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PAIDEUMA 56 (2010)

FOR COMPLETE CONTENTS SEE

http://www.frobenius-institut.de/index.php?option=com_content&task=view&id=51&Itemid=118

THE PACIFIC ITEMS ARE

Articles

Rupert Stasch
- The Category 'Village' in Melanesian Social Worlds: Some Theoretical and Methodological Possibilities.

Fanny Wonu Veys
- Art or Artefact: Is that the Question? 'Pasifika Styles' at the University of Cambridge Museum of Archaeology and Anthropology, and the Refurbishment of the Michael Rockefeller Wing at the Metropolitan Museum of Art.

Reviews

Alex Golub

Lamont Lindstrom

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Markus Schindlbeck

Roland Seib

Gunter Senft

*Paideuma: Mitteilungen zur Kulturkunde* (Stuttgart, Berlin and Köln: Verlag W. Kohlhammer, ISSN 0078-7809, Paideuma@em.uni-frankfurt.de) is the official academic publication of the Frobenius-Institut at the J.W. Goethe University (Frankfurt am Main), and is a peer-reviewed journal. Founded in 1938 by Leo Frobenius and edited with support from the Frobenius-Gesellschaft, *Paideuma* has published articles on African societies and history, as well as on other regions and topics of general theoretical interest. In recent years *Paideuma* has widened its scope to focus also on Eastern Indonesia and Oceania.

**MAPPING AND UNMAPPING THE PACIFIC: ISLAND PERCEPTIONS OF AN OCEANIC CONTINENT**


The two-day cultural event is organised by the newly-established Taiwan Society for Pacific Studies, which counts five institutional members: Taiwan National University, Academia Sinica, National Central Library, Council for Aboriginal Affairs, and Taipei Ricci Institute.

This is the conference webpage:

We are now calling for papers. Contact: Li-chun Lee, juneljlee at gmail.com.

The Pacific world can be seen as an oceanic continent, mapped throughout the ages by migrations and exchanges. In its midst, islands are the vantage points from which different mapping strategies have been taking and are still taking place, offering a variety of viewpoints on the Pacific, its contours and its dynamics.

This conference - the first one organized by the Taiwan Society for Pacific Studies - aims at identifying the ways of mapping the Pacific in time and space that have been developed by islanders, especially by Austronesian populations. Such mapping has taken place through migration roads, tales, songs and genealogies, as well as by astronomic or geographic charts and artistic renderings. Taking these representations both in their irreducible variety and as an organic whole may help a new generation of scholars to challenge the usual ways of looking at the Pacific world, thus enabling the inhabitants of this oceanic continent to enrich and develop the interactive process through which they understand their history and destiny.

In other words, the objective of this conference is twofold:
(a) accounting for the diversity of the mappings of the Pacific continent so as to challenge and renew historical, geographical and ethnographic insights on this part of the world; 
(b) allowing a younger generation of scholars to compare the insights they have gained in confronting local and global knowledge. Researchers from Taiwan - the island between the Asian continent and the Pacific, believed to be the starting point of Austronesian expansion into the Pacific, being the periphery and the core at the same time - will also present their perceptions of this oceanic continent as it is observed and imagined from Taiwan.

The conference agenda will be divided into four sub-topics:

1. Routes and Migrations
Mapping of the Pacific in terms of itineraries, migrations and spatial dynamics.

2. Methods of Mapping
Mapping through tales, genealogies, drawings and pictograms, history of modern mapping, mapping perspectives according to locations...

3. Sacred Space-Times
Sacred elements in traveling and mapping, missionary routes and their rationale, conversions, new religions and the blurring of traditional religious mappings...

4. Alliances and Conflicts
Maritime Law and the drawing of boundaries, boundaries and conflicts around natural resources, fishing rights, garbage disposal; representations of the Pacific space and diplomatic strategies.

Foreign scholars will be invited to arrive the day before and to participate in a tour of Taiwan East coast afterwards.

Pacific Life Sustainability Awards. Four prizes will be awarded at the end of the conference to grass-root leaders or communities that have made a significant contribution to cultural diversity, sustainable development and spiritual empowerment in the Pacific world.

INDEX OF THE CAROLINE KELLY COLLECTION - UQFL489

As Kim de Rijke mailed on July 21, 2010, to the Australian Anthropological Society Discussion Group (AASNet):

For those interested, the Fryer Library at the University of Queensland has now completed an index of the Caroline Kelly (nee Tennant) materials found last December. The collection has open access, except for box 10 which contains 49 fragile photographic glass slides which have been digitised instead.

Summary of the collection: personal and professional papers of Caroline Kelly, including correspondence; financial and legal papers; unpublished poetry and stories; theatre records and publications; anthropology field notes, reports and articles; photographs and newspaper cuttings.

The content description of the collection, although in general terms and with some minor errors yet to be corrected, is available at: http://www.library.uq.edu.au/fryer/ms/uqfl489.pdf

You can also find the guide if you take the next steps:
1. go to http://www.library.uq.edu.au/fryer/
2. search the Fryer Catalogue with "Kelly, Caroline"
3. chose hit 1 "papers, [manuscript] 1987"
4. click on "A full description of the contents of this collection"

Caroline Kelly (nee Tennant) (1907-1989) began a professional theatre career in Brisbane in 1926 before moving to Sydney, where, on 23 January 1929, she married Francis Angelo Timothy Kelly. She quickly became a prominent figure in Sydney theatre circles, opening the Community Playhouse in 1929 and launching a theatre journal, The Community Magazine, in 1930.
In 1931, on the advice of her friend, Margaret Mead (1901-1978), Kelly left the theatre to embark upon a career in anthropology, enrolling as a student at the University of Sydney under the supervision of renowned anthropologist, A.P. (Peter) Elkin (1891-1979).

From 1931 until 1937 Kelly focussed her attention on Aboriginal communities, conducting fieldwork in Aboriginal settlements at Fraser Island and Cherbourg in Queensland and at Burnt Bridge in New South Wales. While her interest in Aborigines was abiding, during World War II she applied her professional skills to advising the authorities on civilian evacuation procedures and planning the social rehabilitation of ex-servicemen.

From 1942 to 1948 she was engaged by the Commonwealth Government to report on the integration of European refugees and other non-British migrants into Australian society. She ended her professional life as a consulting anthropologist to the State Planning Authority of New South Wales.

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


"Covering over one third of the globe, the Pacific Ocean plays a vital role in the lives and fortunes of more than two billion people who live on its rim-lands and islands. It has played a crucial part in shaping the histories of the different Pacific cultures, towards which it has appeared in a variety of different guises. Exploring the ocean's place in human history, this wide ranging book draws together the long and varied physical, economic, cultural and political history of the Pacific, from Prehistory through to the present day. It takes an interdisciplinary approach to show the changing viewpoints of those who explored, exploited and settled the Pacific, including the inhabitants of its Asian and American rim-lands.

The book draws on new research in a variety of areas, such as early Pacific migrations, impacts of European colonization, the effects of climate change, and current economic and political developments. It provides a uniquely broad overview that will be of vital interest to students and to all those with an interest in World History.


Donald B. Freeman is Emeritus Professor of Geography, York University, Canada. His research interests include the historical geography of trade and development in the Pacific and Southeast Asia. His books include The Straits of Malacca: Gateway or Gauntlet? (2003)."

"This book contains the first study of state-building intervention in the so-called 'Pacific arc of crisis', stretching from Aceh, through Timor, Ambon, Irian Jaya and Papua New Guinea to the Solomon Islands and Fiji. It is therefore a welcome addition to studies of this important issue in other parts of the world, such as the Middle East, Africa and Europe. This book explores an issue which is at the top of the Pacific agenda: how the international community can best assist in building political communities that are seen as legitimate by those living within these post-colonial states. It contributes to the more general debate on establishing the legitimacy of state-building intervention by critically evaluating a new model of intervention that has emerged in the Pacific since 2003 and it examines the emerging issue of co-operative intervention where the intervening mission is not a United Nations temporary administration but a shadow government.

Greg Fry is Hedley Bull Fellow and Director of Graduate Studies in International Affairs in the Department of International Relations at the Australian National University. Tarcisius Tara Kabutaulaka is Research Fellow at the East-West Center's Pacific Islands Development Program."


How have human cultures engaged with and thought about animals, plants, rocks, clouds, and other elements in their natural surroundings? Do animals and other natural objects have a spirit or soul? What is their relationship to humans? In this new study, Graham Harvey explores current and past animistic beliefs and practices of Native Americans (Ojibwe), Maori, Aboriginal Australians, and eco-pagans. He considers the varieties of animism found in these cultures as well as their shared desire to live respectfully within larger natural communities. The book also touches on the 'animist realism' of West African literatures, the 'perspectivism' of Amazonian shamans, and the relational ethics and leadership of South and Central Asian communities.


The site http://www.animism.org.uk/ expands upon the book and includes further discussion, examples, elaborations and incitements that will enable more fruitful discussions about these ways of living respectfully within the wider community that is the living world."

"How can mainstream Western social work learn from and in turn help advance indigenous practice? This volume brings together prominent international scholars involved in both Western and indigenous social work across the globe to discuss some of the most significant global trends and issues relating to indigenous and cross-cultural social work. The contributors identify ways in which indigenization is shaping professional social work practice and education, and examine how social work can better address diversity in international exchanges and cross-cultural issues within and between countries. Key theoretical, methodological and service issues and challenges in the indigenization of social work are reviewed, including the way in which adaptation can lead to more effective practices within indigenous communities and emerging economies, and how adaptation can provide greater insight into cross-cultural understanding and practice.


"Until recently, plagues were thought to belong in the ancient past. Now there are deep worries about global pandemics. This book presents views from anthropology about this much publicized and complex problem. The authors take us to places where epidemics are erupting, waning, or gone, and to other places where they have not yet arrived, but where a frightening story line is already in place. They explore public health bureaucracies and political arenas where the power lies to make decisions about what is, and is not, an epidemic. They look back
into global history to uncover disease trends and look ahead to a future of expanding plagues within the context of climate change.

The chapters are written from a range of perspectives, from the science of modeling epidemics to the social science of understanding them. Patterns emerge when people are engulfed by diseases labeled as epidemics but which have the hallmarks of plague. There are cycles of shame and blame, stigma, isolation of the sick, fear of contagion, and end-of-the-world scenarios. Plague, it would seem, is still among us.

Bonn (28 August 2009 to 28 February 2010) in cooperation with the Institut fur Ethnologie der Universität Göttingen, the Museum für Volkerkunde, Vienna (10 May to 13 September 2010) and the Historisches Museum Bern (7 October 2010 to 13 February 2011). It includes contributions by curators and scholars from The National Maritime Museum, The Smithsonian Institution, the Australian National University, the Universities of Auckland and Hawai'i, and many others.


"This book was published in conjunction with the exhibition, Cook's Pacific Encounters, at the National Museum of Australia, Canberra, 1 July - 10 September 2006. Curators: Michelle Hetherington, Ian Coates and Mathew Trinca.

Contents: Introduction, by Craddock Morton; Cook's Voyages to the Pacific, by Michelle Hetherington; Pacific Cultural Heritage: The Göttingen Cook-Forster Collection, by Brigitta Hauser-Schäublin and Gundolf Krüger; Collecting from the Collectors: Pacific Islanders and the Spoils of Europe, by Jennifer Newell."


"Les auteurs de cet ouvrage ont tous été en contact avec divers milieux autochtones ou diverses personnalités d'origine tribale ou ethnique dans les pays mentionnés: Australie, Nouvelle-Zélande, Philippines, Zimbabwe, Etats-Unis. Certains chercheurs sont eux-mêmes issus de communautés ethniques spécifiques. Tous prônent une compréhension interculturelle et une inclusion économique comme politiques d'Etat. Une réconciliation authentique est envisageable si une compréhension interculturelle et une inclusion économique sont délibérément instituées comme politique d'Etat."


"Les auteurs de cet ouvrage ont mené avec pertinence des recherches très spécialisées, ayant été en contact avec divers milieux autochtones ou divers artistes d'origine tribale en Australie, Nouvelle-Zélande, Papouasie-Nouvelle-Guinée, Samoa, Inde, Afrique, Etats-Unis. Certains chercheurs sont eux-mêmes issus de communautés ethniques spécifiques. Tous ces artistes expriment avec talent leur 'indigénéité' et offrent une autre vision d'un monde en mutation."


"This is a fascinating and unique account of Britain's rise as a global imperial power told through the lives of over 40 individuals from a huge range of backgrounds. Miles Ogborn relates and connects the stories of monarchs and merchants, planters and pirates, slaves and sailors, captives and captains, reactionaries and revolutionaries, artists and abolitionists from all corners of the globe. These dramatic stories give new life to the exploration of the history and geography of changing global relationships, including settlement in North America, the East India Company's trade and empire, transatlantic trade, the slave trade, the rise and fall of piracy, and scientific voyaging in the Pacific. Through these many biographies, including those of Anne Bonny, Captain Cook, Queen Elizabeth I, Pocahontas, and Walter Ralegh, early modern globalisation is presented as something through which different people lived in dramatically contrasting ways, but in which everyone played a part."


"In this absorbing collection of papers Aboriginal, Maori, Dalit and western scholars discuss and analyse the difficulties they have faced in writing Indigenous biographies and autobiographies. The issues range from balancing the demands of western and non-western scholarship, through writing about a family that refuses to acknowledge its identity, to considering a community demand not to write anything at all.


"La France est présente dans le Pacifique Sud depuis le milieu du XIX° siècle, mais ce n'est qu'à partir de 1970 que ses relations avec les Etats de la région ont connu de grands bouleversements. Après une vague de contestations indépendantistes et anti-nucléaires, elles se sont apaisées au point que la présence française semble désormais devenue un atout."


Exposing the consequences of U.S. and Japanese militarization. Foregrounding indigenous and feminist scholarship, this collection analyzes militarization as an extension of colonialism from the late twentieth to the twenty-first century in Asia and the Pacific. The contributors
theorize the effects of militarization across former and current territories of Japan and the United States, such as Guam, Okinawa, the Marshall Islands, the Philippines, and Korea, demonstrating that the relationship between militarization and colonial subordination - and their gendered and racialized processes - shapes and produces bodies of memory, knowledge, and resistance.


Setsu Shigematsu is assistant professor of media and cultural studies, University of California, Riverside. Keith L. Camacho is assistant professor of Asian American studies, University of California, Los Angeles. Cynthia Enloe is professor of government and women's studies at Clark University."


"This volume consists of a number of carefully-selected readings that represent a wide range of discussions and theorizing about ritual. The selection encompasses definitional questions, issues of interpretation, meaning, and function, and a roster of ethnographic and analytical topics, covering classic themes such as ancestor worship and sacrifice, initiation, gender, healing, social change, and shamanic practices, as well as recent critical and reconstructive theorizing on embodiment, performance, and performativity. In their introduction to the volume, the editors provide an overall survey and critical consideration of topics, incorporating insights from their own long-term field research and reflections on the readings included. The introduction and readings together provide a unique research tool for those interested in pursuing the study of ritual processes in depth, with the benefit of both historical and contemporary approaches.

TURNER, Socialism in Australia; Andrew Moore: The Nazification of the 
1945); Gianfranco Cresciani: A not so Brutal Friendship. Italian Responses to National 
Finschhafen, New Guinea; Barbara Winter: Arnold von Skerst: Serva 
Visit to New Zealand and its Consequences; Christine Winter: The NSDAP Stronghold 
Finding a Racial Landscape; James N. Bade: Count Felix von Luckner's 1938 'Propaganda' 
'The Forest is the Original Home of the German Soul': Die Brücke an 
Arts and Examples: 14. The rhetoric of transformation in ritual healing, by Thomas J. 
Csordas; 15. Shamanic performances: Issues of performativity and comparison, by Andrew 
Strathern and Pamela J. Stewart; 16. Shamanic performance and cosmological praxis, by 
Pamela J. Stewart and Andrew Strathern; 17. Ritual communication and linguistic ideology: A 
reading and partial reformulation of Rappaport's theory of ritual, by Joel Robbins; 18. The 
Gardens of Omarikana: Early work, by Bronislaw Malinowski; 19. The magical power of 
words, by S.J. Tambiah; 20. Puberty rites, women's naven, and initiation: Women's rituals of 
transition in Abelam and Iatmul culture, by Brigitta Hauser-Schäublin; 21. Female spirit cults 
as a window on gender relations in the Highlands of Papua New Guinea, by Pamela J. Stewart 
and Andrew Strathern; 22. Silent forms but natural symbols? by Gilbert Lewis; 23. Power and 
placement in blood practices, by Pamela J. Stewart and Andrew Strathern; 24. Pietas in 
ancestor worship: The Henry Myers Lecture, 1960, by Meyer Fortes; 25. Cosmology, 
resources, and landscape: Agencies of the dead and the living in Duna, Papua New Guinea, by 
Pamela J. Stewart and Andrew Strathern; 26. Israel, America, and the ancestors: Narratives of 
spiritual warfare in a Pentecostal denomination in Solomon Islands, by Jolene Marie Stritecky; 
Sacrifice and social structure among the Kuranko, by Michael Jackson; 29. The meaning of 
sacrifice, by Edward E. Evans-Pritchard; 30. 'Cattle aren't killed for nothing': Christianity, 
conversion, and the enduring importance of prophets, by Sharon Hutchinson; 31. Ritual and 
social change: A Javanese example, by Clifford Geertz; Name Index."

TURNER, GRAHAM, EMILY and CHRISTINE WINTER (eds). 2010 (Available). National 

"In today's security-conscious environment, the loyalties and allegiances of migrant 
communities are increasingly being brought into question. Drawing on the collected 
knowledge of a number of Australian experts investigating interwar issues of security, 
surveillance and civic rights from the perspective of migration studies, this book aims, through 
the examination of individuals and groups in Oceania who were targeted for potential 
subversion or believed to hold National Socialist sympathies (including local National 
Socialists, Italian-Australians, Russian exiles, members of the right-wing movements the New 
Guard and Australia First), to consider how issues of security were regarded at another critical 
point in world history and what lessons we may learn from that period today. This book 
examines a variety of motives for embracing National Socialism and investing hope in the 
Third Reich. Attitudes shifted over time from enthusiasm to scepticism and disappointment. 
But, most importantly, beyond support and opposition, there was a surprising level of 
disengagement and indifference from sister movements on the radical right. This 
groundbreaking study defies easy answers and previously-held understandings, and will 
stimulate debate and further research.

Contents: Christine Winter and Emily Turner-Graham: Introduction; Emily Turner-Graham: 
'The Forest is the Original Home of the German Soul': Die Brücke and the Complexities of 
Finding a Racial Landscape; James N. Bade: Count Felix von Luckner's 1938 'Propaganda' 
Visit to New Zealand and its Consequences; Christine Winter: The NSDAP Stronghold 
Finschhafen, New Guinea; Barbara Winter: Arnold von Skerst: Servant of Two Masters; 
Thomas Poole: An Almost Innocent Association: Russians and Fascism in Queensland (1935- 
1945); Gianfranco Cresciani: A Not So Brutal Friendship. Italian Responses to National 
Socialism in Australia; Andrew Moore: The Nazification of the New Guard: Colonel

The Editors: Emily Turner-Graham (University of Melbourne) and Christine Winter (The Australian National University) are historians based in Australia, whose work analyses German colonialism, transnational interwar and contemporary fascisms.

AUSTRALIA


"William Blandowski was an explorer, natural scientist and artist who led a Victorian government expedition to the junction of the Murray and Darling Rivers from 1856 to 1857. Australia is the first publication in English of his nineteenth century illustrated encyclopaedia of Aboriginal life.

In Australia, Blandowski explores the potential of images to portray the lives of people engaged in everyday activities, as well as dramatic conflicts and rituals. They include Blandowski's own photographs, and photographs of sketches or illustrations created by others, including the only nineteenth century portrait image of the Nyeri Nyeri people. By reading Australia, we become on-the-spot participants in moments of 'first contact'.

Associate Professor Harry Allen teaches in the Department of Anthropology at Auckland University, New Zealand. He is a Research Associate at La Trobe University, Victoria. Mark Dugay-Grist is an archaeologist who belongs to the Wergaia, Wamba Wamba and Nyeri Nyeri peoples. His work has included protecting Aboriginal heritage sites and returning Aboriginal remains to communities. Luise Hercus is a linguist, specialising in Aboriginal languages, and has also studied songs and mythologies, particularly in the Lake Eyre Basin. Brook Andrews is an interdisciplinary artist working in photography, neon, screen print, mixed media, public art and installation.


"In 2007 the Australian government declared that remote Aboriginal communities were in crisis and launched the Northern Territory Intervention. This dramatic move occurred against a backdrop of vigorous debate among policy makers, academics, commentators and Aboriginal people about the apparent failure of self-determination. In Culture Crisis, leading anthropologists put these 'culture wars' under the microscope. They consider anthropology's legacy in informing and provoking policy change and public understanding of cultural difference. Contributors bring diverse perspectives to bear on the interpretations of current circumstances and policy prescriptions for the future. An urgently needed dialogue on issues
about which anthropologists are in passionate disagreement, *Culture Crisis* unflinchingly confronts the political and conceptual approaches that have failed remote Aboriginal communities.


"This book tells the fascinating story of the only treaties ever made between settlers and Aboriginal people in Australia. It contemplates why whites forged these agreements, how the Aboriginal people understood their terms, why the government repudiated them, and how whites claimed to be the rightful owners of the land. It compares the ways settler society has endeavoured to make good its possession by repeatedly creating histories that have recalled or repressed the memory of Batman, the treaties, and the Aborigines' destruction and dispossession; and charts how Aboriginal people have unsettled this history through their remembering.

Bain Attwood is a leading scholar in the field of cross-cultural history. He is professor in the School of Historical Studies, Monash University, and adjunct professor in the Centre for Cross-Cultural Research, Australian National University. He is the author of *The Making of the Aborigines, Rights for Aborigines and Telling the Truth about Aboriginal History."


Cette étude s'intéresse au cas particulier de l'Australie qui a adopté puis 1972 une politique réformiste pour ses Aborigènes, préconisant le principe d'autodétermination politique, socioéconomique et culturelle. Comment l'Australie a-t-elle répondu à `son problème autochtone’? ouvrage explore les transformations qui ont marqué les affaires aborigènes au cours de ces trente dernières années et permet de mieux appréhender la situation des Aborigènes en Australie aujourd'hui où la question de la réconciliation reste d'actualité."
Isabelle Auguste est née à St-Denis de la Réunion et a passé l'essentiel de son enfance et de sa jeunesse à St-Benoit où elle fait collège et le lycée avant de rejoindre l'université de St-Denis. Son parcours universitaire, notamment dans le cadre d'Erasmus et d'ISEP, lui a permis d'étudier à Londres, à Minneapolis, à Sydney et à Canberra. L'administration des affaires aborigènes en Australie est issue de sa thèse de Doctorat soutenue à l'Université de la Réunion en 2005. Isabelle Auguste est lauréate d'une Bourse Lavoisier 2007 et effectue actuellement des recherches à l'Université nationale australienne, au sein de l'Australian Centre for Indigenous History, Research School of Social Sciences.


"Icons of the Desert is an exhibition catalog produced by the Herbert F. Johnson Museum of Art at Cornell University for a show featuring 49 'dot-paintings' produced by Aboriginal artists from the settlement of Papunya. Dot-painting has become an art instantly associated with Aboriginal Australia. In the more than 25 years since the advent of this movement, Papunya works have been widely exhibited and acquired by private collectors and museums in Australia, and increasingly abroad. Icons of the Desert is the first book to focus on the founding expressions of Papunya art. It examines their origins in the paintings produced in Papunya in the Western Desert during the years 1971 to 1973, after the Sydney schoolteacher Geoffrey Bardon provided Aboriginal men with art materials and encouraged them to paint on Masonite, against the wishes of Australian government officials.

These paintings claim a unique status. Only around 600 were made. They are also the first painted works to transfer the designs of desert ceremonial imagery to a permanent surface. Beyond this rarity and historical significance, however, the visual qualities of Papunya boards make them a uniquely appealing body of work. They have the freshness of trial and error, of experiment by artists who were seasoned in other media adjusting to an unfamiliar format. Icons of the Desert is illustrated with full-color plates of the 49 exhibited works by such great artists as Clifford Possum Tjapaltjarri, Johnny Warangkula Tjupurrula, and Tim Leura Tjapaltjarri. In addition, it features numerous color figures of comparative works and documentary photographs of the original artists at work, some never before published, and a chronological catalog documenting the works' history and iconography, edited by project curator Roger Benjamin.

The leading Indigenous curator in the field, Hetti Perkins, contributed the preface. Roger Benjamin authored the lead essay, which situates the works in their historical and cultural context. Fred Myers, an internationally renowned cultural anthropologist who undertook his doctoral research at Papunya when the movement was still in formation, has written an essay on the stylistic development of one of the painting men he knew personally, Shorty Lungkarta Tjungurrayi. Vivien Johnson, the most prominent Australian author on Western and Central Desert art, writes on a second important artist in the collection, Charlie Tarawa Tjungurrayi. In addition, the memories of relatives of deceased painters in the exhibition are presented in the form of an interview conducted by Dick Kimber, who was a schoolteacher at Papunya in 1971 when the paintings were first produced.


"Two ships set out in search of a missing continent: the *St Jean-Baptiste*, a French merchant ship commanded by Jean de Surville, and the *Endeavour*, a small British naval vessel captained by James Cook. In *Sea of Dangers*, distinguished historian Geoffrey Blainey tells the story of these rival ships and the men who sailed in them. Just before Christmas 1769, the two captains were almost close enough to see one another and yet they did not know of each other's existence. Both crews battled extreme hardships including scurvy, storms and loneliness, but they also experienced the euphoria of 'discovering' new land, and the fascination of meeting peoples so different they may as well have come from separate worlds.

This is the most revealing narrative so far written of Cook's astonishing voyage along the east coast of Australia. It also casts new light on the little-known voyage by Jean de Surville. Blainey argues that the Frenchman was in the vicinity of Sydney Harbour months before Cook arrived. Eventually Cook set out to explore the hazardous Barrier Reef and find a way through Torres Strait, while the Frenchman searched for a mysterious Jewish colony in the South Pacific."


"In 1964, the eyes of the Australian nation were fixed on its Western Desert. The British and Australian governments were about to fire the controversial Blue Streak rockets across the inland. To the ministers in Canberra and London this was an ideal firing range: empty desert, a place they called the 'dump zone'. But to Yuwali, a 17 year old Martu girl, and her family, it was home. *Cleared Out* is the extraordinary story of the events of that winter. Sue Davenport, Peter Johnson and Yuwali recreate this astonishing period in vivid detail. Records of the political outrage, the public outcry, and the battles in the corridors of government are starkly contrasted with Yuwali's first-hand accounts and those of the patrol officers sent to round up her family.

This is not just a story about the clearing of the desert. It's about the people: the bureaucrats whose decisions affected thousands of lives; the patrol officers forced to make ethical decisions in unethical circumstances. And, of course, Yuwali's family: women and children who had never before seen a 'whitefella'. The authors have produced a book that brilliantly recreates the past, but also forces us to confront the future. How should Australia renegotiate its relationship with the Martu? What choices did the Martu make, and what obligations are owed to them?

Contents: Foreword; Preface; Acknowledgements; Annotated list of people and organisations; Maps; Part I. The beginning; Genesis of the story; Wirnpa: The rainmaker; The people of Wirnpa; Posterity will prove the truth; An insurance policy; Beyond the confines of civilisation; The prohibited area; Moving in; Part II. The first patrol; Before the first patrol; Diary of the first patrol; After the first patrol; Part III. Between patrols; The fallout; Part IV. The second patrol; Before the second patrol; Diary of the second patrol; Part V. The confines of civilisation; Bringing them in; We've got to take your mob; Asylums for refugees; Detribalisation is inevitable; Everything changed, nothing changed; Epilogue; The whitefellas; The Martu; Return to Wirnpa; References; Further reading; Index."


Dieses Buch zeichnet anhand des erst kürzlich zugänglich gewordenen umfangreichen schriftlichen und photographischen Nachlasses die Etappen dieser Reise nach, beschreibt Klaatschs Wirken als Forscher und Wissenschaftler und verfolgt die Geschichte seiner Sammlung. Es beleuchtet die vielfältigen und widersprüchlichen Facetten eines Forscherlebens im frühen 20. Jahrhundert und liefert einen wichtigen Beitrag zur wissenschaftlichen Wahrnehmung fremder Kulturen in dieser Zeit. Mit dem Buch wird die Reise des deutschen Gelehrten auf spannende Weise nachvollzogen und zugleich eine wichtige Forschungslücke geschlossen."


"Lex Wotton was a two-time councillor on the Palm Island Aboriginal Shire Council when 36-year-old Palm Island resident Cameron Doomadgee [Mulrunji] was arrested for public drunkenness on 19 November 2004, and died in police custody a few hour later. When the coroner's report was read at a community meeting, Wotton and the others learned that Doomadgee had suffered four broken ribs, a ruptured liver, and a ruptured portal vein as part of his arrest. Outraged, Wotton lead a riot of approximately 1,000 people on Palm Island that resulted in several public buildings being burned down. Wotton was arrested, but on his release, he was hailed as a hero by many residents of Palm Island. He continued to act as a leader and even ran for mayor of the North Queensland Aboriginal community. Four years after the riot, Wotton was found guilty of inciting a riot and sentenced to seven years in prison" (Wikipedia).

Contents: Foreword: Weekend Visit in Jail; 1. The Burning Spirit of the First Australians; A Crusade for Social Justice; Disaster Survival; Spirits and Settling Disputes; 2. Genesis of Legitimate Resistance; Deportation and Stolen Wages; Embroiled in the Social Tremor of November-December 2004; Warriors; 3. We Want to Live in Peace (Conversation between Barbara Glowczewski and Lex Wotton Filmed in Townsville by Wayne Jowandi Barker); 4. Field Work 2005; The Parade of Witnesses for the Prosecution in the Palm Island Riot; Mulrunji's Last Hour in Custody; The Task of Mourning; 5. History is Happening Everyday; The Vision; Memories; 6. The Dance of the Judges and Politicians 2006-2007; Cultural Misunderstandings and Social Action; Handwritten Letter to Be Scanned; Scan Howard's Letter Page 151 in Appendix after Nidala's Letter; The Trial of the Senior Sergeant Charged with the Death of Mulrunji; Weapons for Peace; Cultural Symbols of Political Actions; Postscript by Lise Garond: Palm Island - Lessons to a Young Anthropologist; Bibliography."

"In 1991, the Hawke Government aimed to reconcile Indigenous and non-Indigenous people by implementing a ten-year reconciliation process. Its three broad goals concerned the education of the wider community; Indigenous socio-economic disadvantage; and a document of reconciliation.

The following decade of reconciliation saw some significant achievements. Hundreds of community reconciliation groups were established. Hundreds of thousands of people participated in the Reconciliation Walks in 2000. The wider Australian community developed a greater awareness of Indigenous issues. But neither the aim nor its three goals were successfully achieved. Further, several political goals of Indigenous people were not adequately addressed, including sovereignty, self-determination, a treaty and land rights.

Unfinished Business was the first book to explore the 1991-2000 reconciliation process. It analyses the process's successes and failures and the factors that affected it, making a substantial contribution to our understandings of reconciliation in Australia."


"To mark the tenth anniversary of the Journal of Australian Indigenous Issues editor Andrew Gunstone has collected key essays by leading national experts in Australian Indigenous Studies. These illustrate the diversity and depth of the discipline, and cover many areas, including culture, identity, politics, history, health, education and sport. Covering vital themes, the book makes an important contribution to this discipline."


"Over most of the twentieth century, Indigenous people throughout Australia have had their wages, savings and pensions largely controlled by governments and their agencies. These practices are referred to today as the Stolen Wages policies. This book is the first comprehensive study on the history and impact of past Stolen Wages policies in Victoria. The book details the findings of several consultations conducted with Indigenous communities. It also analyses the exclusion of Indigenous people from Commonwealth and Victorian social security benefits. Further, the book explores the history of employment and wages of Indigenous people in Victoria, including employment controls, underpayments and Indigenous trust funds.

Andrew Gunstone is a Senior Lecturer in the Centre for Australian Indigenous Studies, School of Humanities, Communications and Social Sciences, Monash University. Sadie Heckenberg is a Wiradjuri woman from New South Wales and an Honours student and tutor in the Centre for Australian Indigenous Studies, School of Humanities, Communications and Social Sciences, Monash University."


"Purifying Empire explores the material, cultural and moral fragmentation of the boundaries of imperial and colonial rule in the British Empire in the late nineteenth and early twentieth centuries. It charts how a particular bio-political project, namely the drive to regulate the obscene in late nineteenth-century Britain, was transformed from a national into a global and
imperial venture and then re-localized in two different colonial contexts, India (exploitation colony) and Australia (settler colony), to serve decidedly different ends. While a considerable body of work has demonstrated both the role of empire in shaping moral regulatory projects in Britain and their adaptation, transformation and, at times, rejection in colonial contexts, this book illustrates that it is in fact only through a comparative and transnational framework that it is possible to elucidate both the temporalist nature of colonialism and the political, racial and moral contradictions that sustained imperial and colonial regimes.

Contents: Introduction: books, boundaries and Britishness; 1. Colonialism and governmentality; 2. From sovereignty to governmentality: The emergence of obscenity regulation as a bio-political project in Britain; 3. Globalizing the local: Imperial hygiene and the regulation of the obscene; 4. Localizing the global in settler societies: Regulating the obscene in Australia; 5. Localizing the global in exploitation colonies: Regulating the obscene in India; Conclusion: Retangling empire, nation, colony and globe; Bibliography.


"This book is an introduction to the archaeology of Australia from prehistoric times to the eighteenth century AD. It is the only up-to-date textbook on the subject and is designed for undergraduate courses, based on the author's considerable experience of teaching at the Australian National University. Lucidly written, it shows the diversity and colourfulness of the history of humanity in the southern continent.

The Archaeology of Ancient Australia demonstrates with an array of illustrations and clear descriptions of key archaeological evidence from Australia a thorough evaluation of Australian prehistory. Readers are shown how this human past can be reconstructed from archaeological evidence, supplemented by information from genetics, environmental sciences, anthropology, and history. The result is a challenging view about how varied human life in the ancient past has been.


Peter Hiscock is a Reader at the Australian National University where he teaches the archaeology of Australia. His work on Australian sites has concentrated on ancient technology but has also explored human exploitation of coastal and desert landscapes."


"In her recent magisterial history of early Sydney, Grace Karskens mused on a critical distinction in emphasis between settler history and Aboriginal history: 'in settler history we seem to be searching constantly for beginnings', she notes, 'but in Aboriginal history in the colonial period so often the search is for endings'. This preoccupation with endings especially haunts the 'storywork' surrounding Woollarawarre Bennelong, one of the best known but least understood Aboriginal men of the early colonial era. Most of this storywork has figured Bennelong as a tragic soul - caught between two worlds, reconciled to neither, the victim of an
addiction that was his only means of enduring the fall. Despite some variations in the telling of his life with the British colonists, the tragedy of his end usually dominates the overall tone. A reconsideration of one of the most significant Aboriginal figures in colonial history invites us to move away from the search for endings. It suggests a fresh start for the life of Bennelong. It also suggests a fresh start for the meaning of Bennelong in Australia's modern imagination. If Bennelong's life stands for any greater truth, it is that indigenous people begin new relations when history demands them as frequently and as variously as any other folk.


"Set in Australia, this book explores the life of a woman taken from her Aboriginal mother at birth and placed in a home for white girls, who later came head-to-head with the NSW State Government. Eileen Williams, who later took the name Joy Janaka Wiradjuri Williams in honor of her background, was raised in boarding houses and went on to have a life filled with anger, violence, and mental illness. But she also developed into an accomplished poet and a parent.

Read presents a fictionalized account based on his hours of interviews with Williams and others close to her, and on historical documents. Many chapters begin with an autobiographical poem by Williams. Moving from Joy's untimely death in a Primbee flat, to the ten years she spent pursuing a negligence claim against the NSW Government, through two lost appeals and on to the beginning of her life, Read takes us on a mesmerising and evocative journey that offers a rare historical insight into institutions, street life and indigenous and urban culture between 1942 and 2006.

The book includes a list of suggested readings on the Stolen Generations, a list of cited legal cases, and bibliographic references to her poetry.

Peter Read has chaired the internationally respected journal Aboriginal History for 17 years, and edited many of its productions. In 1980 co-founded the globally emulated organisation Stolen Generations Link-Up. Read has published widely and received many awards for his writing on Aboriginal culture. He is a fellow of the Academy of Social Sciences in Australia."

"A comprehensive account of the native title system in Australia, and a balanced assessment of the extent to which it has fulfilled the hopes of Aboriginal communities for land rights.

After the historic Mabo judgement in 1992, Aboriginal communities had high hopes of obtaining land rights around Australia. What followed is a dramatic story of hard-fought contests over land, resources, money and power, yielding many frustrations and mixed outcomes. Based on extensive research, enriched by intimate experience as a lawyer and negotiator, David Ritter offers both an insider's perspective and a cool-headed and broad-ranging account of the native title system. In lucid prose Ritter examines the contributions of the players that contested and adjudicated native title: Aboriginal leaders and their communities, multinational resource companies, pastoralists, courts and tribunals, politicians and bureaucrats. His account lays bare the conflicts, compromises and conceits beneath the surface of the native title process.

David Ritter teaches at the Faculty of Law at the University of Western Australia. He is currently working in a senior campaigns position with Greenpeace in London."


"People all over the world make art and take pleasure in it, and they have done so for millennia. But acknowledging that art is a universal part of human experience leads us to some big questions: Why does it exist? Why do we enjoy it? And how do the world's different art traditions relate to art and to each other?

Art Without Borders is an extraordinary exploration of those questions, a profound and personal meditation on the human hunger for art and a dazzling synthesis of the whole range of inquiry into its significance. Esteemed thinker Ben-Ami Scharfstein's encyclopedic erudition is here brought to bear on the full breadth of the world of art. He draws on neuroscience and psychology to understand the way we both perceive and conceive of art, including its resistance to verbal exposition. Through examples of work by Indian, Chinese, European, African, and Australian artists, Art Without Borders probes the distinction between accepting a tradition and defying it through innovation, which leads to a consideration of the notion of artistic genius. Continuing in this comparative vein, Scharfstein examines the mutual influence of European and non-European artists. Then, through a comprehensive evaluation of the world's major art cultures, he shows how all of these individual traditions are gradually, but haltingly, conjoining into a single current of universal art. Finally, he concludes by looking at the ways empathy and intuition can allow members of one culture to appreciate the art of another."


"Singing the Coast offers readers a rare opportunity to visit the heart of Gumbaynggirr culture and trace the shaping of place and identity in coastal Australia. The story began under the coral trees at the Old Camp where Tony Perkins first sat with his grandfather and listened to his stories. His grandfather was an initiated man who brought the spirit creatures along to teach the knowledge that was once passed on in initiation. By recording their stories Gumbaynggirr people invite us to share their intimate connection with their land. The stories are brought into a contemporary present at Muurrbay through deep mapping of the songlines that cross Gumbaynggirr country to reveal how people, place and identity are connected. Tony Perkins and Margaret Somerville take up the challenge of speaking from the place between Aboriginal and settler stories to share the experience of this rich collaboration."
Contents: Illustrations; Acknowledgments; Notes on language; Map; Prologue: In the beginning; 1. Singing differently; 2. Crying-songs to remember; 3. Making home in No Man's Land; 4. Eating place; 5. Spirits in places; 6. A language of landscape; 7. Connecting the dots; Epilogue: The place of creation; Notes; References and further reading; Index.”


"Around the world, intensifying development and human demands for fresh water are placing unsustainable pressures on finite resources. Countries are waging war over transboundary rivers, and rural and urban communities are increasingly divided as irrigation demands compete with domestic desires. Marginal groups are losing access to water as powerful elites protect their own interests, and entire ecosystems are being severely degraded. These problems are particularly evident in Australia, with its industrialised economy and arid climate. Yet there have been relatively few attempts to examine the social and cultural complexities that underlie people's engagements with water. Based on long-term ethnographic fieldwork in two major Australian river catchments (the Mitchell River in Cape York, and the Brisbane River in southeast Queensland), this book examines their major water using and managing groups: indigenous communities, farmers, industries, recreational and domestic water users, and environmental organisations. It explores the issues that shape their different beliefs, values and practices in relation to water, and considers the specifically cultural or sub-cultural meanings that they encode in their material surroundings. Through an analysis of each group's diverse efforts to 'garden the world', it provides insights into the complexities of human-environmental relationships.


Veronica Strang is a Professor of Anthropology at the University of Auckland. An environmental anthropologist, she has written extensively on water, land and resource issues in Australia and the UK, and is the author of *Uncommon Ground: Cultural Landscapes and Environmental Values* (Berg 1997), and *The Meaning of Water* (Berg 2004)."


"*Dialogue about Land Justice* comprises a selection of papers presented to the National Native Title Conference, among them, Australia's leading thinkers, senior jurists and Indigenous leaders. *Dialogue about Land Justice* encapsulates the key issues that have been at the forefront of discussions about native title for a decade. The papers clearly place native title within a broader discussion of land justice and the place of Indigenous peoples in relation to the Australian political and legal framework. An international perspective, including papers about Aotearoa New Zealand and the United States of America, provides a comparative understanding of Indigenous land rights and interests.


MELANESIA


"Fiji by the year 1900, after a generation as a British Crown Colony, was a multi-racial nation with a combined indentured and free Indian component, which was about to expand on a large scale, and contest political predominance with indigenous Fijians and a small but dominant European minority among other ethnic groups. Drawn from primary sources, with original quotations and statistics, Fiji and the Franchise illuminates the history of the struggle that followed. This book introduces readers to life in the Fiji islands from 1900 to 1937, when the ultimate question for its inhabitants was how political representation should be achieved, and on what basis.

Fiji and the Franchise was Ahmed Ali's eminently readable and well-grounded Australian National University doctoral thesis. It was presented in 1973 but still remained unpublished when he passed away in 2005. Now, Fiji and the Franchise, with a foreword by Dr. Deryck Scarr, Fiji's most renowned historian, adds to the growing number of publications on the history of Fiji.

Ahmed Ali, was a historian, a diplomat, and a cabinet minister at various times in the Fiji government from 1982 until the time of his death in 2005. He published extensively on Fiji's history throughout his lifetime, and at the time of his death was working on a history of Fiji's Muslim community. His publications include From Plantation to Politics and Girmit: Indian Indenture Experience in Fiji."


"The Kwara'ae and other peoples of Malaita island in Solomon Islands once dressed for special occasions in ornaments of glistening white shell and pearl shell, intricately carved turtle shell, strings and straps of shell money-beads and combs and bands patterned with colourful plant fibres. Today these ornaments are easier to find in museums around the world than in Malaita, but the recollections of Kwara'ae elders help us to understand how and why they were once made and worn. With contributions from the neighbouring Kwaio people who still make such things and examples from other parts of the island in museum and private collections, this book provides the first comprehensive account of Malaitan decorative and body arts. The book reviews the significance of body ornaments in Kwara'ae society, and the history of their rejection under the changing circumstances of colonial rule and Christian
conversion, illustrated by historical photographs. It describes the materials, techniques and relationships by which ornaments were produced and exchanged, and then catalogues the great variety of ornaments worn throughout Malaita, fully illustrated in detailed drawings. A vanishing tradition is documented here for the interest of Solomon Islanders as well as all those who appreciate Pacific Islands' arts.


"Fractionnée en communautés bien distinctes, la Nouvelle-Calédonie demeure confrontée à l'incertitude d'une coexistence pacifique des groupes culturels. Croisant les points de vue, cette enquête par entretiens renvoie une image de la manière dont les habitants défendent leurs appartenances culturelles, perçoivent celles des autres, expriment leurs convergences et divergences. Explorant les effets de l'accord de Nouméa de 1998 dans les représentations du 'vivre ensemble', qu'en est-il aujourd'hui de cette identité et cette citoyenneté néocalédonienne?"


"Many people investigating the operation of large-scale environmentalist organizations see signs of power, knowledge and governance in their policies and projects. This collection indicates that such an analysis appears to be justified from one perspective, but not from another. The chapters in this collection show that the critics, concerned with the power of these organizations to impose their policies in different parts of the world, appear justified when we look at environmentalist visions and at organizational policies and programs. However, they are much less justified when we look at the practical operation of such organizations and their ability to generate and carry out projects intended to re-shape the world. Subject: Anthropology, Environmental Studies.


For sale only in the U.S., its dependencies, Canada, and Mexico.

"In 1905 the Tilburg Missionaries of the Sacred Heart set up their first mission post with the Marind Anim on the southwest coast of New Guinea. What they witnessed after that was a rapid, dramatic disappearance of an ancient culture with a deep cosmology, complex initiation
rites, spectacular art, and intensive headhunting - all of which the missionaries recorded in words and photographs. This book offers a selection of more than fifty sensational photographs from the mission archives, accompanied by explanatory captions and an introduction."


"This book explores the factors behind - and the implications of - the 2006 coup. It brings together contributions from leading scholars, local personalities, civil society activists, union leaders, journalists, lawyers, soldiers and politicians - including deposed Prime Ministers Laisenia Qarase and Mahendra Chaudhry. This book is essential reading for those with an interest in the contemporary history of Fiji, politics in deeply divided societies, or in military intervention in civilian politics.


"In describing his own life and struggles, his siblings and his parents Devendran Kumaran also vividly portrays the trying conditions not only of every Indian family in Fiji but of humanity
generally. Mannu describes the extreme poverty, squalor and the Devendran Kumaran desperate struggle to survive in the harsh economic environment of Lautoka on Viti Levu. Dada the chief bread winner; Amma the cook, the bottle washer, launderer, house cleaner and child minder. Better education and good health for their children were the ideals for Dada and Amma. From childhood Mannu was hard working and determined to do better in life. An absorbing narrative written with passion” (source: USP Book Centre).


"This book studies everyday forms of creativity. Comparing ethnography from three rural areas in Papua New Guinea, it analyses popular visions of utopia and dystopia. Distrustful of government promises of development and church expositions of heaven and hell, villagers cultivate their own clandestine versions of hope, of an alternative future, as a way of subverting existing governmental structures and pastoral powers.

Through dreams, visions, rumors, sorcery accusations, cults, myths, and local fairy tales, villagers explore other versions of modernity. They imagine other ways to be Melanesian and other ways to be White. They combine Western and local culture in novel and often startling ways, which are never random or haphazard. Instead, villagers' inventiveness is structured and political. It strives to refigure the possibilities of social change, including contesting how subjects and subjectivities should be formed.

Through sorcery fears and accusations, villagers voice their ambivalence towards modern commerce, urbanization, commodities, Western forms of personhood, and the new social inequalities of race, class, and ethnicity. Just as sorcery has been modernized, so has divination, with villagers incorporating Western technology into their practices for disclosing evil. In their new knowledge-making practices, villagers combine the traditional disclosing powers of dreams and the dead with the modern disclosing powers of Western forms of communication, perception, and travel. This creates almost a Melanesian form of science fiction.”


"There is a vast literature on the principles of public administration and good governance, and no shortage of theoreticians, practitioners and donors eager to push for public sector reform, especially in less-developed countries. Papua New Guinea has had its share of public sector reforms, frequently under the influence of multinational agencies and aid donors. Yet there seems to be a general consensus, both within and outside Papua New Guinea, that policy making and implementation have fallen short of expectations, that there has been a failure to achieve 'good governance'.

This volume, which brings together a number of Papua New Guinean and Australian-based scholars and practitioners with deep familiarity of policy making in Papua New Guinea, examines the record of policy making and implementation in Papua New Guinea since independence. It reviews the history of public sector reform in Papua New Guinea, and provides case studies of policy making and implementation in a number of areas, including the economy, agriculture, mineral development, health, education, lands, environment, forestry, decentralization, law and order, defence, women and foreign affairs, privatization, and AIDS.


"Cette réédition du pamphlet de Michel Noirot, alias A. Stievenard, offre une description sans complaisance du petit monde colonial des années 30, notamment les habitants de la Nouvelle Calédonie à l’exception des kanaks. L’essai de Bernard Capecchi qui l’accompagne, après une analyse rigoureuse, met en relief les permanences et les évolutions de la société néo-calandonienne."


"In 1959, when Michael O’Connor was just 20 years old, he was given responsibility for most aspects of the lives of 30,000 Papua New Guineans in the Nuku district of the Upper Sepik.

He was a patrol officer or kiap, a pidgin term derived from the German kapitan, from the days 1884-1914 when the north of New Guinea was a German protectorate. For decades, Australia sent some of its brightest young men to the colony as patrol officers. Among them were many who sought adventure, thinking this would be a brief, colourful interlude until they returned to university or career ‘down south’. Some never made it back. They were hooked on PNG, ‘bitten by the magical bug’, as O’Connor writes in his memoir, New Guinea Days. Some are still there, running hotels in remote townships, or government departments or plantations.

Errol Flynn tried to talk his way into a kiap cadetship after arriving, aged 18, in 1927. He didn’t succeed. The service was picky, which was understandable given the kiaps’ responsibilities. They had almost sole control over vast areas, parts of them unexplored by outsiders. Fewer than 250 patrol officers were responsible for administering the eastern half of the world’s second largest island, about the same area as Vietnam and Cambodia combined. The population then was 2.5 million people; today it is 6.1 million (Rowan Callick, The Australian)."


For sale only in the U.S., its dependencies, Canada, and Mexico.

"In this study, based on a lifelong involvement with New Guinea, Jan Pouwer (1924-1991) compares the culture of the Kamoro with that of their eastern neighbors, the Asmat, both living on the south coast of West Papua, Indonesia. The comparison, showing substantial differences as well as striking similarities, contributes to a deeper understanding of both cultures. Especially of interest to readers of Bruce M. Knauft’s South Coast New Guinea Cultures: History, Comparison, Dialectic (1993)."


In Ihrem Buch lässt Susanne Reuter die Vergangenheit Revue passieren und schafft so ein einzigartiges Zeugnis. Ihre Geschichte verarbeitet sie einfühlsam als eine Verortung von Heimat."


"Examining the multifaceted nature of Christianity in Fiji, My God, My Land reveals the deeply complex and often paradoxical dynamics and tensions between processes of change and continuity as they unfold in representations and practices of Christianity and tradition in people's everyday lives. The book draws on extensive, multi-sited fieldwork in different denominations to explore how shared values and cultural belonging are employed to strengthen relations. As such My God, My Land will be of interest to anthropologists of Oceania as well as scholars and students researching into social and cultural change, ritual, religion, Christianity, enculturation and contextual theology.

charismatic rites of healing and reconciliation; 7. Dignity in difference: Paths of dialogue in diversity; Bibliography; Appendices; Index.

Jacqueline Ryle is an editorial consultant who has researched and taught at the University of Copenhagen, Danmark, and the Pacific Regional Seminary, Fiji.


This accessible ethnography is a factional account that depicts life in a stateless society of the New Guinea Highlands during the twentieth century. It explores a series of related events from the viewpoint of a fictional character, 'Ongol, who lived his life in the Was valley. Although Ongol and the other characters whose lives enrich this compelling narrative are fictional, the ethnography is factual; the exchange transactions and rituals did happen, the spells are genuine and recorded as recited, the customs surrounding marriage and kinship are practiced, and the subsistence regime exists. This creative yet factual ethnographic life history inspires students to grasp and retain core anthropological concepts associated with the people, practices, and events among the Wola living in the New Guinea Highlands.


"The topic of religious and ritual change, including conversion from one modality of practices to another, has emerged in recent years as a prime focus of scholarly attention in anthropology and related disciplines, such as history, sociology, political science and religious studies. Conversion to Christianity is one focus that has developed within this broad and dynamic field of investigations. This edited volume is a unique set of studies that explores this field further, with a doubly innovative approach.

First, the chapters represent a collaboration of leading scholars from Taiwan and from the USA and Europe. Second, the studies involve a comparative dimension, juxtaposing work done among indigenous Austronesian minorities in Taiwan and work done in the Pacific Islands (Papua New Guinea and the Solomon Islands). Within this collection of essays, common processes of change are evident, while the importance of specific histories is revealed, and analytical and theoretical issues are probed and reviewed in ways that demonstrate their relevance to the overall dimensions of comparison. No other work in this arena of study has brought together scholars with such a comparative framework in mind.

This volume is relevant for scholars and students of religious change generally, as well as those readers who are interested in the wider Asia-Pacific region, minority groups, Christianity, indigenous movements, and the socialization of the ritual body in contexts of historical and cosmological change.”

MICRONESIA

"Tattooing in the Marshall Islands" is the first scholarly compilation about the history, progression, and demise of the traditionally intricate paractice of Marshallese tattooing. This work richly documents this precise approach to tattooing as an art and describes its incredible ornamental and elaborate execution. Along with visual examples the text portrays the conventional, social, and relevant cultural context in which tattooing needs to be seen. Specific attention is dedicated to defining why art is placed on specific parts of the body.

Contents: List of Figures; List of Tables; Preface; Introduction; The Sources; Marshallese Dress; The Tattoo Motifs; The Men's Tattoos; The Women's Tattoos; Scar Tattooing; Tattooing Utensils; The Tattooing Ceremony; Tattooing in Marshallese Folklore; The Context of Tattooing; The Banning of Tattooing; A Future for Marshallese Tattooing? Endnotes; Glossary; Bibliography.


"This image-driven book provides a detailed view of the artwork, craftsmanship, and history of the traditional arts of Micronesia using a unique blend of contemporary and historic collections to showcase such items as carved statuary, storyboards, model canoes, woven mats, baskets and fans. Wavell's book is an excellent comprehensive view of the artistic and practical handiwork of the peoples of Micronesia.

Contents: Acknowledgements; Introduction; 1. Figural Sculpture: Yapese Statuary; Chuukese Statuary; Palauan Statuary; Caroline Islands Wood Carvings in Saipan; How the Carolinian Squatting Figure Became a Tiki Icon; 2. Storyboards to Graphics: The Evolution of Micronesian Illustration: Palauan Storyboards; Graphic Arts in Palau and Yap; 3. Tools and Trade in Island Life: Valuable Vessels; Outrigger Canoes and Other Oceanic Objects; Money Objects; Weapons, Dance Paddles, Tools and 'Love Sticks'; 4. Woven Ware and Adornments: Grass Skirts, Lava Lava and Other Clothing; Necklaces; Head Lei; Belts and Combs; Marshall Islands Baskets, Trays and Purses; Hand Fans; Conclusion; Notes; References; Further Reading; Figure List.

Barbara Wavell has been collecting art from Micronesia since 1975. She has a master's degree in cultural anthropology and is a member of the Pacific Arts Association and the Association of Social Anthropologists in Oceania."

POLYNESIA


"One hundred memorable images by documentary photographer Mark Adams present a powerful and moving portrait of a great Polynesian art tradition. Tatau also tells the story of Sulu'ape Paulo II, the pre-eminent figure of modern Samoan tattooing. Paulo was a brilliantly innovative and controversial man, who saw tatau as an art of international importance. He was killed in 1999. Accompanying Adams' arresting photographs are two essays, and two interviews in which Sulu'ape Paulo II and Mark Adams each articulate their understanding of their own practices.

Mark Adams' photography has been exhibited internationally, and published in Land of Memories (with Harry Evison, 1993) and Cook's Sites: Revisiting History (with Nicholas Thomas, 1999). Sean Mallon is Senior Curator, Pacific Cultures at Te Papa. He is the author of a number of publications about Pacific art, including Pacific Art Niu Sila (Te Papa Press,

*Contents*: Samoan tattooing, cosmopolitans, global culture, by Sean Mallon; The portrait, the pe'a and the room, by Peter Brunt; 'A living art': An interview with Su'a Sulu'ape Paulo II, by Jean Mallon; 'An uncomfortable edge': A conversation between Mark Adams and Nicholas Thomas.


"In April 1916, John Cullen, the Commissioner of the New Zealand Police Force, personally led a raid on the Tuhoe prophet Rua Kenana's spiritual community at Maungapohatu, deep in the Urewera mountains. The raid, which was based on trumped-up charges, left two of Rua's followers dead and a number of others wounded, and is often described as the last battle of the New Zealand Wars.

The outcome of this raid was disastrous for race relations in this country and a historic low point for the New Zealand police. This book is an account of this dramatic, tragic and profoundly symbolic event in our history, told by recounting the life stories of its two principal antagonists. John Cullen was a farm labourer born in rural Ireland, who rose through the ranks to head the police force and was famously violent, devious and authoritarian. Rua was notably gentle and inspirational, although often mysterious and contradictory.

This is a highly readable, potent and fascinating book of New Zealand history. The two subjects of this dual biography represent two poles of the national character: the archetypal Pakeha no-nonsense conservative who was quite prepared to break the law to serve the interests of the section of society he represented, and the semi-mythical Maori spiritual leader, steeped in mysterious charisma and pre-scientific beliefs.

The 2007 anti-terrorist raids on Tuhoe activists and the urban anarchist supporters have given the 1916 Maungapohatu raid a contemporary resonance: a connection that is explored in the conclusion of this book."


"For more than two thousand years the Samoan Islands were among the most forgotten places on earth, but by the late nineteenth century they suddenly attracted the attention of some of the most powerful nations on the globe. Germany and the United Kingdom became interested in the western islands, but it was the U.S. that eventually obtained suzerainty over Pago Pago harbor on the island of Tutuila in the east and began its one and only South Seas colonial experiment.

In the Pacific and elsewhere, native populations have traditionally and actively sought independence from their invasive colonial co-partners or have, at the very least, passively but begrudgingly tolerated them. But the relationships between the Samoans of the eastern islands and their American administrators were remarkably different: The Samoans chose boycott over outright belligerence and elected to outlast (and sometimes outwit) their colonial partners while pressing for changes that would bring them into the American family. The story of how this all came about was not without its share of problems, but colonial neglect, native resistance, two world wars, and even administrative madness did not derail an association that somehow continues to this day.
Joseph Kennedy is an archaeologist and writer who has been conducting projects and writing about Samoa, Hawai‘i, and Oceania for more than twenty-five years."


"Tuamaka is the flax rope used by the mythical hero Maui and his brothers to snare the sun. Just as a tuamaka gains strength from the combination of its different strands, renowned anthropologist Dame Joan Metge plaits together in six essays the Treaty, the words, and the stories that give New Zealanders a rope for building a future in Aotearoa New Zealand.

In *Tuamaka*, Metge tells the story of cultures meeting, arguing and then dealing with diversity. Through the Treaty as a founding narrative, the increasing use of Maori in our national lexicon, and the art of storytelling, from Maui and Cook to our own whakapapa, she unlocks the key to understanding our land and people, and ends with personal reflection on her life as a New Zealander and an anthropologist living deeply within two cultures over nearly six decades of field work.

Joan Metge was born in Auckland, New Zealand, in 1930. An anthropologist by training, she has been a tireless worker for cross-cultural understanding, particularly well-known for her groundbreaking research in Maori communities and the so-called urban ‘drift’ of the mid twentieth century. As long ago as 1948, she wanted to be an anthropologist and study Maori culture but found no professor teaching anthropology when she enrolled at Auckland University College. She studied Geography, French and German, completed an MA thesis on Maori population movements and, in 1958, completed a PhD in Social Anthropology at the London School of Economics under Professor Raymond Firth. She later published her thesis as her first book, *A New Maori Migration: Urban and Rural Relations in Northern New Zealand*.”


"A clever, modern and sensitive collection, *A Well Written Body* is a collaborative venture between artist and writer. After reading the first draft of the collection, Delicia envisaged a ten metre painting - a continuous allegory of the black butterfly. As Delicia’s paintings emerged, Karlo wrote new pieces inspired by the images. A true dialogue evolved, creating a multidimensional conversation of images and imaginings between two women, crossing art forms and cultures.

The book explores issues of desire and longing, identity and belonging, all with Karlo’s refreshing honesty and wit.

Karlo is a well known performance poet who regularly appears at literary festivals both in New Zealand and overseas. Born in 1974 in Rotorua, Mila is of Tongan, Palagi and Samoan descent. She was educated at Massey University and has worked as a trade union organiser, teacher and health research manager. Her first book of poetry *Dream Fish Floating*, published by Huia, won the Jessie Mackay Award in 2006. She lives in Auckland.

Delicia was born in 1970 in Germany emigrated with her family to Hawkes Bay in 1984. She divides her time between painting and dancing with local dance theatre group, *Mau* with whom she performed in the Pacific Arts Festival in Noumea in 2002. She has exhibited nationally in Auckland, Wellington and Napier and also in Samoa, Hawaii and Berlin. She lives in Auckland. Much of Delicia's work focuses on the exploration of cultural identity."

"In Decolonizing Cultures in the Pacific, Susan Y. Najita proposes that the traumatic history of contact and colonization has become a crucial means by which indigenous peoples of Oceania are reclaiming their cultures, languages, ways of knowing, and political independence. In particular, she examines how contemporary writers from Hawai‘i, Samoa, and Aotearoa/New Zealand remember, re-tell, and deploy this violent history in their work. As Pacific peoples negotiate their paths towards sovereignty and chart their postcolonial futures, these writers play an invaluable role in invoking and commenting upon the various uses of the histories of colonial resistance, allowing themselves and their readers to imagine new futures by exorcising the past.

Decolonizing Cultures in the Pacific is a valuable addition to the fields of Pacific and Postcolonial Studies and also contributes to struggles for cultural decolonization in Oceania: contemporary writers' critical engagement with colonialism and indigenous culture, Najita argues, provides a powerful tool for navigating a decolonized future."


"The signing of the Treaty of Waitangi in 1840 has profoundly shaped relations between Maori and Pakeha in New Zealand from the New Zealand Wars to the 1975 Land March, from Kingitanga to the Waitangi Tribunal, from Te Whiti to Don Brash. Sourced from government publications and newspapers, letters and diaries, poems, songs and cartoons, this book introduces the many voices of that relationship over the past 200 years. The Treaty of Waitangi Companion is an important book for students and general readers alike."


"Anyone welcomed onto a marae will understand that whaikorero - oratory - is at the heart of Maori culture. Based on broad research and oral information from leading exponents of whaikorero, Poia Rewi explains whaikorero's origin and history, structure, language and style of delivery, who may speak and where speech happens. The book represents kuia and koroua from Tuhoe, Ngati Kahungunu, Te Arawa, Ngati Porou, Ngati Awa, Waikato-Maniapoto, Te Whakatohea, Ngapuhi and Ngati Whare. Featuring a range of sample whaikorero, Whaikorero provides quality examples for learners wishing to improve their whaikorero skills and offers fascinating insights to general readers."


Migrating Genders presents a sustained description of male-to-female transgendered identities, explaining how the fa'afafine fit within the wider gender system of Samoa, and examining both the impact of Westernization on fa'afafine identities and lives, and the experiences of fa'afafine who have migrated to New Zealand. Informed by theories of sex, gender and embodiment, this book explores the manner in which the expression and understanding of non-normative gendered identities in Samoa problematizes dominant western understandings of the relationship between sex and gender.
Drawing on rich empirical material, this book tells of both the diversity and the uniqueness of fa'afafine identities, aspects which fa'afafine have maintained in the face of Westernization, migration, and cultural marginalization in both Samoa and New Zealand. As such, in addition to anthropologists, it will be of interest to geographers, sociologists, and other readers with interests in gender and sexuality.

Contents: Series editors' preface: Between places and genders, by Andrew Strathern and Pamela J. Stewart; Introduction; 1. (Re)defining fa'afafine: The discursive construction of Samoan trangenderism; 2. Ideals of gender: Men, women and fa'afafine in fa'a Samoa; 3. Paradise lost? Social change and fa'afafine in Samoa; 4. 'You hardly see any grown men doing that sort of thing over here': Fa'afafine migrants' initial experiences of Aotearoa/New Zealand; 5. Reconciling femininity with palagi identities: Gay fa'afafine men and passing fa'afafine women; 6. Maintaining ambiguity: (Re)claiming fa'afafine identities in Aotearoa/New Zealand; Conclusion; References; Appendix; Index.

Johanna Schmidt is a honorary research fellow in the Department of Sociology at the University of Auckland, New Zealand.


"Author, biographer, historian, academic, commentator, rangatira, activist, leader... Professor Ranginui Walker has been in the headlines for decades, ever since the beginnings of the Maori political and cultural renaissance in the 1970s. Walker is one of the few Maori leaders to assume the responsibility of crossing the cultural divide and making the Maori world intelligible to Pakeha. Articulate and forthright, he has a major influence on how Pakeha view Maori in the twenty-first century. He has also led many of the debates and developments among Maoridom. His numerous books include the bestselling Ka Whawhai Tonu Matou: Struggle Without End and He Tipua, his highly acclaimed biography of Sir Apirana Ngata.

Paul Spoonley's fascinating book is in part a biography of one of New Zealand's most significant social commentators and also a social-political commentary of the huge changes in the position of Maori in modern New Zealand."


"After the arrival of Anglican missionaries in nineteenth-century New Zealand, Maori were slowly converted to Christianity and built many of the country's early churches, developing a distinctive and arresting new style that combined British ecclesiastical tradition with elements from Maori art and architecture. The last of these whare churches, the Rangiatea church at Otaki, was burned down in 1995. In this broad overview of Maori church building in New Zealand between the 1830s and 1860s, art historian Richard Sundt examines the whare-style construction in relation to the Anglican missionary churches, early interactions between Maori and missionaries."


"Throughout history, the 'welfare of the people' has been a contested area. Is it the responsibility of the state? The churches? The extended family? Organised charities or informal community groups? The Fabric of Welfare is about the many points of contact
between voluntary welfare and government social services, and the complex pattern woven by these different threads.

The country's welfare history is shaped by its colonial past, with the predominantly British influences transmitted by an immigrant society in the nineteenth century; by its Maori population, with a strong communal ethos; by the shaping forces of the welfare state; by two world wars and economic depression; and by both free-market policies and rapid social change in recent years. In tracing the interdependence of state and voluntary provision of welfare from 1840 to 2005, Margaret Tennant offers new perspectives on New Zealand social history.

This is a rigorous analysis, but it is also a history illuminated by people. The text is illustrated with stories about the people who were moved to save, to reform, to care, to support, and the people who needed that essential sustenance. From the nun who sees a distraught woman about to throw her child into the sea, and sets out to care for 'foundlings', to city missioners, community-minded public servants, businessmen philanthropists, and the entrepreneurial organisers of floral fetes and telethons, these accounts tell us much about the history of welfare, in all its interconnections.

Contents: Part 1. The Nineteenth Century: 1.1 The British Inheritance; 1.2 State Activity; 1.3 The Emergence of Voluntary Welfare; 1.4 Organised Charity and Early Philanthropy; 1.5 Religion and the Churches; 1.6 Adult Rescue and Residence; 1.7 Prisoners' Aid and the Male Role in Rescue; 1.8 Threads and Patterns; Part 2. War and Depression: 2.1 The Expanding Role of the State; 2.2 Social Work, Case Work and the Personal Social Services; 2.3 Wartime Negotiations; 2.4 Health; 2.5 Disability; 2.6 Orphanages and Child Welfare; 2.7 Depression and Unemployment; 2.8 Interactions; Part 3. Partnership or Entanglement? The Welfare State and Voluntary Organisations, 1940s-1980s: 3.1 The Consolidation of the Welfare State; 3.2 Families and Counselling; 3.3 Care of the Aged; 3.4 Disability Services; 3.5 Maori Social Services; 3.6 Sisterhood and Social Service; 3.7 Confronting Complexity; 3.8 Interdependence; 3.9 Promulgating Partnership; Part 4. The Contract Crunch: The Late 1980s and Beyond: 4.1 Traversing the New Terrain; 4.2 Threads Broken, Threads Rewoven; Conclusion; Notes; Index.


"This is the most useful and comprehensive English-Tahitian, Tahitian-English dictionary available. The author, who was a devoted student of Tahitian for more than three decades, provides an extensive introduction to the language with detailed notes on grammar, usage, and pronunciation.

This reprint edition has been re-sized to 6 inches x 9.25 inches, making it a convenient and handler alternative to larger-sized dictionaries.

Sven Wahlroos (Taote Tivini = Doctor Sven) was a longtime member and past director of the Adventurers' Club of Los Angeles and a distinguished member by the Friends of Tahiti. He was knighted by the president of Finland with the title of Knight, First Class, of the Order of the Lion of Finland.

"Angela Wanhalla starts her story with the mixed-descent community at Maitapapa, Taieri, where her great-grandparents, John Brown and Mabel Smith, were born. As the book took shape, a community emerged from the records, re-casting history and identity in the present.

Drawing on the experiences of mixed-descent families, *In/visible Sight* examines the early history of cross-cultural encounter and colonisation in southern New Zealand. There Ngai Tahu engaged with the European newcomers on a sustained scale from the 1820s, encountering systematic settlement from the 1840s and fighting land alienation from the 1850s. The evolving social world was one framed by marriage, kinship networks and cultural practices - a world in which inter-racial intimacy played a formative role.

In exploring this history through a particular group of family networks, *In/visible Sight* offers new insights into New Zealand's colonial past. Marriage as a fundamental social institution in the nineteenth century takes on a different shape when seen through the lens of cross-cultural encounters. The book also outlines some of the contours and ambiguities involved in living as mixed descent in colonial New Zealand."


"The second volume in the award-winning Whetu Moana series featuring Polynesian poetry in English, *Mauri Ola* is a fresh selection of poetry written over the last 25 years by over 70 writers from Aotearoa, Hawai'i, Tonga, Samoa, the Cook Islands, Niue, Tahiti and Rotuma, and from Polynesian poets scattered around the world. Many of the original Whetu Moana poets reappear - as well as the new voices of an exciting young generation. Energetic, courageous and vital, the poems in this anthology confront both a complex colonial past and a fast-moving global present, proving the creative energy and thriving well-being of Polynesian literature."

**RECENT PUBLICATIONS**

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GENERAL / BOOKS


AUSTRALIA / ARTICLES


AUSTRALIA / BOOKS


MELANESIA / ARTICLES


MELANESIA / BOOKS


POLYNESIA / ARTICLES


LI, T. M. (2010). Indigeneity, Capitalism and the Management of Dispossession. *Current Anthropology, 51*(3), 385-399. Comments: 400-401 (by B. Amita); 401-402 (by R. Cram); 402-403 (by K. Ghosh); 403-404 (by R. Indrus); 404-405 (by P.E. Peters); 405-406 (by N. Poster); 406 (by E. Rata); 407 (by I. Wenk); 408-410 (reply by T. M. Li); 410-414 (bibliography).


VELTRA offers hundreds of tours and activities for travelers around the globe. Experience everything countries of the world have to offer! Choose from sightseeing tours to spa escapes to interactive cultural programs and so much more. With new destinations added daily and an easy way to manage your fun, VELTRA is the only way to travel. In the future the biannual TCI Oceania Newsletter will include stories on these Pacific Island clusters as they mature. For more information please contact Tracy Scott-Rimington, TCI Oceania Chair, at the email address: tracysr@rdabrisbane.org.au. Tags: TCI. The Oceania Cycling Confederation (OCC) is recognised by the Union Cycliste International (UCI) as the...Â The Oceania Cycling Confederation welcomes the worldâ€™s best road cyclists back to Oceania for the start of the 2019 UCI road season with nine UCI sanctioned road events in Australia and New Zealand in January across the UCI World Tour, UCI Oceania Tour and the UCI womenâ€™s calendar.