

Australian states and *one* collection from Chile. While *Zostera*, *Phyllospadix*, and *Heterozostera* are extratropical, most of the remaining genera are tropical or predominantly so.

The fascinating distributions of these monocotyledons lead the author naturally to postulations concerning their paleo-distribution. Assuming monocots moved into the sea in Cretaceous or more recent times, it is accepted that many contemporary species arose in the late Cretaceous or early Tertiary. If this is true for the vicarious species pairs of the Indo-Pacific and American Mediterranean regions, those of this latter region could be expected on both sides of the Isthmus of Panama, a fact also true for *Halodule wrightii* which occurs on both sides of the Isthmus of Suez. The American species, *Halodule besudettei* and *Halophils baillonis*, do not tend to occur on both sides of the Isthmus of Panama and den Hartog feels the populations of *H. wrightii* are sufficiently distinct that they may be considered at least as incipiently two species. Fascinating examples of pan-tropic, bipolar, and other distributions are common in the group, all well documented. In this respect den Hartog's monograph is provided a fine complement in the even more broadly based biogeographic study by A. C. Smith, "The Pacific as a Key to Flowering Plant History" (26 pages. Published in 1970 by the Harold L. Lyon Arboretum of the University of Hawaii) which, likewise, is a result of many years spent in accumulating and analyzing empirical evidence.

Den Hartog's ideas often contrast with the classical as in the case of the origin of the sea grasses. He believes they arose from "salt-tolerant shrub-like terrestrials with sympodial rhizomes and cymose inflorescences" able to tolerate some salt water as would be necessary if they were intertidal. One cannot help but wonder at the lack of such ancestors in today's floras. The classical concept suggests an evolution of species from land to fresh water to brackish water to the sea.

Other times den Hartog does not use evidence or does not interpret interesting information as in the case of the species of *Enhalus*, *Posidonia*, and *Thalassodendron*, genera unique in having buoyant fruits. In a few cases he ignores international practice as in the case of typifying

Halophila where he chooses an illegitimate name for a species that was neither described by the author cited nor for which there is a Type specimen or any obligate connection to the genus via Du Petit Thouars, author of the name, *Halophila*. However, lack of application of the type method and other requirements of the International Botanical Code are common in taxonomic literature and as often they are for reason of expediency as from lack of either sympathy for the Code or lack of knowledge as to how to apply it.

All in all it is a splendid monograph to have at hand; biologists concerned with shallow marine communities will find this book most useful. Botanists concerned for these plant families—the Potamogetonaceae and Hydrocharitaceae—will find this treatment of their marine members indispensable.—

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THE CONGRESS OF MICRONESIA. By Norman Meller (with the assistance of Terza Meller). 1969. University of Hawaii Press, Honolulu. × +480 p. \$12.00.—This book is a comprehensive account of the development of legislative bodies in the Trust Territory since the beginning of American administration in 1945. Based on ten years of research the work is divided into fifteen chapters which provide background data and a description of the development of district legislatures (Chapters 1–6), discuss the emergence and development of a pan-Micronesia legislature (Chapters 7–9), and describe the form and functions the latter assumed at its initial sessions (Chapters 10–14). In the concluding chapter the author offers some predictions for the future.

The book is written by a political scientist and is primarily directed to students of that discipline, but information contained in it will interest cultural anthropologists who have worked in Micronesia and others involved in acculturation studies. Chapter 5 which describes the traditional leadership of the various districts and, Chapter 6 which gives an account of the problems in negotiating the Yap District legislature are of special interest.

Early in the book Professor Meller makes a

point which should be kept in mind throughout, that "... traditional political systems in each district will continue to function... alongside the new structure of government" (p. 41). The forms of government the author is concerned with are by and large colonial forms built to satisfy the demands of the United States, the United Nations, and the Western educated elite of the Territory. Certainly some such system is necessary if the area is to interact with the wider world and no doubt the structure being built is as good as most. Nevertheless, the "average" Micronesian has little interest in it and thus far has been little affected by it and understandably these new forms were accepted "... without enthusiasm for they preferred their own system of government" (p. 27). The traditional system, of course, is adapted to the peculiar necessities of the region whereas the introduced one, by and large, is not. Furthermore as the colonial history of Micronesia is marked by its inconsistencies, unpredictability, alternately severe and diffuse forms, it is understandable that no great "enthusiasm" has been generated.

Thus far there have been no major conflicts between the new and the old forms not only, as Meller notes, because the new is not completely antithetical to the old (p. 44), but also because nearly all segments of society still owe allegiance to the old, and these leaders are willing to go along with the new if for no other reason than to keep the Americans happy and uninvolved in *real* local affairs. Facts such as those cited by Meller concerning the first Congress elections of January, 1965 (pp. 244ff), wherein more than 90 per cent of the electorate participated, should be viewed in the light of instructions given the populace by the traditional leaders and in terms of the captive character of the electorate on a small island. It is my impression that in most districts the outcome of the elections could have been predicted by an opinion poll of the chiefs. And in the outer islands voting was near universal, not because of any enthusiasm, but because it was something the field-trip officer requested and from the outer islanders' point of view it would be foolhardy to refuse cooperation on this matter and perhaps jeopardize the other essential functions of the stop-over by the ship. Most adult outer-

islanders can recount stories of seemingly less important things happening on field trips which have offended the ship's captain (the *real* authority during a visit as far as the islanders can judge) so that he has weighed anchor before normal business was completed.

Although still a minority there undoubtedly is an increasingly large number of Micronesians who are taking an interest in the development of supra-local and pan-Micronesian government including traditional leaders as well as young men and women returning to the islands with Western educations. The form this government assumes, however, will probably reflect certain local facts regardless of foreign administrators' conceptions of efficiency, democracy, and representation. Meller cites, for example, problems in apportionment and segmentation when establishing electoral district boundaries (pp. 226ff). Traditional linkages and antagonisms have thus far been more important than any "one-man-one-vote" conceptualization.

Administrators, both American and United Nations, have also criticized the persistence with which the Micronesians cling to the bicameral legislative form over the unicameral one, which the administrators conceive of as "more efficient." The author documents this with data from both the district and all-Micronesia levels. At the district level administrative authorities accepted the "unwieldy" bicameral system for they felt that it was "... desirable to utilize this type of governmental structure whenever the native customs still recognize and respect the power of chieftain classes" (p. 72). This reasoning is also offered when discussing bicameralism at the pan-Micronesia level, but the main argument here shifts slightly and emphasizes the need felt for equal representation of various traditionally independent territorial groupings which are being amalgamated into a single Micronesia. The analogy is drawn between the problems of joining the various independent states of the United States and the districts of Micronesia. The unicameral/bicameral argument, however, probably touches on some more basic structural aspects of the various Micronesian societies (Robert McKnight has suggested a similar point in a recent *Micronesica* article).

Briefly stated, most Micronesian societies have a balanced dualism in their traditional governmental structures, e.g. in Ponape the senior and junior lines of titles, in Palau dualistic territorial divisions, in Yap chiefly older versus young men's alliances, and varying expressions of similar types of organizations in other districts. Bicameralism, therefore, articulates more closely with traditional organization than does unicameralism and thus reflects a more basic problem than mere preservation of traditional chiefly prerogatives. This may help to explain the choice made by Ponape which had much to gain from unicameralism (because of its large population) but rather opted for bicameralism (p. 201).

In his final chapter the author makes some justifiably guarded predictions about the political future of the Trust Territory. It is a measure of the speed of current events that the impression given, of some type of continued affiliation with the United States, may no longer reflect the opinions of a majority of Micronesian leaders. The history of vacillations by the Trust Territory government and actions of the United States government in other areas of the world which they are now aware of, combined with a growing cognizance of alternatives by members of the Congress of Micronesia make a form of straight-forward affiliation appear less likely—barring, of course, coercion and force.

In many of the Central Caroline atolls there is a political office called the *tamolalipisash*, "the chief for the foreigners", who may or may not have some form of traditional authority to back him up. He mediates between the outsiders and the local community, which continues to be governed along traditional lines. At present the Trust Territory administration is carrying out a land cadaster program and with some linguistic license we may see emerging *lisialalipisash*, "boundaries for the foreigners", which also may or may not have some basis in tradition. Many Micronesians, I think, have viewed the Congress of Micronesia in the same light, as a "congress of the foreigners." In spite of this the congress appears to have taken on a certain Micronesian structure wherein Micronesian politicians—equal to any—are able to score points. The Congress may not

have any real teeth, but it can annoy administrators with its howls. In the current vernacular and with analogy to the situation in the United States, the Blacks have abandoned the "Uncle Tom" image, the American Indians have given up their "Uncle Tomahawks", and I think it encouraging that the Congress of Micronesia has begun its life with few Oceanian "Uncle Tane" members.—

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Note added in proof: The fast moving political events since this review was written, two years ago, have made obsolete some of its comments. Nevertheless, I feel its main thrust is still accurate.

ADOPTION IN EASTERN OCEANIA. Edited by Vern Carroll. 1970. Association for Social Anthropology in Oceania Monograph No. 1, University of Hawaii Press, Honolulu. 422 p. \$10.00.—Adoption in Eastern Oceania is the first monograph in a series to be produced by the Association for Social Anthropology in Oceania. The purpose of the Association is to sponsor symposia on aspects of social anthropology in Polynesia, Micronesia, and island Melanesia and to publish the reports of such symposia. The membership of the Association is closely defined by participation in symposia and publication efforts.

The contributions in the adoption volume were all specially prepared for the volume and carefully revised in order to form a coherent work rather than being a mere compilation of articles already published.

An introduction by Vern Carroll on the meaning of adoption discusses the problem of arriving at a cross-cultural definition of such a complex construct. Ward Goodenough suggests in the epilogue that adoptions are "transactions in parenthood" and that the concept of parenthood itself can be differently structured in different societies. Much of what Goodenough says is certain to have an important bearing upon kinship theory in general.

The ethnographic contributions to the volume consist of discussions of adoption from the areas of eastern Polynesia, western Polynesia, Micronesia, and Rotuma, and the northern New Hebrides.