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Introduction – In Our Own Words: Histories in Languages of Oceania

CHARLES J.T. RADCLYFFE, NICHOLAS HALTER, JOSEPH D. FOUKONA AND MONICA C. LABRIOLA

ABSTRACT

Challenging the perception that academic research in the Pacific is an 'English only' space, this introduction to the special issue, *In Our Own Words: Histories in Languages of Oceania*, examines the barriers, challenges, and benefits of publishing in Indigenous languages. It tackles two questions that many scholars, both Indigenous to the Pacific or not, may face in their careers. First, is it worth publishing in an Indigenous language? Second, who is ultimately responsible for disseminating research to the 'researched'? This special issue introduction speaks to the innovation, advocacy, and resilience of Pacific literary pioneers of the 1980s and 1990s, such as Albert Wendt and Epeli Hau'ofa among others. Building on their foundational work in decolonizing the Western-dominated space that is academia, the special issue aims to demonstrate the potential for researchers in Oceania to be world leaders in publishing multilingual research.

Key words: Pacific languages, translating research, decolonizing academia, accessibility, publishing

Charles J.T. Radclyffe – Archaeology Programme | Mātai Whaipara Takata, University of Otago | Ōtākou Whakaihu Waka, Otago, New Zealand | Aotearoa. charles.radclyffe@otago.ac.nz

Nicholas Halter – School of Law and Social Sciences, The University of the South Pacific, Suva, Fiji. nicholas.halter@usp.ac.fj

Joseph D. Foukona – Department of History, University of Hawai'i at Mānoa, Honolulu, Hawai'i, USA. foukona@hawaii.edu

Monica C. LaBriola – Department of History, University of Hawai'i at Mānoa, Honolulu, Hawai'i, USA. labriola@hawaii.edu

Our literature puts us at centre stage, with our accents, dress, good and evil, dreams and visions.[1] (Albert Wendt, 1994)

The 1980s and 1990s were some of the most fruitful years in the modern history of Pacific writing and creative literature. Pieces such as *Lali* (1980),[2] one of the earliest published compilations of Pacific writing, *Civilized Girl* (1981),[3] *Colonised People* (1987),[4] *Pacific Voices* (1989),[5] *Island of Shattered Dreams* (1991),[6] *Nuanua* (1995),[7] and *Raetemaot* (1996)[8] are testament to that. Another landmark during these years was the Pacific Literature Conference of 1994, 'From the Inside Out: Theorizing Pacific Literature'. At the four-day conference held at the University of Hawai'i at Mānoa, Indigenous scholars comprised, uniquely, the majority in attendance and engaged in critiquing and learning from each other's works.[9] This blossoming of Pacific scholarship and literary autonomy developed largely in response to challenging the dominance of White hegemony, Western critics, and post-colonial expectations which exhibited that, to be of international standing, literature must be written in English. The 'Faber saga' of early 1994 was a notable public example of this growing sense of self-determination. It involved 'big stars' of Pacific writing, Albert Wendt, Witi Ihimaera, Keri Hulme, and Patricia Grace, withdrawing their works from a Faber anthology edited by C. K. Stead, who they alleged to be arrogant and insensitive to Polynesian writers.[10] While many Pacific scholars today would agree that we have far more freedom and autonomy in what, how, and why we write, social and structural barriers

Acknowledgements: A very sincere and warm thanks to our contributors who have brought rich and diverse perspectives to this special issue, and who have worked tirelessly not only to write novel and interesting research but also to translate their work into their chosen vernaculars. We express our gratitude also to Bronwen Douglas, Jacqueline Leckie, Nicholas Hoare, Diana Glazebrook, and other journal executive board members for supporting us. We are very grateful that JPH Publication Incentive Grants were awarded to three of the six contributors, which greatly supported this collective effort. Thank you also to the peer reviewers who helped improve the entire special issue. Si yu'os ma'åse', tagio/tangkyu tumas, malo 'aupito, and vinaka vaka levu.

[1] Albert Wendt, 'Introduction', in *Nuanua: Pacific Writing in English since 1980* (Honolulu: University of Hawai'i Press, 1995), 3.

[2] Albert Wendt, *Lali: A Pacific Anthology* (Auckland: Longman Paul, 1980).

[3] Julie Makini, *Civilized Girl* (Suva: South Pacific Creative Arts Society, 1981).

[4] Grace Mera Molisa, *Colonised People: Poems* (Port Vila: Black Stone, 1987).

[5] Bernard Gadd, *Pacific Voices: An Anthology of Māori and Pacific Writing* (Auckland: Macmillan New Zealand, 1989).

[6] Chantal T. Spitz, *Island of Shattered Dreams* (Wellington: Huia Publishers, 2007). This was first published in 1991 in French and translated to English in 2007.

[7] Wendt, *Nuanua*.

[8] Julian Maka'a, Hilda Kii, and Linda Crowl, *Raetemaot: Creative Writing from Solomon Islands* (Honiara: Solomon Islands Writers Association; Suva: South Pacific Creative Arts Society, 1996).

[9] Vilsoni Hereniko, 'Foreword', in *Indigenous Literature of Oceania: A Survey of Criticism and Interpretation*, ed. Nicholas J. Goetzfridt (Westport, Conn.: Greenwood Press, 1995), x.

[10] Ibid.

still exist. To overcome these, we require careful navigation, cooperation, and courage to not conform to what others perceive to be 'normal practice'.

This special issue draws inspiration from the advocacy, resilience, and nurturing of Pacific literature demonstrated by Indigenous scholars Wendt, Hereniko, and other notable figures such as Epeli Hau'ofa, Teresia Teaiwa, Déwé Gorodey, Chantal Spitz, Grace Molisa, Steven Edmund Winduo, and Mudrooroo, to name a few, on whose shoulders many Pacific scholars stand today. The quote by Wendt given above symbolizes the culturally and ontologically diverse, but often spiritually and philosophically interconnected, nature of Pacific thinking and writing. The Pacific portrayed in *Nuanua*, as Hereniko writes in the General Editor's Note, is 'complex and complicated … It is a rainbow of many colours that will delight, entertain and instruct its readers about matters of concern to Micronesians, Melanesians and Polynesians'.[11] This special issue builds upon this canvas of complexity and diversity, with contributions by seven Pacific scholars.

Looking to the present day, an important challenge addressed by this special issue is that very few peer-reviewed journals dedicated to Pacific historical research, anthropology, archaeology, gender studies, and other humanities disciplines publish in Indigenous languages of Oceania.[12] Eve Koller and Malayah Thompson, for example, found that of 34 journals investigated that are dedicated to researching Oceania, only five allowed submissions in Indigenous Pacific languages, and an average of only 11 per cent of recent publications from four of these five journals were in an Indigenous language (Hawaiian, Tahitian, and Samoan).[13] Additionally, they found that none of these journals accepted submissions in Indigenous languages from the Pacific outside of Polynesia.

Some notable efforts have been made in recent years to reconcile this. In 2021, several University of Waikato Pacific scholars took the initiative to create an open access journal – *In Our Language: Journal of Pacific Research* – specifically for the publication of existing peer-reviewed and published research translated into Pacific languages.[14] Submissions and the list of contributors to the journal have increased since its release. However, the uptake has been slow, which may reflect the priorities or lack of time Pacific scholars have to translate their research. Additionally, in 2022, a collective of Pacific and Māori scholars at the University of Auckland broke new ground by indigenizing the *Journal of the Polynesian Society*, one of

[11] Wendt, *Nuanua*, x.

[12] Eve Koller and Malayah Thompson, 'The Representation of Indigenous Languages of Oceania in Academic Publications', *Publications* 9, no. 20 (2021): 1–13, https://doi.org/10.3390/publications9020020.

[13] Ibid., Table 1.

[14] Keaka V. Hemi and Apo Aporosa, 'In Our Language: Imagining a Pacific Research Journal in Terms of Language and Stakeholder Position and Engagement', in 'Talanoa Vā: Honouring Pacific Research and Online Engagement', special issue, *Waikato Journal of Education* 26 (2021): 45–62, doi:10.15663/wje.v26i1.856. See the journal at https://iol.ac.nz/index.php/iol/index.

the oldest scholarly journals in the Pacific,[15] through its rebranding as *Waka Kuaka*.[16] Significantly, in the journal's 2023 double special issue,[17] a unique in-person double peer review process was introduced. This involved a one-and-a-half-day private symposium attended by contributors and peer reviewers, which was held at the Fale Pasifika in Auckland. Removing the anonymity of the reviewers, the approach was centred on more openly fostering Polynesian cultural values widely held across Oceania such as fa'aaloalo ('respect, reciprocity'), aroha ('love and charity'), and tautua ('service').[18]

Another milestone has been the formal opening, in January 2023, of Tonga National University (merging six higher educational institutions), which promotes dual usage and teaching of Tongan and English. One of those institutions, Tonga Institute of Education (TIOE), has published four volumes of Tongan and English articles in *Tokoni Faiako: Tonga Journal of Education*, since 2009.[19] Two Tongan University of Otago contributors to its latest volume have commented that while writing academically in their language was considerably challenging, they found it to be an equally empowering and rewarding experience.[20] In addition, longstanding efforts made by Pacific community leaders and scholars in non-government organizations such as the Centre for Pacific Languages (CPL) based in Auckland, Aotearoa, are worth crediting. Originally established in 1978 as the Pacific Island Education Resource Centre, CPL has served as a leading advocate for Pacific language preservation and policy development in Aotearoa for decades, and impressively provides free 10-week courses in nine Pacific languages: Gagana Sāmoa (Sāmoan), Te reo Māori Kuki 'Āirani (Cook Islands Māori), Vagahau Niue (Niuean), Lea Faka-Tonga (Tongan), Fijian Vosa Vakaviti (Fijian), Te taetae ni Kiribati (Kiribati), Te Gana Tuvalu (Tuvaluan), and Fäeag Rotuạm (Rotuman).[21] Also, digital archival organisations such as Australia-based Pacific and Regional Archive for Digital

[15] *Journal of the Polynesian Society* (*JPS*) was co-founded by Stephenson Percy Smith and Edward Tregear in 1892, making it one of the oldest learned societies in the Southern Hemisphere. https://thepolynesiansociety.org/jps/index.php/JPS/about.

[16] *Waka kuaka* refers to the 'godwit on the wing', an Arctic bird species that circumnavigates the entire Pacific in an annual migration. Robert Pouwhare et al., 'The Call of the Waka Kuaka: New Directions for the Journal of the Polynesian Society', *Waka Kuaka: Journal of the Polynesian Society* 131, no. 4 (2022): 347–54, https://doi.org/10.15286/jps.131.4.347-354.

[17] Marcia Leenen-Young and Lisa Uperesa, 'Re-envisioning Pacific Research Method/ologies', *Waka Waka Kuaka: Journal of the Polynesian Society* 132, no. 1/2 (2023), https://thepolynesiansociety.org/jps/index.php/JPS/issue/view/48.

[18] See pp. 22–6 of Leenen-Young's and Uperesa's introduction for a detailed explanation of the culturally tailored, academically robust, and enriching in-person peer review process.

[19] Tokoni faiako means 'help for the teacher'. The volumes are freely available online at the Tonga National University at https://tnu.edu.to/?page_id=250&fbclid=IwAR1YR0422384v-mAMGLLv6_ZvEpMhe4pg8xp5qsA-Y_h9Y1zJe_Pofj2RzQ.

[20] Dr Telesia Kalavite and Dr Iki Mafi Uele, pers. comm., 2023.

[21] Centre for Pacific Languages, 'About Us', https://centreforpacificlanguages.co.nz/about-us/ (9 January 2025).

Sources in Endangered Cultures (PARADISEC)[22] have made monumental contributions to preserving, studying, and improving access to vulnerable Pacific languages.

Looking beyond Oceania, notable scholars of language education and academic writing, Mary Curry and Theresa Lillis, have argued that while English is a dominant language in academic publishing, much of the research and knowledge production develop in 'multilingual realities'.[23] Multilingualism may be more clearly evident, for example, in data collection or the conducting of field research, at conferences, or among local residents of that particular place. Precedence is placed, however, on synthesizing those data and results into a foreign, but principally more 'universal', academic language. The problem with this approach, aside from the obvious legacy of colonialism, is that Anglophone and Francophone scholarship does not always readily intersect, and 'Anglophone scholars typically neglect Francophone territories in literature from their investigations'.[24] Scholars in Oceania, both Indigenous or not, we emphasize, need to re-evaluate the importance of publishing solely in dominant colonial languages of English and French. Instead, we could be leading the world in publishing and disseminating multilingual research that celebrates the incredible linguistic diversity of Oceania and recognizes the importance of making research accessible.

This special issue places the academic writings of Pacific scholars centre stage, importantly with translated versions making them more attractive and accessible to non-native English-speaking Pacific Islander readers. Unique to this special issue, articles written in English are accompanied by translated versions linked as Supplemental Material. This strategy was trialled and adopted, in 2020, by the first author, who published both English and Solomon Islands Pijin versions of the same article in the *Journal of Pacific History*.[25] Additionally, throughout the special issue, words in Pacific languages have not been italicized in order to centre those same languages.

Publishing the articles in English following the conventional peer-review process ensures that they are widely accessible to the bulk of the journal's readers, as well as being comprehensible to everyone involved in building the special issue.

[22] https://www.paradisec.org.au/

[23] Mary J. Curry and Theresa Lillis, 'Multilingualism in Academic Writing for Publication: Putting English in its Place', *Language Teaching* 57, no. 1 (2022): 87–100, https://doi.org/10.1017/S0261444822000040.

[24] This quote by the late Teresia Teaiwa was part of a more recent conversation between history PhD students Vehia Wheeler and Anaïs Duong-Pedica. Teresia Kieuea Teiawa, 'For or Before an Asia Pacific Studies Agenda? Specifying Pacific Studies', in *Remaking Area Studies*, ed. Terence Wesley-Smith and Jon Goss (Honolulu: University of Hawai'i Press, 2010), 111; Vehia Wheeler and Anaïs Duong-Pedica, 'An Island Conversation with Vehia Wheeler and Anaïs Duong-Pedica: Unsettling Knowledge Production about/in the French-Colonized Pacific', *Okinawan Journal of Island Studies* 4, no. 2 (2023): 198–219, https://doi.org/10.24564/0002019694.

[25] Charles J. T. Radclyffe, 'Sereke Pua ("Pottery-Making"): History of a Dying Tradition on Lauru (Choiseul), Solomon Islands', *Journal of Pacific History* 58, no. 1 (2023): 21–41, doi:10.1080/00223344.2022.2047622.

However, this issue takes advantage of the benefits of publishing translated versions as Supplemental Material. For example, supplemental materials can have a broad reach as they are hosted online as part of the original article, are searchable independently of the main article, and are preserved in perpetuity alongside the version of record of the original article. Further, they can provide the original article with additional citations as the supplemental material can be cited separately to the article itself. Lastly, supplemental materials do not sit behind a paywall, which allows anyone with internet access, particularly Pacific Islander readers, to access the content and share it online, extending the reach of the research.

Aims and Design of the Special Issue

The special issue was primarily aimed at engaging Indigenous early- to mid-career researchers from Pacific Island nations, states, and territories seeking a platform to publish their research in their mother tongue or chosen vernacular. As has been shown, few journals provide such opportunities or encourage this, reinforcing a perception of academia in the Pacific as an 'English- or French-only' space. The special issue contributes towards dismantling this perception.

Five Pacific languages are featured as part of the special issue: CHamoru, Solomon Islands Pijin, Bislama, Tongan, and Fijian. Of these, CHamoru has about 60,000 speakers, meeting UNESCO's definition of a vulnerable language, using its six degrees of endangerment.[26] The remaining languages would not be considered endangered using this scale. However, there are growing concerns expressed especially by diasporic Pacific communities in Australia, New Zealand, America, and elsewhere of younger generations not learning their mother tongues and being disconnected from their Pacific heritage and identities.[27]

[26] 'Safe' – language is spoken in all generations, intergenerational transmission is uninterrupted; 'Vulnerable' – most children speak the language, but it may be restricted to certain domains (e.g., home); 'Definitely endangered' – children no longer learn the language as a 'mother tongue' in the home; 'Severely endangered' – language is spoken by grandparents and older generations, while the parent generation may understand it, they do not speak it to children or among themselves; 'Critically endangered' – the youngest speakers are grandparents and older, and they speak the language partially and infrequently; 'Extinct' – no speakers left. UNESCO Ad Hoc Expert Group on Endangered Languages, 'Language Vitality and Endangerment', https://ich.unesco.org/doc/src/00120-EN.pdf (accessed 9 January 2025).

[27] Galumalemana Afeleti L. Hunkin and Fepuleai Lasei John F. Mayer, 'Language and Culture Loss in the Pacific', in *Pacific Futures*, ed. Michael Powles (Canberra: Pandanus Books, 2006), 62–71; Lina-Jodi Vaine Samu et al., '"We are Not Privileged Enough to have that Foundation of Language": Pasifika Young Adults Share their Deep Concerns about the Decline of their Ancestral/Heritage Languages in Aotearoa New Zealand', *AlterNative: An International Journal of Indigenous Peoples* 15, no. 2 (2019): 131–9; Charles Radclyffe, Agapetos Aia-Fa'aleava, Princess Avia, Daniel Utiku-Roberts, Genevieve Soo Choon, Sarai Tafa, and Joanne Durham, '"FOB", "Plastic" and Polycultural Capital: Experiences of Social Labelling of Pasifika Young Peoples in South-east

While celebrating representation of Micronesian, Melanesian, and Polynesian languages, we do not proclaim the issue to be a complete or comprehensive representation of the vast linguistic, cultural, and social diversity that characterizes Oceania. Rather, the issue's design, and the recruitment process of contributors, were aimed at gathering a broad-brush regional representation of Oceania's major cultural geographic groupings: Micronesia, Melanesia, and Polynesia. Special attention was given to recruiting Micronesian and Melanesian scholars as Polynesian scholars have more, although still limited, opportunities to publish in their languages in regional academic journals. Ultimately, emphasis was placed throughout the development of the special issue on providing a platform for Indigenous Pacific Islander researchers to make their research more accessible to their targeted, usually community-based, audiences and to inspire other academics and journals in the region to follow suit.

Barriers and Benefits of Publishing in Pacific Languages

The special issue addresses two questions that many Pacific scholars, as well as any multi-lingual scholar working in the region, may confront when nearing publication. First, is it worth publishing in an Indigenous or creole language? This question recognizes that English is an official language in nearly all nation states of Oceania, followed by French, and that generally there will be far fewer speakers of a Pacific language compared with English or French speakers. For example, linguists have demonstrated that of the approximately 1500 languages spoken in Oceania, half are spoken by populations below the threshold of 1,000 speakers.[28]

Not only may fewer people read and be impacted by research not published in English or French, but scholars must also be mindful of the considerable time and effort involved in translating academic writing. This is especially the case given expectations in academia to publish, ideally, innovative, impactful, and far-reaching research as often as you can, or perish.[29] For Indigenous scholars, additional pressures include navigating evaluation processes from their communities as well as their institutions.[30] Recent research by Pacific early career researchers in Aotearoa have highlighted other challenges and barriers such as lack of academic capital or lack of intergenerational exposure to academia; isolation; cultural labour and burnout; and systemic tensions such as structural racism and gender

Queensland, Australia', *Journal of Youth Studies* 27, no. 7 (2024): 1058–77, doi:10.1080/13676261.2023.2199147.

[28] Alexandre Francois, 'In Search of Island Treasures: Language Documentation in the Pacific', in *Reflections on Language Documentation: 20 Years after Himmelmann 1998*, ed. Bradley McDonnell, Andrea L. Berez-Kroeker, and Gary Holton (Honolulu: University of Hawai'i Press, 2018), 276–94.

[29] Mark De Rond and Alan N. Miller, 'Publish or Perish: Bane or Boon of Academic Life?', *Journal of Management Inquiry* 14, no. 4 (2005): 321–9.

[30] Lorinda Riley et al., 'Wrangling the System: How Tenure Impacts Indigenous Research', *EPF: Philosophy, Theory, Models, Methods and Practice* 2, no. 1–2 (2023): 38–55.

disparities.[31] Decline over the last few decades, and ongoing struggles faced by smaller regional journals and publishers, such as the *Journal of the Solomon Islands Museum Association* (1972–7) and USP Press (1994–present), also contribute to preference given to global, English-dominant publishers and journals. From our own experiences, journal editors and publishers can additionally face technical hurdles concerning orthography, non-standardized spelling in some languages, and a lack of availability of Unicode fonts that can reproduce special characters.

Translating typically requires access to linguistic resources such as multilingual dictionaries and language handbooks, which may be limited, difficult to obtain, or non-existent for many Pacific languages. Authors may also need to seek out professional translation services when that is a viable option and if funding permits. Or they may rely on the assistance of a colleague, friend, family relation, or wider community research contact who is ideally competent in the writing and speaking of both English and the Indigenous language. For some Pacific scholars, especially those who have lived away from their home islands and communities for most of their lives, fluency may be a problem. Or there may also be moral or cultural hindrances to writing in their mother tongue, such as not feeling confident enough or lacking the 'right' or mana to do so.

Building on the first question, the second one concerns ethics and is aimed at academics and researchers working in the Pacific. It asks who is ultimately responsible for disseminating research to the 'researched'? We consider that while the researcher plays the decisive role, institutions or companies employing researchers, and the academic journals in which the research is published, play an equally important role in providing a more culturally and multilingually equitable pathway for researchers to publish in vernacular languages. A significant barrier currently faced by Pacific scholars in academia, which is reminiscent of the scholarly imperialism Wendt and other Pacific writers battled with nearly half a century ago, is that there is limited institutional support and few incentives to achieve this.

This special issue advocates strongly for the ethical, professional, and cultural support of scholars publishing in Pacific languages owing to the wide-ranging benefits and impacts of doing so. Significantly, publishing in an Indigenous or creole language contributes to their preservation as well as to the strengthening of Pacific Islanders' Indigenous ontologies, epistemologies, and spirituality.[32] Translating and (re-)interpreting research through an Indigenous lens also contributes towards decolonizing and democratizing knowledge which, in academic spaces, is often dominated by the English and French languages and Western thinking.[33] Translating English,

[31] Tim Baice et al., 'Developing Our Voices: Pacific Early Career Academics' Journeys in Aotearoa New Zealand', *Journal of New Zealand Studies* 33 (2021): 10–24.

[32] David W. Gegeo, 'Teaching and Conserving Pacific Languages: Theoretical and Methodological Considerations', *Amerasia Journal* 43, no. 1 (2017): 53–70, https://doi.org/10.17953/aj.43.1.53-70.

[33] Linda Tuhiwai Smith, *Decolonising Methodologies: Research and Indigenous Peoples* (Dunedin: University of Otago Press, 1999); Jo-ann Archibald, Q'um Q'um Xiiem, Jenny Bol Jun Lee-Morgan, and Jason De Santolo, *Decolonizing Research: Indigenous Storywork as Methodology* (London: Zed Books,

which is a grammatically and conceptually complex language, into a vernacular is no simple feat. The reward for researchers, however, is that translation into a vernacular requires a continual and conceptually deep re-evaluation of one's own research, particularly in how to best capture and express similar meanings, emotions, and thought processes to targeted non-English-speaking audiences. Ethical considerations and issues regarding ownership of language (for example, who should or should not translate the language and who makes decisions on this matter) are of paramount importance.[34] While these considerations were individually managed by the special issue contributors, tok stori/talanoa amongst the special issue editors and contributors was also held in person over email or on Zoom in order to collectively navigate these questions.

Contributions to the Special Issue

The contributions are grouped geographically for the convenience of readers, beginning with a focus on Micronesia, then Melanesia, and Polynesia. The research scope of the articles, which ranges widely from music, dance, and oral histories to critical examinations of contemporary ethnic identities and colonial-era social and political histories, is intended to have broad appeal to a wide and not exclusively academic readership. While ranging widely in topic, a unifying theme is the collective action taken by the contributors towards improving accessibility in Oceania of their historical and similarly humanities-centred research by providing translations. This collective action links the special issue to discourses of knowledge democratization and the decolonizing of Western-dominated spaces of academia and writing.

Importantly, the broad research scope of the special issue aligns with the *Journal of Pacific History*'s holistic Island – and Islander-centred – conception of history. History is regarded in this sense not as equivalent to the 'real past' but as stories about the past, ranging from those told in document-based academic histories, to historical dimensions of objects or other disciplines, such as archaeology and anthropology, to analyses of present Indigenous perspectives on the past, to genealogies as history, to oral histories, and many others. Challenging or, as we see it, reconciling the more rigid historical research approach of seeking objective, chronological truths, this more holistic outlook on history places equal value on relative truths and

2019); Kabini Sanga and Martyn Reynolds, 'Bringing Research *Back Home*: Exploring Indigenous Melanesian Tok Stori as Ontology', *Alternative* 17, no. 4 (2021): 532–42, https://doi.org/10.1177/117718012110583; Curry and Lillis, 'Multilingualism in Academic Writing for Publication', 87–100.

[34] Marcellino Berardo and Akira Y. Yamamoto, 'Indigenous Voices and the Linguistics of Language Revitalization', in *The Vanishing Languages of the Pacific Rim*, ed. O. Miyaoka, O. Sakiyama, and M.E. Krauss (Oxford: Oxford University Press, 2007), 111–13.

non-linear notions of time and space, which are central to many Indigenous knowledge systems.[35]

In the first article, *En Sigi Ha' Mo'na: A Genealogy of CHamoru Resistance to Language Erasure*, Guåhan (Guam) Indigenous politics and linguistics scholars, San Nicolas and Santos, challenge the fatalistic and purist perception that 'the CHamoru language is dying'. They do this by offering a historically rich and personally evocative piece on where CHamoru language has been, where it is now, and where it is going. The article gives special attention to the American period of Guåhan's history, which San Nicolas and Santos categorize in terms of three periods – American Naval administration, post-Second World War, and the 'New millennium'. Furthermore, they highlight impacts that persist today of colonial ideologies of language expressed through the use of quantifiable definitions and the divisive ranking of fluency, usage, and authenticity. Re-centring this focus on the history of CHamoru self-determination and sovereignty in the face of its ongoing colonization, San Nicolas and Santos highlight the championing efforts of CHamoru figures and initiatives. They acknowledge, for example, CHamoru scholars at the University of Guam, particularly Kenneth Gofigan Kuper; Anne Marie Arceo, founder of the immersion programme Chief Hurao Academy; Michael Lujan Bevacqua and David Taitingfong, who have utilized Zoom and social media platforms to enhance language learning; musicians such as Danideru; and others who have contributed immensely to reasserting what it means to preserve and revitalize fino' CHamoru.

In *Beyond Wartime Loyalty and Collaboration: The Legacy of George Bogese*, Solomon Islander historian Annie Kwai provides a powerful retelling of the country's first native medical dokta ('doctor') who is perhaps best known for his controversial disloyalty to Western Allies during the Second World War conflict in the archipelago. Her article builds upon Hugh Laracy's 1991 work, 'George Bogese: "Just a Bloody Traitor?"', by providing her own social, emotional, and historical lens. Kwai does this through an in-depth analysis of primary and secondary sources, including unpublished 1980s interview recordings with Bogese's daughters, Bogese's responses and experiences of the specific instances of his alleged 'traitorship', and his responses to accusations, many of which were clearly influenced by racial, colonial undertones. Kwai takes a deliberate step away from Laracy's comparative examination of Pacific Islander loyalty or disloyalty to try to see Bogese as the highly accomplished Solomon Islander that he was, living in an oppressive colonial environment. By doing so, she reframes Bogese's story of controversial disloyalty to one of a highly accomplished Solomon Islander who was bold enough to speak against colonial mistreatment of himself and his people, and who suffered for it. Kwai's intention in this retelling is to (re-)introduce him to a broader contemporary audience, particularly

[35] Lesley J. F. Green, '"Indigenous Knowledge" and "Science": Reframing the Debate on Knowledge Diversity', *Archaeologies: Journal of the World Archaeological Congress* 4, no. 1 (2008): 144–63, https://link.springer.com/article/10.1007/s11759-008-9057-9; Takirirangi Smith, 'Nga Tini Ahuatanga o Whakapapa Korero', *Educational Philosophy and Theory* 32, no. 1 (2000): 53–60, https://doi.org/10.1111/j.1469-5812.2000.tb00432.x.

younger generations of Solomon Islanders who, due largely to his controversial colonial disloyalty, may never hear the name George Bogese spoken at school or appear in their history textbooks.

Solomon Islander–New Zealander ethnomusicologist, Dr Irene Karongo Hundleby, provides an intimately reflexive and analytically innovative approach to examining art forms, namely song and dance, as a means of history keeping. In *Solomon Islands Song as History: Kastom, Preservation, and Transformation*, Hundleby draws from months of ethnomusicological recording of lullabies, poetry, and dance with aunties, sisters, and other kin of Lau–Mbaelelea in north Malaita, as well as an analysis of the 2022 Solomon Islands reggae song, 'Hustle Harder' by DMP. Comparing the layered social meanings of her people's traditional heirlooms of song and dance to the contemporary musical hit, Hundleby acknowledges the rapid and drastic cultural transformations developing in her home nation. She challenges the purist notion of modern genres of music bearing little relationship to Solomon Islands' thinking or being simply because they draw from foreign cultures and styles. Rather, she argues, when examined closely, contemporary music such as 'Hustle Harder' evokes the capital city Honiara's highly multicultural and urban lifestyle, and is largely shaped by core kastom beliefs and practices such as connection, reciprocity, and community. She concludes her study by highlighting contemporary digital and traditional oral transmission styles positioning Solomon Islanders as central to their own histories, enabling them to express their identities and cultures in ways that are relevant and meaningful. In *The Melanesian Way in the 21st Century: Culture, Politics, and Festivals*, Ni-Vanuatu political scholar Anna Naupa continues a similar line of inquiry into cultural revitalization and self-determination. She does this through a historical-political examination of the evolution of Bernard Narokobi's 1980 'Melanesian Way' and the way that festivals such as the Melanesian Arts and Cultural Festival (MACFEST) serve as curated cultural spaces for strategic regional and subregional politics. Naupa provides a detailed analysis of Melanesian independence movements and a Melanesian renaissance, the formation of the Melanesian Way by Narokobi and with significant contributions by Tjiabou among others, and the growth of the Melanesian Spearhead Group (MSG) and MACFEST. She also provides stimulating reflections on her individual and collective experience of introducing, for the first time, a Haus Storian or literary workshop centred on celebrating Melanesian writing, to the most recent MACFEST held in July 2022 in her home country. From the article, Naupa contends that while contemporary, official, 'bounded' Melanesian identity has political utility, for example in settings such as MACFEST, it is a departure from the 'unbounded, open' nature of the Melanesian Way characterized by Narokobi and Tjibaou.

In '*Na Viti': A Magazine for Young Fiji*, Anawaite Matadradra and Nicholas Halter provide rich insight into Fiji's early colonial history and the experiences, challenges, entrepreneurship, and resilience of iTaukei ('Indigenous Fijians'). They do this through an analysis of an early Fijian language publication, 'Na Viti'. Drawing from Matadrada's linguistic proficiency and perspective as an iTaukei historian and Halter's research on Suva's history, they weave a personable and nuanced narrative of iTaukei social and economic resilience. Their article highlights the lives of

individual Fijians, both chiefly and commoner, including banana-business owner Seru, philanthropist Kiti Fou, political leader Joeli Ravai, and Fijian women's champion, Lolohea Akosita Waqairawai. Together, the authors explore how Fijians negotiated the complex political landscape of the 1920s, and how ideas of economic development, law and order, and gender roles were discussed and contested by Indigenous social movements at the time.

Sonia Soakai's *'Tonga is my Homeland, but Fiji is my Home': Journeys and Experiences of Tongan Women in Fiji (1959–79)* explores the journeys and experiences of Tongan women who migrated to Fiji between 1959 and 1979. Inspired by her own journey of migration from Tonga to become a naturalized Fijian, Soakai's article draws on the rich oral histories she gathered during her Master's research at the University of the South Pacific. In response to a historiography that has favoured chiefly narratives and overlooked the experiences of women, Sonia emphasizes the lived experiences of 'ordinary' Tongan women who have made unique contributions to their families, communities, churches, and nations. Her article explores some of the main themes that emerged from her interviews, including women's motivations to migrate, feelings of culture shock and nostalgia, and how they navigated and negotiated changing cultural norms, including different ideas about communalism and social obligations.

Final Note to Readers

To contribute in your own way to our aspiration to change the perception of academic research in the Pacific as being an English or French-only space, we encourage you to download and share both the English and Pacific vernacular versions of the articles in this special issue. The translated versions can be accessed either by clicking the link provided on the first page of the English version or by navigating to the 'Supplemental Material' tab on the main *Journal of Pacific History* webpage (DOI) for each article. While English versions underwent a standard double-blind peer-review process, the authors were responsible for undertaking their own rigorous proofing of their translated versions. For transparency, and to assist other scholars wishing to translate their work, brief explanations of each contributor's process and the people or resources they drew upon are given at the end of each translated article or are touched on in their acknowledgements. We, both the editors and especially the contributors who have poured immense time and care into their writing, hope our efforts motivate other scholars working in the Pacific and academic journals to follow suit.

Si yu'os ma'åse', tagio/tangkyu tumas, malo 'aupito and vinaka vaka levu.