

a self-fulfilling prophecy leading only to a further decline in local and business confidence as well as in law and order. Moore sees the peace-monitoring Operation Helpem Fren in July 2003 as a long overdue reversal of Australian policy following directly from the aftermath of 9/11 and from the October 2002 bombing of Australian tourists in Bali. Moore concludes his book with the arrival in Honiara on 24 July 2003 of the Australian-led intervention force, RAMSI (Regional Assistance Mission to Solomon Islands), tasked to restore law and order and to begin to rehabilitate the shattered economy and broken society. He barely mentions, though, that the exhausted people of Honiara gave the Australians, and the New Zealanders, a rapturous welcome.

Moore's work is scholarly, thoughtful, perceptive, and thoroughly worth buying. But again there must be a reservation about endorsing it for, like Fraenkel, Moore remains essentially an outsider looking in. The indigenous history, or rather the indigenous histories, of the crisis in the Happy Isles, have yet to be published.

However, as Moore notes in his acknowledgments, from 1999 onward an extraordinary network of Solomon Islanders overseas began and maintained an e-mail chat group called Iu-Mi-Nao, which translates into something rather like "It's Up To Us To Do It! And Now!" Over the next few years, students, academics, former diplomats, and many others debated on the Internet the latest reports of day-to-day occurrences, media and other freedoms, and how best to redress and reform the nation.

By using the Net, these émigré patriots abroad sought from all sides to understand and share their indigenous perceptions of what was happening among their largely illiterate and often voiceless wantoks (literally, "one talk"; relative or language group) at home. Thus, through e-mail, there was indigenous discussion throughout, even though mostly from a distance. It is very much to be hoped that these vigorous indigenous commentaries, a modern equivalent of "coconut radio" (gossip), has been preserved somehow, somewhere. With further in-depth interviewing of the real participants while they are still alive, the accumulated postings of that e-mail chat group could yet provide something more like a view from the inside.

Meanwhile these two expatriate chronologies by Jon Fraenkel and Clive Moore, whether good histories, bad histories, or indeed "real" histories, are certainly the best published so far. They are indispensable summaries tracing how the Solomons fell so unexpectedly and so quickly from being a struggling near-nation to becoming a failed state.

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The Unseen City: Anthropological Perspectives on Port Moresby, Papua New Guinea, by Michael Goddard. Canberra: Pandanus Books, 2005. ISBN 1-74076-134-0; 225 pages, notes, bibliography. A\$34.95.

"The Unseen City" that is the focus of this collection of essays is the part of Port Moresby that remains out of

sight for most non-Melanesians. It is the everyday social environment of migrant settlers and urban villagers who daily negotiate the legacies of tradition and the colonial past and the contemporary challenges of living in a modern city. Contrary to stereotypical portrayals of Port Moresby as the site of crime and corruption, the essays in this volume present a picture of creative, dynamic “grassroots” responses to the demands of everyday life.

The provenance of these essays is author Michael Goddard’s long association with Port Moresby, which goes back thirty years. More immediately, it is an extensive period of professional anthropological fieldwork conducted in and around Port Moresby during the 1990s. During five years’ residence in the city while teaching anthropology at the University of Papua New Guinea, Goddard was involved in two research projects: one involved interviewing gang members in Bomana Jail, and the other, the weekly monitoring of three urban Village Courts. These two projects have provided a wealth of detailed information on grassroots urban concerns and perspectives, which, combined with meticulous documentary and historical research, regular return visits to Port Moresby, and the type of insights that only come from long-term intimate involvement in the daily life of a city, have produced a coherent body of fine-grained anthropological analysis. Each of these essays has been published before, but here they are brought together with an original “Introduction” to constitute the first major publication on urban Papua New Guinea for a very long time.

Something must be said about the

style of these essays. They often begin with a simple observation—one that only long-term acquaintance with the city and its inhabitants and close observation of daily events would render curious or paradoxical. They then proceed by way of meticulous documentation of the historical background, the ethnographic context, and the contemporary social and political circumstances of these events to render the observations understandable. In every instance, the reader is left with a wider understanding and fuller appreciation of Port Moresby’s social complexity.

An example is the essay “From Rolling Thunder to Reggae.” It begins with the observation that, following the well-publicized eviction of squatters from two Port Moresby settlements in 1998, the victims became the recipients of charitable distributions and public sympathy (even from the same authorities who had authorized their eviction), and in one case were allowed to eventually drift back. As background to these events, we are treated to a carefully documented history of the development of Port Moresby’s housing since the Second World War, and a history of stereotypical portrayals of migrant settlements from colonial times to the present. The paradoxical treatment of settlement dwellers is then explained by the concurrent existence of alternative contemporary imagery of urban settlements—as criminogenic (tending to produce criminality) on the one hand and as representing grassroots integrity on the other—both of which can be mobilized simultaneously by the same or different authorities to satisfy different political constituencies.

Chapter 2, "Off the Record," begins with a puzzling oddity: In the statistical records of the Konedobu Village Court there is no record of any cases involving sorcery—and yet the micro-ethnic community that the court principally serves is one in which sorcery is a prevalent tradition. After a general description of the village court system and the Konedobu Village Court and its ethnographic and demographic setting, the transcript of a case involving an accusation of sorcery is analyzed, focusing on its careful circumlocution of "the 'S' word." The opening paradox is explained by the desire of this respectable and law-abiding community to manage its reputation in light of the prevailing unfair and prejudicial imagery of settlement communities as unruly and criminogenic.

The following two chapters, "Big-Man, Thief" and "The Rascal Road," deal with the motivation and organization of criminal gangs in Port Moresby. These are probably the best known of all the articles reproduced in this volume, as they have been cited in every discussion of "law and order" in Papua New Guinea since their initial publication in 1992 and 1995. They start with the author's observation as a resident of Port Moresby in the 1990s that gang members came from all walks of life and were often not settlement based. Then, from interviews with gang members in Bomama Jail it becomes clear that they are not necessarily driven by poverty, unemployment, lack of education, or moral indignation at social inequalities. Therefore, the explanation for gang behavior moves beyond common sociological assumptions to

take into account its Melanesian context. By comparing the motivation of gang leaders with the economic behavior of traditional "big men," their behavior is explained as a perverse example of the way Melanesians are integrating the capitalist economy into a traditional gift economy.

This relationship between the gift and capitalist economies is revisited in the following chapter, "Expressions of Interest," which deals with the activities of small-scale moneylenders resident and operating in an urban settlement. The source of information is hearings of a village court, which as a regular part of its business adjudicates disputes over loan repayments. The essay addresses the question of how, in the midst of a wantok system (a broadly kin-based, informal welfare system), driven by the resilient Melanesian rationale of kinship, is money lending for profit to be understood? The answer is given by situating small-scale usury within the articulation of a traditional Melanesian gift economy and a capitalist economy, in a way that raises important questions about whether we can continue to see Papua New Guinea's urban grassroots support system as based entirely on the rationale of kin-ordered societies.

In Chapter Seven, "Reto's Chance," the scene is again an urban village court. This chapter provides the most complete account of the development of the village court system and of its operation in an urban settlement. But its most compelling aspect is the portrait of two protagonists in a struggle for the position of village court chairman. In this essay, intimate observations of settlement life are contextualized within a critique of contemporary

political theory—namely Joel Migdal’s “state in society” model, which recently attracted attention with regard to Melanesia (“The State in Society,” in *State Power and Social Forces*, edited by Joel Migdal, Atul Kohli, and Vivienne Shue, 7–34; Cambridge University Press, 1994). Goddard concludes that his observation of the village court “serves as a handy example of Migdal’s basic argument about the lack of autonomy of the state from social forces,” but importantly, it also shows how “elements of the state” (in this case a village court) can be transformed by their incorporation into “community praxis” (177).

The last chapter, “The Age of Steam,” is concerned with the struggle of a two-hundred-year-old village to preserve its “traditional” identity in the face of its intimate engagement with a burgeoning city. The “steam” of the title is the illicitly distilled liquor, the consumption of which gets the young village men into conflict with the police and with their own community. The focus is the village court, which in this village serves as an instrument of community reintegration rather than punishment, and its endeavors to maintain the traditional integrity of the village in the face of recalcitrant urban youth.

This book will be welcomed as a major contribution to the ethnography of Melanesia. Very little has been published about Port Moresby by anthropologists, and there is a general paucity of urban ethnography in Papua New Guinea. *The Unseen City* therefore fills an important gap. It also serves as a model for the contextualization of local ethnographic

research in wider social, economic, and political processes. For these reasons, and for the style and quality of its prose, it deserves a very wide readership.

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Sovereignty under Siege? Globalization and New Zealand, edited by Robert Patman and Chris Rudd.

Aldershot, UK: Ashgate, 2005.

ISBN 0-7546-3064-1; ix + 247 pages, table, figures, notes, bibliographies, index. Cloth, US\$99.95.

In their introduction, and following an identification of the properties of globalization, this collection’s editors treat the phenomenon as terrain where some view the erosion and shrinkage of state sovereignty as irrevocable; where others are convinced that the “Westphalian temple” (the international system of sovereign states) is largely intact; and where a smaller, though important contingent look to globalization as a transformational process shaped by the perceptions, interpretations, and responses of its diverse actors. However, the editors claim, facing all is a key question about the actual nature of the sovereignty and globalization relationship. The challenge is pertinent given that New Zealand, as focus for this collection, joins other small, well-developed, and sovereign-sensitive states such as Singapore, Switzerland, and Finland for inclusion among the ten most globalized of states, societies, and economies.

Part One, “Political and Economic