Andean writing system is evidence of prejudice und an unwillingness to accept that Andean people achieved socio-political complexity and great artistry without the use of writing (5f., 206, 208).

Hamilton thinks that as royal garment, the tunic was intended to be only worn once (170). Like other objects which touched the semi-sacred body of the Inca ruler, it would have been carefully stored to be destroyed when once a year these collected objects were burned (168f., 240). The Dumbarton Oaks uncu, however, never reached the point to be worn; a minor, relatively simple task in its production had not been completed (the characteristic zigzag embroidery on its lower edges, 150–153, 155). This leads to the question where the uncu was woven and who was its intended recipient. According to Hamilton, the place of production was Cuzco, since probably the most capable aclla weavers were settled in the Inca capital (160). Also, this was the location where they most likely had access to the garment serving as the uncu's template (134f.). Because of its unfinished state, Hamilton thinks that the tunic was woven during the final years of the Inca empire, when the country was torn apart in a civil war between Huascar and Atahualpa, the sons of the last undisputed ruler Huayna Capac. Huascar, as the ruler residing in Cuzco, is more likely to have been the individual for whom the uncu has been made. After Huascar lost the war, Atahualpa might have been the ultimate recipient (175, 239), but he was captured by the Spaniards and killed. Hamilton dates the weaving of the uncu to the years 1528 to 1533 (203), that is approximately the period of Huascar's reign.

Once a garment made for the Inca ruler, the tunic's fate in the colonial period can only be surmised. It was preserved and it is was worn, but it cannot be said by whom and for which occasions. Analyzing the tunic's wear and repairs, Hamilton shows that it remained a highly valued possession, probably of an Inca noble family, used for decades or even centuries, until it was torn beyond salvation (240–244, 266–274). No longer useable as an attire, the uncu became a valuable heirloom which finally entered the global art market at some unknown point probably in the first half of the 20th century. No documentation seems to exist on its purchase by Robert Woods Bliss and its entry into his collection of Pre-Columbian art at Dumbarton Oaks. Hamilton thinks the acquisition can be pinpointed to the period between February and April 1949 (282f.). Nothing seems to be known about the circumstances of its acquisition, the previous owner(s), etc. Even the early preservation efforts which apparently occurred after it came into the Bliss collection are not documented (283). At this point, Hamilton ends his study with a return of the iconic status the garment has gained in Peru (285–293).

This is a captivating and truly enjoyable book which leaves the readers with a profound appreciation of Andean textile arts and a deep respect for its weavers. The book has only very few small flaws, and most of them are of a technical nature. For a European reader, the inconsistent use of measurement standards (imperial or metric) can be confusing (compare the thread count discussed in inches on p. 110 with the size of tocapus given in centimeters on p. 258); there are also mistakes in references to figures (for example, on p. 110, the reference to fig. 3.22, which should be 3.21; on p. 231, fig. 2.32 is referenced when, in fact, fig. 2.22 is meant). As a historian, I also have doubts about some statements based on written sources, for example about the yearly destruction of all garments of a ruler (169) and about Atahualpa as the probable recipient of the uncu (175, 239). Nothing of this, however, diminishes the value of this book.

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Hayes, Anna, Rosita Henry, and **Michael Wood** (eds.): The Chinese in Papua New Guinea. Past, Present and Future. Canberra: ANU Press, 2024. 242 pp. ISBN 978-1-76046-639-8.

The presence of Chinese in Papua New Guinea is the topic of this anthology, which resulted from a workshop held at James Cook University in Cairns, Australia, in November 2020. It built on the collection of documents, patrol reports, transcripts of interviews and material cultural artefacts donated to the university by Laurie Bragge, who had been an officer of the Australian administration in Papua New Guinea. The key finding from analyses of the material was that the Chinese are largely invisible Malaysia and therefore non-existent in this history. Accordingly, a Chinese-centred reinterpretation of history is lacking; it could contribute to revising the understanding of racist colonial history as a merely black-and-white narrative of how indigenous people and Europeans encountered each other and thus also to perceiving and acknowledging the great diversity of Chinese groups of different origins and with different languages and histories.

The Chinese migration from Sumatra (under Dutch rule), Singapore and Hong Kong (under British rule) as well as Malaysia and Australia began with the German colonisation of the northeastern part of the island of New Guinea in 1884, when Chinese were recruited as indentured labourers for the new plantations. From 1898 on, Chinese migrants settled as free labourers in the emerging cities of New Guinea, and the capital Rabaul became their spiritual "home." This is also the first distinction between old and new Chinese, a dualistic framing that continues to this day between the overseas

communities living in Papua New Guinea and new arrivals from mainland China.

By contrast, the Chinese migration to Papua in the southeast of New Guinea, a British colony and, from 1906, an Australian possession, remained marginal. At the time of its Federation, the Australian Commonwealth Government passed the Immigration Restriction Act 1901, which sought to prevent Asian immigration to Australia. This act was applied to Papua when it became a territory of Australia with the result that virtually no Asians were allowed into Papua until the mid-1950s. In 1955, they numbered just four. This history was quite different in New Guinea, which became a Mandated Territory of the League of Nations in 1920 and a Trust Territory of Australia, overseen by the United Nations, in 1949.

Racial segregation and efforts to suppress any expansion of the Chinese business community and population were dominant in the interwar years, but this changed after World War II. New Guinea became a site of competing claims and interventions by the colonial government, the Chinese state (Taiwan), and later (until today) the communist government of the People's Republic as well as the UN. Accordingly, the Chinese in New Guinea were subjects of multiple governments, not just of a monolithic Australian colonial government. In this sense, the Chinese experiences in Papua New Guinea have been subject to the strong influence of local, state and transnational connections and perspectives.

In 1957, the Australian Minister for Territories, Paul Hasluck, oversaw the reform of migration law abandoning the previous White Australia policy, which enabled Asians and individuals of mixed Asian-European background to become Australian citizens. Many of the Chinese in New Guinea adopted Australian citizenship and relocated to Australia. Others took the opportunity to move from Rabaul to the capital Port Moresby and other cities of Papua New Guinea. Then in 1962, the "mixed-blood" group of Asian and indigenous descent was permitted to apply for Australian citizenship. A new wave of Chinese migration from Asia and China began in 1970. These migrants settled in the provinces. The most important and influential group were the Chinese from Sarawak in Malaysia with the company Rimbunan Hijau, which for decades forced overexploitation in logging and has meanwhile diversified into banking, hospitality, a daily newspaper and other fields of economic activity.

The most recent wave of "new" Chinese has come from China since the 1990s. These mainland Chinese, who take over businesses officially reserved for locals and flood the market with cheap Chinese products, at least 40 state-owned Chinese enterprises and not least the Chinese embassy, have within less than two decades become an economic and political force dominating the Chinese communities (now the undisputed "big man" among the Chinese community) and competing with Australia for influence in national politics. Chinese triads and criminal gangs also play a role; this development regularly results in anti-Chinese sentiment, riots and violence against Chinese.

The volume features ten interdisciplinary essays, including an introduction and conclusions, by 15 authors. The first section centres on history. The history of the Chinese in Sepik is analysed from the perspective of the colonial archives, followed by personal reflections focusing on people of mixed Chinese and Papua New Guinean descent who were discriminated against by "pure" Chinese. The second section is concerned with current developments since 2000. Essays address the actions of the Chinese in the fishing industry as well as labour processes and social relations in the nickel refinery in Madang, the largest investment of a Chinese state-owned enterprise anywhere in the Pacific region. One chapter takes on the interactions at a marketplace near the refinery which have resulted in "foreigner talk," a pidgin language spoken exclusively by men. This is also evident in the indigenous people's often racially motivated understanding of the Chinese as linguistically and socially inferior (*kongkong* in pidgin, in contrast to *waitskin* for Europeans), an attitude which the Chinese, in turn, have of the indigenous ("uncivilised," "lazy"). The final chapter examines the influence of the Chinese Belt and Road Initiative. It is foreseeable that China's major projects will further exacerbate Papua New Guinea's problems with nepotism, corruption, public management and poor governance as well as questionable development projects and a lack of transparency and accountability.

In summary, the volume provides a nuanced perspective on the past and present of the Chinese in Papua New Guinea. In contrast to the dominant dualistic interpretations of Papua New Guinea's history, this book provides evidence of a series of distinct groups with different origins, languages, aspirations, and political histories. However, this can only be the beginning of a comprehensive study of the Chinese in Papua New Guinea and their history. The volume also makes clear that the "old" Chinese diaspora with ties to Papua New Guinea and which has largely emigrated to Australia is a thing of the past. Citizens, enterprises and not least state institutions of the People's Republic of China will expand their economic and political influence in the country and in the independent Bougainville of the future.

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