

country (Nungalinga College, Northern Territory), handling the whole issue of healing in tradition and Jesus' ministry very sensitively; Sevati Tuwere, the energetic Fijian theologian, and Principal of the Pacific Theological College, with some colourful pages on his encounter with a sorcerer; as well as the inimitable Narokobi, and several others, including Foreword writer, the former United church Moderator, Leslie Boseto.

Boseto and Narokobi have already contributed to May's Reader; Kadiba, Tuwere, and Narokobi (again) also have articles in the Orbis volume. Thus we are beginning to see the preliminary blossoming of Melanesian theology with a veritable "set" of active thinkers and writers. I suspect they are more active than publishing opportunities allow for. Some of the pieces – those of Pratt and Tuwere, for example, and a poem by Kadiba – were in unpublished circulation before the Wright/Fugui volume appeared. One could understand, with the pressure to get their messages across, if these writers' individual creations appear in more than one place. That there are now three symposia of this kind, and the *Melanesian Journal of Theology* as well (!), is all to the good, to provide outlet for energies which do not look likely to suffer depletion in the future.

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LOELIGER, Carl, and TROMPF, Garry, eds, *New Religious Movements in Melanesia*, Suva Fiji: University of the South Pacific/Port Moresby PNG: University of Papua New Guinea, 1985, xvii + 188 pp.

This book is a welcome addition to the already extensive literature on religious movements in Melanesia. It is welcome for two main reasons: most of the contributors are Melanesians, who have observed the movements they describe at first hand, and, in some cases, provide original source material, to which the editors rightly ascribe documentary value; and most are not content with the stock image of the "cargo cult" as an explanatory category. The book is enhanced by including examples from New Guinea, Papua, the Solomon Islands, Vanuatu, and Fiji, virtually the entire geographical area of Melanesia. It also contains finely-drawn maps and some photographs.

Some of the movements described certainly contain “cargoist” elements. The movement associated with Geno Gerega in the Hula area of Papua led people to neglect their families and gardens (p. 111), and Geno himself could claim: “I received power from God to obtain the new Western kind of wealth for my generation in my community” (p. 113). The Kopani “cargo religion” on Bougainville, no doubt influenced by the presence of the copper mine, forbade its adherents “to engage in any sort of development projects” (p. 36). Yet Anthony Maburau describes his uncle, Irakau of Manam Island, as an initiator of economic activity, who “was unwittingly the object of cargoist expectation” (p. 15), while Norlie Niskaram sees cargoism in New Ireland “to be an expression of unequal and irrational allocation of resources” (p. 88).

If any of the prophetic figures portrayed here shows signs of the psychopathological traits often so carelessly attributed to “cargo cultists”, it is perhaps Sekaia Loaniceva, founder of the Congregation of the Poor in Fiji, who, after a series of visions, exercised a ministry of healing, and prophesied that, by 1991, Fiji would be “head of the world” (p. 182). Most of them show evidence of genuine spirituality, often touched off by evangelical preaching, e.g., by students of Christian Leaders’ Training College among the Kyaka Enga (p. 50), or by contact with Adventist churches, as in the case of Christopher England Kwaisulia’s relationship with the Seventh-day Adventists (p. 126). Others, such as Mareva Namo, were “among the first to reflect on contact with the whitemen’s way of life” (p. 96); or to demand, with England, that the church “must be absolutely indigenous” (p. 126); or, with his companion Sisimia, that it become “a form of religion within which Melanesians would be at home and at ease” (p. 146).

These, and many other aspirations reported in this book, are still well worth listening to by those involved in both evangelisation and development. The editors have succeeded in assembling a range of case studies, which show the variety and complexity of religious movements in Melanesia today, from indigenous cults to spiritual revivals, often leavened by Christian teachings on the Second Coming and the Holy Spirit. The book is highly recommended for use in courses on Melanesian religion and theology.

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