

order to understand these complex, equivocal zones of action, a two-sided historical ethnography is needed. . . . Polynesian as well as European thinking—the World of Light as well as the Enlightenment—played their part in James Cook’s death, just as Kuki’s and Kalani‘opu‘u’s bones were mingled. Polynesian as well as European thinking is needed again, to illuminate those cross-cultural exchanges” (431–432).

The specter of J C Beaglehole haunts these two texts, and many of their pages bear the imprints of Bernard Smith, Greg Denning, and Marshall Sahlins. Nevertheless, both are fine exemplars of the historical anthropological method, and each represents a significant addition to the ever-growing library of Captain Cook books. Although on the surface they are rather similar, in reality they are quite distinct. Nicholas Thomas has produced an original “two-sided” biography of the great seafarer, while Anne Salmond has crafted a remarkable “two-sided” ethnography of his encounters with Pacific peoples. But, crucially, whereas the former argues for an overall consistency in Cook’s behavior and considerable variation in the reactions of host cultures, the latter contrasts an increasingly volatile Englishman with a predictable pattern of Polynesian responses. Two very different books—take your pick!

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Sailing in the Wake of the Ancestors: Reviving Polynesian Voyaging, by Ben Finney. Honolulu: Bishop Museum Press, 2003. ISBN cloth, 1-58178-025-7; paper, 1-58178-024-9; vi + 168 pages, maps, notes, glossary, bibliography, photographs, index. Cloth, US\$24.95; paper, US\$19.95.

Since the 1960s, Oceanic voyaging has become a well-developed area of anthropological inquiry. Most investigations of the subject have adopted one of three approaches. Ethnographic studies commenced with the work of William Alkire (*Lamotrek Atoll and Inter-Island Socioeconomic Ties* [1965]) and Thomas Gladwin (*East is a Big Bird* [1970]) in Micronesia, and with David Lewis’s survey of maritime practices throughout the tropical Pacific (*We, the Navigators* [1972]). Around the same time, M Levinson, R Gerard Ward, and John W Webb pioneered the use of computer simulations (*The Settlement of Polynesia* [1973]) and “The Settlement of the Polynesian Outliers,” in Ben Finney’s edited volume, *Pacific Navigation and Voyaging* [1976])—an approach that was later impressively applied by Geoffrey Irwin (*The Pre-historic Exploration and Colonisation of the Pacific* [1976])—to assess the relative probability of early settlement resulting from intentional, as opposed to accidental drift, voyages. The third line of inquiry involves experimental voyaging in reconstructed sailing canoes.

For four decades, Ben Finney has been a leading contributor to experimental voyaging. He was a founder of the Polynesian Voyaging Society,

sailed on the first *Hōkūleʻa* expedition from Hawaiʻi to Tahiti in 1976, and has continued to be involved in voyaging studies through the present time. He has authored several critically important books and articles documenting the accomplishments of *Hōkūleʻa* and other replica voyaging canoes. In addition, he has worked for NASA and the International Space University, applying the lessons of Polynesian voyaging to prospects for space travel in the twenty-first century.

Ostensibly, *Sailing in the Wake of the Ancestors* is an account of a 1995 voyage by a fleet of six canoes, representing three Polynesian archipelagoes (Hawaiʻi, Cook Islands, and New Zealand/Aotearoa) from Nukuhiva in Te Henua ʻEnana (the Marquesas) to Oʻahu in Hawaiʻi. In fact, it does much more. The book presents a history of Polynesian voyaging studies, featuring debates that bear on such luminaries as Te Rangi Hiroa (Sir Peter Buck), Andrew Sharp, and Thor Heyerdahl. It summarizes our current understandings of Polynesian prehistory and lays out ongoing points of contention. And it assesses the revival of Polynesian voyaging in light of the “invention of tradition” literature, which became popular in the 1980s and ʻ90s. Here, Finney argues that innovation and selective engagement are inextricably linked to notions of tradition and cultural revival in Polynesia and elsewhere.

The book discusses relations among widely scattered groups of Polynesians as depicted in mythology and folklore as well as in contemporary news accounts. It recapitulates tales of a grand prehistoric alliance stretching from French Polynesia

through the Cooks to Rotuma and Aotearoa. It describes the alliance’s putative breakup and the role of contemporary canoe voyaging in repairing long-severed connections. It explores the nature of contacts, old and new, between Pacific Islanders and indigenous peoples of America’s northwest coast, and it addresses issues of environmental conservation. Finney poignantly describes Hawaiian navigator Nainoa Thompson’s futile search of his islands for large koa trees from which to build *Hawaiʻiiloa*, a double-hulled voyaging canoe constructed of traditional materials, and how the hulls were eventually carved from spruce trees donated by the Tlingit of Alaska. Later, he tells of an enforced delay in making landfall at the end of the 1995 voyage, while the canoes were cleansed of Marquesan sand flies that threatened to infest Hawaiʻi’s beaches.

The book evaluates contrasting features and performance characteristics of various hull and sail designs. Although the fleet was composed exclusively of double-hulled sailing canoes, the vessels differed significantly in length, beam, freeboard, relative weight and height of bow and stern, sail shape, and rigging. Finney explores the implications of such variations for speed, cargo capacity, durability, seaworthiness, comfort, and tacking ability.

The author devotes much of his attention to interpersonal dynamics—the friendships, tensions, disagreements, agendas, hang-ups, negotiations, and eventual compromises—among leaders of the voyaging revival and the 1995 expedition. He tells the personal stories of many key

contributors. Among these are Sir Thomas (“Papa Tom”) Davis (physician, sailor, canoe designer, and former Cook Islands prime minister); Mau Piailug (the Satawalese navigator who guided *Hōkūle‘a* on its 1976 voyage to Tahiti); Eddie Aikau (a champion surfer who died in an attempt to summon help for *Hōkūle‘a* after it capsized on an abortive voyage in 1978); Nainoa Thompson and the new generation of Polynesian navigators whom he has educated; Tua Pittman (navigator of *Te Au o Tonga*, whose father and grandfather were lost at sea while he was a boy); and especially the late Myron (Pinky) Thompson (Nainoa’s father, Hawaiian community leader, social worker, trustee of the Kamehameha Schools, and president of the Polynesian Voyaging Society), to whom the book is dedicated. Finney offers critical assessments of some of the decisions made by major participants while maintaining a positive view of their overall accomplishments. And he includes many speeches, chants, and quotes from participants and native commentators. The quotes are well chosen and allow the central figures to address the project in their own voices. They are often eloquent and sometimes genuinely moving. Finally, the book includes eight pages of glossy color photos that would not be out of place in a commercial travel magazine.

Most of the book’s technical information—on navigation, canoe construction, design, and sailing strategies—is available elsewhere. Details about the gathering of voyaging canoes from many islands at the 1992 Pacific Arts Festival in Rarotonga and

about the 1995 voyage from the Society Islands and Te Henua ‘Enana to Hawai‘i are nicely pulled together and compellingly presented. To this reviewer, however, the work’s most important contribution is the human story—the account of interpersonal relations, the need to deal with lengthy periods of boredom and moments of extreme crisis, the personal triumphs, and the all-too-human failings. The tension Finney documents between the quest for individual glory and the need for group cohesion must be as old as voyaging itself. Undoubtedly, the challenges confronting early Polynesian seafarers included many that were self-imposed.

Finney’s writing is direct and straightforward, making the text accessible to a wide audience of non-specialists. It allows the story to stand on its own merits and draw on its intrinsic power. My major criticism is that perhaps the volume tries to do too much in a short space. While it nicely introduces a variety of voyaging-related topics, many readers may wish for more depth. It is unclear, at least to me, who is the intended audience. Academics are likely to be disappointed that pertinent theoretical issues were not further developed. Tourists who pick up the work at Honolulu bookshops may have little patience for the blow-by-blow account of meetings, conversations, logistical decisions, and biographical particulars. Native activists will appreciate much of the information but may object to the predominantly anthropological voice. In the end, of course, no one book can be all things to all people, and compromises must

be made. *Sailing in the Wake of the Ancestors* makes defensible compromises while telling an important story.

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No Sword to Bury: Japanese Americans in Hawai'i during World II, by Franklin Odo. Philadelphia: Temple University Press, 2004. ISBN 1-59213-207-3, 328 pages, photographs, appendix, notes, bibliography, index. Cloth, US\$39.95.

Franklin Odo's *No Sword to Bury, Japanese Americans in Hawai'i during World War II* is a long-anticipated work that should not disappoint its readers. The book is concerned with 169 nisei (second-generation Japanese American) University of Hawai'i students who after the Pearl Harbor attack immediately joined but six weeks later were summarily dismissed from the Hawai'i Territorial Guard because of their Japanese descent. Odo describes in detail how they offered their labor services to the military governor as a way of contributing to the war effort "as loyal Americans" and did construction and other projects for eleven months. In January 1943 when it was announced that the military was going to organize an all-Japanese American combat unit, the Varsity Victory Volunteers (vzv), as they called themselves, opted to disband; most of them joined the 442nd Regimental Combat Team, and some of them were later selected for the Military Intelligence Service as Japanese-language specialists.

Extending beyond the vzv experience, *No Sword to Bury* is a significant contribution to our understanding and analysis of Japanese American history in Hawai'i, particularly of the nisei generation, and complements well other major works that appeared in the 1990s (eg, *The Japanese Conspiracy*, by Masayo Duus [1999]; *Americanization, Acculturation, and Ethnic Identity*, by Eileen Tamura [1994]; and *Cane Fires*, by Gary Okihiro [1991]). Odo's achievement lies in detailing the diverse lives and viewpoints of the vzv members in their own words through many revealing oral history interviews. In providing an economic and political context for the vzv initiative, *No Sword to Bury* includes chapters on the Japanese American community during its two very difficult decades prior to the war, and on the socioeconomic background of the issei (immigrant) parents of vzv members, since the latter, as college students, were hardly representative of the larger community.

The book also addresses much larger theoretical and substantive issues concerning Japanese Americans and race relations in the United States. As Odo argues, "The vzv was the leading wedge of a strategy that culminated in two related but distinct transformations in post-World War II America. The first was the establishment of a radically new multicultural democracy in Hawai'i. . . . The second was the incorporation of Japanese American 'success' into what has since become widely known as the 'model minority' thesis" (2-3). In this regard, one of the major arguments Odo develops challenges the generally accepted explanation of