located in dispersed dwellings and lacked a nodal point or central “official” leadership. Padma Lal notes the hard labor and anger of widowed women cane farmers and predicts Indo-Fijian leaseholders in the sugar industry face a dismal and uncertain future. These aspects of contemporary Fiji need further research.

The prologue promises to analyze “memory,” but this historiographical opportunity is lost, and the anecdotes, reminiscences, myths, and confused narratives typical of a collection when people are asked to “remember when . . .” are not placed in a theoretical context, perhaps leaving the stage open for a follow-up work. An additional reflective chapter, separate from the individual stories of the past, could have made this collection a valuable contribution to the historical study of memory, a task now left to readers and the next wave of Fiji researchers who will use some of *Bittersweet’s* essays as a primary resource. There are also several errors that editing should have corrected, such as different spellings for puja (Indian blessing ceremony) and the double printing of passages (on page 148).

This is an important collection. It makes a significant contribution to our understanding of Fiji’s recent past. It is well written and covers diverse and little known aspects of Fiji’s past, and hopefully will reach a wider audience than the Indo-Fijian diaspora, Indo-Fijians in Fiji, and anthropologists and historians of Fiji. There is an expanding market in writing about history and memory, and *Bittersweet* demonstrates that memory is perhaps more than just the latest, trendy access path to understanding the past.

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In *Pacific Places, Pacific Histories*, a distinguished lineup of seventeen Oceanic scholars contribute essays in honor of Robert C Kiste, an esteemed intellectual and advocate of Pacific Islands and Islanders. This compilation of essays performs a richly deserved gesture of appreciation to a rare person whose vast constellation of friendships, collaborations, and beneficiaries extends spatially across the farthest reaches of the Pacific horizon and temporally to past, present, and future generations of native Islanders and Island scholars.

In shaping *Pacific Places, Pacific Histories*, editor Brij V Lal invited select scholars to reflect on ways in which their grounding in a specific Oceanic place has informed their research. The theme of place is simple yet profound, as Michael Rynkiewich conveys in his reflection, “Place is identity, place is community, and place is life itself” (324). This volume rewards readers with intimate, often moving accounts that provide insight into the dense dynamics of encountering, experiencing, and knowing a place and its people.
The highly readable, behind-the-scenes accounts offer insightful stories of the intellectual growth and personal development gained by the contributors as a result of their engagement with a specific Pacific locale. As a consequence of each essay’s zealous introspectiveness, *Pacific Places*, *Pacific Histories* abounds with noteworthy reflections about the methodological and philosophical challenges and rewards that accompany field research. While the volume focuses on Pacific places, these essays collectively forge a place all their own, a space where readers behold each of the prominent scholars as fallible and fragile students in pursuit of a deeper intellectual understanding of the region and a stronger personal relationship with its people.

The volume’s contributors—ten historians, five anthropologists, a political scientist, and a geographer—individually reminisce, reflect, romanticize, agonize, and, in the end, contribute captivating essays that attempt to make sense of their sometimes bewildering encounters in often-unfamiliar places. The selected places range widely, from Joakim “Jojo” Peter’s childhood beach hangout on his home atoll in Chuuk, to the spatial elusiveness of the migratory Namoluk Islanders, located easily at Guam shopping malls, Hawai‘i university campuses, and e-mail chatrooms, as Mac Marshall relates in his contribution. Whether the place selected was the prestigious Pacific Collection at the University of Hawai‘i, which Karen Peacock chooses in her graceful essay, or the ever-changing landscape of Rabaul in the wake of yet another transformative cataclysm, which Hank Nelson elegantly represents in his contribution, what results is the sharing of poignant moments and perceptive insights that will similarly on the impact of places in their lives.

For these contributors, intimacy with Pacific places has profoundly shaped their scholarship, telling stories and revealing histories that might otherwise be unobtainable. David Hanlon ever-poetically draws the inextricable link between Pohnpei’s land and seascapes and its individuals and events, and in the process inspires readers to discover the ethnographer within themselves. In addition to influencing the contours of scholarship, intimacy with Pacific places can profoundly shape personal life narratives. Maipo sorcery and magic, for example, have come to affect Mark Mosko’s analytical processes, while Teresia Teaiwa’s three-generational affiliation with Mānoa and its cosmology, rain, and surroundings continues to grow deeper in her, now extending to her young son who bears the valley’s name. As Kerry Howe expresses, “Experiencing places—the heat and the cold, the dampness and dryness—to be seasick, to eat new foods, to sleep in new places, to interact with new people, to be confused, to feel vulnerable or lost, has the capacity to make history seem messy and complicated. In short, the experience of place has the capacity to humanize both history and historians” (51). Thus the essays emphasize that place is not an incidental aspect of our research, but rather a central component of our physical and intellectual experience as scholars and as humans.
Pacific places are by no means subordinate pieces of the contributors’ academic careers. These scholars share lengthy histories themselves in the Pacific, maintaining multigenerational contacts with their informants-cum-friends. Eugene Ogan’s four decades of grounding in Bougainville and his consequent fertile insights testify to the extraordinary value of long-term attachments to place. He emphasizes that ongoing affiliations with place enable scholars to develop a deeper understanding of societies, exposing the ways in which they respond to change over time, rather than simply at one moment in time. Thus long-term relationships with place allow researchers to transcend the restrictive disciplinary boundaries so comfortably entrenched in the academy yet so inadequate in capturing the complexity of villagers’ ever-changing lives.

In numerous ways, these contributors challenge the sterile stereotype of the confident, dispassionate scholar. Indeed, the volume teems with healthy anxieties and candid advocacies, resulting from the personal and professional pursuits of engaged scholars who earnestly desire to understand their place as Oceanic researchers and coresidents. The essays demonstrate that awkwardness and unease invariably accompany Pacific research, particularly when attempting to understand peoples and places within the confines of western intellectual categories and assumptions. Yet anxieties and apprehensions can be productive, creating what Terence Wesley-Smith calls a “common ground” between indigenous students and Pacific scholars, all “struggling with a deep sense of estrangement, loss, and disorientation” (84). These anxieties, echoed throughout the volume, will remind Pacific scholars, students, and enthusiasts that many of the region’s deepest concerns have historically coalesced around issues of place, a critical detail that grounded Bob Kiste’s Pacific work for more than four decades.

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In this well-organized and carefully researched book, Clive Moore surveys the history of the entire island of New Guinea. In eight chapters and an introduction, supported by an impressive 636-item bibliography, Moore, reader in history and head of the history department at University of Queensland, Australia, presents a “big picture” of a region that has often been portrayed in fragmented terms: whole books about half an island, or about only one of a thousand cultures. His first chapter, for example, emphasizes the broad sweep of prehistory, examining landscapes, climate, biogeography, cultural and linguistic diversity, and change spanning about 35,000 years. In chapter 2, he focuses on the large-scale cultural spheres and trading systems extant in New Guinea and surrounding lands over the last