

In Love and War: The World War II Courtship Letters of a Nisei Couple. By Melody M. Miyamoto Walters. Norman: University of Oklahoma Press, 2015. xix + 276 pp Illustrated. Notes. Bibliography. Index. \$19.95 paper

Melody Walters' *In Love and War* is a welcome addition to the growing literature on Japanese Americans during World War II. Instead of the internment on the mainland or the soldiers who fought, she takes as her subject Japanese Americans who lived under martial law in Hawai'i, about which little is known beyond oral histories. Her source materials are the English-language correspondence between two young American-born Japanese, Yoshiharu Ogata and Naoko Tsukiyama, from July 1941 to June 1943. Walters' superb editing skills brings out the voices of these two; one, a male from rural Kaua'i, and the other, an urban female from Honolulu. With their letters, Walters provides readers with a first-hand, eyewitness account of life for many Japanese Americans in Hawai'i under martial law, both in the city and in the countryside. Walters further provides insightful comments by weaving into the letters her explanation of the content and context surrounding those letters, backed with documents generated from that time period in the Romanzo Adams Social Research Laboratory Records, the Hawaii War Records, and other secondary works.

This wartime romance begins with an introduction of the couple's "culturally different" backgrounds (p. 15) in Chapter One. Naoko comes from a merchant-class family whose store in downtown Honolulu catered largely to a Euro-American clientele. Her upbringing, therefore, was urban "American"—her religion, Christian; her education, elite; and her language, English Standard. Yoshiharu's background, by contrast, was rural, "traditional Japanese" since his father was a luna for the McBryde Sugar Plantation on Kaua'i where an elite education was not possible, Buddhism prevailed, and pidgin predominant. The couple first met in Honolulu during the summer of 1941 after both graduated from college and began working as school teachers—Hawai'i Island for Naoko and O'ahu for Yoshiharu. Despite their background differences, both shared a similar view of the attack that prompted Naoko to write, "We are Americans here . . . but we also have to suffer the humiliation" of Japan's surprise attack "tactics" (p. 3).

How the two coped with a series of challenges emerges in the subsequent chapters. In Chapter Two, they adjusted to each other's differing personal interests, with Naoko taking a strong interest in high-brow culture while Yoshiharu, not at all. In Chapter Three, their personality differences come to the fore. Although both of them viewed Yoshiharu's possible conscrip-

tion into the U.S. Army as a detriment, they differed in outlook with Naoko believing Yoshiharu would not be drafted, even though she saw military service as the norm for Japanese Americans after her older brother Ted and his friends volunteered. Yoshiharu, however, was pessimistic, believing he would eventually be drafted even though he steadfastly refused to step forward and sought deferment. In Chapter Four, the couple dealt with the problem of distance separation as they both returned home—Naoko to Honolulu and Yoshiharu to Kaua‘i. Both found their hometowns transformed by the rapid influx of large numbers of military men, the latter providing a challenge for the couple’s trust and mutual affection for each other. Despite these obstacles, the couple decided on marriage, as revealed in Chapter Five, but had to sort out their expectations of each other as both desired continuation of their teaching careers. Their plans, complicated by the many restrictions brought on by martial law and Naoko’s return to her job in Hilo, forced the couple to adjust. In Chapter Six and the Epilogue, Walters shows the couple culminating their plans with a marriage ceremony on June 19, 1943, held at the Harris United Methodist Church in Honolulu, despite all these differences and obstacles. She provides additional information on the other members of the Tsukiyama and Ogata families, sketched against the background of the postwar upward mobility of Japanese Americans in Hawai‘i. Walters concludes the wartime romance story with a touching ending of Yoshiharu’s passing away in 2007 and Naoko’s declaration of her constant love for him, aptly captured in the Hawaiian phrase, a hui hou or “until we meet again” (p. 233).

While certainly a commendable work, a couple of flaws stand out. Walters’ explanatory comments would have benefited from a more balanced perspective derived from some important secondary works on the Japanese in Hawai‘i, specifically those by John J. Stephan, Yukiko Kimura, and Hiromi Monobe, all in English, and Masaaki Kodama, Yūjin Yaguchi, and Ryō Yoshida, in Japanese. Had she read Sylvia Yanagisako’s seminal work, *Transforming the Past: Tradition and Kinship Among Japanese Americans* (1985), Walters would have avoided “essentializing” Japanese American “culture” and portraying “American” and “traditional Japanese” cultures of the couple in binary opposition (p. 31). And finally, her attempt to frame the couple’s experiences with analogies to Japanese Americans on the mainland weakens her work. Her comparisons rest on an outdated study of the wartime camp experience by Thomas James and leads to her questionable statement that the couple, along with other Japanese Americans in Hawai‘i and the mainland, confronted “an identity crisis and constant racism” (p. 46). Walters’ claim is not well-supported and the letters presented here demonstrate a remarkable absence of such a crisis—Naoko and Yoshiharu appear quite clear about their identities—and

lack of specific instances of racism in their lives, except for Naoko's school principal, a "Mrs. Duncan", suggest it was far from "constant."

Flaws notwithstanding, *In Love and War* is a useful book and a welcome addition to the study of Japanese Americans. Hopefully, Walters will continue with more studies on the subject.

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Sea of Opportunity: The Japanese Pioneers of the Fishing Industry in Hawai'i.
 By Manako Ogawa. Honolulu: University of Hawai'i Press, 2015. xiii + 206 pp. Illustrated. Maps. Bibliography. Index. \$39.00 cloth

This transnational history of the Hawaiian fishing industry in the modern age fills a useful niche in several fields, but does not live up to the promise of the introduction to dramatically revise our understanding of any of them. Manako Ogawa has done solid work in archives, secondary literature, and especially oral history interviews, in Japanese and English, and has constructed an efficient and readable history. The book starts with a "pre-history" of Japanese fishing cultures, then moves through the arrival, rise, and ascendancy of Japanese immigrants in Hawaiian fishing. World War II interrupts this progress, of course, and the post-war industry is transformed into a multi-ethnic enterprise, with an influx of workers from U.S.-occupied Okinawa taking the place of mainland Japanese or Hawai'i Japanese apprentices.

For the most part, this is a new version of the familiar narrative of Japanese migrants who took up agriculture in early twentieth century California: adapting Japanese methods to dominate a previously underdeveloped industry; facing discrimination and competition on the basis of national origin; circumventing legal restrictions by transferring title to Nisei even though Nisei frequently preferred other work; massive loss of property and position due to racial displacement in World War II; and a postwar recovery marked by legal victories over prejudice and general economic success. Ogawa doesn't make that comparison, unfortunately. She focuses on contrasts with the agriculturalists and professionals who moved from Japan to Hawai'i, whom she characterizes as "static farmers" (p. 5) with a culture of collectivist patriarchy (p. 7). This is odd, as multi-directional and seasonal labor migration was well-established tradition in Japan and a prominent feature of the Hawai'i Japanese