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 micro-cosm 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.

**MAX QUANCHI**

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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,
like Greenpeace, that operate globally. The purpose of Micad was “to fend off industrial logging and foster locally controlled economic development” (62). Representing all Maisin villages, sometimes vis-à-vis the national government, this constituted a new political level, one that, in spirit, could be called micronationalist.

Although the Maisin were against industrial logging, they were not against development. Decades of monetization and market integration made the Maisin dependent on some cash income. The need for cash was met to a degree through remittances from employed town-based Maisin, but Maisin sought another source of income as well. Maisin tapa cloth had begun to be shown overseas in the mid-1980s, and in the mid-1990s a major exhibition of Maisin tapa cloth took place at Berkeley Art Museum. Four Maisin men came for the exhibit, and Barker produced text for the related website and delivered a public lecture at the opening of the exhibit. The PNG ambassador to the United States flew in for the occasion. In the context of this growing international recognition for their tapa art, and given their refusal to commoditize their forests, the Maisin decided to commoditize their tapa cloth instead. This was consistent with their pride in their ancestral traditions (the “ancestral lines” of the book’s title) and their desire to preserve their way of life as it was evolving under contemporary circumstances.

While the discussion of the commoditization of tapa cloth occurs in the sixth chapter, the entire book subtly leads up to it. In the first five chapters, Barker introduces us to the Maisin; their subsistence economy and its morality (and the downside of that morality: sorcery); indigenous religion and Maisin Christianity; the division of labor by gender and gender politics; marriage and related exchanges; political processes; and local-global articulations (beyond Christianity, these include a growing dependency on wage labor and commodity markets, and the struggle to live well in a globalizing world without succumbing to “modernization” or “westernization”). It is the tension between the local and global that enlivens the volume and helps the reader understand what is at stake—everything!—in the choice between commercializing the forest and commercializing tapa cloth. The Maisin path to development is here held up as an exemplary alternative to capital-intensive resource development because it allows the Maisin to preserve their environment and their evolving way of life and to do so with a degree of independence from the state and capitalism. Barker even suggests, in the closing lines of the book, that, in an era of global warming, to which some argue deforestation contributes, the Maisin are global heroes.

Throughout, Barker hits all the right notes. We learn about Maisin commitment to reciprocity and we are shown, through vignettes from fieldwork, what reciprocity means in actual practice. We are told from the very first that Maisin take great pride in their ancestral traditions and their ancestral homeland; thus they are committed to conserving both a way of life and an environment. Yet Barker also makes it clear that the Maisin are not frozen in time. The
Maisin have engaged at every turn with the novelties and opportunities that colonialism, missionization, nationalism, and monetization have presented. They have done so with integrity, encompassing (albeit not perfectly) the cash economy within the moral economy—through remittances from Maisin who are employed in town, for example, and by continuing to share, within their wide kinship networks, any material benefit that comes their way. Barker subtly insists on the place of anthropology in an era of globalization: “global trends and connections always take shape and have effects within localities. These localities, in turn, exert their own influences” (177). The reader sees Barker in the field and understands how he came to know what he knows as well as the confusions and stumbles he experienced along the way. Never self-vaunting, Barker nonetheless tacitly establishes himself as a model anthropologist: respectful of the people he studies, willing to help when help is needed, and a thoughtful reporter for the global audience his book is likely to command. The book is rich in information and insights and is very well written. Ideal for advanced undergraduate as well as for graduate courses on the Pacific, environmental studies, and cultural anthropology, the book also makes a strong scholarly contribution to these fields.

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Posing the provocative question, “What is it like to be a colonial subject of the greatest democracy on Earth?” Vanessa Warheit’s The Insular Empire: America in the Mariana Islands encourages closer consideration of the complex and ongoing colonial history of the Chamorro people. The 2009 release of the documentary resurrects age-old questions about the cost of the relationship between the indigenous peoples of the Marianas and their present-day US administration. Shot entirely on location in the Marianas and including archival footage, such questions are placed within an “on-the-ground,” contemporary context that remains largely relevant and accessible across generational, social, economic, and cultural lines. No longer are Chamorros framed simply as “colonial subjects” as they are so frequently in canonical texts. Rather, these subjects are afforded faces and names giving audiences an intimate and up-close look into contemporary life in the Marianas and the realities of modern colonialism in the region.

Insular Empire takes on a task often avoided by most historians—that of considering the Marianas as a collective unit that shares significant ties despite divergent colonial trajectories following the initial geopolitical