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The online database of the CPAS is at http://cpasru.nl/databases/oceania_databases/oceania_search. This database contains information on Pacific literature (25150 title descriptions) that has been listed in 75 issues of the Oceania Newsletter from No.11/12, February/August 1993 up to No. 87, September 2017. From 1993 backwards we are adding titles of articles and books that have appeared and were reviewed in journals that supply anthropological information on the Pacific. The Pacific is Indigenous Australia, Melanasia, Micronesia and Polynesia. Literature on Asia is not included.

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CONTENTS

1. Table of Contents of Arena Magazine No. 148 with Special Section "Ten Years of Intervention"
2. Review of Arena Magazine No. 148's Special Section "Ten Years of Intervention", by Marianne Riphagen
4. Gunter Senft's Last Three Books on the Trobriands in Open Access
4. Received
5. New Books
26. Recent Publications

TABLE OF CONTENT OF ARENA MAGAZINE NO. 148 WITH SPECIAL SECTION "TEN YEARS OF INTERVENTION"


EDITORIAL
2. Aftermath - Editorial, by Melinda Hinkson

LEAD GRAPHIC
4. It Is Difficult to Understand Hunger with a Full Belly, by Ali Lamei

THE INTERVENTION: COMMENTARIES
5. Ten Years of Intervention: The Intervention Was Never Just a Failure, by Rachel Siewert
7. When the Dogs Went In: "Welfare Reform" in Ceduna, by Eve Vincent
9. Why Didn't We Listen? The Temporal Logic of Settler Colonialism, by Dan Tout

THE INTERVENTION: FEATURES
21. NTER Took the Children Away: The Intervention's Role in State-based Child Abuse, by Thalia Anthony
On 21 June 2007, Australia's federal government declared a national emergency, allegedly in response to widespread allegations regarding the sexual abuse of Aboriginal children in the Northern Territory (NT). It announced numerous measures intended to 'stabilise' and 'normalise' remote NT Aboriginal communities. These included compulsory health checks for kids, the banning of possession of x-rated pornography, repealing parts of the permit system that controlled access to communities, welfare reforms designed to regulate people's spending, and the acquisition of Aboriginal townships through five-year leases. To enact these measures, the government mobilised police and the army and literally invaded its own backyard. About six weeks later, five hundred pages of legislation that would transform the Indigenous policy landscape passed through Australia's House of Representatives and the Senate at lightning speed. Just three months following the announcement of the Northern Territory Emergency Response - known as the Intervention - Arena published Coercive Reconciliation: Stabilise, Normalise, Exit Aboriginal Australia. In this volume about the Intervention, Patrick Dodson (2007: 27) observed: "The Howard Government's intervention in the Northern Territory highlights the perennial crises that engulf this nation over its relationship with Indigenous people". Co-editor Melinda Hinkson (2007: 11) poignantly stated: "The destruction promised by the policies
of the Howard Government surely raises the question of what kind of Australia we want to bestow upon future generations.

Fast forward to the tenth anniversary of the Intervention. Governments have come and gone, and the legislation tabled in 2007 has been replaced by Stronger Futures - a nominal change for Aboriginal people. In its latest issue no. 148, *Arena Magazine* examines the Intervention's aftermath, paying particular attention to the crises and destruction discussed and predicted a decade earlier. Three themes or foci connect the essays in the issue under review. First, authors present a long list of programs and measures which have failed to benefit Aboriginal residents of the Northern Territory and have been unsuccessful in closing socio-economic gaps between Aboriginal and non-Aboriginal Australians (note that benefitting Aboriginal people and achieving intended policy outcomes are not the same things). One example, mentioned by Rachel Siewert, Nicolas Rothwell and Jon Altman, concerns income management. Income management was originally developed to prevent Aboriginal welfare recipients in the NT from buying grog and gambling (or fulfilling customary obligations by sharing money with kin), forcing them to spend half of their income on approved items like fruits and vegetables. Yet, evidence shows that rather than improving the well-being of children and communities, compulsory income management has grown people's dependence on the welfare system and prevented those in need from developing skills required to control spending. Furthermore, as Altman argues, it has also increased Aboriginal poverty due to intensified customary sharing practices.

A second overarching theme, which overlaps with the fact that considerable government investments have yielded limited results, pertains to the profound and long-lasting effects of the Intervention on Aboriginal Northern Territorians. Whilst all essays deal with negative effects, those addressed by Thalia Anthony are the most painful. Her distressing account of the abuse of Aboriginal children in child protection and youth detention environments, which she convincingly links to the Intervention, reveals a terrible paradox. Whilst the Intervention was purportedly launched to relieve the suffering of Aboriginal kids, it has caused more anguish instead. Building on Pat Anderson, Anthony (2017: 25) argues that the "punitive racism" which pervades the Intervention has helped legitimate "an attitude that Aboriginal people can only be dealt with as problematic". The over-policing of (young) Aboriginal lives in combination with a policy discourse built on the conviction that Aboriginal culture is a liability, has paved the way for the torture of kids.

The third and final theme linking the essays concerns the conceptual framework that authors employ. Contributors speak in unison when they explain the Intervention as an attempt to apply neoliberal principles to Aboriginal communities with the aim to reform the lifeways of remotely-based people. Aboriginal work behaviours and attitudes to formal employment, ways of dwelling, customary sharing practices, approaches to governance, spending patterns, mobility and self-provisioning on country: all have been subjected to what Nicolas Rothwell (2017: 13) calls "social remediation on the frontier". The disturbing feature of the discussed neo-assimilationist attempts at social remediation is that Aboriginal cultural difference is not destructed because Australian governments lack knowledge about such difference or the effects of their policies in the bush. As Jon Altman demonstrates, the elimination of cultural difference in remote parts of Australia is intentional and results from a firm belief in the superiority of settler Australians' ways of living. Altman suggests we ought to interpret this process as genocide.

*Arena Magazine*’s issue on the aftermath of the Intervention is a must-read. It gives a good overview of the major changes in and effects of Indigenous policy making over the past decade. Yet, it also contains new details - about welfare reform in Ceduna, failing child protection systems and life on Aboriginal homelands - of interest to readers who have closely followed publications about Australia's Indigenous Affairs. In the end, the essays in this issue make it painfully clear that racism and the belief in white superiority do not just manifest themselves through public outbursts of violence and protesters carrying torches whilst shouting
racial slurs - as recently occurred in Charlottesville, Virginia. In Australia, where, as Dan Tout reminds us, settler-colonial invasion remains ongoing, intolerance of Otherness is apparent in policies framed as aiding Aboriginal 'advancement'.


**GUNTER SENFT'S LAST THREE BOOKS ON THE TROBRIANDS IN OPEN ACCESS**

Gunter Senft’s last three books on the Trobriands are published in Open Access with John Benjamins. See URL for access full text book and buying print copy.


[http://www.jbe-platform.com/content/books/9789027265890](http://www.jbe-platform.com/content/books/9789027265890).


[http://www.jbe-platform.com/content/books/9789027268266](http://www.jbe-platform.com/content/books/9789027268266).


[http://www.jbe-platform.com/content/books/9789027284693](http://www.jbe-platform.com/content/books/9789027284693).

**RECEIVED**

From **Jon Altman**, RegNet, Australian National University, Canberra, Australia:


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


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


"The Routledge Companion to Cultural Property contains new contributions from scholars working at the cutting edge of cultural property studies, bringing together diverse academic and professional perspectives to develop a coherent overview of this field of enquiry. The global range of authors use international case studies to encourage a comparative understanding of how cultural property has emerged in different parts of the world and continues to frame vital issues of national sovereignty, the free market, international law, and cultural heritage. Sections explore how cultural property is scaled to the state and the market; cultural property as law; cultural property and cultural rights; and emerging forms of cultural property, from yoga to the national archive. By bringing together disciplinary perspectives from anthropology, archaeology, law, Indigenous studies, history, folklore studies, and policy, this volume facilitates fresh debate and broadens our understanding of this issue of growing importance.


"The catalogue to a major exhibition held in Lincoln, UK, this sumptuous publication about the Endeavour's collections also serves as a valuable contribution to eighteenth-century Pacific history. The exhibition of the same title was held in 2014, getting the jump on the many productions expected in 2018 to celebrate the 250th anniversary of the Endeavour's launch. The main objective of the exhibition, and catalogue, was to reassemble for the first time a large chunk of the hundreds of items collected during Cook's first Pacific voyage - most of which was supervised or undertaken by the naturalist Joseph Banks. Upon arrival back in Britain in 1771, Banks had distributed his many findings and objects to various depositories. The greatest strength of this book is the way it recombines them, to convey the truly eclectic, curious, and momentous nature of both British natural history and the Pacific peoples it encountered. Notably present is the richness, detail, range, and sheer complexity of the representations of eighteenth-century Pacific culture" (Kate Fullagar, Australian Historical Studies).


"The history of Asia-Pacific since 1500 has traditionally been told with Europe as the main player ushering in a globalized, capitalist world. But these volumes help decentralize that global history, revealing that preexisting trade networks and local authorities influenced the region before and long after Europeans arrived. In the volume The Southwest Pacific and Oceanian Regions, case studies from Alofi, Vanuatu, the Marianas, Hawai‘i, Guam, and Taiwan compare the development of colonialism across different islands. Contributors discuss human settlement before the arrival of Dutch, French, British, and Spanish explorers, tracing major exchange routes that were active as early as the tenth century. They highlight rarely examined sixteenth- and seventeenth-century encounters between indigenous populations and Europeans and draw attention to how cross-cultural interaction impacted the local peoples of Oceania."

"Anthropology is a kind of debate between human possibilities - a dialectical movement between the anthropologist as a modern man and the primitive peoples he studies. In Search of the Primitive is a tough-minded book containing chapters ranging from encounters in the field to essays on the nature of law, schizophrenia and civilization, and the evolution of the work of Claude Lévi-Strauss. Above all it is reflective and self-critical, critical of the discipline of anthropology and of the civilization that produced that discipline. Diamond views the anthropologist who refuses to become a searching critic of his own civilizations as not merely irresponsible, but a tool of Western civilization. He rejects the associations which have been made in the ideology of our civilization, consciously or unconsciously, between Western dominance and progress, imperialism and evolution, evolution and progress.


Index: [...] primitive people [...] See Anaguta, Ashanti, Australian aborigines, Baganda, Bagobo, Bushmen, Cheyenne, Crow, Dakota, Eskimo, Fulani, Gikuyu, Igbo, Iroquois, Jivaro, Kond, Maori, Nama, Northwest coast Indians, Nuer, Nupe, Paiute, Plains Indians, Pueblo, Salish, Solomon Islanders, Trobrianders, Winnebago, Yirint, Yoruba.”


"This book examines the performative life reconciliation and its discontents in settler societies. It explores the refoundings of the settler state and reimaginings of its alternatives, as well as the way the past is mobilized and reworked in the name of social transformation within a new global paradigm of reconciliation and the 'age of apology'.

Contents: List of Figurea; Acknowledgements; Introduction: Performing (Re)conciliation in Settler Societies; 1. 'Polishing the chain of friendship': Two Row Wampum Renewal Celebrations and Matters of History; 2. 'This is our hearts!' Unruly Re-enactments and Unreconciled Pasts in Lakota Country, 3. 'Walking Together' for Reconciliation: From the Sydney Harbour Bridge Walk to the Myall Creek Massacre Commemorations; 4. 'Our history is not the last word': Sorry Day at Risdon Cove and 'Black Line' Survival Ceremony, Tasmania; 5. 'We did not sign a treaty … we did not surrender!' Contesting the Consensus Politics of the Treaty of Waitangi in Aotearoa New Zealand; Conclusion; Notes; Biographic; Index."


"As the era of thriving, small-scale fishing communities continues to wane across waters that once teemed with (a way of) life, Fiona McCormack opens a window into contemporary fisheries quota systems, laying bare how neoliberalism has entangled itself in our approach to environmental management. Grounded in fieldwork in New Zealand, Iceland, Ireland and Hawaii, McCormack offers up a comparative analysis of the mechanisms driving the transformations unleashed by a new era of ocean grabbing. Exploring the processes of privatisation in ecosystem services, Private Oceans traces how value has been repositioned in the market, away from productive activities. The result? The demise of the small-scale sector, the collapse of fishing communities, cultural loss, and the emergence of a newly propertied class of producers - the armchair fisherman. Ultimately, Private Oceans demonstrates that the deviations from the capitalist norm explored in this book offer grounds for the reimagining of both fisheries economies and broader environmental systems.

Contents: Acknowledgements; Abbreviations; Glossary; Introduction: Neoliberalising the Environment: the Case of Fisheries Quotas; 1. Disciplining and Incorporating Dissent: Neoliberalism
Fiona McCormack is Senior Lecturer and Convenor of Anthropology at the University of Waikato, New Zealand. She is the author of Sustainability in New Zealand's Quota Management System: A Convenient Story (Marine Policy, 2016), and a contributor to Anthropologies of Value: Cultures of Accumulation Across the Global North and South (Pluto Press, 2016)."


"The book develops a strong analysis of issues of gender and generational issues of the promotion of missions to children, but is less explicit in analysing the connection between race and mission endeavour. While recognising the construction of dualism between Christians and non-Christian communities and Western and non-Western peoples, Morrison tends to underplay analysis of race and racialised thinking. This is bolstered by the clear distinction drawn between domestic and overseas mission work in New Zealand; indeed, domestic missions are not analysed beyond discussion of early missions to Maori. Examples are presented of connections being drawn between domestic and international missions, for example proposals to send Maori as missionaries into the Pacific, or the devotional prayers of New Zealand congregations that connected domestic and international mission populations when praying for missionaries working with Maori, the missions to 'Chinese and other foreigners within our borders' and finally overseas missions" (Rachel Standfield, Australian Historical Studies).


"Brij V. Lal is a singular scholar. His work has spanned disciplines - from history to politics - and genres - from conventional monograph history, to participant history, political commentary, encyclopaedia, biography and faction. Brij is without doubt the most eminent scholar Fiji has ever produced. He also remains the most significant public intellectual of his country, despite having been banned from entering it in 2009. He is also one of the leading Pacific historians of his generation, and an internationally recognised author on Fiji and beyond. Contributors are drawn from across the globe, do more than review Brij’s work; they also probe his contribution to both scholarly and political life. This book will therefore serve as an invaluable guide for readers from all walks of life seeking to better situate and understand the impact of Brij’s scholarly activism on Fiji and beyond" (Clive Moore, University of Queensland).


"In 2008, prominent Australian art historian Bernard Smith invited writer and art historian Dr Sheridan Palmer to write his biography. Bringing together years of interviews and insight through exclusive access to Smith's papers and library, Hegel's Owl: The Life of Bernard Smith reveals the unique character of an exceptional man, today acknowledged by many as the father of Australian art history. For those interested in Smith and his writings, and the development of art history in Australia, Hegel's Owl offers a rich exploration of the life of Australia's foremost art historian and founding director of the Power Institute."


"Indigenous peoples have gained increasing international visibility in their fight against longstanding colonial occupation by nation-states. Although living in different locations around the world and practising highly varied ways of life, indigenous peoples nonetheless are affected by similar patterns of colonial dispossession and violence. In defending their collective rights to self-determination, culture, lands and resources, their resistance and creativity offer a pause for critical reflection on the importance of maintaining indigenous distinctiveness against the homogenizing forces of states and corporations. This timely book highlights significant colonial patterns of domination and their effects, as well as responses and resistance to colonialism. It brings indigenous peoples issues and voices to the forefront of sociological discussions of modernity. In particular, the book examines issues of identity, dispossession, environment, rights and revitalization in relation to historical and ongoing colonialism, showing that the experiences of indigenous peoples in wealthy and poor countries are often parallel and related.


"This book draws nicely on historical notations. There are, however, omissions. Whilst the authors declare that they cover only a 'fraction of the diversity' (x), they ought to have stated what was missing and why. Indigenous peoples of Oceania - the Polynesians, Melanesians, Micronesians - are overlooked. [...] Furthermore, aside from quotes from Maori scholar Linda Tuhiwai Smith, there is little consideration of New Zealand. The Treaty of Waitangi 1840 is noted (98), but no mention of the Treaty of Waitangi Act 1975, which established the right of Maori to seek compensation for breaches of the Treaty. Maori history is not the domain of the authors, but this is disappointing, given the collective thrust to present global perspectives" (Stella Coram, Ethnic and Racial Studies).


"Visual artists, craftspeople, musicians, and performers have been supported by the development community for at least twenty years, yet there has been little grounded and critical research into the practices and politics of that support. This new Routledge book remedies that omission and brings together varied perspectives from artists, policy-makers, and researchers working in the Pacific, Africa, Latin America, and Europe to explore the challenges and opportunities of supporting the arts in the development context. The book offers a series of grounded analyses which cover: strategies for the sustainability of arts enterprises; innovative evaluation methods; theoretical engagements with questions of art, agency, and social change; artists' entanglements with legal and structural frameworks; processes of cultural mapping; and the artist/donor interface.

Contents: Introduction; Part I. Structuring the Cultural Sector for Development: 1. The Creative Economy and the Development Agenda: The Use and Abuse of 'Fast Policy'; 2. UNESCO, Cultural Industries and the International Development Agenda: Between Modest Recognition and

"Un superbe livre illustré accompagne la nouvelle exposition temporaire du MEG, qui retrace à la fois la beauté et la valeur identitaire des pièces exposées et l'ambiance contemporaine de la scénographie. Les arts de l'Australie autochtone présentent une extraordinaire richesse de styles, techniques et supports qui vont de la production d'objets en bois (bouchiers, propulseurs, boomerangs, arbres gravés) à la peinture corporelle, sur écorce, papier et toile, jusqu'à l'utilisation de filets de pêche à la dérive, et aux photographies et installations digitales. Un lien profond lie ces formes artistiques au territoire ancestral du Temps du Rêve, celui de la création; elles expriment aussi les luttes menées pour la reconnaissance des droits des populations autochtones. L'exposition du MEG L'effet boomerang évoque la relation entre les musées et les populations sources, comme un boomerang qui revient à son point de départ. Elle relie les objets à leur histoire et à leurs producteurs, dans un processus de partage des connaissances et de restitution virtuelle.


AUSTRALIA


"Across spatial, bodily, and ethical domains, music and dance both emerge from and give rise to intimate collaboration. This theoretically rich collection takes an ethnomusicological approach to understanding the collective dimension of sound and movement in everyday life, drawing on genres and practices in contexts as diverse as Japanese shakuhachi playing, Peruvian huayno, and the Greek goth scene. Highlighting the sheer physicality of the ethnomusicological encounter, as well as the forms of sociality that gradually emerge between self and other, each contribution demonstrates how dance and music open up pathways and give shape to life trajectories that are neither predetermined nor teleological, but generative.

Contents (Pacific chapter): 10. The Intoxicating Intimacy of Drum Strokes, Sung Verses and Dancing Steps in the All-night Ceremonies of Ambonwari (Papua New Guinea), by Borut Telban.


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10
"Drawing from ethnographic work in five continents, this book demonstrates how different regimes of value in tourism can coexist, collide, and compete across a varied geographic terrain. Much theory in tourism economics defines 'value' as a measure of monetary worth, a concept governing commodity exchange, and a gauge for tourist satisfaction. The research included in this volume shows that tourism not only feeds off existing conceptions of value as a monetary category, but that it is also instrumental in reproducing and reinforcing those subjective, morally heightened, and highly intangible values that make tourism and the tourism economy a complex social, cultural, political, and psychological phenomenon. The book pushes the debate about the tourism economy beyond a simplistic understanding of producer-consumer relations, instead suggesting a refocus on the social, spatial, and temporal lags in tourism production, and the ensuing differentiated regimes of values.


"It is one thing to know what the law says: it is another to try to understand what it means and how it is applied. In native title, when Indigenous relationships with country are viewed through the lens of a Western property rights regime, this complexity is seriously magnified. Crosscurrents traces the path of a native title claim in the Kimberley region of Western Australia - Sampi v State of Western Australia - from its inception to resolution, contextualising the claim in the web of historical events that shaped the claim's beginnings, its intersection with evolving case law, and the labyrinth of legal process, evidence and argument that ultimately shaped its end.


Katie Glaskin is an Associate Professor in Anthropology at the University of Western Australia. She has worked as an anthropologist on native title claims since 1994, and has published widely in the area of native title. While most of her anthropological work has been in the Kimberley region of Western Australia, she has also lived and worked in India, Nepal, Israel and Japan. Katie's other major research interests include personhood, dreams, sleep and creativity. In 2015, she won the Royal Anthropological Institute of Great Britain and Ireland's prestigious Curl Essay Prize for They used to frighten us: Other-than-humans and the re-making of the social (on the subject of dreams, creativity and personhood)."

"March 1797. Ninety Mile Beach, Victoria. Five British sailors and twelve Bengali seamen swim ashore after their longboat is ripped apart in a storm. The British penal colony at Port Jackson is 700 kilometres to the north, their fellow-survivors from the wreck of the Sydney Cove stranded far to the south on a tiny island in Bass Strait. To rescue them and save their own lives, they have no alternative. They set out to walk to Sydney. What follows is one of Australia's greatest survival stories and cross-cultural encounters. In From the Edge, award-winning historian Mark McKenna uncovers the places and histories that Australians so often fail to see. Like the largely forgotten story of the sailors' walk in 1797, these remarkable histories - the founding of a 'new Singapore' in West Arnhem Land in the 1840s, the site of Australia's largest industrial development project in the Pilbara and its extraordinary Indigenous rock art, and James Cook's meeting with Aboriginal people at Cooktown in 1770 - lie on the edge of the continent and the edge of national consciousness. Retracing their steps, McKenna explores the central drama of Australian history: the encounter between Aboriginal and non-Aboriginal Australians - each altered irrevocably by the other - and offers a new understanding of the country and its people.

Mark McKenna is one of Australia's leading historians. A research fellow in History at the University of Sydney, he is the author of several prize winning books, including Looking for Blackfellas' Point: An Australian History of Place (2002)."

"In Every Mother's Son is Guilty, Chris Owen provides a compelling account of policing in the Kimberley district from 1882, when police were established in the district, until 1905 when Dr. Walter Roth's controversial Royal Commission into the treatment of Aboriginal people was released. Owen's achievement is to take elements of the pre-existing historiography and test them against a rigorous archival investigation. In doing so a fuller understanding of the complex social, economic and political changes occurring in Western Australia during the period are exposed. The policing of Aboriginal people changed from one of protection under law to one of punishment and control. The subsequent violence of colonial settlement and the associated policing and criminal justice system that developed, often of questionable legality, was what Royal Commissioner Roth termed a 'brutal and outrageous state of affairs'."

"The book steers a careful path between hope and caution in exploring how law functions in and as culture as it contours the landscape of intellectual property rights, as experienced by indigenous peoples and minorities. Picart uses, among a variety of tools derived from law, critical and cultural studies, anthropology and communication, case studies to illustrate this approach. She tracks the fascinating stories of the controversies surrounding the ownership of a Taiwanese folk song; the struggle over control of the Mapuche's traditional land in Chile against the backdrop of Chile's drive towards modernization; the collaboration between the Kani tribe in India and a multinational corporation to patent an anti-fatigue chemical agent; the drive for respect and recognition by Australian Aboriginal artists for their visual expressions of folklore; and the challenges American women of color such as Josephine Baker and Katherine Dunham faced in relation to the evolving issues of choreography, improvisation and copyright. The book also analyzes the cultural conflicts that result from these encounters between indigenous populations or minorities and majority groups, reflects upon the ways in which these conflicts were negotiated or resolved, both nationally and internationally, and carefully explores proposals to mediate such conflicts."

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"Fifty years ago, a group of striking Aboriginal stockmen in the remote Northern Territory of Australia heralded a revolution in the cattle industry and a massive shift in Aboriginal affairs. Now, after many years of research, A Handful of Sand tells the story behind the Gurindji people's famous Wave Hill Walk-off in 1966 and questions the meanings commonly attributed to the return of their land by Gough Whitlam in 1975. Written with a sensitive, candid and perceptive hand, A Handful of Sand reveals the path Vincent Lingiari and other Gurindji elders took to achieve their land rights victory, and how their struggles in fact began, rather than ended, with Whitlam's handback.

Charlie Ward is a writer and historian, based in Darwin. He worked in the Gurindji communities of Kalkaringi and Daguragu between 2004 and 2006 and then as a researcher with the Stolen Generations' Link-up Program in Alice Springs. Now an oral history interviewer with the National Library of Australia, Charlie's work has appeared in journals including Griffith Review, Meanjin and Southerly. A Handful of Sand is his first book."


"Different White People presents a trilogy of remarkable stories about campaigns for Aboriginal rights. But the most curious thing about this book is that the central characters in this book are not Aborigines. Some of the 'different white people' you will meet in these pages are well known Australians, but many are not. But they all had one crucial common characteristic: a singleminded determination to support and protect the rights of Aboriginal people. This book is a journey through three remote regions of Australia. It begins in 1946, as Aboriginal pastoral workers walk away from oppressive conditions to make their famous stand in the Pilbara, in Western Australia. The second, lesser known story unfolds in Central Australia, when Britain and Australia collaborate to conduct their missile and nuclear weapons programs in Aboriginal country. And, the final section of this book features a landmark action in the Northern Territory: Aboriginal workers and their families walked away from white bosses in the now-famous 'Gurindji walk-off' in 1966. And amidst these fascinating episodes in Australia's history was an eclectic group of people working tirelessly to protect and support Aboriginal people and Aboriginal rights. They were the 'different white people'.

Contents: Acknowledgements; Abbreviations; Introduction: 1: Part I. Western Australia: Pilbara Walk-offs: 2; 3: Part II. Central Australia: Weapons Testing Programs: 4; 5; 6: Part III. Northern Territory: Wave Hill Walk-off: 7; 8; 9; 10; Conclusion; Notes; Index."

MELANESIA


"For the Ankave of Papua New Guinea, men, unlike women, do not reach adulthood and become fathers simply by growing up and reproducing. What fathers - and by extension, men - actually are is a result of a series of relational transformations, operated in and by rituals in which men and women both perform complementary actions in separate spaces. Acting for Others is a tour de force in Melanesian ethnography, gender studies, and theories of ritual. Based on years of fieldwork conducted by the author and her husband and co-ethnographer, this book's 'double view' of the Ankave ritual cycle - from women in the village and from the men in the forest - is novel, provocative, and one of the most incisive analyses of the emergence of ideas of gender in Papua New Guinea since Marilyn Strathern's The Gender of the Gift. At the heart of Pascale Bonnemère's argument is the idea that it is possible for genders to act for and upon one another, and to do so almost paradoxically, by limiting action through the obeying of taboos and other restrictions. With this first English translation by acclaimed French translator Nora Scott, accompanied by a foreword from Marilyn Strathern, Acting for Others brings the Ankave ritual world to new theoretical life, challenging how we think about mutual action, mutual being, and mutual life."

"Born on a remote island to a migrant Chinese father and an indigenous mother, Julius Chan overcame poverty, discrimination and family tragedy to become one of Papua New Guinea's longest-serving and most influential politicians. His 50-year career, including two terms as Prime Minister, spans a crucial period of the country's history, particularly its coming of age from an Australian colony to a leading democratic nation in the South Pacific. *Playing the Game* is Chan's own account of the role he played during these decades of political, economic and social change. It also explores the vexed issues of increasing corruption, government failure, and the unprecedented exploitation of PNG's precious natural resources. This compelling memoir of Chan's private and political lives offers a rare insight into the building of a nation and the extraordinary challenges facing Papua New Guinea."


"During the past 100 years the traditional ritual art related to ancestor cults, spirit beliefs and headhunting has withered in the sparsely populated Raja Ampat archipelago. Setting out to establish an inventory of the 'mon' spirit figures, 'korwars' and secret priests' drawings, this book delves into the exploits of naturalists, explorers, colonial administrators and, in particular, missionaries since the beginning of the 19th century. The social and cosmological background of the spirit and ancestor figurines from the archipelago is discussed extensively, with a wealth of fascinating details and new insights. In the process it is shown how the demise and the exodus of the traditional art resulted from complex interactions between indigenous agency, conversion, cargo cult activity, modernization and, last but not least, interventions by administrators. The abundantly illustrated book includes a number of stunning, sacred-secret drawings depicting the spirit world, devised by indigenous priests to serve them in their rituals. Acquired during the 1930s, these drawings were long believed to be lost but have recently been rediscovered.

Raymond Corbey is an anthropologist/archaeologist/philosopher attached to Leiden University, the Netherlands. He also published - *Headhunters from the swamps: The Marind Anim of New Guinea as seen by the Missionaries of the Sacred Heart, 1905-1925* (2010), and *Of jars and gongs: Two keys to Ot Danum Dayak cosmology* (2016)."


"Kuk is a settlement at c. 1600 m altitude in the upper Wahgi Valley of the Western Highlands Province of Papua New Guinea, near Mount Hagen, the provincial capital. The site forms part of the highland spine that runs for more than 2500 km from the western head of the island of New Guinea to the end of its eastern tail. Until the early 1930s, when the region was first explored by European outsiders, it was thought to be a single, uninhabited mountain chain. Instead, it was found to be a complex area of valleys and basins inhabited by large populations of people and pigs, supported by the intensive cultivation of the tropical American sweet potato on the slopes above swampy valley bottoms. With the end of World War II, the area, with others, became a focus for the development of coffee and tea plantations. Large-scale drainage of the swamps produced abundant evidence in the form of stone axes and preserved wooden digging sticks and spades for their past use in cultivation. Investigations in 1966 at a tea plantation in the upper Wahgi Valley by a small team from the Australian National University yielded a date of over 2000 years ago for a wooden stick collected from the bottom of a prehistoric ditch. The establishment of Kuk Research Station a few kilometres away shortly afterwards provided an ideal opportunity for a research project."

Softback edition of the catalogue to accompany a major exhibition *Fiji: Art and Life in the Pacific* showing at the Sainsbury Centre for Visual Arts from 15 October 2016 to 12 February 2017. The exhibition celebrates the richness and diversity of Fijian artworks and highlights the superb skills involved in creating them. The exhibition features more than 270 works of art on loan from exhibition partner the Museum of Archaeology and Anthropology at Cambridge, the Fiji Museum, the British Museum, the Pitt Rivers Museum at Oxford, and museums in Aberdeen, Birmingham, Exeter, London and Maidstone. There are loads of fascinating European paintings and historic photographs, but the highlights are the handcrafted pieces of Fijian origin.


Steven Hooper is Professor of Visual Arts and Director of the Sainsbury Research Unit for the Arts of Africa, Oceania and the Americas at the University of East Anglia, Norwich. He was principal investigator on the Arts and Humanities Research Council funded research project *Fijian Art: Political Power, Sacred Value, Social Transformation and Collecting since the 18th Century* (2011-14)."


"This book is the first concise account of the history of the Fiji islands from the beginning of human settlement to the early years of the 21st century. Its primary focus is on the period since the advent of colonial rule in the late 19th century to the present, benefiting from the author's internationally acknowledged expertise as a scholar and writer on the Fijian past. Besides factual information, the book also offers a scholarly assessment of the people and events which have shaped Fiji's history. The Historical Dictionary of Fiji contains a chronology, an introduction, appendixes, and an extensive bibliography. The dictionary section has over 300 cross-referenced entries on important personalities, politics, economy, foreign relations, religion, and culture. This book is an excellent resource for students, researchers, and anyone wanting to know more about Fiji."


"An anthropologist explores a cargo cult in Papua New Guinea while her family back in Ireland struggles with a shocking revelation. Liz, the hero of Laird's third novel, is an academic who's unlucky in love; as the story opens she's caught her boyfriend with another man. Luckily, she's written a successful book that gives a self-help twist to Claude Levi-Strauss' theories about human behavior, which affords her a chance to escape New York to the Pacific island to host a BBC documentary about the founder of the Story, a quasi-Christian cult. First, though, she needs to visit her hometown in Ireland, where her sister, Allison, is getting married again. Her first husband was an abuser, but only after the nuptials does everybody discover that her second, Stephen, is worse: he was a shooter in an Irish Republican Army terrorist attack on a bar that killed five people. The novel alternates from Ireland to PNG, and there are some clear surface parallels: the home of the Story is called New Ulster, and Belef, the leader of the cargo cult, is in dispute with the local mainline Christian group that echoes the Catholic-Protestant split during the Troubles. But the novel still feels like two tonally different novels imperfectly stitched together, one a Paul Theroux-esque exploration of a foreign land from an outsider perspective, the other a more Anne Enright-ish domestic study mainly concerned with Allison pressing Stephen to reckon with his past. Only occasionally does Laird oversell the connection between the two threads ('This family is like a cult we all follow but nobody remembers why!' Allison exclaims). But though faith and family remain topic A throughout, the dramas and circumstances on Ireland and PNG are so different that the connection feels forced. Two intriguing storylines that, like feuding family members, have a hard time talking to one another” (https://www.kirkusreviews.com/book-reviews/nick-laird/modern-gods).


Contents: 1. L'éclat des ombres: L'art en noir et blanc des îles Salomon, by Magali Mélandri and Sandra Revolon; 2. Une archéologie de la culture matérielle, by Peter Sheppard; 3. Modèle de
people and their neighbours, in a remote area of Papua New Guinea, to explore how worlds are reconfigured as people become increasingly conscious of, and seek to draw into their own lives, wealth and power that had previously lain beyond their horizons. In the context of a major resource extraction project - the Papua New Guinea Liquefied Natural Gas (PNG LNG) Project - taking shape in the mountains to the north, the people in this area are actively reimagining their social world. This book describes changes in practice that result, tracing shifts in the ways people relate to the land, to each other and to outsiders, and the histories of engagement that frame those changes. Inequalities are emerging between individuals in access to paid work, between groups in potential for claiming future royalties, and between generations in access to information. As people at the village of Suabi strive to make themselves visible to the state and to petroleum companies, as legal entities entitled to receive benefits from the PNG LNG Project, they are drawing new boundaries around sets of people and around land and declaring hierarchical relationships between groups that did not exist before. They are struggling to make sense of a bureaucracy that is foreign to them, in a place where the state is struggling to make sense of a bureaucracy that is foreign to them, in a place where the state


Navigating the Future draws on long-term ethnographic fieldwork with Kubo people and their neighbours, in a remote area of Papua New Guinea, to explore how worlds are reconfigured as people become increasingly conscious of, and seek to draw into their own lives, wealth and power that had previously lain beyond their horizons. In the context of a major resource extraction project - the Papua New Guinea Liquefied Natural Gas (PNG LNG) Project - taking shape in the mountains to the north, the people in this area are actively reimagining their social world. This book describes changes in practice that result, tracing shifts in the ways people relate to the land, to each other and to outsiders, and the histories of engagement that frame those changes. Inequalities are emerging between individuals in access to paid work, between groups in potential for claiming future royalties, and between generations in access to information. As people at the village of Suabi strive to make themselves visible to the state and to petroleum companies, as legal entities entitled to receive benefits from the PNG LNG Project, they are drawing new boundaries around sets of people and around land and declaring hierarchical relationships between groups that did not exist before. They are struggling to make sense of a bureaucracy that is foreign to them, in a place where the state currently has minimal presence. A primary concern of Navigating the Future is with the processes through which these changes have emerged, as people seek to imagine - and work to bring about - a radically different future for themselves while simultaneously reimagining their own past in ways that validate those endeavours.


"Questions regarding the origins, mobility, and effects of analytical concepts continue to emerge as anthropology endeavors to describe similarities and differences in social life around the world. Cutting and Connecting rethinks this comparative enterprise by calling in a conceptual debt that theoretical innovations from Melanesian anthropology owe to network analysis originally developed in African contexts. On this basis, the contributors adopt and employ concepts from recent studies of Melanesia to analyze contemporary life on the African continent and to explore how this exchange influences the borrowed anthropological perspectives. By focusing on ways in which networks are cut and connections are made, these empirical investigations show how particular relationships are created in today's Africa. In addition, the volume aims for an approach that recasts relationships between theory and place and concepts and ethnography, in a manner that destabilizes the distinction between fieldwork and writing.


"This is a must-have volume for scholars, other fieldworkers and policy-makers preparing to work in Timor-Leste, invaluable for those needing to understand the country from afar, and a fascinating read for anyone interested in the Timorese world. A ground-breaking exploration of research methodologies in Timor-Leste, the first of its kind, it brings together ten authors (veterans and early-career researchers) who have helped found Timor studies and broadly represent a range of fieldwork practices and challenges in what has been described as one of the most complex, contested, attractive and dangerous ethnographic field sites on the planet. Here, they present their experiences of conducting anthropological, historical and archival fieldwork in this new nation, spanning the period from colonial times to the present day. The volume further explores how researchers might examine processes of 'nation-making' without taking particular claims about what constitutes Timorese national identity for granted."


"This volume presents five variants of the Imdeduya myth: two versions of the actual myth, a short story, a song and John Kasaipwalova's English poem 'Sail the Midnight Sun'. This poem draws heavily on the Trobriand myth which introduces the protagonists Imdeduya and Yolina and reports on Yolina's intention to marry the girl so famous for her beauty, on his long journey to Imdeduya's village and on their tragic love story. The texts are compared with each other with a final focus on the clash between orality and scripturality. Contrary to Kasaipwalova's fixed poetic text, the oral Imdeduya versions reveal the variability characteristic for oral tradition. This variability opens up questions about traditional stability and destabilization of oral literature, especially questions about the changing role of myth - and magic - in the Trobriand Islanders' society which gets more and more integrated into the by now 'literal' nation of Papua New Guinea.

Contents: Acknowledgements; Abbreviations; Maps; 1. Introduction: The song Imdeduya and its consequences; 2. Gerubara's version of Imdeduya - a 'kukwanebu tommwaya tokunabogwa' - a story of the old men in former times; 3. Mokopai's version of Imdeduya - the 'liliu Imdeduya mokwita' -
the real Imdeduya myth; 4. Sebwagau's version of the Imdeduya myth documented by Jerry Leach in annotated English glosses as 'A Kula folk tale from Kiriwina' 5. John Kasaipwalova's poem 'Sail the Midnight Sun'; 6. How do the five Imdeduya texts differ from each other and what do they share with one another? A comparative text linguistic approach; 7. Concluding remarks on magic, myths and oral literature; Appendices: I. Metadata for the variants of the myth documented on audio-tape tape; II. The structure of Gerubara's 'Imdeduya' tale; IIIa. The structure of Mokopei's version of the Imdeduya myth; IIIb. Yolina's journey in Mokopei's version of the Imdeduya myth; IVa. The (simplified) structure of Sebwagau's version of the Imdeduya myth; IVb. Yolina's journey in Sebwagau's version of the Imdeduya myth; V. The structure of John Kasaipwalova's poem 'Sail the Midnight Sun'; References; Index."


"Indonesia is home to diverse peoples who differ from one another in terms of physical appearance as well as social and cultural practices. The way such matters are understood is partly rooted in ideas developed by racial scientists working in the Netherlands Indies [including West Papua] beginning in the late nineteenth century, who tried to develop systematic ways to define and identify distinctive races. Their work helped spread the idea that race had a scientific basis in anthropometry and craniology, and was central to people's identity, but their encounters in the archipelago also challenged their ideas about race. In this new monograph, Fenneke Sysling draws on published works and private papers to describe the way Dutch racial scientists tried to make sense of the human diversity in the Indonesian archipelago. The making of racial knowledge, it contends, cannot be explained solely in terms of internal European intellectual developments. It was 'on the ground' that ideas about race were made and unmade with a set of knowledge strategies that did not always combine well. Sysling describes how skulls were assembled through the colonial infrastructure, how measuring sessions were resisted, what role photography and plaster casting played in racial science and shows how these aspects of science in practice were entangled with the Dutch colonial Empire.

Fenneke Sysling is a historian of science and colonialism. She holds a PhD from the VU University of Amsterdam, and has published on the history of museum collections, environmental history and the making of race. She is currently a postdoctoral researcher at the University of Utrecht."


"The pioneering and hugely influential work of Mikhail Bakhtin has led scholars in recent decades to see all discourse and social life as inherently 'dialogical.' No speaker speaks alone, because our words are always partly shaped by our interactions with others, past and future. Moreover, we never fashion ourselves entirely by ourselves, but always do so in concert with others. Bakhtin thus decisively reshaped modern understandings of language and subjectivity. And yet, the contributors to this volume argue that something is potentially overlooked with too close a focus on dialogism: many speakers, especially in charged political and religious contexts, work energetically at crafting monologues, single-voiced statements to which the only expected response is agreement or faithful replication. Drawing on ethnographic case studies from the United States, Iran, Cuba, Indonesia, Algeria, and Papua New Guinea, the authors argue that a focus on 'the monologic imagination' gives us new insights into languages' political design and religious force, and deepens our understandings of the necessary interplay between monological and dialogical tendencies.

Discussion: Diving into the Gap: 'Words,' 'Voices,' and the Ethnographic Implications of Linguistic Disjuncture, by Krista E. Van Vleet; Acting with One Voice: Producing Unanimism in Algerian Reformist Theater, by Jane E. Goodman; Creedal Monologism and Theological Articulation in the Mennonite Central Committee, by Philip Fountain; The Public Metaculture of Islamic Preaching, by Julian Millie; Discussion: The Monologic Imagination of Social Groups, by Courtney Handman; Conclusion: Religious and Political Terrain of the Monologic Imagination, by Matt Tomlinson and Julian Millie; Index.


"This is the everyday story of Soso, a remote village of about 450 people on Naviti Island, one of the islands of the Yasawa archipelago in Fiji. The author, Geraldine Triffitt, has been associated with the village of Soso for over 40 years, since the family first visited in 1977. Onisimo Nayato is a resident of Soso, who has shared his culture with his good friend, Geraldine. The book tells a lively and colourful story of the social life, environment, flora and fauna of a culture that has had little contact with Europeans over the years. Geraldine describes the changes to the village from her first visit (which required a guarantor and a permit to visit) to the present day when tourists at the nearby island resorts or cruise boats include a visit to Soso on their itinerary. The object of the book is to record the culture of a traditional and remote Fijian village for the people of the village. But it is also for interested general readers, tourists staying at resorts in the area, and academics studying language, anthropology, natural history and life in the Pacific."


"Volume 37 of the Emerald series Research in Economic Anthropology features eleven original articles organized in four different sections, each focusing on a specific, popular and significant theme in economic anthropology: production, exchange, vending, and tourism. The first section investigates the brewing (and selling) of homemade beer among Maragoli women in western Kenya, continuity and change in small-scale family farming in a rural part of Costa Rica, and theoretical models of the transitions to farming that marked the Neolithic Revolution. The second section, on exchange, opens with another archaeological examination of relationships between long-distance exchange and the centralization of political power in Pre-Columbian America. This section also explores adaptations of the Ten Thousand Villages fair trade organization following the recent global recession, exchanges and 'productive leisure' at North Market in Columbus, Ohio, and social values in flux over problems relating to exchange amidst conditions of scarcity in the Solomon Islands. The third section investigates the plight and adaptations of vendors in a southern Chinese city and on a Mexican beach, drawing attention to the effects of both national government policies and international trade agreements on their lives. The volume closes with a section that considers important and timely issues in tourism - the role of debt in commission-based relationships between showroom owners and tour guides in Agra, India, and risk, resilience, health, and government policy in Jamaica's sex tourism industry.

Contents (Pacific chapters): 7. Relative Customers: Demand-Sharing, Kinship and Selling in Solomon Islands, by Rodolfo Maggio."

POLYNESIA


"In this new collection of poetry and short stories, beloved Pacific writer Serie Barford reflects on the entangled history of New Zealand and the Pacific Islands. Here peoples and cultures meet and intertwine in a medley of memories, imagination and genealogy. Entangled Islands invites the reader to enter a lyrical, vividly drawn world. Serie Barford was born in New Zealand to a German-Samoan mother and a Palagi father and grew up in West Auckland. She has published three previous collections of poetry."

"A collection of twelve stories in both English and Niuean set on the island of Niue, Tales of Niue Nukututaha is ZaFeilo's reinterpretation of myth, legend and storytelling from her native land. Each story is lavishly illustrated by Niuean artist Lange Taufelila."
Entity for Gender Equality and the Empowerment of Women) in partnership with the governments of Samoa and Australia, and with the support of a number of local partner organisations. This report briefly reviews some key findings on cultural obstacles to women's political participation in villages (Meleisea et al. 2015). This found that although most villages in Samoa do not formally or overtly discriminate against women *matatì [leaders] there are barriers of Samoan 'custom and usage' to women's participation in village government.


"This volume of essays honours the life and work of Stephen A. Wild, one of Australia's leading ethnomusicologists. Born in Western Australia, Wild studied at Indiana University in the USA before returning to Australia to pursue a lifelong career with Indigenous Australian music. As researcher, teacher, and administrator, Wild's work has impacted generations of scholars around the world, leading him to be described as 'a great facilitator and a scholar who serves humanity through music' by Andrée Grau, Professor of the Anthropology of Dance at University of Roehampton, London. Focusing on the music of Aboriginal Australia and the Pacific Islands, and the concerns of archiving and academia, the essays within are authored by peers, colleagues, and former students of Wild. Most of the authors are members of the Study Group on Music and Dance of Oceania of the International Council for Traditional Music, an organisation that has also played an important role in Wild's life and development as a scholar of international standing.


"New Zealand anthropologist Derek Freeman ignited a ferocious controversy in 1983 when he denounced the research of Margaret Mead, a world-famous public intellectual who had died five years earlier. Freeman's claims caught the attention of popular media, converging with other vigorous cultural debates of the era. Many anthropologists, however, saw Freeman's strident refutation of Mead's best-selling *Coming of Age in Samoa* as the culmination of a forty-year vendetta. Others defended Freeman's critique, if not always his tone. *Truth's Fool* documents an intellectual journey that was much larger and more encompassing than Freeman's attack on Mead's work. It peels back the prickly layers to reveal the man in all his complexity. Framing this story within anthropology's development in Britain and America, Peter Hempenstall recounts Freeman's mission to turn the discipline from its cultural-determinist leanings toward a view of human culture underpinned by biological and behavioral drivers. *Truth's Fool* engages the intellectual questions at the center of the Mead-Freeman debate and illuminates the dark spaces of personal, professional, and even national rivalries.

Peter Hempenstall is an emeritus professor of history at the University of Canterbury in New Zealand and a conjoint professor of history at the University of Newcastle in Australia. His many books include *Pacific Islanders under German Rule: A Study in the Meaning of Colonial Resistance* (2016) and the biographies *The Meddlesome Priest: A Life of Ernest Burgmann* (1993) and with Paula Tanaka Mochida *The Lost Man: Wilhelm Solf in German History* (2005)."


"This book is a comprehensive description of the grammar of Rapa Nui, the Polynesian language spoken on Easter Island. After an introductory chapter, the grammar deals with phonology, word classes, the noun phrase, possession, the verb phrase, verbal and nonverbal clauses, mood and negation, and clause combinations. The phonology of Rapa Nui reveals certain issues of typological interest, such as the existence of strict conditions on the phonological shape of words, word-final devoicing, and reduplication patterns motivated by metrical constraints. For Polynesian languages, the distinction between nouns and verbs in the lexicon has often been denied; in this grammar it is argued that this distinction is needed for Rapa Nui. Rapa Nui has sometimes been characterised as an ergative language; this grammar shows that it is unambiguously accusative. Subject and object marking depend on an interplay of syntactic, semantic and pragmatic factors. Other distinctive features of the language include the existence of a 'neutral' aspect marker, a serial verb construction, the emergence of copula verbs, a possessive-relative construction, and a tendency to maximise the use of the nominal domain. Rapa Nui's relationship to the other Polynesian languages is a recurring theme in this grammar; the relationship to Tahitian (which has profoundly influenced Rapa Nui) especially deserves attention. The grammar is supplemented with a number of interlinear texts, two maps and a subject index."


"In this first extensive study of contemporary Hawaiian literature, Brandy Nalani McDougall examines a vibrant selection of fiction, poetry, and drama by emerging and established Hawaiian authors, including Haunani-Kay Trask, John Dominis Holt, Imaikalani Kalahele, and Victoria Nalani Kneubuhl. At the center of the analysis is a hallmark of Hawaiian aesthetics - *kaona*, the intellectual practice of hiding and finding meaning that encompasses the allegorical, the symbolic, the allusive, and the figurative. With a poet's attention to detail, McDougall interprets examples of *kaona*, guiding readers through *olelo no'eau* (proverbs), *mo'olelo* (literature and histories), and *moo ku'a uhau* (genealogies) alongside their contemporary literary descendants, unveiling complex layers of Hawaiian identity, culture, history, politics, and ecology. Throughout, McDougall asserts that 'kaona connectivity' not only carries bright possibilities for connecting the present to the past, but it may
also ignite a decolonial future. Ultimately, *Finding Meaning* affirms the tremendous power of Indigenous stories and genealogies to give activism and decolonization movements lasting meaning.

**Contents:** List of Illustrations; Preface; Acknowledgments; **Introduction:** Ola(i)na Mo'olelo: Living Mo'olelo; 1. Hiding and seeking meaning: Kaona and kaona connectivity; 2. Kaona connectivity to the Kumulipo; 3. Kaona connectivity to Papa, Wakea, and Haloa Naka; 4. Kaona connectivity to Pele and Hi'iaka; **Conclusion:** Living Mo'olelo, living decolonial; Notes; Works Cited; Index.”


"As an external territory of Australia, Norfolk Island enjoyed a large measure of self-government over the years 1979-2015. The Australian Government has now torn down this structure against the wishes of the great majority of Norfolk Islanders, replacing it with governmental arrangements based on a New South Wales regional council model. [The action was justified on the grounds it was necessary ‘to address issues of sustainability which have arisen from the model of self-government requiring Norfolk Island to deliver local, state and federal functions since 1979’] This book brings together articles and letters originally published in *The Norfolk Islander* and on *Norfolk Online News*, providing a record of and commentary on, this transition.

Chris Nobbs has been a research scientist at the University of Cambridge, a consultant and administrator at the Organisation for Economic Cooperation and Development in Paris, economist to the Government of Victoria’s salinity control programme, and co-director of an Australian social research consultancy. Over the period covered by these articles and letters he was living on Norfolk Island, where he was born. He is the author of a number of books including *Economics, Sustainability and Democracy: Economics in the Era of Climate Change* (Routledge, 2014)."


"The mighty Pacific Ocean pervades *Night Swimming* - whether swimming or sailing, surfing or drifting, or just quietly contemplating, the author is never far from its shores. These are lyrical poems of aroha and whanau, loss and yearning, renewal and erasure - the tide going out, the tide coming in. Kiri Piahana-Wong is a New Zealander of Maori (Ngati Ranginui), Chinese and Pakeha (English) ancestry. She is a poet, editor and publisher. *Night Swimming* is her first collection."


"This ambitious volume assembled by scholar David W. Forbes features a collection of ninety previously unpublished letters, as well as excerpts from two diaries, written between 1881 and 1885 by Queen Emma Kaleleonalani, royal consort of Kamehameha IV, King of the Hawaiian Islands, from 1856 to his death in 1863. In *Haste with Aloha* illuminates the last five years of the Queen's life and makes available an important record of royal social life and customs in nineteenth-century Hawai‘i. Much of her earlier correspondence has been published in two books by the late Alfons L. Korn: *The Victorian Visitors: An Account of the Hawaiian Kingdom, 1861-1866* and *News from Molokai: Letters between Peter Kaeo and Queen Emma, 1873-1876.*"

**Contents:** Notes on editing the letters; Acknowledgments; **Introduction:** 1. 'The family of four is reduced', 1880; 2. Rooke House under quarantine: Diary entries, 1881; 3. Town gossip and an excursion to Maui: Letters of June-December 1881; 4. A busy spring and summer: Letters of February-July 1882; 5. Summer entertainments, church matters, and a visit to Kahala: Letters of August-December 1882; 6. The year of the coronation: Letters of 1883; 7. The gathering clouds: A diary and letters, 1884; 8. The fateful trip to Kahala, July-August 1884; 9. Last letters and the final
farewell, 1885; 10. 'The good queen is gone': A letter from the priory, 1885; 11. Lying in state at Rooke House, and the funeral at Kawaihao Church, 1885; Index; Plates; About the author."


"In this compelling first collection, Reihana Robinson offers a nuanced re-imagining of the Maori Rona legend through lyrical poems of love, transgression and sorrow that flesh out and challenge the archetypal notion of the woman in the moon. The traditional story of Rona and the moon opens as she is collecting water for her children. A cloud covers the moon; she falls, spilling the water, and she curses. As punishment she is torn from earth and taken to the moon, still clutching her calabash and holding a ngaio tree. Reihana Robinson has been widely published in New Zealand and internationally. She featured in AUP New Poets 3 (Auckland University Press, 2008) and her work has appeared in anthologies including *Te Ao Marama: Contemporary Maori Writing*. Reihana was the inaugural recipient of the Te Atairangikaahu Award for Poetry. She is also an artist and an organic farmer."


"In order to better understand how settler colonialism works and thus move decolonization efforts forward, *Staking Claim* analyzes competing claims of identity, belonging, and political status in Hawai'i. Author Judy Rohrer brings together an analysis of racial formation and colonization in the islands through a study of legal cases, contemporary public discourse (local media and literature), and Hawai'i scholarship. Her analysis exposes how racialization works to obscure - with the ultimate goal of eliminating - native Hawaiian indigeneity, homeland, nation, and sovereignty. *Staking Claim* argues that the dual settler colonial processes of racializing native Hawaiians (erasing their indigeneity), and indigenizing non-Hawaiians, enable the staking of non-Hawaiian claims to Hawai'i. It encourages us to think beyond a settler-native binary by analyzing the ways racializations of Hawaiians and various non-Hawaiian settlers and arrivants bolster settler colonial claims, structures, and white supremacist ideologies.


"In this, her most ambitious book to date, Dame Anne Salmond looks at New Zealand as a site of cosmo-diversity, a place where multiple worlds engage and collide. Beginning with a fine-grained inquiry into the early period of encounters between Maori and Europeans in New Zealand (1769-1840), Salmond then investigates such clashes and exchanges in key areas of contemporary life - waterways, land, the sea and people. We live in a world of gridded maps, Outlook calendars and balance sheets - making it seem that this is the nature of reality itself. But in New Zealand, concepts of whakapapa and hau, complex networks and reciprocal exchange, may point to new ways of understanding interactions between peoples, and between people and the natural world. Like our ancestors, Anne Salmond suggests, we too may have a chance to experiment across worlds.

Since the nineteenth century, the distinct tones of kika kila, the Hawaiian steel guitar, have defined the island sound. Here historian and steel guitarist John W. Troutman offers the instrument's definitive history, from its discovery by a young Hawaiian royalist named Joseph Kekuku to its revolutionary influence on American and world music. During the early twentieth century, Hawaiian musicians traveled the globe, from tent shows in the Mississippi Delta, where they shaped the new sounds of country and the blues, to regal theaters and vaudeville stages in New York, Berlin, Kolkata, and beyond. In the process, Hawaiian guitarists recast the role of the guitar in modern life. But as Troutman explains, by the 1970s the instrument's embrace and adoption overseas also worked to challenge its cultural legitimacy in the eyes of a new generation of Hawaiian musicians. As a consequence, the indigenous instrument nearly disappeared in its homeland. Using rich musical and historical sources, including interviews with musicians and their descendants, Troutman provides the complete story of how this Native Hawaiian instrument transformed not only American music but the sounds of modern music throughout the world.


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

Auten / Articles


CLAASSEN, S. (2014). Wame: String Figure Chants and Stories from Saibai Island, Torres Strait: Wolfgang Laade's 1966 Film Revisited *Bulletin of the International String Figure Association*, 21, 142-143. For more information see: http://www.isfa.org/bisfa.htm#Volume21.


AUSTRALIA / BOOKS


**MELANESIA / ARTICLES**


MELANESIA / BOOKS


MICRONESIA / ARTICLES


POLYNESIA / ARTICLES


