

style that takes for granted its own conclusions, and is thus to some extent an exercise in self-fulfilment, it is in fact a powerful statement of the Nauruan case for compensation. The essential issue is the extent to which "the duty of care" extends to nations as well as individuals, and whether an administering nation (in many senses a colonial power) may profit in any way from the fiduciary relationship. Weeramantry holds that, by virtue of their status, trust territories have a fundamentally different relationship with their administering governments than do other dependencies. It now remains to be seen whether the International Court of Justice agrees.

BARRIE MACDONALD  
Massey University

\* \* \*

*From Sea to Space*, by Ben Finney. Macmillan Brown Lectures. Palmerston North, New Zealand: Massey University (distributed in Australia and New Zealand by Dunmore Press, distributed elsewhere by University of Hawai'i Press), 1992. ISBN 0-908665-59-8, 128 pp, maps, notes, bibliographies. Paper, US\$10.95.

The Pacific was the last major region of the planet to be settled by humans, and the last to be colonized by Europe and drawn into a world system of global economy and culture. The three chapters in this slim publication situate three great trajectories of the colonizing and expansionary experience of the human species within a Pacific perspective. Originally presented as the Macmillan Brown Memorial Lectures at Massey University in 1989, Finney's

three essays are each distinct in topic and increasingly wide in focus. The first two serve as case studies of the Polynesian expansion into the Pacific and the later European colonization of the islands. The third is a "thought exercise" that speculates about human expansion into the cosmos. That they mingle rather uneasily within a single volume is less significant than their usefulness as separate pieces.

The first essay, "Voyaging into Polynesia's Past," describes recent expeditions of the *Hōkūle'a*, the reconstructed Polynesian double-hull sailing vessel now completing its second decade of voyaging. A sizable literature on Pacific indigenous navigation has accumulated in recent years, and Finney has been perhaps its foremost contributor. In the current essay, Finney reviews the *Hōkūle'a* project and discusses findings from three recent voyages of the vessel: the eastward crossing from Samoa to Tahiti, the longer southwest passage from Rarotonga to Aotearoa, and the most recent round-trip voyage between Hawai'i and Tahiti (1985-1987). Readers of earlier descriptions of the project that concentrated on problems of vessel design and construction and challenges to noninstrument navigation, will note that the emphasis here shifts to wind and weather systems. Having demonstrated the seaworthiness of a sailing vessel modeled on ancestral Polynesian design, and the trustworthiness of indigenous navigational techniques and principles, the *Hōkūle'a* voyages are now being used to suggest that indigenous meteorological knowledge in the Pacific may have been far more extensive and systematized than outside observers previously appreciated.

Applying this knowledge, voyagers evidently recognized and made use of seasonal shifts in wind direction and periodic reversals of weather systems as occur under *El Niño* conditions.

The *Hōkūleʻa* project was at the outset primarily a technological experiment devised to test Polynesian (and Micronesian) seafaring equipment and navigational science. Early on, however, the project acquired symbolic significance as a manifestation of Polynesian identity and cultural renaissance. Finney touches on this phenomenon of the mythic appeal of the *Hōkūleʻa* as it traverses ancient Polynesian routes, but clearly his focus is on the *Hōkūleʻa* as a scientific experiment and not as a cultural apotheosis. This is unfortunate, because a closer probing of the ways in which the vessel has been valorized and symbolized within the arena of cultural politics in Polynesia might illuminate a question Finney poses in his introduction: What were the motives for Polynesian voyaging and expansion?

Finney's third essay, "One Species or a Million?" takes the problem of human expansion to a quite different plane—the exploration of space and the cosmos. Although Finney's intellectual odyssey from sea to space was prompted in part by questions about the motivation for human expansion, this essay is concerned more with ethology and evolutionary biology than psychology. Finney locates the motivation for exploration in the human neotenous tendency to retain a juvenile primate characteristic—exploratory behavior—and turn it into an adult profession. Having set out this general thesis, Finney asks why some peoples,

such as the ancestors of the Polynesians, have been particularly expansive in outlook. He posits that the distribution of Pacific islands extending like stepping-stones from Southeast Asia was "ideal for promoting island colonization," and he suggests that earth's heavenly neighbors—the moon, planets, asteroids, and comets—afford an analogous platform for expansion into the cosmos.

The second half of this short essay moves at warp speed through various ideas envisioned by space enthusiasts: from "terraforming" alien atmospheres in order to make them breathable by humans, and constructing artificial habitats in interplanetary space, to a solar-orbiting microwave power station that beams its energy at a spaceship propelled by a giant microwave sail. Although these sci-fi scenarios tantalize, Finney is more concerned with speculating about the evolving political and economic "solar-system system" and the changes in human consciousness and culture that will accompany the colonization of the cosmos. The rational optimism implicit in this essay—the assumptions that "Cosmopolynesians" will colonize the heavens and that the human species is destined to evolve for another five million years—is modulated by an occasional Cassandran note; perhaps nuclear holocaust, economic collapse, or natural disaster will intervene first.

In this regard Finney's second essay, "Nuclear Hostages," is instructive. In thirty short pages he traces early European contact with Tahiti, missionization at the turn of the nineteenth century and the subsequent establishment of a theocratic state, French annexa-

tion, the development of a rural peasant way of life based on cash-cropping of copra and other commodities, and the economic boom and ensuing affluence and inequality brought about by France's massive funding of its nuclear-testing program in those islands. This saga of colonialization is a familiar one, in the Pacific and elsewhere throughout the world. In this particular case the story includes both the economic uncertainty and the ominous medical and ecological risk of "living off the bomb."

Massey University and the author are to be commended for bringing out these lectures in an inexpensive and well-produced publication (though marred by dozens of typographical errors). These informative, lucid, and engaging essays will be of interest to a broad audience of both Pacific scholars and more general readers.

DONALD H. RUBINSTEIN  
University of Guam

\* \* \*

*Island Boy: An Autobiography*, by Tom Davis, Pa Tuterangi Ariki. Suva: Institute of Pacific Studies, University of the South Pacific; Christchurch: Macmillan Brown Centre for Pacific Studies, University of Canterbury; Auckland: Centre for Pacific Studies, University of Auckland, 1992. ISBN 982-02-0071-7, 349 pp, maps, illustrations, bibliography, index. Cloth, US\$25, NZ\$45, F\$18; paper, US\$18, NZ\$35, F\$15.

Sir Tom Davis, doctor, space scientist, academic, sailor, sportsman, author, artist, is best known in the Pacific for

the years he was a prominent Cook Islands politician, six of them as opposition leader, nine as prime minister. *Island Boy* is his second volume of memoirs and brings up to date his life since 1952, when he sailed his forty-five-foot schooner from New Zealand to the east coast of the United States with his New Zealand wife and their two young children to study at the Harvard School of Public Health. The account of his boyhood in the islands, his 1940 marriage to Lydia in Dunedin, where he was at medical school, and their life in the Cooks from 1945, when the young Davis was the government medical officer, was told in *Doctor to the Islands*, in print for many years after its publication in 1955.

*Island Boy* lacks the stylish writing and evocative appeal that made *Doctor to the Islands* a bestseller. This presumably is because Lydia, who Davis acknowledges did the donkey work on the first book in association with a professional writer, had no part in this one, their marriage having broken up in the United States in 1967. In comparison, *Island Boy* reads more often like a detailed inventory of the author's career.

The text is divided into three equal parts. The first, "Home Ground," revisits his boyhood and early years described in *Doctor to the Islands*, but includes useful new chapters on Polynesians and Polynesian navigation and sailing canoes, compounded from the literature and his own experiences and opinions. The account of how, as the only qualified doctor in the Cooks, he faced the challenges of ignorance, superstition, and colonial bureaucrats who held a low opinion of his fellow