

The volume is interesting, not only to researchers working on Niue but also to all people interested on weaving in the Pacific islands and its social implications, such as identity-building, informal association, and the preservation and transmission of traditions. Doubtless, the weaving traditions are important components of Niuean identity, both on Niue and in New Zealand. The detailed descriptions of woven products also make comparative studies possible.

Alexandra Wessel

Tomlinson, Matt: *In God's Image. The Metaculture of Fijian Christianity.* Berkeley: University of California Press, 2009. 249 pp. ISBN 978-0-520-25778-8. (The Anthropology of Christianity, 7) Price: £ 14.95

A colleague has long tried to influence me into spending my Sundays in the Methodist churches of Suva listening to sermons in order to better understand the way in which land and community (*vanua*) are conceptualised in relation to *lotu* (Christianity and more particularly Methodism). In his book, Matt Tomlinson listens to sermons in the Methodist churches of Kadavu, an island south of the main islands of Fiji, to record precisely this relationship.

Tomlinson's work to-date tends to focus on the ambiguous and polysemous language used in Fijian Christianity and *yaqona* (kava) drinking. His latest book returns to these themes and, in many ways, is a collection of this work. The reader is taken to the village of Tavuki to explore Fijian metaculture: Fijian reflections of Fijian culture are analysed as they surface in Fijian Methodist discourse through sermons, chain prayers, and through the talk around the kava bowl. One of the most pervasive themes of this metaculture is the theme of loss.

Tomlinson argues that lamentations of loss have become part of Fijian speech as an expression of the tensions between Christianity, the chiefly system, and the *vanua*. Here, loss is about the loss of *mana* or the power and ability to affect events. The lament is experienced by contemporary Fijians as a loss of custom, physical prowess, and meaning, in comparison to the former pre-Christian era. To Tomlinson, the pre-Christian past has been demonised by Christianity for ancestor-worship and its accompanying practices, and is also valorised for the *mana* the ancestors are reputed to have had, which is perceived as to have been lost with the conversion to Christianity.

Although the book's title suggests that Tomlinson analyses Fijians and Christianity in general, he is most focused on Fijians and Methodism in Kadavu. While the Indo-Fijian population has remained almost entirely on Fiji's two main islands, the population in Kadavu is about 99% Fijian and nearly 82% are Methodist. In Tavuki, everyone is Fijian and everyone appears to be Methodist. As Roman Catholicism and some of the Pentecostal denominations are becoming increasingly important across Fiji, Tomlinson's discussion of Fijian cosmology and particularly the discourse which refers to the triadic terms, *vanua-lotu-matanitu* (where *matanitu*

refers to the chiefly system/confederacies) needs to be contextualised as primarily Methodist; values which are not equally shared by all Fijians.

Tomlinson provides some fascinating material, including an explanation of the importance of soil and its connection with the ancestors and the use of chain prayers to heal a girl possessed by spirits. He also brings together material on the 1987 coups in a new and interesting way. On the other hand, I could happily spend a few nights arguing with him over points such as whether race was such a "misleading" issue in the 1987 coups as he claims, given the number of burned-out shells around Viti Levu which were once Indo-Fijian houses. With regard to the 2000 coup, Tomlinson claims that it was Speight's refusal to engage with the *lotu*, *vanua*, and *matanitu* during the stand-off that led to its failure: a difficult position in the light of the fact that the incoming Methodist President supported the coup. Speight's failure was, at least in part, because of the lack of military support, and, from this perspective, the coup was not a replay of 1987 at all.

Because of the focus on the traditionally masculine field of oratory, I could not help but notice that this book represents a profoundly male view of Fijian society, where women's interests are, by and large, obscured from view. Tomlinson may have had difficulty in securing female informants because of the gender hierarchies in everyday life, but it means that, when Tomlinson talks about "Fijians," he is talking about Fijian men. This becomes most apparent in the discussions about *yaqona* drinking because the darker side of male ritual/social activity such as violence in the home remains unexplored here.

In the last section, Tomlinson provides the life story of Takotavuki, a Methodist catechist, as a counter-narrative to the laments of loss. The narrative is both a typical and amazing account of Takotavuki's life, which involved several criminal acts and trips to prison before conversion. However, it was a radical change in style at such a late stage in the book that it was confusing. This was precisely the point where the book needed more of the insightful analysis I have become used to from Tomlinson. Despite this, much of Tomlinson's fieldwork shines and much of his prose reflects the generosity of the writer's character.

Lynda Newland

Vertovec, Steven (ed.): *Anthropology of Migration and Multiculturalism. New Directions.* London: Routledge, 2010. 209 pp. ISBN 978-0-415-49936-1. Price: € 84.30

This book first appeared as a special issue of the journal *Ethnic and Racial Studies* and includes eight essays, several by very senior scholars of migration and anthropology, addressing a host of important issues and, in a few cases, offering ideas for new approaches to the study of migration and multiculturalism. While the volume does not have complete coherence, it is nevertheless brimming with ideas and offers a wealth of topics and analytical approaches to consider in the anthropology of migration. In his introduction, Vertovec offers a