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To receive or to stop receiving this newsletter in Word-format, contact the us at [rene.vanderhaar@ru.nl](mailto:rene.vanderhaar@ru.nl).

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### 1. PIERRE LEMONNIER'S *THE RITUALITY OF THINGS* - A REVIEW ESSAY

Lemonnier, Pierre, 2023. *La ritualité des choses: Objets, gestes, et paroles des initiations masculines Baruya (Papuasie-Nouvelle-Guinée)* [The Rituality of Things: Objects, Gestures and Words in the Baruya Male Initiations]. *Ethnologiques*, No. 8. 570 pages, map, plates, appendices, indexes. ISBN: 978-88-6976-355-7 (pb). Paris: Éditions Mimésis.

Anton Ploeg  
Independent Researcher

In this book Lemonnier provides an account of the *Muka*, the first grade initiation ritual among the Baruya, a group of Highlanders in Papua New Guinea, as it took place in June and July 1979. Simultaneously, he sets out the approach by means of which he casts his account. And finally he addresses the question why the initiation succeeded in continuing the Baruya way of life.

At the time the Baruya had been for decades subjected to foreign, non-New Guinean, commands and doctrines. Representatives of the Australian colonial administration had contacted them for the first time in 1951, and in 1960 it brought them under colonial control, establishing the *Pax Australiana*. Also around that time several missions started their work (p. 39). The anthropologist Maurice Godelier started field work among them in 1967. He invited the anthropologist/film maker Jean-Luc Lory to join him, in 1975 (Godelier 1982: 16). In that same year Papua New Guinea became politically independent. Lemonnier joined in 1979 (*ibid.*), so he was able to witness the *Muka* he deals with in the book under review. He was then, in his own estimate, a 'young specialist in technical systems' rather than the anthropologist he is now (pp. 17, 523).

In 1982, Lemonnier started field research among the Ankave who are, like the Baruya, speakers of an Anga language. The Anga speakers live in adjoining territories in what have become three provinces of Papua New Guinea: Eastern Highlands, Morobe and Gulf. While they do consider that they share *wan bilas* (Tok Pisin: one outfit, p. 349), they do not share a single way of life. Since Baruya are 'northern', and Ankave 'southern' Anga, Lemonnier hoped to gain comparative insights by working among Ankave. Three years later he was joined by his anthropologist wife Pascale Bonnemère. Together they have continued their field research among them, at least until very recently. It has resulted in a long series of publications. I single out their book *Les tambours de*

*l'oubli / Drumming to Forget* (2007), a remarkable introduction, in both French and English, and by text and pictures, into the Ankave way of life.

But in this new, major book Lemonnier focuses on the Baruya and their way of life. In addition to his own observations, he was fortunate to have a great range of sources to draw on (pp. 519ff). Firstly, a film showing the initiation and lasting '13 hours and 34 minutes' (p. 17) that the film maker Ian Dunlop and Godelier have made on the request of a number of Baruya. In addition there are comments by Baruya men when they saw Dunlop's film; the films and writings of Lory; the many publications and the field notes of Godelier; and the writings and personal communications of Joyce and Richard Lloyd, missionaries / linguists who spent decades among the Baruya and also other Anga speakers. He singles out Kumain Nunguya and his wife Urumianac, commenting

without Kumain our work would have been different (read: often impossible), so much had this friend, who had helped Godelier in 1967 already, mastered the questions and practices of anthropologists - to the extent that he became a film maker himself of a culture that not one Baruya knew better than he (pp. 17-18).<sup>1</sup>

Finally, he refers to Gilbert Herdt's work about the Simbari and, to a lesser extent, to that of Jadran Mimica about the Iqwaie, both neighbours of the Baruya, and both speakers of an Anga language. Their territories adjoin those of the Baruya. Herdt has used the pseudonym Sambia, rather than the name Simbari, used by Lemonnier. Given that the name Simbari has become known, I follow Lemonnier. Notwithstanding the length of his book, he is clear that the analysis is incomplete, since he states that he has left for later an analysis of the 'aesthetic experience' in the ritual, although it is, for him, an undeniable part of its study (p. 469).

Lemonnier has divided his book into four sections. The first, called '*Contexts*', is a 64 page introduction. In the second '*Récits*', he gives an account of the initiation. It is restricted to the first of the four grades that Baruya initiation then comprised. The third section '*Fils d'Ariane*', 'Ariadne's Threads', is a theoretical analysis of the events of the *Muka*, as it were threads guiding out of a labyrinth. The fourth one is a conclusion. The first of the three appendices is a list of the 112 events into which Lemonnier breaks down the *Muka*. In the second appendix he presents the data on which he draws in his book; the third one lists and names the 39 species of birds appearing in the text. For most species he is able to provide the Baruya, the French, and the zoological names. As to the title and subtitle of the book, it appears to me that the short list in the subtitle is not exhaustive given that the range of ritual phenomena that make up the *Muka* is wider than the short list in the subtitle suggests. I return to this point below.

## Introduction

The title of the introduction, *Contexts*, is a plural which reflects that is both an introduction to the Baruya way of life, with short discussions of other Anga groups, and to Lemonnier's mode of analysing the *Muka*. In his discussion of the Baruya way of life he follows Godelier. They relate that the Baruya lived in a state of enmity towards most of their neighbours, with the threat of surprise attacks being 'permanent' (pp. 15, 30, 348; Godelier 1982: 35, 1986: 13). Hence an explicit reason to initiate boys is to turn them into warriors. A second, maybe more important, reason is to free them of the supposed defilements they had incurred during their ongoing contacts with women, especially their mothers.

As regards social relations within Baruya groups, men professed that, in the very early past, their ancestors had 'stolen' (pp. 25, 417; compare Godelier 1982: 117-9, 1986: 70-1) from women important cultural items such as weapons and the flutes that played an important part in initiation

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<sup>1</sup> In this review I follow Lemonnier's spelling of the Anga words that he uses in his book. Spellings used by other authors in some cases differ considerably. For instance, in Kumain's case, Godelier appears to have spelled his name 'Koummaineu' (1982: 7; 1986: v). And instead of Simbari, Godelier has used the spelling Tsimbari (1982: 20).

ritual. Moreover, men appeared to find it inconceivable that women would be able to give birth to boys who, without male interventions, would grow into men. In the words of Lemonnier (p. 348): for Baruya men, the 'scandal that is the birth of boys out of the belly of women' had to be 'nullified'. They achieved this and achieved growth of boys into adult men, first by letting boys undergo the *Muka* and subsequently, once the *Muka* had finished, by letting initiates drink, via fellatio, the semen of older boys, as yet unmarried. It intrigues me that such gender relations allowed the existence of a viable social formation, with the proviso that we do not know how long that formation had existed.

The *Muka* was a first step in the transformation of boys into men. In total there were four such steps, the following three, however, of much shorter duration (p. 67). All three were called *Semya*. *Muka* were frequent, taking place every two or three years (p. 70). Lemonnier presents the proceedings of the *Muka* as a *chaîne opératoire*, an operational sequence. With the list of events in Appendix 2, he appears to present that sequence, thus underscoring his point that it is 'clearly necessary to take the totality of ... the *Muka* into account, not only the artefacts or the marvellous moments that the actors or the ethnologists privilege' (p. 467). That point seems well taken. The concept *chaîne opératoire* was coined by André Leroi-Gourhan so as to emphasise the social character of technical processes.<sup>2</sup> Seemingly reversely, Lemonnier views the *Muka* as a ritual about which he argues that the materials employed in that ritual, and also the way Baruya acted upon them, require separate study. He admits that thus he advocates a 'dualist dragon' that he had rejected in earlier publications (pp. 77-78, n 72). He argues further that Baruya put the sequence together in order to achieve that first step and in his new book he investigates why the ritual succeeded in doing so.

Throughout the book, Lemonnier makes evident that he can beneficially call on a range of reading that I can only envy. Some of his comments referring to that reading escape me. I take as an example his discussion of 'ritual', precisely since that concept is basic to the phenomenon that he discusses in his book. He starts (pp. 48-49) with a definition by Victor Turner: rituals are

repetitive events that consist of a series of words and actions according to a scenario known in advance, [and] sometimes difficult to relate logically to the effects that they are supposed to produce, and bringing into play supernatural entities and special objects.

Subsequently he approvingly quotes Gilbert Lewis to the effect that 'rituals are not enacted to be just interpreted, but also to resolve, modify and point out a situation', commenting that these three terms apply perfectly to the *Muka*. That brings him to a definition of ritual as formulated by Carlo Severi: ritual is

the ambiance where identities arise that are simultaneously complex, plural, and contradictory, able to raise a ontological dimension parallel to the one that is dominant, at other moments of social life (p. 50).

While Lemonnier comments that this characterisation applies to the *Muka*, I wonder about how to do so in this case, and what that application can clarify. Lemonnier's account has, in my perception, made it very clear that the ritual revealed to the novices in a harsh way that the social world into which they were initiated was a harsh one, in which men had to rely on their capacity to deal with the neighbouring enemies, and with the perceived dangers caused by close contacts with women, including their own mother. The account impresses upon me that Baruya men had designed the ritual to do so.

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<sup>2</sup> Below I use the expression in French, since in the English translation of *Écologie d'un outil: La hache de pierre en Irian Jaya (Indonésie)*, by Pierre and Anne-Marie Pétrequin (2020), the French expression is retained. It occurs also in the English version of Wikipedia.

Lemonnier regards Baruya male initiation as a variation of those that occurred among the various Anga groups. He concludes that, together, they displayed a 'system of transformations' (p. 46). Since these variations came about via a multitude of intentional changes by a multitude of agents living in different localities and according to different cultural arrangements, the resulting systematicity cannot result, in my idea, from a single, conscious plan, but instead from the innate outfit of the human mind. In the third section of the book, Lemonnier presents a sketch (pp. 347-354), based on only three Anga groups; Baruya, Simbari, and Ankave, making it clear that there are many and various similarities and differences between them. Whether they form a system has not become clear to me. I look forward to an elaboration of this sketch.

### **Récits - Narratives**

Lemonnier's account of the initiation in section two of the book covers the ritual day by day. It takes just over 200 pages. He appears to have witnessed most of the events. But what he observed was a version of the ritual that the Baruya had adapted, in part to the colonial and post-colonial situations that had intruded upon them. I mention the adaptations in the course of Lemonnier's account. Narrating the events, he is very much present as a 'focaliser', for instance by drawing the reader's attention to specific details, or to their implication, or to the impression the events made on him. He presents a lively picture of the events.

Lemonnier is emphatic that, when the *Muka* started, people had been preparing for it for at the least eight months. Among other matters, food gardens had to be prepared, costumes to be readied, and a ceremonial house to be built. Preparations got denser in early June. On June 4 the novices were assembled in the house of an man of a 'ripe age' (p. 85). Lemonnier puts the beginning of the *chaîne opératoire* at June 5 (p. 531), but in the beginning of section two of his book he mentions (p. 85) June 7 as the starting date. On page 103 he puts it at June 10. The indeterminacy of a starting date goes along, I suppose, with the absence of either a single or a group of directors. There was a main officiant, but, in line with the compartmentalisation of leadership among the Baruya, his role was limited to the *Muka*.

The proceedings started with a bang, or a short series of bangs. The novices were abruptly separated from their mothers (p. 132). In a following section of his book, Lemonnier writes about their 'brutal removal from the world of women' (p. 303). Each of the novices was supported by a young man, a 'godfather'. On June 11 they were culturally killed by piercing the septum and by salt ingestion. But this was only one of the occasions during which the initiators inflicted pain on the novices, and/or frightened them. At the same time the existence of powers that would influence the course of their lives, was impressed upon them. The Baruya regarded the 'omni-potent' Sun as their father (p. 106).<sup>3</sup> He had given them the *kwaimatnié*, sacred bundles of which the content was a secret. The elders confronted the novices with them, for a first time. Moreover, they subjected them to a regime of behavioural rules. Given that the ritual took place decades after the establishment of the colonial order, some Baruya boys went to school. These 'schoolboys', the English expression that Lemonnier uses in his French text, were specially treated; among other matters, their septum was not pierced.

Lemonnier points out that the ritual killing, the nose piercing and the salt ingestion, indeed carried considerable physical risk, as also the Baruya recognised. It was followed by a gestation (pp. 301, 336), looked after by men. The novices had to wear a bark cloth garment, cloak-like that covered also the head and that hid them from women, especially their mothers. It resembled a uterus, or even an amnion. The proceedings also included many instances during which they got lessons, often repeated, both verbally and in skits, for virtuous living. The initiators warned them that those who disclosed to women what happened during the *Muka*, ran the risk to be killed. The novices had to

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<sup>3</sup> Lemonnier capitalises the word 'Sun' in his text. I follow his usage.

restrict their behaviour according to a great many prohibitions. Lemonnier stresses that the events deeply affected the novices, an affect that many of them showed when he interviewed them, years if not decades afterwards (p. 377).

The *Muka* was a multi-local sequence of events. It started in the settlement and had the local men's house as a central point. The house was remodelled, ritualised, for the purpose and got the name *mukaanga*. But on most, if not all, days initiators and novices moved outside, into a locality in the forest or the savanna, where the next phase of the ritual took place. If so required, arrangements had been made there in order that that phase could be performed (p. 370). I mention specifically an episode in the forest during which the novices drank tree sap, that men, including the godfathers, had tapped from a *Nothofagus* species. As elaborated below, this episode stood in for the fellatio that the Baruya had discontinued. Most often, Lemonnier does not give much information about these localities. He does not provide a map and often does not mention the toponyms of these places, yet, they seem to belong to the 'things' that, together, constituted the ritual.

The Baruya put an enormous effort and creativity in effecting the *Muka*. It was an event that concerned the entire community, in various roles. It was also a splendid example of staging, of 'materiality', the term that Lemonnier uses: the various localities, if so required specially arranged for the specific ritual purpose; the use of sacred and ritual objects, and of a range of botanical species; the various categories of actors; their costuming; the reduction, on most occasions, of women and youngsters to onlookers; oratory, sometimes impromptu (p. 179); and songs. Lemonnier writes how impressed the 'ethnologist' - himself, I suppose - was when he observed in a grassy location outside the settlement how four leaders, Great Men, walked downslope towards the waiting group of novices and their companions. In the following section of his book, he writes that throughout the *Muka* 'fear stuck to the skin of the novices, literally' (p. 374), due to the repeated beatings, menaces, and exposure to threatening hoaxes.

I take it that the performative element in the *Muka* captivated Lemonnier, with as a result the present book, written more than forty years after the events. While the 1979 *Muka* was performed in a time of peace, it seems that in the past era in which hostilities might break out any moment, the preoccupation with staging the *Muka* provided enemies good opportunities for a surprise attack. However, he does not comment on this eventuality.

As pronounced by the main officiant at the ritual, the *Muka* proper ended on June 15 (pp. 216, 540). On that day he undid the special outfit of the men's house, that had been put there to receive messages from invisible powers (p. 157) about the future life courses of the novices. It then became again an 'ordinary men's house' (p. 194). Nevertheless, by then almost one third of the events of the *chaîne opératoire*, as listed in Appendix 2, still had to happen. On June 20 a large-scale communal hunting party started that was to last for several days and that brought in hundreds of mammals (pp. 262ff). During the hunt the novices stayed behind in the settlement. The animals bagged were eaten during an equally large-scale, outdoor communal meal, on July 2 (p. 268). The novices were again lectured. Lemonnier's list of the *Muka chaîne opératoire* ends with the events in the men's house during the night following this meal.

When the 1979 *Muka* was performed, the Pax Australiana still prevailed. Hence, it seems that the novices had not witnessed wars and major fights, and the resulting killings, wounds and grief. If so, the harshness of the *Muka* was the harder on them. The colonial peace was broken in 1983 by fights with a neighbouring group, traditional enemies. The Baruya got the better of them and they attributed their success to their having staged the *Muka*. But I wonder whether the ex-novices were by 1983 old enough to take effective part in a war. That suggests that the ritual did not only transform boys into future members of society, but also affected and revitalised the initiators into being more effective warriors. In other words, it suggests that the *chaîne opératoire* affected both them and the novices.

In the course of the decades before 1979, the Baruya had effected changes in the initiatory process, including the *Muka*, changes that appear far-reaching (pp. 71-72). Before the establishment of a patrol post and a mission station among them, they had decided to discontinue nose-bleeding, also practised by other ethnic groups in the Eastern Highlands Province, including the Simbari (p. 352). Herdt characterises it as, among other matters, another ritual purging the bodies of the novices of bad maternal substances (1987: 225). The Baruya had moreover discontinued an episode during which women beat the novices with the spiny leaves of a pandanus species, again a purging procedure. Finally, to avoid the 'fury' (p. 72) of the missionaries, they had discontinued the fellatio so far deemed necessary to let the newly initiated boys grow into adult men. Nevertheless, they kept organising *Muka*, although minimised, until 2013 (p. 455), long enough to enable them to claim that their young men excelled at the university because their elders, back home, had stuck to their ritual life (p. 457).<sup>4</sup>

Before turning to section 3 of Lemonnier's book, I draw attention to Karl Heider's account of what he hesitatingly calls 'male initiation' among the Hubula in West Papua. He referred to these people as the Grand Valley Dani. Heider witnessed, in May 1970, a Hubula pig feast of which the initiation was a part. It showed some striking resemblances to the *Muka*, although Hubula live in a largely deforested valley practising intensive, wetland agriculture, and managing large pig herds, whereas the Baruya are a forest people. Moreover, the Hubula are subdivided into moieties and the ritual effected that the boys who had to take part, belonged to a single moiety. Boys who did not take part, belonged to the other moiety.

Also this initiation started with a 'purification rite' (Heider 1972: 186-187) during which the 'powerful foods' the novices had eaten in the past were 'draw[n] out' of them. Heider refers here to supernatural power. During a section of this ritual mother's milk was drawn out. Heider comments however that it was 'one of the rare moments that the boys were symbolically removed from women's things' (*ibid.*). Heider uses Van Gennep's categorisation of rites of passage and he writes that during the 'interstitial' period of the ritual the novices were 'made and kept cold', which was abruptly ended in the 'integrative' period when adult men pushed them onto a, covered, fire.

As among the Baruya, the initiation ended with what Heider calls a 'cacciatore', a huntsman meal of wild foods, in part hunted the previous day. They ranged from wild pig to grasshoppers and other insects. An argument started over the inclusion and consumption of roasted fish, not native to the valley. Among the Hubula too, schoolboys and non-school boys were differently treated: the man leading the initiation decided that only schoolboys could eat them (1972: 193). It strikes the more that the initiation ended with a meal of hunted food, since Heider had earlier written 'Each man hunts on occasion, but most hunt rarely' (1970: 55). Accordingly, domestic pigs were 'the only regular source of meat' (1970: 48).

### **Ariadne's Threads**

In this, the third section of the book, Lemonnier comments on the *Muka* in its entirety. I found it harder to read than the earlier sections and with quite a few passages I am still uncertain whether I perceived the intended meaning, let alone their place in the overall argument. Whereas I myself would have attempted to present an account of the ritual, searching how all of its various parts - behavioural, material, and technical - relate to other domains of the Baruya way of life, Lemonnier is far more ambitious. He wants to understand why the ritual is effective, and what is the role of the artefacts: objects and structures of various kinds, in bringing the effect about.

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<sup>4</sup> The Baruya marked a woman's first menstruation with a 'ceremony'. It was held for presumably the last time in 2010 (p. 71) which led the Baruya to make a similar claim for their female students.

Ariadne's Threads consists of six chapters. In the first one Lemonnier attempts reconstructing Baruya ritual homosexuality, using Herdt's data on the Simbari, culturally 'close cousins of the Baruya' (p. 17). Also in this respect he finds great cultural resemblance. Although, in the past, ritual homosexuality had been part of the induction of Baruya boys into adult life, he insists that, despite its discontinuation, the stakes of the initiation have remained the same, with fellatio replaced by the intake of tree sap.

Lemonnier continues arguing that the Baruya appeared oblivious that during the initiation - in other words: in what they attempted effecting by means of the initiation - they had modelled their behaviour on that of women: pregnancy and giving birth. That point leads him to identifying three episodes of 'ritual condensation' during the initiation: clothing the novices in their novel bark capes; handling of the sacred bundles, the *kwaimatnié*; and the stay of the novices in the men's house, as mentioned above also made sacred for the occasion. In each of the episodes the initiators employ material objects that feature frequently in the following chapters.

Lemonnier's analysis is structural rather than historical. Claude Lévi-Strauss' work inspired him in three respects (p. 347). First, to seek structure in how the Anga initiations differed. Secondly, in the 'parcellation combined with repetition' as it systematically recurs in the ritual, for Lévi-Strauss 'a desperate attempt, bound to fail, to re-establish the continuity of an experience undone due to the efforts to schematise which have substituted for the mythical speculation which forms the ritual's essence' (*ibid.*). And, thirdly, by Lévi-Strauss' tenet that the gestures and the objects employed in ritual stand in for words. But in what follows it becomes clear that Lemonnier does not always agree with Lévi-Strauss: there he repeatedly points out that in the *Muka* gestures and objects may not or do not do so.

Throughout, Lemonnier uses three concepts to promote his analysis:

1. Operator (*Opérateur*): an object or a material action that effects a change, including a drastic change, in the novice's person (p. 360). I suppose that a 'material action' refers to a human action that makes use of one or more physical objects.
2. Condensator (*Condensateur*): a critical operator (*opérateur critique*), which wholly or partly takes part in the mechanisms of condensation in which one perceives a characteristic aspect (*un aspect propre*) of the ritual (p. 360).
3. Resonator (*Résonateur*): an operator without which the ritual cannot proceed as it should (p. 407).

Thus Lemonnier formulates an analytic programme that he applies to the *Muka* and its constituent elements. In the remainder of the book's third section he deals with a range of topics: among them the way the Baruya have put the ritual together; the words and the songs employed; the mentioned three artefacts that allowed ritual condensation: the bark cloth capes, the *kwaimatnie*, and the sacred men's house. Kumain, 'the incontestable ethnologist of the Baruya' (p. 400), identified the Sun, the salt and the songs as the main agents effecting the transformation of the novices. Lemonnier, commenting on the differences between Kumain's and his own identifications, points out that there is overlap since the Sun and the salt were associated with the *kwaimatnié*, while in a majority of cases the singing took place in the sacred men's house (p. 429). That Kumain marks the songs as one of the three main agents, suggests in my perception again that the *Muka* positively affected also the adult men, since I take it that they were the main singers.

Especially in his discussion of the three resonators Lemonnier draws attention to the equivocal character, the contradictions, ambiguities, approximations, antinomies, and antithetic properties that in his view are 'inherent' to this category of objects (p. 418). But, apart from the tense attitudes that Baruya men held towards women - in the *Muka* leading to the sudden turning away from their mothers, and to women in general, that the adult men appeared to force on the novices - I do not

perceive such qualities in the resonators. In view of the separation of the sexes that prevails in the ritual, it surprised me to read in the final section of the book, the Conclusion, that, for Lemonnier, 'the *Muka* is one of these human inventions allowing a society to think of itself, and to constitute itself, as a 'Whole ...' (p. 457). With this characterisation of the *Muka* Lemonnier quotes Godelier (2007: 195). But, if Baruya society was then a whole, as a result of the *Muka*, it nevertheless harboured two sharp fissures, resulting in the existence of three groups: the initiated, those being initiated in the long course of the initiations, and the uninitiated.

## Conclusion

In the final part of the book Lemonnier argues again that the technical side of human undertakings is an important subject for scholarly investigations. He approvingly quotes Marcel Mauss' 'capital comment' that 'technical actions, physical actions, magico-religious actions are confounded for the person who acts', and appears to regard it as basic to his analysis of the *Muka* (p. 465). And he emphasises the prominence of technical exploits in that ritual. But he escapes me in his insistence that the three resonators are not qualisigns, as coined by Charles Pierce, but instead "'paquets" [bundles?] that act on the mind since they hold and mix powers that are fundamentally ambivalent and necessarily complementing [each other]' (p. 474).

He continues with a short discussion of Baruya garden fences, in his view non-ritual resonators. They were, and apparently still are, sturdily built, more so than necessary to keep pigs out (see Lemonnier 2012: 27-28), and their construction took place with a great deal of culturally required co-operation and demonstrations of construction competence. Also the fences contributed, in Lemonnier's view, to cause people to think their world (*contribuent à faire penser un monde*), and the ways to live and to reproduce it (p. 477).

Lemonnier adds to this point by means of three other observations about the Baruya: the marginal part of innovations, although people did live in history; the absence of debate or controversy concerning techniques; and the way in which peoples making use of a pre-industrial technology, such as the Anga, lived their material culture. He continues with a wonderful overview of Baruya technical life, pointing out that specialisation occurred especially among those having magical knowledge or capacities. It seems to me that people may have sought innovation especially in that field, since in their view it contained scope for innovation. But it struck to read also that New Guinea highlanders 'eagerly' (p. 481) exchanged new cultivars, since I have observed similarly during my field work among the Lani in the early 1960s.

Furthermore Lemonnier argues that the impact of exchanges and contacts with the pre-industrial or industrial world was minimal or non-existent in societies on the margins of modernity (p. 484). This may be an overstatement. As far as the highlands of New Guinea are concerned, I point to the Me where the import of cowries, in part as a result of the hunt for birds of paradise, had a sharp impact on their way of life. It also led to controversy (Hylkema 2012: *passim*). And I wonder about the impact of the hourglass drums - also an import? - on the funeral rites of the Ankave. In the final pages of his book Lemonnier elaborates on a proposition by François Sigaut, a French agronomist, who focused on pre-industrial agriculture. Sigaut put forward that people form their ideas and conventions in the light of their efficacious actions. This idea inspires Lemonnier to start conceptualising a huge research programme comparing this supposed link between ideas and actions in pre-industrial societies and in those such as our own.

Whereas I found reading *La ritualité des choses* an intellectual adventure, Lemonnier has not made it easy for his readers. But, very likely, it was even harder for him to write the book. It is only to be admired that he persevered and that the result is now available. I recommend it.

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- Pétréquin, Pierre and Pétréquin, Anne-Marie. 2020. *Ecology of a Tool: The Ground Stone Axes of Irian Jaya (Indonesia)*. Oxford: Oxbow Books. First published as *Ecologie d'un outil: La hache de pierre en Irian Jaya (Indonésie)* in 1993 by CNRS Éditions. Revised and expanded edition. Translated by Alexandre Pelletier-Michaud.

## 2. ACCORDING TO ABORIGINAL LAW... - PANEL AT LEGAL PLURALISM CONFERENCE

The Commission on Legal Pluralism organizes the international conference "The transformative power of legal pluralism? Planetary challenges in a diverse and multi-polar world" in cooperation with the Faculty of Law, Universitas Indonesia, that will take place on 13-15 January 2025, Jakarta, Indonesia, preceded by an international course on Legal Pluralism on 8-11 January 2025.

Panel 19 of the conference is:

- Title: Author meets readers of *According to Aboriginal law ...*  
Convenor: Agnes Schreiner, [a.t.m.schreiner@uva.nl](mailto:a.t.m.schreiner@uva.nl).

Agnes Schreiner, from the University of Amsterdam, in the Netherlands, specialized in social and cultural legal studies, just before the pandemic finished her bilingual book *According to Aboriginal law ... / Volgens Aboriginal recht ...* (May 2019).

The core question of this book is what do Australian indigenous people mean when they address "law". In order to approach this topic, she uses concepts and ideas beyond regular legal anthropology, such as the Gestalt Switch, the mnemotechnics of the analogy, and the art of appearing and disappearing. In this panel

she hopes for a vivid exchange of ideas and research results with fellow colleagues in the fields of the legal anthropology in general and in that of the Australian Indigenous Peoples Studies in particular.

She found a reader of her book in Ad Borsboom, the author of a short review in the *Oceania Newsletter* No. 95, September 2019. Borsboom concludes:

This book is an intellectual challenging and inspiring piece of work. It combines a thorough knowledge of both Legal Anthropology and Anthropology in general with accurate analytic observations of films, documentaries and exhibitions. It pictures the almost two incompatible perceptions of relation to land in particular and of cultural ways of thinking in general. The very last sentence of the book says it all: "the ultimate consequence that a legal (Western) system wanting to offer space within it ranks to Aboriginal law will not know what it invites. But perhaps a book like this will be a valuable contribution to overcome the biggest hurdles."

The author of the book invites readers for a discussion on this book. The author can provide readers with the manuscript.

The site the Commission on Legal Pluralism is at <https://commission-on-legal-pluralism.com/>. At the day of publication of this newsletter the site was not ready for registration. More about the conference you can read at <https://commission-on-legal-pluralism.com/473/articles/63-call-for-papers-the-transformative-power-of-legal-pluralism>.

### **3. ON BEHALF OF THE LIVING - A FILM BY TON OTTO, CHRISTIAN SUHR AND GARY KILDEA 105 MIN 2023**

"*On Behalf of the Living* plays out on two levels; an essay on humanity's preoccupation with life after death and a tale of one anthropologist's experiment: to take his lifelong 'participatory' research on a Papua New Guinea isle to its logical, if counter-intuitive, conclusion. The film is made up of three strands; first, the material that Ton filmed with his parents in the Netherlands, where, among other daily concerns, ideas of faith, God and eternity are argued out, 'en famille'. Then there's the main filming on Baluan Island: Christian covers Ton's reunion with his adoptive family and before long the two find themselves in the middle of some complicated disputes - of the spiritual and the personal kind. The third strand (in a different register altogether) consists of a series of dialogues between Ton and Christian, one on one. In alternating first-person-view, they interrogate and challenge each other with a rare directness. They get right down to the very viability of their experiment - even of the anthropological project, as a whole. This strand functions throughout as a Greek Chorus, a check on the ideas and insights generated out of the main storyline. Whilst probing the realm of the ancestors, the film's primary source and its frame of reference remains the lived experience of those people - mostly family - it embraces with its lens. Though shot by scholar-filmmakers, the work's open-ended style suggests more the modest curiosity of the dramatist" (<https://store.der.org/on-behalf-of-the-living-p1090.aspx>).

The film has been selected for screening at the Society for Visual Anthropology Film and Media Festival in connection with the AAA meeting in Tampa, Florida, November 2024, where Ton Otto will be present for the Q&A session. The film is the final part of the Baluan Trilogy, consisting also of the prizewinning films 'Ngat is Dead' and 'Unity through Culture'. Documentary Educational Resources, the distributor of all three films, will soon have information on the Trilogy as a whole on their website.

### **4. NEW BOOKS**

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

### **GENERAL**

BELLWOOD, PETER. 2022. *First Farmers: The Origins of Agricultural Societies, 2nd edition*. Hoboken: Wiley. 352 pages. ISBN: 978-1-119-70634-2 (pb) and 978-1-119-70637-3 (eb). Originally published in 2004. Review: *Antiquity*, 98(399), 2024: 834-837 (by S. Riehl).

"This fully revised and updated second edition of *First Farmers* examines the origins of food production across the world and documents the expansions of agricultural populations from source regions during the past 12,000 years. It commences with the archaeological records from the multiple homelands of agriculture, and extends into discussions that draw on linguistic and genomic information about the human past, featuring new findings from the last ten years of research."

"Bellwood provides a detailed research account of the biologically complex cultural history of people of Southeast Asia and Oceania (Chapter 7) and their food-production systems. Suitability for rice cultivation varies across mainland Southeast Asia, with the highest population densities in non-equatorial monsoon regions where rice can thrive. Indigenous equatorial populations in Malaysia and Indonesia are small and often dependent on tuber and tree crops, as in New Guinea, which was a major contributor to the emergence of cultivated bananas, yams and sugar cane, highlighting the importance of Papuan horticulture in the spread of these crops throughout the Melanesian region" (Simon Riehl, *Antiquity*).

Contents: [https://media.wiley.com/product\\_data/excerpt/43/11197063/1119706343-16.pdf](https://media.wiley.com/product_data/excerpt/43/11197063/1119706343-16.pdf).

FLANAGAN, OWEN. 2022. *How to Do Things with Emotions: The Morality of Anger and Shame across Cultures*. Princeton: Princeton University Press. 309 pages. ISBN: 978-0691220970 (hb), 978-0691220994 (pb) and 978-s0691220987 (eb). Review: *Common Knowledge*, 29(2), 2023: 236-239 (by A. Beatty).

The world today is full of anger. Everywhere we look, we see values clashing and tempers rising, in ways that seem frenzied, aimless, and cruel. At the same time, we witness political leaders and others who lack any sense of shame, even as they display carelessness with the truth and the common good. In *How to Do Things with Emotions*, Owen Flanagan explains that emotions are things we do, and he reminds us that those like anger and shame involve cultural norms and scripts. The ways we do these emotions offer no guarantee of emotionally or ethically balanced lives - but still we can control and change how such emotions are done. Flanagan makes a passionate case for tuning down anger and tuning up shame, and he observes how cultures around the world can show us how to perform these emotions better. Through comparative insights from anthropology, psychology, and cross-cultural philosophy, Flanagan reveals an incredible range in the expression of anger and shame across societies. He establishes that certain types of anger - such as those that lead to revenge or passing hurt on to others - are more destructive than we imagine. Certain forms of shame, on the other hand, can protect positive values, including courage, kindness, and honesty. Flanagan proposes that we should embrace shame as a uniquely socializing emotion, one that can promote moral progress where undisciplined anger cannot. *How to Do Things with Emotions* celebrates the plasticity of our emotional responses - and our freedom to recalibrate them in the pursuit of more fulfilling lives.

Contents: Preface: Varieties of Emotional Possibility; **Introduction**: How to Do Things with Emotions; **Part I. Anger**: 1. Anger and Morals; 2. Anger across Cultures; 3. Anger and Flourishing; **Part II. Shame**: 4. Generic Shame; 5. The Science of Shame; 6. Shame across Cultures; 7. The Mature Sense of Shame; **Part III. Conclusion**: 8. Emotions for Multicultures; Acknowledgments; Notes; References; Index."

JOHNSTON, ANNA. 2023. *The Antipodean Laboratory: Making Colonial Knowledge, 1770-1870*. Cambridge: Cambridge University Press. 313 pages. ISBN: 978-1009186902 (hb) and 978-1009195911 (eb).

"In this compelling study, Anna Johnston shows how colonial knowledge from Australia influenced global thinking about convicts, natural history and humanitarian concerns about Indigenous peoples. These were fascinating topics for British readers, and influenced government policies in fields such as prison reform, the history of science, and humanitarian and religious campaigns. Using a rich variety of sources including natural history and botanical illustrations, voyage accounts, language

studies, Victorian literature and convict memoirs, this multi-disciplinary account charts how new ways of identifying, classifying, analysing and controlling ideas, populations, and environments were forged and circulated between colonies and through metropolitan centres. They were also underpinned by cultural exchanges between European and Indigenous interlocutors and knowledge systems. Johnston shows how colonial ideas were disseminated through a global network of correspondence and print culture.

*Contents:* List of Figures; Acknowledgements; Note on the Text; **Introduction:** Settler Colonialism and Its Forms of Knowledge; **Part I. Imagining Settler Humanitarianism:** 1. Morality, Violence and Sentiment: Precarious Lives on Colonial Frontiers, 1788-1797; 2. Language, Poetry and Song: Reading Indigenous Wordlists and Grammars, 1770-1874; **Part II. Regulating Settler Society:** 3. Virtuous Curiosity: Penal Practices and Social Theories, 1791-1843; 4. Prison Letters: Reading and Writing from Norfolk Island, 1834-1860; **Part III. Inventing Settler Science:** 5. Collecting Practices: Botany, Print Culture and Empire, 1768-1988; 6. Creating Colonial Readers and Imperial Networks: The Tasmanian Journal of Natural Science, 1841-1849; **Conclusion:** Knowing the Colony, Knowing the World; Bibliography; Index."

NDHLOVU, FINEX & NDLOVU-GATSHENI, SABELO J. (eds). 2024 (July). *Language and Decolonisation: An Interdisciplinary Approach*. Abingdon: Routledge. 398 pages. ISBN: 978-1032322544 (pb), 978-1032322537 (hb), 978-1003313618 (eb).

"*Language and Decolonisation* is the first collection to bring together views from across scholarly communities that are committed to the agenda of decolonising knowledge in language study. Edited by leading figures in the field, the chapters offer new insights on how 'decolonising' can be adopted as a methodology for charting the next steps in solving practical language-related problems in educational and related social policy areas. Divided into two sections, the book covers the coloniality of language, the materiality of culture and colonial scripts, the decolonisation imperative, multilingualism discourse and decolonisation, and decolonising languages in public discourse. With 20 chapters authored by experts from across the globe, this pioneering collection is an essential reference and resource for advanced students, scholars, and researchers of language and culture, sociolinguistics, decolonial studies, racial studies, and related areas.

*Contents* (Pacific chapters): 10. Situating Decolonisation of Languages and Literacies Education in the South Pacific, by Prashneel Ravisan Goundar; 13. Coloniality and Australian Indigenous Language Interpreting in Legal Settings, by Dima Rusho."

SOMERVILLE, ALICE TE PUNGA. 2020. *Two Hundred and Fifty Ways to Start an Essay about Captain Cook*. Wellington: Bridget Williams Books. 250 pages. ISBN 978-1-98858-774-5 (pb) and 978-1-98858-774-5 (eb). Review: *Journal of New Zealand and Pacific Studies*, 12(1), 2024: 86-88 (by S. Jablonski).

"This text was previously [partly] published in issue 53.1 [pp. 3-49] of *The New Zealand Journal of History* (NZJH) in 2019 under the same title. The author is a 'scholar, poet and irredentist' (113) who provides her critical response to the anglophone (post)colonial glorification of the infamous figure of Cook. She notes how his legacy anchors the former colonies, Aotearoa New Zealand and Australia in particular, in the history of imperial violence and atrocities committed in the name of the British Empire. As its title suggests, the book is divided into 250 points of varying length, from a few words to a few pages, and provides an entry point, hypothetically, for starting a critical essay on Cook. Some entries start with a title that gives thematic indications on the reflections contained in the section, while others are condensed to just the title. What immediately catches the reader's attention are the italicized entries Te Punga Somerville uses to describe her reflections upon the task of providing so many ways of talking about Cook. In a few instances, she also uses italicized entries to provide more details on why she wrote some sections of the book the way she did" (Sebastian Jablonski, *Journal of New Zealand and Pacific Studies*).

STARBLANKET, GINA (ed.). 2024 (May). *Making Space for Indigenous Feminism*, 3rd edition. Halifax: Fernwood. 320 pages. ISBN: 978-1773635507 (pb).

"Feminism has much to offer Indigenous women, and all Indigenous Peoples, in their struggles against oppression. Indigenous feminists in the first edition fought for feminism to be considered a valid and essential intellectual and activist position. The second edition animated Indigenous feminisms through real-world applications. This third edition, curated by award-winning scholar Gina Starblanket, reflects and celebrates Indigenous feminism's intergenerational longevity through the changing landscape of anti-colonial struggle and theory. Diverse contributors examine Indigenous feminism's ongoing relevance to contemporary contexts and debates, including queer and two-spirit approaches to decolonization, gendered and sexualized violence, storytelling and narrative, digital and land-based presence, Black and Indigenous relationalities and more. This book bridges generations of powerful Indigenous feminist thinking to demonstrate the movement's cruciality for today.

*Contents (Pacific chapters): Deploying and Disputing Aboriginal Feminism in Australia, by Megan Davis; Mana Wahine and Mothering at the Lo'i: A Two-spirit/Queer Analysis, by Hokulani Aikau."*

STEIN, REBECCA L.; STEIN, PHILIP L.; KACHT, BENJAMIN R. & SNIPES, MARJORIE M. 2024 (July). *The Anthropology of Religion, Magic, and Witchcraft, 5th edition*. Abingdon: Routledge. 414 pages. ISBN: 978-1032573007 (hb) and 978-1003438762 (eb).

"This concise and accessible textbook introduces students to the anthropological study of religion. It examines religious expression from a cross-cultural perspective and exposes students to the complexities of religion in small-scale and complex societies. The chapters incorporate key theoretical concepts and a wide range of ethnographic material.

*Including: The Fores of New Guinea: An ethnographic example; Sacred time and space in Australia; The Gururumba creation story; Mana and tabu in Polynesia; Magic in the Trobriand Islands; Trobriand garden magic; Dani ghosts; The supernatural world of the Danis; Sorcery among the Fores; Cargo cults."*

## AUSTRALIA

BARWICK, DIANE. 2024 (August). *Rebellion at Coranderrk*. Canberra: ANU Press. 319 pages. ISBN: 978-1760466497 (pb) and 978-1760466503 (pdf). Retrieved 7 August 2024 from: <http://doi.org/10.22459/RC.2024>.

"More than a century ago an Aboriginal community in Victoria campaigned for recognition of their right to occupy and control the small acreage they had farmed for 25 years. Others wanted to develop this tract. Government spokesmen denied that the occupants had inherited any rights to this land and declared that, anyway, they were not really Aborigines. This book is about the rebellion at Coranderrk Aboriginal Station between 1874 and 1886. It describes how Coranderrk families fought to keep their land. To explain why they fought I must begin with the years before, to show what this 'miserable spadeful of ground' meant to them, and how they came to be there. Finally, I sketch what ultimately happened. First published in 1998, 12 years after the death of its author Diane Barwick, *Rebellion at Coranderrk* was an attempt to rectify some of the injustices of the past two-hundred-plus years in Australia, and to prevent similar occurrences in the future.

*Contents:* List of Figures; Foreword to the 2024 Edition; Author's Preface; Editors' Preface; **Introduction:** Of History and Happenstance; **1.** Kulin and Ngamajet; **2.** The Years Before; **3.** A New Beginning; **4.** Mr Green's Way; **5.** Proprietors for the First Decade; **6.** The Board Takes Control; **7.** Loss of a Good Master; **8.** The Threat of Removal; **9.** Who Owns the Land? **10.** Cause for Rebellion; **11.** Mrs Bon Intervenes; **12.** A Brief Victory; **13.** Final Defeat; **14.** The End of the Story; **15.** Dispersal; Appendix 1: The History of Farm Development at Coranderrk; Appendix 2: Membership of the Boards; Bibliography; Index."

CAIRNS, REBECCA, FRICKER, ALERYN & WEUFFEN, SARA (eds). 2024 (June). *Decolonising Australian History Education: Fresh Perspectives from Beyond the 'History Wars'*. Abingdon: Routledge. 228 pages. ISBN: 978-1032564548 (pb), 978-1032564555 (hb) and 978-1003435617 (eb).

"This book is the first of its kind to showcase a range of fresh and expert perspectives on decolonising history education in Australia. The research-informed chapters by First Nations and non-Indigenous educators and scholars provide guidance on applying practical strategies for decolonising learning and teaching, and moving beyond the 'history wars'. History has long been the most contentious area of education in Australia. This book tackles the narrow and overtly politicised 'history wars' debates and foregrounds the need to re-examine impacts of settler-colonialism on Australia's history. First-hand knowledge and much-needed teaching practices are presented, demonstrating how decolonisation can be put into action through Australian history education. The chapters present a range of perspectives from the early years right through to higher education settings and argues that there is an increased need for greater awareness, appreciation, and willingness to explore and engage with multiple narratives of truth-telling that are so often contested. Readers are guided to discover how this translates to classroom practice through unique, provocative, and research-informed strategies that foreground applied decolonising approaches. Combining theoretical perspectives and practical ideas, this book is an essential resource to support pre- and in-service teachers, in all education contexts, in navigating the decolonisation of Australian history education. This makes it an important contribution to local, as well as global, decolonising efforts.

*Contents:* **1.** The thin veneer of 'the history wars' on unceded lands, *by Aleryk Fricker, Rebecca Cairns and Sara Weuffen*; **2.** Truth commissions, transitional justice, and history education, *by Mati Keynes*; **3.** 'Peeling off the final scab of thinking that everything's fine': Exposing the poison of Australian education's colonising history through drama-based learning, *by Danielle Hradsky*; **4.** Challenging the Great Australian Silence, *by Aleryk Fricker*; **5.** Positionality: The foundational threshold concept for decolonising teaching practices, *by Sara Weuffen*; **6.** Learning, unlearning, and relearning history in an early childhood education, *by Carolyn Briggs, Karen Anderson and Ann Slater*; **7.** 'Mummy, what did YOU do in the history wars?' White teachers decolonising Australian curriculum... and themselves, *by Lucinda McKnight*; **8.** Acknowledging First Nations perspectives in primary schools, *by Kate Harvie*; **9.** Doing intercultural history: A framework for history teachers, *by Kerri Anne Garrard*; **10.** Examining invasion and possession narratives through Asia-related history, *by Rebecca Cairns*; **11.** Decolonising the teaching of local history, *by Will King*; **12.** Decolonial futures for history in Australian schools, *by Sara Weuffen, Rebecca Cairns and Aleryk Fricker.*"

CARTER, DAVID. 2023. *The Cambridge History of the Australian Novel*. Cambridge: Cambridge University Press. 716 pages. ISBN: 978-1316514856 (hb) and 978-1009093392 (eb).

"*The Cambridge History of the Australian Novel* is an authoritative volume on the Australian novel by more than forty experts in the field of Australian literary studies, drawn from within Australia and abroad. Essays cover a wide range of types of novel writing and publishing from the earliest colonial period through to the present day. The international dimensions of publishing Australian fiction are also considered as are the changing contours of criticism of the novel in Australia. Chapters examine colonial fiction, women's writing, Indigenous novels, popular genre fiction, historical fiction, political novels, and challenging novels on identity and belonging from recent decades, not least the major rise of Indigenous novel writing. Essays focus on specific periods of major change in Australian history or range broadly across themes and issues that have influenced fiction across many years and in many parts of the country.

*Contents:* Figures; Contributors; Acknowledgements; **1.** The global invention of the Australian novel, *by Paul Giles*; **2.** Colonial adventure novels, *by Ken Gelder and Rachael Weaver*; **3.** Beyond Britain and the book: The nineteenth-century Australian novel unbound/ed, *by Katherine Bode, Sarah Galletly and Carol Hetherington*; **4.** Transnational optics: The late colonial fiction of Ada Cambridge and Catherine Martin, *by Robert Dixon*; **5.** The novel in the late colonial period: The book trade, readers and their cultural outlook, *by Paul Eggert*; **6.** Love is not enough: Australian romantic fiction from the mid-nineteenth to the early twentieth century, *by Hsu-Ming Teo*; **7.** The Australian crime novel, 1830-1950, *by Rachel Franks*; **8.** The novel nation: Critical histories for the Australian novel, 1850s-1970s, *by David Carter*; **9.** Selling Australian stories to the world: The dynamics of twentieth century publishing, *by Roger Osborne*; **10.** Women writers and the emerging urban novel, 1930-1952, *by Meg Brayshaw*; **11.** The national trilogy and mining, *by Philip Mead*; **12.** Nation and environment in the twentieth century novel, *by Tony Hughes-d'Aeth*; **13.** Henry Handel



Richardson, Christina Stead and the transnational fiction of provincial development, *by Fiona Morrison*; **14**. The mid-century Australian novel and the end of world history, *by Elizabeth McMahon*; **15**. Race, romance and anxiety: A history of mid-twentieth century commercial fiction, *by Catriona Elder*; **16**. Whiteness, aboriginality and representation in the twentieth century Australian novel, *by Michael R. Griffiths*; **17**. When the twain meet: The Australian novelist in Asia, *by David Walker*; **18**. From bunyip to boom: Australian fiction, 1955-1975, *by Paul Sharrad*; **19**. Unsettling archive: Suburbs in Australian fiction, *by Brigid Rooney*; **20**. The novel at arms: Rereading Australian mid-century realism, *by Nicole Moore*; **21**. 'Our least-known best seller': Alan Yates and Australian pulp fiction, *by Andrew Nette*; **22**. Writing, women and the Australian novel, *by Tanya Dalziel*; **23**. White lies: Colonial mythology and the decolonial impasse in the award-winning novels of Roger McDonald, Kim Scott and Alex Miller, *by Christopher Lee*; **24**. The economics of the literary novel, *by Emmett Stinson*; **25**. Mabo, history, sovereignty: The contemporary postcolonial novel, *by Geoff Rodoreda*; **26**. Indigenous futurism, *by Iva Polak*; **27**. The regional novel in Australia, *by Emily Potter and Brigid Magner*; **28**. Children's and young adult literature, *by Michelle J. Smith*; **29**. Grunge, nation and literary generations: Christos Tsiolkas and genre, *by Jessica Gildersleeve*; **30**. The making of the Asian Australian novel, *by Emily Zong*; **31**. Screening the Australian novel, 1971-2020, *by Imelda Whelehan and Claire McCarthy*; **32**. Australian fantasy, crime and romance fiction in the twentieth and twenty-first centuries, *by Beth Driscoll and Kim Wilkins*; **33**. Uncertain futures: Climate fiction in Australian literature, *by Jessica White*; **34**. A (sovereign) body of work: Australian indigenous literary culture and the literary fiction novel, *by Eugenia Flynn*; **35**. The novel road to the Global South: Australian fiction, international exposure and the transnational politics of disadvantage, *by Sascha Morrell*; **36**. The fortunes of the Miles Franklin: Australian life in all its phases, *by Nicholas Birns*; **37**. The Arab-Australian novel: Between nation and diaspora, *by Jumana Bayeh*; **38**. Riddling the nation: Allegory in twenty-first century Australian fiction by women, *by Maria Takolander*; **39**. Migrant writing and the invention of Australia, *by Lynda Ng*; Selective Bibliography: Studies of the Australian Novel, 2000-2021; Index."

Index ("Aboriginal people"): <https://www.cambridge.org/core/books/abs/cambridge-history-of-the-australian-novel/index/26FB3F9538F6B616FE9FE30062EBCD78>.

CARTY, JOHN & SHOLES, LUKE (eds). 2023. *Sun and Shadow: Art of the Spinifex People*. Perth: Upswell. 384 pages, ISBN: 978-0645536867 (hc). Review: *Journal of Australian Studies*, 17(3), 2024: 268-269 (by D. Jorgensen).

"The Spinifex people [Pila Nguru] have been living on their ancestral homelands in the Great Victoria Desert in Western Australia since time immemorial. This continuous narrative was interrupted momentarily by the Maralinga atomic testing in the mid 20th Century. But after returning to their homelands, Spinifex people began to fight for greater recognition. Painting made their story visible. Over the past 25 years they have developed unique modes of painting to express their communal identity and history. Born of the need to present evidence in Native Title contexts, Spinifex painting has a unique political history and visual tradition that marks it out as a singular art history in Australia - but one that also sheds light on the broader histories of Aboriginal art. The history of the Spinifex people and their unique contribution to Australian art history remains largely unheralded. Featuring stunning reproductions of significant paintings, and insightful essays by experts and friends of the artists, this publication positions the Spinifex people as major figures in the Australian historical and art-historical landscape."

MCDONALD, JO & MULVANY, KEN (eds). 2023. *Murujuga: Dynamics of the Dreaming - A Long and Short History of This Cultural Landscape with Reference to Rock Art, Stone Features, Excavations and Historical Sites Recorded across the Dampier Archipelago between 2014 and 2018*. Perth: UWA Publishing. 775 pages. ISBN: 978-1-76080-255-4 (pb). Review: *Archaeology of Oceania*, 59(2), 2024: 382-384 (by A. Ross). Retrieved 27 August 2024 from: <https://www.cram.uwa.edu.au/m2#>.

"The *Murujuga: Dynamics of the Dreaming Project* was an Australian Research Council Linkage Project between Murujuga Aboriginal Corporation, Rio Tinto and the Centre for Rock Art Research and Management at the University of Western Australia. This project ran from 2014 - 2018 and aimed to provide research support for the protection and understanding of the world's largest rock art galleries of Murujuga (the Burrup Peninsula) and the Dampier Archipelago. The project researched

both deep time and contemporary values. The aim was to understand the scientific and cultural values of the National Heritage Listed Place - and to support the World Heritage nomination.

*Contents:* 1. Murujuga: Dynamics of the Dreaming; 2. The Getting of Wisdom: Field and Laboratory Methods; 3. Murujuga's Rock Art Classification and Taxonomy; 4. Stone Structures: A new classification; 5. Enderby Island Rock Art and Stone Features; 6. Enderby Island Excavations; 7. Rosemary Island Rock Art and Stone Structures; 8. Rosemary Island Excavations; 9. West Lewis Rock Art and Stone Structures; 10. West Lewis Rockshelter Excavation; 11. West Lewis Pastoral Station Excavation; 12. Dolphin Island Archaeology; 13. Archaeology and rock art at Black Hawke Bay, Gidley Island; 14. Burrup Peninsula Rock Art and Stone Structures; 15. Burrup Peninsula Excavations at Watering Cove and Old Geos; 16. Fish Species and Fishing; 17. Turtle Species; 18. Lifeways to Massacre: A History of Encounter across Dampier Archipelago; 19. Visualising Murujuga sea level rise, cultural phases and individual sites."

MYERS, FRED R. & SMITH, TERRY. 2024 (October). *Six Paintings from Papunya: A Conversation*. With a reflection by Stephen Gilchrist. Durham: Duke University Press. 136 pages. ISBN: 978-1-4780-3078-2 (pb) and 978-1-4780-2654-9 (cl).

"In the early 1970s at Papunya, a remote settlement in the Central Australian desert, a group of Indigenous artists decided to communicate the sacred power of their traditional knowledge to the wider worlds beyond their own. Their exceptional, innovative efforts led to an outburst of creative energy across the continent that gave rise to the Contemporary Aboriginal Art movement that continues to this day. In their new book, anthropologist Fred Myers and art critic Terry Smith discuss six Papunya paintings featured in a 2022 exhibition in New York. They draw on several discourses that have developed around First Nations art - notably anthropology, art history, and curating as practiced by Indigenous and non-Indigenous interpreters. Their focus on six key paintings enables unusually close and intense insight into the works' content and extraordinary innovation. *Six Paintings from Papunya* also includes an afterword by Indigenous curator and scholar Stephen Gilchrist, who reflects on the nature and significance of this rare transcultural conversation.

*Contents:* Dedication; List of Illustrations; Preface and Acknowledgments; Introduction; 1. The Eternal Recurrence of Origins / Kingsley Tjungurrayi, Stars, Rain, and Lightning at Night, 1971; 2. The Ceremony Is the Place: The Past Is the Present / Shorty Lungkarta Tjungurrayi, Classic Pintupi Water Dreaming, 1972; 3. The Icy Spirit: The Structure of Punishment / Wartuma (Charlie Tarawa/Tjaruru) Tjungurrayi, The Trial, 1972; 4. Inside and Outside: A Cave Allegory / Mick Namarari Tjapaltjarri, Big Cave Dreaming with Ceremonial Objects, 1972; 5. Stippling Plenitude: "The Water Man Does Not Get Wet - He is the Rain Itself" / Johnny Warangkula Tjupurrula, Water Dreaming at Kalipynpa, 1972; 6. Dotted and Weaving / Kaapa Mbitjana Tjampitjinpa (with Tim Leura Tjapaltjarri), Ngalyipi (A Small Snake), 1972; **Six Paintings from Papunya: A Reflection**, by Stephen Gilchrist; Language and Person Names; Glossary; Notes; Bibliography; Index."

SMITH-MORRIS, CAROLYN & ABADIA, CESAR E. (eds). 2024 (July). *Countering Modernity: Communal and Cooperative Models from Indigenous Peoples*. Abingdon: Routledge. 278 pages. ISBN:978-032698045 (hb) and 978-1003473565 (eb).

"This volume highlights and examines how Indigenous Peoples continue to inhabit the world in counter-modern ways. It illustrates how communalist practices and cooperative priorities of many Indigenous communities are simultaneously key to their cultural survival while being most vulnerable to post-colonial erasure. Chapters contributed by community collectives, elders, lawyers, scholars, multi-generational collaboratives, and others are brought together to highlight the communal and cooperative strategies that counter the modernizing tropes of capitalist, industrialist, and representational hegemonies. Furthermore, the authors of the book explicitly interrogate the roles of witness, collaborator, advocate, and community leader as they consider ethical relations in contexts of financialized global markets, ongoing land grabbing and displacement, epistemic violence, and post-colonial erasures.



*Including: 11. Politics of Representations: Making Indigenous paintings for sale in Central Australia, by Françoise Dussart; 13. 'Nation' v. 'Rom': Yolngu articulations of communal identity in northeast Arnhem Land, Australia, by Frances Morphy."*

TEICHLER, HANNA. 2021. *Carnivalizing Reconciliation: Contemporary Australian and Canadian Literature and Film beyond the Victim Paradigm*. New York: Berghahn. 274 pages. ISBN: 978-1-80073-172-1 (hb), 978-1-80539-749-6 (pb) and 978-1-80539-926-1 (eb). Reviews: *Journal of Australian Studies*, 48(2), 2024: 263-264 (by M. Piccini); *Memory Studies*, 15(4), 2022: 935-937 (by S. Adebayo).

"Transitional justice and national inquiries may be the most established means for coming to terms with traumatic legacies, but it is in the more subtle social and cultural processes of 'memory work' that the pitfalls and promises of reconciliation are laid bare. This book analyzes, within the realms of literature and film, recent Australian and Canadian attempts to reconcile with Indigenous populations in the wake of forced child removal. As Hanna Teichler demonstrates, their systematic emphasis on the subjectivity of the victim is problematic, reproducing simplistic narratives and identities defined by victimization. Such fictions of reconciliation venture beyond simplistic narratives and identities defined by victimization, offering new opportunities for confronting painful histories.

*Contents: Acknowledgments; Introduction: Carnivalizing Reconciliation? 1. Justice through Storytelling? Australian and Canadian Reconciliation and the Victim Paradigm; 2. Carnivalizing Reconciliation: Beyond the Victim Paradigm; 3. Beyond the Partisan Divide: Transcultural Recalibrations of National Myths in Joseph Boyden's Three Day Road and Gail Jones's Sorry; 4. 'Double Visions': Intimate Enemies and Magic Figures in Kim Scott's Benang and Tomson Highway's Kiss of the Fur Queen; 5. From Victimology to Empowerment? Zacharias Kunuk's Atanarjuat and Baz Luhrmann's Australia; Conclusion: Fictions of Reconciliation; Bibliography; Index."*

WATSON, NICOLE & DOUGLAS, HEATHER (eds). 2022. *Indigenous Legal Judgments: Bringing Indigenous Voices into Judicial Decision Making*. Abingdon: Routledge. 344 pages. ISBN: 978-1003174349 (eb). Retrieved 22 August 2024 from: <https://doi.org/10.4324/9781003174349>. Review: *Legalities: The Australian and New Zealand Journal of Law and Society*, 3(2), 2023: 223-229 (by M. Stephens).

"This book is a collection of key legal decisions affecting Indigenous Australians, which have been re-imagined so as to be inclusive of Indigenous people's stories, historical experience, perspectives and worldviews. In this groundbreaking work, Indigenous and non-Indigenous scholars have collaborated to rewrite 16 key decisions. Spanning from 1889 to 2017, the judgments reflect the trajectory of Indigenous people's engagements with Australian law. The collection includes decisions that laid the foundation for the wrongful application of terra nullius and the long disavowal of native title. Contributors have also challenged narrow judicial interpretations of native title, which have denied recognition to Indigenous people who suffered the prolonged impacts of dispossession. Exciting new voices have reclaimed Australian law to deliver justice to the Stolen Generations and to families who have experienced institutional and police racism. Contributors have shown how judicial officers can use their power to challenge systemic racism and tell the stories of Indigenous people who have been dehumanised by the criminal justice system. The new judgments are characterised by intersectional perspectives which draw on postcolonial, critical race and whiteness theories. Several scholars have chosen to operate within the parameters of legal doctrine. Some have imagined new truth-telling forums, highlighting the strength and creative resistance of Indigenous people to oppression and exclusion. Others have rejected the possibility that the legal system, which has been integral to settler-colonialism, can ever deliver meaningful justice to Indigenous people.

*Contents (concise): Part I. Sovereignty; Part II. Land and sea country; Part III. Racism and discrimination; Part IV. Family and identity; Part V. Criminalisation and criminal neglect."*

## MELANESIA

BUSCHMANN, RAINER F. 2023. *Hoarding New Guinea: Writing Colonial Ethnographic Collection Histories for Postcolonial Futures*. Lincoln: University of Nebraska Press. 284 pages. ISBN: 978-1-

4962-3464-3 (hb) and 978-1-4962-3657-9 (pdf). Review: *Journal of Anthropological Research*, 80(2), 2024: 257-259 (by N. Stanley).

"*Hoarding New Guinea* provides a new cultural history of colonialism that pays close attention to the millions of Indigenous artifacts that serve as witnesses to Europe's colonial past in ethnographic museums. Rainer F. Buschmann investigates the roughly two hundred thousand artifacts extracted from the colony of German New Guinea from 1870 to 1920. Reversing the typical trajectories that place ethnographic museums at the centre of the analysis, he concludes that museum interests in material culture alone cannot account for the large quantities of extracted artifacts. Buschmann moves beyond the easy definition of artifacts as trophies of colonial defeat or religious conversion, instead employing the term hoarding to describe the irrational amassing of Indigenous artifacts by European colonial residents. Buschmann also highlights Indigenous material culture as a bargaining chip for its producers to engage with the imposed colonial regime. In addition, by centring an area of collection rather than an institution, he opens new areas of investigation that include non-professional ethnographic collectors and a sustained rather than superficial consideration of Indigenous peoples as producers behind the material culture. *Hoarding New Guinea* answers the call for a more significant historical focus on colonial ethnographic collections in European museums.

*Contents*: List of Illustrations; Series Editors' Introduction; Acknowledgments; **Introduction**; **1.** The Itinerant Yet Stubbornly Stable European Value of Material Culture, Circa 1870-1920; **2.** Ethnographic Resident Collection Networks in German New Guinea; **3.** Contested Indigenous Borderlands; **4.** Artifact Exchanges along the Ethnographic Borderlands; **Conclusion**; Appendix: Three Ways of Estimating Artifact Extraction from German New Guinea; Notes; Bibliography; Index."

CHISHOLM, MURRAY. 2024 (July). *Capital Punishment, Clemency and Colonialism in Papua New Guinea, 1954-65*. Canberra: ANU Press. 282 pages. ISBN: 978-1760466459 (pb) and 978-1760466466 (pdf). Retrieved 22 July 2024 from: <http://doi.org/10.22459/CPCCPNG.2024>.

"This study builds on a close examination of an archive of files that advised the Australian Commonwealth Executive on Papua New Guineans found guilty of capital offences in PNG between 1954 and 1965. These files provide telling insight into conceptions held by officials at different stages of the justice process into justice, savagery and civilisation, and colonialism and Australia's role in the world. The particular combination of idealism and self-interest, liberalism and paternalism, and justice and authoritarianism axiomatic to Australian colonialism becomes apparent and enables discussion of Australia's administration of PNG in the lead-up to the acceptance of independence as an immediate policy goal. The files show Australia gathering the authority to grant mercy into the hands of the Commonwealth and then devolving it back to the territories. In these transitions, the capital case review files show the trajectory of Australian colonialism during a period when the administration was unsure of the duration and nature of its future relationship with PNG.

*Contents*: Abstract; List of figures and tables; Abbreviations; **Introduction**; **1.** Meet our friend, Papua New Guinea; **2.** 'Why should the government want to fight us when we refuse to chip grass off the roads': The Telefomin killings of 1954; **3.** 'Mentally upset and a nymphomaniac': *R. v. Kita Tunguan, 1954*; **4.** The limits of mercy in Australian PNG: *R. v. Usamando, 1954*; **5.** 'The Crown as the fount of justice': *R. v. Ako Ove, 1956* and *R. v. Sunambus, 1956*; **6.** 'We do not think this is a sufficient deterrent': *R. v. Aro of Rupamanda, 1957*; **7.** The end of mandatory sentencing; Bibliography."

CONNELLY, SUSAN. 2022. *East Timor, Rene Girard and Neocolonial Violence: Scapegoating as Australian Policy*. London: Bloomsbury Academic. 254 pages. ISBN: 978-1350285552 (pb), 978-1350161474 (hb), 978-1350161481 (pdf) and 978-1350161498 (epub and modi). Review: *Australian Journal of Politics and History*, 70(1), 2024: 160-162 (by C. Fernandes).

"In a new historical interpretation of the relationship between Australia and East Timor, Susan Connelly draws on the mimetic theory of René Girard to show how the East Timorese people were scapegoated by Australian foreign policy during the 20th century. Charting key developments in East Timor's history and applying three aspects of Girard's framework - the scapegoat, texts of persecution and conversion - Connelly reveals Australia's mimetic dependence on Indonesia and

other nations for security. She argues that Australia's complicity in the Indonesian invasion and occupation of East Timor perpetuated the sacrifice of the Timorese people as victims, thus calling into question the traditional Australian values of egalitarianism and fairness. Connelly also examines the embryonic conversion process apparent in levels of recognition of the innocent victim and of the Australian role in East Timor's suffering, as well as the consequent effects on Australian self-perception. Emphasising Girardian considerations of fear, suffering, forgiveness and conversion, this book offers a fresh perspective on Australian and Timorese relations that in turn sheds light on the origins and operations of human violence.

Contents: **Introduction**; **1.** A New Way of Seeing: Mimetic Theory; **2.** Australian Identity and Relationships; **3.** World War II; **4.** The Indonesian Invasion; **5.** The Occupation of East Timor; **6.** Collapse and Resurgence; **7.** Solidarity and Conversion; **Afterword**; Bibliography."

DAVIDS, KAREL. 2024 (March). *Een laatkoloniaal experiment: Hollandia, Nieuw-Guinea, 1944-1962*. In Dutch. Zutphen: Walburg Pers. 320 pages. ISBN: 978-9464563191 (pb) and 978-9464563207 (eb). Review: *NRC* 17 May 2024, Section Boeken: 18 (by F. Vermeulen: De onmogelijkheid van 'ethisch' koloniaal beleid).

"The last Dutch colony in Asia, New Guinea, was prepared for self-determination by the Netherlands in record time between 1944 and 1962. Hollandia, the capital, grew and quickly became populated by groups from different backgrounds, each with their own expectations about the future: Papuans, Indo-Europeans, Moluccans, Chinese, Tugunese, Totoks and newcomers from the Netherlands. The history of Hollandia and thus New Guinea is viewed here from the perspective of the residents themselves. How did they shape the city? How did the different groups interact with each other? How did they respond to the major changes in the world around them? What became of their expectations? The threat from outside grew and the developments came to a premature end with the transfer of New Guinea to Indonesia."

"Interesting is 'Hollandia's biggest political scandal': the suppression of the Obano Uprising ([Obano-opstand](#)) in the Wisselmeren area in 1956, in which at least a hundred and possibly even two hundred rebels were killed. The Dutch authorities were particularly panicky for fear of losing face. And ironically, the scandal was not so much about the killing of so many civilians, but about the massive violation of the secrecy of correspondence by the authorities, which was exposed by the affair. A committee later ruled that this practice was a legacy from the Dutch East Indies" (Frank Vermeulen, *NRC*).

FILER, COLIN (ed.). 2024. *Small Islands in Peril? Island Size and Island Lives in Melanesia*. Canberra: ANU Press. 235 pages. ISBN: 978-1760466534 (pb) and 978-1760466541 (pdf). Retrieved 17 July 2024 from: <http://doi.org/10.22459/SIP.2024>.

"This book explores the idea that small island communities could be regarded as canaries in the coal mine of sustainable development because of scientific and anecdotal evidence of a common link between rapid population growth, degradation of the local resource base, and intensification of disputes over the ownership and use of terrestrial and marine resources. The authors are all anthropologists with a specific interest in the question of whether the economic and social 'safety valves' that have previously served to break some of the feedback loops between these trends appear to be losing their efficacy. While much of the debate about economy-society-environment relationships on small islands has been overtaken by a narrow focus on the problem of climate change, the authors show that there are many other factors at work in the transformation of island lives and livelihoods.

Contents: List of Tables; List of Figures; Contributors; **1.** Introduction, by Colin Filer; **2.** On the Classification of Small Island Communities in Papua New Guinea, by Colin Filer; **3.** Livelihood Dilemmas on Some Small Islands in Milne Bay Province, Papua New Guinea, by Simon Foale, Colin Filer, Jeff Kinch and Martha Macintyre; **4.** Pilot Fish Rock, or, How to Live Large on a Small Island in Marovo Lagoon, Solomon Islands, by Edvard Hviding; **5.** Manam Lives in Limbo: Resilience and Adaptation in Papua New Guinea, by Nancy Lutkehaus; **6.** Pressures and Perils in the Stony Bits of Lihir, Papua New Guinea, by Nicholas Bainton and Colin Filer; **7.** Conclusion, by Colin Filer and Simon Foale."

HAHN, CHRIS & JAMES, DEBORAH (eds). 2024 (June). *One Hundred Years of Argonauts: Malinowski, Ethnography and Economic Anthropology*. New York and Oxford: Berghahn. 362 pages. ISBN: 978-1-80539-521-8 (hb) and 978-1-80539-522-5 (eb).

"Malinowski's *Argonauts of the Western Pacific* was a major contribution to anthropological theory and method, while simultaneously establishing the sub-field of economic anthropology. Even a century after its publication, Malinowski's pioneering work remains critical for anthropology in a postcolonial age. This volume uses ethnographic studies from around the world to contextualize the work politically and intellectually, examining its gestation and influence from multiple perspectives. It critically explores the meaning of 'economy' for Malinowski from his formation in the Austro-Hungarian Empire to his path-breaking fieldwork in Melanesia and ensuing career in London.

*Contents:* List of Illustrations; **Introduction:** Argonauts Revisited, by *Chris Hann and Deborah James*; **Part I. Bronislaw Malinowski and his Argonauts in Context:** **1.** Cultural Capital and Economic Stringency: Reality and Myth in Bronislaw Malinowski's Socioeconomic Background, by *Grazyna Kubica*; **2.** Tenerife 1921: The Writing of Argonauts, by *Michael W. Young*; **3.** Malinowski's New Paradigm, by *Adam Kuper*; **4.** Malinowski and the Politics of Economic Anthropology: Between Imperial Trusteeship and Colonial Trade, by *Freddy Foks*; **Part II. Economy, Economics, and Epistemics:** **5.** Compulsion to Work? Malinowski and the Labor Question, by *Rachel E. Smith*; **6.** On Tribal and Other Economies, by *Richard Staley*; **7.** Malinowski's Place in the History of Economic Thought, by *Chris Gregory*; **8.** Can Economic Anthropology Escape from Primitive Economics? Thinking Ethnographically from the Brazilian Oikos, by *Benoît de L'Estoile*; **Part III. Cosmology, History, and Social Organization:** **9.** Baloma: The Spirits of the Kula in the Trobriand Islands, by *Mark S. Mosko*; **10.** The Archaeology of the Kula and Malinowski's Notion of Economy, by *Hans Steinmüller*; **11.** Using Laozi to Interpret the Kula Ring: Rethinking the Dual Chieftainship in Kiriwina, by *Yongjia Liang*; **Part IV. Adaptations in Space and Time:** **12.** Passing On, Passing Around, and Passing Through: Urban Inheritance in South Africa as Circulation, by *Maxim Bolt*; **13.** The Anthropological Turn in the Sociology of Money, by *Ariel Wilkis*; **14.** Digital Argonauts: From Kula Ring to Bush Internet in the Western Pacific, by *Geoffrey Hobbis and Stephanie Ketterer Hobbis*; **Afterword**, by *Rebecca Empson*; Index."

HERMKENS, ANNA-KARINA, COLEMAN, SIMON, & TOMLINSON, MATT. 2024 (June). *Christian Temporalities: Living between the Already Fulfilled and the Not Yet Completed*. Cham: Palgrave Macmillan, Springer Nature. 250 pages. ISBN: 978-3-031-59682-7 (hc), 978-3-031-59685-8 (sc) and 978-3-031-59683-4 (eb).

"This volume explores how different forms of Christianity shape people's visions of pasts and futures, and how the transcendent is brought into human time. Beyond conventional discussions around breaks with the past in Christian conversion and future ruptures announced in prophecy, the volume reveals previously unexplored ways in which Christians work with concepts of time and its articulation with divinity, subjectivity, agency, and personal, social, and political change. By developing Coleman's argument about 'historiopraxy' in novel directions, contributors provide new understandings of religious temporalities and the ritual articulation of immanence and transcendence. While building upon previous scholarly work in the anthropology of Christianity, this volume pushes the debate further and provides original insights into how religion is mobilised to shape and transform people's pasts, presents and futures.

*Contents:* **1.** Introduction: Living between the Already Fulfilled and the Not Yet Completed, by *Simon Coleman, Anna-Karina Hermkens, and Matt Tomlinson*; **2.** When Historiopraxy Becomes Heritage, by *Simon Coleman*; **3.** Competing Temporalities in a Fijian Pentecostal Church, by *Karen J. Brison*; **4.** The Labour of History: Kerewo Christianity, Frustrated Modernity, and Historical Consciousness, by *Dario Di Rosa*; **5.** Divine Control Read Backwards: How Zimbabwe's New Calvinists Narrate God's Plans, by *Leanne Williams Green*; **6.** Sacred Drama and Temporal Tapestries: Invoking the Divine by Performing the Past in Contemplative Christianity, by *Paula Pryce*; **7.** Fátima and the Referendum: Pilgrimage as Temporal Work in Bougainville Politics, by *Anna-Karina Hermkens*; **8.** The Trouble with Christian Time: Thinking in Jewish, by *Joyce*

Dalsheim; 9. Asmat Horizons of the Past, by Jaap Timmer; 10. Epilogue: Crafting Time, by David Morgan; Index."

HERRMANN, SIMON. 2022. *Sickness and Healing: A Cognitive Study of Mature Lele Christians in Papua New Guinea*. Zürich: LIT Verlag. 359 pages. ISBN: 978-3-643-91478-1 (pb) and 978-3-643-96478-6 (eb). Review: *Anthropos*, 119(1), 2024: 270-271 (by A.J. Strathern and P.J. Stewart). Retrieved - as PhD thesis - 18 June 2025 from: <http://www.gutnius.de/Simon%20Herrmann%20-%20PhD%20Dissertation.pdf>.

"Long before the Lele people of Papua New Guinea had significant contact with the Western world and Christianity, they had developed a framework for understanding sickness and healing with a strong emphasis on the unseen world. This study examines how mature Lele Christians of the Evangelical Church of Manus assess traditional health concepts in light of their Christian faith and Scripture. By using cognitive theory as an interpretive approach, this research serves as a case study to illustrate the mental processes that take place when Christians in an animistic context make sense of their traditional culture.

*Contents: Part I.* Conceptualization: Review of Precedent Literature; *Part II.* Research: Methods and Findings; *Part III.* Contribution Implications, Recommendations and Conclusion; Postscript. A Letter to the Lele Christians; Appendix; References Cited."

HIRSCHBIGLER, MICHAEL. 2024 (June). *Spirit Structures of Papua New Guinea: Art and Architecture in the Kaiaimunucene*. Abingdon: Routledge. 286 paages; 77 illustrations. ISBN 978-1032412443 (hb) and 978-1003384762 (eb).

"This book investigates the art and architecture of Papua New Guinean spirit structures with a multi-perspectival approach that combines cultural and social sciences with building, architectural, and spatial research. It offers the first comprehensive study of the spirit houses of New Guinea that exists to date. The book's aim is twofold: First, it aims to investigate the spirit structures and their associated cultural cosmos in detail. For this purpose, a representative selection of traditional buildings and artworks from different regions of Papua New Guinea is documented and analyzed, and theories for their understanding are formulated. In this course, the author develops a spatial theory of anthropological concepts - such as myths, signs, persons, and rituals. Secondly, this analysis is then situated in the broader context of the Anthropocene/Kaiaimunucene. Transforming the historical spirit structures into models for future-oriented cultural imagination, the consequences for contemporary productions of space and ways of worldmaking in light of existential challenges are traced. The book thus offers more-than-human and more-than-secular concepts for building, art, and worldmaking that are of critical importance in the ongoing Anthropocene/Kaiaimunucene. It will be of interest to researchers and students of architecture, anthropology, cultural studies, environmental humanities, and adjacent disciplines. Part I of the book was translated from German by Melanie Janet Sindelar.

*Contents: Introduction; Part I: 1.* Mythological Landscapes; *2.* Cosmos of Signs; *3.* Social Assemblages; *4.* Ritual Spaces; *Part II: Art and Architecture in the Kaiaimunucene: A transformative conclusion."*

MEAD, MARGARET. 2024 (July). *Mountain Arapesh, Vol. 1 & 2*. Abingdon: Routledge. 273 and 372 pages. ISBN: 978-0367075118 and 978-0367075132 (hb).

For approximately eight months during 1931-1932, anthropologist Margaret Mead lived with and studied the Mountain Arapesh-a segment of the population of the East Sepik Province, Papua New Guinea. She found a culture based on simplicity, sensitivity, and cooperation. In contrast to the aggressive Arapesh who lived on the plains, both the men and the women of the mountain settlements were found to be, in Mead's word, maternal. The Mountain Arapesh exhibited qualities that many might consider feminine: they were, in general, passive, affectionate, and peaceloving. Though Mead partially explains the male's 'femininity' as being due to the type of nourishment available to the Arapesh, she maintains social conditioning to be a factor in the type of lifestyle led by both sexes. Mead's study encapsulates all aspects of the Arapesh culture. She discusses betrothal and marriage customs, sexuality, gender roles, diet, religion, arts, agriculture, and rites of passage. In



possibly a portent for the breakdown of traditional roles and beliefs in the latter part of the twentieth century, Mead discusses the purpose of rites of passage in maintaining societal values and social control. Mead also discovered that both male and female parents took an active role in raising their children. Furthermore, it was found that there were few conflicts over property: the Arapesh, having no concept of land ownership, maintained a peaceful existence with each other. In his new introduction to *The Mountain Arapesh*, Paul B. Roscoe assesses the importance of Mead's work in light of modern anthropological and ethnographic research, as well as how it fits into her own canon of writings. Roscoe discusses findings he culled from a trip to Papua New Guinea in 1991 to clarify some ambiguities in Mead's work. His travels also served to help reconstruct what had happened to the Arapesh since Mead's historic visit in the early 1930s.

*Contents:* Introduction, by Paul B. Roscoe; **Volume 1:** Part I: An Important Culture: Preface; Method of Representation; Description of the Area; Part II: Supernaturalism; **Volume 2:** Part III: Socio-economic Life; Part IV: Diary of Events in Alitoea; Part V: The Record of Unabelin with Rorschach Analyses.

SURYAWAN, I. NGURAH. 2023. *Nyala yang Tak Padam: Kisah Pergumulan dari Kampung Papua [The Flame That Doesn't Extinguish: Stories of Struggle from the Village]*. Denpasar: Pustaka Larasan. 260 pages. ISBN: 978-6238161348 (pb). Review: *Bijdragen tot de Taal-, Land- en Volkenkunde*, 180(2/3), 2024: 313-314 (by L.J. Giay and S.P. van der Horst).

"In *Nyala yang Tak Padam* Ngurah Suryawan reminds us of how rich and layered research sites are, along with its endless capacity to inspire. His fieldwork sites are highly diverse villages in Tanah Papua, where living a mundane life is a dream. As in Dairi, elders are facing challenges in thinking about the future while trying to pass on their wisdom to the young. Here too, artists, fishermen, and peasants struggle with their legacy, wondering whether their work, experience, and wisdom have any place at all in the world that is to come. If you are familiar with Suryawan's work, the book will not surprise you. He is a diligent and prolific note-taker. The book is evidence of this - it does not forward any new or big arguments, but collects previously published and unpublished articles which Suryawan describes as 'humble ethnographies' (p. 7). Still, reflecting the field, the book has its gems. An article about Meryl Betay, a retired teacher who was one among the miniscule number of women drafted to participate in the 1969 Act of Free Choice (pp. 122-127), is an exciting yet revealing anecdote of how little we know about a procedure so pivotal to Papuan political history. The bite-sized articles are good for beginners and people who want an introduction to the intersections between modernity and culture in Papua" (Authors: Ligia J. Giay and Sander P. van der Horst, *Bijdragen*).

TSUCHIYA, KISHO. 2024 (May). *Emplacing East Timor: Regime Change and Knowledge Production, 1860-2010*. Honolulu: University of Hawai'i Press. 310 pages. ISBN-13: 9780824894986 (hb).

"*Emplacing East Timor* explores the relationship between the cycle of regime change and that of knowledge production, offering an alternative framework to periodize the history from 1850s to 2010s. Kisho Tsuchiya shows that the prevailing perceptions of East Timor have been shaped by large-scale wars, postwar consolidation, and the dominance of foreign observers. The transitions that construct what we know about East Timor have followed the rhythm of devastating violence and regime transformations. Playing a role as well are personal, institutional, and geopolitical interests and the creativity of Timorese and foreign observers. Acknowledging this cycle, Tsuchiya interweaves narrative of crucial events and political movements with an analysis of Timor's connections to global circulations and historical transitions. He traces key persons and communities that shaped the contour of East Timor - from Portuguese colonial officers to anthropologists, Japanese occupiers to Australian activists, and Timorese poets to revolutionaries. Their experiences and imaginations of (East) Timor have been expressed through scholarly works, secret documents, policy statements, ceremonies, revolutionary songs, and museums. Using multi-archival historical research, the author introduces sources in several languages and provides missing links, including secret documents in Portuguese archives and the National Archives of Timor-Leste, Japanese wartime sources, and Timorese sources in the Archives of Timorese Resistance. *Emplacing East Timor* skilfully synthesizes nationalism studies and borderland studies, creating a comprehensive approach to modern East Timorese national imaginings, the historical role of territorial borders, and its postcolonial problems."

UNDERHILL, BRAD. 2024 (August). *Preparing a Nation? The New Deal in the Villages of Papua New Guinea*. Canberra: ANU Press. 336 pages. ISBN: 978-1760466619 (pb) and 978-1760466626 (pdf). Retrieved 22 August 2024 from: <http://doi.org/10.22459/PN.2024>.

"*Preparing a Nation?* based on extensive archival research, addresses perennial questions of Australian colonialism in Papua New Guinea. To what extent did Australia prepare Papua New Guinea for independence? And what were the policies and the ideologies behind colonial development, implemented after World War II? A key innovation of this book is to take these questions from policy desks in Canberra and Port Moresby to the villages of four administrative areas: Chimbu, Milne Bay, Sepik and New Hanover. How successful were Australian colonial planners in designing and implementing programs that could ameliorate the potential harm of market capitalism and develop 'new' socioeconomic structures that would combine a disparate people into an 'imagined community', capable of becoming an independent nation-state in the far distant future? Colonial intention is contrasted with Indigenous experience. Bradley Underhill explores an Australian governmental tendency to prioritise colonial control over Indigenous autonomy in circumstances where subjugated people do not necessarily fit within an expected narrative of compliant or westernised 'native'.

Contents: List of Figures; List of Tables; List of Maps; Acknowledgements; Acronyms; Preface; **Introduction; Part I. Australian Postwar Ambition for the Territory of Papua New Guinea: 1.** The Impetus for the 'New Deal for Papua New Guinea': Australia's Response to a Unique Postwar Colonial Circumstance; **2.** Provisional Administration: 'We Stopped Them Putting the Clock Back'; **3.** Administering the 'New Deal' from the Extreme Centre; **4.** The Australian Objective: Understanding the Hasluck Development Pyramid; **Part II. Indigenous Influence: Local Conditions and Autonomous Actions: Case Study: Chimbu: 5.** Chimbu: Australia's New Deal Problem? **6.** Highland Labour Scheme: Indigenous Opportunity or Government Solution? **Case Study: Milne Bay: 7.** Milne Bay: The Emergence of Indigenous Autonomy; **8.** Indigenous Advancement: Only on the Colonialist's Terms; **Case Study: Maprik: 9.** Sepik: 'If You See a European, Don't Call Him Masta'; **10.** Village Rice Development: Co-opting Indigenous Enterprise; **Case Study: New Hanover: 11.** New Hanover: Colonial Control and Indigenous Sociopolitical Agency; **12.** Cooperatives and the Hasluck Pyramid at Work in the Villages of New Hanover; **Conclusion:** The 'New Deal' Assessed: Just Rhetoric or the Basis for Independence? Bibliography."

## POLYNESIA

BANNISTER, MATTHEW. 2021. *Eye of the Taika: New Zealand Comedy and the Films of Taika Waititi*. Detroit: Wayne State University Press. 144 pages. ISBN: 9780814345337 (pb) and 9780814345320 (hc). Review: *Journal of New Zealand and Pacific Studies*, 11(2), 2023: 224-227 (by A. Wright).

"Innovative study of Taika Waititi, whose Maori and Jewish roots influence his distinctive New Zealand comedic style. *Eye of the Taika: New Zealand Comedy and the Films of Taika Waititi* is the first book-length study of comic film director and media celebrity Taika Waititi. Author Matthew Bannister analyses Waititi's feature films and places his other works and performances - short films, TV series, advertisements, music videos, and media appearances - in the fabric of popular culture. The book's thesis is that Waititi's playful comic style draws on an ironic reading of NZ identity as Antipodean camp, a style which reflects NZ's historic status as colonial underdog. The first four chapters of *Eye of the Taika* explore Waititi's early life and career, the history of New Zealand and its film industry, the history of local comedy and its undervaluation in favor of more 'serious' art, and ethnicity in New Zealand comedy. Bannister then focuses on Waititi's films, beginning with *Eagle vs Shark* (2007) and its place in 'New Geek Cinema,' despite being an outsider even in this realm. Bannister uses *Boy* (2010) to address the 'comedian comedy,' arguing that Waititi is a comedic entertainer before being a director. With *What We Do in The Shadows* (2014), Bannister explores Waititi's use of the vampire as the archetypal immigrant struggling to fit into mainstream society, under the guise of a mockumentary. Waititi's *Hunt for the Wilderpeople* (2016), Bannister argues, is a family-friendly, rural-based romp that plays on and ironizes aspects of Aotearoa/New Zealand identity. *Thor: Ragnarok* (2017) launched Waititi into the Hollywood realm, while introducing a Polynesian perspective on Western superhero ideology. Finally, Bannister addresses *Jojo Rabbit* (2019) as an 'anti-hate satire' and questions its quality versus its topicality and timeliness in

Hollywood. By viewing Waititi's career and filmography as a series of pranks, Bannister identifies Waititi's playful balance between dominant art worlds and emergent postcolonial innovations, New Zealand national identity and indigenous Aotearoan (and Jewish) roots, and masculinity and androgyny.

*Contents:* Dedication; Contents; **Introduction:** What Is Funny? **1.** Waititi's Early Life and Work in Aotearoa/New Zealand; **2.** Aotearoa/New Zealand, National Identity, and Film; **3.** Kiwi Comedy: Nobody Takes Us Seriously Anyway; **4.** On/Off-color? Ethnicity and Comedy; **5.** Quirks and Nerds: Eagle vs Shark; **6.** Boy as Comedian Comedy; **7.** What [Men] Do in the Shadows of Globalization; **8.** The Impossible Song of the Huia: Camp, Comedy, and Music in *Hunt for the Wilderpeople*; **9.** *Thor: Ragnarok* and Postcolonial Carnival; **10.** Is *Jojo Rabbit* an Anti-hate Satire? **Conclusion;** Notes; Index."

BELL, AVRIL. 2024 (August). *Becoming Tangata Tiriti: Working with Maori, Honouring the Treaty*. Auckland: Auckland University Press. 168 ppges. ISBN: 978-1776711345 (pb).

"*Becoming Tangata Tiriti* brings together twelve non-Maori voices - dedicated professionals, activists and everyday individuals - who have engaged with te ao Maori and have attempted to bring te Tiriti to life in their work. In stories of missteps, hard-earned victories and journeys through the complexities of cross-cultural relationships, *Becoming Tangata Tiriti* is a book of lessons learned. Sociologist Avril Bell analyses the complicated journey of today's partners of te Tiriti o Waitangi, and asks: Who are we as tangata tiriti [treaty person]? How do we identify in relation to Maori? What are our responsibilities to te Tiriti? What do we do when we inevitably stumble along the way? With words by champions in their fields, including Meng Foon, Andrew Judd and others, this concise paperback acts as a guide for those just beginning their journey towards a Tiriti-based society - and is a sound refresher for others well along the path.

*Contents:* Preface; **1.** Introduction; **2.** Engaging with the Maori world; **3.** Building relationships and making mistakes; **4.** Working with and for Maori; **5.** Working with non-Maori; **6.** Bridges and boundaries between worlds; **7.** Stepping up and stepping back; **8.** Identities in relation; **9.** Becoming tangata tiriti; Notes; Bibliography; Acknowledgements; Index."

BROWN, DEIRDRE & ELLIS, NGARINO with MANE-WHEOKI, JONATHAN. 2024 (November). *Toi Te Mana [The Art of Power]: An Indigenous History of Maori Art*. Auckland: Auckland University Press. 616 pages. ISBN: 978-1869409197 (hb).

"In 600 pages and over 500 extraordinary images, this volume invites readers to climb on to the *waka* [canoe] for a remarkable voyage - from ancestral weavers to contemporary artists at the Venice Biennale, from *whare whakairo* [carved house] to film, and from Te Puea Herangi to Michael Parekowhai. The authors explore a wide field of art practice: *raranga* (plaiting), *whatu* (weaving), *moko* (tattoo), *whakairo* (carving), *rakai* (jewellery), *kakahu* (textiles), *whare* (architecture), *toi whenua* (rock art), painting, photography, sculpture, ceramics, installation art, digital media and film. And they do so over a long time period - from the arrival of Pacific voyagers 800 years ago to contemporary artists in Aotearoa and around the world today. Through wide-ranging chapters alongside focused breakout boxes on individual artists, movements and events, *Toi Te Mana* is a *waka eke noa* - an essential book for anyone interested in te ao Maori [the Maori world].

COLLINS, DAVID. 2014 (May). *Fragile Foundations: The Application of English Criminal Law to Crimes Committed in Aotearoa New Zealand between 1926 and 1907*. Wellington: Te Herenga Waka University Press. 480 pages. ISBN: 978-1776921355 (hb).

"The arrival of Europeans in Aotearoa brought about an inevitable clash between the laws and values of Maori societies and those of the newcomers. Like a subduction zone between two tectonic plates, each pressing against the other, this clash led to ruptures, often with long-term consequences. This ground-breaking book examines a series of notable criminal trials in order to understand how the indiscriminate application of English criminal law in New Zealand during the 19th century shaped the landscape of contemporary society. These trials partially explain why Maori continue to be adversely affected by this country's criminal justice system, and also expose the punitive way in



which English criminal law was applied during the pre-colonial and colonial eras - a trait that is never far from the surface of modern New Zealand society.

*Contents:* Dedication; Acknowledgements; Foreword; **Introduction**; Part 1. The Precolonial Era; Part 2. An Infelicitous Foray into Rapid Assimilation: The First Prosecutions of Maori under English Laws; Part 3. The Imposition of Martial Law and the Prosecution of Maori for Treason; Part 4. Applications of the Law of Insanity; Part 5. Malicious Criminals; Select Bibliography; List of Illustrations; Index; Acts and Ordinances; Cases."

GREEN, ALISON & PIHAMA, LEONIE (eds). 2023. *Honouring Our Ancestors: Takatapui, Two-spirit and Indigenous LGBTQI+ Well-being*. Wellington: Te Herenga Waka University Press. 384 pages. ISBN: 978-1776920730 (pb).

"In these rigorous and challenging essays, writers from Aotearoa and Turtle Island (Canada and the United States of America) explore the well-being of takatapui, two-spirit, and Maori and Indigenous LGBTQI+ communities. Themes include resistance, reclamation, empowerment, transformation and healing. Central to *Honouring Our Ancestors* is the knowledge that, before colonisation, Indigenous peoples had their own healthy understandings of gender, sexual identities and sexuality. Some of these understandings have survived the onslaught of colonisation; others require decolonisation so that our Indigenous nations can begin to heal. Through this lens, the writers gathered here contribute their knowledge and experience of structural and social change. This collection was inspired by two major research projects: the HONOR Project, which investigated well-being in American Indian and Alaskan Native two-spirit communities, and the Honour Project Aotearoa, which investigated Kaupapa Maori strengths-based understandings of the health and well-being of takatapui and Maori LGBTQI+ communities."

*Contents:* 1. Introduction; 2. Being Maori, Being Takatapui; 3. A Maori Worlded Speculation on Terms 'Sex' and 'Gender'; 4. He Takatapui, He Queer, He Mokopuna Ranei; 5. Te Whare Takatapui - Reclaiming the Spaces of Our Ancestors; 6. Kaupapa Maori and Designing the Honour Project Aotearoa Survey; 7. Te Tatauranga Whakamanawa Takatapui: Honour Project Aotearoa Survey; 8. Takatapui Well-being and Access to Health Services; 9. HIV and Indigenous Peoples: Lessons Learned from Four Decades of Living in a Pandemic; 10. Ta Moko: Re-imagining Ancestral Skin Carving; 11. Tikanga Maori Supports Healthy Maori Communities for Takatapui Trans People in Aotearoa; 12. Invoking War Shields of Transformative Resistance and Persistence: Thrivance Among American Indian and Alaska Native Two-Spirit Women; 13. Does Pain Play a Role? The Influence of Racial Discrimination on Smoking Rates among Two-spirit Indigenous Persons; 14. Body Sovereignty: A Collaborative Reflection on Two-spirit Methodologies; 15. Gidoo-Imishinkoowenden ('You Have a Strong Mind'): Reflections on the 2-spirit HIV/AIDS Wellness and Longevity Study (2SHAWLS); 16. Two-spirit Return: Intergenerational Healing and Cultural Leadership among Mixed-race American Indians; 17. Honouring Our Ancestors: Two-spirit Resurgence in the 21st Century; 18. Unknown Devotions: Trans\* and Indigena Freedom Dance; Contributing Authors; Index."

KEENAN, DANNY. 2023. *The Fate of the Land = Ko nga Akinga a nga Rangatira: Maori Political Struggle in the Liberal Era 1891-1912*. Auckland: Massey University Press. 328 pages. ISBN: 978-1991016287 (hc) and 978-1991016485 (eb).

"In the second half of the nineteenth century, settlers poured into Aotearoa demanding land. Millions of acres were acquired by the government or directly by settlers; or confiscated after the Land Wars. By 1891, when the Liberal government came to power, Maori retained only a fraction of their lands. And still the losses continued. For *rangatira* such as James Carroll, Wiremu Pere, Paora Tuhaere, Te Keepa Te Rangihwinui, and many others, the challenges were innumerable. To stop further land loss, some *rangatira* saw parliamentary process as the mechanism; others pursued political independence. For over two decades, Maori men and women of outstanding ability fought hard to protect their people and their land. How those *rangatira* fared, and how they should be remembered, is the story of Maori political struggle during the Liberal era.

*Contents:* **Introduction:** Maori politics on the eve of the Liberals c.1890; **Part I. Before the Liberals:** 1. Governing Maori before the franchise 1840-1867; 2. Maori land and politics in

Parliament 1868-1890; **Part II. Early Years of Liberal Governance:** 3. The Ballance years 1891-1893; 4. Seddon's first steps 1893-1895; **Part III. Politics of Uncertainty:** 5. Grappling with Maori self-rule 1896-1897; 6. Seddon concedes, Carroll succeeds 1897-1899; **Part IV. Promises of Autonomy:** 7. Reforming Maori health 1900; 8. Legislating for Maori land 1900; **Part V. Moving Forward, Drawing Back:** 9. Self-rule diminished 1900-1905; 10. Reviewing lands left to Maori 1906-1911; **Conclusion:** The end of the Liberals c.1912; Appendix; Notes; Bibliography; Acknowledgements; Index."

LEE-MORGAN, JENNY & PIHAMA, LEONIE (eds). 2024 (March). *Tiakina te Pa Harakeke: Ancestral Knowledge and Tamariki Wellbeing*. Honolulu: University of Hawai'i Press. 260 pages. ISBN: 978-1775507246 (pb).

"*Tiakina Te Pa Harakeke: Ancestral Knowledge and Tamariki Wellbeing* discusses the values and successful practices of Maori childrearing that have been maintained and encouraged within many whanau, hapu and iwi for generations. This book is a collaboration of knowledge and insight from a wide range of Maori researchers from all over Aotearoa and across multiple disciplines. The authors explore childrearing approaches and models grounded in kaupapa Maori and Maori knowledge that encourage wellbeing outcomes for children and incorporate ancestral knowledge into practices for the contemporary world."

MCINTYRE, LYNDY. 2024 (July). *The Power to Win: The Living Wage Movement in Aotearoa New Zealand*. Dunedin: Otago University Press. 285 pages. ISBN: 978-1990048753 (pb).

"Lyndy McIntyre's *Power to Win* tells the story of the living wage movement in Aotearoa New Zealand. The living wage movement is grounded in the fundamental belief that all New Zealanders should be paid enough to meet their needs, enjoy their lives and participate in society. Yet, from the 1980s, with the gap between rich and poor growing and poverty increasing, more and more workers could no longer afford to aspire to this quality of life. The question of how to rectify resultant social inequities was becoming urgent. In *Power to Win*, McIntyre documents the history of the Living Wage Movement Aotearoa New Zealand from these roots to the present day. This is the story of the movement's efforts to lift the wages of the most disadvantaged people in our workforce - women, Maori, Pacific Peoples, migrants and refugees, and young workers. McIntyre provides a window into the lives of these workers and those committed to ending in-work poverty: the activists, faith groups, unions and community organisations who come together to tilt the axis of power from employers to low-wage workers. *Power to Win* is the record of an extraordinarily successful movement. It is a celebration of hope and an inspiring read. This book shows that communities have power and that change can happen."

NEBOLON, JULIET. 2024 (November). *Settler Militarism: World War II in Hawai'i and the Making of US Empire*. Durham: Duke University Press. ISBN: 978-1-4780-3101-7 (pb) and 978-1-4780-2677-8 (cl).

"Under martial law during World War II, Hawai'i was located at the intersection of 'home front' and 'war front.' In *Settler Militarism*, Juliet Nebolon shows how settler colonialism and militarization simultaneously perpetuated, legitimated, and concealed one another in wartime Hawai'i for the purposes of empire building in Asia and the Pacific Islands. She demonstrates how settler militarism operated through a regime of racial liberal biopolitics that purported to protect all people in Hawai'i even as it intensified the racial and colonial differentiation of Kanaka Maoli, Asian settlers, and white settlers. Nebolon identifies settler militarism's inherent contradiction: it depends on life, labor, and land to reproduce itself, yet it avariciously consumes those same lives and natural resources that it needs to subsist via violent and extractive projects. From vaccination and blood bank programs to the administration of internment and prisoner of war camps, Nebolon reveals how settler militarism and racial liberal biopolitics operated together in the service of capitalism. Collectively, the social reproduction of these regimes created the conditions for the late-twentieth-century expansion of US military empire."

*Contents:* Acknowledgments; **Introduction:** Settler Militarism, Racial Liberal Biopolitics, and Social Reproduction; 1. 'National Defense Is Based on Land': Landscapes of Settler Militarism in Hawai'i; 2. 'Life Given Straight from the Heart': Securing Body, Base, and Nation under Martial

Law; 3. 'The First Line of Defense Is Our Home': Settler Military Domesticity in World War II-Era Hawai'i; 4. 'A Citizenship Laboratory': Education and Language Reform in the Wartime Classroom; 5. Settler Military Camps: Internment and Prisoner of War Camps across the Pacific Islands; **Conclusion:** The Making of US Empire; Notes; Bibliography; Index."

VAGGIOLI, DOM FELICE. 2023. *History of New Zealand and its Inhabitants*. Translated by John Crockett. Dunedin: Otago University Press. 352 pages. ISBN: 978-1990048623 (pb).

"*History of New Zealand and its Inhabitants* is the English language translation of a lively, opinionated book by Dom Felice Vaggioli, an Italian monk who was one of the first Benedictine priests to be sent to Aotearoa NZ. While working in Auckland, the Coromandel and Gisborne during the years 1879-1887, he observed lifestyles and customs and gathered information about the country's history, including first-hand accounts of the signing of Te Tiriti and the conflicts in Taranaki and Waikato. Back in Italy, he published his history of New Zealand in 1896, only to have most of this Italian edition destroyed by the British because Vaggioli, who was not backward in coming forward with his anti-Protestant and anti-British views, was so critical of the colonialist project. The book nearly disappeared completely, but a few copies survived. About a century later, John Crockett was doing some research in the archive of the Auckland Catholic Diocese when the archivist showed him an old book in Italian - *Storia della Nuova Zelanda* by Dom Felice Vaggioli. Crockett realised he was holding a unique interpretation of the impact of colonisation on Maori and set about translating the book into English. Crockett's vivid translation of Vaggioli's work was published by Otago University Press in 2000. Out of print for several years, that edition is hard to find and much sought-after. Now reprinted with a striking new cover, the 2023 edition of *History of New Zealand and its Inhabitants* brings Vaggioli's unique document into the public eye once more. This lively and sometimes controversial account of prominent historical events in nineteenth-century Aotearoa New Zealand provides a remarkable resource for people interested in Maori-Pakeha relations or the history of colonisation.

WANHALLA, ANGELA, CHRISTIE, SARAH, PATERSON, LACHY, WEBB, ROSS & NEWMAN, ERICA. 2024 (November). *Te Hau Kainga: The Maori Home Front during the Second World War*. Auckland: Auckland University Press. 296 pages. ISBN: 978-1869409999 (hb).

"Taking readers to the farms and factories, the marae and churches where Maori lived, worked and raised their families, *Te Hau Kainga* tells the story of the profound transformation in Maori life during the Second World War. While the Maori Battalion fought overseas, the Maori War Effort Organisation and its tribal committees engaged Maori men and women throughout Aotearoa in the home guard, the women's auxiliary forces, and national agricultural and industrial production. Maori mobilisation was an exercise of rangatiratanga and it changed how Maori engaged with the state. And, as Maori men and women took up new roles, the war was to become a watershed event for Maori society that set the stage for post-war urbanisation. From ammunition factories to kumara fields, from Te Puea Herangi to Te Paipera Tapu, *Te Hau Kainga* provides the first substantial account of how hapori Maori [Maori communities] were shaped by the wartime experience at home. It is a story of sacrifice and remarkable resilience among whanau, hapu and iwi Maori."

WERNHART, KARL R. & MÜCKLER, HERMANN. 2024 (June). *The King of Hawaii in Vienna 1881: A Visit of the Polynesian Monarch Kalakaua*. Vienna: Kment Verlag. 186 pages; 105 illustrations. ISBN 978-3-903511-05-7 (pb).

"One of the most sensational and unusual guests ever to visit the imperial and royal capital of Vienna was the Hawaiian King Kalakaua. Apart from the official program, it was above all the [Prater](#) public park with its ladies' band and Third Coffee House as well as the exuberant enthusiasm of the Viennese that put the exotic monarch in an almost euphoric mood. His appearance shocked the high aristocracy and prompted the tabloid press to report on him. This amusing and culturally and historically important book, based on previously unpublished archive material, provides interesting insights into the Viennese mentality at the end of the 19th century and into Hawaiian cultural history. In addition, Kalakaua's impact beyond contemporary press reports is outlined using a historical popular medium typical of the time, and the significance of his visit to Vienna for Austrian-Hawaiian relations is presented.

After *Der König von Hawaii in Wien 1881: Der Besuch des polynesischen Herrschers Kalakaua* by Karl. R. Wernhart was published in 1987, and a translation had been sitting in a drawer for many years, an English-language version of the book, which has been fundamentally revised and supplemented by current references and a contribution to contemporary media representation by Hermann Mückler (also with many images, some of which have been published for the first time), has now been published.

Contents: <https://www.hermann-mueckler.com/buecher/king-kalakaua-in-vienna/>

WISSHAK, MAX & WISSHAK, STEFANIE. 2020. *New Zealand Karst: A Voyage across Limestone Landscapes into the Subterranean Realm of Caves*. Friedeburg: Speleo-Photo Editions. 256 pages. ISBN: 978-3-9821714-0-1 (hb). Review: *New Zealand Geographer*, 80(1), 2024: 65-66 (by B. Hayward).

"This book takes you on a visual journey across sublime karst scenery and into the subterranean wilderness of New Zealand caves. Accompanied by popular scientific texts, stunning images lead you from the sculptured limestone pavements of the alpine marble karst to the grassland and jungle karst of the foothills, onwards into the twilight zone and deeper into the caves. It explores the diversity of peculiar features and creatures of the underground, ventures back into the light of cave ruins, and concludes with karst-related Maori rock art."

## 5. RECENT PUBLICATIONS

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

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#### **AUSTRALIA / BOOKS & REVIEWS**

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