

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

interesting of all tourist destinations. The tragic history of the Rapa Nui people and their social and physical marginalization in recent times set the scene for contemporary tourism. But despite this history, the impact of tourism on the indigenous people is presented in a relatively positive light; Rapa Nui appear to have reaped some benefits in that they own and operate five of the six hotels, as well as most other accommodations, and tourism has fostered a craft industry reproducing the island's antiquities which "are reproduced with care and pride" (117).

Two chapters deal with overviews of tourism in Fiji. David Harrison and Jesper Brandt consider ecotourism, mainly focusing on the institutional actors who promote it. The Native Lands Trust Board, guardian of indigenous lands in Fiji, considers conservation areas as a major priority and thus has become an advocate of ecotourism. Other significant actors range from Fiji Pine Limited to the United Nations Development Fund, environmental nongovernmental organizations, and various government agencies. A subsequent chapter by Harrison, with Samisoni Sawailau and Manoa Malani, presents a blueprint for a national policy on ecotourism and village-based tourism in Fiji.

Perhaps the most interesting parts of *Pacific Island Tourism* are the five chapters with more detailed case studies. Diane Russell and Jessica Stabile look at "Ecotourism in Practice" in the highlands trekking project on Makira in Solomon Islands, although they are not the first to review the merits of this operation. The Makira

trek is relatively vigorous and is thus only appropriate for fit ecotourists. This fact, and a conscious attempt to keep the project small-scale, means that the returns to local villagers have been relatively small-scale as well, but apparently sufficient to be seen as a viable alternative to logging. As elsewhere, there is some contestation over access to (potential) resources for development between different villages and groups.

There are two case studies of tourism in Fiji. David Fisher considers the "cultural" tourism project operated in the village of Devokula on Ovalau. Although its primary purpose is income generation, he notes that there are other benefits such as the revival of some traditional cultural forms, the development of new skills, and the creation of a market for local food products. A more upmarket tourist operation on Beqa is the subject of a chapter by Georgette Leah Burns. In contrast to the Ovalau operation, the Marlin Bay Resort on Beqa is owned by an American, so this is more a study of "indigenous response" to a foreign-owned operation than of community-based tourism. The Marlin Bay operation does make some claims to involving the local community and to being the first significant local development to offer wage employment. Some resentment was discovered on Beqa, however, in relation to the uneven distribution of tourism benefits, the huge disparity between tourist lifestyles and local living standards, and the exclusion of locals from some facilities.

While tourism is a significant activity in Vanuatu, on the island of Tanna it is relatively small-scale. A study by

Charles R de Burlo suggests that indigenous tourism on Tanna has potential for cultural disruption, but that in fact it has tended to sustain the indigenous social order by enhancing the status of traditional big men who have the “knowledge” to give to tourists (77). Thus community-based tourism is described as being more a “moral ecology” about social relations rather than a demonstration of the adoption of economic rationality (78).

Although the Whitsunday Islands, part of Australia’s Great Barrier Reef, are not usually considered part of the “Pacific Islands,” the study of a history of tourism there does evoke Pacific themes. By reviewing the role of music in the development of Whitsundays tourism, Phillip Hayward demonstrates the ways in which the multicultural engagement of people and music from the 1930s onward has evolved into the present-day “evocative approximation . . . of . . . an ‘authentic’ Pacific resort experience for Euro-Australian tourists” (137).

This book does not provide the comprehensive overview of the issues of tourism that might be found in some recently published volumes, such as Routledge’s tourism series. Nevertheless, *Pacific Island Tourism* does provide interesting and relevant discussions of tourism in a wide range of Pacific locations and should be a useful resource for undergraduate, and perhaps graduate, courses on Pacific tourism, as well as having some appeal to others interested in the topic.

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Marshall Islands Legends and Stories, collected and edited by Daniel A Klein II. Honolulu: Bess Press, 2003. ISBN 1-57306-140-9, xviii + 252 pages, figures, photographs, glossary and pronunciation. Cloth, US\$22.95.

In *Marshall Islands: Legends and Stories*, Daniel A Klein presents fifty tales from nineteen storytellers. They range from Koju Alfred’s humorous tale of an Ailuk man who loses his pants while trying to capture a turtle, to Iban Edwin’s classic story of the abused chiefly offspring Inedrel on Ebon. The focus is on sacred legends known throughout most of the Marshall Islands, and “mid-range” stories that, in varied forms, are familiar in one or perhaps several atolls. Klein, an educator and a central figure in the Honolulu Theater for Youth, does not analyze the tales, but recommends that readers give new life to the stories by using them as source material for their own performances.

Klein organizes the stories by atoll and author and gives brief backgrounds on each narrator, but only partly explains the circumstances in which he was “given” them. Readers can surmise that all were told between 1991, when Klein first visited the Marshall Islands, and about 2002. Storytellers from southern Ratak, and to a lesser extent southern Rālik, are well represented, but there are no stories from the northern Marshall Islands.

While Klein recognizes differences between how the stories are told and how he must inscribe them for his literate audience, the book has some serious shortcomings. I will use Iban Edwin’s recounting of the story of