

selves with Kanaka Maoli who were meant to be the principal beneficiaries of Bernice Pauahi Bishop's estate.

For Rohrer, the cases reveal a significant problem because they rely on a dichotomy between who belongs (natives) and who does not (settler), a strict binary that does not reflect the more complicated reality of Hawaii's past and present. She offers a potential resolution, a "third space of sovereignty" that moves beyond this binary. (p. 161) It emerges from Native Pacific epistemologies in which identity is not determined by structures and processes that are part of the apparatus of the colonial state. Identity and the right to stake a claim to Hawai'i is established through a genealogy that connects an individual to the land and ancestors. Staking a claim through genealogy requires recognizing and carrying out one's kuleana (responsibilities). Decolonization, then, is a political project that is driven by a deeper more nuanced understanding of identity, relationship, and responsibility. Rohrer explores these issues in the book's final chapter. She uses feminist theories, Chicana studies and her own experiences to investigate her genealogy—her family's lineage and how it came to intersect with Hawai'i—and her own kuleana in the struggle for decolonization.

This is a complicated book with many moving parts. Not all of them fit together neatly, which may be a reflection of the complexity of the ideas or an indication of a flawed approach to the subject. Those involved in the study of settler colonialism and Native Pacific cultural studies will find a great deal to grapple with. Rohrer's arguments are compelling, though an audience unfamiliar with the academic work she builds on might find sections of the book difficult to follow. Nevertheless, the book is worth the struggle in that it offers a fresh approach to understanding the vexing problem of decolonization and a provocative way forward.

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

The People's Race Inc.: Behind the Scenes at the Honolulu Marathon. By Michael S. K. N. Tsai. Honolulu: University of Hawai'i Press, 2016. 206 pp. Illustrated. Notes. Bibliography. Index. \$19.99 paper

Reporter-columnist Tsai delivers an intriguing history of the Honolulu Marathon, which has long been among the most significant and popular in the

United States. A seasoned marathoner himself, Tsai discusses the evolution of the event, from its founding with few participants to its pulling in over 30,000 entries to the city of Honolulu.

The People's Race Inc. offers, in many ways, a succinct but instructive telling of the history of marathon running, particularly in the United States. Tsai traces the release of *Aerobics*, published in 1968 by Dr. Kenneth Cooper, as triggering the initial "American fitness movement" (p. 10). Also influential was *Jogging: A Physical Fitness Program for All Ages* (1967), by William J. Bowerman and W.E. Harris (p. 11). Along with Phil Knight, Bowerman went on to found Blue Ribbon Sports, which later became Nike, Inc., and he designed "the first great recreational running shoe" in 1971 (p. 11).

The following year, running for both recreational and competitive purposes received a big boost from marathoner Frank Shorter's triumph at the Olympic Games in Munich, when he became the first American to win the gold medal in the events since 1908, and only the third to do so in the modern Olympic era. ABC's relaying of the event enthralled many in the United States, and the appearance of *Runner's World* and other running magazines underscored the growing popularity of running and jogging.

Meanwhile, Jack Scaff, who was working in Honolulu, teamed with another cardiologist, John Wagner, and an academic pathologist, Thomas Bassler, in exploring the impact of exercise in diminishing cardiovascular risks. Scaff would work with Honolulu mayor Frank Fasi, among others, to establish the Honolulu Marathon; Fasi was intent on modernizing the city and spurring tourism. Cognizant of Honolulu's year-round heat and humidity, Scaff insisted that aid stations, intended to foster hydration, be set up along the course route. Serving as medical director, he also placed health professionals at those aid stations, ambulances, radio communication, and nurses ready on bicycles. Exactly 151 people—virtually all of those who began—completed the initial "Rim of the Pacific Run." One was the pianist Val Nolasco, a heart attack victim two years earlier, seemingly verifying Scaff's contention that distance running could help those suffering from cardiac problems or sedentary existences. Scaff, author Tsai indicates, spearheaded "a revolutionary movement" that enabled non-elite runners to undertake and finish marathons (p. 27). That helped to ensure that the number of entrants for the Honolulu Marathon rose immediately, almost doubling from the first year.

During the 1970s, the running craze began to take hold in the United States, with articles in popular magazines, discussions of the "runner's high" (p. 30) or hitting the "wall," and Jim Fixx's *The Complete Book of Running* (1977) becoming a best seller. Hawai'i appeared particularly caught up in the mania, while the Honolulu Marathon surged in popularity, having 8500

entrants by the end of the decade. A raft of volunteers helped to make the race succeed, along with key figures like Jeannette and Ron Chun, who dealt with organizational and operational matters. Scaff's own notoriety heightened, leading to appearances in *Sports Illustrated* but he was soon pushed aside by the Honolulu Marathon Association's Board of Directors.

As participation in the Honolulu Marathon continued to grow, controversies occurred. This included the role of disabled athletes, banned for a period, and payments for top finishers and notable entrants. Such payments violated strictures pertaining to amateur status, something that other Olympic sports confronted. Prize moneys began to be allowed, as did corporate sponsorships, the most significant of all from Nike.

About a third way into the book, Tsai looks back at the origin of the marathon and its recent development. He writes about Pierre de Coubertin's dream of a modern Olympic Games, before discussing the standardizing of the event at 26 miles, 385 yards, in 1908. That was the year the American John Hayes prevailed at London's Great White City Stadium, after the Italian leader, Dorando Pietri, became ill and had to be helped across the finish line. The book next explores early marathons in Hawai'i, including the Hawaiian Amateur Athletic Union race, before tracing the acclaim drawn by the great Czech champion Emil Zatopek at the 1952 Olympic Games in Helsinki. But marathons in Hawai'i limped along until Jack Scaff and his cohorts tapped into the running boom of the 1970s. During the next decade, Jon Cross and Jim Barahal, former runners at the University of Michigan, spurred greater interest in the Honolulu Marathon, attracting African athletes at the cusp of their careers and other elite runners. The promise of guaranteed payments drew a still more prestigious crop, along with a boost in prize monies, as new records were set. Entry levels continued to jump, thanks to the participation of a larger and larger number of Japanese entrants, including many who were hardly accomplished runners. Indeed by the early 90s, Japanese runners made up over 70 percent of the field. However, the African factor proved at least equally significant, with runners like Ibrahim Hussein, Jimmy Muindi, Erick Kimaiyo, and Mbarak Hussein capturing title after title as Africans won every race but two in a three-decade span of time.

When the Honolulu Marathon turned into one of the world's biggest, competition with other top races proved fierce. That led to charity running, fund-raising efforts, and the hiring of a celebrity journalist like Hunter S. Thompson to deliver an account of the Honolulu Marathon. That race was the first to employ microchip timing, "accurate and reliable" but quite expensive. Controversies continued, including one regarding drug usage by the apparent winner of the women's event in 2006. That in turn led to drug testing of the first three finishers in both the men's and women's races, and

additional random testing of top placeholders. In addition to having to contend with possible doping issues, the organizers for the Honolulu Marathon felt compelled to emphasize how much it benefited the local economy, purportedly to the tune of over \$100 million annually, while not receiving any government support. One recent hopeful sign was a seeming “second great American Running Boom” with more marathon participants.

The People’s Race Inc. winds down rather abruptly, but overall it makes a significant contribution to the history of sport, and particularly to that of long-distance running as both a competitive and non-elite activity.

Robert C. Cottrell

*Professor of History and American Studies
California State University, Chico*

Picture Bride Stories. By Barbara F. Kawakami. Honolulu: University of Hawai‘i Press, 2016. xxi + 298 pp. Glossary. Illustrated. Index. \$39.99 cloth

Barbara F. Kawakami’s new book recounts 16 life stories of Japanese immigrant women who arrived in Hawai‘i between 1909 and 1923 as young picture brides. Similar to her highly acclaimed previous work, *Japanese Immigrant Clothing in Hawaii 1885–1941* (1993), Kawakami has adopted the oral history method; this book is the fruit of her extensive interviews with Issei women and their family members conducted during the 1970s and the following decades. These women came from Hiroshima, Yamaguchi, Kumamoto, Fukuoka, Fukushima, and Okinawa, prefectures known for sending large numbers of immigrants to Hawai‘i and the continental United States.

Some episodes of their accounts mesh neatly with and reinforce the established discourse of Japanese picture brides in Hawai‘i: lives of continuous struggles and perseverance. Indeed, these Issei women literally worked day and night. In addition to laboring in the fields the same hours as men, they took care of housework and burned the midnight oil doing laundry and needlework to earn extra money. Their husbands exercised patriarchal authority and expected them to be devoted, obedient wives. These women’s lives also revolved around continual pregnancies, childbirth, and child rearing. Some brides unexpectedly became widows, and then became breadwinners for their families. To be dutiful to their in-laws, many picture brides continued to send remittances to Japan for years. Though such experiences may not have