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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

- 1983a. 'A Survey of Salvation Movements In Irian Jaya', in W. Flannery (ed.), *Religious Movements in Melanesia: A Selection of Case Studies and Reports*, pp. 104-110. Goroka: Melanesian Institute for Pastoral and Socio-economic Service.
- 1983b. 'How Are Myth and Movement Related?' in W. Flannery (ed.), *Religious Movements in Melanesia Today*, pp. 62-77. Goroka: Melanesian Institute for Pastoral and Socio-economic Service.
- 1988. *The Religion of the Yali in the Highlands of Irian Jaya*. Point Series No. 13. Goroka: Melanesian Institute. This book is an abbreviated translation of Siegfried Zöllner, *Lebensbaum und Schweinekult: Die Religion der Jalî im Bergland von Irian-Jaya (West-Neu-Guinea)*. Wuppertal: Theologischer Verlag Brockhaus, 1977. Zöllner and Godschalk co-operated during the translation and Zöllner has added a chapter, with updates, while Godschalk has added a short introduction.
- 1989a. *Kargoism di Melanesia: Suatu studi tentang sejarah dan teologi kultus Kargo*. Jayapura: Pusat Studi Irian Jaya. An augmented translation into Indonesian of John G. Strelan, *Search for Salvation: Studies in the History and Theology of Cargo Cults*. Adelaide: Lutheran Publishing House, 1977.
- 1989b. With A.E. Dumatubun. *Bangunan Baru dan Fondasi tua: Satu Studi Kasus Tentang Kargoisme di Dani Barat [The New Building and the Old Foundation: A Case Study of Cargoism among the West Dani]*. Jayapura: Kerjasama Universitas Cenderawasih dengan Bapeda Tingkat I Irian Jaya.
- 1991. 'The "Renaissance" of Spirit Beings: The Challenge of Community Development in the Highlands of Irian Jaya', *South Pacific Journal of Mission Studies*, 1(4): 14-17. Translation of a paper by Benny Giay.
- 1993a. *Sela Valley: An Ethnography of a Mek Society in the Eastern Highlands, Irian Jaya, Indonesia*. Doctoral dissertation in anthropology, Free University, Amsterdam. Geldermalsen: Logoconsult.
- 1993b. 'Deregulation of Population Control in the Sela Valley Area'. Presented at the Mek and Their Neighbours Conference, Seewiesen, Bavaria, 1990. Published as appendix D to 1993a: 195-202.
- 1993c. With Benny Giay. 'Cargoism in Irian Jaya Today', *Oceania*, 63(4): 330-344. Republished as appendix C in 1993a: 181-193.
- 1999. 'A.C. de Kock's Encounter with the "Goliath Pygmies": The First Ethnographic Data from the Mek Culture Area in the Eastern Highlands of Irian Jaya', *The Journal of Pacific History*, 34(2): 219-228. Godschalk had earlier published the paper in his 1993 dissertation, pp. 173-180, but for the 1999 version he has added an introduction.
- 2010. 'Geelvink Bay'. Translation of and introduction to Carl Wilhelm Ottow and Johann Gottlob Geissler, 'Een kort overzigt van het land en volk op de Noord-Oost-kust van Nieuw-Guinea (Mansinam, den 29 Januarij 1857)' [A Brief Survey of the Land and People of New Guinea's Northeast Coast (Mansinam, 29 January 1857)]. *White on Black: Writings on Oceania*, 1 (Special issue: Early Accounts of Melanesian Cultures). Available online at: <http://openjournals.library.usyd.edu.au/index.php/WOB>.

- 2014. With Neil Gunson. 'An Early Ethnography of the Geelvink Bay People, West New Guinea', *The Journal of Pacific History*, 49(1): 95-121.

RECEIVED

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

KLAMER. M. (2015). *Language as a Time Machine*. Leiden: Leiden University. Inaugural lecture by Marian A.F. Klamer on the acceptance of her position as professor in Austronesian en Papuan Linguistics at Leiden University on Friday 6 february 2015.

KLAMER. M. (2015). *Taal als tijdmachine*. Leiden: Universiteit Leiden. Oratie uitgesproken door Marian A.F. Klamer bij de aanvaarding van het ambt van hoogleraar op het vakgebied van de Austronesische en Papua Taalkunde aan de Universiteit Leiden op vrijdag 6 februari 2015.

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

AIKHENVALD, ALEXANDRA Y. and R.M.W. DIXON (eds). 2015 (January). *Possession and Ownership: A Cross-linguistic Typology*. Oxford: Oxford University Press. 342 pages. ISBN: 978-0-19-872300-4 (pb).

"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.

Contents (Pacific chapters): **2. Isabelle Bril**: Ownership, part-whole and other possessive-associated relations in Nêlêmwa [New Caledonia]; **3. Gloria J. Gravelle**: Possession in Moskona, an East Bird's Head language; **4. Alexandra Y. Aikhenvald**: Possession and ownership in Manambu, a Ndu Language from the Sepik area, Papua New Guinea; **5. Alan Dench**: Possession in Martuthunira [Western Australia]; **12. Michael Wood**: Spirits of the forest, the wind, and new wealth: Defining some of the possibilities, and limits, of Kamula possession [PNG]; **13. Rosita Henry**: Being and belonging: Exchange, value, and land ownership in the Western highlands of Papua New Guinea."

BENNETT, JUDITH A. (ed.). 2015. *Oceanian Journeys and Sojourns: Home Thoughts Abroad*. Dunedin: Otago University Press. 408 pages. ISBN: 978-1-877578-88-5 (pb).

"*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."

BIEWER, CAROLIN. 2015. *South Pacific Englishes: A Sociolinguistic and Morphosyntactic Profile of Fiji English, Samoan English and Cook Islands English*. Amsterdam: John Benjamin Publishing. 341 pages. ISBN: 978-9027249128 (hb) and 978-9027268952 (eb).

"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."

GOUNDER, FARZANA. 2015 (Available). *Narrative and Identity Construction in the Pacific Islands*. Amsterdam: John Bejamins Publishing. 260 pages. ISBN: 978-9027249340 (hb) and 978-9027268679 (eb).

"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.

Contents: Editor's note; Glossing abbreviations; About the authors; Introduction; **Part I. Inside the storyworld:** **1.** Moving through space and (not?) time: North Australian dreamtime narratives, *by Dorothea Hoffmann*; **2.** We've never seen a cyclone like this: Exploring self-concept and narrator characterisation in Aulua, *by Martin Paviour-Smith*; **Part II. Telling narratives, constructing identities:** **3.** Local ecological knowledge in Mortlockese narrative: Stance, identity and knowing, *by Emerson Lopez Odango*; **4.** Small stories and associated identities in Neverver, *by Julie Barbour*; **5.** 'Sometime is lies': Narrative and identity in two mixed-origin island languages, *by Rachel Hendery, Peter Mühlhäusler and Joshua Nash*; **Part III. Narrative memories, cultures and identities:** **6.** Constructing Kanaka Maoli identity through narrative: A glimpse into native Hawaiian narratives, *by Christopher K. Baker*; **7.** 'Stories of long ago' and the forces of modernity in South Pentecost, *by Murray Garde*; **8.** Australian South Sea Islanders' narratives of belonging, *by Clive Moore*; **9.** Avatars of Fiji's Girit narrative, *by Brij V. Lal*; **10.** Samoan narratives: Sociocultural perspectives, *by Emma Kruse Va'ai*; **11.** '[P]ulling tomorrow's sky from [the] kete': Culture-specific narrative representations of re/memembering in contemporary Maori and first Australian novels, *by Hanne Birk*; **12.** Beyond exile: The Ramayana as a living narrative among Indo-Fijians in Fiji and New Zealand, *by Kevin C. Miller*; **13.** Embodied silent narratives of masculinities: Some perspectives from Guam Chamorros, *by David A. de Frutos and Alexandre C. de la Rosa*; Index."

DRAHOS, PETER. 2014. *Intellectual Property, Indigenous People and Their Knowledge*. Cambridge: Cambridge University Press. 247 pages. ISBN: 978-1107055339 (hb).

"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.

Contents: Preface; List of Abbreviations; **1.** The non-developmental state; **2.** Cosmology's country; **3.** Loss; **4.** Symbolic recognition; **5.** Rules and the recognition of ancestors; **6.** The Kimberley: Big projects, little projects; **7.** Secret plants; **8.** Paying peanuts for biodiversity; **9.** Gentle on country, gentle on people; **10.** Protecting country's cosmology; **11.** Trust in networks; References; Index.

Paragraphs and Index: [webpage](#).

SPURWAY, JOHN. 2015 (February). *Ma'afu, Prince of Tonga, Chief of Fiji: The Life and Times of Fiji's First Tui Lau*. Canberra: ANU Press. 693 pages. ISBN: 978-1925021172 (pb) and 978-1925021189 (pdf). Retrieved 24 March 2015 from: Citation url: <http://press.anu.edu.au/p=312281>.

"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

BOUCHER, LEIGH and LYNETTE RUSSELL (eds). 2015 (April). *Settler Colonial Governance in Nineteenth-century Victoria*. Canberra: ANU Press. 224 pages. ISBN: 978-1925022346 (pb) and 978-1925022353 (pdf). Retrieved 26 May 2015 from: <http://press.anu.edu.au?p=316011>.

"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*."

EIDELSON, MEYER. 2014. *Melbourne Dreaming: A Guide to Important Places of the Past and Present*. 2nd edition. Canberra: Aboriginal Studies Press. 256 pages. ISBN: 978-1922059710 (pb). First published in 2000.

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](#).

GROSSMAN, MICHÈLE. 2013. *Entangled Subjects: Indigenous/Australian Cross-cultures of Talk, Text, and Modernity*. Amsterdam: Rodopi, Brill. 390 pages. ISBN: 978-9042036444 (hb). Review: *Australian Aboriginal Studies*, (2), 2014: 110-111 (by J. Leane).

" 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.

Contents: Acknowledgements; **Introduction:** When They Write What We Read; **1.** Unsettling Subjects: Critical Perspectives on Selves in Writing and Writing Selves; **2.** (Re)writing Histories: The Emergence and Development of Indigenous Australian Life-writing; **3.** 'The Pencil and the Mouth': Anthropology, Orality, Literacy, and Modernity; **4.** 'A Tape-recorder and an Editor': The Politics and Practices of Cross-cultural Collaborative Text-Making; **5.** Crowded House: *Gularabulu: Stories of the West Kimberley*; **6.** Troubling Relations: *Nyibayarri: Kimberley Tracker, Ingelba and the Five Black Matriarchs, and The Sun Dancin'*; **7.** Fighting With Our Tongues, Fighting For Our Tongues: *Warlpiri karnta karnta-kurlangu yimi/Warlpiri Women's Voices: Our Lives, Our History and Auntie Rita*; **Conclusion:** Reading the Word, Reading the World: Re-reading Orality, Literacy, and Modernity; Works Cited; Index.

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)."

HOLDAWAY, SIMON J. and PATRICIA C. FANNING. 2014. *Geoarchaeology of Aboriginal Landscapes in Semi-arid Australia*. Melbourne: CSIRO Publishing. 224 pages. ISBN: 978-0643108943 (pb). Review: *Archaeology in Oceania*, 49(3), 2014: 165-166 (by J. Tumney).

"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."

JAMES, DIANA and ELIZABETH TREGENZA (eds). 2014. *Ngintaka*. Kent Town: Wakefield Press. 184 pages. ISBN: 978-1743052921 (hb).

"*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, tjampi grass weaving and film - media of the powerful APY contemporary art movement practised in community art centres across the region."

MULLER, LORRAINE. 2014. *A Theory of Australian Health and Human Service Work*. Sydney: Allen and Unwin. 272 pages. ISBN: 978-1743317198 (pb).

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.

Contents: Foreword; Acknowledgements; **1.** The power of story; **2.** Story of colonisation; **3.** Decolonisation; **4.** Aboriginal knowledge; **5.** Grounding the research; **6.** Responsibility of knowledge; **7.** Racism; **8.** Spirituality; **9.** Indigenous Australian Social-Health Theory; **10.** Healing and Forgiveness; **11.** Holding knowledge; References; Index.

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."

NICOLACOPOULOS, TOULA and GEORGE VASSILACOPOULOS. 2014. *Indigenous Sovereignty and the Being of the Occupier: Manifesto for a White Australian Philosophy of Origins*. Melbourne: Re-press. 114 pages. ISBN: 978-0980819717 (pb). Retrieved 15 April 2015 from: http://repress.org/book-files/9780980819717-The_Being_of_the_Occupier.pdf. Review: *International Journal of Critical Indigenous Studies*, 7(2), 2014: http://www.isrn.qut.edu.au/publications/internationaljournal/documents/volume7_number2_14-Review-Nicoll.pdf (by F. Nicoll).

"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*).

"*Contents*: **1.** Introduction: The Call for a Manifesto; **2.** The Need for a White Australian Philosophical Historiography; **3.** The 'Hypothetical Nation' as Being without Sovereignty; **4.** A Genealogy of the West as the Ontological Project of the Gathering-we; **5.** Ontological Sovereignty and the Hope of a White Australian Philosophy of Origins; **6.** The World-making Significance of Property Ownership in Western Modernity; **7.** Sovereign Being and the Enactment of Property Ownership; **8.** The Onto-pathology of White Australian Subjectivity; **9.** Racist Epistemologies of a Collective Criminal Will; **10.** The Perpetual-Foreigner-within as an Epistemological Construction; **11.** The Migrant as White-non-white and White-but-not-white-enough; **12.** Three Images of the Foreigner-within: Subversive, Compliant, Submissive; **13.** The Imperative of the Indigenous-White Australian Encounter; References.

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

SCHECH, SUSANNE (ed.). 2014. *Development Perspectives from the Antipodes*. Abingdon: Routledge. 214 pages. ISBN: 978-0-415-72117-2 (hb). First published as *Third World Quarterly*, 33(6), 2012 (Special issue: Development Perspectives from the Antipodes, edited by Suzanne Schech).

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.

SAETHRE, EIRIK. 2013. *Illness Is a Weapon: Indigenous Identity and Enduring Afflictions*. Nashville: Vanderbilt University Press. 213 pages. ISBN: 978-0-8265-1920-7 (hc). Review: *American Ethnologist*, 42(2), 2015: 381–382 (by J. Hardin).

"*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'.

Contents: Acknowledgements; 1. Everyday Illness; 2. Food, Meaning and Economy; 3. Contemporary Cosmologies; 4. Medical Systems and Illness Experience; 5. Noncompliance; 6. Inposing Empowerment; 7. Closing the Gap; Glossary; Notes; References; Index."

VON ZINNENBURG CARROLL, KHADIJA. 2014. *Art in the Time of Colony*. Farnham: Ashgate. 336 pages. ISBN: 978-1-4094-5596-7 (hb). Review: *Australian Aboriginal Studies*, (2), 2014: 111-114 (by G. Lehman).

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.

Contents: Introduction: Solomon Islands artefact traditions and their historical transformations, by Ben Burt and Lissant Bolton; 1. Santa Cruz feather-money: Its demise and revival, by Salome Samou; 2. Kesa and other shell valuables from Choiseul, by Rhys Richards; 3. Shell valuables and history in the western Solomon Islands, by Peter J. Sheppard; 4. Traditional money and artefacts in Malaita, by Michael Kwa'ioloa; 5. Bata The adaptable shell-money of Langalanga, Malaita, by Pei-yi Guo; 6. Clan valuables of Guadalcanal, by Jackson Gege; 7. Collecting Makira Kakamora stones, shrine stones and the grounds for things in Arosi, by Michael Scott; 8. Some family treasures of Santa Isabel, by Evelyn Tetehu; 9. Regenerating local arts at the Kwaio Cultural Centre, by David Akin; 10. Western Solomons war canoes, past and present, by Edvard Hviding; 11. Woriwori objects for Sale: Contemporary trade in wood carvings from Aorigi, by Sandra Revolon; 12. Solomon Islands contemporary arts: The Rennell-Bellona contribution, by Jari Kupiainen; References."

FORSYTH, MIRANDA and RICHARD EVES (eds). 2015 (May). *Talking It Through: Responses to Sorcery and Witchcraft Beliefs and Practices in Melanesia*. Canberra: ANU Press. ISBN: 978-

1925021561 (pb) and 978-1925021578 (pdf). 334 pages. Retrieved 13 May 2015 from: <http://press.anu.edu.au?p=316611>.

"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.

Contents: Preliminary pages; Contents; Foreword: Sorcery- and Witchcraft-related Killings in Papua New Guinea, *by Gairo Onagi*; The Problems and Victims of Sorcery and Witchcraft Practices and Beliefs in Melanesia: An Introduction, *by Miranda Forsyth and Richard Eves*; **Part I. Social, Economic and Cultural Dimensions to the Belief in Witchcraft and Sorcery:** **1.** The Spread of Sorcery Killing and its Social Implications, *by Jack Urame*; **2.** Sorcery, Christianity and the Decline of Medical Services, *by John Cox and Georgina Phillips*; **3.** Witchcraft, Sorcery, Violence: Matrilineal and Decolonial Reflections, *by Salmah Eva-Lina Lawrence*; **4.** Sorcery and Witchcraft as a Negative Force on Economic and Social Development in Solomon Islands, *by Lawrence Foana'ota*; **5.** Huli Customary Beliefs and Tribal Laws about Witches and Witch Spirits, *by John Himugu*; **6.** Talking Sanguma: The Social Process of Discernment of Evil in Two Sepik Societies, *by Patrick F. Gesch*; **7.** The Haus Man Cleansing at Nahu Rawa, *by Patrick F. Gesch and Jonathan Julius*; **8.** 'The Land Will Eat You': Land and Sorcery in North Efate, Vanuatu, *by Siobhan McDonnell*; **9.** Sorcery, Poison and Politics: Strategies of Self-Positioning in South Malekula, Vanuatu, *by Laurent Dousset*; **Part II. Legal Dimensions to the Belief in Witchcraft and Sorcery:** **10.** The Courts, the Churches, the Witches and their Killers, *by Christine Stewart*; **11.** The Western Legal Response to Sorcery in Colonial Papua New Guinea, *by Mel Keenan*; **12.** A Pluralist Response to the Regulation of Sorcery and Witchcraft in Melanesia, *by Miranda Forsyth*; **13.** Sorcery- and Witchcraft-related Killings in Papua New Guinea: The Criminal Justice System Response, *by Ravunamu Auka, Barbara Gore and Pealiwan Rebecca Koralyo*; **14.** Sorcery Violence in Bougainville through the Lens of Human Rights Law: A Critical View, *by Mark Evenhuis*; **15.** The Belief in Sorcery in Solomon Islands, *by Philip Kanairara and Derek Futaiasi*; **Part III. Positive Directions in Overcoming Violence:** **16.** Kumo Koimbo: Accounts and Responses to Witchcraft in Gor, Simbu Province, *by Clara Bal*; **17.** Practical Church Interventions on Sorcery and Witchcraft Violence in the Papua New Guinea Highlands, *by Fr Philip Gibbs*; Author Biographies."

JACKA, JERRY K. 2015 (November). *Alchemy in the Rain Forest: Politics, Ecology, and Resilience in a New Guinea Mining Area*. Boulder: Duke University Press. 320 pages. ISBN: 978-0-8223-5979-1 (hb) and 978-0-8223-6011-7 (pb).

"In *Alchemy in the Rain Forest* Jerry K. Jacka explores how the indigenous population of Papua New Guinea's Porgeran 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."

LINDENMANN, PETER. 2014. *L'Etat au pays des merveilles: L'Etat et le projet étatique en Nouvelle-Calédonie*. Frankfurt am Main: Peter Lang. 642 pages. ISBN: 978-3-0343-1441-1 (pb). Review: *The Journal of Pacific History*, 50(1), 2015: 101-102 (by S. Robertson).

"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*).

MOORE, CLIVE (ed.). 2014. *Looking beyond RAMSI: Solomon Islanders' Perspectives on Their Future*. Honiara: Regional Assistance Mission to Solomon Islands. 102 pages. ISBN: 978-982-9112-04-0 (eb). Retrieved 12 March 2015 from: <http://www.ramsi.org/wp-content/uploads/2014/07/Looking-Beyond-RAMSI.pdf>. Review: *The Journal of Pacific History*, 50(1), 2015: 102-104 (by J. Foukona).

"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

2003: Why We Came to *Helpem Fren*, by Nick Warner; **3.** What Should Sustainable Mining Look Like in Solomon Islands? by Philip Tagini; **4.** Land: Liability or Asset? Real Options for Utilising Our Most Available Resource, by Genesis Kofana; **5.** Empowering Women in Business and Politics, by Nanette Tutua; **6.** Putting Common Sense into All this Business Talk: What's Happening, What to Do, What to Look Forward to? by Sebastian Ilala; **7.** Getting Leaders to Lead: How Do We Get All Solomon Islands Politicians to Think and Behave in the National Interest? by Jude Devesi; **8.** Looking beyond RAMSI: Concluding Remarks, by Clive Moore; Notes; Bibliography of Publications on Solomon Islands during the RAMSI Years, 2003-2013.

PARKE, AUBREY. 2014. *Spirits, Place and People in Pre-cession Fiji*. Edited by Matthew Spriggs and Deryck Scarr. Canberra: ANU Press. 308 pages. ISBN: 978-1925021813 (pb) and 978-1925021844 (pdf). Retrieved 26 March 2015 from: <http://press.anu.edu.au?p=289571>.

"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.

Contents: Preliminary; Aubrey Parke: An Enthusiastic Amateur in Fiji? Acknowledgements; Preface; Maps; **1.** Fijian Society: The Islands of Fiji (General); **2.** Overview of Project; **3.** The Ideological Sense of Vanua; **4.** Understanding Traditional Fijian Society; **5.** Factors Affecting Development and Interaction; **6.** The Yavusa: The Ideal and the Reality; **7.** The Diversity of Fijian Polities; Overview of Chapters 8-10: **8.** Polities of Rakiraki Tikina; **9.** Polities of West Vuda Tikina; **10.** Polities of Nadi Tikina; **11.** Polities of Nawaka Tikina; Overview of Chapters 12-13: **12.** The Tikina of Naviti; **13.** The Tikina of Yasawa; **14.** Conclusion; Appendix A; Appendix B; Bibliography."

SLAMA, MARTIN and JENNY MUNRO (eds). 2015 (April). *From 'Stone-Age' to 'Real-Time': Exploring Papuan Temporalities, Mobilities and Religiosities*. Canberra: ANU Press. 270 pages. ISBN: 978-1925022421 (pb) and 978-1925022438 (jpg). Retrieved 24 April 2015 from: <http://press.anu.edu.au?p=315331>.

"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.

Contents: Front cover; Preliminary Pages; List of Contributors; Illustrations; **1.** From 'Stone-Age' to 'Real-Time': Exploring Papuan Temporalities, Mobilities and Religiosities: An Introduction, by *Martin Slama and Jenny Munro*; **2.** Demonstrating the Stone-Age in Dutch New Guinea, by *Danilyn Rutherford*; **3.** From Primitive Other to Papuan Self: Korowai Engagement with Ideologies of Unequal Human Worth in Encounters with Tourists, State Officials and Education, by *Rupert Stasch*; **4.** Papua Coming of Age: The Cycle of Man's Civilisation and Two Other Papuan Histories, by *Jaap Timmer*; **5.** Under Two Flags: Encounters with Israel, Merdeka and the Promised Land in Tanah Papua, by *Henri Myrntinen*; **6.** Hip Hop in Manokwari: Pleasures, Contestations and the Changing Face of Papuanness, by *Sarah Richards*; **7.** 'Now we know shame': Malu and Stigma among Highlanders in the Papuan Diaspora, by *Jenny Munro*; **8.** Torture as a Mode of Governance: Reflections on the Phenomenon of Torture in Papua, Indonesia, by *Budi Hernawan*; **9.** 'Living in HIV-land': Mobility and Seropositivity among Highlands Papuan Men, by *Leslie Butt*; **10.** Papua as an Islamic Frontier: Preaching in 'the Jungle' and the Multiplicity of Spatio-Temporal Hierarchisations, by *Martin Slama*."

MICRONESIA

DOVE, M.R. (ed.). 2014. *The Anthropology of Climate: Change: An Historical Reader*. Malden: Wiley Blackwell. 344 pages. ISBN: 978-1118383001 (pb) and 978-111838551 (hc). Review: *The Australian Journal of Anthropology*, 26(1), 2015: 135-136 (by H.A. Baer).

"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)."

HANSEN, LASSE KOLBØN ANKE. 2012. "**Lord, Here Comes the Flood**": **Investigating the Chains of Climate Change Discourses in Kiribati**. MA thesis, University of Bergen. Retrieved 22 April 2015 from: <https://bora.uib.no/bitstream/handle/1956/6014/97162474.pdf?sequence=1>.

"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."

HANSEN, LASSE KOLBØN ANKE. 2014. *Lord, Here Comes the Flood: Investigating the Chains of Climate Change Discourses in Kiribati*. Suva: USP Press. 118 pages. ISBN: 978-9820109155 (pb).

"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

CLARK, JOHN R.K. 2014. *North Shore Place Names: Kahuku to Kaena*. Honolulu: University of Hawai'i Press. 344 pages. ISBN: 978-0-8248-3930-7 (pb).

"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."

CRAIG, JAMES. 2012. *The Moon Has Been Eaten: Images from a Year on Easter Island*. Bel Air: Stockson Printing. 224 pages. ISBN: 978-0-615-52442-9 (hb). Retrieved 25 March 2015 from: http://jamescraigphotography.com/ewExternalFiles/The_Moon_has_been_Eaten.pdf (49.68 MB). Review: *Rapa Nui Journal*, 26(2), 2012: 85-86 (by A. Padgett).

"*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."

Contents: Acknowledgements; Map; **1**. Introduction; **2**. Why Easter Island; **3**. The Project; **4**. Time-Line; **5**. About the Images; **6**. Living on Easter Island; **7**. Getting around the Island; **8**. Tapati Rapanui; **9**. Changes; **10**. Historical Outline; **11**. Final Thoughts; Image Index with Exposure Data; Glossary of Rapanui Terms; Contact Information with Web Site, Blog, Gallery."

FAWCETT, DENBY. 2014. *Secrets of Diamond Head: A History and Trail Guide*. Honolulu: D. Fawcett. Distributed by University of Hawai'i Press, Honolulu. 116 pages. ISBN: 978-0-615-88129-4 (pb).

"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.

Contents: Introduction; 1. Diamond Head Trail Guide; 2. Birth of a Crater; 3. Flora and Fauna. 4. Early Hawaiians and Diamond Head; 5. The Battle of Diamond Head; 6. The United States Military Takes Over the Crater; 7. Diamond Head: World War II; 8. Saving Diamond Head; 9. Crater Music Concerts; 10. Disney Land in Diamond Head; 11. Diamond Head's Future; Epilogue; Bibliography; Acknowledgement; Index."

GRANT-PETERKIN, JAMES. 2010. *A Companion to Easter Island: A Concise Guide to the History, Culture and Individual Archaeological Sites of Rapa Nui*. Santiago de Chile: Gráfica LOM. 168 pages. ISBN: 978-956-332-641-3 (pb). Review: *Rapa Nui Journal*, 26(2), 2012: 90-91 (by S. Stephen).

"*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."

GRIFFIN, PAT L. 2015 (January). *Lihu'e: Root and Branch of a Hawaii Town*. Lihu'e: Kauai Historical Society. Distributed by University of Hawai'i Press, Honolulu. 384 pages. ISBN: 978-0-9703293-9-4 (cl).

"*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 its impressive research, careful documentation, and wealth of illustration, *Lihu'e* provides a noteworthy addition to the historical literature of the islands."

JAKUBOWSKA, ZUZANNA. 2014. *Still More to Discover: Easter Island in an Unknown Manuscript by the Forsters from 18th Century*. Warsaw: Museum of the History of Polish Popular Movement and Institute of Iberian and Ibero-American Studies, University of Warsaw. Bilingual: English and Polish. Reproduction of the manuscript included. Introduction by K.K. Vorbrich. 36 + 213 pages. ISBN: 978-83-7901-035-6 (hb) and 978-83-60875-34-6 (pb) Review: *The Journal of the Polynesian Society*, 123(4), 2014: 431-433 (by R. Wiczorek) and *Rapa Nui Journal*, 28(2), 2014: 87-89 (by K.K. Vorbrich).

"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*).

POINTER, MARGARET. 2015 (April). *Niue 1774-1974: 200 Years of Contact and Change*. Dunedin: Otago University Press. 384 pages. ISBN: 978-1-877578-95-3 (pb).

"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."

SLATE, NICO. 2012. *Black Power beyond Borders: The Global Dimensions of the Black Power Movement*. New York: Palgrave Macmillan. 226 pages. ISBN: 978-1137285065 (pb) and 978-1137285058 (hb).

"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.

Contents (Pacific chapters): 5. The Polynesian Panthers and The Black Power: Surviving Racism and Colonialism in Aotearoa New Zealand, by *Robbie Shilliam*, pp. 107-126.

SULTANA, FARHANA and ALEX LOFTUS (eds). 2012. *The Right to Water: Politics, Governance and Social Struggles*. Abingdon and New York: Earthscan. 262 pages. ISBN 978-1-84971-359-7 (pb) and 978-1-84971-360-3 (cl). Review: *Singapore Journal of Tropical Geography*, 36(1), 2015: 136-137 (by M. Prieto).

"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 (Pacific chapter): 7. The Right to Water as the Right to Identity: Legal Struggles of Indigenous Peoples of Aotearoa New Zealand, by *Jacinta Ruru*, pp. 110-122.

THODE-ARORA, HILKE (ed.). 2014. *From Samoa with Love? Samoan Travellers in Germany 1895-1911: Retracing the Footsteps*. München: Hirmer. Translation of *From Samoa with Love? Samoa-Völkerschauen im Deutschen Kaiserreich: Eine Spurensuche* (2014), by Bram Opstelten and Jane Michael. 223 pages. ISBN: 978-3-7774-2239-8 (hb). Exhibition catalogue published on the occasion of an exhibition of the same name held at Museum Fünf Kontinente (formerly Staatliches Museum für Völkerkunde München), München, 31 January 2014 - 30 November 2014.

"Zwischen 1895 und 1911 reisten meist ranghohe Samoaner mit Völkerschauen nach Deutschland: für die Samoaner die einzige Gelegenheit, politische Kontakte mit der Kolonialmacht zu knüpfen, für das Publikum Amüsement und die Möglichkeit, Sehnsüchte nach exotischen Welten zu stillen. Der Band ist eine detaillierte Rekonstruktion der Völkerschauen und eine Spurensuche nach deutschen und samoanischen Interessen. Die Schauen gastierten in Vergnügungsparks, zoologischen Gärten und sogar auf dem Münchner Oktoberfest. Das Publikum reiste 'für fünfzig Pfennig um die Welt' und konnte 'typisch' samoanische Kultur wie Tänze, Musik und Waffenspiele erleben. So wurden die Vorstellungen geprägt, die man sich von fremden Kulturen macht(e). Der schön bebilderte Band thematisiert auch das Echo bei Kunstschaffenden der Kaiserzeit wie den Dresdner 'Brücke'-Malern. Im Jahr 1910 entstanden etwa Ludwig Kirchners Holzschnitt *Rudernde Samuanerin* und Erich Heckels Kaltnadelstich *Samoanischer Tanz*. Mit Werken des samoanisch-stämmigen Künstlers Michel Tuffery gelangt man in die Gegenwartskunst.

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 fifty 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.
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