Campbell in 1912, but despite some increase in the local European population the Hokianga remained an essentially Māori space.

Ashton succeeds admirably in achieving her other stated goal of expanding “our understanding of colonialism and how it was inscribed on the lives of those who lived it” (in the Hokianga). My only quibbles are very minor, relating mainly to clumping the illustrations together rather than spreading them throughout the text and the absence of helpful maps. She could also have strengthened her arguments regarding the Dog Tax Rebellion by referencing the surprisingly liberal *Northern Advocate*, but such things fail to prevent this excellent book from being an important contribution to New Zealand historiography. Thanks to Ashton’s endeavours and perceptive observations we now know much more about one of the most beautiful but least understood parts of the country, especially in comparison with the Bay of Islands only a few kilometres away. This book comes with my fulsome recommendation to anyone interested in race relations and Imperial history.


JENNY BRYANT-TOKALAU

*University of Otago*

When I was invited to firstly launch, and then review this collection I felt very honoured for several reasons. Firstly, the lead author and editor, Professor Judith Bennett, is a researcher of the Pacific beyond compare, well recognised for her scholarship and innovative projects on environmental and Pacific war history, and also for her humility and mentoring of young academics. Secondly, when I found that the collection was dedicated to Professor Murray Chapman, a New Zealand geographer and long-time resident of Hawai‘i, I was pleased to see his career so resoundingly honoured. Murray is feted here for his inspiring way of looking at the world of population movement and mobility, and especially for his enduring relationship with the peoples of Solomon Islands. But he has also been a constant mentor to young scholars, including myself starting 40 years ago, and continues to inspire and support Pacific academics wherever they may be. As Bennett says (p. 24) each author has a thread connected to Murray Chapman in a wide network spanning the Oceanian world. He is part of all he has met. This collection with its beautiful cover with the aptly named “Genealogy Ties”, a 2010 print given freely by Leanne Joy Lupelele Clayton, and its excellent illustrations (including a colour photograph of Murray Chapman as a young researcher in 1972), is dedicated to Judy Bennett’s “teacher, mentor and friend”. No better tribute could be made.

Judith Bennett, in coordinating ten people, half of whom are from Solomon Islands, or deeply connected in some way, has produced what is one of the most important reflections on mobility that I have read in a very long time. After I finished reading this beautifully produced volume I wondered to myself how it compared with earlier
works on mobility and migration in the Pacific. From my bookshelves I plucked *Change and Movement: Readings on Internal Migration Papua New Guinea*, an edited collection by Ron May published in 1977. The authors are well known, mostly with a long relationship with Papua New Guinea (PNG), but some were prone (in retrospect, and recognising the times in which they wrote) to telling people how to deal with their “problems”. I read again the chapter by Dawn Ryan, a Lecturer in Anthropology from Monash University who passed away in 1999. In the mid-1960s Ryan carried out research with migrants from Toaripi in the Gulf Province who ended up in the towns of Port Moresby and Lae. The chapter reprinted in May’s collection was originally published in 1968 and provided valuable information about the 3,000 Toaripi then living in Port Moresby, in an environment very different from the sago swamps of home. These largely male migrants (often referred to as “Keremas”) had a history of migrant labour and involvement with the Australian army camp in Toaripi. They were therefore skilled and in great demand in construction and frequently worked as contractors. I was at first perturbed to read Ryan’s conclusion to her chapter which said, “The people are isolated and are in a real sense lost to the village; and there has not been any kind of re-creation of village life in the town.” (p. 154). But, on reflection, I appreciated the long time away from home and the fact that it was only later, in the 1970s, with more migration of both men and women, that there really was able to be “a re-creation of life in town”.

It is inspiring to move forward to Judith Bennett’s collection of Oceanian journeys, and to consider how those early reflections and understandings have changed. In May’s collection, as a reflection of the times, there was only one PNG author; in Bennett’s book, eight of the ten authors are indigenous people of the Pacific, and all have strong ties and long histories. Bennett has always been an adamant supporter of locally grounded scholarship, and, like Murray Chapman and his vast network of Pacific scholars, takes her own work back to its heart, ever-widening the circle of those who are included.

Turning to the book’s chapters, we are all aware that few people journey away from their country or village planning to make that move permanent. Often that is the unforeseen result, but the authors in this collection remind us that journeys can be for many different purposes. From Sa’iliemanu Lilomaiva Doktor’s “Journeyings: Samoan understandings of movement”, an insider discussion of lifestyle journeys (including for investitures and *tatau* ‘tattoo’), to Asenati Liki’s personal journey as a “dark skinned woman” in Samoa; and Jully Makini’s “The duress of movement: Reflections on the time of the ethnic tension, Solomon Islands” where she illustrates her wide acceptance of her neighbours, especially during the Solomons’ tensions, there is a great richness and depth in the stories.

Bennett’s opening pages “Seeking the Heart of Mobility” do take us to the heart of each author’s journey, but it is not possible here to do justice to all of the chapters. Instead I shall emphasise several as illustrations of the flavour of the book.

As an undergraduate in Geography at the University of Otago several decades ago, one of my most enduring memories is of my lecturer in Pacific Geography, Stewart Cameron, saying in class one day that Pacific research will have really come of age when it is Pacific Islanders carrying out the research, not outsiders looking in. He was on the same wavelength as Murray Chapman.
And so this book proves. Chapter 2 “Tasimauri Sojourns and Journeys: Interview with Murray Chapman” by David Welchman Gegeo, is a wonderful conversation between mentor and Pacific academic. The interview is worth reading carefully as it talks of many histories, attitudes and the joys (and disasters) felt while doing “real”, physical fieldwork. It is an honest account and takes us through Murray’s own journey and helps to understand his scepticism of terms such as “migration”. This substantial interview challenges views, and pays tribute to many of the early Pacific Islander academics (a number of them former colleagues and friends of readers of this volume). Murray Chapman challenged us to think broadly and not be locked into earlier, accepted ways of scholarship. He also, and I always loved this about Murray, did not use jargon.

The second part of the book is about journeying. The Samoan malaga and other forms of journeying and wanderings, were mentioned earlier but I would like to especially comment on Lola Bautista’s insider views of mobility from an atoll in Chuuk, Federated States of Micronesia.

Bautista has produced an exciting chapter “Emic understandings of mobility: Perspectives from Satowan Atoll, Chuuk” which looks at how individuals respond to mobility throughout their life cycle. She does this by discussing “social space to include emic understandings of mobility at a particular life stage within a particular setting” (p. 93). Bautista has a wide perspective and mentions many international studies, such as among the Hausa in northern Nigeria (p. 95) to assist her articulation of what she means by movement for useful purpose. Bautista talks of both proper and improper types of mobility and leaves nothing unexamined. She is not afraid to talk about church and conflict, especially in relation to cultural avoidance and how this works in a church context. She discusses obedience and modes of dress, clustering of women, childbirth and child care. There is also an honest and open discussion of young men and issues surrounding wandering aimlessly, spending on “foolish things”, and dropping out. These are all forms of mobility.

Asenati Liki’s Chapter 5 “Women as kin: Working lives, living work and mobility among Samoan teine uli” was particularly enjoyable because it is both challenging and a glimpse of her own scholarly journey. She talks of the myopic lens framing studies of work, women and mobility, and some of the hard times in institutions which could not understand the need for gendered studies of mobility. Mercifully Asenati found a good home at the University of Hawai‘i when she met Murray Chapman and came to “read the works of wonderful writers such as Konai Thaman and Elise Huffer”, and so found expression of her own voice in her stories of mobility and on why women insist on kinship.

The geographer, Raymond Young picks up a similar theme in “Send me back to Lakeba: Cultural constructions of movement on a Fijian island”, where he provides some detailed narratives of peoples’ personal journeys, arguing the fundamental importance of understanding relationships and continuity with kin that span generations. As Young says, “knowledge of relationships is a significant part of reaffirming ones identity” (p. 190). Drawing on the works of Pacific Islander academics such as Teresia Teaiwa and John Pule, Young challenges researchers to widen their horizons beyond their immediate field, to look at “art, performance and movement as a relationship between the body, culture and space” (p. 191).
Two other chapters complete this section of the book. Tarcisius Tara Kabutaulaka and Jully Makini talk of their own journeys, places and identity. Kabutaulaka in his chapter “Tuhu Vera: My journeys, routes, places and identities” raises that age-old issue of “where do you call home?” I recall years ago talking with Tarcisius and his wife when their children were still babies about which language should be used in the home. They themselves came from different language backgrounds, were living in Fiji and largely communicated in English. Those complexities have become very much a part of how identity is constructed.

Kabutaulaka (like Murray Chapman) always felt uncomfortable around the jargon of population movement and so gives us more meaningful terms to describe his own journey. He also acknowledges the work of others from further afield. His journeys are his own, but the parallels are universal. His own journey of place changing, studying politics and becoming part of a wider regional and international community of scholars reflects the journeys and sojourns of many of us—belonging to multiple worlds, yet rooted at home.

This section of the book ends with chapters on people, culture and research. In “John Burke, historian and collector: Taking Solomon Islands back to the United States after World War II”, Judith Bennett looks at an episode involving a “vague American” who shipped Solomons artefacts back to the United States. She is kind to this American, appreciating the different times. This is followed by a chapter by Cook Islander, Yvonne Underhill-Sem who in “Silences of the discourse: Maternal bodies in out of the way places” writes about silences surrounding maternal bodies and understanding the unsaid. Through this discussion we get a good insight into fieldwork in a community in Papua New Guinea not so well known to the researcher, although her husband is from there. Issues such as not knowing about pregnancy and childbirth in the local context are examined, including in the context of Christianity, morality and vulnerability in marriage. Underhill-Sem calls for a greater emphasis on imagining alternatives in Geography and policy by having more feminist geography and women’s ways of doing. This dovetails well with Young in his call to be more aware of feminist migration studies.

A very different chapter is presented by Gordon Leua Nanau on “Promoting research in a stubborn environment: The experiences of Solomon Islands 1989-2009”. I know Gordon and found great resonance with his comments on research processes and obstacles in the 1990s and 2000s. I well remember, when teaching at the University of the South Pacific, times when the Government of Solomon Islands would cancel all research permits or make them difficult to get, with fines for those who did not comply. He lists the reasons for this—patenting of crops, theft of intellectual property for example. He also describes other stumbling blocks such as mentoring, time and money as well as the near impossibility of marketing local research.

The Solomon Islands College for Higher Education, where Murray Chapman, and other well-known Solomon Island identities such as Rex Horoi and Gordon Leua Nanau himself all ended up, was involved in developing an applied research policy—an important move and one which meant good links with many other institutions as well as developing capability of local staff while building a research culture and protecting the integrity of research carried out in the Solomon Islands.
But most of all in this chapter I appreciated Nanau’s ‘tok tok but no do do’ syndrome—the state where outcomes are all the same – the ‘tok tok but no do do’ where the word research is bandied about but those who could assist with that research are unconcerned with tangible inputs to boost research. I am sure that such a syndrome resonates widely!

The book ends with “Without sharing we will be like leaves blown with the wind”, a lyrical overview by geographer Eric Waddell, now retired in Canada. His paper is an excellent way to wrap up such a valuable book and a wonderful tribute to Murray Chapman whom he had known for decades.

Waddell looks at ways of defining Oceania, and very importantly reminds us (p. 323) that “what is learned in seminars, related in theses, is, further down the line, then enacted in parliaments, boardrooms and classrooms”. And there is the crux—all Pacific scholarship and research is valuable, not simply for its own sake, but for what it represents and what influence it may have.

Pacific research can be in film, poetry, medicine or economics. It can be provocative, challenging, “improper” and it can be discipline based or not. Pacific research can have influences on the global stage, and influences on peoples’ lives—not only of our colleagues and politicians, but also on our families, wherever they are.

Tanggio tumas Professor Judith Bennett for bringing together a very fine collection of writing from across Oceania and beyond. This book, carefully read, or dipped into over time, has the power to change lives and to rethink our attitudes, not only to journeys and sojourns, but for what they mean for Pacific scholarship, learning and understanding.

References


ANDREW ERUETI
University of Auckland

In the summer of 1998, Agresearch applied to the Environmental Risk Management Authority (ERMA) for consent for a genetic modification project. Human genetic material was to be inserted into cattle with the hope that the protein would appear in their milk and assist in research into multiple sclerosis. The Institute stood on ancestral lands of the Ngāti Wairere hapū ‘subtribe’ who opposed the application on the grounds that genetic modification involving different species was contrary to their tikanga ‘custom’, specifically it was an interference in the whakapapa ‘genealogy’ and mauri ‘life force’ of both species involved. ERMA approved the project noting it doubted whether on a population basis, interference in Ngāti Wairere beliefs could