

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.—

WILLIAM H. ALKIRE, *The University of Victoria, Victoria, Canada.*

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.

Eastern Polynesia is represented by "Traditional and Modern Adoption Patterns in Hawaii" as discussed by Alan Howard, Robert H. Heighton Jr., Cathie E. Jordan, and Ronald G. Gallimore. This chapter calls attention to a persistence of adoption patterns in modern Hawaiian society. This persistence is attributed the motivational significance of nurturance among Hawaiians which they believe has been perpetuated by child rearing patterns of early indulgence, subsequent rejections and resulting needs.

Anthony Hooper in "Adoption in the Society Islands" finds that children are valuable for both economic and sentimental reasons after analysis of an isolated, relatively poor island. Robert I. Levy in a chapter entitled "Tahitian Adoption as a Psychological Message" relates adoption to a social structure which calls for an orientation that all relations are conditional. Adoption delivers the message that this even extends to the parent-child bond.

Paul Ottino, in "Adoption on Rangiroa Atoll, Tuamotu Archipelago" makes the point that present adoptions become clear only when the historical factor of pre-existing adoptions are known.

Western Polynesia is represented by two island groups geographically within Micronesia. Vern Carroll's "Adoption on Nukuoro" referring back to Levy's discussion makes the point that Nukuoro adoption reinforces group solidarity and that relatives should share with one another. A feature of Nukuoro "adoptive fosterage" is that the child and natural parents are not separated completely. Michael Lieber in "Adoption on Kapingamarangi" makes two important points; first, that adoption and fosterage are a part of the larger class of kinship behavior and second, views adoption as a multipurpose social mechanism which people use to meet their needs through kinship relations.

Micronesia is well represented by the Gilbertese groups, Ponape, and Truk. Martin Silverman in "Banaban Adoption" discusses a group from Ocean Island who settled on Rambi Island, Fiji. Banaban adoption is approached from a cultural viewpoint. In adoption sometimes "culture" steps in where "nature" fails. Sometimes adoption involves

cases where behavior falls short of ideals and sometimes involves ideals being enacted by persons who have no duty to do so. Henry Lundsgaarde in a chapter entitled "Some Legal Aspect of Gilbertese Adoption" calls attention to another perspective in the study of adoption. Land matters enter into adoption in the Gilberts. "Adoption, Guardianship, and Social Stratification in the Northern Gilbert Islands." by Bernd Lambert discusses the relationship between land tenure, social stratification, and adoption.

J. L. Fischer in "Adoption on Ponape" emphasizes the restricted social arena in which adoption takes place in many Oceanic societies and the need for ecological balance due to differential fertility. Another important factor in Ponapean adoption is the need for personal care for the aged.

Ruth Goodenough in "Adoption on Romonum, Truk" reports an adoption rate of 10.9 per cent for the Romonum population which is less than the rate in some of the other societies discussed in the volume but high for this population. The present rate may be due to uneven fertility caused by venereal disease. Adoption serves to meet needs of both children and adults. An important point made is that the low level of affect expressed in adoption may possibly be accompanied by strong hidden feelings.

Other Societies of Eastern Oceania discussed are "Adoption on Rotuma" by Alan Howard and "Adoption in the Northern New Hebrides" by H. N. Scheffler. Howard analyses Rotuma adoption as a decision making process. Scheffler reviews early accounts of adoption in the Northern New Hebrides in the light of modern social anthropology and comes to grip with some basic aspects of human kinship.—

WALTER SCOTT WILSON, *Department of Anthropology, University of Guam, Agana, Guam.*

WORLD CATALOGUE OF THESES ON THE PACIFIC ISLANDS. By Diane Dickson and Carol Dossor. 1970. University of Hawaii Press, Honolulu. 123 p. \$4.25. A new Pacific Monograph Series is introduced by a bibliography of theses, dissertations, and essays which pertain to studies on the islands of the Pacific. Entries are arranged by geographical location. Islands or