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Cover image: Mary Kawena Pukui performing “Mukiki Wai” (in a film); Hawaii, c. 1930. Still photo by Tiki George, from a film by Vivienne Mader. Photograph courtesy of Bishop Museum. Mader collection.

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NOTES AND NEWS

Contributors to This Issue

Adrienne L. Kaeppler is Curator of Oceanic Ethnology at the National Museum of Natural History of the Smithsonian Institution, Washington, D.C. She has carried out extended fieldwork in Oceania and extensive research in museums, especially on collections from the voyages of Captain Cook. She has published widely on museum collections and on the visual and performing arts of Oceania. Her research focusses on the interrelationships between social structure and the arts, especially dance, music and the visual arts. In the July 2015 Tongan Coronation Honours, Adrienne was invested as a “Commander of the Tongan Royal Household Order”

Michael Reilly is a Professor in Te Tumu, School of Māori, Pacific and Indigenous Studies at Otago University, New Zealand. A graduate in Māori Studies and Pacific Islands history, he researches traditional histories of eastern Polynesian societies, notably Aotearoa and Mangaia.

Jeffrey Sissons is Associate Professor of Anthropology at Victoria University of Wellington, New Zealand. He is the author of five books and over 30 articles on Māori and Polynesian societies. His most recent book, *The Polynesian Iconoclasm: Religious Revolution and the Seasonality of Power* (Berghahn Books), draws on the thoughts of Sahlins and Bourdieu to analyse the rapid conversions to Christianity in early 19th century Polynesia.

Frantisek (Frank) Lichtenberk 1945-2015: A Note from Andrew Pawley

Frank was among the most accomplished linguists to work on Pacific Island languages. During a career of 40 years he made outstanding contributions to descriptive and comparative-historical research on Oceanic languages and to linguistic theory.

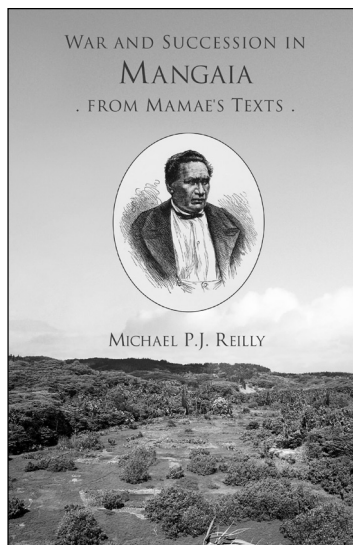
Frank grew up in Czechoslovakia, but after the Soviet invasion of 1968 made his way as a refugee to Canada. There he obtained a BA and an MA in linguistics from the University of Toronto and gained a PhD at the University of Hawai‘i in 1980. His PhD field research resulted in a 647 page grammar of Manam, a language of Papua New Guinea. In 1981 he joined the linguistic staff of the University of Auckland where he remained for the rest of his career.

In 1982 he began a two decade project on To‘aba‘ita, a language of Malaita, Solomon Islands, from which came a monumental grammar of 1375 pages, among the most comprehensive of any language, and a 400 page dictionary. He was also an excellent theoretician and gained a world reputation for his writings on grammatical typology and language change, which drew heavily on examples from Oceanic languages.

Among his publications were two articles in the *JPS*, both on culture history: “Leadership in Proto-Oceanic society: Linguistic evidence” (vol. 95 (3), 1986) and “Did speakers of Proto Oceanic chew betel?” (vol. 107 (4), 1998), and for a couple of years in the late 1990s he assisted with the editing of the *Journal*. Frank was a congenial colleague, and a fine teacher and mentor to generations of students.

WAR AND SUCCESSION IN MANGAIA

FROM MAMAE'S TEXTS



MICHAEL P.J. REILLY

War and Succession in Mangaia is a political history of an island in the southern Cook Islands, from its social foundations until the advent of Christianity in the 1820s, as described by the 19th century tribal historian Mamae. Mangaian society was dominated by powerful warrior chiefs who warred with one another for political, social and economic dominance over the island's productive lands and its people. The successful contestant became the holder of the *mangaia* title and reigned supreme until challenged by another warrior chief who believed he had sufficient supporters to bring about a regime change. The stories of these chiefly battles for supreme power form the basis of this work. Mamae's original manuscripts are reproduced, along with translations, and a commentary discussing the events surrounding each contest for power. The introduction explains the nature of pre-Christian Mangaian society, the various ethnographies written about it, and the form and content of Mamae's narratives of war and political succession. The study concludes with general remarks on the chronology of Mangaian society, and a discussion of local cultural themes found in Mamae's texts: the formation and differentiation of tribes through genealogy and origins, the role of the *mangaia* titleholders, the respective roles of women and priests, the use of exile from the community as a form of social control, and the nature of Mangaian warfare.

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\$NZ20 / \$NZ16 for Polynesian Society members (plus postage and packing)