

Sālote as mythmaker, covering over for her people, for the British, and for scholars (without prior aid of a history such as this) just what a contested feat sustaining the kingship was. Queen Sālote emerges here as a fully human figure in history, as well, uncannily, as a figure larger than history, as the paramount Polynesian chief whose mana (charisma?) challenges the craft of historical narrative. Wood-Ellem has thus managed to preserve the power of Tongan ideas within European habits of narrative.

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*American Anthropology in Micronesia: An Assessment*, edited by Robert C Kiste and Mac Marshall. Honolulu: University of Hawai'i Press, 1999. ISBN 0-8248-2017-7, xx + 628 pages, figures, maps, photographs, tables, notes, appendixes, bibliography, index. US\$45.

This book assesses over fifty years of American anthropology in Micronesia. In the introduction, Robert Kiste and Suzanne Falgout sketch the historical, political, intellectual, and professional contexts of American involvement as researchers, administrators, and consultants. From the postwar anthropological commitment to provide data on Micronesian social and political orders to aid the naval and succeeding civilian administrations of the United States Trust Territory of the Pacific Islands, research foci change from applied to disciplinary concerns through the 1960s and thereafter. The subsequent chapters follow the introductory format in considering the administrative, politi-

cal, and local contexts of research on the one hand and the disciplinary trends that influence research agendas and the research results that influence the larger discipline on the other.

David Hanlon's chapter surveys the relationship between history and anthropology in Micronesian research from the colonialist applied focus to the micro-histories of the 1980s and 1990s to the possibilities for locally produced counter-ethnographies by Micronesians. William Alkire sees two streams in postwar research in cultural ecology and ecological anthropology—regional issues such as demographic fluctuations on small islands; the relationship between land tenure, resource use, and population; interisland exchange networks relative to resource distribution and mobility; and disciplinary issues, such as the relationship between cultural and bio-anthropological theories, the applications of system theory to understanding island populations, and so forth. Research findings have had little impact on the larger discipline.

Mac Marshall characterizes the results of kinship and social organization studies in Micronesia as a common, ever-changing set of cultural ideas that are variously combined in different communities, illustrating this in research on siblingship; kinship and descent systems; adoption and fosterage; links between kinship, land, and food; marriage practices; incest rules; and postmarital residence. Here, one sees the shift from classification to processes of constructing and maintaining relationships.

Glenn Petersen's chapter on politics in postwar Micronesia ignores the impact of research on the larger discipline, focusing on how the conditions and conduct of research reveal or

mask island political orders and strategies and the colonial context to which they adapt. Petersen sees leadership rooted in kinship and territorial groupings, the Islanders' use of outsiders' political forms to regain self-government through the duality of internal versus external relations, and political anthropologists' concern with understanding both the American presence and indigenous political processes as common themes in post-war research.

Lin Poyer's chapter addresses ethnicity and identity in Micronesia along two categories of issues: interethnic relations (sociologically) and communities' internal and external perceptions of differences between people and categories of people (culturally). Poyer shows how earlier work on the cultural premises that structures perceptions of difference and sameness shape reemerging interest in interethnic relations.

Peter Black's chapter asks why the psychological anthropology research of Spiro, Lutz, Gladwin, and Barnett impacted that subdiscipline but left other kinds of social discourses and practical educational and clinical practice in Micronesia unaffected. The answer lies in anthropological practice, specifically the continuity of research questions and generalizations and the discontinuities of how these practices and results are rhetorically framed.

Karen Nero's chapter on the arts in Micronesia laments ethnographic inattention to the arts, a result of researchers' adherence to western modes of defining art, which explains why the groundbreaking work of Edwin Burrows on performance arts (story, song, dance, and skit) has been ignored until recently, following other

work on performance beginning in the late 1970s. Other visual representations have become more important with the growth of local museums and the influence of Micronesian participation in various Pacific arts festivals.

Francis Hezel examines the importance—for organizations, like the church, that deal with these problems—of anthropological research in understanding such problems as juvenile delinquency, suicide, alcoholism, and spousal and child abuse. Conversely, Edward King shows why anthropological research had so little effect on legal thinking and practice in high court decisions in the US Trust Territory.

Don Rubinstein traces the shift from postwar applied anthropological approaches to health and disease (eg, depopulation on Yap) to research on specific diseases to ethnomedical approaches to local conceptions of diseases and treatments and, finally, to diminution of research interest in health matters in the 1970s (just as health was becoming a growth industry in Micronesia).

Mac Marshall outlines the intellectual continuities of Micronesianist research by showing the pedigrees of students-researchers, all intellectual descendants of Boas (through Homer Barnett), Radcliffe-Brown (through Fred Eggan), William G Sumner (through G P Murdock), and Alfred Tozzer (through David Schneider). Robert Kiste summarizes major Micronesian research trends in the final chapter, drawing on an appendix by Terrence Hayes that delineates patterns of inclusion and citation of Micronesian ethnographies in standard ethnographic samples and in introductory textbooks.

This is a well-organized, thought-

ful, and superbly written book that makes the complex historical, political, and intellectual contexts of research trends in Micronesia accessible and understandable to any intelligent reader. Because the usefulness of anthropology is a constant theme, the inclusion of non-anthropologists Hezel and King is crucial, since they explain utility; that is, anthropological research is useful when it directly addresses the concerns of its clients and useless when it does not. That none of the other authors dealing with the same theme refer to these two chapters is, therefore, puzzling. While the coverage of the literature is broad, it is not complete (eg. Kiste and Nero credit Jack Fischer with one article on Micronesian folklore when he actually produced a book and five articles), yet most of the major work is not only covered, but thoughtfully so. This is a major, unique, and useful contribution to the understanding of regional ethnography in general and of Micronesia in particular. Kudos.

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*The Pacific Islands: Environment and Society*, edited by Moshe Rapaport.

Honolulu: Bess Press, 1999. ISBN 1-57306-083-6, cloth; 1-57306-042-9, paper; vi + 442 pages, maps, photographs, tables, notes, bibliography, index, and Island Gazetteer. Cloth, US\$49.95; paper, US\$39.95.

Humboldt tried to write, in several volumes, about the entire cosmos, but since the late nineteenth century geographers have learned to be more circumspect and have confined their

efforts to single regions. However, there comes a time when even the classic regions of nineteenth-century geography can no longer be covered properly by a single author, and the Pacific Islands may now have entered this stage. Half a century ago even a vast and populous region like India could be tackled with panache by a polymath scholar like Oskar Spate, but in the Pacific we have rather few examples of equivalent ambition. Harold Brookfield achieved something close to a classic regional text in his book *Melanesia: A Geographical Interpretation of an Island World* (1971), but it is hard to think of more recent examples that encompass even part of the Pacific Islands in all their modern diversity. Even books that seem to promise a holistic overview turn out to be relatively specialized. For example, Matthew Spriggs' fine book *The Island Melanesians* (1997) covers a large area but lingers for so long on its prehistory that the last five hundred years are covered in a gallop, while Paul Sillitoe's *An Introduction to the Anthropology of Melanesia* (1998) does an excellent job in reviewing the ethnography of rural New Guinea but seldom strays far from that island or from the anthropological literature.

As a result we lack overviews. The scholarly focus has shifted to the microscale where the challenge of making broader generalizations and regional comparisons can be avoided, and where no attempt at a holistic analysis is expected. For this reason alone—for its regional scope and holistic ambitions—Moshe Rapaport's edited volume *Pacific Islands: Environment and Society* is to be welcomed.