

Tonga, by and for Tongans, was developed under the Rethinking Pacific Education Initiative (RPEI), as part of the process of interrogating the values, assumptions and beliefs shaping formal education in Pacific Islands countries. While the ten research projects reported do not in themselves live up to the descriptor provided in the Preface written by prominent Tongan academic, Professor Konai Helu Thaman, of being 'both culturally inclusive and methodologically daring' the overall process and product does.

This book should be of particular interest to those teaching educational research courses in tertiary education institutions—especially, but not only, those in the Pacific region. It provides a model that could well be emulated throughout the region by indigenous educational leaders concerned to develop understandings of both educational problems and their possible solutions from within their own socio-cultural contexts, and build research capability and capacity among their own educational communities.

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Ko e Ngaahi 'Ata mei be Hisitolia mo e Kalatua 'o Tonga: Ke Tufunga'i ha Lea Tonga Fakaako [Images from the Culture and History of Tonga: To Build a Tongan Academic Language], 'O. Māhina, T. Ka'ili & 'A. Ka'ili. Centre for Pacific Studies, University of Auckland, Auckland. 208pp., includes index and appendices.

Between them, the authors of this book hold a total of nine completed university degrees, and Tevita Ka'ili and 'Anapesi Ka'ili are both currently studying for the degree of Doctor of Philosophy. All three are actively engaged in teaching at the tertiary level. It is little wonder that this trio of Tongan academics felt compelled to produce a book that would help to build a Tongan academic language.

Ko e Ngaahi 'Ata mei be Hisitolia mo e Kalatua 'o Tonga is a compilation of academic papers by these individuals. Tevita Ka'ili provides the Introduction and 'Anapesi Ka'ili the conclusion. The body of the book is made up of essays and papers that have been given by 'Okusitino Māhina. The wide-ranging subject matter includes discourses on economics, politics, and arts and performances in Tonga and the Pacific, as follows: "Time and

Space: A new general theory of nature, mind and society'; 'Inheritance and Conflict: A View of Today from the Past'; 'Language and Double (or Hidden) Meanings'; 'Red and Black in Craft'; 'Economics, Politics, Land and Government: Tonga Today' and 'Tongan Language and Tonga'. Each chapter begins with poetic compositions that are intended to add to our understandings of the Tongan language.

One of the aims of the book is to create words that can be used to describe concepts that are of foreign origin but are in common usage today in Tonga as a result of its increasing interaction with other countries. These words can be used in academic discourse when composing papers in the Tongan language. An extensive Tongan-English glossary at the back of the book is an important part of this work.

For a number of years, 'Okusitino Māhina has been developing his theory of *tā* and *vā* (time and space) and the way in which the relationship between these two concepts can inform our understanding of the mind, society and culture. This relationship forms the basis of many of the essays in this book, and is further elucidated by the concepts of *fuo* and *uho* (shape and content) and *potupotutatau* and *mālie* (harmony and beauty).

The book is written entirely in Tongan, which has both positive and negative implications. Because it is intended to create a Tongan academic language it is, of course, perfectly reasonable that Tongan should be the language of communication for the ideas it contains. This is also the case, given that the intended audience is Tongan academics both in Tonga and living in diasporic communities across the globe. The book will probably be of the greatest use to those who have Tongan as their first language, because some of the concepts may be perceived as too erudite to be clearly comprehended by those who are less well grounded in their Tongan language.

However, by being published solely in Tongan the book excludes a large number of non-Tongan researchers from enjoying the insights into Tongan culture that can be offered by such vigorous and knowledgeable scholars as Māhina, Ka'ili and Ka'ili. It would be most helpful if there was a way to convey these insights in order to avoid the misrepresentation of the richness and beauty of the Tongan culture and ways of seeing things. Indigenous views such as these are invaluable, but sadly unavailable when published only in Tongan.

On the back cover of the book, anthropologist Wendy Pond comments that scholars of language and wordsmiths, lexicographers of the world and

philosophers will praise this book. The book will generally be well received by those who are able to read it, and it is hoped that an English translation may be forthcoming in order to make this important work more widely accessible.

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