

Kalaupapa: A Collective Memory. By Anwei Skinsnes Law. Honolulu: University of Hawai'i Press, 2012. xxi + 575 pp. Illustrated. Notes. Bibliography. Indexes. \$28.99 paper; \$45.00 cloth

There have been many books written about Kalaupapa as a place where those with Hansen's Disease (a.k.a. leprosy) were isolated. Previous books have typically focused on Kalaupapa's notable *mea kōkua* (helpers), such as Father Damien, Mother Marianne, and Brother Dutton, but *Kalaupapa: A Collective Memory* by Anwei Skinsnes Law is unique in that it tells the story of this place from the perspective of those being sent there by the government's isolation policy. Law's objective in writing this book is to bring back the voices of the people themselves. She is able to do this by using extensive quotes discovered after decades of archival research and after collecting over 200 hours of oral history interviews. For anyone interested in leprosy, Kalaupapa, or Hawaiian history, this is a must read.

This book is appropriately subtitled *A Collective Memory*. While its chronological organization and easy-to-read prose make it an ideal textbook for a college course about Kalaupapa or leprosy in Hawai'i, it does not read like a typical textbook. It is in fact a collection of many memories over many years. More than 300 photographs and long excerpts from primary sources allows readers to immerse themselves into an experience that feels like it is part photo album and part memoir. Additionally, this book contains seventeen pages of endnotes and a comprehensive bibliography that will assist future researchers who want to dig deeper into specific events or people. For those doing genealogical research about family members who were sent to Kalaupapa, the Index of Names will serve as a useful tool. Concerning the Hawaiian language style, the author notes that diacritical marks, i.e. the 'okina (glottal) and kahakō (macron), are "not generally used in this book" because the names and quotes are "primarily from the time period before these symbols were used" (p. xxi).

Considering that over 8,000 people were sent to Kalaupapa between 1866 and 1969, this book attempts to resurrect as many stories of individuals as possible. To connect these individual stories, Law provides some consistent themes throughout her book. She highlights their individual identities by focusing on their unique abilities. This is possible because she has had more than 300 pages of letters and documents translated from Hawaiian to English. The letters to the Board of Health and the Hawaiian language newspapers show a prolonged nonviolent resistance by the people themselves. They refused to accept the unjust isolation policy that separated them from their families, they insisted on their rights as human beings and to be treated

with dignity, and their writings reveal no shame or stigma associated with leprosy within the Hawaiian community.

Law provides a very clear contrast of the two cultural responses to leprosy (foreign vs. Hawaiian). The Board of Health represents the foreign view that sought to isolate those with the disease, while the Hawaiian cultural response was to care for their sick family members. The letters reveal numerous requests to the Board of Health seeking permission to serve as *mea kōkua* for their sick relatives sent to Kalaupapa. Law's use of so many primary sources reveals a clear contrast in cultural responses when comparing English vs. Hawaiian sources.

This book includes chapters on Father Damien De Veuster, Mother Marianne Cope, and Joseph Dutton, but from the perspective of the residents they served. Also included are the early leaders in the Kalaupapa community (i.e. William Humphreys, Jonathan Napela, Peter Kaeo, Ambrose Hutchison, Thomas Nathaniel). Of these, Ambrose Hutchison deserves a special mention. He lived in Kalaupapa from 1879 to 1932, served in an official leadership capacity for ten years, and has largely been left out of Kalaupapa's history, until now, thanks to Law's extensive use of his unpublished manuscript.

A student looking for a research paper topic might want to dig deeper into one of the following: the inoculation of Keanu and whether he could properly give permission to participate in an experiment; the history of the *kama'aina* (original inhabitants) and their choice to become *mea kōkua* to stay on their land; the idea of creating branch hospitals on each island to allow opportunities for family visits; the challenges of maintaining the sacred bonds of marriage when the government is forcing the isolation of one spouse; the painful removal of children born at Kalaupapa; the extensive entertainment and community life under superintendent Jack McVeigh; the improvements made under the leadership of former Governor Lawrence Judd; and the generosity of Kalaupapa residents as demonstrated in their raising of funds for victims of the San Francisco earthquake in 1906, and for the Red Cross during World War I.

Regarding the layout and composition of the book, the photos, in some cases, do not illustrate what is being discussed in the accompanying text. Throughout most of the book, the photos typically relate to the subject being discussed in the text, but in the initial fifteen chapters, the connection between image and text do not always correspond. Perhaps there was an effort to evenly distribute photographs throughout the book in order to provide a human face for the time periods that lacked appropriate images. However, the numerous photos, both clarifying and revealing, do keep the narrative animated. Another attractive feature of this book is the use of oral histories, although there are times in the text when the placement of some

quotes is questionable. For example, some quotes offer the perspective of a 20th century resident, which may not be the reality of a 19th century resident. However, this is a dilemma common to many oral histories and is difficult to avoid. But apart from these few misplaced photos and quotes, this book should serve as the seminal work on Kalaupapa. There are no other books that I know of about Kalaupapa that come close to its depth and humanity. Future students, scholars and authors will be referencing it for years to come.

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From Race to Ethnicity: Interpreting Japanese American Experiences in Hawai'i. By Jonathan Y. Okamura. Honolulu: University of Hawai'i at Mānoa Press, 2014. xii + 255 pp. Notes. Bibliography. Index. \$42.00 cloth

This insightful book makes an important contribution to the study of Japanese American experiences in Hawai'i. *From Race to Ethnicity* asserts that "race was the dominating organizing principle that structured social relations in Hawai'i" during the first century of Japanese American history in Hawai'i until "ethnicity" replaced race as the factor that shaped the relations of power in Hawaiian society by the 1970s, when Japanese Americans emerged to rival the haoles (whites) as one of the most dominant groups (p. 2). Organized into two parts, the overall structure of the book hinges upon this transition "from historical race to contemporary ethnicity" (p. 1). Part I uses the analytical framework of race to chart the historical experiences of Japanese Americans in Hawai'i from the 1880s to the early 1970s as one of the marginalized racial groups. From the early years of Japanese American history on the islands, the haoles manifested their dominance through various legal, political, economic, and cultural oppressions to crush Japanese American resistance to institutional racism and the anti-Japanese movement. In a poignant and gripping reconstruction of the Myles Yutaka Fukunaga case, Okamura takes readers back to 1928 when the twenty-year-old Fukunaga was tried and executed for kidnapping and murdering Gill Jamieson, a young boy from a prominent haole family. The prevailing anti-Japanese sentiment in Hawai'i helped mobilize the citizens of Honolulu to arrest and punish Fukunaga for killing a white boy. Through Okamura's exhaustive research of legal papers and other primary documents, we learn that the hasty murder trial and execu-