

tion, her capacity to mobilize her people, her ability to captivate, and her cultivated theatrical sense of culture as drama and entertainment as well as moral and political instruction. By this time, however, the queen was unwell and her illness an open secret. She died in December 1965, and fifty thousand people gathered in the tiny capital for this great traditional chief's televised funeral.

There is a great deal of absorbing information and little to take issue with in this account of the queen's life. Her consort Tungi, however, was almost certainly fifty-three at the time of his death in July 1941, and not forty-five as stated (119), it being emphasized elsewhere that he was thirteen years older than she (26, 32, 42). The easy, informal manner of presentation of the wealth of homely detail gathered from contemporaries, friends, and relatives conveys much of the vaunted warmth and charm of this fabled monarch. Moreover, at several points in the queen's life, Ms Hixon adroitly stops short of unsupported inference and, by this means, delicately and more effectively than words would allow, manages to suggest the personal reserve and the way of keeping others at a distance that also was a part of this singular and, perhaps inevitably, lonely majestic figure. Even for readers already acquainted with the broad outline of this larger-than-life sized monarch's life, this story is so well told that it remains engrossing.

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Tagi Tote E Loto Haaku—*My Heart is Crying a Little: Niue Island Involvement in The Great War 1914–1918*, by Margaret Pointer; Niuean translation by Kalaisi Folau. [Alofi] Niue: Government of Niue; Suva: Institute of Pacific Studies, University of the South Pacific, 2000. ISBN 982-02-0157-8; xiv + 195 pages, figures, photographs, maps, notes, abbreviations, glossary, bibliography, appendixes, index. US\$17.00.

Why did 149 Niuean men leave home in 1915 to fight in a European war on the other side of the world? "Where are the graves of those who did not return? What did the men see and do in those strange and far away countries? What was it like for the families left behind?" (vii) Until the publication of Tagi Tote E Loto Haaku/*My Heart is Crying a Little*, Niue's role in World War I lived mostly in the memories of its returned servicemen and those who were privileged to hear their stories. However, from transcripts of interviews with the survivors, and from other evidence that chronicled the men's movement through New Zealand, Egypt, France, and England, author Margaret Pointer compiled a brief, but detailed history of the 1st Niue contingent.

Like the narrative, the book chronologically features photographs that include headstones of Niuean soldiers who succumbed to the combined perils of extreme weather and foreign disease (134, 139). Other illustrations include burial registers while the appendixes feature the "Niue Island Roll Call," "Shipping Lists" detailing the men's movement, and a list of

“Claims for Separation Allowance for Wives and Children of Niue Island soldiers who went on Active Service.” For today’s generations, the documents are bridges to the past that validate the ancestors’ legacy and place Niue firmly in the context of world history. More prominently, a Niuean translation by Niue Returned Servicemen’s Association president, Kalaisi Folau, makes up the second half of the book and verifies Pointer’s sincerity with regard to her target audience. The author also included informative endnotes, a short glossary, bibliography, and index.

News of the war’s outbreak reached remote Niue Island five weeks later. Within three months, under the combined efforts of the resident *Pālagi* (Europeans), “200–250” native “recruits” were drilling for military service on the green at Alofi (Niue’s capital). Pointer claims the effort “[relieved] the consciences of the white community” (7). There was resistance to recruitment, but the military exercises appealed to the young.

The Niueans’ deployment was a chance event initiated by political activity in the metropole. Pointer gives an unflattering portrayal of native statesman Sir Maui Pomare, who “believed it was essential that Maoris prove their loyalty and worth to Pakehas (Europeans) in order to achieve equality of opportunity in New Zealand” (7). However, the first Māori contingent lost a fifth of its men at Gallipoli. “Pressed for reinforcements and embarrassed by the lack of support in his own electorate,” Pomare accepted the Niue Islanders’ offer that “had been laying on [his]

desk for a year (10). Thus, in October 1915, 149 Niuean men left home for further training in New Zealand, before joining the New Zealand Expeditionary Forces in Egypt.

From Auckland the men were sent to Egypt, where they labored digging trenches in the desert heat. As part of the predominantly Māori Pioneer Battalion they sailed to France and worked near the front line. Then, citing humanitarian reasons, an order suddenly came from the New Zealand Division headquarters “to withdraw the Niuean troops from the Western Front and ship them to England prior to returning them to New Zealand” (43). In 1916, approximately one year after their deployment, the survivors returned home. Their comrades who died from pneumonia, measles, tuberculosis, and other foreign diseases were laid to rest in the Atlantic deep and at every stop en route. Some remained in hospitals until their health allowed for the return trip home. As a skeptic aware of the conditions under which the Niueans were initially deployed, I have to wonder if there were other, politically motivated reasons for the sudden order to send the Niueans home. Interdepartmental correspondence questioned the Niueans’ early release and further revealed the administration’s ignorance of, and disregard for, Niuean people and their culture.

Once deployed, the men encountered problems—a language barrier, the discomfort of boots, and dietary incompatibility—that should have been addressed by the *Pālagi* recruiters. The Niueans who spoke English consequently became group leaders,

and I wondered how this disrupted the group's traditional hierarchy. Extreme weather and exposure to foreign diseases took their toll. They faced racial discrimination from people of the very empire they were defending. In a Capetown reception, for instance, white women refused to serve them, while catering to their *Pālagi* comrades. The existence of segregated latrines on troopships points to the institutionalization of racism that colored this era (37). How did the Niuean soldiers perceive and negotiate this reality?

Pointer's training as a history graduate at Victoria University probably influenced her acceptance of a 1998 request from the Niue Returned Servicemen's Association to research and preserve their role in World War I. A teacher by profession and the wife of the New Zealand High Commissioner to Niue for three years beginning in 1997, Pointer had a supportive network. She acknowledged that in every case, all "research or reproduction fees . . . have been waived . . . every letter . . . answered and more" (viii). Funded by the New Zealand High Commissioner in Niue, Pointer's book was researched, written, and published, complete with a Niuean language translation, within the envious span of two years. More remarkable is that Pointer did this "while located on a small island in the Pacific" (vii).

The Niuean soldiers appear mostly as victims of self-elevating subcolonial plots. While this point is well argued by the author, I believe it is also the book's overwhelming reliance on external evidence that contributes to the textual victimization and subdued voices of the Niueans. I anticipated

meeting the mother whose grieving utterance titles the book, but I did not find her. There appeared to be much resistance to the 1914 "recruiting" in Niue, but that story was stunted (5, 6). Moreover, the disruption to Niuean society is unexplored. In the preface Pointer asks what it was like for the families left behind. That question is only generally addressed. Pointer's history of Niue's involvement in World War I is seen largely through the eyes of the *Pālagi* soldiers' diaries and interviews, foreign newspaper accounts, intra-government and military correspondences, war records and personnel archives, and death and burial records. But this in no way diminishes the value of Pointer's work.

Tagi Tote E Loto Haaku is a significant contribution to the literature and history of Niue. Unlike other "English" works that only profess to target a native audience, Pointer's translated story is accessible to a wider Niuean populace. Despite this arduous undertaking, it is puzzling that the book's organization privileged the English version. Like Pointer, I believe that the book should "help in signposting sources for further research" (vii). The book's research also has resulted in a permanent commemorative display in Alofi's Huanaki Cultural Centre. Perhaps the final word on a book about Niueans should be voiced by Niueans. If Young Vivian, who is deputy premier of Niue and minister for the Niue Returned Servicemen's Association, speaks for Niueans, then Pointer has achieved her primary goal, which was to produce a "book [that] is read and valued by Niueans." In the book's dedication, Vivian thanks the author for the "time, money and

effort and last but not least for [her] passion and wisdom in writing this book for all the people of Niue to be proud" (v).

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The New Shape of Old Island Cultures: A Half Century of Social Change in Micronesia, by Francis X Hezel. Honolulu: University of Hawai'i Press, 2001. ISBN 0-8248-2393-1; xi + 198 pages, maps, notes, bibliography, index. US\$19.95.

In two previous monographs, through an insightful interpretation and analysis of archival sources, Francis X Hezel dealt masterfully with the impact of a broad number of forces that helped to shape the precolonial and colonial historical periods in the Caroline and Marshall Islands. Once again, Hezel skillfully presents an assessment of changes that have impacted Micronesia in his most recent monograph, *The New Shape of Old Island Cultures: A Half Century of Social Change in Micronesia*. In this work, however, he has widened the geographic scope of his analysis to encompass all of Micronesia and drawn on the wealth of post-World War II anthropological literature, and his more than thirty-five years of experience living and working in the islands, to explore the impact of social change on the traditional features of Micronesian societies.

Hezel begins his exploration of the impact of social change in Micronesia by presenting a brief historical overview and sociocultural profile of each

island group (Introduction) that sets the stage for institution-specific discussions in the chapters to follow. Chapter 1 establishes the tone and format for presenting the effect of modernizing influences on island societies. The subsequent discussion of changes to family structure is prefaced by a vignette that gives voice to contemporary Micronesian experience and locates the cause of much social upheaval in the nuclearization of the family. Chapter 2 documents the corrosive impact of the rising cash economy on the traditional resource base: land. Once a marker of identity and under corporate control by the lineage, land has come to be viewed as just another commodity and subject to individual ownership. In chapter 3, Hezel explores the changes to the complementary gender roles of traditional Micronesian societies as the result of western education and full-time employment opportunities for men and women, concluding that while some change has occurred in response to the economic realities of modern life in the islands, traditional gender norms continue to be honored. Chapter 4 examines the influence of modernization on birth and infant care and notes the growing trend of Micronesian women leaving home to give birth in Hawai'i or Guam, in order to obtain the dual benefits of better medical care and American citizenship for their children. Pointing to increased mobility and urbanization, Hezel suggests that traditional customs that reinforce lineage ties and bonds of reciprocity have been changed or abandoned in favor of nuclear family needs. In chapter 5, marriage is presented as an institution undergoing