

OCEANIA NEWSLETTER

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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, Melanania, Micronesia and Polynesia. Literature on Asia is not included.

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ERRATUM OCEANIA NEWSLETTER NO. 90, JUNE 2018: PAGE 27

Item

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>.

should be

STRATHERN, A.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>.

TEN THOUSAND YEARS OF CULTIVATION: A SUPPLEMENT TO ANTON PLOEG'S REVIEW

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 Pamela J. Stewart (Strathern) and Andrew Strathern, University of Pittsburgh

Anton Ploeg has provided a painstaking and careful review of some of the main arguments in *Ten Thousand Years of Cultivation at Kuk Swamp in the Highlands of Papua New Guinea* in *Oceania Newsletter* No. 90

(2018: 1-5). As a supplementary part of the narrative, not mentioned by Ploeg but included in the book, we would like to refer to the 1998 volume which we took the initiative to edit, dealing with the issues regarding the nomination of the Kuk archeological site as a UNESCO World Heritage Site. This was the first and remains the only other book on this archeological site. The book was entitled *Kuk Heritage: Issues and Debates in Papua New Guinea*, edited by Andrew Strathern and Pamela J. Stewart, and it included contributions by four Papua New Guineans from the National Museum of Papua New Guinea and the University of Papua New Guinea (Nick Araho, Herman Mandui, Andrew Moutu, and John Muke). Other contributors included ourselves, Jack Golson, and Pamela Swadling. We have followed this up in subsequent years by helping with the UNESCO World Heritage nomination for the Kuk archeological site and by helping to set up an Interpretive Centre at Kuk itself among the Kawelka people, with plaques of text and photographic images that we contributed on the prehistory of the site. The Centre was needed for Kuk to retain its status as a UNESCO World Heritage site. Recently, our visits to the Kuk site in 2017 and 2018 have provided the local Kawelka people with encouragement and texts for additional plaques to assist them in documenting the importance of this archeological site.

From the viewpoint of the Kawelka, it is also important to note that in their own accounts they describe how they were driven out from Kuk in warfare (leading also to the ongoing decline of drainage systems there). The site was not just "abandoned." Its Kawelka owners left behind in it the Kuk Stone, as a marker of their enduring claims to the area. This narrative is contained in a number of our publications and in our chapter 22 of *Ten Thousand Years of Cultivation at Kuk Swamp in the Highlands of Papua New Guinea*. The chapter details with the Kawelka migration, as refugees from warfare, to Mbukl, a location north of Kuk, in precolonial times.

It is very good to have the book as open access. Maps can be easily viewed by enlarging images from the pdf download and the book can be shared widely.

ANNOUNCEMENTS FROM THE DUTCH ASSOCIATION FOR OCEANIA STUDIES (IN DUTCH)

En nee, de NVOS is niet 'Nijmeegse Vragenlijst voor de Opvoedingssituatie' of de Nederlandse Vereniging voor Orthodontische Studies, maar de Nederlandse Vereniging voor Oceanië Studies.

Kijk ook online op: <https://www.facebook.com/NVOS.nl/> Jullie kunnen ook zelf posts plaatsten!

Bestuurswissel

Op 12 juli 2018 heeft de Nederlandse vereniging voor Oceanië-Studies een ledenvergadering gehad waarbij Dr. Kees van den Meiracker en Dr. Agnes Schreiner hun taken aan een gedeeltelijk een nieuw bestuur hebben overgedragen. De samenstelling van het nieuwe bestuur is als volgt:

- Voorzitter: Dr. Paulina van der Zee, curator Etnografische Verzamelingen Universiteit Gent
- Penningmeester: Dr. Sjoerd Jaarsma, zelfstandig adviseur digitaal erfgoed
- Secretaris: Dr. Wonu Veys, conservator Oceanië Nationaal Museum van Wereldculturen en Wereldmuseum, Rotterdam

Het bestuur dankt Kees en Agnes van harte voor hun jarenlange inzet voor de NVOS. Pauline en Wonu zijn ook blij dat Sjoerd de taak van penningmeester nog voortzet.

Nieuws

Dr. Hugo De Block is vanaf het academiejaar 2018-2019 titularis van het stamvak 'Inleiding tot de Antropologie'. Hierin is ook aandacht voor materiële cultuur uit Oceanië. Verwacht wordt dat vooral studenten geïnteresseerd in kunst- en cultuurwetenschappen dit vak zullen volgen, maar alle eerstejaars Letteren en Wijsbegeerte aan de Universiteit Gent zijn welkom.

Het Nationaal Museum van Wereldculturen verwelkomt op 3 september 2018 Dr. Erna Lilje, de nieuwe junior conservator Papua en West Papua. Zij gaat gedurende twee jaar aan de slag met de westelijk Nieuw-Guinea collecties in het Wereldmuseum Rotterdam, het Museum Volkenkunde, Leiden en het Tropenmuseum, Amsterdam.

Ad Boeren en Peter Waal werken als vrijwilliger in het Nationaal Museum van Wereldculturen om de Papua en West Papua collecties te documenteren.

Tentoonstellingen

- *De witte Papoea uit Wierum*, Museumkerk te Wierum, 2 juni 2018 - 15 september 2018
- *Australische kunst*, Museum Volkenkunde, Leiden, 14 juni 2018 - 20 juni 2021
<https://www.volkenkunde.nl/nl/zien-en-doen-in-museum-volkenkunde/tentoonstellingen/australische-kunst>
- *Things that Matter*, Tropenmuseum, Amsterdam, 12 juli 2018 <https://www.tropenmuseum.nl/nl/zien-en-doen/tentoonstellingen/things-matter>. Deze semipermanente opstelling is niet regionaal maar er zijn wel een aantal voorwerpen uit Oceanië te zien.
- *Oceania*, Royal Academy of Arts, Londen, 29 september 2018 - 10 december 2018
<https://www.royalacademy.org.uk/exhibition/oceania>. Het Nationaal Museum van Wereldculturen geeft een bruikleen van een dertigtal voorwerpen aan deze tentoonstelling

Uitgelicht

Nenna, het boomvarenbeeld van het Gentse Universiteitsmuseum, heeft broertjes gekregen in Vanuatu!

Nadat hij in 2007 een afbeelding van het boomvarenbeeld had gezien in de catalogus van de Oceanië tentoonstelling in het ING Art Center op het Koningsplein in Brussel, besloot Marcellin Abong, directeur van het Vanuatu Cultural Centre, dat hij dit beeld in levende lijve wilde zien. Uitgenodigd voor een congres in Brussel, nam hij – samen met een fotograaf van de Vanuatu Post - een namiddag vrij om de Etnografische Verzamelingen van de Universiteit Gent te bezoeken. Daar raakte hij onder de indruk van de sculptuur die ooit binnen een gradengenootschap had gediend. Marcellin vond het jammer dat dergelijke voorouderfiguren niet meer gemaakt werden. Hij opperde dat die beeldende traditie opnieuw tot leven zou moeten komen.

Maar om zo'n sculptuur te vervaardigen, dient eerst de groei van de boomvaren te worden beïnvloed. Door de varen beneden in te snoeren, ontstaat een verdikking beneden aan de stam waarvan het hoofd van gemaakt kan worden. Kennelijk duurt het niet lang voor een boomvaren volwassen is, want in 2010 verschijnt een toeristisch filmpje op YouTube met een kopie van de Gentse Nenna! Onlangs ontdekte de stagiaire Eveline Lameer de opname. U kunt zelf het filmpje bekijken op: https://www.youtube.com/watch?v=YaH_ifiFl_A Op 1.15 is te zien hoe een man bezig is een boomvarenbeeld te maken.

Wilt u meer weten over Nenna, het voorouderbeeld uit Ambrym dat in 1936 aan de Etnografische Verzamelingen van de Gentse Universiteit geschonken werd, klik dan op deze link:

<https://commons.wikimedia.org/wiki/File:Nenna1.jpg>

THE GUARDIAN ABOUT "THE STOLEN OR HIDDEN FRIEND" FROM RAPANUI IN THE UK

Source: <https://www.theguardian.com/world/2018/aug/07/easter-island-people-want-british-museum-return-moai-statue>

Last modified on Tue 7 Aug 2018 19.51 BST.

Included at the request of Eric Venbrux.

"Easter Island's indigenous people have asked Chile's government to help them recover a unique Moai statue removed 150 years ago and now kept in the British Museum in London.

The seven-foot-tall (2.4-metre) Hoa Hakananai'a sculpture was removed from the island by Richard Powell, captain of HMS Topaze, in 1868 and given to Queen Victoria, who donated it to the museum in 1869.

'It's a unique piece, the only tangible link that accounts for two important stages in our ancestral history,' the island's Rapa Nui authorities said on Tuesday.

Of the more than 900 giant humanoid sculptures on the island, most were carved from volcanic ash between the sixth and 17th centuries, but the Hoa Hakananai'a, which means 'the stolen or hidden friend' in the Rapa Nui language, is unique as it was made from basalt.

Figures associated with the Tangata Manu ('bird man') cult were carved on its back.

This request 'seems appropriate given the new coordination and conservation functions being carried out on the island with regards the Moai,' said Felipe Ward, Chile's national treasures minister.

Since December, the Rapa Nui have taken over the conservation, preservation and management of their archeological heritage.

Part of that involves the attempted recovery of priceless artefacts they say were illegally taken, including another Moai residing in the Quai Branly museum in Paris.

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

BAERT, ANNIE. 2018 (April). *A travers le Pacifique: Le capitaine Pedro Fernández de Quirós (1560-1615)*. Paris: L'Harmattan. 266 pages. ISBN : 978-2-343-14160-2 (pb).

"Pedro Fernández de Quirós est un grand marin qui participa au voyage des Marquises et Santa Cruz en 1595, dirigea une nouvelle expédition en 1606 aux Tuamotu, Cook du Nord et Vanuatu, puis passa le reste de sa vie à tenter de convaincre le roi Philippe III d'organiser l'exploration et l'évangélisation des terres qu'il avait découvertes, 'un paradis terrestre' selon lui. Cette synthèse retrace sa vie, ses voyages, ses points de ressemblance avec Christophe Colomb, sa critique de la colonisation espagnole, ses propositions pour la Terre Australe..."

Annie Baert, agrégée d'espagnol et docteur en études ibériques, a publié *Le Paradis Terrestre, un mythe espagnol en Océanie* en 1999, et la traduction du grand récit de Quirós, *Histoire de la découverte des régions australes* en 2001 (L'Harmattan). Elle est également l'auteur de *Marquise de la Mer du Sud: Les premiers voyages espagnols en Océanie par doña Isabel Barreto* (Au Vent des Îles, 2011)."

BARNARD, ALAN. 2016. *Language in Prehistory*. Cambridge: Cambridge University Press. 184 pages. ISBN: 978-1107692596 (pb) and 978-1107041127 (hb). Reviews: *American Anthropologist*, 120(3), 2018: 611-613 (by J.D. Bengtson); *Evolutionary Anthropology*, 25(2), 2016: 79-80 (by J.R. Velasco).

"For ninety per cent of our history, humans have lived as 'hunters and gatherers', and for most of this time as talking individuals. No direct evidence for the origin and evolution of language exists; we do not even know if early humans had language, either spoken or signed. Taking an anthropological perspective, Alan Barnard acknowledges this difficulty and argues that we can nevertheless infer a great deal about our linguistic past from what is around us in the present. Hunter-gatherers still inhabit much of the world, and in sufficient number to enable us to study the ways in which they speak, the many languages they use, and what they use them for. Barnard investigates the lives of hunter-gatherers by understanding them in their own terms, to create a book which will be welcomed by all those interested in the evolution of language."

"Most helpful is Barnard's 'How do anthropologists think?' (pp. 61-66; see also pp. 128-29), which summarizes the diverse streams ('isms') of anthropological thinking and researching since the nineteenth century [...] Myth is tied by Barnard to the factor of sexual selection, citing the 'Scheherazade effect' of Geoffrey Miller - that is, that 'she (or he) who can tell a good story is a better catch than someone who cannot [...] linguistic selection [is] the propensity for people to choose mates with whom they want to converse' (p. 108)" (John D. Bengtson, *American Anthropologist*).

"*Contents*: List of Figures; List of Tables; Preface; **1.** Introduction; **2.** Population diversity and language diversity; **3.** What did prehistoric people do? **4.** How did prehistoric people think? **5.** Narratives of the everyday; **6.** Mythological narratives; **7.** Sexual selection and language evolution; **8.** Conclusions and thoughts for the future; Glossary; References; Index."

FRAME, WILLIAM & WALKER, LAURA. 2018 (July). *James Cook: The Voyages*. London: British Library Publishing Devison. 224 pages. ISBN: 978-0712352901 (hb). Review: *The Journal of the Polynesian Society*, 127(2), 2018: 252-258 (by R. Wolfe).

"This landmark book is published to coincide with a major exhibition marking the 250th anniversary of Cook's first voyage. A stunningly illustrated, object-centred history, this book offers a once in a generation opportunity to discover the uniquely rich Captain Cook collection of the British Library. The authors explore a series of themes including the navigation and charting of the Pacific; first encounters between Western and indigenous cultures; the representation of the voyages in art; and scientific discovery and the natural world. Themes of cultural encounter and scientific discovery are interwoven with the personal stories of the key protagonists, including James Cook and Joseph Banks. The illustrations include drawings by all the the artists employed on the voyage, as well as the only surviving paintings by Tupaia, a Polynesian high priest who joined Cook's ship at Tahiti and sailed to New Zealand and Australia.

Contents: A Note on the Text; Acknowledgements; Maps; **Introduction**; **1.** Eighteenth-century Britan; **2.** The First Voyage (1768-71); **2.** Between the Voyages (1771-72); **3.** The Second Voyage (1772-75); **4.** Between the Voyages (1774-76); **5.** The Third Voyage (1776-80); **Conclusion**; Further Reading; Index."

HOWARD-WAGNER, DEIRDRE, BARGH, MARIA & ALTAMIRO-JIMÉNEZ, ISABEL (eds). 2018 (July). *The Neoliberal State, Recognition and Indigenous Rights: New Paternalism to New Imaginings*. CAEPR Research Monograph No. 40. Canberra; ANU Press. 327 pages. ISBN: 978-1760462208 (pb) and 978-1760462215 (pdf). Retrieved 7 August 2018 from: <http://doi.org/10.22459/CAEPR40.07.2018>.

"The impact of neoliberal governance on indigenous peoples in liberal settler states may be both enabling and constraining. This book is distinctive in drawing comparisons between three such states: Australia, Canada and New Zealand. In a series of empirically grounded, interpretive micro-studies, it draws out a shared policy coherence, but also exposes idiosyncrasies in the operational dynamics of neoliberal governance both within each state and between them. Read together as a collection, these studies broaden the debate about and the analysis of contemporary government policy. The individual studies reveal the forms of actually existing neoliberalism that are variegated by historical, geographical and legal contexts and complex state arrangements. At the same time, they present examples of a more nuanced agential, bottom-up indigenous governmentality. Focusing on intense and complex matters of social policy rather than on resource development and land rights, they demonstrate how indigenous actors engage in trying to govern various fields of activity by acting on the conduct and contexts of everyday neoliberal life, and also on the conduct of state and corporate actors.

Contents: Preliminary pages; List of figures; List of tables; List of abbreviations; Contributors; Preface; **1.** From new paternalism to new imaginings of possibilities in Australia, Canada and Aotearoa/New Zealand: Indigenous rights and recognition and the state in the neoliberal age, *by Deirdre Howard-Wagner, Maria Bargh and Isabel Altamirano-Jiménez*; **Part I. The connection between the act of governing, policy and neoliberalism**: **2.** Privatisation and dispossession in the name of indigenous women's rights, *by Isabel Altamirano-Jiménez*; **3.** Resisting the ascendancy of an emboldened colonialism, *by Cathryn Eatock*; **4.** A flawed Treaty partner: The New Zealand state, local government and the politics of recognition, *by Avril Bell*; **5.** Expressions of Indigenous rights and self-determination from the ground up: A Yawuru example, *by Mandy Yap and Eunice Yu*; **Part II. Pendulums and contradictions in neoliberalism governing everything from Indigenous disadvantage to Indigenous economic development in Australia**: **6.** Missing ATSIC: Australia's need for a strong Indigenous representative body, *by Will Sanders*; **7.** Neoliberalising disability income reform: What does this mean for Indigenous Australians living in regional areas? *by Karen Soldatic*; **8.** Indigenous peoples, neoliberalism and the state: A retreat from rights to

'responsibilisation' via the cashless welfare card, by *Shelley Bielefeld*; **9.** Ideology vs context in the neoliberal state's management of remote Indigenous housing reform, by *Daphne Habibis*; **10.** Fragile positions in the new paternalism: Indigenous community organisations during the 'Advancement' era in Australia, by *Alexander Page*; **11.** The tyranny of neoliberal public management and the challenge for Aboriginal community organisations, by *Patrick Sullivan*; **12.** Aboriginal organisations, self-determination and the neoliberal age: A case study of how the 'game has changed' for Aboriginal organisations in Newcastle, by *Deirdre Howard-Wagner*; **Part III. The dynamic relationship Maori have had with simultaneously resisting, manipulating and working with neoliberalism in New Zealand:** **13.** Maori, the state and self-determination in the neoliberal age, by *Dominic O'Sullivan*; **14.** Indigenous peoples embedded in neoliberal governance: Has the Maori Party achieved its social policy goals in New Zealand? by *Louise Humpage*; **15.** Indigenous settlements and market environmentalism: An untimely coincidence? by *Fiona McCormack*; **16.** Maori political and economic recognition in a diverse economy, by *Maria Bargh*; Index; List CAEPR Research Monograph Series."

MAZZARELLA, WILLIAM. 2017. *The Mana of Mass Society*. Chicago: University of Chicago Press. 224 pages. ISBN: 978-0226436258 (pb) and 978-0226436111 (cl). Review: *American Quarterly*, 91(2), 2018: 799-809 (by L. Coleman).

"Mazzarella reconsiders the concept of 'mana,' which served in early anthropology as a troubled bridge between 'primitive' ritual and the fascination of mass media. Thinking about mana, Mazzarella shows, means rethinking some of our most fundamental questions: What powers authority? What in us responds to it? Is the mana that animates an Aboriginal ritual the same as the mana that energizes a revolutionary crowd, a consumer public, or an art encounter? At the intersection of anthropology and critical theory, *The Mana of Mass Society* brings recent conversations around affect, sovereignty, and emergence into creative contact with classic debates on religion, charisma, ideology, and aesthetics.

Contents: Acknowledgments; **Introduction:** A Certain Rush of Energy; **Part I. The Social in the Subject:** **1.** Modern Savagery: Mana beyond the Empiricist Settlement; **2.** Ecstatic Life and Social Form: Collective Effervescence and the Primitive Settlement; **Part II. The Subject in the Social:** **3.** Anxious Autonomy: The Agony of Perfect Addressability and the Aesthetic Settlement; **4.** Are You Talking to Me? Eros and Nomos in the Mimetic Archive; Notes; References; Index."

OWENS, KAY, LEAN, GLEN, PARAIDE, PATRICIA & MUKE, CHARLY (eds). 2018 (July). *History of Number: Evidence from Papua New Guinea and Oceania*. Cham: Springer. 461 pages. ISBN 978-3-319-45482-5 (hb).

"This unique volume presents an ecocultural and embodied perspective on understanding numbers and their history in indigenous communities. The book focuses on research carried out in Papua New Guinea and Oceania, and will help educators understand humanity's use of numbers, and their development and change. The authors focus on indigenous mathematics education in the early years and shine light on the unique processes and number systems of non-European styled cultural classrooms. This new perspective for mathematics education challenges educators who have not heard about the history of number outside of Western traditions, and can help them develop a rich cultural competence in their own practice and a new vision of foundational number concepts such as large numbers, groups, and systems. Featured in this invaluable resource are some data and analyses that chief researcher Glendon Angove Lean collected while living in Papua New Guinea before his death in 1995.

Contents: **1.** An Overview of the Studies, Papua New Guinea, Oceania, Languages and Migrations, by *Kay Owens and Glen Lean*; **2.** The Languages Studied by Lean and his Analysis of Counting Systems, by *Kay Owens and Glen Lean*; **3.** 2-Cycle Systems Including Some Digit Tally Systems, by *Kay Owens, Glen Lean and Charly Muke*; **4.** Body-Part Tally Systems, by *Kay Owens and Glen Lean*; **5.** 5-Cycle Systems, by *Kay Owens and Glen Lean*; **6.** 10-Cycle Systems, by *Kay Owens and Glen Lean*; **7.** 4- and 6-Cycle Systems, by *Kay Owens and Glen Lean*; **8.** Number and Counting in Context, Classifications and Large Numbers, by *Kay Owens and Glen Lean*; **9.** Testing the Diffusion Theory; **10.** Towards a Prehistory of Number, by *Kay Owens and Glen Lean*; **11.** Indigenous and Western Knowledge, by *Patricia Paraide*; **12.** Integration of Indigenous Knowledge in Formal

Learning Environments, by *Patricia Paraide and Kay Owen*; **13**. *Rewriting the History of Number from Papua New Guinea and Oceania Evidence*, by *Kay Owens and Glen Lean*."

SHARP, ANDREW. 2016. *The World, the Flesh and the Devil: The Life and Opinions of Samuel Marsden in England and the Antipodes, 1765-1838*. Auckland: Auckland University Press. 926 pages. ISBN: 978-1869408121 (hb). Review: *The Journal of Pacific History*, 53(2), 2018: 222-224 (by A. Johnston).

"Sharp's reconstruction of Marsden's personal and long-term connections with the Wilson family who delivered the first LMS party to the Pacific in the *Duff* in 1796 is well worth reading, for it emphasizes the ways in which Marsden's opinions were set largely in the late 18th century when he entered the Antipodean world - and only changed later if absolutely necessary - and his assiduous maintenance of personal connections once established. Marsden's growing financial, spiritual and pastoral oversight of the LMS South Seas mission is carefully delineated, as is the way that this work from New South Wales forged Marsden's reputation in both colonial and imperial circles. Building upon this reputation - an entirely vicarious experience of missionary evangelism - Marsden was able to leverage support for his [Church Mission Society] New Zealand missions, which fundamentally influenced early Pakeha-Maori interactions and provided Maori with important new ways to negotiate their place in colonial modernity. Yet despite complementary mentions of Anne Salmond, and to a lesser extent Judith Binney, this is not the book in which the Pacific researcher will find a discussion of colonial modernity - the complex and shifting ways in Aotearoa/New Zealand in which Maori and Pakeha sought and ceded power, or in which Indigenous peoples and settler Australians struggled for land and identity alongside violent conflict and cross-racial intimacy. For the former, readers would be advised to consult Tony Ballantyne's excellent *Entanglements of Empire: Missionaries, Maori, and the Question of the Body* (Duke University Press, 2014). Sharp's book is written about Europeans somewhat unknowingly inhabiting Pacific worlds: indeed, he says, the book is not only about Europeans, but 'from whose perspective I determinedly write' (p.6). That perspective and the equally determined reliance on archival sources means that not only are post-1970s innovations in thinking and writing about cross-cultural relationships largely absent, but the language of the colonial past is reproduced in ways that make for some anachronistic reading" (Anna Johnston, *The Journal of Pacific History*).

STANDFIELD, RACHEL. 2018 (June). *Indigenous Mobilities: Across and beyond the Antipodes*. Canberra: ANU Press. 279 pages. ISBN: 978-1760462147 (pb) and 978-1760462154 (pdf). Retrieved 13 June 2018 from: <http://doi.org/10.22459/IM.06.2018>.

"This edited collection focuses on Aboriginal and Maori travel in colonial contexts. Authors in this collection examine the ways that Indigenous people moved and their motivations for doing so. Chapters consider the cultural aspects of travel for Indigenous communities on both sides of the Tasman. Contributors examine Indigenous purposes for mobility, including for community and individual economic wellbeing, to meet other Indigenous or non-Indigenous peoples and experience different cultures, and to gather knowledge or experience, or to escape from colonial intrusion.

Contents: Preliminary Pages; Acknowledgements; Contributors; **1**. Moving Across, Looking Beyond, by *Rachel Standfield*; **2**. Crossing Boundaries: Tracing Indigenous Mobility and Territory in the Exploration of South-eastern Australia, by *Shino Konishi*; **3**. Mobility, Reciprocal Relationships and Early British Encounters in the North of New Zealand, by *Rachel Standfield*; **4**. 'A Defining Characteristic of the Southern People': Southern Maori Mobility and the Tasman World, by *Michael J. Stevens*; **5**. Entangled Mobilities: Missions, Maori and the Reshaping of Te Ao Hurihuri, by *Tony Ballantyne*; **6**. 'As Much as They Can Gorge': Colonial Containment and Indigenous Tasmanian Mobility at Oyster Cove Aboriginal Station, by *Kristyn Harman*; **7**. Looking Out to Sea: Indigenous Mobility and Engagement in Australia's Coastal Industries, by *Lynette Russell*; **8**. Miago and the 'Great Northern Men': Indigenous Histories from In-between, by *Tiffany Shellac*; **9**. Indigenous Women, Marriage and Colonial Mobility, by *Angela Wanhalla*; **10**. Paora Tuhaere's Voyage to Rarotonga, by *Lachy Paterson*; **11**. Reconnecting with South-east Asia, by *Regina Ganter*."

ZIMMER-TAMAKOSHI, LAURA. 2018 (August). *First Fieldwork: Pacific Anthropology, 1960-1985*. Honolulu: University of Hawai'i Press. 262 pages. ISBN-13: 978-0824872090 (hb).

"*First Fieldwork: Pacific Anthropology, 1960-1985* 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: Pioneering Anthropologists in the Papua New Guinea Highlands* (1993), *First Fieldwork* begins where that collection left off in the 1950s and covers a broader selection of Pacific Islands societies and topics. 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. Looking back on the richest of fieldwork experiences, the contributors uncover essential structures and challenges of fieldwork: connection, context, and change.

Contents: 1. Into the unknown, by Anton Ploeg; 2. The promise of the visual: Early fieldwork in the highland fringe of New Guinea, by Allison Jablonko; 3. On the fringe: First fieldwork in the Upper Sepik, 1966-1967, by Patricia K. Townsend and William H. Townsend; 4. Practicing ethnography in the mountains of Papua New Guinea, by David J. Boyd; 5. There are stories, and then there are stories: Reflections on fieldwork, by Nancy McDowell; 6. Flying by the seats of our pants: Changing topics in the field, by Richard Scaglione; 7. Living dead birds: Doing first fieldwork in the Wahgi Valley, Western Highlands, Papua New Guinea, 1975-1976, by William H. Heaney; 8. Gendered experiences in the field: Baria, West New Britain, 1980-1985, by Naomi M. McPherson; 9. Fieldwork interrupted: The politics of fieldwork in Papua New Guinea, by Laura Zimmer-Tamakoshi; 10. Reflections and reconnections of early gastronomic fieldwork in the Pacific, 1966-1980, by Nancy J. Pollock; 11. Taken around and taken in hand, by Karen Sinclair; 12. Led astray by too much kava, by Glenn Petersen; 13. My Micronesian exile, by Richard A. Marksbury; 14. Advice to anthropologists: Taking it, leaving it, and giving it, by Mary McCutcheon."

AUSTRALIA

ATTWOOD, BAIN. 2017. *The Good Country: The Djadja Wurrung, the Settlers and the Protectors*. Melbourne: Monash University. 225 pages. ISBN: 978-1-925523-06-5 (pb) and 978-1-925523-08-9 (eb). Review: *Australian Historical Studies*, 49(2), 2018: 268-269 (by T. Rowse); *Australian Journal of Politics and History*, 64(1), 2018: 142-143 (by R. McGregor).

"Beyond the generalisations of national and colonial history, what can we know about how Aboriginal nations interacted with the British settlers who invaded their country, the men appointed by the imperial and colonial governments to protect them, and each other? In *The Good Country* Bain Attwood makes a major contribution to our knowledge of this period by providing a superbly researched, finely grained local history of the Djadja Wurrung people of Central Victoria. The story is a shocking one, of destruction, decimation and dispossession, but, equally powerfully, it is not one of unceasing conflict. With reference to an unusually rich historical record, concepts such as the frontier and resistance emerge as inadequate in this context. Attwood recovers a good deal of the *modus vivendi* that the Djadja Wurrung reached with sympathetic protectors, pastoralists and gold diggers, showing how they both adopted and adapted to these intruders to remain in their own country, at least for a time. Finally, drawing past and present together, Attwood relates the remarkable story of the revival of the Djadja Wurrung in recent times as they have sought to become their own historians.

Contents: About the Author; Imprint and Copyright Information; Dedication; Introduction; 1. Encounter; 2. Conflict; 3. Frontier; 4. Protection; 5. Refuge; 6. Decline; Epilogue; List of Illustrations; Acknowledgements; Biography; Index."

BROCK, PEGGY & GARA, TOM (eds). 2017. *Colonialism and Its Aftermath: A History of Aboriginal South Australia*. Adelaide: Wakefield Press. 453 pages. ISBN: 978-1743054994 (pb). Review: *Australian Historical Studies*, 49(2), 2018: 271-272 (by R. Broome).

The state of South Australia was a British imperial construct, its borders determined by three straight lines, with no reference to the Aboriginal presence. The colonial process in South Australia began decades before formal annexation with unregulated interactions between coastal Aboriginal people and European sealers and whalers. Despite catastrophic interventions in the lives of Aboriginal

people during and following colonisation, many communities retain strong identities and cultural and linguistic knowledge, rooted in a deep connection to the land. *Colonialism and its Aftermath* traces the ongoing impact of colonialism on Aboriginal individuals, communities and cultures, the disruptions and displacements it has caused, and Aboriginal responses to these challenges.

Contributors: Diane Bell, Peggy Brock, Jennifer Caruso, Deane Fergie, Robert Foster, Mary-Anne Gale, Tom Gara, Des Hartman, Luise Hercus, Rani Kerin, Skye Krichauff, Christine Lockwood, Rod Lucas, Ingereth Macfarlane, Paul Monaghan, Amanda Nettelbeck, Chris Nobbs, Carol Pybus, Lester-Irabinna Rigney, Tikari Rigney and Phyllis Williams."

CLARK, ALISON & THOMAS, NICHOLAS (eds). 2017. *Style and Meaning: Essays on the Anthropology of Art*. Leiden: Sidestone Press. 304 pages. ISBN: 978-90-8890-446-2 (pb) and ISBN-13: 978-90-8890-447-9 (hb). Review: *Oceania*, 88(2), 2018: 237-238 (by D. Losche).

"Anthropology's engagement with art has a complex and uneven history. While material culture, decorative art, and art styles were of major significance for founding figures such as Alfred Haddon and Franz Boas, art became marginal as the discipline turned towards social analysis in the 1920s. This book addresses a major moment of renewal in the anthropology of art in the 1960s and 1970s. British anthropologist Anthony Forge (1929-1991), trained in Cambridge, undertook fieldwork among the Abelam of Papua New Guinea in the late 1950s and 1960s, and wrote influentially, especially about issues of style and meaning in art. His powerful, questioning-raising arguments addressed basic issues, asking why so much art was produced in some regions, and why was it so socially important?"

Contents: List of images; Preface; General Introduction; **Part I. Anthony Forge on art, 1960-1990**: **1.** Introduction to Primitive Art and Society (1973a); **2.** Three Kamanggabi figures from the Arambak people of the Sepik district (1960a); **3.** Notes on Eastern Abelam designs painted on paper, New Guinea (1960b); **4.** Paint, a magical substance (1962); **5.** Art and environment in the Sepik (1965); **6.** The Abelam artist (1967); **7.** Style and meaning in Sepik Art (1973b); **8.** The problem of meaning in art: Exploring the visual art of Oceania (1979); **9.** Learning to see in New Guinea (1970); **10.** The power of culture and the culture of power (1990); **11.** Undated introduction to the proceedings from the second Wenner-Gren conference on Sepik Culture History 1986, Mijas, Spain; **Part II. On Forge**: **12.** Anthony Forge and Alfred Bühler: From Field Collecting to Friendship, by *Christian Kaufmann*; **13.** Style and meaning: Abelam art through Yolngu eyes, by *Howard Morphy*; **14.** Anthony Forge and Innovation: Perspectives from Vanuatu, by *Lissant Bolton*; **15.** The Problem of Agency in Art, by *Ludovic Coupaye*; **16.** Looking back, Abelam art and some of Forge's theses from a 2015 perspective, by *Brigitta Hauser-Schäublin*; **17.** Communicating with Anthony Forge, by *Michael O'Hanlon*; Appendix: Forge's collections; Bibliography; Acknowledgements."

KENNY, ANNA. 2018 (August). *Carl Strehlow's 1909 Comparative Heritage Dictionary: An Aranda, German, Loritja and Dieri to English Dictionary with Introductory Essays*. Canberra: ANU Press. 375 pages. ISBN: 978-1760462062 (pb) and 978-1760462079 (pdf). Retrieved 27 August 2018 from: <http://doi.org/10.22459/CSCHD.08.2018>.

"Carl Strehlow's comparative dictionary manuscript is a unique item of Australian cultural heritage; it is a large collection of circa 7,600 Aranda, 6,800 Loritja (Luritja) and 1,200 Dieri to German entries compiled at the beginning of the twentieth century at the Hermannsburg Mission in central Australia. It is an integral part of Strehlow's ethnographic work on Aboriginal cultures that his German editor Baron Moritz von Leonhardi published as *Die Aranda- und Loritja-Stämme in Zentral-Australien* (Strehlow 1907-1920) in Frankfurt. Strehlow's linguistic work is historically and anthropologically significant because it probably represents the largest and most comprehensive wordlist of Indigenous languages compiled in Australia during the early stages of contact. It is an important primary source for Luritja and Aranda speakers. Both languages are spoken in homes and taught in schools in central Australia. The reasons for presenting this work as a heritage dictionary - that is, as an exact transcription of the original form of the handwritten manuscript - are to follow the Western Aranda people's wishes and to maintain its historical authenticity, which will prove to be of great use to both Indigenous people and scholars interested in language.

Contents: Preliminary pages; Disclaimer; Abbreviations; Foreword, by *Nicolas Peterson*; Preface and acknowledgements; Contributors; **1.** A heritage dictionary, by *Anna Kenny*; **2.** Working on the dictionary, by *Rhonda Inkamala*; **3.** Rella nunaka inguia - Our old people, by *Mark Inkamala*; **4.** The unpublished manuscript, by *Anna Kenny*; **5.** Assessing Carl Strehlow's dictionary as linguistic description: Present value and future potential, by *John Henderson*; **6.** The Mission Orthography in Carl Strehlow's dictionary, by *David Moore*; **7.** References; Carl Strehlow's 1909 Comparative Heritage Dictionary; Select index."

KRICHAUFF, SKYE. 2017. *Memory, Place and Aboriginal-Settler History: Understanding Australians' Consciousness of the Colonial Past*. London: Anthem Press. 248 pages. ISBN 978-1783086818 (hb). Review: *Australian Historical Studies*, 49(2), 2018: 272-274 (by S. Pinto).

"The written histories, built memorials and spoken narratives of settler descendants often reveal an absence of Aboriginal people in Australian settlers' historical consciousness and a lack of empathy for those whose lands were taken over. This absence reflects an intellectual and emotional disconnect from Aboriginal people's experiences and from recent national debates about reconciling contested pasts. The aim of *Memory, Place and Settler and Aboriginal History* is to understand the evolution and endurance of this disconnect. Drawing on archival research, interviews and fieldwork, Skye Krichauff fuses the methodologies and theories of historical enquiry, anthropology and memory studies to investigate the multifaceted processes through which current generations of rural settler descendants come to know the colonial era. Primarily focussing on analysing and comparing the historical consciousness of a specific group of settler descendants - namely those who have grown up on land in the mid-north of South Australia that was occupied by their forebears in the nineteenth century - this book is additionally informed by interviews and fieldwork conducted with Aboriginal descendants. In addition, as a fifth-generation settler descendant herself, Krichauff utilises her insider status to provide personal insights and reflections with her analysis.

Contents: List of Figures; Preface; Acknowledgements; **1.** Historical Inheritance: Tracing the Past; **2.** Dwelling in Place: Absorbing the Past; **3.** The Social Community: Networks of Memory; **4.** The Cultural Circuit Making Sense of Lived History; **5.** 'Memory' to 'History': From Verbal Transmission to Text; **6.** Settler Belonging, Victimhood and Trauma; **7.** Unsettling the Disconnect; Appendix 1: Interviewees; Appendix 2: Towns/settlements whose public spaces were surveyed; Appendix 3: List of mid-northern written histories surveyed; Notes; Bibliography; Index."

LANGTON, MARCIA. 2018 (July). *Welcome to Country: A Travel Guide to Indigenous Australia*. With Nina Fitzgerald and Amber-Rose Atkinson. Foreword by Stan Grant. South Yarra: Explore Australia. 256 pages. ISBN: 978-1741175431 (hb).

"Tourism Australia statistics show that many overseas tourists, as well as Australians, are keen to learn more about Australia's first peoples. And while the Indigenous tourism industry continues to grow, no comprehensive travel guide is currently available. *Welcome to Country* is a curated guidebook to Indigenous Australia and the Torres Strait Islands. In its pages, respected Elder and author Professor Marcia Langton offers fascinating insights into Indigenous languages and customs, history, native title, art and dance, storytelling, and cultural awareness and etiquette for visitors. There is also a directory of Indigenous tourism experiences, organised by state or territory, covering galleries and festivals, national parks and museums, communities that are open to visitors, as well as tours and performances. This book is essential for anyone travelling around Australia who wants to learn more about the culture that has thrived here for over 50,000 years. It also offers the chance to enjoy tourism opportunities that will show you a different side of this fascinating country - one that remains dynamic, and is filled with openness and diversity.

Contents: **Part I. Introducing indigenous cultures:** **1.** Introduction; **2.** Prehistory **3.** Cultures and languages; **4.** Kinship; **5.** Art; **6.** Performances; **7.** Storytelling; **8.** Native title; **9.** The Stolen Generations; **10.** What if your guide is not Indigenous? **11.** NAIDOC Week; **12.** Business and tourism; **13.** Cultural awareness for visitors; **14.** Glossary; **15.** Endnotes; **Part II. Exploring Indigenous Australia:** **1.** Northern Territory; **2.** Western Australia; **3.** New South Wales; **4.** Victoria; **5.** South Australia; **6.** Queensland; **7.** Tasmania; **8.** Australian Capital Territory; **9.** Torres Strait Island."

MORGAN, CECILIA. 2017. *Building Better Britains? Settler Societies in the British World 1783-1920*. Toronto: University of Toronto Press. 202 pages. ISBN: 978-1442607521 (pb) and 978144260812 (hb). Review: *Australian Historical Studies*, 49(2), 2018: 277-278 (by S. Carter).

"The impact of empires and the lingering presence of colonialism continue to be major preoccupations for scholars in the twenty-first century. This concise text explores the spread of settler colonies within the British Empire over the course of the nineteenth century, specifically those in New Zealand, Canada, South Africa, and Australia. In *Building Better Britains?* Cecilia Morgan examines how imperial powers reshaped the lives and landscapes of millions through colonial relationships with Indigenous peoples, and the processes of migration and settlement that facilitated the British Empire's global expansion. Identity and culture in geographically diverse settler societies are compared, highlighting shared histories and the nuances that differentiated them. Morgan encourages readers to consider settler societies from multiple perspectives, including those of the colonists themselves.

Contents: List of Illustrations; Acknowledgements; Maps; **Introduction:** Better Britains? Settler Societies within the British Empire 1783-1920; **1.** Colonial Frontiers and Contact Zones: Indigenous Peoples and Settler Encounters; **2.** 'Peopling,' Settling, and Governing; **3.** Settler Economies: Local Contexts and Imperial Networks; **4.** Creating Civil Society; **5.** Creating Settler Identities; **Conclusion:** Better Britains? Selected Bibliography; Index."

ROWSE, TIM. 2017. *Indigenous and Other Australians since 1901*. Sydney: UNSW Press. 504 pages. A\$45.00 paper. ISBN: 978-1742235578 (pb). Review: *Aboriginal Historical Studies*, 49(2), 2018: 266-267 (by R. McGregor).

"As Australia became a nation in 1901, no-one anticipated that 'Aboriginal affairs' would become an on-going national preoccupation. Not 'dying out' as predicted, Aboriginal numbers recovered and - along with Torres Strait Islanders - they became an articulate presence, aggrieved at colonial authority's interventions into family life and continuing dispossession. *Indigenous and Other Australians since 1901* narrates their recovery - not only in numbers but in cultural confidence and critical self-awareness. Pointing to Indigenous leaders, it also reassesses the contribution of government and mission 'protection' policies and the revised definitions of 'Aboriginal'. Tim Rowse explains why Australia has conceded a large Indigenous Land and Sea Estate since the 1960s, and argues that the crisis in 'self-determination' since 2000 has been fuelled by Indigenous critique of the selves that they have become."

Contents: Acronyms; List of maps and figures; **Introduction:** Deakin surveys the continent; **1.** Missions and the state in North Australia; **2.** Knowing and ruling Northern Aborigines; **3.** Governments, churches, parents, spouses and children, 1897-1940; **4.** Did 'protection' protect? **5.** Global awareness and the recession of race; **6.** World Wars and the Cold War; **7.** Towards racial equality; **8.** From the referendum to 'self-determination'; **9.** The Indigenous Estate in Land and Sea; **10.** Asserting 'Southern' Aboriginality; **11.** The Indigenous middle class; **12.** Family, community and the crisis of self-determination; **Epilogue:** Within a single field of life; References; Notes; Acknowledgments; Index."

TRAYNOR, STUART. 2016. *Alice Springs: From Singing Wire to Iconic Outback Town*. Adelaide: Wakefield Press. 456 pages. ISBN: 978-1743054499 (pb). Review: *Australian Journal of Politics and History*, 64(1), 2018: 143-144 (by R. Smith).

"*Alice Springs: From Singing Wire to Iconic Outback Town* is the result of eight years of meticulous research unravelling the early history of central Australia's first white settlement. It contains information, never previously published, about that little outpost - a significant heritage site - and how an iconic town was born nearby, during a goldrush that made few people rich. It is a tale of the country's heart and some of its most remarkable but little-known characters, and of children torn between two cultures living at the telegraph station after the morse keys stopped clicking in 1932; children under the shadow of the most controversial piece of legislation in Australia's history. Central Australia has a black history."

ANDRÉ, BÉNÉDICTE. 2016. *Îléité: Perspectives sur le vécu insulaire*. Paris: Editions Pétra. 266 pages. ISBN: 978-2847431490 (pb). Review: *Island Studies Journal*, 13(1), 2018: 306-308 (by J. Riquet).

"The title of Bénédicte André's book announces its relevance for island studies: approximating the English islandness, the French term *îléité* (as opposed to *insularité*) signals an engagement with the lived experience of islands, a study of islands on their own terms through literary representations (thus, the second part of the title reads literary perspectives on the lived experience of islands). The three main chapters of André's book set out to explore the textualisation of islandness in three former colonies of France: the former plantation islands of Guadeloupe (part of the Lesser Antilles) and La Réunion (east of Madagascar in the Indian Ocean), today overseas departments and regions of France, and the archipelago of New Caledonia, situated halfway between Papua New Guinea and New Zealand in the South Pacific, a penal colony in the nineteenth century and now a special collectivity of France. André focuses on the work of one author for each of these island spaces: *Morne Câpresse* (2008) by Gisèle Pineau, a Parisborn Guadeloupian who moved to her native island at the age of 23; five novels by Creole author Axel Gauvin from La Réunion (who studied in France); and finally, a set of twentyone short stories by Claudine Jacques, a French author who moved to New Caledonia as a teenager" (Johannes Riquet, *Island Studies Journal*).

"Finally, the recurrence of the motif of the threshold and different forms of (resounding) silence in the work of Claudine Jacques are discussed in relation to the Nouméa Accord of 1998 and its emphasis on the 'common destiny' of Kanaks and white Caledonians. On the eve of the 2018 referendum about the future political status of New Caledonia, André's discussion of the role of epiphanies, 'acts of consciousness,' and potentiality in the face of what she refers to as a culture of silence and division reveals the political relevance of Jacques's short stories" (Johannes Riquet, *Island Studies Journal*).

Contents: <https://www.editionspeetra.fr/livres/ileite-perspectives-litteraires-sur-le-vecu-insulaire>

The third and last chapter of *Îléité* looks at a selection of 21 shorts stories situated in New Caledonia and written by Claudine Jacques from the following collections: **1.** *Nos silences sont si fragiles* (Noumea: Grain de Sable, 2001); **2.** *Le Cri de l'acacia* (Pirae: Au Vent des Iles, 2007); **3.** *La Chasse et autres nouvelles* (Pirae: Au Vent des Iles, 2009).

MOKADDEM, HAMID. 2016. *Upiko Hnawang. Peintre miniaturiste de la Nouvelle-Calédonie*. Nouméa: Expressions. 70 pages. ISBN: 979-10-96354-00-9 (pb). Review: *Le Journal de la Société des Océanistes*, (1/146), 2018: 265 (by I. Leblic).

"In this book, Hamid Mokaddem combines aesthetic analysis and ethno-graphic description to understand how the pictorial practice of Upiko Hnawang manifests the daily life of the Kanak countries of New Caledonia. The painting reveals a part of the archipelago of Oceania still unknown. This book participates and seeks to contribute to the rescue of the scattered works of the artist; their color reproductions contradict the binary oppositions between Tradition-Modernity, Abstract-Figurative and Artisan-Artist. The reader will discover a kind of Breughel Kanak whose miniaturist art captures New Caledonia as it happens. Upiko Hnawan was born in Kirinata, a tribe in the district of Wetr, one of the three chiefdoms of Lifou Island, one of the Loyalty Islands of New Caledonia. Worker-welder by profession and painter by hobby, he painted more than a hundred canvases that are now scattered around the globe, most of which have been sold to tourists passing through. Only a few works have been photographed."

ICP SECRETARIAT. (eds). 2017. *Human Rights Report West Papua 2017: The Fifth Report of the International Coalition for Papua (ICP) Covering Events from January 2015 until December 2016*. Wuppertal and Geneva: International Coalition for Papua. 218 pages. ISBN: ISBN: 978-3-921900-40-6 (pdf). Retrieved 5 June 2018 from: <http://humanrightspapua.org/hrreport/2017>.

"The years 2015 and 2016 were characterized by a significant aggravation of the human rights situation in West Papua compared to previous years. The term West Papua refers to the Indonesian easternmost provinces of Papua and Papua Barat. Reports by local human rights defenders describe an alarming shrinking of democratic space. Although Indonesian President Joko Widodo pushed

economic development and granted clemency to five long-term political prisoners, the police strictly limited even the most peaceful dissident political activities. Indigenous Papuans, particularly women, continued to have a high risk of becoming victims of human rights violations. Racist attitudes toward West Papuans among the police and military, insufficient legal protection, the lack of proper law enforcement, inconsistent policy implementation and corruptive practices amongst government officials contributed to the impunity of security forces.

Contents: 1. Introduction; 2. Civil and Political Rights; 3. Economic, Social and Cultural Rights; 4. Women's Rights; 5. Indigenous Peoples' Rights; 6. Governance, Legal System and Security Sector; 7. Conflict Transformation; Recommendations; Glossary."

KAMMEN, DOUGLAS. 2015. *Three Centuries of Conflict in East Timor*. Brunswick: Rutgers University Press. 240 pages. ISBN: 978-0-8135-7410-3 (cl), 978-0-8135-7411-0 (epub) and 978-0-8135-7412-7 (pdf). Reviews: *Indonesia*, (101), 2016: 151-155 (by D. Webster); *The Journal of Anthropological Research*, 72(4), 2016: 578-579 (by D. Hicks); *Asian Studies Review*, 40(4), 2016: 647-648 (by G. van Klinken).

"One of the most troubling but least studied features of mass political violence is why violence often recurs in the same place over long periods of time. Douglas Kammen explores this pattern in *Three Centuries of Conflict in East Timor*, studying that region's tragic past, focusing on the small district of Maubara. Once a small but powerful kingdom embedded in long-distance networks of trade, over the course of three centuries the people of Maubara experienced benevolent but precarious Dutch suzerainty, Portuguese colonialism punctuated by multiple uprisings and destructive campaigns of pacification, Japanese military rule, and years of brutal Indonesian occupation. In 1999 Maubara was the site of particularly severe violence before and after the UN-sponsored referendum that finally led to the restoration of East Timor's independence. Beginning with the mystery of paired murders during East Timor's failed decolonization in 1975 and the final flurry of state-sponsored violence in 1999, Kammen combines an archival trail and rich oral interviews to reconstruct the history of the leading families of Maubara from 1712 until 2012. Kammen illuminates how recurrent episodes of mass violence shaped alliances and enmities within Maubara as well as with supra-local actors, and how those legacies have influenced efforts to address human rights violations, post-conflict reconstruction, and the relationship between local experience and the identification with the East Timorese nation.

Contents: Preface; Note on Place Names, Person Names and Spelling; Glossary and Abbreviations; **Introduction:** Situating Mass Violence; 1. Contested Origins; 2. Maubara and the Dutch East India Company; 3. Vassalage and Violence, 1861-1887; 4. The Uprising and Devastation of 1893; 5. High Colonialism and New Forms of Oppression, 1894-1974; 6. The End of Empire and the Indonesian Occupation, 1974-1998; 7. Serious Crimes and the Politics of the Past, 1999-2012; Epilogue; Appendix Lineages of Major Families in Maubara; Notes; Bibliography; Index; About the Author."

KEIZER, BERNARD. 2018 (June). *Freerk Kamma, de witte Papoea: Over leven en werk van de Wierumer zendeling en antropoloog dr. F.C. Kamma (1906-1987)*. Dokkum: Uitgeverij Dokkumer Diep. 96 pages. ISBN: 978-90-75412-19-2 (pb).

"After having worked for a while as a baker and sailor, Freerk C. Kamma (1906-1987) followed the training to become a missionary-teacher from 1925 to 1931 at the Missionary School in Oegstgeest in the Netherlands. From 1931 to 1942 he worked on behalf of the Utrecht Missionary Association in New Guinea, in Genyem-Nimboran, Manokwari and Sorong. During the Second World War he was interned (1942-1945) on Ambon and Celebes. After his repatriation in 1946 for health reasons, he became a teacher at the Missionary School. Nevertheless, after nearly ten years he returned to New Guinea (1955-1971) and became a field supervisor of the mission and secretary of the Evangelical Christian Church. He finished his doctoral thesis in 1954 in Leiden under the guidance of Professor J.P.B Josselin de Jong. His thesis was translated into English and published in 1972 as [Koreri: Messianic Movements in the Biak-Numfor Culture Area](#). In addition, he supervised the translation of the New Testament into the language of Biak. Kamma spoke several languages of New Guinea and was called "the white Papuan" for his support to the Indigenous population."

For more information, see his lemma in [Biografisch lexicon voor de geschiedenis van het Nederlands protestantisme](#).

SENF, BARBARA & SENFT, GUNTER. 2018 (June). *Growing up on the Trobriand Islands in Papua New Guinea: Childhood and Educational Ideologies in Tauwema*. Culture and Language Use No. 21. Amsterdam: John Benjamins Publishing. 248 pages. ISBN: 978-90-272-0069-3 (hb) and 978-90-272-6410-7 (eb open access). Retrieved 4 June 2018 from: <https://doi.org/10.1075/clu.21>.

"This volume deals with the children's socialization on the Trobriands. After a survey of ethnographic studies on childhood, the book zooms in on indigenous ideas of conception and birth-giving, the children's early development, their integration into playgroups, their games and their education within their 'own little community' until they reach the age of seven years. During this time children enjoy much autonomy and independence. Attempts of parental education are confined to a minimum. However, parents use subtle means to raise their children. Educational ideologies are manifest in narratives and in speeches addressed to children. They provide guidelines for their integration into the Trobrianders' 'balanced society' which is characterized by cooperation and competition. It does not allow individual accumulation of wealth - surplus property gained has to be redistributed - but it values the fame acquired by individuals in competitive rituals. Fame is not regarded as threatening the balance of their society.

Contents: Preface; Acknowledgements; Abbreviations; List of maps, figures, tables and photographs; Maps; **1**. Introduction; **2**. Childhood in Tauwema; **3**. Educational ideologies; **4**. Max Weber on the Trobrianders? Or rather A. S. Neill? Or neither of them? The concept of the balanced society; Appendix I; References; Index."

STEWART, PAMELA J. & STRATHERN, ANDREW J. 2018 (June). *Diaspora, Disasters, and the Cosmos: Rituals and Images*. Durham: Carolina Academic Press. 134 pages. ISBN: 978-1-61163-398-6 (pb) and 978-1-53101-167-3 (eb).

"Rituals are important in various contexts, including disaster responses. This book explores a number of environmental-related topics that are important for the contemporary situations of peoples faced with environmental challenges or disasters, and more generally for their cultural ideas about dancing and decorations as indications of emplaced well-being and fertility in their life-patterns. Combining environmental issues with aesthetics and healing and ritual practices, *Diaspora, Disasters, and the Cosmos* exemplifies the intricate inter-relations of cultural patterns in the lives of indigenous people in the Pacific and elsewhere.

Contents: About the Authors; Acknowledgments; Preface; **1**. Diasporas; **2**. Disaster Anthropology; **3**. Transcending Violence: The Place of Ritual; **4**. Fusion Shamanism; **5**. Embodied Transformation and Senses of Personhood in Papua New Guinea Highlands; **6**. Concluding Remarks; Notes; Reference; Index.

View sample: <https://redshelf.com/book/888586/diaspora-disasters-and-the-cosmos-888586-9781531011673-pamela-j-stewart-and-andrew-strathern>.

MICRONESIA

SAM, PETERSON. 2018 (June). *Pohnpei: Pwuken Kadaudok, Vol. 1*. Kolonia: Peterson Sam using Create Space (jadesasam@gmail.nl). 95 pages. ISBN: 978-1986677950 (pb). Free PDF or Kindle format from: <https://myjadesa.com/products/pohnpei-1>.

"This book, which is written in the Pohnpeian language, documents some of Pohnpei's disappearing oral traditions and traditional culture. It includes proverbs, archaic expressions, chants, legendary tales, and other knowledge in crucial need of preservation for future generations. This book is for children and adults, on Pohnpei and overseas. It is meant to enhance cultural pride and empower communities."

POLYNESIA

CROWE, ANDREW. 2018 (August). *Pathway of the Birds: The Voyaging Achievements of Maori and Their Polynesian Ancestors*. Auckland: David Bateman. 288 pages. ISBN: 9781869539610 (pb). Honolulu: University of Hawai'i Press. ISBN: 9780824878658 (pb).

"This book tells of one of the most expansive and rapid phases of human migration in prehistory, a period during which Polynesians reached and settled nearly every archipelago scattered across some 28 million square kilometres of the Pacific Ocean, an area now known as East Polynesia. Through an engaging narrative and over 400 maps, diagrams, photographs, and illustrations, Crowe conveys some of the skills, innovation, resourcefulness, and courage of the people that drove this extraordinary feat of maritime expansion. In this masterful work, Andrew Crowe integrates a diversity of research and viewpoints in a format that is both accessible to the lay reader and required reading for any serious scholar of this fascinating region.

Andrew Crowe is a bestselling New Zealand author with a special interest in helping make nature accessible to beginners of all ages. He has written over 40 nature books covering seashells, insects, spiders, birds and other animals and plants. It was his interest in the natural world and its importance to Maori that led him to explore the indigenous links between the first peoples of New Zealand and their voyaging ancestors."

D'ARCY, PAUL. 2018. *Transforming Hawai'i: Balancing Coercion and Consent in Eighteenth-century Kanaka Maoli Statecraft*. Canberra: ANU Press. 310 pages. ISBN: 978-1760461737 (pb) and 978-1760461744 (pdf). Retrieved 15 June 2018 from: <http://doi.org/10.22459/TH.06.2018>.

"This study examines the role of coercion in the unification of the Hawaiian Islands by Kamehameha I between 1782 and 1812 at a time of increasing European contact. Three interrelated themes in Hawaiian political evolution are examined: the balance between coercion and consent; the balance between general structural trends and specific individual styles of leadership and historical events; and the balance between indigenous and European factors. The resulting synthesis is a radical reinterpretation of Hawaiian warfare that treats it as an evolving process heavily imbued with cultural meaning. Hawaiian history is also shown to be characterised by fluid changing circumstances, including crucial turning points when options were adopted that took elements of Hawaiian society on paths of development that proved decisive for political unification. These watershed moments were neither inevitable nor predictable. Perhaps the greatest omission in the standard discourse on the political evolution of Hawaiian society is the almost total exclusion of modern indigenous Hawaiian scholarship on this topic. Modern historians from the Hawai'iunuiakea School of Hawaiian Knowledge at the University of Hawai'i at Manoa argue that political leadership and socioeconomic organisation were much more consensus-based than is usually allowed for. Above all, this study finds modern indigenous Hawaiian studies a much better fit with the historical evidence than more conventional scholarship.

Contents: Preliminary Pages; List of Figures and Tables; Acknowledgements; Explanatory Note on the Use of Hawaiian Terms in this Book; Glossary of Hawaiian Terms; List of Historical Personalities, Gods and Scholars; **Introduction**; **1.** Three Key Debates: Positioning Hawai'i in World History; **2.** Gathering Momentum: Power in Hawai'i to 1770; **3.** The Hawaiian Political Transformation from 1770 to 1796; **4.** The Hawaiian Military Transformation from 1770 to 1796; **5.** The Pursuit of Power in Hawai'i from 1780 to 1796; **6.** Creating a Kingdom: Hawai'i from 1796 to 1819; **7.** The Hawaiian Achievement in Comparative Perspective; **Conclusion**; Appendix 1: Hawaiian Military Activity 1778-97; Appendix 2: Firearms in Hawai'i, 1786-96; Appendix 3: A Note on Sources; Bibliography; Index."

DE RAULIN, ARNAUD & PASTOREL, JEAN-PAUL (eds). 2018 (May). *Vers un nouvel ordre bioculturel: Regards sur la Polynésie*. Paris: L'Harmattan. 350 pages. ISBN : 978-2-343-13193-1 (pb).

"Cet ouvrage souligne l'interdépendance entre la multiplicité de toutes les formes du vivant et la diversité culturelle. Tout ce qui porte atteinte à la biodiversité menace les savoirs culturels. À cette notion de 'biodiversité culturelle', apparue dès les années 1990, les civilisations de l'Océanie ont apporté une contribution décisive. En confrontant ce concept aux pratiques et aux savoirs polynésiens, cette étude met en lumière l'avènement d'un nouvel ordre bioculturel.

Ancien doyen de la faculté de droit de Douai et ancien directeur de l'Institut du droit des affaires de l'université du Caire-Paris Sorbonne, Arnaud de Raulin est actuellement professeur de droit public à l'université de la Polynésie française. Jean-Paul Pastorel est professeur de droit public et vice-président de l'université de la Polynésie française."

FRIMIGACCI, DANIEL & SAND, CHRISTOPHE. 2017. *Archéologie de 'Uvea Mama'o*. Noumea: Institut d'Archéologie de la Nouvelle-Calédonie et du Pacifique. 400 pages. ISBN: 978-2955835500 (pb). Review: *The Journal of the Polynesian Society*, 127(2), 2018: 258-260 (by A. Hermann).

"This book is the result of more than twenty years of archaeological research conducted on the small island of Uvea (Wallis) in Western Polynesia by a team led by Daniel Frimigacci, archaeologist CNRS. The general inventory of ancient sites conducted with the ethnologist Bernard Vienne, through the three customary districts of Hihifo, Hahake and Mu'a, has identified more than 300 different sites, including ceramics sites, ancient villages, fortifications and monumental constructions, large burials, etc. The stratigraphic excavations carried out on the Utuleve site revealed traces of the earliest human occupation, linked to the arrival of Lapita populations in Uvea about 3000 years ago. They also made it possible to define the various stages of the island's ceramic chronology and to date the appearance of the traditions of monumental constructions. Other excavations, carried out in particular on the large ceremonial platform of Talietumu and on a burial of the site of Atualu, in connection with the data of oral traditions, made it possible to understand the emergence of the traditional dynastic organization pre-Christian and the influence of Tongan royalty about 500 years ago. The archaeological synthesis of Uvea's past proposed in this scientific work, contributes significantly to refine our knowledge of the multi-millennial history of Western Polynesia."

HOËM, INGJERD. 2015. *Languages of Governance in Conflict: Negotiating Democracy in Tokelau*. Amsterdam: John Benjamins Publishing. 152 pages. ISBN-13: 978-9027202963 (hb) and 978-9027268921 (eb). Review: *Oceania*, 88(2), 2018: 233-235 (by J. Hays).

"Through an ethnographically based study of local communicative practices in the Pacific atoll society of Tokelau, the book adds to our understanding of how systems of governance are constituted by minute acts of social interaction, and are informed by our conceptions of the nature of sociality. It combines a social anthropological approach to postcolonial studies in which local and trans-national communicative practices related to governance and conflict management are analysed as different language games. The book offers an experience-near approach to local modes of conflict management and patterns of leadership, and documents how micro-level communicative practices have an impact on macro-political processes.

Contents: Preface; **1.** Languages of governance; **2.** Languages of governance in conflict; **3.** Leadership and forms of sociality; **4.** Conflict management; **5.** Communicative practice and contested values; **6.** Intertextuality; **7.** Disentangling concepts; **8.** Political consequences; **9.** Common ground and gaps in communication; **10.** Future perspectives; Abbreviations; Appendix; References; Index."

MONCONDUIT, DANIEL. 2017. *Anthropologie du silence polynésien: "Gémir n'est pas de mise aux Marquises..."* Paris: L'Harmattan. 270 pages. ISBN: 978-2-343-10909-1 (pb).

"L'impact de l'influence missionnaire et coloniale en Polynésie au XIXe siècle a été considérable. La modernité et les expérimentations nucléaires du XXe siècle ont renforcé ce choc culturel à un point tel que beaucoup pensent que la culture polynésienne traditionnelle a disparu, alors qu'il n'en est rien. La tradition polynésienne est restée vivante, opérante grâce à sa culture du silence. Il n'y a pas un, mais des silences, la dureté polynésienne est avérée mais ne pas se plaindre n'est en rien une absence de souffrance. L'absence de plainte a permis à Tahiti de rester ancrée au mythe du paradis, mais le silence polynésien reste à entendre."

PETERSON, LEIATAUA ROBERT JON. 2018 (August). *Uncovering Indigenous Models of Leadership: An Ethnographic Case Study of Samoa's Talavou Clan*. New York: Lexington Books, Rowland and Littlefield. 128 pages. 978-1-4985-6824-1 (hb).

"*Uncovering Indigenous Models of Leadership* focuses on Native and Indigenous leadership as an expression of a lived experience - as seen, felt, and heard - from the perspectives provided by Native Pacific Islanders, Polynesians, and, more specifically, Samoans from the Talavou clan. Central to this study is the question: What themes and elements influence Samoan leadership and how might these leaders provide others, elsewhere, with a different model of leadership, to reduce the inequitable effects of capitalism's insatiable hunger for more power and material gain, so that all people on planet Earth might thrive? This study asserts that alternative models of leadership must be uncovered and that Native and Indigenous People, specifically leaders, hold the keys to moving our species beyond survival so that we can all thrive. Liberating, inclusive, and anchored in self-determinism, it demonstrates that Native and Indigenous People know who they are, why they exist, and that they will continue to thrive, despite the ongoing impositions of colonialization, capitalization, and globalization on their ways of being and knowing. Ultimately, it uncovers an Indigenous model of leadership based on the notion of alofa, or love.

As a companion to the study, the author has created an extended play album of original music titled, *Heart of the Matter*, which can be found online: <https://itunes.apple.com/us/album/heart-of-the-matter/1393168270>."

PICARD, JEAN-LUC. 2018 (February). *Ma'ohi Tumu et Hutu Painu: La construction identitaire dans la littérature contemporaine de Polynésie française*. Préface de Serge Dunis. Paris: L'Harmattan. 352 pages. ISBN: 978-2-343-13898-5 (pb).

"Appelés tantôt indiens, naturels, sauvages ou païens par les Européens, les Polynésiens n'ont cessé de revendiquer leur identité pour échapper à ces nominations indignes. Depuis une trentaine d'années, la littérature polynésienne d'expression française participe à ce difficile combat. Mais il ne suffit pas de repousser l'Autre, de revendiquer une terre ou une langue, pour être reconnu. L'identité d'un peuple n'est jamais figée : toute construction identitaire est le résultat provisoire de multiples négociations conduites à la frontière de ce qu'on peut imaginer n'être plus soi.

Jean-Luc Picard, agrégé de lettres, a enseigné 6 ans en Martinique et 7 ans à Tahiti. Il a consacré un DEA et une thèse aux littératures des Antilles et de Polynésie française. Ses recherches à l'Université de Polynésie française ainsi qu'à l'Université Paul Verlaine de Metz l'ont conduit à s'intéresser notamment à la construction identitaire dans les oeuvres ultramarines."

SCHULZ, JOY. 2017. *Hawaiian by Birth: Missionary Children, Bicultural Identity, and U.S. Colonialism in the Pacific*. Lincoln: University of Nebraska Press. 222 pages. ISBN: 978-0-8032-8589-7 (hb). Review: *The Journal of Pacific History*, 53(2), 2018: 219-220 (by E.J. Manktelow).

"Twelve companies of American missionaries were sent to the Hawaiian Islands between 1819 and 1848 with the goal of spreading American Christianity and New England values. By the 1850s American missionary families in the islands had birthed more than 250 white children, considered Hawaiian subjects by the indigenous monarchy and U.S. citizens by missionary parents. In *Hawaiian by Birth* Joy Schulz explores the tensions among the competing parental, cultural, and educational interests affecting these children and, in turn, the impact the children had on nineteenth-century U.S. foreign policy. These children of white missionaries would eventually alienate themselves from the Hawaiian monarchy and indigenous population by securing disproportionate economic and political power. Their childhoods - complicated by both Hawaiian and American influences - led to significant political and international ramifications once the children reached adulthood. Almost none chose to follow their parents into the missionary profession, and many rejected the Christian faith. Almost all supported the annexation of Hawai'i despite their parents' hope that the islands would remain independent. Whether the missionary children moved to the U.S. mainland, stayed in the islands, or traveled the world, they took with them a sense of racial privilege and cultural superiority.

Contents: List of Illustrations; Acknowledgments; **Introduction**: Imperial Children and Empire Formation in the Nineteenth Century; **1**. Birthing Empire: Economies of Childrearing and the Establishment of American Colonialism in Hawai'i; **2**. Playing with Fire: White Childhood and Environmental Legacies in Nineteenth-Century Hawai'i; **3**. Schooling Power: Teaching Anglo-civic

Duty in the Hawaiian Islands, 1841-53; 4. Cannibals in America: U.S. Acculturation and the Construction of National Identity in Nineteenth-Century White Immigrants from the Hawaiian Islands; 5. Crossing the *Pali*: White Missionary Children, Bicultural Identity, and the Racial Divide in Hawai'i, 1820-98; **Conclusion**: White Hawaiians before the World; Notes; Bibliography; Index."

WAGNER, JOHN R. & JACKA, JERRY K. (eds). 2018 (June). *Island Rivers: Fresh Water and Place in Oceania*. Asia-Pacific Environment Monograph No. 13. Canberra: ANU Press. 250 pages. ISBN: 978-1760462161 (pb) and 978-1760462178 (pdf). Retrieved 19 June 2018 from: <http://doi.org/10.22459/IR.06.2018>.

"Anthropologists have written a great deal about the coastal adaptations and seafaring traditions of Pacific Islanders, but have had much less to say about the significance of rivers for Pacific island culture, livelihood and identity. The authors of this collection seek to fill that gap in the ethnographic record by drawing attention to the deep historical attachments of island communities to rivers, and the ways in which those attachments are changing in response to various forms of economic development and social change. In addition to making a unique contribution to Pacific island ethnography, the authors of this volume speak to a global set of issues of immense importance to a world in which water scarcity, conflict, pollution and the degradation of riparian environments afflict growing numbers of people. Several authors take a political ecology approach to their topic, but the emphasis here is less on hydro-politics than on the cultural meaning of rivers to the communities we describe. How has the cultural significance of rivers shifted as a result of colonisation, development and nation-building? How do people whose identities are fundamentally rooted in their relationship to a particular river renegotiate that relationship when the river is dammed to generate hydro-power or polluted by mining activities? How do blockages in the flow of rivers and underground springs interrupt the intergenerational transmission of local ecological knowledge and hence the ability of local communities to construct collective identities rooted in a sense of place?"

Contents: Preliminary Pages; Tables; Figures; Contributors; 1. Introduction: River as Ethnographic Subject, by John R. Wagner, Jerry K. Jacka, Edvard Hviding, Alexander Mawyer and Marama Muru-Lanning; 2. The River, the Water and the Crocodile in Marovo Lagoon, by Edvard Hviding; 3. A Source of Power, Disquiet and Biblical Purport: The Jordan River in Santo, Vanuatu, by Carlos Mondragón; 4. Unflowing Pasts, Lost Springs and Watery Mysteries in Eastern Polynesia, by Alexander Mawyer; 5. Riverine Disposal of Mining Wastes in Porgera: Capitalist Resource Development and Metabolic Rifts in Papua New Guinea, by Jerry K. Jacka; 6. 'At Every Bend a Chief, At Every Bend a Chief, Waikato of One Hundred Chiefs': Mapping the Socio-Political Life of the Waikato River, by Marama Muru-Lanning; 7. Waters of Destruction: Mythical Creatures, Boiling Pots and Tourist Encounters at Wailuku River in Hilo, Hawai'i, by Eilin Holtan Torgersen; 8. The Sepik River, Papua New Guinea: Nourishing Tradition and Modern Catastrophe, by Eric K. Silverman; 9. Rivers of Memory and Forgetting, by John R. Wagner."

RECENT PUBLICATIONS

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

GENERAL / ARTICLES

ALEXEYEFF, K., & MCDONNELL, S. (2018). Whose Paradise? Encounter, Exchange, and Exploitation. *The Contemporary Pacific*, 30(2), 269-294. Special issue: Repossessing Paradise, edited by Kalissa Alexeyeff and Siobhan McDonnell.

COLEMAN, L. (2018). The Mana of Mass Society by William Mazzarella. *Anthropological Quarterly*, 91(2), 799-809. Review article of: William Mazzarella, *The Mana of Mass Society* (Chicago: University of Chicago Press, 2017).

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- MACLELLAN, N. (2018). The Region in Review: International Issues and Events. *The Contemporary Pacific*, 30(2), 462-481.
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