cth), and after the most significant High Court decision on native title in more than ten years, Akiba v Commonwealth, which confirmed the existence of commercial native title fishing rights. The Indigenous and non-Indigenous authors come from a variety of disciplines and perspectives and include academics and practitioners from the fields of law, economics, anthropology, politics, history and community development. Uniting the book is a concern that native title make a real impact on the economic and social circumstances of Australia's Indigenous communities.


"The study of person reference stands at the cross-roads of linguistics, anthropology and psychology. As one aspect of an ethnography of communication, this book deals with a single problem - how one knows who is being talked about in conversation - from a rich and varied ethnographic perspective. Through a combination of grammatical agreement and free pronouns, Bininj Gunwok possesses a pronominal system that, according to current theoretical accounts in linguistics, should facilitate
clear cut reference. However, the descriptions of Bininj Gunwok conversation in this volume demonstrate that frequently a vast gulf lies between knowing that, say, an object is '3rd singular', and actually knowing who it refers to. Achieving reference to people in Bininj Gunwok can involve a delicate and refined set of calculations which are part of a deliberate and artful way of speaking. Speakers draw on a diverse set of grammatical and lexical devices all underpinned by shared knowledge about a diverse range of social relationships and cultural practices.


"Bruce Hamon's They Came to Murramarang, first published in 1994, provides a unique combination of local history and personal recollections from a writer who witnessed the transformation of the Murramarang region from the timber era to modern times. This new edition retains the original character of Bruce's engaging prose with additional chapters relating to Bruce's life, the writing of the book, the Indigenous history of the region and the transformation of the area since the book was written. The book has also been enhanced by the insertion of additional photographs.

Contents (Indigenous pages):
Aboriginal people, 1
arrival, xxvii-xxix
Batemans Bay Local Aboriginal Land Council, xxxii
burial grounds, xxx-xxxi, 110, 129
burning, xxxi
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middens, xxvii, xxx, 1, 15, 128, 129, 136, 139
Murramarang Aboriginal Area, 1, 5, 136, 150
significant sites, xxix
timber industry, 73
tools, xxxi."


In this highly original and much-needed book, Clare Land interrogates the often fraught endeavours of activists from colonial backgrounds seeking to be politically supportive of Indigenous struggles.
Blending key theoretical and practical questions, Land argues that the predominant impulses which drive middle-class settler activists to support Indigenous people cannot lead to successful alliances and meaningful social change unless they are significantly transformed through a process of both public political action and critical self-reflection. Based on a wealth of in-depth, original research, and focussing in particular on Australia, where - despite strident challenges - the vestiges of British law and cultural power have restrained the nation's emergence out of colonizing dynamics, *Decolonizing Solidarity* provides a vital resource for those involved in Indigenous activism and scholarship.

**Contents:** Foreword; **Introduction:** 1. Land rights, sovereignty and Black Power in south-east Australia; 2. A political genealogy for contemporary non-Indigenous activism in Australia; 3. Identity categories: how activists both use and refuse them; 4. Collaboration, dialogue and friendship: always a good thing? 5. Acting politically with self-understanding; 6. A moral and political framework for non-Indigenous people's solidarity; 7. Reckoning with complicity; **Conclusion:** Solidarity with other struggles; Appendix I. Acronyms; Appendix II. Key events and organizations in south-east Indigenous struggles; Appendix III. Biographies of people involved in the book; Appendix IV. Links to original activist documents.

Clare Land is a long-time supporter of Indigenous struggles. She works on research at Victoria University's Moondani Balluk Indigenous Academic Unit, supports social change projects at the Reichstein Foundation, and consults to community organizations on race relations. Clare has been engaged since 1998 with the history and present of settler colonialism. An Anglo-identified non-Aboriginal person living and working in south-east Australia, inspired by Aboriginal struggles, she has undertaken community-based organizing in solid support of a range of Aboriginal-led campaigns. Since 2004 Clare has collaborated with Krauatungulung (Gunai)/Djapwurrung (Gunditjimara) man Robbie Thorpe on campaigns, projects and a long-running radio programme on 3CR in Fitzroy, Melbourne, which focuses on colonialism and resistance.


"The White Possessive explores the links between race, sovereignty, and possession through themes of property: owning property, being property, and becoming propertyless. Focusing on the Australian Aboriginal context, Aileen Moreton-Robinson questions current race theory in the first world and its preoccupation with foregrounding slavery and migration. The nation, she argues, is socially and culturally constructed as a white possession. Moreton-Robinson reveals how the core values of Australian national identity continue to have roots in Britishness and colonization, built on the disavowal of Indigenous sovereignty. Whiteness studies are central to Moreton-Robinson's reasoning, and she shows how blackness works as a white epistemological tool that bolsters the social production of whiteness, displacing Indigenous sovereignties and rendering them invisible in a civil rights discourse, sidestepping issues of settler colonialism.

**Contents:** Acknowledgments; **Introduction:** White Possession and Indigenous Sovereignty Matters; **Part I. Owning Property:** 1. I Still Call Australia Home: Indigenous Belonging and Place in a Postcolonizing Society; 2. The House That Jack Built: Britishness and White Possession; 3. Bodies

"Expeditionary journeys have shaped our world, but the expedition as a cultural form is rarely scrutinized. This book is the first major investigation of the conventions and social practices embedded in team-based exploration. In probing the politics of expedition making, this volume is itself a pioneering journey through the cultures of empire. With contributions from established and emerging scholars, Expedition into Empire plots the rise and transformation of expeditionary journeys from the eighteenth century until the present. Conceived as a series of spotlights on imperial travel and colonial expansion, it roves widely: from the metropolitan centers to the ends of the earth. This collection is both rigorous and accessible, containing lively case studies from writers long immersed in exploration, travel literature, and the dynamics of cross-cultural encounter.


"For nearly four decades, Ian Keen has been an important, challenging, and engaging presence in Australian anthropology. Beginning with his PhD research in the mid-1970s and through to the
present, he has been a leading scholar of Yolngu society and culture, and has made lasting contributions to a range of debates. His scholarly productivity, however, has never been limited to the Yolngu, and he has conducted research and published widely on many other facets of Australian Aboriginal society: on Aboriginal culture in 'settled' Australia; comparative historical work on Aboriginal societies at the threshold of colonisation; a continuing interest in kinship; ongoing writing on language and society; and a set of significant land claims across the continent. In this volume of essays in his honour, a group of Keen's former students and current colleagues celebrate the diversity of his scholarly interests and his inspiring influence as a mentor and a friend, with contributions ranging across language structure, meaning, and use; the post-colonial engagement of Aboriginal Australians with the ideas and structures of 'mainstream' society; ambiguity and indeterminacy in Aboriginal symbolic systems and ritual practices; and many other interconnected themes, each of which represents a string that he has woven into the rich tapestry of his scholarly work.


MELANESIA


"This is an original and unique collection of tales and legends from the Southern Highlands of Papua New Guinea. Recorded by a thirteen-year old boy from a small and remote rural village, the stories present a kind of 'indigenous auto ethnography'. Yet, on some pages people pursue their daily activities, grow food and raise pigs, while on others the protagonists encounter bush spirits, tap into sources of unlimited wealth or are transformed into animals. In other words, the fabulous follows on from the mundane, and what seems prosaic in one story gives way to the extraordinary in the next. The book could be recommended for undergraduate and graduate courses on general anthropology, literature, linguistics, folklore research, myth and religion, poetry and Pacific studies."

"Inspired by the work of world-renowned anthropologist Marilyn Strathern, this collection of essays features contributions from a range of internationally recognized scholars - including Strathern herself - which examine a range of methodologies and approaches to the anthropology of knowledge. The book investigates the production of knowledge through a variety of themes, centered on the question of the researcher's obligations and the requirements of knowledge. These range from the obligation to connect with local culture and existing anthropological knowledge, to the need to draw conclusions and circulate what has been learned. Taking up themes that are relevant for anthropology as a whole - particularly the topic of knowledge and the ethics of knowing others, as well as the notion of the local in a global world - Knowledge and Ethics in Anthropology is key reading for students and scholars alike. A thorough introduction to the key concepts and terms used in Strathern's work is provided, making this a fantastic resource for anyone encountering her work for the first time.


"In 1902, a radical vegetarian and nudist from Nuremberg named August Engelhardt set sail for what was then called the Bismarck Archipelago, in German New Guinea. His destination: the island Kabakon. His goal: to establish a colony based on worship of the sun and coconuts. His malnourished body was found on the beach on Kabakon in 1919; he was forty-three years old. Christian Kracht's Imperium uses the outlandish details of Engelhardt's life to craft a fable about the allure of extremism and its fundamental foolishness. Engelhardt is at once a pitiable, misunderstood outsider and a rigid ideologue, and his misguided notions of purity and his spiral into madness presage the horrors of the mid-twentieth century. Playing with the tropes of classic adventure tales such as Treasure Island and Robinson Crusoe, Kracht's novel, an international bestseller, is funny,
bizarre, shocking, and poignant. His allusions are misleading, his historical time line is twisted, his narrator is unreliable - and the result is a novel that is a cabinet of mirrors, a maze pitted with trapdoors. Both a provocative satire and a serious meditation on the fragility and audacity of human activity, Imperium is impossible to categorize and utterly unlike anything you've read before.”


"The civil conflict in Solomon Islands (1998-2003) is often blamed on the failure of the nation-state to encompass culturally diverse and politically fragmented communities. Writing of Ranongga Island, the author tracks engagements with strangers across many realms of life—pre-colonial warfare, Christian conversion, logging and conservation, even post-conflict state building. She describes startling reversals in which strangers become attached to local places, even as kinspeople are estranged from one another and from their homes. Against stereotypes of rural insularity, she argues that a distinctive cosmopolitan openness to others is evident in the rural Solomons in times of war and peace.

Contents: List of Illustrations; Acknowledgements; Notes on language, orthography, and names; Maps; Introduction: On being a stranger in a hospitable land; 1. Ethnicity, Insularity, and Hospitality; 2. Ranongga's Shifting Ground; 3. Incorporating others in violent times; 4. Bringing the Gospel Ashore; 5. No love? Dilemmas of Possession; 6. Estranging Kin: Contests over Tribal Ownership; 7. Losing passports: Mobility, Urbanization, Ethnicity; Conclusion: Amity and Enmity in an Unreliable State; Bibliography; Index.

Debra McDougall is Senior Lecturer at the University of Western Australia. She co-edited Christian Politics in Oceania with Matt Tomlinson (Berghahn, 2013) and has published chapters and articles on religion, politics, and sociality."


"This volume presents 22 tales from the Trobriand Islands told by children (boys between the age of 5 and 9 years) and adults. The monograph is motivated not only by the anthropological linguistic aim to present a broad and quite unique collection of tales with the thematic approach to illustrate which topics and themes constitute the content of the stories, but also by the psycholinguistic and textlinguistic questions of how children acquire linearization and other narrative strategies, how they develop them and how they use them to structure these texts in an adult-like way. The tales are presented in morpheme-interlinear transcriptions with first textlinguistic analyses and cultural background information necessary to fully understand them. A summarizing comparative analysis of the texts from a psycholinguistic, anthropological linguistic and philological point of view discusses the underlying schemata of the stories, the means narrators use to structure them, their structural complexity and their cultural specificity.

Contents: Acknowledgements; Abbreviations; List of maps and tables; 1. Introduction; 2. Trobriand children's tales and how they reflect the development of linearization strategies, narrative skills and cultural knowledge in these young narrators; 3. Trobriand adults' tales and how they reflect
linearization strategies, narrative skills and cultural knowledge; 4. The tales from the Trobriand Islands - A summarizing comparative analysis from a psycholinguistic and anthropological-linguistic point of view; Appendix I. Reanalysis of seven year old Dudauevu's 'Tale of these children and the Dokonikani' based on the discussion of the complexity of this story in subsection 4.4; References; Index."

MICRONESIA


"Tropics of Savagery is an incisive and provocative study of the figures and tropes of 'savagery' in Japanese colonial culture. Through a rigorous analysis of literary works, ethnographic studies, and a variety of other discourses, Robert Thomas Tierney demonstrates how imperial Japan constructed its own identity in relation both to the West and to the people it colonized. By examining the representations of Taiwanese aborigines and indigenous Micronesians in the works of prominent writers, he shows that the trope of the savage underwent several metamorphoses over the course of Japan's colonial period: violent headhunter to be subjugated, ethnographic other to be studied, happy primitive to be exoticized, and hybrid colonial subject to be assimilated.

Contents: Introduction; 1. From Taming Savages to Going Native: Self and Other on the Taiwan Aboriginal Frontier; 2. Ethnography and Literature: Sat Haruo's Colonial Journey to Taiwan; 3. The Adventures of Momotar in the South Seas: Folklore, Colonial Policy, Parody; 4. The Colonial Eyeglasses of Nakajima Atsushi; Conclusion: Cannibalism in Postwar Literature; Notes; Glossary of Japanese Terms; Bibliography; Index."

POLYNESIA


*No Makou ka Mana* asserts that the founders of the Hawaiian Kingdom exercised their own agency and were not just acted upon by foreign powers. The ruling ali'i selectively appropriated tools and ideas from the West: including laws, religion, educational models, protocols, weapons, printing and map-making technologies, seafaring vessels, clothing, names, and international alliances. The result? A hybrid system based on an enduring tradition of Hawaiian governance intended to preserve, strengthen, and maintain the lahui. Using rare primary documents and 'Oiwi optics,' Beamer offers a new point of reference for understanding the motivations, methods and accomplishments of Hawai'i's great leaders.

Kamanamaikalani Beamer (PhD) is an assistant professor in the Hui'aina Momona program at the University of Hawai'i at Manoa. He serves in the Hawai'inuiakea School of Hawaiian Knowledge and in the William S. Richardson School of Law as part of the Ka Huli Ao Center for Excellence in Native Hawaiian Law."
For New Zealand to have a legal system that reflects the best of the values and principles of its two major component cultures, the historical legal practices of both need to be understood. In comparison with the British legal system upon which New Zealand's system is based, information about the nature and status of Maori customary law has been sparsely documented. To address this imbalance, the research institute Te Matahauariki has assembled a collection of references to customary Maori legal concepts and institutions from an extensive range of sources. *Te Matapunenga* is the result. Unlike any dictionary, it is not confined to words and a technical account of their meaning and derivation. *Te Matapunenga* sets out the terms and concepts of Maori customary law as they are recorded in traditional Maori accounts and historical records, along with modern interpretations of the terms and concepts, the contexts for their cited uses, etymological information, regional differences, and the manner in which customary concepts have been recognised or modified by the legislative and judicial branches of the New Zealand government since 1840.


"Relationships are the glue that holds the world together. As the author shows, this common belief applies to ancient Greece as much as to contemporary Aotearoa New Zealand. Based on long-term ethnographic fieldwork, this anthropological study dedicates itself to the topic of friendship - this flexible type of sociality that has become increasingly significant in people's lives throughout the world. At the core stand the friendship conceptions and life-worlds of Maori (the indigenous population) and Pakeha (the descendants of the predominately European settler population) actors in New Zealand. By tracing out people's 'friendship worlds' in their wider societal context, the author takes up current debates surrounding issues of identity and sociality, indigeneity and diversity. By furthering our understanding of the social dynamics of friendship in New Zealand, the study not only contributes to the growing field of friendship research, it also reveals important implications for the understanding of group relations in a postcolonial, so-called 'multicultural' society."


"Painstakingly handcrafted using plant fiber and innumerable valuable feathers from birds of the islands, works of *Na Hulu Ali'i*, or royal feathers, provided spiritual protection to Hawaiian chiefs for centuries while proclaiming their status and power. With their brilliant coloring and abstract compositions of crescents, triangles, circles, quadrilaterals, and lines, the works of art are both beautiful and rich in cultural significance, preserving the legacies of the islands' powerful chiefs and monarchs. In the seventeenth and eighteenth centuries, featherwork capes and cloaks were also key items of Hawaiian diplomacy, used to secure political alliances and agreements, and they were donned as battlefield regalia, worn in conflicts and seized as spoils from defeated chiefs. Later, in the
nineteenth and early twentieth centuries, featherwork - traded with and given to visitors from abroad - became symbolic of Hawaiian heritage and cultural pride. *Royal Hawaiian Featherwork: Na Hulu Ali‘i*, a catalogue accompanying a major exhibition at the de Young museum in San Francisco, documents the first comprehensive showing of Hawaiian featherwork mounted on the US mainland. Essays by: Samuel M. Ohukaniohia Gon III, Marques Marzan, Maile Andrade, Noelle Kahanu, Betty Kam, Adrienne Kaeppler, Stacy L. Kamehiro, Christina Hellmich, and Roger Rose."


"Whereas contact was only ever 'slight' between the predominantly Cantonese and Hakka speakers and Pakeha (of European descent) and Maori during the gold rush era, race relations during the years 1880-1910 (chapter 4) and 1910-30 (chapter 5) proved to be more fraught. From a colonial government that was effectively 'colour blind' in its laws in 1880 to a 'racial state' in 1900, the authors describe the development of the White New Zealand policy until its culmination in the 1920 Immigration Restriction Amendment Act. Though the expansion of race controls is a feature of these chapters, readers are reminded that White New Zealand was only ever 'a political slogan, not a social and legal truth', and 'the door stayed open a little' throughout (p. 162). The final chapter outlines how these legislative walls were slowly lowered from 1930 to 1950, before the account closes in 1950, as the establishment of the People's Republic severed many of the links that had developed between peoples in the preceding years" (Nicholas Hoare, *The Journal of Pacific History*).


"This biography of Heke-nuku-mai-nga-iwi Busby brings together the varied life experiences that have made Hec Busby the master waka [canoe] builder, waka expert, celestial navigator and highly regarded Te Rarawa elder that he is today. He is one of the few active waka taua [war canoe] builders and is responsible for the completion of more than a dozen of these waka for iwi around the country. Acknowledged as the pre-eminent holder of knowledge relating to waka culture, he is frequently consulted for his expert opinion. A real outdoorsman, Hec turned his hand to many pursuits, leading him to set up his own bridge construction business in his twenties. His entrepreneurial and leadership skills along with his tribal and tikanga [custom] knowledge have led to his involvement in iwi activities as well as in organising Waitangi commemorations, kapa haka [performing groups], ocean-going voyages, and waka wananga [canoe seminars] to pass on his knowledge to the next generation."


"Through focusing on the settlement of New Zealand during the critical period of the 1830s through to the early 1860s, this book offers a fresh assessment of the histories of indigenous property rights.."
and the jurisprudence of empire. It shows how native title became not only a key construct for relations between Empire and tribes, but how it acted more broadly as a constitutional frame within which discourses of political authority formed and were contested at the heart of Empire and the colonial peripheries. Native title thus becomes another episode in imperial political history in which increasingly fierce and highly polemical contestation burst into violence. Native title explodes as a form of civil war that lays the foundation (by Maori ever after challenged) for revised constitutional orders.


"In mid-century America, the imaginative appeal of Tiki penetrated fashion, music, eating, drinking, and architecture. Published in connection with an exhibition at the prestigious Musée du quai Branly in Paris, Tiki Pop traces the development of Tiki as romantic vision and cultural appropriation. Follow Tiki from James Cook's first Pacific Island expeditions, through Gauguin's exotic paintings, Hollywood jungle fantasies, and elaborate temples erected to celebrate Tiki as the god of recreation. With hundreds of previously unpublished images, Tiki the pop icon unfolds from its earliest, enthusiastic beginnings to its spectacular downfall in the dawning awareness of the Western world's colonial misdeeds."


"As part of her efforts to stave off annexation, the Queen published Hawaii's Story by Hawaii's Queen Liliuokalani in early 1898. She worked closely with the American journalist Julius Palmer on the manuscript, and the book reflects her experiences and perspectives. This classic work is the only autobiography written by a Hawaiian monarch, and provides a glimpse of life in Honolulu during her lifetime. The Queen describes her childhood, and shares her thoughts on Kamehameha IV and Queen Emma, Kamehameha V, the reign of Kalakaua, and her marriage to John O. Dominis in 1862. A key work on Hawaiian history, it is especially valuable for the Queen's account of the increasingly ominous state of Hawaiian politics surrounding the overthrow of the monarchy, including her 1895 arrest, abdication, and trial on charges of having knowledge of treasonous activities against the newly formed government, the Republic of Hawaii."
"Walter Alfred Knoche, a German meteorologist, bio-climatologist and geophysicist, led a meteorological and anthropological research expedition to Easter Island/Rapa Nui in 1911 on behalf of the Chilean government. Afterwards he published 36 articles and a book of 320 pages with detailed aspects on meteorology, physical anthropology, ethnology and archaeology of Easter Island as well as characteristics of Rapanui's material culture which he illustrated with numerous pictures. It has been published in German language in 1925 in Concepción in Chile. In Chile hardly someone knows it as it has been written and published in German and in the German speaking countries hardly someone knows it as it appeared in Chile in a limited edition that marginally found its way to Europe. After 90 years, this very rare book is published again, in an edited and commented version, with details about Walter Knoche's biography, the Easter Island expedition and specific findings on the island. Knoche did his research yet before Katherine Routledge and others who devoted themselves to an intense acquisition of the still remaining 'old' elements of Rapanui-culture. Knoche was still able to observe and ask for things that three years later - when Routledge came to Easter Island and stayed a lot longer than Knoche - did not exist any longer.

Contents: [pdf](#)


"Frontiers in colonial New Zealand were not simply lines on maps, but zones of contact and encounter. Beyond the Imperial Frontier explores these zones to discover the different ways Maori and Pakeha 'fronted' one another across the nineteenth century. Beginning with a pre-1840 era marked by significant cooperation, Vincent O'Malley details the emergence of a more competitive and conflicted post-Treaty world. As a collected work, these essays also chart the development of a leading New Zealand historian.

"This research looks at intellectual and cultural property protection of traditional cultural expressions in the Kingdom of Tonga. Intellectual property is a major concern for Tongan people and for Pacific people. It is not only a local and regional concern but it is also an important global concern that has national, regional and global consequences. The debate centres around the inadequacy of intellectual property laws to protect the cultural and intellectual property rights of indigenous peoples and traditional owners. While some have argued on the merits of using the intellectual property system, even with its limitations, some have argued against it and have proposed finding other means. The search for other means to protect Tongan traditional cultural expressions is an integral part of this research. The aim of this research is to explore legal and cultural means, approaches and mechanisms available in Tonga, in the region and internationally, that could provide some form of protection for Tongan traditional cultural expressions.

Contents: Acknowledgements and dedication; List of acronyms; Introduction; 1. Assessing intellectual and cultural property discourses; 2. Research design and methodology; 3. Koloa tukafakaholo / Tongan traditional cultural expressions; 4. Who owns traditional cultural expressions? 5. Protection of Tongan traditional cultural expressions; 6. National, regional and international mechanism for the protection of Tongan traditional cultural expressions; Conclusion; Bibliography; Samenvatting (Summary in Dutch); Curriculum vitae.

Malia Talakai (born 1968) is from Faleloa, Fakakai, Sopo'ou Taufa'ahau in the Kingdom of Tonga. She was born in Kolomotu'a, raised in Tonga and attended Tonga High School before migrating to New Zealand in 1986 to complete high school and to attend university. She attended the University of Auckland in 1994 where she completed a Bachelor of Arts in Anthropology (1997), Bachelor of Laws (2003) and a Master of Arts with First Class Honors in Anthropology (2000). Subsequently, Malia was awarded a Wenner-Gren Foundation Wadsworth International Fellowship, which enabled her to attend Radboud University at Nijmegen in the Netherlands from 2004-2006 as an international (pre-)doctoral student. She conducted ethnographic field research in Tonga and in New Zealand from 2007-2010, while she wrote her dissertation from 2010-2014. During the years that Malia was working on her PhD, she was also a full-time single mother and she was also working full-time. She has worked in various academic, research and policy related roles from 1998-2003 and from 2006-2011. From 2012-2014, she joined the Permanent Mission of the Government of the Republic of Nauru to the United Nations in New York City as the Deputy Lead Negotiator for the Alliance of Small Island States (AOSIS), a negotiating group that consists of some of the world's most vulnerable countries to the impacts of climate change. She is currently an Independent Consultant working in the Pacific region."

**RECENT PUBLICATIONS**

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

**GENERAL / ARTICLES**


EARLE, T., & SPRIGGS, M. (2015). Political Economy in Prehistory: A Marxist Approach to Pacific Sequences. *Current Anthropology*, 56(4), 515-529. References: 540-544. Comments: 529-530 (by L.F. Fargher); 530-531 (by G.M. Feinman); 531-532 (by M. Godelier); 532-533 (by P.V. Kirch); 533-534 (by D. Saitta); 534-535 (by P. Sheppard); 535-536 (by M.E. Smith); 536-537 (by J. Specht); 537-538 (by T. Thomas); Reply: 538-540 (by T. Earle and M. Spriggs).


AUSTRALIA / ARTICLES


MELANESIA / ARTICLES


MELANESIA / BOOKS


MICRONESIA / ARTICLES


POLYNESIA / ARTICLES


