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1. PEOPLE OF THE EARTH: AN ACCOUNT OF THE CONCEPTUALIZATION OF THE WORLD BY THE PEOPLE OF AYAWASI

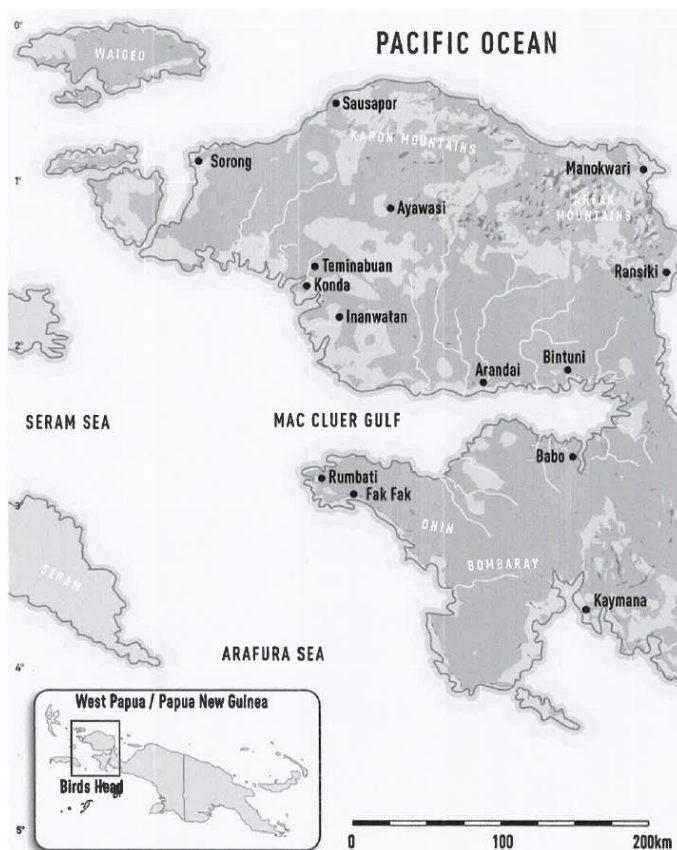
Wanda Avé¹

Introduction

This paper describes the conceptualization of the world of the Ayfat people of the village of Ayawasi in the interior of the Bird's Head peninsula of West Papua, Indonesia. Their world is built along three closely intertwined elements. Knowledge about the first ancestors of mankind, and of the Ayfat people in particular, is essential to the social organization of descent groups in Ayawasi, and the exchange of women in marriage between these groups.

Social organization in Ayawasi, as well as elsewhere in the western Bird's Head, cannot be understood without thorough knowledge about ceremonial cloths (*kain timur*) and their exchange between descent groups. The members of a descent group may own one ceremonial cloth (*wan tapam*) which is regarded sacred as the inalienable good of a descent group. But the descent group members may also own ceremonial cloths which circulate (*po*) in the sense that they are exchanged between individuals within or between descent groups at the occasion of marriage, death, or as a fine.

Social organization and *kain timur* are again closely intertwined with land tenure, including the actual management of the land. Land is collectively owned by the male members of a descent group. Descent group members have the right of disposal to the land depending on their kinship position and relationship to the first ancestors.



¹ Wanda Avé graduated from Leiden University, the Netherlands as an ethnobotanist. She carried out ethnobotanical and anthropological research in West Papua, Indonesia in 1995-1996. I express my deepest respect and gratitude to the people of Ayawasi for their hospitality, kindness, and collaboration during the research. Leontine E. Visser holds a PhD in anthropology from Leiden University. She retired as Full Professor of Rural Development Sociology from Wageningen University in 2012. This paper has largely profited from our discussions, her comments and advice.

This paper continues by discussing the rarely described cultural phenomenon of the use of plant metaphors. Each descent group has its own emblem, while descent groups are often named after a shrub, vine, or tree. However, this is not a totemic relationship. Social status in relation with the sacred cloths as perceived in Ayawasi is often expressed in terms of a plant metaphor. To fully understand this relationship ethnobotanical knowledge is necessary.

The same holds true for a proper understanding of the social-cultural meaning of the use of natural elements in ritual. This paper concludes with the description of several rituals that connect the ancestors and the living, men and women, to the land, and to *kain timur*.

Organization of the paper

This paper consists of three parts, and each part is sub-divided into sections.

Part I addresses the conceptualization of Ayfat society as perceived by the people of Ayawasi, especially the social organization of descent groups, the exchange of women through marriage, and the social importance of heirloom cloths (*kain timur*) and their exchange.

Part II discusses land tenure at the level of descent groups and their members, including land management. Access to land in Ayawasi cannot be understood without acknowledgement of the role of the first ancestors, who are the true owners of the land. The relation between land and plant is also elucidated in this part.

Part III is about rituals in Ayawasi society. A seldom described aspect is the use of plant metaphors in rituals regarding social relationships to the land, social organization, and *kain timur* exchange.

Part I. Social organization

In this section I will describe the social organization consisting of the first ancestors, guardians of the land, descent groups and marriage and inter-group interrelationships.

I.1. First ancestors

The following origin myth is described by Felix Faan (1990), and translated by the author:

A long time ago Siwa wished to create human beings. His brother Mafif coincidentally passed by and saw what Siwa was performing. Mafif told him that he himself could create people far better and began modeling clay and placed the creatures around a wooden fence. Then Mafif blew on the creatures, and they were alive. He showed these creations to Siwa. Siwa laughed and carried on with his work creating other beings such as dog. One day after Mafif had given meat of wild pig to the dog, he came home with a bundle of firewood. He threw the firewood just upon the dog and it died. Mafif wondered how this was possible. The dog's belly was full of meat and yet it died. Could it be true what Siwa had told about his creations. Mafif immediately turned his house upside down and found a cobweb in the ground. Through this hole (of the cobweb) he crawled down to the world below. Here he built a new house for himself and for the dead dog. He also cultivated a taro garden along with sugarcane, bananas and vegetables. In the meantime Siwa retreated to the clouds.

Once when Siwa was on earth, he saw Mafif's dog. Siwa tied a rope to the dog and they both went down through the cobweb. Siwa was very surprised by the world under the earth. Especially the taro garden was very beautiful. Immediately he began to cut everything that grew there with a knife, next he planted the tops again into the ground. As a result everything looked as it was before. After a while Mafif arrived and the brothers greeted each other in a friendly way. Siwa gave tobacco to Mafif and they smoked. When Siwa breathed from his mouth, he recited some formulae, and subsequent all trees, sugarcanes, bananas and taros fell down. Mafif decided to kill Siwa and began to dig a hole to trap pigs saying that large pigs often entered into his garden. After some time Mafif asked Siwa to go down to measure the depth of the hole in which Mafif already had stuck arrows. When Siwa went down he got killed by the arrows. After this event Mafif built his house in a tree² and there he invented the first *kain*³ with the name *pokek*. Mafif buried Siwa in the pig hole and from this spot sprouted the *namo*⁴ tree with fragrant leaves. In this tree Siwa began to live again but slept

² Formerly people of central Bird's Head dwelt high in a tree (*snek*).

³ *Kain* referred to *kain timur*, *ikat* cloth from eastern Indonesia (see also Miedema 1984; Visser 1999).

⁴ Possibly the tree *anamo* (*Prunus gazelle-peninsulae*) is meant.

motionless. One day the fruits fell and a pig came to eat the fruits. The pig rubbed himself against the tree and this awakened Siwa. He moved and the tree opened itself. At that time it rained while the sun was shining. It rained so heavy that the raindrops became ropes in the hands of Siwa. With these ropes Siwa climbed up and looked at Mafif in his tree who was occupied with his *kain*. Siwa called: "Look, that is something that never will die, and shall always be present". Now Siwa settled in the clouds, the thunder is the sound of falling trees when he laid out a garden. Flashes of lightning came out of his mouth when he spoke.

Siwa and Mafif, who also created mountains and rivers, are the most favourite ancestors and figures prominently in the mythical narratives of the people of Ayfat.

According to this tale or story (*po mna*) Siwa and Mafif are the creators of the first human being. Usually Siwa and Mafif stories are trickster tales (Miedema 1998: 226) in the sense that the narratives are marked by alternate same-sex cheating between two male figures, as a rule a man dominating his younger brother (Miedema 1998: 196, 210). The people of Ayawasi regard Siwa in several tales as male and Mafif as female. In other tales Siwa is presented as a hero with a lot of tricks and is clever, he often deceiving Mafif. Mafif, on the other hand, is stupid and undergoes cheats constantly. These trickster and cultural heroes tales are very popular in Ayawasi.

The term for origin narratives, *watum po mna*, or more correctly, *pesas watum*, means narratives about a descent group's history. *Po pesas* designates narratives about the origin up to present. They are narrated by several elderly men who each give their own version of the story of the first human being. In a group session in 1995 in Ayawasi where I invited several elderly men from different descent groups to tell their history of their ancestry, discussions arose between them about the 'correct' version, but finally everyone was satisfied. Many young men, sons and grandsons, also joined the session and were eager to write down their histories which include the first ancestor, descendants, land rights, and the boundaries of the land of each descent group. This knowledge and the need to document their ancestry and land rights are important to present generations especially in the light of recent technological developments in Ayawasi, like the construction of tarmac roads (see Part III).

From our discussions it became clear who they saw as the first ancestor. This ancestor is named *Susai*. He is the supreme mediator and the ruler and the guardian of land of a large area including the villages Ayamaru, Konja, Fef (west Ayfat). According to my informant, all descent groups in west Ayfat have *Susai* as their first ancestor. The origin, however, of *Susai* is not so clear, although *Susai* is generally acknowledged as the first ancestor of all descendants in the Ayfat area; some informants narrate that *Susai* is created by Siwa and Mafif. Other informants are not able to confirm this statement and still others do not know at all.

Once, Jacob Air desired to take palmwine, *tuo*, in the land of Yumte Tahrin. Karel Yumte Tahrin did not agree but Jacob quietly replied "Oh I am a *rae Susai* (*rae* means man, person, people)", then Karel understood immediately, "Yes, he answered, finally we are all one, of one descent", thus according to my informant Karel Yumte, 1995, Ayawasi .

Fre is the incarnation (the first pioneer, he is also named *kro*, lit. the adherent) of *Susai*. *Susai* is also designated as the uppermost *fre* in several areas and he takes charge of all regions in West Ayfat. *Susai* is autonomous, he can drink palmwine and eat sago everywhere. This indicates that *Susai* has power, because sago palms and sugarpalms from which palmwine is made are personal properties that cannot be taken by outsiders without permission. *Fre* subordinate to *Susai*, is the ruler of and guards a specific land and is the protector of a descent group. *Fre* emerges from the earth and can be a man as well as a woman (for example *Spe* and *Mayot* are *fre* from descent group Kosho, only the informants are not sure whether *Spe* or *Mayot* is the woman, in any case one of them is a woman). He is not married and is not a real human being.

The first human originated from *fre* and from this first human being the descendants of a descent group originate. I use the term descent group (*pyum* or *rae sau*) because the members of a descent group are able to trace the genealogical connection with the first ancestor. *Ofi* is an incarnation of *Susai* into human being called *rae tu* (lit. the real human being). Consequently *Ofi* is the first human being or ancestor, he married several women from several descent groups such as Korain, Air, Kosho, Yumte Tahrin, Fatie, Tenau, etc. Because he married so many women he is imagined to be equal to *Susai*. It also implies that all descendants from the different descent groups originated from *Ofi*.

On the other hand *Ofi* is also symbolically called *simit* which means bachelor, because he travelled everywhere and always told people that he is unmarried. The children of *Ofi* and his spouse become a member of the descent group of the woman, although this is not consequently applied to next generations.

This would mean that the first generation of human beings acknowledged matrilineal descent, while the following generations usually are patrilineal.

Although to some informants, *Susai* is created by Siwa and Mafif, we have seen that *Susai* is also called the uppermost of all *fre*. So we may assume that *Susai* emerged from the earth too. In Ayawasi in 1995 I interviewed the *wuon pam*, the tutor of the initiated man,⁵ who is also specialized in the earth/soil. He narrated the beginning of mankind as follows:

At the beginning the *Yfun* takes a bit of soil and forms it. He forms their eyes and their nose, he tries it all until it is enough. He touches the creature, and sees it does not work. He fetches tobacco and he sucks and he blows the smoke on the creature and sees the eyelashes move and it opens its eyes. Then he forms and creates yet another creature. He creates the secret and creates a *kapes* (spirit) and he creates *tkief on* (plants that are recited with formulae to attract *kain timur* - ceremonial cloth).

He continues: "The two stand for a long time and he sees it is not good. He breaks his rib and he shapes a female. He forms and he fits her. Then in the end the two stay until the *Yfun* withdraws their souls, and only soil is then left. The *Yfun* withdraws and he moves down into the earth and lives there".

The term *Yfun* could be interpreted as Siwa or Lord. *Yfun* designates the Supreme Being and the term had its origin in Karon area (north of Ayawasi). It is clear that the *wuon pam* mixes the origin myth of Mafif and Siwa with the biblical story. This could be effectuated by the fact that the translator I asked to come with me, who is a nephew of the *wuon pam*, is a very religious Christian who has not been initiated in traditional male ritual, the *wuon*. It is also possible that the *wuon pam* does not wish to be confronted to tell the traditional narrative which he as a tutor of the male initiation ritual certainly adheres to.

1.2. Guardian of the land (*fre*)

Fre is the guardian of the land of a descent group. *Fre* is the incarnation of *Susai*. *Susai* is the utmost of all *fre*. Both *Susai* and *fre* emerge from the earth. *Susai* is autonomous, he is everywhere and organizes the lower *fre* in several areas. He rules over all regions.

Often, this term is translated by the Indonesian loanword '*tuan tanah*', meaning lord of the land. There is much confusion around the term *tuan tanah*. For example the Indonesian word *tuan tanah* is used for *fre tapam* and *rae tapam* (*fre*). The same term is applied to *kapes tapam*, the spirit of a deceased person who guards a certain place such large trees or bridge in the (original) land of the descent group. But also *kapes mai*, *kapes boi* or *kapes tapam* (or *kapes rapuoh*) who usually are assumed to live in certain places in the forest or somewhere in the land of the descent group, are called *tuan tanah* or *tuan hutan* (lit. lord of the forest). Sometimes the local terms are translated in Indonesian as *penunggu tanah* (guardian spirit). Also the terms *fre aya* and *fre rapuoh* which are translated respectively as *tuan air* (lit. lord of water) and *tuan hutan* (lit. lord of forest) are often translated as *tuan tanah*. In all these cases the Indonesian term *tuan tanah* is incorrectly applied to the Ayawasi conceptualization of the relationship between people regarding their land. The translation that most satisfies the connotation *fre* is guardian of the land of a descent group. Traditionally descent groups do not have the institution of 'lord of the land' meaning individual land owner. Issues with reference to land are collectively discussed among the members of a descent group. This issue has been elaborated on by Drabbe (1940) and, more recently, by Visser (1989; 2025) in their studies on the Northern and Central Moluccas.

As time passed many people moved away from their origin land. They migrated for several reasons such as conflicts, issues about *kain timur*, violence or they just migrated to a better area where many marsupials (couscous and tree kangaroos) and freshwater catfishes lived.

Because the members of a descent group migrate many times, they often do not know anymore their *fre* in the original domain. If the members of a descent group migrate, the *fre* does not follow, it stays in the area. For instance the Tenau Koru descent group who migrated to Mukete and now lives in Mukete and received the name Tenau Mukete. This domain, however, is still owned by the descent group Kosho. The *fre* is Kosho's *fre*.

⁵ The interviewed man is a *wuon pam* (tutor of the initiation house), Pascalis Baru (age approximately 55 years), which information is gathered by me through a translator. The original text is translated by Ph. Dol, a linguist.

I.3. *Descent group*

Indonesian translations of local concepts and terms are often problematic, like in the case of the term *fam*. In everyday communication in Ayawasi the term *fam* is used to indicate a descent group. The term, however, is a loanword derived from the Dutch word *familie* (Schoorl 1979: 130). According to Miedema (1984: 129) the word originates from Ambon. Sometimes the term *keret* is used, a term originating from Biak which is used to designate a patrilineal descent group (ibid). Traditionally no distinct term is known for descent group. Ayawasi people use *rae sau* (lit. people) to indicate members belonging to one descent group or *pyum* to signify family, relationship or unity. As pointed out earlier, I use the term descent group as the social unit of members who recognize their relationship to each other in terms of genealogical descent in the male line, and their collective connection with the first ancestor. The conceptualization of descent from a common male ancestor is essential. The descent group is connected with ancestral land.

When descent groups split up into smaller segments with fewer members, sometimes the descent group would slowly become extinct. It is important to preserve a descent group for the members because the more families the better. For example, in difficult situations more members can help each other better. It is most important to retain and protect the *tapam* (land) of the descent group. The descent group Yumte Tahrin is worried about their diminishing numbers. Metaphorically this situation is expressed as *etun pah mtiaf kruk* (lit. runners of the gourd are not fertile, it cannot grow anymore, it remains to die). It means that the family relationships in the descent group Yumte Tahrin are not thriving and prosperous and fertile anymore, the number of the members is decreasing. In contrast, having many families is referred to as *po fret* (allegoric expression) *wawe a mtis yuo*. This plant metaphor means *wawe a* (*Dioscorea sp*) has many fibers on its tuber, meaning a descent group that has many families everywhere such as in the villages Suswa, Fef, Ayamaru.

The people of Ayawasi use many allegoric expressions (*po fret*) to communicate conceptualizations, situations or events in a metaphorical manner. The purpose is to criticize, to use it as a teasing allusion, or to explain situations with expressions which are clear to everyone. This indirect way of explaining situations prevents bad feelings which could be created when telling in a direct manner.

When a man marries two women (polygyny is not unusual in Ayfat), the first son of the first wife is called *ritie*. If the first wife has only daughters, then the first daughter is called *ritie*, the first child of the second wife is named *sefat*. If the first wife has no sons but the second wife has one and although the first daughter is a *ritie*, the son of the second wife is in charge of the *wan*, sacred cloth, and the supervision of the land. He has the same obligations as the *popot rae manat* (man who has authority) to supervise the domain, to take responsibility in the issues concerning descent group, guarding the good name of the descent group. If this person dies, the son of his uncle or even a person of the third line who is still a close relation will claim the right to the sacred cloth, *wan*. The *wan* should be kept by a man, but if there are no male relatives, a woman can also hold the right to the *wan*. A story was narrated to me of a father from the descent group Turot who gave the *wan* to his only daughter, because she was always very kind and had looked well after him, his sons acquired nothing. There is a case of a man who had no brothers and only had daughters, his sister however married a man from the same descent group (*tarof mapuf*) and had sons. Here the eldest nephew could hold the right to the *wan*. Then people speak of *wan krek* (*krek* means literally armpit), put the *wan* in the armpit, or guarding, protecting, hold it very well and keep it inside the house. If the sister would have married a man from another descent group, her son could not acquire the *wan*. In that case a descendant in the third line who is still *mes mpe* (lit. hot blood, close relationship) to the man will hold the sacred cloth and will also be named *rae popot* (big and authoritative man).

I.4. *Marriage*

When a descent group loses too many members there is no balance and continuation in the society (see also Taa 1996). In Ayawasi marriage as a social institution is used to establish kinship ties between descent groups and to attract women to provide with descendants to preserve, retain and protect the *tapam* (land of the ancestor), *wan tapam* (sacred cloth attached to land), *ruf* (sago land), sugarpalms, gardens, forest products, game, *aya fo* (river for poisoning fish), *mos* (pools) and caves. The family relationships should be prosperous and fertile. Preventing of decreasing of the members of a descent group is essential. For the reason that in difficult situations more members can support and rely each other better.

Members whose descent groups are clearly related and who have the same origin, are preferred to intermarry (*sawiat tarof*, *tarof mapuf* or *tarof muan*). *Tarof* indicates relatives who are not *tao mes mpe* (Ind. *darah panas*, blood relatives). *Tarof* which symbolizes relatives, means to marry according to the relationship of the ancestor. For example, Karel Yumte who is a member of the migrated descent group married with Yusupina

Yumte Yum of the original descent group in which case the woman keeps her name. In this way the sacred cloth (*wan*) and other *kain timur* (ceremonial cloth) remain within the descent group and/or family and the involved husband and wife and their children will then know their land of origin. They may maintain the land, *ruf* (sago land), sugarpalms and gardens. It is clear that these two families have a distant relationship. This distant relationship is named *mes kanam* (*darah dingin*, lit. cold blood) or *mape mapan* (the generations are already distant) but which is tightened again by new marriage. Marriage between close relationship (*mes mpe*, hot blood) is strictly prohibited.

Visser (1989, 2025) describes a type of marriage between a woman in Sahu who marries into the same descent group as four generations before her. This marriage has the purpose of tightening the social relations to the land of the woman's descent group which had weakened due to marriage transactions with other descent groups during the previous generations. In Ayawasi a marriage into the descent group of the same origin implies the preservation of the land of origin, the *wan* and other *kain timur*. Hence it is of fundamental importance to provide the descent group with offspring.

1.5. Important figures

Members of a descent group distinguish three kinds of important people. These three prominent men hold different important functions. First, *rae yapi* or *rae yanés* (lit. big or great man), is a prominent and powerful person. He is elected by the members of a descent group to lead inter-descent group wars (head-hunting, *hongí*, in Maybrat *epuah*). This chief is held in high regard by the members of the descent group as well as by other people. Even when he becomes an old man, people speak of him with high respect and narrate his bravery when he was young and led them into war. The second respected person is the *rae yanés yepo prut* meaning the elder man or wise man of the society. Third, there is *rae popot* known in the literature as the big man. He has authority, knowledge of the wealth of tradition and customs, and is associated with the heirloom the *wan* (sacred *kain timur*, cloth). He is often involved in social, political and economic transaction networks involving *kain timur* (see below) (see also Elmberg 1966, 1968; Miedema 1984, 1994; Schoorl 1979; Visser 1999). Traditionally *rae popot* is always associated with *wan* and he has to handle difficulties and problems within his descent group. He is responsible for and supports not only his own descent group, but also families from other descent groups in all sorts of matters.

Another important figure is *ru mana* which is used to indicate the eldest man of a descent group who still lives in the original *tapam* (land, earth, soil). Traditionally he is the one who has the right to store the *wan tapam* (sacred cloth). *Ru mana* literally means the head of a bird, it is an allegorical expression for the oldest living person of the descent group who intervenes in difficult situations or problems. Within the descent group the metaphor '*popot ara manat*' is used for *ru mana*. *Ara manat* means hard wood such as *ataf* (*Intsia* sp, ironwood) or *faet* (*Eucalyptopsis* sp). Even when these trees are old and fall down they will not decay and remain the same, symbolically this signifies the traces of old people are still present in their followers, their children. Although the father has passed away, the offspring will continue to store and take care of the sacred heirloom cloth and other inherited goods. *Rae ara manat* indicates people who have authority. If the *popot* dies, his eldest son will automatically become *popot ara manat*. In case there are only daughters and there are no sons in the second and third genealogical line, the eldest daughter will be called *ru mana*, she can in exceptional circumstances be in charge of the *wan tapam*.

For example, in 1995-1996, Niko Yumte, the son of Wainatu Yumte, is the *ru mana* because he is the eldest in the descent group Yumte Yum and the only one who still lived on the origin land (*tapam*) of the descent group Yumte. The land is named Fra Yumyum. The original descent group that still lives at the original land is designated as *pot*. The descent group Yumte Tahrin that migrated a long time ago from Fra Yumyum and has settled in Tahrin land is designated as *matu*.

In the Tahrin land, Eddy Yumte Tahrin was also named *ru mana* although his descent group has migrated. But he did not guard the sacred cloth because it had been given away to pay a fine. But he acted in problematic cases and took his responsibility towards the members of his descent group. He is designated as *popot ara manat* of the descent group. His father who is already very old was a *rae popot*, so automatically his eldest son becomes the *popot ara manat*.

I have already given several examples of the significance of the use and meaning of plant metaphors in the context of social relations and power. A special case is *Cordyline fruticosa*. *Cordyline fruticosa* (*tah*) is a plant which is often used in metaphors. For example, an important figure like the *ru mana*. The *ru mana* is metaphorically indicated as *tah kek* (*Cordyline fruticosa* with red *-kek-* leaves).

Only the male *ru mana* can be denoted as *tah kek*, he is masculine, capable and should always be prepared to wage war. *Tah kek* symbolizes the 'head of the descent group', the prominent person who has some rights and has particular obligations. Actually he can also be called *rae popot* (big and authoritative man). Another variety of *Cordyline fruticosa* with green leaves symbolizes the woman, *tah muoh*, the female, who is not as highly regarded as the man. The women usually stay at home and they only follow the men, also because the woman marries out, she leaves the descent group after marriage. If the first two children are daughters and the third is a son, the son becomes the *tah kek*. If there are only daughters and no son, the first daughter is indicated as the *ru mana*, but she is not the *tah kek*, she will still be named *tah muoh*. However if the first daughter has son, this son will be called *tah muoh* because he descends from a female *tah muoh*.

I.6. Ceremonial cloths (*kain timur*)

According to inhabitants of Karondori ceremonial cloths were introduced into the area of Karondori as a corollary of the contact between the inhabitants with the traders originating from Moluccas (see Sanggenafa 1994; Visser 1999). Often, these were *ikat* woven cloths originate from southwestern Moluccan islands and the islands of Nusa Tenggara. Hence, in the Bird's Head area they have become widely known as 'cloths from the east' (of Indonesia) or *kain timur*. Traders from Tidore and Ternate wanted to exchange *kain timur* with birds of paradise skins and other forest products (see Swadling 1996: 278). The trade route ran along the southern region of Bird's Head (between Bintuni and Inanwatan) and moved up into the interior through the river Kamundan.

The scarce supply of these *kain timur* and the fact that it was a new object gave it an important position and social value in the life of the society. *Kain timur* thus became an object of exchange between descent groups at occasions like marriage, death and social offence. For example, *kain timur* could be exchanged against meat. Besides pork, *kain timur* could also be exchanged against the produce of gardens or against sago. Such exchanges also took place in Ayawasi.

The people of Ayawasi distinguish *kain timur* between '*kain timur pusaka*' -heirloom cloth or *wan* in the Maybrat dialect spoken in Ayawasi and '*kain timur berjalan*' or moving or circulating cloth (*po*). The heirloom *kain timur* is an inalienable possession inherited from earlier generations by the eldest son of the family, and it cannot be exchanged with other *kain timur*. The circulating *kain timur*, on the other hand, is used in exchange transactions and transmitted from one individual or descent group to another individual within or outside the descent group.

Importantly, exchange relations may include many different individuals or descent groups, but in the end the circulating *kain timur (po)* should also return to the owner within one year or several years. The path or movement of a circulating *kain timur* in Ayawasi thus corresponds with its movement in the many societies of the Bird's Head area of Papua which are committed to *kain timur* exchange (see also Elmberg 1968; Miedema 1984, 1994; Schoorl 1979; Visser 1999).

I.7. Sacred cloth and land as inalienable goods

The sacred heirloom cloth (*wan tapam* or *kain timur pusaka*) belongs to a descent group and is attached to the land (*tapam*). Possession of *wan* is very important for the descent group, it gives a high status to the descent group. In Ayawasi society *wan tapam* plays an important role in social relations regarding the land and in rituals (see Part III). The sacred cloth (*wan*) is not exchanged and regarded as inalienable wealth, thus is kept and inherited within the descent group from generation to generation. It cannot be severed from its original owner (see Visser 1999; Weiner 1985, 1992). Inalienable wealth In Ayawasi, heirloom cloths (*wan*) are thus kept out of circulation on a more permanent basis and are considered as sacred, contrary to those ceremonial cloths (*kain timur berjalan* or *po*) which are alienable possessions which circulate in transactions between individuals or descent groups.

Before 1990, a sacred cloth was stored in *suruoh*, a hut with a roof made of the leaves of *kain samu* (*Pandanus sp*), which was built deep into the forest on the land of the concerned descent group. Its place is kept secret, every track to side would be removed to prevent access by the enemy. Once in a while, when a member of the descent group inspected the property, he was not allowed to make fire because fire and smoke could betray the spot. The alienable personal goods *po menafe* such as kinds of old bush-knives (*tfo pat krem* and *tfo ftah*) are not allowed to be kept in a dwelling house because they would rust. They are buried in *tum* (a quagmire where pigs used to take bath) and only at special occasions they can be taken out. My informants mentioned this conservation method as 'resting in *tum*'. Another store place for the sacred cloth (*wan*) is a cave, named *wotum*.

Land is not an individual property right, it is collectively owned by members of a descent group who

exercise the communal right of disposal. In the Ayawasi conceptualization of the social relations regarding the land, the perception of ownership is not embedded in the individual. The land is inherited from the ancestors by the descent group, and embodied as inalienable wealth attached to the ancestors. This conceptualization also applies elsewhere in the Bird's Head area, for example the Teminabuan people (Visser 1999). Likewise, Brookfield and Brown (1963: 159) already pointed out that in Chimbu on the border between Papua and Papua New Guinea, every individual man regards his inherited land as inalienable property. While for the Trobriand Islanders one or two men are regarded to have the right to control and use the land (Weiner 1976). Here, rights to land may be exchanged among individuals for years or even generations. The rights are considered as alienable possession (see Weiner 1992), although the land never loses its identity and attachment to the lineage that originally owned it (Weiner 1985).

Land in Ayawasi thus relates to humans as inalienable wealth, as opposed to alienable goods. Alienable heirloom goods belonging to a personal inheritance (*po menafe*) are several kinds of old bush-knives (*tfo apu*, *tfo ftah*, *tfo pat krem*), *weyah ati*, bracelets made of large shells (*msie safah*, *safah weta*, *fra safah*) and white ceramic beads (*hapan poh*). Some of these inheritance goods are used as bridewealth and others are means of exchange as well as means of payment for fines.

Part II. Land

II.1. Access to land

In this section I will deal with people's practical relationship to the land which is coherent with the conceptualization of land and social organization explained in Part I.

As *fre* (who emerges from the earth and is the guardian of the land of a descent group) is in charge of the land (*tapam*) he takes care of the land on behalf of the members of the descent group. The members who are descendants of *fre* have the inalienable right of disposal of their domain. This association of descent and access to land implies that male descent groups are constituted as domain units. For example, the descent group Kosho accesses the domain Fonia and the descent group Tenau has right of disposal of the domain Frateo. It is clear then that the crucial notion here is the association of the origin land or *tapam* and the ancestors, much more so than the rights to the domain of the living people which are variable. Land, except for the *ruf* (sago garden) is not inherited by an individual member. It is owned and guarded by the ancestors, *Susai* and *fre*.

The people dispose of the land and have the right to use parts of the land of their descent group. In this case I use the term communal disposal rights. It is essential to further elucidate the conceptualizations of land tenure. Land is collectively owned, preserved and maintained by the male members of a descent group. They have, together with their family members, access rights to use the land (disposal rights) for gardening, gathering forest products, accessing pools and caves, pounding sago, tapping palmwine, and go hunting and fishing. *Tapam* (land, earth, soil) is the source of life and fertility (see Part III).

Extensive literature search shows that in many areas in Papua and Papua New Guinea the land tenure system is based on communal right of disposal. Much of this research was already carried out in the 1960-70s, but very little research on land tenure has been carried out since. Like among the Ekagi people near Lake Paniai (Papua) the communal disposal right to virgin land, forest and water is held by the clan. The cultivated land, on the other hand, is possessed by individuals (De Bruyn 1970). Among the Mimika (Papua) the tribe or village holds the disposal right. Although the disposal rights are subjected to the rights of possession of the community and of individuals. The rights of possession and disposal namely are closely related (Pouwer 1970).

Land among the Marind-anim people (Papua) is owned by a descent group and therefore the communal disposal rights of land belonged to the descent group (Verschueren 1970).

On the Biak-Numfor Islands (Cendrawasih Bay, Papua) communal disposal right is owned by the clan or village (Galis 1970). Land tenure among the Baruya (Papua New Guinea) is in the hands of the members of a patrilineal sub-lineage (Godelier 1969).

Among the Garia (Papua New Guinea) two distinct types of land rights are distinguished. The practical land use rights involving cultivation, arboriculture, hunting and fishing are held by individuals, whereas the patrilineage as a descent group holds the ownership rights to the land (Lawrence 1955, 1967). In Etoro (Papua New Guinea) society, land is owned by the lineage (Kelly 1977).

The Muyu (Papua) constitute an exception in the sense that land is owned by individuals (Schoorl 1970).

In Ayawasi the *wan tapam* has to remain part of the original land of the descent group and is not allowed to

be used for inappropriate purposes. The land should not remain idle either, so group members should permanently use it to make gardens, pound sago, tap palmwine, gather wild fruits, and hunt or fish game. If the land is left idle the children of the descent group would fall ill, because the *takuo* (spirits of deceased ancestors of the land of a descent group) will be angry. The person who maintains the *wan* is also the one who takes charge and is responsible for the *tapam*, the communal land. Although officially all matters connected with the land are discussed collectively between all the male members.

But women have also an important role to play. As the men sometimes say: *po nawe mata mso*, lit. breadfruit (*Artocarpus altilis*) leaves blow away. It means that the leaves of the breadfruit tree are blown away by the wind. Where they drop is unknown, while the fruits fall down exactly under the tree. Metaphorically it means that women marry outside their descent groups to any place, but men remain in their origin land and *ruf* (sago garden). Although women have no rights to disposal of her husband group's land, a married couple can use the land of the descent group to lay out gardens. In fact the members of the descent group of the spouse would be pleased. The fact is that women have also rights to use the land of their parents, in particular if they remain on their land. Actually the women do not like to marry outside the descent group they were born into. They prefer to stay in or near their land and sago land in order to benefit from its harvests. They do not appreciate that only the men hold the rights, and they also want to have the pleasure to look after their fathers, mothers and the *ruf* (sago land). Women who do marry out retain the use right to the *aya fo* or *fo mana* (marked parts of the river for poisoning fish) of their own domain. *Aya fo* (*fo* is *Derris elliptica*) are divided into families and descent group's properties, and carry names with *fra* (stone) or *poh* (white). During the dry season when the rivers are low, the men would discuss a date to poison fish in certain part of the river. All women of the descent group involved are then invited to come and join the activity which is a communal festive occasion to which people look forward. The dry season in Ayawasi is short, in the remaining period the rains dominate.

Each descent group also has its own *mos*, meaning a pool which is inhabited by the spirit *Mos*, and *sua*. *Sua* is a meadow where short trees grow and which in the rainy season becomes a pool (*sua mos*). During the wet season the pools are full of frogs. Only the members of the descent group, usually its women are permitted to catch the frogs. They are not allowed to go to pools belonging to another descent group.

Some generations ago there were no boundaries nor bordered domains, as all descent groups like Turot, Taa, Yumte, Korain etc. were all living together. People knew the *fre* of all domains. People could hunt game (couscous, wild pigs, birds) in any of these domains and set traps in all places without asking permission. Women gathered vegetables such as bamboo shoots, ferns, fruits (*Pometia pinnata*, *Baccaurea sp*, and *Canarium spp*), medicinal plants, but also bamboo tubes and timber such as *Intsia sp* (ironwood), *Agathis labillardieri*, *Eucalyptopsis sp*. As people started selling the meat of game, especially of boars (in 1996 one kilogram pork sold for Rp. 5.000 to Rp. 8.000) jealousy and anger arose about the places where the boars were killed. Therefore the people do not like that non-members of their descent group go hunting on their land. At the time of research in 1996, although people would be allowed to hunt, set traps, fish, place fish traps (*pse wata*) everywhere, they confined these activities as much as possible to their own domain to prevent conflicts. Poisoning fish (*aya fo* or *fo mana*, *fo* is *Derris elliptica*) is strictly allowed only within the fisher's own domain. Yet even within the descent group's domain not all members are allowed to enter caves where bats, swallows or fish may live, only particular people can enter into these caves.

Beyond their own domain people are not permitted to take timber, for example, to build a house or to be used as fuel. Gathering vegetables, however, is free. *Am ati* (cultivated *Pandanus sp*) and *am waun* (wild *Pandanus sp*) are individual properties. *Piah* (*Ficus spp*), *upah* (climbing bamboo species), *am fra* (*Pandanus sp*), *piyek* (*Trichospermum sp*) and *reseres* (*Trema sp* or *Grewia sp*) can be freely gathered. *Yufa* (*Abroma sp*) which grows in abandoned gardens, cultivated bamboo and *sfes* (*Prairiea papuana*) are not permitted to be felled by non-members of the concerned descent group, even if they occur in old gardens. Fruits of *sah* or *kma* (*Pometia pinnata*) and *atie* (*Canarium sp*) on the other hand are free to be gathered. Fruits of *itiek* (*Artocarpus altilis*) are not free to be gathered because the plant is cultivated. Hunting birds with air guns is only permitted in one's own domain. Formerly, when people still hunted with arrow and bow, it was also allowed to hunt in other domains, except for *matiaf* (birds of paradise).

The situation has changed in the early 1990s. While formerly any person was free to travel and live where and when he wanted, today each domain is demarcated by boundaries. People in Ayawasi indicate it as *fre* Yumte meaning the land belongs to the descent group Yumte or *fre* Turot, the land belongs to the descent group Turot. The boundaries are marked by rivers, tributaries, hills, large and tall well-known trees, while sacred spots (*ttor*) and valleys are marked by large well-known *ataf* trees (*Intsia sp*, ironwood). For example, the patrilineal descent group of Frans Yumte is Taa but he follows the descent group Yumte of his mother. In fact he has disposal right to the land of Taa. His children, all with the surname Yumte, have in

fact the right of disposal to the land of Yumte. They use the expression that *po fret 'fnia reto awia pakai'* indicating that women have no rights, it is the men who decide. The members of the descent group Taa nevertheless would also say that the Yumte should change their name first then they will acknowledge them.

In 1990s there was a sacred location named *ttor* where the *rae popot* (big and authoritative man) would exchange of descent group's *po* (alienable heirloom cloths). Sometimes it is regarded as the gate to the underworld, *sweron*. *Ttor* places are always planted with 'male' *tah kek* (*Cordyline fructicosa*) or 'female' *tah muoh* (*Cordyline fructicosa*). When a member of a descent group dies these plants are decorated with his or her clothes in commemoration of the deceased person. If people travel and see the decorated plants, they will remember the person and feel affection. The boundary between the domain of Tenau and Yumte up to the hill which is named Tah Ra is such a *ttor*, a place of remembrance, memento to the merits of the deceased person. In the *ttor* spot one is not allowed to cut *tah* (*Cordyline*) or to fell trees. Only on very special occasions, for example, when someone successfully poisoned a person or, on the contrary, when someone succeeded to prevent poisoning, or if a person has acquired a very special, authentic and unique *kain timur* then the *tah* is cut.

In some cases access to land can be transferred to members of another descent group. Following fragment shows the mutual relation between land and *kain timur* (ceremonial cloth) and the service in return of the pawning of land. Pawning involves temporal transfer of the access or the right to use of a part of land in exchange for gift or in exchange for instance for *kain timur* (see also Visser 1999).

The domain Tria Ana Poh to the area Tahrin and to the area Konja actually belongs to Kosho. In the past, the descent group Yumte had assisted descent group Kosho in many difficulties for instance by giving *kain timur*, but after a some time Kosho still could not return its obligation to Yumte. As a token of friendship Kosho donated a piece of its land to Yumte to manage. This is called *soyak tapam*. *Soyak* here has a positive connotation namely helping people in difficult times. The following case provides an example of the management of land.

Benny and his brother Petrus were raised by their aunt of the descent group Turot in the land of Turot. Formerly people did not bother about the boundaries and the dwelling domain, they lived in a location where they felt comfortable. Or because they were raised by their grandmothers, uncles or aunts, they were automatic adopted into the involved descent group. As elder people said 'we stayed and lived in the area where we followed the descent group'. So there were no obstacles for Benny and Petrus to live on the Turot land. The problems started when the Dutch government and the first Catholic priest arrived in 1949. They instructed the people to use the descent group as a surname. Today Benny and Petrus who acquired the name Turot after the descent group of their aunt have no right anymore to the land of Turot. As people remarked '*kro tapam rae*', the use rights to land from the mother's or grandmother's sides are not our people. Nevertheless Benny and Petrus Turot are permitted to lay out their gardens in Turot land after consultation with the members but only for shorter periods, they are not allowed to plant e.g. fruit trees. They use the land for subsistence, *ykah ora yait kpet* meaning to lay out gardens just sufficient for food. If the brothers would be refused to make use of the land of Turot, they would be insulted, said a member of the Turot descent group. Sometimes by way of teasing the allegoric expression (*po fret*) '*po nawe mata mso*' is used in the sense of 'do not follow a woman who married out'. Benny and Petrus actually belong to the descent group Kocu. Rony Kocu, the eldest member of Kocu wanted to give them land but they would have to change their descent group's name first. Benny and Petrus intend to give their children the name of the descent group Kocu.

There are many cases like this. For instance, Gaspar Taa who lives in Mosun follows the descent group of his grandmother because Taa has much land and sago land compared with his actual descent group Korain.

Josep Yumte (his father is a Turot, his mother is a Taa) lives already for a long time in the Kosho land since his father laid out gardens there. His father was a pioneer, he felled the trees of the forest, he opened the forest which was a heavy job. This land belongs now to Tenau. Today Josep Yumte meets many difficulties in face of new developments. Actually the land belongs to Kosho, but when it appeared to remain unused, empty land it was adopted by Tenau which created conflicts with Kosho. The descent group Tenau moved further westward to Mukete (the descent group becomes Tenau Mukete). Then the Bapak Raja (Waisafo Tenau) attracted people from several different places, like Konja, Mosun, Msuf to open the forest. This place became the village Ayawasi. Josep Yumte considered this cultivated land as his own land now, metaphorically this is called *ara hapah* (lit.

felled wood or split wood which is felled) which symbolizes the old gardens of grandfathers and/or fathers. The members of the descent group Tenau do not want to lease the land, because they want to sell the land to the government because of plans to construct a road there.

On the land of a descent group each member has the right to lay out a garden. In many cases the spouse and her husband together inspect various locations, usually old secondary forests where previously (approximately 8 to 15 years) gardens were made. The couple thereupon discusses which location would be most suitable for a garden. Or the man goes hunting and observes on his way a suitable site for a garden. Back home he discusses this with his spouse and when she agrees, they will open up a garden in that location. It seems that if people want to lay out a garden in the adjoining land of another descent group, they can do so without asking permission. But sometimes such proximity created a problem, for instance when people of the descent group Turot as newcomers began to lay out gardens on Tenau land. After a long time the newcomers dominated the land. The Maybrat term for this is *soyak tapam*. In this case the term has a negative connotation in the sense of purposely taking possession of land. As an allusion the following allegoric expression (*po fret*) is used, *iya po kait tapam*, meaning 'you come here it is not your land and you want to dominate the land which is not your original land'. In other words, you come to lay out gardens and act just as you like, you as a newcomer act on other people's land precisely as if it is your own land. This *po fret* expression includes the plant metaphor of the *iya* tree (*Elaeocarpus sp.*). The *iya* (*Elaeocarpus sp.*) with its many stilt roots which continuously grow around the main stem is symbolically associated with the people who come to claim land belonging to another descent group.

The names of almost all domains are derived from special or characteristic features. A particular domain is named *tapam masum*, famous land. The land *tapam masum* plays an important role in several ceremonies. The name Fra Yumyum is derived from a stone (*fra*) with the shape of a human being. The characteristic of the domain Frasak is the large *ataf* (*Intsia sp.*, ironwood) that stands in the centre of the descent group Turot Frasak. In the domain of Tkie Fanataf the huge *tkie ataf* tree (*Octomeles sumatrana*) occurs which is very noticeable and marks the place from far. A site where the trees are low is called Msuf which means short or middle. The domain Ara Pruo is named after a tree of which the branches have the shape of a rack, *ara* meaning tree and *pruo* means rack.

In the case of migration, people may obtain access to the land of other descent groups. For example, in Fra Yumyum, the original land of the descent group Yumte Yum, a *wuon*, male initiation ritual was performed sometime between 1942 and 1945. During the ritual all men died, only one man survived. This man and his family were taken along by a family of the descent group Turot Taweah who lived in the domain Tahrin. With other people and families, they lived together in this area and finally manage to dominate the land. The domain Tahrin from Tria Ana Poh to Fait Pintu bordering to Kosho now claimed by Yumte descent group, actually belongs to the Turot Taweah descent group. But this descent group has no members anymore. Also because now people who had lived in this land followed the descent group Kosho or Turot Sahmana, no people live in this Tahrin area anymore and thus it is considered as idle land.

Sometimes access to the land of another descent group directly results in management. The land from Konja to Ayawasi belongs to the descent group Air. Air divided the land and passed part of it onto the descent group Yumte included the land Tahrin. However the members of the descent group Air can use the land that is given to Yumte. The *fre* (guardian of the land of a descent group) of the descent groups Yumte and Air is the same. Yumte and Air manage their land together, they consider it as collective right. In certain cases a female *tah muoh* has also rights of access to manage land of her descent group.

II.2. Ownership of sago land (*ruf*)

Although sago land (*ruf*) belongs to a descent group just like the land (*tapam*), sago forests form a separate category, and access rights belong to certain individuals. Sago land (*ruf*) means literally wet or swampy land where long ago the ancestors have laid out gardens and since then the vegetation never changed, it never became old secondary forest or primary forest. It keep its natural shape as a wild plantation. The sago palms (*aof*, *Metroxylon sagu*) and sugarpalms (*tuo*, *Arenga pinnata*) were planted by the forefathers and their sons continue these activities. Cultivated sago is family property and the sago palms and the sugarpalms are inherited by male family members. In case the owner only has daughters, the sago land or only the sago palms and sugarpalms will be donated to the sons of owner's younger brother. Only men have the rights to the sago land and possess the sago palms and sugarpalms, it is the men who decide and select and who have to fell and the sago palm and pound its pith or to tap *tuo*, palmwine. Women always acquire a part of the sago

starch because they are the ones who process the sago pith to starch.

The term *ruf uwa* or *msuoh uwa* or *msuoh ruf* indicates that different descent groups are in command of a certain *ruf* (sago land) the rights to which are obtained through pawning or marriage within the same descent group (*tarof mapuf*). For example, Karel and Edy Yumte have the right to the *ruf* of Fanataf which was obtained through pawning. Petrus Turot, for instance, is allowed to enter the Tahrin *ruf* of Yumte because his father had planted the sago palms there for his sons.

The descent group Kosho has no male descendants, *rae menafe*. It concerns of two brothers and their sister Otofina Kosho. The elder brother is married but has no children. The younger brother is a bachelor, a *simit*. The descent group is only continued by the woman Otofina as she has two sons, Edy and Karel Yumte. However the brothers do not want a woman, their sister, to administer the *ruf*. They are of the opinion that a woman will damage the *ruf*. Therefore the Kosho brothers handed over the rights of disposal of the land with the yield including the *ruf* and the fishing grounds to their nephews Karel and Edym, Yumte. The Kosho brothers stated '*ana fnia suok, ro sme mati mros, mfat aof, maut tuo, mhut tapam/ruf, mfo aya*' meaning they are just women, men fell sago palms, climb the sugarpalms, protect the land, manage fishing places. People are not allowed to enter at any time. When women enter these places, *po tapam* (the land and the ancestors) will not agree, the consequences will be that when people poison fish, the fishes will not die and the next day the members will quarrel. '*Mpo rae ro rit mfo kapes tapam mno mhai yfe*' meaning the ancestors do not agree because the people belong to the land are not present.

II.3. Land-plant relationships

In this section I will elucidate the relationship between land and plants.

Every descent group has its own *et*, a symbol and emblem for its members which usually involves plants, especially trees, perennial shrubs, climbers and/or creepers. This *et* has already been enchanted with formulae, but it is certainly not a totem. For members of some descent groups it is prohibited to burn or misuse their *et*, emblem, otherwise their health could be disturbed, and they could get skin diseases or injuries. Other descent groups do not have this prohibition. *Et* is related with the origin land, *tapam*, where the ancestors once lived. It thus seems to be associated with the *tapam* ancestor. In the domain Fra Yumyum belonging to the descent group Yumte Yum many *etia* (*Baccaurea sp*), and also *ataf* (*Intsia sp*, ironwood), *pumera* (*Nephrolepis biserrata*), and *weswes* (*Freycinetia sp*) occur. Therefore *etia* is the *et*, emblem of this descent group. A Yumte woman told me that every time a Yumte woman is expecting, wherever she lives the *etia* trees in Fra Yumyum will be in full blossom from the bottom to the crown and the flowers will fall off after her pregnancy. Even when the members of descent groups have in the course of time migrated several times their emblems remain usually the same, though not in all cases. Sometimes the migrated people adopt a new emblem, because in the new domain the original emblem plant does not occur. The members of Turot, for instance, have migrated a number of times but are still using the original emblem *tfu ati* (*Litsea sp*). On the other hand, Yumte Tahrin migrated from Yumte Yum and has adopted a several new emblems, such as *weswes* (*Freycinetia sp*), *hee* (*Litsea sp*), and *hayuoh kek* (*Rubus moluccanum*). In other words *et* is a symbol or point of reference, metaphorically relating people (men and women) to their homeland. Women who marry outside their descent group, *mpe tei*, retain the emblem of their original descent group. Children have the emblem of the descent group of their fathers in all cases.

The above mentioned emblems concern living vegetation. However, this is not always the case. Also in other Ayfat areas emblems are used. For example, the descent group Pofra from the village of Fef acknowledges the emblem of decayed wood (*po*) that has been put under a stone (*fra*). Frasawi's emblem is the plant *frera* (*Plectranthus scutellarioides*) with a stone (*fra*) on top. The emblem of the descent group Assem from Kamat is named *et hrian*, consisting of a large pile of leaves which are arbitrarily put on the ground on top of which other randomly crushed leaves are put.

The name of almost every descent group is derived from the name of the location of the land (*tapam*) with its characteristic features. The *tapam* in general acquires its name according to some particular characteristics of the domain. The descent group Tenau Unepu, for example, after roaming to several different locations, finally settled at the a place called Koru, because there many *mon koru* (a species of Acanthaceae) occur, and finally named themselves Tenau Koru. The members of the descent group Wafom stays in a location where many climbers *a pu wafom* (*Smilax sp*) occur. Most of members of Turot Ruwai remained in the location called Ruwai. Later, part of its members migrated westward to the location Sahmana and changed the name of their descent group to Turot Sahmana.

If a member of a certain descent group travels somewhere he will use his emblem at a path junction. He places a piece of a branch of his emblem with the upper ends pointed in the direction where he is going. In the Karon area (north of Ayawasi) the members of various descent groups use the opposite way of placing the branch. Thus the lower ends point to the direction of travelling. This signal serves to keep other members of his descent group well informed about the person who will travel that day and know the destination of the trip. But they do not know the (exact) time of leaving. So when other members travel in their *tapam* and find the branch, they know that the person concerned has already left on his way to hunt or to go to another village. If the branch is put upright in the ground and the top is half broken (*et naro*), it means that the person will return and signals the other member(s) to wait for him. To communicate to other people about the death of a person, especially relatives, a branch of the emblem-plant is laid on the ground and decayed wood is placed on top. If a person dies, relatives come from different places to mourn. People coming from the original land take branches of the emblem of the deceased person along with them to remember him or her of their common descent.

As an illustration a list of descent groups with their corresponding emblem, *et*, is given.

Descent group	<i>Et</i>
Air	<i>faos</i> (<i>Actinodaphne</i> sp) <i>mrie ati</i> (<i>Lithocarpus rufovillosus</i>)
Baru	<i>faket</i> (<i>Chionanthus laxiflorus</i>)
Bame	<i>rafaet</i> (<i>Gymnacranthera farquhariana</i>) <i>pumera</i> (<i>Nephrolepis biserrata</i>)
Fanataf	<i>tkie ataf</i> (<i>Octomeles sumatrana</i>)
Fatie	<i>angkafu</i> (<i>Merremia</i> cf. <i>peltata</i>)
Kocu	<i>woro</i> (<i>Premna</i> sp) <i>riak</i> (<i>Pneumatopteris sogerensis</i>)
Korain	<i>pumera</i> (<i>Nephrolepis biserrata</i>)
Kosamah	<i>kain</i> (<i>Pandanus</i> sp)
Kosho	<i>mowes</i> (<i>Xylopi</i> a sp)
Nau	<i>to hayuoh nau</i> (<i>Korthalsia zippelii</i>)
Smunia	<i>sipuk</i> (<i>Selaginella</i> sp) <i>afu ati</i> (<i>Schismatoglottis</i> sp)
Taa	<i>taa ati</i> (unkwon) <i>upoh</i> (<i>Cryptocarya</i> sp) <i>wuom roh</i> (a species of Zingiberaceae) <i>sape poh</i> (<i>Diplazium</i> sp) <i>sape knu</i> (<i>Diplazium</i> sp)
Tenau Koru	<i>mon koru</i> (a species of Acanthaceae)
Tenau Srir	<i>kwesah</i> (<i>Angiopteris</i> sp or <i>Breynia cernua</i> cf.)
Turot	<i>tfu ati</i> (<i>Litsea</i> sp) <i>tfu poh</i> (<i>Litsea</i> sp)
Yumte Fan	<i>pasi</i> (a species of Araceae)
Yumte Tahrin	<i>weswes</i> (<i>Freycinetia</i> sp) <i>hayuoh kek</i> (<i>Rubus moluccanum</i>) <i>hee</i> (<i>Litsea</i> sp)
Ywen	<i>pasi</i> (a species of Araceae) <i>mon koru</i> (a species of Acanthaceae)
Wafom	<i>a pu wafom</i> (<i>Smilax</i> sp)

The list above illustrates that descent groups may have more than one alternative emblems. Sometimes a group's name corresponds with its emblem (*et*).

Precise ethnobotanical reference is often lacking in anthropological studies. I found only a few examples. The Orokaiva (Papua New Guinea) people also use plant as emblem, every clan has a distinctive emblem (Williams 1925). Some Orokaiva clan names also correspond with their emblem, like forest trees, creepers, bushes, grasses and weeds. According to this author the plant emblem is used as a badge or identity totem. Like in Ayawasi, the Orokaiva use it at the junction of two paths to indicate to other people that a member of the clan has passed that way. The plant emblem tree is also used as taboo-post which is carved and painted in

commemoration of a deceased person (Williams 1925).

Part III. Important norms and rules

The previous sections have provided data on Ayawasi social organization, including the role of the ancestors, land tenure, and the metaphorical relationship between people in terms of natural elements. In this section I will describe the conceptualization of their world. Followed by a description of some important rituals. When this research was carried out in the mid-1990s, most of the Ayawasi people had embraced Christianity, but they still adhered to their conceptualizations of people's social relationships concerning the land and their social obligations, especially with regard to the ceremonial cloths or *kain timur*.

In Part I I explained about the world view of the people of Ayawasi is determined by their ancestors and the *po tapam* meaning everything that involves the earth. The term *po tapam* indicates the world. Metaphorically the earth created the people, the earth is the place of residence, the place of living, the provider of food, water, medicinal plants, trees, forests, habitat of the game, location for gardens, world of spirits and of the first ancestors and of the spirits of deceased ancestors of a descent group (*takuo*) living in *sweron*, the underworld, a lively and happy world. These *takuo* and *fre* are still present in the lives of the people. Living in harmony and communicating with them through rituals secure the prosperity and well-being of the living descendants and of the land.

A key concept is *po watum* or the rules, norms and the laws inherited by the ancestors. It is important to acknowledge the flexibility covered by this concept, since it also includes the rules that people themselves designed during the generations (*po mafa tian rae mno wa*). In other words, *po watum* rules are important, but flexible guidelines for social action and behaviour in Ayawasi society. *Po watum* differs from what is called *adat* in Indonesian or *po ramu* or *ropose* in Ayawasi (*pose* means along time ago). In the village of Ayawasi in the mid-1990s the Indonesian loanword *adat* is rarely used, as it refers more specifically to the customs, rules and regulations from the past and have a more normative character.

Po watum rules are narrated by elderly women and men during the initiation rituals of women and especially of men. The rules embody five elementary aspects, the first, *irania* being the most important. *Irania* indicates affection, kindness, proper social intercourse, co-operation and mutual help. The metaphor *karef hamit sau*, literally meaning a bunch of arrows tied together, symbolizing unity refers to *irania*. *Karef* here refers to the arrows which are always kept tied up together when stored in the kitchen. The plant *karef* (*Miscanthus floridulus*) of which arrows are made, always grows in clusters which also symbolizes unity. It is also applied in the male initiation ritual. The second aspect of norms and rules is *um*, meaning the obligation to give and share goods, ideas and stories, not to be stingy, to be accessible to everyone, to make a lot of friends. People who have these capacities are called *yao popot*, being rich in the metaphorical sense of being a sociable and open person. This stands in contrast to a person who is poor in the sense of having little social contact, being dishonest and not very accessible (*krenis* or *yao paut*). The third aspect is *watum*, to give advice and show respect for each other. The fourth is *mae*, to feel free to associate, not to be shy, and to enjoy communicating. The last aspect is *mae fe*, making many social contacts, for instance if you are facing problems you should tell people about it and ask them for help. Also, if you need something, do not hesitate to ask for it, because if you do not you will not get any help.

III.1. *Sweron*

The good soul, *wian* or *mawian* (lit. shadow), of the deceased person goes to *sweron* (*saweron*, *sauron* or *tunauf*). This *wian* is the energy centre of the living. The underworld (*sweron*), is considered a pleasant and enjoying world full of gardens and tunnels. It is the residence of the womb, the place where the unborn children are living before they will be born and where they are united with the ancestors who are assumed to protect their descendants. *Sweron* is also the place of residence of the hot female energy (*msuoh* or *masuoh*) which signifies fertility and health. *Sweron* returns life to the world (*po tapam* lit. things of the earth).

Together the underworld (*sweron*) and the earth (*tapam*) are considered as mother earth.

So both *sweron* and *tapam* represent female power and sources of life and fertility. The Indonesian loan word *tuan* which is the male power, has another connotation as stated previously, it refers to the *fre*, descendants of *Susai*, as in *tuan tanah* (see Part I), the guardian of the land of a descent group. The earth or *tapam* therefore consists of two elements, male and female embodiments.

Male and female, woman and man have their characteristic symbols. The male by Ayawasi people is associated with poverty, strength, and power while the female is associated with wealth, prosperity, and fertility.

Elsewhere, like in the area Mare (north-west of Ayawasi), *sweron* is called *tapan poh*, the underworld and

dwelling place of the *takuo*. *Takuo* (not to be confused with *takuo* which also means I celebrate⁶) are ancestral spirits who are united in the world of deceased. The entrance to their dwelling place can be a small cave, the hollow of a well or just a cavity in the earth. In the environment of Ayawasi the nearest *sweron* is nearby Mosun which is the entrance to the underworld of the descent group Turot. During a trip to the village Mosun with a number of people at some stage I fell on my buttock without reason, and I laughed. The people came to me and the Turot man asked me if I was all right. I answered laughing that I am all right. Then the Turot man told me that it is a positive sign and that the place where I fell is the *sweron* of the descent group Turot. Each spirit of a deceased person of a certain descent group will finally retire to its original *sweron* situated at the original site of the descent group where it unites with the other *takuo* of his/her descent group. According to another story all spirits will finally retreat to the centre of the *sweron* in Hpoh, a place near the area Sire and Sri. If someone passes along this place, the person hears the noise of *takuo* who are whistling, singing, talking, dancing, gardening, calling their pigs etc. It is also believed that when a person dies and his spirit enters into the nearest entrance, then people hear sounds of singing and dancing.

Takuo, the spirits of deceased ancestors, are also called *tuan tanah* in the meaning of guardian spirit. *Takuo* protect the land of the descent group (*tapam*), including the gardens, the game, the sacred, sometimes forbidden places (*ripau*), sacred places (*ttor*), sago lands, and places where sugarpalms, *Pandanus sp* and vegetables grow. Therefore in periods when many people are sick, particularly if it concerns specific members of the group or when the yields of gardens are poor or the hunters regularly return home empty-handed, the people have to perform the ritual *ha mamos* (see below) to satisfy the *takuo* who are angry because their living families neglected them.

A human being has one *wian*, soul. But after the person is deceased it can transform into several spirits, a good one, an evil one (*kapes tapam*), the one that departs to *sweron*, and still another that could transform into another being. One of the incarnations of the spirit of an ancestor is *sesaum*, a small inconspicuous brownish bird. Every *tapam* has its own *sesaum*. On many occasions when we walked in the forest and heard a specific singing sound, an informant of that *tapam* replied to the bird explaining our purpose of being in the forest. The bird was apparently asking what we were doing there. This bird also warns people if a wild boar is damaging a garden or a visitor is coming. If one mentions several names and the bird keeps silent after calling a specific name then the person knows who the visitor will be. *Sesaum* is what people call the reporter, for instance, when enemies are approaching. If people inquire whether a wild boar is captured in the trap and the bird remains silent, it means that indeed a boar is trapped. Because *sesaum* is the incarnation of the ancestors, people rely on it. It is forbidden to kill this bird. If a person wants to kill or hit the bird, it will attack or the person will become ill.

III.2. Ancestral rituals

In the following sections I will describe several important rituals (*ha mamos*). In 1996 I attended two of them. One was held after the unnatural death of a member of the descent group Air, and another ritual (*maot raot*) at the occasion of the cultivation of a communal maize garden. Other rituals are elucidated here because they are important to understand the conceptualization of people's social relationships concerning the land and the ancestors. I acquired information about these rituals through the narrations of informants. The sequence of the description of the rituals is as follows, the first two rituals are the ones I have attended. Next, I describe three rituals which were still being performed during my stay in Ayawasi in case of illness (*ah nat*), the need to secure a good harvest of the garden (*sofsof tapam*), and a ritual (*takem po takem*) which was performed for the successful construction of a road. The last ritual, *ah mana woyu*, is a ritual which is

⁶ I shall explain these two different meanings of the term *takuo*. As Philomena Dol, a linguist who studied the Maybrat language, and I were in Ayawasi, I understood that Philomena says that she has been heard tone differences by her informant, but Philomena does not hear the tone differences, and says that there is no tone contrast. And that the different meanings of the same words are dependent on the sentences. One day when I was working, I heard a couple of times someone calling *mtah*, *mtah*. The next day I asked my informant Yusupina Yumte the meaning of *mtah*. She said it means dog or bitter. I asked her what is dependent on the different meanings. She answered that the difference is in the *tata bunyi* (sound system). I said that we should tell Philomena. We went to Philomena and we, four of us with Philomena's informant Lys Korain, come together, but Philomena does not hear the tone differences and insists that there is no tone distinctions. According to C.L. Voorhoeve, a linguist with long experience in the Papuan languages, Maybrat is not a tone language. But this does not alter the fact that there are tone differences as is expressed by Yusupina Yumte. There only can be proved that it is a tone language if there are hundreds systematic tone differences in the homonyms. I shall then consider the different meanings of the term *takuo* as homonym.

not being performed anymore but it is fascinating to make acquaintance with life in Ayawasi in the past.

Ha mamos

In 1996 I observed the *ha mamos* ritual. *Ha* or *ah* means frog, a frog being a metaphor for the spirits of deceased persons. *Mamos* means literally to live, to be healthy or to recover. Metaphorically *ha mamos* signifies the ancestors who are angry and retain health from the living, yields from the gardens, and game from the hunters in the living world. This ritual is meant to comfort the ancestors (*takuo*) because the ancestors are assumed to protect their descendants. The ritual intends to comfort the children, to protect them, to keep them healthy and joyous, avoid sickness among the living, to show game to the hunters, secure an abundant yield of palmwine, sago starch and garden crops. During the ritual people ask for the blessing of the ancestors. People who live on their land and benefit from its yield will give items like *kain timur*, industrial *sarungs*, red and printed industrial cloths (*kain blok*) to those members who live elsewhere, for instance those who live in town and cannot benefit from the yield of the land. The reason to perform this ritual in 1996 was that a member of the descent group Air had been ill for a very long time and then suddenly died of an unnatural death. The members attributed this death to their neglect of each other and of the fact that they had ignored the ancestors. During the ritual the people should forget their trouble and come together. Indeed the restoration of proper social communication is a matter of life and death.

The following is an account of the *ha mamos* ritual which I attended in 1996. Preparations started with the cleaning a particular site in the *ruf* (sago land) of descent group Air, to build shelters and accommodations which were covered by tarpaulins. Although it is believed that during such rituals it never rains (the ancestors will take care of it because they are happy when such rituals are held), it rained that evening though not very hard and only for a short while. Then the skulls were cleaned, and the accompanying spirits (*mawian*) were invited by the family to follow and come to the site. The head of the the family was decorated with *sipuk* (*Selaginella sp*) as it is believed that this plant attracts the spirits. Every few metres parts of these plants were laid on the path to show the way to the spirits.

The location where the ritual was going to be performed was bustling with activities. Everywhere women were cooking, and people were coming from all directions. A rope of rattan of about 10 m. was fastened to hang the *kain timur*, red and painted cloths and *kain sarung*. Men drank palmwine to make their tongues fluent for when they were expected to properly recite the names of all the members of the descent group Air later in the night. The evening started with a communal meal, then people started various negotiations, especially to settle debts of *kain timur* with pigs, *sarungs* or red cloths. This signified that the debts in the exchange of *kain timur* were symbolically paid. The final negotiations would be settled at home. This would keep up the atmosphere of reconciliation and peaceful social relations during the ceremony, a condition for the successful performance of this ritual. Metaphorically it is expressed as *miti ah kpor* (lit. to break the spirit's backbone) meaning finish the difficulties, debit and credit relationships from the past. The reality, however, appeared to be rather different. While people were negotiating, everywhere heated discussions were going on. Suddenly some men stood up with bush knives in their hands ready to use. They shouted at each other and a fight started. In this chaos the women were astonishingly quick to prepare themselves, get their luggage packed and their children assembled around them, ready to leave. Other people tried to calm down the fighters and urged the women to stay. They pointed to us, linguist Philomena Dol and myself. We sat down and kept quiet because we did not know how serious this incident was, and also because we had experiences in several such situations that had taken place. As a matter of fact incidents like this were judged negatively by the people attending the ceremony because they negatively affect the atmosphere. The conflict was finally settled by discussions and explanations.

Thereupon the actual ritual could start. The opening words of the ritual ceremony are as follows: "I have come and have taken with me the spirits and the skulls which have been cleaned". Then the names were cited of deceased ancestors beginning with *Kapes* Tawuo Air, after which his descendants were mentioned one by one, how and where they had died. Next the generations of the living were called, their whereabouts and their children and grandchildren. During the mentioning of people who live in the towns, remarks were made: "Not necessary to call those in town, are they present here"? Worse still, persons living in Timika (on the south coast of Papua) who left a long time ago and never bothered to contact their relatives again, were declared dead. People were angry with them because of their neglect. Then all the women of the Air descent group who were married out were mentioned one by one, together with informations about into which family they were married, who were their children and where they were presently living. Finally all the affines were mentioned. The citing of names was interrupted by requests to the ancestors such as: "*spas kwiah*" - chase away the beetles which eat up the taro; "*spas irau*" - destroy the ant's nests in the trees which kill the trees;

"*spas hpa*" - make us stay healthy and avoid illness, and chase away the spirits which cause illness. *Hpa* is a tree (*Endospermum moluccanum*) which has a certain power. According to informants, if this tree grows near a garden, the crops will all die. The requests continue: "*nsom ku ro Martina mape mof*" - wishing Martina a good delivery and her children good health; "*peyak pur*" - throw away the wasps, wasps being a metaphor for wounds, scabies, and boils; "*peyak kwiah*" - throw away the taro beetle, which symbolically means to keep the children healthy; "*ora mkah*" - make the gardens prosperous; "*msom tkah mof*" - strengthen our bodies; "*sia te mamo awia?*" the ancestors are also asked advice, like "this *kain timur* to whom shall I present it"?

The next morning the last part of the ceremony was performed with requests to the ancestors to give back everything, and people sat waiting for their answers.

"*Ro siki oo*" - give back what you have kept.

"*Ro fape oo*" - give back what you have wrapped.

"*Ro simut oo*" - give back what you have concealed.

"*Sirus oo*" - open everything.

"*Msia ku mape oo*" - give back the children who will still be born.

"*Msia ora mkah oo*" - let the cited families lay out a communal garden.

"*Sip ysia po satoh oo*" - Sip (Air) with his family.

"*To sre ku ro kiyam oo*" - release the sick children.

"*Maror ro ni oo*" - release all what is tied.

"*Skur a rere ro ni oo*" - open the ropes which you have tied.

"*Ntot oo*" - release and give back.

"*Po yrer oo*" - open the old items.

"*Ro Jacop Kosho yrer oo*" - we commemorate Jacop Kosho, we commemorate the former spirits.

Then somebody remarked that the sacred cloth (*wan*) of the descent group Air named *ara msi* was lost, and only a small piece was left. This cloth was hidden in a cave (*wotum*) where it was eaten by white ants. Now they asked the ancestors metaphorically to heal the wounds i.e. to stop the holes in the cloth.

At about five o'clock in the morning the conciliation with the ancestors continued by Priska Kosho:

"*Tetu Ipo ytu oo, yo tuo yse mae I Swe mana*" - I am calling Ipo (father of Viktor Air), let him answer us and put palmwine on the top of I Swe.

"*Ipo tayun*" - and that Ipo brings it from the graveyard to the place mentioned.

"*Tamu natak pawia oo, tamu nmut yasu oo*" - why is uncle angry, why does uncle hide his face (he hides everything, fish, pigs. Now we hold a festival so that he opens his face and gives everything back).

"*Ku mi yrus oo*" - do give back all these things.

"*Ku mi yfes oo*" - please return them.

"*Ku mi ye fe oo*" - please give them back.

"*Ku yahu Ara Iyam ytu fito miku peso oo*" - you who live in Ara Iyam, please answer us.

"*Ku mi yawe oo*" - please answer.

"*Ku misiur, ku mi hehe oo*" - please look, please pay attention.

"*Ku Ipo yawe oo*" - Ipo please answer.

"*Ku yrus ye oo*" - please give back what is kept.

Priska Kosho did not succeed to get an answer, so Antonia Air continued:

"*Ipo ye oo*" - Ipo gives.

"*Ipo yrus tuo makan oo*" - Ipo gives back the seeds of the sugarpalm.

"*Yse atu Asah oo*" - give it back on the Asah mountain.

"*Yse Fra Sawe ye oo*" - give it back on Fra Sawe.

"*Yse Popoh mana ye oo*" - give it back on the top of Popoh.

"*Ku Ipo siur oo*" - please Ipo turn around.

"*Siur nmat, ee, Sil mfo oo*" - please turn back and look at Silvester.

"*Siki yrus oo*" - give back what you have kept.

"*O fape yrus oo*" - give back what you have hidden.

"*Ku Ipo safo pawia, yahu Ara Yam yia oo*" - why are you angry, you who live in Ara Yam, give back.

"*Porosiki, porosafos, takuomfo, temfo oo*" - the things that you have kept, things that make you

angry, I have made a feast here in your honour.
"Titie ha mamos, titie kpor oo" - finish your anger, arrange your debts (*kpor* means literally back, in this context the term means debts).
"Siau, sirus, nrus oo, yau" - give back, return and give back everything.

Then suddenly the bird *kontei* (or *konteif*) answered, making everyone happy. It is believed that the ancestors answer through the bird *kontei* or *krok*. *Kontei* and *krok* are the birds that start singing at daybreak. The *kontei* bird not only plays an important role in rituals but it is also said to bring good weather, so people are grateful to this bird. With the ancestor's reply through the *kontei* bird the ritual was finished. Everybody quietly left the site. It was not allowed to return to this location for four days, nor were people allowed to work in the gardens for the same period.

Maot raot

Maot raot or *skur raot* is the ritual of pruning branches. The term *raot* is a combination of *ara ot* meaning to prune branches and twigs. *Maot raot* is always held in the gardens. It implies especially the tree *na* (*Pangium edule*) but it seems that other trees such as *nawe* (*Artocarpus altilis*), *akiar* (*Ficus sp*), *sah* (*Pometia pinnata*) and *hapon* (*Sloanea aberrans*) could be used in this ritual too. *Na* are cultivated trees which were called *na awiah* by the grandfathers or ancestors because the seeds taste of *awiah* (taro) They are not allowed to be felled or pruned, otherwise the ancestors will be angry. Consequently, the taro in the gardens would not grow well, the soil would not be fertile, and no game would be caught.

There are several reasons for performing this *maot raot* ritual, if the gardens do not yield good harvests, if the gardens are continuously rooted up by wild pigs or if a new, large garden is being developed, for instance a large maize garden, and the maize seedlings fail to grow because of the shade of a large tree, especially *na* which is usually a large tree. If the *ha mamos* ritual appears not to be successful, a member of the involved descent group will perform the smaller ritual called *maot raot*.

The *maot raot* ritual differs from the previously described ritual, in its appeal to the *fre* of the site where the ritual will be held, to *Susai* and to the first descendant who came to this specific location. It is a homage to them to make them happy and satisfied, to be willing to abolish all that prevents a good harvest of the gardens, the abundant dripping of the sap from the sugarpalm, and the success of the game traps. There are obstacles put in place by the spirits which have to be eliminated. The person who prunes the branches (*raot*) has to be someone who is member of the descent group belonging to the land otherwise the *fre* will not agree and will be angry.

In 1996 in the Sahmana area I observed a *maot raot* ritual. Mozes Turot, Musa Turot and Leo Turot and their families wanted to lay out a large communal maize garden. To that purpose they should perform *maot raot* to respect and to praise the *fre* of the site to ensure fertility and success of the new garden, but also to secure other foods (such as fish and frogs) and good health. For the tribute to the *fre* and *Susai*, four ingredients are essential, *awiet* (red *Pandanus* fruit), sago, *tuo* (palmwine) and meat. The preparation started with collecting food. The involved persons have to beat sago (*aof*) which takes two or three weeks. On the day of the planned ritual, men and women gather in the location and the ritual starts by cooking on small rack (*ara fat*) under which fire is lighted to cook filled bark (*eniak*). At the bottom of the bark (*ara hri haya*) of *haya* (*Trema sp*) the pandanus fruit is laid out, and on top of the pandanus fruit sweet potato (*ara sasu*, *Ipomoea batatas*.) and taro (*awiah*) are placed. Finally, on top of all this, some leaves of *Epipremnum papuanum* (*pasi pair*) are put. The bark is poured with a little water, then tied up and placed on the rack to be roasted (*mniak eniak*). Roasting this filled bark (*eniak*) is quite difficult, it seems that the bark cracks easily. To prevent cracking, the people attending the ritual have to be quiet during the roasting and children are not allowed to run. Only one person, the one who will prune the tree, is allowed to take care of the filled bark (*eniak*). On another fire sago mixed with several vegetables and couscous meat (*aof ste*) is roasted. It is also wrapped in *Trema* (*haya*) bark. Meanwhile at all crossroads around the garden Frans Yumte places signs to inform other people that a ritual is being held and they are not allowed to enter the garden. As the eldest family member of Turot who knows the genealogy he performs the actual ritual. When the food is ready, Leo Turot starts pruning the branches of *na* (*Pangium edule*), beginning at the top. Then he climbs downwards and up again (*pout* and *prok/proh*) four times, while each time he reaches the bottom he is sprinkled with palmwine with a bunch of leaves of *tah si* (*Dracaena angustifolia*). Then the tree is sprinkled with palmwine as well. The plant *Dracaena angustifolia* (*tah si*) is planted (*pi sapos*) near the tree. *Tah si* is symbolically associated with prosperity especially of maize because its abundant yellow fruits look like kernels of maize. With a piece of taro, meat, *Pandanus* fruit and sago porridge (*aof mhai* or *papeda*) on a leaf of *nawe* (*Artocarpus altilis*) in

his hand, Frans Yumte calls the guardian of the land (*fre*) and *Susai* (the ruler of large regions): "*Dupa, Wrauk, Haroh Yasuor, Kok* (the person who arrived in this place a long time ago)". Then he pays tribute to the descendants of the *fre*. And a piece of pulp of the *Pandanus* fruit (*so awiet*) is placed on each sign at the crossroads.

The ritual ends with a communal meal. Then everyone quietly returns to their homes and no one is allowed to come to the ritual site anymore during the next four days (*mpir/mper wahana*). On the fifth day Musa Turot, Mozes Turot and Leo Turot go to the garden to complete the ritual by treading the ground of the site where the ritual was performed. With this act the taboo is removed and the garden is accessible again to other people (*peper sies* or *morem*). After they are finished the men go hunting to verify whether the *fre* is satisfied. If the hunters succeed in catching couscous or other game, it is proven that the guardian of the land is satisfied. In the case I witnessed this was indeed the case since the men returned with game. Sadly enough, after a few weeks when the seedlings sprouted beautifully, it rained for many days consecutively, the river swell and the whole garden was inundated.

Ah nat

The *ah nat* ritual needs to be performed to restore good health when adults or children remain ill for a long time due to unknown causes. *Ah* means frog, and the frog is a metaphor for the spirits of deceased family members (*pisafe* or *misafe*), while *nat* means spirits of older people who have died. The spirits of a father and/or a mother, for instance, become angry because their children have neglected them for a long time. Then the children, usually women, because they marry out and live far away from their original land, fall ill. They cough, get many injuries, boils, abscesses and ulcers. To give an example from Ayawasi, the children and mother of the descent group Yumte fell ill and although they had tried everything, even the medicines from the hospital in Ayawasi, nothing could cure them. The mother, Yusupina Yumte, and her children were continuously ill. So one day Yusupina decided to go to her original land, Fra Yumyum, where she was born and where she had spent her youth with her parents. She took her children along with her. They travelled a long way until they began to perspire: "Oh", Yusupina thought, "the spirits of my father and mother are becoming happy because they make us perspire". The people of Ayawasi regard perspiration (*umam*) as a positive, healthy sign. "The spirits of my father and mother drew water from *mos* (pool) and poured it over our bodies to cure us; we have come to visit my father and mother. And we are already at the location where *upah* (a climbing bamboo of which the young shoots are gathered as a vegetable) grows". When at night the children sleep and they perspire means that everything is all right and that her father and mother are satisfied and happy again. When she was young Yusupina's mother already knew that she had to return to her place periodically, because she should not forget her place of origin, the *ruf* (sago palms), *upah* and other vegetables and fruits, otherwise she would die.

Sofsof tapam

This ritual is a request for a blessing from deceased relatives (*sofsof tapam*). During the ritual food is offered to the deceased father, mother or other male members of the household. It is held in the garden. *Sofsof tapam* with similar purpose to the ritual *maot raot* that the garden will yield a good harvest, the soil will be fertile and the hunters will be successful in catching game. Like in the ritual *maot raot* mentioned above, the food consists of traditional ingredients, *awiet* (red *Pandanus* fruit), meat, taro placed on a leaf, and palmwine in a small bamboo tube. The names of the deceased relatives are mentioned and they are told that they will receive offerings. The offerings are deposited on the crossroads to the garden and left there for four days. When the men involved return after three days to examine the offerings and find that the food has been eaten by rats it means that the spirits of the deceased have already taken the offerings. They then go hunting and inspect the traps to see whether pigs or other game are caught. On the fourth day other people are allowed to enter the garden again.

Takem po takem

Already quite a long time ago the head of the Ayfat district who lives in the village Kumorkek had a plan to construct a road from Kumorkek to Ayawasi. In September 1996 the road almost reached Ayawasi, which very much pleased the inhabitants who were excited and enthusiastic. Trees were bulldozed, hills were flattened. At one stage the operator of the bulldozer had to fell a cultivated sago tree which was in the way of the road and he apologized to the people. They replied: "It does not matter, we are happy with the road". Whereas felling a sago palm is usually considered a heavy violation. The people were so happy that the elder women designated the operator as *rae popot* (big and authoritative man). In one locality the bulldozer met

with difficulties, the operator could not continue his work as the bulldozer was stuck in the mud. After a few days, the people of Ayawasi decided to make a small ritual *takem po takem* or *takem tapam* to reconcile the domain *fre*, *Susai* and the deceased people of the owners of the land (*rae ro mhai*). This account differs somewhat from other versions, but the purpose of the ritual remains identical. One informant told me that in another case, *fre* and *Susai* were not mentioned, only the deceased people from that location.

In the following case which was told to me, the *fre*, *Susai* and the deceased of the descent groups (*takuo*) to which the land belongs (Air and Fanataf) were named. Also, the *wan* (sacred cloth) belonging to the descent groups Air and Fanataf were unwrapped and unfolded (*po takem*) to show that the *wan* is still present and is well taken care off. This will satisfy (*skoh*) the ancestors. The following text was recited:

"*Hi ah kapes*" - people who just died.

"*Nisoh etuoh mof*" - restore the location well.

"*Tapam mof skoh*" - so that the soil will be good and we will be happy.

"*Iso mre doser anu*" - restore and release the bulldozer.

"*Mamo iso ranu mof frok Ayawasi*" - so as the road to Ayawasi will be good for us.

"*Bokek bofau ro tapam refo*" - *bokek* (a kind of *kain timur*) which is stored belonging to this location (land).

"*Mapo au tatir mefo*" - I show it.

"*Te Niko, Kosmas, rae ro tapam*" - I donate it to Niko and Kosmas, they are people of the land.

"*Mefan po rana meto*" - they will take care of the *kain timur*.

Thereupon a hole was dug and a bit of palmwine, blood of a chicken (it seems usually blood of a pig is used) and gifts (in this case money) were put down as a tribute to the ancestors who in return would ensure that the bulldozer could continue its work smoothly and that it would not experience any more difficulties. When people would go hunting, they would certainly catch something, and set traps immediately. It would not rain. Here again there are variants in the kind of tribute paid. According to one informant traditionally only *awiet* (red *Pandanus* fruit) is used. Important is the red colour (*mno po mkek*) which symbolizes strength, so it does not matter whether blood or red seeds of *Pandanus* are used. For instance in the case of *kain timur* exchange, if a person sends red leaves of *tah kek* (*Cordyline fructicosa*) the receiver has to return a *kain timur* of the same value as quickly as possible. In this *takem po takem* ritual there are no taboos, its purpose is primarily to entertain and satisfy the ancestors. In this case the ritual seemed to be successful, the operator was able to continue his work, the soil was good and there was no rain for quite a long time which is unusual in Ayawasi.

Ah mana woyu

This is a ritual to commemorate the spirits of the ancestors and to present them with goods. *Ah* means frog and it is a metaphor for the spirits of deceased persons, *mana* is head and *woyu* means ritual. The skulls of the deceased relatives are gathered and their bones are burned so as the spirits will not stay among the living but will join with the other *takuo* in the underworld. This ritual is sometimes also named *sah fra* (*sah* is *Pometia pinnata* and *fra* is stone) metaphorically indicating the place where the old skulls are kept. When a person dies, he/she will be laid down on a triangle platform built in the forest. After some time the corpses will be cleaned. Then a house is built to keep the skulls (*amah ro sah fra*). The family makes an appointment for a certain day, when relatives will be invited and bring ceremonial cloth. Even relatives who live far away for instance because they were married out will come, all bringing along *kain timur* (ceremonial cloth), *tuo* (palmwine) and meat for all members of the descent group. Men and women are beautifully decorated, it is supposed to be a cheerful ceremony. One special male person is decorated with red leaves of *tah kek* (*Cordyline fructicosa*) on both sides of his head, the head is coloured black with soot or white with the sap of *pawiah arur* (*Myristica subcordata* v. *rimosa* or *Myristica sphaerocarpa*), his nose is pulled up and fastened with rope made of *piyek* (*Trichospermum* sp) and a piece of palm leaf rib is placed between the lips which keeps the mouth open. He is made to look like a skull. He hides somewhere in the bushes and suddenly appears with the skulls of their relatives in his hand dancing and frightening people while other members are dancing. The mothers dance, chanting about *kau* (*Omalanthus novoguineensis*) and *kaser* (*Pipturus argenteus*) trees which usually grow in old gardens. Afterwards the people eat together, relatives who live outside their home land offering food to the descendants of the deceased persons. Then the name of each skull is mentioned.

When the bird *kontei* (or *kontEIF*) makes a sound it means that the spirit mentioned is with them. In the skull house the old skulls will then be neatly arranged, the skulls being put on sticks and placed along the edges of the house. The *ah mana woyu* ritual lasts one to two days after which everybody returns to his/her home. The

next day or one week after, one or two persons return to the skull house to make a fire to please the spirits and to make them believe that they are not left alone and that there are still people around the house. When there are many sick people in the descent group or when the harvest of the gardens is poor, the skull house will be cleaned, and a fire will be kindled. The skull house and its surroundings are well looked after, weeds are pulled out and the skulls are regularly cleaned. Every member can perform this task. It seems that this ritual was held each year. One informant summarized the purpose of this ritual in a metaphorical way '*mti po makuo tapam mana mham*' meaning to carry the *kain timur*, to perform the ritual on the land of origin. *Mana mham* means literally headache, symbolically meaning to commemorate and honour the deceased by performing this ritual.

With the arrival of the Catholic mission in Ayawasi during the 1950s (Thoonen 2005: 50) this ancestral ritual was forbidden. Since then the deceased have to be buried. In the beginning families dug up the grave to take out the skulls in order to secretly perform the ritual. During my stay in Ayawasi (1995-1996) I merely saw the remainder of two skulls, one from the descent group Koshu and the other from the descent group Turot. They were placed in the gardens on a stick, according to the owners to protect the gardens. I also witnessed a short imitation of this ritual that was performed by secondary school students who had passed their final exam.

In the rituals *ah nat*, *ah mana woyu* and *ha mamos*, *ah* and *ha* (lit. frog) is metaphor for spirits of deceased persons. *Nat* from *ah nat* signifies spirits of deceased old people. The ritual refers to satisfy the spirits of father and mother. The ritual *ah mana woyu* (*mana* is head and *woyu* is ritual) is held to commemorate the spirits of the ancestors. In *ha mamos* ritual, *mamos* signifies ancestors who are angry. The ritual is performed to provide well-being, good yields of gardens and successful hunting. The ritual *maot raot* (pruning branches in a garden) is different from the other rituals pointed out earlier. The ritual is performed to make the *fre*, *Susai* and the first descendant happy and satisfy, to incite fertility, good harvest of gardens and sugarpalms, and a good catch of traps and game. The preceding description of the rituals have shown that ritual ceremonies are directed at dynamic daily necessities, good health and happiness. *Sosof tapam* is a ritual to request to deceased members of a household for blessing for the garden for good harvest, fertility and successful in hunting game. *Takem po takem* is a ritual to conciliate *fre*, *Susai* and the ancestors (*takuo*). In this case with purpose to carry out a good progress of constructing the road. It is clear that land and community are embedded in the spiritual and ancestral communal ideology.

Conclusion

This paper describes the conceptualization of the people of Ayawasi, a village in the interior upland of Ayfat in the Bird's Head area of Papua. Data were gathered in 1995-96 during extensive ethnobotanical and anthropological field research. Due to adverse conditions data analysis has been severely retarded. However, since no thorough research has taken place in the Ayfat region until today, the data here presented still contribute to a better understanding of the cultural history and social interactions as perceived by the people of Ayawasi.

In the Bird's Head peninsula, social and cultural life is thought to be organized around three intertwined aspects. The exchange of women in marriage creates ties of affinity between descent groups, in purpose of both safeguarding the longevity of the group and controlling access to and use of land in the name of the ancestors. Land is collectively owned by the male members of a descent group who have the communal right of disposal to the land. Individual male members have access rights to use specific parts of the land. Still, the true owners of the land are the ancestors, while the living members of the descent group are managing the land and its produce in their name. Sago land and sugarpalms, on the other hand, are the individual properties of the male members of the descent group.

Social relationships between individuals and descent groups regarding the land is further substantiated through the exchange of ceremonial cloths (*kain timur*). The gloss *kain timur* should be recognized to cover cloths with two very different social functions. The alienable cloth, indicated in Ayawasi by the word *po*, circulates between individuals of one descent group or between descent groups. The other *kain timur*, indicated in Ayawasi by the word *wan*, is the inalienable heirloom cloth which is not used in exchange transactions with other *kain timur*. *Wan* is collectively owned by a descent group as a sacred cloth. It is bound to the origin land of the descent group and it is all-important in the ancestors rituals.

A third aspect regards the relationships between the living and *Susai*, the first ancestor and *fre*, the guardian

of the land of a descent group. Social organization thus explicitly includes both the living and the deceased, the ancestors and the guardians of the land, as becomes evident in the different rituals witnessed and described in detail.

This paper provides unique data on the vast corpus of plant metaphors and their ethnobotanical identification. Metaphorical use of trees, shrubs, and vines, and creepers is often made in allegoric expressions, as identifiers of specific lands or regions and in the names of descent groups and their representatives. For example, *tah kek* (*Cordyline fruticosa*) symbolizes the eldest male member of a descent group. Also, every descent group has its own emblem in the form of one or more forest plants. The symbolic meaning of plants is particularly salient in the rituals which are carried out to improve and consolidate good relationships with the guardian of the land (*fre*), first ancestor *Susai*, the ancestors of the descent groups (*takuo*), and the spirits of the deceased. A good example is the ritual importance of the red fruits of *Pandanus* (*awiet*).

Social behaviour in Ayawasi society is prescribed by the rules, norms and traditional laws (*po watum*) which are passed down through generations. However, *po watum* is a flexible set of rules for action and behaviour, and thus differs from the inflexible conceptualization of *adat* (Ind.). These rules and norms are corroborated by the practice of community-wide rituals, where inter-groups relationships are periodically strengthened by the preparation of food by women who married outside their original descent group and land, as well as the exchange of ceremonial cloth (*po; kain timur*). In rituals like *ha mamos*, *ah nat* and *ah mana woyu*, *ah* and *ha* (literally frog) are metaphors for the spirits of deceased persons. The *ha mamos* ritual is performed at the occasion of an unnatural death of a member of a descent group Air. The ritual *maot raot* is held to safeguard a good harvest of a communal maize garden by inciting *fre* and *Susai* to appease them. *Sofsof tapam* is a ritual to appeal for deceased members of a household to bless them with a good yield from their gardens, fertility for their wives, and effective hunting trips for their husbands and sons. These rituals aim at securing basic human needs, good health and smooth social interaction. Finally, *takem po takem* is interesting as a ritual which is held to *fre*, *Susai*, and the ancestors of the descent group who own the land where the provincial government set bulldozer at work to construct a tarmac road toward the village with the intention to guarantee new economic and infrastructural development. Again the intertwined aspects of proper social interaction, land tenure and management, and the exchange of *kain timur* serve as the backbone of the good social life of 'the people of the earth' in Ayawasi.

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2. 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

- BLAU, DANIEL & MAAZ, KLAUS (eds). 2024 (February). *Fish Hooks of the Pacific Islands, Vol. II*. München: Hirmer Publishers. 444 pages. ISBN: 978-3-7774-4166-5 (hc).

"The fish hook derives its form from its practical intention - to catch a fish. But in cultures where fishing is and always has been a main livelihood, the crafting of fish hooks becomes an art. *Fish Hooks of the Pacific islands*, Vol. II completes the extensive and in-depth discourse of the first volume. Together they are the first extensive reference on Pacific fish hooks since the publication of Harry Beasley's 1928 *Pacific Island Record: Fishhooks*, which was printed in an edition of only 250 copies. Much has been learned and discovered since then, and *Fish Hooks of the Pacific Islands* gathers it all under one title with comprehensive new observations, research, attributions, identifications and colour photographs. This publication is the product of a collaboration by private collectors who have a common dedication to the art and knowledge of old Pacific cultures. In the making of this book, they have brought together an incredible quantity of information as well as images and details of the finest known examples from collections all over the world."

- CRAVEN, ALLISON & SANDARS, DIANA (eds). 2024 (December 2023). *Gothic in the Oceanic South: Maritime, Marine and Aquatic Uncanny in Southern Waters*. Abingdon: Routledge. 224 pages. ISBN: 978-1032253237 (hb) and 978-1003282716 (eb).

"This dynamic multidisciplinary collection of essays examines the uncanny, eerie, wondrous, and dreaded dimensions of oceans, seas, waterways, and watery forms of the oceanic South, a haunted global precinct stretching across the Pacific, Southern and Indian Oceans, and around Australasia, Oceania, Aotearoa New Zealand, and South Africa. This collection renews the interdisciplinary breadth of Gothic criticism and the relevance of Gothic affect and sensibility to understanding the histories and cultures of the oceanic South through an exploration of the rarely considered uncanniness of the oceans, waterways, and aqueous forms of the Southern Hemisphere, haunted by colonial and precolonial imaginings of the Antipodes, the legacies of imperialism, and the 'double vision' between Oceanic and settler-colonial epistemologies, and the encroaching menace of climate change. Comprising diverse contributions from screen, literary, and cultural studies, environmental humanities, human geography, and creative practice in ecological sound art, and poetry, the collection examines the uncanny and the sublime in watery fictions and authentic settings of a range of aqueous southern forms - ocean surfaces and depths, haunted shallows and reefs, moist mangroves, moss and lichen, the awesome horror of tidal apocalypse. This book will be illuminating reading for students and scholars of cultural studies, postcolonial studies, area studies, and Indigenous studies.

Contents: Introduction: Gothic Tides in the Oceanic South: Uncanny Contradictions and Compulsions, *by Allison Craven and Diana Sandars*; **1.** Knowing the Uncanny Ocean, *by Elspeth Probyn*; **2.** 'Come in, the Water's Fine': The Drowning World of Peter Weir's *The Last Wave* (1977),

by Adrian Danks; 3. The Other Alongside: Suburban Mangroves and the Postcolonial Swampy Gothic, by Kate Judith; 4. Acidification, Annihilation, Extinction: Exploring Environmental Crisis on the Great Barrier Reef through Collaborative Ecological Sound Art, by Leah Barclay and Briony Luttrell; 5. Hydrocolonial Gothic: Robert Louis Stevenson and Makhanda - A Tale of Northern and Southern Seas, by Isabel Hofmeyr; 6. Multispecies and Multispirited Seas: Submersion and the Gothic in Two South African Fictions, by Charne Lavery; 7. The Aquatic Kiwi Gothic: Isolation, Insanity and the Occasional Fisherman, by Ian Conrich; 8. Northern Rivers Gothic, Ballina: A Seacoast Suite on Sharks, Shipwrecks, and the Sea, by Lynda Hawryluk; 9. On Mermaids, Disgust and the Gothic Sublime, by Sean Cubitt; 10. Wayfinding and Finding a Way to Intercultural Storytelling in Moana: Charting Disney's Gothic in an Oceanic Creation Story, by Diana Sandars; 11. Vampire Hydrology and Coastal Australian Cinema: Saturation, Sunlight, and Amphibious Beings, by Allison Craven."

DAVIDSON, JARED. 2023. *Blood and Dirt: Prison Labour and the Making of New Zealand*. Wellington: Bridget Williams Books. 304 pages. ISBN: 978-1991033406 (hb).

"Forced labour haunts the streets we walk today and the spaces we take for granted. The unfree work of prisoners has shaped New Zealand's urban centres and rural landscapes, and Te Moana-nui-a-Kiwa – the Pacific – in profound and unsettling ways. Yet these stories are largely unknown: a hidden history in plain sight. Blood and Dirt explains, for the first time, the making of New Zealand and its Pacific empire through the prism of prison labour. Jared Davidson asks us to look beyond the walls of our nineteenth- and early twentieth-century prisons to see penal practice as playing an active, central role in the creation of modern New Zealand. Journeying from the Hohi mission station in the Bay of Islands through to Milford Sound, vast forest plantations, and on to Parliament itself, this vivid and engaging book will change the way you view New Zealand."

EGGLETON, DAVID, RAPATAHANA, VAUGHAN & TAITO, MERE (eds). 2024 (July). *Katuivei: Contemporary Pasifika Poetry from Aotearoa New Zealand*. Auckland: Massey University Press. 328 pages. ISBN: 978-1991016584 (hc).

"To write poetry in New Zealand as a Pacific migrant is an act of wayfinding, a creative process of discovery and negotiation between cultural spaces. This collection of 137 poems by 89 Aotearoa-based Pacific poets explores that navigation. This significant collection ranges from long-established voices such as Albert Wendt, Selina Tusitala Marsh and David Eggleton and the powerful newer voices of poets such as Tusiata Avia, Courtney Sina Meredith, Karlo Mila and Grace Iwashita-Taylor to new and emerging voices. Deep and rich, like Moana Oceania itself, it shows Pasifika poetry to be in a constant state of 'old and new', of *haharagi* and *lelea' mafua*, a lively and evolving continuum.

Contents: Introduction; A brief history of Pasifika poetry in Aotearoa; Poems; Glossary; Bibliography; About the poets and editors; Acknowledgements; Index."

"The title of our anthology, *Katuivei*, is a hybrid term, a combination of the Rotuman word 'kavei' and the pan-Pacific word 'tui'. **Kavei** means to steer by or wayfind: to navigate. **Tui** is the bird of Aotearoa that has a dual voice box and hence two voices, symbolic of the complexities Pasifika poets and peoples must negotiate every day. To write poetry in Niu Sila [New Zealand] as a Pacific migrant is an act of wayfinding, a creative process of discovery and negotiation between cultural spaces" (David Eggleton, Vaughan Rapatahana & Mere Taito, Introduction).

EVERS, MILES M. & GRYNAVISKI, ERIC. 2024 (April). *The Price of Empire: American Entrepreneurs and the Origin of America's First Pacific Empire*. Cambridge: Cambridge University Press. 214 pages. ISBN: 978-1009396370 (pb) and 978-1009396363 (hb).

"The United States was an upside-down British Empire. It had an agrarian economy, few large investors, and no territorial holdings outside of North America. However, decades before the Spanish-American War, the United States quietly began to establish an empire across thousands of miles of Pacific Ocean. While conventional wisdom suggests that large interests - the military and major business interests - drove American imperialism, *The Price of Empire* argues that early American imperialism was driven by small entrepreneurs. When commodity prices boomed, these

small entrepreneurs took risks, racing ahead of the American state. Yet when profits were threatened, they clamoured for the US government to follow them into the Pacific. Through novel, intriguing stories of American small businessmen, this book shows how American entrepreneurs manipulated the United States into pursuing imperial projects in the Pacific. It explores their travels abroad and highlights the consequences of contemporary struggles for justice in the Pacific.

Contents: List of Figures page; List of Maps; List of Tables; Acknowledgments; **Introduction**; **1. One Man and No Dog: An Entrepreneurial Theory of American Pacific Imperialism**; **2. Birds and Bases: American Expansion under the Guano Act**; **3. Germans and Coconuts: American Imperialism in Samoa**; **4. Sugar and Paradise: American Imperialism in Hawaii**; **5. Slavers and Gin Runners: Explaining Pacific Nonexpansion**; **Conclusion**; Bibliography; Index."

FATILUA, FATILUA. 2024 (February). *Catch the Bird but Watch the Wave: A Pacific Socio-rhetorical Reading of Luke 18:18-30*. Eugene: Pickwick Publications. 250 pages. ISBN: 978-1666788358 (pb) and 978-1666788365 (hc).

"This contextual biblical reading of [Luke 18: 18-30](#) (the encounter between Jesus and the rich ruler) foregrounds the political and economic context of the Pacific Island countries and territories. The reading carefully explores the biblical text's context, an exploration that includes looking at specific intertextual sources and engaging scholars from Asian and African contexts. The reading is then applied to a contextual biblical approach to poverty in Samoan society. The contextual biblical reading resituates the ruler in the Lukan narrative within the context of the household and the institutional constraints of its ecological environment. The theoretical framework for the contextual biblical reading is guided by the Samoan proverb *seu le manu ae taga'i ile galu* (catch the bird and watch the wave), symbolizing responsibility and restraint in biblical interpretation. At the end of the contextual biblical reading, a new way of reading Luke is presented, and three broad propositions are suggested for further consideration. The main argument of this deep contextual reading of the Lukan passage is that the rich ruler offers a different form of 'following,' which is possible by 'living responsibly with wealth'.

Contents: Foreword; Acknowledgments; Introduction; **Part I. Tautai Seu:** **1. Scoping the Land/Seascape of Biblical Hermeneutics in the Pacific Island Region**; **2. Engaging Tautai (Steersperson) in Other Context**; **3. Political-Economic Context, Poverty, and Institutional Constraints in Samoa**; **4. Steering and Situating the Lukan Narrative**; **Part II. Tautai Ama:** **5. Social, Cultural, and Ideological Texture**; **6. The Political-Economic Context and the Institutional Environment of the Household**; **Part III. Tautai A'e:** **7. The Mooring Point**; Glossary; Bibliography."

FITZPATRICK, SCOTT M., ERLANDSON, JON M. & GILL, KRISTINA M. (eds). 2024 (April). *Sustainability in Ancient Island Societies: An Archaeology of Human Resilience*. Gainesville: University Press of Florida. 344 pages. ISBN: 978-0813069975 (hc). Review: *Archaeology in Oceania*, 59(3), 2024: 525-526 (by F. Thomas).

"This volume explores the impacts humans have made on island and coastal ecosystems and the ways these environments have adapted to anthropogenic changes over the course of millennia. Case studies highlight how island populations developed social and political strategies to effectively manage their ecosystems, ensuring the long-term survival of their societies and the persistence of their cultural traditions. In case studies from islands in the Pacific, the Caribbean, and the Atlantic, contributors apply resilience theory, historical ecology, niche construction theory, and human behavioral ecology to foreground Indigenous resiliency and sustainability. Modern island and coastal societies face daunting challenges in the decades to come, including climate change, sea level rise, and the loss of habitable lands and heritage resources. Sustainability in Ancient Island Societies argues that the study of past human responses to such changes, especially practices rooted in Indigenous traditional ecological knowledge, can inform solutions to manage these threats today.

Contents (Pacific chapters): **4. Agricultural History, Deforestation and Cultural Survival in the Highlands of New Guinea, by Tim Denham**; **5. Archaeology and the Emergence of Customary Resource Management in Southern Vanuatu, by James L. Flexner, Stuart Bedford, Frederique Valentin, Robert Williams, Mark Horrocks, Iarowoi Philip, Denise Elena, and Takaronga Kuautonga**; **6. The Function of Prehistoric Agricultural Systems in Samoa: A GIS Analysis of**

Resilience to Flooding, by *Craig H. Shapiro and Julie S. Field*; **7.** Tidal Stone-walled Fish Weirs across Asia-Pacific: An Austronesian Cultural Identity and its Relevance in Marine Ecology Conservation, by *Bill Jeffery*; **11.** Island Engineers, Engineering Islands: From the Ancient Artificial Landforms, Sunk-cost Economies, and the Rise of the Seasteading Phenomenon, by *Scott M. Fitzpatrick and Victor D. Thompson*."

GASPAR, ANA & CASANOVAS, ANTONIO (eds). 2024. *Sea Art - Southeast Asian Art*. Photographs by Hughes Dubois. Singapore: OOA. 404 pages. Can be purchased at <https://arteyritual.com/>.

"The book *Sea Art*, acronym of South East Asian Art, gathers a fine selection of primitive artworks from this region of the world carefully chosen by the publishers and experts in the field Ana and Antonio Casanovas, complemented by three essays written by professionals specialized in different fields: the art historian Jerome Feldman who studies the common stylistic links found in the arts of South East Asia and Oceania in 'Patterns that Connect' (pp. 31-57), the art journalist Philippe Bourgoïn who explores the relation of South East Asian Art, and the avant garde artists of the XX century and the archeologist Wil Roebroeks who explains in detail the discovery of cave art in Maros, Sulawesi, dating back 45.000 years thus becoming the oldest art manifestation of mankind in the history of art."

HARRIS, AMANDA, BARWICK, LINDA & TROY, JAKELIN (eds). 2022. *Music, Dance and the Archive*. Sydney: Sydney University Press. 206 pages. ISBN: 978-1743328675 (pb). Review: *Aboriginal History*, 47, 2023: 195-197 (by T. Shellam). Retrieved 13 September 2024 from: <https://open.sydneyuniversitypress.com.au/9781743328675.html>.

"*Music, Dance and the Archive* reimagines records of performance cultures from the archive through collaborative and creative research. In this edited volume, Amanda Harris, Linda Barwick and Jakelin Troy bring together performing artists, cultural leaders and interdisciplinary scholars to highlight the limits of archival records of music and dance. Through artistic methods drawn from Indigenous methodologies, dance studies and song practices, the contributors explore modes of re-embodiment archival records, renewing song practices, countering colonial narratives and re-presenting performance traditions. The book's nine chapters are written by song and dance practitioners, curators, music and dance historians, anthropologists, linguists and musicologists, who explore music and dance by Indigenous people from the West, far north and southeast of the Australian continent, and from Aotearoa New Zealand, Taiwan and Turtle Island (North America).

Contents: List of figures; List of tables; Editors' preface and acknowledgements; About the contributors; List of abbreviations; **1.** Embodied culture and the limits of the archive, by *Amanda Harris, Linda Barwick and Jakelin Troy*; **2.** 'I'll show you that manyardi': Memory and lived experience in the performance of public ceremony in Western Arnhem Land, by *Reuben Brown and Solomon Nangamu*; **3.** Ruatēpūpū II: A Maori meeting house in a museum, by *Jack Gray and Jacqueline Shea Murphy*; **4.** Animating cultural heritage knowledge through songs: Museums, archives, consultation and Tiwi music, by *Genevieve Campbell, Jacinta Tipungwuti, Amanda Harris and Matt Poll*; **6.** Reanimating 1830s Nyungar songs of Miago, by *Clint Bracknell*; **7.** Authenticity and illusion: Performing Maori and Pakeha in the early twentieth century, by *Marianne Schultz*; **9.** Mermaids and cockle shells: Innovation and tradition in the 'Diyama' song of Arnhem Land, by *Jodie Kell and Cindy Jinmarabynana*; Index."

HARRIS RIMMER, SUSAN, BYRNE, CAITLIN, & MORGAN, WESLEY (eds). 2024. *Climate Politics in Oceania: Renewing Australia-Pacific Relations in a Warming World*. Melbourne: Melbourne University Press. 256 pages. ISBN: 978-0522879506 (pb).

"Australia's ambitions for global climate policy leadership have been seriously undermined in recent years, its reputation reduced by political inertia, policy blind spots and diplomatic isolation. At the same time, Pacific Island nations have gained global traction, their leaders recognising the influence of their regional voice and collective action in the drive to shape international law. These nations have called out Australia's poor performance and questioned its credibility within the Pacific family. The climate crisis now demands a new approach to regional cooperation in Oceania, and a fundamental re-ordering of strategic priorities. Until Australia demonstrates that it is serious about tackling the climate crisis, it will struggle to pursue strategic interests in the Pacific. Bringing

together diverse Australian and Pacific Island voices and perspectives, *Climate Politics in Oceania* reflects on the shifting debates, and highlights the potential for Australia to engage constructively with regional partners to secure Oceania's interests now and in the future. Canberra must embrace the opportunity while it still can."

KAHN, ALISON L. 2023. 2023 (September 2024). *Imperial Museum Dynasties in Europe: Papal Ethnographic Collections and Material Culture*. Singapore: Springer Nature. ISBN: 978-981-99-3188-0 (hb), 978-981-99-3191-0 (pb) and 978-981-99-3191-0 (eb).

"This book reveals the history of the Vatican's ethnographic collections by exploring the imperial, scientific, technological, and religious agendas behind its collecting and curating practices in the early twentieth century. It focuses on two principal contributors: the academic, priest, and 'Pope's Curator', Father Wilhelm Schmidt, SVD, and the missionary and linguist, Father Franz Kirschbaum, SVD. Their narratives are embedded in a unique set of comparisons between the 'liberal humanist ideals' that underpinned the 1851 Great Exhibition, mid-nineteenth-century German museology, and the 1925 Pontifical Missionary Exhibition. It relates to the period of high colonialism and rampant missionary activity worldwide. It unravels the complicated political and ideological stance taken by the Catholic Church and its place within the science/religion debates of its time. Establishing an essential link between the secular and catholic practices of collecting and curating ethnographic objects from non-Western traditions, the author proposes a broader framework for post-colonial approaches to scholarly studies of ethnographic collections, including those of the Catholic Church.

Contents: 1. The Ethnographic Exhibit as a Showcase of Liberal Humanism in Nineteenth-Century Europe; 2. The Making of the Vatican's 'Modern' Museum Dynasty: The Ethnology of Fr. Wilhelm Schmidt SVD; 3. Old and New Dynastic Orders: German Anthropology in the Era of Bismarck; 4. Dynastic Networks: The Collision of Christianity and Colonialism in New Guinea; 5. Fr. Franz Kirschbaum's Contribution to Collecting in New Guinea; 6. Material Culture Crossing Empires: Notes, Queries and Letters; 7. The Pontifical Missionary Exhibition (1925): The Last Great Nineteenth-Century Exhibition; 8. Empires End and Ominous Beginnings: The Missionary and Ethnological Museum (1927) and the Lateran Treaty (1929)."

KWOK, PUI-IAN (ed.). 2024 (July). *Transpacific Political Theology: Perspectives, Paradigms, Proposals*. Waco: Baylor University Press. 323 pages. ISBN: 978-1481320269 (pb).

"Since U.S. political and military strategies pivoted to Asia, tensions between the United States and Asian and Pacific countries have escalated. Geopolitical changes in the Asia Pacific have challenged the world order and will shape the destiny of the twenty-first century. These rapid changes test and challenge the concepts, theories, and frameworks developed in political theology arising from North Atlantic contexts. It is urgent to scrutinize the relationship between the theological and the political from a transpacific perspective.

Contents (Pacific chapters): 4. Theologizing Moana and Pasifika World(view)s, by Jione Havea; 5. Climate Change and U.S. Militarized Responses in Asia and the Pacific, by Nami Kim."

LAWSON, STEPHANIE. 2024 (February). *Regional Politics in Oceania: From Colonialism and Cold War to the Pacific Century*. Cambridge: Cambridge University Press. 441 pages. ISBN: 978-1009427630 (pb).

"Stephanie Lawson's book is by far the most comprehensive study of regional politics in Oceania produced to date. Drawing on a range of interdisciplinary sources, she provides a systematic account of major issues facing the region and presents conceptual and theoretical issues in a sophisticated but accessible manner. She traces the trajectories of regional politics from the earliest human settlements to European exploration and colonization, the period of formal regionalization in the post-war period, decolonization, the Cold War, and key geopolitical developments in the post-Cold War period. She also focuses on identity politics, manifest at various levels from the local through to the national, subregional and regional, as well as broader configurations around the West/non-West divide. This book will be of interest to anyone engaged with the history and politics of Oceania or comparative regional studies, especially given the relevance of themes to Asian, African and Latin American contexts.

Contents (concise): [Contents](#); Preface page; Acknowledgements; A Note on Sources and References; List of Abbreviations; **1.** Oceania and the study of regions; **2.** Demarcating Oceania; **3.** Colonizing Oceania; **4.** Regionalizing Oceania; **5.** Transformations in regional organization; **6.** Regionalism the 'Pacific way'; **7.** The politics of subregional identity; **8.** The Forum in regional politics; **9.** Democracy and culture in regional politics; **10.** The spectre of regional intervention; **11.** The political economy of regionalism; **12.** Geopolitics in the Pacific century; **13.** Conclusion; Select Bibliography; [Index](#)."

LONG, MAEBH & HAYWARD, MATTHEW. 2024 (September). *The Rise of Pacific Literature: Decolonization, Radical Campuses, and Modernism*. New York: Columbia University Press. 312 pages. ISBN: 978-0231217453 (pb), 978-0231217446 (hc) and 978-0231561730 (eb).

"In the 1960s and 1970s, the staff and students of two newly founded universities in the Pacific Islands helped foster a golden age of Oceanian literature. At the University of Papua New Guinea and the University of the South Pacific, bold experiments in curriculum design recentered literary studies around a Pacific modernity. Rejecting the established British colonial model, writer-scholars placed Pacific oratory and a growing body of Oceanian writing at the heart of the syllabus. From this local core, students ventured outward to contemporary postcolonial literatures, where they saw modernist techniques repurposed for a decolonizing world. Only then did they turn to foundational modernist texts, encountered at last as a set of creative tools rather than a canon to be copied or learned by rote. *The Rise of Pacific Literature* reveals the transformative role and radical adaptations of global modernisms in this golden age. Maebh Long and Matthew Hayward examine the reading and teaching of Pacific oral narratives, European and American modernisms, and African, Caribbean, and Indian literature, tracing how Oceanian writers appropriated and reworked key texts and techniques. They identify the local innovations and international networks that spurred Pacific literature's golden age by reading crucial works against the poetry, prose, and plays on the syllabi of the new universities. Placing internationally recognized writers such as Albert Wendt, Subramani, Konai Helu Thaman, Marjorie Crocombe, and John Kasaipwalova alongside lesser-known authors of works published in Oceanian little magazines, this book offers a wide-ranging new account of Pacific literary history that tells a fresh story about modernism's global itineraries and transformations.

Contents: Acknowledgments; **Introduction:** Pacific Universities and Modernist Literature; **1.** Modernism, Pedagogy, and Pacific Writer-Scholars; **2.** Decolonizing the Literature Program, Generating the Niuginian Literary Scene; **3.** Traveling Editors and Indigenous Masks: The Teachings of Ulli Beier; **4.** Black Power and Pacific Existentialism: John Kasaipwalova and Russell Soaba; **5.** Preliminaries and Prologues: A National Scene in a Regional University; **6.** Mana on Campus: New Forms in Pacific Poetry and Prose; **7.** Subramani's Sugarcane Gothic: Haunting the Regional Dream; **Coda:** The Stories of Multitudes to Come; Notes; Bibliography; Index."

LOPESI, LANA, MCDOUGALL, RUTH, FIFITA, RUHA, JAMES, MOALE & NGUYEN-HUNT, EMILY. 2024. *Sis[ters]: Pacific Art 1980-2023*. Brisbane: Queensland Art Gallery of Modern Art. 240 pages. ISBN: 978-1925922141 (pb).

"*Sis: Pacific Art 1980-2023* honours and celebrates the work and stories of women artists from across the Pacific, as told through the QAGOMA Collection. At a time when many art museums are dedicated to redressing their under-representation of women artists, *Sis: Pacific Art 1980-2023* speaks to the decades-long partnerships QAGOMA has developed with women artists in the region, and to the Collection-building focus and commissioning of important new work over ten iterations of the Gallery's Asia Pacific Triennial. Informed by concepts of cultural resilience, self-determination, re-visioning colonial and postcolonial histories, and the rejection of convention, *Sis: Pacific Art 1980-2023* presents a range of new scholarship, which captures the diversity of artistic practice from across the region. Much of its content focused on global and social issues, including the imminent threats borne of rising sea levels and the degradation of ocean and island habitats, accompanied by a deep determination to maintain culture as a means of healing and restoring communities. The works featured in *Sis: Pacific Art 1980-2023* convey what survival means for our island neighbours, as they derive their strength from matrilineal leadership drawing on the power, unity and humility of Pacific women. Comprising works that can be considered both contemporary and customary, *Sis* showcases textiles, ceramics, photography, moving image, sculpture, installation, painting, performance,

printmaking and tattooing. Rich in imagery of process and context, this volume includes original photography from QAGOMA's curatorial team's extensive travel throughout the Pacific over many years."

RUDIGER, MACK. 2024 (September). *First Encounters: The Early Pacific and European Narratives of Abel Tasman's 1642 Voyage*. Feilding: Heritage Press. 348 pages. ISBN: 978-1991097002 (hc).

"This book offers a new and different view on Abel Tasman's 1642-43 voyage during which he was the first to circumnavigate Australia, and the first European to visit Tasmania, Aotearoa New Zealand, the main islands of the Tonga group and other Pacific islands. It brings together several Maori and Tongan oral traditions of the first encounters with Europeans and discusses Tasman's voyage with a strong emphasis on the indigenous perception. There are six Maori oral traditions of the first encounters with Tasman - ranging from the West Coast of the South Island to Three Kings Islands. The study of these traditions in context with each other, reveals that iwi remember a surprising amount of detail and that Maori had agency when interacting with the VOC vessels. They observed the ships and applied different defensive strategies. A similar approach to the Tongan sources enables us to identify the place where Tasman landed in Tongatapu, and the high-ranking chief who invited Tasman to his compound. The most underrated Dutch source of Tasman's voyage is a chapter in a book by the VOC Raad and Mayor of Amsterdam, Nicolaes Witsen, published in in 1705. My book publishes the original Dutch text and for the first time a complete English translation which reveals details of Tasman's voyages that are not known from any other sources. Read more at <https://abeltasman.org.nz/wp-content/uploads/2023/06/Mack-Precis-of-my-book-First-contacts-the-early-Pacific-and-European-accounts-of-Abel-Tasmans-1642-voyage.pdf>."

SAND, CHRISTOPHE. 2023. *Hécatombe océanienne: Histoire de la dépopulation du Pacifique et ses conséquences (xvie-xxe siècle)*. Pirae: Au Vent des Îles. 374 pages. ISBN: 978-2-36734-532-1 (pb). Review: Le Journal de la Société des Océanistes, (156/157), 2024: 223-225 (by C. Fernandez).

"Why has the depopulation of the peoples of the Pacific following the first contacts with Western navigators - with rare exceptions - been minimized for more than half a century, even though archaeological data, the first European writings, and oral traditions attest to it? Christophe Sand has set about assembling a considerable collection of testimonies from the time of the great expeditions, adventurers' tales, and missionary and colonial archives. By combining them with elements of oral traditions and scientific discoveries, he has analyzed the chronology of multiple cases of depopulation across the Pacific and identify a veritable massacre. Beyond putting this demographic collapse into factual perspective, the study proposes to measure its impact on the social, symbolic, and political organizations of Oceanians, as well as the contemporary traumatic aftereffects."

SHIBATA, RIA, CARROLL, SEFOROSA & BOEGE, VOLKER (eds). 2024 (October 2023). *Climate Change and Conflict in the Pacific: Challenges and Responses*. Abingdon: Routledge. 176 pages. ISBN: 978-0367431853 (hb) and 978-1003001744 (eb).

"Shibata, Carroll and Boege address the various dimensions of the climate change–conflict nexus and shed light on the overwhelming challenges of climate change in the Pacific Islands region. This book highlights the multidimensionality of the problems: political, technical, material, and emotional and psychological. Written by experts in the field, the chapters highlight the centrality and importance of opening up a dialogue between researchers involved in the large-scale global modelling of climate change and the local actors. Both scholars and civil society actors come together in sharing about the complexities of local contexts and the conflict driving potential of climate change adaptation and mitigation strategies on the ground. The book brings together indigenous Pacific approaches with broader international debates in the climate change–security discourse. Through various accounts and perspectives, current gaps in knowledge are bridged, contributing to the development of more grounded, conflict-sensitive climate change policies, strategies, governance and adaptation measures in the Pacific region.

Contents: Acknowledgements; List of contributors; List of figures and tables; Acronyms; **1. Introduction:** Climate Change and Conflict in the Pacific: Challenges and Responses, *by Ria Shibata and Seforosa Carroll*; **Part I. Climate change–Security–Conflict Nexus:** **2.** The Climate Change–Security Nexus: A Critical Security Studies Perspective, *by Matt McDonald*; **3.** Global

Security Challenges of Climate Change, by *Halvard Buhaug*; **Part II. Climate Change and Conflict in the Pacific:** **4.** Climate Change, Its Social Effects, and Conflicts in the Pacific, by *Volker Boege*; **5.** Climate Change, Migration and Land in Oceania, by *John R. Campbell*; **Part III. Case Studies: Climate Change and Conflict in the Pacific:** **6.** Relocation of Carteret Islanders to Bougainville: A Special Case of Climate Change Adaptation, by *Volker Boege and Ursula Rakova*; **7.** Changing Environments and Conflict Prevention in Solomon Islands, by *Kate Higgins*; **8.** Social Implications of Climate Change in Vanuatu: Potential for Conflict, Avenues for Conflict Prevention, and Peacebuilding, by *Kirsten Davies*; **9. Conclusions**, by *Volker Boege*; Index."

STAPENHURST, FREDERICK, STADDEN, ANTHONY, WATKINSON, ISABELLE & BURNS, LESLEY (eds). 2024 (November). *Enhanced Parliamentary Oversight: Promoting Good Governance in Smaller States*. Abingdon: Routledge. 202 pages. ISBN: 978-1032361048 (pb), 978-1032355733 (hb) and 978-1003330257 (eb).

"Featuring an expert group of scholars and practitioners, the book builds off previous research projects to offer detailed case study examinations of oversight across various global regions, including various Australian and Canadian jurisdictions, UK Crown and Overseas dependencies, Caribbean islands, autonomous Nordic territories, Southern Africa and several Pacific island states. Contributors present the most recent data on current developments in the world, including sub-national parliaments, drawing on primary research and first-hand experiences to offer greater theoretical and practical understanding into practices that could be adapted to improve oversight and governance, reduce corruption and boost economic development.

Contents (Pacific chapters): 8. Public Accounts Committees in Small Pacific Island States, by Kevin Deveaux, Anthony Staddon and Isabelle Watkinson."

AUSTRALIA

ANDERSON JAKAMARRA, HENRY COOKE with JANGALA, JERRY PATRICK, JAPANANGKA, STEVEN DIXON, JAMPIJINPA, WANTA STEVEN PATRICK PAWU-KURLPURLURNU, O'SHANNESY, CARMEL & TURPIN, MYFANY. 2024 (May). *Yuupurnju: A Warlpiri Song Cycle - Sung by Henry Cooke Anderson Jakamarra*. Indigenous Music, Language and Performing Arts Series. Sydney: Sydney University Press. 126 pages. ISBN: 978-1743329481 (pb). Review: *Aboriginal History*, 47, 2024: 397-399 (by J. Bradley).

"*Yuupurnju: A Warlpiri Song Cycle* documents a ceremonial song cycle situated within the traditional kurdiiji 'shield' ceremony, as sung by Warlpiri Elder Henry Cooke Anderson Jakamarra at Lajamanu, Northern Territory, in 2013. The song cycle relates to a women's Jukurrpa Dreaming narrative, and tells the story of a group of ancestral women on a journey across the country. Jakamarra performed the songs (recorded by Carmel O'Shannessy) to make them available to the Warlpiri community and the wider public. *Yuupurnju: A Warlpiri Song Cycle* includes: the words of the songs in Warlpiri; interpretation in English as given by the singer, Jakamarra, and Warlpiri Elders Jerry Patrick Jangala OAM, Wanta Steven Patrick Pawu-Kurlpurlurnu Jampijinpa and Steven Dixon Japanangka; musical notation by musicologist Myfany Turpin; photographs and illustrations for each song; There are 38 recordings available to be listened to here: <https://open.sydneyuniversitypress.com.au/yuupurnju.html>.

Contents: Preface; Forewords, by *Jerry Patrick Jangala and Wanta Jampijinpa* (two senior custodians); List of contributors; Acknowledgements; **Introduction** to Warlpiri song cycles; **Verses** 1-38; Plates; References; Appendices: **1.** Correspondences between verses in the Yuupurnju and Karntakarnta song cycles; **2.** Sequence of songs on the recordings."

CAMPBELL, GENEVIEVE & OTHERS. 2023. *The Old Songs Are Always New: Singing Traditions of the Tiwi Islands*. Indigenous Music, Language and Performing Arts Series. Sydney: Sydney University Press. 362 pages. ISBN: 978-1743329306 (hb) and 978-1743328750 (pb). Written by Genevieve Campbell with Tiwi Elders and Knowledge Holders.

"Perhaps the most defining feature of Tiwi song is the importance placed on the creative innovation of the individual singer/composer. Tiwi songs are fundamentally new, unique and occasion specific,

and yet sit within a continuum of an oral artistic tradition. Performed in ceremony, at public events, for art and for fun, songs form the core of the Tiwi knowledge system and historical archive. Held by song custodians and taught through sung and danced ritual, generations of embodied practice are still being created and accumulated as people continue to sing. In 2009 Genevieve Campbell and eleven Tiwi colleagues travelled to Canberra to reclaim over 1300 recordings of Tiwi songs, made between 1912 and 1981, that are held in the archives at the Australian Institute of Aboriginal and Torres Strait Islander Studies. *The Old Songs Are Always New* explores the return home of these recordings to the Tiwi Islands and describes the musical and vocal characteristics, performance context and cultural function of the twelve Tiwi song types, giving an overview of the linguistic and poetic devices used by Tiwi composers, and reveals that the fundamentally contemporary, topical and current nature of the Tiwi song culture has resulted in the preservation of a rich social, cultural and historical oral record. Originals in the ABC, Doolan, Grau, Hart, Moyle, Osborne, Simpson, Sims, Spencer and Wurm collections courtesy of AIATSIS. Originals in the Montford-Sheard collection, courtesy of State Library of South Australia. All audio examples are included with the knowledge and permission of Tiwi song custodians and the Tiwi Land Council, and are protected by the Indigenous Cultural and Intellectual Property rights associated with the songs and performances. 78 audio examples are online at: <https://open.sydneyuniversitypress.com.au/old-songs.html>.

Contents: Acknowledgements; List of figures; List of music transcriptions and notes; List of song texts; List of audio examples; List of other recorded material in the AIATSIS archive; List of plates; Map; Preface; Notes on orthography; List of Tiwi Elders, singers, culture and knowledge holders, and research consultants; Glossary of terms; **Prologue**; **1.** An introduction to the Islands; **2.** The archived recordings; **3.** Singing identity; **4.** Kulama; **5.** The Tiwi Language(s); Plates; **6.** The classical Tiwi music; **7.** Emerging musical genres; **Epilogue**; References; Index."

CROOK, TONY & STRATHERN, MARILYN (eds). 2024 (September). *Crises in Time: Ethnographic Horizons in Amazonia and Melanesia*. Canon Pyon: Sean Kingston Publishing. ISBN 978-1-912385-59-1 (pb) and 978-1-912385-50-8 (pdf). Retrieved 27 November 2024 from: <https://doi.org/10.26581/B.CROO01>.

"These essays turn to present-day Amazonia and Melanesia to examine in detail the production and reproduction of specific crises and the time horizons they mobilize. The ethnographic themes explored include the transformation of crises prophesized in the past and their implications for the future; what it means to explore perceptions of crisis from the aftermath of recent armed conflict; the multifaceted nature of future horizons precipitated by changing economic policies, when these have bodily as well as social impact; and the amelioration of governmental crisis through initiatives that rely on specific temporal understandings of effective change. Such trajectories are set variously against backgrounds of continuing colonialism, environmental calamity, overt hostility, the absent or over-present state and perceptions of moral degradation. Further analytic reflections examine the ways crisis holds the imagination through subsisting in time; configure international temporal frameworks through depictions of the climate crisis as the 'tragedy of the horizon'; and highlight a perspective from which to compare the diverse temporal frameworks presented in the preceding chapters.

Contents: **Preface:** Crises in Time, by Tony Crook; Acknowledgements, by Tony Crook; **1.** Relocations of time: An introduction, by Marilyn Strathern; **2.** Time and crisis in the Areruya religion, by Virgínia Amaral; **3.** The Bougainville Crisis: A Nagovisi perspective, by Simon Kenema; **4.** Investments without future, debts without past: Commodity horizons in Indigenous central Brazil, by Bruno Nogueira Guimarães; **5.** 'Papua New Guinea was the last, but now is our time', by Priscila Santos da Costa; **6.** Al Gore's horizons, hockey sticks, holograms and hope: Plotting nature and time in a crisis, by Tony Crook; **Afterword:** 'Crises in time' from the perspective of an Amazonianist's ethnographic horizon, by Aparecida Vilaça; **Epilogue:** Sisters on doom and gloom: A dialogue about horizons, by Andrew Moutu; Contributors; Index."

HUMPHREYS, JORDAN. 2023. *Indigenous Liberation and Socialism*. Melbourne: Red Flag Books. 276 pages. ISBN: 192-2927058 (pb). Review: *Journal of Australian Studies*, 48(3), 2024: 410-411 (by S.W. Enciso).

"In the closing chapters, Humphreys rails against First Nations nationalisms for concealing class differences and laments the rise of 'the Indigenous elite' whose horizons are 'classic middle-class themes' like 'the accumulation of private wealth as the key to personal fulfilment' (242). In Humphreys's view, the most exploited Indigenous people have more in common with non-Indigenous people in the same circumstances than they do with Indigenous business owners, landlords, managers and politicians. This argument, that the bonds of class are more vital than those of land and culture, brings into question the centrality of land to Indigenous struggles. However, land remains a crucial battleground not only for fights over access rights and 'free, prior and informed consent' regarding proposed developments, but also for the meaning of land itself as embodying custodial obligations" (Stephen W. Enciso. *Journal of Australian Studies*).

LUI-CHIVIZHE, LEAH. 2022. *Masked Histories: Turtle Shell Masks of Torres Strait Islander People*. Melbourne: Miegunyah Press (Melbourne University Press). 240 pages. ISBN: 978-0522877953 (pb). Review: *Aboriginal History*, 47, 2023: 189-193 (by A. McLaren).

"*Masked Histories* celebrates the remarkable Torres Strait Islander turtle shell masks that were taken or traded by Europeans throughout the nineteenth century. Displayed as curiosities or art in museums and galleries around the world, the Islander knowledges they held were silenced. Delving into old stories from both Islanders and the foreigners who had travelled to the region, Lui-Chivizhe reanimates the masks with their Islander meaning and purpose and, in so doing, powerfully recreates the past. *Masked Histories* advances a vivid new history, uncovering the profound importance of the turtle shell masks to all Islanders and revealing much about the people who created them.

Contents: Torres Strait Islands Map; Glossary; Prologue: Meeting Masks; **Introduction**: Unmasking History; **1**. Turtle and Islanders; **2**. Masks and Intruders; **3**. The Kulka Mask from Auridh; **4**. Keepers of Ancient Wisdom; **5**. The Malo Masks of Mer; **6**. *Warup Au Nur* - The Echo of Ancestors; **Epilogue**: 'The Things We Like Best to Know'; Acknowledgements; Notes; Bibliography; Index."

MOODIE, NIKKI, LOWE, KEVIN, DIXON, ROSELYN & TRIMMER, KAREN (eds). 2023. *Assessing the Evidence in Indigenous Education Research: Implications for Policy and Practice*. New York: Palgrave Macmillan. 291 pages. ISBN 978-3031143052 (pdf). Review: *AlterNative: An International Journal of Indigenous Peoples*, 20(3), 2024: 569-570 (by J.N. Persaud).

"This book explores the current state of research on Indigenous education in Australia. In particular, these chapters focus on exploring deep and enduring questions about the failures of schooling to address the needs of Aboriginal communities. This book provides a systematic analysis of existing research to explain how connection to culture - and the recognition of Indigenous sovereignties and knowledges - are the keys to Aboriginal excellence in schooling.

Contents: **1**. The Aboriginal Voices Project: What Matters, and Who Counts, in Indigenous Education, by Nikki Moodie, Cathie Burgess, Kevin Lowe, and Greg Vass; **2**. Developing a Systematic Methodology to Explore Research in Indigenous Education, by Kevin Lowe, Christine Tennent, Cathie Burgess, by Nikki Moodie, Greg Vass, and John Guenther; **3**. The Benefit of Indigenous Cultural Programs in Schools, by Kevin Lowe, Cathie Burgess, Nikki Moodie, Christine Tennent, and John Guenther; **4**. Understanding the Evidence on Racism and Indigenous Schooling, by Nikki Moodie, Sophie Rudolph, and Jacinta Maxwell; **5**. Improving School Engagement with Indigenous Communities, by Kevin Lowe, Neil Harrison, Christine Tennent, John Guenther, Greg Vass, and Nikki Moodie; **6**. Professional Learning and Teacher Identity in Indigenous Education, by Greg Vass, Kevin Lowe, Cathie Burgess, Neil Harrison, and Nikki Moodie; **7**. Knowing in Being: An Understanding of Indigenous Knowledge in Its Relationship to Reality Through Enacted Curriculum, by Neil Harrison, Christine Tennent, Cathie Burgess, Greg Vass, John Guenther, Kevin Lowe, and Nikki Moodie; **8**. Innovative School Leadership: Impacting Aboriginal Student Outcomes into the Future, by Karen Trimmer and Roselyn Dixon; **9**. What Does Quality Teaching Look Like for Indigenous Australian Students and How Do We Know? by Cathie Burgess, Christine Tennent, Greg Vass, John Guenther, Kevin Lowe, Neil Harrison, and Nikki Moodie; **10**. Interrogating Indigenous Student Literacy Programs, by Amanda Gutierrez, Kevin Lowe, and John Guenther; **11**. What Next? Building on the Evidence of Teaching and Learning Mathematics for Aboriginal and Torres Strait Islander Students, by Jodie Miller, Danielle Armour, Marnee Shay, and Carly Sawatzki; **12**. Making a Difference in Educational Outcomes for Remote First Nations Students, by John

Guenther, Kevin Lowe, Cathie Burgess, Greg Vass, and Nikki Moodie; **13.** What's the Problem Represented to Be? Analysing Indigenous Education Policy as Discourse, by Cathie Burgess, Kevin Lowe, and Susan Goodwin; **14.** The Foundations Required for First Nations Education in Australia, by John Guenther, Lester-Irabinna Rigney, Sam Osborne, Kevin Lowe, and Nikki Moodie; Appendix: Positionality Statements; Index."

PALMER, SHANNYN. 2022. *Unmaking Angas Downs: Myth and History on a Central Australian Pastoral Station*. Melbourne: Melbourne University Press. 288 pages. ISBN: 978-0522878387 (pb). Review: *Aboriginal History*, 47, 2023: 175-176 (by L. Rademaker).

"A new work of history that seeks to unmake mythologies of pioneers, pastoralism and possession in the Northern Territory. Some stories dominate how we see and interpret a place, while others are obscured from view. Angas Downs is a pastoral station in Central Australia, but pastoralism is only a fraction of what has happened there. Like all places it has accrued people and stories, in multiple layers, over time. Listening to Tjuki Tjukanku Pumpjack and Sandra Armstrong, two Anangu with deep and abiding connections to Angas Downs, a very different kind of place emerges from that conjured in myths and histories of pioneers and pastoralists that have shaped understandings of the past in Australia, particularly in the Northern Territory. *Unmaking Angas Downs* traces a history of colonisation in Central Australia by tracking the rise and demise of a rural enterprise across half a century, as well as the complex and creative practices that transformed a cattle station into Country. It grapples with the question of how people experience profound dislocation and come to make a place for themselves in the wake of rupture. Angas Downs emerges as a place of dynamic interaction and social life - not only lived in, but also made by Anangu.

Contents: Author's notes; Prologue: Walara; **Introduction:** Encounters in place; **Part I. Exodus:** **1.** Whitefella food; **2.** The white experts; **3.** Walytja; **Part II. Walara:** **4.** Founding moments; **5.** Founding entanglements; **6.** Found in translation; **Part III. Bloodwood Bore:** **7.** Ration times; **8.** The wind of change; **9.** A fortuitous location; **10.** Emerging economies and making place; **Part IV. Itineraries:** **11.** 'We were always travelling'; **12.** The itinerants; **13.** The walkabout leaders; **Part V. Unmaking Angus Downs:** **14.** Return; **15.** 'There's nothing there now, but it's still our place'; **Epilogue:** Palimpsest; Acknowledgements; Notes; Bibliography; Index ."

RHODES, JON. 2022. *Whitefella Way*. Thora: Darkwood. 272 pages. ISBN: 978-0646802022 (hb). Review: *Aboriginal History*, 47, 2023: 205-207 (by I. Hoskins).

"*Whitefella Way* is the highly-anticipated sequel to the award-winning *Cage of Ghosts*, a nuanced and scholarly work of 'unusual originality', published in 2018. Photographer and writer Jon Rhodes again takes the reader on nine vivid and richly illustrated journeys as he examines the intertwined histories of blackfellas and whitefellas at the Eora rock engravings on Grotto Point and Balls Head in Sydney. At the grave of Yuranigh south of Molong, and the tumulus of the 'Black Chief' west of Condobolin, both in Wiradjuri country. To Black Jimmy's grave at the Bellingen Cemetery, in Gumbaynggirr country. To the Armidale Folk Museum in Nganyaywana country on the New England Tableland. To the Bundjalung bora ground in the Tucki Tucki General Cemetery south of Lismore. And to the Gubbi Gubbi stone-walled fish trap at Sandstone Point on Queensland's Sunshine Coast. In the final chapter Rhodes investigates the mass killing of Warlpiri, Anmatyerre, Kaytej and Warumungu in the Northern Territory - the 1928 Coniston Massacre - and again asks, when will the fundamental truth of the 140-year-long Australian Frontier War be wholeheartedly acknowledged and memorialised by the government of the Commonwealth of Australia?

Contents: Dedication; Map Aboriginal tribes of Australia; **Introduction:** Burial grounds; **1.** Bennelong and Collins Cove; **2.** Baluderrri and Balls Head; **3.** 'A most useful native'; **4.** The grave of a native of Australia; **5.** Last of the Upper Bellinger natives; **6.** Inside Armidale Folk Museum; **7.** Bora to burials; **8.** Ceaseless tidal trap; **9.** Beyond Coniston; **Afterword:** The Australian Frontier War; Acknowledgements; Select bibliography; Image credits; Index."

ROBSON, CHARMAINE. 2022. *Missionary Women, Leprosy and Indigenous Australians, 1936-1986*. Cham: Palgrave Macmillan. 265 pages. ISBN 978-3-031-05795-3 (hb), 978-3-031-05798-4 (pb) and 978-3-031-05796-0 (eb). Review: *Australian Historical Studies*, 55(4), 2024: 786-787 (by K. Ticehurst).

"This book focuses on twentieth-century Australian leprosaria to explore the lives of indigenous patients and the Catholic women missionaries who nursed them. Distinguished from previous historical studies of leprosy, the book examines the care and management of the incarcerated, enabling a broader understanding of their experience, beyond a singular trope of banishment, oppression and death. From the 1930s until the 1980s, respective governments appointed the trained sisters to four leprosaria across remote northern Australia, where almost two thousand people had been removed from their homes and detained under law for years - sometimes decades. The book traces the sisters' holistic nursing from early efforts of amelioration and palliation to their part in the successful treatment of leprosy after World War II. It reveals the ways the sisters stepped out of their assigned roles and attempted to shape the institutions as places of health and hygiene, of European culture and education, and of Christianity. Making use of accounts from patients, doctors; bureaucrats; missionary men; and Indigenous families and communities, the book offers fresh perspectives on two important strands of history. First, its attention to the day-to-day work of the Australian sisters helps to demystify leprosy healthcare by female missionaries, generally. Secondly, with the sisters specifically caring for Indigenous people, this book exposes the institutional practices and goals specific to race relations of both the Australian government and Catholic missionaries. An important and timely read for anyone interested in Indigenous history, medical history and the connections between race, religion and healthcare, this book contextualizes the twentieth-century leprosy epidemic within Australia's broader colonial history.

Contents: 1. Introduction; 2. Foundations; 3. The Making of Interwar Leprosy Policy for Indigenous Australians; 4. The Church, the State, and Missionary Women; 5. The Leprosaria and Nursing Practice 1937-c.1950; 6. Social, Cultural and Spiritual Life in the Leprosarium; 7. Births, Betrothals, and 'Bad' Behaviour; 8. Missionary Men and the Indigenous Leprosaria 1940-c.1955; 9. Leprosy Therapy and Patient Welfare in the Assimilation Era; 10. Confinement and Control in the Middle to Late Twentieth Century; 11. Recollections, Connections and Conclusions; Terminology; Abbreviations; Name Index; Subject Index."

STEPHENS, MARGUERITA with STEWART-MUIR, FAY. 2023. *The Years of Terror: Banbu-deen: Kulin and Colonists at Port Phillip 1835-1851*. Melbourne: Australian Scholarly Publishing. 498 pages. ISBN: 978-1922669841 (pb). Review: *Australian Historical Studies*, 55(3), 2024: 614-616 (by S. Furphy).

"In documenting the history of the Port Phillip Protectorate, from its inauspicious start amidst settler fury over the Myall Creek massacre trials, to its slow but certain demise as funds were progressively withdrawn, the book also paints a vivid picture of the limitations of protective governance and the conflicted nature of Assistant Protector Thomas' role. Published in the year of the Australian Indigenous Voice referendum, this book is a timely reminder of the harrowing years of the early colonial period, the 'years of terror' when Kulin livelihoods were all but destroyed by the British invasion, and the violence, disease and neglect which accompanied it. Thomas was a crucial witness to this sorry history, and his journals should be read. Both Stephens and her collaborator Fay Stewart-Muir deserve our congratulations and thanks for making them more accessible" (Samuel Furphy, *Australian Historical Studies*).

MELANESIA

KNOL, KOOS. 2024 (October). *Papua Blues*. With an introduction by Raymond Corbey. Gorredijk: Noordhoek. 224 pages. ISBN: 978-9464712537 (pb). In Dutch.

"'They put me outside the party house. I am ordered to take off my outer clothing. Then they start painting me with war colours. I am terrified.' A Papuan penis tube that does not fit, seeing the praying mantis dance, almost drowning, meeting ancestors, wandering through magical forests, learning about souls and spirits. The Dutch anthropologist Koos Knol returns to places in Western New Guinea where he grew up and where he travelled for years as a guide and collector of ethnographic art. He now tells about unique encounters, unexpected events and about reconnecting to parts of his extended self that had fallen out of sight, including losses. *Papua Blues* is a special book that takes you on a journey, written with humour and with a passion for Papuans and their

cultures. And the author always places the stories in a broader context and has an eye for special details."

Fragments: <https://bestelbijdeauteur.nl/uploads/papua-blues-fragmenten.pdf>.

KOWASCH, MATTHIAS & BATTERBURY, SIMON (eds). 2024 (April). *Geographies of New Caledonia-Kanaky: Environments, Politics and Cultures*. Cham: Springer. 288 pages. ISBN: 978-3-031-49139-9 (hc), 978-3-031-49141-2 (sc), 978-3-031-49139-9 (pdf) and 978-3-031-49140-5 (eb). Retrieved 2 September 2024 from: <https://link.springer.com/book/10.1007/978-3-031-49140-5>.

"This open access book provides a unique overview of geographical, historical, political and environmental issues facing the French overseas territory New Caledonia, also called 'Kanaky' by the indigenous Kanak people, who outnumber citizens of European and other origin. New Caledonia has seen a long and complex struggle for decolonization, but is still on the United Nations' list of 'Non-Self Governing territories' and there is little sign of change following three referendums on independence and extensive negotiations with France. The archipelago possesses around a quarter of the world's nickel deposits, giving it additional strategic importance when demand for the mineral is strong. The islands have unique biodiversity, and Caledonian coastal lagoons have been listed as UNESCO world heritage sites since 2008. The book offers detailed insights into the environmental and human geographies of the archipelago, with a focus on the links between environmental protection and extensive mining operations, between political independence struggles and continued wellbeing and economic development, and the differing visions for the future of the islands. This multidisciplinary volume, one of the few to appear in English, appeals to researchers, students and policy makers across the environmental, social and political sciences.

Contents: 1. Introduction: Geographical Understanding and 'Listening' in New Caledonia-Kanaky, by Simon P. J. Batterbury and Matthias Kowasch; **Part I. Environmental Protection and Biodiversity:** 2. Which Environmental Policies for New Caledonia? by Estienne Rodary; 3. What Makes New Caledonia's Flora So Outstanding? by Sandrine Isnard and Tanguy Jaffré; 4. Marine Biodiversity in New Caledonia and Contemporary Conservation Challenges, by Dominique Pelletier; **Part II. Fisheries and Agriculture:** 5. Small-Scale Fisheries in New Caledonia: Towards a Fishers' Perspective, by Catherine Sabinot, Séverine Bouard, Camille Fossier, Julie Mallet and Gilbert David; 6. 'Fortunately, I Have My Field': Changes and Permanencies in Kanak Family Farming, by Séverine Bouard, Leïla Apithy, Stéphane Guyard, and Jean-Michel Sourisseau; **Part III. Extractive Industries, Mining Development and Waste Management:** 7. Waste Level Rise? Scales, Spaces and Policies of Waste in New Caledonia, by Gilles Pestaña, Romain Garcier, Laurence Rocher, and Nathalie Ortar; 8. Conflicts and Legitimacy of Environmental Organisations Facing Mining Projects in New Caledonia-Kanaky, by Matthias Kowasch and Julien Merlin; 9. The Decolonisation Process Without Independence in the Light of Changes in the Nickel Sector in New Caledonia, by Christine Demmer; **Part IV. Land Reform and Urban Development:** 10. Land Reform, Conflict and Local Development on 'Grande Terre', by Simon P. J. Batterbury, Matthias Kowasch, and Aurélie Arroyas; 11. Has 'White Nouméa' Become More Kanak? by Pierre-Christophe Pantz; **Part V. Cultural Heritage, Languages and Education:** 12. Kanak Cultural Heritage on Colonised and Damaged Lands, by Antoine Cano Poady, Chanel Ouetcho, Angélique Stastny, and Matthias Kowasch; 13. What Future for Kanak Languages? Size and Geographic Distribution, by Isabelle Leblic; 14. Transforming Kanak Knowledge to Teach Students and Train Teachers in New Caledonia, by Eddie Wayuone Wadrawane; **Part VI. Small-Scale Politics and Gender Questions:** 15. Gender, Politics and Power in New Caledonia, by Kerry Baker; 16. The Emergence of an Autonomous Political Arena in Ouvéa: An Ethnography of Its Local Council, by Mélissa Nayral; **Part VII. Decolonisation and Political Independence:** 17. Indigenous Rights or National Independence: Paths of Self-Determination in New Caledonia, by Natacha Gagné; 18. New Caledonia's Self-Determination Process, by Denise Fisher; 19. A Critical Reflection of the Notion of 'Common Destiny' in Kanaky-New Caledonia, by Jean-Michel Guiart; 20. The Citizenship Dilemma in Decolonising New Caledonia, by Scott Robertson; 21. Conclusion: Future Reflections, by Simon P. J. Batterbury, Séverine Bouard, Christine Demmer, Denise Fisher, Matthias Kowasch, Isabelle Leblic, Pierre-Christophe Pantz, and Eddie Wayuone Wadrawane; Index."

MAK, GEERTJE. 2024 (November). *Huishouden in Nieuw-Guinea: Zending en het kolonialisme van goede bedoelingen* [Household in New Guinea: Mission and the Colonialism of Good Intentions]. Zutphen: Walburg Psters. ISBN: 978-94-6456-441-9 (pb) and 978-90-4856-626-6 (eb). In Dutch.

"In the mid-nineteenth century, a group of idealistic Protestant missionary couples settled in New Guinea. Here - on a coast of islands, mangrove forests and tropical forests - they tried to civilize and convert local Papuan peoples. They started building houses, with curtains in the windows, Bible pictures on the wall and a small organ to sing along to. This is where the Papuan children ended up, who were bought out of (local) slavery and re-educated. *Housekeeping in New Guinea* starts from the questions that these children raise. It sheds light on the many facets of this colonial re-education project - from small sewing parties to tobacco plantations, skull measurements to collecting boxes, trade in birds of paradise to marriage policy. At the same time, the question burns as to how Papuans responded to the 'good intentions' of these white strangers. Where possible, this book scrapes off the pious varnish of the missionary sources to discern the voices and perspectives of Papuans. One thing is certain: Papuans did not simply allow themselves to be housed.

Contents: 1. Kinderen redden? 2. Opvoeding en adoptie onder Papoea's; 2. Alida en het 'negertje'; 4. Bouwen - tegen de klippen op; 5. Geloof in kolonisatie; 6. Een Papoeaslavenmarkt? 7. Lossnijden en invoegen; 8. Candace onder de mensenmeters; 9. Candaces doop in Utrecht; 10. Vermomde slavernij? 11. Paradijsvogelhandel; 12. Zichzelf geven; 13. De magie van sarongs; 14. Seksuele politiek; 15. Vrouwen als volksopvoeders; 16. Een geslacht van christen-Papoea's; Besluit; Noten; Bibliografie; Archieven; Verantwoording van de illustraties; Dankwoord."

MCNAMEE, LACHLAN. 2023. *Settling for Less: Why States Colonize and Why They Stop*. Princeton: Princeton University Press. 256 pages. ISBN: 978-0691237817 (pb). Review: Australian Historical Studies, 55(3), 2024: 616-617 (by J. Piccini).

"Over the past few centuries, vast areas of the world have been violently colonized by settlers. But why did states like Australia and the United States stop settling frontier lands during the twentieth century? At the same time, why did states loudly committed to decolonization like Indonesia and China start settling the lands of such minorities as the West Papuans and Uyghurs? *Settling for Less* traces this bewildering historical reversal, explaining when and why indigenous peoples suffer displacement at the hands of settlers. Lachlan McNamee challenges the notion that settler colonialism can be explained by economics or racial ideologies. He tells a more complex story about state building and the conflicts of interest between indigenous peoples, states, and settlers. Drawing from a rich array of historical evidence, McNamee shows that states generally colonize frontier areas in response to security concerns. Elite schemes to populate contested frontiers with loyal settlers, however, often fail. As societies grow wealthier and cities increasingly become magnets for migration, states ultimately lose the power to settle frontier lands. *Settling for Less* uncovers the internal dynamics of settler colonialism and the diminishing power of colonizers in a rapidly urbanizing world. Contrasting successful and failed colonization projects in Australia, Indonesia, China, and beyond, this book demonstrates that economic development - by thwarting colonization - has proven a powerful force for indigenous self-determination."

NISHINO, RYOTA. 2022. *Japanese Perceptions of Papua New Guinea: War, Travel and the Reimagining of History*. London: Bloomsbury. 264 pages. ISBN: 978-1350369269 (pb), 978-1350139008 (hb), 978-1350139015 (pdf) and 978-1350139022 (epub and mobi).

"*Japanese Perceptions of Papua New Guinea* exposes the interactions between two ostensibly opposing worlds: war and travel. While soldiers deployed to Eastern New Guinea during the Second World War recalled first-hand their experience of war, post-war tourists visited battle-sites, met locals, and drew their own conclusions about the Pacific island from the Japanese media. This book, in bringing travel and war closer together through a comparative analysis of veterans' memoirs and the records of postwar travelers, explores how individuals consume, create, and recreate war histories. As a result, Ryota Nishino reveals the extent to which the memory of defeat - for both soldiers and civilians alike - influenced the Japanese perceptions of Papua New Guinea and shaped future relations between the countries. Translating a diverse range of Japanese primary and archival sources, this book provides the first English-language analysis of the social and political impact of Japanese interpretations of the PNG campaign and its aftermath. As such, *Japanese Perceptions of*

Papua New Guinea: War, Travel and the Reimagining of History is an important text for anyone seeking a sophisticated understanding of war, nationalism, and memory culture in Japan and the Pacific Islands.

Contents: List of Figures; List of Maps; List of Tables; Note to the Reader; Preface; Acknowledgements; Glossary; **1.** Introduction; **2.** To Hell and Back: The question of cannibalism in memoirs of the New Guinea campaign; **3.** Questioning Discipline: Military doctors' writings and the medical gaze; **4.** Finding reasons for living and dying in a warzone: cinematic adaptations of Kato Daisuke's *Minami-no-shima ni yuki ga furu*; **5.** Documentaries as co-performative partnership: Framing and presenting testimonies of painful memories; **6.** From a Soldier to a Best Friend Forever? Manga artist Mizuki Shigeru and the villagers of New Britain Island; **7.** Vicarious Consumer Travel and the Performance of Emotional Awakening in Travelogues; **8.** Conclusion: The Road Behind and Ahead; Select Bibliography; Index."

MISHRA, VIJAY. 2024 (February). *Subaltern Narratives in Fiji Hindi Literature*. London: Anthem Press. 324 pages. ISBN: 978-1839990700 (hb).

"*Subaltern Narratives in Fiji Hindi Literature* is the first comprehensive study of fiction written in Fiji Hindi that moves beyond the hegemonic and colonially-implicated perspectives that have necessarily informed top-down historical accounts. Mishra makes this case using two extraordinary novels *Dauka Puraan* ['A Subaltern Tale'] (2001) and *Fiji Maa* ['Mother of a Thousand'] (2018) by the Fiji Indian writer Subramani. They are massive novels (respectively 500 and 1,000 pages long) written in the *devanagari* (Sanskrit) script. They are examples of subaltern writing that do not exist, as a legitimization of the subaltern voice, anywhere else in the world. The novels constitute the silent underside of world literature, whose canon they silently challenge. For postcolonial, diaspora and subaltern scholars, they are defining (indeed definitive) texts without which their theories remain incomplete. Theories require mastery of primary texts and these subaltern novels, 'heroic' compositions as they are in the vernacular, offer a challenge to the theorist.

Contents: Acknowledgements; A Note on Transliteration; Map of Fiji; Foreword: On the Genesis of *Dauka Puran*; **Introduction:** Reading the Fiji Hindi Demotic; **1.** The Shock of the New; **2.** The Moment of *Dauka Puraan*; **3.** *Fiji Maa*: The Female Subaltern Epic; **Conclusion:** Can the Subaltern Speak? Language itself speaks; Appendix: Glossary of Fiji Hindi and Fijian Words; Select Bibliography; Index."

SARVASY, HANNAH S. & AIKHENVALD, ALEXANDRA Y. (eds). 2024 (November). *Clause Chaining in the Languages of the World*. Oxford: Oxford University Press. 880 pages. ISBN: 978-0198870319 (hb) .

"The languages of the world make use of a variety of techniques for describing events and putting sentences together. This volume takes a typological approach to clause chaining, a fascinating feature of the grammar of hundreds of languages outside Europe, especially in the Asia-Pacific region, East Africa, across Central Asia, and the Americas. Clause chains consist of several dependent clauses and one main clause, and are used to organize discourse and to foreground or background events and participants; they often go together with switch-reference marking, an indication of whether upcoming subjects will be co-referential with preceding subjects or not. The introductory chapter features a discussion of the typological properties of clause chaining, with a brief overview of previous approaches to and investigations of clause chains followed by an overview of their recurrent grammatical features; it ends with an appendix featuring notes for fieldworkers. The first part of the book explores general issues in clause chaining, including prosody, acquisition, and language contact and history; later parts then examine clause chaining and related phenomena in a wide range of languages from around the world.

Contents (Pacific chapters): Part II. Clause chaining in languages of New Guinea: **5.** Clause chaining in Greater Awyu languages of West Papua, by *Lourens de Vries*; **6.** Clause chaining and switch-reference in Ndu languages, by *Alexandra Y. Aikhenvald*; **7.** Clause chaining in Finisterre Papuan languages, by *Hannah S. Sarvasy*; **8.** Clause chaining and other means of clause linking in Doromu-Koki, by *Robert L. Bradshaw*; **9.** Clause chaining in Eibela, by *Grant Aiton*; **10.** Clause chaining in Matukar Panau (Oceanic, Papua New Guinea), by *Danielle Barth and Malcolm Ross*."

VOLKER, CRAIG ALAN (ed.). 2024. *Papua New Guinea Tok Pisin English Dictionary*, 2nd edition. Oxford: Oxford University Press. 464 pages. ISBN: 978-0195574029 (pb). First edition published in 2010.

"The perfect dictionary for learners of English and Tok Pisin. This concise bilingual reference is the only one of its kind in the world, fully revised and updated to provide a comprehensive language tool. With double the size of the previous edition, it's an invaluable resource for speakers of Tok Pisin who want to improve their English, and speakers of English who want to learn Tok Pisin. Tok Pisin is the official name for the largest lingua franca of Papua New Guinea, a country with more than 800 spoken languages. In a population of more than 5 million, over half are conversant with Tok Pisin. The language has been developed naturally over the last 150 years by the people themselves, as the means of communicating among different language groups.

Contents: Foreword and acknowledgements; [Part I]: 1. How to use this dictionary; 2. Introduction to Tok Pisin; 3. Using the Tok Pisin-English dictionary; 4. How to pronounce and spell Tok Pisin; 5. Different types of Tok Pisin words; 6. How to use Tok Pisin parts of speech labels; 7. Using the English-Tok Pisin dictionary; 8. American and Commonwealth spelling and vocabulary; 9. PNG English and international English; 10. English irregular verbs and irregular plural forms; 11. How to use English parts of speech labels; [Part II]: A-Z Tok Pisin-English; [Part III]: A-Z English-Tok Pisin."

WESLEY, MICHAEL. 2023. *Helpem Fren: Australia and the Regional Assistance Mission to Solomon Islands*. Carlton: Melbourne University Publishing. 320 pages. ISBN: 978-0522879056 (pb). Review: *Pacific Affairs*, 97(3), 2024: 613-620 (by T.M. Brown: The Regional Assistance Mission to Solomon Islands (RAMSI): Did It Help or Harm a Friend?); *Australian Journal of International Affairs*, 77(4), 2023: 430-431 (by J. Corbett); *Australian Journal of Politics and History*, 69(3), 2023: 573-574 (by C. Moore).

"In 2003 Australia conceived, financed and led a Pacific-wide intervention into Solomon Islands to prevent the collapse of that state. The Regional Assistance Mission to Solomon Islands (RAMSI) was to remain there for fourteen years, costing over \$2 billion and involving thousands of soldiers, police and public servants from Australia and across the Pacific. It was remarkably successful in an age of disastrous interventions. And yet, by the time it was withdrawn, RAMSI had largely vanished from the Australian public's mind. *Helpem Fren* is the first comprehensive history of Australia and the RAMSI intervention. Drawing on still-classified official documents and over thirty interviews, it records the preconditions, motivations and dynamics of RAMSI between 2003 and 2017. Providing an intimate look at the challenges of interventions and development assistance generally, *Helpem Fren* is also a portrait of the personalities involved and the complex interactions between two systems that couldn't be more different in culture, wealth, size and capacity. As Australia confronts the most challenging environment in the Pacific for seventy years, *Helpem Fren* offers readers a deeper understanding of the recent history of Australia's involvement with Solomon Islands and the Pacific."

MICRONESIA

LOWE, ARIELLE TAITANO. 2024 (January). *Ocean Mother*. Mangilao: University of Guam Press. 108 pages. ISBN: 978-1-935198-86-4 (pb).

"*Ocean Mother* tells the story of a young woman's decision to heal herself, her family, and her home. The poet gives voice to her experience as a Chamorro girl raised in the Pacific Island of Guam, located in Micronesia. Weaving together narratives of family, environment, Indigenous identity, decolonial love, and her Chamorro culture, the poet goes on a journey inward and overseas. She explores the relationships between culture and identity, colonialism and inherited trauma, sense of place and generational healing.

Arielle Taitano Lowe is a Chamorro poet, born and raised in Guam. She grew up swimming with schools of *palaksi* [parrotfishes] off the shores of Luminao Reef in Apapa, Piti. Her work has been featured in the Academy of American Poets' *Poem-a-Day* series (see her poem [The weavers were](#)

[the first to know](#)'), the poetry journal *Under a Warm Green Linden*, and in the poetry collections *Indigenous Pacific Islander Eco-literatures* and *Indigenous Literatures from Micronesia* of the University of Hawai'i Press. She now resides in O'ahu, Hawai'i, where she studies intergenerational healing."

MCARTHUR, PHILLIP H. 2024 (October). *Dialogues with a Trickster: On the Margins of Myth and Ethnography in the Marshall Islands*. Honolulu: University of Hawai'i Press. 302 pages. ISBN: 978-0824897611 (hb).

"This rich, experimental ethnography plays within the margins of mythology and ethnographic practice to pursue a decolonizing method of inquiry and intercultural engagement. Through a range of mischievous narratives about the mythological trickster Letao, a *rimajel* (Indigenous Marshall Islander) storyteller takes the author on a journey into a deep cosmological and epistemological past and back into the colonial and imperial present. Transcribed in this book, the simultaneously effortless and pointedly deliberate conversations between author Phillip H. McArthur and respected *rimajel* elder Kometo Albot subvert and dismantle boundaries of time, culture, and religion. Through lighthearted dialogue, Kometo explores serious histories of imperial abuse, war, atomic bomb testing, ideologies of social power, decolonization, Christianity, magic, sex, and death. He plays upon a range of ambiguities such as the slipperiness of mythic discourse, ethnographic entanglements, ambivalent analogies about Americans, cosmological musings about Western and Indigenous deities, the complexities of matrilineal kinship and modern manifestations of power, the interplay of magic within politics and religion, the social efficacy of ideologies of deception and revelation through divination, the way by which risky topics and profane stories bring the sacred into relief, and prophecies that presage the end of culture and the death of the trickster. In this way of relating, the boundaries blur between ethnographer and subject and the theories of myth and folklore - all become part of the dialogic process. The author critically attends to his positionality, as well as to how Kometo slyly positions them through his jokes and in drawing the author into trickster mythologies. Written in a narrative style that combines transcribed dialogue, poetic ethnographic descriptions, applied theory and sharp analysis, and storytelling, this book grants us insight into a decade-long friendship and honors the wisdom of a trickster."

RAUCHHOLZ, MANUEL. 2024 (February). *Adoption, Emotion and Identity: An Ethnopsychological Perspective on Kinship and Person in a Micronesian Society*. New York: Berghahn. 240 pages. ISBN 978-1-80539-254-5 (hb) and ISBN 978-1-80539-254-5 (eb).

"Exploring adoption in the Pacific, this book goes beyond the commonplace structural-functional analysis of adoption as a positive 'transaction in parenthood'. It examines the effects it has on adoptees' inner sense of self, their conflicted emotional lives, and familial relationships that are affected by a personal sense of rejection and not belonging. This account is theoretically rooted in ethnopsychology, based on field work conducted across multiple research sites in the Chuuk Lagoon, its neighboring Chuukic-speaking atolls, and persons from neighboring Micronesian island communities.

Contents: List of Illustrations; Note on Spelling; Acknowledgments; **Introduction**; **1**. Adoption and the *Tiip* (Psyche) in Chuuk; **2**. Themes in Adoption; **3**. Adoption between Law, Custom, and Migration; **Conclusion**; References; Index."

POLYNESIA

BEAMER, KAMANAMAICALANI (ed.). 2025 (March). *Waiwai [Property]: Water and the Future of Hawai'i*. Honolulu: University of Hawai'i Press. 392 pages. ISBN: 978-0824899318 (pb) and 979-8880700523 (hb).

"For over a century, business interests and political insiders controlled waters across the Hawaiian Islands to benefit a privileged few at the expense of stream ecology, taro farmers, and our islands' future sustainability. With the future of Hawai'i's precious water resources at a critical stage, this book is a groundbreaking exploration of water in Hawai'i that bridges ancestral place-based knowledge with present challenges faced by community members, cultural activists, academics, scientists, and policymakers alike. In *Waiwai: Water and the Future of Hawai'i*, Beamer brings

together experts from diverse fields to tackle complex issues in water management. Indigenous scholars recount how ancestral abundance revolved around the movement and health of water and articulate how these guiding principles transitioned to exploitation by plantation industrialists after the overthrow of the Hawaiian Kingdom. Legal scholars unpack the web of regulations governing water rights; scientists assess the damage already done to aquifers and ecosystems and suggest ways to improve them. The book also investigates environmental responsibility in the case of the fuel leak from the US Navy's Red Hill Bulk Fuel Storage Facility, giving county officials and community advocates a chance to uplift the concerns of those most impacted by the devastating tragedy. While providing readers with critical knowledge of the current status of water, the book's ultimate goal is to catalyze action. Chapter contributors aim to answer the central question: 'What do people need to know about the future of water in Hawai'i, and what can they do to enable a better future?' The result is a bold vision for how everyone can work together for the long-term health of these islands we call home. Both accessible and critical, *Waiwai* sounds an alarm about the precarious state of water in Hawai'i. It is an interdisciplinary collaboration that illuminates past mistakes, makes clear present challenges, and equips readers with the knowledge and tools to come together and chart a way forward. With this book as a guide, community members, academics, scientists, policymakers, and aspiring visionaries are invited to redirect the course of water management toward sustainability, ensuring a legacy of abundance for future generations."

BENTLEY, TREVOR. 2024 (June). *Pakeha Slaves, Maori Masters: The Forgotten Story of New Zealand's White Slaves*. Tauranga: Kereru Books New Zealand. Reprint. First published in 2019. 240 pages. ISBN: 978-0473700874 (pb).

"While people are aware of the atrocities of the black slave trade, few are aware of the enslavement and trafficking of Europeans in 19th-century New Zealand. Hierarchical and assertive Maori tribal societies considered all Pakeha (non-Maori, mainly Europeans) living within their power and under their protection as chattel slaves (personal property) or demi-slaves (tributary vassals). For Maori, the sailors, convicts, missionaries, traders, whalers and sawyers who were captured or welcomed were viewed as the property of their *rangatira* (chiefs) and existed primarily to serve their masters. While this book discusses tributary vassals, its main focus is the Europeans seized in violence who lived and sometimes died as *taurekareka* Pakeha (white war slaves) between the 1790s and 1880s. It examines when, where, why and how Maori obtained these slaves and the types of Europeans seized. The book reveals how British authority had little effect beyond the European settlements until the 1860s and how its citizens remained vulnerable to enslavement in Maori-dominated regions to the 1880s."

BRYDER, LINDA. 2023. *The Best Country to Give Birth? Midwifery, Homebirth and the Politics of Maternity in Aotearoa New Zealand, 1970-2022*. Auckland: Auckland University Press. 400 pages. ISBN: 978-1-7767-1108-6 (pb). Review: *Waka Kuaka: The Journal of the Polynesian Society*, 133(3), 2024: 348-349 (by S. McLean-Orsborn).

"Chapter 4 explores the autonomy sought by homebirth midwives during the 1980s. Maori and Pacific women are discussed in this chapter, firstly in relation to the Save the Midwives Direct Entry Midwifery Task Force's explanation of why they felt midwifery training should not put the emphasis on science and academic excellence (p. 81). The Task Force stated that Maori and Pacific women were 'often overwhelmed by the theoretical structure of the course and ultimately by having to partake in tests and examinations in a language that is not their own' (p. 81). Despite the Task Force and others' attempts to increase Maori and Pacific participation in the homebirth movement as participants and practitioners, Pacific women were opting to have medical support and assistance from their general practitioners throughout their pregnancy (p. 97). Bryder explores the Home Birth Association's lack of cultural awareness as a key contributor to this disengagement and disconnect (pp. 96-97)" (Sarah McLean-Orsborn, *Waka Kuaka*).

CUNNINGHAM, MATTHEW, LA ROOIJ, MARNUS & SPOONLEY, PAUL (eds). 2023. *Histories of Hate: The Radical Right in Aotearoa New Zealand*. Dunedin: Otago University Press. 444 pages. ISBN: 978-1990048401 (pb). Review: *New Zealand Journal of History*, 57(2), 2023: 101-102 (by E. Smith).

"*Histories of Hate: The Radical Right* in Aotearoa New Zealand explores intolerance and extremism in Aotearoa New Zealand, from the precursors of the radical right during British settlement in the late nineteenth century to today's QAnon conspiracists and keyboard warriors. This volume reveals the complexities of Aotearoa's radical right traditions and discusses how, through time, various groups have been animated by a diverse mix of ideas, ideologues, organisations, social clubs and political parties. The text puts a wide range of topics under a direct and critical lens: **1.** Colonisation, **2.** antisemitism, **3.** discrimination against Chinese immigrants, **4.** anti-communism, **5.** skinhead gangs, **6.** support for white minority governments in southern Africa, **7.** opposition to Maori Treaty rights, **8.** the religious right, and **9.** recent events such as the 15 March 2019 terrorist attacks in Christchurch and **10.** the rise of COVID-19 conspiracy theories are all covered. In *Histories of Hate*, editors Matthew Cunningham, Marinus La Rooij and Paul Spoonley have brought together experts from multiple disciplines, including historians, sociologists, political scientists, kaupapa Maori scholars, and experts in religious and media studies, to create a benchmark text that will be the definitive reference for years to come. A compelling read and an important, timely book, *Histories of Hate* traverses Aotearoa's socio-political and extremist landscape in both historical and contemporary contexts, shedding light on the social and cultural intolerances that continue to shape New Zealand society to this day."

DUNN, WINNIE. 2024 (March). *Dirt Poor Islanders*. Sydney: Hachette Australia. 304 pages. ISBN: 978-0733649264 (pb) and 978-0733649271 (eb). Reviews: *The Conversation* (4 April 2024 Online): <https://theconversation.com/winnie-dunns-debut-novel-dirt-poor-islanders-is-an-impassioned-response-to-detrimental-stereotypes-223294> (by J. Gildersleeve).

"A powerful, insightful and provocative debut novel that explores the challenge of finding a way to be true to yourself and your roots without ignoring where you have come from or denying where you want to go. 'Islanders must do everything together. We painted *ngatu* together. We crossed the ocean together. We settled on isles together. We lived with generations upon generations stacked in fibro houses together. We became half-White together. We stayed poor together. Together. Together. Together.' For Meadow Reed, a half-Tongan, half-White girl, the world is bigger than the togetherness she has grown up in. Finding her way means pushing against the constraints of tradition, family and self until she becomes whole in her own right. Meadow is going to see that being a dirt poor Islander girl is more beautiful than she can even begin to imagine. *Dirt Poor Islanders* is a potent, mesmerising novel that opens our eyes to the brutal fractures navigated when growing up between two cultures and the importance of understanding all the many pieces of yourself."

GOODHUE, THOMAS W. 2022. *Queen Ka'ahumanu of Hawai'i: A Biography*. Jefferson: McFarland. 178 pages. ISBN 978-1476684987 (pb) and 978-1476645179 (eb). Review: *The Journal of Pacific History*, 59(3), 2024: 422-424 (by K. Kanaeholo).

"King Kamehameha the Great had 30 wives. Ka'ahumanu (c.1768-1832) was his favorite. Descended from Oceanian voyagers, she grew up in a society completely isolated from the rest of the world, her life enmeshed in dynastic wars and constrained by an elaborate system of taboos. In 1778, she was shocked by the arrival of alien ships, followed by an influx of foreigners. In their wake came devastating epidemics. Seizing power after the King's death, Ka'ahumanu overturned those taboos and guided her nation through revolutionary change, crucial to the Hawaiian Islands' unification. Through sicknesses, romances, infidelities, murders, rebellions, pardons, travels, missionary work, and more, her story challenges many beliefs about American history, Christianity, and gender. Further, it has implications for current debates about immigration, sexuality, and religious diversity. Drawing on seldom-analyzed French and Russian sources, this biography covers neglected aspects of Ka'ahumanu's life. The many spouses and lovers she and Kamehameha had, the roles played by Central Europeans, African-Americans, Catholics and Unitarians in her realm, and struggles with religious pluralism are all included.

Contents: Acknowledgments; Preface; Key People; **1.** Islands and Aliens; **2.** Royal Romance; **3.** Ka'ahumanu Breaks the Rules; **4.** Burning the Temples; **5.** The Coming of a New God; **6.** Reading, Writing and Religion; **7.** The New Ka'ahumanu; **8.** New Rules, New Riots; **9.** Law and Order, Church and State; **10.** Going Where the Mansions Are Ready; Places to Visit; Glossary; Timeline; Explore Further; Chapter Notes; Bibliography; Index."

HAMMOND, CATHERINE & HIGGINS, SHAUN. 2024 (April). *Images of A Different Light: First Photographs of Aotearoa*. Auckland: Auckland University Press. 284 pages. ISBN: 978-1869409944 (hb).

"In 1848, two decades after a French inventor mixed daylight with a cocktail of chemicals to fix the view outside his window onto a metal plate, photography arrived in Aotearoa. How did these 'portraits in a machine' reveal Maori and Pakeha to themselves and to each other? Were the first photographs 'a good likeness' or were they tricksters? What stories do they capture of the changing landscape of Aotearoa? From horses laden with mammoth photographic plates in the 1870s to the arrival of the Kodak in the late 1880s, New Zealand's first photographs reveal Kingi and governors, geysers and slums, battles and parties. They freeze faces in formal studio portraits and stumble into the intimacy of backyards, gardens and homes. *A Different Light* brings together the extraordinary and extensive photographic collections of three major research libraries - Tamaki Paenga Hira Auckland War Memorial Museum, Alexander Turnbull Library and Hocken Collections Uare Taoka o Hakena - to coincide with a touring exhibition of some of the earliest known photographs of Aotearoa."

HIGGINSON, FRANCIS & LAIR, PHILIPPE. 2023. *Samoa's Iconic Fale: How Culture Informs Architecture*. Edited by Pernille Askerud. Montigny-sur-Loing: La Loingtaine Publishing. 221 pages; 178 illustrations. ISBN: 978-4-9910659-0-3 (pb). Review: *Le Journal de la Société des Océanistes*, (156/157), 2024: 222-223 (by C. Coiffier).

"The book is a detailed description of how the traditional *fale* [large meeting house] were constructed and how these buildings reflected Samoan culture and society. The book draws on a long process of information-gathering and research related to these traditions and represents a unique overview of the topic. Thanks to the increasing digitalization of archives, it was possible for the authors to make use of hitherto little-known research and documentation by the missionaries and anthropologists who came to the Pacific islands in the late 19th century and recorded their impressions. In addition, the book was able to draw on recent academic research into Samoan traditional culture. Hence, the book pulls together insights that have not before been available in one place, fostering new knowledge and the identification of developments in these traditions that have so far been underexposed; for example, the o le Sa ceremony and the payments traditionally associated with *fale* construction. With its careful references to historical, anthropological, and architectural source material the book emerges as a new, standard-setting reference on Samoan built heritage."

Contents: <https://laloingtaine-publishing.com/samoas-iconic-fale/>.

MORRISON, SCOTTY. 2024 (March). *Maori Made Easy Pocket Guide: Essential Greetings, Phrases and Tikanga [Polity Expressions] for Everyday*. Auckland: Penguin New Zealand. 224 pages. ISBN: 978-1776950751 (pb).

"This pocket-sized book is your guide to using te reo Maori in everyday situations, from introductions to conversations, online and in person. Carry the essentials with you, and develop confidence in: 1. Basic pronunciation; 2. Greetings; 3. Dates and times; 4. Meetings; 5. Pepeha [Tribal Proverbs]; 6. Protocol; 7. Whakatauki [Significant Sayings]; 8. Karakia [Ritual Chants]; 9. Iwi [Tribe] names; 10. and more. From Scotty Morrison, the bestselling author of the Maori Made Easy series."

SMAIL, ROIMATA. 2024. *Understanding Te Tiriti: A Handbook of Basic Facts about Te Tiriti o Waitangi*. Auckland: Wai Ako Books. 30 pages. ISBN: 978-0473701888 (pb).

"Leveraging her two-decades of legal expertise in Te Tiriti o Waitangi, Smail presents the facts in this short book in a way that is easy to digest. The handbook uses accessible language and beautiful design to make it easy to understand, leaving room for the reader to absorb these basic facts. Suitable for adults and younger readers. Roimata Smail (Ngati Maniapoto, Tainui, England, Scotland, Ireland) is a lawyer specialising for two decades in Te Tiriti o Waitangi. She represented lead claimants in the Waitangi Tribunal inquiry that led to the watershed Hauora Report and the

establishment of Te Aka Whai Ora, the Maori Health Authority. She also acted on claims about Maori in prison, pepi and children removed by Oranga Tamariki, and the Crown response to Covid-19 as well as representing the first iwi to receive an offer of Customary Marine Title from the Crown."

TE MAIHAROA, KELLI & WOODHOUSE, ADRIAN (eds). 2024 (February). *Indigenous Autoethnography: Illuminating Maori Voices*. Singapore: Palgrave Macmillan. 223 pages. ISBN: 978-9819967179 (hc).

"This book opens new pathways for decolonial autoethnography, presented as a series of reflective stories that showcase how Maori have negotiated and navigated their personal and professional identities within contemporary society. Framed within the academic methodology of Indigenous Autoethnography, authors recount their personal and professional experiences to address their encounters with cultural trauma and personal enlightenment. As a culturally responsive methodology, *Indigenous Autoethnography* embraces reflective practice and critical awakening to validate Indigenous knowledge, ensuring that it remains meaningful and responsive to the needs of Maori. Utilising metaphorical storytelling as a primary means of sensemaking, this work reinforces the importance of Maori and other Indigenous People to seek wisdom from the past to guide them into the future. With Indigenous knowledge historically ignored and misrepresented in higher education, this seminal text provides invaluable guidance for global Indigenous researchers seeking to produce story work that genuinely encompasses physical, emotional, and spiritual dimensions.

*Contents: 1. Introduction to Indigenous Autoethnography, by Adrian Woodhouse and Kelli Te Maiharoa; 2. Me aro koe ki te ha o Hine-ahu-one, by Kelli Te Maiharoa; 3. Ko Wai Tenei? by Jamie Addison; 4. F*** You I Won't Do What You Tell Me, by Mawera Karetai; 5. Wisdom Is Universal, by Takarua Tawera; 6. Waipuna-a-Raki, by Jeffrey Francis Huia Thomas; 7. A Chant to Ancestral Landscapes, by Vicki Rangitautehanga Murray; 8. Identity Matters, by Jody Takimoana; 9. Growing Up in Aotearoa as Maori in the Education System, by Gary Te Waaka; 10. The Shroud of Whiteness, by Adrian Woodhouse; 11. Editorial Discussion, by Adrian Woodhouse and Kelli Te Maiharoa; Glossary; Index."*

3. RECENT PUBLICATIONS

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

GENERAL / JOURNAL ARTICLES & BOOK SECTIONS

AHLGREN, I., COCKBURN, S., KAPUNI-REYNOLDS, H., & WANDER, M. (2024). Curating Pacific Art in the United States: A Roundtable Discussion. *Pacific Arts*, 24(1), 74-91. Retrieved 22 October 2024 from: <https://escholarship.org/uc/pacificarts/24/1>.

BARCLAY, K., FABINYI, M., SONG, A. Y., OTA, Y., VANDENBERG, J., & MCCLEAN, N. (2024). What Are the Impacts on Community Wellbeing of Social Relations in Conservation Projects? *Conservation and Society*, 22(3), 111-124.

CAMPBELL, I. (2024). Gordon S. Parsonson (1919-2023). *The Journal of Pacific History*, 59(3), 414-418.

COCKBURN, S. (2024). Book Series Review: Pacific Presences, 9 Volumes, Nicholas Thomas (General Editor) [Leiden: Sidestone Press, 2018–2021]. *Pacific Arts*, 24(1), 127-134. Retrieved 22 October 2024 from: <https://escholarship.org/uc/pacificarts/24/1>.

COTTINO, G. (2024). Decolonizing *Moana* Stomachs: Recipes for Food Sovereignty from Oceania. *Le Journal de la Société des Océanistes*(156/157), 51-64. Special issue: Indigenous Sovereignties: Across Oceania, Beyond the State, edited by Diego Muñoz and Philipp Schorch.

DE WAEGH, R., WILSON, N., & WATT, L. (2024). Marine Spatial Planning and the Loss of Traditional Power in Fiji and the Cook Islands. *Singapore Journal of Tropical Geography*, 45(3), 563-580.

- DUHAMEL, M.-F. (2024). Étudiants du Pacifique: Ce qui les détourne de la documentation linguistique. *Le Journal de la Société des Océanistes*(156/157), 211-216.
- FATUPAITO, A. A., NERU-FAAOFO, D., SATOA-PENISULA, T., POASA, L., LAFOLAFOGA, M., TONG, I. A., et al. (2024). Results of a Qualitative Survey of Samoan Workers in Australia's Pacific Labor Mobility Programme (PALM). *The Journal of Samoan Studies*, 14(1), 213-236. Retrieved 8 November 2024 from: <https://journalofsamoanstudies.ws/>.
- FOKS, F. (2024). Malinowski and the Politics of Economic Anthropology: Between Imperial Trusteeship and Colonial Trade. In C. Hahn & D. James (Eds.), *One Hundred Years of Argonauts: Malinowski, Ethnography and Economic Anthropology* (pp. 77-94). New York: Berghahn.
- FUNAKI, S. M. H. (2024). Historical and Contemporary Representation of Kava by Members of the Church of Jesus Christ of Latter-day Saints. *Pacific Studies*, 47(1), 1-26.
- GAFFNEY, D., TANUDIRJO, D. A., DJAMI, E. N. I., MA'UD, Z., MACAP, A. R., RUSSELL, T., et al. (2024). Human Dispersal and Plant Processing in the Pacific 55 000–50 000 Years Ago. *Antiquity*, 98(400), 885-904.
- HARDONNIÈRE, L. (2024). *The Pacific Post*: Une initiative étudiante sur l'Océanie à Sciences Po Paris. *Le Journal de la Société des Océanistes*(156/157), 217-218.
- HERDA, P. S. (2024). Walter Niel Gunson (1930-2023). *The Journal of Pacific History*, 59(3), 411-413.
- KAPUNI-REYNOLDS, H. (2024). Exhibition Review: *Project Banaba*, Bernice Pauahi Bishop Museum. *Pacific Arts*, 24(1), 118-126. Retrieved 22 October 2024 from: <https://escholarship.org/uc/pacificarts/24/1>.
- LAFITANI, S. F. P. (2024). Autonomy and Creativity in 'Epeli Hau'ofa and the Lo'au University Philosophy of Education for Thinking. *Pacific Studies*, 47(1), 42-65.
- LAULAUPEA'ALU, S., KEEGAN, T. L., & MATO, P. (2024). Cybersecurity Laws in South Pacific Nations. *Pacific Studies*, 47(1), 66-80.
- LAWSON, S. (2024). Decolonizing Regional Politics in Oceania: Re-examining the Historical Record. *The Journal of Pacific History*, 59(3), 329-352.
- LIPINE, T. (2024). Corporal Punishment and *Fa'a-Samoa*: Road to Success. *The Journal of Samoan Studies*, 14(1), 59-79. Retrieved 8 November 2024 from: <https://journalofsamoanstudies.ws/>.
- MAILLOCHON, C. (2024). Une "indépendance socialiste" en Polynésie française? Les réseaux du Ia Mana te Nuna'a au carrefour de luttes transnationales (1975-1985). *Le Journal de la Société des Océanistes*(156/157), 83-96. Special issue: Indigenous Sovereignties: Across Oceania, Beyond the State, edited by Diego Muñoz and Philipp Schorch.
- MCFARLANE, I. (2023). Niel Gunson (1930-2023). *Aboriginal History*, 47(171-172), 231-234. Retrieved 12 September 2024 from: <http://doi.org/10.22459/AH.47.2023>.
- MCMULLIN, D. T. (2024). The Healer's Wound (Exhibition and Artist's Book). *Pacific Arts*, 24(1), 110-117. Review of Dan Taulapapa McMullin's exhibition *The Healer's Wound*, new work, curated by Mariquita Davis (Los Angeles: Pilele Projects, June 29-July 27, 2024) and Dan Taulapapa McMullin's book and collage *The Healer's Wound: A Queer Their-story of Polynesia*, second edition, edited by Marika Emi and curated by Drew Kahu'aina Broderick (Honolulu: Tropic Editions and Pu'uho'oua Society, 2024, second edition). Retrieved 22 October 2024 from: <https://escholarship.org/uc/pacificarts/24/1>.
- MORGAN, W., CARTER, S. G., & MANOA, F. (2024). Leading from the Frontline: A History of Pacific Climate Diplomacy. *The Journal of Pacific History*, 59(3), 353-374.

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RAVULO, J., HOLLIER, J., WAQA, M., VULAVOU, I., & DINA, E. (2024). A Queer Resilience: Reviving Indigenous-Pacific Perspectives and Practices. *eTropic*, 23(2), 114-234. Special issue: Queering the Tropics, Part 2: Queering Tropicallly: Sexuality, Indigeneity, Decoloniality, Spatiality. Retrieved 7 November 2024 from: <https://doi.org/10.25120/etropic.23.2.2024>.

THOMAS, N. (2024). Pacific Presences: A Retrospect. *Pacific Arts*, 24(1), 100-109. Retrieved 22 October 2024 from: <https://escholarship.org/uc/pacificarts/24/1>.

URWIN, C., RUSSELL, L., & SKELLY, R. (2024). Building Culturally Meaningful Chronologies: Negotiating Indigenous and Western Temporalities in Oceania. *Archaeology in Oceania*, 59(3), 465-478. Special issue: Negotiated Narratives of the Past.

WARD, A., & MUCKLE, A. (2024). Inaugural Lecture: History, Lies and Mythology - The Historian and the Community. *The Journal of Pacific History*, 59(3), 375-393. Contents: 276-383 (by A. Muckle: On 'Good' History and 'Tough' Problems); 383-393 (by A. Ward: Inaugural Lecture: History, Lies and Mythology - The Historian and the Community).

GENERAL / BOOKS & EDITED BOOKS

LOUEY, P. (2024). *Competing Regional Visions and Incompatible Priorities: The Blue Pacific and Indo-Pacific in the Age of AUKUS*. Canberra: Department of Pacific Affairs, ANU. Discussion Paper No. 2024/3. Retrieved 11 October 2024 from: <https://bellschool.anu.edu.au/dpa/publications-dpa>.

SZADZIEWSKI, H. (2024). *Going Elsewhere: Oceania's Globalism and the Gulf States*. Canberra: Department of Pacific Affairs, ANU. Discussion Paper No. 2024/5. Retrieved 11 October 2024 from: <https://bellschool.anu.edu.au/dpa/publications-dpa>.

AUSTRALIA / JOURNAL ARTICLES & BOOK SECTIONS

ADANE, A. A., SHEPHERD, C. C. J., WALKER, R., BAILEY, H. D., GALBALLY, M., & MARRIOTT, R. (2023). Perinatal Outcomes of Aboriginal Women with Mental Health Disorders. *Australian and New Zealand Journal of Psychiatry*, 57(10), 1331-1342.

ANDREWS, J. (2024). Cool Burning the Collection: Museum Research as a Regenerative Act. *The Australian Journal of Anthropology*, 35(1-2), 111-116. Special issue: Epistemic attunements - Regenerating anthropology's form.

BERK, C. D. (2024). On Stone Tools and the "Prehistoric": The Value of Tasmanian Aboriginality at the Smithsonian. *History and Anthropology*, 35(5), 1198-1217.

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- DAVIS, R. (2024). Rethinking Australian Democracy as a Deliberative System. *AlterNative: An International Journal of Indigenous Peoples*, 20(3), 521-530.
- DUNLOP, R. (2024). Environmental and Colonial Histories: Art, Memoir and Gardens in the Flinders Ranges, South Australia. *Journal of Australian Studies*, 48(3), 396-409.
- FISHER, D. (2024). Fire's Habit: Elemental Media and the Politics of Apprehension. *The Australian Journal of Anthropology*, 35(1-2), 66-70. Special issue: Epistemic attunements - Regenerating anthropology's form.
- FOSTER, E. (2024). Assembling Collections: Isabella Parry and the Distribution of Aboriginal Material Culture at the Port Stephens Australian Agricultural Company Settlement, 1830-1834. *Australian Historical Studies*, 55(4), 760-778.
- FURPHY, S. (2023). Remembering Assimilation: Queen Elizabeth II's 1954 Visit to Shepparton and a "New Deal" for Victorian Aboriginal People. *Aboriginal History*, 47, 37-62. Retrieved 12 September 2024 from: <http://doi.org/10.22459/AH.47.2023>.
- GOLDHAHN, J., MAY, S. K., & LEE, J. (2023). The Audience and the Message: Nayombolmi's Bark Paintings from Western Arnhem Land, Australia. *Aboriginal History*, 47, 3-36. Retrieved 12 September 2024 from: <http://doi.org/10.22459/AH.47.2023>.
- GONSALVES, K., FOTH, M., & CALDWELL, G. A. (2024). Liminality, Situated Digital Tales, and the Pandemic: Three Cases of Radical Placemaking in Australia. *Antipode*, 96(5), 1642-1664.
- GURRUMURUWUY, P., DEFER, J., GURUNGULMIWUY, E., COFFEY, V. B., BALANYDJARRK, M., & BALPATJI, W. (2024). *Lung'thun*: Sand, Saltwater, and Collaborative Attunements. *The Australian Journal of Anthropology*, 35(1-2), 27-38. Special issue: Epistemic attunements - Regenerating anthropology's form.
- HINKSON, M. (2024). Afterword: Reaching More Than Halfway. *The Australian Journal of Anthropology*, 35(1-2), 145-147. Special issue: Epistemic attunements - Regenerating anthropology's form.
- HOCKINGS, P. (2024). Into the Twentieth Century: Science and Entertainment, Two Realms Apart? *Visual Anthropology*, 37(4), 301-321.
- HOLLAND, A. (2024). "Symbolism, Separatism, and Perpetual Guilt": Politicians Debating the Aboriginal and Torres Strait Islander Commission, 1987-1990. *Australian Journal of Politics and History*, 70(3), 567-584.
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