community in Chuuk State, Marshall has succeeded brilliantly, in my opinion. First he provides us with an appropriate social and historical context for Namoluk and then brings us to the modern era by tracing the effects of colonial policy on island migration. First there was work in the phosphate mines—hard work but probably remunerative for the people concerned. Then, the desire for education led the Namoluk people to send their children to colonial and mission schools in other islands. More such migration took place under the US administration, after World War II and especially during the Kennedy years.

The generous educational opportunities provided by the United States and the influx of US Peace Corps volunteers in the 1960s in turn led to increased employment opportunities in Micronesia, especially in the urban centers such as Weene. This spurred further migration from Namoluk, at first to Weene, and then subsequently to Guam and Saipan. But the biggest factor in migration from Namoluk in the last thirty years was first the search for educational qualifications, employment, and networking with relatives already living in the United States and in other US possessions. Such networking often resulted in permanent US residency.

These movements have led to basic changes in the ways of living not just of the migrants, but also of the people at home, and much of the book deals at length with these aspects.

Marshall utilizes both synchronic and diachronic approaches in analyzing his research material. He has collected and compared information about the social structure and people representing different time periods to arrive at conclusions about how far they have changed in their lifestyles and attitudes. He often compares his present data with that of 1969, when he first started work on Namoluk. He identifies specific social changes, not just population movements, but also aspects of material culture, diet, and human relationships, among others.

Marshall’s in-depth study of individual character and personality, as illustrated in anecdotal evidence, contributes significantly to the effectiveness of his research. This particular aspect of the study complements its more general aspects because it helps us to understand the role individuals play within a larger framework of local, regional, and international migratory movements.

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Ward H Goodenough makes two contributions in this book, one ethnographic and one theoretical. First, he brings together in one place much of the ethnographic materials on pre-
Christian, precolonial religious belief for Chuuk Lagoon (dating to the late nineteenth and the early twentieth centuries) that have been collected by several ethnographers. Large amounts of his own previously unpublished ethnographic data is included. He hopes that bringing all of these together into one published source will benefit the people of Chuuk (who have no other written record of many pre-Christian/precolonial beliefs and practices) and also the community of Micronesian scholars and historians who might otherwise have to search a wide variety of different sources, some not previously available in English, for the same material. Much of these original data are presented in several useful appendixes.

His theoretical contribution presents a “functional” approach to the comparative study of religious belief and practice, after Malinowski, using the materials from Chuuk as an illustration. A functional view of religious beliefs and practices sees them as addressing the emotionally laden needs and concerns surrounding the maintenance, repair, and transformation of people’s inner senses of self and their social selves (ie, how they and others see their various social identities, including roles and reputation) across social contexts and across the life course. These senses of self are the personal and social products of everyday participation in local social life. Goodenough recognizes that religion and ritual can also be about imposing a self-definition on others through the exercise of power and domination, but this is not the emphasis in his analysis.

In order to illustrate this theoretical lens in the study of religion, Goodenough must first present a fairly comprehensive summary of local social organization, everyday family production, and typical developmental experiences across the life course. He must then document how fundamental needs and concerns associated with the personal and social construction of self come out of the everyday experiences within these aspects of local social life. Finally, he must show how the religious beliefs and practices he describes address those needs and concerns.

Toward these ends, the book opens with summary chapters that describe the social organization of property and community in Chuuk at the turn of the twentieth century and the stereotypical expectations among kin. Chapters concerning the widespread psychological needs and concerns associated with personhood and self follow. Goodenough’s efforts in these latter chapters are greatly helped by the ethnographic and psychological materials collected by a number of psychological anthropologists who worked in Chuuk Lagoon in the decades following World War II.

Based on his review of the ethnographic and psychological materials collected in Chuuk, Goodenough identifies a number of core concerns surrounding a person’s sense of self—that-is-right-with-the-world (ie, well-being). These include the following: avoiding hunger, avoiding giving offense to spirits and demons who can cause illness, having dependency needs met by family and community elders, managing anger and hostility, controlling personal desire, and being respectful and generous to others.
while also being brave and effective in accomplishing tasks and achieving personal goals.

The succeeding chapters describe a wide variety of beliefs and practices. First, three chapters orient the reader to the locally recognized gods and spirits, their origins and the origins of the people, and the local beliefs in the souls of the living and the spirits of the dead. Eleven very rich chapters follow, discussing rituals involving spirit mediums, divination, collecting and distributing fish and other foods, health and illness, crafts and construction, courtship, communicating with food, sorcery, war, itang (political priests), and the telling of morality tales.

The book concludes with the observation that ritual behavior in Chuuk is not about addressing a need or concern over salvation in life after death—even though there was and is a belief in life after death. Rather, ritual behavior in Chuuk is about the everyday maintenance, protection, repair, and transformation of the emotionally satisfying and socially acceptable experiences of self—while still among the living. The conclusion revisits several core needs and concerns surrounding the construction of self that were dominant in Chuuk and shows how the ritual practices described in the various preceding chapters addressed these concerns. With regard to the gods, spirits, and demons of the pre-Christian tradition, Goodenough ends by reminding the reader that the emphasis of religious ritual was not on the worship and veneration of these beings, but on obtaining from them knowledge and power that allowed one to be effective while also deferring to them ultimate authority as a means of protecting one’s sense of self against inevitable experiences of failure.

What is striking about the book is how much of it resonates with my own observations made nearly 100 years and three colonial periods after the time period in which this book is set (ie, the end of the nineteenth to the early twentieth century). All of the main concerns with self-construction can still be identified. Many of the core relational experiences that bring these about also remain in place—particularly those surrounding family and community hierarchy and the pursuit of personal effectiveness. The ritual practices that people employ to satisfy these concerns have changed, however. Gone for the most part, for example, are the itang, the practitioners of sorcery, and the spirit mediums Goodenough describes (though the spirits and demons remain). Other ritual practices (eg, Christian rituals) and ritual experts (Catholic priests, Protestant ministers, etc) have replaced some of the older rituals. But other rituals and ritual experts have no contemporary equal (eg, those involving itang). This only highlights the fact that religious beliefs and practices are not the natural or necessary consequences of psychological needs and concerns, merely that the rituals people practice can satisfy or address their needs and concerns. Others could also address them. Given this observation, this book suggests an important question for future research: Is it commonly the case, for example, for a society’s core ethos to be rather durable across generations, while the beliefs and
practices that address that ethos are more fluid and dynamic? This question has important implications for contemporary culture theory.

Next, Goodenough nicely discusses the important experiences within the family and local community that promote needs and concerns involving generosity and respectfulness. But, he does not adequately address the importance of building one’s reputation for bravery and effectiveness through activities with one’s peers, particularly among same-sex peers. He does discuss the importance of effectiveness and bravery in relation to cross-sex peer relations (e.g., romantic pursuits), but not enough attention is given to same-sex peer activities involving contests of skill and feats of derring-do. The latter have long been critical aspects of social experience and fundamental to self-construction in Chuuk. This oversight reflects a weakness in the earlier ethnographic materials for Chuuk, which, with the exception of Mac Marshall’s work, give short shrift to same-sex peer-related activities.

This is a wonderful book and a welcome addition to the ethnographic record for Chuuk. It successfully supports its main theoretical assertions and also provides a resource for Micronesian scholars and for the people of Chuuk.

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Shelley Mallett’s monograph on Nuakatan reproductive beliefs combines ethnographic data with personal introspection about the research process. Mallett suggests other ethnographers assert a scientific neutrality that she claims is not actually felt in the field, and that they dismiss emotional and experiential aspects of research in favor of presenting empirical findings. To counter this trend, Mallett explores the role of her imagination in the fieldwork process, and the role of autobiography in writing ethnography. She opts for making public the processes of introspection and evaluation she went through, refusing to overlook the ways her own assumptions and her experiences, particularly as a woman, contributed to how she gained awareness. The chapters in the ethnography intersperse Mallett’s “intersubjective process of coming to know in the field” (31) with data on topics of pregnancy, birth, and death on Nuakata. She concedes others might label the ethnography “experimental” (x). It is indeed an ambitious enterprise to be both convincing about Nuakata social life and honest about how one comes to make assertions about that life.

The first chapter traces Mallett and her husband’s arrival on the island of Nuakata, Massim Province, Papua New Guinea, in 1993. In this chapter we learn of Mallett’s romanticism