

Any study of how Western knowledge depicted and understood Melanesia must examine the representations and the political power they express. With New Guinea, this is complicated by a western differentiation between the Malay and Melanesian cultures, and also by Indonesian (mainly Javanese) conceptions of Melanesia as more primitive than the Malay cultural area. Added to this are Australian conceptions of differences between the Aboriginal and New Guinea cultures” (183–184).

Moore predicts that “the Indonesianization of west New Guinea—the introduction of a Malay population through *transmigrasi* and casual migration—must eventually, during the next century or two, affect the whole island” (202).

Despite the formidable challenges to the writer, including “the size of New Guinea and its adjacent archipelagos, the complexity of a 40,000-year time span, and its thousand indigenous languages, several lingua franca, and three European languages” (xi), Moore has accomplished an admirable goal. The only previous book that comes close to this comprehensive geographic and historical treatment is Gavin Souter’s *New Guinea: The Last Unknown* (1963), which, of course, was written for a different audience and did not have the advantage of the scholarship of the last forty years nor the postcolonial perspectives available now. This book’s finely drawn maps by geographer Robert Cribb are a valuable feature, as are the thirty-one photographs, woodcuts, and early sketches, arranged in a central section and given informative captions and clear source

identification. It is indeed refreshing to see so many maps in one place that show the whole island, not chopped off at 141 degrees of longitude!

The lack of such truncation, in scope of discussion as well as literally on the maps themselves, should make *New Guinea: Crossing Boundaries and History* a valuable tool for general readers as well as scholars and teachers, providing a clear survey of New Guinea’s historical and cultural developments across the whole island and within its larger global and temporal contexts.

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*Worlds Apart: A History of the Pacific Islands*, by I C Campbell. Christchurch, NZ: Canterbury University Press, 2003. ISBN 0-908812-99-X; 360 pages, tables, maps, orthography and pronunciation, glossary, further reading, index. US\$30.00.

*Worlds Apart* is a further revision of I C Campbell’s *A History of the Pacific Islands*, first published in 1989 and slightly revised in 1992 and 1996, all published by Canterbury University Press. It has been expanded to 341 pages from 227, with new material weighted toward covering events from colonization onward and shoring up coverage of Micronesia. Campbell’s interpretations are also somewhat updated with a “major debt to the writers of the new histories” that focus on Native peoples and indigenous agency (8).

Despite changes in *Worlds Apart*, both strengths and weaknesses carry

through from the preceding editions. It must be acknowledged at the outset that telling the story of Pacific Islands history is an impossible task because of the complexity and scope of the subject; completeness is not possible, problems of selection are insurmountable, and each interpretation is sure to be challenged. Yet the need for general histories grows rather than ebbs, and Professor Campbell deserves respect for persistent pursuit of a noble grail.

In fact, this survey is the most accessible and affordable one available, as were the earlier editions. Campbell writes clearly, knows what he is talking about (more on reliability later), and provides adequate particulars for his generalizations, so that the reader is rarely frustrated by vagueness or overwhelmed by showy details. The added 114 pages do not burden; indeed, the earlier editions must have seemed sketchy even to newcomers to the subject. Material is clearly organized and controlled, a formidable accomplishment because Campbell gives at least a nod to nearly all major issues. As a teacher of one-semester surveys of Pacific Islands studies, I greatly admire such mastery of the historian's craft.

Nevertheless, *Worlds Apart* cannot be recommended as a stand-alone introduction to Pacific Islands history. Campbell's Eurocentrism and persistent lightening of the darker shades of European behavior must be counterbalanced by other views to avoid a picture that is not just incomplete but one-sided. He uses few sources by Islanders, and certainly no traditional or oral sources, so Europeans tell every story. He credits "island ori-

ented history" (8) with trying to emancipate investigators from imperial shackles, but uses precious little of it, saying it is more "self-declaration than substance," and that its gains in knowledge resulted from unprecedented "access to finance and historical sources" (8), rather than from perspective or insight. His framework continues to be western, tied to ideologies of development and progress barren of Island concepts and values.

Although knowledge of the geographical setting is a prerequisite for understanding Islander worldviews, *Worlds Apart* has no chapter on geography. Major topics are introduced through European eyes; for example, the chapter on Pacific Islands cultures treats Polynesia first because Europeans came to know it well first and because "early anthropology centralized on them" (16). (Spanish Europeans and Chamorros might take exception to the former claim, but Campbell privileges British Europeans.) The chapters on the colonial period are expanded, despite Campbell's assessment that postcolonial developments seem to be making the colonial era "look like an interlude of decreasing significance" (340), as today's Islanders reassert old values. He goes to great lengths to point out differences among colonial powers but devotes very little space to varieties of responses by colonized peoples or the effects of empire on them. While this edition shows slightly less favoritism toward Christian missionaries and adds material on evangelical work done by Islander converts, listing who went where, Campbell fails to make clear that Native contributions were crucial. Missionaries from

the American Board of Commissioners for Foreign Missions (ABCFM) in Micronesia regularly pleaded for more Hawaiian assistants and helpers, and throughout the Pacific, westerners said they could not have succeeded without Native assistants. Although Campbell admits that Islanders converted for a variety of reasons—spiritual, social, and material—he only perfunctorily inquires into the nature of conversions and ignores syncretic cults and other points on a continuum between total Christianization and outright rejection. For example, he admits the difficulty of sustaining Christian behavior through subsequent generations after conversion, but neglects to point out that the first generation often seized control of local churches and inextricably wove Christian forms and beliefs into local politics and culture, even to this day. He could at least pursue key concepts such as *mana*, *kapu* (prohibition/sacredness), or *‘ohana* (family/kin group) over time to explore the interplay with introduced ideas, not just Christianity but through the colonial era into contemporary politics and culture. These areas more than most should have been enriched by recent scholarship.

My second major reservation about *Worlds Apart* is Campbell's reluctance to shine light on darker aspects of European behavior in the Pacific. This reluctance seems to stem largely from his belief that westerners brought more than adequate blessings to compensate for their ills. Specialists and lay readers alike will notice that in the very last paragraphs Campbell concedes, quietly, that European imperialism was motivated by economic and

political desires as well as high-minded missions, but he softens the blow by misapplying the term “colonialism” to both great-power empire-building and contemporary Islander migration patterns—now that they are again free to travel (341).

Examples of elusive storytelling and slippery prose proliferate, but two will suffice here. Campbell's admiration for missionaries and evident approval of their project causes him to exclude their less saintly exploits. Regarding the “costly failure” of the first set of London Missionary Society workers to arrive in 1797 in Tahiti, the Marquesas, and Tonga (80), he omits the fact that several of the company abandoned the cause in favor of Polynesian culture, especially sexual freedom. He claims that “Tonga was abandoned after the outbreak of civil war” (80), without mentioning that George Vason abandoned the missionary life and launched a career as a tattooed Tongan warrior until 1801. Campbell also waters down the story of Dr James Murray's 1871 blackbirding voyage. This amoral Australian and his handpicked crew on the *Carl* kidnapped some 170 Melanesians and murdered more than 100 by firing “indiscriminately into the hold for hours” (128), supposedly to stop intertribal fighting. In the next phrase, Campbell magically transforms the victims into “passengers,” then refuses to tell the rest of the story. Captain and crew were tried for murder in Australia and some of Murray's thugs were hung. Murray, however, the scion of an influential family, was allowed to testify against the others and got off with lesser punishment.

*Worlds Apart* excuses whites and patronizes Islanders when it does not ignore them; it too easily approves of western visions of progress; it laments current “loopholes” in Island law and politics that deviate from western standards “in the name of tradition and custom” (340), without exploring the customs. He seems to think Islanders cannot cope in the modern world on their own. I disagree with most of Campbell’s conclusions and remain suspicious of his motives, but because of the book’s strengths I will assign *Worlds Apart* in my classes and hope lectures and other readings provide adequate compensation. What colleagues said of the first edition likely will become the consensus about this one: “We assign it because it’s the only affordable option and then argue with it all semester long.”

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*The Archaeology of Micronesia*,  
by Paul Rainbird. Cambridge:  
Cambridge University Press, 2004.  
ISBN cloth, 0-521-65188-3; paper,  
0-521-65630-3; ii + 301 pages, tables,  
figures, maps, bibliography, index.  
Cloth, US\$90.00; paper US\$45.00.

This book is billed as “the first book-length archaeological study of Micronesia,” and indeed it is. It looks at settlement origins, individual island-group histories prior to European contact, the development of exchange systems and social stratification, the continued contact between the islands, and more. Interestingly, it is written

by an archaeologist who is relatively junior (in years of work). Paul Rainbird’s fieldwork dates to the early 1990s, with most of it in Chuuk. He received his PhD in 1995 from the University of Sydney and his theoretical perspective is that of the British school of post-processual archaeology, in contrast to the processual perspective of most (American-trained) archaeologists specializing in Micronesia.

I was pleasantly surprised with most of Rainbird’s book. It references extensive manuscript material on each island group that many people are not aware of. The book is also very up-to-date in its data presentation on origins, notably the new findings in Belau, and it covers information on island-group histories for Belau, Yap, the Marianas, the Marshalls, and Kiribati fairly well—although some researchers in the Marianas may disagree with his conclusion that latte (stone housepost) development was introduced from outside.

As an example of these strengths, Rainbird portrays—with excellent data support—the current, favored hypothesis of four major settlement entries into Micronesia, all by Austronesian speakers. Belau and the Marianas were settled from the west by Western Malayo-Polynesian speakers between BC 2500–1500, probably from the Philippines and clearly in unrelated settlements. Not long after, Oceanic speakers (of Lapita fame) entered Micronesia, with Yap perhaps settled from the Admiralty Islands between BC 1300–200. The fourth group, also Oceanic speaking, entered into the eastern islands—Kiribati,

Campbell, I. C. (Ian Christopher), 1947-. Publication date. 1989. Topics. Oceania -- History. Publisher. Berkeley : University of California Press. Collection. inlibrary; printdisabled; internetarchivebooks; china. There are no reviews yet. Be the first one to write a review. 27 Previews. 1 Favorite. A History of the Pacific Islands is a bright, lively survey of the kind not attempted since Douglas Oliver's celebrated *The Pacific Islands* was first published in 1951. History of the Pacific Islands marks the first time in forty years that a balanced and succinct introduction to the peoples of the Pacific islands has been made available to students, travellers, and scholars. Dr. Ian Campbell lectures in the History Department at the University of Canterbury, New Zealand, where he teaches several courses in Pacific history. He has been interested in the Pacific islands since first going to live in Tonga at the age of seven. Bibliographic information. Title. A History of the Pacific Islands UQP paperbacks. Those Pacific Islanders writing alternative histories find their texts categorised under other disciplines such as "Pacific Studies" and "Cultural Studies". Another problem related to the issue of vantage-point is the absence of the subaltern as a subject of these historical texts. *The Contemporary Pacific* 17.2 (2005) 482-485 *Worlds Apart* is a further revision of Ian Campbell's *A History of the Pacific Islands*, first published in 1989 and slightly revised in 1992 and 1996, all published by Canterbury University Press. It has been expanded to 341 pages from 227, with new material weighted toward covering events from colonization onward and shoring up coverage of Micronesia.