IN MEMORIAM JAN ANTHONIE GODSCHALK 1944-2015

- by Anton Ploeg* (Centre for Pacific and Asian Studies, Radboud University, Nijmegen)

Jan Godschalk was born in the Netherlands but as a child lived in Dutch New Guinea from 1950 to 1954. The people and the country impressed him so much he always wanted to return someday. He eventually achieved his wish in 1978. In 1954 his family returned to the Netherlands where he finished his secondary education and went to university studies in law and theology. He was awarded a master's degree in both disciplines. His master's studies in theology included writing a thesis entitled Where the Twain Shall Meet: A Study of the Autochthonous Character of Some Movements on New Guinea, with Jan van Baal as his supervisor. Van Baal's teaching exerted a great influence on him.

The study of Papuan 'salvation' movements and the mindset, 'cargoism', which inspired them, remained an important focus of his research. Godschalk stressed the religious character of these movements and the mixture of indigenous and exogenous elements contained in them. First and foremost, he was and remained a Christian and his scholarly work reflected his personal conviction.

In 1970 he and his wife migrated to Canada, but he continued his studies in Dutch universities. He also took courses in linguistics organized by the Summer Institute of Linguistics. After gaining his MTh in 1977, the following year he went to New Guinea, accompanied by his wife and his two daughters, as a missionary for the RBMU, the Regions Beyond Missionary Union, an evangelical organization associated with the Gereja Injili di Indonesia. His most important posting was among Mek speakers in the Sela Valley in the central highlands, south of the main divide. He helped set up a mission post and worked there from 1980 to 1985, his assignment being to do anthropological and linguistic research. At the time, the culture and the language of the Sela Valley people, and of the Mek peoples in general, were almost completely unknown to the outside world. The only other researchers were a large team of German scholars and scientists who, in 1974, began work among the Eipo, Mek speakers living north of the main divide. They began to publish their results in the late 1970s.

In the course of the time he spent in Sela, Godschalk was caught up in a disagreement with colleagues about mission policy. As a result he resigned in 1985 and returned to Canada, accompanied by his family. The disagreement with his colleagues highlighted his conviction that missionaries should be obliged to understand the culture of the people whom they are attempting to convert to the Christian religion. Fortunately, from 1987 to 1989, he managed to spend two more years in Papua as a researcher employed by the Irian Jaya Study Centre in Jayapura. It enabled him to spend time again in Sela and to get on with his field work. Later he wrote, 'during these … visits I learned more from [the Sela people] than I ever did before. In 1985 we had left as missionaries, in 1987 we were welcomed back as friends' (1993a: 27). His Sela ethnography earned him a doctorate in anthropology at the Free University in Amsterdam in 1993. So
far, it has remained the only ethnography of Mek speakers south of the divide. Godschalk paid occasional visits to Papua after 1989, the last one in 1991.

In the meantime, he had commenced translating texts dealing with the early contact era in West New Guinea. One important result of this work was the condensed translation (207 pages), published in 1988, of Siegfried Zöllner's massive *Lebensbaum und Schweinekult* (646 pages), dealing with the religion of the Yali, the western neighbours of the Mek speakers. He did this in close consultation with Zöllner. It was a major undertaking since, in addition to abridging the text, he incorporated text from the end notes. In the following decades he continued his translating with important early texts by the missionaries who had begun work in Cenderawasih Bay in the 1850s. Tragically, that work was cut short by his death, after a short illness.

**Notes**

* I thank Dea Godschalk for providing additional information about her husband's life and work.

**Publications**


RECEIVED

From Anton Ploeg, Centre for Pacific and Asian Studies, Radboud University, Nijmegen, The Netherlands:


NEW BOOKS

[These books can not be purchased from the CPAS. Please send your enquiries directly to the publishers.]

[Not all the books in this section are strictly new, but those that are not, were not before listed in the Oceania Newsletter.]

GENERAL


"Possession and Ownership brings together linguists and anthropologists in a series of cross-linguistic explorations of expressions used to denote possession and ownership, concepts central to most if not all the varied cultures and ideologies of humankind. Possessive noun phrases can be broadly divided into three categories - ownership of property, whole-part relations (such as body and plant parts), and blood and affinal kinship relations. As Professor Aikhenvald shows in her extensive opening essay, the same possessive noun or pronoun phrase is used in English and in many other Indo-European languages to express possession of all three kinds - as in 'Ann and her husband Henry live in the castle Henry's father built with his own hands' - but that this is by no means the case in all languages. In some, for example, the grammar expresses the inalienability of consanguineal kinship and sometimes also of treasured or sacred objects. Furthermore the degree to which possession and ownership are conceived as the same (when possession is 100% of the law) differs from one society to another, and this may be reflected in their linguistic expression. Like others in the series this pioneering book will be welcomed equally by linguists and anthropologists.


"*Oceanian Journeys and Sojourns* focuses on how Pacific Island peoples - Oceanians - think about a range of journeys near and far: their meanings, motives and implications. In addition to addressing human mobility in various island locales, these essays deal with the interconnections of culture, identity and academic research among indigenous Pacific peoples that have emerged from the contributors' personal observations and fieldwork encounters. Firmly grounded in the human experience, this edited work offers insights into the development of new knowledge in and of the Pacific. More than half the authors are themselves Oceanians and five of twelve essays are by island women."


"Second-language varieties of English in the South Pacific have received scant attention, until now. This monograph offers the first book-length analysis of the sociolinguistics and morphosyntax of three representatives of South Pacific L2 English in comparison - two of which have never been described linguistically. The book describes the spread of English, its current status and use in the three island states and compares the most frequent and salient morphosyntactic features to corresponding structures in Asian and African Englishes and the Oceanic substrate languages. As part of a larger theoretical discussion on the multiple factors that determine the evolution and dynamics of L2 varieties in general, Mufwene's feature pool model is extended to a new model that integrates cognitive aspects of language acquisition and use, typological aspects of the languages/varieties involved and socio-cultural motivations of language use. The book also examines the role of New Zealand English as a potential epicentre in the South Pacific and considers ethical and methodological issues of linguistic field research.

*Contents:* Abbreviations; List of tables; List of figures; List of map; Acknowledgments; 1. Introduction; 2. The language situation in Fiji, Samoa and the Cook Islands; 3. Describing South Pacific Englishes: The theoretical framework; 4. Methodology and Database; 5. The morphosyntax of South Pacific Englishes: An overview; 6. Talking about the past in South Pacific Englishes; 7. New Zealand English as a potential epicentre in the South Pacific; 8. Conclusion; References; Appendix; Index."


"Comprising of more than twenty five percent of the world's known languages, the Pacific is considered to be the most linguistically diverse region in the world. What unifies the region is the culture of storytelling, which provides a fundamental means for perpetuating cultural knowledge across generations. The volume brings together linguists, literary theorists, anthropologists and historians to explore the Pacific peoples’ constructions of identities through narrative. Chapters are organized under three themes: fine grained analysis at the storyworld level, the interactional context of narrative telling, and finally, the interconnections between narrative and cultural memory. The volume reflects the Pacific region's rich linguistic and cultural diversity, with discussions on the
narrativization patterns in Australian and New Zealand English, Palmerston Island and Pitkern-Norfl’k English, Fiji Hindi, Hawaiian, Samoan, Solomon Island Pidgin, the Australian Aboriginal languages Jaminjung and Kriol, the Micronesian languages Mortlockese and Guam Chamorros, and the Vanuatuan languages Auluan, Neverver and Sa.


"After colonization, indigenous people faced an extractive property rights regime for both their land and knowledge. This book outlines that regime, and how the symbolic function of international intellectual property continues today to assist states to enclose indigenous peoples' knowledge. Drawing on more than 200 interviews, Peter Drahos examines the response of indigenous people to the colonizer's non-developmental property rights. The case studies reveal how they have adapted to the state's extractive order through a process of regulatory bricolage. In order to create a new developmental future for themselves, indigenous developmental networks have been forged - high trust networks that include partnerships with science. Intellectual Property, Indigenous People and Their Knowledge argues for a developmental intellectual property order for indigenous people based on a combination of simple rules, principles and a process of regulatory convening.


Paragraphs and Index: webpage.

“Enele Ma’afu, son of Aleamotu’a, Tu’i Kanokupolu, grew up during a time of unprecedented social and political change in Tonga following the advent of Christianity. Moving to Lau, Fiji, in 1847 when he was about 21, he skilfully exploited kinship links to establish a power base there and in eastern Cakaudrove. His achievements were recognised in 1853 when his cousin King Tupou I appointed Ma’afu as Governor of the Tongans in Fiji. Acting as a putative champion of the lotu, Ma’afu undertook successful military campaigns elsewhere in Fiji and after adding the Yasayasa Moala and the Exploring Isles to the nascent Lauan state, he was able to establish the Tovata ko Lau, a union of Lau, Cakaudrove and Bua with himself as head. His power was formally recognised in 1869 when the Lauan chiefs appointed him as Tui Lau, a new title in the polity of Fiji. Ma’afu was now able to challenge Cakobau for the mastery of Fiji. After serving as Viceroy during the farcical planter oligarchy known as the Kingdom of Fiji, Ma’afu underwent a severe humiliation when, in order to maintain his power in Lau, he was forced to accede to the wishes of Fiji’s other great chiefs in offering their islands to Great Britain. He would end his days as Roko Tui Lau, a ‘subordinate administrator’ in the Crown Colony of Fiji, presiding over a province characterised by corruption and maladministration but where the legacy of his earlier innovative land reforms has endured.”

AUSTRALIA


“This collection represents a serious re-examination of existing work on the Aboriginal history of nineteenth-century Victoria, deploying the insights of postcolonial thought to wrench open the inner workings of territorial expropriation and its historically tenacious variability. Colonial historians have frequently asserted that the management and control of Aboriginal people in colonial Victoria was historically exceptional; by the end of the century, colonies across mainland Australia looked to Victoria as a ‘model’ for how to manage the problem of Aboriginal survival. This collection carefully traces the emergence and enactment of this ‘model’ in the years after colonial separation, the idiosyncrasies of its application and the impact it had on Aboriginal lives.

Contents: Preliminary pages; Maps and Illustrations; Acknowledgements; Introduction: Colonial history, postcolonial theory and the ‘Aboriginal problem’ in colonial Victoria, by Leigh Boucher and Lynette Russell; 1 ‘Tickpen’, ‘Boro Boro’: Aboriginal economic engagements in early Melbourne, by Lynette Russell; 2 ‘Thus have been preserved numerous interesting facts that would otherwise have been lost’: Colonisation, protection and William Thomas’s contribution to The Aborigines of Victoria, by Rachel Standfield; 3 The 1869 Aborigines Protection Act: Vernacular ethnography and the governance of Aboriginal subjects, by Leigh Boucher; 4 They formed a little family as it were’: The Board for the Protection of Aborigines (1875-1883), by Samuel Furphy; 5 Managing mission life, 1869-1886, by Claire McLisky (with Lynette Russell and Leigh Boucher); 6 Photography, authenticity and Victoria’s Aborigines Protection Act (1886), by Jane Lydon; 7 Women, authority and power on Ramahyuck Mission, Victoria, 1880-1910, by Joanna Cruickshank and Patricia Grimshaw; 8 How different was Victoria? Aboriginal ‘protection’ in a comparative context, by Jessie Mitchell and Ann Curthoys; 9 The ‘Minutes of Evidence’ project: Creating collaborative fields of engagement with the past, present and future, by Jennifer Balint, Julie Evans, Nesam McMillan, Giordano Nanni and Melodie Reynolds-Diarra.”

Beneath Melbourne’s busy city landscape lie layers of a turbulent history and an ongoing vibrant Aboriginal culture. Melbourne Dreaming allows you to learn the past and appreciate Aboriginal people’s historical, cultural, social and economic contribution to the city. It is both an authoritative guidebook with clear maps and travelling instructions but also an alternative social history with stories and images of significant people and events. This revised edition of *Melbourne Dreaming* includes:

1. a variety of landscapes from beaches, parklands, camping places, historical sites, exhibitions, cultural displays and buildings, arranged into seven precincts;
2. sites in the city, surrounding suburbs and outer areas;
3. historical sites like shell middens, scarred trees, wells, fish traps, mounds and quarries;
4. significant sites of colonial contact;
5. sites that are the focus of contemporary life.

Contents: pdf.


"Through an examination of key moments in the theorizing of orality and literacy and key texts in cross-culturally produced Indigenous life-writing, *Entangled Subjects* explores how some of these works can sustain, rather than trouble, the frontier zone established by modernity in relation to 'talk' and 'text'. Yet contemporary Indigenous vernaculars offer radical new approaches to how we might move beyond the orality-literacy 'frontier', and how modernity and the a-modern are productively entangled in the process.


Michèle Grossman is Professor in Cultural Studies at Victoria University, Melbourne, where she is also Deputy Director of the Centre for Cultural Diversity and Wellbeing. Her last book (as coordinating editor) was *Blacklines: Contemporary Critical Writing by Indigenous Australians* (2003)."

"This book provides readers with a unique understanding of the ways in which Aboriginal people interacted with their environment in the past at one particular location in western New South Wales. It also provides a statement showing how geoarchaeology should be conducted in a wide range of locations throughout Australia. The book contains six chapters: the first two introduce the study area, then three data analysis chapters deal in turn with the geomorphology, geochronology and archaeology of Fowlers Gap Station. A final chapter considers the results in relation to the history of Aboriginal occupation of Fowlers Gap Station, as well as the insights they provide into Aboriginal ways of life more generally. Analyses are well illustrated through the tabulation of results and the use of figures created through Geographic Information System software."


"Inma (traditional ceremonies told through community stories and dances) as told to Diana James by Ivy Nganyinytja and Andy Tjilari with commentary by Tjilpi Robin Kankapankatja, Teddy Edwards, David Miller, Robert Stevens and Tjilpi Tjulyata and essays by Diana James, Howard Morphy, Judith Ryan, June Ross, Mike Smith and Janet DeBoos.

The epic songline of Wati Ngintaka, the giant perentie lizard man, is a map for survival that is relevant today. He first sang his song as he travelled the Anangu Pitjantjatjara Yankunytjatjara (APY) Lands, creating waterholes and food sources that Anangu rely on today. Those who follow the song know where to find water and food across a vast area of the South Australian desert. The Ngintaka story begins and ends in western Pitjantjatjara country. He travels into Yankunytjatjara country, lured by the sound of a superior grindstone, to make it his own. Modern archaeology posits an enormous millstone quarry, Palthirri Pirdi, with its beautiful fine-grained white sandstone, as a possible source for the grindstone Ngintaka coveted. Anangu tell the story of the Ngintaka through rock art, body paint and ceremony and share the story with a wider audience through acrylic paintings, ceramics, wood carvings, tjanpi grass weaving and film - media of the powerful APY contemporary art movement practised in community art centres across the region."


Indigenous ways of thinking and working are grounded in many thousands of years of oral tradition, and continue among Australian Aboriginal and Torres Strait Island people today. Lorraine Muller shows that understanding traditional holistic approaches to social and emotional wellbeing is essential for practitioners working with Indigenous clients across the human services. She explores core principles of traditional Indigenous knowledge in Australia, including relatedness, country, circular learning, stories, and spirituality. She then shows how these principles represent a theory for Indigenous practice. The book offers a deep insight into Indigenous Australian ways of working with people, in the context of a decolonisation framework. It is an invaluable resource for both Indigenous and non-Indigenous practitioners and researchers in health, social work, community work, education and related fields.

Lorraine Muller is a Murri woman with many years experience in community work. She holds a PhD in Social Work, and is an Adjunct Senior Research Fellow in the School of Medicine and Dentistry at James Cook University, where she is undertaking her second PhD.


"The significance of this publication can be appreciated with reference to two recent moments in Australian public life. The first is Australian Attorney-General George Brandis' signalling a shift in foreign policy by stating that 'no Australian government of either political persuasion acknowledges or accepts' the use of the word occupied in relation to Palestine' (Australian Associated Press 2014). This semantic reorientation was endorsed by Prime Minister Tony Abbott, who described the longstanding conflict between Palestine and Israel as pertaining to 'disputed' territories, rather than as a matter of 'occupation' (Hurst 2014). The second moment was during Q&A, a live panel show screened by the national broadcaster, when a senior Indigenous leader from Utopia, Rosalie Kunoth Monks (2014), criticised not only the failures, but also the flawed premise of the federal government's 'intervention' into remote Indigenous communities in the Northern Territory. After explaining the importance of her language and her resistance to historical and current attempts to assimilate Indigenous people to better serve the nation's cultural and economic 'development', she said very slowly and clearly to camera: 'I am not the problem.' Indigenous Sovereignty and the Being of the Occupier: Manifesto for a White Australian Philosophy of Origins brings moments like these into a coherent philosophical framework. Like Rosalie Kunoth Monks, Toula Nicolacopoulos and George Vassilacopoulos reframe a persistent problem in a new way, opening a future when the belated recognition of Indigenous sovereignty can become part of our national narrative. Their book provides persuasive arguments and moral courage for readers who are seeking to come to terms with, and contribute to, unravelling a violent occupation of Aboriginal Australia that has persisted for well over two centuries" (Fiona Nicoll, International Journal of Critical Indigenous Studies).


Toula Nicolacopoulos and George Vassilacopoulos teach in the philosophy programme at La Trobe University."

The Antipodes - Australia and New Zealand - share an ambivalent location as countries of the 'North' in wealth, development and dominant intellectual genealogies but 'South' in latitude and history. Approaches to development have been shaped by the colonial dispossession of indigenous peoples, paternalist development relationships with impoverished and marginalised neighbours, and concerns with national security. In the 21st century they find themselves located at the edge of a major reconfiguration of global economic power: 'Asia rising'. This innovative book is the first to explore the approaches to development produced by the Antipodes' geopolitical positioning. The chapters focus on new development actors - faith-based organisations, local communities, indigenous people, security personnel and social entrepreneurs. A range of detailed case studies provide insights into how development at the edge creates spaces for alternative development pathways and for alternatives to development.

*Contents (Pacific chapters):* 7. Reframing Development through Collaboration: Towards a Relational Ontology of Connection in Bawaka, North East Arnhem Land, by Kate Lloyd, Sarah Wright, Sandie Suchet-Pearson, Laklak Burarrwanga and Bawaka Country.


"*Illness Is a Weapon* presents an engaging portrayal of the everyday experience of disease in a remote Australian Aboriginal community. While chronic Aboriginal ill health has become an important national issue in Australia, Saethre breaks new ground by locating sickness within the daily lives of Indigenous people. Drawing on more than a decade of ethnographic research in the Northern Territory, Saethre explores the factors structuring ill health, the tactics individuals use to negotiate these realities, and the ways in which disease and medical narratives are employed to construct, manage, and challenge social relations. Rarely are disease and suffering understood as a form of protest, and in *Illness Is a Weapon*, Saethre confronts the stark reality of the current contest between all parties in this struggle. As Saethre explains, 'Cursing at nurses, refusing to take medication, and accepting acute illness as unremarkable are simultaneously acts of defiance and rejections of vulnerability'.


Through an analysis of particular language notations and drawings hidden in colonial documents and a reexamination of cross-cultural communication, the book writes biographies for five objects that exemplify the tensions of nineteenth-century history. The author also draws on fieldwork done in communities today, such as the group of Koorie women whose *re-enactments of tradition* illustrate
the first chapter’s potted history of indigenous mediums and debates. The second case study explores British colonial history through the biography of the proclamation boards produced under George Arthur (1784-1854), Governor of British Honduras, Tasmania, British Columbia, and India. The third case study looks at the maps of the German explorer of indigenous taxonomy Wilhelm von Blandowski (1822-1878), and the fourth looks at a multi-authored encyclopaedia in which Blandowski had taken into account indigenous knowledge such as that in the work of Kwat-Kwat artist Yakaduna, whose hundreds of drawings (1862-1901) are the material basis for the fifth and final case study.

Contents: Introduction; 1. Mimesis of tradition; 2. The picture proclamation; 3. The encyclopaedia Terra Cognita; 4. Anachronistic mapping; 5. Telling race in silhouette; Conclusions and other performances; Bibliography; Indexes.

About the Author: Khadija von Zinnenburg Carroll is an Austrian-Australian art historian (Melbourne, 1980). Her publications include Object to Project, Curating Curiosity and Small Mirrors to Large Empires.”

MELANESIA

BURT, BEN and LISSANT BOLTON (eds). 2014. The Things We Value: Culture and History in the Solomon Islands. Canon Pyon: Sean Kingston Publishing. 148 pages. ISBN 978-1-9077-7421-8 (hb). Review: Anthropological Forum, 25(2), 2015: 197-199 (by J. Leach). "The Things We Value takes as its subject the creativity and cultural heritage of Solomon Islands, focusing on the kinds of objects produced and valued by local communities across this diverse country in the south-west Pacific. Combining historical and interpretive analyses with personal memories and extensive illustrations, the contributors examine such distinctive forms as red feather-money, shell valuables, body ornaments, war canoes, ancestral stones and wood carvings. Their essays discuss the materials, designs, manufacture, properties and meanings of artefacts from across the country. Solomon Islanders value these things variously as currency, heirlooms and commodities, for their beauty, power and sanctity, and as bearers of the historical identities and relationships which sustain them in a rapidly changing world.


"Sorcery and witchcraft practices and beliefs are pervasive across Melanesia. They are in part created by, and give rise to, a wide variety of poor social and developmental outcomes. These include uneven economic development, low public health, lack of social cohesion, crime, fear and insecurity. A further very visible problem is the attacks on men and women who are accused of being practitioners of witchcraft or sorcery, which can lead to serious bodily harm, banishment and sometimes death. Today, many communities, individuals, church organisations and policymakers in Melanesia and internationally are exploring ways to overcome the negative social outcomes associated with witchcraft and sorcery practices and beliefs. This book brings together a collection of chapters written by a diverse range of authors, both Melanesian and non-Melanesian, providing crucial insights both into how these practices and beliefs are playing out in contemporary Melanesia, and also the types of interventions that are being trialled or debated to address the problems associated with them.


"In *Alchemy in the Rain Forest* Jerry K. Jacka explores how the indigenous population of Papua New Guinea's Porgera highlands struggle to create meaningful lives in the midst of extreme social conflict and environmental degradation. Drawing on theories of political ecology, place, and
ontology, and using ethnographic, environmental, and historical data, Jacka presents a multilayered examination of the impacts large-scale commercial gold mining in the region has had on ecology and social relations. Despite the deadly inter-clan violence and widespread pollution brought on by mining, the uneven distribution of its financial benefits has led many Porgerans to call for further development. This desire for increased mining, Jacka points out, counters popular portrayals of indigenous people as innate conservationists who defend the environment from international neoliberal development. Jacka’s examination of the ways Porgerans search for common ground between capitalist and indigenous ways of knowing and being points to the complexity and interconnectedness of land, indigenous knowledge, and the global economy in Porgera and beyond."


"According to Lindenmann, the central concept of le projet étatique, which translates approximately as 'statehood' in English, refers to the ability of the state not only to exercise its control but also to impose its version of reality on its population. Lindenmann is concerned with the way in which state actors understand and carry out their roles, frequently challenging their roles' proscribed boundaries. Some of the most interesting observations are made concerning rather mundane and unspectacular events such as the journée d'appel pour la défense (National Defence Preparation Day), which requires all 16 year olds to undertake a day of civic education at their local military station; the enforcement of law and order in the tribal area at Pothé; and the payment of taxes. Importantly the book recognises that although the French state has been imposed on New Caledonia and is held up as a model for governance, the archipelago has a history of institutional ingenuity. The provincial governments are an often neglected example and are thankfully included in Lindenmann's work. The title of the book refers to the way the French state has been imposed, absorbed and contested, reflecting the broader struggle between the largely pro-independence Kanak population and those who wish to remain a part of France. In this way the book contains valuable empirical and anecdotal material that would be useful for Pacific scholars interested in postcolonial state-building" (Scott Robertson, *The Journal of Pacific History*).


"This book is a collection of papers presented at a seminar on the 10th anniversary of the Regional Assistance Mission to Solomon Islands (RAMSI), held at the Forum Fisheries Agency in Honiara in 2013. Its content was determined more by the participants and presenters than by thematic considerations. As revealed by the RAMSI special coordinator, Nicholas Coppel, in his welcoming remarks, the aim of the seminar proceedings was to provide a space for Solomon Islanders to ‘think about the next ten years’ (p. 1). This includes discussing socioeconomic and governance issues as well as solutions. The title of the book captures this aim” (Joseph Foukona, *The Journal of Pacific History*).

*Contents:* Contributors; Acknowledgements; Map of Solomon Islands; Welcome Remarks, by Nicholas Coppel; 1. Official Opening Address: Looking Ahead: The Challenges and Future Prospects for Solomon Islands, by Gordon Darcy Lilo; 2. A Look Back: Solomon Islands, 24 July


"Dr Parke's monograph examines how Fijians, especially in western areas of Fiji, currently understand and explain the origins and development of the social and political divisions of late pre-colonial traditional Fijian society. It assesses the reasoning, consistency and, where possible, the historical accuracy of such understandings. The oral history research which forms the backbone of the study was conducted in either standard Fijian or one or other of the western Fijian dialects with which Dr Parke was familiar. The period on which the monograph concentrates is the two centuries or so immediately prior to the Deed of Cession on 10 October 1874. A number of the major chiefs of Fiji had offered to cede Fiji to Queen Victoria; and after the offer had been accepted, Fiji became a British Crown Colony on that day.


"There are probably no other people on earth to whom the image of the 'stone-age' is so persistently attached than the inhabitants of the island of New Guinea, which is divided into independent Papua New Guinea and the western part of the island, known today as Papua and West Papua. *From 'Stone-Age' to 'Real-Time'* examines the forms of agency, frictions and anxieties the current moment generates in West Papua, where the persistent 'stone-age' image meets the practices and ideologies of the 'real-time' - a popular expression referring to immediate digital communication. The volume is thus essentially occupied with discourses of time and space and how they inform questions of hierarchy and possibilities for equality. Papuans are increasingly mobile, and seeking to rework inherited ideas, institutions and technologies, while also coming up against palpable limits on what can be imagined or achieved, secured or defended.

MICRONESIA


"This timely anthology brings together for the first time the most important ancient, medieval, Enlightenment, and modern scholarship for a complete anthropological evaluation of the relationship between culture and climate change.

Contents (Pacific chapters): 17. Typhoons on Yap (by D.M. Schneider).


"This thesis is aimed at uncovering the chains of climate change discourses in Kiribati. Building a theoretical and analytical framework from literature on accountability and responsiveness, I separate between four dimensions of discourses on climate change: 1. the electoral channel, 2. the state actor interactions, 3. non-electoral citizen participation, and 4. finally, the non-domestic interactions. This is supplemented by previous research on small and island states, cultural and historical aspects related to politics in the Pacific, as well as studies on domestic climate change policy formation.

Contents: 1. Introduction: climate change discourses in a small island state; 2. Theorizing climate change interactions: Smallness, culture and accountability; 3. Methodology: Case study research using data triangulation; 4. Presentation of results: Executive dominance and reliance on foreign assistance; 5. Discussion: Hypotheses for explaining the lack of discourses; Bibliography; Appendix 1. List of interviews; Appendix 2. Interview guides; List of tables and figures.

"This thesis is aimed at uncovering the chains of climate change discourses in Kiribati. Building a theoretical and analytical framework from literature on accountability and responsiveness."

POLYNESIA


"*In North Shore Place Names: Kahuku to Ka‘ena*, ocean expert John Clark continues his fascinating look at Hawai‘i’s past as told through the stories hidden in its place names. This time the author takes the reader on a historical tour of the North Shore of O‘ahu, from Kahuku (the north point of the island) to Ka‘ena (the west point of the island), and uncovers the everyday lives of the residents, especially prior to the plantation era. Similar to his 2011 book, *Hawaiian Surfing*, to research this book Clark tapped into the Ho‘olaupa‘i online database (http://www.nupepa.org/): a vast archive of 125,000 pages of Hawaiian-language newspapers published from 1834 to 1948. The author collected an enormous number of references to specific North Shore locations and presents them in an easy-to-use dictionary-style format, which includes original passages in Hawaiian with English translations by Keao Nesmith."


"*The Moon Has Been Eaten: Images from a Year on Easter Island* is a special Limited Edition printing of 500 numbered, signed copies. The 98 images in this quality, Smythe bound volume were originally full sized exhibition prints. Each is accompanied by a 250 word anecdote in both English and Spanish. Titles are in Rapanui (the native island language) with English and Spanish translation. Also included are an island map, glossary of Rapanui terms and thumbnail image index with technical data on individual images. James Craig personally supervised the tritone printing of this 10 x11 volume. Also included are a signed original image and an extras DVD containing interactive PDF iPad adapted versions of the book (English and Spanish). *The Moon Has Been Eaten* was inspired, in part, in response to a chance encounter on the island with a copy of Fred Pickers *Rapa Nui*, a black-and-white volume of images of Easter Island from 1974, and the realization that the work Jim Craig had been doing for more than a year was an updated, if graphically different portrait of this fascinating land."


"Many people know about Hawai‘i’s volcanic crater, Diamond Head, but very few are aware of the crater's colorful past. After Diamond Head burst from the shore of O‘ahu in a series of steam explosions, the crater sat silent for hundreds of thousands of years, before becoming a backdrop to
some of the most famous moments in Hawai'i's history. Author Denby Fawcett's definitive book breathes life into the iconic but silent landmark, which some geologists consider the most perfect example of a volcanic tuff cone in the world. *Secrets of Diamond Head* traces the life of the crater from its birth to its use by hikers and the military today. The book includes a complete trail guide as well as information on the ancient Hawaiians who erected five religious temples on the slopes of the crater known as Le'ahi. The modern history of the volcanic cone is just as fascinating, featuring everything from rock concerts to an on-going battle between community activists fighting to preserve the crater's wild beauty and developers wanting to commercialize its open spaces. After reading *Secrets of Diamond Head*, you will never look at this geologic wonder in the same way.


"*A Companion To Easter Island* offers everything that a visitor to Easter Island needs to know, including a summary of the island's turbulent history, site-by-site archaeological information, suggested itineraries and activities, and even recommended restaurants and shops. The book has 168 pages, contains over 100 color photos of the island, and includes maps of both the island and the town, Hanga Roa."


"*Lihu'e* traces the history of the town from its beginnings to the present day, from the hamlet rooted in the early days of Hawai'i's sugar to Kauai's county seat, commercial core, and hub of air and sea transport. This book is constructed on a building-by-building, armchair tour of Lihu'e's urban center and the once predominant mill. With it's impressive research, careful documentation, and wealth of illustration, *Lihu'e* provides a noteworthy addition to the historical literature of the islands."


"For any researcher seriously interested in the eastern part of the Pacific Ocean, the author's English translation seems to be even more important than the Polish one. Her English translation can serve as a comparative study of the following works by the Forsters: *The Resolution Journals…, A Voyage…*
and its German translation *Reise..., as well as Observations...*. Bearing in mind that any Anglophone researcher of Pacific literature should have at least a working knowledge of Dutch and German, the English translation of the manuscript should enable the student of Pacific cultures and literature to compare the findings of the Forsters with that of the Dutch voyagers [...] Jakubowska has approached the question of the authenticity of the unknown document in French extremely well. The handwriting has been subjected to professional scrutiny and a graphologist declared that it is most likely that of George Forster. The 'hand' of the elder Forster has been excluded. The author had subjected (and the reviewer later followed in her footsteps) the text of the French original and of *The Resolution Journals..., A Voyage..., and Observations...* to the process of a meticulous contrastive and comparative analysis. The conclusion is that there is no contradiction to the supposition that the French text had been composed either by J.R. Forster, by his son George, or by both of them" (K.K. Vorbrich in *Rapa Nui Journal*).


"Tiny Niue lies alone in the south Pacific, a single island with formidable cliffs rising from the deep ocean. Far from the main shipping routes and with a daunting reputation, 'Savage Island' did not naturally invite visitors. Yet Niue has a surprisingly rich history of contact, from the brief landings by James Cook in 1774 through to the nineteenth-century visits by whalers, traders and missionaries, and into the twentieth century when New Zealand extended its territory to include the Cook Islands and Niue. To date, this story has not been told. Using a wide range of archival material from Niue, New Zealand, Australia and Britain, Margaret Pointer places Niue centre stage in an entertaining and thoroughly readable account of this island nation through to 1974, when Niue became self-governing. As important as the written story is the visual record, and many remarkable images are published here for the first time. Together, text and images unravel a fascinating and colourful Pacific story of Nukututaha, the island that stands alone."


"Black Power burst seemingly out of nowhere in 1966: a maelstrom of racial pride, anger, and violence that threatened the civil rights movement and challenged the very fabric of American society. Or at least that's how many have come to understand the story. In truth, the historical phenomenon of Black Power is older, richer, and more global than is commonly understood. From Harlem and Oakland to India and Israel, it inspired and defined political movements that challenged boundaries throughout the world. In this truly groundbreaking volume, figures as varied as Angela Davis and Stevie Wonder are considered alongside lesser-known Black Power organizations like the Polynesian and Dalit Panthers, illuminating the transnational contours of the Black Power movement.


"The right to clean water has been adopted by the United Nations as a basic human right. Yet how such universal calls for a right to water are understood, negotiated, experienced and struggled over remain key challenges. The Right to Water elucidates how universal calls for rights articulate with local historical geographical contexts, governance, politics and social struggles, thereby highlighting the challenges and the possibilities that exist. Bringing together a unique range of academics, policy-makers and activists, the book analyzes how struggles for the right to water have attempted to translate moral arguments over access to safe water into workable claims. This book is an intervention at a crucial moment into the shape and future direction of struggles for the right to water in a range of political, geographic and socio-economics contexts, seeking to be pro-active in defining what this struggle could mean and how it might be taken forward in a far broader transformative politics. The Right to Water engages with a range of approaches that focus on philosophical, legal and governance perspectives before seeking to apply these more abstract arguments to an array of concrete struggles and case studies. In so doing, the book builds on empirical examples from Africa, Asia, Oceania, Latin America, the Middle East, North America and the European Union.


Contents: 1. Fa'a Samoa: Samoan culture, by Galumalemana A. Hunkin; 2. Germany’s Pacific pearl, by Peter Hempenstall; 3. The Brothers Fritz and Carl Marquardt: Settlers in Samoa, ethnic show impresarios and traders in ethnographica, by Hilke Thode-Arora; 4. 'Around the world for fity pence': The phenomenon of the ethnic shows, by Hilke Thode-Arora; 5. 'The belles of Samoa': The Samoa show of 1895-97, by Hilke Thode-Arora; 6. 'Our new fellow countrymen': The Samoa show of 1900-01, by Hilke Thode-Arora; 7. A diplomatic visit? Tamasese in Germany and the Samoa show of 1910-11, by Hilke Thode-Arora; 8. The final era of the Kingdom of Bavaria: Luitpold of Bavaria and the Prinzregentenzeit (1886-1912), by Hermann Rumschöttel; 9. 'Ah, those Samoans!': German fantasies, by Hilke Thode-Arora; 10. Fine mats and fly whisks: Some concluding thoughts, by Hilke Thode-Arora; 11. My Siamani-Samoa-series, by Michel Tuffery."
RECENT PUBLICATIONS

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

GENERAL / ARTICLES

ACHESON, J. M. (2015). Private Land and Common Oceans: Analysis of the Development of Property Regimes. Current Anthropology, 56(1), 28-42. Comments: 42-43 (by A. Begossi); 43-44 (by E. Berge); 44 (by T. Eggertsson); 45 (by T. Haller); 45-46 (by C. Hann); 46-47 (by C.K. Lesorogol); 47-48 (by M.D. McGinnis); 48-49 (by Evelyn Pinkerton); 49-50 (by E. A. Smith); Reply: 50-52 (by J.M. Acheson); Bibliography: 52-55.


AUSTRALIA / ARTICLES


MELANESIA / ARTICLES


FORSYTH, M. (2015). A Pluralist Response to the Regulation of Sorcery and Witchcraft in Melanesia. In M. Forsyth & R. Eves (Eds.), Talking It Through: Responses to Sorcery and Witchcraft Beliefs and


MICRONESIA / ARTICLES


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