

Published quarterly by the Department of Anthropology and Development Studies, Radboud University, P.O. Box 9104, 6500 HE Nijmegen, The Netherlands.

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1. REVIEW OF POSPISIL'S ADVENTURES IN THE 'STONE AGE': A NEW GUINEA DIARY

Pospisil, Leopold. 2021. *Adventures in the 'Stone Age': A New Guinea Diary*. Edited by Jaroslav Jirik and Martin Soukup. Including 'Note on the Title' and 'Afterword: Leopold Pospisil, Anthropology and the Kapauku' by the editors. ISBN: 978-8024647517 (pb). 296 pages, maps, plates, index. Prague: Karolinum Press, Charles University. Distributed by University of Chicago Press.

by Anton Ploeg

Leopold Pospisil (1923-2021) carried out the first long term anthropological field work in the central highlands of western New Guinea. He was born in then Czechoslovakia, and became subject first to the Nazi regime, that he actively resisted, and subsequently to the communist one imposed by the Soviet Union. With his parents he fled the country soon after the communist takeover, first to Germany, then to the United States.

There, he studied anthropology at the University of Oregon. A scholarship of Yale enabled him to start field work in then Dutch New Guinea, in late 1954, among people he called the Kapauku. In the book under review he continues calling them by this name, an exonym with a 'pejorative ring' (Hylkema 2002: 245), while the people, at least a number of them, have started calling themselves the Me, also written as Mee. In this review I use the name 'Me.' The Me are a large ethnic group living around the three Paniai lakes and farther west. Pospisil worked in the Kamu valley separated from the lakes by a single mountain range. At the time there was no administrative post in that valley. His initial field work lasted for 13 months, and he returned several times, spending altogether three years in New Guinea. Commendably soon after his first field trip he published two monographs, the first one on law (1958), the second on the economy (1963). By then he used an anglicised spelling of his name. In 1964 he contributed a volume to the 'Case Studies in Cultural Anthropology,' edited by George and Louise Spindler, of which an augmented version appeared in 1978.

Subsequently he did field work in Obernberg, in Tirol, Austria. In fact, he spent far more time there than in the highlands of New Guinea (p. 159). After the breakdown of the Iron Curtain, he paid several visits to Czechia where he lectured at several universities. In 2016, hence over ninety years of age, he lectured there on his New Guinea field work. It is the text of this lecture that the editors have used as the gist of the book under review. They are both students of Pospisil; Soukup is an anthropologist and Jirik an archaeologist

(p. 272). Given the length of the manuscript and the precise dates of events, they must have added considerably to the text.

True to its title, the book deals primarily with Pospisil's New Guinea field work and its results. Apparently he wanted, by means of his research, to write a 'definitive study' of the culture of the people concerned (p. 11). And, clearly, he shouldered that task with tremendous energy. In the absence of a *lingua franca*, he had to use the local language with which he had to familiarise himself, at first with the help of Marion Doble, a missionary linguist who let him use her so far unpublished dictionary and grammar.

Nevertheless, he managed to collect the information that enabled him to produce two sizeable monographs. In addition, he writes that he was able to cover the fields of 'ethnobotany, ethnozoology and especially entomology quite exhaustively' (p. 55). Collecting of specimens was done by his adopted Me sons of whom he had 53. And with the artefacts he brought back, he provided, according to the website of Yale University, 'the Yale Peabody Museum with one of its most important collections.' He made bodily measurements and took blood samples (p. 69). He was also properly instructed in black magic (p. 85). Overall, he gives the impression that he enjoyed his research among the Me. He joined in in many activities, spent his wealth of cowries and imported glass beads generously, as a Me leader should be doing. As he writes: 'an extrovert myself, I fit into this society splendidly' (p. 142).

A large part of the book under review consists of ethnographic notes, in which Pospisil repeats a great deal of what he has written in his earlier publications. Thus he writes about the individualism of the people, their secular outlook, their use of 'true money,' their desire for profits, and their obsession with numbers. In his discussion of Me law he adds that he admired how Me leaders pursued justice. In its 'excellence' it resembled 'Old Roman Law' (p. 182). For Pospisil, the Me administration of justice was rule bound: he found 'a whole legal code composed of numerous abstract legal rules ... which the headmen and their legal advisors had memorized. Indeed, these rules were repeated to me by different individuals at different times almost verbatim' (p. 170).

The repetitions, more than half a century after his field work and his major publications, suggest that in his own view he did manage to produce the definitive study he had aimed at. Moreover, he writes that with his ethnography he corrected the conception of tribal societies that, he claims, was prevalent at the time. He summarises this conception in fifteen points (p. 116-119) that, as far as I can see, distort the state of anthropology as it was then. To show this distortion, I focus here on three of these points: money, absence of law and leadership. The then current conception of tribal societies held, according to Pospisil: 'There is no true money.' However, in a doctoral thesis based on documentary research, entitled *Geld in Melanesia [Money in Melanesia]*, and published in 1954, the author, Peter van Emst, has written that in Melanesia 'among very many ethnic groups objects have been found that numbers of ethnologists have without doubt designated as money' (1954: 7).

As regards law, the American anthropologist E. Adamson Hoebel published, also in 1954, his comparative study *The Law of Primitive Man*. In that book he discusses legal arrangements in seven ethnic groups. Hence, not only Hoebel recognised the presence of law among these peoples, he had also ample material assembled by other anthropologists at his disposal. And as regards leadership, I refer to Gerrit Held's *De Papoea: Cultuurimprovisator [The Papua: Culture Improvisor]*, published in 1951, and the first generalizing account of New Guinean ways of life. In that book Held appears to take the occurrence of leaders among Papuan peoples for granted. In my perception anthropological research in the 1950s and early 60s dealt extensively with leadership in its various forms and the ways leaders exercised their power.

Moreover, the aim of writing a 'definitive ethnography' seems an illusion to me. Firstly, a way of life seems far too comprehensive to be covered by a single researcher, also when that researcher is able, has mastered the language concerned, can be a participant observer for several years, and is as energetic as Pospisil. For instance, Pospisil spends in his Case Study in Anthropology two, and in the book under review three and a half pages on a cultural revitalisation movement among the Me, inspired by Zakheus Pakage, a Me Protestant pastor. But in 1997 Benny Giay, himself a Me, published a 295 page doctoral dissertation with that movement as its main subject.

Furthermore, an ethnography includes interpretation and other researchers may offer alternatives. For instance, as regards Me individualism Sibbele Hylkema has written:

In general, the [Me] is characterised as an individualist. I can agree with this characterisation, provided the word individualist is specified after the image of a soloist in an orchestra. And if this characterisation is further completed by the addition that his typical individualism with regard to the group is explained by a remarkable [attitude] towards offspring procreated by him personally. Whether a [Me] must be called a success or failure in life is ultimately decided by [his] having or not having male offspring (Hylkema quoted in Ploeg 2012: 175)

Hylkema was a Franciscan priest who worked among the Me from 1969 to 1994. He was a keen ethnographer and collected an enormous amount of data, most of which have remained unpublished so far. The quotation above is from such an unpublished paper. Hylkema also questioned Pospisil's argument that the Me used cowries as 'true money.' In his view Me viewed single cowries as 'amulets.' The denominations that Pospisil - and others, including Hylkema - reported about, were, in Hylkema's view, cowry characterisations that only approximated their value. Among the Me, assessment of a cowry's value was an art (2012: passim).

And Chris Gregory has argued that Pospisil 'profoundly' misunderstood the character of Me transactions by characterising them as capitalistic and not allowing that they may be gifts as analysed by Marcel Mauss: whereas a capitalist transactor attempts maximising profit, a gift transactor attempts maximising a following of dependents (2015 [1982]: 50ff). This is, indeed, what a Me leader attempted doing, as also Pospisil himself appears to argue (1958: 80). In my perception not all of the Me cowry transactions can be characterised as gifts (Ploeg 2013: 268-269). The heterogeneity implied is, however, in line with Gregory's caveat that we should distinguish between the 'abstract principles of exchange and the analysis of exchange in concrete situations' (1994: 936) in which transactions of contrasting type may co-exist.

It is most regrettable that Pospisil has left these comments on his work unanswered. Replies by him would likely have added markedly to the book under review. As it is, he gives the impression that he has remained the sole ethnographer of the Me with a definitive ethnography. And since the book is based on a lecture held in 2016 at the University of South Bohemia (p. 273), he gave the student audience a one-sided account. I also regret that he has not mentioned in his lecture that the name Kapauku has become contested by a number, maybe all, of the people whom he thus identifies.

As mentioned above, Pospisil was an early field worker in anthropology in, then, Dutch New Guinea. In the book under review he writes about the a great welcome he was given and about his meeting the governor, at the time Jan van Baal. Also the farewell was elaborate. The local colonial administrator feted him; from Paniai he was flown to Biak, with a Me companion. Although he had to leave New Guinea via Biak, he subsequently went to the capital, Hollandia, where he was repeatedly feted again. I myself arrived in Dutch New Guinea in mid-1960, five and a half years after Pospisil. The reception was far less lavish. Apparently, anthropological field research had become less special.

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- . 2013. Capitalism among the Me? In F. McCormack and K. Barclay (eds), *Engaging with Capitalism: Cases from Oceania*: pp. 257-275. Bingley: Emerald Group.
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2. RECEIVED

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

- AQORAU, TRANSFORM. 2022. *Personal Reflections on Political Economy and Nation-building in Solomon Islands*. With an epilogue by Stewart Firth. Canberra: Department of Pacific Affairs, Australian National University. Working Paper No. 2022/3.
- MACLELLAN, NIC. 2022. *Oceanic Diplomacy: The Kéamu Accord, Kastom and Maritime Boundaries*. Canberra: Department of Pacific Affairs, Australian National University. Discussion Paper No. 2022/4.
- MCNEILL, HENRIETTA, BATLEY, JAMES, POWLES, ANNA, SAKAI, HIDEKAZU, TIDWELL, ALAN & WALLIS, JOANNE. *Navigating 'Flexible, Responsive and Respectful' Security Cooperation in the Pacific Islands: A 2022 Workshop Report*. Canberra: Department of Pacific Affairs, Australian National University. Working Paper No. 2023/1.

From **Anton Ploeg**, Harfsen, Netherlands:

- PLOEG, ANTON. 2022. Rossel Islanders and Wanggulam Lani: Contrasting Forms of Social Inequality. *Paideuma: Zeitschrift für Kulturanthropologische Forschung*, 68: 167-186.
- POUWER, JAN. 1966. Culturele antropologie in een wereld van transformatie. *Kula* 7(1): 1-10.

From **Marleen Reichgelt**, Department of History, Art History and Classics, Radboud University, Nijmegen, Netherlands:

- REICHGELT, MARLEEN. (2023). *Revisioning Colonial Childhoods: A Photographic History of Papuan Children in Missionary Networks, 1890-1930*. PhD thesis, Radboud University.

3. 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

AL WARDI, SÉMIR, REGNAULT, JEAN-MARC & SABOURET, JEAN-FRANÇOIS (eds). 2017.

L'Océanie convoitée: Histoire, géopolitique et sociétés. Paris: CNRS Éditions. 634 pages. ISBN: 978-2271118165 (pb). Review: *Le Journal de la Société des Océanistes*, (1/156), 2023: 126-127 (by F.A. Talatini).

"A huge continent, but still 'invisible', Oceania stirs up covetousness. Venturing into this ocean-space, men gradually settled in scattered islands: they first reached Papua New Guinea 60,000 years ago, then Polynesia in the third century and Easter Island around 700. The impetus given by hunter-gatherers continued unabated, amplified from the sixteenth century by European navigators in search of paradise on earth and resources to exchange. This book, bringing together about forty specialists, analyzes this 'coveted' Oceania from the historical, political, religious, economic, and cultural angles. Attempting to go beyond the myth, still alive, of paradise islands rediscovered, it reveals the irreconcilable lusts of a multitude of actors, sometimes unexpected, as well as the hegemonic ambitions of the great powers. Because if Oceania has become one of the new 'silk roads' of the Chinese People's Republic, as part of its World strategy, it remains a largely Americanized and English-speaking universe. And, while we are on the eve of a major political *aggiornamento* in New Caledonia and Polynesia, this unpublished book also questions the attempts of the peoples of Oceania to come together and defend their identities in a world shaken by the effects of climate change and rising sea levels."

ARTAUD, HÉLÈNE. 2023 (February). *Immersion: Rencontre des mondes atlantique et pacifique*. 304 pages. Paris: Éditions La Découverte. 296 pages. ISBN: 978-2359252361 (pb).

"Westerners have always considered it normal to be afraid of the ocean, to want to dominate it and to recklessly exploit its resources by resorting to technology: ships, navigational instruments, maps. We have long believed that there is no other possible relationship to the sea and that our materialistic approach is universal. However, the exploration of the Pacific will change everything. When the first Western explorers arrived in the Pacific islands, they could not understand how the 'natives' had moved thousands of miles, from island to island, without any technological mediation comparable to theirs. The objective space of modern maps did not correspond to the spatial perception that was theirs. Distance was not a stable data for them. Hence a 'sensory mapping' where the landmarks are schools of fish, flocks of birds, driftwood, wave movements, the sky, etc. A group of sharks, flying fish, jellyfish, porpoises, birds, the color of the water were all clues that made it possible to situate oneself. It is this peaceful perspective that Hélène Artaud makes us discover. Did this meeting cause an ecological turning point for Westerners? If the encounter with the Pacific may have changed the Western perception of the ocean to the point of making it an intimate, vulnerable and sensitive environment, the anthropologist questions the depth of this change. The oceanic 'turn' of the Moderns is perhaps less the announcement of a rupture than the indication of a continuity..."

Contents: Avant-propos; **Introduction**; **Partie I. La perspective atlantique**: Présentation; 1. Comprendre la mer par son 'vide'; 2. Mondes atlantiques; 3. Dérives atlantiques; **Partie II. La perspective pacifique**: Présentation; 4. La rencontre; 5. Mémoires en ressac; **Partie III. Le 'tournant océanique': Rupture ou continuité?** Présentation; 6. Aux confins de l'Atlantique; 7. Un 'tournant sensible'? 8. Survivances atlantiques; **Conclusion**; Bibliographie; Table des illustrations; Remerciements; Index."

COX, JAMES L. 2022. *A Phenomenology of Indigenous Religions: Theory and Practice*. London: Bloomsbury. 272 pages. ISBN: 978-1350250727 (hb), 978-1350250765 (pb), 978-1350250734 (pdf) and 978-1350250741 (epub and mobi). Review: *Nova Religio: The Journal of Alternative and Emergent Religions*, 26(3), 2023: 117-119 (by B.A. Gadsby).

"This book compiles James L. Cox's most important writings on a phenomenology of Indigenous Religions into one volume, with a new introduction and conclusion by the author. Cox has consistently exemplified phenomenological methods by applying them to his own field studies among Indigenous Religions, principally in Zimbabwe and Alaska, but also in Australia and New Zealand. Included in this collection are his articles in which he defines what he means by the category 'religion' and how this informs his precise meaning of the classification 'Indigenous

Religions'. These theoretical considerations are always illustrated clearly and concisely by specific studies of Indigenous Religions and their dynamic interaction with contemporary political and social circumstances. This collection demonstrates the continued relevance of the phenomenological method in the study of religions by presenting the method as dynamic and adaptable to contemporary social contexts and as responsive to intellectual critiques of the method."

DE JONG, WILLEMIJN, AOKI, ERIKO & CLAMMER, JOHN (eds). 2021. *Arts in the Margins of World Encounters*. Wilmington: Vernon Press. 219 pages. ISBN: 978-1-62273-602-7 (hc) and 978-1-64889-356-8 (pb). Review: *Anthropos*, 48(1), 2023: 226-228 (by P. von Wyss-Giacosa).

"*Arts in the Margins of World Encounters* presents original contributions that deal with artworks of differently marginalized people (such as ethnic minorities, refugees, immigrants, disabled people, and descendants of slaves), a wide variety of art forms (like clay figures, textile, paintings, poems, museum exhibits and theatre performances), and original data based on committed, long-term fieldwork and/or archival research in Brazil, Martinique, Rwanda, India, Indonesia, Japan, Australia, and New Zealand. The volume develops theoretical approaches inspired by innovative theorists and is based on currently debated analytical categories including the ethnographic turn in contemporary art, polycentric aesthetics, and aesthetic cannibalization, among others. This collection also incorporates fascinating and intriguing contemporary cases, but with solid theoretical arguments and grounds.

Contents (Pacific chapters): **3.** Aboriginal art, transits and transitions: Exhibitions in Japan and the US, by Sachiko Kubota; **5.** Heritage and identity: Contemporary art practices of Pacific peoples in New Zealand, by Matori Yamamoto."

DECOURCY, ELISA & JOLLY, MARTYN. 2021. *Empire, Early Photography and Spectacle: The Global Career of Showman Daguerreotypist J.W. Newland*. Abingdon: Routledge. 190 pages. ISBN: 978-0367612368 (pb), 978-1350130364 (hb) and 978-1003104780 (eb). Review: *The Journal of Pacific History*, 58(2), 2023: 211-212 (by J. Lum).

James William Newland's (1810-1857) career as a showman daguerreotypist began in the United States but expanded into Central and South America, across the Pacific to New Zealand and colonial Australia and onto India. Newland used the latest developments in photography, theatre and spectacle to create powerful new visual experiences for audiences in each of these volatile colonial societies. This book assesses his surviving, vivid portraits against other visual ephemera and archival records of his time. Newland's magic lantern and theatre shows are imaginatively reconstructed from textual sources and analysed, with his short, rich career casting a new light on the complex worlds of the mid-nineteenth century. It provides a revealing case study of someone brokering new experiences with optical technologies for varied audiences at the forefront of the age of modern vision.

Contents: List of plates; List of figures; Acknowledgements; Note on terminology; **Introduction**; **1.** The Americas: Competing photographic practices across shifting political borders; **2.** The Pacific: Photographing Indigenous royalty amid British and French imperial tensions; **3.** Australia: Daguerrean galleries, dissolving views and visual spectacle; **4.** India: The heart of empire; **5.** Britain and India: Brokering new experiences and spaces for photography and performance; **Conclusion**; References; Index."

LE ROUX, GÉRALDINE. 2022. *L'art des ghostnets: Approche anthropologique et esthétique des filets-fantômes*. Foreword by Gilles Clément. 447 pages. ISBN: 978-2856539835 (pb). Paris: Presses du Muséum National d'Histoire Naturelle. Review: *Le Journal de la Société des Océanistes*, (1/156), 2023: 127-128 (by E. Fache).

"The emergence and international recognition of ghostnet art are at the heart of the book. Sculptures made from pieces of nets, baskets woven from rope and ultra-realistic representations obtained from sewn fibers are the work of more than one hundred Indigenous and non-Indigenous artists from Australia, Oceania, the Americas and Europe. The artistic gestures borrow as much from the language of the basket makers as from the contemporary art world. By reconstructing the processes of collection on the beach and the transformation of marine waste in artists' studio as well as the

display of artworks in galleries and museums, the book questions the place of plastic in the world. It addresses plastic issues in the light of Indigenous and local knowledges and sovereignties.

Contents: Exergue; Remerciements; Préface, *by Gilles Clément*; Notes; **1.** Introduction; **2.** Usages, conflits et alliances autour de la pollution marine; **3.** Une histoire de l'art des ghostnets: 2009-2019; **4.** Approche anthropologique du glanage; **5.** De fil en aiguille: Anthropologie des techniques; **6.** Le monde des ghostnets, les pêcheurs et la mer; **7.** Recyclage, design et image; **8.** Conclusion; Glossaire; Références bibliographiques."

LIPSET, DAVID & SILVERMAN, ERIC K. (eds). 2023 (May). ***Knots: Ethnography of the Moral in Culture and Social Thought***. Abingdon: Routledge. 262 pages. ISBN 978-0367463663 (hb) and 978-1003028482 (eb).

"*Knots* are well known as symbols of moral relationships. This book develops an exciting new view of this otherwise taken-for-granted image and considers their metaphoric value in and for moral order. In chapters that focus on Japan, China, Europe, South America and in several Pacific Island societies, granular ethnography depicts how knots are deployed to express unity in daily and ritual embodiment, political authority and the cosmos, as well as in social thought. The volume will be of interest to anthropologists and other scholars concerned with metaphor and symbolism, material culture and technology.

Contents: List of figures; Preface; List of contributors; **1.** Knots as moral relationship, by David Lipset and Eric K. Silverman; **Part I. Personhood and Society:** **2.** Knots in Sumo Wrestling and Japan, *by Kenji Tierney*; **3.** Knots and entanglements in Japan, *by Ellen Schattschneider*; **4.** Canoes, knots and the concept of the person in the Sepik (Papua New Guinea), *by Eric K. Silverman and David Lipset*; **5.** Making Manus social fabric (Papua New Guinea), *by Michelle Nayahmui Rooney*; **Part II. State and Cosmos:** **6.** The knotted empire of the Inka State, *by Gary Urton*; **7.** Weaving metaphors and cosmo-political thought in early China, *by David Pankenier*; **8.** Knots at the edge of order in the Northeast Kula Ring (Papua New Guinea), *by Frederick H. Damon*; **9.** The knot in the Pacific body politic, *by Susanne Küchler*; **10.** Knots of authority and sanctity in ancient Hawaii, *by Adrienne Kaeppler*; **Part III. Social Thought:** **11.** Anthropology's entanglement with 'Europe', by Sarah Green; **12.** Afterword: Knots as Moral Reflexivity, *by David Lipset and Eric K. Silverman*; Index."

PUGH, JONATHAN & CHANDLER, DAVID. 2021. ***Anthropocene Islands: Entangled Worlds***. London: University of Westminster Press. 258 pages. ISBN: 978-1-914-38600-8 (pb) and 978-1-914386-01-5 (pdf). Review: *Singapore Journal of Tropical Geography*, 44(2), 2023: 374-375 (by M.F. Jimenez).

"The island has become a key figure of the Anthropocene, an epoch in which human entanglements with nature come increasingly to the fore. For a long time, islands were romanticised or marginalised, seen as lacking modernity's capacities for progress, vulnerable to the effects of catastrophic climate change and the afterlives of empire and coloniality. Today, however, the island is increasingly important for both policy-oriented and critical imaginaries that seek, more positively, to draw upon the island's liminal and disruptive capacities, especially the relational entanglements and sensitivities its peoples and modes of life are said to exhibit. *Anthropocene Islands: Entangled Worlds* explores the significant and widespread shift to working with islands for the generation of new or alternative approaches to knowledge, critique and policy practices. It explains how contemporary Anthropocene thinking takes a particular interest in islands as 'entangled worlds', which break down the human/nature divide of modernity and enable the generation of new or alternative approaches to ways of being (ontology) and knowing (epistemology).

Contents: Preface; Acknowledgements; **1.** There are Only Islands after the End of the World; **2.** Resilience: The Power of Interactive Life; **3.** Patchworks: The Ontology of the World; **4.** Correlation: Registers of Change; **5.** Storiatio: Holding the World; **6.** Conclusion: A Critical Agenda for the Anthropocene; References; Index."

RISENBOROUGH, HAZEL. 2023 (November). ***Days of Darkness: Taranaki 1878-1884***. Wellington: Bridget Williams Books. 300 pages. ISBN: 978-1991033666 (pb). First published in 1989, new edition.

"*Days of Darkness* details the events surrounding the invasion of Parihaka, and the government's systematic efforts to dismantle Maori rights and self-determination in Taranaki. As the government seized their land, Maori communities across the region engaged in non-violent resistance, with Parihaka emerging as a powerful symbol of defiance under the leadership of Te Whiti o Rongomai and Tohu Kakahi. First published in 1989, *Days of Darkness* is reissued now in a new edition, with opening words from the people of Parihaka."

SALESA, DAMON. 2023 (November). *An Indigenous Ocean: Pacific Essays*. Wellington: Bridget Williams Books. 300 pages. ISBN: 978-1991033604 (pb).

"In *An Indigenous Ocean*, Damon Salea draws together threads to weave new narratives on Te Moana-nui-a-Kiwa, our Pacific Ocean world. These essays range from the indigenous civilisations that flourished in ancient Oceania to the colonial encounters of the nineteenth century. The present, with its complex relationships between Aotearoa New Zealand and the Pacific, is never far away. When Damon Salea's *BWB Text Island Time* was published in 2017, reviewer Giovanni Tiso wrote: '[This] is a forward-looking history. Its central contention is that the future of New Zealand is Pacific, and furthermore that this future has already happened.' This acclaimed Pacific scholar again brings nuanced perspectives to the region's past, present and future. An important book for all interested in our Pacific world."

SISSONS, JEFFREY. 2023 (August). *The Forgotten Prophet: Tamati Te Ito and His Kaingarara Movement*. Wellington: Bridget Williams Books. 280 pages. ISBN: 978-1991033482 (pb).

"Tamati Te Ito Ngamoke, a renowned Taranaki prophet, played a significant role in colonial New Zealand's political landscape. While some, including most settlers and officials, viewed him as an 'imposter', a 'wizard', a 'fanatic'; others, including major Taranaki tribal leaders, revered him as a prophetic *tohunga matakite* [visionary expert] known as Te Kai-ngarara - The Reptile Eater. Today, overshadowed by religious leaders like Te Ua Haumene and Te Whiti o Rongomai, Te Ito's historical importance remains largely unrecognised. This book uncovers his story and impact on Aotearoa's history. In 1856 Te Ito led the Kaingarara movement, seeking the 'fulfilment of the divine order' in Taranaki when tapu would finally be defeated. Initiating the 'Taranaki iconoclasm', his followers built huge bonfires in New Plymouth and settlements to the south into which treasures, carvings and other tapu objects that had been associated with *atua* (ancestral spirits) were thrown. The movement established a school and court system and contemplated a religious community before the first Taranaki war erupted in 1860. As the visionary advisor to Te Atiawa chief Wiremu Kingi Te Rangitake, Te Ito played a crucial role in the lead-up to the conflict, later orchestrating fires that displaced settlers. Perceived as a rival to Parihaka prophets Te Whiti o Rongomai and Tohu Kakahi in the late 1860s-1870s, Te Ito eventually joined Parihaka in 1872 as a respected leader under Te Whiti and Tohu's mana."

WANHALLA, ANGELA, RYAN, LYNDALE & NURKA, CAMILLE (eds). 2023 (April). *Aftermaths: Colonialism, Violence and Memory in Australia, New Zealand and the Pacific*. Dunedin: Otago University Press. 312 pages. ISBN 978-1990048449 (pb). Review: *Aotearoa New Zealand Review of Books*, 26 April 2023: <https://www.nzreviewofbooks.com/aftermaths-colonialism-violence-and-memory/> (by M. Abbenhuis).

"*Aftermaths* explores the life-changing intergenerational effects of colonial violence in Aotearoa New Zealand, Australia and the Pacific. The settings of these accessible, illustrated short essays range from Orakau pa in the Waikato to the Kimberleys in northwest Australia, from orphanages in Fiji to the ancestral lands of the Wiyot Tribe in Northern California. Story by story, this collection powerfully reveals the living legacy of historical events, showing how they have been remembered (and misremembered) within families and communities into the present day. Editors Angela Wanhalla, Lyndall Ryan and Camille Nurka have invited a group of prominent scholars to write about colonial histories by reflecting on a range of events through a variety of perspectives, including personal experiences, family stories, collaborative research, oral and literary histories, commemoration activities and contemporary artworks."

AUSTRALIA

ASHBY, JACK. 2022. *Platypus Matters: The Extraordinary Story of Australian Mammals*. Chicago: University of Chicago Press. London: William Collins. 400 pages. ISBN: 978-0-226-78925-5 (cloth), 978-0-226-78939-2 (pdf) and 978-0-226-78939-2 (epub).

"In *Platypus Matters*, naturalist Jack Ashby shares his love for these often-misunderstood animals. Informed by his own experiences meeting living marsupials and egg-laying mammals during fieldwork in Tasmania and mainland Australia, as well as his work with thousands of zoological specimens collected for museums over the last two-hundred-plus years, Ashby's tale not only explains historical mysteries and debunks myths (especially about the platypus), but also reveals the toll these myths can take. Ashby makes clear that calling these animals 'weird' or 'primitive' - or incorrectly implying that Australia is an 'evolutionary backwater,' a perception that can be traced back to the country's colonial history - has undermined conservation: Australia now has the worst mammal extinction rate of any place on Earth. Important, timely, and written with humour and wisdom by a scientist and self-described platypus nerd, this celebration of Australian wildlife will open eyes and change minds.

Contents (Pacific chapter): 13. Terra Nullius and Colonialism."

BARGALLIE, DEBBIE. (2020). *Unmasking the Racial Contract: Indigenous Voices on Racism in the Australian Public Service*. Canberra: Aboriginal Studies Press. Reviews: *Ethnic and Racial Studies*, 46(8), 2023: 1697-1700 (by S.D. Ashe).

"In an era of reconciliation and cultural diversity, Indigenous peoples in Australia still experience everyday and structural racism in the workplace. *Unmasking the Racial Contract* is a study of one such workplace: the Australian Public Service. Bargallie shows that despite claims of fairness, inclusion, opportunity, respect and racial equality for all, Indigenous employees continue to languish on the lower rungs of the Australian Public Service employment ladder. By showing how racism is normalised in white institutions, Bargallie aims to help us see and understand - and ultimately challenge - racism. This original and innovative book, written from an Indigenous standpoint, is the first to use race as a key framework to critically examine the discrimination faced by Indigenous employees in an Australian institution. Bargallie provides an insider's perspective and privileges the voices of other Indigenous employees, and she applies critical race theory to unmask the racial contract that underpins the 'absent presence' of racism in the Australian Public Service. Bargallie provides an important counter-narrative to the pervasive myth of meritocracy, and encourages readers to consider the effects of the racial contract in colonial-colonised relations in Australia more broadly."

BISHOP, CATHERINE. 2021. *Too Much Cabbage and Jesus Christ: Australia's 'Mission Girl' Annie Lock*. Adelaide: Wakefield Press. 327 pages. ISBN: 978-1743058572 (pb). Review: *Aboriginal History*, 46, 2022: 115-117 (by Peggy Brock).

"Who was responsible for the 1928 Coniston Massacre in Central Australia where a police party killed 100 Aboriginal people? Not those who pulled the trigger, according to the Enquiry. Instead it was 'a woman missionary living amongst naked blacks, lowering their respect for whites'. This was Annie Lock, the 'whistle-blower' who caused the Enquiry. She believed Aboriginal lives mattered, with controversial results. This biography dives into massacres, stolen generations and the thorny problem of Aboriginal missions. A faith missionary, Annie Lock fought with Daisy Bates, met the Duke of Gloucester and inspired R.M. Williams. She was shipwrecked in a pearling lugger, drove a buggy 200 miles across desert to escape drought, produced Christmas puddings in 40-degree heat, nursed sore-ridden children, hit headlines for supposedly being 'Happy to Marry a Black', and pronounced on Aboriginal culture and policy with erratic spelling but genuine conviction. More problematically, she 'saved' souls, 'rescued' children, eroded culture and condoned Aboriginal men beating their wives. A strident and divisive figure, Annie Lock was appealingly eccentric but horrifyingly complicit in Australia's worst policies. Indigenous people variously called her 'lovely' and the provider of 'too much cabbage and Jesus Christ'."

BOSTOCK, SHAUNA. 2023 (November). *Reaching through Time: Finding My Family's Stories*. Sydney: Allen and Unwin. 352 pages. ISBN: 978-1761067983 (pb).

"When Shauna Bostock began researching a book on her family, she thought it would be limited to her Aboriginal ancestry. But then a late-night phone call led her down a surprising path. 'Guess who our white ancestors were?' chuckled Uncle Gerry. 'They were slave traders! A couple of generations of slave traders!' With this startling revelation, Shauna wanted to find out more. She discovers her ancestor Robert Bostock arrived in Sydney in 1815 convicted of slave trading in Africa, and his grandson Augustus John married Bundjalung woman One My. Battling restrictions on access to government archives, Shauna Bostock pieces together her family's stories, from dispossession and frontier violence, to the Aborigines Protection Board's harsh regime on the reserves and surprising acts of kindness, to decades of activism. *Reaching through Time* reveals the cataclysmic impact of colonisation on Aboriginal families, and how this ripples through to the present. It also shows how family research can bring a deeper understanding and healing of the wounds in our history. Shauna writes, 'I am a proud Aboriginal woman who has always wanted to make a stronger connection to my cultural heritage. I experienced an inner yearning to find out about my ancestors and what they experienced in life. This is the story of my journey.'

Contents: Introduction; **1.** Sins of the ancestors; **2.** Wollumbin onslaught; **3.** My father's side of the family; **4.** My mother's side of the family; **5.** Reserves and whitefellas; **6.** The Destruction Board; **7.** Control of Aboriginal lives; **8.** Redfern was a powerhouse; **9.** Embracing the arts; **10.** The truth is a healer; Epilogue; Acknowledgements; Notes."

BRADFIELD, ABRAHAM. 2024 (2023 August). *Aboriginal Art and Australian Racial Hegemony: Decolonising Consciousness*. Abingdon: Routledge. 252 pages. ISBN: 978-1-032-38775-8 (hb), 978-1-032-38776-5 (pb) and 978-1-003-34672-2 (eb).

"This book explores the complexities of Indigenous and non-Indigenous relations in contemporary Australia. It unpacks the continuation of a pervasive colonial consciousness within settler-colonial settings, but also provokes readers to confront their own habits of thought and action. Through presenting a reflexive narrative that draws on the author's encounters with Indigenous artists and their artwork, knowledge, stories, and lived experiences, this provocative and insightful work encourages readers to consider what decolonising means to them. It presents a compelling and relevant argument that calls for a reorientation of dominant discourses fixed within Eurocentric frameworks, whilst also addressing the deep complexities and challenges of living within intercultural settler-colonial settings where different views and perspectives clash and complement one another.

Contents: Prologue. **Introduction**; **1.** Developing a decolonising consciousness; **2.** Decolonising through listening, agonism, and border thinking; **3.** Decolonising methodology: Autonomy, accountability, and reflexivity; **4.** Decolonising methodology: Art, agency, and reflexivity; **5.** Stylistic representations of identity: Art, autonomy, and authenticity; **6.** Stylistic representations of identity: 'Knowing your roots'; **7.** Country and kincentric ecology: Sentiency and Marnpi; **8.** Country and kincentric ecology: Connecting with and re-encountering country; **9.** The Barka: The sentence of water; **10.** The Barka: Resisting cultural eviction; **Conclusion**."

BUNBURY, BILL & BUNBURY, JENNY. 2020. *Many Maps: Charting Two Cultures: First Nations and Europeans in Western Australia*. Perth: UWA Publishing. 376 pages. ISBN: 978-1760801410 (pb). Review: *Australian Historical Studies*, 54(2), 2023: 364-365 (by G. Stasiuk).

"Essentially, *Many Maps* explores the interaction between Western Australia's First Nation peoples and their European colonisers. Across six chapters, and over 170 years, it 'maps' a history that draws upon colonial and other archives, interviews, and a range of contemporary interpretative voices. Much of the material comes from Bill Bunbury himself, with his having conducted extensive interviews on wide-ranging Indigenous stories when he was working with ABC Radio National. It is these interviews that largely drive the *Many Maps* narrative. But the story, in the interpretative hands of Jenny Bunbury, is so much more. This is a book you have to explore for yourself. The final chapter, 'The Past Is Still Part of Us', embraces unfinished business while offering the hope of a new map" (<https://www.writingwa.org/>).

COLLINGS, NEVA. 2024 (August 2023). ***Indigenous Governance of Traditional Knowledge: The Legal Implementation of Access and Benefit-sharing in Australia***. Abingdon: Routledge. 296 pages. ISBN 978-1-032-43399-8 (hb), 978-1-032-43400-1 and 978-1-003-36712-3 (eb).

"Genetic resources from nature are increasingly used in global biodiscovery research and development, but they often use Indigenous peoples' traditional knowledge without their consent and without sharing the benefit. The *Nagoya Protocol* is an instrument of the Convention on Biological Diversity intended to ensure Indigenous peoples' traditional knowledge is used with their prior and informed consent or approval and entails benefit-sharing on mutually agreed terms. Many countries with significant Indigenous populations have signed the *Nagoya Protocol* and are currently grappling with implementation of its provisions. This book takes up a case study of Australia to demonstrate how Indigenous community governance in settler states can serve as a path to implementing the *Nagoya Protocol*. Australia's access and benefitsharing framework is globally hailed as best practice, offering lessons for other countries implementing the *Nagoya Protocol*. Focusing on two Indigenous community organisations in Australia, the book establishes a unique evaluative framework for analysing and differentiating the governance arrangements used by Indigenous communities for facilitating decision-making related to traditional knowledge.

Contents: List of illustrations; Preface; List of Acronyms and Abbreviations; **1.** Introduction; **2.** International Legal Framework: Respecting Traditional Knowledge and Fair and Equitable Benefit-Sharing; **3.** Australia's Implementation of the Convention on Biological Diversity and Supplementary *Bonn Guidelines* and *Nagoya Protocol*; **4.** Aboriginal and Torres Strait Islander Peoples' Governance and the Role of Incorporated Organisations in Domestic Measures under the Framework of the *Nagoya Protocol*; **5.** Case Study of the Gawler Ranges Aboriginal Corporation; **6.** Case Study of the North Australian Indigenous Land and Sea Management Alliance Ltd (NAILSMA); **7.** Comparing the Legal Governance of GRAC and NAILSMA for Sharing and Protecting Traditional Knowledge; **8.** Main Conclusions and Steps for the Future; Index."

GAPPS, STEPHEN. 2021. ***Gudyarra [War]: The First Wiradyuri War of Resistance: The Bathurst War, 1822-1824***. Sydney: New South Publishing. 288 pages. ISBN: 978-1742236711 (pb). Review: *Aboriginal History*, 46, 2022: 123-125 (by C. Liston).

"In May 1824, what can only be described as a period of all-out, total gudyarra (war in the Wiradyuri language) had begun west of the Blue Mountains. Relations between Wiradyuri people and the colonists in the country around Bathurst had completely broken down, and the number of raids and killings occurring across isolated stock stations in the district had intensified. In *Gudyarra*, Stephen Gapps - award-winning author of *The Sydney Wars* - unearths what led to this furious and bloody war, beginning with the occupation of Wiradyuri lands by Europeans following Governor Macquarie's push to expand the colony west over the Blue Mountains to generate wealth from sheep and cattle. *Gudyarra* traces the co-ordinated resistance warfare by the Wiradyuri under the leadership of Windradyne, and others such as Blucher and Jingle, that occurred in a vast area across the central west of New South Wales. Detailing the drastic counterattacks by the colonists and the punitive expeditions led by armed parties of colonists and convicts that often ended in massacres of Wiradyuri women and children, Gapps provides an important new historical account of the fierce Wiradyuri resistance."

JENSZ, FELICITY (ed.). 2023 (July). ***Ebenezer Mission Station, 1863-1873: The Diary of Missionaries Adolf and Polly Hartmann***. Canberra: ANU Press. 310 pages. ISBN: 978-1760465674 (pb) and 978-1760465681 (pdf).

"This book contains the annotated diary of Adolf and Mary (Polly) Hartmann, missionaries of the Moravian Church who worked at the Ebenezer mission station on Wotjobaluk country, in the north-west of the Colony of Victoria, Australia. The diary begins in 1863, as the Hartmanns are preparing to travel from Europe to take up their post, and ends in 1873, by which time they are working in Canada as missionaries to the Lenni Lenape people. Recording the Hartmann's eight years at the Ebenezer mission, the diary presents richly detailed insights into the daily interactions between Aboriginal people and their colonisers. The inhabitants of the mission are overwhelmingly described in the diary as agents in their lives, moving in and out of the missionaries' sphere of influence, yet

restricted at times by the boundaries of the mission. The diary reveals moments of laughter, shared grief, community, advocacy and reciprocal learning, alongside the mundane everyday chores of mission life. Through the personal writings of a missionary couple, this diary brings to light the regular, routine and extraordinary events on a mission station in Australia in the third quarter of the nineteenth century—a period just prior to British high imperialism, and a period before increasingly restrictive legislation was enforced on Indigenous people in the Colony of Victoria.

Contents: Preliminary pages; Foreword; Acknowledgements; List of figures; Abbreviations and notes; Introduction; Timeline of diary; Adolf and Mary (known as Polly) Hartmann's Diary, 1863-1873; Selected bibliography; Index."

JONES, MIKE. 2022. *Artefacts, Archives and Documentation in the Relational Museum*. Abingdon: Routledge. 192 pages. ISBN: 978-0367552701 (pb), 978-0367551056 (hb) and 978-1003092704 (eb). Review: *Aboriginal History*, 46, 2022: 111-113 (by A. Clark).

"*Artefacts, Archives, and Documentation in the Relational Museum* provides the first interdisciplinary study of the digital documentation of artefacts and archives in contemporary museums, while also exploring the implications of polyphonic, relational thinking on collections documentation. Drawing on case studies from Australia, the United Kingdom, and the United States, the book provides a critical examination of the history of collections management and documentation since the introduction of computers to museums in the 1960s, demonstrating how technology has contributed to the disconnection of distributed collections knowledge. Jones also highlights how separate documentation systems have developed, managed by distinct, increasingly professionalised staff, impacting our ability to understand and use what we find in museums and their ever-expanding online collections. Exploring this legacy allows us to rethink current practice, focusing less on individual objects and more on the rich stories and interconnected resources that lie at the heart of the contemporary, plural, participatory 'relational museum.' *Artefacts, Archives, and Documentation in the Relational Museum* is essential reading for those who wish to better understand the institutional silos found in museums, and the changes required to make museum knowledge more accessible. The book is a particularly important addition to the fields of museum studies, archival science, information management, and the history of cultural heritage technologies.

Contents: Introduction: Artefacts, Archives, and Documentation in the Relational Museum; **1.** Archives and Museums; **2.** Museums Victoria and the History of Museum Computing; **3.** Field Books, Dissociation, and Organisational Knowledge; **4.** Donald Thomson and the Relationality of Collections; **5.** Beyond Networks: Reconceptualising Collections Documentation; **Conclusion:** From Theory to Implementation."

"Chapter 3 focuses on this contextual information to discuss field notes and the digital and physical management issues that surround them. Highlighting 'neglect as a non-physical agent' (p. 69) of change to collections, Jones makes a case for giving fieldnotes the same care as objects and specimens, recognising their value beyond just providing information about an object or specimen. Chapter 4 continues this argument by highlighting the social, political and cultural value of the fieldnotes within the Donald Thomson Collection at Museums Victoria alongside the photographs and artefacts that also comprise the collection. Using the example of a dugong rope, Jones discusses how the Thomson Collection has been documented over time and the different types of knowledge that are attached to this documentation. Jones also highlights the problems researchers and curators have had in accessing and linking up the various types of knowledge attached to the collection because of previous documentation practices" (Alison Clark, *Aboriginal History*).

PORR, MARTIN & WEIDTMANN (eds). 2023 (August). *One World Anthropology and Beyond: A Multidisciplinary Engagement with the Work of Tim Ingold*. Abingdon: Routledge. 292 pages. ISBN 978-0-367-75513-3 (hb), 978-0-367-75520-1 (pb) 978-1-003-16277-3 (eb).

"This volume offers a multidisciplinary engagement with the work of Tim Ingold. Involved in a critical long-term exploration of the relationships between human beings, organisms, and their environment, Ingold has become one of the most influential, innovative, and prolific writers in anthropology in recent decades. His work transcends established academic and disciplinary boundaries and his thinking continues to have a significant impact on numerous areas of research

and other intellectual and artistic spheres. The contributions to this book are drawn from several fields, including social anthropology, archaeology, rock art studies, philosophy, and science and technology studies. The chapters critically engage with Ingold's approaches and ideas in relation to a variety of case studies that include the exploration of Australian rock art, electricity in Pakistan, Spanish farmhouses and sensory dimensions of educational practices. Emphasising the importance of dialogue and debate, there is also a response to the contributions by Tim Ingold himself. The volume will appeal to a wide range of audiences and provide new avenues of theoretically informed anthropological exploration into the many realities and expressions of human life.

Contents (Pacific chapters): **17.** Many ways to see yams: An ecological analysis of Yam Figures in the Aboriginal rock art of Balangarra Country, Northeast Kimberley, Western Australia, *by Emily Grey and Balangarra Aboriginal Corporation.*"

SCOTT, SARAH, MCDONALD, HELEN & JORDAN, CAROLINE (eds). 2024 (August 2023).

Crosscurrents in Australian First Nations and Non-Indigenous Art. Abingdon: Routledge. 230 pages. ISBN: 978-1-032-25737-2 (hb), 978-1-032-25738-9 (pb) and 978-1-003-28476-5 (eb).

"This edited collection examines art resulting from cross-cultural interactions between Australian First Nations and non-Indigenous people, from the British invasion to today. Focusing on themes of collaboration and dialogue, the book includes two conversations between First Nations and non-Indigenous authors and an historian's self-reflexive account of mediating between traditional owners and an international art auction house to repatriate art. There are studies of 'reverse appropriation' by early nineteenth-century Aboriginal carvers of tourist artefacts and the production of enigmatic toa. Cross-cultural dialogue is traced from the post-war period to 'Aboriginalism' in design and the First Nations fashion industry of today. Transculturation, conceptualism, and collaboration are contextualised in the 1980s, a pivotal decade for the growth of collaborative First Nations exhibitions. Within the current circumstances of political protest in photographic portraiture and against the mining of sacred Aboriginal land, *Crosscurrents in Australian First Nations and Non-Indigenous Art* testifies to the need for Australian institutions to collaborate with First Nations people more often and better.

Contents: List of Contributors; Introduction, *by Sarah Scott, Helen McDonald and Caroline Jordan*; **1.** The Weight of Grief - Maree Clarke and Khadija von Zinnenburg Carroll on Artist-centricity, *by Khadija von Zinnenburg Carroll in conversation with Maree Clarke*; **2.** On Working as an Aboriginal Museum Director and Curator of the Berndt Museum, *by Catherine Speck in conversation with Vanessa Russ*; **3.** Price and Provenance: William Barak as an Artist in the Market, *by Nikita Vanderbyl*; **4.** The Duplicity of Emus and Kangaroos: Coats of Arms from the Australian Frontier, *by Darren Jorgensen*; **5.** The Toa of the Dieri, *by Martin Edmond*; **6.** 'The Arts Are Where Cultures Meet': A Cross-cultural Analysis of Aboriginal Art in Fashion and Textile Design, *by Fabri Blacklock*; **7.** Aesthetically Similar but Politically Far Apart: The Art and Designs of Bill Onus and Byram Mansell during the Assimilationist Era, *by Sarah Scott*; **8.** Shared Motives: New Art and Curatorial Collaborations in the 1980s, *by Catherine De Lorenzo*; **9.** Decolonisation and Conceptual Art: Collaboration, Appropriation, Transculturation in Australian Contemporary Art, *by Ian McLean*; **10.** Widening the Aperture: Cross-cultural Collaboration - A Perspective from Borroloola, *by Wendy Garden*; **11.** Wrecking Culture: Australian Iconoclasm 2020, *by Helen McDonald*; Index."

MELANESIA

DAVID, BRUNO, SZABO, KATHERINE, LEAVESLEY, MATTHEW, MCNIVEN, IAN J., ASH, JEREMY & RICHARDS, THOMAS (eds). 2022. ***The Archaeology of Tanamu 1: A Pre-Lapita to Post-Lapita Site from Caution Bay, South Coast of Mainland Papua New Guinea.*** Oxford: Archaeopress Publishing. 351 pages. ISBN: 978-1803270883 (pb) and 9781803270890 (pdf). Review: *Archaeology in Oceania*, 58(2), 2023: 224-225 (by P. Sheppard). Retrieved 3 July 2023 from: <https://researchonline.jcu.edu.au/74835/>.

"*The Archaeology of Tanamu 1* presents the results from Tanamu 1, the first site to be published in detail in the Caution Bay Studies in Archaeology series. In 2008-2010, the Caution Bay Archaeological Project excavated 122 stratified sites 20 km northwest of Port Moresby, south coast of Papua New Guinea. This remains the largest archaeological salvage program ever undertaken in

the country. Yielding well-provenanced and finely dated assemblages of ceramics, faunal remains, and stone and shell artefacts, this remarkable set of sites has extended the geographical range of the Lapita cultural complex to not only the mainland of Papua New Guinea, but more remarkably to its south coast, at Australia's doorstep. At least as important has been the discovery of rich and well-defined layers deposited up to c. 1700 years before the emergence of Lapita in the Bismarck Archipelago, providing insights into pre-ceramic cultural practices on the Papua New Guinea south coast. Sites and layers interdigitate across the Caution Bay landscape to reveal a 5000-year story, each site contributing unique details of the grander narrative. Positioned near the coast on a sand ridge, Tanamu 1 contains three clear occupational layers: a pre-Lapita horizon (c. 4050-5000 cal BP), a Late Lapita horizon (c. 2750-2800 cal BP), and sparser later materials capped by a dense ethnohistoric layer deposited in the past 100-200 years. Fine-grained excavation methods, detailed specialist analyses and a robust chronostratigraphy allows for a full and transparent presentation of data to start laying the building blocks for the Caution Bay story."

ERÄSAARI, MATTI. 2023 (July). *Comparing the Worth of the While in Fiji and Finland*. Oxford: Oxford University Press. 256 pages. ISBN: 978-0-19-726748-6 (hb), 78-0-19-889001-0 (ebook) and 978-0-19-199565-1 (pdf). Retrieved 17 July 2023 from: <https://fdslive.oup.com/www.oup.com/academic/pdf/openaccess/9780197267486.pdf>.

"*Contents*: 'Clock time', which denotes particular ways of valuing temporal duration, is typically associated with monetary worth or labour. From this follows so-called thrifty attitudes towards the passing of time, which is construed as a resource that can be 'wasted' or 'saved'. *Comparing the Worth of the While in Fiji and Finland*, however, presents comparative case studies of clock time in Fiji and Finland to reconsider the other values that it is capable of expressing, beyond monetary worth. By comparing two such dissimilar case studies - and drawing on examples as diverse as the Fijian hospitality industry and peripheral waiting and Finnish academic time management - Eräsaari foregrounds time's capacity to act as a sign and measure of other values. By employing a unique anthropological and ethnographic methodology, he reveals the many ways in which clock time is deployed in value projects, as well as the complex conceptual work required to make it a vehicle of valuation.

Contents: Acknowledgements; **1**. Introduction: The Stuff of Time; **Part I. Fiji**: **2**. Four Slices of Fiji Time; **3**. 'Wasting time' the Veratan Way; **Part II. Finland**: **4**. Work and Time in the Finnish Academia; **5**. A While's Worth: 'Exchanging' Time in Finland; **6**. Properties of Time? Bibliography; Index."

JONES, MURIEL. 2023 (July). *Married to Melanesia*. Illustrated by Ken Watkinson. Abingdon: Routledge. 162 pages. ISBN: 978-1-032-48680-2 (hb), 978-1-03248685-7 (pb) and 978-1-003-39025-1 (eb). Routledge Library Editions: Marriage, Vol. 5. First published in 1974 by Allen and Unwin.

"Muriel Jones tells the unusual story of her five Melanesian years, of the impact of Christianity on a pagan people, of her husband's college and its move to another island, of the students, the islands and their animals and exotic vegetation, of the islanders (nine-tenths of whom live in communities ranging from twenty to two hundred people) and of their changing way of life. Her story takes one about as far as it is possible to go from an urban civilisation and in telling it she reveals the resources of her own character.

Contents: **1**. South Seas Impact **2**. Siota **3**. Mother, Father and Aunt Jane **4**. David **5**. Moving **6**. New Home **7**. Students **8**. Friends and Neighbours **9**. Religion **10**. Beasts **11**. Botanical **12**. 'In Journeyings Oft ...' **13**. Honiara **14**. Change.

Illustrations: Pap of the Solomon Islands; Siota; '... a splendid little house ... approached by a coral causeway ...'; David being helpful and friendly to the ladies of Minnesota; Everything came ashore; Kohimarama; The crocodile pool at Tanaemba; Road to Honiara; China Town, Honiara; Within a Chinese emporium."

TAKAU, LANA GRELYN. 2023 (August). *A Grammar of Nese*. Canberra: ANU Press. 336 pages. ISBN: 978-1760465551 (pb) and 978-1760465568 (pdf). Retrieved 24 August 2023 from: <http://doi.org/10.22459/GN.2023>.

"Nese is a dying Oceanic language spoken on the island of Malekula, in northern Vanuatu. This book, based on first-hand fieldwork data, and without adhering to any particular syntactic framework, presents a synchronic grammatical description of Nese's phonology and syntax. Despite being on the verge of extinction, with fewer than 20 living speakers, the language displays intriguing properties - including but not exclusive to the cross-linguistically rare apicolabial phonemes, interesting vowel-raising patterns in some word classes, and a discontinuous negation relationship that is obligatorily expressed with the irrealis mood marker. This book will probably be the last work published on Nese.

Contents: List of illustrations; Author biography; Acknowledgements; Abbreviations; **Introduction;** 1. Phonology; 2. Word classes; 3. The noun phrase; 4. The verb complex; 5. Simple sentences; 6. Complex sentences; References."

WEBB, MICHAEL. 2023 (August). *Ol Sing blong Plantesen: South Sea Island Spirituals from the Queensland Canefields and Beyond*. Digital album and hardcover book. Thornbury: Wantok Music. Review: *The Asia Pacific Journal of Anthropology*, 24(4), 2023: 320-322 (by K. Gillespie). 27 tracks. 80 pages.

"*Ol Sing blong Plantesen*, recorded and researched by Michael Webb, brings to light the fascinating and creative tradition of Salvesen, a song and dance form that emerged from the sorrowful and alienating years of South Sea Islanders' indentured labor in the cane fields of Queensland from the 1860s to the turn of the century. This release highlights the exuberant a cappella singing of Pacific Islanders and offers a glimpse into the surprising reach of African American spirituals in the late nineteenth century. The book documents the history of this music tradition and includes song lyrics and translations. Tracks were recorded at Uluveu Island, in the Maskeleyne Islands, and at Epi Island, in the Shepherd Islands, both in Vanuatu. Album and book researched and recorded, compiled and written by Michael Webb. Field assistant: Piwi Harry. Original audio processing: Isaac Harvey. Mastered by Simon Polinski."

MICRONESIA

SMITH, SARAH A. 2023 (November). *Forgotten Bodies: Imperialism, Chuukese Migration, and Stratified Reproduction in Guam*. New Brunswick: Rutgers University Press. 234 pages. ISBN: 978-1978832602 (pb), 978-1978832619 (cloth), 978-1978832626 (epub) and 978-1978832640 (pdf).

"Women from Chuuk, Federated States of Micronesia, who migrate to Guam, a U.S. territory, suffer disproportionately poor reproductive health outcomes. Though their access to the United States is unusually easy, through a unique migration agreement, it keeps them in a perpetual liminal state as non-immigrants, who never fully belong as part of the United States. Chuukese women move to Guam, sometimes with their families but sometimes alone, in search of a better life: for jobs, for the education system, or to access safe health care. Yet, the imperial system they encounter creates underlying conditions that greatly and disproportionately impact their ability to succeed and thrive, negatively impacting their reproductive health. Through clinical and community ethnography, Sarah A. Smith illuminates the way this system stratifies women's reproduction at structural, social, and individual levels. Readers can visualize how U.S. imperialist policies of benign neglect control the body politic, change the social body, and render individual bodies vulnerable in the twenty-first century but also how people resist.

Contents: Foreword, by Lenore Manderson; List of Abbreviations; **Introduction:** Imperial Chuukese Bodies, Transnational Migration, and Stratified Reproduction in Guam; 1. Imperial Occupations; 2. Imperial Observations; 3. Imperial Migrations; 4. Reproducing Imperialism in the Body; 5. Discourses of Imperial Sexuality; 6. Contempt, Confusion, and Care in Guam's Imperial Public Healthcare System; 7. Resisting Imperial Effects; Acknowledgments; Notes; References; Index."

POLYNESIA

ATTWOOD, BAIN. 2023 May). *"A Bloody Difficult Subject": Ruth Ross, Te Tiriti O Waitangi and the Making of History*. Auckland: Auckland University Press. 320 pages. ISBN: 978-1869409821 (hc).

"In 1972 [Ruth Ross](#) published a scholarly journal article about the public meaning of *The Treaty of Waitangi*. From 'Pakeha self-righteousness' to 'Maori disillusionment', she concluded, the Treaty of Waitangi had come to say 'whatever we want it to say'. Most scholarly articles are rarely read beyond academic circles. Ross's was. In fact, her painstaking lifelong work on *Te Tiriti o Waitangi* was taken up in ways that helped to transform public understanding of the Treaty and make *Te Tiriti o Waitangi* central to Aotearoa New Zealand's law, politics and culture. Professor Attwood poses a series of challenging questions about the advantages and disadvantages for New Zealand life of the histories that lawyers and historians have been telling about the Treaty over the last fifty years.

Contents: Map; Preface; **Part I. Ruth Ross:** 1. The Government Printer; 2. School Publications; 3. The New Zealand Journal of History; **Part II. Te Tiriti:** 4. Reading 'Te Tiriti o Waitangi'; 5. The Waitangi Tribunal, the Legal Scholars and the Historians; **Part III. History:** 6. Politics, Public History and Juridical History; 7. Revisionist Histories; 8. The Advantages and Disadvantages of History; **Appendix:** Te Tiriti o Waitangi/The Treaty of Waitangi; Illustrations; Abbreviations; Notes; Bibliography; Acknowledgements; Index."

BARTRA, ELI. 2019. *Feminism and Folk Art: Case Studies in Mexico, New Zealand, Japan, and Brazil*. Lanham: Lexington Books. 152 pages. ISBN: 978-1-4985-6433-5 (hb), 978-1-4985-6435-9 (pb) and 978-1-4985-6434-2 (eb). Review: *Journal of American Folklore*, 136(541), 2023: 345-347 (by N.S. Kousaleos).

"This book is a mosaic or quilt of folk art around the world, from polychrome clay figures made in Izúcar de Matamoros, Puebla (Mexico) to the baskets Maori women create in New Zealand, from Japanese lacquer work and decorated paddles to black dolls in Rio de Janeiro, Brazil. The creative impulse found in three continents, four countries, and four geographical regions are juxtaposed to make up a harmonious whole. The book carries out a detailed dissection of a variety of ethnic, racialized, and gender representations in their contemporary forms.

Contents: Acknowledgments; List of figures; Introduction; 1. Trees of Life: Polychrome Clay Figures, and Women's Work in Izúcar de Matamoros; 2. Art Weavers: Maori Women of Aotearoa (New Zealand); 3. From the Sober to the Saturated: Japanese Shunkei Lacquers and Edo Hagoita; 4. The Smiler of the Moon: Brazilian Folk Art and the Abayomi Project; Bibliography; Appendix; Index; About the author."

BROWN, HELEN & STEVENS, MICHAEL (eds). 2022. *Tangata Ngai Tahu / People of Ngai Tahu, Volume II*. Wellington and Christchurch: Bridget Williams Books and Te Runanga o Ngai Tahu. 352 pages. ISBN: 978-1990046049 and 978-1990046414 (hb).

"*Tangata Ngai Tahu*, Volume II remembers and celebrates the rich and diverse lives of the people of Ngai Tahu. The people in the book have contributed to their iwi, hapu and whanau in myriad ways. All are descendants of Waitaha, Ngati Mamoe and Ngai Tahu; united by whakapapa, they are Tangata Ngai Tahu."

CURTIS, TOBY & MCLEOD, LORRAINE BERRIDGE. 2023 (July). *Toby Curtis: Unfinished Business: Ki Hea Apopo*. Auckland: Oratia Books. 175 pages. ISBN: 978-1990042300 (pb)

"Born into poverty in 1939, Toby Curtis (Ngati Pikiao) has risen to the peak of achievement in Maoridom. His long history of leadership in education, broadcasting and the powerful Te Arawa confederation of iwi belies the challenges he has had to overcome, and the legacy of colonisation that still overshadow the fields in which he has contributed. In this thoughtful and lively memoir, Sir Toby reflects frankly on his life and career - interspersing memoir with text boxes that address policy and academic issues in education, language and rights. He reflects on a teaching career spent creating connection to tikanga and te reo for his students; leadership in broadcasting, where he helped chart the path to creating an independent voice in Maori; and his 16 years as the leader of Rotorua's influential Te Arawa Lakes Trust."

LOADER, ARINI & MAHUIKA, NEPIA (eds). 2023. *Te Pouhere Korero - Maori History, Maori People*, 10. Auckland: Te Pouhere Korero (<https://tepouherekorero.org.nz/>). Distributed by Bridget Williams Books. 140 pages. ISBN: 977-1175127007 (pb).

"The first volume of the journal *Te Pouhere Korero - Maori History, Maori People* was published in 1999, with ten volumes in total published by 2023. The journal is peer-reviewed and has an editorial executive. Hard copies of Volume 10 (2023) can be purchased in all good bookshops and through Bridget Williams Books. All ten volumes have now been digitised (with support from Creative New Zealand and Te Kura Tangata Arts at the University of Auckland); they are available in the New Zealand History Collection, which can be found in all subscribing libraries, including public, tertiary and school libraries. Please contact collections@bwb.co.nz for help in accessing this rich digital resource. Te Pouhere Korero operates as a broad collective of Maori colleagues interested in history. It was established in November 1992, at an inaugural hui convened at Rongopai Marae at Waituhi, near Gisborne, Aotearoa New Zealand. The official journal, *Te Pouhere Korero - Maori History, Maori People*, focuses on Maori and Indigenous history.

Te Pouhere Korero, Volume 10 (2023) focuses on Maori history in schools. Contributors include Arini Loader, Nepia Mahuika, Aroha Harris, Veronica M.H. Tawhai, Liana MacDonald, Peter Meihana, Richard Manning, Tarryn Ryan, Sian Smith, Will Hansen, Ngarino Ellis and Melissa Matutina Williams."

MOKAU, NOREEN K., YOSHIMOTO, S. KUKUNAOKALA & BRAUN, KATHRYN L. 2023 (June). *Ka Mano Wai: The Source of Life*. Photographs by Shuzo Uemoto. Honolulu: University of Hawai'i Press. 232 pages. ISBN: 978-0824893644 (hb) and 978-0824894337 (pb).

"*Ka Mano Wai* is dedicated to the *mo'olelo* (stories) of fourteen esteemed *kumu loea* (expert teachers) who are knowledge keepers of cultural ways. They are also our mentors, colleagues, friends, and family. Their stories educate us about maintaining and enhancing our well-being through ancestral cosmography and practices such as *mana* (spiritual, supernatural, or divine power), *malama kupuna* (care for elders and ancestors), *'aina momona* (fruitful land and ocean), *'olelo Hawai'i* (Hawaiian language), *ho'oponopono* (conflict resolution), *la'au lapa'au* (Hawaiian medicinal plants), *lomilomi* (massage), and *lua* (Hawaiian art of fighting). The title of this book, *Ka Mano Wai: The Source of Life*, has multilayered meanings: In the same manner that water sustains life, ancestral practices retain history, preserve ways of being, inform identity, and provide answers for health and social justice. This collection of life stories celebrates and perpetuates *kanaka* values and reveals ancestral solutions to challenges confronting present and future generations. Nourishing connections to the past - as *Ka Mano Wai* does - helps to build a future of wellness. All who are committed to *'ike*, healing, and community will find inspiration and guidance in these varied yet intertwined legacies."

SOMERVILLE, ALICE TE PUNGA. 2022. *Always Italicise: How to Write while Colonised*. Auckland: Auckland University Press. 88 pages. ISBN: 978-1869409760 (pb).

"'Always italicise foreign words', a friend of the author was advised. In her first book of poetry, Maori scholar and poet Alice Te Punga Somerville does just that. In wit and anger, sadness and *aroha* [affection], she reflects on 'how to write while colonised' - how to write in English as a Maori writer; how to trace links between Aotearoa and wider Pacific, Indigenous and colonial worlds; how to be the only Maori person in a workplace; and how - and why - to do the *mahi* [work] anyway.

*I wanted to pick up baby, and I wanted to pick a fight:
The eternal Waitangi Day dilemma."*

TE HUIA, AWANUI. 2023 (September). *He Reo Tuku Iho: Tangata Whenua and Te Reo Maori* [The Traditional Language: Indigenous People and the Maori Language]. Wellington: Te Herenga Waka University Press. 248 pages. ISBN: 978-1776920174 (pb).

"Reclaiming a language is a slow-burning process, both deeply personal and intricately connected to the socio-economic, historical and political conditions in which we live. In *He Reo Tuku Iho: Tangata Whenua and Te Reo Maori*, Awanui Te Huia focuses on the lived experiences of *tangata*

whenua and explores ways in which they can reclaim *te reo*. Drawing upon findings from the national research project Manawa U ki te Reo Maori, which surveyed motivations and barriers for Maori language acquisition and use, Te Huia encourages readers to explore how they can journey back towards *te reo Maori* in daily life. We hear from *tangata whenua* learning *te reo*, and from those who are fluent, while considering challenges to language reclamation - such as experiences with racism, *whakama* [shame], historical trauma and resourcing - and ways to overcome these. At the heart of *He Reo Tuku Iho* is the knowledge that it is possible for Maori to return *te reo* to minds, hearts and mouths.

Contents: List of tables and figures; Foreword, by *Poia Rewi*; **Introduction**; Locating the author; **1.** Methods and methodology; **2.** Practical support for learning *te reo*; **3.** Benefits of ancestral language learning; **4.** Historical trauma and language acquisition; **5.** Encountering barriers; **6.** Ko nga tuhononga: The importance of interpersonal relationships; **7.** Te reo Maori i te kainga: Whanau reo Maori: Maori at home and within whanau; **8.** Kia tangata whenua ano ai te reo Maori: Creating a shift in societal perceptions and behaviours; **9.** What does it all mean for tangata whenua who are learning *te reo Maori*? Acknowledgements; References."

4. RECENT PUBLICATIONS

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

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