

entrepreneurial innovation falls short of a fully satisfying explication. Nonetheless, the ethnographic elements of the book make this volume a welcome addition to what is rapidly becoming a well-populated discussion of contemporary Tongan economy and culture in the context of the world system. In this I must wholeheartedly agree that the literature is best served by the sharing of solid ethnographic materials like those presented in van der Grijp's *Identity and Development*.

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Anuta: Polynesian Lifeways for the 21st Century, by Richard Feinberg. Second Edition. Long Grove, IL: Waveland Press, Inc, 2004. ISBN 1-57766-266-0; xii + 247 pages, maps, tables, figures, photographs, endnotes, glossary, notes, and bibliography. US\$16.95.

In his new book, Feinberg remembers his first encounters with the small island, Anuta, that he was going to study and become very attached to in the following years. Understandably enough, now he wishes to revise his earlier studies and share his new observations with his readers.

I remember when Raymond Firth and I were preparing to leave Tikopia in 1966. We had decided to board a boat that was going to Anuta before returning us to Kirakira, the main port of Makira Island in the central Solomon Islands. We wanted to go to Anuta to investigate whether anthropological fieldwork ought to be done there.

We had welcomed this opportunity to visit the 0.4 square kilometer volcanic island with its approximately 200 Polynesian inhabitants, because Firth had previously been there for only a few days. But a warning of bad weather had been sent out, so the ship left Tikopia without us. That night, a storm rose and prevented the ship from passing through the fringing reef of Anuta; it therefore had to return to Tikopia to pick us up before heading back to Kirakira. Back in Honiara, Firth mentioned that he was still determined to find an able person to do fieldwork on Anuta.

Fortunately, years later Sir Raymond managed to encourage one of his bright, young American colleagues, Richard Feinberg, to go to Anuta and conduct an anthropological study of its people. Feinberg began his fieldwork on Anuta in March 1972 and stayed until January 1973. He followed these studies up in Honiara and on Anuta on several occasions (1983–84, 1988, 1993, and 2000), accompanied by his wife, Nancy, and their two then small children.

This latest book contains an updated version of chapters 2–7 of his substantial 1981 publication, *Anuta: Social Structure of a Polynesian Island*. In this new context Feinberg includes data on events, social changes, and ideas that have come into existence since he published the first volume. In a persuasive way, Feinberg convinces his readers that “Anutans have maintained a classically Polynesian culture, emphasizing principles of hereditary rank, supernaturally derived power, and kinship as defined in terms of genealogical connection and *aropa* (affection).

Since *aropa* so admirably complements Christian principles of love and charity, I found Anuta in the early 1970s to live out its religious ideals with amazing consistency. As the island is drawn into the world capitalist economy, a system of social relations based on *aropa* has grown increasingly difficult to sustain. Nonetheless, Anutans have survived their periods of stress, met the test, and, for the most part, remained faithful to the values of their ancestors" (220).

Updating is of importance in anthropological work and should be carried out wherever and whenever possible. Personally, I can only agree with Feinberg's realistic analyses. We have both made efforts to work as translators of different Polynesian cultures and languages and make them intelligible to the readers. Feinberg has done a perfect job; he is a good translator. His linguistic and cultural analysis of Anutan lifeways seems to be both thorough and sympathetic. In my view, it is admirable and of the utmost importance that the author has made the effort to learn Anutan language (and use it even in his dreams). I wish that all students would follow his example and learn the appropriate languages in their respective fields of study. The endnotes and the glossary in the back of the book are very valuable. The section entitled "Lessons for America" (220–223) is enlightening for future students to understand how the structure of a micro-society reflects the structure of the macro-societies in the world when studied in detail.

However, when the back cover informs the reader that this book is "stimulating" and "engaging" for an

undergraduate audience, I beg to disagree that this is true for the entire text. As an example, the graphic figures 3.2 to 3.4 on calculations of effective kin relationships need more guidance for younger students than the author offers (76–78). Also, a total index for this second edition would have been very helpful. During my reading, I missed the instant guidance that an index would provide. One curious detail is that the title on the front cover does not correspond with the one on the title page.

Apart from these minor shortcomings, I can highly recommend this well-written book for students and nonstudents alike. All readers with an interest in the Pacific region will benefit from Feinberg's enthusiasm, knowledge, and insight.

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Re-Thinking Vanuatu Education Together, edited by Kabini Sanga, John Niroa, Kalmele Matai, and Linda Crowl. Port Vila, Vanuatu: Ministry of Education; and Suva, Fiji: Institute of Pacific Studies, University of the South Pacific, 2004. ISBN 982-02-0361-9; 348 pages, tables, figures, maps, photographs, appendixes, index. Paper, US\$30.00.

This timely and very important collection of studies and essays on schooling and education in Vanuatu brings together researchers, and most importantly, primarily ni-Vanuatu who are on the "front lines" of educational practice, to describe, assess, and critique contemporary schooling