zation allows the reader to connect colonial health policy with Chamorro negotiations of these policies through local narratives and exegesis.

I enjoyed Colonial Dis-Ease most for the Chamorro stories it told, which revealed the complex interplay of resistance and compliance to medical policies and colonial projects in general. While reading, I was fascinated with the images of “leprosy” patients being paraded through town amid a sorrowful crowd of family and friends, the midwives’ casual disregard of yet simultaneous acquiescence to US medical rules, and the fear and pain of school children being surreptitiously sequestered in a hospital for hookworm treatments without the consent or knowledge of their parents. These stories, historically silenced amid the colonial din, have been vividly remembered within certain aspects of Chamorro communities, and are intensely activated in this book as colonial critique.

Although Hattori’s thesis at its most general regarding the complex negotiations of indigenous peoples with colonial policies has been attempted by many others with different specifics of subject and location, it becomes evident that balancing the multitude of colonial and indigenous voices and strategies is a difficult task. Her exemplary delivery of the argument and thesis within this book makes it a significant contribution. Furthermore, Hattori is able to communicate that while her work has US and international applications, the vitality lies in “creat[ing] a history of colonial medicine that is unique in a number of ways” to Guam in space and time (53). As this book shows, and as fellow researchers of Guam (such as myself) already know, Guam is an area extremely ripe for such complex colonial analyses.

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Finally. A text about life in the Marshall Islands by Marshall Islanders themselves—their voices, their words, their descriptions, reactions, explanations, genealogies, relationships, humor, sorrow, and sufferings. In Life in the Republic of the Marshall Islands, Marshallese people are humanized and fully portrayed, better understood, and self-represented in a way that is unavailable in print elsewhere. A companion volume written in Marshallese, Mour ilo Republic eo an Majol, only adds to its value. This is a treasure as the first of its kind, a model for other collections to follow, and an opening of the door for a world of Marshallese authors and audiences.
Life in the Republic of the Marshall Islands contains sixteen essays, some coauthored, by twenty Marshall Islanders (ten men and ten women), and a conclusion by one of its editors, the only non-Marshallese collaborating on the project, Linda Crowl. Crowl is a former Peace Corps volunteer in the Marshalls and long-time Publications Fellow at the Institute of Pacific Studies at the University of the South Pacific in Fiji. Unlike other collections, these accounts are not excerpts from interviews, not indented long quotations in another outsider’s research or report, but accounts written in the first person in a Marshallese way, according to a Marshallese aesthetic. These are big-picture essays —how dominant institutions were formed, how fate, Americans, and customs dictated lives and impacted the development of a nation and people. These are essays about meaning—changes in cultural practices, transformations of families, technology, media, opportunities, diets, and day-to-day life and work.

The essays include autobiographical accounts; institutional histories (from local perspectives); current controversies (the education system, adoption); environmental knowledge (preserving pandanus [bób], navigating and racing in Aelonlaplap, making Marshallese medicine for babies and moms); history (the mission schools, Rongelap experiences); and explicitly cultural topics (land, legends, canoes, irooj [chiefly] manners). Family histories are integrated into them all, as authors name their parents, grandparents, children, and close friends. The continuity of strong family relationships is highlighted amid the constant changes recounted. These are the important relationships and gatherings in which Marshallese people and ways thrive—where they share stories, jokes, food, worship, and travel.

These broad topics are written to be accessible to foreign as well as Marshallese audiences. Cultural explanations are inserted where necessary, in unobtrusive ways. For example, the significance of the kemmem (a child’s first birthday) is noted in more than one account (Joash, Lodge, and Fowler and Kabua) as a reference for family learning about genealogies. Similarly, the wake (ilomij) is described as part of a larger story about memorable family celebrations and sorrows.

The collection has many strengths. First, it is untraditional in the sense that unlike the limited number of Marshall Islands “collections” it is not limited to folklore, US strategic interests and impacts, or cultural description. This collection includes those topics, as well as controversial topics (e.g., the disputed foreign adoption of Marshallese children) and contemporary institutional histories (the growth of the major FM radio station). The collection expands awareness of Marshallese lives in the context of US strategic interests and enables the reader to glimpse the very real challenges faced by Marshall Islanders without denying their agency and collective strengths.

We find the collection refreshing because the too-familiar “issues” bemoaned in impersonal international donor reports are glimpsed here in the context of real people’s lives and lived experiences. Rather than seeing the
Marshall Islands as a nation faced with critical “issues,” the reader comes away with a deeper awareness of the Marshall Islands as a nation of people who face challenging times. It is clear that those issues remain the backdrop to their lives on their islands. The beauty of this collection is that it allows Marshallese lives, values, beliefs, and interpretations of their own experiences to come to the forefront.

As it is impossible to summarize all the essays here, one favorite that is representative of the collection is Yolanda Laginbit Lodge’s “Island Girl.” Lodge’s writing is funny, serious, and includes a bit about everyone and everything on a small island that impacts the lives of members of the bwij (extended family). It reminds one that growing up in the Marshall Islands, under the careful watch of the bwij, is carefree, fun, full of Marshallese humor—and, more importantly, is an experience touched, in meaningful ways, by every member of the bwij.

“Island Girl” chronicles the life and times of an extended family within a Marshallese structure that is slowly being impacted by Western influences. Values of lale doon, iakwe dron, and kauteej doon (looking after, caring for, and respecting each other) are clearly demonstrated in this piece, not only in the way Lodge views members of the bwij, but also in the ways each bwij member cares for children, looks after the elderly, and obeys those who are older or of higher status. These values are important aspects of mantin Majol (Marshallese custom).

With very few materials written in Marshallese, the Marshallese version (Mour ilo Republic eo an Majol) will serve as important reading for students seeking to develop skills in that language. The book is rich with Marshallese terms and values, embedded in the contexts of where and how they are commonly used and practiced—adding to the value of the book as a Marshallese-language text. The correct use of certain Marshallese terms and values associated with traditional rituals such as practices associated with birthing, or with canoes (wa) and traditional navigation, is extremely useful. The book’s glossary provides easy access to important Marshallese vocabulary for the interested language student. The chronology of historical events at the end of the book further adds to its value as supplementary resource material.

While never claiming to be a comprehensive representation, the collection has some noticeable gaps. Certain aspects of life in the Marshall Islands today are missing. There are few outer-island accounts and no coverage of the Kwajalein experience. Most essays are about institutions, and despite the personal involvements of the authors, their accounts downplay their own roles and experiences in building the institutions they are describing. This is likely due to humility and cultural restraints. Nearly all of the authors represented in this collection are fairly well-known public figures and community leaders. They are accustomed to public life, speech-making, interacting with foreign audiences, and explaining customs and beliefs. While this restraint might be seen as a weakness of the collec-
tion, it also clearly demonstrates that these are Marshallese writers embedded within the culture about which they write.

This book is recommended for a wide range of audiences. A cover-to-cover reading is recommended for expatriate consultants, teachers, health-care workers, and others preparing to work in the Marshall Islands. The insights and perspectives are local, current, both urban and rural, reflect the views of men and women, cover a diverse range of topics, and therefore offer a glimpse of the psyche of Marshallese men and women. The narratives are firsthand accounts of how some people lived, how historical relationships developed and are maintained over time, and how life has been impacted, for good or bad, by continuing outside influences. For high-school students, especially Marshallese students, the book could serve as a supplementary reading on such topics as cultural and customary expectations, practices, and values; social and economic changes and challenges; and political development. Finally, the book makes a valuable contribution to the small but growing number of works written about the Pacific Islands by Pacific Islanders themselves and thus should have broad appeal to all students of the region.

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Frédéric Angleviel, a professor of contemporary history at the University of New Caledonia, is part of a generation of local historians who have worked to improve scholarly research and pedagogical materials in their country since the Matignon and Noumea peace accords of 1988 and 1998. Others include Ismet Kurtovitch (politics 1940–1953), Louis-José Barbançon (penal colony), Sylvette Boyer (World War I and 1917 Kanak revolt), and Christiane Terrier (free colonization). Angleviel’s timely study of the historiography of his country is a useful overview based on four years of gathering and analyzing more than 2,250 references. He also wrote a companion book for teachers, Les fondements de l’histoire de la Nouvelle-Calédonie: Définition, périodisation, sources, published in Noumea by the Centre de Documentation Pédagogique in 2003.

Given the multiethnic complexity of New Caledonia and the ongoing hegemony of France over an autonomous country, Angleviel’s task was a daunting one, and some other scholars in this small society resent the way they are represented. Angleviel aspires to be “as neutral as possible” (6), but he does express his own opinions about methodology and politics. For example, he argues that his generation of university-trained historians seeks to transcend the dichotomy between orality (or artifacts) and written texts as evidence. He regards oral tradition