

## OCEANIA NEWSLETTER

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#### 1. THE "THIRD EXPEDITION" TO SOUTH NEW GUINEA - A REVIEW ESSAY

- by Anton Ploeg

Versteeg, Gerard Martinus. 2020. *Derde Zuid Nieuw-Guinea expeditie 1912-1913: Dagboek van Gerard Martinus Versteeg, arts [The Third South New-Guinea Expedition 1912-1913: Diary of Gerard Martinus Versteeg, Physician]*, Vol. I and II. Edited by Anton Versteeg. Private publication. Available from <https://www.boekenbestellen.nl/>. 261 and 240 pages. No ISBN. Pictures and sketches.

Around 1900 a great deal of scientific and scholarly exploration and research was carried out in the Dutch colonies (Bossenbroek 1996: 56f). West New Guinea was by no means neglected. The 'Third Expedition' that forms the subject of the two books discussed in this review essay was in fact the fourth Dutch one to southwest New Guinea. In addition there were in that same area the wide-ranging military explorations from 1909 to 1913, and furthermore two expeditions undertaken by British explorers (Ballard 2001). This third expedition closely followed two earlier ones, undertaken in the same area, in 1907 and 1909-10, and led by H.A. Lorentz. Like these two, it was a scientific expedition, assigned to research the flora, fauna and geology of the area explored, and, moreover, the anthropology of its inhabitants. Another aim was to reach the summit of Mount Trikora, at the time called Mount Wilhelmina, the name of the ruling queen of the Netherlands from 1898 to 1948. The summit was then snow covered year-round. The back covers of the two books under review mention that Trikora is the tallest mountain in New Guinea. This is not correct: Puncak Jaya, formerly called Carstensz, is appreciably taller. Mount Wilhelmina and the Carstensz range are just two of the many names that the Dutch explorers employed to colonise the environment in which they did their work.

To carry out its tasks, the staff of the Third Expedition consisted of the officer in chief Alphons Franssen Herderschee, a captain in the topographical section of the colonial army, Gerard Versteeg, a physician, and a first lieutenant in the colonial army, August Pulle, a reader in botany, Utrecht University, Paul Hubrecht, a

geologist, Louis Snell, also a first lieutenant in the army, and commander of the military escort of the expeditionary team, and J. Sitanala, an Indonesian, and a diplomate of the medical school in Jakarta. As did Versteeg, I refer below to Franssen Herderschee as Franssen. Franssen was to do the ethnography of the inhabitants of the area, Versteeg the zoological research, and Snell the physical anthropology. Franssen and Versteeg had previously co-operated during an expedition. But the other staff members did not know them, and one another, and yet they had to get on with each other, for months, during quite taxing circumstances.

Attached were 149 Dayak, employed as canoe and bridge builders, as carriers, and as handy-men; a military escort of 26 men (I 48-9), and 40 convicts (II 203), also employed as carriers and handy-men. Dayak were employed on several of these exploratory expeditions. In this case they were recruited in two parts of Borneo. Versteeg referred to the two groups as Kenyah and Kayan (I 46f, 120f). making. A number had taken part in one of the two Lorentz expeditions (Pulle n.d.: 57). They were experts in jungle crafts, including canoe Moreover, Bernard Sellato points out (pers. com. 2020) that the Kenyah and Kayan lived in stratified societies. Since also headmen were recruited, the groups could operate as effective teams.

Several staff members had earlier taken part in exploratory expeditions. Franssen had led two expeditions to the interior of Surinam and had taken part in the military exploration of New Guinea (Wentholt 2003: 145, 147; II 234). Versteeg had joint Franssen in Surinam (Wentholt 2003: 148, 152), and had been a staff member of the first Lorentz expedition (II 235). Franssen recruited him to this new expedition (I 4-7). And also Pulle had previously joint an expedition to Surinam (Wentholt 2003: 133; II 237).

Versteeg started his account with Franssen's invitation. He continued with day-to-day reports, although it is not clear whether he wrote all of them on the days mentioned. In some cases it is clear that he afterwards made additions. He marked some of these by putting them between braces (I 125). Versteeg has made a personal diary. In the course of the expedition he sent batches of entries off to his wife, on leave in the Netherlands. At the end of the second book, the editor has added Versteeg's brief day-to-day notes, additions to the entries, a short medical report and another on the results of the zoological research - Versteeg's two fields of responsibility - , and by brief biographical notes about the six expedition members. The diaries have for a long time been in the possession of the family. In 2009 they were acquired by the Royal Tropical Institute, Amsterdam, and they are now part of the manuscripts collection of the Tropenmuseum, also in Amsterdam (Richard van Alphen, pers. com. 2020).

The editor, Anton Versteeg, Gerard Versteeg's grandson, apparently wanted to make his grandfather's texts available to current readers, without providing much context or explanation. He has updated the spelling of the Dutch language, has added brief foot notes: 160 in part I, 177 in part II, and has included many sketch maps that the diaries contained. I suppose he retained all of them. He also added simple maps, in colour. But many of the sketch maps, with handwritten inscriptions, are hard to apprehend. While reading through, I benefited from using instead the large-sized map of the area that the expedition explored, made by Van Nouhuys and included in Lorentz's 1913 book. Like many Dutch colonials, also Gerard Versteeg employed Indonesian words in his Dutch texts. His grandson explains some of these words in his foot notes, but not all, so while reading the diaries I had every now and then to consult my Indonesian-Dutch dictionary.

The geographical names that Versteeg used in his diaries are colonial ones, at least in part given by Lorentz and his companions, and shown on the map in Lorentz's book. In this review I use these names, although they may well have become obsolete. And also current names may be contested.

As was the case with the two Lorentz expeditions (Lorentz 1913, Ch. 2), most participants and the provisions were brought from Surabaya to New Guinea by two ships, one towed by the other. The ship towed, the *Arend* [the Eagle], was a cast-off with the engine removed. In New Guinea it served as part of a base camp. Given the number of participants, the amount of provisions and equipment was enormous: Versteeg estimated an amount of 65,000 kilogrammes (I 93). Departure from Surabaya was on 21 August 1912 (I 28) and arrival on the New Guinea south coast on September 7 at what Versteeg called the East Bay (I 56), near present-day Agats, in the territories of the Asmat people.

The route followed the one taken by Lorentz and his team. From the coast the two ships navigated the Lorentz River upstream to Bivak Eiland [Bivouac Island] where the *Arend* was moored, and where she stayed until the return of the team from the mountains. Straightaway, Dayak started making dugout canoes to enable transport farther upstream where a base camp was built on the river bank: Kloofkamp [Cleft camp], thus called even though the pictures of the site do not show a great deal of broken ground, while the altitude

is 40 metres (I 151). From there the expedition was to proceed overland. Mount Trikora was still 47 kilometres away, as the crow flies.

Papuans had twice shot arrows at members of the first Lorentz expedition who had answered with gun fire, killing at least one Papuan (Rouffaer 1908: 135, 137). Since the attackers wore penis gourds they were presumed to be mountain Papuans. As a result, during their trek in the mountains, team members had been apprehensive of another attack. During the trek towards Kloofkamp, also Franssen's party was attacked by Papuans; Franssen and the military opened fire. It has remained unclear whether they killed one or more Papuans (I 106). The Dayak were so apprehensive of eventual Papuan attacks that they fashioned empty tins into shields (I 103). In an earlier paper, presented at the Stirling Symposium, held in November 2006 in Leiden, I claimed that during the Franssen expedition nobody died, neither among the expeditionary team, nor among the Papuans who encountered it (2006: 4). Versteeg's diary makes it clear that this claim may be incorrect.

The two Lorentz expeditions had suffered other misfortunes. Several participants had died, of which Franssen's team had been reminded when they noticed their cemetery, while travelling up the Lorentz river. Secondly, in the course of the first and the second expeditions food had become quite short (Lorentz 1913: Ch. 7). This circumstance clarifies Versteeg's persistent efforts to prevent such shortages.

Versteeg arrived in Kloofkamp on October 6. Building the camp, and storing supplies and equipment there took about one month. The team constructed a number of wooden buildings, and made a vegetable garden. There was also time for collecting zoological, botanical and geological specimens. Versteeg shot birds and collected insects and other creatures. He was aided by, among others, Dayak who used poisoned arrows with their blow-pipes. Such collecting took place, although the instruction was to collect above 2300 meters, since the Lorentz expeditions had collected below that altitude. But Pulle had inspected their collections before joining the third expedition (Pulle 1912) and hence could conclude that their collecting had been far from complete (I 114; n.d.: 10).\* On October 29 Franssen left, with an escort, to investigate the best route for the trek overland. The main party left on November 7, while Sitanala, with a small escort, stayed behind to organise transport, both uphill and downstream (I Ch. 5).

\* In his letter inviting Versteeg to join the expedition, Franssen is quoted to have written that collecting was to take place 'above 3300 meters' (I 4). I suppose this is a printing error.

From Kloofkamp the main expeditionary force climbed slowly, and with ups and downs, in the direction of Mount Trikora, setting up a number of intermediary camps. That trip took a number of weeks. In his diary entries, Versteeg again and again showed his - quite understandable - concern about the health of the team members, his own included. Other recurrent concerns were transporting provisions up the mountains, and getting the results of his own, Pulle's and Hubrecht's intensive collecting down to Kloofkamp. Versteeg calculated and re-calculated how much the team was still in need of, and how many carriers, both Dayak and convicts, were needed to bring it up mountain. Carriers had to go up, and then often down again to fetch another load. Dayak endeavoured to make the track easier to walk. Loads appear to have been between 15 and 20 kilos (I 149); Versteeg carried a load of 13 kilos (*ibidem*). Dayak shared Versteeg's concerns about the sufficiency of the provisions since they knew about the hardships suffered during the second Lorentz expedition. The cargo included books. Versteeg wrote that he read Dostoevsky's 'Crime and Punishment', in German. He found it 'interesting but very gloomy' (I 121). Reading and card-playing were the main leisure activities of the Europeans.

For much of the time, Franssen was ahead of the main party. On December 21, Versteeg visited him in a camp near one of the summits of the Hellwig range. Versteeg commented that he had then not seen Franssen for seven weeks (I 240). He did receive written messages from him (I 193, II 31), but he did not write how often. Franssen's lengthy absence made Versteeg the *de facto* leader of the main team (II 141-2). Snell was the commander of the military and the convicts and, like Versteeg, a first lieutenant. However, Versteeg had noted (I 21), with relief, that his promotion had been earlier, so he was Snell's senior.

The diary entries suggest that Versteeg was a rather surly man. A number of times he commented negatively on other staff members: 'Snell is not the right man' (I 93); 'as usual, Fr[anssen] takes few decisions' (I 154); P[ulle] is not ... a robust man and does not adapt very well to unfavourable circumstances' (I 114). He also showed colonial prejudices. About Van Hout, an adjutant non-commissioned officer, second in command of the military escort, he wrote 'he is the original *sinjo* [Indo-European]. That tells enough' (I 142). He casually

referred to a village located near the bank of the Lorentz River as the 'smeerlappen kampong', the 'dirty fellows village' (I 57, 70). When the Asmat attempted trading, he bought an 'afgodsbeeld', an 'idol' (I 57). After he had met the Kayan Dayak for the first time, in Surabaya, he recorded in his diary: 'A peculiar lot. I won't elaborate' (I 25). But in the course of the expedition his appreciation for these 'peculiar' people increased markedly.

Just before Christmas, Franssen re-joined the main party. Then the staff decided that he and Versteeg should return to Kloofkamp so as to ascertain whether the remaining provisions allowed an ascent of Mount Trikora. Then, Versteeg described Kloofkamp as a *kota* (Ind. township), well run by Sitanala (II 8). Since supplies proved sufficient, they decided to push ahead. Subsequently, on 23 January 1913, the main expeditionary force reached Treub camp, in the Treub range, at an altitude of 2,300 m. (II 202),\* which became the base camp for the ascent of Trikora. Franssen, Versteeg and Hubrecht left, with an escort of military, convicts and Dayak, on February 4. To reach the summit took them another 17 days. Then, fifteen Dayak had joined the Europeans. It was the first time that humans had reached one of the snow covered peaks of New Guinea, and Versteeg commented: 'we have become giants and titans' (II 105). Pulle wrote, from hearsay, about the elation of the participants, with Dayak going in for a snow ball fight (n.d.: 168).

\* Melchior Treub was director of the National botanic gardens in Bogor, then Buitenzorg, from 1880 to 1909. He was also active in supporting scientific research in what were then called the Dutch East Indies (retrieved 7 August 2020 from [https://en.wikipedia.org/wiki/Melchior\\_Treub](https://en.wikipedia.org/wiki/Melchior_Treub)).

The original assignment of the expedition had included the reconnaissance of the mountain area north of Trikora (I 4). This aim proved unfeasible and it was left to the massive Van Overeem-Kremer expedition, 1920-2, to reach Trikora from the north. Versteeg briefly described the northerly view from the summit. It included a 'huge valley, almost a plain' (II 107; Pulle: 168-9). Most likely he referred of the Grand Valley of the Baliem river. Karl Heider (1970: 204) confirmed that Trikora is visible from that valley. Europeans did not reach it until 1938. Also at these high altitudes collecting of specimens continued, with Versteeg standing in for Pulle as regards botany. However, he soon returned to Treub camp, while Franssen and Hubrecht stayed behind to do topographical and geological reconnaissance.

Over almost the entire course of the expedition there were contacts with Papuans. I mentioned the hostile contact in the lowlands, however most contacts were friendly. While the team was in Kloofkamp, hence in the lowlands, a Dayak hunter met three Papuans, two 'Pesechem' and one 'Mörüp', whom he took to the camp (I 125f). Versteeg presumed that they were mountain Papuans, since they wore penis gourds, unlike the Asmat. And, indeed, they appeared to live in a valley north of the Treub range. The names Pesechem and Morup were originally used by Lorentz and his staff to refer to the Papuans whom they met during their expeditions (Lorentz 1913: 138).\* The word lists they compiled (*ibidem*, Appendix B) indicate that these people were Nduga speakers (Manembu 1991: 12, 38f), a language belonging to the Great Dani family. Heider has written (1970: 302) that 'Hesekem' was a clan name occurring in the southerly parts of the Grand Valley and farther to the southwest. Hence, it may well be that Pesechem, and also Morup were clan names. The expedition staff got the impression that the Morup were of lesser social status than the Pesechem. That, I suppose, is the reason that they referred to these people as Pesechem. They did not state why Morup were of lesser status. Maybe they, or their ancestors, had arrived later in the area than had the Pesechem. Heeschen (2015: 55) has reported such status differences for the Eipo, in the eastern highlands of Papua, and Stasch (2009: 44) for the Korowai, in the Papuan lowlands, east of the Pesechem area.,

\* As a guide to pronunciation: Lorentz (1913) wrote: 'Pěsěgěm', with, as in Dutch, a voiced velar fricative 'g'.

In the course of the trek up mountain, Papuans regularly contacted the team. It annoyed Versteeg: these visitors were 'dirty' and 'lengthy visits of such savages are rather annoying' (II 39-40). However, the Papuans also offered sweet potato and taro that were exchanged for salt and 'fish and meat'. Snell noticed how eager they were for the dry fish, because it was salted (n.d.: 69). And team members, Europeans included, enjoyed eating the tubers (II 42). When Versteeg went to see Franssen, on 21 December, in his camp at about 2600 meters, he found the views of the mountains 'overwhelming'. He noticed the many paths used by Papuans and their 'gigantic *ladang*' (Ind., swiddens).

Also during the ascent to Trikora, the team members came across Papuan paths. They noticed hunting traps to an altitude of around at least 3500 meters (II 93-7; Pulle n.d.: 163) and Snell reported that Pesechem crossed the main range for trading (n.d.: 71). Versteeg commented: 'The area [south of Trikora] appears to

have a sizeable population' (I 239-40). The comment strikes since later investigations showed that the area was a relatively sparsely populated part of the highlands. It is also remarkable that these highlanders moved across a very wide range of altitudes, although the people meeting the team at Kloofkamp, thus risking malaria, may not have been those who set traps in the high mountains near Trikora.

When Franssen, Versteeg and Hubrecht had left for Trikora, first Snell and later Pulle descended from Treub camp to spend time with the Papuans living in the valley of the Oro river, north of the Treub range, at an altitude of about 1200 meters (Pulle n.d.: 180). While originally Franssen was to do the ethnography of the local population, it was Snell who took this task. It resulted in a paper (Snell n.d.), a very early ethnographic account of New Guinea highlanders. Snell did also 'anthropological', in present-day terms: 'physical anthropological' work, and measured 24 people (II 119). In addition, he collected Papuan artefacts. Both Pulle and Snell enjoyed their stay:

We could not help finding great similarity between life in a small Dutch village and that in a Papuan one. It is far more conspicuous than when one visits a village on Java. There is an oppressive silence there; it seems as if a Javanese gets uneasy as soon as a European visits his village ... . But among the Pesechem life soon takes its normal course; children are gay and noisy, bicker and frolic ... (Pulle n.d.: 178).

Snell saw the Oro valley as the center of their settlements and estimated the number of people living there at about 700 (n.d.: 56, 58). The Pesechem word list that Snell has included in the latter part of his paper shows a number of striking similarities with Lani, another Dani language. The people resembled other west New Guinea highlanders in many ways: in dress and attire, in the crops grown (*ibidem* 64-5), and in pig husbandry. There may have been more emphasis on hunting than among most other Dani speakers, in keeping with the lower population density. Snell reported that swidden were cultivated 'for years'. Women and children did a good job caring for them. He concluded that Pesechem techniques made it hard for them to clear forest (*ibidem*). It seems clear that, in this respect, he underestimated them. There was also the familiar difference between men's houses and family houses. Snell sketched the building plans. However, while the construction of the men's houses closely resembled their Lani and Grand Valley Dani counterparts, family houses were built quite differently, raised off the ground with, at the back, a section for pigs with a separate entrance.

Although Pulle lived in the colonies only while taking part in exploratory expeditions, he showed, like Versteeg, colonial attitudes. Like Snell, he found the Pesechem very thievish and he suspected that they instructed their children to steal from them (n.d.: 178). About the Dayak he wrote that calculating the amount of provisions that had to be brought up mountain, was 'beyond the capacity of their brains' (n.d.: 163).

Pulle and Snell returned to Treub on March 2; Franssen and Hubrecht arrived there six days later (II 119, 122). By then, descent from Treub back to Kloofkamp had already started, organised by Versteeg. The main party left Treub on March 9 and arrived at Kloofkamp on March 13. As slow as the ascent had been, just as fast was the descent. In Kloofkamp preparations had to be made for the journey back to Java. The collections had to be packed up. Even in this late stage of the expedition Franssen continued his topographical work. And also collecting went on. The number of birds collected, probably exclusively skins cum feathers, came to about 1000 (II 144). Versteeg drafted short zoological and medical reports (Versteeg n.d.). The team left Kloofkamp gradually, in several parties, for the Arend. Versteeg left with the last party, on April 7. The voluminous gear: collections, remaining provisions, accumulated personal belongings, had to be accommodated on the ship, and a few Dayak canoes were also taken along (II 158) It appears the other ones were abandoned. The vessel that was scheduled to tow the Arend back to Java arrived on April 15, the day hoped for (II 156). The return journey was slow, with stops at Ambon, Ujung Pandang, and Tarakan, where the Kenyah Dayak disembarked. Arrival in Tanjung Priok was on May 12.

The back covers of Versteeg's two books mention that little has been published about the expedition. That comment is only partly true. I mentioned Snell's paper. Pulle wrote an account, a book, addressed to a wide readership, and published soon after the expedition took place (Pulle n.d.). More recently, Wentholt has documented (2003) the exploratory endeavours of the KNAG, the Royal Dutch Geographical Society. In a short biographical note he draws attention to Franssen (2003: 144-7). I myself discussed the expedition in a contribution to the Stirling Symposium (2006). The editor of the two books under review is to be commended that he has now drawn attention to Versteeg, second in command during the expedition, who contributed significantly to the expedition's success.

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## 2. AMUA-GAIG-E: THE ETHNOBOTANY OF THE AMUNGME OF PAPUA, INDONESIA - A REVIEW

- by Anton Ploeg

Cook, Carolyn D. 2016. *Amua-gaig-e: The Ethnobotany of the Amungme of Papua, Indonesia*. Edited by Joanna Webster. Ottawa: Canadian Science Publishing. xxvi + 264 pages. ISBN 978-1-927346-21-1 (pb) and 978-1-927346-22-8 (eb). Maps, plates, glossary of botanical terms, appendices, plant index.

This is a most welcome book. To start with, monographs discussing the ethnobotany of an ethnic group in Papua are very few. And it adds significantly to the extant ethnography of the Amungme. They live in the highlands, in a number of rugged, narrow valleys in the rapidly descending terrain south of the Puncak Jaya Range, and have become better known since they had to endure that the Freeport McMoRan company established one of the largest copper mines in the world in their territories. Mining started in 1967 and is still continuing.

It seems likely that the Amungme have only recently settled in their present territories. They form a single ethnic group with the Damal living north of the Puncak Jaya range, predominantly in the Ilaga and Beoga valleys (also Ellenberger 1998). Since the Damal lost territory to invading Lani, formerly called Western Dani, Cook concludes that people moved in 'splinter groups' across the range, in search of new land safe from invaders (p. 8; also Muller and Omabak 2008: 33-4). Gordon Larson has investigated the Lani migrations into Damal territories and reckons that they gained force around 1900 (1987: 322-3). Accordingly, it seems plausible that the Damal migrations south started around this time. Cook's book shows that since then they have obtained an impressive knowledge of their new habitat and its flora.

Cook has a lengthy association with the Amungme. From 1977 to 1984 she lived in Tembagapura, Indonesian: 'copper city', the Freeport company town, with her then husband. After her return to the United States, she resumed her university studies, gaining a BSc in agriculture and botany and an MA in anthropology which made it possible for her to return to Amungme land. In 1992-3 she did one year field work among them, based in Beanegonom in the Tsinga valley. The data that she then collected, enabled her to get a PhD, in 1995. Her thesis has remained unpublished. From 1996 to 2007 she lived again in the Amungme area, working first with the Universitas Negeri Papua and from 1998 with Freeport, on various agricultural projects designed to provide the Amungme with a money income and to document Amungme agricultural knowledge and practices. An area was set aside for this purpose. From what Cook writes, I conclude that it was a challenge to run it. After her departure in 2007 she returned only once, in 2013.

In her own words, her book aims at helping

the Amungme against the uncertainty of their future living in the Jayawijaya Mountain Range ... As a record of the plants that the Amungme use(d) for food, medicine, building, and other purposes, as well as a record of their ... agricultural, cooking and building practices, this book aims to be a resource for future generations of Amungme (p. xi) so they can 'rediscover the beauty of their land and the abundance it can provide' (p. 212).

She has dedicated the book to two main Amungme collaborators. Joanna Webster has edited her text.

In line with her above statements, Cook has organised her account according to botanical species, arranging them over five main categories: cultivated crops; managed crops, by which she means plants 'that require a minimum amount of forethought and energy to maintain and propagate' (p. 101); wild food plants; wild medicinal plants; wild non-food plants, used for building, making traps and tools, and so on. In her descriptions of these species she follows a series of subjects adapted to the uses that the Amungme make of them. For instance, in the case of the banana and other cultigens, she first mentions the botanical name, the botanical family, the Amungme name and the number of cultivars, and continues with Origin; Use; Botanical description; Amungme cultivars; Amungme cultivation techniques; Amungme cooking techniques; Nutritional value; and Future potential use. For a number of crops she lists the characteristics of the many cultivars, as observed by the Amungme. For the other categories of plants her information is less detailed.

The descriptions are well illustrated by pictures, mostly her own, and drawings, in colour, for which she thanks her life-partner Will Higginson.

Thus Cook discusses about 200 species, providing a gold mine of information. She has collected specimens, now held in several herbaria, of which one in Manokwari, Papua. Since I am not an ethno-botanist, I have to accept much of her data without a great deal of critical examination. The range of cultivated and managed crops closely resembles that of other highland peoples. However, I was struck by the absence of winged bean, *Psophocarpus tetragonolobus*, as a cultigen. Muller and Omabak do mention it as an Amungme crop (2008: 57). Given Cook's interest in potential future uses of crops, winged bean, with its high protein content, seems a promising cash crop, either fresh or dried. She gives a lot of attention to nut and oil pandanus, both important Amungme cultigens, using the originally Tok Pisin words *karuka* and *marita* for respectively nut and oil pandanus, and commenting that nut pandanus is 'the most culturally significant food crop of the Amungme' (p. 63). *Karuka* 'palms define clan and tribal boundaries, kinship, as well as a history of alliances, which define which individuals and clans share *karuka* with each other' (p. 52). After harvesting, the fruits are halved and dried over a fire. Since the dried fruits keep for over two months, there is marketing potential. Her discussion of the crop takes almost fifteen pages text and illustrations. She is briefer about oil pandanus, commenting that the claims for its outstanding medicinal qualities are premature (p. 69).

For the Amungme a meal without green vegetables is incomplete (p. 133). As do the Lani, and the speakers of other Dani languages, Amungme eat sweet potato leaves. However, of late, choco leaves have become the most important leafy green vegetable (p. 89). In addition, they eat the leaves of various wild ferns (p. 131). In sum, she comments that the 'traditional Amungme foods can provide a nutritious and well-balanced diet' (p. 210). The main title of the book: "Amua-gaig-e" is an expression that the Amungme use in the early morning. It means "Let's get up and get going, the light is here!" (p. 3). Cook has heeded their admonition, with a splendid result.

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#### 4. NEW BOOKS

[These books can not be purchased from the CPAS. Please send your enquiries directly to the publishers. Not all the books in this section are strictly new, but those that are not, were not before listed in the Oceania Newsletter.]

#### GENERAL

BESNIER, NIKO, CALABRÒ, DOMENICA, GISELLA & GUINNESS, DANIEL (eds). 2020 (October). *Sport, Migration, and Gender in the Neoliberal Age*. Abingdon: Routledge. 274 pages. ISBN: 978-1138390652 (pb), 978-1138390645 (hb) and 978-0429423277 (eb).

"Neoliberalism has reconfigured sport since the 1980s, as sport clubs and federations have become for-profit businesses, in conjunction with television and corporate sponsors. Neoliberal sport has had other important effects, which are rarely the object of attention: as the national economies of the Global South and local economies of marginal areas of the Global North have collapsed under pressure from global capital, many young people dream of pursuing a sport career as an escape from poverty. But this elusive future is often located elsewhere, initially in regional centres, though ultimately in the wealthy centres of the Global North that can support a sport infrastructure. The pursuit of this future has transformed kinship relations, gender relations, and the subjectivities of people. This collection of rich ethnographies from diverse regions of the world, from Ghana to Finland and from China to Fiji, pulls the reader into the lives of men and women in the global sport industries, including aspiring athletes, their families, and the agents, coaches, and academy directors shaping athletes' dreams. It demonstrates that the ideals of neoliberalism spread in surprising ways, intermingling with categories like gender, religion, indigeneity, and kinship. Athletes' migrations provide a novel angle on the global workings of neoliberalism.

*Contents* (Pacific chapters): **1.** Introduction: Sport, Mobility, and Gender in the Neoliberal Age, by Niko Besnier, Domenica Gisella Calabrò and Daniel Guinness; **8.** Fijian Rugby Wives and the

Gendering of Globally Mobile Families, by *Daniel Guinness and Xandra Hecht*; **9.** The Global Warrior: Maori, Rugby and Diasporic Indigeneity, by *Domenica Gisella Calabrò*."

DEVY, G.N. & DAVIS, GEOFFREY (eds). 2020 (July). *Environment and Belief Systems*. Abingdon: Routledge. 214 pages. ISBN: 978-0-367-24517-7 (hb), 978-0-367-41018-6 (pb) and 978-0367-81427-4 (eb).

"Part of the series Key Concepts in Indigenous Studies, this book focuses on the concepts that recur in any discussion of nature, culture and society among the indigenous. The book, the first in a five-volume series, deals with the two crucial concepts of environment and belief systems of indigenous peoples from all the continents of the world. With contributions from renowned scholars, activists and experts from around the globe, it presents a salient picture of the environments of indigenous peoples and discusses the essential features of their belief systems. It explores indigenous perspectives related to religion, ritual and cultural practice, art and design, and natural resources, as well as climate change impacts among such communities in Latin and North America, Oceania (Australia, New Zealand and the South Pacific Islands), India, Brazil, Southeast Asia and Africa.

*Contents:* List of figures; Notes on contributors; Preface, by Acknowledgements; **Introduction**, by *G. N. Devy*; **1.** Ritual and cultural practice among Indian adivasis, by *Archana Prasad*; **2.** Forests now speak English: The indigenous at odds with the state, by *G. N. Devy*; **3.** Indigenous peoples and the Great Lakes in North America, by *Deborah McGregor*; **4.** Indigenous art, resilience and climate change: Australia, Aotearoa New Zealand and Samoa, by *Tracey Benson, Lee Joachim, Huhana Smith, Penny Allan, Martin Bryant, Tamasailau Suaalii-Sauni, Penehuro Fatu Lefale and Charles Dawson*; **5.** Indigenous religions of Oceania: Australia, New Zealand and the South Pacific Islands, by *James L. Cox*; **6.** Indigeneity, the environment and Africa: Some key concepts from the /Xam of southern Africa, by *Michael Wessels*; **7.** Can there be religions without belief? Religion in Latin America, by *Oscar Guardiola-Rivera*; **8.** Indigenous peoples and the environment: Views from Brazil, by *Seth Garfield*; Index."

GEORGE, LILY, NORRIS, ADELE N., DECKER, ANTJE, TAURI, JUAN (eds). 2020 (September). *Neo-colonial Injustice and the Mass Imprisonment of Indigenous Women*. Cham: Palgrave Macmillan. 313 pages. ISBN: 978-3-030-44566-9 (hb) and 978-3-030-44567-6 (eb).

"This book closes a gap in decolonizing intersectional and comparative research by addressing issues around the mass incarceration of Indigenous women in the US, Australia, Canada, and Aotearoa New Zealand. This edited collection seeks to add to the criminological discourse by increasing public awareness of the social problem of disproportionate incarceration rates. It illuminates how settler-colonial societies continue to deny many Indigenous peoples the life relatively free from state interference which most citizens enjoy. The authors explore how White-settler supremacy is exercised and preserved through neo-colonial institutions, policies and laws leading to failures in social and criminal justice reform and the impact of women's incarceration on their children, partners, families, and communities. It also explores the tools of activism and resistance that Indigenous peoples use to resist neo-colonial marginalisation tactics to decolonise their lives and communities. With most contributors embedded in their indigenous communities, this collection is written from academic as well as community and experiential perspectives. It will be a comprehensive resource for academics and students of criminology, sociology, Indigenous studies, women and gender studies and related academic disciplines, as well as non-academic audiences: offering new knowledge and insider insights both nationally and internationally.

*Contents:* Acknowledgements; Editor Biographies; Contributor Biographies; List of Tables; List of Figures; **1.** Introduction, by *Lily George, Adele Norris, Antje Deckert and Juan Tauri*; **2.** Stigmatising Gang Narratives, Housing and the Social Policing of Maori Women, by *Cassandra Lewis, Adele Norris, Waimirangi Heta-Cooper and Juan Tauri*; **3.** The Relationship between Restorative Justice and Prison Abolition, by *Naomi Sayers*; **4.** Colonial Policies and Indigenous Women in Canada, by *Dawn M. Smith*; **5.** The Mass Incarceration of Indigenous Women in Canada: A Colonial Tactic of Control and Assimilation, by *Olga Marques and Lisa Monchalin*; **6.** Transcending Colonial Legacies - From Criminal Justice to Indigenous Women's Healing, by *Thalia Anthony, Gemma Sentance, and Lorana Bartels*; **7.** Aboriginal and Torres Strait Islander Women in Australian Prisons, by *Hilde Tubex and Dorinda Cox*; **8.** Mana Wahine Leadership after Prison, by

*Helena Rattray-Te Mana and Te Atawhai Nayda Te Rangi*; **9.** What Was My Crime? Being an American Indian Woman, *by Stormy Ogden*; **10.** Trauma, Healing and Justice: Native Hawaiian Women in Hawaii's Criminal Justice System, *by Toni Bissen*; **11.** Prison as Destiny? Descent or Dissent? *by Tracey McIntosh and Maja Curcic*; **12.** Te Piringa Poho: Healing, Potential and Transformation for Maori Women, *by Lily George and Elaine Ngamu*; Index."

GEORGE, LILY, TAURI, JUAN, MACDONALD, LINDSEY TE ATA O TU (eds). 2020 (October). *Indigenous Research Ethics: Claiming Research Sovereignty beyond Deficit and the Colonial Legacy*. Bingley: Emerald. 364 pages. ISBN: 978-1-78769-390-6 (hb) and 978-1-78769-389-0 (eb).

"Given the extreme variety of research issues under investigation today and the multi-million-dollar industry surrounding research, it becomes extremely important that we ensure that research involving Indigenous peoples is ethically as well as methodologically relevant, according to the needs and desires of Indigenous peoples themselves. This distinctive volume presents Indigenous research as strong and self-determined with theories, ethics and methodologies arising from within unique cultural contexts. Yet the volume makes clear that challenges remain, such as working in mainstream institutions that may not regard the work of Indigenous researchers as legitimate science. In addition, it explores a twenty-first-century challenge for Indigenous people researching with their own people, namely the ethical questions that must be addressed when dealing with Indigenous organisations and tribal corporations that have fought for and won power and money. The volume also analyses Indigenous/non-Indigenous research partnerships, outlining how they developed respectful and reciprocal relationships of benefit for all, and argues that these kinds of best practice research guidelines are of value to all research communities.

*Contents:* List of Figures and Tables; About the Editors; About the Authors; About the Series Editor; Series **Preface**, *by Ron Iphofen*; Foreword; **1.** An Introduction to Indigenous Research Ethics, *by Lily George, Lindsey MacDonald and Juan Tauri*; **Part I. Challenges of Mainstream Institutions:** **2.** Ethical Conduct in Indigenous Research: It's Just Good Manners, *by Juanita Sherwood and Thalia Anthony*; **3.** Developing Ethical Standards in Criminology and Criminal Justice Research: A Focus on Indigenous Australian Peoples, *by Debbie Bargallie, Chris Cunneen, Elena Marchetti, Juan Tauri and Megan Williams*; **4.** Vision Matauranga, Eclectic Anthropology and The Fading Empire, *by Marama Muru-lanning*; **5.** Data Ethics and Data Governance From a Maori Worldview, *by Kiri West, Maui Hudson and Tahu Kukutai*; **6.** Autoethnography and Ethics: Sovereignty, Self-determination and Strategies, *by Julie Bull*; **7.** Engaging with 'That Treaty Question' on a University Ethics Committee in Aotearoa New Zealand, *by Lorena Gibson, O. Ripeka Mercier and Rebecca Kiddle*; **8.** The Practice of Engaging Aboriginal and Torres Strait Islander Communities in Genome Research, *by Sharon Huebner, Azure Hermes and Simon Easteal*; **Part II. Indigenous Research:** **9.** I Try to Keep Quiet but My Ancestors Dont Let Me, *by Cherryl Waerea-i-te-rangi Smith*; **10.** 'I was Hurt, But Now I am Strong': The Story of A Cultural, Social and Emotional Wellbeing Programme, *by Pat Dudgeon, Angela Ryder, Carolyn Mascall and Maddie Boe*; **11.** Implementing Indigenous Research Ethics at The Interface, *by Amohia Boulton*; **12.** Kebi Paser: The Small Hill Approach to Research, Ethics and Cultural Protocols, *by Gretchen Stolte, Noel Zaro and Kaylynn Zaro*; **13.** Stable or Changing? Revealing Patterns of Cultural Influences on The Discourses of Research Ethics, *by Angus Hikairo MacFarlane, Fiona Duckworth and Sonja MacFarlane*; **Part III. Indigenous/Non-Indigenous Partnerships:** **14.** Decolonising Maori-Pakeha Research Collaborations: Towards an Ethics of Whanaungatanga and Manaakitanga in Cross-cultural Research Relationships, *by Tarapuhi Vaeau and Catherine Trundle*; **15.** Kei Tua o te Arai (beyond the veil): Taonga Puoro and Contemporary Technologies in Musical Conversation, *by Horomona Horo and Jeremy Mayall*; **16.** Yuta Anthropology, *by Miyarrka Media*; **17.** What does a Shared Space Look Like? A Dialogue of a Research Partnership, *by Wiremu T. Puke and Sebastian J. Lowe*; **18.** The Struggle Against Neo-colonial Academic Exoticizing in Postgraduate Research, *by Rhea Lewthwaite and Antje Deckert*; **19.** A Deeper Deep Listening: Doing Pre-ethics Fieldwork in Aotearoa New Zealand, *by Sebastian J. Lowe, Lily George and Jennifer Deger*; Index."

LENNARD, FRANCES & MILLS, ANDY (eds). 2020 (December). *Material Approaches to Polynesian Barkcloth: Cloth, Collections, Communities*. Leiden: Sidestone Press. 330 pages. ISBN: 978-9088909719 (pb).

"Barkcloth or tapa, a cloth made from the inner bark of trees, was widely used in place of woven cloth in the Pacific islands until the 19th century. A ubiquitous material, it was integral to the lives of islanders and used for clothing, furnishings and ritual artefacts. *Material Approaches to Polynesian Barkcloth* takes a new approach to the study of the history of this region through its barkcloth heritage, focusing on the plants themselves and surviving objects in historic collections. This object-focused approach has filled gaps in our understanding of the production and use of this material through an investigation of this unique fabric's physical properties, transformation during manufacture and the regional history of its development in the 18th and 19th centuries. The book is the outcome of a research project which focused on three important collections of barkcloth at The Hunterian, University of Glasgow; Royal Botanic Gardens, Kew and the National Museum of Natural History, Smithsonian Institution. It also looks more widely at the value of barkcloth artefacts in museum collections for enhancing both contemporary practice and a wider appreciation of this remarkable fabric. The contributors include academics, curators, conservators and makers of barkcloth from Oceania and beyond, in an interdisciplinary study which draws together insights from object-based and textual research, fieldwork and tapa making, and information on the plants used to make fibres and colourants.

*Contents:* Acknowledgements; Image credits; Biographies; **Introduction**, by *Frances Lennard*; **Part I. Tapa as Fabric: Bast and Colourants:** **1.** The procurement, cultural value and fabric characteristics of Polynesian tapa species, by *Andy Mills*; Plant profile 1. Paper mulberry, *Broussonetia papyrifera* and Plant profile 2. Breadfruit, *Artocarpus altilis*, by *Mark Nesbitt*; **2.** Technical variation in historical Polynesian tapa manufacture, by *Andy Mills*; **3.** Breadfruit tapa: Not always second best, by *Michele Austin Dennehy, Jean Chapman Mason and Adrienne L. Kaeppler*; Plant profile 3. Pacific banyan, *Ficus prolixa* and Plant profile 4. Mamaki, *Pipturus albidus*, by *Mark Nesbitt*; **4.** A new perspective on understanding Hawaiian kapa-making, by *Lisa Schattenburg-Raymond*; **5.** Polynesian tapa colourants, by *Andy Mills, Taoi Nooroa and Allan Tuara*; Plant profile 5. Beach hibiscus, Sea hibiscus, *Hibiscus tiliaceus* and Plant profile 6. 'Akia, *Wikstroemia uva-ursi*, by *Mark Nesbitt*; **6.** Hawaiian dyes and kapa pigments: A modern perspective and brief analysis of the historic record, by *Lisa Schattenburg-Raymond*; **Part II. Understanding Tapa in Time and Place:** **7.** Towards a regional chronology of Polynesian barkcloth manufacture, by *Andy Mills*; **8.** Living with tapa and the social life of ritual objects, by *Adrienne L. Kaeppler*; Plant profile 7. 'Oloa, *Neraudia melastomifolia* and Plant profile 8. Polynesian arrowroot, *Tacca leontopetaloides*, by *Mark Nesbitt*; **9.** West Polynesian dyes and decorations as cultural signatures, by *Adrienne L. Kaeppler*; **10.** 'A classification of Tongan ngatu': Change and stability in Tongan barkcloth forms since 1963, by *Billie Lythberg*; **11.** White for purity, brown for beautiful like us and black because it is awesome, by *Fanny Wonu Veys*; Plant profile 9. Koka, *Bischofia javanica* and Plant profile 10. Candlenut, *Aleurites moluccana*, by *Mark Nesbitt*; **12.** Barkcloth from the islands of Wallis ('Uvea) and Futuna, by *Hélène Guiot*; **13.** Barkcloth in the Maori world, by *Patricia Te Arapo Wallace*; **14.** 'Ahu Sistas: Reclaiming history, telling our stories', by *Pauline Reynolds, Jean Clarkson*; Plant profile 11. Turmeric, *Curcuma longa* and Plant profile 12. Noni, *Morinda citrifolia*, by *Mark Nesbitt*; **15.** 'Tataki 'e he Leá: Guided Language', by *Tui Emma Gillies and Sulieti Fieme'a Burrows*; **Part III. Tapa in Collections and the Community:** **16.** The Hunterian's Polynesian barkcloth collection, by *Andy Mills*; **17.** From maker to museum: Polynesian barkcloth at the Royal Botanic Gardens, Kew, by *Mark Nesbitt, Brittany Curtis, Andy Mills*; Plant profile 13. Mati, *Ficus tinctoria* and Plant profile 14. Tou, *Cordia subcordata* and Plant profile 15. Ironwood, *Casuarina equisetifolia*, by *Mark Nesbitt*; **18.** Smithsonian Institution barkcloth collections, by *Adrienne L. Kaeppler*; **19.** 'Holomua ka hana kapa': A symposium on caring for kapa and kapa makers at the Bernice Pauahi Bishop Museum, December 2017, by *Alice Christophe*; **20.** Fiji masi and the Auckland Museum Pacific Collection Access Project, by *Fuli Pereira and Leone Samu-Tui*; Plant profile 16. Malay apple, *Syzygium malaccense* and Plant profile 17. Red mangrove, *Rhizophora mangle*, by *Mark Nesbitt*; **21.** Shown to full advantage: Conservation and mounting of barkcloth for display in the 'Shifting Patterns: Pacific Barkcloth Clothing' exhibition at the British Museum, by *Monique Pullan*; **22.** Conservation as part of 'Situating Pacific Barkcloth in Time and Place': Improving preservation, enhancing access and sharing knowledge, by *Frances Lennard, Reggie Meredith Fitiao, Su'a Tupuola Uilisone Fitiao, Ruby Antonowicz-Behnan and Beth Knight*; **Afterword:** Polynesian barkcloth past, present, future, by *Mark Nesbitt, Frances Lennard and Andy Mills*; Bibliography."

O'SULLIVAN, DOMINIC. 2020 (September). *"We Are All Here to Stay": Citizenship, Sovereignty and the UN Declaration on the Rights of Indigenous Peoples*. Canberra: ANU Press. 257 pages. ISBN:

978-1760463946 (pb) and 978-1760463953 (pdf). Retrieved 21 September 2020 from: <http://doi.org/10.22459/WAAHTS.2020>.

"In 2007, 144 UN member states voted to adopt a Declaration on the Rights of Indigenous Peoples. Australia, Canada, New Zealand and the USA were the only members to vote against it. Each eventually changed its position. This book explains why and examines what the Declaration could mean for sovereignty, citizenship and democracy in liberal societies such as these. It takes Canadian Chief Justice Lamer's remark that 'we are all here to stay' to mean that indigenous peoples are 'here to stay' as indigenous. The book examines indigenous and state critiques of the Declaration but argues that, ultimately, it is an instrument of significant transformative potential showing how state sovereignty need not be a power that is exercised over and above indigenous peoples. Nor is it reasonably a power that displaces indigenous nations' authority over their own affairs. The Declaration shows how and why, and this book argues that in doing so, it supports more inclusive ways of thinking about how citizenship and democracy may work better. The book draws on the Declaration to imagine what non-colonial political relationships could look like in liberal societies.

*Contents:* Preliminary Pages; List of Abbreviations; Acknowledgements; **Introduction**; **1.** The Declaration on the Rights of Indigenous Peoples; **2.** Reconciliation, Trust and Liberal Inclusion; **3.** The Declaration and the Postsettler Liberal State: Perspectives from Australia, New Zealand, Canada and the United States; **4.** Plurality, Human Rights and What's Wrong with Liberal Inclusion? **5.** Self-Determination - The Power and the Practice; **6.** The Declaration in Comparative Context; **7.** Sovereignty; **8.** Difference, Deliberation and Reason; **9.** Differentiated Citizenship: A Liberal Politics of Potential; Conclusion; References."

WALTER, MAGGIE, KUKUTAI, TAHU, CARROLL, STEPHANIE RUSSO & RODRIGUEZ-LONEBEAR, DESI (eds). 2020 (November). *Indigenous Data Sovereignty and Policy*. Abingdon: Routledge. 244 pages. ISBN: 978-0367222369 (hc).

"This book examines how Indigenous Peoples around the world are demanding greater data sovereignty, and challenging the ways in which governments have historically used Indigenous data to develop policies and programs. In the digital age, governments are increasingly dependent on data and data analytics to inform their policies and decision-making. However, Indigenous Peoples have often been the unwilling targets of policy interventions and have had little say over the collection, use and application of data about them, their lands and cultures. At the heart of Indigenous Peoples' demands for change are the enduring aspirations of self-determination over their institutions, resources, knowledge and information systems. With contributors from Australia, Aotearoa New Zealand, North and South America and Europe, this book offers a rich account of the potential for Indigenous data sovereignty to support human flourishing and to protect against the ever-growing threats of data-related risks and harms.

*Contents:* List of figures and tables List of contributors; **1.** Indigenous Data Sovereignty, governance and the link to Indigenous policy, *by Maggie Walter and Stephanie Russo Carroll*; **2.** 'Pushing the space': Data sovereignty and self-determination in Aotearoa NZ, *by Tahu Kukutai and Donna Cormack*; **3.** The intersection of Indigenous Data Sovereignty and Closing the Gap policy in Australia, *by Raymond Lovett, Roxanne Jones and Bobby Maher*; **4.** Growing Pueblo data sovereignty, *by Michele Suina and Carnell T. Chosa*; **5.** Indigenous data and policy in Aotearoa New Zealand, *by Andrew Sporle, Maui Hudson and Kiri West*; **6.** Indigenous self-determination and data governance in the Canadian policy context, *by Robyn K. Rowe, Julie R. Bull and Jennifer D. Walker*; **7.** The challenge of Indigenous data in Sweden, *by Per Axelsson and Christina Storm Mienna*; **8.** Data governance in the Basque Country: Victims and memories of violent conflicts, *by Joxeramon Bengoetxea*; **9.** Indigenous policy and Indigenous data in Mexico: Context, challenges and perspectives, *by Oscar Figueroa Rodriguez*; **10.** Indigenous Data Sovereignty: Quechan education data sovereignty, *by James D. Lopez*; **11.** Indigenous Data Sovereignty and the role of universities, *by Tennille L. Marley*; **12.** Narratives on Indigenous victimhood: Challenges of Indigenous Data Sovereignty in Colombia's transitional setting, *by Gustavo Rojas-Paez and Colleen Aleno O'Brien*; **13.** Kaupapa Maori-informed approaches to support data rights and self-determination, *by Sarah-Jane Paine, Donna Cormack, Papaarangi Reid, Ricci Harris and Bridget Robson*; **14.** The legal and policy dimensions of Indigenous Data Sovereignty (IDS), *by Rebecca Tsodie*; **15.** Embedding

systemic change-opportunities and challenges, by Maggie Walter, Stephanie Russo Carroll, Tahu Kukutai and Desi Rodriguez-Lonebear; Index."

WEWERINKE-SINGH, MARGARETHA & HAMMAN, EVAN (eds). 2020 (augustus). *Environmental Law and Governance in the Pacific: Climate Change, Biodiversity and Communities*. Abingdon: Routledge. ISBN: 978-0367203245 (hb) £ 96,00 and 978-0429260896 (eb).

"This volume examines environmental law and governance in the Pacific, focusing on the emerging challenges this region faces. The Pacific is home to some of the world's most astonishing biological and cultural diversity. At the same time, Pacific Island nations are economically and technically under-resourced in the face of tremendous environmental challenges. Destructive weather events, ocean acidification, mining, logging, overfishing, and pollution increasingly degrade ecosystems and affect fishing, farming, and other cultural practices of Pacific Islanders. Accordingly, there is an urgent need to understand and analyse the role of law and governance in responding to these pressures in the Pacific. Drawing on academic and practitioner expertise from the Pacific region, as well as Europe and the United States, this unique collection navigates the major environmental law and governance challenges of the present and future of the Pacific. *Environmental Law and Governance in the Pacific* discusses 21 Pacific Island countries and territories, including Cook Islands, Fiji, Papua New Guinea, Solomon Islands, Vanuatu, and Samoa, and a broad range of themes, such as deep-sea mining, wetlands and mangroves, heritage, endangered species, human rights, and access to justice, are addressed, thus providing a comprehensive and state-of-the-art overview of environmental law and governance within specific jurisdictions as well as across the Pacific region as a whole.

*Contents*: List of illustrations; Notes on the contributors; Foreword, by Don Paterson; Preface; List of abbreviations; Note on the text; **Part I. Overview and Context**: 1. Introduction, by Margaretha Wewerinke-Singh and Evan Hamman; 2. Environmental Law in the Context of Legal Pluralism, by Sue Farran; **Part II. Climate Change**: 3. Climate Change Law in the Pacific Islands, by Margaretha Wewerinke-Singh and Sarah Mead; 4. Traditional Customary Law Responding to Climate Change, by Kirsten Davies; 5. Customary Land in Pacific Island Countries: Laws and Threats, by Joseph Foukona; **Part III. Biodiversity and Natural Resource Management**: 6. The International Institutional Framework for Seabird Conservation in the South Pacific, by Eduardo Gallo-Cajiao, Evan Hamman and Bradley Woodworth; 7. Endangered and Invasive Species: Pacific Island Legal Responses to Complex Environmental Challenges, by Erika Techera; 8. Mining in the Pacific: Principles and Practices for Environmental Regulation, by Evan Hamman, Aline Jaeckel and Calvy Aonima; 9. Wetlands of the Pacific: Towards Effective Law and Governance, by Evan Hamman and Vainuupo Jungblut; **Part IV. Communities**: 10. Heritage Law in Pacific Island States: the Legacies of Colonialism and the Elusive Possibilities of Cultural Emancipation, by Lucas Lixinski; 11. Human Rights and the Environment in Pacific Island States, by Margaretha Wewerinke-Singh, Tammy Tabe, Hansdeep Singh and Jaspreet Singh; 12. Access to Environmental Justice for Pacific Islanders, by Elaine Johnson, William Kadi and Evelyn Wohuinangu; Index."

## AUSTRALIA

BIRD, CAROLINE & RHOADS, JIM. 2020 (April). *Crafting Country: Aboriginal Archaeology in the Eastern Chichester Range, North-west Australia*. Sydney: Sydney University Press. 344 pages. ISBN: 978-1743326169 (pb). Review: *Archaeology in Oceania*, 55(3), 2020: 192-193 (by K. Ditchfield).

"Based on ten years of surveys and excavations in Nyiyaparli country in the eastern Chichester Ranges, north-west Australia, *Crafting Country* provides a unique synthesis of Holocene archaeology in the Pilbara region. The analysis of about 1000 sites, including surface artefact scatters and 19 excavated rock shelters, as well as thousands of isolated artefacts, takes a broad view of the landscape, examining the distribution of archaeological remains in time and space. Heritage compliance archaeology commonly focuses on individual sites, but this study reconsiders the evidence at different scales - at the level of artefact, site, locality, and region - to show how Aboriginal people interacted with the land and made their mark on it. *Crafting Country* shows that the Nyiyaparli 'crafted' their country, building structures and supplying key sites with grindstones,

raw material and flaked stone cores. In so doing, they created a taskscape of interwoven activities linked by paths of movement.

*Contents:* List of figures; List of tables; Acknowledgements; Foreword, *by Peter Hiscock*; **1.** Background: compliance archaeology and research in the Pilbara; **2.** Research framework; **3.** Natural environment and cultural contexts; **4.** Surface artefact scatters; **5.** Rockshelters; **6.** Site and landscape; **7.** Crafting country; References; Index; Appendices."

GIBSON, JASON M. 2020 (May). *Ceremony Men: Making Ethnography and the Return of the Strehlow Collection*. New York: State University of New York Press. 318 pages. ISBN: 978-1-4384-7855-5 (hc).

"By analyzing one of the world's greatest collections of Indigenous song, myth, and ceremony - the collections of linguist/anthropologist T.G.H. Strehlow - *Ceremony Men* demonstrates how inextricably intertwined ethnographic collections can become in complex historical and social relations. In revealing his process to return an anthropological collection to Aboriginal communities in remote central Australia, Jason M. Gibson highlights the importance of personal rapport and collaborations in ethnographic exchange, both past and present, and demonstrates the ongoing importance of sociality, relationship, and orality when Indigenous peoples encounter museum collections today. Combining forensic historical analysis with contemporary ethnographic research, this book challenges the notion that anthropological archives will necessarily become authoritative or dominant statements on a people's cultural identity. Instead, Indigenous peoples will often interrogate and recontextualize this material with great dexterity as they work to reintegrate the documented into their present-day social lives.

*Contents:* List of Illustrations; Acknowledgments; Language and Orthography; **Introduction**; **1.** Archive and Field; **2.** Early Alhernter Encounters; **3.** Strehlow's Scope; **4.** A Balancing Act; **5.** Urrempel Man; **6.** Declarations of Relatedness; **7.** The Intermingling of Intimate Narratives; **8.** 'You're my Kwertengerl'; **Conclusion**; References; Index."

MAY, SALLY K., RADEMAKER, LAURA, NADJAMERREK, DONNA & GUMURDUL, JULIE NARNDAL. 2020 (October). *The Bible in Buffalo Country: Oenpelli Mission 1925-1931*. Canberra: ANU Press. 311 pages. ISBN: 978-1760463984 (pb) and 978-1760463991 (pdf). Retrieved 14 October 2020 from: <http://doi.org/10.22459/BBC.2020>.

"Arriving in the remote Arnhem Land Aboriginal settlement of Oenpelli (Gunbalanya) in 1925, Alf and Mary Dyer aimed to bring Christ to a former buffalo shooting camp and an Aboriginal population many whites considered difficult to control. *The Bible in Buffalo Country: Oenpelli Mission 1925-1931* represents a snapshot of the tumultuous first six years of the Church Missionary Society's mission at Oenpelli and the superintendency of Alfred Dyer between 1925 and 1931. Drawing together documentary and photographic sources with local community memory, a story emerges of miscommunication, sickness, constant logistical issues, and an Aboriginal community choosing when and how to engage with the newcomers to their land. This book provides a fascinating and detailed record of the primary sources of the mission, placed alongside the interpretation and insight of local Traditional Owners. Its contents include the historical and archaeological context of the primary source material, the vivid mission reports and correspondence, along with stunning photographs of the mission and relevant maps, and finally the oral history of Esther Manakgu, presenting Aboriginal memory of this complex era. *The Bible in Buffalo Country* emerged from community desire for access to the source documents of their own history and for their story to be known by the broader Australian public.

*Contents:* Preliminary pages; Illustrations; Foreword; Acknowledgements; A note on orthography; **1.** Aboriginal histories in the mission records; **2.** Country, culture and kinship; **3.** Oenpelli before the mission; **4.** Who were the missionaries? **5.** The mission documents; **6.** Memories of the mission days, *by Esther Manakgu*; Bibliography; Appendix A. Aboriginal names mentioned in the records, 1925-31; Appendix B. Oenpelli mission staff, 1925-31."



MIYARRKA MEDIA. 2019. *Phone and Spear: A Yuta Anthropology*. London: Goldsmith's Press, 2019. 252 pages. ISBN: 798-1-912685-18-9 (pb). Review: *Anthropological Forum*, 30(3), 2020: 313-314 (by D. Lipset).

"A visually striking intercultural exploration of the use of mobile phones in Aboriginal communities in Australia. *Yuta* is the Yolngu word for new. *Phone and Spear: A Yuta Anthropology* is a project inspired by the gloriously cheeky and deeply meaningful audiovisual media made with and circulated by mobile phones by an extended Aboriginal family in northern Australia. Building on a ten-year collaboration by the community-based arts collective Miyarrka Media, the project is an experiment in the anthropology of co-creation. It is a multivoiced portrait of an Indigenous society using mobile phones inventively to affirm connections to kin and country amid the difficult and often devastating circumstances of contemporary remote Aboriginal life. But this is not simply a book about Aboriginal art, mobile phones, and social renewal. If old anthropology understood its task as revealing one world to another, *yuta* anthropology is concerned with bringing different worlds into relationship. Following Yolngu social aesthetics - or what Miyarrka Media translate as 'the law of feeling' - the book is a relational technology in its own right: an object that combines color, pattern, and story to bring once distant worlds into new sensuously mediated connections.

Miyarrka Media is an Indigenous arts collective in northern Australia, led by Dhalwangu elder Paul Gurrumuruwuy and visual anthropologist Jennifer Deger, who has collaborated on Yolngu media projects for more than twenty-five years. Their work has been screened and exhibited in the United States, Europe, Australia, and Taiwan. Recent projects include the films *Ringtone* and *Manapanmirr, in Christmas Spirit* and the exhibitions *Christmas Birrimbirr*, *Gapuwiyak Calling*, and *Warwuyu (Worry)*."

MORETON-ROBINSON, AILEEN. 2020. *Talkin' Up to the White Woman: Indigenous Women and Feminism*. St. Lucia: University of Queensland Press. 256 pages. ISBN: 978-0702263101 (pb). First published in 2000. With a new 20th anniversary preface and review essay by the author. Reviews of the 2000 edition: Reviews: *Aboriginal History*, 24, 2000: 301-302 (by D. Rose); *Australian Aboriginal Studies*, 2002, (1): 98-99 (by L. Berendt); *The Contemporary Pacific*, 15(2), 2003: 474-475 (by H.-K. Trask); *Australian Feminist Studies*, 16(35), 2001: 247-248 (by A Ravenscroft).

"In this ground-breaking book, Distinguished Professor Aileen Moreton-Robinson undertakes a compelling analysis of the whiteness of Australian feminism and its effects on Indigenous women. From an Indigenous woman's standpoint, as a Goenpul woman and an academic, she 'talks up', engages with and interrogates western feminism in representation and practice. Through examining an extensive range of feminist literature written mainly by white scholars and activists, Moreton-Robinson shows how whiteness dominates from a position of power and privilege as an invisible norm and unchallenged practice. She illustrates the ways in which Indigenous women have been represented in the publications and teachings of white Australian women, revealing that such renderings of Indigenous lives contrast with how Indigenous women re/present and understand themselves. Persuasive and engaging, this book is a necessary argument for the inclusion of Indigenous perspectives in the teachings and practices that impact on Australian society. This new edition proves the continued relevance of this classic work as a critique of the whiteness of western feminism.

*Contents of the 2000 edition*: Preface, by Karen Brodtkin; **Introduction**: Talkin' the Talk; **1**. Tellin' It Straight: Self-Presentation Within Indigenous Women's Life Writings; **2**. Look Out 'White Woman': Representations of the White Woman in Feminist Theory; **3**. Puttem 'Indigenous Woman': Representations of the 'Indigenous Woman' in White Women's Ethnographic Writings; **4**. Little Bit Woman: Representations of Indigenous Women in White Australian Feminism; **5**. White Women's Way: Self-Presentation within White Feminist Academics' Talk; **6**. Tiddas Speakin' Strong: Indigenous Women's Self-Presentation within White Australian Feminism; **Conclusion**: Talkin' Up to the White Woman."

RADEMAKER, LAURA & ROWSE, TIM (eds). 2020 (September). *Indigenous Self-determination in Australia: Histories and Historiography*. Canberra: ANU Press. 353 pages. ISBN: 978-1760463779 (pb) and 978-1760463786 (pdf). Retrieved 17 September 2020 from: <http://doi.org/10.22459/ISA.2020>.

"Histories of the colonisation of Australia have recognised distinct periods or eras in the colonial relationship: 'protection' and 'assimilation'. It is widely understood that, in 1973, the Whitlam Government initiated a new policy era: 'self-determination'. Yet, the defining features of this era, as well as how, why and when it ended, are far from clear. In this collection we ask: how shall we write the history of self-determination? How should we bring together, in the one narrative, innovations in public policy and Aboriginal and Torres Strait Islander initiatives? How (dis)continuous has 'self-determination' been with 'assimilation' or with what came after? Among the contributions to this book there are different views about whether Australia is still practising 'self-determination' and even whether it ever did or could. This book covers domains of government policy and Indigenous agency including local government, education, land rights, the outstation movement, international law, foreign policy, capital programs, health, public administration, mission policies and the policing of identity. Each of the contributors is a specialist in his/her topic. Few of the contributors would call themselves 'historians', but each has met the challenge to consider Australia's recent past as an era animated by ideas and practices of Indigenous self-determination.

*Contents:* Preliminary pages; Tables and maps; Acronyms; Prefatory note; **Introduction:** How shall we write the history of self-determination in Australia? *by Laura Rademaker and Tim Rowse*; **Part I. Self-determination as a project of colonial authority:** **1.** Self-determination in action: How John Hunter and Aboriginal people in Arnhem Land anticipated official policy in the late 1960s and early 1970s, *by Chris Haynes*; **2.** An emerging Protestant doctrine of self-determination in the Northern Territory, *by Laura Rademaker*; **3.** The Aboriginal pastoral enterprise in self-determination policy, *by Charlie Ward*; **4.** Unmet potential: The Commonwealth Indigenous managed capital funds and self-determination, *by M. C. Dillon*; **5.** After reserves and missions: Discrete Indigenous communities in the self-determination era, *by Will Sanders*; **6.** 'Taxpayers' money'? ATSIC and the Indigenous Sector, *by Katherine Curchin and Tim Rowse*; **Part II. Self-determination as an Indigenous project:** **7.** Adult literacy, land rights and self-determination, *by Bob Boughton*; **8.** Taking control: Aboriginal organisations and self-determination in Redfern in the 1970s, *by Johanna Perheentupa*; **9.** Beyond land: Indigenous health and self-determination in an age of urbanisation, *by Maria John*; **10.** Self-determination's land rights: Destined to disappoint? *by Jon Altman*; **11.** 'Essentially sea-going people': How Torres Strait Islanders shaped Australia's border, *by Tim Rowse*; **Part III. Self-determination as principle of international law and concept in political theory:** **12.** Self-determination under international law and some possibilities for Australia's Indigenous peoples, *by Asmi Wood*; **13.** Self-determination with respect to language rights, *by Jane Simpson*; **14.** Self-determination through administrative representation: Insights from theory, practice and history, *by Elizabeth Ganter*; **15.** Who is the self in Indigenous self-determination? *by Sana Nakata.*"

RUBENSTEIN, MARY-JANE. 2018. *Pantheologies: Gods, Worlds, Monsters*. New York: Columbia University Press. 294 pages. ISBN: 978-0231189460 (hb), 978-0231189477 (pb) and 978-0231548342 (eb). Review: *Worldview*, 24(3), 2020: 309-313 (A. Renna).

"By bringing her readers through territories of thought spanning thousands of years - through early modern philosophy, new materialism, new animism, Amerindian and Aboriginal indigenous ontologies, biological theories of symbiosis at multiple levels of scale, and quantum perspectivism - Rubenstein draws 'pantheological' thinking from a wide range of entangled thought systems in contact. Through this work, she presents her readers with two deeply generative threads: 1) a genealogy of pantheological thought as a historical concept, and 2) an enacted theory drawn from that history for thinking with 'science' and 'religion' as categories. Readers of *Worldviews* may find this book helpful because this astonishingly nimble theoretical work helps us think anew about the categories with which we work. Through this monstrous methodological and topical mix of science, philosophy, history, and theology, *Pantheologies* leads us into a pluralistic ontological landscape where multiple forms of being and thinking exist in concert with other constituent parts of the cosmic mess. Rubenstein offers the germ of a mode of interpretation which has the potential to become - perhaps - just monstrous enough to meet the worlds it faces" (Alison Renna, *Worldviews*).

## MELANESIA

ANGLEVIEL, FRÉDÉRIC 2018. *Comprendre les référendums de 2018-2022 en Nouvelle-Calédonie: La France ou l'indépendance - Décryptages historiques, socio-économiques et communautaristes*.

Saint-Denis: Edilivre. 460 pages. ISBN: 978-2414191109 (pb) and 978-24141901093 (eb). Review: *The Journal of Pacific History*, 55(3), 2020: 441-442 (by N. Maclellan).

"Cet essai porte sur le ou les référendums de sortie de l'accord de Nouméa (2018-2022) et donc sur l'avenir institutionnel de cet archipel des antipodes qui fait partie des outremer de la République française. Les indépendantistes kanak (40% de l'électorat) ne souhaitent pas négocier de nouvel accord avant d'avoir compté leurs voix. Les non-indépendantistes savent qu'ils devraient normalement remporter ce ou ces référendums mais qu'il leur faut retrouver les voix du dialogue pour continuer à tracer la communauté de destin qui a vocation dans l'avenir à devenir un destin commun. Le mot d'indépendance n'est plus un tabou mais il est probable que la Nouvelle-Calédonie fasse le choix d'un troisième accord dans le cadre d'une émancipation dans la République française. Ce travail présente l'œuvre de décolonisation accomplie depuis 1945 avant de dresser un bilan de la situation socio-économique et politique de l'archipel néo-calédonien. Il propose ensuite des améliorations sociétales susceptibles de décriper les antagonismes latents entre les Kanak indépendantistes et les autres communautés. Enfin, il expose cinq ou six solutions génériques possibles quant à l'avenir institutionnel du 'Caillou' [Grande Terre], en sachant que les hommes politiques seront amenés à innover afin de concrétiser le rêve de destin partagé. En effet, si les élus locaux et l'Etat français appliquent dans leurs visions de la Nouvelle-Calédonie de demain la devise française, 'Liberté, Egalité, Fraternité', agrémentée d'une pointe de tolérance et d'un soupçon d'imagination constructive, l'empilement des bonnes volontés individuelles devraient bien finir par construire la grande case en matériau moderne susceptible de rassembler tous les Calédoniens sous le pilier central hexagonal."

BROEKHUIJSE, JAN. 2020. *De Harvard-Peabody expeditie naar de Dani van de Baliem-vallei: Etnografische en autobiografische notities, exploratieressort oostelijk bergland Nieuw-Guinea, 1959-1962*. Private publication. 458 pages. ISBN: 978-1616272654 (pb). Contains more than 200 original colour and black and white photographs taken by the author.

"Jan Broekhuijse (1929-2020) studeerde antropologie en sociologie van de niet-Westerse volkeren aan de Rijksuniversiteit te Utrecht en behaalde zijn doctoraal daar cum laude. In 1958 trad hij in dienst van het Ministerie van Overzeese Rijksdelen en vertrok met zijn echtgenote Margriet Brom naar Nieuw-Guinea, zijn gebied van specialisatie. Daar was hij werkzaam als controleur bij het Binnenlands Bestuur. Hij nam als consultant deel aan de Harvard-Peabody expeditie naar de Baliem-vallei in het oostelijk bergland van Nederlands Nieuw-Guinea, waarvoor hij antropologisch veldwerk verrichtte onder de Dani in 1960-1961. Hij voorzag de Amerikaanse deelnemers van de expeditie van de nodige lokale basiskennis en stond hen bij in hun omgang met de Dani. In 1963 keerde hij terug naar Nederland, waar hij in 1967 bij zijn vroegere hoogleraar Fischer promoveerde op het proefschrift *De Willigiman Dani: Een cultureel-antropologische studie over religie en oorlogvoering in de Baliem-vallei*. De daaropvolgende 22 jaar was hij verbonden aan het Koninklijk Instituut voor de Tropen en verbleef hij regelmatig in Afrika voor onderzoek naar de mogelijkheid van modernisering van het complex van institutie en technologie van volken met een traditionele leefwijze. In 2009 verscheen zijn *Memorie van overgave: Een wijsgerig-antropologisch onderzoek naar de mentale structuren die het menselijk leven aansturen en ordenen in religie en cultuur*."

GODELIER, MAURICE. 2017. *Lévi-Strauss: A Critical Study of His Thought*. Translated by Norah Scott. London: Verso. 432 pages. ISBN: 978-1784787073 (pb) Reviews: *The Asia Pacific Journal of Anthropology*, 21(4), 2020: 392-395 (by M.S. Mosko); *The Journal of the Royal Anthropological Institute*, 26(4), 2020: 864-871 (by A. Doja: Celebrations of Lévi-Strauss's Heroic Legacy).

"Sharing complementary interests in the revolutionary possibilities of structuralist thought, Lévi-Strauss focused on 'superstructures', Godelier on 'infrastructures'. But very quickly Godelier abandoned these notions as they are devoid of analytical efficiency and because economic activities are not everywhere disembedded from kinship or political-religious relationships as they are in Western societies. More recently, however, Godelier has penned masterpieces addressing both orientations: *The Metamorphoses of Kinship* (2004) and *The Imagined, the Imaginary and the Symbolic* (2020) respectively. In view of the demise of Lévi-Strauss's repute, Godelier now draws on his fluency in structuralism and Marxism and his extraordinary ethnographic experience among the Baruya peoples of Papua New Guinea to document the substance and assess the lasting merits of

Lévi-Strauss's creativity but also his failures and limits" (Mark S. Mosko, *The Asia Pacific Journal of Anthropology*).

"Contents: **Part I. Kinship:** 1. The Beginnings (1943-1945): What Came before *The Elementary Structures of Kinship*; 2. *The Elementary Structures of Kinship* (New York, 1947; Paris, 1949); 3. *The Elementary Structures of Kinship: Complements* (1949-1959); 4. The Invention of Semi-complex Systems (1965-1973); 5. The Concept of 'House': Theory Makes New Strides (1976-1987); 6. Final Texts (1983-2000); 7. Taking Stock - I; **Part II. Myths and Mythic Thought:** 8. The Major Steps of Lévi-Strauss's Elaboration of His Concepts, Method and Hypotheses (1952-1962); 9. The Mythology Series (1064-1971); 10. Toolkit for the Structural Study of Myths; 11. The Components of Myths; 12. The Operations of the Myths-producing Mind; 13. The Three Steps in the Structural Analysis of Myths; 14. Taking Stock - II; **By Way of Conclusion;** Appendixes: I. Toolkit for the Structural Study of Myth; II. Principal Empirical Binary Oppositions Present in the American Myths; III. Table of Origin Myths Present in the Mythology Series; IV. Myths with Human-Animal-Plant Transformations; V. Itinerary of the Bird-nester Myth (from the Bororo to the Salish); VI. Location of Tribes and Ethnic Groups; Bibliography; Acknowledgements; Indexes: Index of Names; Index of Subjects."

LINDSTROM, LAMONT. 2020 (November). *Tanna Times: Islanders in the World*. Honolulu: University of Hawai'i Press. 200 pages. ISBN: 978-0824886660 (hb), 978-0824886677 (pb), 978-0824886684 (pdf) and 978-0824886691 (epub). Retrieved 15 October 2020 from: <http://hdl.handle.net/10125/67674>.

"This book introduces the culture and history of Tanna Island (Vanuatu), reflected off the life experiences of a dozen Islanders living from 1774 to the present day. Tanna features a vibrant culture and a fascinating history, the details of which illuminate broader ethnographic, linguistic, and historical issues. Each of twelve core chapters opens with a telling life story and then contextualizes that biography with pertinent ethnographic background. Islanders since 1774 have participated in a series of events and projects that have captured extensive anthropological attention. These include welcoming British explorer James Cook (whose 250 anniversary celebrations are upon us); one small girl's voyage to London; troubled relations with early Christian missionaries; engagement in overseas plantation labor; innovation of the John Frum Movement, a so-called Melanesian 'cargo cult'; service in American military labor corps during the Pacific War; agitation in the 1970s for an independent Vanuatu; urban migration to seek work in Port Vila squatter settlements; the global kava business; juggling arranged versus love marriages (as featured in the 2015 film *Tanna*); and now Islander dealings with growing numbers of overseas tourists and international social media. Along the way, the ms. explores issues of island personhood, gender, and leadership. The narrative through-line is globalization with the main argument that all of us, even those living on seemingly out-of-the-way Pacific islands, for many years have been firmly linked into the world's networks."

WAGNER, ROY. 2016. *The Invention of Culture*. 2nd edition. First published in 1975. With a new foreword by Tim Ingold. Chicago: University of Chicago Press. 208 pages. ISBN: 978-0226423289 (pb) and 978-0226423319 (eb). Reviews: *The Journal of the Royal Anthropological Institute*, 26(3), 2020: 691-692 (by E. Dianteill); *L'Homme*, (217), 2016: 143-145 (by G. Guille-Escuret); *Anthropos*, 75(5), 1980: 971-972 (by J. Knuf); *The Journal of the Polynesian Society*, 86(1), 1977: 140-141 (by J. Hecht); *Man*, 11(4), 1976: 607-608 (by J. Blacking); *RAIN [Royal Anthropological Institute News]*, (13), 1976: 10 (by J. Beattie).

"How to summarize Wagner's complex thesis? Ingold notes that the book is not part of any particular intellectual tradition and explicates through an original language. If Wagner's theoretical lexicon is new, without equivalent in the intellectual production of the early 1970s, then *The invention of culture* might be better understood if it is seen as a 'successor' to Hegel, Marx, and the Frankfurt school's dialectical philosophy, and thus opposed to Cartesian rationalism. Wagner himself refers to this, arguing that 'dialectic' should be understood in its original sense - that is, as 'a tension or dialogue-like alternation between two conceptions or viewpoints that are simultaneously contradictory and supportive of each other' (p. 52) - and opposed to the linear logic typical of rationalism" (Erwin Dianteill, *The Journal of the Royal Anthropological Institute*).

*Contents:* Foreword to the Second Edition, by *Tim Ingold*; Preface to the Second Edition; Acknowledgments; **Introduction**; 1. The Assumption of Culture; 2. Culture as Creativity; 3. The Power of Invention; 4. The Invention of Self; 5. The Invention of Society; 6. The Invention of Anthropology; Index."

## POLYNESIA

ARISTA, NOELANI. 2019. *The Kingdom and the Republic: Sovereign Hawai'i and the Early United States*. Philadelphia: University of Pennsylvania Press. 312 pages. ISBN: 978-0812250732 (cl).

"In 1823, as the first American missionaries arrived in Hawai'i, the archipelago was experiencing a profound transformation in its rule, as oral law that had been maintained for hundreds of years was in the process of becoming codified anew through the medium of writing. The arrival of sailors in pursuit of the lucrative sandalwood trade obliged the *ali'i* (chiefs) of the islands to pronounce legal restrictions on foreigners' access to Hawaiian women. Assuming the new missionaries were the source of these rules, sailors attacked two mission stations, fracturing relations between merchants, missionaries, and sailors, while native rulers remained firmly in charge. In *The Kingdom and the Republic*, Noelani Arista (Kanaka Maoli) uncovers a trove of previously unused Hawaiian language documents to chronicle the story of Hawaiians' experience of encounter and colonialism in the nineteenth century. Through this research, she explores the political deliberations between *ali'i* over the sale of a Hawaiian woman to a British ship captain in 1825 and the consequences of the attacks on the mission stations. The result is a heretofore untold story of native political formation, the creation of indigenous law, and the extension of chiefly rule over natives and foreigners alike. Relying on what is perhaps the largest archive of written indigenous language materials in North America, Arista argues that Hawaiian deliberations and actions in this period cannot be understood unless one takes into account Hawaiian understandings of the past - and the ways this knowledge of history was mobilized as a means to influence the present and secure a better future. In pursuing this history, *The Kingdom and the Republic* reconfigures familiar colonial histories of trade, proselytization, and negotiations over law and governance in Hawai'i.

*Contents: Introduction: He Ao 'Olelo: A World of Words; 1. The Political Economy of Mana: Obligation, Debt, and Trade; 2. Creating an Island Imaginary: Hawai'i's American Origins; 3. The Isles Shall Wait for His Law: Planting the American Congregational Mission; 4. Hawaiian Women, Kapu, and the Emergence of Kanawai; 5. Libel, Law, and Justice before the 'Aha 'olelo; Afterword; Appendix; Textual Sources and Research Methods; Glossary; Notes; Index; Acknowledgments."*

DUKAS, NEIL BERNARD. 2020. *A Military History of Hawai'i*. 2nd edition. Larkspur: Kaladar Books. 248 pages. ISBN: 978-0-983-19297-8 (pb). First published in 2004 by Mutual Publishing.

"Up to the close of the 19th century Hawai'i was a sovereign independent country. *A Military History of Sovereign Hawai'i* provides an overview of Hawaiian military history, beginning with the classical period (roughly the mid-17th to late 18th centuries) and progressing through the political turmoil of the 19th century to the climactic annexation of the islands by the United States of America in 1898. The book is written in two parts. The first focuses on the classical Hawaiian warrior, or *koa*. The second part presents the post-classical warriors of Hawai'i, the uniformed armed forces of the kingdom. This ground-breaking work, full of previously unpublished photographs, is the first effort of its kind to examine the transition from Kamehameha's military forces to that of the monarchy. It is the logical starting-point for anyone interested in the subject of Hawaiian military history or simply intrigued by this extraordinary slice of world history. Topics covered include Hawai'i's warrior roots, religious and cultural influences, weapons; martial arts (*lua*), tactics, domestic and foreign challenges. Supporting material includes a detailed glossary of Hawaiian military terms as well as new material on Hawai'i's commanders-in-chief and the military regiments of the Hawaiian kingdom. Appealing equally to those who crave historic detail and those who insist upon a compelling narrative, this volume is an absorbing account of the precarious historical relationship between armed force and independence in Hawai'i. Updated with new commentary and illustrations.

LA CROIX, SUMNER. 2019. *Hawai'i: Eight Hundred Years of Political and Economic Change*. Chicago: University of Chicago Press. 389 pages. ISBN: 978-0226592091 (hb). Review: *The Journal of Pacific History*, 55(3), 2020: 436-437 (by D.E. Duensing).

"Building on new archaeological and historical research, Sumner La Croix assembles here the economic history of Hawai'i from the first Polynesian settlements in 1200 through US colonization, the formation of statehood, and to the present day. He shows how the political and economic institutions that emerged and evolved in Hawai'i during its three centuries of global isolation allowed an economically and culturally rich society to emerge, flourish, and ultimately survive annexation and colonization by the United States. The story of a small, open economy struggling to adapt its institutions to changes in the global economy, Hawai'i offers broadly instructive conclusions about economic evolution and development, political institutions, and native Hawaiian rights.

*Contents:* Preface; **1.** The Short History of Humans in Hawai'i; **2.** Voyaging and Settlement; **3.** The Rise of Competing Hawaiian States; **4.** Guns, Germs, and Sandalwood; **5.** Globalization and the Emergence of a Mature Natural State; **6.** Treaties, Powerful Elites, and the Overthrow; **7.** Colonial Political Economy: Hawai'i as a U.S. Territory; **8.** Homes for Hawaiians; **9.** Statehood and the Transition to an Open-access Order; **10.** The Rise and Fall of Residential Leasehold Tenure in Hawai'i; **11.** Land Reform and Housing Prices; **12.** The Long Reach of History; Appendix: A Model of Political Orders; Notes; References; Index."

PIAZZA, ROBERTA, 2019. *Discourses of Identity in Liminal Places and Spaces*. Abingdon: Routledge. 312 pages. ISBN: ISBN 978-0815395683 (hb) and 978-1351183383 (eb). Review: *Discourse and Society*, 31(4), 2020: 446-448 (by C. Fitzgerald).

This collection highlights the interplay between language and liminal places and spaces in building distinct narratives of selfhood. The book uses an interdisciplinary approach to examine linguistic and social phenomena in places shaped by displacement and social inequality. The book also looks at chronotopes, the Bakhtinian-inspired concept of the interconnectedness of time and space in identity. The volume demonstrates how studying liminal places and spaces can offer unique insights into how people construct language and selfhood in these spaces, making this key reading for researchers in sociolinguistics, discourse analysis, geography, and linguistic anthropology.

Contents (Pacific chapter): Place-Based narratives among New Speakers of 'Olelo Hawai'i, by Christina Higgins.

## 5. RECENT PUBLICATIONS

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

### GENERAL / ARTICLES

AHRENS, P., QUANCHI, M., & WALDROUP, H. (2020). Special Issue: Photography in the Pacific Part 1. *Journal of New Zealand and Pacific Studies*, 8(1), 3-6. Special issue: Photography in the Pacific Part 1.

ALLEN, J., O'CONNELL, J. F., CLARKSON, C., NORMAN, K., COX, M., LAMBERT, D., et al. (2020). A Different Paradigm for the Colonisation of Sahul. *Archaeology in Oceania*, 55(3), 182-191.

ANDERSON, J. (2020). Repurposing, Recycling, Revisioning: Pacific Arts and the (Post)colonial. *eTropic: Electronic Journal of Studies in the Tropics*, 19(1), 185-199. Special issue: Environmental Artistic Practices and Indigeneity: In(ter)ventions, Recycling, Sovereignty. DOI: <https://doi.org/10.25120/etropic.19.1.2020>.

ASWANI, S. (2020). New Directions in Maritime and Fisheries Anthropology. *American Anthropologist*, 122(3), 473-748.

BOROFSKY, R. (2020). Rethinking Ethnography: A Study in Public Anthropology. *Anthropology Today*, 36(5), 1-2. Guest editorial.

- CASTRO-KOSHY, E., & LE ROUX, G. (2020). Indigenous Art and Sovereignty Inspiring Change against Environmental Degradation. *eTropic: Electronic Journal of Studies in the Tropics*, 19(1), 1-27. Special issue: Environmental Artistic Practices and Indigeneity: In(ter)ventions, Recycling, Sovereignty. DOI: <https://doi.org/10.25120/etropic.19.1.2020>.
- FOUNTAIN, P., & TROUGHTON, G. (2019). Christianity and Development in the Pacific: An Introduction. *Sites: A Journal of Social Anthropology and Cultural Studies*, 16(1), 1-23. Special issue: Christianity and Development in the Pacific. Retrieved 24 September 2020: <https://sites.otago.ac.nz/Sites/issue/view/46>.
- GEIGER, J. (2020). Exquisite Wonder: Colour Film, Realism and the *Yankee Voyage*, 1936-38. *Journal of New Zealand and Pacific Studies*, 8(1), 57-79. Special issue: Photography in the Pacific Part 1.
- GROVES, E. C. (2020). Do the Pacific Islands Still Need a Regional University. *The Journal of Samoan Studies*, 10, 86-91. Retrieved 30 September 2020 from: <https://journal.samoanstudies.ws/2020/09/30/volume-10-2020/>.
- KEMPF, W. (2020). Introduction: Climate Change and Pacific Christianities. *Anthropological Forum*, 30(3), 215-232. Special issue: Higher Powers: Negotiating Climate Change, Religion and Future in Oceania, edited by Elodie Fache, Hannah Fair and Wolfgang Kempf.
- MCDONALD, L., & SEMU, G. (2020). In Conversation with Greg Semu. *Journal of New Zealand and Pacific Studies*, 8(1), 95-101. Special issue: Photography in the Pacific Part 1.
- MCLAREN, A., & CLARK, A. (2020). Captain Cook upon Changing Seas: Indigenous Voices and Reimagining at the British Museum. *The Journal of Pacific History*, 55(3), 418-431. Review article of the exhibition Reimagining Captain Cook Pacific: Perspectives (London: British Museum, 29 November 2018 - 4 August 2019).
- MORRIS, P. (2019). Temporal and Spiritual Self-Reliance: The Church of Jesus Christ of Latter-day Saints and Development in the South Pacific. *Sites: A Journal of Social Anthropology and Cultural Studies*, 16(1), 70-94. Special issue: Christianity and Development in the Pacific. Retrieved 24 September 2020: <https://sites.otago.ac.nz/Sites/issue/view/46>.
- O'BRIEN, A. (2020). Pacific Photographs from the *Vanadis Expedition*, 1883-85. *Journal of New Zealand and Pacific Studies*, 8(1), 7-21. Special issue: Photography in the Pacific Part 1.
- OSMOND, G. (2020). The Trials of Sala Bogi: Race, Racism and Resistance in Sport. *Journal of Australian Studies*, 44(3), 271-286.
- PEREZ, C. S. (2020). Eight Poems: Age of Plastic, Rings of Fire, Halloween in the Anthropocene, Chanting the Waters, One Fish, Two Fish, Praise Song for Oceania, Family Trees, Tronkon Niyok (Coconut Tree). *eTropic: Electronic Journal of Studies in the Tropics*, 19(1), 42-64. Special issue: Environmental Artistic Practices and Indigeneity: In(ter)ventions, Recycling, Sovereignty. DOI: <https://doi.org/10.25120/etropic.19.1.2020>.
- QUANCHI, M. (2020). Oceania. *The Journal of Pacific History*, 55(3), 432-435. Review article of the exhibition Oceania, curated by Nicholas Thomas and Peter Brunt (London: Royal Academy of Arts, 29 September - 10 December 2018).
- ROWSE, T. (2020). "Essentially Sea-going People": How Torres Strait Islanders Shaped Australia's Border. In L. Rademakers & T. Rowse (Eds.), *Indigenous Self-determination in Australia: Histories and Historiography* (pp. 247-265). Canberra: ANU Press. Retrieved 17 September 2020 from: <http://doi.org/10.22459/ISA.2020>.
- SMITH, R. (2020). Review Article. *Journal of New Zealand and Pacific Studies*, 8(1). Review article of: 1. *Indigenous Pacific Approaches to Climate Change: Pacific Island Countries*, by Jenny Bryant-Tokalau (Cham: Palgrave Pivot, 2018); 2. *Indigenous Pacific Approaches to Climate Change: Aotearoa/New Zealand*, by Lyn Carter (Cham: Palgrave Pivot, 2019); 3. *Combatting Climate*

*Change in the Pacific: The Role of Regional Organizations*, by Marc Williams and Duncan McDuer-Ra (London: Palgrave Macmillan).

TOMLINSON, M. (2019). The Pacific Way of Development and Christian Theology. *Sites: A Journal of Social Anthropology and Cultural Studies*, 16(1), 24-43. Special issue: Christianity and Development in the Pacific. Retrieved 24 September 2020: <https://sites.otago.ac.nz/Sites/issue/view/46>.

UNDERHILL-SEM, Y. T. R.-R.-O.-T. (2020). The Audacity of the Ocean: Gendered Politics of Positionality in the Pacific. *Singapore Journal of Tropical Geography*, 41(3), 314-328. Comments: 329-331 (by S.A. Radcliffe: Audacity Unchained: Decolonizing Variegated Geographies); 332-338 (by T. Skelton: The Importance of Feminist Audacity: Learning from the Pacific and the Caribbean); Response: 339-340 (by Y.T. Underhill-Sem: Audacity with Obligation: Decoloniality in Pacific Geographies).

## AUSTRALIA / ARTICLES

ALTMAN, J. (2020). Self-determination's Land Rights: Destined to Disappoint? In L. Rademakers & T. Rowse (Eds.), *Indigenous Self-determination in Australia: Histories and Historiography* (pp. 227-245). Canberra: ANU Press. Retrieved 17 September 2020 from: <http://doi.org/10.22459/ISA.2020>.

BIDDLE, J. L. (2019). Tjanpi Desert Weavers and the Art of Indigenous Survivance. *Australian Feminist Studies*, 34(102), 413-436.

BOUGHTON, B. (2020). Adult Literacy, Land Rights and Self-determination. In L. Rademakers & T. Rowse (Eds.), *Indigenous Self-determination in Australia: Histories and Historiography* (pp. 167-187). Canberra: ANU Press. Retrieved 17 September 2020 from: <http://doi.org/10.22459/ISA.2020>.

BREEN, M. G. (2020). Federalism, Constitutional Recognition and Indigenous Peoples: How a New Identity-based State Can Be Established in Australia. *Australian Journal of Political Science*, 55(3), 311-327.

BURKE, H., BARKER, B., WALLIS, L., CRAIG, S., & COMBO, M. (2020). Betwixt and Between: Trauma, Survival and the Aboriginal Troopers of the Queensland Native Mounted Police. *Journal of Genocide Research*, 22(3), 317-333.

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CUPITT, E. (2018). Taking Liberty: Indigenous Rights and Settler Self-government in Colonial Australia, 1830-1890 by Ann Curthoys and Jessie Mitchell. *ANU Historical Journal II*(2), 243-250. Review article of: Ann Curthoys and Jessie Mitchell, *Taking Liberty: Indigenous Rights and Settler Self-government in Colonial Australia, 1830-1890* by (Cambridge: Cambridge University Press, 2018).

DILLON, M. C. (2020). Unmet Potential: The Commonwealth Indigenous Managed Capital Funds and Self-determination. In L. Rademakers & T. Rowse (Eds.), *Indigenous Self-determination in Australia: Histories and Historiography* (pp. 101-118). Canberra: ANU Press. Retrieved 17 September 2020 from: <http://doi.org/10.22459/ISA.2020>.

DUNSTAN, L., HEWITT, B., & NAKATA, S. (2020). Indigenous Family Life in Australia: A History of Difference and Deficit. *Australian Journal of Social Issues*, 55(3), 323-338.

GANTER, E. (2020). Self-determination through Administrative Representation: Insights from Theory, Practice and History. In L. Rademakers & T. Rowse (Eds.), *Indigenous Self-determination in Australia: Histories and Historiography* (pp. 315-333). Canberra: ANU Press. Retrieved 17 September 2020 from: <http://doi.org/10.22459/ISA.2020>.



- HARRIS, A. (2020). Indigenising Australian Music: Authenticity and Representation in Touring 1950s Art Songs. *Postcolonial Studies*, 23(1), 132-152. Special issue: New Directions in Settler Colonial Studies.
- HAYNES, C. (2020). Self-determination in Action: How John Hunter and Aboriginal People in Arnhem Land Anticipated Official Policy in the late 1960s and early 1970s. In L. Rademakers & T. Rowse (Eds.), *Indigenous Self-determination in Australia: Histories and Historiography* (pp. 39-57). Canberra: ANU Press. Retrieved 17 September 2020 from: <http://doi.org/10.22459/ISA.2020>.
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- LOVETT, R., JONES, R., & MAHER, B. (2020). The Intersection of Indigenous Data Sovereignty and Closing the Gap Policy in Australia. In M. Walter, T. Kukutai, S. R. Carroll & D. Rodriguez-Lonebear (Eds.), *Indigenous Data Sovereignty and Policy* (pp. 36-50). Abingdon: Routledge.
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- MOORE, S. J. (2020). Worlding with Oysters. *eTropic: Electronic Journal of Studies in the Tropics*, 19(1), 96-104. Special issue: Environmental Artistic Practices and Indigeneity: In(ter)ventions, Recycling, Sovereignty. DOI: <https://doi.org/10.25120/etropic.19.1.2020>.
- MORPHY, F., MORPHY, H., FAULKNER, P., & BARBER, M. (2020). Toponyms from 3000 Years Ago? Implications for the History and Structure of the Yolngu Social Formation in North-east Arnhem Land. *Archaeology in Oceania*, 55(3), 153-167.
- NAKATA, S. (2020). Who is the Self in Indigenous Self-determination? In L. Rademakers & T. Rowse (Eds.), *Indigenous Self-determination in Australia: Histories and Historiography* (pp. 335-353). Canberra: ANU Press. Retrieved 17 September 2020 from: <http://doi.org/10.22459/ISA.2020>.
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- RADEMAKER, L. (2020). An Emerging Protestant Doctrine of Self-determination in the Northern Territory. In L. Rademakers & T. Rowse (Eds.), *Indigenous Self-determination in Australia: Histories and Historiography* (pp. 59-79). Canberra: ANU Press. Retrieved 17 September 2020 from: <http://doi.org/10.22459/ISA.2020>.
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- ROWSE, T. (2020). How John Howard Positioned Himself as Indigenous Australia's Champion. *ANU Historical Journal II*(2), 169-194. Retrieved 14 October 2020 from: <http://doi.org/10.22459/ANUHJII.2020>.
- RUSSELL, L. (2020). Settler Colonial Studies: Eliminating the Native and Creating the Nation. *Postcolonial Studies*, 23(1), 153-159. Special issue: New Directions in Settler Colonial Studies.
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- TOUT, D. (2020). Rex Ingamells and Ted Strehlow: Correspondences and Contradictions in Australian Settler Nationalism. *Journal of Australian Studies*, 44(3), 254-270.
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- WOOD, A. (2020). Self-determination under International Law and Some Possibilities for Australia's Indigenous Peoples. In L. Rademakers & T. Rowse (Eds.), *Indigenous Self-determination in Australia: Histories and Historiography* (pp. 269-291). Canberra: ANU Press. Retrieved 17 September 2020 from: <http://doi.org/10.22459/ISA.2020>.

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- BERTANA, A. (2020). The Impact of Faith-based Narratives on Climate Change Adaptation in Narikoso, Fiji. *Anthropological Forum*, 30(3), 254-273. Special issue: Higher Powers: Negotiating Climate Change, Religion and Future in Oceania, edited by Elodie Fache, Hannah Fair and Wolfgang Kempf.
- BHATIA, N., & CUMMING, G. S. (2020). Deforestation and Economic Growth Trends on Oceanic Islands Highlight the Need for Meso-scale Analysis and Improved Mid-range Theory in Conservation.

*Ecology and Society*, 25(3), 1-14. Ejournal: Article 10. Retrieved 19 November 2020 from:  
<https://www.ecologyandsociety.org/vol25/iss3/>.

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- BUCKWELL, A., FLEMING, C., MUURMANS, M., SMART, J. C. R., WARE, D., & MACKEY, B. (2020). Revealing the Dominant Discourses of Stakeholders towards Natural Resource Management in Port Resolution, Vanuatu, Using Q-method. *Ecological Economics*(177), 1-16. Ejournal: Article 106781.
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- FACHE, É., & FAIR, H. (2020). Turning Away from Wicked Ways: Christian Climate Change Politics in the Pacific Island Region. *Anthropological Forum*, 30(3), 233-253. Special issue: Higher Powers: Negotiating Climate Change, Religion and Future in Oceania, edited by Elodie Fache, Hannah Fair and Wolfgang Kempf.
- FALCK, C. (2020). "You Have to Call the Right Name" - Operation Joshua Meets Cosmology and Catholicism at Lake Chambri in Papua New Guinea. *The Australian Journal of Anthropology*, 31(2), 170-186. Special issue: Positioning Culture within Pacific Christianities, edited by Fraser Macdonald and Christiane Falck.
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- JARILLO, S., DARRAH, A., CRIVELLI, C., MKWESIPU, C., KALUBAKU, K., TOYAGENA, N., et al. (2020). Believing the Unbelieved: Reincarnation, Cultural Authority, and Politics in the Trobriand Islands. *Hau: Journal of Ethnographic Theory*, 10(2), 409-419. Colloquium: Where Are Our Ancestors? Rethinking Trobriand Cosmology. Retrieved 10 November 2020 from: <https://www.journals.uchicago.edu/toc/hau/2020/10/2>.
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- KAULI, J., & THOMAS, V. (2020). When You Kill the Body, Do You Kill the Spirit? Curating Affectual Performances Addressing Violence Related to Sorcery Accusations in Papua New Guinea. *Research in Drama Education: The Journal of Applied Theatre and Performance*, 25(3), 351-363. Special issue: A Capacity to be Moved: Performance and Its Affects.
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