

substantial change as married couples establish independent households freeing them from customary familial ties. Chapter 6 focuses on death and the funeral feast as the prime example of traditional culture. Today, Hezel explains, the funeral feast carries both a much larger cultural burden and social cost as these occasions have become the primary opportunities for displays of social position and power in Micronesian societies. In chapter 7, Hezel describes the commodification of sexuality as young people form relationships, not to serve family interests, but for their own gratification. Chapter 8 explores the impact of modern government practices on traditional political systems in the islands. Rank is still important, Hezel states, but degrees are becoming the new markers of status and legitimate authority in Micronesia. In chapter 9, the impact of population growth on family size and out-migration is discussed. Hezel describes the growing trend of family planning as an attempt to control population expansion in the islands. He also examines Micronesian attempts to relieve population pressure through resettlement on nearby islands or abroad to secure wage employment, education, or health care opportunities. Hezel sums up with an overview of the significant social changes he feels have had the greatest impact on Micronesian societies in the post-World War II period.

The photographs in the volume are carefully selected to provide insights into traditional Micronesian life. Archival photos of specific locations are also juxtaposed with contemporary views to give a sense of the impact

of urbanization on island communities. Extensive notes offer essential information to further contextualize various aspects of social change in Micronesia.

This book has many things in its favor. It is accessible to all types of audiences because it lacks social science jargon. The broad scope of the study is made manageable through the categorization of traditional practices to provide structure for Hezel's argument that emergence of a cash economy and the rise of nuclear family units have triggered a chain reaction of social and cultural innovations that will continue well into the future for Micronesia. And, although at times some points of his discussion seemed based on conjecture, Hezel's analysis is thought-provoking. This criticism should not detract from the value of the book as an important addition to regional studies of indigenous peoples in the modern world, and to Micronesian studies.

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Unity of Heart: Culture and Change in a Polynesian Atoll Society, by Keith Chambers and Anne Chambers. Prospect Heights, IL: Waveland Press. ISBN 1-57766-166-4; xv + 283 pages, tables, figures, maps, photographs, glossary, bibliography, study guide. US\$15.95.

Lagoons, palm trees, sandy beaches, and brown bodies contribute to the idyll of the Pacific. Behind that imagery is another side of life, which

Keith and Anne Chambers depict in their ethnography of Nanumea, an atoll in the northern Tuvalu group. As one of a very few recent ethnographies of atoll life, *Unity of Heart* is welcome to keep alive the anthropological tradition of a broad description of the particulars of daily living, complete with changes the authors observed over a thirty-year period.

The style of this work makes it eminently suitable to a wide readership. It provides a good introduction to the way anthropologists conduct fieldwork, and how they present their findings. The authors' rich fieldnotes feature prominently as quotes. The perspective of a husband-and-wife team, complete with their children, provides new insights as to how two anthropologists working together can provide a more holistic account, particularly of gender relations. The language is evocative of the lifestyle: laid-back, yet conveying many messages simultaneously. The reader can peel back the layers to discover the idiosyncracies of equality as it is lived out in the resident community of 1,000 people, how their changing values manifest themselves to the anthropologists on each return visit. This book gives voice to the people of Nanumea themselves.

The "unity of heart" theme binds this community into a consolidation that differs from its neighbors and yet holds together internal inconsistencies. Belonging to Nanumea holds for those living away from their home atoll, whether in Funafuti, the urban center of Tuvalu, or in Auckland or Sydney. The importance of that shared ideology overrides the "challenges of

today's offerings" (222). This is not an overly rose-tinted account, as the authors point out the political divisions and generational conflicts that they see emerging over the thirty-year time spread of their field visits. Tefolaha as the key character in the Nanumea founding myth may no longer create a feeling of cultural rootedness for the youth, yet there is a strong sense of community.

What binds communities such as these small islands in the Pacific is a key question today, particularly in the face of the varied threats to their residential viability if rising sea levels become a reality, and the increasing diaspora of settlements beyond their Pacific homeland. The resident population of Nanumea is diminishing only slightly compared to other outer islands, such as those in the Marshall Islands or Cook Islands. Yet material necessities are not easily found and in part are generated from nonresidents in the form of remittances. Can these bonds override the threats of disruption?

Many comparisons need to be drawn between ideologies of people such as those of Nanumea and similar communities in the Pacific. The varied modes of coping with life on the home island versus "living away" can provide further clarification of the strengths of unity that pervade this ethnography. The growing significance of the association of small island states to which Tuvalu belongs, along with Kiribati, the Marshall Islands, and Nauru, may draw on the ideology of unity, so clearly described here, at the wider political level. These island nations share many of the threats of

“smallness” as a euphemism for economic nonviability. Those that colonial structures divided for their own spoils now assert their distinctive identities within wider political amalgamations such as the Association of Small Island States and the Pacific Islands Forum. The influence of the British, Americans, and Australians in engendering different solutions to today’s challenges is a mind-game that is likely to distinguish a Nanumean’s thinking from any outsider’s viewpoint. They are likely to differ among themselves about what things from the outside world should be considered necessities, and what from the island must be preserved for the future. But exploring those possibilities will help place their communities within their idiosyncratic framework rather than using an outsider template such as a particular political or ecological rubric.

This text will be welcomed by those complementing their teaching with clear, readable ethnographic accounts that allow the peoples’ voices to be heard. At the same time this ethnography provides an introduction to many aspects of social structure, work, and political organization, showing how these have responded to changes. Each chapter includes notes and suggestions for further reading, and the study guide at the end of the monograph includes a number of questions to encourage student debate. It is highly regrettable that no index has been included, as that would have facilitated access to the complex ideas for which students are seeking answers. It would also have been useful to have the figures listed in the contents. The concepts we endeavor

to introduce to students are embedded, but not too covertly, in this new, readable ethnography, which offers an optimistic entry for this Tuvalu community to the new millennium.

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The Pattera of Guam: Their Story and Legacy. 25 minutes, VHS 1/2 inch, 2001. A video documentary by Karen A Fury Cruz, Pattera Video Project, P O Box 24856, GMF, Barrigada, Guam 96921. US\$15 plus shipping and handling.

This video documentary was made to honor the *pattera*, or midwives, of Guam. With the still photographs interspersed among interviews, the story is told of the critical role these women played in society, sadly followed by the negation of their knowledge and skill. The video starts at the beginning of the twentieth century with the shift from Spanish to American colonial rule and the adoption of a western biomedical approach to health care. In 1907 young Chamorro women were invited to study nursing at the US naval administration medical school. The training lasted two to three years, with several additional months needed for certification as a nurse midwife. The nurses worked in the hospitals and with the Red Cross, and the *pattera* functioned independently in the villages. From that time until the 1950s when their licenses were revoked, *pattera* attended virtually all the births on Guam, caring not only for the mother and newborn,