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In spite of the seeming proliferation of archaeology books espousing yet another novel theoretical—or better yet, “critical” theoretical—perspective on this or that topic, it is still a fact that the bread and butter of archaeology remains the data-rich monograph. In these tomes, replete with site maps, stratigraphic sections, and endless tables, are to be found the fundamental data upon which rest our claims to knowledge about the past. No matter which way the winds of academic theory may blow, one can always turn back to the basic monograph to reassess new hypotheses or test old models. Of course these monographs and the research they represent were themselves influenced by their times and their academic trends; historians of science have taught us that much. But in at least making the effort to set down a detailed record of the primary field data, the archaeological monograph still retains—at least in my view—a privileged position in the field.

With this 326 page monograph on archaeological investigations in the Vanuatu archipelago, Stuart Bedford has “paid his dues” as a primary contributor to the knowledge base of Pacific prehistory. To a large extent a revision of his Australian National University dissertation, *Pieces of the Vanuatu Puzzle* presents the details of several years of fieldwork (1996-2003) on the islands of Erromango, Efate and Malekula. Given how little has until recently been known about the archaeological record of this vast and complex archipelago, Bedford’s work is a major contribution to basic culture history. Not surprisingly, therefore, a great deal of the work deals with ceramics, for this has always been the stuff of prehistory, the building blocks upon which grander theoretical schemes must always rise or fall. Getting the ceramic chronology of Vanuatu right is no small task, and Bedford has taken us a long way in that direction. Secondary emphasis is placed on the analysis of non-ceramic material culture and on faunal remains as evidence for subsistence patterns.

After a fairly short introductory chapter on research design and objectives, Bedford offers a thorough and insightful review of the “Archaeology of Vanuatu” (Chapter 2). This is actually a detailed review of the work of several pioneers in the field of Vanuatu archaeology, from Richard and Mary Elizabeth Shutler and Jose Garanger to Hedrick, Groube, Ward, Spriggs and Galipaud. Always sympathetic to the challenges faced by these predecessors, Bedford puts their work into context and shows how some of the enigmas of Vanuatu prehistory (was there a Palaeolithic period?, was Mangaasi related to Lapita or an independent tradition?, and so on) were gradually resolved, setting the context for his own research. Would that other young fieldworkers were always so sympathetic to the groundwork laid by their predecessors.
Authors of data-rich monographs do not, as some might assume, just follow a standard formula; they make serious choices about how to organise and present their data. Given that Bedford worked on three islands spread over the length of the Vanuatu archipelago, there are several ways in which he could have organised his results. One would have been to treat each island separately, discussing their sites, their ceramics and other finds, and their individual sequences. That he did not choose this approach speaks to the fact that he is after a grander goal—that of broader culture historical synthesis. Thus he presents the basic excavation data (plans, stratigraphic sections, radiocarbon dates) from all of his sites in a single chapter. It is with this Chapter 3 that I have to register a few complaints. First of all, critical site plans such as those for Ponamla (Fig. 3.1) and Mangaasi (Fig. 3.9) have been reduced to such a small scale as to be virtually unreadable; the same is true for many of the stratigraphic sections. This may have been a decision of the Terra Australis series editor rather than the author, but in any case there is no excuse for reducing key site maps to a quarter page, rendering them next to useless to future readers. More disconcerting—why is there not single photograph of even one of these interesting sites? Not a single photograph throughout this monograph is indeed puzzling; the one and only photo appears on the soft (paper) cover. Photos tell us so much: about the geographic setting, details of features and stratigraphy, and even reveal keys to fieldwork practice to future generations. The complete absence of a photographic record is in my view the biggest shortcoming of this monograph. Let us hope that a photo record has been archived somewhere for posterity, perhaps in the Vanuatu National Museum.

Chapters 4 through 7 form the core of this monograph, in which Bedford presents the rich details of his ceramic assemblages. In keeping with most ceramic analyses in the Pacific, Bedford follows an attribute (sherd-based) methodology, and his terminology is well defined in Chapter 4. The next three chapters then succinctly present the data on ceramic variation and chronology for Erromango, Efate and Malekula respectively, making good use of line drawings and tabular data presentations. Again, in some cases I would like to have seen the excellent line drawings supplemented by photographs, especially of some of the decoration.

Chapter 8 is the high point of the monograph, in which the ceramic data together with their stratigraphic contexts and radiocarbon chronology are brought together, synthesised, and compared with other regional sequences. Bedford reaches three significant conclusions. First, “it is Lapita colonisation alone that represents initial human settlement across the archipelago” (p.190). Second, the argument that there is continuity from Lapita to later ceramic traditions “is looking increasingly secure”. Third, however, Bedford questions whether his data would support a model of “synchronous change” in the post-Lapita ceramic sequences of the southwest Pacific, of the sort that would indicate larger (i.e., inter-archipelago) spheres of connection. Here he sees a need for further research and “serious revision”. Indeed, here we see the fundamental importance of the kind of detailed and painstaking ceramic analyses presented in this volume, upon which grander theories of cultural change will depend. For Bedford, the jury is still out but he has set a high bar for comparative analyses.

Given the great emphasis placed on ceramics in this study, Chapters 9 and 10, on non-ceramic material culture and faunal remains recovered from the various
excavations, almost appear as appendices to the main body of the monograph. Nonetheless, the relevant data are presented sufficiently thoroughly that those who are more interested in these aspects of prehistory will be able to incorporate Bedford’s data into their own syntheses.

The volume concludes with a relatively brief chapter reassessing the five primary goals which Bedford set out for his research program. Again, the main contributions are judged to be in the clarification of the fundamental culture-historical framework for Vanuatu, especially as this is reflected in ceramics, and to a lesser extent in subsistence and settlement patterns. Most significantly, perhaps, Bedford seeks to put to rest the idea of a “Melanesia-wide incised and applied relief tradition” (p. 263). In sum, this monograph is a substantive contribution to our knowledge of western Pacific prehistory, a work that doubtless will be consulted by scholars for many years to come.


VINCENT O’MALLEY
*HistoryWorks*

Kerikeri holds a special significance in the early history of New Zealand, although relative to other Northland locations such as Waitangi or Kororareka (Russell) it is perhaps a less appreciated history. In her introduction to this collection of 13 short essays on Kerikeri history from first European contact through 1850, Judith Binney writes that a similar site located somewhere like Mexico might today be named “La Plaza de las Dos Culturas” (“The Plaza of the Two Cultures”). Binney herself offers a less grand term, “the meeting pool”, reflecting the fact that Kerikeri is a basin, or pool, where Māori and Pākehā met. A significant site for Ngāpuhi, who conquered and displaced the original inhabitants in the 1770s, Kerikeri became an early point of contact with Europeans, and especially members of the Church Missionary Society (CMS), who established a station there in 1819. By the time that the station was finally closed in 1848, it had long been an object of derision and ridicule within anti-missionary circles. A declining Māori population and increasing emphasis on more lucrative points of trade and commerce such as Kororareka left Kerikeri largely bereft of a permanent Māori population by the 1840s. Meanwhile, the extensive land purchases of local missionary James Kemp and his colleagues saw the missionaries accused of taking more interest in farming and land speculation for private gain than in converting Māori to the Christian faith.

Yet the legacy of the missionary settlement remains in many ways—including the fact that Kerikeri is the site of the longest continuous European residence in New Zealand, is the home to the oldest surviving building in the country, and is the place where the first book was printed. And as this collection of essays indicates, the relative absence of permanent Māori settlement after the 1840s should not be
taken as any indication that Kerikeri was of any less significance for Ngāpuhi. For one thing, their increasing exclusion from the lands "sold" to the missionaries was another important factor in this development, while for much of its history Kerikeri had been more important as a site of seasonal settlement for fishing and agricultural purposes (reflected in one of several possible origins of its name, kerikeri meaning to dig intensively or purposefully).

Kororipo pā (fortified settlement), at the head of the Kerikeri Inlet, which is the focus of essays by Joan Maingay and Garry Clayton, was nevertheless a crucial point of departure and return for the many taua (war parties) launched under the leadership of famed rangatira (chief) and warrior Hongi Hika between 1819 and 1826. It remains, as Patu Hohepa explains, imbued with tapu, along with many other now sometimes forgotten or only dimly remembered sites within the wider Kerikeri Basin. And as Manuka Henare’s contribution suggests, if Kerikeri was a significant point of early interaction between Māori and Pākehā, it was also an important place of political debate and assembly within the Māori world. Ngāpuhi tradition has it that it was at Kororipo that the people assembled to discuss Hongi and Waikato’s 1820 visit to England prior to the departure of the two chiefs. From their subsequent meeting with King George IV came an enduring belief among tribal members of a special pact of mutual friendship and protection between the British and Ngāpuhi, which was further strengthened by the 1831 letter to King William IV which was composed and sent from Kerikeri, and which later culminated in the 1835 Declaration of Independence and ultimately the Treaty of Waitangi.

Thereafter the relationship between Ngāpuhi and the Crown became a more testing one, in part due to increasing Māori concern about the consequences of extensive missionary and other European land “purchases” in the north. Yet as Grant Phillipson’s perceptive essay argues, the consequences of those early land transactions were not immediately apparent. In an important contribution to the debate concerning the nature of pre-1840 land deals that constitutes a considerable advance on the more polarised positions adopted during the Muriwhenua Waitangi Tribunal hearings, Phillipson draws heavily upon Richard White’s concept of the “middle ground” to suggest that the early transactions “existed in something other than a purely customary or purely English legal state” (p.64). The co-existence of quite different missionary and Māori understandings as to the nature of the arrangements into which they had entered was no longer possible once Crown officials began to interpret the transactions as absolute sales after 1840. Kerikeri itself remained largely peripheral in the subsequent Northern War of 1845-46, though “rebel” leader Hone Heke effectively scuttled proposals in the aftermath of the conflict for a military settlement to be established there. His wife Hariata Rongo (who was also Hongi’s daughter) continued to oppose plans for further European settlement at Kerikeri after the death of her husband in 1850.

Yet there is much more to the Kerikeri story than simply the grand narrative of Māori and Pākehā interactions. Angela Middleton examines the cultivation by Ngāpuhi of potatoes at Kerikeri which they exchanged for muskets, and considers the sketchy history of the main Māori kainga (village) in the area. Jeremy Salmond discusses the history of Kemp House which was constructed by 1822, and Gavin McLean explores
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the great white elephant of early missionary building activity in New Zealand, the Kerikeri Stone Store constructed at huge expense in the 1830s, just as the settlement was beginning to become increasingly marginal to CMS activity in the north of the country. Short biographical sketches of Hongi, Samuel Marsden and Ngāi-tā-wake leader Rewa, and their ties to Kerikeri, are provided by Jeffrey Sissons, Andrew Sharp and Claudia Orange respectively.

Perhaps the most inspiring story, however, told by Joyce Mason, is the considerable effort made by large numbers of Māori and Pākehā volunteers since the 1960s to save and preserve the historic Kerikeri Basin from the perils of developers, floods and other threats to its status as a living monument to the meeting of two cultures. Te Kerikeri, commissioned by the Department of Conservation in order to highlight the significance of the site to a wider audience, forms a part of that effort. Although the essays are brief, they are not lacking in insight, and the lavish illustrations make this an altogether attractive work. In all, it constitutes a compelling argument in favour of the Kerikeri Basin’s recent nomination for World Heritage status.


DARRELL TRYON
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The late Terry Crowley was perhaps the ideal person to write a reference grammar of Bislama, the variety of Melanesian Pidgin English spoken in Vanuatu (formerly the New Hebrides, until 1980). Crowley worked in Vanuatu or on the languages of Vanuatu from 1976 until his untimely death in 2005, having also worked on Australian Aboriginal languages.

His output was prolific, and included his standard reference work: A New Bislama Dictionary (1990), updated in 1995 and again in 2003. In 1990 he also published his classic monograph Beach-la-Mar to Bislama: The Emergence of a National Language in Vanuatu. Prior to this, in 1987, Crowley also produced his little-known and ground-breaking Grama Blong Bislama, a pedagogical grammar of Bislama written in Bislama, part of a set of distance-teaching materials he produced while he was heading the Pacific Languages Unit of the University of the South Pacific in Port Vila. It was because of his lack of success in finding a commercial publisher of his Grama Blong Bislama (1987) that he decided to write the present Bislama Reference Grammar, so that he might reach a wider audience.

The book is not aimed specifically at academic linguists, but rather it is aimed at people who have already made some progress in Bislama, and who are interested in developing their knowledge of the finer points of the language. At the same time, Crowley’s stated aim is to capture the essential genius of Bislama, and to show how different Bislama is from English. This is a book which makes some demands of the
reader, as there are no inter-linear translations provided with examples, only free translations, an appropriate strategy for readers with some prior knowledge of the language. Technical linguistic terms are kept to a minimum.

Terry Crowley’s *Bislama Reference Grammar* is rather concise, yet discursive, only 205 pages. It follows the standard linguistic presentational units. After some necessary background observations (Chapter 1: pp. 1-10), Crowley quickly moves on to detail Bislama pronunciation and spelling conventions (Chapter 2: pp. 11-23), while Chapter 3 describes parts of speech, nouns, pronouns, prepositions, noun modifiers, number markers, adjectives, adverbs, interrogatives, interjections, and finally words with several functions (pp. 24-36). Once this necessary framework has been set up, the author moves on to a detailed treatment of nouns and noun phrases with all their permutations and combinations (Chapter 4: pp. 37-71). Naturally, Chapter 5 then deals with verbs and verb phrases (pp. 72-107), with an enlightening section on reduplication. Chapter 6 (pp. 108-65) then moves us into the realm of syntax, with a full account of simple sentences, including presentational and equational sentences, an important set of typical Oceanic sentences which do not contain a verb, unlike most European languages. It is here that important elements such as *blong* and *long*, and content interrogatives are discussed. Chapter 7 (pp. 166-97) moves on to a fine-grained treatment of complex sentences (serial verbs, directional verbs, causatives, coordination, subordinate constructions and the sequencing of events). To conclude, there is an appendix on previous studies of Bislama grammar, appended to point the reader to alternative points of view and interpretations of points of grammar and syntax, plus a list of references and a useful index.

This *Bislama Reference Grammar* is unusual in a number of ways. Crowley based his remarks on the Bislama he encountered in everyday informal contexts as used by people with average levels of education. Although he spent the majority of his time in an urban environment, he has tried to draw on a wide cross-section of the community, including rural speakers, indeed detailing some rural regionalisms, from Malakula for example, where he spent much of his research time in recent years. Crowley is not prescriptive in that he discusses alternative structures without being judgmental. And because of the depth of his knowledge he is able to discuss emerging trends, such as the reduction of transitive suffixes (pp. 79-80) for example, and a number of other emerging features not covered in existing Bislama teaching manuals. He succinctly presents the reader with all of the basics, but goes well beyond this, detailing the latest developments in this constantly changing language, including incipient and incomplete change. Crowley is absolutely correct to do so, given the expansion that Bislama has undergone in the past 40 years, especially since independence in 1980, as Bislama has developed to cover every aspect of modern urban life in Vanuatu, even winding up car windows ‘*wilimap glas blong trak*’ (p. 85), to say nothing of politics and economic reform programs.

It is fitting that Terry Crowley’s *Bislama Reference Grammar* should have appeared almost 20 years after his *Grama Blong Bislama*, for not only does it incorporate the latest trends and ways of speaking, many of them post-dating his University of the South Pacific textbook, but it is the fruit of Crowley’s mature reflection on the language and its usage. It is certainly not the last book which will be written on Bislama grammar, by the
very nature of things. But it is a rich compendium of information which will handsomely repay reading, or even browsing, by anyone interested in learning more about the national language of Vanuatu, or indeed about Melanesian pidgins and creoles.

The book is clearly constructed and remarkably free of typographical errors. However, because of the wealth of detail it could perhaps have benefitted from a more detailed index. While the index provided is useful, it does not by any means cover all of the Bislama section head words. This is a minor quibble, however, for with his *Bislama Reference Grammar*, teamed with his *New Bislama Dictionary* and *Beach-la-Mar to Bislama* treatise on the origins and development of Bislama, Terry Crowley has left a work of long-standing value, a monument to his skills as a linguist and to his long time commitment to the people of Vanuatu.


COLLEEN WARD

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Simply stated, *Penina Uliuli: Contemporary Challenges in Mental Health for Pacific Peoples* is an extraordinary book. It brings together diverse Pasifika voices united by a love and commitment to community to share their knowledge and expertise on Pacific mental health. Although for and by Pacific peoples, *Penina Uliuli* (‘the Black Pearl’) has a message for everyone.

The co-editors, Philip Culbertson and Margaret Agee, with the assistance of Cabrini ‘Ofa Makasiale, have likened the *Penina Uliuli* project to building a *fale*. The strong foundation of this *fale* is based on the unity of the Pacific peoples and their enduring inter-connection through the past, the present, and the future. Samoan, Tongan, Hawaiian and Niuean identities primarily support the foundation, but it also contains Māori, Chinese and European influences. The unity inherent in the foundation is complemented by the diversity of the *fale*’s pillars. The contribution of each author is unique, but the whole is greater than the sum of its parts and reflects multiple Pacific realities: the academic, the poet and the practitioner, the island-born and New Zealand-born, the spiritual and the mundane, the indigenous and the immigrant. The space in the *fale* encompasses the dynamic process of the construction exercise, the *talanoa* (conversation), agreements and disagreements, the acceptance of difference, and the ownership of a mutually defined and shared space. Finally, the roof of the *fale* acts as a cultural metaphor for the point of unity that provides shelter for peoples across the Pacific. The process of constructing such a *fale* is as remarkable as its outcome, an outstanding contribution to the ongoing discussions of health, well-being and community development for Pacific peoples.

Although Culbertson and Agee were the primary drivers of the book’s development, *Penina Uliuli* is pure Pasifika. It brings together Pacific peoples from a range of
cultural, educational and professional backgrounds with different writing styles and a variety of messages to convey. In line with Pacific protocol, each of the book’s 19 chapters is prefaced by the author’s self-introduction, providing a historical anchor and a sense of Pan-Pacific pride. The chapter topics are varied, but organised into four major themes: Pacific Identities, Issues in Pacific Spirituality, The Pacific Unconscious, and Pacific Trauma and Healing. The book concludes with an extensive bibliography of Pasifika mental health resources.

The importance and centrality of the ‘āiga (family), the influence of collectivist values, and the role of the church in creating, developing and maintaining Pacific identities, and supporting the well-being of Pacific peoples are discussed by Siautu Alefaio in the first chapter. These themes set the stage and resonate throughout the book. The challenges of maintaining a strong cultural identity, particularly in first generation immigrants, are tackled by Emeline Afeaki-Mafile’o, who introduces an indigenous approach to youth mentoring. The use of cultural role models and the reliance on a strong sense of family connectedness, community support and cultural encouragement form the key components of the programme, and its effectiveness is illustrated by a case study of a young Samoan-Palagi woman with behavioural problems.

Challenging aspects of Pacific identity are also presented in a poignant chapter on “Being ‘Afakasi” (half-caste), based on the discussions of four ‘Afakasi Samoan women. Tina Berking, Caroline Salumalo Fatialofa, Karen Lupe and Seilosa Skipps-Patterson (with the assistance of Margaret Agee) recorded, transcribed and subjected their discussion of being ‘Afakasi to a qualitative grounded theory analysis. White privilege, not quite belonging and “that blood thing” emerged as significant themes with the injustice of being discounted and defined by others as “not quite a real Samoan” representing a particular source of frustration (p. 53). The willingness to share personal accounts of situations so often cloaked in silence in order to validate the life experiences of other ‘Afakasi women and to support them in claiming a sense of belonging reveals these authors’ unfailing courage and commitment.

The significance of spirituality and the role of religious communities are explored in Part Two. Both David Liu and To’oa Jemaima Tiatia discuss the positive contributions that spirituality makes to Pacific mental health and call for a spiritual dimension to be incorporated in therapeutic interventions. Therapeutic issues are explored in greater depth in “The Pacific Unconscious”, which sheds light on indigenous approaches to therapy. Reflecting familial values and a holistic worldview, the Fonofale Model of Pacific health is introduced, beginning with the family at its foundation, supported by its physical, spiritual and mental attributes, and protected by the culture. Seilosa Skipps-Patterson suggests that therapeutic endeavours with Pacific clients may be better led by empathetic understanding than logic and intellect. Or in her own words “I work best when I am intuitive…. Theories that override my thinking make it feel as though I am colonizing the client, and they intrude upon our relationship (p. 139). Cabrini ‘Ofa Makasiale’s discussion of the use of symbol and metaphor in Pacific counselling likewise provides valuable insights into the cultural protocol of metaphorical conversation and the effectiveness of therapeutic relationships that are based on culturally appropriate forms of communication.”
The final section deals with trauma and healing. Fetal alcohol syndrome in Pacific children, gambling in the Tongan community, depression and substance abuse among native Hawaiians, and violence in Samoan families are discussed. Although the interpretation of these social and psychological dysfunctions is framed both in terms of the negative effects of colonisation and the breakdown of traditional supports during migration, in many cases a common element is the problem of cultural loss.

*Penina Uliuli* represents both a small step and a gigantic leap: a small step in that there is still a very long way to go to establish community-based primary prevention programmes, to ensure culturally sensitive diagnoses, and to guarantee culturally appropriate therapies for Pacific peoples; a gigantic leap in that Pacific peoples are defining and interpreting mental health issues and outcomes for themselves, and creating valuable resources for and by Pasifika. Their pearls of wisdom have been thoughtfully shared with others—teachers, counsellors, social workers, therapists, ministers, community workers, students and researchers—who can support Pacific initiatives for better mental health outcomes. *E a le puga nisi, a le ‘ana nisi* / ‘Let each do a share of the work’.