REVIEWS


HELEN GARDNER
*Deakin University*

Throughout his career of over 30 years, first as Research Fellow then Fellow at the Australian National University, Gunson welcomed scholars over the entire range of disciplines related to research on the Pacific Islands. Many, including this reviewer, are grateful for the interest and encouragement he showed. He retired in the mid-1990s, though he continued his research and supervision of students. *Vision and Reality in Pacific Religion* is the result of a Festschrift in Niel Gunson’s honour, edited and written by students who range from the beginning of his academic career to the end.

There is a natural chronology to this collection. It begins at the moment of culture contact in Polynesia and reflects Gunson’s methods and interest in an interdisciplinary approach to Pacific history. The second section follows Gunson’s other great strand of scholarly endeavour: missionary engagement with local cultures and the history and governance of the Protestant missionary societies in the Pacific. The latter is represented by his definitive work on the first years of Protestant mission to the Islands: *Messengers of Grace: Evangelical Missionaries in the South Seas, 1797-1860*. Chapters on the spread of Mormonism and the Bahá’í faith and an analysis of the 20th century history of Protestant theology in the Pacific conclude the book.

I found the organisation of the book telling in respect of national interests. The scholars of the opening section, focusing exclusively on Polynesian myths and practices, are from New Zealand. Those writing on church governance and culture have done research on Melanesia, and all are originally from Australia. Gunson’s clear interest in Polynesia and his knowledge of the anthropology of the region is an important exception to the New Zealand/Polynesia, Australia/Melanesia divide, although this division of labour is a characteristic of the sub-discipline.

Herda’s opening chapter on the Tongan myths of the Hikule’o considers the historiography of the study of Tongan myths and the problems of applying contemporary notions of gender and sexuality to Tongan history. Michael Reilly, in his chapter on the reception of Christianity in the Southern Cook Islands, similarly considers the difficulties of incorporating the evidence of dreams into empirically based histories.

This section also includes useful chapters on the pre-Christian faiths and practices of Samoa, and the role of Tupa’ia, a Raiatean priest and guest of Captain Cook on the *Endeavour*, in the pre-contact politics of the Society Islands. Gunson’s long interest in the myths and genealogies of Polynesia and the issues of writing ethnohistories are well represented here.
The section on Melanesia provides a very different historical focus for reasons significant to the historiography of the Pacific as a whole. These chapters are less ethnographic and less concerned with the precontact/contact period. Instead they focus on mission history and governance, and the changing theological and anthropological lenses through which European missionaries viewed Island converts and clergy from the mid-19th to the late-20th century. Andrew Thornley and Ross Mackay’s chapters, on the incorporation of indigenous clergy into the Methodist missions of Fiji in the 19th century and into Dobu and island groups of Milne Bay in the first half of the 20th century, are welcome contributions on the question of European missionary support for a “native” church. The latter chapter might have been improved further with some consideration of the source of white missionary belief in Papuan failings. David Hilliard considers the role of anthropology in the Anglican clergy’s view of Melanesian gods, while Diane Langmore examines how one missionary nurse straddled a number of eras, each affecting the relationship between the colonised and coloniser.

David Wetherell’s paper reiterates the warning sounded by all careful scholars of Pacific Islands, particularly in Melanesia: proximity does not mean similarity. This is true both of Melanesian cultures as well as of missions, even when they were of the same denomination. The great differences between the dioceses of Carpentaria, in northern Australia, and its neighbour in New Guinea, extended to almost every aspect of the mission life. They were founded for different reasons; the workers suffered from different diseases and teachers were sourced from different places—principally Samoa in the case of the Torres Strait islands, while Melanesian teachers, many from the cane fields of Queensland, extended Anglicanism in New Guinea. Anglo-Catholic missionaries tended to be more interested in the cultural forms of their congregations than their Low Church or Evangelical cousins. Such interpretations are of increasing interest to anthropology’s investigation of the role of Christian history in the continuation or abandonment, or indeed even the beginning, of cultural practices.

The final section in this book considers those other strands of Christian-influenced faiths. It begins with the haphazard introduction of Mormonism not long after early Methodist incursions and almost concurrently with the Presbyterians, principally into Hawai’i and the Society Islands. Graham Hassell investigates the frosty reception to the Bahá’í faith in the cold war milieu of the 1950s.

In no other region of the world does theology and theological studies play such an important role in tertiary education. The book concludes with Kambati Uriam’s essay on the history of theology in the contemporary Pacific Islands and the origins of the Pacific Theological College, of which he is the current principal.

It is largely thanks to Gunson’s influence, and the broad spread of his interests and vision, that the study of Christian missions in the Pacific was maintained at such a high level, when so many of his generation found Christianity a distasteful topic. Students from all the disciplines covering the Pacific Islands have benefited from his generosity and the great depth and breadth of his knowledge. This book is a fitting tribute to his contribution.
Theatre and Political Process is built around Hoëm’s record of several theatrical performances put together and staged by a small group of Tokelau migrants to New Zealand during the 1990s. The performances—variously described as “popular theatre”, “theatre for community development” and “action theatre”—were intended to raise consciousness of moral issues and Tokelau identity in the context of developments in the home islands and the changes demanded by life in New Zealand. The composers/actors were mainly younger, New Zealand-educated people living in and around Wellington. Tokelau can hardly be said to have a theatrical tradition as such (apart from the hilarious “skits” which are a feature of many village gatherings), but they called their enterprise “Tokelau Te Ata” which is a clever bilingual pun evoking “Tokelau Theatre” and “Tokelau: The Image/Mirror/Reflection/Dawn”.

The “political process” that the book deals with has little to do with the formal aspects of government and power in Tokelau. It refers instead to the micro-political reactions that the performances evoked from elders, church organisations and other community groups both in New Zealand, and later, during a tour of the three home atolls. From the outset, the performances were designed to extol some of the virtues of Tokelau life (cooperation, peace, extended families) while at the same time bringing out into the open some of the darker aspects of that life (delinquency, crime, intergenerational conflicts). The purpose was wholly serious, even didactic and, in spite of the difficulty for some of the performers, wholly in Tokelauan rather than English.

As expected, the first performance, a series of scenes depicting Tokelau history from the slave traders right through to Wellington street kids, apparently delighted the audience for “bringing Tokelau experience to life”. At the same time, however, it drew criticism for not having been sanctioned by the community elders, for its references to incest and for the simply “wrong” genealogies that the performers proclaimed so as to establish their identities and link themselves to their island homelands. A second performance, eventually taken to each of the three atolls, began by focusing on the tensions between individualism and extended family obligations, but as it developed, came to deal mainly with women’s roles. Again, the reaction was a mixed one, leading the participants and many of the commentators to reflect on the “real” nature of Tokelau women as distinct from the masks that they assumed.

Hoëm’s ethnography is sure-footed, subtle and comprehensive, and has the additional virtue of being backed by a considerable body of primary texts. Fifty pages of appendices present English versions of the two main theatrical performances, as well as Tokelau and English texts of three distinct kinds of narratives. In addition,
there are English translations of narrative accounts given by two Tokelauan women: one having to do with the canonical experience of leaving Tokelau for the first time and the other dealing with the no less fraught experience of returning there after having grown up in New Zealand.

So much for what may be called the “descriptive” level. Hoëm uses this together with other observations to construct a theoretical superstructure having to do with what she calls “the sociopolitical aspect of cultural transmission in Tokelau” (p.23). This is perhaps best summarised in her own words:

First, I wish to throw light on the instances of what is conceived of a ‘tradition’…and performance or expressive culture. Second, I wish to examine how the etiquette informing behaviour in everyday life relates to behaviour in situations specifically dedicated to various kinds of performances. In other words, I shall explore the dynamics between three elements: the formal events that per definition are occasions for the presentation of expressive culture, the formal political institutions, and everyday life. This discussion is also linked to the issue of cultural reflexivity and how it might relate to processes of identity formation. (p.23)

A much more direct characterisation is given in her Epilogue, which has it that “the material presented in this work mainly concerns three topics: theatre, social relations and social spaces” (p.147). Indeed, many of the explications are direct and straightforward, even obvious—such as the ways in which traditional expressive culture (in the form of genealogies, historical tales, legends, songs and skits) buttresses the gerontocratic local power structures; or what happens when these links are upset by performances depicting new social personae formed by new social experiences. Again, Hoëm devotes much of her book to the notion of “space” in both the physical and social senses, grounding her metaphor on the polysemy of the Tokelau word *tulaga*, which has a range of references extending from ‘position’, ‘stage’, ‘situation’ to ‘status’, ‘position’ and ‘rank’. All this is interesting and productive, although it is made muddled and tendentious by the variety of theoretical constructs by other people (Duranti, Harvey, Ochs to name but a few) brought in to explicate various points.

This observation applies particularly to Hoëm’s grammatical and sociolinguistic analyses of Tokelau narratives, which she uses to lay bare the ways in which “new” narratives gain their power and significance for Tokelau audiences. This is illuminating in itself, and Hoëm has traversed much of this in previous publications, but it does tend to detract from the coherence of the book as a whole. Nevertheless, *Theatre and Political Process* is a valuable contribution to the understanding of Tokelau culture in its various manifestations as well as of some of the processes by which social changes are continuously negotiated.
Cargo cults are religious movements that arise in cultural contact situations in which local people seek to satisfy through ritual their desires for imported goods and equality with more powerful intruders. The term arose among European colonists in Melanesia and has since been adopted into both folk and anthropological discourses. Culture critique is an approach in cultural anthropology that argues that social scientific descriptions and generalisations of human behaviour are plagued by inaccuracy, because they reflect the fascinations, foibles and judgmental domination of Western culture. The category cargo cult is a tempting morsel for critical theory to deconstruct and devour. In this significant volume, some contributors attempt this task while others use the concept heuristically or point to the contradictions of culture critique itself. Cargo cult survives the onslaught, however, and both the uses and limitations of culture critique are exposed.

Several of the contributors gaze so intently upon the idea of cargo cults that the cultural realities they were meant to designate disappear. Indeed, the term “cargo cult” is not even defined in Holger Jebens’ introduction. The question of whether cargo cults exist at all as identifiable phenomena or are merely an artefact of Western imaginations finds prominent consideration here.

Lamont Lindstrom argues that cargo cults are fascinating to Westerners because they too are materialistic. The people Lindstrom studies here are mainly Westerners, rather than Melanesians, but he does so without the benefit of ethnographic methods. Lindstrom shows how analyses of cargo cults tend to follow prevailing concerns of anthropologists, including a shift from modernist optimism to postmodernist pessimism about what the movements may accomplish.

Elfriede Hermann argues that cargo cult should be written “under erasure” or crossed out as “at once inaccurate and necessary” because the concept carries too many implications of ethnocentric othering (p.38). She critiques anthropological and Western views but protects those of the Madang people she studies from similar critique. This is ironic since Hermann wishes to transcend the distinction between self and other.

Martha Kaplan considers attempts to claim authentic tradition in the history of nation building in Fiji to argue against reifying cargo cults as bounded, transitional or disconnected from the historical process. She appears to reject many heuristic categories, arguing that they obscure our understanding of “real histories” (p.63), and at the same time adopts her own terms and metaphors such as her oft-repeated phrase “seizing the headwaters of tradition”, although this too is an analytic category marking off a certain kind of event repeated in history.
Karl-Heinz Kohl discusses how his informants in East Flores took the image of planting a tree on a German coin and his own relative wealth as proof of a cargoesque tale about foreigners having taken their mythical tree of wealth. He argues that anthropologists’ categories and interests derive from what is happening in their countries’ histories. While agreeing that this is one source, I would remind readers that they mainly derive from our research and theoretical findings.

Nils Bubandt explains the rapid spread of interethnic violence in Muluku by its association with redemptive supernatural visions. He argues that modernity is millenarian, and as third world peoples attempt to modernise, “this millenarianism is often turned into a cargo cult of modernity” (p.93).

Jaap Timmer describes a classic cargoistic belief of the Imyan of Papua that whites withheld secrets about the local origin of power. They believe that a local deity left them for the West, allowing development to happen only there.

Robert Tonkinson asks why cargo cults developed in Melanesia but not in Aboriginal Australia. He argues that in Melanesia, prophets could rise through the institution of big-manship, while Aboriginal egalitarianism prevented their establishment. Melanesians often assumed foreign goods came from their own ancestors, while Aboriginal Australians thought foreign cargo came from outside their unchanging, sacred Dreaming.

Holger Jebens notes that the Koimumu of New Britain use cargo cult to speak disapprovingly of others who mistakenly use ritual to gain access to introduced wealth and statuses. Doing so they identify themselves with the active, Western others and Melanesians other than themselves as passive, ignorant cargoists.

Stephen C. Leavitt notes that “Melanesian social phenomena, including Christianity and business, are often cargoistic” (p.175). He describes the personal cargoistic experiences and feelings of some New Guinea Arapesh individuals. Leavitt argues that we cannot generalise about cargo cults across culture areas, yet he himself generalises by using the analytical concept.

Doug Dalton’s edgy chapter commends those who have “shifted the locus of discussion away from indigenous cultures and toward Western preoccupations” (p.187). Dalton argues that “cargo cults” are Melanesian enactments of Western capitalist culture, claiming that “cargo cults are the precise opposite of misunderstanding” (p.190). Surely this is an exaggeration, since cargo cults are based on supernatural technologies while capitalism produces wealth because of its naturalistic foundation.

Ton Otto urges us to subject both Western and Melanesian concepts to culture critique for mutual illumination, lumping anthropological categories with Western emic ones. Otto traces Western cargoism to the growth of individualism and “the primacy of human-thing relations” (p.213) in mediaeval Europe, noting that in the West, work is understood to produce wealth, while in Melanesia, knowledge (of the supernatural) does.

Vincent Crapanzano contributes a non-Melanesianist perspective, agreeing with Hermann that cargo cult should be written under erasure. He suggests it be explored in terms of hope rather than desire, though hope, too, should be written under erasure because it “is deeply embedded in…‘our’ constituted world” (p.228). Following
Crapanzano’s thinking to its logical conclusion, anthropologists would have to erase the entire English language rather than improving their etic vocabulary.

Finally, Joel Robbins argues that the critique of *cargo cult* has failed because we all still find the term indispensable and continue to study cargoism. Robbins suggests that this failure is owed to the fact that both culture critique and cargoism purport to reveal “a new world of truth and fulfillment” (p.246). The culture critique of *cargo cult* fails because it attacks the very principles upon which it is itself based. Robbins offers a practical alternative to turning away from Melanesian cultures to critique only Western or anthropological ones: make the study of cargoism part of “a comparative study of critique itself” (p.247). Robbins illustrates how unrealistic critiques lead to tragic maladjustment, while pragmatic ones can achieve their goals. The moral—that success depends on practicality—applies to culture critique as well as to cargoism.

Among the reasons why neither *cargoism* nor *cult*—which escaped critique here—are not going away is the ubiquity of people using supernatural means to fulfill their desires. A recurrent assumption in this volume conflates anthropology’s etic categories with the emic ones of Western cultures. This elides the fact that cultural anthropology self-consciously rises above ethnocentric viewpoints and uses both emic and etic concepts as tools to understand both cultural variation and human commonality.


MARTHA KAPLAN
Vassar College

Aptly titled, *Bittersweet* is a diverse, illuminating collection of 24 contributions on the Indo-Fijian experience. Chapters range from memoirs to poetry to research articles. Chapter authors include students, scholars, farmers, business people, a doctor, activists, several engineers, journalists and writers, and politicians. Some chapters are written by Fiji citizens, some by former Fiji citizens now emigrated, others by foreigners with long-term commitments to Indo-Fijians and Fiji. Multiple generations, religions, academic disciplines and political opinions are represented. The collection as a whole simultaneously engages major topics in Indo-Fijian history and conveys individually poignant contemporary political and emotional experiences. The work begins with indenture history, moves on to reminiscences and accounts of the achievements and hopes of the 20th century, then to the coups and loss of Indo-Fijian rights and hopes, and the experience of leaving Fiji.

The first chapter, a historical introduction by editor Brij Lal, begins with Fiji’s national commemoration of the 100th year anniversary of the arrival of Indians to the islands in 1979. Public ceremonies and schoolchildren’s essays engaged indenture history in the context of a public face of peaceful, successfully multi-ethnic independent Fiji, eight years before the first ethnic Fijian nationalist coups would shatter that calm. Lal goes on to succinctly and comprehensively review
girmit (indenture) era history and the early 20th century history of the “free Indian community”, concluding with a series of archival examples of colonial refusals to allow bonds to grow between Indians and Fijians. Readers familiar with girmit era history and with Brij Lal’s fundamental contribution to the scholarship on this history will recognise the emphases on the social characteristics of the girmityas, the decline of caste and the roles of religion and gender in life in the lines. A chapter on Jaikumari, leader of the 1920 strike in Fiji, by John Kelly¹ emphasises both the role of religion in popular resistance to colonial domination and the importance of women in labour politics in this history. Ahmed Ali’s chapter on Muslims in Fiji adds another dimension to the regionally, linguistically and religiously complex history of Indians in Fiji over the years.

Reminiscences and oral history fill in what archival records—and the 30 years archival rule—leave out. Poetry, reminiscence and personal narrative convey emotional and individual experiences and give a sense of the making of a social fabric in the post indenture pre-coups 20th century. We join Praveen Chandra and Saras Chandra as they visit the archives to trace family history that includes a tragic and puzzling incident. Revealing enduring colonial assumptions and impositions, Jacqueline Leckie’s chapter on the Qawa epidemic offers a Foucauldian analysis of colonial medical diagnoses of “hysteria” among a group of Indo-Fijian schoolgirls in almost postcolonial 1968, which reminds us that many of Fiji’s institutions had colonial and disciplinary origins. But many chapters engage instead with the texture of resistant everyday interactions that built a social fabric throughout the 20th century. For example, Susanna Trnka’s chapter focuses especially on contemporary women, physical work and everyday constructions of place and belonging in Indo-Fijian “settlements”, and Mohit Prasad suggests that we think of soccer, institutionally and informally, as a source of shared experience and identity.

It is interesting how many of the memoir chapters revisit education and school experiences. Marist Brothers figure in Kanti Jinna’s reminiscence and St. John’s in Annie Sutton’s; Dilkusha is the focus of Vijay Mishra’s compelling reminiscence. Additionally, Christine Weir gives a brief history of the Anglican All Saint’s school, in the context of other Protestant mission-established schools in Fiji. Two evocative reminiscences by Brij Lal also focus on education, one on texts at Tabia Sanatan Dharam, his primary school, and the other on an influential teacher. Some of these school reminiscences and histories evoke the angst and delights of learning, childhood and adolescence, and give us a sense of individual lives in the making. But they also describe the uplift and counter-colonial goals of Indian-founded schools as well as the changing aims of schools established by colonial era Christian missions and the sometimes unintended creation of “imagined communities” of alumni/ae as future middle class citizens-to-be. Most convey the explicit hopes and emotions of the early independence era, whether for community uplift, for multicultural harmony, for modernisation or pride in national independences.

Brij Lal’s reminiscence of his primary school teacher forms a hinge. The story begins with Masterji’s optimism about education and community uplift, and his nationalist love for and pride in Fiji. At the end of his life Masterji has had his heart
broken by the coups. Quickly we meet some of the people disempowered by the coups and harmed by the political upheavals that distract attention from pressing social needs (for healthcare, in Tester’s chapter). In Padma Lal’s chapter we meet Aisha, an elderly woman who grows and cuts cane on rented land, seeking to continue to make a living as Fiji’s cane industry dwindles into decline. The chapter includes an important discussion of post-coups implications for the sugar industry, blended with a touching biography of Indo-Fijian loss of rights and livelihood. Vijay Naidu’s penultimate chapter summarises a chronology of coups in the context of enduring colonially initiated divisions and discusses the political, economic and social disenfranchisement that is leading so many Indo-Fijians to emigrate when they can. Former Fiji Times editor Vijendra Naidu gives a vivid narrative of his experiences with arrests and harassment during the 1987 coup.

Five of the contributions describe leaving Fiji. Connell and Raj present an insightful overview of trends in emigration from Fiji from the 1970s on and a detailed history and ethnography of Indo-Fijian immigrants to Australia. Like the final images from Vijay Mishra’s reminiscence, their chapter also raises questions faced by some Indo-Fijians moving to Australia about their identity and connections to India as well as to Indo-Fijians and Fiji. Shrishti Sharma’s short story tells of four young friends who return to Fiji for a visit, alienated in many ways from the place, particularly from older generations who remain in Fiji, but not from the ties they developed with each other. Asish Janardhan’s chapter is a story in the voice of an immigrant to the United States and tells of the tensions arising with children left behind in Fiji. Vijay Naidu in particular gives us the image of a “Fijian diaspora”. These chapters range from expressions of homelessness and loss to those who no longer expect an identity from or seek a future in Fiji. Many of these final chapters trace the ways in which emigration from Fiji enables, but also forces, exploration of new connections with others from the Indian diaspora.

In general, this volume is a commemoration volume, in the tradition of the important oral histories and studies produced at the 1979 girmit centennial. Especially in the reminiscences it preserves a record of the vitality and creativity of a diasporic Pacific people in colonial and independence eras and of the way of life they brought into being.

Historian Lal has moved out of the archives in recent years to work toward a just Fiji (in the 1997 Constitution Commission). As a scholar he has also contributed to a more diverse, essential archive, from his close record of the events of the 1987 coup Power and Prejudice, to the volumes of the late 1990s constitutional submissions he co-edited, to his Chalo Jahaji, which collects his works and works of his students. The commemorations in 1979 mixed uncertainty with hope and commitment to memory and justice. The mood now is very different, as this volume aptly captures and renders: hopes are recalled more than renewed. This important volume bears witness to the end of an era of hopes, bittersweet in their current fate.

1. Full disclosure: John Kelly is this reviewer’s husband.

NICHOLAS BAINTON
*The University of Melbourne*

In this important collection of essays, Robbins and Wardlow bring together 12 influential scholars working in Melanesia to engage with Marshall Sahlins’ project of theorising cultural change. Sahlins’ little-read essay “The Economics of Develop-man in the Pacific”, reprinted as Chapter One, forms the focus of this collection, with each author presenting different viewpoints on his arguments. “Developman” is Sahlins’ neologism; it describes the “indigenous way of coping with capitalism, a passing moment that in some places has already lasted more than one hundred years” (p.23). Overhearing the mispronunciation of “development” by two New Guinea students at the University of the South Pacific in Suva, Sahlins takes this an example of how Pacific Islanders have reacted to the encroaching Western economy, arguing that “the first commercial impulse of the local people is not to become just like us, but more like themselves” (p.23), i.e., to build their own culture on a bigger and better scale. More significantly, Sahlins proposes that “humiliation is an important stage of economic development, a necessary condition of economic ‘takeoff’” (p. 9). In short, he asserts that the transition from “developman” to development is dependent upon the role of disgrace. Given that the question of cultural discontinuity appears as a *sequitur* to the bulk of his work on continuity and integrity, it is not surprising that Sahlins has not fully explored the specific tools causing humiliation. One of the great benefits of this collection is that the authors have attended to this gap, providing varied and nuanced ethnographic examples of the ways in which humiliation can work in contemporary Melanesia.

All of the authors have critically engaged with the idea of discontinuity through humiliation and sought to integrate this argument with Sahlins’ earlier ideas on agency, continuity and integrity. There are, in addition, discussions of personhood, *kastom*, class formation, inequality and its discontents, Christianity and more. Robbins divides his introductory chapter into three sections: Sahlins’ work on cultural continuity and change, the idea of humiliation as a precursor to disjuncture, and the need to develop a broader theoretical perspective on the role of humiliation (or cultural debasement) in promoting rupture. Robbins provides an outline of Sahlins’ *oeuvre* on cultural change that spans over 20 years of writing. For those less familiar with Sahlins’ theoretical project this is a useful introduction to the influences and shape of his structuralist framework and his commitment to the study of culture in its own terms. Robbins concludes this introduction with a short discussion of humiliation that situates Sahlins’ work within other approaches to this phenomenon, with a final look at the ways in which the authors have advanced debates on the social life of emotions.

While much of Sahlins’ work has been a direct dialogue with world systems theorists, globalisation theorists and post-modernists, advocating an approach that recognises the continuity of diversity, his essay on humiliation is problematic due to its essentialising qualities that tend to reduce development and “developman” to generic...
“ideal types”. In response, the authors of the present volume have consciously sought to reveal complexities in the ways Melanesians live between forms of development and “developman” (especially the chapters by Biersack, Errington and Gewertz, Silverman, and Foster’s afterword). In their chapter on the injuries of class in contemporary Papua New Guinea, Errington and Gewertz compare Sahlins’ developman and development with other all-encompassing essentialisms such as Orientalism and Occidentalism or gifts and commodities societies.

In addition to cultural debasement unleashed by global capitalism, Sahlins identifies Christianity as another important facilitator of humiliation that should not be overlooked. Robbins, Biersack, and Stewart and Strathern all provide different perspectives on the transformative role of Christianity in New Guinea highlands societies. In Biersack’s chapter we encounter what she describes as a distinctly Ipili form of Christianity, and Robbins argues that while Christianity has caused humiliation among the Urapmin, the focus on other worldly salvation means that less emphasis is placed on the acquisition of material wealth. In this instance, humiliation has not proven conducive to economic development. Alternatively, Stewart and Strathern assert that Hagen economic developments (once manifest in the efflorescence of moka transactions—perhaps the most quintessential example of “developman”) have not been accompanied by feelings of humiliation and denigration of self worth, and that the recent spread of charismatic Christianity has refashioned rather than corroded local political and economic patterns.

Notions of personhood and their various transformations feature as central topics in the chapters by Biersack, Josephides, Silverman and Wardlow. It is this tension between incipient Western notions of the self and enduring local frameworks that seems to characterise the complexities surrounding the relationship between “developman” and development. Both Leavitt and Silverman contribute incisive psychological perspectives that shed additional light on this tension. The connection between emotions and postcolonial politics that are often centred on inequalities, injustices and dissatisfaction is pivotal to Sykes’ paper that considers the emergence of the possessive individual in a Central New Ireland society. Several of the authors extend this discussion on the relationship between emotions and modernity to include resentment (Wardlow), frustration (Foster) and abject self-contempt (Dalton). What we also begin to see in these chapters are the ways in which local people as agents shape the humiliation that they experience in the face of post-colonial change. This is best exemplified in Akin’s essay on the Kwaio, where people are regularly humiliated, not through their lack of development, but due to their failure to live up to their own “developman” aspirations, laid out in codified kastom laws.

Despite the high price tag, this book suffers from careless editing—there are numerous spelling mistakes and incorrect citations. Nevertheless, this collection is a must for students and scholars of contemporary Melanesia. The theoretical concepts addressed in this work will prove stimulating to all those concerned with understanding processes of cultural change. Read as a whole this book provides valuable insights into the symptoms and processes of modernity engendered through emotions. Robbins and Wardlow can be congratulated for a fitting tribute that acknowledges the challenging and provocative nature of Marshall Sahlins’ theoretical contributions to anthropology.
New Editions of

THE OLDMAN CATALOGUE OF MAORI ARTIFACTS and

THE OLDMAN CATALOGUE OF POLYNESIAN ARTIFACTS

The catalogues originally prepared by W.O. Oldman, the collector, and published and then reprinted by The Polynesian Society as Memoirs 14 and 15 have long been out-of-print. The original texts and plates of the new editions have been enhanced and corrected while retaining the flavour of the original. An introductory essay and finder-list have been added by Roger Neich and Janet Davidson. The volumes not only provide an overview of the collection, but also include essays on the history of the collections and listings of the items by their present location.

Available from:
The Polynesian Society,
c/- Māori Studies, The University of Auckland,
Private Bag 92019, Auckland. Email: jps@auckland.ac.nz

The Oldman Collection of Maori Artifacts, by W.O. Oldman.
88 + xlv text pp., 104 plates.
The catalogue illustrates and describes the Maori artifacts purchased by the New Zealand Government in 1948 from W.O. Oldman, arguably the foremost British collector of Oceanic artifacts in the late 19th and early 20th centuries. Most of the Māori items are now in the Museum of New Zealand/Te Papa Tongarewa in Wellington, but a substantial number are located in other New Zealand museums.
NZ $30 plus postage and packing

130 + xlv text pp., 138 plates.
The catalogue illustrates and describes the Polynesian artifacts purchased by the New Zealand Government in 1948 from W.O. Oldman, arguably the foremost British collector of Oceanic artifacts in the late 19th and early 20th centuries. Most items in the collection were divided between the four major New Zealand museums (Wellington, Auckland, Canterbury and Otago), but a substantial number were allotted to provincial museums.
NZ $35 plus postage and packing
ISBN: 0-908940-06-8