

cates the discourse of the king's pro-American enemies, which the author otherwise rightfully dismisses as propaganda. One other puzzling issue is why the publisher included the book in its series on North American Indian History and even mentions in the flap text that it contributes to the "study of native peoples of the Americas." In fact, Cook's book does not touch upon Native Americans at all. While not of importance for the book's overall evaluation, this affiliation with the wrong geographical region of the world will likely confuse some readers.

But these are merely petty blemishes in an otherwise well-written and informative work that reads quite smoothly. One of the bonuses the editor deserves credit for is that the book uses footnotes that facilitate checking the author's source citations, instead of the nowadays fashionable, but very impractical, endnotes. The first book-long study in over a century dedicated to Hawaiian relations with the rest of Oceania, *Return to Kahiki* will certainly be read with much interest by Hawaiian and Pacific historians.

Lorenz Gonschor
'Atenisi University, Nuku'alofa, Tonga
Nuku'alofa, Tonga

Kalaupapa Place Names: Waikolu to Nihoa. By John R. K. Clark. Honolulu: University of Hawai'i Press, 2018. xix + 377 pp. Bibliographic references. Index. \$28.00 paper; \$75.00 cloth

In his newest book, meticulous researcher John Clark explores the place names of Kalaupapa and the lives of leprosy patients exiled there from across the Hawaiian kingdom in the late 1800s. Unlike histories delivered through the lens of St. Damien or St. Marianne, Clark's book instead elevates the residents through inclusion of more than 300 original letters printed in Hawaiian language newspapers of the time, many never before translated. "They spoke and wrote in their native language, and they brought their regional customs, skills and traditions with them, including their love of place names," Clark writes.

Clark sets a personal tone from the start, dedicating the book to his great-great-grandmother, who was sent to Kalaupapa in 1884. The comprehensive place names section reveals that many were shaped by those who lived and died in the settlement. The translated newspaper letters—by government officials, Hawaiian royalty, visitors and patients—further lend an intimate texture.

As the letters reveal patient reports on settlement food rations, visits from monarchy and even political views after the overthrow, readers gain an insider view into life in this enigmatic place. “The articles show an active community with its members trying to live their lives as normally as possible in the face of a debilitating disease,” Clark says.

They wrote to amplify their voices throughout the Islands, and as seen in the included section of *kanikau* (emotional poetic dirges expressing deep feeling for someone who has died) also used print to memorialize loved ones. For Clark, these are now a treasury of information and place names.

While there is a lot to digest here, the book’s deliberate structure helps readers navigate by highlighting overall themes and details and making it simple to find information of particular interest. This is a title to keep on the shelves and return for leisurely exploration or specific reference. It’s a book that exemplifies everything one expects from Clark—careful research, readable prose with thorough organization, and empathy for his subject and readers.

Cristine Thomas

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Sharks upon the Land: Colonialism, Indigenous Health, and Culture in Hawai‘i, 1778–1855. By Seth Archer. Cambridge: Cambridge University Press, 2018. xv + 285 pp. Appendices. Bibliography. Illustrated. Index. \$49.99 cloth.

In *Sharks upon the Land*, Seth Archer traces the role of health and disease in Hawai‘i during the period of 1778–1855. Archer emphasizes the chronic impact of health crises—including disease epidemics, infertility, infant mortality, reduced lifespan, and daily discomfort and pain—upon Hawaiian history and culture. Archer endeavors to illustrate how Hawaiian ali‘i and *maka‘āinana* encountered and negotiated these health crises, and further, the various ways in which this history of health intersected with and affected the histories of colonial land dispossession, increasing class inequality, and the marginalization and displacement of Native Hawaiians.

Beginning with Captain James Cook’s expedition to Hawai‘i in 1778, Archer tracks the transmission of venereal diseases to sexual relations between British explorers and Hawaiian women, and connects this transmission to a rise in infant mortality and birth defects, as well as infertility among Hawaiians. He argues that despite attempts by Cook to quarantine those with the