

what it primarily sets out to do in that it offers “an introduction to the problems presented by small arms and light weapons in the Pacific Islands” (17); identifies “some significant shortcomings in existing regulatory regimes and weapons control practices within states” (121); and, most importantly, seeks to raise the profile of the issue in the region. The book leaves us with little doubt that a “gun culture” has taken root in some Pacific societies. It is useful in explaining where the supply of weapons comes from, and leaves it to future researchers to identify what drives the demand.

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Akono'anga Maori: Cook Islands Culture, edited by Ron Crocombe and Marjorie Tua'inekore Crocombe. Rarotonga: Institute of Pacific Studies in association with the Cook Islands Extension Centre, University of the South Pacific, the Cook Islands Cultural and Historic Places Trust, and the Ministry of Cultural Development, 2003. ISBN 982-02-0348-1, 370 pages, tables, figures, maps, photographs, appendix, glossary, notes, bibliography, index. Cloth, US\$19.00, plus postage.

Ron Crocombe and Marjorie Tua'inekore Crocombe are well known for their lasting contributions to the study of Cook Islands culture. According to their long-standing political position, they have promoted the publication of local views, and thus they have paid special attention to editing and

publishing both old manuscripts and contemporary authors' views. The present volume is in line with that policy and represents a major enterprise of putting together articles by nearly thirty Cook Island writers—too numerous to be individually mentioned here—covering major aspects of their culture and social life. Thus the book represents insiders' views with a rich variety of local perspectives on both traditional and modern questions. The aim of the volume as a whole is serious. It is a contribution to the discussion about cultural development in a Pacific mini-state with a resident population of 13,000 and many more Islanders living and working overseas. The articles do not represent a nostalgic view of a lost past but discuss the problems of Cook Islands society in a very concrete way, taking an open position on questions of politics, economy, domestic violence, and even recent developments in Rarotonga's nightlife.

The creation of local forms of artistic expression that are globally recognized is one of the main trends in the native people's quest for cultural recognition. The Cook Islands are well known for their expressive culture. This recognition precedes the recent admiration for their dance performances made widely known by growing numbers of tourists visiting the islands. Already in the nineteenth century, as a result of learned missionaries, the poetics of the islands received wide attention. Local writers also began publishing local oral traditions and poetry a hundred years ago. It is therefore no wonder that the book begins with a group of articles discussing the artistic expression of

the islands. The impact of tourism and thus how the outsiders' demands have influenced artistic expression from dance to wood carvings seem to be main concerns of the authors. However, the local but selective interest in different forms of art seems to be a strong counterbalance to tourist demands, thus guaranteeing at least some degree of inside determination for the future development of Cook Islands' art.

The articles in the second part of the book discuss basic cultural patterns, and language is foremost. The number of the speakers of the indigenous language is small, and given the large proportion of Islanders living in English-speaking countries and maintaining close connections to the home islands, the future of Cook Islands Māori is vulnerable. The great proportion of people still speaking Māori as their first language seems to be encouraging, however, and a look at the Islanders' Internet discussion sites opens new perspectives. The creative use of Māori on the Internet well deserves an independent empirical study. As a part of the basic cultural patterns, the book also discusses important and central issues of beliefs, rituals, and economy; add to these the problem of violence and its development, from tribal warfare to domestic violence.

Government and corporate power receive critical treatment in the volume and the problems of postcolonial economic structures become very obvious. The consolidation of economic and political power is counterbalanced, however, by the proliferation of voluntary associations. If Cook Islands economy and politics

are dominated by a few families, it would have been interesting to have more information about the relationship of these associations to the kinship relationships and their possible overlap.

On the whole, the articles give a Rarotonga-centered view of the social and cultural situation in the Cook Islands. This is understandable because the great majority of the population is living on the main island. But one of the interesting features of these island states is the flexible way the outer islands can accommodate even the legislative orders of the capital in their own social systems. Three interesting articles on the outer islands cannot give enough material to highlight the flexibility of the modern state structure, which enables the creative adaptation of modern institutions in different contexts.

This volume is an important contribution to the understanding of contemporary Pacific social conditions. Some brands of anthropology have pretended for a long time to write about others who are not expected to read what is written about them. This is a book by the people themselves about their own society and thus it depicts the way they understand and create the social and cultural world they are living in. As such, it serves several kinds of readers. It is a valuable resource for all outsiders wanting a local perspective on the contemporary problems of Cook Islands culture and society and the modes of poetic creativity of the small nation. It should find its way to the bookshelves of the Islanders, too. Especially I would recommend it to

all Islanders who have chosen to live in New Zealand, Australia, or other places outside of their home islands. Thus the volume serves different audiences well and pays homage to the editorial efforts, which must have been enormous.

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Pacific Island Tourism, edited by David Harrison. New York: Cognizant Communications Corporation, 2003. ISBN cloth, 1-882345-36-3; paper, 1-882345-36-3; vi + 203 pages, figures, bibliography, index. Cloth, US\$45.00; paper, US\$38.00.

Pacific Island Tourism is a collection of papers originating from the tourism sessions of the Pacific Science Association Inter-Congress held in Suva in July 1997. Thus the studies are a little dated by the time of publication, and the editor apologizes for this fact at the beginning. Nevertheless, despite the massive literature on tourism that has been published in recent years, there are still relatively few studies of tourism in the Pacific, and this volume does produce material not seen elsewhere.

The editor's introductory chapter reviews themes in Pacific tourism and includes data on tourist arrivals that is more up-to-date than the accompanying chapters. This includes brief reviews of the history and patterns of Pacific tourism as well as the predictable debate about the tourism's sustainability and its relationship with development. The other ten chapters deal with these issues but other

aspects of tourism as well, and can be classified into three types: general analyses of tourism, country overviews, and local case studies.

Peter B Meyer's chapter, entitled "Ecotourism as Mining or as Services," considers the way that "Common Pool Resources" used in ecotourism may be either "mined" and depleted, or treated as sustainable services. The assessment of which of these paths is being taken must consider issues of carrying capacity in relation to three elements: ecology, tourist, and host. Options for the management of Common Pool Resources include privatization, nationalization, and collective management.

The national-level studies include one on the Cook Islands, one on Easter Island, and two chapters dealing with Fiji. Drawing on her PhD thesis, Tracy Berno considers the "acculturative influence" of tourism in the Cook Islands, especially its sociocultural and psychological effects. The acculturative influence is not explained, so some readers will be left wondering which culture Cook Islanders are being acculturated into: "global," "Western," "New Zealand" (if such a thing exists), or maybe just "tourism" culture? Berno is particularly interested in factors that modify some of the potentially negative effects of tourism, such as collective support systems, the degree of control over circumstances (locus of control), and "cultural distance" between tourist and host.

Quite a different type of review is undertaken by Max Stanton for Easter Island (Rapa Nui), one of the most remote but most archeologically