

Book Reviews

Hawaiian By Birth: Missionary Children, Bicultural Identity, and U.S. Colonialism in the Pacific. By Joy Schulz. Lincoln: University of Nebraska Press, 2017. xii + 222 pp. Notes. Bibliography. Index. Illustrated. \$50.00 cloth

In the historiography of Hawai'i, the "missionaries" often exist only as a stereotype: prudish, arrogant, and paternalistic New Englanders whose intrusive presence led to the overthrow of the Hawaiian monarchy. There is, of course, a nugget of truth at the heart of any stereotype, but this much maligned group is too important to be relegated to caricatures. Their legacy is complex and their lives and work are deeply imbricated into the history of Hawai'i. Recent re-examinations have focused on gender and the role of female members of the mission, raising important questions about how family life affected the missionary enterprise. In *Hawaiian by Birth: Missionary Children, Bicultural Identity, and U.S. Colonialism in the Pacific*, Joy Schulz expands on this theme, broadening the subject to consider the lives of the missionary children. Her concern is with the 282 children born in Hawai'i between 1820 and 1853. Schulz argues that there is value in studying the role children played in colonial enterprises and suggests that in Hawai'i, the missionary children developed a bicultural identity as both Hawaiian and American. They were, in her words, "Hawaiian by birth, white by race and American by parental and educational design" (p. 14).

When the American Board of Commissioners for Foreign Missions (ABCFM) sent the first company of missionaries to Hawai'i in 1819, they were supremely confident in their ability to Christianize Hawai'i but woefully unprepared for the difficulties they faced. Some challenges were to be expected: learning to speak Hawaiian, gaining the confidence of the ali'i, and coping with the difficulty of surviving in a foreign country with few resources and little monetary support. Other problems should have been anticipated

but apparently were not. In their haste to establish the mission station, the ABCFM failed to fully consider the obvious consequence of recruiting young, newly married couples to staff the mission: the birth of children.

Children were a practical problem. They were a drain on limited resources and required supervision that took time away from the work of the mission. But they were also a potential asset; they were a new generation who would secure the work of the mission into the future. This, however, required that the children receive an education that reinforced Christian values and introduced them to American social and political norms and standards of behavior. Before the founding of Punahou School in 1841, children as young as five were sent to the United States to attend school, living with family, supporters of the mission, or complete strangers. By mid-century, this practice ceased and all the missionary children were educated in Hawai'i.

Their childhoods were unique. Before attending school, missionary parents attempted to protect their children from cultural contamination by segregating them from Kānaka Maoli in "kapu yards." The children were forbidden to speak Hawaiian, a prohibition that was impossible to maintain since the missionaries themselves spoke Hawaiian and Kānaka Maoli were employed as domestic servants. The children grew up fully immersed in this foreign environment. They spent their childhoods submerged in the physical environment, enjoying an extraordinary amount of freedom; roaming the countryside, exploring the terrain, learning to swim, surf, dive, and ride horses. These experiences, Schulz suggests, shaped their identity so much so that by the time they were adolescents, they had come to see themselves as kama'āina, literally and metaphorically, children of the land.

By the time they were adults, the missionary children had cultivated what Schulz calls a "bicultural identity" that perfectly situated them to be "agents of imperialism." They were equally familiar with the culture of Hawai'i and the priorities and values of the United States. As "Hawaiians", they felt an obligation to save Hawai'i from the ali'i whom they believed to be corrupt. As Americans, they believed that Whites had a right to exercise power and control over people of color. Annexing Hawai'i as a territory of the United States was, therefore, the best way to save their homeland.

Because it is the core of her argument, it is reasonable to question the meaning of "bicultural." The word suggests that the missionary children were somehow influenced by the beliefs and values of Kānaka Maoli. They were not. In fact, their bicultural identity was rooted in their *rejection* of Kānaka Maoli culture. The missionary children claimed to be Hawaiian based on their relationship to the *physical* environment. They may have loved the land but they obviously did not love the people whose identity they claimed for themselves. In their school work and essays written at Punahou, they express

profound disdain for Kānaka Maoli, mimicking their parents' prejudices and demonstrating a fully developed sense of White supremacy. The word "bicultural" conceals the more complex problem of how their racial identity made it possible for them to claim to be both Hawaiian and American.

For example, due to a quirk in immigration law, missionary children were not automatically considered American citizens. Laws regarding citizenship in the Kingdom of Hawai'i shifted throughout their lifetimes and when the children traveled to the United States, they did so with passports issued by the Kingdom. (Schulz refers to them as "foreign exchange students" and "Hawaiian immigrants.") But none of the missionary children were ever denied American citizenship on the basis of their race. However, Kānaka Maoli living in Oregon who attempted to become naturalized citizens in 1846, were denied because they were, in the words of one legislator, "a race of men as black as your negroes of the South" (p. 107). The missionary children may have thought of themselves as Hawaiian but they were never denied the privileges of whiteness.

A related problem arises with Schulz's overgenerous use of the word "Hawaiian." Most often, she uses it as a demonym, applying it to anything of or related to Hawai'i: the Hawaiian Islands, the Hawaiian mission, Hawaiian legislature, and Hawaiian sandalwood. But Hawaiian is also an ethnonym, a word applied to a specific ethnic group. When she refers to Kānaka Maoli, Schulz often (but not always) uses "native Hawaiians" or "indigenous Hawaiians." But because the missionary children also used the term to refer to themselves, her meaning is sometimes obscured. Are the "Hawaiian farmers and merchants supplying San Francisco" after the Gold Rush White? (p. 33) Are the "Hawaiian missionaries" Kānaka Maoli? (p. 19, 23, 81) Given the subject of the book, these rhetorical choices matter. Her incautious use of the word has the unintended consequence of reinforcing a colonial posture that fails to distinguish between who is Hawaiian and who is not.

Hawaiian by Birth is a worthy contribution to Hawai'i history that humanizes the missionaries by seeing them from the vantage point of childhood. Schulz also encourages other scholars to look to unusual sources to inform their work. Her use of the essays and other school assignments from Punahou is refreshing and offers a path to a less caustic and more realistic representation of the missionary families whose presence and influence, no matter how reviled, must be considered and accurately represented.

Lori Pierce
Associate Professor
Department of African and Black Diaspora Studies
DePaul University
Chicago, Illinois

Light in the Queen's Garden: Ida May Pope, Pioneer for Hawai'i's Daughters, 1862–1914. By Sandra E. Bonura. Honolulu: University of Hawai'i Press, 2017. x + 319 pp. Notes. Illustrated. Index. \$32.00 cloth

In her book, *Light in the Queen's Garden*, Sandra Bonura introduces us to Ida May Pope, a “guiding light for Hawai'i's daughters” (p. 4) who tirelessly advocated for improvements in Native Hawaiian female education and social conditions at the turn of the twentieth century. The strength of Bonura's book lies in its straightforward, chronological narrative of the tumultuous final years of the Hawaiian nation, the brief Republic of Hawai'i, and the early years of American occupation as seen through Pope's eyes. This is an important intervention. The vast majority of historical literature on this time period covering Americanization privileges white male perspectives. Bonura's work adds a new, complex layer to this process. With access to rare and rich primary sources, the author portrays Pope as a compassionate “pioneer” and hero dedicated to improving the livelihood of Native Hawaiian women by increasing their access to educational and professional opportunities and socializing them to white middle-class culture. Whether Pope was battling entrenched patriarchy, personified in Charles E. Bishop, or lobbying for financial support for her educational and social welfare programs, Bonura effectively casts Pope as a persistent and dedicated force, fighting to improve the lives of Native Hawaiian girls in the ways she thought best. More broadly, *Light in the Queen's Garden* helps us to better understand the mindset and conviction of white female Progressives in Hawai'i—how they saw the islands' Native population in chaos and in need of structure and order. These reformers, like Pope, were ambitious individuals with a strong sense of purpose for improving the lives of others through education and social policies grounded in empirical research. As such, Bonura's examination of Pope represents an important development in understanding how white female Progressives actively contributed to the Americanization of Native Hawaiians at the turn of the twentieth century.

Despite these significant contributions, a critical history *Light in the Queen's Garden* is not. Instead, Bonura's book represents a celebration of Pope's life in Hawai'i as a white-mother savior helping a downtrodden, vulnerable native people. While Bonura certainly amassed an impressive collection of letters and documents, her book lacks the historiographic depth necessary for situating the life and actions of Pope with those of other white American female Progressives of her time. Bonura depicts Pope in the ways she herself would have wanted to have been remembered: a motherly matron, considerate friend, a champion of causes for Native Hawaiian women, and devoted sister. Missing is a critical discussion of how Pope's life and career as a single, evangelical, college-educated, white woman school administrator

from the Midwest during the Gilded Age and Progressive Era affected her teaching strategies and ethnocentric understandings of her Native Hawaiian students. Bonura does briefly cover Pope's early life and educational background but her discussion fails to explore how macro developments—western spread of evangelicalism, settler expansion and conquest, the professionalization of teachers and teacher-training, the rise of social science and empirical research, and the expansion of higher educational opportunities for women—would have shaped and informed Pope's views on race relations, gender norms, instructional practices, her educational philosophy, and reform. Inclusion of such a discussion would have helped readers understand how the intersections of race and gender dictated the educational and professional opportunities for women of color during these years. It would have also helped explain how both race and gender influenced the ways in which Pope conceptualized the abilities of Native Hawaiian women and defined success for “her girls” at Kamehameha Schools and Kawaiaha‘o Seminary. As a result, inclusion of these larger historical trends would have revealed Pope to be a much more complicated figure who supported U.S. imperial interests and introduced American racial hierarchy and gender relations—similar to the efforts of Thomasites in the Philippines at about the same time.

Bonura's selective use of her primary sources also requires comment. While Bonura claims the Kamehameha Schools' archives were the “most important resource” for her book, she leaves out important parts from Pope's annual reports that suggest her to be a rigid, authoritative individual fixated on order and efficiency. Bonura overlooks several examples of how Pope saw and understood the world through strict binaries of good-evil, cultured-uncouth, savage-civilized, backward-progressive, especially when it came to Native Hawaiian culture and history. Curiously lacking are instances of Pope's infatuation with instilling gendered white-middle class norms and behaviors, to the detriment of her students' Native identity and culture, as well as any discussion of her involvement in Hawai'i's eugenics movement. Also, Pope's efforts to “ensure a satisfying career and independence for Hawaiian women” through manual training and domesticity eerily resembles the attitudes and policies in place for Native Americans in federal boarding schools (Carlisle and Haskell), and for African Americans in industrial education academies (Hampton Institute), that promoted racial uplift through manual labor and reinforced white supremacist notions of second-class citizenship and limited opportunities for nonwhites. (p. 219) Instead, Pope is lionized as a selfless, white crusader who fought for Native Hawaiian women who could not do so for themselves.

Despite these critiques, *Light in the Queen's Garden* represents an important contribution to the social history of Hawai'i by deepening our understand-

ing of the role white women played in the Americanization of the islands. This book will also spark fruitful conversations and critical reflections on the broader influence of white Progressives in Hawai'i at the turn of the twentieth century.

Derek Taira

Assistant Professor of History and Educational Policy

Dept. of Educational Foundations

University of Hawai'i at Mānoa

Honolulu, Hawai'i

Return to Kahiki: Native Hawaiians in Oceania. By Kealani Cook. Cambridge: Cambridge University Press, 2018. xiii + 255 pp. Glossary. Bibliography. Notes. Index. Cloth, \$49.99; cloth

Over the past decade, Hawaiian historiography has seen a re-appreciation of developments in the Islands during the nineteenth century, and a move away from the fatal-impact discourse of the previous decades that cast them merely as a prelude to the American occupation of the archipelago.

One important aspect of those nineteenth century developments that many previous scholars have missed is the intense re-establishment of connections with the rest of Oceania that happened during that period, with hundreds of Hawaiians visiting and sometimes settling on other islands, most of them as sailors on Western ships. While these only very rarely left any written records of their lives and interactions with other islanders, three other sets of Hawaiian travelers and sojourners in Oceania during the nineteenth and early twentieth century did.

The first of them were native missionaries of the Hawaiian Missionary Society who worked primarily on the Gilbert Islands and the Marquesas from the 1850s to the early 1900s. The second were Hawaiian diplomats sent by King Kalākaua to Sāmoa in 1886–1887 in order to lay the groundwork for a pan-Oceanian confederation. The third was a retired Hawaiian statesman and entrepreneur who went on a round-trip of Oceania in 1907. In *Return to Kahiki: Native Hawaiians in Oceania*, Kealani Cook recounts and analyzes their stories, based on archival materials and newspaper articles in both Hawaiian and English.

As implied in the title, Hawaiian voyages to other Pacific Islands in the nineteenth and early twentieth century were much more than just overseas adventures, but in fact re-connections to the islands in the south that fig-

ure in oral traditions as Kahiki, the place of both origins and destinations of the great epic voyages in Hawai'i's earlier history. This reconnection with ancestral ties is one of the central aspects in Cook's narrative. Because reconnecting with Oceania also meant reconnecting with Hawaiians' roots in deep time, each of the three examined phases of Hawaiian interaction with other Oceanian peoples can tell us a lot about Hawaiians' relation to their own past. Specifically, their perception of and relation to other islanders was based on their own attitude towards Hawaiian identity during *ka wā 'ōiwi wale* (the period of native people only, i.e. before Western contact) and the subsequent changes due to Western influences.

In the first two chapters, Cook looks at the attitudes held by the various Hawaiian missionaries in the Gilbert and Marquesas Islands towards their host communities and the local Christian neophytes under their pastoral care. Based on an analysis of the missionaries' letters and reports back to Honolulu, most of them essentially internalized the worldview of Western missionaries, seeing themselves as intermediaries between the *na'auao* (enlightenment, civilization) of the West and the *na'aupō* (ignorance, savagery) of the islanders. While themselves deeply uneasy about the danger of "backsliding" to a Hawaiian identity of *ka wā 'ōiwi wale* and feeling inferior to Christian Westerners because of it, they asserted themselves as much more advanced in *na'auao* than the islander neophytes, whom they regarded with the same suspicion and contempt that Westerners had towards Pacific Islanders in general.

The next two chapters focus on the 1887 Hawaiian legation to Sāmoa. This diplomatic mission happened in a very different context, of a Hawaiian government becoming increasingly assertive in its foreign policy under King Kalākaua, who aimed at building a pan-Oceanian confederation to protect the islands' independence against Western imperialist expansion. Emphasizing ancestral ties between the two nations, the Hawaiian diplomats and their staff were indeed popular among the Samoans. They were able to persuade Samoan leaders to sign a confederation treaty with Hawai'i and also to strengthen the burgeoning Samoan state by mediating between disputing local factions. The mission had to be prematurely aborted, however, due to the "Bayonet" coup by American missionary descendants in Honolulu in June of 1887 and an almost simultaneously occurring German naval invasion of Sāmoa.

Despite this anti-colonial context of the legation, the Hawaiian diplomats were not free of attitudes of civilizational arrogance similar to those held by the aforementioned Hawaiian missionaries. Shifting the *na'auao/na'aupō* discourse from a religious to a political and economic dimension, the Hawaiian diplomats saw Sāmoa as a deficient and underdeveloped version of Hawai'i, and their mission as one to bring Samoans up to the level

of Hawaiians, including the introduction of a centralized monarchical state and an advanced capitalist economy. However, the two leaders of the Hawaiian legation, Envoy John Bush and legation secretary Henry Poor, differed in the intensity of that discourse, with Bush being more open to understanding Samoan viewpoints while Poor essentially reiterated European colonialist views.

Chapters five and six recount the pan-Pacific voyage of John Tamatoa Baker, a former Hawaiian kingdom official and entrepreneur based in Hilo, through Tahiti, Rarotonga, New Zealand, Fiji, Sāmoa and Tonga in 1907. Baker's trip took place in yet another political context: A decade after the United States had occupied the Hawaiian Islands, the kingdom's political elite had lost most of its power, yet a few of its members like Baker were doing economically quite well by following Western patterns of business development. As a Hawaiian nationalist who had fought against the US takeover, and being himself of part-Tahitian ancestry, Baker was very sympathetic towards the Oceanian sister peoples he encountered and generally lacked cultural arrogance towards them. Yet, while admiring their resilience and wisdom, Baker often commented on other islanders' lack of entrepreneurial spirit and urged them to become more successful capitalists. Cook problematizes this attitude, given the opposition of capitalist values to those of *ka wā 'ōiwi wale*.

In conclusion, Cook argues that the different ways Hawaiians engaged with other Pacific Islanders in the nineteenth and early twentieth century can serve as an inspiration for the resurgence of pan-Pacific connections today, but also warn us of possible drawbacks if Hawaiian's claims to superiority resurface within such relations. Referring to the reconstructed Hawaiian voyaging vessel *Hōkūle'a* and its multiple trips around the region, the author sees the presented history as a "bridge between modern recognition of pan-Oceanic ties and the period of migration" of centuries ago (p. 229). Yet today's relations between Hawaiians and other Pacific Islanders have not always been smooth. Cook specifically mentions the Micronesian communities living in Hawai'i today that are often treated with coldness, if not hostility, by the local population of Hawai'i, including Native Hawaiians (pp. 226–229).

Like in other good books, there is always a little room for improvement. For Baker's 1907 trip, not generally known in Hawaiian historiography, a more detailed and systematic presentation of his itinerary at the beginning of chapter five might have been helpful, instead of immediately delving into the analysis of specific encounters and interactions on the trip. A few statements made in the book are problematic also. The description of King Kalākaua's confident and advisor Celso Moreno, who was disliked by Western businessmen and American missionary descendants because of his pro-Hawaiian attitude, as an "international con artist" (p. 98) for instance, uncritically repli-

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

disease and kapu imposed by Hawaiian ali'i, diseases such as gonorrhea and syphilis continued to spread, along with discord that eventually escalated to an armed conflict in which many Hawaiians, as well as several explorers and Cook himself, were killed (p. 39). Archer then traces Hawaiian exchanges with other nations through the next two generations. Again, he points to relationships between Hawaiian women and British sailors, and what he describes as a "growing sex trade" that expanded from coastal ports to inland communities between 1786–1795, as well as a growing trade in commercial and material goods (pp. 75–79). He also uses a combination of travel journals and a Hawaiian language medical book to theorize that, while George Vancouver and other British travelers had assumed that Kahekili had died from old age or excessive 'awa consumption, his death was actually likely due to a disease such as tuberculosis, which was often treated with 'awa (pp. 80–81). In the period from 1800–1820, Archer traces the consolidation of Kamehameha's rule over the islands and discusses the 'ōku'u (perhaps cholera or typhoid) epidemic of 1804 that contributed to rapid depopulation during this period. While British visitors such as William Robert Broughton believed this depopulation to be due to constant warfare (p. 94), Archer illustrates how this was actually due to a myriad of health factors, including diseases like tuberculosis and scabies; the trade in sex, liquor, and tobacco; and the increased class inequality and labor of maka'āinana in the sandalwood trade.

Next, Archer analyzes the "cultural revolution" of 1818–25. The author emphasizes the role of elite Hawaiian women's health experiences, including sexual and reproductive health and low fertility, in consolidating this transition. At the same time, Archer argues that these reforms, such as the ending of 'ai kapu, allowed American Protestantism to strengthen its influence in the islands (pp. 126–127). Beginning in 1826, Archer emphasizes the extent to which widespread poor health, depopulation, and infertility affected the culture and life views of Hawaiians. Significantly, during this period, up to 22,000 people died in Hawai'i, yet there was no reported epidemic during this time (p. 200). He credits what he refers to as this "Great Fatalism" with the further Christianization of Hawai'i, during which time New England missionaries were able to rise to positions of influence in the islands, which had long and far-reaching effects on the intensification of American colonial control (p. 170). Finally, Archer tracks the role of health problems—including smallpox and other epidemics, decreased fertility, early death, and rising poverty and economic inequality—in the political transitions of the 1840s, including the 1845 Organic Acts and the Māhele (pp. 212–216). Concluding with the smallpox epidemics in the late 1840s and early 1850s, Archer connects this rapid depopulation with the importation of immigrant contract labor, which would irrevocably change the political, economic, and

demographic landscape in the islands in the service of U.S. settler colonialism (pp. 229–231).

Archer draws from sources in both English and Hawaiian, which is vital to his project of deducing how disease and health problems contributed to colonialism in Hawai'i while transforming Hawaiian culture and daily life. Furthermore, in a slight departure from arguments by scholars such as Noenoe K. Silva or David A. Chang that the journals of explorers such as Cook's men are mired by colonial and racial bias, Archer argues that there is evidence to be found in these journals regarding the "epidemiological and cultural encounter" in the islands (p. 21). His use of these journals is strongest when he employs transparency in his reading of what we can and cannot deduce from them. For example, Archer is careful to note moments when accounts in these journals may be "hyperbolic," such as during western sailors' discussions of their sexual encounters with Hawaiian women (p. 50). Yet, even as Archer acknowledges this exaggeration, it leads us to ask the extent to which we can accept any of the details in these accounts without suspicion. Furthermore, in moments such as these, Archer could have more substantively considered not only what details may have been exaggerated, but what details may have been *omitted* from these journals' descriptions of sexual relations—principally, acts of violence (sexual or otherwise) perpetrated against Hawaiian women by British or American explorers and settlers.

Overall, Archer makes the compelling argument that the history of colonialism in the islands simply cannot be considered without acknowledging the unequivocal role of disease, poor health, and population loss that was brought by the arrival of European and American explorers, missionaries, and other settlers. This book makes an important contribution to Hawaiian history, Pacific history, U.S. colonial history, and the history of science and medicine. Archer's prose is clear and concise. This book not only makes major historiographical contributions, but it is also accessible enough to be assigned in an undergraduate class.

Juliet Nebolon
 Postdoctoral Fellow in Global American Studies
 Harvard University
 Boston, Massachusetts