As the film reveals, Kupau was never promoted to the rank of general, even though he demonstrated the highest level of performance throughout his career. While the Hawaiian values by which Kupau lived his life undoubtedly helped him to be a more effective military leader, many of his family members believe that he was overlooked for promotion because he was Hawaiian. Thus, while Kupau may have been able to integrate the Hawaiian and American cultures with some success, there were times when the fault line between the two was clearly distinguishable.

As one of a growing number of Native Hawaiian filmmakers, Kirk has faithfully carried on the legacy of her grandfather in that she has inherited his love of storytelling through film. As she stated when explaining her experience of viewing film footage taken by her grandfather over a period of three decades, “I see the world through his eyes, through the lens of the camera. I see the things that were important to him.” We can also see what is important to Kirk through the work she has produced over the years. Although Homealani is the filmmaker’s most recent project—a project twenty years in the making—Kirk has directed, produced, written, or been involved in some capacity in the making of numerous documentaries, talk shows, and series.

Homealani is rich with archival materials and interviews that illuminate not only the life of the filmmaker’s grandfather but also a bygone era in Hawai‘i’s history. It would be a worthwhile addition to courses focused on Hawaiian history and Pacific Islands studies, as well as providing valuable inspiration to Native Hawaiians interested in telling their own family stories through film. And perhaps some such inspired individuals will consider submitting their filmic narratives for inclusion in the next ‘Ōiwi Festival, which is scheduled for 2012.

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The history of Russian expeditions in the Pacific has not attracted much attention in the English language, so it is important that an account of the first Russian circumnavigation led by Adam Krusenstern and Urey Lisiansky in the Nadezhda and Neva in 1803–1804 has been given such fine treatment in Elena Govor’s Twelve Days at Nuku Hiva. Govor analyzes the naval and intellectual precursors, the naval and scientific personnel, and the meetings on the deck and ashore in Nuku Hiva. In so doing, she traverses a wide range of historical fields including cultural encounters, European fascination with Oceania, the science of collecting and observing, naval protocol, the significance of prior scientific and expedition experience, and the problems caused by personality clashes in shipboard relationships. The word “mutiny” in the title is slightly misleading. The contest over com-
mand while the ships were anchored in Nuku Hiva is a diversion that lasted after the voyage ended, and it is reminiscent of the leadership struggles that troubled other expeditions, right back to Mendaña and Quiros in the seventeenth century. But this fine book is really about relations between Nuku Hivans and the two ships’ crews as they went about seeking artifacts, specimens, water and firewood, and companionship, both male and female. The events, and the subsequent logs, journals, and published essays by officers and crew of those twelve days at Nuku Hiva offer a concentrated historical moment, a window into all the European voyages that have long fascinated scholars and are still able to generate heated debate and differing interpretation, seen recently in two more big books on Cook’s voyages, by Nicholas Thomas (Discoveries: The Voyages of Captain Cook, 2005) and Anne Salmon (The Trial of the Cannibal Dog: Captain Cook in the South Seas, 2003).

Govor begins with the background of the main observers and recorders of what happened during those twelve days: the two captains; the Russian envoy who was en route to Japan; numerous scientists, aristocrats, and several literate crewmen; and a number of artists. These twelve days have a rich archive and Govor expertly weaves citations from most of these accounts into her analysis. This approach is repetitive at times and several versions of the same event seems unnecessary, but the reader is richly rewarded with an intimate and detailed account of events on board as Nuku Hivans followed a daily ritual of swimming out to the ships, or as the Russians ventured ashore to meet the other: the noble savage and the men, women, and children of nature they had read about back in Europe.

Govor divides this material into four sections. The introduction reveals some fascinating detail, common to other voyages but useful here as a reminder that Russian expeditions were more German, English, and French than Russian in language and training, due to the wide trans-Europe education, training, and adventures of the officers and scientists. That many on board could only communicate in German or French is just one example of the detail Govor brings to the reader’s attention. Part one is long, and after reviewing voyage literature and the work of several key historians, it covers the purpose of the voyage, the protagonists, and the voyage out to the Pacific. Days one to nine at Nuku Hiva are then covered in part two in great detail—onboard, ashore, and in the minds and writings, and art, of the visitors. A wonderful parallel story is the role and fate of the two, now well known beachcombers on Nuku Hiva at the time, Edward Roberts and Joseph Kabris. The last three days are treated superficially in one chapter. The aftermath of the voyage in scientific outcomes and in terms of empire, and the resolution of the leadership challenge—the so-called mutiny—are covered in part three, followed by a short conclusion.

The volume includes numerous black-and-white illustrations and more could have been said on the significant body of art generated while at Nuku Hiva. Govor points out that much of this art was derivative but nonetheless amazing to European audiences at the
time, as were the published accounts that appeared in Germany and France immediately after the voyage.

Twelve Days at Nuku Hiva is as much about the Nuku Hivans as it is about the visitors. Govor discusses Islander agency, tattooing, and the accuracy of ethnographic observation, and relates several episodes of promiscuity and sexual surprise. This account should be read in tandem with Serge Tcherkézoff’s new study of early voyager-islander sexual relations in Tahiti and Sāmoa, in the recent edited collection Oceanic Encounters (2010; see review this issue, 244–246). The references to imagined and literary legacies—as Russian heirs to Cook and La Pérouse—seem unnecessary, as Govor has made it quite clear this was a voyage worthy of historical praise on its own account.

Govor’s treatment of this microcosm issues a challenge: Who will be next to reveal another now-hidden short visit or brief encounter, and to submit it to the same high standard of contextual and textual analysis, and with similar broad historical insight into European and Islander behavior on the beach? Twelve Days is a book that might appear to be myopic and limited in scope but is a pleasure to read because it has wider implications and reference. The production values reflect the usual high standard of the University of Hawai‘i Press. Overall, the volume is a valuable addition to the library of voyage literature.

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The Maisin live on Collingwood Bay, Oro Province, on the southeast coast of Papua New Guinea (PNG). When Barker first began studying them in 1981, Maisin thought of themselves as poor and their villages as “backward” and “dirty,” and they were open to the possibility of logging. But as PNG communities became increasingly distrustful of overseas companies, Maisin became more uncertain as to which development path to pursue. By 1994, the consensus was against commercial logging. Beginning around that time, secret deals were made—by urbanized Maisin, by the premier of the province, by unidentified parties in collusion with the national government—to use the forest for one development scheme or other, without seeking the approval of traditional landowners. The Maisin would spend four years in court defeating the last such scheme and establishing their right to do with their land as they pleased. From 1996 onward, they did so under the umbrella of the Maisin Integrated Conservation and Development organization (MICAD). This organization was inspired by a national initiative to promote village-based integrated conservation and development initiatives but developed independently of the government, by the Maisin themselves, in alliance with environmentalist nongovernmental organizations, some of which are PNG-based and others,