

tracts of land is in keeping with Aboriginal traditions of naming the land, which are after all dynamic, despite the fact that this is often not what judges, politicians, and industry executives might expect.

Stylistically, these essays certainly fall in the range of academic anthropology. For readers who are at home with the technical literature on myth, social structure, and landscape, the application of these topics to issues of policy will be welcome. However, people seeking an overview of the field may at times be lost in some of the technical terminology. As a result, this is not a volume for parliamentarians to read on the plane, or for laypeople interested in getting “an anthropological perspective” on mining. Academics who are interested in the theoretical implications of this work would do better to consult *Emplaced Myth*. This volume’s strength lies in the richly detailed ethnographic treatment of its topic.

In sum, this volume is an important step forward in the literature on mining and indigenous people in Australia and the southwest Pacific. It will also be of interest to readers interested in drawing comparisons to other regions where miners have come into contact with indigenous peoples, such as Canada or Latin America. Although technically complex at points, the enduring interest of its topic and the quality of the individual essays ensures that they will be read for some time to come.

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Colonial Dis-Ease: US Navy Health Policies and the Chamorros of Guam, 1898–1941, by Anne Perez Hattori. Pacific Islands Monograph Series 19. Honolulu: University of Hawai‘i Press, 2004. ISBN 0-8248-2808-9; xiv + 239 pages, tables, maps, photographs, notes, bibliography, index. Cloth, US\$45.00.

Many aspects of Chamorro life could potentially be chosen to demonstrate the complexities of their indigenous negotiations of colonialism (and all its trappings) on Guam: education, politics, family, or even sports. The tricky part is laying bare how US colonialism may reverberate through Chamorro life, while simultaneously explicating the intricacies of the colonial project itself within a specific cultural arena, and conveying this complexity within a tightly written presentation, which displays the messy, ambiguous reality of colonial projects in a coherent way. Anne Perez Hattori accomplishes these goals with precision, fluidity, and compassion in her book *Colonial Dis-Ease: US Navy Health Policies and the Chamorros of Guam, 1898–1941*. The author reveals her focus on health and sanitation colonial policies on Guam through the implementation of the naval medical practices, which Chamorros then have to navigate.

Hattori cross-examines Western and naval written sources about health issues on Guam with “previously unexplored sources” (10), including personal Chamorro testimonies. Her lens derives from the theoretical framework of postcolonial literature—an analytical scaffolding she lays out but does not belabor.

This allows her work to be accessible to a wide audience, an important quality in a historical treatise about Guam, since few histories of this caliber exist as yet. She funnels her historical analysis within the specific period of Guam's colonial history (1898–1941). This organizational choice allows her to develop her thesis with concentrated detail and biting poignancy.

The wealth of naval and Western resources the author explicates tend to valorize the medical contributions made by naval personnel on Guam, held up as examples of tremendously successful US “colonial benevolence” (10). Yet, as she clears away the smokescreen of colonial benevolence (18–38), the author reveals how naval medical pursuits on Guam were a vital conduit through which the US colonial power and hegemonic structures became institutionalized and manifested. Hattori is able to explain with conviction that the naval zeal for the improvement of the Chamorro health and sanitation conditions on Guam was embedded in things other than consideration for Chamorro well-being. For example, according to sentiments openly communicated in naval records, ensuring healthy Chamorros was a means of guaranteeing the well-being of their own naval personnel and labor, a matter of much concern to naval elites. In addition, Hattori argues that the naval preoccupation with health matters on Guam was grounded in Western ruminations about the physical dangers of tropical climates, and simultaneously rooted in the American schemata of race, class, and gender. Furthermore, Hattori

necessarily contextualizes what was going on medically in Guam in terms of the health concerns of US mainland and military establishments. These national and international discourses bolster and thicken her arguments about Guam's health and sanitation policies.

As Hattori demonstrates, the institutionalization of health mechanisms on Guam was a colonial project of extreme clarity and purpose. Through the dogged and persistent fashioning of “healthy” Chamorro bodies, US colonialism became aggrandized in narrative, expanded in breadth, and uniquely suited to wheedle into the everyday experience of Chamorro lives.

The real strength of this work is Hattori's interrogation of colonial discourse about medical issues on Guam through a multitude of Chamorro experiences and voices. Careful to avoid a “binary opposition” between the US military personnel and administration versus the Chamorros (a common pitfall of comparable literature), she demonstrates the variety and complexity of Chamorro negotiations of military health and sanitation—that is, colonial—impositions. Chapters sequentially address Hansen's disease (“leprosy”), the administration of Chamorro midwives and nurses, the creation and operation of the Susana Hospital for women and children, and the implementation of hookworm and related hygiene policies. In each, the author systematically first locates the subject within wider issues, and then gives room for the ethnographic detail to shine through a discussion of particulars on Guam. This organi-

zation allows the reader to connect colonial health policy with Chamorro negotiations of these policies through local narratives and exegesis.

I enjoyed *Colonial Dis-Ease* most for the Chamorro stories it told, which revealed the complex interplay of resistance and compliance to medical policies and colonial projects in general. While reading, I was fascinated with the images of “leprosy” patients being paraded through town amid a sorrowful crowd of family and friends, the midwives’ casual disregard of yet simultaneous acquiescence to US medical rules, and the fear and pain of school children being surreptitiously sequestered in a hospital for hookworm treatments without the consent or knowledge of their parents. These stories, historically silenced amid the colonial din, have been vividly remembered within certain aspects of Chamorro communities, and are intensely activated in this book as colonial critique.

Although Hattori’s thesis at its most general regarding the complex negotiations of indigenous peoples with colonial policies has been attempted by many others with different specifics of subject and location, it becomes evident that balancing the multitude of colonial and indigenous voices and strategies is a difficult task. Her exemplary delivery of the argument and thesis within this book makes it a significant contribution. Furthermore, Hattori is able to communicate that while her work has US and international applications, the vitality lies in “creat[ing] a history of colonial medicine that is unique in a number of ways” to Guam in space and time (53). As this book shows,

and as fellow researchers of Guam (such as myself) already know, Guam is an area extremely ripe for such complex colonial analyses.

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Life in the Republic of the Marshall Islands / Mour ilo Republic eo an Majol, written by Marshall Islanders and edited by Anono Lieom Loeak, Veronica C Kiluwe, and Linda Crowl. Translated by Veronica C Kiluwe, Maria Kabua Foler, and Alson J Kelen. Majuro: University of the South Pacific Centre; Suva: Institute of Pacific Studies, University of the South Pacific, 2004. ISBN 982-02-0364-3; 266 pages, tables, figures, maps, photographs, chronology, glossary, acronyms, appendixes, bibliography, index. US\$25.00.

Finally. A text about life in the Marshall Islands by Marshall Islanders themselves—their voices, their words, their descriptions, reactions, explanations, genealogies, relationships, humor, sorrow, and sufferings. In *Life in the Republic of the Marshall Islands*, Marshallese people are humanized and fully portrayed, better understood, and self-represented in a way that is unavailable in print elsewhere. A companion volume written in Marshallese, *Mour ilo Republic eo an Majol*, only adds to its value. This is a treasure as the first of its kind, a model for other collections to follow, and an opening of the door for a world of Marshallese authors and audiences.

"The President of the United States of America takes pleasure in presenting the Navy Cross to Lieutenant Commander Benjamin Vaughan McCandlish, United States Navy, for distinguished service in the line of his profession as Commanding Officer of the U.S.S. DAVIS. engaged in the important, exacting, and hazardous duty of patrolling the waters infested with enemy submarines and mines, in escorting and.Â Colonial Dis-ease: US Navy Health Policies and the Chamorros of Guam, 1898-1941. Honolulu: University of Hawaii Press. p. 178. ISBN 9780824828080. Also see Hattori, Anne Perez, Colonial Dis-Ease: U.S. Navy Health Policies and the Chamorros of Guam, 1898â€“1941 (Honolulu: University of Hawaiâ€“i Press, 2004)CrossRef Google Scholar; Hattori, Anne Perez, â€œâ€“The Cry of the Little People of Guamâ€“™: American Colonialism, Medical Philanthropy, and the Susana Hospital for Chamorro Women, 1898â€“1941,â€“ Health and History 8 (2006): 4â€“26CrossRef Google Scholar; and Hattori, Anne Perez, â€œColonialism, Capitalism and Nationalism in the U.S. Navy's Expulsion of Guam's Spanish Catholic Priests, 1898â€“1900,â€“ Journal of Pacific History 44 (2009): 281â€“302CrossRef G Hattori, Anne Perez. "Colonial Dis-Ease: U.S. Navy Health Policies and the Chamorros of Guam, 1898â€“1941." Unpublished dissertation, University of Hawai'i at Manoa, 1999. Pacific Island Profiles , 1995. Rogers, Robert F. Destiny's Landfall: A History of Guam , 1995. Russell, Scott. Tiempon I Manmofo 'na: Ancient Chamorro Culture and History of the Northern Mariana Islands , 1998. Sanchez, Pedro C. Guahan Guam: The History of Our Island , 1989. Souder, Laura Torres. In Colonial Dis-Ease, Anne Perez Hattori examines early twentieth-century U.S. military colonialism through the lens of Western medicine and its cultural impact on the Chamorro people.Â In four case studies, Hattori considers the histories of Chamorro leprosy patients exiled to Culion Leper Colony in the Philippines, hookworm programs for children, the regulation of native midwives and nurses, and the creation and operation of the Susana Hospital for women and children.Â Rather the navyâ€“™s health care regime in Guam was an important vehicle through which U.S. colonial power and moral authority over Chamorros was introduced and entrenched. Colonial Dis-Ease by Anne Perez Hattori, October 2004, University of Hawaii Press edition, Hardcover in English.Â Colonial Dis-Ease: Us Navy Health Policies and the Chamorros of Guam, 1898-1941 (Pacific Islands Monograph Series). October 2004, University of Hawaii Press. Hardcover in English. 0824828089 9780824828080.