

credit, Bonshek presents all of these voices, which are basically focused on the shifting moral authority in and of Tikopian society in dialogue with modernity, as open-ended and unfinalized rather than as fated to end in one kind of tragedy or another.

The history of research on Tikopia is rendered in clear concepts and prose. More generally, I want to congratulate the publisher for the book's high production quality. The book is beautifully and liberally illustrated by color photographs, and it is supplemented by four generous appendices that list (1) all of the objects Firth collected; (2) the holdings of his collection in the Australian Museum; (3) the names of Firth's Tikopian donors; and (4) the objects held in museums prior to the Firth collection. As a whole, Bonshek's book is a welcome addition to postcolonial museum studies and will indeed make for a useful resource for Tikopians in the contemporary Pacific.

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*Textilia Linnaeana: Global 18th Century Textile Traditions & Trade*, by Viveka Hansen. Mundus Linnæi Series. London: The IK Foundation & Company, 2017. ISBN 978-1-904145-32-5; 517 pages, illustrations, appendices, notes, bibliography, index. US\$72.00.

Over more than two centuries, the experiences of Cook's officers, surgeons, naturalists, artists, able-bodied sailors, and Pacific Islander interlocutors have been minutely scruti-

nized. Today, a radically unexpected finding is required to make much of a stir in the sails of the relevant discourses. Or so I would have thought. Viveka Hansen's *Textilia Linnaeana: Global 18th Century Textile Traditions & Trade* demonstrates that scholars engaged in the fundamental work of their particular disciplines can have subtle yet notable contributions for colleagues working in distant fields. Hansen, an expert in eighteenth-century textiles, makes a finely woven contribution to the history of science with insights at the intersection of emerging eighteenth-century botanical science, commerce, and material culture. Her work also has implications for the study of Oceania's eighteenth-century age-of-encounter, the roots of globalization in the region, the sometimes shadowy economic motivations for Pacific navigation, and a more pluralistic vision of the place of "national projects" in European Pacific voyaging.

*Textilia Linnaeana* is the latest volume in the Mundus Linnæi Series devoted to republishing the transformative works of the Swedish botanist Carl Linnaeus, generally known for his contributions to taxonomic conventions and the study of sexual reproduction among plants. Twenty richly hued chapters illuminate the place of textiles in the eighteenth century across hundreds of cultures around the globe, as Hansen closely scrutinizes the travels, experiences, field science, and findings of Linnaeus's seventeen most favored students, whom he baptized his "Apostles." These lieutenants, some of whom became scientific giants in their own right, were strategically deployed by Linnaeus for

undertaking basic research, gathering botanical and zoological specimens around the globe, publicizing Linnaeus's theoretical and methodological work, and advocating for his place in the froth of the Enlightenment's refashioning of botanical science as a formal endeavor. The apostles included two of Cook's best-known companions in the first and second navigations, Daniel Solander and Anders Sparrman. That these two naturalists were trained by Linnaeus has not been missed by prior commentators. However, this relationship has generally been treated as a colorful fact, little more than a delightful bit of trivia, and it may have seemed unimportant to those less interested in the history of botany or the history of science more generally. Hansen's volume suggests a different perspective on the role of these early scientists.

Daniel Solander (1733–1782) was born at Piteå, on the Gulf of Bothnia, attended Uppsala University, and studied natural history under Linnaeus, who chose him to communicate the *Systema Naturae*, published in 1735, to the emerging Royal Society and the community of British naturalists in London. Solander became an employee of the British Museum and worked from 1763 to catalog its natural history collections. At some point, he became friendly with Joseph Banks, despite their differences in social status. Under Banks's patronage, Solander was appointed to the suite of naturalists aboard the *Endeavor* on Cook's first navigation in 1768–1771. Solander died young at age forty-nine. His immensely productive life was devoted to the primary work of cataloging the tens of thousands of new

floral and faunal species gathered during Cook's first voyage for the British Museum, presenting emerging work to the Royal Society, and supporting Banks's ongoing scientific endeavors, including a late period of fieldwork in Iceland. However, Solander published no primary account whatsoever of his Pacific experiences.

Andreas Sparrman (1748–1820) was born in Tensta, in Sweden's Uppland, and enrolled at Uppsala as a precocious nine-year-old. Sparrman studied medicine and natural history under Linnaeus and was deployed to South Africa for the empirical incorporation of that bioregion into the Linnaean project. There, in 1772, Sparrman met Johann Reinhold and Georg Forster before Cook's departure from the Cape and was invited to join them on the *Resolution* for the remainder of Cook's second "expedition" from November 1772 to March 1775. Unlike Solander, Sparrman did record his observations about his Pacific experiences. However, his description of his time aboard the *Resolution* was never fully documented in English until Hansen's volume.

While Hansen devotes only a chapter each to Solander and Sparrman, her focus on textiles frames their Pacific Island experiences and encounters significantly varies from numerous prior works that emphasize the curious activity of natural science in the world as it may have seemed to others. Hansen's discussions nicely complement and extend observations about the "goblin"-like bontanizing activities of Solander and Banks, "collecting grasses from the cliffs" and "knocking at the stones on the

beach,” as described by a young contemporaneous Māori in Jenny Newell’s exceptional *Trading Nature: Tahitians, Europeans and Ecological Exchange* (2010, 62). Hansen unpacks both Solander and Sparrman’s intense attention to the raw materials necessary for textile production, including mulberry, feathers, flax, and plant and animal dyes; manufacturing techniques; durability and color-fastness; use for purposes other than clothing function; trade in textiles; the significance of textile gifts; and the collection of artifacts and textile samples. In the most unexpected way, Hansen conveys how both Solander and Sparrman (and all of Linnaeus’s apostles) were profoundly shaped in relationship to textiles by the extraordinarily restrictive and exceptionally punitive Swedish sumptuary laws (28–29, 203) that limited individual choices of cut, color, and style for Swedes during this period, in contrast to the riotous freedom (as it seemed to Solander) that England offered for the pursuit of fashion. Hansen argues powerfully that these two Swedish voyagers had a unique perspective and particular fascination with the fashion systems of Pacific peoples, including how textiles showed well-being, power, position, and tradition and how Oceania’s relationships with newly arriving Europeans were mediated through perceptions about their clothing.

Moreover, we learn, the apostles’ chartered mission was not merely philosophical or scientific. A key dimension of Linnaeus’s place in Swedish society and his eventual ennoblement by the Swedish Royal Court was his use of botanical research to pursue ways to make the

Swedish economy more productive, varied, self-sufficient, and less reliant on foreign trade. Linnaeus’s apostles were not merely individual gentlemen-scientists. They were part of a national project seeking competitive advantage in a rapidly changing arena of increasing productivity and global trade, in this case a Swedish national economic project consciously chartered and intended to bear long-term fruit by importing new cultivars from distant lands to expand and enhance existing domestic agriculture. Most Pacific scholars will be long familiar with and comfortable discussing Cook’s voyages in terms of linkages between navigation and astronomy, the expansion of English sea power, “discovery” of alienable lands, and other British national projects. Linnaeans were in a sense pursuing a unique scientific-economic project just to the side of British science and its goals. At the same time, Sweden was pursuing its own national project in the economic potential of emerging botanical science through Linnaeus and his students.

Solander ultimately failed to make good his debt to Linnaeus (and Sweden), as Linnaeus saw it, offering little economic or practical return. Sparrman, however, worked energetically to advance the economic and practical benefit to Sweden of Pacific cultivars, particularly flax from Aotearoa. He too failed to start any meaningful new industries, and it seems the curious case of Sweden’s attempt to piggyback on British Pacific voyaging in Cook’s era was not ultimately successful. Nevertheless, this chapter of textile history so vividly realized in Hansen’s excellent volume is another easily overlooked and

informative opening into the diverse and intersecting motives of eighteenth-century European navigational projects in Oceania, a reminder of the need to read critical early moments of encounter prismatically, with distinct facets that reveal histories and counter-histories complementary to more familiar accounts.

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*Ship of Fate: Memoir of a Vietnamese Repatriate*, by Trần Đình Trụ. Translated by Bac Hoai Tran and Jana K Lipman. Intersections: Asian and Pacific American Transcultural Studies Series. Honolulu: University of Hawai'i Press, 2017. ISBN cloth, 978-0-8248-6717-1; paper, 978-0-8248-7249-6; 224 pages, illustrations, maps. Cloth, us\$68.00; paper, us\$28.00.

*Ship of Fate: Memoir of a Vietnamese Repatriate* brings to mind the words of Elie Wiesel, "It is the duty of the survivor to speak of his experience and share it with his friends and contemporaries." This book is a powerful and compelling litany of loves and losses and of journeys to and from both. Through a powerful and compelling litany of loves and losses and of journeys to and from both, in this memoir, Trần Đình Trụ recounts in rich detail his childhood, treasured marriage, prestigious naval career, evacuation from Saigon to Guam, repatriation to Vietnam, thirteen-year captivity in reeducation camps, and

eventual immigration to the United States.

Swept up in the pandemonium during North Vietnam's capture of Saigon in April 1975, Trần was separated from his family, who remained in Vietnam while he captained one of the ships in the evacuation fleet that escaped to Subic Bay in the Philippines and then moved on to Guam. He faced immense loss and longing: "I had lost not only my house, my jeep, and my career, I had lost my wife and our children. I felt the absurdity of it, transferring from one ship to another, journeying to where . . . I felt so depressed thinking about my lot—how could my life be so lost, so lonely like this?" (54).

On 13 May, his ship arrived in Guam, which the United States had designated as a way station before presumed settlement in the country. Though he had been there before early in his career, the circumstances of his return colored his view of the island: "Guam's isolation reminded me of my own separation from my loved ones" (137). His refuge on Guam lasted until 15 October 1975.

The US government brought over one hundred thousand Vietnamese to Guam. There they were detained in a dozen camps prior to relocation to other countries or to the United States, where they would be held in camps before being integrated into American society. According to the common public understanding of what happened to the evacuees, Trần states, "the Vietnamese refugees only needed to know how to accept their new American reality, how to adjust to their new circumstances, and learn to work hard. After that, every difficulty