Nan'yō: The Rise and Fall of the Japanese in Micronesia, 1885–1945, by Mark R. Peattie. Pacific Islands Monograph Series no. 4. Honolulu: University of Hawaii Press, 1988. xxii + 382 pp, maps, photographs, notes, bibliography, index. US$30.00.

The growth of Japan's commercial and cultural ties with new Pacific Island nations and the approaching fiftieth anniversary of the war in the Pacific make this scholarly analysis of Japan's island empire particularly timely. *Nan'yō* (the term indicates the South Seas, specifically Micronesia) is both a history of the Japanese in Micronesia and a study of Japan as a colonial power.

Peattie relies on Japanese- and English-language documentary sources, and makes occasional effective use of oral history. In addition to government documents, contemporary newspaper and journal accounts, and commercial records, he skillfully uses songs, novels, and poetry to characterize the Japanese version of the myth of the South Seas and to trace the development and denouement of Japan's commitment to a maritime strategy of expansion.

The book is part chronology and part analytical description. Meiji Japan encouraged economic expansion and maritime prowess, producing Japan's near-monopoly of trade in German Micronesia by 1906. Peattie untangles the domestic politics that promoted subsequent political expansion and the international politics that gave Japan its first success, when it took control of German possessions in the northern Pacific in 1914. He resumes chronology in the final chapters to describe the conquest of a militarized Micronesia by US forces. Students of the Pacific War will find useful the descriptions of Japanese military and civilian wartime preparations and experiences.

Between the chapters chronicling the beginning and end of Japan's venture into Pacific empire, Peattie evaluates the thirty years of Japanese rule. Japan governed Micronesia (except for Guam and the Gilbert Islands) as a single political entity, establishing an administration that mixed European habits of colonialism with Japanese goals in the South Seas. Domestic and global politics, the character of the naval administration and the later colonial civil service, and comparison of the *Nan'yō* with Japan's other colonies created the context in which Micronesians and immigrant Japanese began to form a distinctive colonial society. Peattie describes this society in chapters on the structure of Japanese colonial authority, economic development, large-scale immigration, and colonial social life. Each chapter is replete with detail, including maps, biographies, anecdotes, contemporary accounts, and close-up studies of major islands. Apart from its obvious scholarly value, the description of colonial Micronesia is fascinating. Peattie writes well, with an eye to the telling anecdote and the significant person. The image of Mori Koben, who settled on Truk as a trader in 1892 and died there in 1945, eight days after Japan's surrender, stands out. In fact, Peattie dedicates his book to Mori's memory—"pioneer and patriot"—a dedication that reflects the author's attitude toward the subjects of his research. He

is critical of Japanese treatment of Islanders, but uninterested in anticolonialist rhetoric. He takes the Japanese "pioneers" on their own terms and chronicles their goals, their social organization, their lives, their successes, and their failures with respectful sympathy.

Nan'yō considers several outstanding questions about Japan's colonial efforts in Micronesia. How closely did Japan adhere to its promises to the League of Nations? Peattie examines Japanese policy toward Micronesians in light of the provisions of the mandate charter, with the explicit intention of rendering historical judgment. Basing his conclusions on information about public health, education, land ownership, and economic opportunity, he concludes that Japanese ethnic ideas and the swelling tide of immigration to the islands relegated Micronesians to the status of "third-class people"—not actively exploited, for the most part, but pushed aside in the rush to develop the new territories.

Another question on which the jury of history is still out is that of the economic exploitation of the islands. The Japanese made these colonies pay through a combination of government assistance and entrepreneurial persistence. They expanded tropical agriculture, connected remote atolls to global trade networks, and developed the commercial value of the ocean. They also caused severe degradation of the environment and introduced dislocation and economic stresses that have affected Micronesian life ever since. Peattie is content to leave the balance sheet at this; in any case, the productive economic machine that was Japanese Micronesia in 1940 was completely destroyed five years later.

Peattie devotes an entire chapter to the question of Japan's military intentions in the area: were the Japanese fortifying the islands in the years between the first and second world wars? Although for several reasons the *Nan'yō* government and the home government insisted fanatically on secrecy, to "protect" the colonies from trade or casual visits by outsiders, Peattie has found no evidence that their purpose was military. The Japanese commitment to economic growth resulted in the construction of airfields, habor facilities, and communication systems, all of which could later be adapted to military purposes. But, although the navy was always aware of the strategic value of the islands, construction that was explicitly military did not take place until 1939.

Mark Peattie is a historian, a student of Japanese imperial and military history. His familiarity with Japanese history and politics is a valuable perspective from which to view the empire's tropical possessions. In his preface, Peattie apologizes for concentrating on the Japanese, rather than the Micronesian, experience of the Japanese era. The apology is unnecessary. The study of Micronesian history has many exciting decades ahead of it; we can wish for the analysis of indigenous perspectives while still valuing this study of the colonial rulers. Peattie's comprehensive and fascinating book adds greatly to our knowledge of Micronesia's recent history and provides significant insights into the operation of colonial governments in general, the Japanese empire in particular,

and the global significance of the Pacific Islands.

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The Last Navigator, by Stephen D. Thomas. New York: Henry Holt, 1987. 308 pp, maps, notes, appendixes, glossary, index. US$22.95.

In 1983 Stephen Thomas, a young American yachtsman, made a pilgrimage to Satawal Island in the central Caroline Islands to learn the art of traditional navigation from "Mau" Piailug, the "last navigator" of the title of this book. This is primarily a personal account in which Thomas tells why he chose Satawal and Piailug, how he finally meets Piailug on the island of Yap, convinces him of the sincerity of his quest, and becomes accepted as his pupil, and then, how once on Satawal he learns navigation and associated lore from Piailug and others both on land and at sea during interisland voyages in Piailug's canoe.

Thomas' style is much more John McPhee and the *New Yorker* than Raymond Firth and the *Journal of the Polynesian Society.* He focuses more on telling the tale of his quest in personal terms, than on a dispassionate rendering of what he found. While some may object that this approach leaves out vital information, immodestly emphasizes Thomas' own qualifications as a navigator, and entangles the reader with Thomas' yearning for an ideal father, the result is an enthralling account that reveals insights into the current state of Carolinian navigation heretofore unpublished or sketchily suggested here and there in print and in film.

Thomas' central character is "Mau" Piailug, well-known already as the navigator of the 1976 voyage of the reconstructed voyaging canoe *Hōkūleʻa* to Tahiti, and for his sharing of traditional Carolinian navigational knowledge with the *Hōkūleʻa* sailors. While Piailug may not actually be the last traditional navigator left on Satawal, much less in the rest of the Pacific, he has the reputation of being the youngest of the old guard of fully qualified traditional navigators there. He is also a man vitally concerned with the preservation and dissemination of his lore and methods, yet frustrated because few young men on his island evince much interest in such an "old fashioned" way of guiding a vessel. This, plus his ambition to know the outside world, is why Piailug was such a good choice as navigator for *Hōkūleʻa* in 1976 and as a teacher for Nainoa Thompson, the Hawaiian who is reviving noninstrument navigation in Polynesia. Yet, as Thomas' narrative repeatedly indicates, Piailug is a much more complicated and ultimately more human figure than many of his admirers suppose. Piailug is a navigator, and not a chief. He rules his canoe at sea and has certain privileges ashore, but should, ideally at least, always defer to the chiefs on matters terrestrial. Yet, because of his work with *Hōkūleʻa,* the books, articles, and films that have featured him, and the recent award of an honorary doctorate by the University of Hawaii, Piailug has gained a Pacific-wide, if not worldwide reputation, while Satawal's chiefs are only known