development on the part of governments, the fruits of success that can come from good economic management are there for the taking.

TE'O I J FAIRBAIRN
Charlestown, NSW

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The long wait for this important book has been particularly frustrating for those familiar with 'Atu Emberson-Bain's doctoral research and her activism, especially in documenting the prolonged goldmining workers' strike since 1991 at Vatukoula in Fiji. Despite this delay, which appears to have arisen from political and legal logistics, Labour and Gold in Fiji has finally been published. In fear of sounding partisan, I recommend this as one of the most significant historical publications to have emerged in the South Pacific in recent years.

This is a scholarly work that crosses academic disciplines. It strongly asserts and reminds readers of the importance of documenting and reevaluating the past to seek to understand and question the dynamics of contemporary issues. Although the bulk of the text documents goldmining and the development of an indigenous labor force during Fiji's colonial years, it raises several issues about the legacy of goldmining in Fiji's contemporary context. It also poses some hard-hitting political questions about collusion between the postcolonial state and Emperor Gold Mines Limited and the transnational Western Mining Corporation.

In recent years considerable interest in the controversial management and operations of Emperor in Fiji, and in the working and living conditions of workers at Vatukoula, has been fired particularly by organized labor, specifically some trade unions spearheaded by the reconstituted Fiji Mine Workers' Union and the Fiji Labour Party. Questions have been counteracted by Emperor's slick public relations campaign and by the conspicuous silence of Fiji's postcoup regime. A strength of Emberson-Bain's work is that it does not rest with accusations or polemic, but the record is extensively documented and reflects several years of meticulous research that has embraced various sources and methodologies, from thorough archival research to oral testimonies. A useful discussion of Pacific labor historiography in relation to the politics of the contemporary Pacific, especially Fiji, is provided in the first chapter. This volume illustrates the value of drawing on relevant comparative labor historiography and theory, especially from Africa. Such an approach contributes to placing Pacific studies in the broader global context.

Emerson-Bain has made three other important contributions to the methodological development of Pacific labor historiography. First, she has demonstrated the rich insight that the use of company records can bring to advancing Pacific labor history. The work is clearly no apology for the companies, and this documentation
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rests against her use of the far more sketchy existing union records. Second, Emberson-Bain attempts to integrate changes and constraints in the wider political economy with changes in the labor process and the shifting identities of Fiji's goldmining workers. Further research in this area is still needed, but Emberson-Bain has raised some interesting questions about worker consciousness, the persistence and manipulation of traditional values, such as chiefly deference, in the workplace, and the racial or ethnic division of labor at Vatukoula. She identifies the struggle between capital and labor, and, moreover, the authoritarian nature of management in "the making and undoing of a working class."

While the focus of the book is devoted to the indigenous labor that provided the bulk of Fiji's goldmining workforce, Emberson-Bain has included some discussion of hitherto neglected Indo-Fijian and Rotuman workers in this sector. Shifts to recruiting workers from specific ethnic groups reflected changes in the political economy and were a response to changing industrial relations. Emberson-Bain's skillful discussion of wider structural influences is not divorced from the human context. The integration of wider issues with the personal is particularly effective in the attention given to the often horrendous working and living conditions at Vatukoula and the expressions of worker resistance. As noted in the introduction, there is still considerable scope for greater research on the community relations of such company towns in the Pacific, and especially changing gender relations.

A third innovative contribution to Pacific labor historiography is the concluding chapter, which provides an extensive photo essay, providing vivid images instead of the usual descriptive accounts. Emberson-Bain's use of visual images to publicize labor conditions and link them to politics is expanded in the documentary video, *Na Ma'e! Na Ma'e! We Stand Until We Die!* produced in 1992.

Some readers may consider that Emberson-Bain has painted an overly harsh picture of the history of goldmining in Fiji, but I would suggest that, given the damning evidence and her open-ended, but ultimately negative assessment of the real benefits of goldmining development for Fiji's indigenous people, she has been remarkably restrained. The account is prefaced with the understatement that some former company officials may not agree with her conclusions. Chapter 1 provides a well-documented critique of the British as the "protectionists" of indigenous interests, which "at no stage precluded the utilisation of indigenous labour reserves."

Although the chapters up to 1950 are skillfully researched and written, the final written chapter, scanning Fiji's postindependence years, raises unavoidable questions and contains the most serious evidence of the active role of mining interests in postindependence elections and of the state absorbing and subsidizing various mining costs and offering various loans and concessions. The granting of "tax holidays" to Emperor was a well-established practice by the Alliance government before the publicized "tax free factories" established in Fiji dur-
ing the late 1980s. Emberson-Bain’s documentation presents evidence of postcolonial linkages with state–capital relations entrenched during the colonial period. In chapters 6 and 7, she highlights the increasing intermeshing of Australian-based multinational interests with the neocolonial elite in Fiji, but more tragically, its impact on Fijian workers in the gold-mining industry. As she also stresses, this internationalization had wider ramifications for local landowners at Nasomo and for workers throughout Fiji. The book ends with a tentatively optimistic vision based on the long drawn out history of workers’ resistance at Vatukoula, most recently manifested in Fiji’s longest ever strike. Although ‘Atu Emberson-Bain advocates the need for greater state control over the production and distribution of mineral wealth, she is highly critical of the human and developmental costs of the exploitation of Fiji’s gold resources.

A highly recommended book, for its historical documentation and the uncomfortable questions it raises about the legacy and future of economic and political development in a small island state. It is also a significant text that examines the dynamics of labor relations and class identity in a company town. The publishers also deserve applause for supporting this controversial publication, which has culminated in a very attractive presentation.

JACQUELINE LECKIE
University of Otago


This is, in many ways, a bittersweet book. It details how New Guinea villagers with a subsistence-based economy have come to think of themselves as a poor and mostly unempowered peasantry. Smith poignantly explains how the people of Kragur village fear that their poverty is a result of their own moral failings. But he also presents and considers a wide array of differing attitudes in interpreting exactly how these people negotiate and evaluate the “hard times” they face in entering a cash economy for the first time. Personal conflicts and public debates underline the lack of consensus regarding the proper moral path for achieving economic development. Their story, as Smith relates it, is complex as well as compelling.

Kairiru is a high volcanic island lying off the coast from Wewak, the administrative headquarters of the East Sepik Province of Papua New Guinea. Kragur village, located on Kairiru’s north coast, had been somewhat isolated from historical events when Smith conducted his major fieldwork there in 1975–76 and briefly revisited in 1981. Although the book is written in the ethnographic present, the many changes in this area over the past decade go unreported elsewhere. Long-term Sepik researchers will rec-