

# THE PACIFIC CIRCLE



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**PACIFIC CIRCLE NEWS and NOTES**

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**Congratulations to....**

**Dr. Jarrod Hore** for “Settlers in Earthquake Country: Apprehending Instability in New Zealand and California,” *Pacific Historical Review* 91:1 (2022), 1-32, <https://doi.org/10.1525/phr.2022.91.1.1>.

**Dr. Christine Winter** for “Promise and Protection: New Guinea Villagers and the Role of Christianity During the Pacific War,” **Yasuko Hassall Kobayashi** and **Shinnosuke Takahashi**, eds. *Transpacific Visions: Connected Histories of the Pacific Across North and South*, Lexington Books, 2021, 21-46.

**Dr. Joel Harold Tannenbaum** for “‘A Cult of Curious Eaters:’ To Live and Die in L.E. Landone’s Los Angeles,” *Petis Propos Culinaires 121: Essays and Notes on Food, Cookery, and Cookery Books*, Prospect Books, 2021, 71-84.

**Dr. Sophie Chao** for the following:

“Can There Be Justice Here? Indigenous Experiences from the West Papuan Oil Palm Frontier,” *Borderlands* 20:1, 11-48, <https://www.exeley.com/borderlands/pdf/10.21307/borderlands-2021-002>.

“Gastrocolonialism: The Intersections of Race, Food, and Development in West Papua,” *The International Journal of Human Rights* <https://doi.org/10.1080/13642987.2021.1968378>.

“Decolonising Climate Change: A Call for Beyond-Human Imaginaries and Knowledge Generation,” *eTropic: electronic journal of studies in the tropics* 20:2, 32-54, <https://doi.org/10.25120/etropic.20.2.2021.3796>.

**Dr. Bronwen Douglas** for “Darwin and The French: The Species Question and ‘Man’ in Oceania,” *Studies in History and Philosophy of Science* 91 (2022), 168-186, which will also be included in a future special issue on Darwin.



## Officers and Council Members of the Pacific Circle

### President

**Sujit Sivasundaram** is Professor of World History, Director, Centre of South Asian Studies, and Fellow in History, Gonville and Caius College, University of Cambridge. Prof. Sivasundaram's research began in the Pacific Ocean before turning towards the Indian Ocean. His most recent book is *Waves Across the South: A New History of Revolution and Empire*, an account of these two oceans in the "Age of Revolutions." This book won the British Academy Book Prize for Global Cultural Understanding 2021. His research engages with the history of science and knowledge, environmental history, the history of race and oceanic history. He is also interested in methodological questions in world history and the history of animals. His most recent paper is a short viewpoint in *Past and Present* on the long origins of Covid-19 told with special attention to the history of indigenous peoples and their knowledges in South Asia.

### Vice Presidents

**Bronwen Douglas**, School of Archaeology & Anthropology, ANU. Professor Douglas taught Pacific History and wrote ethnographic histories of New Caledonia and south Vanuatu until the mid-1990s. She has since combined the ethnohistory of encounters in Oceania with the history of the human sciences and the sciences of place. She was co-editor of the *Journal of Pacific History* in 2014-2018. Among Prof. Douglas' publications are *Science, Voyages, and Encounters in Oceania 1511-1850* (Palgrave Macmillan, 2014); *Collecting in the South Sea: The Voyage of Bruni d'Entrecateaux 1791-1794* (Sidestone Press, 2018) and *Foreign Bodies: Oceania and the Science of Race 1750-1940* (ANU ePress, 2008).

**Martin Dusinberre** is Professor and Chair for Global History, Department of History, University of Zurich. Dr. Dusinberre's research focuses on the history of Japan's engagement with the Pacific world from the mid-19th to the mid-20th-centuries. In the last decade, he has published on the history of transpacific migration, shipping, sugar plantation labor, and Japanese conceptions of the 'Pacific age.' He is currently completing his second monograph, a study of the constitution of "the" archive in an age of global history. He has co-edited special issues of *The Journal of Global History* (2016), *Historische Anthropologie* (2019) and the *Historical Journal* (2021). He has served on the Editorial Board of *Past and Present* since 2020.

### Executive Secretary

**Sebastian Kroupa** is Leverhulme Trust Early Career Fellow at the University of Cambridge and Research Fellow at Wolfson College, Cambridge. His research is concerned with the histories of natural and medical knowledge in the early modern

Indo-Pacific, with a particular focus on southeast Asia and the Spanish Empire. Sebastian has published on Indigenous tattooing in the Philippines (*American Historical Review*, forthcoming), decentering global exchanges of natural from the perspective of Manila (*Centaurus*, 2016), as well as co-editing a Special Issue of the *British Journal for the History of Science* on “Science and Islands in Indo-Pacific Worlds” (BJHS, 2018). Sebastian is currently working on a monograph which examines how Philippine nature was constructed, commodified, and globalized in the early modern era.

### **Council Members**

**Seema Alavi** is Professor of History at Delhi University, India. She specializes in early modern and modern South Asia, with an interest in the transformation of the region’s legacy from Indo-Persian to one heavily affected by British colonial rule. She has written books on the military, medical and religious histories of India from the early-modern to modern times. Her most recent book is the Albert Hourani Award (Honorable Mention) winner, *Muslim Cosmopolitanism in the age of Empire* from Harvard University Press, USA. She is working on her new book titled, *Travelling Sultans: Slaves, Wahabis and Europeans in the Western Indian Ocean*.

**Warwick Anderson** is the Janet Dora Hine Professor of Politics, Governance and Ethics in the Department of History and the Charles Perkins Centre, University of Sydney, where he was previously an Australian Research Council Laureate Fellow (2012-17). He has taught at Harvard, Melbourne, UCSF and Berkeley, and the University of Wisconsin-Madison. His books include *The Cultivation of Whiteness: Science, Health and Racial Destiny in Australia* (Melbourne 2002; Duke 2006); *Colonial Pathologies: American Tropical Medicine, Race, and Hygiene in the Philippines* (Duke 2006; Ateneo de Manila, 2007); *The Collectors of Lost Souls: Turning Kuru Scientists into Whitemen* (Johns Hopkins, 2008), which was awarded the William H. Welch Medal of the American Association of the History of Medicine (2010), and the Ludwik Fleck Award of the Society for Social Studies of Science (2010); and (with **Ian R. Mackay**) *Intolerant Bodies: A Short History of Autoimmunity* (Johns Hopkins, 2014). With **Deborah Jensen** and **Richard Keller**, eds. *Unconscious Dominions*: (Duke, 2011); with **Miranda Johnson** and **Barbara Brookes**, *Pacific Futures: Past and Present* (Hawaii, 2018); and with **Ricardo Roque** and Ricardo Ventura Santos, *Lusotropicalism and its Discontents* (Berghahn, 2019). He recently has edited (with **Gabriela Soto Laveaga**) a forum in *History and Theory* (2020) on decolonizing histories of science; and (with **Susan Lindee**) a special issue of *Historical Studies in the Natural Sciences* (2020) on genetic studies of Indigenous peoples in the Pacific and Australasia. He was president of the Pacific Circle 2017-20.

**Noelani M. Arista** is a Kanaka Maoli (Native Hawaiian) born in Honolulu. She is an Associate Professor in the Department of History and Classical Studies at McGill University and is the director of the Indigenous Studies Program at McGill University. Her research interests include Hawaiian governance and law, Hawaiian intellectual history and knowledge production, colonialism, and missionization, Native language archives and indigenous knowledge organization. Arista seeks to utilize AI and machine learning to organize and make available Hawaiian language textual sources. Arista is the author of the award-winning book *The Kingdom and the Republic: Sovereign Hawai‘i and the Early United States* (2018), which details Native Hawaiians’ experience of encounter and colonialism in the nineteenth century through previously unused Hawaiian language documents. Address native political formation, the creation of indigenous law, and encounters with missionaries and traders, *The Kingdom and the Republic* reconfigures familiar colonial histories of trade, proselytization, and negotiations over law and governance in Hawai‘i. Currently, Arista seeks to create pathways into digital territory, considering questions about how to secure traditional Hawaiian systems of knowledge – and further mo‘o ‘ōlelo (history oral and textual, story, chant) through various digital mediums, including game play. She is the creator of the Facebook group *365 days of aloha* which supplies followers with a Hawaiian word, translations of songs or chants, and images to facilitate encounters with deeper Hawaiian currents of knowledge, which was reinvigorated recently in 2020.

**David Armitage** is the Lloyd C. Blankfein Professor of History at Harvard University and an Affiliated Faculty Member at Harvard Law School. He is also an Honorary Professor of History at the University of Sydney and at Queen’s University Belfast and an Honorary Fellow of St. Catharine’s College, Cambridge. Among his eighteen books as author or editor are *The Ideological Origins of the British Empire* (2000), *The Declaration of Independence: A Global History* (2007), *The British Atlantic World* (co-ed., 2nd edition, 2009), *Foundations of Modern International Thought* (2013), *The History Manifesto* (co-auth., 2014), *Pacific Histories: Ocean, Land, People* (co-ed., 2014), *Civil Wars: A History in Ideas* (2017) and *Oceanic Histories* (co-ed., 2018).

**Chen Hao** is Associate Professor of medical history at Peking University. His most recent books are *Medicine as Ongoing Meaning: Historical Epistemology and the Narratives of Medical Identities in 6-8th Century China* (Shanghai Ancient Books Press, 2019) and *When Diseases Become Trauma: Historical Ontology and the Illness Narratives in Chinese History* (Shanghai Ancient Books Press, 2020). Currently, he is working on the formation of “modern” historiography on ancient/“traditional” medicine and other knowledge in Republican China (1912-1949), from a trans-national or global perspective.

**Roy MacLeod** is an Emeritus Professor of History, a member of the School of History and Philosophy of Science, and of the Centre for International Security Studies at the University of Sydney. Educated at Harvard and Cambridge, he was founder of History and Social Studies of Science at Sussex University, a co-founder of *Social Studies of Science* (1971-1997), and editor of *Minerva*, 2000-2009. Moving to Sydney in 1983, he was a co-founder (with **Fritz Rehbock**, in 1985) of the Pacific Circle, and its *Newsletter* (now *Bulletin*), and has since written extensively in the social history of science, technology and exploration in Australasia and the Pacific. His work includes (with **P.F. Rehbock**, eds.), *'Nature in its Greatest Extent': Western Science in the Pacific* (University of Hawaii Press, 1988); and *Darwin's Laboratory: Evolutionary Theory and Natural History in the Pacific* (University of Hawaii Press, 1994); *The Commonwealth of Science: ANZAAS and the Scientific Enterprise in Australasia, 1888-1988*, (Melbourne: Oxford University Press, 1988); *Disease, Medicine and Empire: Perspectives on Western Medicine and the Experience of European Expansion*, edited with Milton Lewis (London: Routledge, 1988; reissued, 2021); and *Health and Healing in Tropical Australia and Papua New Guinea*, edited with **Donald Denoon** (James Cook University Press, 1991).

**Buhm Soon Park**, Professor, Graduate School of Science and Technology Policy at KAIST (Korea Advanced Institute of Science and Technology), teaches history of science, science policy, and the Anthropocene with comparative perspectives. His research has focused on the knowledge production at the intersection of scientific disciplines institutions, laws and policies, and international treaties and trades. His publications include *Bridging the Technology Gap: Historical Perspectives on Modern Asia* (co-edited, Seoul National University Press, 2013); *Basic Science in Society: Institute for Basic Science and the New Ecology of Knowledge* (co-authored, Hanwool, 2016, in Korean). He has served on the Editorial Board of *Historical Studies in the Natural Sciences* since 2019. He is currently President of the Association for East Asian Environmental History (2021-23).

**Evellen Richards** is Honorary Professor in the School of History and Philosophy of Science at the University of Sydney. Her major research interests lie in the social history of evolutionary biology, with particular reference to issues of gender and race, and in the sociology of medical knowledge. Her recent publications include *Darwin and the Making of Sexual Selection* (Chicago University Press, 2017) and *Ideology and Evolution in Nineteenth Century Britain: Embryos, Monsters, and Racial and Gendered Others in the Making of Evolutionary Theory and Culture* (Routledge, 2021). She is currently co-editing a collection of papers, "Down Under Darwin: Australasian Perspectives on Darwin Studies," for a special issue of *Studies in History and Philosophy of Science*.

**Ricardo Roque** is a Research Fellow at the Institute of Social Sciences, University of Lisbon and an Honorary Associate in the Department of History, University of Sydney. Dr. Roque's research focuses on the history and ethnography of human sciences, colonialism, race, and cross-cultural contact in the Portuguese-speaking world, from 1800 to the twentieth century. Among his publications are *Headhunting and Colonialism: Anthropology and the Circulation of Human Skulls in the Portuguese Empire* (Palgrave, 2010) and the edited volumes *Crossing Histories and Ethnographies: Following Colonial Historicities in Timor-Leste* (with E.G. Traube, Berghahn 2019) and *Luso-tropicalism and Its Discontents: The Making and Unmaking of Racial Exceptionalism* (with **W. Anderson** and **R. Ventura Santos**, Berghahn, 2019).

**Frances Steel** is Senior Lecturer in the History Programme, University of Otago. Her research interests concern cultures of mobility, technology and labour in the colonial Pacific, transpacific shipping and aviation networks, and commodity trades, particularly as they relate to perishable foods. Her publications include *Oceania Under Steam: Sea Transport and the Cultures of Colonialism* (Manchester University Press, 2011) and the edited collection *New Zealand and the Sea: Historical Perspectives* (Bridget Williams Books, 2019). She is currently co-editor of the *Journal of Pacific History*.



## INTERVIEW: Dr. Mary X. Mitchell

This past January, Dr. Mary X. Mitchell gave the Pacific Circle Annual Lecture. Dr. Mitchell presented on her in-progress manuscript, “Unsettling Sovereignty,” which traces the sociolegal history of US nuclear blasting in the Marshall Islands. The lecture explored several key episodes in which Islanders and others used legal claims to challenge US blasting, reshaping US power in the process. Trained as both an attorney and a historian of science and technology, Dr. Mitchell is Assistant Professor at the University of Toronto in the Centre for Criminology & Sociolegal Studies and the Institute for the History & Philosophy of Science & Technology.



**Sebastian Kroupa:** *Your research traces how US nuclear imperialism unfolded in the Marshall Islands. After World War II, the US exercised near complete control over the islands, yet the archipelago was not part of US territory. You argued convincingly that the US deployed the islands as a military technology by turning them into an “offshore sacrifice zone.” How did that happen?*

**Mary X. Mitchell:** At the core, my project is really about sovereignty – how US blasting changed the form and practices of US sovereignty – affected the forms and practices of ri-Aelōn-Kein (Marshallese) sovereignty, and touched and interfered with many other kinds of sovereignty. In the early part of the manuscript, I examine how the United States worked through the United Nations in the 1940s to create a novel status under international law, called “strategic trusteeship.” I show how the US creation of the Trust Territory of the Pacific Islands (TTPI) and its use for nuclear blasting represented a new entanglement of US extraterritorial material politics and legal politics. It blended racialized international legal forms of dependency with US militarism, and especially US military technology. Within the TTPI, the Marshall Islands became a sacrifice zone where the risks and harms of large-scale blasting could be located in Native lands and waters far outside of the United States’ North American territory.

The process entailed compromises between US military and civilian interests and agencies. The legal documents creating the TTPI were very complicated and contained seemingly conflicting provisions. US government lawyers did not agree on what US legal rights and obligations the US held in the TTPI, or even on what sources of law might apply there. US, UN, and Native sovereignties layered and intercalated in ambiguous ways in an area that was jurisdictionally legally plural. Because of this, Islanders’ and others’ challenges to US power often focused on law and legalities.

I discuss part of the origin story of strategic trusteeship in a short chapter called “The Nuclear Charter,” which is part of the volume *Living in a Nuclear World: From Fukushima to Hiroshima* (Routledge 2022), edited by Bernadette Bensaude-Vincent, Kyoko Sato, and Soraya Boudia.

**SK:** *Your story is one of the extraterritorial reach of US power as much as that of Islander agency and resistance. You emphasized the importance of Marshallese knowledges, experiences, and relationality to their ancestral atolls in this process. How were Marshallese nations shaped by their involvement in Western legal and scientific contexts – and how did Marshallese agency shape Western practices in return?*

**MXM:** I want to start by positioning myself. I am a ri-pälle scholar and lawyer – a white US citizen who has never made a home in Aelōn-Kein-Ad (the Marshall Islands). I do not speak or read Marshallese. Rather, I work in extensive English-language records emanating from colonial, US national, and international law and institutions. Most of this source base is written in English. The records quite often



include Marshallese actors and perspectives. Many Islanders were fluent in English and engaged with the TTPI, the US, and the UN in that language. But obviously, my standpoint is defined and limited in important ways by my identity, language skills, and focus.

With that in mind, there are two things I want to underline. First, in the time period I examine, Islanders had robust, non-state Native legal orders. These non-state legal orders were living and flexible. They changed with changing circumstances as almost all legal orders do. They were important sources of law in a legally plural area. Second, Marshallese ways of being-in-relation, including their legal orders, were (and are), I think, in very important senses incorporative. Monica LaBriola has some wonderful work that talks about this. Islanders adopted and adapted knowledges, religions, laws, technologies, techniques, even people – and, in many cases, essentially made them Marshallese.

Like many legal historians who work on Native claims, I'm most interested in how Islanders articulated Native laws, practices, ontologies, knowledges and so forth in their claims-making. Even if a legal form, instrument, or forum is supplied by western law, the contents can be uniquely Marshallese. I try to trace how Islanders made their claims Marshallese. I'm not particularly interested in parsing. There's a temporal politics to that. Colonial ideas about time and Indigeneity that remain in circulation today too often deny Native peoples the possibility of change by associating their "authentic" ways of being with a pastness that must be preserved or salvaged. I'm interested in recognizing Islanders as legal creators, innovators, and agents of change. Of course, there were and still are very real power asymmetries in play. Many of the legal rules, forms, and institutions arose in the west and favor western epistemologies and interests. But I think it is possible to value and evaluate Marshallese legal creation while attending to power relations.

I think it is especially important to denaturalize the assumption that international law and institutions are inalterably Euro-American in character. That is one origin. But Islanders, similar to other Native peoples before and after, and similar to other decolonized and decolonizing states, have treated these spaces as belonging equally to them. I am interested in examining how Islanders saw and still see Marshallese presence in these institutions as creating possibilities for transformative change. I find it important to leave open in my work the question of whether transformation is possible or likely. Marshall Islanders have worked very hard to be seen, heard, and heeded on the international stage. Today, they stand at the vanguard of international efforts to address climate change. I want to honor their work and the hope they hold out that a different future is possible.

**SK:** *Your research brings a unique perspective and methodology by cutting across the fields of legal history and history of science. How do you navigate your research across the two fields – or how do you conceptualize the scientific dimensions of your story vis-à-vis the legal context?*

**MXM:** The actors that historians of science and technology center in our work say something about whom we regard as important. I think it is essential for our fields to move beyond the traditional focus on scientists, technical workers, diplomats, and even users or consumers. I see my work as contributing to rich traditions of anthropological and historical work on nuclear colonialism and imperialism that have foregrounded communities and places affected by science and technology.

My approach uses legal conflict, mobilization, and claims-making as a lens, and folds legal and other knowledges into the mix. Legal knowledge is technical knowledge. Legal work is epistemological (and even ontological) work. Law is a powerful site of meaning-making and politics. Lay people and communities make and contest legal claims. Synthesizing legal history with history of science and technology enables me to show how Marshall Islanders especially, but also other litigants and claimants, shaped and constrained US power.

To put it a different way, I regard US assertions that the problems of nuclear proliferation were narrowly technoscientific or technopolitical (and *not* legal) as one strategy US diplomats used to arrogate power to the United States and its allies. In fact, I show in my book project that the US was incredibly anxious about actual and threatened legal claims. Defining the field of play as science and technology was part of US strategies to limit the institutions and actors who could weigh in on its nuclear program. As a historian, I work to find out who challenged US power in different venues, trace how the US responded, and understand why the US treated particular claims or arguments as threatening. I think that offers an important viewpoint onto how US power was co-constituted and actually worked in practice. Certainly, it brings a much more heterogeneous range of actors and institutions into the narrative.

Let me explain this in the context of US work in the natural sciences done at the blast sites of Bikini and Enewetak Atolls. Scientists sited many kinds of studies there – environmental, biological, physical, geological etc. If a historian were to begin from the common assumption that bodies and environments are separate entities, then the moment a person or community is physically removed they are no longer in the story. A more traditional approach to twentieth-century science and technology history might note with regret that certain communities were removed and then go on to study what scientists were doing in those places. The archival collections consulted would probably mainly consist of scientists' papers and technoscientific institutions' records. In that scenario, Islanders basically get evacuated from the history just as they were removed from their ancestral places. I worry that those methods – even if voiced in the register of critique – may amplify the United States' marginalization of Islanders. The production of scientific knowledge and technology is certainly important, but I think there is room and need for other kinds of work to be done under the mantle of history of science and technology.

I am interested in writing a history that accounts for Islanders' importance and keeps them present. Islanders have repeatedly explained that their atolls and bodies are inextricably connected. Islanders are always already there. I use legal historical

methods and sources to try to keep the Marshall Islands and Marshall Islanders in view because they and their places were at the very heart of major transformations I trace. To show connections between scales from local actions all the way to international institutions, I cast a very wide archival net into technoscientific, but also colonial, diplomatic, and legal collections. Colonial and legal sources often show how Islanders were involved in discussions about nuclear blasting and scientific studies, for example, even when they might not have had access to scientists or AEC officials or appeared in their records. So while I certainly examine scientists and scientific knowledges as they weave in and out of the story, I channel my narrative through legal claims and conflicts. My narrative begins with, and repeatedly returns to the Marshall Islands and Marshall Islanders.

***SK:** Finally, could you tell us about your experience of conducting research in the Marshall Islands? How do you communicate your research to the Marshallese?*

**MXM:** I think that question kind of inverts my experiences. Marshall Islanders and long-term residents of the Marshall Islands have mentored me and supported me immeasurably in writing this history. They have very patiently oriented me, helped me to identify my own ethnocentric assumptions, put me in contact with knowledgeable people and communities, and even taken care of me when I've travelled to Majuro Atoll. They have not asked for much in return, except that I portray Islanders fairly and show their centrality within this history. That very much comports with how my academic mentors taught me to do history in the first place.

Many institutions and individuals in the Marshall Islands are working very hard to understand and educate about the nuclear legacy. In thinking about how my work might be of relevance, I try to listen carefully to what my Marshallese mentors, colleagues, and friends desire. As I have grown as a person and a scholar, it has become very important to me to prioritize and boost Islanders' initiatives rather than dreaming up my own. Those initiatives are tremendously important. This isn't about me. Folks know what I work on and my door is always open. I've collaborated in various small ways when invited.

I'll talk just a bit about one issue I think is really pressing. From time to time, I have had the opportunity to share some archival records – things like photos, letters, recorded stories and so on – with descendants. Because my project focuses, in part, on Islanders' mobilization, a lot of those records reflect powerful moments of leadership – an important meeting, the words of a speech, a letter demanding justice. Many people in the Islands value and want to access those kinds of records. There is real injustice at work in where archival records are located (mainly in lands of former colonizers) and how much craft knowledge and money it takes to visit and use them. Those archives relate to (maybe even constitute) loved ones, ancestors, and ancestral places. At a bare minimum, Islanders deserve better access.

I want to conclude by noting that there's a long history of Western journalists,

scholars, and activists using the islands to make a big point and then moving on. That's actually a part of the story I tell in the book. Some alliances faded when atmospheric blasting stopped entirely in 1963. Numerous American activists moved on to other causes while Islanders were left with the long-term problems of contamination and colonization. I don't mirror those moves in my manuscript and I certainly don't want to reproduce them through my actions. I will remain committed to collaborating long after the ink in the book is dry.

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## **UPCOMING CONFERENCES, SEMINARS, and WORKSHOPS**

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### **XLI Scientific Instrument Symposium, 19 - 23 September 2022 National Hellenic Research Foundation, Athens “The Past, Present, and Future of Scientific Instrument Studies”**

Early registration: 31 May, late registration: 31 July. In order to register, you must fill-in the registration form: [sic2022.hpdst.gr/registration/](http://sic2022.hpdst.gr/registration/).

Accommodation details: [sic2022.hpdst.gr/accommodation/](http://sic2022.hpdst.gr/accommodation/) and a preliminary program: [sic2022.hpdst.gr/program/](http://sic2022.hpdst.gr/program/) will be provided by the end of January.

We have a limited number of fixed amount travel grants available for postgraduate students and early career scholars (within 5 years of completion of studies). Please indicate within your registration submission if you would like to be considered for a grant.

Email your questions about the conference to [sicathens2022@gmail.com](mailto:sicathens2022@gmail.com) or use the website's contact form: [sic2022.hpdst.gr/contact](http://sic2022.hpdst.gr/contact).

### **The Centre for Research on Pandemics & Society (PANSOC) Oslo Metropolitan University Spring 2022 Zoom Seminar Schedule**

The series showcases research on the social, political, and economic aspects of historical pandemics and COVID-19. Meetings take place on Thursday from 1600-1700 CET (10 AM EST), except as noted.

Zoom link: <https://oslomet.zoom.us/j/66540138893?pwd=OEtqc2pVZ3FKOFFHeGhzTFliZDE0dz09>. Recordings of past seminars are available at [uni.oslomet.no/pansoc/category/webinars/](http://uni.oslomet.no/pansoc/category/webinars/).

5 May 2022. Ben Schneider, PANSOC.

Work-Related Wellbeing during the 1918–20 Flu Pandemic in the US.

12 May 2022. Carolyn Orbann, University of Missouri.

Co-circulating respiratory diseases at the end of the 1918 influenza pandemic. Centre for Research on Pandemics & Society (PANSOC), Oslo Metropolitan University, [www.oslomet.no/en/pansoc](http://www.oslomet.no/en/pansoc).

## **Laureate Seminar on Population Modern History**

Monthly on a Wednesday, 2022. Hosted by the Laureate Centre for History and Population at the University of New South Wales, Sydney, this seminar covers new and forthcoming research on the history and legacies of global population policy. The schedule is available at: <https://historyandpopulation.com/seminar/>. Registration for a Zoom link is available at: <https://forms.gle/m62AxbztZHSQuS2L>.

## **The Australian and New Zealand Society for the History of Medicine**

19 June 2022. Launceston Historical Society's Pugh Day Lecture with Dr. Michael Cooper on "Anaesthesia and Surgery in Antarctica – Not a Place to Get Sick!" Location: Meeting Room, Queen Victoria Museum, Inveresk.

## **School of Philosophy, Religion & History of Science, University of Leeds, History & Philosophy of Science Online Seminar Series, Spring 2022**

Wednesdays 3:15-5:00pm GMT (except on 11 May 2022).

Seminar schedule: 27 April 2022. Fa-ti Fan (Binghampton), "All Eyes, All Ears, All the Time: Environmental Monitoring, Sensory Experience, and Political Epistemology in Communist China and Beyond."

11 May 2022. Chris Lean (Sydney), "The future role of synthetic biology in conservation" NB at 11:00am GMT.

Join us on Zoom for these seminars, link here: <https://universityofleeds.zoom.us/j/84087730264>.

For further information, please contact the Director of the Leeds HPS Centre, Dr Ellen Clarke: [e.clarke@leeds.ac.uk](mailto:e.clarke@leeds.ac.uk).

## **Pacific Populations: Fertility, Mortality and Movement in Colonial Oceania**

**1-3 June 2023 at University of New South Wales**

An increasing global population has characterized modern world history, but the view from the Pacific urges an interrogation of this trend. Population and fertility decline have long been acknowledged phenomena across Oceania, signaled, for instance, by the 1922 publication of W.H.R. Rivers' anthology *Essays on the Depopulation of Melanesia* European colonial expansion, Rivers and others thought, was the key factor driving population decline in the region.

Questions about demographic data for the Pacific Islands prior to and following European 'contact' have engaged subsequent scholars working in fields including history, archaeology, anthropology, and the biomedical sciences.

Questions about the causes and effects of population change have also endured,

as scholars have weighed and debated the impacts of factors ranging from introduced diseases and epidemics to migratory (and exploitative) colonial labour regimes and alienations of indigenous lands. Colonial discourses about ‘dying races,’ which frequently held Pacific Islanders (and Islander women in particular) to be responsible for their own demise, continue to demand scholarly critique. Meanwhile, Oceanians have told their own histories of epidemics and sterility-causing disease, brought to their islands by voyaging and colonizing Europeans.

This workshop, hosted by Laureate Centre for History & Population at UNSW, will bring together scholars whose research investigates the vexed histories of depopulation in nineteenth and early twentieth-century Oceania. As global climate change renders issues of migration, land, and population increasingly urgent across the Pacific World, the workshop offers an important and timely reconsideration of the decline of Pacific populations during colonial rule. Questions we will address include:

What unique perspectives and insights do histories of Pacific Islands contribute to the history of population in the modern world? How do scholars ‘diagnose’ the causes and understand the effects of depopulation in relation to Europe’s global expansion?

How have Pacific Islanders understood questions of sickness and health, reproduction and the family? How have indigenous knowledges and practices pertaining to population interacted with biopolitical medicine in colonial Oceania?

How did strategies for discussing and dealing with depopulation in the Pacific differ and/or converge across a range of empires (European, American, and Australasian) and colonial situations (including settler colonies, plantation economies and missionary settlements)? How did these strategies engage or ignore local specificities?

How does a critical examination of de/population enable and/or challenge us to research across a variety of scales, from the intimate, to the local, regional, and global? What are the research methodologies that allow for a critical reconsideration of depopulation in Oceania?

- In/fertility
- Neonatal, maternal, and infant health
- Histories of medicine
- Environmental histories
- Indigenous medicine and family planning
- Colonial population politics and policies
- Violence
- Land and water use
- Labour, capitalism and migration
- Missionization/Christianisation
- Migrations and diasporas

This workshop will take place at the University of New South Wales, Sydney, Australia, and online. An edited volume arising from the workshop will follow.

Applicants are invited to submit a paper title and abstract (300 words) and brief biography (150 words) by **15 April 2022** to [emma.thomas@unsw.edu.au](mailto:emma.thomas@unsw.edu.au). Applicants will be notified in May 2022. Participants will be asked to submit a chapter draft for pre-circulation by 15 April 2023.

Pacific Islander and early career scholars are particularly encouraged to submit an abstract. Contact Email: [emma.thomas@unsw.edu.au](mailto:emma.thomas@unsw.edu.au).

30 April 2022. “Women and Medicine in the Japanese Empire.” Contact: Dr. Hiro Fujimoto at [hiro.fujimoto.n@gmail.com](mailto:hiro.fujimoto.n@gmail.com).

2-5 June 2022. ESfO Conference, to be held in Ajaccio, Corsica. The conference website is now online: <https://www.pacific-studies.net/conferences/esfo2022>.

15-17 June 2022. Britain & the World Conference, to be held at the University of Plymouth, United Kingdom. Any questions about the conference? Email contact@[britainandtheworld.org](mailto:britainandtheworld.org).

17-18 June 2022. 1st Meeting for the 2022 International Committee for the History of Technology Symposium and The Kranzberg Lecture. The general theme is “Technology-based and Technology-generated decisions.”

22-25 June 2022. Annual Conference of the North American Society for Oceanic History, to be held in Wilmington, North Carolina. This year’s theme is “Maritime Commerce and Trade: North American Waterborne Supply Chains in Historical Context.” For further information, please contact: [nasohweb@gmail.com](mailto:nasohweb@gmail.com).

23-25 June 2022. 31<sup>st</sup> Annual Conference of The World History Association (WHA), to be held in Bilbao, Spain, and co-sponsored by the University of the Basque Country. Sessions will be located at the Bizkaia Aretoa Building on the banks of the River Nervión. The conference theme will be “Distance, Mobility, and Migration.”

5-8 July 2022. Annual Conference of the New Zealand Studies Association (NZSA), to be held in Marseilles, France.

12-23 July 2022. Online Workshop on “Transnational 19<sup>th</sup>-Century Japanese and British Science,” to be hosted by the Centre for Nineteenth Century Studies International, Durham University, United Kingdom. Contact Dr. Sera-Shriar at: [efram.sera-shriar@durham.ac.uk](mailto:efram.sera-shriar@durham.ac.uk).

20-23 July 2022. Annual Conference of The British Society for the History of Science, to be held at The Queen’s University, Belfast.

22-23 July 2022. Online Workshop on “Transnational 19<sup>th</sup>-Century Japanese and British Science,” held at the Centre for Nineteenth Century Studies International,

Durham University. Please visit: <https://www.durham.ac.uk/research/institutes-and-centres/nineteenth-century-studies/about/events/-transnational-studies-of-19th-century-japanese-and-british-science/>.

19-23 September 2022. XLI Scientific Instrument Symposium, to be held at the National Hellenic Research Foundation, Athens, Greece. The conference theme is: “The Past, Present, and Future of Scientific Instrument Studies.” For additional information please visit: <http://sic2022.hpdst.gr/>.

24-25 September 2022. 2<sup>nd</sup> Meeting for the 2022 International Committee for the History of Technology (ICOHTEC) Symposium will be virtual. Visit: [icohtec.org/w-annual](http://icohtec.org/w-annual).

15-16 October 2022. 3<sup>rd</sup> Meeting for the 2022 International Committee for the History of Technology (ICOHTEC) Symposium will be virtual. Visit: [icohtec.org/w-annual](http://icohtec.org/w-annual).

1-4 November 2023. Pacific History Association Conference, to be held at Deakin University – Geelong Campus, Victoria, Australia. Please visit: [www.pacifichistoryassociation.com](http://www.pacifichistoryassociation.com).

10-13 November 2022. Annual Meeting of the North American Conference on British Studies, Chicago, Illinois. Visit: [www.nacbs.org](http://www.nacbs.org).

18-21 November 2022. History of Science Society annual meeting, to be held jointly with the Society for the History of Technology in New Orleans, LA, USA. Have questions regarding the program and accommodations? Please contact [info@hassonline.org](mailto:info@hassonline.org).

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## FELLOWSHIPS, GRANTS, and PRIZES

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### **Society for the History of Natural History’s William T. Stearn Essay Prize 2022**

The Society for the History of Natural History’s William T. Stearn Essay Prize is now welcoming submissions. The Prize is awarded to the best original, unpublished essay in the field of the history of natural history. The competition is open to undergraduates and postgraduate students in full or part-time education as well as those within two years of completion. The prize will be awarded to the essay that contributes most significantly to the history of natural history, including its social and cultural aspects.

Prize winners are chosen by a panel of three judges (all members of the Society). All entries must be received by the Secretary by 31 July 2022. Essays should not have been previously published, and must not be under consideration at another journal. Guidelines for submission and the application form can be found at: <https://shnh.org>.



uk/awards-honours-medals/william-t-stearn-student-essay-prize/. A poster promoting the prize can be downloaded from this page.

The winning entry will normally be published in the Society's journal, *Archives of Natural History*. The winner receives a cash prize of £300 and a one-year free membership of the Society for the History of Natural History.

Max Long was the winner of the 2021 prize for his essay "Nature on the airwaves: natural history and the BBC in interwar Britain."

Read about Amelia Urry, the 2020 award winner, at <https://shnh.org.uk/news/shnh-stearn-essay-prize-2020-awarded-to-amelia-urry-cambridge/>. Her essay was published in the October 2021 issue of *Archives of Natural History*. Visit: <https://www.eupublishing.com/toc/anh/48/2>.

### **Thomas S. Mullaney East Asian Information Technology History Collection Short-term Fellowship (East Asia Library, Stanford University) – Deadline 15 April 2022**

The Thomas S. Mullaney East Asian Information Technology History Collection is thought to be the only one of its kind in the world. Assembled during fifteen years of research and teaching, it is multi-faceted and multi-dimensional, containing rare machines alongside archival and printed documents. Consisting of more than 2,000 items, the collection dates from the turn of the 20th century to the present age of computing. It has strong Chinese holdings and additional materials from other East Asian countries. The collection documents the modern history of Chinese and East Asian telegraph codes, typewriters, printing, mimeographs, word processors, computers and other information technologies.

Much of the collection will not be open to the public for research for several years. However, fellowship recipients will have special access to examine the entire collection.

This year, the Libraries will accept applications for two stipends, one to be awarded to an undergraduate and one to an early career scholar, of up to \$2000 each in support of research using the collection. The fellowship stipends are to be used to defray the costs for travel, lodging, food, and other activities associated with the recipient's research trip.

Scholars working on projects about East Asian modern history, including undergraduates, graduate students and early career faculty, may apply. Selection criteria include the importance, feasibility and promise of the proposed research project as determined by the expertise of the Committee, the quality and detail of the application, and the academic strength of the applicant. Consideration will be given to the contribution the proposed research will make to our understanding of global history of science, technology, society as well as the applicant's qualifications.

The Committee will review all complete applications but will be under no obligation to approve any applicants if no applicant meets the selection criteria. The Committee shall ensure that proposed budget expenses of awardees include only those

expenses reasonably related to the proposed project and shall have the authority to contact the applicant to adjust budget items as appropriate. The Libraries cannot help with visas for international applications.

Interested researchers are encouraged to submit a detailed project proposal, including a description (1000-2000 words) of proposed activities, a proposed budget for use of fellowship award funds, a brief description of other funding received or applied for in relation to the project, a professional curriculum vitae, and a transcript of courses taken and grades earned (students only).

Inquiries about the scope and contents of the collection should be directed to the curator, Regan Murphy Kao. More information about the short-term fellowship can be found at <https://guides.library.stanford.edu/ThomasMullaneyCollection>. The application deadline is 15 April 2022. The application form is available at <https://guides.library.stanford.edu/ThomasMullaneyCollection> and scroll to Short term fellowship.

Contact: Regan Murphy Kao, Head of Special Collections, East Asia Library, Stanford University Libraries; Email: [reganmk@stanford.edu](mailto:reganmk@stanford.edu); <https://guides.library.stanford.edu/ThomasMullaneyCollection>.

Additional Contact: Judith Henchy, Head, Southeast Asia Section, University of Washington Libraries; Email: [judithh@uw.edu](mailto:judithh@uw.edu); <https://guides.lib.uw.edu/seafellows>.

### **Association for Social Anthropology in Oceania Pacific Islands Scholars Awards (PISA)**

The Pacific Islands Scholars Award supports attendance and participation by Pacific Islands scholars at ASAO meetings through travel awards and waivers of some fees. ASAO is particularly interested in supporting younger scholars and those who have not previously attended ASAO meetings but encourages all prospective Pacific Islands participants to read the application materials.

### **DHST Dissertation Prize for 2023**

The DHST Council calls for applications for the DHST dissertation prize 2023. For more details, please see: <http://dhstweb.org/2023-dissertation-prize-call>.

### **BSSH Singer Prize 2022**

The British Society for the History of Science is delighted to invite submissions for the BSSH Singer Prize 2022. The BSSH Singer Prize is awarded every two years to the writer of an essay outstanding in research, novelty and expression, based on original research into any aspect of the history of science, technology or medicine. The prize is intended for recent entrants into the profession. Candidates must be registered for a postgraduate degree or have been awarded such in the five years prior to the closing date. All nationalities are welcome.

Essays must not exceed 8,000 words and should be submitted in English. They

should adhere to BJHS guidance to authors in all respects: <https://www.cambridge.org/core/journals/british-journal-for-the-history-of-science/information/instructions-contributors>. The prize may be awarded to the writer of one outstanding essay or may be awarded to two or more entrants. Publication in the *British Journal for the History of Science* will be at the discretion of the Editor. Essays under consideration or in press, either at BJHS or elsewhere, are not eligible.

**The deadline for submissions is 29 April 2022.** Submissions should be emailed to the BSHS Executive Secretary, Lucy Santos. Email: [office@bshs.org.uk](mailto:office@bshs.org.uk) with ‘Singer entry’ and the author’s surname in the subject line.

### **Postdoctoral Fellowship for Studying Indo-Persian Astronomical Texts**

The project *Changing Episteme in Early Modern Sanskrit Astronomy* (CEEMSA, funded by the Gerda Henkel Stiftung, Grant Number: AZ 21/F/21, hosted by ToRS, University of Copenhagen, Denmark) is offering a **one-year postdoctoral fellowship** (to begin no later than 1 September 2022) **to study Indo-Persian astronomical texts from early modern Mughal India.**

The position is **remotely based**, i.e., the postdoctoral fellow need not relocate to Denmark and may continue to work from their country of residence; however, the **appointment requires a commitment from the fellow to be available to meet regularly (via zoom) for up to several hours a week.** The details of the fellowship (including the project description, desired qualifications, fellowship amount, and application procedure) can be found at <https://ceemsa.hypotheses.org/postdoctoral-call>.

Please contact Dr. Anuj Misra, email: [anuj.misra@hum.ku.dk](mailto:anuj.misra@hum.ku.dk), for any further information about the project or the appointment process.

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## **BOOK, JOURNAL, EXHIBITION, and RESEARCH NEWS**

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*Chinese Annals of History of Science and Technology*, organized by the Institute for the History of Natural sciences, is available online and all papers can be download free: <https://www.sciengine.com/publisher/zhongkeqikan/journal/CAHST>.

In 2017, *Chinese Annals of History of Science and Technology* (CAHST) was co-founded by the Institute for the History of Natural Sciences, CAS, and Science Press, under two Editors-in-Chief, **Prof. Zhang Baichun** (director of IHNS, CAS) and **Prof. Jürgen Renn** (director of MPIWG) and the Editorial Board (international Historians of S&T and Sinologists). CAHST marks the first academic English journal on the history of S&T established by the Chinese and will hopefully enrich the discipline of the history of S&T. CAHST encourages studies with different perspectives and approaches, especially interdisciplinary research, and cross-cultural

and transnational studies on the history of science and knowledge, including issues of dissemination and transformation that go beyond the Chinese tradition.

CAHST hopes to bring to the international academic community a new understanding of the diversity and global character of science and technology. Encompassing a wide spectrum of topics, CAHST will publish longer research papers and reviews, but also specific studies on original documents and archaeological findings. Book reviews, review essays on previous research, ongoing discussions and controversies on historiography or methodology, and news of the profession are also welcomed. The aim is to make each issue of this journal thematic, with more or less homogeneous subject matter. Authors from across the world are more than welcome to contribute their potential publications for CAHST.

*The Rangeland Journal* 43:6 (2021) includes a series of articles climate change and policy in the Indo-Pacific region collected as a special issue on the “Application and Development of the Rangeland Comprehensive and Sequential Classification System.” Most of the articles discuss China.

*Journal and Proceedings of the Royal Society of New South Wales* 154: Part I, contains: “Great N.S.W. Discoveries, Part 1,” pages 33-48 and “After COVID-19: Creating the Best of Times and the Worst of Times,” 49-119.

*The Journal of Pacific History*, Volume 56, Issue 3 (2021), is devoted to the theme of “Fluid Frontiers: Oceania and Asia in Historical Perspectives,” and includes the following articles: “Fluid Frontiers: Oceania and Asia in Historical Perspective,” by **Paul D’arcy** and **Lewis Mayo**; “Fluid Frontiers and Uncertain Geographies: US Controls on Immigration From the Pacific, c. 1880-1950,” by **Judith A. Bennett**, 236-257; “About Ancestors,” by **Matt K. Matsuda**, 258-273; “Micronesia and the Rise of China: Realpolitik Meets the Reef,” by **Gonzaga Puas** and **Paul D’arcy**, 274-295; “Current and Oceanic Geographies of Japan’s Unending Frontier,” by **Jonas Ruegg**, 296-319; “The Philippines as a Pacific Nation: A Brief History of Interaction between Filipinos and Pacific Islanders,” by **Paul D’arcy**, 320-342; “Outermost Oceania? Taiwan and the Modalities of Pacific History,” by **Lewis Mayo**, 343-364. The issue also includes “Review Essay. Possessing Polynesians: The Science of Settle Colonial Whiteness in Hawai‘i and Oceania; Staking Claim: Settler Colonialism and Racialization in Hawai‘i,” by **Warwick Anderson**, 365-367.

*Australian Geographer* 2:3 includes the following articles of possible interest to Circle members: **E. Hagsis** and **J. Gillespie**, “Kosciuszko National Park, Brumbies, Law and Ecological Justice” (225-241) and **Phil McManus**, “A More-Than-Urban Political Ecology of Bushfire Smoke in Eastern Australia, 2019-2020” (243-256).

*Australian Journal of Zoology* 68:4 is a special issue devoted to papers on “Australian Animals as Models in Physiological Studies,” introduced by **Paul Cooper**. Articles discuss lizards, marsupials, and other animals. There is also discussion of the roles of climate change.

*The Journal of the Royal Society of New Zealand*, 51:3-4 is a special issue devoted to “The 150<sup>th</sup> Anniversary of the Birth of Ernest Rutherford,” edited by **Niels Kjaergaard** and **Daniel Schumayer**. Articles include **John Campbell**, “Rutherford’s Early Life and Work in New Zealand”; **Jean Barrette**, “Nucleus-Nucleus Scattering and the Rutherford Experiment;” and others on Physics, Nuclear Science, and Experiments.

*International Journal of Wildland Fire* 30:10 includes articles on China, Indonesia, Climate Change and “Indigenous Cultural Burning.” The latter article concludes: “Through cross-cultural monitoring, Indigenous rangers and non-Indigenous scientists found that Indigenous cultural burning had less impact than wildfire on reproductively mature, threatened backwater grevillea. Fuel load decreases resulting from cultural burning, hazard reduction and wildfire were similar, although the cultural burn resulted in less severe fire effects than other fires.”

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## SELECTED PACIFIC BIBLIOGRAPHY: RECENT and FORTHCOMING

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### BOOKS and BOOK CHAPTERS

*The Action Plan for Australian Birds 2020*, ed. by **Stephen Garnett** and **G. Barry Baker**, CSIRO Publishing, 2021.

*Australian Deserts: Ecology and Landscapes*, by **Steve Morton**, CSIRO, 2021.

*Conquering the Pacific: An Unknown Mariner and the Final Great Voyage of the Age of Discovery*, by **Andres Resendez**, Clarion-Marion Books, 2021.

*Coral Reefs: A Natural History*, by **Charles Sheppard**, CSIRO, 2021.

*A Drum in One Hand, a Sockeye in the Other: Stories of Indigenous Food Sovereignty from the Northwest Coast*, by **Charlotte Cote**, University of Washington Press, 2022.

*The Forgotten Botanist: Sara Plummer Lemmon’s Life of Science & Art*, by **Wynne Brown**, University of Nebraska Press, 2022.

*Guide to Native Orchids of NSW and ACT*, by **Lachlan Copeland** and **Gary Backhouse**, CSIRO, 2022.

*Guide to the Birds of China*, by **John MacKinnon**, Oxford University Press, 2022.

*Mary Strong Clemens, A Botanical Pilgrimage: Her Glorious Mission from Here to the Outback via Southeast Asia*, by **Nelda B. Ikenberry**, BRIT Press, 2021.

*Ordering the Myriad Things: From Traditional Knowledge to Scientific Botany in China*, by **Nicholas K. Menzies**, University of Washington Press, Culture, Place, and Nature Series, 2021.

*Phytochemistry of Australia's Tropical Rainforest: Medicinal Potential of Ancient Plants*, by **Cheryll Williams**, CSIRO, 2021.

*Science and Religion in India: Beyond Disenchantment*, by **Renny Thomas**, Routledge, 2022.

TOC:

1. Science, Rationality, and Scientific Temper in Postcolonial India
2. Beyond Disenchantment: Scientists, Laboratories, and Religion
3. The Making of Scientist-Believers
4. Being Atheistic, Being Scientific: Scientists as Atheists
5. Caste, Religion, and the Laboratory Life
6. Conclusions

*Transpacific Engagements: Trade, Translation, and Visual Culture of Entangled Empires (1565-1898)*, **Florina H. Capistrano-Baker** and **Meha Priyadarshini**, eds. Ayala Foundation, Getty Research Institute, Kunsthistorisches Institut in Florenz, and Max-Planck Institute, 2021.

*Transpacific Visions: Connected Histories of the Pacific Across North and South*, ed. by **Yasuko Hassall Kobayashi** and **Shinnosuke Takahashi**, Lexington Books, 2021.

*Wildlife of the Box-IronBark Country*, 2<sup>nd</sup> edition, by **Chris Tzaros**, CSIRO Publishing, 2021.

## ARTICLES and ESSAYS

“Atoll Weather: R.L. Stevenson and Rising Tides,” *Victorian Review* 47:1 (2021), 4-44.

“Can the Devil Cross the Deep Blue Sea? Imaging the Spanish Pacific and Vast Early America from Below,” by **Kristie Patricia Flannery**, *The William and Mary Quarterly* 79:1 (January 2022), 31-60.

“Coal Mining, Forest Management, and Deforestation in French Colonial Vietnam,” by **Thuy Linh Nguyen**, *Environmental History* 26:2 (April 2021), 255-277.

“Do Climate Change Interventions Impact the Determinants of Health for Pacific Island Peoples? A Literature Review,” by **Daphnee Voyatzis-Bouillard** and **Ilan Kelman**, *The Contemporary Pacific* 33:2 (2021), 466-496.

“Fashioning a future Part II: Romanticism and conservation in the European colonisation of Otago, 1840-60,” by **James Beattie**, *International Review of Environmental History* 7:2 (2021), 97-124.

“From global to local: An assessment of food security policy implementation in Bougainville, Papua New Guinea,” by **G. Hill**, *Case Studies in the Environment* 5:1 (2021), online at: <https://doi.org/10.1525/cse.2021.1434919>.

“Grappling with Morphine: A Local History of Painkiller Use in Kerala, India,” by **Nishanth Kunnukattil Shaji**, *Canadian Bulletin of Medical History* 38, supplement 1 (2021), S118-S142.

“Imperial Hunting and the Sublime: Race, Caste, and Aesthetics in the Central Himalayas,” by **Nivedita Nath**, *Environmental History* 26:2 (2021), 301-323.

“Naming ‘Polynesia’: Cartography, Geography, and Toponymy of the ‘Fifth Part of the World,’” by **Bronwen Douglas**, *The Journal of Pacific History* 56:4 (2021), 375-414.

“Nautico-Imperialism and Settler-Colonialism: Water and Land in the New South Wales Colony,” by **Dallas Rogers**, *Australian Geographer* (2022), online at: <https://www.tandfonline.com/doi/abs/10.1080/00049182.2022.2032559>.

“Navigating Identity: The Intersection of Social and Biological Identity from the World War II Battle of Tarawa,” by **Rebecca J. Taylor**, **Briana T. New**, and **Caryn E. Tegtmeyer**, *Human Biology* (2021) online at: [muse.jhu.edu/article/812244](https://muse.jhu.edu/article/812244).

“Nucleus-Nucleus Scattering and the Rutherford Experiment,” by **Jean Barrette**, “Special Issue: The 150<sup>th</sup> Anniversary of Rutherford’s Birth,” *The Journal of the Royal Society of New Zealand* 51:3-4 (2021), 434-443.

“On the Improbability of pre-European Polynesian Voyages to Antarctica: A Response to Priscilla Wehi and Colleagues,” by **Atholl Anderson**, **Sir Tipene O’Regan**, **Puamiria Parata-Goodall**, **Michael Stevens**, and **Te Maire Tau**, *Journal of the Royal Society of New Zealand* (2021), online at: <https://www.tandfonline.com/doi/full/10.1080/03036758.2021.1973517>.

“Producing Philosophes in Oceania: Enlightenment Through Pacific Spaces,” by **Kate Fullagar**, *Eighteenth-Century Life* 45:3 (2021), 16-33.

“Saving Red-Crowned Cranes: Children as Charismatic Conservationists in 1960s Japan,” by **Janet Borland**, *Environmental History* 27:1 (2022), 30-57.

“Self-Representation, Community Engagement and Decolonisation in the Museums of Indigenous Communities: Perspectives from Meghalaya, India,” by **Amorette Lyngwa**, *History* 107:375 (2022), 302-321, <https://doi.org/10.1111/1468-229X.13268>.

“Too much water: How salinisation transformed Australia’s ‘food bowl,’ 1945-2017,” by **Daniel Rothenburg**, *International Review of Environmental History* 7:2 (2021), 145-168.

“The Trouble with ‘Puddle Thinking:’ A User’s Guide to the Anthropic Principle,” by **Geraint F. Lewis** and **Luke A. Barnes**, *Journal and Proceedings of the Royal Society of New South Wales* 154: Part 1 (2021), 6-11.

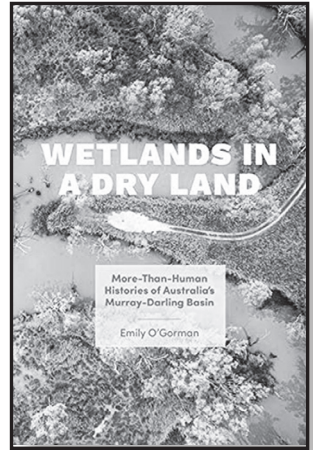
“When Conservation Turns Violent: Examining New Zealand’s Use of Toxins in Defense of the Environment,” **Justine Philip**, *Environmental History* 26:3 (July 2021), part of the “Forum on Perpetrators and Victims: Toxicity in Environmental History.”

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 BOOK REVIEWS
 

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Emily O’Gorman, *Wetlands in a Dry Land: More-Than-Human Histories of Australia’s Murray-Darling Basin*, Seattle: University of Washington Press, 2021, xvii + 261 pages, \$US30.00, ISBN 978-0-295-74915-0.



*Wetlands in a Dry Land* offers an environmental humanities approach to the history of wetland loss and alteration over nearly the past two centuries in the Murray-Darling Basin of southeastern Australia. In an Introduction and seven chapters, each organized around a central theme, Emily O’Gorman argues for a “more-than-human” history of these wetlands that challenges the adequacy of older dichotomous historical narratives of development versus preservation and culture versus nature.<sup>1</sup> Instead, O’Gorman highlights “the diversity of human and nonhuman agencies that have cocreated wetlands” and makes the case that the examination of nonhuman agencies underscores the need for more complex narratives of colonization in this region (p. 15). From this perspective, wetlands are socioecological landscapes shaped by relationships between Aboriginal people, European and other settlers, and animals ranging from mosquitoes to waterbirds to fur seals.

The book’s chapters serve more as related case studies than as a single linear narrative, and each reflects the author’s intimate knowledge of the land and its people and are well supported by both personal interviews and archival research. Indigenous people are present throughout the book, but are the central focus of the first chapter, “Weaving,” which is set primarily in the Macquarie Marshes of New South Wales, on the Country of Wailwan Aboriginal people. O’Gorman highlights how the act of weaving – carried out primarily by women – is both a means of passing on traditional cultural knowledge and of caring for Country, as women have contested water management regimes, directed by male-dominated bureaucracies, that have favored irrigated agriculture interests over preservation of wetlands and led to a reduction in the plants necessary for weaving. This contemporary debate about management of wetlands reveals their importance as socioecological places and are part of the larger issue of Aboriginal people’s legal rights to Country. The remaining six chapters move generally from past to present as they engage with more-than-human histories



of wetlands in New South Wales, Queensland, and South Australia.

Chapter Two, “Leaking,” is set in and around the city of Toowoomba, on the Great Dividing Range in southeastern Queensland in the Country of the Giabal people, who began to be driven from the area by pastoralists as early as the 1820s and 1830s. The chapter title refers to the ways in which the swamps where Toowoomba was built did not obey artificial boundaries as they moved underground through aquifers, onto developed properties, and through the air via mosquitoes that carried filarial, a parasitic worm, and yellow and dengue fever. Colonists perceived the swamps as miasmatic wastelands and attempted to drain them from the second half of the nineteenth century, even as they blamed poorer white colonists and Chinese market gardeners as sources of disease. O’Gorman places these efforts within a system of “hygiene-focused colonialism, racism, and classism through which colonial authorities sought to establish social power and environmental control” (p. 62). Mosquito eradication attempts intensified during the twentieth century, and the swamps were eventually turned into concrete channels and parkland, even though they continue to occasionally flood and “leak.”

“Infecting,” the theme and title of Chapter Three, discusses the Murrumbidgee Irrigation Area (MIA), a state-government-administered irrigation area in southern inland New South Wales that began operations in 1912. *Anopheles* mosquitoes, and the threat of a malaria outbreak, were of concern in the MIA from the end of World War I through the end of World War II, and five separate investigations into the possibility of a malaria outbreak, one that could perhaps be initiated by infected ex-servicemen settling in the region, were conducted there. Yet, the effectiveness of *Anopheles* mosquitoes as an effective vector of malarial parasites in the region was never clearly established and little formal eradication action was ever taken. The concerns that prompted the inconclusive studies, and the increasingly militarized approach to the ways in which the threat supposedly posed by mosquitoes was portrayed, reflect how “imagined ecologies” take shape. In employing this term, O’Gorman argues that “knowledge and understanding are always situated and partial, yet they guide actions and in so doing help shape particular kinds of worlds” (p. 75).

Chapter Four, “Crossings,” examines the shifting relationship between ducks and rice agriculture in and around Fivebough and Tuckerbil Swamps, located within the Murrumbidgee River system in the Country of Wiradjuri Aboriginal people and traditionally used for hunting and fishing. These wetlands were radically altered during the twentieth century because of changed water regimes in support of rice growing. Ducks tend to feed on rice fields but there has never been a consensus in this region among farmers or between farmers and biologists about whether ducks significantly damage rice crops or whether they benefit farmers by eating weeds in the rice fields, which themselves are now understood to be important habitat for

protecting biodiversity. These varied and shifting views point to how “[d]iverse imagined ecologies are taking form here, on and around rice farms, grounded in different understandings about these watery places and what and whom they might be good for” (p. 119).

Chapter Five, “Enclosing,” focuses on the Coorong Lagoon near the mouth of the Murray River in South Australia, in the territory of the Ngarrindjeri Aboriginal people. Following a slaughter of pelicans here in 1911, presumably by local fishers who considered them to be pests, islands in the lagoon were leased by a group of ornithologists with the goal of protecting the pelicans and other birds that nested there. This was carried out by excluding fishers and local Ngarrindjeri people from the islands, raising contentious questions over the enclosure of wetlands vis-à-vis species protections.

A similar theme of exclusion underlies Chapter Six, “Migrating,” which investigates (among other aspects of international environmental protection) Australia’s entry into the Ramsar Convention in the early 1970s. As what would eventually become the Ramsar Convention was being formulated during the 1960s, the emphasis shifted from the protection of migratory birds themselves to the protection of their wetland habitat, which was perceived as more amenable to international agreement. O’Gorman points out that, in settler societies such as Australia and the United States, the Ramsar Convention’s focus on establishing protected areas helped to perpetuate the colonizing tendencies of this kind of environmental protection by excluding Aboriginal people from Country and calls for greater Aboriginal co-management of protected areas for a variety of plants and animals and for meeting cultural obligations.

Chapter 7, “Rippling,” returns to the Coorong lagoon and nearby Lower Lakes, where long-nosed fur seals began to appear in 2007, pitting commercial fishers and some Ngarrindjeri people, who argue that the seals have no history there, against scientists who contend that they are reoccupying their ranges from before the time when seal hunting began in the early nineteenth century. Consuming fish, tearing fishers’ nets, and attacking pelicans and ducks, the fur seal has generated considerable controversy over whether it “belongs” and has revealed the uncertainties about measuring baselines of seal ranges and numbers prior to sealing. O’Gorman writes that “belonging is never simply a question of biology or culture in isolation, but rather a terrain of contested biocultural meaning” (p. 188).

Engagingly written and ambitious in its scope, *Wetlands in a Dry Land* adds complexity and nuance to our understanding of wetlands. By examining them as socioecological places, O’Gorman forces a rethinking of the experiences and understandings of Aboriginal people; of issues of race, class, and gender among both

Aboriginal and settler populations; of the role of science in shaping perceptions of wetlands; and on the past, present, and future of wetlands, in the Murray-Darling Basin specifically but also more broadly on a global scale.

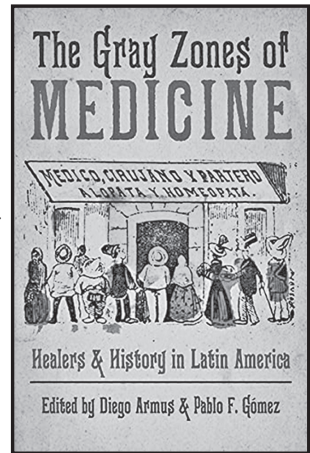
Philip Garone  
California State University, Stanislaus

<sup>1</sup> For readers interested in a deeper theoretical grounding in the emerging concept of more-than-human histories, see Emily O’Gorman and Andrea Gaynor, “More-Than-Human Histories,” *Environmental History* 25, no. 4 (2020): 711-735.

Diego Armus and Pablo F. Gómez, eds. *The Gray Zones of Medicine: Healers & History in Latin America*. Pittsburgh: University of Pittsburgh Press, 2021, Maps. Illustrations. 262 pages. Notes. Select Bibliography. Index. B&W Photographs. Hard and eBook Formats. ISBN 978-0-8229-4685-4.

The book of collected essays, *The Gray Zones of Medicine: Healers & History in Latin America*, edited by Diego Armus and Pablo F. Gómez, began with Armus giving a talk in Madison, Wisconsin, where Gómez had invited him to speak. Then, they organized a “productive workshop” supported by units of the University of Wisconsin, Madison. The twelve authors examine the lives of healers in Latin American history who thrived in the “gray” space between legality and criminality from the 1600s to the COVID-19 epidemic. The two editors promote the “power of biographical narratives to illuminate intricacies and resilient features of the history of health and disease throughout five centuries” (p. 10).

I recommend these essays for the biographies, the histories of medicine, and the connected pasts from Cuba, Guatemala, Brazil, Peru, Mexico, Colombia, Haiti, the Dominican Republic, and Argentina. The endnotes and bibliography will help to open up the field with ample reading. For example, endnotes 8 and 9 refer readers to twenty-five books and articles, all published since 1990 about medicine and healers in the Americas (p. 212-213). There are 36 pages of endnotes and three



pages of “selected bibliography” with 54 entries focused on the “healers and health practitioners in the gray zones of medicine” in Latin America (p. 249).

Another opportunity in the book arises from the archives used by the authors. Primary sources ranged from Inquisition records in Spain, Portugal and Mexico, early republican print records from Peru, Mexico, and Brazil, and regional archives from Bahia, Brazil, and La Romana, the Dominican Republic. In addition, visual images highlight primary sources, be it a map from 17<sup>th</sup> Century Cuba in the Archive of the Indies of Seville or a photograph of Doña Hermila Diego in current-day Oaxaca. The dust cover is an image used in Chapter 6 by Jethro Hernández Berrones from the Posada Collection in the Special Collections of the Stanford University Libraries – an illustration in the book, *El doctor improvisado* [The improvised doctor] with a wide diversity of Mexican patients approaching the doctor’s office door with the sign “MEDICO, CIRUJANO Y PARTERO, ALOPATA Y HOMEOPATA [Medic, Surgeon, and Male Midwife, Allopath, and Homeopath]. The picture conveys the “gray zone of medicine” where one man promoted himself. Varied patients came to the store front as shown by the dress that the caricatures wear.

The patients who came to consult with the experts in each chapter prove the main idea of the book. People had diverse needs for their physical and mental care. In Chapter 11 which focuses on the Jesús Pueyo, the modern Argentine Pasteur, Diego Armus explains that “when dealing with disease . . . people use whatever is available in order to get some kind of relief” (p. 188). Gabriela Soto Laveaga makes a similar point about Hermila Diego, midwife from Oaxaca in Chapter 12. When still a teenager, the parish priest recruited Hermila to assist a woman giving birth, although the only experience Hermila had was serving as a translator from Spanish to Zapotec for an immunization campaign. Now almost 90 years old, Hermila helped a woman in need, developed her medical skills, and became a social activist and media star. In Chapter 5, João José Reis narrates the story of Domingos Pereira Sodré also known as Pai Domingos who was born in Nigeria, enslaved perhaps in the wars over the throne of Lagos and transported to Brazil in the first half of the nineteenth century along with 300,000 other Nagô/Yoruba captives taken to Bahia. Domingos then fought in the War of Independence against Portuguese colonial forces under white planter leadership. In 1862 he was arrested on charges of being a Candomblé practitioner, “formally accused of receiving goods stolen by slaves from their masters to pay for his [Domingos] services as a diviner and healer” (p. 77). His neighbors came to him because he was available. They shared a culture, both physical and spiritual.

The spread of five centuries brings together the early modern colonial world and the modern world of nation states with the focus on healers in Latin America. Domingo de la Ascensión from Cayo, Cuba (Chapter 1 by Pablo F. Gómez), María García from Santiago, Guatemala (Chapter 2 by Martha Few), and Custódia Gege

from Salvador, Brazil (Chapter 3 by James H. Sweet) lived in the seventeenth and eighteenth centuries. They attempted to heal people in their own way, still helping others. These early chapters show that medicine encompasses “healing and sanitary practices that go far beyond those of allopathic medicine and biomedicine” (p. 7).

The middle chapters include histories from the early republics of Latin America: Dorotea Salguero a *doctora* in Lima, Peru who insisted on her right to work in a profession of her choosing (Chapter 4 by Adam Warren); Vicente Rodrigues Vieira in São Paulo, Brazil who, for eighteen years, combined elements of Christian doctrine with religious practices from other cults despite the standardizing efforts of the Brazilian state (Chapter 7 by Liane Maria Bertucci); Rafael Antonio Uscátegui, also known as *Indio Rondín* [wandering Indian] who sold a memorable laxative named *Salvaniños* [child saver] that also functioned as a de-wormer with memorable magazine advertisements (Chapter 8 by Victoria Estrada and Jorge Márquez Valderrama); the “miraculous Doctor” Pun Luy-On, a Chinese herbalist among the 100,000 Chinese immigrants in Peru between 1849 and 1874, who, for a generation, sold herbs with popular support because the Chinese herbalists were “an affordable alternative to the treatment provided by Western-trained doctors” (p. 152 in Chapter 9 by Patricia Palmer and José Ragas); or the Haitian Healer Mauricio Gastón on the Romana Sugar Mill in the Dominican Republic in 1938, who, despite active pressure from the dictatorial government, provided emergency medical care to the sugar cane workers of the South Porto Rico Sugar Company of New Jersey along the Haitian border (Chapter 10 by Alberto Ortiz Díaz).

I read this book during the continued isolation of the COVID-19 pandemic. The last chapter of these collected essays includes an epilogue explaining that on April 3, 2020, the Chiapas Nich Ixim midwives declared they would continue to provide prenatal care, deliver babies and take care of postpartum patients during the pandemic. However, they had been unable to obtain sufficient masks, gloves, hand sanitizer and liquid soap. These excellent essays remind us that unequal health care existed in the past and continues today. We must help the healers fashion the world, learning about these individuals from the Latin American past in all its diversity.

James Tueller  
BYU–Hawaii



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*Bulletin of the Pacific Circle* is the official publication of the Pacific Circle, organized in 1985 to promote and assist scholarship in the practice, history and social studies of Pacific science. The Circle is a commission of the International Union of the History and Philosophy of Science.

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