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
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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-
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ognize earlier times in Smith's portrayal of an earlier Wewak. That the book is not current (in the regional and probably even in the local sense), however, scarcely detracts from its theoretical or practical utility. Processes similar to those Smith describes are currently unfolding in many other areas. The struggle with "development" is nearly ubiquitous. Yet it is a rare pleasure to read an account of its local manifestations written with such a sensitivity toward, and understanding of, the human costs of becoming "modern." Smith successfully conveys an appreciation of the complex factors that come into play whenever change is negotiated in an egalitarian society.

A long exposure to Catholicism has influenced Kragur worldview. Kragur villagers practice (I employ Smith's ethnographic present) a syncretic and very malleable brand of Christianity. Although villagers worry about the maintenance of a shrine for the Virgin Mary and hold nightly village prayer meetings, they retain many customary religious beliefs. Neglecting the Virgin's shrine, angering the spirits of the dead, practicing sorcery, and harboring grudges are all thought to be causes of misfortune. Villagers strive to maintain traditional values of hospitality, reciprocity, and sharing, cornerstones of traditional life that are also valued in Christian teachings, although these virtues are often at odds with capitalistic behavior. In their own words, they are attempting to achieve development the "good way."

The events depicted in this volume will more than likely seem familiar to most Melanesian anthropologists. They include the seemingly endless village meetings and discussions aimed at revealing the identity of the individuals responsible for natural disasters; villagers' attempts to understand the "real" nature and origins of cargo; local views of the supernatural, history, time, and work; the daily round of activities liberally punctuated by extended periods of resting, smoking, and chewing betelnut; the collective tasks ineffectively accomplished (if at all) because of a pervasive dislike for authority and precise schedules. As I read these depictions, I often found myself smiling and thinking, "Yes, that's exactly how it is."

Smith is at his very best as he deftly sketches these common images of village life, images that we anthropologists attempt to convey (all too often unsuccessfully) to students and non-anthropologists alike. It is extremely difficult to articulate briefly why the trade stores that "fail" in the Western capitalistic sense are viewed as unqualified successes by their former owners. In the process of bankrupting a business, entrepreneurs garner numerous reciprocal debts and gain considerable status by "producing" and effectively redistributing goods according to traditional patterns. Anthropologists seeking to explain such complex "development" issues to others would do well to recommend this volume. It's a book that Melanesianists will find themselves handing over again and again and saying, "Here, read this and then we'll talk." Indeed, I have already done so.

An unfortunate reality of contemporary social change is that development has many social costs. As Smith puts it, "If they miraculously achieved ...
development overnight, many Kragur villagers would be unpleasantly surprised by the attenuation of the ties of kin and community, the regimentation of daily life, and the class divisions that separate rich and poor in the developed world. . . . prosperity suddenly achieved at the expense of a radical social transformation would be a mixed blessing” (12). But Kragur villagers, like most others in Papua New Guinea, remain eager to pursue “development.” At the same time, as these villagers adapt their Catholicism to changing conditions, affirm many of their precolonial traditions, and attempt to achieve development without losing their moral virtues, they emerge as figures with whom almost anyone can empathize. As Smith puts it, “They work to remain good people in their own eyes, even as they struggle to understand what it is to be good in a difficult and confusing new world” (236).

For theoretical inspiration, Smith draws mainly on anthropological writings, particularly those of his mentor, Ted Schwartz. Yet the book seems to be written as much for those who seek to understand what anthropologists have learned about the mixed blessings of development as for anthropologists themselves. Smith’s prose is excellent, his images even better. This is an enjoyable if somewhat troubling book that anthropologists will appreciate and social and economic developers should be required to read.

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The heart of this issue of Mānoa, featuring representative Pacific Island writers, includes a short introduction to Pacific Island literature by Vilsoni Hereniko as well as an interview he conducted with Albert Wendt. To meditate on these two superb pieces is to gain entry to what Wendt calls “the newest literature in the world,” which is of course “the written literature of the Pacific” (Mānoa, 56).

Hereniko divides Pacific Island literature into three groups of writers. A first group includes writers, like Wendt, the late John Kneubuhl (also represented by an interview in this issue of Mānoa), Witi Ihimaera, Patricia Grace, and Keri Hulme, who have achieved international acclaim and become the standard-bearers to the world for a specific cultural identification as well as a voice for the larger Pacific milieu. The second and third groups consist of writers who are regional favorites and deserve a much wider audience. Writers from all three groups are included in this issue of Mānoa. The selections share an