

funeral procession extended for half a mile, while King Lunalilo's 1874 procession included fifteen hundred participants. Magnificent displays were limited not only to rulers, and Kam cites a report giving the length of Princess Ruth Ke'elikōlani's funeral train in 1883 as a mile and a quarter in length. The funeral of King Kalākaua's youngest sister, Princess Miriam Likelike, in 1887 required the purchase of over 800 sets of clothing for mourners.

Ali'i funeral ceremonies retained their grandeur even after the end of the monarchy. Kam notes that over one hundred kähili, traditional Hawaiian feather standards indicating royal rank, were used in the procession following the death of Prince David Kawānanakoa in 1908. In 1922, many thousands took part in the procession of the remains of Prince Jonah Kūhiō Kalaniana'ole and many thousands more acted as spectators.

*Death Rites and Hawaiian Royalty* serves two purposes admirably. On the one hand, it provides a reference work for those who are investigating the lives and deaths of individual Hawaiian ali'i in the nineteenth and twentieth centuries. On the other hand, it offers a comparative and thematic look at royal funerals and highlights their important role in the ceremonial life of the Hawaiian monarchy.

Douglas Askman  
Associate Professor of History  
Hawai'i Pacific University

*The Hawaiian Horse*. By Dr. Billy Bergin and Dr. Brady Bergin. Honolulu: University of Hawai'i Press, 2017. xviii + 364 pp. Appendices. Glossary. Bibliographic references. Illustrated. Index. \$42.00 cloth

Dr. Billy Bergin and Dr. Brady Bergin's *The Hawaiian Horse* narrates the history and legacy of the equine species. Their work is an important contribution to the equine field. The authors take the reader on a ride through history, recounting the origin of the equine species and the influence of the vaquero. They include an in-depth look at the worldwide transportation of livestock, equine roles in agronomy in industries of ranching, coffee, pineapple, rice, sugar and taro production in Hawai'i, and examine mounts for recreational pleasure as well as highly competitive mounts. The authors depict people who have played important roles in the development of the horse in Hawai'i, and they also go into detail about the usage of horses in sports. As veterinarians, Dr. Billy Bergin and Dr. Brady Bergin's work would not be complete without including general and specific equine health issues in Hawai'i. Each chapter

can be seen as a series of trails through time, creating a timeline that begins by contextualizing the origination of the equine species and ends with the future of Hawai'i's horse community.

The insight that the authors provide on the influence of the vaquero is very comprehensive, illustrating the arrival of the vaquero in Hawai'i in 1833 at King Kamehameha III's royal request. The king was probably unaware that he not only launched "a major industrial/agricultural industry but also founded the Hawaiian paniolo culture that would parallel the image and skill of the vaqueros of New Spain and America's West" (p. 30). The authors go into further detail, pointing out how the Hawaiian paniolo [cowboy] quickly retained what was taught by the vaquero and naturally excelled in horsemanship and cattle ranching. The authors also explain how the Hawaiian paniolo ho'ohawai'i (Hawaiianized) what they learned by interweaving their innate instincts as Native Hawaiian seafarers. The Hawaiian paniolo fashioned their saddles after the outrigger canoe, adapting all of the major saddle parts' names from those of the outrigger canoe. They also note that as seafarers, Hawaiians were very adept at braiding cords of aho (sennet), so braiding rawhide to fashion their kaula 'ili (rawhide rope) and other equipment came naturally. "Little did the vaquero know that the product of this mentoring would be world championship ropers only seventy-five years later" (p. 32).

In the following chapters of the book, the authors illuminate the roles of the horse, donkey and mules in Hawaiian society. The Hawaiian paniolo pursued mounts with more endurance, hardiness, and easy-keeping qualities. These traits were found in the feral Hawaiian horses that were brought to Hawai'i in 1803. These mounts had "hardened hooves of black granite that were a characteristic and a prepotent trait of feral horses that quickly became known as the Mauna Kea breed" (p. 65). The desire for the preservation of this breed led to the development of tightly controlled breeding programs throughout Hawai'i. The donkey and mule also established "iconic status" (p. 86) in the important role they played in the history of taro and rice cultivation in Waipi'o, Waimanu and Pololū Valleys. The horse, donkey and mule trains transported about 1,200 pounds of pa'i'ai (cooked, pounded taro) per trip from the valley floors, up steep and windy trails to various kauhale (villages).

The authors also shed light on various horse health issues, some general and some unique to Hawai'i due to "Hawai'i's tropical climate, with its high forage moisture, high rainfall and humidity, volcanic soils of variable mineral composition, and common presence of wetlands" (p. 99). Diseases like Big Head Disease, Lampas, Glanders, dental health issues, and hoof and skin issues are prevalent in Hawai'i. Hawai'i offers unique challenges for horses because "more than three-fourths of these animals live on fibrous, abrasive,

and bulky forage that accelerate tooth wear” (p. 105). The current eruption of Kilauea has also contributed to a significant rise in equine dental disease with its production of vog (volcanic fog), volcanic acid rain, and silica dust particles that adhere to forage.

Further in the book, the authors explore the usage of horses in sports in Hawai‘i. Horse racing was a favorite of King Kalākaua which led to his founding of the Hawaiian Jockey Club in 1872. Kapi‘olani Park Racetrack was built a decade later and “became the focal point of social activity in Waikiki” (p. 174) where the Rosita Cup Races were held each year on June 11, Kamehameha Day. The authors also take an in-depth look into rodeo and polo, two major sports utilizing horses that still draw large crowds to Hawai‘i today.

The book concludes by drawing upon overpopulation issues facing horses and donkeys and the future of the horse in Hawai‘i. The authors spotlight men and women who played key roles in managing the feral donkey and horse populations. These individuals helped pass acts that made it illegal to hunt wild horses and burros on public lands, created youth mustang adoption programs, and banned slaughtering of horses for food in the U.S. The authors sum up the book by explaining that the future of equestrian activities in Hawai‘i lies in the hands of horse lovers. Preservation of the paniolo heritage is of utmost importance as it is currently being threatened by urban growth and progress.

Dr. Billy Bergin and Dr. Brady Bergin are great scholars and are to be commended for their work, which offers invaluable insight into all things equine. If you have ever been interested in the horse, whether you own a horse or are just curious about the equine species, *The Hawaiian Horse* will definitely deepen your understanding.

*Matthew Kainoa Wong*  
 Instructor, Kawaiinuelani Center for Hawaiian Language  
 Hawai‘imuiākea School of Hawaiian Knowledge  
 University of Hawai‘i at Mānoa

