

and his own ethnographical fieldwork. He interweaves the necessary explanation of cultural techniques from Pacific islands, e.g. the emphasis and advocacy of dialogue in theology and the importance of storytelling (*talanoa*) in his research, and has gathered convincing examples how people from Oceania retell or write back at the bible in their own words and more importantly with their own history and cultural concepts. Tomlinson succeeds in sparking an engaging process between anthropology and theology, thereby adding to a deeper understanding of the history of the Pacific Islands from a social and cultural perspective.

Tomlinson's fieldwork was very fruitful: He sheds light on the importance of delays in storytelling in the Pacific Islands which leads to new interpretations of biblical texts (e.g. Judg 11, 1 Sam 1-2 and Gen 38). Contextual theologians from Oceania can offer particularly Tongan readings of the bible, where despite the biblical text, Rahab is not understood as a prostitute but discussed in alignment with the Pacific experience of having women from the islands portrayed as promiscuous and desirable in Western narrative. Worthwhile for students and scholars are his observations about class in Tonga (*tu'a-'eiki*) as well as spirits in Samoa (*aitu*) and how Pacific Islanders have incorporated their culture with Christian beliefs. Here readers can not only gain an understanding in the global acculturation of Christianity but also in the specific contributions and changes made by Pacific Islanders and especially by Samoans. His categorization of practitioners into weavers, servants and prophets offers a pathway to understanding the various roles people on the islands can adopt. Tomlinson's research and discussions on Samoan contextual theology offers one of the strongest cases in his book. His chapter on pre-missionary beliefs, Samoa's creator god Tagaloga, in Hawai'i Kanaloa, leads to valuable observations on how Samoan belief systems corresponded to the teachings of the London Missionary Society, which began its work in the middle of the 19th century.

Tomlinson also reflects on the insights from his research in Polynesia and critically discusses notions like 'dialogue' and 'culture' which are often broad and blurred terms in public but also scientific discussion, where 'dialogue' can be a method, idea or value at the same time. It is very refreshing to read his observations on how Pacific Islanders themselves use dialogue and this is essential to understand how contextual theologians in Oceania see themselves and understand their ideas about the bible and the culture of their native islands. Furthermore, readers learn about theologians' view on contemporary challenges and communication with the wider world. Readers of *God is Samoan* are offered new cultural field studies of the Pacific Islands and allows the reader to uncover a web of ideas bound to individuals, which are connecting central Polynesian islands and culture. Tomlinson's research is an example, that studying the history and culture of islands almost always leads students and scholars on the path of exploring the wider world.

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**Karin Amimoto Ingersoll (2016). *Waves of knowing: A seascape epistemology*. 216 pp. Durham: Duke University Press. ISBN: 978-0-8223-6234-0. US \$23.95.**

This is a book about *ma ke kai* (in the sea), a reflective journey inward. Ingersoll's book is coherent and responsibly grounded in lived experiences and post-disciplinary methodologies (highlighting the importance of knowledge as regulated by the senses and affect). Throughout the book, she reminds us that the world is multi-sited; becoming intelligible can only take place as part of an interconnected matrix. Thus, the rhythms of this book's seascapes assemble with the author's body (and the knowledge bodies of other surfers, islanders, and oceanic scholars) through an affected voyage through time and through philosophical, spiritual, and kinaesthetic interactions with place. Place-making realises through the embodiment of oceanic knowledge, where 'locations' are a series of encounters. This book's first photo depicts a (surfing) body submerged in an ocean that is centred, aesthetically,

epistemologically, politically, and kinaesthetically. In an elaborated engagement with oceanic processes of becoming a self-defined by the totality to which it belongs and by its relations to other parts of the whole (p. 109), Ingersoll reflects upon her own navigating of indigeneity and identity. For the Kānaka Maoli, identity is born from the sea, identity is 'being-in-the-world' and 'being-in-time'.

Ingersoll calls for situating the ethical experience of movement in knowledges of Ho'okele (navigation), Lawai'a (fishing), He'e nalu (surfing) back into ontological perspective. This offers a myriad of perspectives on oceanic knowledge and ecology in collision and collusion at times, with the emerging burgeoning surf tourism, commercial fishing, privatisation of the ocean, zoning, and other forms of contemporary colonialism and militarism. Fortunately for readings, Ingersoll's critique of past and present discrimination and exclusion of native Hawaiians acknowledges the regulating and re-shaping agency of Kānaka Maoli in the surfing industry, as well as in education; through localised practice-based education and research: the seascape as a living classroom and Hawaiian vocabulary as mediums conveying the knowledges that have long constituted and regulated island and oceanic spaces and places. Kānaka culture, teaching and learning, through contemporary community involvement, decentres the locus of power, as it engages knowledges that transcend the academe.

This book also offers methodological insights: our readings of our surroundings will determine the way we move, which in turn regulates our interaction with our surroundings and the relationships in which we engage. These are familiar reflections for those of us who participate in critical ethnographic research. Seascape epistemology, oceanic literacy and storytelling as central methodology can help avoid outdated and or western notions of places' existence or non-existence, through mapping guided by foreign spatial divisions (often including gendered and racialised divisions that facilitate the categorisation, management, and control of space). In this book, a seascape epistemology is an embodied voyage through history, the senses, movement of body as one with the sea and creates alternative and autonomous realities. A body-ocean assemblage through movement, reading (the surroundings) and doing, offers political potential within ocean literacy. In such approaches to the sea, the human only exists in its (w)holism through fluid movements and rhythms and is contextualised in kuleana (responsibility): caring for Mālama 'Āina ('the land' - including the ocean as extension of land with water and wind).

Additionally, and quite centrally, this book considers, both, normative and alternative ontologies of time and space as configurations which are ideological constructions of power within epistemology. Thus, the sea is a smooth and striated space which holds a constellation of meanings by means of disrupting power structures. The language of this body-ocean assemblage constitutes a seascape epistemology that is intangible and tangible at the same time: organic, incommensurable, genealogical, boundaryless and always subject to change. An epistemology deemed visible and tangible through movement; the urge to dive in and 'breathe in the water', through navigation's readings (wind and water knowledges as interconnected grammars) and aesthetic logics that remember through performance. The narratives of this book are a fresh contrast to the discovery tropes of dominant discourses in positivist approaches to ocean and island knowledge, identity, and theory. Ingersoll's carefully crafted monograph provides the epistemological space necessary to engage with diverse and alternative presents and futures from a position of ecocultural confidence. This is a book for those interested in island and ocean theory (as identity), human- sea relations, critical historiography of the Pacific, indigenous ecology and decolonial theory and practice. All in all, a book for those who understand oceanic literacy as political and ethical literacies critical, in times of global warming, placing human awareness back in to the holism of the sea, and the human as one with the sea.

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