the case of Akiba Takashi; Korean studies in Japan; Taiwanese folklore; Chinese peasant societies in Japan; and colonial studies in Indonesia.

The last chapter, “Resuscitating Nationalism: Brunei under the Japanese Military Administration, 1941–1945,” by B A Hussainmiya, addresses the development of nationalism in Brunei during the Japanese occupation of that country. Hussainmiya explains that the Japanese occupation policies comprised some measures that contrasted so much with previous British policies that the political and cultural sensibilities of the Brunei people were awakened, resulting in the enhancement of nationalist sentiments.

All told, this is an important volume in the history of anthropology. The authors question the very basis on which social and cultural anthropology has stood in the past: the study of colonized peoples. This relationship in the past has not always been peaceful, but rather was based on colonial rule and military domination. Since this colonial strife and domination is likely to continue for some time to come, the concept of wartime anthropology and its practice is going to be with us, and further refined and defined in the future.

Based on these realities, the organizers of the workshop that is reported in this volume express the hope that broad international workshops can be organized on the topics of life under wartime conditions. Undoubtedly, this will come to pass.

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This book by Mac Marshall seeks to explore the effects of regional and international migration on a small community on the atoll of Namoluk, in Chuuk State, Federated States of Micronesia. The atoll has eight matrilineal clans, the original members of which immigrated to Namoluk from ten other nearby islands: seven in the Mortlocks, two in Chuuk Lagoon, and Polowat Atoll. “This diversity of background is typical of Carolinian atoll communities and is hardly unique to Namoluk” (135).

While Marshall describes the highlights of Namoluk history, its settlement, discovery by Europeans, and colonization (first by Spain, and then Germany, Japan, and finally the United States), as well as its geography, kinship system, and social structure, his main interest is social change, especially that brought about by migratory movements.

Migration is a major catalyst of social change in any society, and Marshall shows this quite clearly in the lives of the Namoluk people. Before European discovery they frequently visited each other across vast ocean spaces, a feat made possible by their deep knowledge of navigation
using the sun, moon, stars, wind, and wave direction.

Later, the Namoluk people’s knowledge of other people expanded when the German colonizers employed them on the phosphate mines at Nauru and Angaur, in the Palau Islands, after 1908. The Japanese followed suit when they also used Namoluk workers at the Angaur and Fais phosphate mines, as well as in the construction of military infrastructure: airfields, bomb shelters, roads, and gun emplacements.

It was also during the Japanese colonial period that the first group of Namoluk students left their island to attend schools in the other islands such as in Oneop in the Mortlocks, and Tonowas in Chuuk Lagoon. Still such migration did not extend to distant places, and for the most part the locations, cultures, languages, and people remained familiar.

After the United States took over in 1945, the Namoluk people began to travel further afield. At first, it was only a trickle. In 1969, for instance, when Marshall began his fieldwork in Namoluk, only four of the island’s people lived outside the US Trust Territory: two in Guam, and one each in Oregon and Honolulu.

The initial movement was to Weene, the main urban center in Chuuk State, where initial opportunities for advanced education and employment abounded. In 1969, Marshall says, four main factors encouraged people to migrate to Weene: education, employment, entertainment, and excitement. These “pull factors” he refers to as the “four E’s.” He adds: “Unlike the slow, repetitive day-to-day life back home, Weene had automobiles, motorboats, jet aircraft landing several times a week, and huge freighters and oil tankers tying up at the main wharf” (34).

But there was more to it than the four E’s. The people of Namoluk also relied on the district center at Weene for the other necessities of life, including health care services, radio news, mail, shipping, a market for copra, and a stream of material goods.

From the 1970s on, migration accelerated to the other US territories such as Guam and Saipan, Hawai‘i, and the US Mainland, thanks largely to increased educational opportunities the US government offered Micronesians, and also to the effect of the Compact of Free Association between the new Federated States of Micronesia and the United States, effective 3 November 1986. Under this new compact, Micronesians could enter, live, and work freely in any US territory or state. Needless to say, many Micronesians, including the Namoluk people, took advantage of these opportunities to further their educational and employment prospects. By 2001 more than a quarter of Namoluk’s population lived in the United States and its territories.

Today, the people of Namoluk are dispersed throughout the Micronesian islands and the United States, taking an active part in the lives of their local communities and identifying with them. But they also have a strong sense of Namoluk identity through their kinship connections and strong attachments to their village in Chuuk State. As Marshall puts it, “People are not only related to each other, but they are also related to their land—their place” (135).

In terms of the object of the study, the effects of migration on a small
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.

Mac Marshall is professor of anthropology at the University of Iowa, a former editor of Medical Anthropology Quarterly, and currently secretary of the American Anthropological Association.

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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-