

made by the Maori people for reparation for past and continuing breaches of the 1840 Treaty of Waitangi, particularly in relation to land. This problem threatens to disrupt the New Zealand political scene, and there are Maoris and Islanders who see themselves as having common cause.

This book brings together a wealth of experience and perceptive research. This reviewer might question points of emphasis in material that falls within the range of his experience, but the essentials are accurate. Frequent references to constitutional provisions do call for ready access to that pile of constitutional texts. There is an index to particular constitutional provisions, but the general index does not list the places in the text in which there are references to each island country.

Yash Ghai and his fellow contributors, the Institute of Pacific Studies, and the University of the South Pacific are to be congratulated on this important addition to the university's list of publications on Pacific government and politics.

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Silent Voices Speak: Women and Prohibition in Truk, by Mac Marshall and Leslie B. Marshall. Wadsworth Modern Anthropology Library. Belmont, CA: Wadsworth Publishing Company, 1990. ISBN 0-534-12384-8, xiii + 190 pp, illustrations, tables, appendixes, index. US\$15.

In October 1977, an ordinance was signed prohibiting the sale and consumption of alcoholic beverages on Moen Island. A few months later, the district center and capital of Truk (now Chuuk), the most populous state in what would shortly become known as the Federated States of Micronesia (FSM), was officially "dry." In *Silent Voices Speak*, the authors record the interplay of forces that led to the enactment of prohibition on an island with a widespread reputation for drink-induced mayhem. But the book is far more than that; it is a clear-eyed look at the effects of prohibition on the community and, in the final analysis, a challenge to the ethnocentrism that colors the general public's perceptions of prohibition in such island communities.

This is not the authors' first foray into the problems of alcohol in Chuuk. *Weekend Warriors*, published by the Marshalls in 1979, is an ethnographic description of what could be called the subculture of youth drinking on Moen. In this earlier book, the authors painted a vivid picture of the rituals that make up drunken behavior while illustrating the pain and suffering that often result for families and society at large. Ten years after their fieldwork for this earlier volume, the Marshalls returned to Chuuk to study the effects of the prohibition that had been in force for more than seven years by that time.

The "silent voices" of the title are the voices of women who, as in most other parts of Oceania, have traditionally been denied a public role in community affairs. For a year or so prior to the

enactment of the prohibition law, however, Chuukese church women assumed an uncharacteristically active role in petitioning for the law. The authors trace the sequence of events from a Hawai'i church conference on alcohol, attended by two prominent Chuukese women, through a series of petitions, demonstrations, and other attempts to win support for prohibition in the months before the law was passed. In all this, the women, particularly Protestant church women, are portrayed as the initiators and the major support group for prohibition. The authors see in this the seeds of a social revolution that could allow women a much greater public political role in the future. Yet, they acknowledge that female involvement in the anti-alcohol crusade was actually just an extension of the very traditional roles that women have played in Chuuk as restrainers of the men and keepers of the peace. In this case, however, women stepped into the public arena to perform these roles—and in that lies the difference.

The book is as much a volume on women's changing place in Chuukese society as it is about prohibition. For this reason, perhaps, the role of male political elements, particularly the Moen Municipal Council, is understated. Even the role of Catholic women's groups is seen as peripheral in the march toward prohibition. The silent voices recorded and amplified in the book, then, are largely those of a single Protestant church group, although admittedly broad-based and influential. This framework, limited as it is, allows the authors to do much more than chronicle a social reform move-

ment. It allows them to trace the growth of awareness and empowerment of one women's group and to delineate the issues related to changing women's roles with sensitivity and focus.

And what of the effects of prohibition on Moen after more than ten years? Speakeasies and a thriving black market notwithstanding, the prohibition law has had an undeniably beneficial impact on the community, the authors maintain. More than 90 percent of the Chuukese people interviewed by the Marshalls in the course of their study agree. Despite the laxity in enforcement, the law continues to enjoy overwhelming support from men and women alike. In explaining why this is so, in the face of mounting skepticism from outsiders, the authors are at their best.

The law was not so much an attempt to eliminate drinking as an effort to control drinking and check its destructive effects on the community. The drive for prohibition was not a morality crusade, but an attempt to check the social disruption brought on by drinking. At first sight, the success of even this pragmatic goal would seem open to question. Hospital records for the early 1980s showed that emergency-room treatment for trauma was up to its preprohibition rate, and alcohol-related arrests increased as the black market became established. Indeed, my work on this review was interrupted twice in a single day: first when a neighbor asked to use the phone to call police to subdue a drunken member of the family, and again when a parishioner asked for prayers for his son who was stabbed by

a drunk (and died later in the day, as it turned out). Yet when I drove to Sapuk Village, formerly a notorious trouble spot, on that same payday evening, I had no fear of having to dodge rocks or the knife thrusts of young men leaping onto the road.

Drinking continues and so does violence, the authors acknowledge, but with some notable changes. Public drunkenness and violence occur less frequently, police arrests for drunken and disorderly behavior short of assault are more numerous, and drinkers are far more cautious than in the preprohibition days. While this may seem to have driven the alcohol problem from the streets into the backyard (homicides occur increasingly within the family or neighborhood circle), this in itself is no small achievement. But perhaps the greatest gain is that local people have successfully altered the pattern of alcohol use and in doing so, have reasserted their control over their community. The significance of this may have gone unnoticed in the continuing debate over prohibition if the Marshalls had not underscored it in their valuable little book. Before judgments are passed on the wisdom of the Moen law or on similar attempts of other traditional communities to "exorcise their evil spirits," *Silent Voices Speak* is must reading.

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Ples Blong Iumi: Solomon Islands, The Past Four Thousand Years, edited by Hugh Laracy. Suva and Honiara: University of the South Pacific, 1989. ISBN

982-02-0027-X, xiv + 151 pp, appendixes, photographs, select bibliography, index. US\$12.

The book *Ples Blong Iumi* is important in three ways: it represents the first attempt by Solomon Islanders to reinterpret, produce, and add an indigenous perspective to their history; it contributes to the development of literature by Islanders emerging from this country and the Pacific; and by using and documenting indigenous sources of knowledge, it underscores the value of the experiences and achievements of the people of *Taem Bifo*.

In the chapter entitled "Digging," Alec Rukia presents two indigenous views of Islander origins and examines linguistic theories on the settlement of the Solomons by two distinct language groups (Papuan and Austronesian) that came from Southeast Asia between five thousand and thirty-five hundred years ago. He summarizes the nature, development, and findings of archaeological investigations. Remains are categorized into three broad "cultural complexes," the Lapita Cultural Complex being the only one that can be correlated with a linguistic group whose earliest settlements go back in time some three thousand years. The question of why Papuan speakers are present on Lapita sites cannot be answered at this time since no investigations have been conducted on the major islands (except Guadalcanal) where the oldest settlements are likely to be found. The current evidence does not represent the earliest settlements.

In "Remembering," Jan Sanga discusses how the various bodies of traditional knowledge were preserved