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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 (25886 title descriptions) that has been listed in 77 issues of the *Oceania Newsletter* from No.11/12, February/August 1993 up to No. 89, March 2018. 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, Melanisia, Micronesia and Polynesia. Literature on Asia is not included.

CONTENTS

- New Guinea: An Independent Centre of Early Agriculture 1-5
- by Anton Ploeg
- The Pacific and Regional Archive for Digital Sources in Endangered Cultures: PARADISEC 5-6
- Received 6
- New Books 6-26
- Recent Publications 26-40

NEW GUINEA: AN INDEPENDENT CENTRE OF EARLY AGRICULTURE

Ten Thousand Years of Cultivation at Kuk Swamp in the Highlands of Papua New Guinea, edited by Jack Golson, Tim Denham, Philip Hughes, Pamela Swadling and John Muke. Terra Australis Series No. 46. Canberra: ANU Press, 2017. xxxii + 512 pp. Tables, figures and plates. No index. Doi: <http://dx.doi.org/10.22459/TA46.07.2017>. ISBN: 978-1760461157 ISBN (pdf) and 978-1760461164 (pb).

reviewed by Anton Ploeg

It is wonderful that this book has at last been published. That the publication process has been so lengthy is due to a number of factors. First the diggings, primarily at Kuk but also elsewhere in the highlands were lengthy, starting in the early 1970s and lasting until 1977. They were resumed in the late 1990s. Moreover, a virtue of the book is that the topics covered are not restricted to the findings of the digs and their interpretations, but extend into various supporting topics: among others early agriculture elsewhere in the world; the process of domestication of species as part of agriculture; the suitability of the Kuk site for agriculture; ethnographic accounts of present day wetland agriculture elsewhere in the highlands; the role of the several layers of tephra, airborne volcanic ash, that were uncovered at Kuk, in the analysis of the data; analyses of local ecological and botanical conditions during the late Pleistocene and the Holocene; the transformation of the site into a colonial agricultural research station; and finally the history of how Kuk became designated as part of the UNESCO world heritage. All these topics add up to a thorough documentation of the evidence used. But, as a result, the account of the actual diggings starts only with chapter 11 (page 187). The number of contributors to the book is correspondingly large. There are 29 contributors, of whom two are New Guineans. Quite appropriately, Golson is the most prominent author. He has contributed to eleven of the 25 chapters, and in addition is the sole author of four chapters. The text is accompanied by a great many tables, figures and maps. Some of the maps are so small, however, that I had to resort to a reading glass. The size of the book and the number of its authors are fitting gauges of the scholarly efforts that the project entailed. The amount, extent and quality of the work needed to compile the tables and figures is awesome.

Kuk swamp is located in the upper part of the Wahgi valley, on the southern edge of the swampy valley floor, and northeast of the present-day town of Mount Hagen. When Europeans arrived in the area in the early 1930s, New Guineans had abandoned the site. For that reason the colonial administration could establish an experimental agricultural station there. Since this could not be done without draining the area, it was divided into blocks separated by ditches. On the walls of these ditches the archaeologist Jim Allen observed, in 1969, traces of what appeared to be prehistoric ditches and channels. His observations, and the visibility from the air of what appeared to be former drains (p. 273), prompted the start of the project (p. xxi). A first period of fieldwork, led by Golson, lasted from 1972 to 1977. Excavations took place primarily in the southeastern corner of the station in relatively higher ground, closest to the mountain slopes surrounding the Wahgi valley. In addition to the digs at the site, research concerned supporting evidence such as archaeological research elsewhere in the highlands, oral history, the chronology and the sources of the tephra layers that the digs had revealed. An early result of the field research was the identification of six phases of swamp uses for cultivation purposes, starting at about 10,000 years BP. This periodization has held and is also employed in the book under review.

When the claims - unexpected! - about the antiquity of agriculture in New Guinea met with queries, a second period of fieldwork took place in 1998-9, carried out by Tim Denham, and supervised by Golson. A major outcome of this renewed research was that Denham questioned whether the cultivation practices during the first and the second phases that the research had revealed amounted to agriculture or merely to cultivation. He vindicates his view by pointing out:

As with contemporary practices, early subsistence across New Guinea probably extended traditional divisions between agriculture/hunting and gathering, wild/domesticated and forest/garden. Primary forest and gardens represent opposite ends of a resource exploitation continuum within a landscape (p. 40).

With this opinion he deviated from Golson who had concluded that the findings had indeed brought the practice of agriculture to light and who has stuck to this opinion. It speaks for Golson's broad-mindedness that he let Denham incorporate his deviant conclusions in this book. Moreover, the book's title refers to "cultivation", and not "agriculture". More in general, a virtue of the book is that the authors are open about the hypothetical nature of their conclusions. Often they present alternative hypotheses.

In this review I regard the six phases as modern-day constructs that the researchers have devised to account for the results of their combined researches. Hence I refer to them in the present tense, although they concern events in the past, in part to a distant past. The phases differ greatly in length. Denham, Golson and Hughes describe phase 1 as a "short-lived period of activity" (p. 199). Nevertheless, current archaeological techniques enable the conclusion that "from the early Holocene most of the important plants of traditional highlands agriculture ... were present in the upper Wahgi valley" (p. 184). Phase 2 starts about 3,000 years later and consists of two relatively short sub-phases, of several hundreds of years, separated by again a lengthy period of about 2,500 years. The authors appear to unite the two sub-phases on account of the continuity of mounded cultivation. Phase 3 appears to start before the end of phase 2 and is distinguished by "the emergence of ditches" (p. 221). With an estimated length of minimally about 1300 and maximally about 2000 years it covers a far lengthier period than the earlier two. Between phases 3 and 4 is a lapse of only about 400 years, and phase 4 lasts an estimated 1200 years. It ends between about 720 AD to about 980. Phases 5 and 6, separated by a short interval, last from about 1250 AD to the early 1900s.

Given the length of time covered, the authors take into consideration the climatic changes that occurred in that time span. During the beginning of phase 1 the climate was still warming in the aftermath of the Last Glacial Maximum. Temperatures were higher than current ones during the interval between phases 1 and 2 (p. 157, table 9.4). Whereas that same table mentions that from 7,000 BP onwards "present climate conditions" prevailed including high El Niño variability, Simon Haberle, co-author of the chapter dealing with palaeoecology, argues (p. 244) that changes corresponding with the Mediaeval Warm Period and the following Little Ice Age in the northern hemisphere, coupled with the droughts during severe El Niño episodes, prompted either recourse to or - partial? - abandonment of swamp drainage for agricultural purposes. Bayliss-Smith, Golson and Hughes argue similarly in regard to phase 5 (p. 293). It is unclear to me whether the short El Niño episodes can explain the lengthy lapses between the several (sub-)phases that the researchers identify.

Denham, Golson and Hughes argue (p. 236-7) that the emergence of rectilinear fields in phase 3 was an indigenous innovation. They have remained undecided as to why people have started digging these ditches, and are equally undecided why, many centuries later, they have abandoned them. An intriguing hypothesis is that the area was re-colonized by people who "did not know, or did not want to know" how to practice wetland agriculture. This idea suggests that substantial population movements may have taken place in the highlands. Such movements might explain other features of the sequence of events that the authors have reconstructed.

Another hypothesis - that recurs in regard to later phases (pp. 267, 295) - is that increasing hostilities between local groups hampered the co-ordination of activities needed to maintain proper drainage. Bayliss-Smith, Golson and Hughes refer (p. 266) to the Grand Valley of the Baliem river where, after the enforced cessation of warfare, people started re-using land that they had abandoned for safety reasons. At the time of colonial encroachment, the inhabitants of the Grand Valley were indeed engaged in frequent and fierce hostilities (e.g. Peters 1975: chapter 4). On the basis of information obtained in 1959, Brookfield has written that the Hubula "system is not presently used to capacity, and there seems to be discordance between the drainage districts and present political groups" (1971: 115). At the time, however, the people were able to feed themselves, and their large pig herds, from their sweet potato gardens. Accordingly, fighting does not appear to have seriously hampered their swamp management. One reason may be that prevalent hostilities worked two ways: on the one hand fighting but on the other increased co-operation between adjacent groups. As a result Grand Valley political units were among the largest recorded for in the New Guinea highlands.

If 20th century ethnographic reports are guides towards the interpretation of the archaeological findings at Kuk, the authors appear to underrate the capacity of New Guinea highlanders to organize in working groups without the supervision of political leaders, Big Men or otherwise. Bayliss-Smith, Golson and Hughes refer (p. 266-7) to Heider's account of a Grand Valley working party in the early 1960s. But Heider refers to working parties called by men who have started making a garden and who later help others when they call a working party. He does not mention the intervention of a leader (1970: 39). His observations are in line with my research data obtained among Lani (Western Dani) in the early 1960s. Then I noticed how working parties of men cooperated on a reciprocal basis in re-opening garden tracts covered in regrowth, in these cases without the owner of the garden or anybody else instructing them. Sillitoe reports about the "feisty egalitarianism" of Wola speakers north of Lake Kutubu in Papua New Guinea. Accordingly "there is no person in charge when several individuals decide to co-ordinate their actions in some undertaking" (2017: 12). Finally, members of the German research team that worked among the Eipo from 1976 were surprised to notice that a group of Eipo men were able to rebuild their sacred men's house in the course of a single day without a leader coordinating their activities (Koch and Schiefenhövel 1979; Michel 1983: 131). However, I do not exclude that for instance the initiative for an innovative undertaking such as digging a new, major drain counted as a "bold imaginative program for group achievement" that marked an exceptional leader (Brown 1978: 195).

A further complicating factor is that Denham, Golson and Hughes suppose that agriculture in the swamp and on the adjoining slopes was inter-related. They point to the practice of the Me¹ in the Paniai area in western New Guinea, about whom Pospisil reported that they practiced simultaneously both wetland and slope agriculture, of varying intensity, and tended to maintain gardens in both types of land so as to reduce the risks of flooding, or drought. However, no archaeological research has been carried out on the slopes south of Kuk swamp. The authors claim it is hardly feasible due to "a combination of erosion, mass wasting and cultivation, which are likely to have removed traces of earlier practices" (p. 218).

No explanation is given for the very long interval between phases 1 and 2, and between the two sub-phases of phase 2. I tended to view the former as an affirmation of Denham's view that during that phase people practiced cultivation in addition to hunting and gathering rather than full-scale agriculture, and might have followed a nomadic or semi-nomadic way of life. However, I admit it is questionable whether the interval between the sub-phases of phase 2 can be so explained. Denham, Golson and Hughes explain the "relatively sudden" (p. 236) shift from phase 2 to phase 3 to a need for better drainage, or alternatively to increased competition between groups of users. To explain later intervals that the findings suggest, they point to the tephra falls that may have blocked drainage ditches, while boosting fertility on the sloped nearby.

A remarkable conclusion that Bayliss-Smith, Golson and Hughes draw in chapter 15 concerns a shift in the major staple grown. They posit that during phases 3 and 5 yam, sugar cane and banana were the staples and in phase 4 taro that thrives in a wetter environment. However, the main evidence they adduce consists of the

deeper and wider ditches during phases 3 and 5, combined with the use of infill to heighten beds, by means of heavy digging sticks instead of the spades used during phase 4.

For the interpretation of the later phases of swamp cultivation the authors rely increasingly on the rich ethnography of the area as it was in the colonial era, first by German missionaries, later by Andrew and Marilyn Strathern. In fact, the Kawelka, the people among whom the Stratherens carried out their 1960s field work at Mbukl, just south of the Sepik-Wahgi divide, had until the early 20th century lived in Kuk from which they then had fled. They were re-possessing the area in the late 20th century and played a key role in its assignment as a UNESCO World Heritage site (Muke and Denham, pp. 457f). The ethnography highlighted the prominence of exchanges of wealth items, especially pigs and various species of shells.

Bayliss-Smith, Golson and Hughes find evidence that the intensification of production required to conduct these exchanges had started during phase 4. They point to the rise of regional exchanges of axe stones, brought to light by the research of John Burton, and are sympathetic to Nick Modjeska's idea that by this time Kuk was developing into a "hotspot of social change" (p. 265). There is no evidence, however, that the inhabitants at this time practiced pig husbandry. At present there are no highlands finds of pig remains older than 400 years, although the antiquity of the pig in New Guinea appears to be much greater (p. 289, also p. 48).

Field research extended into the excavation of house sites on mounds in the swamp. They date back to phases 5 and 6. In his interpretation of the results, Golson (chapter 17) argues that people built them to house themselves and also to shelter their pigs. During phase 6 parts of the swamp were set aside for pig grazing. This practice contrasts with the mid-20th century ethnography in western New Guinea in the Grand Valley of the Baliem (Heider 1970: 49) and in the Paniai area (Pospisil 1963: 204f).

The interval between phases 5 and 6 is small, "a matter of decades" (p. 297). The "sudden" (p. 296) end of phase 5 resulted from the fall of Tibito tephra, the latest major fall of tephra in the area, caused by a "cataclysmic" (p. 133) eruption on Long Island, off the north coast of New Guinea. The geomorphologist Russell Blong, who researched the geographic expanse of this tephra and the oral memories of the event, concludes cautiously that the eruption "occurred 'probably in the decade of the AD 1660s'" (p. 141). Bayliss-Smith, Golson and Hughes argue that in phase 6 sweet potato became the main staple with Kuk swamp becoming a scene of the Ipomoean Revolution. In due course the changes resulted in the way of life characterized by Big Men that the German missionaries and the Stratherens have recorded.

I end this review referring to Peter Bellwood's discussion of how the Kuk findings compare with those for early agriculture elsewhere in the world (chapter 2). He points out that, New Guinea included, present evidence shows that hunters and gatherers shifted to agriculture, without following examples from elsewhere, in seven, possibly eleven regions of the world. He further points out that regards Southeast Asia and New Guinea domestication of cereals has not been reported and that in New Guinea domesticated animals for a long time were not part of agriculture. The reliance on "tree crops, fruits and tubers" (p. 35) meant that agriculture proceeded primarily by vegetative reproduction and that it was of a relatively low productivity Bellwood is struck by the fact that, as elsewhere, also in New Guinea agriculture started in the course of the "marked and rapid climatic fluctuations" (p. 36) that occurred after the latest Ice Age. In his view this is not "coincidental" (ibidem). Unfortunately he does not elaborate.²

Notes

1. Unfortunately the authors use the pejorative and obsolete name Kapauku instead (p. 233).
2. I would like to thank Dr. George N. Appell for his support. Again!

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THE PACIFIC AND REGIONAL ARCHIVE FOR DIGITAL SOURCES IN ENDANGERED CULTURES: PARADISEC

The Pacific and Regional Archive for Digital Sources in Endangered Cultures (PARADISEC) is a digital archive of ethnographic materials from all over the world, with a particular focus on the Asia-Pacific region. The archive is a consortium of three universities; the University of Sydney, the University of Melbourne, and the Australian National University. Operational functions are distributed across the participating campuses. The collection represents over 1150 languages with more than 8300 hours of audio recordings, as well as images, documents, and video files. PARADISEC works toward providing accessibility to interested communities and researchers, and conforms to international standards for digital archiving.

PARADISEC can be accessed here: <http://paradisec.org.au/>

On the website there is detailed information regarding the conditions of access and a link to the catalogue, <http://catalog.paradisec.org.au/> where you can *Sign Up* by means of an online agreement regarding purpose, copyright, acknowledgements and access to materials. Once signed in with a password, the catalogue can be searched freely. Restricted access can be specified by the depositor to respect the cultural protocols of communities and individuals. In these cases, the researcher needs to contact the depositor to negotiate appropriate access. An example is the collection **MAR1, Ömie Myths and Narratives deposited by Professor Marta Rohatynskyj** of the University of Guelph. Whilst the itemization of files can be viewed in the collection, access to the actual audio files is closed. The collection contains detailed metadata regarding the recordings including an explanation for the restriction with an invitation to contact the depositor regarding further access.

Once signed in to the catalogue, material can be searched either at a collection or item level by inputting search terms, including country, language, names or other key words.

An example would be a search for “Vanuatu” at collection level which reveals 66 collections that include materials from Vanuatu. Examples include **LL1, by Lamont Lindstrom’s Tanna recordings made in the early 1980s**, from the University of Tulsa or **NT1-NT9, a series of collections of South Efate and Lelepa Island materials contributed by Dr. Nick Thieberger**, of Melbourne University, or the **SINM collection of recordings from the Solomon Islands National Museum** that contains multiple languages from the region, or the extensive collection of **Arthur Capell, AC1, that includes 229 items from across the world**. Of particular note is the **AC2 collection that contains digital images of Arthur Capell’s Pacific field notes** and related materials, including Papua New Guinea, Fiji, New Caledonia, Solomon Islands, Micronesia, Kiribati, and Vanuatu to name a few.

Once the list of relevant collections is revealed by the search, individual collections can be further examined by clicking on the “view” button on the right hand side of the page to reveal metadata containing information

about the collection. This can include description and notes at collection and item level, ISO-639-3 language codes and names, dialects, regional maps, dates, data types, orthography and roles acknowledging the contribution of different people in the data collection.

Once inside a collection, a panel opens containing individual items. Using the “view” button takes the researcher to the access level where they can download and/or listen to audio, look at images and documents and watch video. There is a media player built into the catalogue that enables the files to be listened to or viewed on screen in a small window. Alternatively, the researcher can choose to download the files to their own computer for access offline. Audio materials can be accessed as archival standard 24bit 96kHz WAV or smaller accessible mp3. Images are archived at archival standard TIFF as well as more easily accessed JPEG. Video files are archived as mxf and the more readily accessed mp4 format.

A collection relevant to Oceania is the collaboration with the Pacific Manuscripts Bureau in Melbourne to digitize linguistic records from their microfilm collection. The **PAMBU** collection in PARADISEC includes historical documents such as the *Wallis Island Papers (1900-1960)* and *Papuan notes and Trobriand Islands linguistic material (1941)*. More information can be found in the PAMBU collection in the catalogue or in the blog post:

<http://www.paradisec.org.au/blog/?s=pambu>

Another notable collection is **CLV1**, 180 items containing recordings of language (narratives, myths, wordlists, interviews, conversation) and music from Papua New Guinea and Indonesia collected by **Bert Voorhoeve** from the 1960s and 1970s.

At PARADISEC, we aim to support the preservation of valuable linguistic and musical materials that would otherwise be lost and to make these field recordings available to those recorded and their descendants. You can support our work by helping us to locate collections of linguistic material that is in the need of digitization, through:

The Lost and Found Project

<http://www.paradisec.org.au/deposit/help-us-locate-endangered-recordings/>

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RECEIVED

From **Nicole Haley**, Department of Pacific Affairs (formerly State, State, Society and Governance in Melanesia Project), Australian National University, Canberra, Australia:

EVES, R., & TITUS, A. (2017). *Gender Challenges to Financial Inclusion in Papua New Guinea*. Canberra: Department of Pacific Affairs, ANU. Discussion Paper No. 2017/8. Available online at: <http://ssgm.bellschool.anu.edu.au/experts-publications/publications/5822/dp20178-gender-challenges-financial-inclusion-papua-new>.

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

ARTHUR, PAUL LONGLY & KURVET-KÄOSAAR, LEENA (eds). 2018 (April). *Border Crossings: Essays in Identity and Belonging*. Abingdon: Routledge. 144 pages. ISBN: 978-1138671096 (hb).

"The transmission and preservation of personal knowledge and stories from generation to generation frequently requires crossing into the private, contested spaces of memory. The most secret accounts or guarded remnants of information can sometimes lead to the most profound insights. In this context, there is a delicate balance between life writing's role in revealing lives and the desire to be respectful towards them. As the essays in this book attest, exposing secrets, even if humiliating, can be a way of honouring lives. Throughout runs the framing theme of memory as the source of all intergenerational transmission of culture and history - whether relating to family, community, nation, ancestry, or political allegiance - and the importance of the intimate and personal in that process of handing on. This book was originally published as the special issue *Private Lives, Intimate Readings of Life Writing*: 12(2), 2015.

Contents (Pacific chapters): **7.** Because it's Your Country: Death and its Meanings in West Arnhem Land [Aboriginal Australia], by Martin Thomas; **8.** 'from Organic Arts': Tsamorita, Rosaries, and the Poem of My Grandma's Life [Chamorro Guam], by Craig Santos Perez."

BARTLEET, BRYDIE-LEIGH, CAIN, MELISSA, TOLMIE, DIANA, POWER, ANNE & SHIOBARA, MARI (eds). 2018 (May). *Community Music in Oceania: Many Voices, One Horizon*. Honolulu: University of Hawai'i Press. 344 pages. ISBN: 978-0824867003 (cl).

"*Community Music in Oceania: Many Voices, One Horizon* makes a distinctive contribution to the field of community music through the experiences of its editors and contributors in music education, ethnomusicology, music therapy, and music performance. Covering a wide range of perspectives from Australia, Timor-Leste, New Zealand, Japan, Fiji, China, Taiwan, Malaysia, Singapore, and Korea, the essays raise common themes in terms of the pedagogies and practices used, pointing collectively toward one horizon of approach. Yet, contrasts emerge in the specifics of how community musicians fit within the musical ecosystems of their cultural contexts. Book chapters discuss the maintenance and recontextualization of music traditions, the lingering impact of colonization, the growing demands for professionalization of community music, the implications of government policies, tensions between various ethnic groups within countries, and the role of institutions such as universities across the region.

Contents: **1.** Community music in the Asia Pacific: An introduction, by *Brydie-Leigh Bartleet, Melissa Cain, Diana Tolmie, Anne Power, and Mari Shiobara*; **2.** Mapping community music development in Timor-Leste, by *Gillian Howell*; **3.** Conserving knowledge and language practices of singing cultures in low-lying Pacific islands, by *Te Oti Rakena*; **4.** Transmitting Japanese folk song: Strategies for nationalizing the local and taking it into schools, by *Mari Shiobara*; **5.** Child's play? Teaching and learning in Fijian *sigidrigi*, by *Jennifer Cattermole*; **6.** Gathering to study: The case of the Myoan *shakuhachi's benkyo-kai*, by *Christian Mau*; *Hei te po, hei te ao* (singing in the dark): The revival of an indigenous teaching methodology, by *Karyn Paringatai*; **7.** Developing a performance involving people with intellectual challenges during the 2012 Beijing Traditional Music Festival, by *Phil Mullen*; **8.** Community music therapy: From the clinical to community, by *Kirstin Robertson-Gillam*; **9.** Exchange and common ground: 'The Big Sing in the Desert', by *Julie Rickwood*; **10.** Transforming lives: Exploring eight ways of learning in arts-based service learning with Australian aboriginal communities, by *Anne Power, Brydie-Leigh Bartleet, and Dawn Bennett*; **11.** Emergence, care, and sustainability: A community arts project in early childhood education, by *David Lines*; **12.** Step outside and bring in the world: A wealth of community musics at your doorstep, by *Jennifer Walden*; **13.** Shuo Chang as burdens in song: Xinyao and education communities of practice in Singapore, by *Eugene Dairianathan and Chee Hoo Lum*; **14.** The community band experience in Singapore through two lenses: The local and the expatriate, by *Leonard Tan and Melissa Cain*; **15.** How a music program can build and sustain a community, by *Joanne Ruksenas*; **16.** Techniques and tools for music learning in Australian community choirs, by *Naomi Cooper*; **17.** Engaging with the sax beyond conservatoire walls: The community activities of the Queensland Conservatorium Saxophone Orchestra, by *Diana Tolmie*."

BESNIER, NIKO, BROWNELL, SUSAN & CARTER, THOMAS F. (eds). 2017. *The Anthropology of Sport: Bodies, Borders, Biopolitics*. Oakland: University of California Press. 336 pages. ISBN: 978-0520289000 (hb), 978-0520289017 (pb).

"Few activities bring together physicality, emotions, politics, money, and morality as dramatically as sport. In Brazil's stadiums or China's parks, on Cuba's baseball diamonds or Fiji's rugby fields, human beings test their physical limits, invest emotional energy, bet money, perform witchcraft, and ingest substances. Sport is a microcosm of what life is about. The Anthropology of Sport explores how sport both shapes and is shaped by the social, cultural, political, and historical contexts in which we live. Core themes discussed in this book include the body, modernity, nationalism, the state, citizenship, transnationalism, globalization, and gender and sexuality.

Contents: List of Illustrations; Acknowledgments; **Introduction;** 1. Sport, Anthropology, and History; 2. Sport, Colonialism, and Imperialism; 3. Sport, Health, and the Environment; 4. Sport, Social Class, Race, and Ethnicity; 5. Sport and Sex, Gender, and Sexuality; 6. Sport, Cultural Performance, and Mega-events; 7. Sport, Nation, and Nationalism; 8. Sport in the World System; **Epilogue:** Sport for Anthropology; Notes; Selected Bibliography; Index."

BIERSACK, ALETTA & MACINTYRE, MARTHA (eds). 2017. *Emergent Masculinities in the Pacific*. Abingdon: Routledge. 174 pages. ISBN: 978-0415786942 (hb).

"*Emergent Masculinities in the Pacific* focuses on the plasticity and contingent nature of Pacific Island masculinities over the course of colonial and postcolonial histories. The several case histories concern the use of sports to recuperate but also refashion past masculinities in the name of contemporary masculine pride; the effects of market participation on younger males; how urbanisation and migration set the stage for experimenting with male gender and sexuality; the impacts of military and labour histories on local masculinities; masculinity and violence in war and gender violence; and structural violence and disruptions in male gender identity. Depicting contemporary Pacific Island societies as a space of gender invention and pluralism as indigenous gender regimes respond to the stimulations of transnational flows, the book asks a key historical question: Do emergent masculinities signal a rupture, or some continuity with, past masculinities? Originally published as *The Asia Pacific Journal of Anthropology*, 17(3/4), 2016.

Contents: Introduction: Emergent Masculinities in the Pacific, by Aletta Biersack; 1. Bati as Bodily Labour: Rethinking Masculinity and Violence in Fiji, by Geir Henning Presterudstuen and Dominik Schieder; 2. Once were Warriors, now are Rugby Players? Control and Agency in the Historical Trajectory of the Maori Formulations of Masculinity in Rugby Domenica, by Gisella Calabrò; 3. Inequality and Changing Masculinities Among the Gende in Papua New Guinea: The 'Good', the 'Bad' and the 'Very Bad', by Laura Zimmer-Tamakoshi; 4. Changing Generational Values and New Masculinities Amongst Smallholder Export Cash Crop Producers in Papua New Guinea, by Gina Koczberski and George N. Curry; 5. Being 'Like a Woman': Fa'afafine and Samoan Masculinity, by Johanna Schmidt; 6. Men of War, Men of Peace: Changing Masculinities in Vanuatu, by Margaret Jolly; 7. I Could Be the Last Man: Changing Masculinities in Enga Society, by Philip Gibbs; 8. Masculine Sexuality, Violence and Sexual Exploitation in Micronesia, by Manuel Rauchholz."

BRYANT-TOKALAU, JENNY. 2018 (June). *Indigenous Pacific Approaches to Climate Change: Pacific Island Countries*. New York: Palgrave Pivot, Palgrave Macmillan. 111 pages. ISBN:978-3-319-78398-7 (hc) and 978-3-319-78399-4 (eb).

"This book explores how Pacific Island communities are responding to the challenges wrought by climate change - most notably fresh water accessibility, the growing threat of disease, and crop failure. The Pacific Island nations are not alone in facing these challenges, but their responses are unique in that they arise from traditional and community-based understandings of climate and disaster. Knowledge sharing, community education, and widespread participation in decision-making have promoted social resilience to such challenges across the Pacific. In this exploration of the Pacific Island countries, Bryant-Tokalau demonstrates that by understanding the inter-relatedness of local expertise, customary resource management, traditional knowledge and practice, as well as the roles of leaders and institutions, local "knowledge-practice-belief systems" can be used to inform adaptation to disasters wherever they occur.

Contents: 1. Pacific Responses to and Knowledge of Climate Change; 2. Adaptation to Climate Change in the Pacific Islands: Theory, Dreams, Practice and Reality; 3. Handling Weather Disasters: The Resilience and Adaptive Capacity of Pacific Island Communities; 4. Indigenous Knowledge

Systems and Urbanization: Relocation, Planning and Modern Disasters; **5. Conclusion:** What Can Pacific Island Countries Teach Others About Climate Change?

Jenny Bryant-Tokalau is Associate Professor in the School of Maori, Pacific and Indigenous Studies at the University of Otago, New Zealand. She has also worked throughout the Pacific as an academic and UN/GEF staffer."

DÜRR, EVELINE & SCHORCH, PHILIPP (eds). 2017. *Transpacific Americas: Encounters and Engagements between the Americas and the South Pacific*. Abingdon: Routledge. 183 pages. ISBN: 978-1138924437 (bk) and 978-1315684383 (eb). Review: *The Journal of Pacific History*, 53(1), 2018: 119-120 (by L. Lagarde).

"This volume explores cultural, social and economic connections between the Americas and the South Pacific. It reaches beyond Sino-American collaborations to focus on rather neglected, and sometimes invisible, Southern linkages, asking how these connections originated and have developed over time, which local responses they have generated, and what impact these processes have in the region in terms of representational forms and strategies, new cultural practices, and empowerment of individuals in (post)colonial contexts. The volume also compares and contrasts intriguing parallels of politics and identity formation.

Contents: List of Figures; Acknowledgments; **[Introduction:]** Transpacific Americas as Relational Space, *by Philipp Schorch and Eveline Dürr*; **Part I. Assembling Transpacific Networks and Relations:** **1.** Historicising the 'Indigenous International': Museums, Anthropology, and Transpacific Networks, *by Conal McCarthy*; **2.** Performing Transpacific Identities: The Role of Music and Musicians in Interactions Between Easter Island and Chile, *by Dan Bendrups*; **3.** Shadowed Lives: Invisibility and Visibility of Mexicans in Hawai'i, *by Monisha Das Gupta*; **4.** Border Crossings and Cross-cultural Encounters in the Touring Exhibition: An Aotearoa New Zealand-Mexico Exchange, *by Lee Davidson*; **Part II. Assembling Transpacific Concepts and Ideas:** **5.** Transpacific Discourses of Primitivism and Extinction on 'Fuegians' and 'Tasmanians' in the Nineteenth and Twentieth Century, *by Fernanda Peñaloza*; **6.** Re-assembling Language in Nests: Transpacific Indigenous Strategies for Cultural Revitalisation in Aotearoa New Zealand and Mexico, *by Eveline Dürr*; **7.** Disjunctive Policy Assemblages: The New Zealand Model of Welfare Reform in Alberta, Canada, *by Catherine Kingfisher*; **8.** Tangled up in Food: The Moral Economy of Food Politics in the Transpacific Region, *by Alan Smart and Josephine Smart*; **[Conclusion:]** Tauluga: Decolonising and Globalising the Pacific, *by Vilsoni Hereniko*; Contributors; Index."

GREGORY, CHRIS & ALTMAN, JON (eds). 2018. *The Quest for the Good Life in Precarious Times: Ethnographic Perspectives on the Domestic Moral Economy*. Canberra: ANU Press. 223 pages. ISBN: 978-1760462000 (pb) and 978-1760462017 (pdf). Retrieved 29 March 2018 from: <http://doi.org/10.22459/QGLPT.03.2018>.

"In anthropology, the study of morality and value has always been a central concern, despite the claim of some scholars that the recent upsurge of interest in these issues is new. What is novel is how scholars in many disciplines are posing the value question in new ways. The global economic alignments of the present pose many political, moral and theoretical questions, but the central issue the essays in this collection address is: how do relatively poor people of the Australia-Pacific region survive in current precarious times? In looking to answer this question, contributors directly engage the values and concepts of their interlocutors. At a time when understanding local implications of global processes is taking on new urgency, these essays bring finely honed anthropological perspectives to matters of universal human concern - they offer radical empirical critique based on intensive fieldwork that will be of great interest to those seeking to comprehend the bigger picture.

Contents: Preliminary Pages; List of Figures; List of Tables; List of Abbreviations; Contributors; Preface; **1.** Introduction, *by Chris Gregory*; **2.** The Good Death? Paying Equal Respects in Fijian Funerals, *by Matti Eräsaari*; **3.** Changing Standards of Living: The Paradoxes of Building a Good Life in Rural Vanuatu, *by Rachel E. Smith*; **4.** 'According to *Kastom* and According to Law': 'Good Life' and 'Good Death' in Gilbert Camp, Solomon Islands, *by Rodolfo Maggio*; **5.** 'This Custom from the Past Is No Good': Grassroots, 'Big Shots' and a Contested Moral Economy in East New Britain, *by Keir Martin*; **6.** A Moral Economy of the Transnational Papua New Guinean Household:

Solidarity and Estrangement While 'Working Other Gardens', by *Karen Sykes*; **7.** Cycles of Integration and Fragmentation: Changing Yolngu-Balanda Sentiments of the 'Good Life' in Northern Australia, by *Fiona Magowan*; **8.** 'The Main Thing Is to Have Enough Food': Kuninjku Precarity and Neoliberal Reason, by *Jon Altman*; **9.** The Rise of the Poverty-Stricken Millionaire: The Quest for the Good Life in Sargipalpara, by Chris Gregory."

GREYMORNING, NEYOOXET (ed.). 2018 (September). *Being Indigenous: Perspectives on Activism, Culture, Language and Identity*. Abingdon: Routledge. 288 pages. ISBN: 978-1138314900 (pb) and 978-1138314917 (hb).

"The book considers the issues faced by Indigenous peoples today and provides valuable historical and political insight into the lingering impacts that colonization has had on their languages, cultures, and identities. It gives voice to an impressive range of Indigenous authors who share their knowledge and perspectives. The volume includes the experiences of Indigenous peoples from a variety of countries, ranging from the United States and Canada to Australia, New Zealand, Japan, Greenland, Norway and Russia. The chapters cover topics including knowledge base systems, cultural ways of being, colonization, identity, activism, philosophy, language and cultural survival."

Contents (Pacific chapters): **3.** Eualeyai Story Tracks, by *Larissa Behrendt*; **7.** Colonization as Myth-Making; A Case Study in Aotearoa, by *Moana Jackson*; **11.** Reflections and Feelings Deriving from a *Pulakaumaka* within My Heart, by *Kauano Kamana*."

JOHNSON, MIRANDA. 2016. *The Land Is Our History: Indigeneity, Law, and the Settler State*. Oxford: Oxford University Press. 223 pages. ISBN: 9780-190600020 (hb). Reviews: *Australian Historical Studies*, 49(1), 2018: 133-135 (by R. De Costa).

"Miranda Johnson examines how indigenous peoples advocated for themselves in courts and commissions of inquiry between the early 1970s to the mid-1990s, chronicling an extraordinary and overlooked history in which virtually disenfranchised peoples forced powerful settler democracies to reckon with their demands. Based on extensive archival research and interviews with leading participants, *The Land Is Our History* brings to the fore complex and rich discussions among activists, lawyers, anthropologists, judges, and others in the context of legal cases in far-flung communities dealing with rights, history, and identity.

Contents: Acknowledgments; A Note on Terms; **Introduction**: A Fragile Truce; **1.** Citizens Plus: New Indigenous Activism in Australia and Canada; **2.** Australia's First, First People; **3.** Frontier Justice in Canada's North; **4.** Commissions of Inquiry and the Idea of a New Social Contract; **5.** Making a 'Partnership between Races': Maori Activism and the Treaty of Waitangi; **6.** The Pacific Way; **Epilogue**: Truce Undone; Notes; Bibliography; Index."

KIRSCH, STUART. 2018 (March). *Engaged Anthropology: Politics beyond the Text*. Oakland: University of California Press. 304 pages. ISBN: 978-0-5202-9794-4 (cl) and 978-0-5202-9795-1 (pb).

"Does anthropology have more to offer than just its texts? In this timely and remarkable book, Stuart Kirsch shows how anthropology can-and why it should-become more engaged with the problems of the world. *Engaged Anthropology* draws on the author's experiences working with indigenous peoples fighting for their environment, land rights, and political sovereignty. Including both short interventions and collaborations spanning decades, it recounts interactions with lawyers and courts, nongovernmental organizations, scientific experts, and transnational corporations. This unflinchingly honest account addresses the unexamined 'backstage' of engaged anthropology. Coming at a time when some question the viability of the discipline, the message of this powerful and original work is especially welcome, as it not only promotes a new way of doing anthropology, but also compellingly articulates a new rationale for why anthropology matters.

Contents: Acknowledgments; **Introduction**; **1.** How Political Commitments Influence Research (Backstage in the Ok Tedi Case); **2.** When Contributions are Elusive (Writing Across the Border in Papua New Guinea); **3.** The Search for Alternative Outcomes (Conservation and Environmental Degradation in Papua New Guinea); **4.** When the Intervention Fails, Does the Research Still Matter (Overtaken by Events in the Solomon Islands); **5.** How Analysis of Local Contexts Can Have Global

Significance (Double Exposure in the Marshall Islands); 6. The Risks of Intervention (Campus Debates on Repatriation); 7. Dilemmas of an Expert Witness (Indigenous Land Rights in Suriname and Guyana); **Conclusion**; Notes; Bibliography; Index.

Stuart Kirsch is Professor of Anthropology at the University of Michigan and the author of, most recently, *Mining Capitalism: Relationships Between Corporations and their Critics*, also published by the University of California Press."

MCCARTHY, CONAL. 2018 (October). *Indigenous Museology: Insights from Australia and Aotearoa New Zealand*. Abingdon: Routledge. 112 pages. ISBN: 978-1138576421 (hb).

"*Indigenous Museology* examines the emergence of indigenising museologies in New Zealand, Australia, the USA and Canada. As the first international comparative study of museums and indigenous people, the book produces new knowledge about indigenous ways of knowing, doing and being that are emerging from the intersection of museums, heritage and public history with native ontologies and epistemologies. Whilst McCarthy acknowledges the specificities of national contexts, he also takes the time to explore the commonalities and differences between them, thus providing a unique perspective never attempted before.

Contents: Introduction: Indigeneity, museums, colonisation; **1.** Australia: Remembering Aborigines; **2.** USA: What is a tribal museum? **3.** Canada: The nation within; **4.** Aotearoa New Zealand: Maori museology; **5. Conclusion:** Decolonising and indigenising museums of the future."

MOYLE, RICHARD. 2018 (March). *Ritual and Belief on Taku: Polynesian Religion in Practice*. Adelaide: Crawford House Publishing. 252 pages. ISBN: 978-1863333405 (pb).

"This book examines a living tradition from arguably the last location where traditional Polynesian religion continues as an integral part of daily life. Surviving a devastating 19th-century epidemic and resisting multinational religious organisations in the 20th century, Taku continue to use ritual to manage and neutralise their isolated atoll's many vulnerabilities, contacting the spirit world through invocations, dreams, trance, singing and gifting to marshall their benign counterforces to work for private benefit and public good. By examining the religious procedures, the artefacts, the principal actors and the many categories of spirit beings, Moyle portrays a small community strategising to preserve pride of self-identity amid the hardships of remoteness, and a determination to perpetuate the beliefs underpinning their extensive ritual life which alone, they believe, allow them to continue to exist. Taku express themselves candidly about their own understandings and ignorances, pride and fears, confidence and concerns - contextualised by the all-enveloping presence of what is believed but not seen.

Contents: Front matter; Table of Contents; Orthography; Preface; Acknowledgements; **Introduction**; **1.** The Human Soul, Spirit and Ghost; **2.** Types of Religious Office; **3.** Classes of Spirit; **4.** Making Contact; **5.** Artefacts and Accessories of Taku Religion; **6.** Fishing and Ritual; **7.** Animals; **8.** Conclusion; Bibliography; Index."

PAUL, ROBERT A. 2015. *Mixed Messages: Cultural and Genetic Inheritance in the Constitution of Human Society*. Chicago: University of Chicago Press. 368 pages. ISBN: 978-0226240862 (pb), 978-0226240725 (cl) and 978-0226241050 (ep). Review: *American Ethnologist*, 45(2), 2018: 304-305 (by R.L Anemone).

"As social and symbolic animals - animals with language and systems of signs - humans are informed by two different kinds of heritage, one biological, the other cultural. Scholars have tended to study our genetic and symbolic lineages separately, but in recent years some have begun to explore them together, offering a dual inheritance theory. In this book, Robert A. Paul offers an entirely new and original consideration of our dual inheritance to date, going deep inside an extensive ethnographic record to outline a fascinating relationship between our genetic codes and symbolic systems. Examining a wide array of cultures, Paul reveals how the inherent tensions between these two modes of transmission generate many of the features of human society, such as marriage rules, initiation rituals, gender asymmetry, and sexual symbolism. Exploring differences in the requirements, range, and agendas of genetic and symbolic reproduction, he shows that a properly

conceived dual inheritance model does a better job of accounting for the distinctive character of actual human societies than either evolutionary or socio-cultural construction theories can do alone.

Contents: Acknowledgments; **Introduction:** the social consequences of dual inheritance; **1.** A brief history and outline of dual inheritance theory; **2.** When genetic and cultural reproduction diverge; **3.** The cultural channel; **4.** Two kinds of sociality; **5.** Society beyond the genetic program; **6.** The asymmetry of cultural versus genetic reproduction; **7.** The society of men; **8.** Symbolic reproduction and reproductive symbolism; **9.** Beyond gender asymmetry and male privilege; **10.** Sources of human sociality; **Conclusion:** The giant yams of Pohnpei; Notes; References; Index [Including: Abelam; Avatip; Baining; Gapun; Gimi; Iatmul; Kaulong; Manambu; Marind-anim; Pohnpei; Samoa; Walbiri; Yap]."

PRETTY, JULES. 2014. *The Edge of Extinction: Travels with Enduring People in Vanishing Lands*. Ithaca: Cornell University Press. 240. ISBN: 978-0801453304 (hb).

"In *The Edge of Extinction*, Jules Pretty explores life and change in a dozen environments and cultures across the world, taking us on a series of remarkable journeys through deserts, coasts, mountains, steppes, snowscapes, marshes, and farms to show that there are many different ways to live in cooperation with nature. From these accounts of people living close to the land and close to the edge emerge a larger story about sustainability and the future of the planet. Pretty addresses not only current threats to natural and cultural diversity but also the unsustainability of modern lifestyles typical of industrialized countries. In a very real sense, Pretty discovers, what we manage to preserve now may well save us later. The diverse people Pretty meets in *The Edge of Extinction* display deep pride in their relationships with the land and are only willing to join with the modern world on their own terms. By the examples they set, they offer valuable lessons for anyone seeking to find harmony in a world cracking under the pressures of apparently insatiable consumption patterns of the affluent.

Contents: Previously; Note on Weights and Measures; **1.** Seacoast: Ngai Tahu, Aotearoa (New Zealand); **2.** Mountain: Huangshan, China; **3.** Desert Coast: Murujuga (Burrup), Australia; **4.** Steppe: Tuva, Russia; **5.** Snow: Karelia, Finland; **6.** Swamp: Okavango, Botswana; **7.** Marsh-Farm: East Anglia, England; **8.** Coast: Antrim Glens, Northern Ireland; **9.** Snow: Nitassinan, Labrador, Canada; **10.** Farm-City: Amish Country, Ohio, United States; **11.** Swamp: Atchafalaya Basin, Louisiana, United States; **12.** Desert: Timbisha (Death Valley), California, United States; Coda: Dreaming of the Day After; Notes; Bibliography; Acknowledgments."

RAY, ARTHUR J. 2016. *Aboriginal Rights Claims and the Making and Remaking of History*. Montreal: McGill-Queens University Press. 224 pages. ISBN: 978-0773547421 (cl and 978-0773547438 (pb). Review: *Australian Historical Studies*, 49(1), 2018: 133-135 (by R. De Costa).

"In this book Arthur Ray examines how claims-oriented research is often fitted to the existing frames of indigenous rights law and claims legislation and, as a result, has influenced the development of these laws and legislation. Through a comparative study encompassing the United States, Canada, South Africa, Australia and New Zealand, Ray also explores the ways in which various procedures and settings for claims adjudication have influenced and changed the use of historical evidence, made space for indigenous voices, stimulated scholarly debates about the cultural and historical experiences of indigenous peoples at the time of initial European contact and afterward, and have provoked reactions from politicians and scholars.

Contents: Figures and Text Boxes; Acknowledgments; Preface; **1.** Taking Indigenous Peoples' Lands; **2.** The United States Indian Claims Commission; **3.** Litigating and Negotiating Native Title and Treaty Rights in Canada; **4.** Anthropologists, Historians, and the Title Claims of Aborigines in Australia; **5.** The Waitangi Tribunal and New Zealand History; **6.** Redressing Race-based Dispossessions in South Africa; **7.** The Métis in Court: Problems of Discrimination, Identity, and Community; **8.** Courts, Commissions, and Tribunals as Forums for Interpreting and Making History; Notes; Bibliography; Index."

ROWLANDS, SHAWN C. 2016. *Frontier Shores: Collection, Entanglement, and the Manufacture of Identity in Oceania*. New York: Bard Graduate Center Gallery. Distributed by the University of

Chicago Press. 128 pages. ISBN: 978-1941792070 (pb). Review: *The Journal of Pacific History*, 53(1), 2018: 111-113 (by R. Smith).

"*Frontier Shores* accompanies the exhibition at the Bard Graduate Center Gallery and draws from the collection of the American Museum of Natural History. Focusing on Oceania - the vast region encompassing Australia, New Zealand, and the tropical Pacific Islands - it examines crosscultural contact and the contest for power between indigenous and non-indigenous people. Many of Oceania's peoples were perceived in mainstream European scientific thought as belonging to humanity's lowest tiers. Although these notions have long since been discredited, Shawn C. Rowlands traces their impact on the development of anthropology, colonial policy, and national identity. Ultimately, *Frontier Shores* reveals important processes of 'othering' and the difficult issue of manufacturing identity and authenticity."

SHAPIRO, WARREN (ed.). 2018 (April). *Focalty and Extension in Kinship: Essays in Memory of Harold W. Scheffler*. Canberra: ANU Press. 409 pages. ISBN: 978-1760461812 (pb) and 978-1760461829 (pdf). Retrieved 23 April 2018 from: <http://doi.org/10.22459/FEK.04.2018>.

When we think of kinship, we usually think of ties between people based upon blood or marriage. But we also have other ways - nowadays called 'performative' - of establishing kinship, or hinting at kinship: many Christians have, in addition to parents, godparents; members of a trade union may refer to each other as 'brother' or 'sister'. Similar performative ties are even more common among the so-called 'tribal' peoples that anthropologists have studied and, especially in recent years, they have received considerable attention from scholars in this field. However, these scholars tend to argue that performative kinship in the Tribal World is semantically on a par with kinship established through procreation and marriage. Harold Scheffler, long-time Professor of Anthropology at Yale University, has argued, by contrast, that procreative ties are everywhere semantically central, i.e. focal, that they provide bases from which other kinship ties are extended. Most of the essays in this volume illustrate the validity of Scheffler's position, though two contest it, and one exemplifies the soundness of a similarly universalistic stance in gender behaviour.

Contents: Preliminary Pages; List of Figures and Tables; Acknowledgements; Contributors; **Part I: Introduction:** Hal Scheffler's Extensionism in Historical Perspective and its Relevance to Current Controversies, *by Warren Shapiro and Dwight Read*; **Part II. The Battle Joined:** **1. Hal Scheffler versus David Schneider and His Admirers, in the Light of What We Now Know about Trobriand Kinship, by Warren Shapiro;** **2. Extension Problem: Resolution through an Unexpected Source, by Dwight Read;** **Part III. Ethnographic Explorations of Extensionist Theory:** **3. Action, Metaphor and Extensions in Kinship, by Andrew Strathern and Pamela J. Stewart;** **4. Should I Stay or Should I Go? Hunter-gatherer Networking through Bilateral Kin, by Russell D. Greaves and Karen L. Kramer;** **5. Properties of Kinship Structure: Transformational Dynamics of Suckling, Adoption and Incest, by Fadwa El Guindi;** **6. Of Mothers, Adoption and Orphans: The Significance of Relatedness in a Remote Aboriginal Community, by Victoria Katherine Burbank;** **Part IV. Extensionist Theory and Culture History:** **7. Enhancing the Kinship Anthropology of Scheffler with Diachronic Linguistics and Centricity, by Patrick McConvell;** **Part V. Questioning Extensionist Theory:** **8. Why Do Societies Abandon Cross-cousin Marriage? by Robert Parkin;** **9. Toward Reinvigorating an Ethnolinguistic Approach to the Study of 'Kin Terms': A View from Nascent-based Zuni Relational Terminology, by Linda K. Watts;** **Part VI. Extensionist Theory and Human Biology:** **10. Creeping Plants and Winding Belts: Cognition, Kinship, and Metaphor, by Bojka Milicic;** **11. Kinship in Mind: Three Approaches, by Doug Jones;** **12. Do Women Really Desire Casual Sex? Analysis of a Popular Adult Online Dating/Liaison Site, by Michelle Escasa-Dorne and William Jankowiak; Index."**

VAAI, UPOLU LUMA & NABOBO-BABA, UNAISI (eds) (2017). *The Relational Self: Decolonising Personhood in the Pacific*. Suva: University of the South Pacific and the Pacific Theological College. 302 pages. ISBN: 987-982-01-0968-1 (pb).

"*The Relational Self* breaks new ground in Pacific Islands scholarly discourse as the first multi-disciplinary effort to respond to the challenges confronting island societies today by re-examining the rich resources embedded in all island cultures' core relational/interconnected understanding of what it means to be human. From the perspectives of their diverse disciplines and cultures, the authors reframe the quest for decolonisation by deconstructing the non-relational understandings of

self that are the legacy of colonisation and reconstructing a 'relational renaissance' of Pacific values that can empower Pacific Islanders to be agents of decolonisation.

Contents: **Part I.** Decolonising personhood in Pacific colonised spaces; **Part II.** Decolonising personhood in Pacific social spaces; **Part III.** Decolonising personhood in Pacific theological spaces; **Part IV.** Decolonising personhood through poetry.

Contributors: Tui Atua Tupua Tamasese Taisi Efi (Foreword), Uili Feleterika Nokise, Unaisi Nabobo-Baba, Upolu Luma Vaai, Manulani Aluli Meyer, Konai Helu Thaman, Kabini Sanga, Cresantia Koya-Vaka'uta (The Digital Va: Negotiating Socio-spatial Relations in Cyberspace, Place and Time), Jemaima Tiatia-Seath (Negotiating Personhood in Light of Pacific Suicide Prevention: #timetotalk #pasifikasolutions), Michael Lujan Bevacqua, Kisha Borja-Quichocho-Calvo, Sereima Naisilisili, Melenaite Taumoefolau (The Cultural-Linguistic Making of the Tongan Female Self), Gordon Leua Nanau ('Na Vanuagu': Epistemology and Personhood in Tathimboko, Guadalcanal), Melani Anae, Vitolia Mo'a, Faafetai Aiava, Linda Waimarie Nikora, Ngahuia Te Awekotuku, Virginia Tamanui, and Sia Figiel."

WALLIS, JOANNE. 2017. *Pacific Power? Australia's Strategy in the Pacific Islands*. Carlton: Melbourne University Press. 400 pages. ISBN: 978-0522868227 (pb). Review: *The Journal of Pacific History*, 53(1), 2018: 124-126 (by N. Maclellan).

"Structured in three parts, *Pacific Power?* briefly sketches Australia's strategic interests in the Pacific Islands. It then analyses five primary levers of influence over Pacific Island states used by Australian governments: military intervention; defence assistance; state-building assistance; economic tools; and diplomacy. The book then identifies two main limits on Australian influence: the evolving geopolitical landscape and changes to the Pacific Islands Forum and the wider regional architecture" (Nic Maclellan, *The Journal of Pacific History*).

ZIMMER-TAMAKOSHI, LAURA (ed.). 2018 (August). *First Fieldwork: Pacific Anthropology, 1960-1985*. Honolulu: University of Hawai'i Press. 264 pages. 978-0824872090 (hc).

"*First Fieldwork* explores what a generation of anthropologists experienced during their first visits to the field at a time of momentous political changes in Pacific island countries and societies and in anthropology itself. Answering some of the same how and why questions found in Terence E. Hays' *Ethnographic Presents* (1993), *First Fieldwork* begins where that collection left off in the 1950s and covers a broader selection of Pacific Islands societies and topics. Chapters range from candid reflections on working with little-known peoples to reflexive analyses of adapting research projects and field sites, in order to better fit local politics and concerns. Included in these accounts are the often harsh emotional and logistical demands placed on fieldworkers and interlocutors as they attempt the work of connecting and achieving mutual understandings. Evident throughout is the conviction that fieldwork and what we learn from and write about it are necessary to a robust anthropology. By demystifying a phase begun in the mid-1980s when critics considered attempts to describe fieldwork and its relation to ethnography as inevitably biased representations of the unknowable truth, *First Fieldwork* contributes to a renewed interest in experiential and theoretical nuances of fieldwork.

Contributors: David J. Boyd (Practicing Ethnography in the Mountains of Papua New Guinea), Richard Feinberg (Introduction: Pay Attention and Go with the Flow), William H. Heaney, Allison Jablonko, Rena Lederman (Reflecting Forward on Fieldworks Past), Richard A. Marksburry, Mary McCutcheon, Nancy McDowell, Naomi M. McPherson, Anton Ploeg, Nancy J. Pollock, Richard Scaglione, Karen P. Sinclair, and Patricia K. Townsend and William H. Townsend (On the Fringe: First Fieldwork in the Upper Sepik, (1966-67))."

AUSTRALIA

CODDING, BRIAN F. & KRAMER, KAREN L. (eds). 2016. *Why Forage? Hunters and Gatherers in the Twenty-first Century*. Santa Fe and Albuquerque: School of Advanced Research Press and

University of New Mexico Press. 352 pages. ISBN 978-0-8263-5696-3 (pb). Review: *Journal of Anthropological Research*, 74(1), 2018: 105-107 (by R.F. Puckett).

"Foraging persists as a viable economic strategy both in remote regions and within the bounds of developed nation-states. Given the economic alternatives available, why do some groups choose to maintain their hunting and gathering lifeways? Through a series of detailed case studies, the contributors to this volume examine the decisions made by modern-day foragers to sustain a predominantly hunting and gathering way of life. What becomes clear is that hunter-gatherers continue to forage because the economic benefits of doing so are high relative to the local alternatives and, perhaps more importantly, because the social costs of not foraging are prohibitive; in other words, hunter-gatherers value the social networks built through foraging and sharing more than the potential marginal gains of a new mode of subsistence. *Why Forage?* shows that hunting and gathering continues to be a viable and vibrant way of life even in the twenty-first century.

Contents (Pacific chapters): **7.** What Now? Big Game Hunting, Economic Change, and the Social Strategies of Bardi Men, by *James E. Coxworth*; **8.** Alternative Aboriginal Economies: Martu Livelihoods in the Twenty-first Century, by *Brian F. Coddling, Rebecca Bliege Bird, Douglas W. Bird, and David W. Zeanah*; **9.** Economic, Social, and Ecological Contexts of Hunting, Sharing, and Fire in the Western Desert of Australia, by *Rebecca Bliege Bird, Brian F. Coddling, and Douglas W. Bird.*"

GANTER, REGINA. 2018 (May). *The Contest for Aboriginal Souls: European Missionary Agendas in Australia*. Canberra: ANU Press and Aboriginal History. 248 pages. ISBN: 978-1760462048 (pb) and 978-1760462055 (pdf). Retrieved 29 May 2018 from: <http://doi.org/10.22459/CAS.05.2018>.

This book covers the missionary activity in Australia conducted by non-English speaking missionaries from Catholic and Protestant mission societies from its beginnings to the end of the mission era. It looks through the eyes of the missionaries and their helpers, as well as incorporating Indigenous perspectives and offering a balanced assessment of missionary endeavour in Australia, attuned to the controversies that surround mission history. It means neither to condemn nor praise, but rather to understand the various responses of Indigenous communities, the intentions of missionaries, the agendas of the mission societies and the many tensions besetting the mission endeavour. It explores a common commitment to the supernatural and the role of intermediaries like local diplomats and evangelists from the Pacific Islands and Philippines, and emphasises the strong role played by non-English speakers in the transcultural Australian mission effort.

Contents: Preliminary pages; Abbreviations; Preface; **1.** The quest for ecclesiastical territory: Catholics and Protestants; **2.** Protestants divided; **3.** Empires of faith; **4.** The subtle ontology of power; **5.** Engaging with missionaries; **6.** The trials of missionary life; **7.** The German difference; **8.** Conclusions; Bibliography."

This book is a companion to the website [German Missionaries in Australia - A Web-directory of Intercultural Encounters](#). The web-directory provides detailed accounts of Australian missions staffed with German speakers. The book reads laterally across the different missions and produces a completely different type of knowledge about missions. The book and its accompanying website are based on a decade of research ranging across mission archives with foreign-language sources that have not previously been accessed for a historiography of Australian missions.

GILBERT, JÉRÉMIE. 2014 (hb) and 2016 (pb). *Nomadic Peoples and Human Rights*. Abingdon: Routledge. 272 pages. ISBN: 978-0415526968 (hb) and 978-1138666498 (pb). Review: *Settler Colonial Studies*, 6(2), 2016: 183-187 (by M. Guenther).

"This book provides an innovative rights-based approach to the issue of nomadism looking at issues including discrimination, persecution, freedom of movement, land rights, cultural and political rights, and effective management of natural resources. Jeremie Gilbert analyses the extent to which human rights law is able to provide protection for nomadic peoples to perpetuate their own way of life and culture. The book questions whether the current human rights regime is able to protect nomadic peoples, and highlights the lacuna that currently exists in international human rights law in relation to nomadic peoples. It goes on to propose avenues for the development of specific rights for

nomadic peoples, offering a new reading on freedom of movement, land rights and development in the context of nomadism.

Contents: Introduction; 1. The Elimination of the Nomads: Colonialism, Extinction and Persecution; 2. Mobility: Sedentarisation, Statehood, and Freedom of Movement; 3. Nomadic Territories: From terra nullius to collective Land Right; 4. Mobile Services: Access to Education, Health, and Water; 5. Nomadic Identity: Stigmatisation, Participation, and Cultural rights 6. Nomadic Development: Globalisation, Conservation and Consent; Conclusion."

JACKSON, MICHAEL. 2016. *As Wide as the World Is Wise: Reinventing Philosophical Anthropology*. New York: Columbia University Press. 272 pages. ISBN: 978-0231178280 (hb). Review: *Anthropological Quarterly*, 91(1), 2018: 393-399 (by P. Stoller: Slowing Down on the Path to Knowledge).

"In *As Wide as the World Is Wise*, Michael Jackson encourages philosophers and anthropologists to mine the space between localized and globalized perspectives, to resolve empirically the distinctions between the one and the many and between life and specific forms of life. His project balances abstract epistemological practice with immanent reflection, promoting a more situated, embodied, and sensuous approach to the world and its in-between spaces. Drawing on a lifetime of ethnographic fieldwork in West Africa and Aboriginal Australia, Jackson resets the language and logic of academic thought from the standpoint of other lifeworlds. He extends Kant's cosmopolitan ideal to include all human societies, achieving a radical break with elite ideas of the subjective and a more expansive conception of truth.

Contents: Acknowledgments; Introduction; 1. Analogy and Polarity; 2. Identity and Difference; 3. Relations and Relata; 4. Matters of Life and Death; 5. Ourselves and Others; 6. Belief and Experience; 7. Persons and Types; 8. Being and Thought; 9. Fate and Freewill; 10. Center and Periphery; 11. Ecologies of Mind; Notes; Index."

JACKSON, MICHAEL. 2016. *The Work of Art: Rethinking the Elementary Forms of Religious Life*. New York: Columbia University Press. 256 pages. ISBN: 978-0231178181 (hb). Review: *Anthropological Quarterly*, 91(1), 2018: 393-399 (by P. Stoller: Slowing Down on the Path to Knowledge).

"Drawing on his ethnographic fieldwork in Aboriginal Australia and West Africa, as well as insights from psychoanalysis, religious studies, literature, and the philosophy of art, Jackson deploys an extraordinary range of references - from Bruegel to Beuys, Paleolithic art to performance art, Michelangelo to Munch - to explore the symbolic labor whereby human beings make themselves, both individually and socially, out of the environmental, biographical, and physical materials that affect them: a process that connects art with gestation, storytelling, and dreaming and illuminates the elementary forms of religious life.

Contents: Preamble; Part I: 1. Worlds within and Worlds without; 2. Melbourne Now; 3. The Elementary Forms of Religious Life; 4. Art as Religion; 5. The Interplay of Coming out and Going in; 6. Consciousness; 7. From Joyce to Beuys; 8. Production and Reproduction; 9. Axes of Bias; 10. A Visit to the Kunstmuseum Basel; Part II: 1. The Life and Times of Paddy Jupurrula Nelson; 2. Ecstatic Professions; 3. Art and Adversity: Ian Fairweather and the Solitude of Art; 4. Transplantations: The Art of Simryn Gill; 5. My Brother's Keeper: The Art of Susan Norrie; 6. Heroic Failure: The Art of Sidney Nolan; 7. Une Vie Brève, Mais Intense; 8. The Pare Revisited; 9. A Man of Constant Sorrow: The Existential Art of Colin McCahon; Part III: 1. Landscape and Nature Morte: The Art of Paul Cézanne; 2. Art and the Unspeakable; 3. Marina Abramovic and the Shadows of Intersubjectivity; 4. Exodus; 5. Making It Otherwise; 6. Art and the Everyday; 7. The Work of Art and the Arts of Life; Notes; Acknowledgments; Permissions; Index."

LOWISH, SUSAN. 2018 (July). *Rethinking Australia's Art History: The Challenge of Aboriginal Art*. Abingdon: Routledge. 240 pages. ISBN: 978-0815374176 (hb).

"This book aims to redefine Australia's earliest art history by chronicling for the first time the birth of the category 'Aboriginal art,' tracing the term's use through published literature in the late

eighteenth, nineteenth and early twentieth centuries. Susan Lowish reveals how the idea of 'Aboriginal art' developed in the European imagination, manifested in early literature, and became a distinct classification with its own criteria and form. Part of the larger story of Aboriginal/European engagement, this book provides a new vision for an Australian art history reconciled with its colonial origins and in recognition of what came before the contemporary phenomena of Aboriginal art.

Contents: Introduction; 1. Writing a History of Encounters; 2. Exploration and 'Discovery'; 3. Searching for the Origin of Art; 4. Seeing the Art of the First Australians; 5. Evolutionists and Australian Aboriginal Art; 6. 'Aboriginal Art' in the Writings of Baldwin Spencer; 7. Collecting and Exhibiting: the Dawn of 'Primitive Art'; Conclusion."

MCCONVELL, PATRICK, KELLY, PIERS & LACRAMPE, SÉBASTIAN (eds). 2018 (April). *Skin, Kin and Clan: The Dynamics of Social Categories in Indigenous Australia*. Canberra: ANU Press. 483 pages. ISBN: 978-1760461638 (pb) and 978-1760461645 (pdf). Retrieved 10 April 2018 from: <http://doi.org/10.22459/SKC.04.2018>.

"Australia is unique in the world for its diverse and interlocking systems of Indigenous social organisation. On no other continent do we see such an array of complex and contrasting social arrangements, coordinated through a principle of 'universal kinship' whereby two strangers meeting for the first time can recognise one another as kin. For some time, Australian kinship studies suffered from poor theorisation and insufficient aggregation of data. The large-scale AustKin project sought to redress these problems through the careful compilation of kinship information. Arising from the project, this book presents recent original research by a range of authors in the field on the kinship and social category systems in Australia. A number of the contributions focus on reconstructing how these systems originated and developed over time. Others are concerned with the relationship between kinship and land, the semantics of kin terms and the dynamics of kin interactions.

Contents: Preliminary Pages; List of Figures; List of Tables; About the Cover; Contributors; 1. Introduction: Revisiting Aboriginal Social Organisation, by Patrick McConvell; 2. Evolving Perspectives on Aboriginal Social Organisation: From Mutual Misrecognition to the Kinship Renaissance, by Piers Kelly and Patrick McConvell; Part I. People and Place: 3. Systems in Geography or Geography of Systems? Attempts to Represent Spatial Distributions of Australian Social Organisation, by Laurent Dousset; 4. The Sources of Confusion over Social and Territorial Organisation in Western Victoria, by Raymond Madden; 5. Disputation, Kinship and Land Tenure in Western Arnhem Land, by Mark Harvey; Part II. Social Categories and Their History: 6. Moiety Names in South-eastern Australia: Distribution and Reconstructed History, by Harold Koch, Luise Hercus and Piers Kelly; 7. Patrician Subsets of the Ashburton River District in Western Australia, by Peter Sutton; 8. The Birds and the Bees: The Origins of Sections in Queensland, by Patrick McConvell; 9. Generic Terms for Subsections ('Skins') in Australia: Sources and Semantic Networks, by Patrick McConvell and Maïa Ponsonnet; 10. The Development of Arandic Subsection Names in Time and Space, by Harold Koch; Part III. Kinship Systems: 11. Close-Distant: An Essential Dichotomy in Australian Kinship, by Tony Jefferies; 12. Asymmetrical Distinctions in Waanyi Kinship Terminology, by Mary Laughren; 13. Genesis of the Trinity: The Convergent Evolution of Trirelational Kinterms, by Joe Blythe; Index."

MINESTRELLI, CHIARA. 2016. *Australian Indigenous Hip Hop: The Politics of Culture, Identity, and Spirituality*. Abingdon: Routledge. 252 pages. ISBN: 978-1138615007 (pb; May 2018), 978-1138658714 (hb; 2016) and 978-1315620633 (eb).

"This book investigates the discursive and performative strategies employed by Australian Indigenous rappers to make sense of the world and establish a position of authority over their identity and place in society. Focusing on the aesthetics, the language, and the performativity of Hip Hop, this book pays attention to the life stance, the philosophy, and the spiritual beliefs of Australian Indigenous Hip Hop artists as 'glocal' producers and consumers. Looking at the Indigenous rappers' local and global aspirations, this study shows that, by counteracting hegemonic narratives through their unique stories, Indigenous rappers have utilised Hip Hop as an expressive means to empower themselves and their audiences, entertain, and revive their Elders' culture in ways that are contextual to the society they live in.

Contents: Acknowledgments; **Introduction:** Culture on the Stage of History: The Past Is Present in 'Indigenous Hip Hop'; **1.** 'The Black from Down-unda': Contact Zones and Cultures of Black Resistance; **2.** "2 Black 2 Strong": The Politics of Blackness and Identification; **3.** 'Indigenous Hip Hop': The Politics of Identity and Representation; **4.** 'Know Our True Identity': Indigenous Articulations of Identity through Kin, Place, and Spirituality; **5.** Hip Hop and Australian Indigenous Youth: New Modes of Political Participation; **Conclusion:** 'Indigenous Hip Hop': History in the Making; Index."

PALMER, KINGSLEY. 2018 (May). *Australian Native Title Anthropology*. Canberra: ANU Press. 285 pages. ISBN: 978-1760461874 (hb) and 978-1760461881 (pdf). Retrieved 23 May 2018 from: <http://doi.org/10.22459/ANTA.05.2018>.

"The Australian Federal *Native Title Act 1993* marked a revolution in the recognition of the rights of Australia's Indigenous peoples. The legislation established a means whereby Indigenous Australians could make application to the Federal Court for the recognition of their rights to traditional country. The fiction that Australia was *terra nullius* (or 'void country'), which had prevailed since European settlement, was overturned. The ensuing legal cases, mediated resolutions and agreements made within the terms of the *Native Title Act* quickly proved the importance of having sound, scholarly and well-researched anthropology conducted with claimants so that the fundamentals of the claims made could be properly established. In turn, this meant that those opposing the claims would also benefit from anthropological expertise. This is a book about the practical aspects of anthropology that are relevant to the exercise of the discipline within the native title context. The engagement of anthropology with legal process, determined by federal legislation, raises significant practical as well as ethical issues that are explored in this book.

Contents: Preliminary pages; Tables and figures; Acknowledgements; **Introduction;** **1.** Certainty and uncertainty: Native title anthropology in Australia; **2.** The society question; **3.** Customary rights to country; **4.** Exercise of native title rights; **5.** Aboriginal religion and native title; **6.** Native title research and oral testimony; **7.** Early texts and other sources; **8.** Native title disputes; **9.** Genealogies; **10.** Compensation; **11.** The art of the possible; References; Case law; Index."

RADEMAKER, LAURA. 2018 (April). *Found in Translation: Many Meanings on a North Australian Mission*. Honolulu: University of Hawai'i Press. 240 pages. ISBN: 978-0824872656 (cl).

"*Found in Translation* is a rich account of language and shifting cross-cultural relations on a Christian mission in northern Australia during the mid-twentieth century. It explores how translation shaped interactions between missionaries and the Anindilyakwa-speaking people of the Groote Eylandt archipelago and how each group used language to influence, evade, or engage with the other in a series of selective 'mistranslations.' In particular, this work traces the Angurugu mission from its establishment by the Church Missionary Society in 1943, through Australia's era of assimilation policy in the 1950s and 1960s, to the introduction of a self-determination policy and bilingual education in 1973. Laura Rademaker combines oral history interviews with careful archival research and innovative interdisciplinary findings to present a fresh, cross-cultural perspective on Angurugu mission life. Exploring spoken language and sound, the translation of Christian scripture and songs, the imposition of English literacy, and Aboriginal singing traditions, she reveals the complexities of the encounters between the missionaries and Aboriginal people in a subtle and sophisticated analysis."

ROBERT, HANNAH. 2016. *Paved with Good Intentions: Terra Nullius, Aboriginal Land Rights and Settler-colonial Law*. Canberra: Halstead Press. 164 pages. ISBN: 978-1925043266 (pb). Review: *Australian Historical Studies*, 49(1), 2018: 135-136 (by R. Foster).

"Over a century before the Mabo case recognised Native Title and rejected the doctrine of Terra Nullius, Aboriginal land rights were briefly acknowledged in two Australian colonies. *Paved with Good Intentions*, reveals the many strong declarations in favour of Aboriginal land rights in early colonial times, and shows how this language was twisted and remodelled to support dispossession of Aborigines. South Australia and Port Phillip were settled in the mid-1830s, under very different circumstances to earlier colonies. A new wave of colonists comprising entrepreneurs and humanitarians jostled for ascendancy, with Aborigines caught between good intentions and

voracious demands. As settlers seized nearly 20 million acres of Aboriginal country, the original owners of the land were pushed to the margins - offered 'protection' and assimilation instead of recognition of their legal rights."

RUSSELL-SMITH, JEREMY, JAMES, GLENN, PEDERSEN, HOWARD & SANGHA, KAMALJIT K. (eds). 2018 (September). *Sustainable Land Sector Development in Northern Australia: Indigenous Rights, Aspirations, and Cultural Responsibilities*. Abingdon: Routledge. 240 pages. ISBN: 978-1138600201 (hb).

"*Sustainable Land Sector Development in Northern Australia* sets out a vision for developing North Australia based on a culturally appropriate and ecologically sustainable land sector economy. This vision supports both Indigenous cultural responsibilities and aspirations, as well as enhancing enterprise opportunities for society as a whole. In the past, well-meaning if often misguided policy agendas have failed - and continue to fail - North Australians. This book helps breach that gap by acknowledging and harnessing Indigenous cultural strengths and knowledge systems for looking after the country and its people, as part of a smart, novel and diversified ecosystem services economy.

Contents: Preamble; **1.** Change and continuity: The North Australia cultural landscape; **2.** Northern Australian History - Dispossession, Colonisation and the Assertion of Indigenous Rights; **3.** Economic Development across the North: Historical and current context of possible alternatives; **4.** Towards a sustainable diversified land sector economy for North Australia; **5.** Resilient communities and reliable prosperity; **6.** Like a Rusty Nail, You Can Never Hold Us Blackfellas Down; **7.** Cultural Resilience in the Southwest Gulf Of Carpentaria; **8.** Governing Northern Australian landscapes for a better future."

MELANESIA

BOVENSIEPEN, JUDITH M. 2015. *The Land of Gold: Post-conflict Recovery and Cultural Revival in Independent Timor-Leste*. Ithaca: Cornell University Press. 216 pages. ISBN: 978-0877277972 (hc) and 978-0877277675 (pb).

"In the village of Funar, located in the central highlands of Timor-Leste, the disturbing events of the twenty-four-year-long Indonesian occupation are rarely articulated in narratives of suffering. Instead, the highlanders emphasize the significance of their return to the sacred land of the ancestors, a place where 'gold' is abundant and life is thought to originate. On one hand, this collective amnesia is due to villagers' exclusion from contemporary nation-building processes, which bestow recognition only on those who actively participated in the resistance struggle against Indonesia. On the other hand, the cultural revival and the privileging of the ancestral landscape and traditions over narratives of suffering derive from a particular understanding of how human subjects are constituted. Before life and after death, humans and the land are composed of the same substance; only during life are they separated. To recover from the forced dislocation the highlanders experienced under the Indonesian occupation, they thus seek to reestablish a mythical, primordial unity with the land by reinvigorating ancestral practices."

DEBLOCK, HUGO. 2018 (November). *Artifak: Cultural Revival, Tourism, and the Recrafting of History in Vanuatu, Southwest Pacific*. New York and Oxford: Berghahn. 300 pages. ISBN: 978-1-78920-042-3 (hb).

"In Vanuatu, commoditization and revitalization of culture and the arts do not necessarily work against each other; both revolve around value formation and the authentication of things. This book investigates the meaning and value of (art) objects as commodities in differing states of transit and transition: in the local place, on the market, in the museum. It provides an ethnographic account of commoditization in a context of revitalization of culture and the arts in Vanuatu, and the issues this generates, such as authentication of actions and things, indigenized copyright, and kastom disputes over ownership and the nature of kastom itself.

Contents: List of Illustrations; Acknowledgements; **Introduction:** Art and Commodity in Vanuatu; **1.** Art, Anthropology, and Tourism; **2.** Arts of Vanuatu; **3.** Making Authenticity; **4.** Selling Authenticity; **5.** Commodities and Authenticity; **6.** Museums; **Conclusion:** Artifak: The Value of Art in Vanuatu; Bibliography; Index."

DULLEY, IRACEMA H. 2018 (October). *Difference and Ethnography in Roy Wagner: The Names of Others*. Abingdon: Routledge. 200 pages. ISBN: 978-1138314153 (hb).

"Offering a comprehensive discussion of Roy Wagner's concepts and a detailed reading of his most important work, this book will be of interest to anyone who wishes to reflect on the relationship between ethnography and difference, and especially those who in various ways engage with the 'ontological turn'. As the book reflects on how Derridean *différance* can be appropriated by anthropology in its search for subtler and more critical ethnographic accounts, anthropologists interested in post-structuralist theory and methodology will also find it useful.

Contents: **1. Introduction:** On Types of Wind and a Hat; **2.** Deconstruction and Alterity: Points of Rupture; **3.** Relation and *The Invention of Culture*: Dialectic as Paradox; **4.** Groups and Others: 'Are There Social Groups in the New Guinea Highlands'? **5.** The Names of Others, or the Erasure of the Emic Gesture; **6. Conclusion.**"

FLOWER, SCOTT. 2017. *Islam and Cultural Change in Papua New Guinea*. Abingdon: Routledge. 184 pages. ISBN: 978-1138776357 (hb) and 978-1315773247 (eb).

"Combining ethnographic, sociological and historical approaches to understanding Islam's growth in Papua New Guinea, the book uses extensive fieldwork, interviews and archival records to look at the establishment, institutionalization and growth of Islam in a country that is predominantly Christian. It analyses the causes and processes of conversion, and presents a new analytical approach that could be used as a basis for analysing Islamic conversions in other parts of the world.

Contents: **Introduction;** **1.** Islam and PNG: Growth in Context; **2.** The Early History and Establishment of Islam in PNG; **3.** Seven-stage Process of Islamic Conversion in PNG; **4.** Globalization and the Limits of Kastom and Christianity; **5.** Seeking Answers: Islamic Converts and Crises; **6.** Quest, Encounter, and Interaction: The Journey to Islam; **7.** Kalima Shahada in PNG: Commitment and Its Meaning; **8. Conclusion:** Prospects of Islam in PNG."

FOSTER, ROBERT J. & HORST, HEATHER A. (eds). 2018 (May). *The Moral Economy of Mobile Phones: Pacific Islands Perspectives*. Canberra: ANU Press. 148 pages. ISBN: 978-1760462086 (pb) and 978-1760462093 (pdf). Retrieved 23 May 2018 from: <http://doi.org/10.22459/MEMP.05.2018>.

"The moral economy of mobile phones implies a field of shifting relations among consumers, companies and state actors, all of whom have their own ideas about what is good, fair and just. These ideas inform the ways in which, for example, consumers acquire and use mobile phones; companies promote and sell voice, SMS and data subscriptions; and state actors regulate both everyday use of mobile phones and market activity around mobile phones. Ambivalence and disagreement about who owes what to whom is thus an integral feature of the moral economy of mobile phones. This volume identifies and evaluates the stakes at play in the moral economy of mobile phones. The six main chapters consider ethnographic cases from Papua New Guinea, Fiji and Vanuatu. The volume also includes a brief introduction with background information on the recent 'digital revolution' in these countries and two closing commentaries that reflect on the significance of the chapters for our understanding of global capitalism and the contemporary Pacific.

Contents: Preliminary Pages; List of Figures; Acknowledgements; Contributors; **Introduction**, by Robert J. Foster and Heather A. Horst; **1.** A Handset Dangling in a Doorway: Mobile Phone Sharing in a Rural Sepik Village (Papua New Guinea), by David Lipset; **2.** HIV, Phone Friends and Affective Technology in Papua New Guinea, by Holly Wardlow; **3.** Toby and 'the Mobile System': Apocalypse and Salvation in Papua New Guinea's Wireless Network, by Dan Jorgensen; **4.** Creating Consumer-Citizens: Competition, Tradition and the Moral Order of the Mobile Telecommunications Industry in Fiji, by Heather A. Horst; **5.** 'Working the Mobile': Giving and Spending Phone Credit in Port Vila,

Vanuatu, by Daniela Kraemer; 6. Top-Up: The Moral Economy of Prepaid Mobile Phone Subscriptions, by Robert J. Foster; **Discussion:** 7. Affective Technologies in the Age of Creative Destruction, by Jeffrey Mantz; 8. Transforming Place, Time and Person?: Mobile Telephones and Changing Moral Economies in the Western Pacific, by Margaret Jolly."

HOARE, FRANK. 2018 (March). *The Turning Wheel: Columban Missionaries in Fiji 1952-2017*. Suva: Missionary Society of Saint Columban. 308 PAGES. isbn: 978-9821990059 (PB).

"The Missionary Society of Saint Columban celebrates its centenary anniversary of official foundation on June 29, 2018. As part of our Fiji Region contribution to this celebration, Columban Fr Francis Hoare has written a history of the Columban mission in Fiji. It takes a storytelling approach and is full of anecdotes, pictures and stories of the early Columban Missionaries in Fiji. The careful analysis by Fr Frank on contemporary issues in mission is also a major highlight of this work. The stories of the early Columbans and the struggles they encountered in a culture so vastly different from their own and their attempts to preach the gospel among a people who showed them kindness and wonderful hospitality is heart-warming."

HUNT, BRUCE. 2017. *Australia's Northern Shield? Papua New Guinea and the Defence of Australia since 1880*. Clayton: Monash University Publishing. 374 pages. ISBN: 978-1925495409 (pb). Review: *The Journal of Pacific History*, 53(1), 2018: 122-124 (by D. McDougall).

"Broadly speaking the book has two main emphases. One covers the period from the 1880s to the mid-1960s when Australian governments (including, initially, colonial governments) were mainly concerned about how New Guinea might be used by external powers to threaten Australian security. The focus is on eastern New Guinea and adjacent islands but western New Guinea is also clearly relevant in some phases. Thus, the initial concern was with Germany (up to World War I), with Japan also becoming a major concern from the early 20th century (including World War I and its aftermath) right up to the experience of World War II. During the 1950s and 1960s the major concern was with Indonesia, first because of the conflict between Indonesia and the Netherlands over control of West New Guinea, and then because of concerns about how the Australian-ruled Territory of Papua and New Guinea might be affected by Indonesia's Confrontation (*Konfrontasi*) of Malaysia. From the late 1960s the Australian emphasis shifted to concerns about PNG's internal situation as an issue that would be relevant to Australian security once the territory became independent" (Derek McDougall, *The Journal of Pacific History*).

HYLKEMA, IDA. 2018 (May). *Pater onder de Papoea's: Biografie van Sibbe Hylkema, missionaris en antropoloog*. Gorredijk: Bornmeer. 256 pages. ISBN: 978-90-5615-463-9 (pb).

"De Friese boerenzoon Sibbele Hylkema (1933-1998) groeit op in de katholieke enclave Blauwhuis in het overwegend protestante noorden van Nederland. Als dertienjarige stapt hij met een grote koffer op de bus naar Apeldoorn, waar op het kleinseminarie zijn leven in het teken van Gods woord een aanvang vindt. Begin jaren zestig vertrekt hij als franciscaner missionaris naar Nieuw-Guinea. Gedropt in de binnenlanden daar leert hij een etnische subgroep van Nieuw-Guinea's inheemse bevolking goed kennen. Hij dompelt zich onder in hun cultuur en maakt diepgaande studie van hun taal en gewoonten. Hij ziet hoe ze worstelen met hun identiteit, ingeklemd tussen de eisen en vooruitziende blik van de Nederlandse missie en de Indonesische overheid. Maar hij worstelt zelf ook, vooral met eenzaamheid, frustraties en cultuurverschillen. Deze biografie van een vaak op eigen inzichten aangewezen pater geeft een duidelijk idee van zijn betrekkelijk autonoom ontwikkelde visie op het missiewerk en van de politieke situatie rond de Nederlandse overdracht van Nieuw-Guinea aan Indonesië, inclusief de gevolgen daarvan voor de inheemse bevolking.

Sibbele Hylkema is de auteur van *Cowries among the Me or Ekagi: The Impact of a New Currency on a Group of Central Highlanders in Papua, Indonesia*, dat in 2012 bij Lit Verlag in Münster is uitgegeven. De antropoloog Anton Ploeg heeft het manuscript van Hylkema geredigeerd en voor publicatie gereed gemaakt.

Ida Hylkema (1965) is freelance journalist en schrijver. Ze schrijft vooral over de agrarische sector en over plattelandsontwikkeling. Een bezoek in 1991 aan haar oom Sibbele in Irian Jaya (zoals Nieuw-Guinea toen officieel heette) vormde de aanleiding voor het schrijven van deze biografie."

LEWIS, TONY. 2018 (April). *Becoming a Garamut Player in Baluan, Papua New Guinea: Musical Analysis as a Pathway to Learning*. SOAS (School of Oriental and African Studies - University of London) Musical Series. Abingdon: Ashgate, Routledge. 217 pages. ISBN: 978-1138222915 (hb) and 978-1315406503 (eb).

"The [garamut](http://ethnographica.net) (link ethnographica.net) is a log idiophone that is found in many of the coastal and island areas of Papua New Guinea. The instrument's primary use is as a speech surrogate and in some regions the garamut is also used in large ensembles to play complex music for dancing. In Baluan Island, within the Manus Province, this style of garamut playing is comparatively highly developed. This book follows the author's processes and methods in learning to play the music of the garamut, to the level at which he became accepted as a garamut player by the people of Baluan. Lewis argues that analysis is essential in learning to play the rapid tempi and complex rhythms of Baluan garamut music, in a cultural context where there is no formal teaching process for the music. The transcription and analysis of the Baluan garamut repertoire is the centrepiece of this study, reflecting the cognitive structures of the learning process, and revealing the inner workings of the music's complexity as well as a striking beauty of form and structure.

Contents: List of figures; List of tables; List of maps; List of audio material; **1.** Baluan Chooses a Researcher; **2.** The Garamut in Baluan; **3.** The Baluan Garamut in Performance; **4.** Musical Analysis of Baluan Garamut; **5.** The Baluan Garamut in Diaspora; **6.** Becoming a Garamut Player; Glossary; Bibliography; Catalogue of Appendices; Index.

Tony Lewis is a musician, composer and academic based in Sydney, Australia. As a musician, he has studied and worked in numerous and diverse non-Western cultures. He has a PhD in ethnomusicology from the Sydney Conservatorium of Music and he writes and delivers lecture content for a number of institutions in Australia."

MACLEOD, JASON. 2015. *Merdeka and the Morning Star: Civil Resistance in West Papua*. St Lucia: University of Queensland Press. 284 pages. ISBN: 978-0702253768 (pb). Review: *The Journal of Pacific History*, 53(1), 2018: 126-128 (by R. Chauvel).

"*Merdeka and the Morning Star* examines the nonviolent strategies and tactics of West Papuans seeking to expand the prospects for self-determination. MacLeod draws on long research experience in Papua, which he first visited in 1991, and unparalleled access to a wide range of Papuan leaders and activists. He privileges Papuan perspectives and interests, but not to the neglect of an examination of Indonesian government policies and governance" (Richard Chauvel, *The Journal of Pacific History*).

PALMER, BILL (ed.). 2017. *The Languages and Linguistics of the New Guinea Area: A Comprehensive Guide*. Berlin: De Gruyter Mouton. 1020 pages. ISBN: 978-3-11-028642-7 (hb), 978-3-11-029525-2 (pdf) and 978-3-11-056726-7 (ep).

"This book is part of the multi-volume reference work on the languages and linguistics of all major regions of the world. The island of New Guinea and its offshore islands is arguably the most diverse and least documented linguistic hotspot in the world - home to over 1300 languages, almost one fifth of all living languages, in more than 40 separate families, along with numerous isolates. Traditionally one of the least understood linguistic regions, ongoing research allows for the first time a comprehensive guide. Given the vastness of the region and limited previous overviews, this volume focuses on an account of the families and major languages of each area within the region, including brief grammatical descriptions of many of the languages. The volume also includes a typological overview of Papuan languages, and a chapter on Austronesian-Papuan contact. It will make accessible current knowledge on this complex region, and will be the standard reference on the region. It is aimed at typologists, endangered language specialists, graduate and advanced undergraduate students, and all those interested in linguistic diversity and understanding this least known linguistic region.

Contents: **1.** Language families of the New Guinea area, by *Bill Palmer*; **2.** The Trans New Guinea family, by *Andrew Pawley and Harald Hammarström*; **3.** The languages of the Sepik-Ramu Basin

and Environs, by William A. Foley; 4. The languages of Northwest New Guinea, by William A. Foley; 5. The Papuan languages of East Nusantara and the Bird's Head, by Gary Holton and Marian Klamer; 6. The languages of Southern New Guinea, by Nicholas Evans, Wayan Arka, Matthew Carroll, Christian Döhler, Volker Gast, Eri Kashima, Emil Mittag, Bruno Olsson, Kyla Quinn, Dineke Schokkin, Philip Tama, Charlotte van Tongeren and Jeff Siegel; 7. The Papuan languages of Island Melanesia, by Tonya Stebbins, Bethwyn Evans and Angela Terrill; 8. The morphosyntactic typology of Papuan languages, by William A. Foley; 9. Contact phenomena in Austronesian and Papuan languages, by Ger Reesink & Michael Dunn; General Index; Index of Languages and Language Groupings; Table of Maps."

RICHARDS, THOMAS, DAVID, BRUNO, APLIN, KEN & MCNIVEN, IAN J. (eds). 2017.

Archaeological Research at Caution Bay, Papua New Guinea: Cultural, Linguistic and Environmental Setting. Oxford: Archaeopress. 200 pages. ISBN: 978-1-78491-504-9 (pb) and 978-1-78491-505-6 (pdf). Review: *Archaeology in Oceania*, 53(1), 2018: 75-76 (by G. Summerhays). Retrieved 6 April 2018 from:

<http://www.archaeopress.com/ArchaeopressShop/Public/displayProductDetail.asp?id={6B4E57DF-AA6D-4F39-A392-FE90E7DF2F6D}>

"In 2008 intensive archaeological surveys began at Caution Bay, located 20 km to the northwest of Port Moresby, Papua New Guinea. This was followed by the excavation of 122 stratified sites in 2009-2010, and detailed analysis of the well preserved and abundant faunal, ceramic and lithic finds has continued ever since. The Caution Bay Archaeology Project is providing new and exciting contributions to western Pacific prehistory. It has radically expanded the known geographic distribution of the Lapita Cultural Complex to include, for the first time, the southern coast of Papua New Guinea; it has established the relationship of Lapita to later cultural expressions in this area; it has pinpointed the time of arrival of domesticated animals along the southern coast of Papua New Guinea and, by inference, on the larger island of New Guinea; it has provided new insights into the impact of resident populations on local terrestrial and marine environments over a 5000 year time period; and perhaps of greatest significance, it has provided a unique opportunity to document, using multiple strands of archaeological evidence, interactions between resident and colonizing populations at a time of cultural transformation c. 2900 years ago.

Contents: 1. Introduction to the Caution Bay Archaeology Project; 2. Archaeology in Port Moresby and the Southern Lowlands of Papua New Guinea: Intellectual and Historical Contexts for Caution Bay; 3. The Motu-Koita: A Cultural and Social History; 4. Motu-Koita Contact in the Caution Bay Area of Central and Southeast Mainland Papua New Guinea: Some Linguistic Observation; 5. Koita and Motu Landscapes and Seascapes of Caution Bay; 6. Historicizing Motu Ceramics and the Hiri Trade; 7. The Natural Setting of Caution Bay: Climate, Landforms, Biota, and Environmental Zones; 8. Archaeological Surveys at Caution Bay; 9. The Caution Bay Project Field and Laboratory Methods."

SCHRAM, RYAN. 2018 (April). *Harvests, Feasts, and Graves: Postcultural Consciousness in Contemporary Papua New Guinea*. Ithaca: Cornell University Press. 276 pages. ISBN: 978-1501710995 (hc) and 978-1501711008 (pb).

"*Harvests, Feasts, and Graves* describes the ways in which Auhelawa people, and by extension many others, produce knowledge of themselves as historical subjects in the aftermath of diverse and incomplete encounters with Christianity, capitalism, and Western values. Using the contemporary setting of Papua New Guinea, Schram presents a new take on essential topics and foundational questions of social and cultural anthropology. If, as Marx writes, 'the tradition of all dead generations weighs like a nightmare on the brains of the living,' *Harvests, Feasts, and Graves* asks: Which history weighs the most? And how does the weight of history become salient as a ground for subjective consciousness? Taking cues from postcolonial theory and indigenous studies, Schram rethinks the 'ontological turn' in anthropology and develops a new way to think about the nature of historical consciousness.

Contents: Front Matter; Table of Contents; List of Illustrations; Walo Velau; Note on Orthography; Introduction; 1. Natives and Travelers; 2. You Cannot Eat Your Own Blood; 3. Hunger and Plenty;

4. Banks, Books, and Pots; 5. One Mind; 6. The Weight of Tradition, the Children of Light; Conclusion; Notes; References; Index."

POLYNESIA

FOJAS, CAMILLA, GUEVARRA, RUDY P. & SHARMAN, NITASHA TAMAR (eds). 2018 (March). *Beyond Ethnicity: New Politics of Race in Hawai'i*. Honolulu: University of Hawai'i Press. 288 pages. ISBN: 978-0824869885 (cl).

"Recognizing the ways that Native Hawaiians or Kanaka Maoli are impacted by shifting, violent, and hierarchical colonial structures that include racial inequalities, the editors and contributors explore questions of personhood and citizenship through language, land, labor, and embodiment. By admitting to these tensions and ambivalences, the editors set the pace and tempo of powerfully argued essays that engage with the various ways that Kanaka Maoli and the influx of differentially racialized settlers continue to shift the social, political, and cultural terrains of the Hawaiian Islands over time.

Contents: 1. Polynesia is a project, not a place: Polynesian proximities to whiteness in Cloud atlas and beyond, by Maile Arvin; 2. Mixed-race Hollywood, Hawaiian style, by Camilla Foja; 3. 'I no eat dog, k': Humor, hazing, and multicultural settler colonialism, by Roderick N. Labrador; 4. 'Eh! Where you from?' Questions of place, race, and identity in contemporary Hawai'i, by John P. Rosa; 5. Race and/or ethnicity in Hawai'i: What's the difference and what difference does it make? by Jonathan Y. Okamura; 6. The racial imperative: Rereading Hawai'i's history and Black-Hawaiian relations through the perspective of Black residents, by Nitasha Tamar Sharma; 7. Local boy, East Coast sensibilities, by Christopher Joseph Lopa; 8. 'Latino threat in the 808?' Mexican migration and the politics of race in Hawai'i, by Rudy P. Guevarra Jr.; 9. Local haole? Whites, racial and imperial loyalties, and membership in Hawai'i, by Paul Spickard; 10. Reconnecting our roots: Navigating the turbulent waters of health-care policy for Micronesians in Hawai'i, by Joakim Peter, Wayne Chung Tanaka, and Aiko Yamashiro."

HICKFORD, MARK & JONES, CARWYN (eds). 2018 (July). *Indigenous Peoples and the State: International Perspectives on the Treaty of Waitangi*. Abingdon: Routledge. 224 pages. ISBN: 978-0815375258 (hb).

"Across the globe, there are numerous examples of treaties, compacts, or other negotiated agreements that mediate relationships between Indigenous peoples and states or settler communities. Perhaps the best known of these, New Zealand's Treaty of Waitangi is a living, and historically rich, illustration of this types of negotiated agreement, and both the symmetries and asymmetries of Indigenous-State relations. This collection refreshes the scholarly and public discourse relating to the Treaty of Waitangi and makes a significant contribution to the international discussion of Indigenous-State relations and reconciliation.

Contents: Notes of Contributors; **Introduction**, by Carwyn Jones and Mark Hickford; **Part I. Foundations of Indigenous/State Relationships:** 1. Maori and State Visions of Law and Peace, by Carwyn Jones; 2. Origin Stories and the Law: Treaty Metaphysics in Canada and New Zealand, by John Borrows; 3. Originalism and the Constitutional Canon of Aotearoa New Zealand, by David V Williams; **Part II. Giving Meaning to the Treaty through Time.** 4. The Treaty of Waitangi in Historical Context, by Saliha Belmessous; Towards a Post-foundational History of the Treaty, by Bain Attwood; 5. The Failing Modern Jurisprudence of the Treaty of Waitangi, by Jacinta Ruru; **Part III. Diverse Sites of the Treaty Relationship:** 6. 'Ko te mana tuatoru, ko te mana motuhake', by Rawinia Higgins; 7. Reflecting on the Treaty of Waitangi and its Constitutional Dimensions: A Case for a Research Agenda, by Mark Hickford; 8. Future Contexts for Treaty Interpretation, by Natalie Coates; 9. 'He rangi ta Matawhaiti, he rangi ta Matawhanui': Looking towards 2040, by Mamari Stephens; Glossary; Index."

LAU, FREDERICK & YANO, CHRISTINE (eds). 2018 (February). *Making Waves: Traveling Musics in Hawaii, Asia, and the Pacific*. Honolulu: University of Hawai'i Press. 232 pages. ISBN: 978-0824873769 (cl).

"The wave-making metaphor illuminates the ways that traveling musics traverse flows of globalization and migration, initiating change, and generating energy of their own. Each of the nine contributors further examines music - its songs, makers, instruments, aurality, aesthetics, and images - as it crosses oceans, continents, and islands. In the process of landing in new homes, music interacts with older established cultural environments, sometimes in unexpected ways and with surprising results.

Contents: **1.** From the rice harvest to Bohemian rhapsody: Diachronic modernity in *angklung* performance, by *Henry Spiller*; **2.** Soundtracks for the masses: Transmediating India in *dangdut* films of Indonesia, by *Andrew N. Weintraub*; **3.** Localizing global sound worlds in Bali and Lombok, by *David Harnish*; **4.** Molihua: Culture and meaning of China's most well-travelled folksong, by *Frederick Lau*; **5.** Finding a niche for the avant-garde outside the academy in the early 2000s: A radical moment in Korea's fusion music, by *R. Andrew Sutton*; **6.** Singing policemen, dancing firemen: Alliance building and interethnic remasculinization in post-World War II Hawai'i, by *Kati Szego*; **7.** Kenny Endo and a dream: From interzones to solidarities, by *Deborah Wong*; **8.** Performing paradise: Hawaiian 'ukulele in Japanese settings, by *Christine R. Yano*; **9.** Hawaiian and American pasts confronting a native Hawaiian and a globalized present: Reworking Harold Arlen's 'Over the rainbow' by Israel Kamakawiwo'ole, by *Ricardo D. Trimillos*."

MCPHERSON, MARLYN, MANU'ATU, LINITA & KEPA, MERE (eds). 2015. *Home: Here to Stay*. Nga Pae o te Maramatanga [The Centre of Research] Series No. 3. Wellington: Huia. 218 pages. ISBN: 978-1-7755-0208-1 (pb). Review: *Journal of New Zealand and Pacific Studies*, 5(2), 2018: 206-208 (by p. Della Valle).

"This is a collection of 12 academic essays that consider understandings of home and the impact of dominant societies on indigenous societies and their homes. The book covers home and language preservation, homelessness, retention of land, tobacco use in the home, loss of home through trauma and natural disaster, ageing and health, and the meaning of home. This is the third book in the Nga Pae o te Maramatanga Edited Collections series. Previous titles include *Maori and Social Issues* and *The Value of the Maori Language*."

RICHARDS, RHYS. 2015. *Tracking Travelling Taonga: A Narrative Review of How Maori Items Got to London from 1798, to Salem in 1802, 1807 and 1812, and Elsewhere up to 1840*. Wellington: Paremata Press. 274 pages. ISBN: 978-0473331993 (pb). Review: *The Journal of the Polynesian Society*, 126(4), 2017: 497-501 (by J. Coote).

"Very few Maori items with adequate provenances survive from the fifty years between the death of Captain Cook and the start of the colony of New Zealand in 1840. This narrative-review looks at how Pacific maritime history and other sources can be used to track travelling taonga now in museums and other collections around the globe.

Contents: **1.** Introduction; **2.** A French Visit to North Cape on 11 March 1793; **3.** Lieutenant-Governor King from Norfolk Island to Muriwhenua in 1793; **4.** The Fancy Trading for spars at Waihou (Thames) in 1795; **5.** Mathew Flinders' Tiki in 1795; **6.** Sealers, Early Whalers and Spar Traders; **7.** American Traders to China: a. How Daniel Ward's Donations Reached Salem in 1802; b. The Donations of John Fitzpatrick Jeffrie in 1803; c. The Donations of Captain William Richardson in 1807; d. The Donations of Captain William Putnam Richardson in 1812; e. Pacific Sealskins, Sandalwood and Beche de Mer; **8.** Other Early Taonga in American Collections; **9.** The Russians at Queen Charlotte Sound in 1820; **10.** The Early Missionaries: Kendall and Marsden; **11.** The British Navy's Search for Spars 1820-21; **12.** Muskets for Preserved Heads from 1810 to 1840; **13.** The French Collectors from 1824 to 1840; **14.** Taonga in Other European Museums; **15.** Sperm Whalers from 1820 to 1840; **16.** Six British Collectors of Taonga, 1820 to 1840; **17.** The Three Maori Cloaks Donated by Mr C. Pettet; **18.** The Flax Trade from 1828 to 1833; **19.** The Global Travels of the Mokomokai Daniel Aborn donated in 1831; **20.** Taonga from the South Island; **21.** Remaining British Collections 1820 to 1840; **22.** The United States Exploring Expedition in 1840; **23.** Lost Provenances; **24.** Retrospect: The Collecting of Taonga before 1840."

SCHUBERT-MCARTHUR, TANJA. 2018 (October). *An Ethnography of New Zealand's National Museum: Grappling with Biculturalism at Te Papa*. Abingdon: Routledge. 240 pages. ISBN: 978-0815359081 (hb).

"Based on a year of intensive fieldwork behind the scenes at New Zealand's national museum and drawing on 68 interviews and participant observations with 18 different teams across the organisation, this book examines the interactions and cultural clashes between Maori and non-Maori museum professionals in their day-to-day work. Documenting and analysing contemporary museum practices, this account explores how biculturalism is enacted, negotiated, practised and envisioned on different stages within the complex social institution that is the museum. Lessons learnt from Te Papa will be valuable for other museums, NGOs and organisations facing similar issues around the world

Contents: Preface; **Introduction**; **1.** Building Biculturalism; **2.** Staging Biculturalism; **3.** Doing Biculturalism; **4.** Grappling with Biculturalism; **5.** Understanding and Imagining Biculturalism; **Conclusion**; Epilogue."

RECENT PUBLICATIONS

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

GENERAL / ARTICLES

ALDEN, J. (2018). The Effects of Disease on the London Missionary Society's South Seas Missions between 1797 and 1860. *Social Sciences and Missions*, 31(2/3), 99-129. Special issue: Missions in the Pacific Islands.

CONNELL, J., & LEE, H. (2018). Returning to the Pacific. In J. Connell & H. Lee (Eds.), *Change and Continuity in the Pacific - Revisiting the Region* (pp. 1-16). Abingdon: Routledge.

COUPAYE, L. (2018). "Yams Have No Ears!" *Tekhne*, Life and Images in Oceania. *Oceania*, 88(1), 13-30. Special issue: Living Beings and Artifacts: Vital and Technical Processes in Oceania.

COUPAYE, L., & PITROU, P. (2018). Introduction: The Interweaving of Vital and Technical Processes in Oceania. *Oceania*, 88(1), 2-12. Special issue: Living Beings and Artifacts: Vital and Technical Processes in Oceania.

DI ROSA, D. (2018). *Microstoria*, Pacific History, and the Question of Scale: Two or Three Things That We Should Know about Them. *The Journal of Pacific History*, 53(1), 25-43.

FEINBERG, R. (2018). The Future of Polynesian Chiefdom in a Globalizing World: Anuta, Solomon Islands. In J. Connell & H. Lee (Eds.), *Change and Continuity in the Pacific - Revisiting the Region* (pp. 136-150). Abingdon: Routledge.

FER, Y. (2018). Introduction: Missions, Politics and Biopolitics in the Pacific Island Societies. *Social Sciences and Missions*, 31(2/3), 3-5. Special issue: Missions in the Pacific Islands.

GEORGE, M. (2017). Te Laa o Lata of Taumako: Gauging the Performance of an Ancient Polynesian Sail. *The Journal of the Polynesian Society*, 126(4), 377-416.

GREGORY, C. (2018). Introduction. In C. Gregory & J. Altman (Eds.), *The Quest for the Good Life in Precarious Times: Ethnographic Perspectives on the Domestic Moral Economy* (pp. 1-10). Canberra: ANU Press. Retrieved 29 March 2018 from: <http://doi.org/10.22459/QGLPT.03.2018>.

HANLON, D. (2018). Teresia K. Teaiwa: L(o)osing Tere. *The Journal of Pacific History*, 53(1), 90-96.

- HEMPENSTALL, P. (2018). Missions in Oceania during the German Colonial Period. *The Journal of Pacific History*, 53(1), 108-110. Review article of the conference *Mission in Ozeanien während der deutschen Kolonialzeit* in Münster, 5-7 October 2017, of the German research association Religion and Politics in Pre-Modern and Modern Cultures.
- HOWES, C. (2017). Pacifying Asia, Orienting the Pacific: What Work Can a Life-Writing Region Do? *Life Writing*, 14(4), 441-453.
- KATO, M. (2017). Testimony of War: Australian Memoirs and Fiction of the Pacific War. *Life Writing*, 14(4), 475-484.
- LAMPHERE, L. (2018). The Transformation of Ethnography: From Malinowski's Tent to the Practice of Collaborative/Activist Anthropology. *Human Organization*, 77(1), 64-76. 2017 Malinowski Award Lecture.
- MATISOO-SMITH, E. (2018). Genomics and Working with Indigenous Communities in the Pacific. *American Anthropologist*, 120(2), 337-340. Special Section on Genomics: World Anthropology.
- READ, D. (2018). Extension Problem: Resolution through an Unexpected Source. In W. Shapiro (Ed.), *Focality and Extension in Kinship: Essays in Memory of Harold W. Scheffler* (pp. 59-116). Canberra: ANU Press. Retrieved 23 April 2018 from: <http://doi.org/10.22459/FEK.04.2018>.
- SALESA, D. (2018). Teresia K. Teaiwa: Crying Salt Water. *The Journal of Pacific History*, 53(1), 96-102.
- SHANKMAN, P. (2018). The Public Anthropology of Margaret Mead: *Redbook*, Women's Issues, and the 1960s. *Current Anthropology*, 59(1), 55-65. Bibliography: 72-73. Comments: 65-66 (by J. Antrosio); 66-67 (by I. Bashkow); 67-68 (by D. Gewertz); 68-69 (by Alex Golub); 69-70 (by S. Trencher); Reply: 70-72 (by P. Shankman).
- SMITH, R. (2018). Frontier Shores: Collection, Entanglement, and the Manufacture of Identity in Oceania. *The Journal of Pacific History*, 53(1), 111-113. Review article of the exhibition (New York: Bard Graduate Center Gallery, 22 April-18 September 2016) and catalogue (New York: Bard Graduate Center Gallery and distributed by the University of Chicago Press, 2016) *Frontier Shores: Collection, Entanglement, and the Manufacture of Identity in Oceania*, curated and written by Shawn C. Rowlands. Digital interactive online at: <http://bgcdml.net/frontiershores/interactive/>
- STRATTON, J., & STEWART, P. J. (2018). Action, Metaphor and Extensions in Kinship. In W. Shapiro (Ed.), *Focality and Extension in Kinship: Essays in Memory of Harold W. Scheffler* (pp. 119-131). Canberra: ANU Press. Retrieved 23 April 2018 from: <http://doi.org/10.22459/FEK.04.2018>.
- TEAIWA, K., HENDERSON, A., & WESLEY-SMITH, T. (2018). Teresia K. Teaiwa: A Bibliography. *The Journal of Pacific History*, 53(1), 103-107.
- VERCOE, C. (2018). Contemporary Maori and Pacific Artists Exploring Place. *Journal of New Zealand and Pacific Studies*, 5(2), 131-143. Special issue: Contemporary Art, Identities and Legacies of the Pacific, edited by Corinne David-Ives, Jacqueline Charles-Rault and Caroline Vercoe.
- YEATES, N., & PILLINGER, J. (2018). International Healthcare Worker Migration in Asia Pacific: International Policy Responses. *Asia Pacific Viewpoint*, 59(1), 92-106. Special section: The Social Governance of Transnational Migration: Perspectives from the Asia Pacific.

AUSTRALIA / ARTICLES

- ADAM, M.-C., & SLOGGETT, R. (2018). Roland Carter and Leonhard Adam: Friendship in the Preservation of Ngarrindjeri Knowledge and Cultural Heritage. *Australian Historical Studies*, 49(1), 44-62. Special issue: History and Heritage, edited by Kate Darian-Smith and Penelope Edmonds.

- ALLEN, L. (2018). Kanalaritja - An Unbroken String: Honouring the Tradition of Tasmanian Aboriginal Shell Stringing. *Australian Historical Studies*, 49(1), 126-129. Special issue: History and Heritage, edited by Kate Darian-Smith and Penelope Edmonds.
- ALTMAN, J. (2018). "The Main Thing Is to Have Enough Food": Kuninjku Precarity and Neoliberal Reason. In C. Gregory & J. Altman (Eds.), *The Quest for the Good Life in Precarious Times: Ethnographic Perspectives on the Domestic Moral Economy* (pp. 163-196). Canberra: ANU Press. Retrieved 29 March 2018 from: <http://doi.org/10.22459/OGLPT.03.2018>.
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- BLUE, E. (2017). Seeing Ms Dhu: Inquest, Conquest, and (In)visibility in Black Women's Deaths in Custody. *Settler Colonial Studies*, 7(3), 299-320.
- BLYTHE, J. (2018). Genesis of the Trinity: The Convergent Evolution of Trirelational Kinterms. In P. McCovell, P. Kelly & S. Lacrampe (Eds.), *Skin, Kin and Clan: The Dynamics of Social Categories in Indigenous Australia* (pp. 431-471). Canberra: ANU Press. Retrieved 10 April 2018 from: <http://doi.org/10.22459/SKC.04.2018>.
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- CURRAN, G. (2018). On the Poetic Imagery of Smoke in Warlpiri Songs. *Anthropological Forum*, 28(2), 183-196. Special issue, edited by Simone Dennis and Yasmine Musharbash.
- DALGARNO, S. (2018). Negotiating the "Drunken Aborigine": Alcohol in Indigenous Autobiography. *Journal of Australian Studies*, 42(1), 51-64.
- DOUSSET, L. (2018). Systems in Geography or Geography of Systems? Attempts to Represent Spatial Distributions of Australian Social Organisation. In P. McCovell, P. Kelly & S. Lacrampe (Eds.), *Skin, Kin and Clan: The Dynamics of Social Categories in Indigenous Australia* (pp. 43-83). Canberra: ANU Press. Retrieved 10 April 2018 from: <http://doi.org/10.22459/SKC.04.2018>.
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- GALE, P. (2016). Rights, Responsibilities, and Resistance: Legal Discourse and Intervention Legislation in the Northern Territory in Australia. *Semiotica*(209), 167-185.

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- GRIFFITHS, M. R. (2016). Interventions: Race, Culture, and Population via the Thought of A.P. Elkin. *Settler Colonial Studies*, 6(4), 385-402.
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- HOBBS, H. (2018). Constitutional Recognition and Reform: Developing an Inclusive Australian Citizenship through Treaty. *Australian Journal of Political Science*, 53(2), 176-194.
- HOWARD-WAGNER, D. (2018). Governance of Indigenous Policy in the Neo-liberal Age: Indigenous Disadvantage and the Intersecting of Paternalism and Neo-liberalism as a Racial Project. *Ethnic and Racial Studies*, 41(5), 1332-1351.
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- KELLY, P., & MCCONVELL, P. (2018). Evolving Perspectives on Aboriginal Social Organisation: From Mutual Misrecognition to the Kinship Renaissance. In P. McCovell, P. Kelly & S. Lacrampe (Eds.), *Skin, Kin and Clan: The Dynamics of Social Categories in Indigenous Australia* (pp. 21-39). Canberra: ANU Press. Retrieved 10 April 2018 from: <http://doi.org/10.22459/SKC.04.2018>.
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- LAUGHREN, M. (2018). Asymmetrical Distinctions in Waanyi Kinship Terminology. In P. McCovell, P. Kelly & S. Lacrampe (Eds.), *Skin, Kin and Clan: The Dynamics of Social Categories in Indigenous Australia* (pp. 391-429). Canberra: ANU Press. Retrieved 10 April 2018 from: <http://doi.org/10.22459/SKC.04.2018>.
- LEA, T. (2018). Can Indigenous Land and Knowledge Solve the Twin Curse of Racism and Environmental Exploitation? *The Australian Journal of Anthropology*, 29(1), 125-130. Review article of: 1. Vincent Eve, *Against Native Title: Conflict and Creativity in Outback Australia* (Canberra: Aboriginal

- Studies Press, 2017); and 2. Hage Ghassan, *Is Racism an Environmental Threat?* (Cambridge: Polity Press, 2017).
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- MAGOWAN, F. (2018). Cycles of Integration and Fragmentation: Changing Yolngu-Balanda Sentiments of the "Good Life" in Northern Australia. In C. Gregory & J. Altman (Eds.), *The Quest for the Good Life in Precarious Times: Ethnographic Perspectives on the Domestic Moral Economy* (pp. 139-162). Canberra: ANU Press. Retrieved 29 March 2018 from: <http://doi.org/10.22459/QGLPT.03.2018>.
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