instrument. The development of contemporary performing arts in Oceania would greatly benefit from more projects of this kind that seek to breathe a new voice into the vibrant performing traditions of the Pacific.

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The Canoe is the People: Indigenous Navigation in the Pacific. CD-ROM, 2005. Produced by the UNESCO LINKS program. ISBN 0-7903-06948-8; version 1.1, videos, stories, texts, images, diagrams, animations, maps, photos, glossary, museum references, book references. Free to libraries and educational institutions. [Editor’s note: Māori version, He Waka He Tangata (2007), now also available.] Order from UNESCO Office for the Pacific States, Attention H Thulstrup, P O Box 615, Apia, Sāmoa. Tel: +685 24276, Fax: +685 22253/26593, e-mail: links@unesco.org

The interactive CD-ROM The Canoe is the People explores many facets of indigenous navigation in the Pacific. It developed from an earlier United Nations Educational, Scientific and Cultural Organization (UNESCO) program called Vaka Moana, which aimed to preserve the indigenous maritime heritage in the Pacific. The Canoe is the People responds to one of the goals of UNESCO’s Local and Indigenous Knowledge Systems (LINKS) program (www.unesco.org/links): to revitalize the transmission of indigenous knowledge by strengthening the dialogue between elders and youth. LINKS uses new information and communication technologies such as multimedia CD-ROMs to stimulate the interest and imagination of youth about their own knowledge systems. The Canoe is the People is thus designed primarily as an educational tool for Pacific youth with access to computers. An overview of canoe building, voyaging, and navigation encourages youth to learn more about their indigenous knowledge by revisiting their communities and renewing ties with their elders—a critical step in revitalizing the transmission of indigenous knowledge. To assist in this educational endeavor, the CD-ROM also includes important museum and book references.

For the intended audience, The Canoe is the People succeeds in providing an introduction to the technical skills and knowledge of canoe builders, sailors, and navigators in the Pacific. It offers a suite of videos, stories, texts, images, diagrams, animations, maps, and photos for each of the five main components of navigation, which are accessible through the main menu. In “Beginnings,” the user discovers both Islander and archaeological accounts of the first voyages of exploration and discovery. “Canoes and Sailing” explains the technical aspects of canoe design, construction, and sailing. “Becoming a Navigator” describes different ways in which apprentices learn and remember navigational knowledge, the intricacies of being initiated as navigators, and the social role of the navigator. This section also explains the role of women in navigation. “Navigating” provides an overview of the technical methods of navigation, including steering by the stars, sea, sun, and wind; knowing and
adjusting position; and finding land. “Voyaging and Revival” describes traditionally documented voyages and chronicles many of the voyages of revival in the twentieth century and at the turn of the new millennium.

Importantly, The Canoe is the People portrays the social and cultural significance of seafaring to Island communities of the Pacific. Through video testimonies that describe the spiritual quality of mana and the importance of pride and respect for ancestors, the user gains an appreciation for the Māori saying, “The people are the spirit of the canoe, the canoe is the spirit of the people.”

One of the key features of the CD-ROM format as an educational tool is the ability to animate scientific and indigenous ideas that are difficult to conceptualize using two-dimensional drawings alone. For example, two animations in the “Navigating” section illustrate the rising of key stars over a destination island at night and how the navigator calibrates the sun to these stars as dawn approaches. Another animation shows the progress of a canoe toward its destination island while a navigator keeps track of his position according to the shifting star bearings of a reference island. A wave simulation demonstrates how islands disrupt the regular patterning of swells.

While The Canoe is the People celebrates the similarities and differences among voyaging traditions in the Pacific, it focuses on Satawal, an atoll in the Federated States of Micronesia that continues the transmission and practice of indigenous navigation into the twenty-first century. Video testimonies bring to life several Satawalese navigators, sailors, and canoe builders. In addition to master navigator Mau Pialug, the user encounters two additional navigators (Jerome Rakilur and Lewis Repwanglug), an elderly woman well versed in navigational knowledge (Lourdes Lepanemai); an apprentice completing his initiation ceremony (Kenneth Urumolug); a canoe builder (Edward Renoi); and several young Satawalese engaged in the building and sailing of canoes.

Although The Canoe is the People takes the user beyond Satawal to other voyaging communities in the Pacific, it does not adequately address the full spectrum of contemporary voyaging traditions. While this CD-ROM acknowledges Satawal as representing the surviving voyaging communities in the Carolinian atolls, the user may be unaware that the other video testimonies, which feature the Cook Islands and New Zealand, represent numerous endeavors throughout Polynesia to relearn voyaging where it had ceased altogether. More importantly, it does not explain that several Island communities are currently trying to revitalize voyaging with the help of elders who remember but no longer practice indigenous navigation and canoe building.

For example, in the Republic of the Marshall Islands, and Taumako, in the Temotu Province of Solomon Islands, the survival and revitalization of indigenous navigation hinges on the surviving navigators and canoe builders finding new ways to spark interest in the younger generation and train them before it is too late. It is among these Island communities that the need to strengthen ties between elders and youth is the most imperative. Unfortunately, this CD-ROM does not include information on the current revival
initiatives in these voyaging communities: Waan Aelon in Majel (Canoes of the Marshall Islands) and the Vaka Taumako Project.

_The Canoe is the People_ is well suited to capture the interest and imagination of Pacific youth, and is an important resource for educators who aim to develop locally relevant curricula. The CD-ROM format also enables the incorporation of new information. An updated version presenting the full range of contemporary voyaging traditions in the Pacific would demonstrate a greater sense of urgency to build bridges now between the old and new generations, particularly in communities where the transmission of indigenous knowledge has weakened or stopped altogether.

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This repertoire of Marshallese healing knowledge has been compiled from the work of nine expert women healers and fifty-eight other contributors who met in two workshops and weekly sessions over a four-year period in Majuro. These women recalled (many orally) their practices and recipes for healing, while others drew on documentation they had recorded for themselves. Twenty-three participants filled in questionnaires about the twenty-five plants they considered most valuable in Marshallese medicine (appendix 1). Extracts from their records of plants used in different healing practices are acknowledged throughout the text by each woman’s initials. These extracts have been compiled together with plant information by Irene Taafaki of USP Centre, Majuro; Maria Kabua Fowler, a Marshallese contributor; and Randolph Thaman, biogeographer of the University of the South Pacific.

This book is intended as an aid in the training of healers today, as well as a repository of knowledge that is in danger of being lost. In the introduction, Kabua Fowler and Taafaki state that “medicinal expertise is carefully guarded, preserved, developed and passed on within the [Marshallese] clan and family” (3). Former reluctance to share this knowledge with outsiders has been set aside in the interests of future generations. Discussion of this process of bringing “medicinal knowledge into the public domain” (236), ethical issues, and the means of handling Marshallese taboos and customary rules would enhance our understanding of researching Marshallese traditional medicine (appendix 1).

Traditional Marshallese medicine is presented in chapter 5 by means of an alphabetical list of fifty-six plants, each listed under its Marshallese name, its Latin family and species name, as well as its English name. Each entry is illustrated with a photograph and includes a biogeographic description, followed by