

Foreign Policy Directions,” includes three papers on New Zealand’s regional orientation (Macdonald); multilateralism (Jackson); and New Zealand’s relations with the United States (McCormick). Macdonald’s survey will assist the uninformed, but needs corrections (the Southeast-Asia Treaty Organization was formed in 1954; the South Pacific Nuclear Weapons Free Zone has been ratified by the nuclear-weapons states concerned; the first of Fiji’s coups occurred in 1987, not 1986).

Jackson offers the most systematic attempt in this section to address the New Zealand/globalization linkage. He looks to the United Nations setting to provide evidence of this country’s small-state, good-citizen, and order-creation strivings. During the murderous madness that enveloped Rwanda in 1994, and as a serving non-permanent UN Security Council member, New Zealand projected a solitary voice of principle.

McCormick traces the last two decades of New Zealand’s relations with the United States through phases deciphered as estrangement, tentative engagement, and increasingly closer ties. Unlike Australia, New Zealand has been content to operate below Washington’s radar. Here, McCormick has failed to check his sources accurately, uncritically citing an erroneous claim from a 2002 Congressional Research Survey asserting that, like Australia, New Zealand invoked Article 4 of the ANZUS treaty following the 9/11 attacks on the United States.

Overall, this collection writes around globalization and its New Zealand impacts rather than offering

a systematically argued set of propositions about this particular linkage. The case chosen is of interest, revealing a small state’s agile response to globalization’s threats and opportunities. Statehood in New Zealand has strengthened through policies designed to reduce vulnerability and enhance independence, while the society is more diverse, unequal, and multicultural. Although theoretically undeveloped, this study provides a useful empirical basis from which to begin the necessary but challenging task of deciphering globalization’s impacts upon small, developed democracies such as New Zealand.

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Mining and Indigenous Lifeworlds in Australia and Papua New Guinea, edited by Alan Rumsey and James Weiner. Wantage, Oxon, UK: Sean Kingston Publishing, 2004. ISBN 0-9545572-3-9; ix + 294 pages, table, figures, maps, photographs, appendix, notes, bibliography, index. US\$20.99.

This volume is a companion to Rumsey and Weiner’s earlier collection of papers entitled *Emplaced Myth: Space, Narrative, and Knowledge in Aboriginal Australia and Papua New Guinea* (2001). Both volumes emerged out of a 1997 conference, but *Mining and Indigenous Lifeworlds* was originally published by Crawford House in Australia and did not enjoy a wide circulation. This 2004 reprint from Sean Kingston Press thus makes this valuable and

important collection of papers more widely available.

While *Emplaced Myth* focused on more traditional academic issues surrounding myth, this volume seeks to supplement the existing literature on mining and indigenous people in the Asia–South Pacific region by analyzing “the nature of the knowledge systems and the culturally distinctive epistemological and discursive practices *within* indigenous societies in these contexts” (1). This is a welcome change, because most of the literature on mining in this area of the world tends to focus on the economic or environmental aspects of mining at the expense of understanding the cultural dimensions of resource development and the social impact large-scale mining can have on indigenous people. This fact, combined with the high quality of many of the papers, means that this is a volume that anyone interested in the social impact of mining will want to take a look at.

On the one hand, this volume seeks to describe the indigenous response to mining. On the other hand, it is important to note that it is not written by indigenous people or from their point of view. With the exception of Bill Sagir, a Papua New Guinean, and Ian McIntosh, a member of Cultural Survival International, all of the authors are academic anthropologists. Indeed, the list of contributors is an impressive one, and almost all of the authors are very well known in their field. Those familiar with the anthropology of Papua New Guinea and Australia will thus welcome these essays from well-respected scholars.

As a result, your opinion of the

volume will depend on what you think about anthropology’s relation to indigenous people. Indigenous activists who consider anthropologists to be mere handmaidens of (post)colonialism will find the academic tone and detached descriptions of social structure in this book unhelpful, while people in the mining industry will no doubt consider the authors’ work hopelessly compromised by their sympathy for “the locals.” In fact the truth is probably somewhere in between, since the overall theme of the papers in this collection is the difficulty of translating indigenous notions of ownership, belonging, and territoriality into Western forms of law and knowledge.

The authors in this volume do an excellent job of describing the enormous diversity of indigenous lifeworlds in Australia and Papua New Guinea, ranging from the Pilbara Coast of Western Australia to the highlands of Papua New Guinea. Although the ethnography of their areas may vary, the contributors frequently focus on similar themes. Throughout this region, for instance, government and industry assumptions about “the true landowners” or “the authentic local people” as a coherent, clearly delineated corporate group fail to recognize the fluidity and contingency that characterizes much of customary life in this part of the world. Thus Dan Jorgensen and Don Gardner point out that there are no “real landowners” of the Frieda River prospect in Papua New Guinea—at least not in the sense defined by the government of that country. Ian Keen, discussing Arnhem Land, points out that using a road to delineate two

tracts of land is in keeping with Aboriginal traditions of naming the land, which are after all dynamic, despite the fact that this is often not what judges, politicians, and industry executives might expect.

Stylistically, these essays certainly fall in the range of academic anthropology. For readers who are at home with the technical literature on myth, social structure, and landscape, the application of these topics to issues of policy will be welcome. However, people seeking an overview of the field may at times be lost in some of the technical terminology. As a result, this is not a volume for parliamentarians to read on the plane, or for laypeople interested in getting “an anthropological perspective” on mining. Academics who are interested in the theoretical implications of this work would do better to consult *Emplaced Myth*. This volume’s strength lies in the richly detailed ethnographic treatment of its topic.

In sum, this volume is an important step forward in the literature on mining and indigenous people in Australia and the southwest Pacific. It will also be of interest to readers interested in drawing comparisons to other regions where miners have come into contact with indigenous peoples, such as Canada or Latin America. Although technically complex at points, the enduring interest of its topic and the quality of the individual essays ensures that they will be read for some time to come.

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Colonial Dis-Ease: US Navy Health Policies and the Chamorros of Guam, 1898–1941, by Anne Perez Hattori. Pacific Islands Monograph Series 19. Honolulu: University of Hawai‘i Press, 2004. ISBN 0-8248-2808-9; xiv + 239 pages, tables, maps, photographs, notes, bibliography, index. Cloth, US\$45.00.

Many aspects of Chamorro life could potentially be chosen to demonstrate the complexities of their indigenous negotiations of colonialism (and all its trappings) on Guam: education, politics, family, or even sports. The tricky part is laying bare how US colonialism may reverberate through Chamorro life, while simultaneously explicating the intricacies of the colonial project itself within a specific cultural arena, and conveying this complexity within a tightly written presentation, which displays the messy, ambiguous reality of colonial projects in a coherent way. Anne Perez Hattori accomplishes these goals with precision, fluidity, and compassion in her book *Colonial Dis-Ease: US Navy Health Policies and the Chamorros of Guam, 1898–1941*. The author reveals her focus on health and sanitation colonial policies on Guam through the implementation of the naval medical practices, which Chamorros then have to navigate.

Hattori cross-examines Western and naval written sources about health issues on Guam with “previously unexplored sources” (10), including personal Chamorro testimonies. Her lens derives from the theoretical framework of postcolonial literature—an analytical scaffolding she lays out but does not belabor.