

OCEANIA NEWSLETTER

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1. AMUNGME: TRADITION AND CHANGE IN THE HIGHLANDS OF PAPUA - A REVIEW

by Anton Ploeg

Muller, Kal and Omabak, Yunus. 2008. *Amungme: Tradition and Change in the Highlands of Papua*. Photographs by Kal Muller. Map by David Pickell. 218 pages, quarto, hardback, plates, index. Jakarta: P.T. Freeport Indonesia. No ISBN mentioned.

The Amungme live on the southern flank of the Central Highlands of West Papua, Indonesia. At the time Muller published the book under review, they numbered about 8,000 (p. 27). Their habitat is rugged: the flank of the main range drops steeply towards the lowlands and is dissected by a number of rivers flowing from the mountains southwards to the coast. Most Amungme live in the valleys of seventeen such rivers. Since many flow in deeply incised valleys, travel overland from east to west, or reversely, is arduous. The Amungme lands, called Amungsa, extend downwards to about 1,000 metres. Lower down is a belt of land uninhabited in the pre-colonial era, while the coastal areas are the habitat of the Kamoro and the Sempan. David Pickell's map, included in the book, makes the geography admirably clear.

Muller is a prolific author, especially on Papua. And the text of the book under review shows that he can write very clearly. He got acquainted with the Amungme in 1985, on the invitation of the Freeport mining company. Earlier, he had written a guidebook to Papua (p. xvi). Freeport had started operating a copper mine on Amungme land from 1965, with the full support of the Indonesian government, but against the wishes of the local Amungme. The Freeport directors first asked him to write a book about their mining operations and subsequently the book under review (pp. xvii-xviii). In the course of his research Yunus Omabak, an Amungme, became such an important contributor that Muller came to see him as his co-author (p. xviii). As announced in the book's title, Muller discusses both 'tradition' and 'change', by which he means colonial change. But in his discussion he has intermingled the two topics.

The Amungme form a single ethnic group with the Damal, most of whom live in the Ilaga and Beoga valleys, north of the main range. The two peoples speak the same language and their ways of life are in very many ways similar. Hence Muller justifiably makes use of the work of the ethnographers of the Damal: John Ellenberger (1996) and Alice Gibbons (1981). Since Lani people invaded Ilaga and Beoga at least from the beginning of the 20th century, Muller's point that the invasions, as a result, 'may have prompted some Amungme to move south to join their relatives' (p. 34) seems cautious. In contrast, Carolyn Cook, the other

expatriate ethnographer of the Amungme, argues (2016: 8) that all Amungme are migrants or descendants of migrants from across the main range. In fact, the ethnography of the Amungme makes it clear that their way of life shows many resemblances with that of both the Lani and the Me, both living north of the range. The range of crops is similar. The social organisation of both Lani and Amungme features bi-partition. Like the Lani, Amungme feared women's sorcery, killing women considered practising witches. And like the Me, the Amungme used cowries, that they graded, as an exchange item.

Until Freeport started its operations, missionaries, both catholic and protestant, had been the main agents of colonialism among the Amungme, the protestants entering from the north, from the central highland valleys, and the catholics from the south coast. They had trained young Amungme as teachers and pastors. In due course some of them, and of their offspring, became the main spokesmen of the Amungme in their negotiations with Freeport. And Muller used their writings while writing his book.

Preparing for his book, Muller travelled a lot in Amungsa. A merit of his book is, in my view, that it provides information about a wide range of Amungme. In separate chapters he relates his stay with Omabak, in his settlement to the west of the mine site; a pig feast in a valley farther west; a visit to the easternmost valley settled by Amungme, where their territories border on those of Nduga speakers and where the inhabitants had to move out from to earn money; a stay in Jila, the valley with easiest access to Ilaga across the range, where evangelical Christians have had a big impact; the ill-fated resettlement to Agimuga, in the formerly uninhabited belt in the lowlands where many migrants fell prey to malaria; and also Freeport's efforts to improve the living conditions of the Amungme. It has started promoting cash cropping. It has provided infrastructure and houses built with more durable materials. Muller's pictures show that the infrastructure includes foot paths and suspension bridges for pedestrians, hence suitable for especially Amungme.

The latter measures resulted from a policy change of the company due to the discovery of the enormous Grasberg - Grass Mountain - ore deposit. Muller writes how previously the Amungme suffered seriously when resisting the ongoing mining operations that included the construction of a town, Tembapapura - Copper City - on their lands and the influx of Papuans from elsewhere looking for work. Moreover, their resistance got mixed up with that of the liberation movement of the OPM, the Organisasi Papua Merdeka. He mentions the often ruthless measures the Indonesian government took to repress the resistance.

Having decided to extend the mining operations to Grasberg, Muller writes, the Freeport directors realised that it should improve relations with the local population, given that mining would last much longer than anticipated. It made them decide to spend annually 'one percent of the company's gross profits' (p. 101) on projects benefitting the local population. That one percent came to millions of American dollars. Subsequently the company set up a 'generous trust fund for the Amungme (and the Kamoro)' (ibid.). As Muller makes it clear, it resulted in great problems of disbursement. Negotiations between Amungme and Freeport officials were often laborious, but Muller's text suggests that Freeport's management showed considerable flexibility.

Muller has lavishly illustrated his book, mainly with his own colour pictures, but he has added good prints of early black and white pictures of the Amungme, taken by British and Dutch explorers during the first decades of the last century. The pictures are an important and apt addition to the written text. As shown in many of the pictures, the Amungme have used the new availability of colourful elements such as face and body paint, beads and thread in many colours, to embellish their New Guinean outfits (similarly, Mel (2017) for the highlands of Papua New Guinea).

According to the subtitle, Muller deals in his book with 'tradition and change' among the Amungme. I leave aside that tradition allows change, and point out that Muller's focus is very much on the changes he was able to observe. The main parties concerned: the Amungme and Freeport, adapt, at least attempt adapting, to the social situation that Freeport's intrusion has created. The cultural scene that Muller accounts for is indeed a hybrid one, with novel elements that enable Amungme to lead lives, either in Amungsa or elsewhere, that were inconceivable to their ancestors. And it also contains agencies such as a national government that on occasion acts repressively and a mining company, that has created enormous damage and other upheavals, but that also provides openings, for schooling and earning money.

This is a late review. However, it seems to the point to ask attention for the book: it deals with work and programmes in progress and hence it would be a boon if Muller, or another author, provides an update.

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2. EXPEDITIONS IN NETHERLANDS NEW GUINEA 1898-1942 - A REVIEW

by Anton Ploeg

Fink, Martin D. 2022. *Terra Incognita: Expedities in Nederlands Nieuw-Guinea 1898-1942*. Internet: Brave New Books (self-publishing platform). 152 pages, maps, index. ISBN: 978-9464485745 (pb).

Quite modestly, Fink writes in the preface to his book that he hopes that an expert will, 'whenever' (p. 5), discuss the topic he has investigated, given that his own, concise work is merely an invitation to do so. Notwithstanding its brevity, however, Fink shows clearly that in the period covered a great deal of exploration took place in western New Guinea, by the administrative officers, by the military, and by large *ad hoc* recruited expeditionary teams that included scientific researchers. His survey is not complete. Schumacher (1954) gives a more exhaustive list.

Fink gives most attention to the scientific expeditions. Of the wide-ranging military explorations that started in 1907 and were cut short by the first world war (Schumacher 1954: 41, 53), he mentions only part of the exploration of the Meervlakte, the Lake Plain (pp. 75-82). The expeditions started in the 19th century and the first he mentions extensively is the one led by Posthumus Meyes and De Rochemont, in 1904. It was the first attempt to reach the main range that then included a number of snow-covered mountains. The attempt failed miserably (pp. 48-55).

However, soon afterwards a series of expeditions followed, all starting from the south coast and oriented towards Mount Trikora, then another snow-covered mountain that formed part of the main range, farther east. At the time it was called Mount Wilhelmina, the name of the queen who ruled the country from 1898 to 1948. Fink discusses each of these expeditions. The third, led by A. Franssen Herderschee, an army captain and a topographer, did reach the top of Mount Trikora, in 1913. Exploration was resumed after the first world war with an expedition that was to reach Mount Trikora from the north. It was the largest expedition so far and also the one that took the longest period of time: 1920-22. It entered the central highlands from the Meervlakte and followed the Toli valley upstream in a northwest to southeast direction. Subsequently, team members crossed the west-east oriented valley of the North Baliem river. From there they reached Mount Trikora. It was a major achievement that they had effected a crossing of New Guinea. It was also the first expedition that included an experienced anthropologist, Paul Wirz, who wrote at length about his findings (1924, 1931). The expedition established that at least some valleys in the central highlands were densely populated, by robust, healthy people (pp. 97-8).

The staff of the four expeditions oriented towards Mount Trikora had included an increasing number of scientific and scholarly researchers: botanists, a geologist and, in the fourth, an anthropologist. Notwithstanding the considerable collections and the information about the local Papuan population that they assembled, the expeditions did not result in continued exploration, in the establishment of new administrative posts, or in the establishment of enclave colonial enterprises such as plantations or mines. While mineral

exploration in the area continued (Van Rossum 1998), the apparent lack of commercial prospects may have been behind the discontinuation of further exploration. Also Fink does not offer an explanation.

At about the same time, in 1923, New Guinea ceased to be a separate residency, which it had been since 1921 only, and became part of the Ambon residency (Galis 1953: 42) which remained the case until the collapse of Dutch colonial administration after the Japanese invasion, in early 1942. It is unclear to me whether the contraction of administrative undertakings occurred as well in other parts of the then Dutch East Indies.

The next expedition took place in 1926, but it was initiated by scholars from the United States. Thereafter exploration was resumed in the second half of the 1930s. By then the number of parties interested in explorations had increased. Catholic missionaries were keen to expand their proselytization. And Anton Colijn and Jean Jacques Dozy, two staff members of a Dutch subsidiary of Shell that had started oil exploration in Netherlands New Guinea, succeeded, in late 1936, climbing Puncak Jaya, the tallest mountain of the entire island. They were accompanied by Frits Wissel, a military pilot seconded to the oil company.

Fink writes correctly (p. 103) that this was not a scientific expedition since the main goal was reaching the top of Puncak Jaya. Yet, Colijn's 1937 book about the expedition, directed at the general public, includes chapters on the ethnology of the Amungme people, in the book called the Kapauko, living near the expedition's base camp, by Van Schilfgaarde, the fourth staff member of the expedition; on topography and geology, by Dozy; and on botany, by Van Steenis, at the time a botanist at the Kebun Raya, in Bogor. He had received plant specimens collected by Wissel. It also includes a word list of the language of the Amungme (1937: 280-4) and a picture of an Indonesian foreman eliciting words from a group of Amungme men (opposite p. 100). The picture is reprinted in Ballard, Vink and Ploeg (2003: 77). There, its caption mentions the names of the people shown, as retrieved by Chris Ballard. The long-term effects of what was primarily a mountaineering project were, however, enormous since Dozy noticed the existence of ore deposits that in due course led to mining copper and gold in the area on a massive scale.

As Fink shows (pp. 106ff), the biggest short-term boost to exploration was Wissel's noticing, from the air, the Paniai Lakes and the dense population in their vicinity. That also happened in late 1936 (Wissel n.d.: 49-50) and it resulted in two expeditions to find an overland route to the lakes, led by Wriester Cator, in 1937, another one to get a patrol post built there, led by Jan van Eechoud, in 1938, and a large scientific expedition, led by Charles Le Roux, in 1939. The existence of the patrol post enabled further exploration in the central highlands, by the local administrator Victor de Bruijn.

Yet another boost was the Archbold expedition to the Grand Valley of the Baliem river in 1938. However, Fink does not mention it. The expedition was another American initiative supported by the colonial government. Its findings attracted great attention since the valley appeared densely settled and intensively cultivated. When exploration was resumed after the second world war, a major endeavour was to reach it overland from Paniai.

At the time Van Eechoud established the patrol post in Paniai, he was a police officer. From Paniai he proceeded to the north coast, arriving there in December 1938. Soon afterwards the resident commissioner in Ambon instructed him to establish a base camp in the Meervlakte, near the Tariku river and to proceed from there to the central highlands to ascertain a suitable location for a patrol post in the Toli valley (Fink: 118-22). Due to the extension of the second world war to the Pacific in late 1941, he was unable to carry out this instruction. The Japanese military trapped him and his patrol in the Meervlakte. A patrol post in the Toli valley did not materialize during the entire Dutch administration of west New Guinea.

The exploratory work carried out from the late 1930s became more oriented towards investigating the local peoples, so as to extend colonial rule. The colonial administration had become a larger presence in New Guinea, and administrators took a more active part in exploration. The main publication that resulted from the 1939 expedition to Paniai and surroundings was Le Roux's three-volume *De bergpapoea's van Nieuw-Guinea en hun woongebied* [New Guinea Highlanders and their Habitat], published in 1948-50. True to its title it discusses topography and ethnography, however of the western part of the highlands of west New Guinea only. And a result of Van Eechoud's patrolling in the Meervlakte was his ethnography of the Kaowerawédj people (1962).

Fink ends his account with the explorations preceding the second world war. After the war exploration continued, again with a plurality of agents: an increasing number of administrative officers, and various catholic and protestant missionaries. Only one major expedition took place: in the Star mountains, near the boundary with what is now Papua New Guinea, in 1959. It was organized by the KNAG, the Royal Dutch Geographic Society.

The book under review is incomplete in so far it focuses on the expedition phase, while it does not contain a discussion of the various organizing agencies, both in the Netherlands and in Indonesia, the selection of areas to be investigated, the selection of personnel, and the funding of the expeditions. Nor does it mention what uses were made, if any, of the sizeable collections of especially botanical and geological specimens and of photographs. Both topics, however, require intensive archival research.

Fink's book is most welcome. It is a wonderful complement to the recently published diaries of Gerard M. Versteeg, a physician and a staff member of the first and the third expeditions to Mount Trikora (2020a and 2020b). Versteeg's diaries and now Fink's book are all privately published. It indicates the scant interest in colonial exploration, even though it was an essential part of the colonial project.

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3. PALGRAVE STUDIES IN DISASTER ANTHROPOLOGY

Palgrave Studies in Disaster Anthropology would be pleased to receive proposals.

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All of the books in this Series have done very well (citations, downloads, etc.).

Palgrave Macmillan is an imprint of Springer Nature.

- Book Series Website: <https://link.springer.com/series/15359>

4. RECEIVED

From **Julien Barbara**, Department of Pacific Affairs, Australian National University, Canberra, Australia:

BEDFORD, CHARLOTTE & BAILEY, ROCHELLE. 2022. *Managing Worker Wellbeing during COVID-19: Pacific Seasonal Workers in Australia and New Zealand*. Discussion Paper No. 2022/1. Canberra: Department of Pacific Affairs, ANU.

MORINI, DARYL. 2022. *Getting the "Oui" in the Nouméa Accord's Final Status Talks*. Discussion Paper No. 2022/3. Canberra: Department of Pacific Affairs, ANU.

RAUE, BENJAMIN. 2022. *Papua New Guinea's 2022 Electoral Boundaries Redistribution*. Working Paper No. 2022/2. Canberra: Department of Pacific Affairs, ANU.

SINGH, SHAILENDRA & LAL, NILESH. 2022. *News Coverage of Fiji's 2018 General Election Campaign: Insights from a Content Analysis of the National Print and Broadcast Media*. Discussion Paper No. 2022/2. Canberra: Department of Pacific Affairs, ANU.

From **Jürg Wassmann**, Heidelberg, Germany:

WASSMANN, JÜRIG. 2022 (October). *Tracking the Ancestors: On Their Journeys along the Sepik River in Papua New Guinea*. With contributions by Markus Schindlbeck, Christiane Falck, Raymond Ammann, Hans J. Markowitsch, Angela Staniloiu and Marie M.P. Vandekerckhove. Heidelberg Studies in Pacific Anthropology, No. 7. Heidelberg: Universitätsverlag Winter.

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

BASTIDE, LOÏS & REGNIER, DENIS (eds). (2023) [2022, September]. *Family Violence and Social Change in the Pacific Islands*. Abingdon and New York: Routledge. 202 pages. ISBN: 978-0-367-70506-0 (hb) and 978-1-003-14666-7 (eb).

"The Pacific Islands have some of the highest rates of family violence in the world. Addressing the contemporary mutations of Pacific Island families and the shifting understandings of violence in the context of rapid social change, this book investigates the conflict dynamics generated by these transformations. The contributors draw from detailed case studies in a range of Pacific territories to examine family violence in relation to the social, economic and political situation of native populations as well as individual, collective and institutional responses to the development of violence within and upon the family. They focus on vernacular understandings, conflicting social norms, the emergence of different types of violent patterns, the impact of violence on individuals and communities, and local attempts at mitigating or combating it. Combining ethnographic expertise with engaged scholarship, this volume offers a vivid account of ongoing social change in Pacific Island societies and a crucial contribution to the understanding of family violence as a social process, cultural construct, and political issue.

Contents: List of contributors; Acknowledgements; **Introduction:** Family violence, and social change in the Pacific Islands, *by Loïs Bastide and Denis Regnier*; **1.** Settler violence, family, and whanau violence in Aotearoa, New Zealand, *by Tracey McIntosh*; **2.** Placing the children: Fostering Native Hawaiian children in an American state, *by Judith Schachter*; **3.** Transferred children and the production of family violence in French Polynesia: Social change and the adaptations of *fa'a'amura'a*, *by Loïs Bastide*; **4.** Familialism and gender violence in New Caledonian families, *by Christine Salomon*; **5.** Naming violence: Forms of economic violence in highland Papua New Guinea, *by Richard Eves*; **6.** Culture-based counselling at the domestic violence shelter of the Sisters of the Anglican Church of Melanesia in the Solomon Islands, *by Xandra Miguel-Lorenzo*; **7.** Women-only households in Port Vila, Vanuatu: Sites of social resistance, *by Daniela Kraemer*; **8.** From structural violence to family violence: Insights into perpetrators' experiences in French Polynesia today, *by Marie Salaiin, Mirose Paia and Jacques Vernaudon*; **9.** 'This is not Vaelens!' Naming and reacting to physical abuse in a Vanuatu school, *by Alice Servy*; **10.** Quarrels, corporal punishment, and magical attacks: What is 'family violence' in Kiriwina? *by Louise Protar*; **11.** Contexts and levels of community violence in highlands Papua New Guinea, *by Pamela J. Stewart*

and Andrew Strathern; **Postface:** Analysing violence: Lessons from a collective reflection, by Michel Wieviorka; Index."

ENGELS-SCHWARZPAUL, ANNA-CHRISTINA, LOPESE, LANA & REFITI, ALBERT L. (eds). 2022 (October). *Pacific Spaces: Translations and Transmutations*. New York and Oxford: Bergahn. 218 pages. ISBN: 978-1-80073-625-2 (hb) and 978-1-80073-626-9 (eb).

"Delving into Pacific spaces from a variety of disciplinary perspectives and interpretations, this book looks at how the anthropological and architectural can be connected. The contributors to this book – architectural practitioners, architectural and spatial design theorists, anthropologists and historians – show not only how new theoretical perspectives can arise out of comparing aspects specific to one discipline with their equivalents of another, but also demonstrate how a space of emergence is created for something that goes beyond both, enhancing both fields of potentialities.

Contents: List of Illustrations; **Introduction:** Pacific Spaces: Dialogues between Architecture and Anthropology, by Lana Lopesi, Anna-Christina Engels-Schwarzpaul, Albert L Refiti; **1.** Maori 'Architectural Anthropology', by Deidre Brown; **2.** The Junction of the Tala and the Itu, by Athol Greentree; **3.** The Energetics of Va and the Samoan Faletele, by I'uogafa Tuagalu; **4.** Va and Its Relationship to the Samoan Built Environment, by Anne E. Guernsey Allen; **5.** 'Carving Costs Nothing': Maori Woodcarvers Train Wage-laborers how to Show up to Work on Time, by Jacob Culbertson; **6.** Zombie Architecture: Sacrifice in Pre Contact Polynesian and Classical European buildings, by Ross Jenner, Albert L Refiti; **7.** Maunawila Heiau: A Sacred Hawaiian Tempo-spatial Structure Linking Hawai'i and Moana Nui, by Tevita O Ka'ili; **8.** Aelon Kein Ad: A Case Study of Rimajol Place Identity in the United States, by James Miller; **9.** Hinemihi 2.0: Whare-for-export, by Anthony Hoete; **10.** Travelling Houses: Translation, Change and Ambivalence, by A.-Chr. Engels-Schwarzpaul; **Conclusion:** Va: What is In-between Architecture and Anthropology? by Anna-Christina Engels-Schwarzpaul and Albert L Refiti; Glossary; Index."

IOSEFO, FETAUI, HOLMAN JONES, STACY & HARRIS, ANNE (eds). 2021. *Wayfinding and Critical Autoethnography*. Abingdon: Routledge. 238 pages. ISBN: 978-0367343798 (pb), 978-0367343828 (pb) and 978-0429325410 (eb)

"*Wayfinding and Critical Autoethnography* is the first critical autoethnography compilation from the global south, bringing together indigenous, non-indigenous, Pasifika, and other diverse voices which expand established understandings of autoethnography as a critical, creative methodology. The book centres around the traditional practice of 'wayfinding' as a Pacific indigenous way of being and knowing, and this volume manifests traditional knowledges, genealogies, and intercultural activist voices through critical autoethnography. The chapters in the collection reflect critical autoethnographic journeys that explore key issues such as space/place belonging, decolonizing the academy, institutional racism, neoliberalism, gender inequity, activism, and education reform. This book will be a valuable teaching and research resource for researchers and students in a wide range of disciplines and contexts. For those interested in expanding their cultural, personal, and scholarly knowledge of the global south, this volume foregrounds the vast array of traditional knowledges and the ways in which they are changing academic spaces and knowledge creation through braiding old and new. This volume is unique and timely in its ability to highlight the ways in which indigenous and allied voices from the diverse global south demonstrate the ways in which the onto-epistemologies of diverse cultures, and the work of critical autoethnography, function as parallel, and mutually informing, projects.

Contents: List of figures; List of contributors; Preface: Stars and stones in Aotearoa, by Tami Spry; Acknowledgements; **Introduction:** Critical Autoethnography and/as Wayfinding in the Global South, by Fetui Iosefo, Anne Harris and Stacy Holman Jones. **Section I. Wayfaring and wayfinding indigeneity in the academy:** **1.** Wayfinding as Pasifika, Indigenous and critical autoethnographic knowledge, by Fetui Iosefo, Anne Harris, and Stacy Holman Jones. **2.** Wayfinding Kurahuna, by Haami Hawkins; **3.** Wayfinding with aiga (family) - Aiga saili manuia: Family in (re)search of peace, by Fetui Iosefo and Aiga Ethics Komiti; **4.** Wayfinding and decolonising time: Talanoa, activism, and critical autoethnography, by Katarina Tuinamuana and Joanne Yoo; **5.** Critical autoethnographic encounters in the moana: Wayfinding the intersections of 'utangata Tonga and indigenous masculinities, by David Fa'avae; **Section II. Wayfinding and**

way-fairness in the digital age: 6. The crooked room: Intersectional tap dancing, academic performing, and negotiating black, woman, immigrant, *by Denise Chapman*; **7.** The neighbourhood(s) inside me: Telling stories of (un)belonging, (im)mobility, temporality and places, *by Ann-Charlotte Palmgren*; **8.** Oceania resistance: Digital autoethnography in the Marianas Archipelago, *by Sylvia C. Frain*; **9.** Uncovering a performative black feminist wayfinding, *by Nicole M. Brown and Lisa Fay*; **Section III. Wayfinding in the liminal spaces: 10.** Almost always clouds: Stitching a map of belonging, *by Christine Rogers*; **11.** The North Star and the Southern Cross, *by Julie Brien*; **12.** Retracing the footprints of a family of teacher wayfinders, *by Christine Hatton*; **13.** Poet tree: A poetic exploration of an immigrant's journey, *by Ying (Ingrid) Wang*; Index.

JANKE, TERRI. 2021. *True Tracks: Respecting Indigenous Knowledge and Culture*. Sydney: UNSW Press. 414 pages. ISBN: 978-1742236810 (pb) and 978-1742245270. Review: *Australian Aboriginal Studies*, (2), 2021: 105-107 (by D. Robinson).

"Indigenous cultures are not terra nullius, nobody's land, free to be taken. *True Tracks* is a groundbreaking work that paves the way for respectful and ethical engagement with Indigenous cultures. Using real-world cases and personal stories, award-winning Meriam/Wuthathi lawyer Terri Janke draws on twenty years of professional experience to inform and inspire people working across many industries, from art and architecture, to film and publishing, dance, science, and tourism. What Indigenous materials and knowledge are you using? How will your project affect and involve Indigenous communities? Are you sharing your profits with those communities? *True Tracks* helps answer these questions and many more, and provides invaluable guidelines that enable Indigenous peoples to actively practise, manage, and strengthen their cultural life. If we keep our tracks true, Indigenous culture and knowledge can benefit everyone and empower future generations.

Contents: Cultural Information; **1.** Introduction; **2.** Who Owns Indigenous Languages? **3.** Drawing a Line in the Sand: Stopping Indigenous Art Appropriation; **4.** Reconstructing Indigenous Architecture and Industrial Design; **5.** Fine-tuning: Indigenous Music, Copyright and Protocols; **6.** Cross-cultural Lens: Shifting the Focus in Australian Film and Television; **7.** How the Story Got Its Black Voice Back: Amplifying Indigenous Voices in Writing; **8.** Dancing Country and Acting Up; **9.** The Rainforest Is Our Supermarket: Bush Food and Traditional Medicine; **10.** Cultural Cognisance: Bringing Ancient Knowledge and Science Together; Cultural Cognisance: Bringing Ancient Knowledge and Science Together; **11.** Rethinking Indigenous Research; **12.** Enabling Indigenous Voices in Education; **13.** Indigenous Excellence in Digital and Technology; **14.** Creating Harmony in Galleries, Libraries, Archives and Museums (GLAM); **15.** Reimagining Indigenous Tourism; **16.** Taking Care of Business - The ICIP Way; **17.** Appreciate, Don't appropriate: It's Fashionable to Be Culturally Respectful; List of Acronyms; Glossary; Acknowledgments; Index."

JETNIL-KIJINER, KATHY, KAVA, LEORA & PEREZ, CRAIG SANTOS (eds). 2022 (August). *Indigenous Pacific Islander Eco-literatures*. Honolulu: University of Hawai'i Press. 420 pages. ISBN: 978-824891046 (hb) and 978-0824891053 (pb).

In this anthology of contemporary eco-literature, the editors have gathered an ensemble of a hundred emerging, mid-career, and established Indigenous writers from Polynesia, Melanesia, Micronesia, and the global Pacific diaspora. This book itself is an ecological form with rhizomatic roots and blossoming branches. Within these pages, the reader will encounter a wild garden of genres, including poetry, chant, short fiction, novel excerpts, creative nonfiction, visual texts, and even a dramatic play - all written in multilingual offerings of English, Pacific languages, pidgin, and translation. Seven main themes emerge: **1.** *Creation Stories and Genealogies*, **2.** *Ocean and Waterscapes*, **3.** *Land and Islands*, **4.** *Flowers, Plants, and Trees*, **5.** *Animals and More-than-human Species*, **6.** *Climate Change*, and **7.** *Environmental Justice*. This aesthetic diversity embodies the beautiful bio-diversity of the Pacific itself. The urgent voices in this book call us to attention - to action! - at a time of great need. Pacific ecologies and the lives of Pacific Islanders are currently under existential threat due to the legacy of environmental imperialism and the ongoing impacts of climate change. While Pacific writers celebrate the beauty and cultural symbolism of the ocean, islands, trees, and flowers, they also bravely address the frightening realities of rising sea levels, animal extinction, nuclear radiation, military contamination, and pandemics. *Indigenous Pacific Islander Eco-literatures* reminds us that we are not alone; we are always in relation and always ecological. Humans, other species, and nature are interrelated; land and water are central concepts of

identity and genealogy; and Earth is the sacred source of all life, and thus should be treated with love and care. With this book as a trusted companion, we are inspired and empowered to reconnect with the world as we navigate towards a precarious yet hopeful future."

MÖNTER, SVEN. 2021. *Dr. Augustin Krämer: A German Ethnologist in the Pacific*. Quellen und Forschungen zur Südsee; Reihe B, Forschungen 9. Wiesbaden: Harrassowitz Verlag. 260 pages. ISBN: 978-3-447-11670-1 (pb). Review: *Anthropos*, 117(2), 2022: 566-568 (by J. Riese).

"This book focuses on the life of Dr. Augustin Friedrich Kramer (1865-1941), a key figure among early ethnologists of the Pacific. As a naval physician and naturalist, and later as an ethnologist, Kramer visited the region several times. Between 1893 and 1911, he participated in and became involved in five different and far-ranging expeditions to the Pacific. In the course of these expeditions, Kramer developed a keen interest in the peoples and cultures of Oceania. This interest was reflected not only in numerous publications and artifact collections on this region, but also in a lifelong preoccupation with ethnology in general. The latter led to his becoming scientific director of the Linden Museum in Stuttgart in 1911 and later lecturer in ethnology and founder of the Ethnological Institute at the University of Tübingen in 1931. As such, Kramer can be considered a pioneer of ethnology. However, while Kramer's work is still held in high regard by Pacific Islanders and scholars interested in Oceania, his life and work in the Pacific has escaped wider attention. This fate also applies to Kramer's contribution to the development of ethnology as a scientific discipline in Germany. By focusing on Kramer's travels and research in the Pacific, this book aims to offer a deeper understanding of the genesis and value of what he left behind. In doing so, it will also reassess the German contribution to ethnological knowledge of Oceania. It is thus a case study of the contribution of a German ethnologist to the broader history of the discipline and explores the intersection of scholarly endeavour and colonial reality.

Contents: Preface; Acknowledgements; List of Maps and Illustrations; Chapters: **1.** Introduction; **2.** Krämer in Samoa; **3.** Die Samoa-Inseln: Krämer's Venture into Ethnology; **4.** Returning to the Pacific: Krämer's Third Expedition (1906-1907); **5.** Krämer's Fourth Voyage to the Pacific: The Deutsche Marine-Expedition 1907/09; **6.** The Hamburg Südsee-Expedition: Krämer's last Expedition to the Pacific; **7.** 'The End of Travelling', Krämer's ethnological career in Germany; **8.** Epilogue and Conclusion: Remembered, Forgotten and Rediscovered; Appendices I. Karl Graf von Linden; II. Felix Ritter von Luschan; III. Globus; IV. Place Names; V. Publications by Augustin Krämer; Bibliography; Index."

SIEFKES, CHRISTIAN. 2022 (September). *Edible People: The Historical Consumption of Slaves and Foreigners and the Cannibalistic Trade in Human Flesh*. New York and Oxford: Berghahn. 392 pages. ISBN: 978-1-80073-613-9 (hb) and 978-1-80073-614-6 (eb).

"While human cannibalism has attracted considerable notice and controversy, certain aspects of the practice have received scant attention. These include the connection between cannibalism and xenophobia: the capture and consumption of unwanted strangers. Likewise ignored is the connection to slavery: the fact that in some societies slaves and persons captured in slave raids could be, and were, killed and eaten. This book explores these largely forgotten practices and ignored connections while making explicit the links between cannibal acts, imperialist influences and the role of capitalist trading practices. These are highly important for the history of the slave trade and for understanding the colonialist history of Africa.

Contents: List of Illustrations; **Introduction**; **1.** A Taxonomy of Cannibal Practices; **2.** Slave Eating in New Zealand; **3.** Slave Eating in the Bismarck Archipelago and Sumatra; **4.** Ivory, Slavery, and Slave Eating in the Congo Basin; **5.** The Roles of Arab-Swahili Merchants and the Congo Free State; **6.** Understanding Congolese Slave Eating; **7.** Commercial and Economic Aspects of Congolese Cannibalism; **8.** Exploitation and Patriarchy in the Congo; **9.** The Jameson Affair; **10.** The Question of European Influences and the Obeyesekere Conjecture; **11.** Foreigner Poaching in New Guinea and the Bismarck Archipelago; **12.** Foreigner Poaching in Fiji and Central Africa; **13.** The Trade in Human Flesh and in 'Edible' Corpses; **14.** Famine and Commercial Cannibalism in China; **15.** Warfare and Culinary Cannibalism in China; **Conclusion**; Bibliography; Index."

STASTNY, ANGÉLIQUE. 2022 (February and November). *Ignored Histories: The Politics of History Education and Indigenous-Settler Relations in Australia and Kanaky/New Caledonia*. Honolulu: University of Hawai'i Press. 280 pages. ISBN: 978-0824889975 (hb) and 978-0824890377 (pb).

"How is colonial history taught in schools? And how do education systems impact power relations between Indigenous people and settlers? This book provides a unique contribution to international discussions about knowledge production and the teaching of colonial history in schools with a comparative analysis of two neighboring settler-colonial societies of the South Pacific.

Contents: Front Matter; Table of Contents; Acknowledgments; Author's Note; **Introduction:** Power, the School System, and Ignorance; **1.** Settler Colonialism and Decolonization: The Societal Debates, the Academic Field, and the Research; **Part I. Policy and Directives:** **2.** History Curriculum Development and Reforms; **3.** Staffing and Teacher Training; **Part II. Textbooks: Teachers' Historiographical Inheritance:** **4.** Textbook Production and Authorship; **5.** Textbook Narratives and Stereotyping; **Part III. Pedagogy: Teaching Indigenous-Settler History:** **6.** Compliant and Insurgent Education; **7.** Further Obstacles and Possible Pathways; **Conclusion; Appendices: A.** Selected History Textbooks (in chronological order); **B.** History Teachers Interviewed (February 2016-November 2016); Notes; References; Index; Back Matter."

SUBIN, ANNA DELLA. 2021. *Accidental Gods: On Man Unwittingly Turned Devine*. New York: Metropolitan Books, Henry Holt. 480 pages. ISBN: 978-1250296870 (hc) and 978-1250296887 (eb).

"A provocative history of men who were worshipped as gods that illuminates the connection between power and religion and the role of divinity in a secular age. Ever since 1492, when Christopher Columbus made landfall in the New World and was hailed as a heavenly being, the accidental god has haunted the modern age. From Haile Selassie, acclaimed as the Living God in Jamaica, to Britain's Prince Philip, who became the unlikely center of a new religion on a South Pacific island, men made divine-always men-have appeared on every continent. And because these deifications always emerge at moments of turbulence - civil wars, imperial conquest, revolutions - they have much to teach us. In a revelatory history spanning five centuries, a cast of surprising deities helps to shed light on the thorny questions of how our modern concept of 'religion' was invented; why religion and politics are perpetually entangled in our supposedly secular age; and how the power to call someone divine has been used and abused by both oppressors and the oppressed. From nationalist uprisings in India to Nigerien spirit possession cults, Anna Della Subin explores how deification has been a means of defiance for colonized peoples. Conversely, we see how Columbus, Cortés, and other white explorers amplified stories of their godhood to justify their dominion over native peoples, setting into motion the currents of racism and exclusion that have plagued the New World ever since they touched its shores. At once deeply learned and delightfully antic, *Accidental Gods* offers an unusual keyhole through which to observe the creation of our modern world. It is that rare thing: a lyrical, entertaining work of ideas, one that marks the debut of a remarkable literary career.

Contents: First rites; **Part I. Late theogony: How new gods are made on a decolonizing earth:** **1.** In the light of Ras Tafari; **2.** The gospel of Philip; **3.** MacArthur, four ways; **4.** Gods in uniform; **5.** The apotheosis of Nathaniel Tarn; **Part II. The ragged edges of religion: On the British Raj and ideas - belief, masculinity, the nation - mistaken as eternal:** **6.** The mystical germ; **7.** A tumescent trinity; **8.** Passage; **9.** The tyranny of love; **10.** Mythopolitics; **Part III. White gods: How whiteness was deified in the New World:** **11.** Serpents; **12.** Adam blushed; **13.** How to kill a god; Liberation (last rites); Notes; Appendix; Acknowledgments; List of Illustrations; Index of Inadvertent Deities."

SWAN, QUITO. 2022 (May). *Pasifika Black: Oceania, Anti-colonialism, and the African World*. New York: New York University Press. 352 pages. ISBN: 978-1479885084 (hb) and 978-1479867929 (eb). Review: *The Journal of Pacific History*, 22 Sep. 2022: <https://doi.org/10.1080/00223344.2022.2109101> (by Z. Stech).

"Oceania is a vast sea of islands, large scale political struggles and immensely significant historical phenomena. *Pasifika Black* is a compelling history of understudied anti-colonial movements in this region, exploring how indigenous Oceanic activists intentionally forged international connections with the African world in their fights for liberation. Drawing from research conducted across Fiji,

Australia, Vanuatu, Papua New Guinea, Britain, and the United States, Quito Swan shows how liberation struggles in Oceania actively engaged Black internationalism in their diverse battles against colonial rule. *Pasifika Black* features as its protagonists Oceania's many playwrights, organizers, religious leaders, scholars, Black Power advocates, musicians, environmental justice activists, feminists, and revolutionaries who carried the banners of Black liberation across the globe. It puts artists like Aboriginal poet Oodgeroo Noonuccal and her 1976 call for a Black Pacific into an extended conversation with Nigeria's Wole Soyinka, the Nuclear Free and Independent Pacific's Amelia Rokotuivuna, Samoa's Albert Wendt, African American anthropologist Angela Gilliam, the NAACP's Roy Wilkins, West Papua's Ben Tanggahma, New Caledonia's Déwé Gorodey, and Polynesian Panther Will 'Ilohahia. In so doing, Swan displays the links Oceanic activists consciously and painstakingly formed in order to connect Black metropolises across the Atlantic, Pacific, and Indian Oceans. In a world grappling with the global significance of Black Lives Matter and state-sanctioned violence against Black and Brown bodies, *Pasifika Black* is a both triumphant history and tragic reminder of the ongoing quests for decolonization in Oceania, the African world, and the Global South.

Contents: List of Illustrations; **Introduction;** 1. Garvey's Caveat: Pan-Africanism and the Black Pacific; 2. Negroids of the Pacific: West Papua, Senegal, and Negritude; 3. Oodgeroo Noonuccal: Black women's internationalism in Australia; 4. *Nilaidat*: Black power in Papua New Guinea; 5. Melanesia's way: Papua New Guinea and the Black Pacific; 6. Black Pacific festivals: FESTAC, Nigeria, and Oceania; 7. *Povai*: Fiji, Pacific women, and a nuclear free Pacific; 8. 1878: Black liberation in Kanaky; 9. One single front against imperialism: Libya, New Caledonia, and Oceania; 10. Blacks must rule Vanuatu; Acknowledgments; Notes; Index."

ZHANG, JING, YEEMIN, THAMASAK, MORRISON, R. JOHN & HONG, GI HOON (eds). 2022 (September). *Coral Reefs of the Western Pacific Ocean in a Changing Anthropocene*. Cham: Springer. pages. ISBN: 978-3-030-97188-5 (hb) and 978-3-030-97189-2 (eb).

Coral reefs are important ecosystems, especially in regions like the Western and South-Western Pacific, where they play vital roles in food provision, resource production and coastal protection. They are, however, under severe pressure from human and climate change. The importance of reefs is recognised globally, and substantial research efforts are being made to improve our understanding of the chemical, ecological, geological and physical processes occurring in and around reefs. This research will, in turn, provide information essential for the improved and more sustainable management of reefs.

Contents: 1. Introduction and Background, by R. John Morrison, Jing Zhang, Gi Hoon Hong and Thamasak Yeemin; 2. Anthropogenic Environmental Impacts on Coral Reefs in the Western and South-Western Pacific Ocean, by R. John Morrison and W. G. L. Aalbersberg; 3. Advances in Coral Biology, by Thamasak Yeemin and Vo Si Tuan, Suharsono; 4. Reef Ecology in the Western Pacific for Adaptation to Global Change, by Makamas Sutthacheep, Thamasak Yeemin and Porfirio M. Aliño; 5. Biogeochemical Dynamics of Coral Reef Systems, by Jing Zhang, Yi Xu, Hui Huang, Xiu Bao Li, Wei Zheng and Dao Ru Wang; 6. Environmental and Climate Proxies Embedded in Coral Skeletons, by Gi Hoon Hong, Suk Hyun Kim and Mark Baskaran; 7. Synthesis and Future Perspectives on the Coral Reefs in the Western Pacific Region, by Jing Zhang, Gi Hoon Hong, R. John Morrison and Thamasak Yeemin; Postscript."

AUSTRALIA

CARTY, JOHN. 2021. *Balgo: Creating Country*. Perth: University of Western Australia Press. 395 pages. ISBN: 978-1760802042 (hb). Review: *Oceania*, 92(3), 2022: 334-335 (by S. Poirier).

"In *Balgo: Creating Country*, John Carty, anthropologist and Head of Humanities at the South Australian Museum, delivers a path finding and moving analysis of the social life of the acrylic movement in Balgo, an Aboriginal community on the fringe of the Great Sandy Desert (Western Australia). [...] The book opens with two multifaceted questions: 'What Country is and what it is to paint Country?' Over 12 chapters, Carty demonstrates how, for the artists and their families, Country and its renewal remain the cosmopolitical driving force, relational motivation, and aesthetic

inspiration. Country (or *ngurra*) is understood as one's place of belonging and as the dwelling of ancestral powers and agencies" (Sylvia Poirier, *Oceania*).

FOLEY, FIONA. 2020. *Biting the Clouds: A Badtjala Perspective on the Aboriginals Protection and Restriction of the Sale of Opium Act, 1897*. St Lucia: University of Queensland Press. 154 pages. ISBN: 978-0-7022-6298-2 (pb) and 978-0-7022-4 (pdf). Review: *Australian Aboriginal Studies*, (2), 2021: 103-105 (by K. Ridge).

"In this groundbreaking work of Indigenous scholarship, nationally renowned visual artist Fiona Foley addresses the inherent silences, errors and injustices from the perspective of her people, the Badtjala of K'gari (Fraser Island). She shines a critical light on the little-known colonial-era practice of paying Indigenous workers in opium and the 'solution' of then displacing them to K'gari. *Biting the Clouds*, a euphemism for being stoned on opium, combines historical, personal and cultural imagery to reclaim the Badtjala story from the colonisation narrative. Full-colour images of Foley's artwork add further impact to this important examination of Australian history. Based on Foley's [doctoral thesis](#), *Biting the Clouds* is designed to accompany the short films, public art installations and other creative works she has produced over her career."

Contents: Intro; Half-title; Author Biography; Imprint Page; Title Page; Dedication; List of images; Contents; **Introduction**; **1.** Mul'lu Ku'rui; **2.** Out of the Sea Like Cloud; **3.** A Cloud Hovered Over the Land; **4.** The Opium Pipe Beclouds Their Lives; **5.** In Clouds of Conflicting Opinions; **6.** Billowing Clouds Above; Silence is Complicity; Acknowledgements; Glossary; Notes; Bibliography."

KOFOD, FRANCES, BRAY, EILEEN, BLYTHE, JOE & CRANE, ANNA. 2022 (November). *Gija Dictionary*. Canberra: Aboriginal Studies Press.

"Gija is a traditional language of the East Kimberley in the north-west of Australia. It is a landscape of weathered hills hugged by spinifex, startling rocky outcrops, hidden waterholes and dry riverbeds that turn to raging torrents in the wet season. Gija country extends north of Warmun (Turkey Creek) in the upper reaches of the Ord and Dunham rivers, south to Halls Creek and west to Lansdowne and Tableland stations. The Purnululu (Bungle-Bungle - Boornoolooloo) National Park sits in Gija country. From the late 1800s, Gija people suffered devastating losses: invading pastoralists brought cattle that damaged waterholes and devastated the ecosystem; fortune hunters chased gold at Halls Creek; and government rounded up and forced people onto cattle stations. In the late 1960s when Aboriginal stockmen were granted equal wages, many were thrown off the land. This second wave of dispossession saw Gija people move to Wyndham and Halls Creek and later Warmun (Warrmarn), where most Gija people still live today. Many contributed to this dictionary including many well-known artists who use painting to pass on their linguistic knowledge. Despite this tragic history of loss, Gija people remain on their country, living their culture and speaking language. This new dictionary of Gija, the most comprehensive ever published, is a testament to their resilience."

KOHL, KARL-HEINZ. 2020. *Powerful Things: The History and Theory of Sacred Objects*. Canon Pyon: Sean Kingston Publishing. 235 pages. ISBN: 978-1-912385-24-9 (hb). Originally published as *Die Macht der Dinge: Geschichte und Theorie sakraler Objekte* (München: Beck, 2003). Review: *Anthropological Forum*, 32(2), 2022: 192-194 (by R. Sansi); *Zeitschrift für Ethnologie*, 130(2), 2005: 355-357 (by P. Probst)

"Practically everyone is a collector today. This affirmation appears in the foreword of *Powerful Things*, the book by German anthropologist Karl-Heinz Kohl, recently translated to English. For the author, this is an unintended consequence of the strange paradox of our contemporary relation to things: we live surrounded by consumer goods, but they have short lives, they are replaceable. Unique, long lasting, 'authentic' things have become an object of desire. This paradox is the starting point from which Kohl proposes to unravel a theory of 'powerful things', grounded in anthropological and historical examples from around the world: African fetishes, Christian relics, the Aranda stone cult, ancient Greek cult images, and so on. These are classical examples in anthropology and art history. Kohl's work is based on an extensive literature, showing the erudition of the author, who is able to navigate between different disciplines at ease, while taking a specifically anthropological perspective" (Roger Sansi, *Anthropological Forum*).

"*Contents*: Foreword; **1.** The fetishes of the West African coast; **2.** The prohibition of images and the Christian cult of relics; **3.** The invention of fetishism: Travelogues and early critiques of religion; **4.** Object genres; **5.** The genesis of sacred objects; **5.** Museum: Temple of the muses; Index."

RIGSBY, KATE. 2020. *Reclaiming Romanticism: Towards an Eco-poetics of Decolonization*. London: Bloomsbury Academic. 239 pages. ISBN: 978-1-4742-9059-3 (hb), 978-1-4742-9061-6 (pdf) and 978-1-4742-9060-9 (eb). Reviews: *Worldviews*: 26(3), 2022: 281-284 (by P. Marland); *European Romantic Review*, 33(1) 2022: 67-72 (by T. Somervell).

"The earliest environmental criticism took its inspiration from the Romantic poets and their immersion in the natural world. Today the 'romanticising' of nature has come to be viewed with suspicion. This open access book, written by one of the leading ecocritics writing today, rediscovers the importance of the European Romantic tradition to the ways that writers and critics engage with the environment in the Anthropocene era. Exploring the work of such poets as Wordsworth, Shelley and Clare, the book discovers a rich vein of Romantic ecomaterialism and brings these canonical poets into dialogue with contemporary American and Australian poets and artists. Kate Rigby demonstrates the ways in which Romantic eco-poetics responds to postcolonial challenges and environmental peril to offer a collaborative artistic practice for an era of human-non-human cohabitation and kinship.

Contents: Acknowledgements; **Introduction**; **1.** 'Come forth into the light of things': Contemplative eco-poetics; **2.** 'Season of mists and mellow fruitfulness': Affective eco-poetics; **3.** 'piping in their honey dreams': Creaturely eco-poetics; **4.** 'the wrong dream': Prophetic eco-poetics; **5.** 'Deeper tracks wind back': Decolonial eco-poetics; **Postscript**: Eco-poetics beyond the page; Notes; Works Cited; Index."

From the *Index*: **First Nations**: Arrernte 180; Australian 3, 9, 19, 90-1, 135, 146, 166, 188; Bundjalong 181; Canada 47; Country 135, 141, 151-2, 174-80, 82-5, 187, 189; Daungwurrung 141; dispossession 4, 150-7; Dja Dja Wurrung 141; land management 141, 151-2, 171, 173, 176; land rights movement 21, 136, 174; Native Title 183; Ngangiwumirr 175; Potawatomi 8; Quandamooka 176; Rembarrnga 179; rock art 90, 166-9; Saanich 47, 49; U.S.A 109; Waanyi 183; Warraimay 177; Wathaurung 141; Wiradjuri 182-4, 186-7; Woiwurrung 141; Wurundjeri 81, 175; Yanyuwa 177."

TARÇON, S.C., MAY, SALLY K., FREDERICK, URSULA K. & MCDONALD, JO (eds). 2022 (September). *Histories of Australian Rock Art Research*. Canberra: ANU Press. 294 pages. ISBN: 978-1760465353 (pb) & 978-1760465360 (pdf). Unavailable for purchase. Retrieved 5 October 2022 from: <http://doi.org/10.22459/TA55.2022>.

"Australia has one of the largest inventories of rock art in the world with pictographs and petroglyphs found almost anywhere that has suitable rock surfaces - in rock shelters and caves, on boulders and rock platforms. First Nations people have been marking these places with figurative imagery, abstract designs, stencils and prints for tens of thousands of years, often engaging with earlier rock markings. The art reflects and expresses changing experiences within landscapes over time, spirituality, history, law and lore, as well as relationships between individuals and groups of people, plants, animals, land and ancestral beings that are said to have created the world, including some rock art. In this volume, the varied histories of Australian rock art research from different parts of the country are explored not only in terms of key researchers, developments and changes over time, but also the crucial role of First Nations people themselves in investigations of this key component of their living heritage.

Contents: Preliminary pages; List of figures; List of tables; **1.** Introduction, by Paul S.C. Taçon, Sally K. May, Ursula K. Frederick, Jo McDonald and Mary Blyth; **Part I. Early pioneers and perspectives**; **2.** Style and substance: McCarthy versus Mountford and the emergence of an archaeology of rock art 1948-1960; by Anne Clarke, Sally K. May, Ursula K. Frederick and Iain G. Johnston; **3.** Shades of red: Peter Worsley's rock art research on Groote Eylandt, by Ursula K. Frederick and Anne Clarke; **4.** The Sydney School and the genesis of contemporary Australian rock art research, by Jo McDonald; **5.** Women in Australian rock art research: The legacies of Andrée Rosenfeld and Patricia Vinnicombe, by Sven Ouzman and Claire Smith; **6.** Australian artists as rock

art researchers: Percy Leason's theories on cave art, *by Susan Lowish*; **Part II. South-east coast to the far north-west:** **7.** A short story of Gariwerd: The rock art management chapter, *by Robert G. Gunn and Jake R. Goodes*; **8.** 'Like broad arrows': A history of encounters with Central Australian rock art, *by June Ross and Mike A. Smith*; **9.** Without them - What then? People, petroglyphs and Murujuga, *by Ken Mulvaney*; **10.** Histories of rock art research in Western Australia's Kimberley, 1838-2000, *by Joakim Goldhahn, Sam Harper, Peter Veth and Sven Ouzman*; **Part III. North, north-east and beyond:** **11.** The history of Arnhem Land rock art research: A multicultural, multilingual and multidisciplinary pursuit, *by Paul S.C. Taçon*; **12.** Preserving the rock art of Kakadu: Formative conservation trials during the 1980s, *by Melissa Marshall, Jeffrey Lee, Gabrielle O'Loughlin, Kadeem May and Jillian Huntley*; **13.** Aboriginal rock art of the Laura valleys: One landscape, many Stories, *by Noelene Cole*; **14.** Australia-affiliated rock art research in Southeast Asia and Micronesia, *by Andrea Jalandoni*; Contributors."

MELANESIA

DE ANTONI, ALEXANDER. 2020. *Feathers of a Bird of Paradise: Interlinked Components of Asmat Cultural and Social Concepts*. Vienna: Institute for Comparative Research in Architecture Publishers, New Academic Press. 104 pages. ISBN: 978-3-900265-29-8 (pb). Review: *Anthropos*, 117(2), 2022: 548–549 (by M.C. Rossi).

"The core of the book is to present the Asmat mythology/cosmology (religion based on the cult of their ancestors). This appears in songs and is testimony of a culture that is disappearing. It crystallizes the changes in the society; the problems of collaboration with the Indonesian administration for the translation of these myths from local dialects into bahasa Indonesia - a lingua franca - or into Indonesian, and the difficulty of this process and the conservation of these chants, as they belong to an immaterial culture. The findings culminate in the table on page 30, summarizing myths dealing with the influence on human lives of people appearing in bird form" (Milène C. Rossi, *Anthropos*).

BOERGER, BRENDA H. 2022 (October). *A Grammar Sketch of Natqgu [ntu]: An Oceanic Language of Santa Cruz, Solomon Islands*. 71 pages. Ukarumpa: Linguistic Society of Papua New Guinea. Retrieved 19 October 2022 from: <https://www.langxmelanesia.com/tilp>.

"Natqgu, also spelled Natügu, is an Austronesian language, of the Temotu sub-group of Oceanic. It belongs to the Reefs-Santa Cruz languages, comprised of Äiwoo in the Reef Islands, and the three other Santa Cruz languages: Engdewu, Nalögo and Noipä. Natqgu is spoken by nearly 5,000 people living in Graciosa Bay's fourteen villages on Santa Cruz Island, in Temotu Province, the easternmost province of Solomon Islands. Santa Cruz Island is an Polynesian outlier.

Contents: **1.** Introduction; **2.** Phonology; **3.** Nouns and noun phrases; **4.** The verb complex and verb stem creation; **5.** Verb classes; **6.** Simple clause structures; **7.** Valency-changing morphemes; **8.** Tense, aspect, and mood; **9.** Negation; **10.** Complex clause types; **11.** Discourse genres; **12.** Appendix A. Abbreviations used; **13.** References."

FERNS, NICHOLAS, 2020. *Australia in the Age of International Development: 1945-1975: Colonial and Foreign Aid Policy in Papua New Guinea and Southeast Asia*. By Nicholas Ferns. London: Palgrave Macmillan. 243 pages. ISBN: 978-3-030-50228-7 (eb).

"This book examines Australian colonial and foreign aid policy towards Papua New Guinea and Southeast Asia in the age of international development (1945-1975). During this period, the academic and political understandings of development consolidated and informed Australian attempts to provide economic assistance to the poorer regions to its north. Development was central to the Australian colonial administration of PNG, as well as its Colombo Plan aid in Asia. In addition to examining Australia's perception of international development, this book also demonstrates how these debates and policies informed Australia's understanding of its own development. This manifested itself most clearly in Australia's behavior at the 1964 United Nations Conference on Trade and Development (UNCTAD). The book concludes with a discussion of development and Australian foreign aid in the decade leading up to Papua New Guinea's independence, achieved in 1975.

Contents: 1. Introduction; 2. 'Stone Age to the Twentieth Century': Trusteeship and the New Deal for Papua New Guinea, 1945-1949; 3. 'By Every Means in Our Power': The Establishment of the Colombo Plan, 1949-1957; 4. 'New Codes and a New Order': Papua New Guinean Development in the Hasluck Era, 1951-1963; 5. 'Developed, Developing or Midway?' Australia at the United Nations Conference on Trade and Development, 1964; 6. 'We Should Be Doing More Than We Are': The Colombo Plan, Papua New Guinea and the Australian External Aid Review, 1957-1965; 7. Taking Up the 'Latest Fashions': International Development in Flux and the Australian Response, 1965-1975; 8. Conclusion; Bibliography; Index."

FRYE, HENRIKE. 2022 (August). *Child-directed Speech in Qaqet: A Language of East New Britain, Papua New Guinea*. Canberra: ANU Press. 188 pages. ISBN: 978-1760465162 (pb) and 978-1760465179 (pdf). Unavailable for purchase. Retrieved 2 September 2022 from: <http://doi.org/10.22459/CDSQ.2022>.

"Qaqet [Baining] is a non-Austronesian language, spoken by about 15,000 people in East New Britain, Papua New Guinea. In the remote inland, children acquire Qaqet as their first language. Much of what we know about child-directed speech (CDS) stems from children living in middle-class, urban, industrialised contexts. This book combines evidence from different methods, showing that the features typical for speech to children in such contexts are also found in Qaqet CDS. Preliminary insights from naturalistic audio recordings suggest that Qaqet children are infrequently addressed directly. In interviews, Qaqet caregivers express the view that children pick up the language on their own. Still, they have clear ideas about how to talk to children in a way that makes it easier for them to understand what is said. In order to compare adult- and child-directed speech in Qaqet, 20 retellings of a film have been analysed, half of them told to adults and half to children. The data show that talk directed to children differs from talk directed to adults for several features, among them utterance type, mean length of utterance, amount of hesitations and intonation. Despite this clear tendency, there seems to be a cut-off point of around 40 months of age for several of those features from which the talk directed to children becomes more like the talk directed to adults.

Contents: Preliminary pages; Acknowledgements; **Part I. Setting the scene:** 1. Introduction; 2. The language environment; **Part II. Comparison of adult- and child-directed speech:** 3. Direct comparison of ADS and CDS: The Qaqet pear story corpus; 4. Mean length of utterance; 5. Disfluencies; 6. Prosodic features; 7. Directing attention: Speech acts in Qaqet CDS-narratives; 8. Corrective input; 9. CDS and the Qaqet lexicon; 10. Conclusion; Appendix: Interview guideline and results; References; Index."

GILLISON, GILLIAN. 2020. *She Speaks Her Anger: Myths and Conversations of Gimi Women: A Psychological Ethnography in the Eastern Highlands of Papua New Guinea*. London: Palgrave Macmillan. 305 pages. ISBN 978-3-030-49354-7 (pb), 978-3-030-49351-6 (hc), 978-3-030-49352-3 (eb) and 978-3-030-49351-6 (pdf).

"Taking a novel approach that adapts Freud's theory of the Primal Crime, this book examines a wealth of ethnographic data on the Gimi of the Eastern Highlands of Papua New Guinea, focusing on women's lives, myths, and rituals. Women's and men's separate myths and rites may be 'read' as a cycle of blame about which sex caused the ills of human existence and is still at fault. However, the author demonstrates that in public rites of exchange in which both sexes participate, men appropriate and subvert women's usages as a ritual strategy to 'undo' motherhood and confiscate children at puberty. In doing so, she reveals how Gimi women both rebel against the male-dominated social order and express understanding of why they also acquiesce. The result of decades of fieldwork, writing and reflection, this book offers an analysis of Gimi women's complex understanding of their situation and presents a nuanced picture of women in a society dominated by men. It represents an important contribution to New Guinea ethnography that will appeal to students and scholars of psychoanalysis, gender studies, and cultural, social and psychoanalytic anthropology.

Contents: Copyright page; Editor's Preface; Acknowledgments; 1. Introduction; 2. Daily Life in an Eastern Highlands Village; 3. Portrait of Karapmene; 4. Totem and Taboo in the New Guinea Highlands: The Collusion of Sisters and Brothers; 5. 'Eating the Head of the Child': Ritual Exchange as Remedy for Crimes of the Mythic Past; 6. The Problem with Women; 7. The Mother's Crime and

the Cycle of Blame; **8. Conclusion: Totem and Taboo Revisited; Note on Appendices I and II: Shared Features of the Myths of Gimi Women and Men; Appendix I. Gimi Women's Myths: Stories of the Wild Woman; Appendix II. Gimi Men's Myths: Stories of the First Woman or Two Women and a Hybrid Men's Tale; Index."**

HALTER, NICHOLAS. 2022 (September). *Suva Stories: A History of the Capital of Fiji*. Canberra: ANU Press. 477 pages. ISBN: 978-1760465339 (pb) and 978-1760465346 (pdf). Unavailable for purchase. Retrieved 3 October 2022 from: <http://doi.org/10.22459/SS.2022>.

"*Suva Stories* explores a fascinating tapestry of histories in one of the Pacific's oldest and most culturally diverse urban centres, the capital of Fiji. Charting the trajectory of Suva from indigenous village to colonial hub to contemporary Pacific metropolis, it draws on a rich colonial archive and moving personal memoirs that bear witness to their time. The diverse contributions in this volume form a complex mosaic of urban lives and histories that contribute fresh insights into historical and ongoing debates about race, place and belonging. *Suva Stories* is a valuable companion to those seeking to engage with the city's pasts and present, and will prompt new conversations about history and memory in Fiji.

Contents: Preliminary Pages; Acknowledgements; Language Note; Glossary; Chronology; List of Maps and Figures; List of Authors; Maps; **Introduction:** Reclaiming Suva, *by Nicholas Halter*; **Part I. Foundations:** **1.** The Prehistory of Suva, *by Paul Geraghty*; **2.** Suva and the Fate of the Polynesia Company, *by Max Quanchi*; **3.** The Making of a Capital: A Social History of Suva, 1870-1882, *by Robert Nicole*; **4.** The Making of a Capital: A Social History of Suva, 1882-1890, *by Robert Nicole*; **5.** Early Suva Fijians - A View through *Sere Makawa*, *by Simione Sevudredre*; **6.** The Grand Old Man and the Prince of Thieves, *by Anurag Subramani*; **Part II. Creations:** **7.** Piecing Together a History of Suva Prison, *by Nicholas Halter*; **8.** Visibly Hidden in Suva: St Giles, *by Jacqueline Leckie*; **9.** Supreme Court Stories: Narrating Violence in Suva Streets and Homes, *by Kate Stevens*; **9.** Race Relations in Colonial Suva, 1945-1970, *by Robert Norton*; **10.** Methodist Schools in Suva in the Colonial Era, *by Christine Weir*; **11.** From Laucala Bay to the Region: The University of the South Pacific, *by Jacqueline Leckie*; **Part III. Reflections:** **12.** Swimming under the Ivi Tree: Ratu Sukuna Park, Land Reclamation and Family Connections, *by Kaliopate Tavola*; **13.** Suva - Once a Colonial Town, *by Daryl Tarte*; **14.** Where Is My Home and Where Is My Heart? *by Kantilal Jinna*; **15.** Raiwaqa and the Playhouse, *by Larry Thomas*; **16.** Minority Melanesians in Suva, *by Anawaite Matadradra*; **17.** Suva: Resilient Coup Capital? *by Vijay Naidu*; **18.** Wailea, *by Brij V Lal*; Bibliography; **Appendices:** **A.** Recorded Population of Suva; **B.** Classification of Communal Units of Suvavou Recorded by Anthropologist Arthur Hocart, c. 1912; **C.** Classification of Communal Units of Suvavou Recorded by the Veitarogivanua in 1902; **D.** Classification of Communal Units of Suvavou According to Testimony Recorded by the Veitarogivanua in 1921; **E.** Classification of Communal Units of Suvavou According to the Final Report of the Veitarogivanua."

MITCHELL, WILLIAM E. 2022. *A Witch's Hand: Curing, Killing, Kinship, and Colonialism among the Lujere of New Guinea's Upper Sepik River Basin*. Chicago: Hau Books. Distributed by The University of Chicago Press. 500 pages. ISBN: 978-1912808458 (pb). Retrieved **day month** 2022 from: <https://haubooks.org/a-witches-hand>.

"From 1971 to 1972, William E. Mitchell undertook fieldwork on suffering and healing among the Lujere of Papua New Guinea's Upper Sepik River Basin. At a time when it was not yet common to make colonial agencies a subject of anthropological study, Mitchell carefully located his research on Lujere practices in the framework of a history of colonization that surrounded the Lujere with a shifting array of Western institutions, dramatically changing their society forever. This work has been well known among anthropologists of Oceania ever since, but the bulk of it has remained unpublished until now. In this major new work, Mitchell revisits his earlier research with a three-part study on: the history of colonial rule in the region; the social organization of Lujere life at the time; and the particular forms of affliction, witchcraft, and curing that preoccupied some of the people among whom he lived. This is a magisterial contribution to the ethnography of Papua New Guinea and it is sure to be an invaluable source for scholars of Oceania, of medical anthropology, and of the anthropology of kinship, myth, and ritual."

POSPISIL, LEOPOLD JAROSLAV. 2022 (August). *Adventures in the Stone Age: A New Guinea Diary*. Edited by Jaroslav Jirik. Afterword by Jaroslav Jirik and Martin Soukup. Prague: Karolinum Press. Distributed by University of Chicago Press. 350 pages. ISBN: 978-8024647517 (pb).

"The first publication of a charming fieldwork memoir by a giant of legal anthropology. When Leopold Pospisil first arrived in New Guinea in 1954 to investigate the legal systems of the local tribes, he was warned about the Kapauku, who reputedly had no laws. Skeptical of the idea that any society could exist without laws, Pospisil immediately decided to live among and study the Kapauku. Learning the language and living as a participant-observer among them, Pospisil discovered that the supposedly primitive society possessed laws, rules, and social structures that were as sophisticated as they were logical. Drawing on his research and experiences among the Kapauku - he would stay with them five times between 1954 and 1979 - Pospisil broke new ground in the field of legal anthropology, holding a professorship at Yale, serving as the anthropology curator of the Peabody Museum of Natural History, and publishing three books of scholarship on Kapauku law. This memoir of Pospisil, s experience is filled with charming anecdotes and thrilling stories of trials, travels, and war told with humor and humility and accompanied by a wealth of the author, s personal photos from the time.

Contents: 1. Introduction: How I Became an Anthropologist; 2. Language; 3. Data Gathering; 4. The Participant Observer; 5. Becoming One of Them; 6. Collecting; 7. Non-horticultural Food Quest; 8. Kapauku Culture and the Concept of 'Primitive Society'; 9. Kapauku Personality; 10. Kapauku Mathematics; 11. Quantity Obsession; 12. Economy Ceremonies; 13. Life Cycle Ceremonies; 14. Law; 15. Two Kapauku Legal Cases; 16. Theft of Pigs and Embezzlement; 17. Rape and Adultery; 18. War; 19. Magic and Religion; 20. Health, Sickness and Medicine; 21. Changes Introduced by the Encroaching Western World; 22. My Research and the Dutch Administration; 23. Departure from the Kamu; 24. Afterword: Leopold Pospisil, Anthropology, and the Kapauku, by Jaroslav Jirik and Martin Soukup."

ROHATYNSKYJ, MARTA. 2022 (October). *Ömie Sex Affiliation: A Papua Nature*. New York and Oxford: Berghahn. 274 pages. 274 pages. ISBN: 978-1-80073-660-3 (hb) and 978-1-80073-661-0 (eb).

"The practice of affiliating the female child with the mother and the male child with the father was considered a rare and inexplicable practice in Papua New Guinean ethnography at the time the original data was collected some forty years ago. Marta Rohatynskyj undertakes a shift in her analytical concepts of kinship studies to reveal the deep-seated disjuncture between female and male that this practice represents. The author argues that this practice is associated with a totemic / animistic ontology and has currency in a particular type of Melanesian society.

Contents: List of Illustrations; Acknowledgements; Notes on Text; **Introduction**; 1. Ömie Neighbors, Contact History, and the Ethnographic Encounter; 2. Female and Male Persons in a Poly-Ontological World; 3. Ömie Totemism; 4. Myths, Metaphors and the Ujawe; 5. Ömie Sex Affiliation: Comparisons and Instances; **Conclusion**: Sex Affiliation in Papua New Guinean Ethnography; Appendix; Glossary; References; Index.

For additional information see Marta Rohatynskyj's blog Overcoming Extreme Reflexivity Shock at: <https://berghahnbooks.com/blog/overcoming-extreme-reflexivity-shock>."

WASSMANN, JÜRIG. 2022 (October). *Tracking the Ancestors: On Their Journeys along the Sepik River in Papua New Guinea*. With contributions by Markus Schindlbeck, Christiane Falck, Raymond Ammann, Hans J. Markowitsch, Angela Staniloiu and Marie M.P. Vandekerckhove. Heidelberg: Universitätsverlag Winter. 602 pages. ISBN: 978-3-8253-4953-0 (pb) and 978-3-8253-8574-3 (eb).

"This rich ethnography, a thoroughly revised version of *The Song to the Flying Fox: The Public and Esoteric Knowledge of the Important Men of Kandingei about Totemic Songs, Names and Knotted Cords (Middle Sepik, Papua New Guinea)* published in 1991, presents long-term and new research findings on the Nyaura (or West Iatmul) people, a society on the Sepik River in Papua New Guinea. Nyaura mythology centres around the primeval journeys of their ancestors who - accompanied by powerful, versatile crocodiles - formed the landscape and founded settlements; it is expressed and

stored in numerous long song cycles and visualised in unique knotted cords. These songs express the Nyaura's worldview, their thoughts on the social order, and the concept of the person. In this comprehensive monograph, the author also explores a range of current and fundamental questions from the cognitive sciences regarding the memorisation of these hundreds of songs, thus linking anthropological data with cognitive science findings. Neuropsychologists share their reflections on learning, memorising and remembering. Studies on the historiography of the Middle Sepik, on the altered concept of personhood as result of religious change, and on the dualistic structure of ceremonial music round off the monograph.

Contents: Foreword, by Don Niles; Prologue: The Solo Song to the Flying Fox; Introduction; 1. An Amphibious World; 2. Primal Journeys (including Recollections and Constructions of History of the Middle Sepik in Papua New Guinea, by Markus Schindlbeck); 3. The Song to the Flying Fox; 4. The Birth of the Human Social Order; 5. Becoming a Person (including On the Nyaura Concept of the Person and Healing in a Context of Religious Change, by Christiane Falck); 6. From Names to Personal Identity; 7. How to Remember (including Mariuamange: A Study in Music Cognition on Ceremonial Flute Music at the Middle Sepik, by Raymond Ammann and Learning, Memorizing, Remembering, by Hans J. Markowitsch, Angelica Staniloiu and Marie M.P. Vandekerckhove); Afterword; Epilogue: The Solo Song to the Flying Fox; Bibliography; Appendices; References; Index."

MICRONESIA

AGUON, JULIAN. 2022. *No Country for Eight-spot Butterflies: A Lyric Essay*. New York: Astra House. 128 pages. ISBN: 978-1662601644 (eb) and 978-1662601637 (hb).

"Part memoir, part manifesto, Chamorro climate activist Julian Aguon's *No Country for Eight-spot Butterflies* is a coming-of-age story and a call for justice-for everyone, but in particular, for Indigenous peoples. In bracing poetry and compelling prose, Aguon weaves together stories from his childhood in the villages of Guam with searing political commentary about matters ranging from nuclear weapons to global warming. Undertaking the work of bearing witness, wrestling with the most pressing questions of the modern day, and reckoning with the challenge of truth-telling in an era of rampant obfuscation, he culls from his own life experiences - from losing his father to pancreatic cancer to working for Mother Teresa to an edifying chance encounter with Sherman Alexie - to illuminate a collective path out of the darkness. A powerful, bold, new voice writing at the intersection of Indigenous rights and environmental justice, Julian Aguon is entrenched in the struggles of the people of the Pacific to liberate themselves from colonial rule, defend their sacred sites, and obtain justice for generations of harm. In *No Country for Eight-spot Butterflies*, Aguon shares his wisdom and reflections on love, grief, joy, and triumph and extends an offer to join him in a hard-earned hope for a better world.

Contents: Introduction, by Arundhati Roy; 1. The properties of perpetual light; 2. Go with the moon; 3. No country for eight-spot butterflies; 4. My mother's bamboo bracelets: A handful of lessons on saving the world; 5. A handful of lessons on saving the world; 6. Sherman Alexie looked me dead in the eye once; 7. More right; 8. Birthday cakes mean birthdays; 9. Yugu means yoke; 10. A crowbar and a conch shell; 11. The gift Anne gave me; 12. Nirmal Hriday; 13. Mugo'; 14. The ocean within; 15. We have no need for scientists; 16. We reach for you; 17. Reflections while driving; 18. Nikki and me; 19. Onion and garlic; 20. Fighting words; 21. Yeye tere; 22. Our father; 23. Gaosali; 24. Curved sticks and cowry shells: A conversation between Julian Aguon and Desiree Taimanglo-Ventura."

MARSH (TAITANO), KELLY G. & LISTON, JOLIE (eds). 2021. *Latte in the Marianas: By the Community, For the Community*. Guam: The Latte in the Marianas: Art, Icon, and Archaeology Project. 130 pages. ISBN: 978-0-578-52109-1 (hb). Reviews: *Archaeology in Oceania*, 57(3), 2022: 273-274 (by J.M. Bayman); *International Journal of Heritage Studies*, 28(7), 2022: 886-888 (by I. Lilley).

"This volume offers a compelling tapestry of heartfelt essays and creative works by more than 80 residents of the Mariana Islands, including cultural practitioners, artists, historians, poets, archaeologists and educators. Many (but not all) of the essays are offered in both CHamoru and

English, in a side-by-side fashion. Readers of this lavishly illustrated book are invited to honour and celebrate the profound cultural significance of latte, the ancient two-piece stone columns that once elevated traditional wood and thatch buildings in the Mariana Islands. Such buildings were (and still are) a nexus of indigenous CHamoru culture that has long fascinated residents and visitors in the islands. The essays, paintings, drawings and photographs of latte in the volume exemplify the exceptional creativity of the island's residents" (James M. Bayman, *Archaeology in Oceania*).

POLYNESIA

ANAE, MELANI. 2020. *The Platform: The Radical Legacy of the Polynesian Panthers*. Wellington: Bridget Williams Books. 352 pages. ISBN: 978-1988587431 (pb). Review: *The Journal of Pacific History*, 12 Sep. 2022: <https://doi.org/10.1080/00223344.2022.2111248> (by B.T. Alofaituli).

"In a book that is both deeply personal and highly political, Melani Anae recalls the radical activism of Auckland's Polynesian Panthers. In solidarity with the US Black Panther Party, the Polynesian Panthers was founded in response to the racist treatment of Pacific Islanders in the era of the Dawn Raids [[https://en.wikipedia.org/wiki/Dawn_Raids_\(New_Zealand\)](https://en.wikipedia.org/wiki/Dawn_Raids_(New_Zealand))]. Central to the group's philosophy was a three-point 'platform' of peaceful resistance, Pacific empowerment and educating New Zealand about persistent and systemic racism.

Contents: Preface; Prologue; **1.** O a'u, I, me; **2.** Panthers assemble! **3.** Platforms (e)merge; **4.** Serving the people; **5.** The terror of the dawn raids; **6.** We are all Polynesians; **7.** Pacific empowerment: Identity work; **8.** A liberating education; **9.** Tu i luga! Stand up! Epilogue: It is finished; Glossary; Notes; Acknowledgements/Faafetai; About the author."

BARGH, MARIA & MACARTHUR, JULIE L. (eds). 2022 (April). *Environmental Politics and Policy in Aotearoa New Zealand*. Auckland: Auckland University Press. 408 pages. ISBN: 978-1869409524 (pb) and 978-1776710928 (eb). An undergraduate textbook situating environmental politics and policy in the unique institutional, cultural and resource context of Aotearoa.

"*Environmental Politics and Policy in Aotearoa New Zealand* is a comprehensive introduction to confronting some of today's most urgent challenges. Global warming, threats to biodiversity, contamination of waterways and other environmental issues confront today's citizens with critical challenges that are fundamentally political. Power, authority and state action enable current practices - and through politics and policy that power can be harnessed to create a more ecologically sustainable planet. In this book, leading scholars from around Aotearoa introduce students to environmental politics and policy based in this country's unique institutional, cultural and resource context. The text focuses on the key importance of Te Tiriti o Waitangi, the characteristics of the natural environment in Aotearoa and the role of gender dynamics in the distribution of power, before turning to how this unique setting informs and is, in turn, informed by the global context of environmental politics. The authors take a systemic view of environmental politics and governance in New Zealand, addressing the philosophical and ideational debates about who and what matters (both human and non-human), the political institutions that embed and enact these ideas, and how these ideas then manifest in particular arenas - from climate and freshwater to energy and farming. Practical tips - how to make a submission, organise a protest, write a policy brief or a press release - are woven throughout.

Contents: Acknowledgements; **Part I. Introduction:** **1.** Te Turanga Tuatahi - Our Foundation, by Julie L. MacArthur and Maria Bargh; **2.** Measuring and Meaning: The State of the Environment, by David Hall; | How to Make a Submission, by Will Dreyer; **Part II. Theories and Perspectives:** **3.** Environmental Ideas in Aotearoa, by Margaret Mutu; **4.** Toitu te Whenua: Land, Peoples and Environmental Policy 1840 to 1980, by Janine Hayward; **5.** Theorising Environmental Politics, by Elisabeth Ellis; **6.** Theorising Environmental Policy, by Valentina Dinica; | How to Write a Policy Brief, by Briony Bennett; **Part III. Institutions and Actors:** **7.** Contemporary Environmental Institutions and Policy-making, by Nicola Wheen; **8.** Cities and Urban Planning, by Dory Reeves; **9.** Regenerative Economies, by Rod Oram; **10.** Social Movements and the Environment, by Priya Kurian, Raven Cretney, Debashish Munshi and Sandra L. Morrison; **11.** Green Parties and Greening Party Politics, by Geoffrey Ford; | How to Write a Press Release, by Ellen Tapsell; **Part IV. Environmental Issues and Challenges:** **12.** Climate Policy, by Bronwyn Hayward; **13.** Energy

Politics and Policy, by Julie L. MacArthur and Janet Stephenson; 14. Te Taiao and 'Biodiversity', by Maria Bargh and Tame Malcolm; 15. Imperialism and Systems of Stuff, by Tina Ngata; 16. Farming and the Environment: The Long Legacies of Colonisation, by Hugh Campbell; 17. Mining: When You are in a Hole, Stop Digging, by Catherine Delahunty; 18. Te Mana o te Wai: The Modern Politics of Freshwater, by Jacinta Ruru; | [How to Organise a Protest](#), by Sophie Handford; **Part V. Conclusion:** 19. Matiro Whakamua: Looking Over the Horizon, by Julie L. MacArthur and Maria Bargh; Contributors; Index."

CORLEY, J. SUSAN. 2022 (September). *Leveraging Sovereignty: Kamehameha III's Global Strategy for the Hawaiian Nation, 1825-1854*. Honolulu: University of Hawai'i Press. 292 pages. ISBN: 978-0824891039 (hb) and 978-0824893682 (pb).

"*Leveraging Sovereignty: Kamehameha III's Global Strategy for the Hawaiian Nation, 1825-1854* examines the leadership of Hawai'i's longest reigning monarch, King Kamehameha III, also called Kamehameha (born March 17, 1814 - died December 15, 1854). It highlights the early 1840s, when Kamehameha secured recognition from the United States, Britain, and France that he ruled over an independent and sovereign Hawaiian state. Britain and France, however, sought to limit his powers through forced extraterritorial treaties, and the king struggled to regain ruling control over key governance functions. At the same time, foreign merchants and traders increasingly dominated Hawaii's economic activity, demanded institutional and social changes, and threatened to overwhelm the Hawaiian population already decimated by disease and out-migration. Kamehameha quickly responded to threats to the monarchy's power with a comprehensive strategy to regain and maintain full functional control. In *Leveraging Sovereignty*, J. Susan Corley upends the popular narrative begun in Kamehameha's own lifetime that his white ministers ruled in his stead. Adding a new layer of understanding, Corley's meticulous research reveals insights into historical events and Kamehameha's reign. She supports her findings of the king's policies and tactical negotiations with an extensive use of Kamehameha III's own commands as recorded in kingdom archives, letters and documents from government records, and contemporary Hawaiian- and English-language newspaper accounts. While this book includes an overview of the kingdom's administrative structure in the 1840s, its analysis focuses on the origination, implementation, and effectiveness of key statecraft tactics. The king's carefully planned strategy relied on the acquisition of western ministerial skills and of an English-language newspaper (the *Polynesian*) to publicly defend his sovereign rights and privileges at home and abroad. He ensured the enactment of legislation to defeat foreigners' challenges by strengthening juridical processes and safeguarding land-title rights for Hawaiians, and he deftly managed the multistage renegotiation of unequal international treaties. By the end of his reign in 1854, Kamehameha III had succeeded: the king had reclaimed unrestricted power and authority over all governance areas of the independent, sovereign Hawaiian state. He delivered to his successor Kamehameha IV a restructured, constitutional state whose sovereign status was protected by the three maritime powers of that time."

DATOR, JIM. 2022 (September). *Beyond Identities: Human Becomings in Weirding Worlds*. Cham: Springer. 207 pages. ISBN: 978-3-031-11731-2 (hc) and 978-3-031-11732-9 (eb).

This book is an argument for moving beyond culturally, historically, ethnically, biologically-grounded identity as the necessary foundation of an authentic self. It highlights examples of people who are attempting to inhabit identities they feel are more appropriate to themselves, by deploring the damage done via claims about authentic identity. The sole theme of this book is 'becoming beyond identity'. We are not fixed human beings but rather perpetually-dynamic human becomings. As intelligence is enabled or recognized beyond the merely human, we should welcome our continuing evolution from *homo sapiens*, *sapiens*, into many varieties of intelligences on earth and the cosmos. This book builds from tiny ripples into a tsunami of examples from conventional identity studies, to Confucian human becomings, to *apotemnophilia*, to DIY biohacking, to cyborgs, to artefacts, to hiveminds, to intelligence in animals, plants and fungi from the Holocene through the beginnings of the precarious, climate change-driven Anthropocene epoch, with hints far beyond and throughout the cosmos. From a lifetime of work in future studies, anticipation science and space studies, the author balances frank tales of his own experiences and beliefs concerning his uncertain and fluid identities with those of others who tell their stories. In addition to material from academic and popular sources, a few poems further illuminate the scene.

Contents: 1. What I Am Not, and Why; 2. Identity, More or Less; 3. The Big Three: Class, Gender, Race; 4. Towards Fluid Identities; 5. Identity, Hawaii, and Me; 6. More Pioneers of Fluidity; 7. Destination Identities; 8. Weirding Worlds; 9. Humans as Synthesizers; 10. Humans from the Holocene to Anthropocene Epochs; 11. What is a Dator? 12. Technology, Values and Change; 13. Ad Astra! Sort of... 14. Weirding the Queer."

O'MALLEY, VINCENT. 2021. *Voices from the New Zealand Wars / He Reo no nga Pakanga o Aotearoa*. Wellington: Bridget Williams Books. 448 pages. ISBN: 978-1988587790 (pb). Review: *Australian Historical Studies*, 53(3), 20-22: 511-512 (by H. Reynolds).

"The wars were fought across a wide area of the North Island between 1845 and 1872. The book is structured on the basis of nine different campaigns. O'Malley explains that it is important to remember that these conflicts were 'quite discrete episodes, spanning many years and often driven by local factors'. With the help of a series of maps and a continuing succinct narrative it is easy to gain a clear understanding of the course of the wars. And how different they were to the frontier wars in Australia. Much of the fighting was carried out by British regiments armed with modern weapons and diverse batteries of artillery. Typically Maori fought behind their fortified *pas* armed with a variety of European firearms while having quickly redesigned their fortifications to counter otherwise overwhelming British fire power. By the time the wars came to an end in 1872, O'Malley estimates that 'around 6,000 people had been killed or wounded, over two thirds of them Maori'" (Henry Reynolds, *Australian Historical Studies*).

PIRSOUL, NICOLAS. 2020. *The Theory of Recognition and Multicultural Policies in Colombia and New Zealand*. London: Palgrave Macmillan. 319 pages. ISBN: 978-3-030-59428-2 (pb) and 978-3-030-59426-8 (eb).

"This book analyses the policies of recognition that were developed and implemented to improve the autonomy and socio-economic well-being of Maori in New Zealand and of indigenous and Afro-descendent people in Colombia. It offers a theoretically informed explanation of the reasons why these policies have not yielded the expected results, and offers solutions to mitigate the shortcomings of policies of recognition in both countries. This in-depth analysis enables readers to develop their understanding of the theory of recognition and how it can promote social justice.

Contents: 1. Introduction; **Part I. Theoretical Framework:** 2. The Theory of Recognition; 3. From Recognition to Liberal Multiculturalism; 4. From Multicultural Liberalism to Deliberation; **Part II. Case Study One: Recognition in Colombia:** 5. Ethnic Pluralism and Recognition in Colombia; 6. The Challenges of Ethno-cultural Recognition in Colombia; **Part III. Case Study Two: Recognition in New Zealand:** 7. Maori Recognition in New Zealand; 8. The Challenges of Ethno-cultural Recognition in New Zealand; **Part IV. Analysis:** 9. Assessing the Politics and Theory of Recognition; 10. Conclusion; Glossary; Bibliography; Index."

SWAIN, PETER. 2022 (September). *Fono: The Contest for the Governance of Samoa*. Foreword by Sa'ilele Malielegaoi. Wellington: Te Herenga Waka University Press. 176 pages. ISBN: 978-1776920655 (pb).

"Fono: The Contest for the Governance of Samoa tells the story of the development of Samoa's unique system of governance, and of those who have fought for power and shaped the development of the Independent State of Samoa, from first settlement through German colonisation and New Zealand's administration, to indigenous governance, including the hard-fought 2021 General Election and its dramatic outcome.

Contents: Foreword, by Tuila'epa Sa'ilele Malielegaoi; Preface; Prologue; 1. Samoa's Parliament of Chiefs; 2. European contact, settlement and governance; 3. German administration, 1900-1914; 4. New Zealand administration, 1914-1961; 5. Achieving independence; 6. Indigenous governance; Appendices: **A.** Tama-a-'aiga lineages; **B.** Constitutional amendments; **C.** Women's representation; **D.** Harmony agreement."

UPERESA, LISA. 2022 (June). *Gridiron Capital: How American Football Became a Samoan Game*. Durham: Duke University Press. 236 pages. ISBN: 978-1478022701 (eb), 978-1478015468 (hc) and 978-1478018094 (pb).

"Since the 1970s, a 'Polynesian pipeline' has brought football players from American Samoa to Hawaii and the mainland United States to play at the collegiate and professional levels. In *Gridiron Capital* Lisa Uperesa charts the cultural and social dynamics that have made football so central to Samoan communities. For Samoan athletes, football is not just an opportunity for upward mobility; it is a way to contribute to, support, and represent their family, village, and nation. Drawing on ethnographic fieldwork, archival research, and media analysis, Uperesa shows how the Samoan ascendancy in football is underpinned by the legacies of US empire and a set of imperial formations that mark indigenous Pacific peoples as racialized subjects of US economic aid and development. Samoan players succeed by becoming entrepreneurs: building and commodifying their bodies and brands to enhance their football stock and market value. Throughout, Uperesa offers insights into the social and physical costs of pursuing a football career, the structures that compel Pacific Islander youth toward athletic labor, and the possibilities for safeguarding their health and wellbeing in the future. [A gridiron is a field for football, marked with regularly spaced parallel lines.]

Contents: Preface; Acknowledgements; **Introduction**: Fabled Futures and Football Dreams; **1**. Malaga: Forging New Pathways in Sport and Beyond; **2**. Football, Tautua, and Fa'asamoa; **3**. Producing the Gridiron Warrior; **4**. Gridiron Capital; **5**. 'Fa'amalosi!': Strength, Injury, and Sacrifice; **Conclusion**: Niu Futures; Glossary; Notes; Bibliography; Index."

VAN SANTEN, CAROLINE. 2021. *Nuku Hiva 1825: Ethnohistory of a Dutch-Marquesan Encounter and an Art-historical Study of Marquesan Material Culture*, Volume I and II. Doctoral thesis, University of East Anglia. Retrieved 4 October 2022 from: <https://ueaeprints.uea.ac.uk/id/eprint/85985/>.

"This study explores the Dutch navy visit to the Marquesan island of Nuku Hiva (Polynesia) in May 1825. It consists of two interconnected parts: an ethnohistorical analysis and a material culture study. The **first part** examines the Dutch-Marquesan encounter. From written accounts and pictorial material, a narrative of the visit is presented. Encounters between Dutch and Marquesans are analysed and Marquesan agency is extrapolated. Topics explored are communication, diplomacy, boundaries and exchange, which are perceived as coping strategies from both sides for dealing with strangers effectively. Findings are placed in the context of existing studies on Marquesan ethnohistory and compared to other contemporary visits. The **second part** of this thesis is concerned with Marquesan material culture, highlighting those objects associated with the Dutch voyage. A chronology of collectors and collecting of Marquesan objects between 1774 and the 1930s is followed by a comparative analysis of object types acquired during specific Pacific voyages and by European residents (1774-1840s). Two case studies are presented, both starting with Dutch observations and the objects they collected. The first examines stilt walking historically and the associated equipment, stilts and stilt steps. The second explores historical observations on ear adornment, followed by a comprehensive review of ear ornaments, in particular *putaiana* and *haakai*, to refine existing classifications.

This dissertation contributes in several ways to the existing knowledge of the Marquesas Islands. Ethnohistorically, the written records and images examined provide a new window on a particular foreign visit in the first half of the nineteenth century which, juxtaposed with other visits, adds nuanced insights on historical processes and Marquesan responses. Combined with the material collected, this research also contributes significantly to the understanding of developments in Marquesan art history, in particular with regard to identifying different styles and the ingenuity of Marquesan makers.

Contents Volume I: Abstract; List of Figures (See volume II); List of Tables; Preface; Acknowledgements; Abbreviations; Glossary; **Chapters**: **1**. Introduction; **Part I. Ethnohistory of a Dutch-Marquesan encounter**: **2**. Historical context of the Dutch navy visit to the Marquesas Islands; **3**. Dutch navy visit to Nuku Hiva 1825; **4**. Analysis of the Dutch-Marquesan encounter on Nuku Hiva; **Part II. Art-historical study of Marquesan material culture**: **5**. Marquesan Material Culture: Continuity and Change; **6**. Walking on stilts: On stilts and stilt steps (case study 1); **7**.

Adorning the ears: On ear ornaments (case study 2); **8.** Conclusions; Bibliography; **Appendices:** **A.** Research related visits; **B.** Crew Lists; **C.** Original texts; **D.** Word lists; **E.** Marquesan objects collected by the Dutch in 1825; **F.** Other Marquesan objects in Dutch museum collections; **G.** Marquesan stilt steps studied; **H.** Marquesan ear ornaments studied.

Contents Volume II: List of Figures; **1.** Introduction; **2.** Historical context of the Dutch navy visit to the Marquesas Islands; **3.** Dutch navy visit to Nuku Hiva 1825; **4.** Analysis of the Dutch-Marquesan encounter on Nuku Hiva **5.** Marquesan Material Culture: Continuity and Change; **6.** Walking on stilts: On stilts and stilt steps (case study 1); **7.** Adorning the ears: On ear ornaments (case study 2)."

WEBBER, MELINDA & O'CONNOR, TE KAPUA. 2022 (October). *A Fire in the Belly of Hineamaru: A Collection of Narratives about Te Tai Tokerau Tupuna*. Auckland: Auckland University Press. 192 pages. ISBN: 978-1869409401 (hb). Also published in a te reo Maori edition translated by Quinton Hita.

"From peacemakers and strategists to explorers and entrepreneurs, the ancestors of the north are an inspiration to the people of Te Tai Tokerau (Northland). This remarkable book by Melinda Webber and Te Kapua O'Connor introduces a new generation to twenty-four of those ancestors, such as Hineamaru in the title. Through proverbs, songs and narratives, we learn about their actions, their places, their values, and their aspirations. Hineamaru was a Ngati Hine *rangatira* (leader) of great *mana* (power, status, reputation) who was famed for her fearless leadership of her tribe, her agricultural skills, her sharp intellect, and her fierce sentiments regarding the sovereignty of Ngati Hine."

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 & BOOK SECTIONS

BELL, A., YUKICH, R., LYTHBERG, B., & WOODS, C. (2022). Enacting Settler Responsibilities towards Decolonisation. *Ethnicities*, 22(5), 605-618. Special issue: Enacting Settler Responsibilities towards Decolonisation.

CLARK, D. (2022). George French Angas, Artist Traveller: *Illustrating the Antipodes: George French Angas in Australia and New Zealand 1844-1845*. *Australian Historical Studies*, 53(3), 489-494. Review article of the exhibition *Illustrating the Antipodes: George French Angas in Australia and New Zealand 1844-1845* (National Library of Australia, 15 November 2021 - 30 January 2022 and South Australian Museum, 5 March 2022 - 8 May 2022).

CROCOMBE, M. T. (2022). Introduction: The Cook Islands Christian Church Special Issue. *The Journal of Pacific History*, 57(2/3), 125-128. Special issue: Cook Islands Christian Church.

DANOS, D., & TURIN, M. (2021). Living Language, Resurgent Radio: A Survey of Indigenous Language Broadcasting Initiatives. *Language Documentation and Conservation*, 15, 75-152. Retrieved 5 September 2022 from: <https://nflrc.hawaii.edu/ldc/vol-15-2021/>.

DAVIS, M. (2022). Introduction by the Editor of the Special Edition on Indigenous Knowledge, Resilience and Climate Change. *Pacific Dynamics*, 6(1), 1-4. Retrieved 16 November 2022 from: <http://pacificdynamics.nz/issues/>. Special issue: Indigenous Knowledge, Resilience, and Climate Change, edited by Michael Davos.

FAIRBAIRN, A. S., & FLORIN, S. A. (2022). Archaeological Identification of Fragmented Nuts and Fruits from Key Asia-Pacific Economic Tree Species Using Anatomical Criteria: Comparative Analysis of *Canarium*, *Pandanus* and *Terminalia*. *Archaeology in Oceania*, 57(3), 160-188.

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- GRIFFIN-KREMER, C. (2022). Hunting Frame Strings: Variations of Two Pacific Island String Figures ["Milky Way" and "Kami Moa"]. *Bulletin of the International String Figure Association*, 29, 119-127.
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- HITCHEN, J. M. (2022). Understanding the Church and Training from Which the Cook Islander Missionaries Brought the Christian Message to Papua New Guinea in the 1870s. *The Journal of Pacific History*, 57(2/3), 148-185. Special issue: Cook Islands Christian Church.
- HUNTSMAN, J. (2022). Celebrating Adrienne L. Kaeppler (1935-2022). *The Journal of the Polynesian Society*, 131(2), 107-112.
- JALANDONI, A. (2022). Australia-affiliated Rock Art Research in Southeast Asia and Micronesia. In P. S. C. Taçon, S. K. May, U. K. Frederick, & J. McDonald (Eds.), *Histories of Australian Rock Art Research* (pp. 277-292). ANU Press. Retrieved 11 October 2022 from: <http://doi.org/10.22459/TA55.2022>.
- JOWSEY, T. (2022). Visual Abstracts and Reproductive Abandonment. *The Asia Pacific Journal of Anthropology*, 23(4/5), 407-409. Special issue: Reproductive Abandonment in Oceania, edited by Jenny Munro and Alexandra Widmer.
- KRAEMER, D., & STERN, M. (2022). An introduction to "Making the City 'Home': Practices of Belonging in Pacific Cities". *The Australian Journal of Anthropology* 33(2), 85-100. Special issue: Making the City "Home": Practices of Belonging in Pacific Cities, edited by Daniela Kraemer and Monika Stern.
- LE ROUX, G. (2022). Pacific Artistic Communities in Australia: Gaining Visibility in the Art World. *The Australian Journal of Anthropology* 33(2), 133-151. Special issue: Making the City "Home": Practices of Belonging in Pacific Cities, edited by Daniela Kraemer and Monika Stern.
- MAIDMENT, E., & GUNSON, N. (2022). Select List of Histories and Biographies of Pacific Islander Missionaries. *The Journal of Pacific History*, 57(2/3), 387-391. Special issue: Cook Islands Christian Church.
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- PRASAD, J. M., WAQA-SAKITI, H., & IESE, V. (2022). An Analysis of Ecosystem-based Adaptations in Pacific Island Countries. *Pacific Dynamics*, 6(1), 50-68. Special issue: Indigenous Knowledge, Resilience, and Climate Change, edited by Michael Davos. Retrieved 16 November 2022 from: <http://pacificdynamics.nz/issues/>
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- BEDFORD, C., & BAILEY, R. (2022). *Managing Worker Wellbeing during COVID-19: Pacific Seasonal Workers in Australia and New Zealand*. Department of Pacific Affairs, ANU. Discussion Paper No. 2022/1. Retrieved 13 October 2022 from: <https://dpa.bellschool.anu.edu.au/ssgm-research-communication/discussion-paper-series>.

AUSTRALIA / ARTICLES & BOOK SECTIONS

- ANDREWS, J. (2021). Value Creation and Museums from an Indigenous Perspective. In H. Morphy & R. McKenzie (Eds.), *Museums, Societies and the Creation of Value* (pp. 225-239). Routledge.
- BAER, H. A. (2022). Indigenous Australians and Engaged Anthropologists: How Can They Struggle Together for Social Justice and a Safe Climate? *AlterNative: An International Journal of Indigenous Peoples*, 18(2), 313-319. Special issue: Activist Anthropological Scholarship with, and as, Indigenous People in the Global South.

- BENNETT, R., STREHLOW, K., & HILL, B. (2022). Myth-busting in an Aboriginal Pre-university Bridging Program: Embedding Transformative Learning Pedagogy. *The Australian Journal of Indigenous Education*, 51(1), 1-19. Ejournal. Retrieved 1 September 2022 from: <https://ajie.atsis.uq.edu.au/ajie/issue/view/23>.
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