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Our online database is at http://cps.ruhosting.nl/CPAS/public/index/. This database contains information on Pacific literature that has been listed in the issues of the Oceania Newsletter since 1993. From 1993 backwards we are adding titles of articles and books that have appeared and were reviewed in journals that supply anthropological information on the Pacific. The Pacific is Indigenous Australia, Melanasia, Micronesia and Polynesia. Literature on Asia is not included.

CONTENTS

1. Jan Broekhuijse’s Notes about the Harvard-Peabody Expedition to the Grand Valley of the Baliem - a review essay by Anton Ploeg (1-6)
2. Waikato Journal of Education, 26, Special Issue, 2021: Table of Contents (6-7)
3. Journal of New Zealand and Pacific Studies, 9(1), 2021: Table of Contents (7-9)
4. Received (9)
5. New Books (10-29)
6. Recent Publications (30-47)

1. JAN BROEKHIJSE’S NOTES ABOUT THE HARVARD-PEABODY EXPEDITION TO THE GRAND VALLEY OF THE BALIEM


ANTON PLOEG
Independent researcher

Jan Broekhuijse was a member of the colonial public service in, then, Dutch New Guinea from 1959 to 1962, when the Dutch ceded administration to Indonesia. He stayed on during the interim administration run by the United Nations, from October 1962 through to March 1963. Later on, he worked in a range of developments projects in Africa. Shortly before his death, in late 2020, he completed the book under review in which he accounts for his work in what he calls the Baliem Valley. In this essay I use instead the name Grand Valley of the Baliem, or Grand Valley, because of the size of the wide and mostly flat valley floor, and also because upstream the Baliem river flows through a lengthy, densely settled. V-shaped valley, known as the North Baliem valley. Following authors such as Yulia Sugandi (2014), Frans Lieshout (2009), and Veronika Kusumaryati (2020), I use the name Hubula for the inhabitants of the Grand Valley, rather than Dani, an exonym.

Broekhuijse’s memoirs provide valuable, additional information about three topics. The first is the administrative regime set up in the Grand Valley by Rolph Gonsalves, Officer In Charge, OIC, from February 1958 to January 1960. The second concerns the 1961 Harvard-Peabody film expedition there. And the third is the ethnography of the Hubula about whom he had, long ago, written his doctoral dissertation (1967). I discuss these topics in the order mentioned. The dates in between which officials were in charge I have taken from lists provided in a book, published in 1996, discussing Dutch post-WW II colonial administration in west New Guinea, edited by Pim Schoorl, himself a former colonial administrator there.
Gonsalves in the Grand Valley

Broekhuijse arrived in the Grand Valley in December 1959 to take over from Gonsalves, and to be acting OIC until the arrival of Carel Schneider, in March 1960. Schneider remained in charge until February 1962 (Schoorl 1996: 630). He became better known as F. Springer, a pen-name under which he published novels and short stories, some of them drawing extensively on his experiences while working in the Grand Valley.

Gonsalves writes in his memoirs that he was under a strict order to rapidly establish administrative authority in the valley (Gonsalves and Verhoog 1999: 67). The list in Schoorl's book does not make it clear who was his immediate superior when he started work in the Grand Valley. Broekhuijse concluded that Gonsalves had used a great deal of, possibly illegal, violence to implement his instruction. He writes that soon after arrival he observed Gonsalves bodily punishing a Hubula man, beating him with a baton (p. 14). He understood that the punishment concerned a theft. As reported, his observation jars in several respects with Gonsalves' own comments:

A few times we experimented with bodily punishment. Only those who had committed serious crimes, such as a murder, were considered. It concerned a limited number of strokes [on the buttocks]. … Never was a person beaten so hard that he lost consciousness. … Since I was responsible, I was present when police carried out the beating. Once I myself carried out the punishment, because it concerned one of the greatest tribal chiefs of the Bialiem valley. He had expressly contravened the ban on war, and had led an attack that had ended in a massacre (Gonsalves and Verhoog 1999: 98).

Broekhuijse writes also that he was told about a Hubula killed while fleeing, about another 'hacked to pieces' (p. 26), and about Hubula carriers having been allowed to loot Hubula settlements during a patrol (p. 75). He furthermore noticed that Gonsalves had not managed to bring Hubula warfare to an end: 'Each day there were reports about thefts of pigs, about raids and wars, about physical abuse of women' (p. 35). Elsewhere Broekhuijse has written about his early work in the Grand Valley: 'About wars I knew enough. During the previous six months I had over-exerted myself, rushing from the one to the other' (1996: 133). And in his faction inspired by his stay in the Grand Valley, Schneider, using his pen-name Springer, mentions (1977, 2012) the violence he had to deal with during his stay in the Grand Valley. Nevertheless, in his memoirs Gonsalves claims that with his regime he had succeeded in bringing Hubula warfare largely to an end (1999: 123, 127).

The very day that Gonsalves left the Grand Valley, in January 1960, Broekhuijse instructed the Dutch local head of the police force that from then on bodily punishments were out and shooting was to occur only in self-defence (p. 14). Given the timing, it seems unlikely that he had conferred with his superior, F.R.J. Eibrink Jansen, the resident commissioner in, then, Hollandia, about these instructions. But presumably he had to report them and the matter soon became the subject of high-level deliberations in Hollandia, and even The Hague. Schneider was asked to submit a report about Gonsalves' conduct. In the end, the chief prosecutor in Hollandia decided against prosecution, although in his opinion there was evidence that Gonsalves had committed penal offences (Gerard von Meyenfeldt, Wikipedia). Current criminal law in Dutch New Guinea allowed corporal punishment. But during the next visit to New Guinea of Theo Bot, the under-minister charged with the administration of the colony, Broekhuijse had the opportunity to discuss with him Gonsalves' use of this type punishment. Shortly afterwards the governor officially forbade it, as Broekhuijse writes on the instruction of the under-minister (pp. 36-8).

Moreover, Broekhuijse was told (p. 38) that the resident commissioner had to accept a transfer to South New Guinea, in June 1961, since he was held co-responsible for Gonsalves' misconduct. However, Eibrink had been appointed resident commissioner in Hollandia in June 1959, sixteen months after Gonsalves had started work in the Grand Valley (Schoorl 1996: 626). And in his comments on Gonsalves' field reports he criticises his conduct. Moreover, his transfer took place one year after the matter was discussed in Hollandia. It also appears incongruous that Eibrink was nudged, while Gonsalves, in April 1960, shortly after he had left the Grand Valley, was awarded a royal merit, as he claims on account of his 'pacification' of the valley (Gonsalves and Verhoog 1999: 127).
The Harvard-Peabody film expedition

The other major event in which Broekhuijse took part in the course of his stay in the Grand Valley, was the Harvard-Peabody film expedition led by Robert Gardner that took place there from March to September 1961, and that led to the production of Dead Birds, an outstanding ethnographic film. As Broekhuijse relates (pp. 89f; 1996: 130f), the expedition was a move in the political struggle between Indonesia and the Netherlands over the administration of New Guinea. The Dutch government had originated the idea to have a high quality ethnographic film made that could be shown to a wide public and that would make it clear that Papuan societies were quite unlike those in Indonesia. Victor de Bruijn, then head of the social science research branch of the administration, was sent to the United States to find a filmer. Robert Gardner appeared agreeable but he asked for prior research by an anthropologist (Gardner 2007: 8, 18).

Broekhuijse became that researcher. First he did field work from October 1960, in mid-valley, not far from Wamena. The Hubula language was not well described by then, but he was lucky that he had two Hubula research assistants, Nawas and Abututi, two policemen, both fluent in New Guinea Malay. Moreover, Abututi was married so Broekhuijse could indirectly gain information also from his wife (p. 107). His data enabled him to draft a 100-page report by early 1961. However, the idea to have it translated into English for the benefit of the members of the expedition did not materialise (p. 263). A large part of the book under review is devoted to an ethnographic account of the Hubula on the basis of data he then collected.

The location that Broekhuijse had selected for the American team was in the northeast of the Grand Valley, because he had noticed that there the influence of the administration had so far been very slight, unlike in the southern part of the valley (p. 277). In addition to Robert Gardner, the team consisted of Peter Matthiessen, a naturalist and author, Karl Heider, a PhD candidate in anthropology, the photographer Eliot Elisofon, and Michael Rockefeller. Rockefeller assisted Gardner with sound recording (p. 281; Gardner 1969: xv), but Heider, Matthiessen and Elisofon had own, though partly overlapping agendas: Heider continued field work after the expedition was finished and the other team members had left. His research resulted in a series of publications. Matthiessen wrote a monograph about his 'two seasons in the stone age' (1962), and Elisofon published pictures, especially in the American magazine LIFE (p. 311).

Soon after Gardner had started work among the Hubula, he had the opportunity, in April, to film a battle. Such violent exchanges continued and Broekhuijse has at length accounted for them in his dissertation (1967: 232f). Reports that these fights had been filmed apparently created a stir among the colonial administrators in Wamena. Broekhuijse noticed an anti-American sentiment among them (pp. 120, 273, 315). In June 1961 he was summoned to appear before a group of senior officials in Hollandia, charged with organising fights among the Hubula for the benefit of the expedition team. He felt slandered: 'local colleagues had lent themselves to report unfounded and malicious fabrications to higher level authorities' (pp. 275-6). These colleagues had prepared a written report, signed by Schneider (Nieuw Guinea Koerier 18 May 1961, reproduced on p. 454), the content of which Broekhuijse was however able to refute. Thus the filming could continue.

Much earlier, Broekhuijse has published (1996: 129-48) a similar account of the events related in the above paragraph in the book edited by Pim Schoorl. A paper by Schneider in that same book concerns his work in the Grand Valley (1996: 117-27). Since in that paper he does not mention the matter, and since Broekhuijse was allowed to publish his version, I conclude that that version had remained accepted. While Gonsalves did not contribute to the book, he claims in his memoirs that Michael Rockefeller had come to the Grand Valley wanting to make a film about Hubula life and had had to instigate the Hubula to fight (Gonsalves and Verhoog 1999: 123-4). That was because he, Gonsalves, had brought Hubula fighting 'largely' to an end. Local authorities had been instructed to let Rockefeller have his way. 'Hoping to retain American support, the pacification of the Baliem was put at risk' (ibid.: 124). Gonsalves attributes this version of the events to Schneider (ibid.: 123-4). However, that Schneider has mentioned Rockefeller as the major person of the expedition seems most unlikely to me. Moreover, I am not aware of data that give reason to doubt both Schneider's and Broekhuijse's accounts of fights continuing in the Grand Valley after Gonsalves' departure.

In the course of the film expedition, Broekhuijse shared his knowledge of the Hubula way of life in lunch sessions with the other team members. He writes that he did not realise that afterwards they recorded his comments (p. 264). Of the team members only Heider made a sustained effort to learn the Hubula language (p. 311; Heider 1970: 17). It is understandable that Broekhuijse got annoyed that Gardner and Matthiessen were monolingual, whereas he himself used English, New Guinea Malay, Dutch and Hubula, while assisting
and advising them. But, if his field work report had been translated into English, as intended, his team mates could have used that text to inform their work.

In their publications they showed their appreciation. In the preface to 'Under the Mountain Wall', his book inspired by his stay in the Grand Valley, Matthiessen thanks the other members of the expedition and Broekhuijse's research assistant Abututi and his wife. He continues:

All of these have made important contributions to this book, but I am particularly indebted to Jan Broekhuijse, whose year of prior experience with other Baliem tribes proved invaluable in the gathering and assessment of information, and to Karl Heider … (1962: xiv).

Likewise, Heider is generous in expressing his indebtedness. In the introduction to the published version of his dissertation he has written:

I would like to express my deepest appreciation for the friendship and the generous cooperation of the other members of the expedition: Michael Rockefeller …, Jan Broekhuijse, who so often laid aside his own research in order to help the other members of the expedition (1970: x).

He also thanks Abututi for language instruction and in the main text he refers several times to Broekhuijse's dissertation.

And Gardner writes in the introduction to Gardens of War, an annotated picture book about the Hubula that he put together with Heider: 'that he [Broekhuijse] succeeded [in his ethnographic inquiries] … testifies both to his determination and his remarkable devotion' (1969: xi).

But Broekhuijse writes (p. 440) that he got incensed when Gardner, in a book published in 2007, 'completely ignored' his contribution to the making of Dead Birds. His protests have remained so far unanswered.

Against this assertion, it appears that Gardner does mention Broekhuijse and his work on many pages of his 2007 book. It is clear that Gardner welcomed Broekhuijse's participation in the project since he could render 'immense and indispensable assistance' (Gardner 2007: 28). In April 1961, when the team had settled among the Hubula, he writes: 'Broekhuijse is a great help and a fine companion for us all' (ibid.: 58), and further: 'Broekhuijse is a great asset' (ibid.: 62). He also acknowledges the 'careful notes' that Broekhuijse made of a ceremony (ibid.: 63). The book includes nine pictures taken by Broekhuijse, as Gardner acknowledges (ibid.: 135-6). These pictures are an asset for Gardner's book.

Hubula ethnography

Interspersed with the other topics, Broekhuijse's book contains a lot of ethnographic information. The data are not well organised and repeat, in part, information published in his dissertation. But on several topics he provides important additional information. The first concerns warfare. At the time the Hubula lived in a warrior society. Leading men were successful warriors, men who had killed and who, moreover, had shown strategic insight (pp. 158-9). At the other end of the scale were men who were reluctant to fight and 'not eager to kill' (p. 213). Also other observers have commented on the current Hubula eagerness to kill. The Franciscan missionary Jan van de Pavert writes as follows about his colleague Camps who had worked in the Grand Valley from 1959 (Sloot: 333):

It is a well-known fact that missionaries love the people among whom they have worked. In his interview with Father Camps this researcher [van de Pavert] asked him about his likes and dislikes of the [Hubula] people. He remarked, "the attitude of 'I am hungry for murder' was something I could not take anymore. I had to go away from them" (1986: 76).

Surprisingly, however, Broekhuijse mentions, in passing, that in the southern part of the Grand Valley, where the efforts to establish the Pax Hollandia had been relatively successful, 'peace, the absence of war, was greatly appreciated. If it had been otherwise, it [war] would have taken off again there (p. 278).

Another topic I would like to mention is the social status of women. Men acquired prestige and power in warfare, an avenue not open to women. Women, moreover, appear to have been excluded from ritual ancestor worship and were not allowed to enter men's houses. Yet, they practised expertise of their own and
on occasion stood up to their menfolk. Thus, Broekhuijse mentions how a woman healer 'ordered' him to let her treat him (p. 249). Women did not want more than two children and locked their husbands out of their houses to prevent another pregnancy. Broekhuijse comments that 'men put up with it for unclear reasons' (p. 240). And he noticed that during the funeral of a man killed in a battle, several men did not enter the village square where the cremation took place, fearing the fury of women who held them responsible for the death of their son (p. 299). He also reports that women had made their way into a men's house, although men held that it was out of bounds to them, so as to wail over the corpse of a war victim (pp. 292-3). At the same time, Broekhuijse writes that they took the lead in the dances celebrating that their menfolk had succeeded in killing one or more enemies (pp. 220, 322-3).

Broekhuijse's book contains a great deal of such valuable ethnographic information, in addition to being a record by a participant of a troublesome episode in colonial administration. It is fortunate that he managed to complete it shortly before his death.

References


2. WAIKATO JOURNAL OF EDUCATION, 26, SPECIAL ISSUE, 2021: TABLE OF CONTENTS


This special issue features critical Pacific scholarship through there-imaginings of online engagement and interactions by local and regional Indigenous Pacific educators and researchers located in the Solomon Islands, Fiji, Republic of the Marshall Islands, Australia and Aotearoa New Zealand. Each adds diverse perspectives and expertise to open lively talanoa on some of the most pressing concerns facing us in education today. In an age of pandemics, lockdowns, quarantines and digital divides, their words traverse geography, classrooms, epistemologies and languages. The talanoa also crosses academic generations, as pioneers and firsts, our scholarly elders (or toukekeleka / kupuna / daunivalu) and the next academic generation.

Welcome
1 Grounding spirit
DAVID FA’AVAE, KEAKA HEMI and APO APOROSA

Foreword
3-4 Dei! Me da dei ena nodau ni bula (Strong! Let us be firm on our foundational values and philosophies of life)
UNAISI NABOBO BABA

Editorial
5-10 Grounding our collective talanoa: Enabling open conversations
DAVID TAUFUI MIKATO FA’AVAE, KEAKAOKAWAI VARNER HEMI and S. APO APOROSA

Theme 1. Grounding imua and talanoa-va at the University of Waikato

Articles
11-34 Imua: Reflections on imua, talanoa-va and leadership in the ongoing strategic journey of a New Zealand university
KEAKAOKAWAI VARNER HEMI, SIANITI NAKABEA BULISALA, S. APO APOROSA and DAVID TAUFUI MIKATO FA’AVAE

35-43 Grounding Pacific practice: Fono at the fale and veiqaraqaravi vakavanua
S. APO APOROSA and DAVID TAUFUI MIKATO FA’AVAE

45-62 In Our Language: Imagining a Pacific research journal in terms of language and stakeholder position and engagement
KEAKAOKAWAI VARNER HEMI and S. APO APOROSA

Theme 2. Talanoa as relational and dialogic spaces
<table>
<thead>
<tr>
<th>Page Range</th>
<th>Title</th>
<th>Authors</th>
</tr>
</thead>
<tbody>
<tr>
<td>63-77</td>
<td>Pacific relationalities in a critical digital space: The Wellington Southerlies as a leadership experience</td>
<td>KABINI SANGA, MARTYN REYNOLDS, ADREANNE ORMOND and PINE SOUTHON</td>
</tr>
<tr>
<td>79-88</td>
<td>Re-imagining the dialogic spaces of <em>talanoa</em> through Samoan onto-epistemology</td>
<td>JACOBA MATAPO and DION ENARI</td>
</tr>
<tr>
<td></td>
<td><strong>Theme 3. Va as online and digital learning spaces</strong></td>
<td></td>
</tr>
<tr>
<td>89-102</td>
<td>COVID-19 and online learning experiences of Solomon Islands students at the University of the South Pacific</td>
<td>JEREMY DOROVOLOMO, PATRICIA RODIE, BILLY FITO’O and LORIZA ZINNIE RAFIG</td>
</tr>
<tr>
<td>103-114</td>
<td>The <em>hanuju</em> of writing each other in Aotearoa during COVID-19 and the coexisting event(s) of the BLM (Black Lives Matter) movement</td>
<td>MERE TAITO</td>
</tr>
<tr>
<td>115-123</td>
<td>COVID-19 muddles <em>talanoa</em> and <em>va</em>: Perceived connections and uncertainties</td>
<td>SIUTA LAULAPEA’ALU</td>
</tr>
<tr>
<td>125-134</td>
<td><em>Talanoa moe va</em>: Pacific knowledge-sharing and changing sociocultural spaces during COVID-19</td>
<td>RUTH FALEOLO</td>
</tr>
<tr>
<td></td>
<td><strong>Theme 4. Education frameworks, learning approaches, practice, and pedagogy</strong></td>
<td></td>
</tr>
<tr>
<td>135-147</td>
<td>Kanne Lobal: A conceptual framework relating education and leadership partnerships in the Marshall Islands</td>
<td>DANNY JIM, LORETTA JOSEPH CASE, RUBON RUBON, CONNIE JOEL, TOMMY ALMET and DEMETRIA MALACHI</td>
</tr>
<tr>
<td>149-161</td>
<td>Practising Pacific pedagogies during New Zealand’s level four lockdown: Pacific early career academics and COVID-19</td>
<td>PATRICK SAULMATINO THOMSEN, LITIA TUIBURELEVU, MOEATA KEIL, MARCIA LEENEN-YOUNG, SISIKULA SISIFA, KARAMIA MULLER, ANALOSA VEUKISO-ULUGIA, SAM MANUELA and SEREANA NAEPI</td>
</tr>
<tr>
<td>163-178</td>
<td><em>Fakalukuluku</em>: Conceptualising a Tongan learning approach in tertiary education</td>
<td>MEFILEISENITA NAFAHU, ‘ELISAPESI H. HAVEA, SANGATA A.F. KAUFONONGA and SIUTA LAULAPEA’ALU</td>
</tr>
<tr>
<td>179-194</td>
<td>The virtual <em>faikava</em>: Maintaining <em>va</em> and creating online learning spaces during COVID-19</td>
<td>TODD M. HENRY and S. APO APOROSA</td>
</tr>
<tr>
<td>195-209</td>
<td>Weaving CLES-FS and <em>talanoa</em> to capture Fijian student's science learnings: Exploring possibilities</td>
<td>ALVIN VIKASH CHAND, SASHI SHARMA and SIMON TAYLOR</td>
</tr>
</tbody>
</table>

3. **JOURNAL OF NEW ZEALAND AND PACIFIC STUDIES, 9(1), Special Issue, 2021: TABLE OF CONTENTS**


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Editorial
3-5 Special Issue: New Scholarship in New Zealand and Pacific Studies Part 1
JESSICA MAUFORT and SONJA MAUSEN

Articles
7-23 The price we pay for land: The political economy of Pukehohe's development
BENJAMIN FELIX RICHARDSON

25-42 The homeland and the city: Rural and urban decolonization in Patricia Grace's Potiki
PIA BRÜCKNER

43-58 Manufacturing urban identities: The emergence of Auckland's and Wellington's 'character' in New Zealand tourism film
DIEGO BONELLI

59-76 A novel to influence public policy? The role of New Zealand in climate migration and the occupation of Antarctica
JEFF MURRAY and JESSICA MAUFORT

Research Report
77-85 Va at the time of COVIT-19: When an aspect of research unexpectedly turns into lived experience and practice
LEALI'I'IFANO ALBERT REFITI, ANNA-CHRISTINA (TINA) ENGELS-SCHWARTZPAUL, BILLIE LYTHBERG, LAYNE WAEREA and VALANCE SMITH

Obituary
87-89 Corinne David-Ives 1961-2021
IAN CONRICH and PAOLA DELLA VALLE

Review Article
91-99 In the Slant Light: A Poet's Memoir, by Cilla McQueen (2016)
Fale Aitu / Spirit House, by Michele Leggott (2017)
Tightrope, by Selina Tusitala Marsh (2017)
Night Horse, Elizabeth Smither (2017)
ALLAN PHILLIPSON

Book Reviews
102-103 Honour, Mana and Agency in Polynesian-European Conflict, by Annette Wilkes (2019)
PAOLA DELLA VALLE

104-106 Rushing for Gold: Life and Commerce on the Goldfields of New Zealand and Australia, edited by Lloyd Carpenter and Lyndon Fraser (2016)
LAURA SEDGWICK

IATI IATI

ANA CHRISTINA GOMES DA ROCHA

JOHN F. WILSON

MARC MAUFORT
<table>
<thead>
<tr>
<th>Page Range</th>
<th>Title</th>
<th>Authors</th>
</tr>
</thead>
<tbody>
<tr>
<td>119-221</td>
<td><em>Oceanian Journeys and Sojourns: Home Thoughts Abroad</em>, edited by Judith A. Bennett (2015)</td>
<td>HERMANN MÜCKLER</td>
</tr>
<tr>
<td>137-140</td>
<td><em>Postcards: The Way We Were - Early New Zealand Postcards, 1897-1922</em>, by Lea Haks, Colleen Dallimore and Ian Jackson</td>
<td>HERMANN MÜCKLER</td>
</tr>
</tbody>
</table>

4. RECEIVED

From Kathry Skorkiewicz, Department of Pacific Affairs, Australian National University, Canberra, Australia:


PUTT, JUDY, MILLI, GEEJAY & ESSACU, FRANCIS. 2021. *Domestic Violence, the Law and Related Services: A Survey of Young Adults in Port Moresby and Lae*. Canberra: Department of Pacific Affairs, ANU and Australian Aid.
5. NEW BOOKS

[These books can't 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


"This book demonstrates how active and meaningful collaboration between researchers and local stakeholders and indigenous communities can lead to the co-production of knowledge and the empowerment of communities. Focusing on the Asia Pacific region, this interdisciplinary volume looks at local and indigenous relations to the landscape, showing how applied scholarship and collaborative research can work to empower indigenous and descendant communities. With cases ranging across Indonesia, Thailand, Taiwan, the Philippines, Cambodia, Pohnpei, Guam, and Easter Island, this book demonstrates the many ways in which co-production of knowledge is reconnecting local and indigenous relations to the landscape, and diversifying the philosophy of human-land relations. In so doing, the book is enriching the knowledge of landscape, and changing the landscape of knowledge.


"From Oceania to North America, indigenous peoples have created storytelling traditions of incredible depth and diversity. The term ‘indigenous storywork’ has come to encompass the sheer breadth of ways in which indigenous storytelling serves as a historical record, as a form of teaching and learning, and as an expression of indigenous culture and identity. But such traditions have too often been relegated to the realm of myth and legend, recorded as fragmented distortions, or erased altogether. *Decolonizing Research* brings together indigenous researchers and activists from Canada, Australia and New Zealand to assert the unique value of indigenous storywork as a focus of research, and to develop methodologies that rectify the colonial attitudes inherent in much past and current scholarship. By bringing together their own indigenous perspectives, and by treating indigenous storywork on its own terms, the contributors illuminate valuable new avenues for research, and show how such reworked scholarship can contribute to the movement for indigenous rights and self-determination.


10


"Standing on the broken ground of resource extraction settings, the state is sometimes like a chimera: its appearance and intentions are misleading and, for some actors, it is unknowable and incomprehensible. It may be easily mistaken for someone or something else, like a mining company, for example. With rich ethnographic material, this volume tackles critical questions about the nature of contemporary states, studied from the perspective of resource extraction projects in Papua New Guinea, Australia and beyond. It brings together a sustained focus on the unstable and often dialectical relationship between the presence and the absence of the state in the context of resource extraction. Across the chapters, contributors discuss cases of proposed mining ventures, existing large-scale mining operations and the extraction of natural gas. Together, they illustrate how the concept of absent presence can be brought to life and how it can enhance our understanding of the state as well as relations and processes forming in extractive contexts, thus providing a novel contribution to the anthropology of the state and the anthropology of extraction.


"Islands and Oceans explores how struggles for decolonization, self-determination, and political rights permeate conceptualizations of how sovereignty operates. To support his theoretical claims, Sasha Davis works through a series of case studies, drawing on research that he conducted between 2013 and 2017 in Korea, Guam, Yap, Palau, the Northern Marianas, Hawai‘i, and Honshu and Okinawa in Japan. Because of the hybridized and contested arrangements of sovereignty in these territories, these places are excellent sites to tease out some of the differences between official regimes of sovereignty and the actual control of social processes on the ground. In addition, analysis of the tensions and acute debates over sovereignty in these regions lays bare how sovereignty works..."
as a process. Davis's study of these political cases within the Asia-Pacific region advances our understanding of sovereignty more generally.

Contents: Acknowledgments; List of Abbreviations; Introduction: Visions of sovereignty: Dreams of control versus the limits of state power; 1. Sovereignty as assemblage: Competing global regimes of occupation in Okinawa; 2. Oceans of militarization: Traditional assemblages of geopolitics in the Pacific; 3. Against spheres of influence: Environmental, economic, and human circulations in the more-than-political Pacific; 4. Sharing the struggle: Contesting U.S. Militarization and constructing transnational solidarity in global social movements; 5 Learning from the contemporary Pacific: Assemblages, ethics, and strategies for social change; Notes; References; Index."


"Following the recent development of Pacific archaeology historiographies, this volume focuses on the history of francophone archaeology in the Pacific, whether French, Belgian, Swiss or relative to francophone archipelagos in Oceania. Following a workshop organised in Marseille, France, in May 2016, 13 contributions offer here the diverse perspectives of archaeologists, historians, cultural anthropologists, museum curators and writers. The authors consider the epistemology, actors, practices and institutions that contributed to open this new field of research and to position it on the French and international scientific scene. Various themes are considered, from intellectual history and epistemology to the biographical approach; from the contextualisation and re-evaluation of ancient collections and texts to reflections on the danger of presentism and the potential of historiographic analyses in developing innovative research perspectives in archaeology. The studies that are gathered here demonstrate the interest in viewing our own disciplinary past through a critically and historically informed prism. They enable each of us to question the intellectual, socio-political and even ideological personal baggage more or less consciously hidden in our research. They also evoke the responsibility that science and scientists can assume in the diffusion and clarification of specific ideas or information.


"This book analyzes the language policies that result from the promulgation of linguistic rights in the constitutions and statutes of the United States and its territories. The United States is a nation in which speakers of minority languages were conquered or incorporated and the languages spoken by them were suppressed or neglected. Since the 1960's, the United States and its territories have seen a resurgence of claims for language recognition by minority groups representing a considerable population (Spanish in Puerto Rico and the Southwestern states, Chamorro in Guam, Chamorro and Carolinian in the Northern Mariana Islands, and Samoan in American Samoa). Also, the book studies recent developments regarding the status and use of English in the United States and some of its territories. For example, studying the effects of legal, social, educational, and political contexts on the Spanish language in the Southwestern states, and Pacific languages (Chamorro, Carolinian, and Samoan) in Guam, the Northern Mariana Islands, and American Samoa, reveals that English continues to be used as the main language of communication in all these places despite continuous efforts to protect the rights of indigenous languages by their native populations. For these reasons, it is important to compare the linguistic laws promulgated in the constitutions and statutes of the United States and its territories, or the lack thereof, as a response to the demands for linguistic rights by sectors of the population who do not speak English as a first language or who may seek to maintain the use of one or more indigenous languages. The book offers insights to those in charge of drafting legislation in the area of language rights. It shows how the United States and its territories could recognize and accommodate linguistic diversity."


"Recording Kastom brings readers into the heart of colonial Torres Strait and New Guinea through the personal journals of Cambridge zoologist and anthropologist Alfred Haddon, who visited the region in 1888 and 1898. Haddon's published reports of these trips were hugely influential on the nascent discipline of anthropology, but his private journals and sketches have never been published in full. The journals record in vivid detail Haddon's observations and relationships. They highlight his preoccupation with documentation, and the central role played by the Islanders who worked with him to record kastom. This collaboration resulted in an enormous body of materials that remain of vital interest to Torres Strait Islanders and the communities where he worked. Haddon's journals provide unique and intimate insights into the colonial history of the region will be an important resource for scholars in history, anthropology, linguistics and musicology. This comprehensively annotated edition assembles a rich array of photographs, drawings, artefacts, film and sound recordings. An introductory essay provides historical and cultural context. The preface and epilogue provide Islander perspectives on the historical context of Haddon's work and its significance for the future.

Contents: Acknowledgements; Foreword; Preface; Notes on the text; Introduction; The Journals of Alfred Cort Haddon; Epilogue; Works cited; Index."


"A Primer for Teaching Pacific Histories is a guide for college and high school teachers who are teaching Pacific histories for the first time or for experienced teachers who want to reinvigorate their courses. It can also serve those who are training future teachers to prepare their own syllabi, as well as teachers who want to incorporate Pacific histories into their world history courses. Matt K. Matsuda offers design principles for creating syllabi that will help students navigate a wide range of topics, from settler colonialism, national liberation, and warfare to tourism, popular culture, and identity. He also discusses practical pedagogical techniques and tips, project-based assignments, digital resources, and how Pacific approaches to teaching history differ from customary Western practices. Placing the Pacific Islands at the center of analysis, Matsuda draws readers into the process of strategically designing courses that will challenge students to think critically about the interconnected histories of East Asia, Southeast Asia, Australia, the Pacific Islands, and the Americas within a global framework."
"This volume details how new theories and methods have recently advanced the archaeological study of initial human colonization of islands around the world, including in the southwest Pacific, the Mediterranean, the Caribbean, and Southeast Asia. This global perspective brings into comparison the wide variety of approaches used to study these early migrations and illuminates current debates in island archaeology. Evidence of island colonization is often difficult to find, especially in areas impacted by sea-level rise, and these essays demonstrate how researchers have tackled this and other issues. Contributors show the potential of computer simulations of voyaging in determining the range of timing and origin points that were possible in the past. They discuss how Bayesian modelling helps address uncertainties and controversies surrounding radiocarbon dating. Additionally, advances in biomolecular techniques such as ancient DNA (aDNA), paleoproteomics, analysis of human microbiota, and improved resolution in isotopic analyses are providing more refined information on the homelands of initial settlers, on individual life courses, and on population-level migrations.

"Why is an object, an artwork, or a person deemed 'exotic'? How does one's gaze get directed onto things or people seemingly belonging to other regions or cultures? These questions are examined here in relation to a specific context: the Enlightenment era from the Swiss perspective. This publication brings together research by academics and museum specialists for the first time in order to rethink this time period and geography. It contains essays and shorter texts centered on pictures, objects, books, and natural specimens from Swiss museum collections. 'Exotic' in this context 'refers to things that come from elsewhere and that can be used and 'improved for the benefit of European powers. The term invites us to reconsider both the long eighteenth century and the international history of Switzerland."

The Objects Inserts 1, 2 and 3 are devoted to the history of Oceanic objects: 1. a Nââkwêta ax (name given to it in the Xârâcùù language) of Kanak origin (New Caledonia), by Denis Pourawea; 2. a feather coat 'ahu'ula, originally from Hawaii, acquired by John Webber during the third voyage of Captain James Cook during which he was engaged as a painter and draftsman, by Adrienne L. Kaeppler; 3. another object from Hawaii, a 'taboo wand' (kō'o ko'o lua), by Roland Kaehr.

"In his article on panoramic wallpapers, Étienne Wismer is interested in the model produced by the Dufour et Cie manufacture from 1806 - after a motif by Jean-Gabriel Charvet - and entitled Les Sauvages de la mer Pacifique. The author concludes with the recent reversal of perspective: this model of wallpaper, which gave a fantasized vision of 'remote regions of the world', was recently acquired by a few museums in the Pacific. It has also been diverted into a perspective, no longer European, but Oceanian, by the artist of Maori descent Lisa Reihana in her digital work In Pursuit of Venus [infected], conceived in 2017. She superimposes (filmed) scenes of sometimes encounters on the original paper patterns. violence between Europeans and Oceanians. One of the scenes fictitiously reenacts a mourning ceremony: one of the characters wears a mourning costume from the Society Islands ('heira tupapa'), an example of which is reproduced in the book " (Martin Bertin, Le Journal de la Société des Océanistes).


"Thousands of islands, inhabited by a multitude of different peoples, are scattered across the vastness of the Pacific. The first European explorers to visit Oceania, from the sixteenth century on, were astounded and perplexed to find populations thriving so many miles from the nearest continents. Who were these people? Where did they come from? And how were they able to reach islands dispersed over such immense tracts of ocean? In Voyagers, the distinguished anthropologist Nicholas Thomas charts the course of the seaborne migrations that populated the islands between Asia and the Americas. From the third millennium BC, the Philippines, Indonesia, Micronesia and Melanesia were settled by Austronesian peoples of the western Pacific littoral. Later movements of Polynesian peoples took them even further afield, as far as Fiji, Samoa, Tonga, Tahiti, the Marquesas, Easter Island and - eventually - New Zealand, up to AD 1250. Drawing on the latest research, including insights gained from linguistics, archaeology, and the re-enactment of voyages, Thomas provides a dazzling account of these long-distance migrations, the sea-going technologies that enabled them, and the societies that they left in their wake.

Contents: Maps; Introduction; 1. 'The Same Nation': Theories of Myths of Pacific Settlement; 2. First Crossings: From Sunda to Sahul; 3. Making Connections: Lapita and Beyond; 4. 'The Best of Any Boats in the World'; 5. Knowing the Ocean; Epilogue: On Tupaia Street; Acknowledgments; Further Reading; Illustration Credits; Notes; Index."
Peter Williams was born in Hobart, Tasmania, where he was educated at St Virgil’s College. After ten years living in Europe, North America and Japan he became a history teacher at Darwin, in Australia’s Northern Territory. There he also worked for the Darwin Military Museum and published his first book, *The Battle of Anzac Ridge*, on the Gallipoli landing. His PhD topic was the 1942 Kokoda Campaign in New Guinea.”

**AUSTRALIA**


"This book provides a new approach to the historical treatment of indigenous peoples’ sovereignty and property rights in Australia and New Zealand. By shifting attention from the original European claims of possession to a comparison of the ways in which British players treated these matters later, Bain Attwood not only reveals some startling similarities between the Australian and New Zealand cases but revises the long-held explanations of the differences. He argues that the treatment of the sovereignty and property rights of First Nations was seldom determined by the workings of moral principle, legal doctrine, political thought or government policy. Instead, it was the highly particular historical circumstances in which the first encounters between natives and Europeans occurred and colonisation began that largely dictated whether treaties of cession were negotiated, just as a bitter political struggle determined the significance of the Treaty of Waitangi and ensured that native title was made in New Zealand.

**Contents:** Acknowledgements; List of Abbreviations; Principal Players; Maps; **Introduction; 1. Claiming Possession in New Holland and New Zealand, 1770s-1820s; 2. Batman's Treaty and the Rise and Fall of Native Title, 1835-1836; 3. The South Australian Colonisation Commission, the Colonial Office, and Aboriginal Rights in Land, 1834-1837; 4. Protection Claims and Sovereignty in the Islands of New Zealand, 1800-1839; 5. Making Agreements and a Struggle for Authority, 1839-1840; 6. The Land Claims Commission and the Return of the Treaty, 1840-1843; 7. A Colony in Crisis and a Select Committee, 1843-1844; 8. The Retreat of the Government and the Rise of the Treaty, 1844-1845; 9. The Making of Native Title, 1845-1850; Conclusion; Appendix (The English Text of the Treaty of Waitangi); Bibliography; Index.”


"In New South Wales alone, more than a thousand Aboriginal men and a smaller number of women toiled for authorities across the state after 1862. There are few Aboriginal icons in White Australia history. From the explorer to the pioneer, the swagman to the drover’s wife, with a few bushrangers for good measure, Europeans play all the leading roles. A rare exception is the redoubtable tracker. With skills passed down over millennia, trackers could trace the movements of people across vast swathes of country. Celebrated as savours of lost children and disoriented adults, and finders of missing livestock, they were also cursed by robbers on the run. Trackers live in the collective memory as one of the few examples of Aboriginal people’s skills being sought after in colonial
society. In New South Wales alone, more than a thousand Aboriginal men and a smaller number of women toiled for authorities across the state after 1862. This book tells the often unlikely stories of trackers including Billy Bogan, Jimmy Governor, Tommy Gordon, Frank Williams and Alec Riley.


"In *White Women, Aboriginal Missions and Australian Settler Governments*, Joanna Cruickshank and Patricia Grimshaw provide the first detailed study of the central part that white women played in missions to Aboriginal people in Australia. As Aboriginal people experienced violent dispossession through settler invasion, white mission women were positioned as 'mothers' who could protect, nurture and 'civilise' Aboriginal people. In this position, missionary women found themselves continuously navigating the often-contradictory demands of their own intentions, of Aboriginal expectations and of settler government policies. Through detailed studies that draw on rich archival sources, this book provides a new perspective on the history of missions in Australia and also offers new frameworks for understanding the exercise of power by missionary women in colonial contexts."

**Contents**: Acknowledgments; Maps; Abbreviations; **Introduction**: 1. Mission and Marriage in Early Colonial Contexts; 2. Mothers and Daughters in Victoria; 3. Wives, Widows and Sisters in Far North Queensland; 4. Single White Women and Faith Missions; 5. Beyond Protection in Southeastern Australia; 6. Teachers and Nurses in the North; Conclusion; Bibliography; Index."


"Dennis Foley said after experiencing a loving early childhood he was 'stolen, placed in gaol, and fostered out like a dog'. He recounts how in his teenage years he 'went within his white skin and like a refugee in my own land I lay low'. It was only in later years that Foley reclaimed his Aboriginal identity and became determined to share his culture. 'Our stories are close to extinction, history needs to be recorded, so this is that story,' he said. Peter Read said, 'Dennis writes of the history of his own Gai-mariagal people, while my task is to place his story in a historical context, based on every kind of evidence, of what was happening among the other Sydney clans and language groups at the same time.' National Museum Director Mathew Trinca said, 'This book offers an honest account of the disappointment, pain and terror experienced by Sydney's First Peoples, and celebrates the survival of their spirit and their culture."


"In *See How We Roll* Melinda Hinkson follows the experiences of Nungarrayi, a Warlpiri woman from the Central Australian desert, as she struggles to establish a new life for herself in the city of Adelaide. Banished from her hometown, Nungarrayi energetically navigates promises of transformation as well as sedimented racialized expectations on the urban streets. Drawing on a decades-long friendship, Hinkson explores these circumstances through Nungarrayi's relationships: those between her country and kin that sustain and confound life beyond the desert, those that regulate her marginalized citizenship, and the new friendships called out by displacement and metropolitan life. An intimate ethnography, *See How We Roll* provides great insight into the enduring violence of the settler colonial state while illuminating the efforts of Indigenous people to
create lives of dignity and shared purpose in the face of turbulence, grief, and tightening governmental controls.


"In The Genealogical Imagination Michael Jackson juxtaposes ethnographic and imaginative writing to explore intergenerational trauma and temporality. Drawing on over fifty years of fieldwork, Jackson recounts the 150-year history of a Sierra Leone family through its periods of prosperity and powerlessness, war and peace, jihad and migration. Jackson also offers a fictionalized narrative loosely based on his family history and fieldwork in northeastern Australia that traces how the trauma of wartime in one generation can reverberate into the next. In both stories Jackson reflects on different modes of being-in-time, demonstrating how genealogical time flows in stops and starts - linear at times, discontinuous at others - as current generations reckon with their relationships to their ancestors. Genealogy, Jackson demonstrates, becomes a powerful model for understanding our experience of being-in-the-world, as nobody can escape kinship and the pull of the past. Unconventional and evocative, The Genealogical Imagination offers a nuanced account of how lives are lived, while it pushes the bounds of the forms that scholarship can take."


"The creation of this record of Yolngu signs aligns two strands of research: one on the ethnolinguistics of alternate sign language and the other on the intergenerational transmission of Indigenous Australian culture. Yolngu Sign language (YSL) is at the centre of the research presented in this book. This research, directed by the Yolngu signers and speakers of this rare endangered language, has been conducted over the past 25 years on the homelands and the communities of North East Arnhem Land. The importance of passing on this language to a new generation of Yolngu children is bonded to the need to share YSL with all Australians. As each indigenous language disappears all our worlds are diminished. For this reason, we bring together some 500 signs of YSL collected from the east to the west of Yolngu Country. This is a work of love. We trust you will find this handbook engaging, informative and an easy tool for learning. For simplicity, this guide for appreciating the deeper cultural insights embodied in YSL is organised into semantic domains and indexed into English alphabetical and Yolngu bilingual alphabetical order."


"In a global context, understanding and engaging with Indigenous Peoples and understanding their contemporary values is becoming increasingly relevant. This book offers a major insight into Australian Indigenous Peoples’ perspectives on the built environment [human-made space]. Enriched with thoughtful Indigenous voices from across Australia, echoed with several pre-eminent non-Indigenous practitioner voices, the book discusses the value of Indigenous Knowledge Systems in the Australian built environment and landscapes. It provides their perspective of wanting to share, of wanting to be heard, and of wishing to journey into our future landscapes and environments sympathetically and sustainably; of wanting to mutually share this journey respectfully to the betterment of humanity and these landscapes.

Contents: Acknowledgements; Foreword: Listen to Bugarrigarra, by Senator Pat Dodson; Preface: Watching the Maturation of Yurlendj-nganjin, by Professor Mark Rose, Gunditjmara; Part I.


"Between 2007 and 2017, Australia saw three changes of national government, multiple Prime Ministers, the rise and fall of a mining boom, and an increase in the deployment of US Army troops to the Northern Territory. In the same 10 years, Indigenous people endured a range of regressive policies including 'The Intervention', Tony Abbott’s calls for remote communities to be closed because they were mere 'lifestyle choices', the repeal of the Anangu Pitjantjatjara Yankunytjatjara Land Rights Act of 1981, and the policy fallout of the rape and murder of Gaylee Woodford, a nurse working in Fregon/Kaljiti. What is the connection between these national turning points and the particulars of Indigenous policy? In Wild Policy, Tess Lea introduces a 'policy ecology' methodology to 'escape the paradigmatic enclosure of Aboriginal policy within normative, juridico-political policy frameworks' (p. 11) and explore the broader environment in which Indigenous policy lives" (Morgan Harrington, Oceania).


"Emotions are not universal, but are experienced and expressed in diverse ways within different cultures and times. This overview of the history of emotions within nineteenth-century British imperialism focuses on the role of the compassionate emotions, or what today we refer to as empathy, and how they created relations across empire. Jane Lydon examines how empathy was produced, qualified and contested, including via the fear and anger aroused by frontier violence. She reveals the overlooked emotional dimensions of relationships constructed between Britain, her
Australasian colonies, and Indigenous people, showing that ideas about who to care about were frequently drawn from the intimate domestic sphere, but were also developed through colonial experience. This history reveals the contingent and highly politicised nature of emotions in imperial deployment. Moving beyond arguments that emotions such as empathy are either 'good' or 'bad', this study evaluates their concrete political uses and effects.


"The book begins with the 1841 Rufus River massacre and ends with the 2017 Uluru Statement from the Heart and the Makarrata (reconciliation) Commission. In effect, Lydon is proposing that we understand the psychic life of empire not as immaterial to conquest and resistance, settlement and rebellion, but as a force that is utterly consequential to how those histories unfolded over two centuries. It's arguably the strongest claim made yet in empire history for the material work of emotion in the making (and the limits) of British imperial power” (by Antoinette Burton, Aboriginal History).


"Adolescents are at a critical life stage where they will soon be able to contribute to the wellbeing of humankind, or do it great harm. Consequently, it is vital that the challenges and possibilities of adolescence be well understood and addressed. In Australia, such understanding is urgently needed with respect to Aboriginal adolescents. Not only must they adjust to their changing bodies and minds, but they must negotiate these changes within a context usually characterised by racism and poverty. They must also do this within intercultural environments that include the disparate and sometimes incompatible beliefs and practices of their multicultural populations. The chapters in this collection address these challenges to Aboriginal adolescents in the Northern Territory and the intercultural contexts in which they take place. Their discussions include the adolescents’ experiences with health and health care, education, and the criminal justice system. They also address their hopes, dreams, plans and politics, engagement with social media, food preferences and nutrition, engagement with language, family, and changing mores affecting sexual behaviour and marriage.

Contents: Preliminary Pages; List of Figures; List of Tables; Contributors; Map of research locations; Introduction: Aboriginal Youth in the Northern Territory: Disadvantage, Control and Hope, by Kate Senior, Richard Chenhall and Victoria Burbank; 1. Living the Social Determinants of Health: My Story, by Angelina Joshua; 2. Defiance in the Detail: Young Women’s Embodied Future Selves, by Richard Chenhall, Kate Senior, Trudy Hall, Bronwyn Turner and Daphne Daniels; 3. ‘They Don't Dance Corroboree Any More’: Youth Relations to Authority, Leadership and Civic Responsibility in a Remote Aboriginal Community, by Kate Senior, Richard Chenhall and Daphne Daniels; 4. Food Practices of Young People in a Remote Aboriginal Community, by Danielle Aquino; 5. Bush Medicine Knowledge and Use among Young Kriol Speakers in Ngukurr, by Greg Dickson; 6. ‘They Do Think about Health’: Young Indigenous Women’s Ideas about Health and Their Interaction with the Health System, by Mascha Friderichs; 7. Growing Up Fast in Two Remote Aboriginal Communities, by Sue McMullen; 8. The Aboriginal Spring? Youth, Mobile Phones and Social Media in a Remote Aboriginal Community, by Kishan Kariippanan; 9. Juvenile (In)Justice in Darwin: Young People’s Voices from the Don Dale Youth Detention Centre, by Pippa Rudd, Kate Senior and Jared Sharp; 10. Sawyer's Story: Guidance and Control of Adolescents in a Remote Aboriginal Community, by Victoria Burbank."

"*Aboriginal and Torres Strait Islander Art* explores the effects of Queensland government policies on urban First Nation artists. While such art has often been misinterpreted as derivative lesser copies of 'true' Indigenous works, this book unveils new histories and understandings about the mixed legacy left for Queensland Indigenous artists. Gretchen Stolte uses rich ethnographic detail to illuminate how both Aboriginal and Torres Strait Islander artists understand and express their heritage. She specifically focuses on artwork at the Aboriginal and Torres Strait Islander art studio in the Tropical North Queensland College of Technical and Further Education (TNQT TAFE), Cairns. Stolte’s ethnography further develops methodologies in art history and anthropology by identifying additional methods for understanding how art is produced and meaning is created.


"The Gurindji people of the Northern Territory are best known for their walk-off of Wave Hill Station in 1966, protesting against mistreatment by the station managers. The strike would become the first major victory of the Indigenous land rights movement. Many discussions of station life are focused on the harsh treatment of Aboriginal workers. *Songs from the Stations* describes another side of life on Wave Hill Station. Among the harsh conditions and decades of mistreatment, an eclectic ceremonial life flourished during the first half of the 20th century. Constant travel between cattle stations by Aboriginal workers across north-western and central Australia meant that Wave Hill Station became a crossroad of desert and Top End musical styles. As a result, the Gurindji people learnt songs from the Mudburra who came further east, the Bilinarra from the north, Western Desert speakers from the west, and the Warlpiri from the south. This book is the first detailed documentation of *wajarra*, public songs performed by the Gurindji people. Featuring five song sets known as Laka, Mintiwarra, Kamul, Juntara, and Freedom Day, it is an exploration of the cultural exchange between Indigenous communities that was fostered by their involvement in the pastoral industry.

Contents: List of figures; List of musical examples; List of tables; List of plates; Preface; Acknowledgements; Contributors; A note on orthography; Abbreviations, terms and conventions; Introduction: 1. Social, linguistic and geographic origins of the songs; 2. Performing wajarra; 3. The wajarra song sets; 3.1. Mintiwarra; 3.2. Kamul; 3.3. Freedom Day; 3.4. Laka; 3.5. Juntara; Conclusion: Appendix 1. The recordings; Appendix 2. Song items; References; Index."


"Peter Valentine (International Union for Conservation of Nature’s World Commission on Protected Areas) presents Australia’s 19 World Heritage sites in a magnificent tribute to natural and cultural history. A celebration of the exceptional contribution Australian sites make to humanity’s collective legacy, it is also an entreaty to preserve them for future generations.

"Clever Man: The Life of Paddy Compass Namadbara offers a unique perspective on the life and making of this Aboriginal Western Arnhem clever man or marrkidjbu. Born at the end of the 19th Century when the Western world had scarcely touched Arnhem Land, Paddy Compass Namadbara (1890-1973) acted as a healer for his countrymen and became a powerful and revered leader. Using his clever abilities and wisdom to nurture his community, he enabled the community to deal with the cultural and social changes of the encroaching Western world. He achieved the reputation of being one of the most powerful and clever of traditional marrkidjbu described as 'a proper number one champion!' Based on stories told by the people he helped, some profoundly and in extraordinary ways. This unique biography looks at his life through the eyes of his Western Arnhem countrymen who witnessed his extraordinary abilities.


MELANESIA


"Conventional economic thought sees the economy as the sum of market transactions carried out by rational individuals deciding how to allocate their resources among the various things on offer that would satisfy their desires. Economic anthropologists see things differently. For them, the focus is the activities, relationships and systems through which objects are produced, circulate among people and ultimately are consumed, which take different forms in different societies and even in different parts of the same society. In this way, economic anthropology takes the rational market actors of conventional economic thought and places them in the world of people, relationships, systems, beliefs and values that begins with production and ends with consumption. This accessible and authoritative introduction to the field of economic anthropology offers students a fresh and fascinating way of looking at the economic world."

"Carrier draws on his own extensive fieldwork and a sampling of the best and brightest academic thinking, introducing a rich field with growing relevance to the struggles and experiences of today's students" (by Richard Wilk, Indiana University).


"Drawing on twenty years of research, this book examines the historical perspective of a Pacific people who saw 'globalization' come and go. Suau people encountered the leading edge of missionization and colonialism in Papua New Guinea and were active participants in the Second
World War. *In Memory of Times to Come* offers a nuanced account of how people assess their own experience of change over the course of a critical century. It asks two key questions: What does it mean to claim that global connections are in the past rather than the present or the future, and what does it mean to claim that one has lost one's culture, but not because anyone else took it away or destroyed it?

*Contents:* List of Illustrations; Acknowledgments; **Introduction:** On Anthropology and History in the Pacific; 1. Naming, Loss, and Waiting: 'Susu' as a Historical Category; 2. Death, Kastom, and the Work of Forgetting; 3. Times Past, or, the Golden Age; 4. Old Roads, New Roads: Temporal Cartography; 5. Times Present, or, 'No Government Here'; 6. Times to Come (in the Near Future); **Conclusion:** Measuring Time; References; Index.


"In the past two decades, peace negotiators around the world have increasingly accepted that granting amnesties for human rights violations is no longer an acceptable bargaining tool or incentive, even when the signing of a peace agreement is at stake. While many states that previously saw sweeping amnesties as integral to their peace processes now avoid amnesties for human rights violations, this anti-amnesty turn has been conspicuously absent in Asia. In *Negotiating Peace: Amnesties, Justice and Human Rights* Renée Jeffery examines why peace negotiators in Asia have resisted global anti-impunity measures more fervently and successfully than their counterparts around the world. Drawing on a new global dataset of 146 peace agreements (1980-2015) and with in-depth analysis of four key cases - Timor-Leste, Aceh Indonesia, Nepal and the Philippines - Jeffery uncovers the legal, political, economic and cultural reasons for the persistent popularity of amnesties in Asian peace processes.

"During the 24-year Indonesian occupation of East Timor, thousands of people died, or were killed, in circumstances that did not allow the required death rituals to be performed. Since the nation's independence, families and communities have invested considerable time, effort and resources in fulfilling their obligations to the dead. These obligations are imbued with urgency because the dead are ascribed agency and can play a benevolent or malevolent role in the lives of the living. These grassroots initiatives run, sometimes critically, in parallel with official programs that seek to transform particular dead bodies into public symbols of heroism, sacrifice and nationhood. The Dead as Ancestors, Martyrs, and Heroes in Timor-Leste focuses on the dynamic interplay between the potent presence of the dead in everyday life and their symbolic usefulness to the state. It underlines how the dead shape relationships amongst families, communities and the nation-state, and open an important window into - are in fact pivotal to - processes of state and nation formation.s


"Tayap is a small, previously undocumented Papuan language, spoken in a single village called Gapun, in the lower Sepik River region of Papua New Guinea. The language is an isolate, unrelated to any other in the area. Furthermore, Tayap is dying. Fewer than fifty speakers actively command it today. Based on linguistic anthropological work conducted over the course of thirty years, this book describes the grammar of the language, detailing its phonology, morphology and syntax. It devotes particular attention to verbs, which are the most elaborated area of the grammar, and which are complex, fusional and massively suppletive. The book also provides a full Tayap-English-Tok Pisin dictionary. A particularly innovative contribution is the detailed discussions of how Tayap's grammar is dissolving in the language of young speakers. The book exemplifies how the complex structures in fluent speakers' Tayap are reduced or reanalyzed by younger speakers. This grammar and dictionary should therefore be a valuable resource for anyone interested in the mechanics of how languages disappear. The fact that it is the sole documentation of this unique Papuan language should also make it of interest to areal specialists and language typologists.


"In the waning days of colonialism in Papua New Guinea, much of the rhetoric from local leaders pushing for self-determination focused on replacing the imposed colonial legal system with one that reflected local customs, understandings, relationships, and dispute settlement techniques - in other words, a 'uniquely Melanesian jurisprudence.' After independence in 1975, however, that aim faded or began to be seen as an impossible objective, and PNG is left with a largely Western legal system. In this book, the authors - who were all directly involved in law teaching, law reform, and judging during that period - explore the potent and enduring grip of colonialism on law and politics long after the colonial regime has been formally disbanded. Combining original historical and legal research, engagement with the scholarly literature of dependency theory and postcolonial studies, and personal observation, interviews, and experience, Making Law in Papua New Guinea offers compelling insights into the many reasons why postcolonial nations remain imprisoned in colonial laws, institutions, and attitudes."


"Island Encounters is a narrative of Timor shaped by a journey from the outside in. Incorporating the author's experiences from more than two decades of involvement with Timor-Leste and, more particularly, the months she spent travelling with her family from west to east in 2018, Palmer traces paths redolent in longing and learning, belonging and bewilderment, courage and conviction to tell of an island divided by colonialism and conflict. The book's themes shuttle back and forth across the island, weaving together the past, present and future in deeply felt histories and personal stories that create the shared fabric of Timorese people's lives. Offering a counterpoint to modernising development narratives, Island Encounters tells of people's quiet determination to maintain their relationships between their lands, waters, traditions and each other. By foregrounding the ways in which ancestral pathways and cultural politics inform and course through everyday life on island Timor, Palmer reveals the richness of the rituals and customary practices that underpin Timorese lives and the lives of those entwined with them. And, all along the way, Island Encounters shows how Timor and its diverse peoples are working with, and re-working, confounding and being confounded by, the ever-desirable heart of development.


"Salvation in Melanesia explores the views of salvation held by Methodist, Lutheran, and Pentecostal Christians in Fiji and Papua New Guinea, uncovering the ways in which a Protestant theology of unconditional salvation through God's judgment and grace has been combined with traditional Melanesian religious concepts of reciprocity, retribution, and obedience to cultural laws. While Pentecostal churches have offered new experiences of transformation by rejecting what they regard as the mingling of Melanesian culture with Christianity in other churches, they have also kept certain elements of traditional Melanesian spirituality. Meanwhile, today economic globalization and secularization result in new questions about the relationship between the people, the leaders, the
land, and God. Michael Press uses mission sources and interviews to describe the different concepts of mission, their reception, the main images of God, and the relationship between religion and culture in Melanesian churches, as well as the factors that support or hinder personal transformation.


"This fascinating book is another output from the collaborative duo of historian Max Quanchi and Max Shekleton, proprietor of an extensive library of rare and Pacific post-cards. The book offers a unique window into Fiji, already seen in their Postcards from Oceania: Port Towns, Portraits, and the Picturesque during the Colonial Era (2015). Although this new book on Fiji repeats much of the content of Elsie Stephenson's Fiji's Past on Picture Post-cards (1997), it is far more analytical. Their introduction contains a critical overview of the production of postcards, including how such images were constructed and altered, alongside analysis of the messages typically written on the cards about Fiji and/or Fijians that the sender wished to convey" (Jacqueline Leckie, The Journal of Pacific History).


"Over the past 40 years, life in Timor-Leste has changed radically. Before 1975 most of the population lived in highland villages, spoke local languages, and rarely used money. Today many have moved to peri-urban lowland settlements, and even those whose lives remain dominated by customary ways understand that those of their children will not. For the Atoni Pah Meto of the island's west, the world was neatly divided into two distinct categories: the meto (indigenous), and the kase (foreign). Now things are less clear; the good things of the outside world are pursued not through rejecting the meto ways of the village, or collapsing them into the kase, but through continual crossing between them. In this way, the people of Oecussi are able to identify in the struggles of lowland life, the comforting and often decisive presence of familiar highland spirits.

Contents: A note on language; Acknowledgements; 1. Frontiers imagined, frontiers observed; 2. Body and belief in Timor-Leste; 3. The ruin and return of Markus Sulu; 4. Angry spirits in the special economic zone; 5. Stones, saints and the 'Sacred Family'; 6. Meto kingship and environmental governance; 7. Ritual speech and education in Kutete; Concluding thoughts: Encounter, change, experience; Selected Glossary; Bibliography; Index."


"Like Fire chronicles an indigenous movement for radical change in Papua New Guinea from 1946 to the present. The movement's founder, Paliau Maloat, promoted a program for step-by-step social change in which many of his followers also found hope for a miraculous millenarian transformation. Drawing on data collected over several decades, Theodore Schwartz and Michael French Smith describe the movement's history, Paliau's transformation from secular reformer and politician to Melanesian Jesus, and the development of the current incarnation of the movement as Wind Nation, a fully millenarian endeavour. Their analysis casts doubt on common ways of understanding a characteristically Melanesian form of millenarianism, the cargo cult, and questions widely accepted ways of interpreting millenarianism in general. They show that to understand the human proclivity for millenarianism we must scrutinise more closely two near-universal human tendencies: difficulty accepting the role of chance or impersonal forces in shaping events (that is, the tendency to personify causation), and a tendency to imagine that one or one's group is the focus of the malign or benign
attention of purposeful entities, from the local to the cosmic. Schwartz and Smith discuss the prevalence of millenarianism and warn against romanticising it, because the millenarian mind can subvert rationality and nourish rage and fear even as it seeks transcendence.

**Contents:** Preliminary pages; List of illustrations; Acknowledgements; **Preface:** Why, how, and for whom; 1. The last few weeks have been strange and exciting; 2. Taking exception; 3. Indigenous life in the Admiralty Islands; 4. World wars and village revolutions; 5. The Paliau Movement begins; 6. Big Noise from Rambutjo; 7. After the Noise; 8. The Cemetery Cult hides in plain sight; 9. The Cemetery Cult revealed; 10. Comparing the cults; 11. Paliau ends the Cemetery Cult; 12. Rise and fall; 13. The road to Wind Nation; 14. Wind Nation in 2015; 15. Probably not the last prophet; Appendix A. Pathomimetic behaviour; Appendix B. Kalopeu: Manus Kastam Kansol Storí; Appendix C. Lists of thirty rules and twelve rules; References; Index; Scholars cited."


"This is a dictionary of Nafsan, the language spoken in Vanuatu in the south of Efate Island in the villages of Erakor, Pango, and Eratat. Nafsan is one of 130 distinct languages spoken in Vanuatu. Over several decades, linguist Nicholas Thieberger worked in close collaboration with the Erakor community to record this unique language and to refine its written presentation. The resulting publication offers insight into the diversity of meanings available to speakers of Nafsan, providing some 3,400 senses for Nafsan words and an English-Nafsan finderlist. In addition, the book gives an overview of the Nafsan sound system, provides a list of existing literature on the language dating back to early missionary translations, and includes maps of Efate locating nearly 200 place names. Readers will also find South Efate cultural knowledge embedded in the explanations of the Nafsan words and their usages. A welcome companion to Thieberger's *A Grammar of South Efate* (2006), this book complements and significantly augments other multimedia resources made available online by the author."


"That Indonesia's ongoing occupation of West Papua continues to be largely ignored by world governments is one of the great moral and political failures of our time. West Papuans have struggled for more than fifty years to find a way through the long night of Indonesian colonization. However, united in their pursuit of merdeka (freedom) in its many forms, what holds West Papuans together is greater than what divides them. Today, the Morning Star glimmers on the horizon, the supreme symbol of merdeka and a cherished sign of hope for the imminent arrival of peace and justice to West Papua.* Morning Star Rising: The Politics of Decolonization in West Papua *is an ethnographically framed account of the long, bitter fight for freedom that challenges the dominant international narrative that West Papuans’ quest for political independence is fractured and futile. Camellia Webb-Gannon’s extensive interviews with the decolonization movements’ original architects and its more recent champions shed light on complex diasporic and inter-generational politics as well as social and cultural resurgence. In foregrounding West Papuans’ perspectives, the author shows that it is the body politic’s unflagging determination and hope, rather than military might or influential allies, that form the movement’s most unifying and powerful force for independence. This book examines the many intertwining strands of decolonization in Melanesia. Differences in cultural performance and political diversity throughout the region are generating new, fruitful trajectories. Simultaneously, Black and Indigenous solidarity and a shared Melanesian identity have forged a transnational grassroots power-base from which the movement is gaining momentum. Relevant beyond its West Papua focus, this book is essential reading for those interested in Pacific studies, Native and Indigenous studies, development studies, activism, and decolonization."

**Contents:** Intro; Contents; Acknowledgments; List of West Papuan Political Factions; **Introduction:** The Morning Star; 1. Wish upon a Star: Merdeka as West Papuans' Decolonization Hope; 2. Dreams: What Does the Future Hold? 3. Constellations: Cultural Performance as Resistance at Home and Abroad; 4. Wrestling in the Dark: Three Generations of Factions; 5. Stars Aligning: West Papua in
the Black Pacific and Beyond; Conclusion: A New Day Dawning; Notes; References; Index; About the Author.”

POLYNESIA


"In Everything Ancient Was Once New, Emalani Case explores Indigenous persistence through the concept of Kahiki, a term that is at once both an ancestral homeland for Kanaka Maoli (Hawaiians) and the knowledge that there is life to be found beyond Hawai‘i’s shores. Kahiki is therefore both a symbol of ancestral connection and the potential that comes with remembering and acting upon that connection. Tracing physical, historical, intellectual, and spiritual journeys to and from Kahiki, Case frames it as a place of refuge and sanctuary, a place where ancient knowledge can constantly be made anew. It is in Kahiki, and in the sanctuary it creates, that today’s Kanaka Maoli can find safety and reprieve from the continued onslaught of settler colonial violence while confronting some of the uncomfortable and challenging realities of being Indigenous in Hawai‘i, in the Pacific, and in the world. The book engages with Kahiki as a shifting term employed by Kanaka Maoli to explain their lives and experiences at different points in history. Case argues for reactivated and reinvigorated engagements with Kahiki to support ongoing work aimed at decolonizing physical and ideological spaces and to reconnect Kanaka Maoli to peoples and places in the Pacific region and beyond in purposeful, meaningful ways.


"Ken Gorbey is a remarkable man who for 15 years was involved with developing and realising the revolutionary cultural concept that became Te Papa Tongarewa Museum of New Zealand. Then in 1999 he was headhunted by W. Michael Blumenthal to salvage the Jewish Museum Berlin, which was failing and fast becoming a national embarrassment. Led by Gorbey, a young, inexperienced staff, facing impossible deadlines, rose to the challenge, and the museum opened to acclaim. Te Papa to Berlin is a great story, a lively insider perspective about cultural identity and nation building, about how museums can act as healing social instruments by reconciling dark and difficult histories, and about major shifts in museum thinking and practice over time. It is also about the difference that can be made by a visionary and highly effective leader and team builder.”


"Braided Waters sheds new light on the relationship between environment and society by charting the history of Hawaii's Molokai island over a thousand-year period of repeated settlement. From the arrival of the first Polynesians to contact with eighteenth-century European explorers and traders to our present era, this study shows how the control of resources - especially water - in a fragile, highly variable environment has had profound effects on the history of Hawaii. Wade Graham examines the ways environmental variation repeatedly shapes human social and economic structures and how, in turn, man-made environmental degradation influences and reshapes societies. A key finding of this study is how deep structures of place interact with distinct cultural patterns across different societies to produce similar social and environmental outcomes, in both the Polynesian and modern eras - a case of historical isomorphism with profound implications for global environmental history."
Contents: List of Illustrations; List of Maps and Tables; Foreword, by Donald Worster; 


"Situates American Samoa's historical and political importance within the U.S. empire building of the nineteenth and twentieth centuries. Expands the U.S. empire building scholarship to include and recognize American Samoa into the vernacular of Americanization projects. Evidences Americanization patterns, inequitable power relations between Native Samoans and the military, intercultural incompetency by the military court system, and the impacts these issues have had to the cornerstones of the Native Samoan culture: communal lands and fa‘amātai. This book is a researched study of land issues in American Samoa that analyzes the impact of U.S. colonialism and empire building in the nineteenth and twentieth centuries. Carefully tracing changes in land laws up to the present, this volume also draws on a careful examination of legal traditions, administrative decisions, court cases and rising tensions between indigenous customary land tenure practices in American Samoa and Western notions of individual private ownership. It also highlights how unusual the status of American Samoa is in its relationship with the U.S., namely as the only 'unincorporated' and 'unorganized' overseas territory, and aims to expand the U.S. empire-building scholarship to include and recognize American Samoa into the vernacular of Americanization projects.


"Hawai‘i Is My Haven maps the context and contours of Black life in the Hawaiian Islands. This ethnography emerges from a decade of fieldwork with both Hawai‘i-raised Black locals and Black transplants who moved to the Islands from North America, Africa, and the Caribbean. Nitaasha Tamar Sharma highlights the paradox of Hawai‘i as a multiracial paradise and site of unacknowledged anti-Black racism. While Black culture is ubiquitous here, African-descended people seem invisible. In this formerly sovereign nation structured neither by the US Black/White binary nor the one-drop rule, non-White multi-racials, including Black Hawaiians and Black Koreans, illustrate the coarticulation and limits of race and the native/settler divide. Despite erasure and racism, nonmilitary Black residents consider Hawai‘i their haven, describing it as a place to 'breathe' that offers the possibility of becoming local. Sharma's analysis of race, indigeneity, and Asian settler colonialism shifts North American debates in Black and Native studies to the Black Pacific. Hawai‘i Is My Haven illustrates what the Pacific offers members of the African diaspora and how they in turn illuminate race and racism in 'paradise.'

Contents: Acknowledgments; Introduction: Hawai‘i Is My Haven; 1. Over Two Centuries: The History of Black People in Hawai‘i; 2. 'Saltwater Negroes': Black Locals, Multiracialism, and Expansive Blackness; 3. 'Less Pressure': Black Transplants, Settler Colonialism, and a Racial Lens; 4. Racism in Paradise: Anti-Black Racism and Resistance in Hawai‘i; 5. Embodying Kuleana: Negotiating Black and Native Positionality in Hawai‘i; Conclusion: Identity - Politics - Knowledge; Notes; Bibliography; Index.”

29
6. RECENT PUBLICATIONS

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

GENERAL / ARTICLES


AUSTRALIA / ARTICLES


MELANESIA / ARTICLES


MELANESIA / BOOKS AND REVIEWS


MICRONESIA / ARTICLES


POLYNESIA / ARTICLES


