

interrelated and intersecting trajectories representing growth through time and space. One trajectory moves upward, through a central trunk. The other moves outward, through branches that bifurcate right and left from the trunk, creating multiple “sides.”

Taylor sees something extraordinary captured in this land-tree (which he also finds expressed in other ways): a Sia Raga reconciliation of the problematic expressed in Sahlins’s “structure of the conjuncture.” Chief Ruben’s tree incorporates at once an “atemporal cartography” and “a spatialized temporality and itinerant history” of the Sia Raga (101). It possesses a built-in reconciliation of history and structure, in which events and ideas happen at once, and the language of time is condensed into that of space and place.

For all its impressive insights, Taylor’s book is not without its problems. For example, although much of the book revolves around the tension-filled duality between Sia Raga and Western/foreign ontological and historiographical codes and ways of being, Taylor only broadly touches on what he means by the Western “side.” He unsatisfyingly sidesteps the issue by stating simply that his analysis need not imply radical differences from Western thought, nor similarities and correlates. It also would have been fascinating if Taylor had delved much more into the creative tensions involved in a fundamental duality inherent in the book: what happens in the entangled interactions between the anthropological and Sia Raga sides? Despite his pristine intentions, Taylor often represents himself as an

unproblematic vessel conveying Sia Raga thought. However, compared to the overall contributions of Taylor’s book, such criticisms (unavoidable in so ambitious a work) seem to be relatively minor quibbles. This work is highly recommended.

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The Day the Sun Rose in the West: Bikini, the Lucky Dragon, and I, by Ōishi Matashichi. Translated by Richard M Minear. Honolulu: University of Hawai‘i Press, 2011. ISBN cloth, 978-0-8248-3511-8; paper, 978-0-8248-3557-6; xii + 157 pages, index. Cloth, US\$45.00; paper US\$18.00.

This riveting account of Ōishi Matashichi’s exposure to radioactive fallout is accessible to both academic and general audiences. As a twenty-year-old fisherman, Matashichi was one of twenty-three crewmembers aboard the *Lucky Dragon*, which strayed within eighty-seven miles of the Bravo thermonuclear bomb test that was conducted on 1 March 1954. The Japanese vessel’s twenty-two-year-old captain had known that Enewetak was off-limits but not that the US government had expanded the danger zone to include Bikini Atoll, which was ground zero for the Bravo test. Bravo remains the largest nuclear weapon ever detonated by the United States, 1,000 times more powerful than either of the atomic bombs dropped on Hiroshima and Nagasaki.

The devastation of those two cities had provided ample evidence of the

horrors of nuclear weapons during wartime, but the *Lucky Dragon's* voyage exposed the dangers of these weapons in all contexts when its crew returned displaying evidence of radiation sickness and with “death ash” from the detonation still coating the vessel. Matashichi's account vividly details how the “Bikini Incident” catalyzed a Japanese movement to abolish nuclear weapons. (The monstrosity of damages unleashed by nuclear weapons would mythically come to life in Japanese films in the form of Godzilla, who rose from the ocean's depths as a consequence of a detonation on Bikini Atoll.) Reawakened to the horrors of nuclear weapons, thirty-two million Japanese people signed a petition to abolish nuclear weapons the year after the *Lucky Dragon's* voyage.

One of the most disturbing story lines to emerge from Matashichi's account is the political horse trading between the United States and Japan in the aftermath of the Bikini Incident. In an effort to discredit the fishermen and to divert the public's attention from the physical trauma of radiation exposure experienced by the crew, the US government accused the *Lucky Dragon* of having been on a spy mission. The United States downplayed the radiation sickness of the fishermen and, not acknowledging any liability, offered Japan a \$2 million “goodwill” settlement. Matashichi includes extensive passages from US government documents showing that the United States was offering enriched uranium to Japan just one week after the Bikini Incident. The *Lucky Dragon* became a bargaining chip for nuclear energy, and in 1956 Japan received its first nuclear reactor from the United States,

to aid in postwar reconstruction. In exchange, the United States asked Japan to stop measuring radiation in the area and to refrain from criticism about US nuclear weapons testing in the Pacific.

Matashichi's book, published shortly before the March 2011 earthquake and tsunami that ravaged Japan and damaged the Fukushima Daiichi nuclear power plant, seems prophetic at times. The author discusses the links between postwar Japan and the risks of nuclear energy, pointing out that “nuclear power plants are controlled by computers, and these computers become obsolete. The greater their intricacy, the more likely the breakdowns or accidents. On top of that, Japan is prone to earthquakes. Geological faults crisscross the country. With so many nuclear power plants, it wouldn't be a surprise if an earthquake occurred with its epicenter directly below one of them” (71).

The perceived need to keep information from the public for political reasons described by Matashichi in the 1950s extends to the present, as evident in post-tsunami Japan. On 9 August 2011, the *New York Times* reported that “some current and former government officials have admitted that Japanese authorities engaged in a pattern of withholding damaging information and denying facts of the nuclear disaster—in order, some of them said, to limit the size of costly and disruptive evacuations in land-scarce Japan and to avoid public questioning of the politically powerful nuclear industry.” The *Times* story also noted that Japanese government officials had “telltale evidence of reactor meltdowns, a day after the

tsunami—but did not tell the public for nearly three months.”

Matashichi details how the Bikini Incident created enduring physical and emotional challenges for the fishermen who could not receive public acknowledgment for their suffering, including death, years of hospitalization, and stigmatization from illness, bankruptcy, divorce, and accusations that they just wanted money. The power of the story is that it is told through the eyes of a fisherman, as Matashichi uses layman’s language to help all of us better understand the destructive capabilities of radiation as it insidiously weaves itself into human DNA, culture, language, the economy, and the environment. Matashichi had become a fisherman at the age of fourteen, with an eye trained to watch and observe nature. He turns his keen observation skills to describing the rage he felt on seeing his deformed offspring, the obliteration of the tuna industry, and other horrific outcomes.

Language gives us clues about how these events impacted the culture. In all likelihood, the Japanese refer to radioactive fallout as “death ash” because of the correlation between death and exposure following the Hiroshima and Nagasaki events. Matashichi’s account adds to our understanding of the relation between culture and language by explaining the evolution of terms such as “weeping fish,” which refers to the sound of Geiger counters registering the contamination of tuna (29). As Matashichi points out, the Bikini Incident not only harmed the crew and tuna holdings of the *Lucky Dragon* but may also have exposed up to 20,000 Japanese fishermen working

around the testing area in the northern Marshall Islands. Further, it resulted in the loss of 914,000 pounds of tuna that was found to be radiologically contaminated and was not allowed to enter the market.

The Day the Sun Rose in the West includes photographs that poignantly convey the enduring hardships experienced by the fishermen and their families, including some of the radio operator, Kuboyama, surrounded by his family while on his deathbed, and of Matashichi getting a transfusion after his red and white blood cell and blood platelet counts sharply decreased. Tragically, as Matashichi describes, many of the fishermen contracted and died from liver damage after receiving blood transfusions contaminated by hepatitis c.

At times, citations are not provided for crucial pieces of information, and portions of the story become repetitive. More careful editing would also have caught some factual errors; for instance, the otherwise insightful foreword by Richard Falk incorrectly states that the United States conducted sixty-seven nuclear weapons tests at Bikini (this is the number for all the tests conducted throughout the Marshall Islands including Enewetak and an air balloon test over the ocean).

Despite these minor shortcomings, Matashichi’s book is a powerful reminder of why we cannot forget about or ignore our history. Like his lifelong efforts to reach out to schoolchildren and the public, Matashichi’s book is an invaluable tool to help educate the next generation about the dangers and risks associated with nuclear energy and nuclear weapons in order to prepare future populations

for the hazards they will inherit and the decisions they must make.

This is an uncomfortable read, not only because it reveals the depths of the United States and Japanese cover-up and collusion, but also because it humanizes the menacing ways that nuclear weapons destroy the fabric of life—social, economic, and cultural, as well as biological. The Marshallese people, who also experienced pervasive trauma because of the Bravo event, will find solidarity in a story that parallels their own in many ways. For the US public and all Pacific peoples, this book demonstrates why we all must demand greater accountability and transparency in order to address the full range of damages and injuries associated with colonial activities in the region.

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On the Edge of the Global: Modern Anxieties in a Pacific Island Nation, by Niko Besnier. Stanford: Stanford University Press, 2011. ISBN cloth, 978-0-8047-7405-5; paper, 978-0-8047-7406-2: xxiv + 304 pages, tables, illustrations, maps, orthography notes, references, index. Cloth, US\$70.00; paper, US\$22.95.

In his new book *On the Edge of the Global: Modern Anxieties in a Pacific Island Nation*, Niko Besnier explores the forms and workings of the “malaise of modernity” in Tonga (xiii). Specifically, he examines understandings of what “modernity is, how it should be made relevant locally, and how it should mesh with tradition”

(xiv). The anxieties arise for modern Tongans from the challenges of being seen as “modern” while not being seen as turning one’s back on “tradition”: of constructing and enacting compromises that necessarily differ from one social context to another. For me, these tensions, anxieties, and ambiguities arise in sharpest relief in the chapter on pawnshops, where Tongans pawn koloa (highly valued traditional goods) for cash in order to participate in and consume modernity, before recovering the koloa to demonstrate that they continue to value and respect tradition.

Those who are familiar with Besnier’s work will recognize in this book familiar themes and material: chapters 3, 4, 5, and 6 deal with marketplaces, pawnshops, transgender beauty pageants, and beauty salons, respectively. This material has appeared in journals since 2002, but here much of it is refined and developed. The book is, however, much more than the sum of its parts: it contains two very good introductory chapters that frame, theorize, and contextualize the larger issues lying behind the sites of modernity on which the ethnography focuses, and a concluding chapter that, while short, provides a succinct summary of Besnier’s arguments.

On the Edge of the Global differs from other accounts of the encroachment of modernity in Pacific societies in many ways. First, it argues that modernity is not some external force visited on traditional society to its detriment, resulting in the progressive loss of its tradition, dignity, and cultural integrity. The book acknowledges the role of expanding global capitalism—specifically, a process