

Anthropological Research in Micronesia

by LEONARD MASON

RÉSUMÉ

Bien que la Micronésie a été l'objet de recherches depuis de nombreuses années, ce n'est que dernièrement qu'on peut dire que cette région est bien documentée. L'auteur fait un relevé de plusieurs publications qui méritent d'être mieux connues et il décrit les nouvelles tendances dans les études courantes d'anthropologie micronésienne.

In the present decade Micronesia finally has come of age in its significance to the anthropological profession. Essentially unknown as a world region by American anthropologists before World War II, its literature existed mainly in German and Japanese, the languages of the successive administrations that held responsibility for most of the islands after 1898. When Japan in 1945 relinquished its authority in the once mandated area, American anthropologists were quick to move in as participants in two comprehensive research programs aimed at learning more about the peoples and cultures of Micronesia.

The U.S. naval military government and the U.S. Commercial Company in 1946 cooperated in the Economic Survey of Micronesia under Douglas Oliver's direction. Anthropologists Bascom (Ponape) Hall (Truk), Mason (Marshalls), and Useem (Palau and Yap) took part in that survey. Their monographic reports are available on microfilm in the Library of Congress. In the following year, the Pacific Science Board (National Academy of Science-National Research Council), with funds from the Office of Naval Research, launched the Coordinated Investigation of Micronesia (CIMA) under the overall supervision of George P. Murdock. Nearly 40 anthropologists from 20 universities and museums undertook fieldwork in the Marshalls, Carolines, and

Marianas from 4 to 6 months each. Their research reports have appeared independently as monographs and journal articles since that time (Pacific Science Information Center 1963). In 1949 the Board extended that activity to other scientific fields in a program called Scientific Investigations in Micronesia (SIM). Some anthropologists, as part of SIM, worked with other scientists in the Coral Atoll Research projects at Arno (Mason), Onotoa (Goodenough), and Ifaluk (Burrows). (For a bibliography of SIM research, see Pacific Science Information Center 1964.)

In 1953 Mason and Lessa, the latter in German, published short surveys of anthropological work in American Micronesia. Both reviewed the several programs noted above and appended bibliographies. In the same year the Tri-Institutional Pacific Program (TRIPP) was inaugurated by the Bernice P. Bishop Museum, the University of Hawaii, and Yale University with funds from the Carnegie Corporation of New York. Program development was guided by a tri-institutional committee chaired by Alexander Spoehr. Although its scope extended to all of Oceania and the social sciences generally, TRIPP did finance projects of an anthropological nature relating to Micronesia, namely, those of Dyen, R. and M. Force, Grace, Lambert, Mason, Osborne, and Sturtevant. As with CIMA, the TRIPP researchers reported their findings independently (Pacific Science Information Center 1966). The journal *Asian Perspectives* from 1957 to 1961 carried reports of publication and work in progress on Micronesian prehistory compiled by Allan Smith (1957, 1958, 1960, 1961).

From 1961 no systematic review of anthropological research in Micronesia has appeared, although the *Information Bulletin* of the Pacific Science Association, issued from that office in the Bishop Museum, includes occasional notes about published or ongoing research in these islands. Consequently, the profession is generally uninformed about the University of Oregon's 5-year program to study cultural change in displaced Pacific communities, directed since 1962 by Homer Barnett, under a grant from the National Science Foundation. This has included, among others, field studies of Gilbertese in the Solomons by Knudson (1964), southern Gilbertese by Lundsgaarde (1966), Marshallese at Kili and Ujelang by Kiste and Mason, the Lib people at Kwajalein by

Perlin, and Kapingamarangians at Ponape by Lieber. Another comprehensive institutional program is the study of 10 languages (Marshallese, Kusaian, Ponapean, Trukese (Lagoon), Trukese (Western), Woleaian, Ulithian, Yapese, Palauan, and Chamorro) in the American trust area, initiated recently at the Pacific and Asian Linguistics Institute (PALAI), University of Hawaii, with a grant from the Peace Corps for production of dictionaries, grammars, and teaching materials (Topping 1967).

The Anthropology Department at the University of Hawaii in late 1966 issued the first number of a bulletin intended to serve as a clearinghouse of information on new publications, research in progress, and plans for anthropological work in Micronesia, as well as developments within the area which might interest Micronesian specialists. Two issues of this Micronesian Program Bulletin have been distributed to date, but a bimonthly schedule is now planned in order to keep the profession abreast of the heightened activity in Micronesia.

Scope of the present survey

A word is needed about what is and is not included in the present survey. Space limitations preclude any elaboration on anthropological issues, theoretical or methodological. The discussion will be essentially referential, to point the way in a scattered literature for readers who may wish to explore certain topics for themselves. Of the more than 200 titles listed here, 90 percent are either portions of books on larger subjects or journal articles, some of which were discovered in the most unlikely places as seen by a Micronesian specialist.

The period covered in this survey goes back to 1954 since the intent is to update the surveys written in 1953. Any publication that contained material on a Micronesian people or culture was sought out. Less care was taken in looking for titles in physical anthropology and linguistics, compared with social/cultural anthropology and archaeology, because studies in the first fields frequently appear in journals not ordinarily consulted by most anthropologists and may remain lost to the Micronesian researcher even when he attempts to keep informed. For language

reasons I could not consult the literature in Japanese, and some German publications demanded more effort in translation than I could afford at this time. A few works, known to me by title, could not be obtained for review in the libraries at hand. Some of these are listed here when the title clearly indicates the content. Unpublished doctoral dissertations and master's theses present a special problem in systematic search, and I decided to postpone that probably large task for another time.

Information about the existence of additional references will be appreciated. Such titles, as information is received, will be publicized in future issues of the University of Hawaii's Micronesian Program Bulletin.

Trends

After the first flush of publication from the CIMA program, a lull developed in the mid-1950's and it seemed as if Micronesia might revert to its earlier anthropological obscurity. However, in 1957, John deYoung, staff anthropologist in the American trust area, began editing a series of *Anthropological Working Papers*, written on topics of practical interest by district anthropologists and their Micronesian assistants. This series ended in 1961 with the waning of administrative emphasis on anthropology. A resurgence of publication elsewhere occurred in 1964-66, with some 23 titles appearing in 1966, 5 of which were abstracts of papers read at the 11th Pacific Science Congress in Tokyo. The number of anthropologists now or recently in the field promises a continuation of this upward trend.

Topically, few significant trends can be noted. Archaeology, ethnohistory, and physical anthropology are getting more attention as new workers enter the field and as a consequence of Micronesia's growing importance in the clarification of Oceanic culture history in both prehistoric and early contact times. Structural linguistics is better represented as research has moved from an exclusive concern with problems of classification to include also those of morphology, syntax, and style.

One interesting trend is reflected in the changing personnel of Micronesian anthropology. The year 1960 seems to be the

dividing line between the "old-timers" and the "new-comers." Earlier, one reads the names of Barnett, Burrows, Garvin, Gladwin, Goodenough, Lessa, Riesenber, Schneider, and Spiro, all of whom took part in CIMA and continued for several years to bring out studies that utilized those field data. Others, like deYoung, J. Fischer, Mahony, McKnight, Smith, and Tobin (Gladwin and Barnett are in this group also) were part of the Trust Territory anthropological staff and drew on that experience for much of their writing. Still others, such as Gifford, Mason, and Spoehr, worked in Micronesia out of their respective institutions. Of the older generation only a few have continued to be active in the Micronesian field, namely, J. Fischer, Gladwin, Goodenough, Lessa, Mason, and Riesenber. Mahony and McKnight have both returned to academic life and promise to maintain their identification with Micronesian research. R. and M. Force and Osborne (all TRIPP participants) and Swartz (on an independent grant) provide a bridge between the earlier and later periods, but Swartz has since transferred his interest elsewhere.

Since 1960 many young people have appeared on the scene, about half of whom are students of earlier workers. Names like Alkire, Carroll, Chapman, Davidson, Hainline, Knudson, Lambert, Lundsgaarde, Reinman, and Silverman are rapidly being established in the literature. Maude from Australia, de Beauclair from Taiwan, and Koch from Germany are other names that distinguish this more recent group. An outstanding characteristic of this later period is that field financing has been mainly institutional or obtained individually in grants, e.g. from the National Science Foundation or the National Institutes of Mental Health.

GEOGRAPHIC COVERAGE

The term Micronesia, as commonly interpreted by Oceanists, refers to four island archipelagos and two single islands. The Marianas, northernmost and in the west, include Guam, Rota, Tinian, Saipan, and smaller high islands to the north. The Carolines, closer to the equator, consist of Palau, Yap, Truk, Ponape,

and Kusaie as high islands, west to east, and numerous smaller coral islands and atolls. Eastward lie the Marshalls and Gilberts, low coral groups with a northwest-southeast orientation, the Gilberts being more southerly and straddling the equator. Banaba (Ocean) and Nauru are two isolated, raised coral islands located west of the Gilberts and just south of the equator. Over this arrangement is superimposed a political pattern which segregates the Gilberts and Banaba as British, Guam as American, Nauru as an independent territory, and the rest of Micronesia as a United Nations trusteeship administered by the United States.

In the following, only those references are cited that aid in estimating the extent of anthropological activity in each region during the survey period. Other references may be found in the appended bibliography.

Marianas.

Comparatively little work has been done among these islanders who are the most acculturated of all Micronesians. Spoehr's study of Saipan (1954) is the only detailed analysis of the contemporary culture. More interest is evident in prehistory, e.g. Spoehr's archaeological survey and excavations on Saipan, Tinian, and Rota (1957), Reinman's informative preliminary report (1966) of his recent site survey on Guam, and two brief statements by Yawata on burial customs (1961) and rice cultivation (1963) among the ancients. For the first time an analysis of Guamanian blood groups is available (Myriantopoulas and Pieper 1959).

Palau.

Palauan society is analyzed by Barnett in his view of how a Palauan might see it (1960), by R. Force in a study of changing patterns of leadership (1960), and by McKnight in an unpublished dissertation on competition (1960b). Turning to language, R. and M. Force (1961) discuss figures of speech, and McKnight (1961) examines mnemonic devices as aids to communication. McKnight additionally has drawn on his broad experience to describe rock paintings (1964), a master-apprentice

system stimulated by a Japanese model (1959), and the cultivation of breadfruit (1960a), yams (with Obak 1959), and taro (with Obak 1960). Both R. Force (1959) and Ritzenthaler (1954) comment on Palauan bead money, Force being more concerned with its provenience. Osborne's monographic treatment of Palauan archaeology (1966) raises many historical questions that should attract still other archaeologists to this area.

Yap.

The Giffords' archaeological excavations (1959) reveal affinities with the Marianas. The historical tie with Palau is considered by de Beauclair in reviews on pottery (1966a), stone money (1963b), and glass beads (1961, 1962, 1963a). The relationships between descent, kinship, political organization, and supernatural sanctions are explored by Schneider (1957a, 1957b, 1962). De Beauclair slants her contributions on religion and magic in a more historical vein (1963c, 1966b). Yap's depopulation is investigated in its biological, demographic, and cultural aspects by Hunt, Kidder, and Schneider (1954), while Schneider alone views it in the context of abortion practices and Yapese values (1955). New to the area is Hainline who has recently worked in Yap on the influence of population attributes on serological variation as a field check of her earlier interpretation of published Micronesian data (1966). One of Yap's young men, Francis Defngin, an assistant district anthropologist without formal training, has contributed papers on naming customs (1958) and the cultivation of yams (1959) and taro (with Kim 1960).

Coral islands west of Truk.

That Lessa dominates this literature, in his focus on Ulithi and comparisons with other peoples between Palau and Truk, is evidenced by his studies of Ulithian personality (with Spiegelman 1954), social effects of a typhoon (1964), population dynamics (1955; with Myers 1962), divination (1959), mythology (1956a, 1956b, 1961b, 1962a, 1966a), and a Ulithian ethnography (1966b). Ifaluk is well represented due to Burrows' work on

music (1958) and the verbal arts (1963), and Spiro's analysis of religious beliefs and psychological forces (1959). Alkire (1965) adopts an ecological approach to describe the socioeconomic life of the interrelated Lamotrek-Elato-Satawal peoples. A curious writing system known today among islanders from Eauripik to Lamotrek is interpreted by Riesenbergs and Kaneshiro (1960) as probably due to stimulus diffusion. The Southwest Islands (Sonsorol, Pulo Anna, Merir, and Tobi) are represented only by references in McKnight's accounts of taro, yam, and breadfruit cultivation cited above for Palau.

Truk.

Truk's place in the Micronesian literature is truly unique. The number of references and authors is almost double that of any other region, and yet nearly every study is based on field data from Romonom Island in the Truk Lagoon, site of the Yale CIMA project in 1947. Dyen, linguist in that group, gives us a sketch of Trukese grammar (1965b). LeBar concentrates his effort on material culture (1963, 1964a, 1964b). Goodenough reworked some of his material in more rigorous analyses of social relationships (1956a, 1963b, 1965a, 1965b). Gladwin, last of the CIMA project to be cited here, continues his interest in Trukese personality by evaluating individual case histories (with Sarason 1959; 1960b) and investigating sociocultural influences in learning and thinking (1958, 1960a, 1964). A. Fischer, at Romonom two years after CIMA, reports on reproduction practices and beliefs (1963). J. Fischer, who was district anthropologist at Truk and Ponape respectively, exchanges views on a definition of residence (1958a) with Goodenough (1956c), both of them using Romonom data. Much later, Swartz selects Romonom as a field site for his social analyses (1958, 1959, 1960, 1962). Schneider has reworked and published data on Trukese kinship for a comparative study of 6 matrilineal societies (1961).

Mahony, who succeeded J. Fischer on Truk, writes in the Trust Territory series about naming customs (1958), taro cultivation (1960c), and the innovation of a savings system on Moen Island (1957, 1960a). Goodenough, most recently, proposes a simple orthography for Trukese place-names (1966a) and ac-

companies his discussion of their meanings with a fold-in map of Truk Atoll.

J. Fischer is unusual among Micronesian anthropologists in that he generally employs the method of microethnology, or small-scale comparison of historically related societies. Thus, he draws upon his extensive data from both Truk and Ponape to produce comparative treatments of totemism (1957) and oral literature (1956, 1959a, 1960, 1965; with Swartz 1960), seeking a socio-psychological meaning for the differences. He analyzes his method in a chapter (1968) of an introductory textbook by Clifton, who earlier employed the same tactic in an ethnohistorical comparison (1964) of external political controls on Truk and Ponape. J. and A. Fischer, in a nontechnical handbook (1957), describe the peoples and cultures of the Truk and Ponape administrative districts.

Ponape.

In addition to his comparative treatment of Ponapean and Trukese culture, J. Fischer uses ethnohistorical documentation to determine the time and cause of abandonment of ancient Nan Matol (1964), examines Ponapean interrogatives (1966a) and respect language (1966c), analyzes an Oedipus tale (1966b) and proverbs (with Riesenberg 1955), and cites his Ponapean kinship data in a general discussion of primary kin terminology (1959b). Pensile Lawrence, a Ponapean who is assistant anthropologist and curator of Nan Matol, gives accounts of naming practices (with deYoung 1958) and yam cultivation (with Mahony 1959). Mahony, while district anthropologist, also wrote on taro cultivation (1960b), although his present identification with medical anthropology is anticipated in an article on totemism and allergy (with J. and A. Fischer 1959). A correction of the historical record is offered by Riesenberg (1959) regarding an early description of Ponape. Garvin draws upon field data he collected on Ponape during CIMA to illustrate several methodological proposals in structural linguistics (1954a, 1959, 1962a, 1962b).

Nothing is available in the period of this survey for Kusaie or the intervening atolls of Mokil and Pingelap.

Polynesian outliers.

The Bishop Museum's investigations on Kapingamarangi would appear to be complete with Emory's publication (1965) on the social and religious life of this Polynesian community in the eastern Carolines. Meanwhile, for Nukuoro, we have preliminary reports of recent field studies by Carroll in linguistics (1965) and Davidson in archaeology (1966, 1967). J. Fischer, comparing cognate folktales from both Polynesian outliers (1958b), seeks to explain their different character by differences in their social structures.

Marshalls.

The earlier work by Spoehr and Mason has been little supplemented in the period under consideration. Mason has two articles (1957, 1958) which are only preliminary to his long-term research on the Bikini resettlement. Four student reports in a recent University of Hawaii field training program describe the changing community at Majuro (Mason 1967a). The Trust Territory anthropological series includes papers on naming customs (Bikajle and deYoung 1958) and taro (Bikajle 1960) and breadfruit (Mackenzie 1960) in which Marshallese Tion Bikajle, former assistant anthropologist, shares credit with agriculturist Mackenzie. The traditional system of wave navigation and stick charts is reviewed by Davenport (1960, 1964) and Hops (1956). Sussman *et al.* (1959), in a serological study of the Rongelap population, reminds us of the continuing government program of medical surveillance at this atoll which was exposed to radioactive fallout in 1954.

Gilberts.

Once poorly known anthropologically, the Gilbertese in this decade are being investigated most actively. Their material culture has been detailed by Koch (1965); in another study (1966), he reports no cultural merging of these people with the Polynesian Ellice islanders to the south, as formerly assumed by migration theorists. Luomala continues to utilize her Tabiteuean field data in studies of folklore (1965, 1966). Following a brief study of Onotoa, Goodenough draws upon his observations of land-related

kin groups to support a modified version of early Malayo-Polynesian society (1955). He also uses Onotoan examples of cultural change (along with others from his Trukese experience) in his interpretation of "cooperation in change" (1963a). Lambert fills the void concerning northern Gilbertese society by his analyses of fosterage (1964), ambilineal descent groups (1966a), and the economic functions of chieftainship (1966b). Ethnohistorian Maude has produced a major work on the evolution of the Gilbertese *boti* (1963), and with Leeson depicts the history of an early trade activity (1965). First reports from the University of Oregon's research program on displaced populations are Lunds-gaarde's reconstruction of southern Gilbertese life in the 1930s (1966), and Knudson's contemporary study of Gilbertese resettlement in the Solomons (1964). Working independently, Silverman in a progress report (1962) describes his research with the re-located Banaban community in Fiji.

No Nauruan studies are known for this period in which these people considered alternative locations for settlement and achieved political independence.

Micronesia (general).

A number of writers have attempted to view all or most of Micronesia on selected topics. In physical anthropology, Hainline (1965, 1966) and Hunt (1966) examine biological variation with reference to possible ecologic, demographic, and sociocultural determinants. Izui (1965), using data collected before World War II, considers the diversity and unity of Micronesian languages. Barrau treats the ethnobotany of Micronesia and Polynesia together (1961), judging both to be like enough to warrant a single publication. Land tenure patterns in the six Trust Territory districts are summarized by the district anthropologists (deYoung 1958c); the *Anthropological Working Papers*, a series already discussed, deal in similar manner with other topics. Mason examines the relationship between ecology, economic process, and suprafamilial authority in seven atolls (1959), describes the principal art media and their distribution in pre-contact Micronesia (1964b), and attempts a summary of traditional Micronesian ethnology (in press).

For ethnohistorians, Lessa contributes a comprehensive evaluation of early descriptions of Carolinian cultures (1962b). Worthy of mention here is a project initiated by McKnight (1967) which aims at content analysis and selective translation of Japanese studies in cultural anthropology of mandated Micronesia between 1925 and 1940. Chapman (1966) reports briefly on some 60 items in Japanese which relate to archaeology and material culture in the same area.

On the contemporary scene, R. and M. Force (1965) review political changes which have occurred in American Micronesia. For Trust Territory administrators, A. Smith (1956) offers a set of basic principles to guide the interaction of Americans and Micronesians. The relationship between administrators and anthropologists, primarily in the trust area, is examined extensively by Barnett (1956) and Gladwin (1956). In restricted distribution is a paper prepared by Mason (1967c) for the American Anthropological Association's committee on research problems and ethics, which surveys the situation in Micronesia and finds the present climate favorable for anthropological research.

TOPICAL COVERAGE

The following discussion will distinguish (1) prehistory, (2) contact history, and (3) contemporary anthropology. Some new sources will be introduced here when they are more relevant to topical than geographic interests.

Prehistory.

No comprehensive theory of Micronesian culture history has yet been attempted. Speculations about origins and population movements are generally made within the limits of biological, archaeological, linguistic, or ethnographic evidence.

In biological anthropology, the evidence is serological. Simmons (1956, 1962), the only one working with samples from all over the Pacific, finds Micronesians not only variable but quite distinct from the Polynesians.

In archaeology, speculation is confined to relationships between westernmost Micronesia and the Philippines, Malaysia, and possibly New Guinea. This is evident from the works of Spoehr (1957) and Yawata (1961, 1963) for the Marianas, Osborne (1958, 1961, 1966) for Palau, and the Giffords (1959) for Yap. Solheim (1964) makes some wider judgments on the basis of an areal distribution of pottery elements throughout the western Pacific.

The linguistic evidence is derived mainly from language classifications based on lexical comparisons within the larger context of Oceanic relationships. Grace (1955, 1961, 1964), Sturtevant (1955), Milke (1958), Capell (1962), Dyen (1962, 1965a), and Dyen's work summarized by Murdock (1964), all take generally similar positions on the classifications of Micronesian languages (admittedly on rather sparse data): Nauruan and Yapese for the present are seen as aberrant, Palauan and Chamorro as related to Indonesian, Nukuoran and Kapingamarangan as Polynesian, and the remainder as a major subgroup derived from southeast Melanesia and collaterally related to Polynesian.

Ethnographically, Ritzenthaler (1954), R. Force (1959), and de Beauclair (1961, 1962, 1963a) see possible Indonesian and Asian affinities suggested by Palauan and Yapese bead money. Lessa (1956b) compares Oedipus-type tales from Micronesia with those from other parts of Oceania and Asia. Goodenough (1957), citing Sharp's theory of drift voyages, proposes a westward migration to account for Micronesian settlement east of Yap and Palau. Koch (1966) separates the Gilberts from the Ellice Islands as the cultural boundary between Micronesia and Polynesia. Green (1967) and Howard (1967), examining earlier theories of Polynesian migrations through Micronesia, find such to be untenable in the light of present knowledge.

Contact history.

Relatively few studies fall into this category. Some throw light on traditional practices long forgotten, others permit fuller understanding of early contact situations. Both types involve the primary use of documents.

Lessa reviews documentary sources that pertain to early Carolinian cultures (1962b). Riesenbergs uncovers a plagiarism perpetuated in the Ponapean literature (1959). The decline of Ponapean rulers at Nan Matol is clarified by J. Fischer (1964). Solenberger (1960) documents the movements of atoll Carolinians to the Marianas in the 18th and 19th centuries. Maude (1963) traces the origin and development of the Gilbertese *boti*.

Maude and Leeson (1965) describe a little known trade activity in the Gilberts. Maude (1964) studies the influence of beachcombers and castaways on Pacific societies, and cites specific instances in Micronesia. Clifton (1964) explains the different reactions of Ponapeans and Trukese to German colonial administration. Riesenbergs and Kaneshiro (1960) follow the introduction and spread of a syllabic script in the "Woleai" area. The Micronesian Seminar at Woodstock College (1965-67) is translating a series of Spanish and German documents which describe Catholic mission activities.

Contemporary Anthropology.

The studies cited below range throughout the entire anthropological discipline, but none are directed primarily toward historical problems.

The interrelationship of biological, ecologic, demographic, and sociocultural phenomena is approached in various ways by Hainline (1965, 1966), Hunt (1966; with Kidder and Schneider 1954), Lessa (1955; with Myers 1962), and Schneider (1955). Anthropologists here will find Wiens' work on atoll ecology (1962) a useful reference.

Archaeological work is described by Reinman (1966) and Davidson (1966, 1967), and Chapman (1966) has compiled a list of Japanese publications in archaeology and material culture. LeBar (1964b) and Koch (1965) have monographs on material culture. Other works in this area are selected topics (house and canoe construction, stick charts, cult objects, pottery, stone money and images, and rock paintings), e.g. LeBar (1963, 1964a), Gladwin (1958), Hops (1956), Davenport (1960, 1964), Damm (1955), de Beauclair (1963b, 1966a), Hijikata (1956), Osborne

(1958), and McKnight (1964). Subsistence activities, mainly the cultivation of breadfruit, taro, and yams, are explored in Barrau (1961), deYoung (1957a, 1959a, 1960a, 1960b, 1960c), and Yawata (1963).

Traditional economic practices and land tenure systems are treated in deYoung (1958c), Lambert (1966b), Luomala (1965), and Mason (1959). Changing economic patterns and innovations are discussed by Mahony (1957, 1960a), McKnight (1959), and Mason (1957, 1967a). Best represented of all are studies of kinship, residence, descent groups, and status and role, for example, Alkire (1960, 1965), Emory (1965), J. Fischer (1955, 1956, 1958a, 1959b), Goodenough (1955, 1956a, 1956b, 1956c, 1963b, 1965a, 1965b), Lambert (1964, 1966a), Luomala (1966), Maude (1963), McKnight (1960b), Murdock (1955), Schneider (1961, 1966a), Spoehr (1954), Stillfried (1956b), and Swartz (1958, 1960, 1962). More directed toward political organization are works by R. Force (1960), Mason (1959, 1967a), Schneider (1957a), and Swartz (1959).

Statements about religious culture come from de Beauclair (1963c, 1966b), Emory (1965), J. Fischer (1957; with A. Fischer and Mahony 1959), Lessa (1959), Schneider (1957a, 1957b), Spiro (1961), and Yawata (1961). Myth and folklore have taken the attention of Burrows (1963), J. Fischer (1958b, 1959a, 1960, 1966b; with Riesenbergs 1955; with Swartz 1960), Lessa (1956a, 1956b, 1961b, 1962a, 1966a), and Luomala (1965, 1966). Burrows' study of music (1958) and Mason's survey of visual arts (1964b) are the only major works in this area. Linguistic studies of phonology, morphology, syntax, style, mnemonics, and writing (either very little or not at all concerned with historical questions) have been produced by Carroll (1965), Dyen (1965b), J. Fischer (1965, 1966a, 1966c), R. and M. Force (1961), Garvin (1954a, 1954b, 1959, 1962a, 1962b), Goodenough (1966a), McKnight (1961), and Riesenbergs and Kaneshiro (1960).

General ethnographies appear under the names of Barnett (1960), J. and A. Fischer (1957), Lessa (1966b), and Lunds-gaarde (1966). A kind of tabulated ethnographic source that should be mentioned is Murdock's ethnographic atlas (1957, 1967) in which Micronesia is represented by Palau, Yap, Cha-

morros, Carolinians of Saipan, Ulithi, Ifaluk, Truk, Ponape, Kusaie, Bikini, Majuro, Makin, Onotoa, Nauru, and Kapin-gamarangi.

In psychological anthropology, the relatively few authors who are active are J. Fischer (1960, 1965, 1966b), Gladwin (1958, 1960a, 1960b, 1961, 1964; with Sarason 1958, 1959), Lessa (with Spiegelman 1954), Spiro (1959), and Swartz (1958). A. Fischer has dealt with reproduction and associated matters in Truk (1963). A series of papers consider names and naming customs (deYoung 1958a, Goodenough 1965a).

Goodenough's integrated approach to culture change (1963a) includes examples from a number of Micronesian cultures. Other studies which deal in some way with culture change, and have not previously been mentioned in this section, are R. and M. Force (1965), Lessa (1964), and Mason (1955). Publications concerned with resettlement and change are Knudson (1964), Mason (1958), and Silverman (1962). Finally, in applied anthropology, we have Barnett's book (1956) and articles by Gladwin (1956) and Smith (1956).

WORK IN PROGRESS

Space limitations make it impossible to do more than list anthropologists who either have just returned from the field or are there now, and from whom new materials may be expected in a few years. Those who come readily to mind are Tobin (Ujelang), Perlin (Ebeye and Lib), Pollock (Namu), Kiste and Mason (Kili and Ujelang), Wilson (Kusaie), Hughes (Ponape), Lieber (Ponape and Kapinga), Lord (Mokil), Evans, Meggers, and Riesenberg (Nan Matol), Carroll and Davidson (Nukuoro), Goodenough and Mahony (Truk), Elbert, Gladwin, and Riesenberg (Puluwat), Alkire (Woleai), Hainline (Yap); and, to mention others with earlier fieldwork yet to be published, Luomala, Lundsgaarde, and Lambert (Gilberts), Silverman (Banabans), Mason (Bikini and Arno), and Force and McKnight (Palau).

Other projects to watch for new publications are the University of Hawaii's work on Micronesian languages, McKnight's

translation of Japanese sources, and the Micronesian Seminar (Woodstock College) translation of Spanish and German sources. Also, Chapman is compiling a bibliography of all publications relating to Micronesian prehistory.

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