suffered from tuberculosis (78), quoting phrases out of context from my 1985 book on Hawaiian archaeology. My actual statement, in a paragraph that began "in general, the early Hawaiians enjoyed good health" (Kirch 1985, 243) was merely that tuberculosis was among several "other pathologies that have been noted" based on examination of skeletal remains. These and other unnecessary digs give chapter 3 an aggressively hostile tone.

The comment by Eleanor C. Nordyke in part 2 barely deserves mention, and certainly is not even close to the standard of scholarship exhibited by Stannard. Nordyke's claim that "archaeologists do not believe that the natives lived inland in large numbers" (109) simply displays her ignorance of the past two decades' work in Hawaiian archaeology. Her invocation of historically fabricated and quite unbelievable tales of invasions by thousands of "tall fierce" Tahitian warriors (111) is wholly out of place in a work of scholarship. Schmitt's comment is reasonable, and raises some important issues. All of these, however, are effectively addressed by Stannard in his reply.

Stannard concludes with the assertion that "for those who bring on a holocaust, willfully or not, nothing is more desirable or sought after than historical amnesia. Thus, the politics of this subject. And thus, the assurance that debate has just begun" (143). Indeed, given the importance of this matter—not only for scholars concerned with all aspects of early Hawaiian culture and society, but for contemporary Hawaiian politics—we can expect that Stannard's book will provoke substantial controversy. One can only hope that those with new data and insights will be stimulated to attack the problem. This is particularly so for Hawaiian archaeologists, who, as Stannard's book frequently points out, control some of the most important new evidence on precontact Hawaiian population density, levels of subsistence production, and even—through the direct study of skeletal remains—paleodemography. If the archaeologists put their heads to it, they may yet disprove Schmitt's prophecy that "the true number is ultimately unknowable" (120).

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Fisheries—their utilization, political economy, and geopolitics—are a subject of considerable importance and interest throughout the island states of the Pacific. At the center of the topic lie such policy issues as the nature of development, the exploitation of resources of often unknown stocks, international relations with aid donors and hegemonic metropolitan powers, state-village relations, rural-urban relations, and the commodification of traditional (noncapitalist) economic and social practices. In a low-key way,
Deep Water is set in the context of such pressing matters. The scope of the narrative is, however, much more circumscribed than the subtitle of the book implies. This is an account of fisheries development programs in two Vanuatu villages. Any conclusions drawn from these specific settings may be applicable to the national context of Vanuatu, but not necessarily to other Pacific countries except at the level of general principles.

At the outset the author's goal is to provide an insight into the perspective of rural Ni-Vanuatu on government projects designed to commoditize village fishing. At one level this is an account and evaluation of the Village Fisheries Development Program (VFDP) established by the national government. At another level it is a study of conflicting goals and expectations of the players in the fisheries development game—the national government, the Department of Fisheries based in Port Vila, the overseas aid donors, the Canadian volunteer organization (CUSO) and its field staff, the individual recipients of material and technical assistance under VFDP, and finally, the village communities themselves.

At yet a third level is another debate on what constitutes the development process. The official view of the state (the planners and political leadership in Vila), is a vision of national self-reliance which, in order to achieve an expansion and deepening of the country's material base as well as enhance the welfare of its citizens, involves the systematic persuasion of simple commodity producers to become more fully incorporated into capitalist production. In good part this is necessary in order to generate sufficient export income and domestic cash revenue flows, and hence taxable income and savings, to support investment and the provision of services from internal sources.

But from the villagers' perspective, self-reliance has a meaning that is subtly, yet critically, different. For rural Ni-Vanuatu, self-reliance means having a range of cash-earning options. Being committed to one wage-earning or self-employment occupation is the direct antithesis of a strategy that values having access to a combination of subsistence production and a mix of cash-generating opportunities. As the author puts it, "almost no one in rural Vanuatu is willing to be full-time anything" (7). The value of the VFDP is that it adds one more cash-income source that can be used when and if the need arises: few would expect to become full-time fishermen (virtually no women undertake off-shore fishing).

This stance can be contrasted again with that of the aid volunteers, donors, and gatekeepers. CUSO cooperants, as they are called, typically hold somewhat antimaterialist, "small is beautiful," worldviews formed from their experience of living in the high-tech, alienating, Canadian fast-lane. Yet Ni-Vanuatu appear to have few inhibitions about acquiring material goods. Rather, they wish to have Western material goods, retain the nonmaterial benefits of traditional practices, and have the flexibility to engage in the capitalist sector on their own terms. Meanwhile, the aid donors—the official aid institutions of Australia, Canada, the European Community, Japan, New Zealand, and so on—wish to dis-
pense aid in a politically correct fashion. While this means they are prepared to fund rural, village, and often small-scale projects, they also operate according to certain ideological and bureaucratic constraints. These constraints essentially ensure that most rural aid takes two forms: the promotion of projects that will facilitate the further incorporation of the village economy into capitalist commodity production; and aid that consists of tangible, material products. The dispersion of boats, outboard motors, cool-stores, or trucks is seen as preferable to the provision of intangible services (such as the funding of advisers), even though the ability to service loans used to purchase, operate, and maintain this cargo may be beyond the commercial viability of the project and the capacity of the recipients. This cargo mentality also pervades the Department of Fisheries which, in spite of itself, is tempted to evaluate the success of its program in terms of the number of boats, freezers, or fish markets funded.

It is in this fascinating minefield of competing interests and objectives that the reader is taken on a tour of two village fishing projects. Rodman is a Canadian anthropologist who spent several years in Vanuatu, first as a volunteer aid worker, then as doctoral student, and subsequently as an expert consultant to the government of Vanuatu. The style and content of the book reflect these diverse experiences and mindsets of the author. After introductory comments that raise some of the issues noted above, there are two chapters on the ethnography of the Vanuatu rural village, the author's fieldwork experience, the role of fish consumption in the rural economy, diet, and culture, and the geographic setting of the study. Chapter 4 then outlines the postcontact economic and colonial history of the country. The remainder of the book focuses on the fisheries development program. Chapter 5 is on the Department of Fisheries and the administration of the VFDP. Then there is a discussion of the village-based CUSO cooperants charged with advising and monitoring the program. There follow two chapters on each of the case-study villages: Longana on Ambae Island, and Port Olry on Espiritu Santo. In each case, the first of the two chapters is on the community setting and background of the individuals who established fishing projects under the scheme, and the second on the operation and performance of the projects. In these four chapters the different interacting domains of the actors involved are shown to manifest themselves in opportunities, constraints, tensions, jealousies, and diverse outcomes. General conclusions on the fisheries program are tied together in the final chapter.

Overall, this is a very useful piece of work. The skills of the anthropologist and politically aware social scientist are centered on a microcosm of the transition to capitalism of individuals and communities, with many of the contradictions and multilayered realities of the process revealed. This is an excellent illustration for anybody still supposing that development can be contrived and planned for with recourse to the stock-in-trade of the economist. The strengths of the book are undoubtedly the insights into the
motivations and reactions of individuals, families, communities, and institutions that are uncovered through the application of ethnographic methodologies.

On the other hand, this is not a book for those looking for a rigorously argued theoretical statement on the societal transition process, the nature of development, the unfolding of rural social and class differentiation, or aid project evaluation, although all these topics are part of the author’s narrative. While there are hints that the writer is reasonably theoretically informed herself, there is little in the way of theoretical exposition in the text.

This is not necessarily a bad thing, but the book does suffer at times from the lack of a central framework to guide and focus the discussion. Too often, basic background information is not systematically presented to the reader; for instance, the simple fact that around one hundred village fisheries projects had been approved by 1985 is not provided until seventy pages into the book. There is no national-level summary of the nature and performance of the Department of Fisheries rural program or its fish-marketing network. Similarly, the author does not always provide a clear structure to her argument. There are sections where readers could be forgiven for wondering whether they have a travelogue, a diary of an anthropologist, a consultant’s report, or an academic treatise in their hands. In the early parts of the book in particular, there are constant switches between anecdote, case-study material, and personal incidents that happened to the author, resulting in a loss of direction and focus made worse by a lack of generalization and theorizing on patterns and processes. I do not wish to argue for a linear mode of exposition, and I thoroughly enjoyed reading about the experiences of fieldwork, but these features of Rodman’s style can become distracting and frustrating when other issues have not been given adequate coverage. However, this is an important contribution to the literature on Pacific fisheries and rural development. It is an enjoyable read, in language readily accessible to undergraduate students, professionals outside the universities, and community leaders in the Pacific Islands.

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With the reduction of Longman Paul’s activities to “educational” publishing (strange term: as though literature is not educational), it is good to see not only Penguin picking up reprints of some of their titles (notably Hau’ofa’s and Wendt’s) but Heinemann, now merged with Reed in New Zealand, entering the local cultural arena with a new Pacific Writers Series. Heinemann has, of course, published Pacific writers before—Witi Ihimaera being a notable case in point—but it is a positive sign of the state of the literary arts in the region that a series should be started to match the well-established...