

## Book Reviews

Rita Knipe. *The Water of Life, a Jungian Journey Through Hawaiian Myth*. University of Hawaii Press, Honolulu, 1989. xv + 176 pp. Illustrated. Bibliography. Index. \$22.50.

Since the time of Sigmund Freud and Carl Jung, the human psyche has been diagrammed as a multiple-level personality with layers of consciousness, subconsciousness, and unconsciousness. The Jungian understanding of the unconscious, theoretically speaking, is that it is "collective," although each person's unconscious self is individual. Why is it "collective"? Because the human mind is a social and historical category, and human experience, no matter how individually varied in degree, is emotionally the same. We suffer for different reasons and with different intensities, but we "suffer." Or we experience joy in joys of all kinds; whatever the source of pleasure, we "enjoy." We are afraid because death takes so many forms, and so we "fear." These are categorical emotions, and the level of suffering, joy, or fear differs as to cause and to effect but never to the instinctual and automatic response with which we know the difference between them.

These sufferings from pain, fear, or hatred, even from joy, and these pleasures which bring us enjoyment of life make up a record, not just for the individual but for all of human society through time. Nevertheless, we are creatures of distinct environments, and the environment conditions our experience of joy and suffering in a physical space. Our bodies are alive in these dimensions, psychic on one level within the mind's understanding of the physical nature of its environment. That is your body, and this is mine, but it is the same environment that we perceive together. The environment is not only physical and psychic, as without and within, but it is social, therefore collective. We may catalogue the experience of mankind through ages of time so long as the record exists. Only the individual catalogues his own experience versus all others, but he must, in order to be whole, find his or her "other" companion self,

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because it is part of natural growth. It is in human nature's "seeds" of the self as human to reproduce his own species and to prolong its continued existence. The male and female have parts of the "seed," being dual and complementary parts of the whole, thus must they sexually complement each other in nature to recreate the new physical self as the offspring of that seed, but also reprocess through the union of the psyche with its self-mate to find the missing parts of the personality. The growth of this psychic seed is as real as the physical seed reborn in the infant human. This constitutes the search for the whole self in growth, symbolized as the branching of plants and trees, watered by rain, or as the psyche flowing through life's stream, encountering along the changes in course new joys, sufferings, or satisfaction. The journey consists of the need to find one's true self.

Rita Knipe encourages the reader to journey with her through the collective unconscious of Hawaiian mythological fantasy to discover the "selves" in that world as creatures and personalities or concepts formed in a healthy perception of man's relationship to nature, a mythological fantasy which expresses the erotic dimensions of human personality and behavioral problems. We find Pele and Hi'iaka, Halemano and Kamalalawalu, Maui and Kamapua'a, Kane, Ku, and Lono, Papa (Haumea) and Hina as archetypal personalities whose experiences represent the dualities of male and female or juvenile and adulthood. The gods are responsible and act as adults; the juveniles, like Kamapua'a and Maui, act as wanton youth. But society's aims are served by both, and nature determines when juvenile behavior is abandoned for patriarchal duty. Human growth proceeds from one stage into another. We may refuse within our psyche the necessary or required change. Whatever risk we run, nature will determine whether the physical body and the psyche endure the journey in harmony with the self. The healing of one's self is not promised in another life but in this one through self-knowledge and self-understanding which proceed from the true self to self-healing. Without this journey through the "water of life," flowing from the psyche, such self-knowledge is not possible. Rita Knipe insists that the fantasies of our dreams produce the myths of former generations, as with the Hawaiians, but as Hawaiian myths are fantasies admitting sexuality as natural to man and woman in the power that nature endows them to express love between themselves. By such love human society survives both physically and psychically, and dreams are worth interpreting, individually and collectively.

Consistently held throughout the book is the "water of life" theme and the "dance" of life as the pulse of the volcanic earth stirring the

drumbeat of the *hula* and the heartbeat in the dancers. Appropriately, artist Dietrich Varez, in illustrating this book, involves the complementary positions and attitudes consistent with the male *ho'opa'a* and female *'olapa* in the *hula*. Between these illustrations are to be found the Pele and Hi'iaka, Hina, Papa'punahale favorites aesthetically arranged to complement the Knipe text. Interestingly, whether or not the author intended to develop the idea of human patterns in life as woven pattern of cloth, she keeps referring to "threads," as of a "fabric" of mythology. Somehow, the analogy would have served the Hawaiian setting better as a woven mat, there being only beaten *kapa*. But let that intrusive metaphor serve to indicate the unconscious effects of modern culture on these perceptions.

RUBELLITE K. JOHNSON

*Professor, Department of Indo-Pacific Languages  
University of Hawai'i*

David E. Stannard. *Before the Horror: the Population of Hawai'i on the Eve of Western Contact*. Social Science Research Institute, University of Hawai'i, Honolulu, 1989. xvii + 149 pp. Index. \$10.95 (paper).

In the first chapter of this Social Science Research Institute monograph, University of Hawai'i American Studies professor David Stannard establishes the plausibility of a hypothesis that most scholars would have rejected out of hand a few years ago—that the Hawaiian population at the time of Captain James Cook's visit in 1778 was between 800,000 and 1,000,000. Structuring the chapter around Lieutenant James King's hypothesis that Hawai'i's 1778 population was 400,000, the only systematically argued hypothesis based on first-hand observation, Stannard estimates error ranges for each of King's assumptions and concludes that the cumulative effects of the possible errors might have led King to underestimate the true population size by about half a million. The Stannard hypothesis thus joins, and competes with, Lieutenant King's and others whose plausibility has been established through systematic argument, most notably State Statistician Robert Schmitt's widely cited hypothesis of 200,000 to 250,000.

The second chapter argues for the plausibility of three subsidiary hypotheses. The first concerns the rate of population growth in prehistory, which Stannard argues would have been about 0.52 percent per

annum over the long haul. The second concerns the carrying capacity of the Islands under the traditional agricultural system, which Stannard argues was sufficiently high to support a population of 1,000,000. The third hypothesis concerns the rate of population decline between 1778 and the first missionary census in 1832-1833. Here Stannard argues, using comparative evidence, that introduced venereal diseases, tuberculosis, and influenza could have killed four out of every five Hawaiians in the first half-century after contact. The third chapter reviews the alternatives to these three subsidiary hypotheses and points out flaws in the evidence adduced by others in their support. These arguments complete Part I.

In a somewhat unusual arrangement for a monograph, the three chapters of the second part do not marshal the data needed to test the hypothesis established in the first part. Instead, following "common practice in a number of scholarly journals" (p. 103), the second part presents chapters by Schmitt and by Eleanor Nordyke of the East-West Population Institute, both of whom complied with Stannard's request to comment on drafts of the manuscript, and a concluding chapter by Stannard which compares and contrasts some of the arguments underlying the Schmitt and Stannard hypothesis. While it is common for journals, where space is restricted, to publish articles that establish the plausibility of hypotheses but do not attempt to test them, the reader of a monograph deserves more.

The scientific value of the Stannard hypothesis is that it differs so widely from the hypotheses of King and especially of Schmitt. The King and Schmitt hypotheses are close enough that a historian could expect serious difficulties distinguishing between them with the patchy archaeological data available. The Stannard hypothesis lessens these constraints considerably and has already stimulated research on the size of the pre-1778 Hawaiian population.

TOM DYE

*Associate Professor of Anthropology  
Hawai'i Pacific University*

Thomas L. Wright and Taeko Jane Takahashi. *Observations and Interpretation of Hawaiian Volcanism and Seismicity 1779-1955. An Annotated Bibliography and Subject Index*. University of Hawaii Press, Honolulu, 1989. Illustrated. Appendices. \$30.00.

An annotated bibliography is not something in which one usually becomes engrossed. This one is an exception, however, for there is not only the text of a brief but cogent summary of the history of volcanology in Hawai'i for reading pleasure, but an assemblage of names, dates, and commentary to be mined for history, social trends, and interests of explorers, missionaries, scientists, and visitors to Hawai'i. In a provocative introduction of only 14 pages, Wright and Takahashi manage to convey an intriguing sense of the history of volcanology in Hawai'i, from the earliest rather Spartan observations of Captain James Cook (who did not observe any eruptive activity) and Captain George Vancouver (who recorded a large plume of smoke), to the technical complexities associated with volcano watching at the Hawai'i Volcano Observatory in the 1950s. Sandwiched between those two points in time are the "missionary chronicles," surely a remarkable collection of records by both men and women who, without instruments or other paraphernalia, recorded, as Wright and Takahashi put it, "pure" scientific observation, "unfettered by scientific theories . . ." (p. xiii). Ironically, in this age of science, those observations are the more valuable for their simplicity and directness.

The data are clear: between 1826 and 1916, nearly 30 percent of the more than 700 annotated bibliographic records are those of the missionaries and their descendants. Indeed, the list of authors reads like a who's who of the Mission—Baldwin, Bingham, Chamberlain, Coan, Goodrich, Green, Lyman, Stewart, Thurston, and others—with their published notes and articles in one form or another on the awesome splendor of Hawai'i's volcanoes. Prime among these authors is Titus Coan: more than half of the 112 missionary citations are attributed to him between his first article in 1841 and his death in 1882. That volcano watching was catching is apparent in the list of Coan citations: his first wife, Fidelia, wrote about an eruption from the summit of Mauna Loa in 1851 in the *American Journal of Science*, thereby becoming among the first American women to have published in a scientific journal; his second wife, Lydia, described an 1881 lava flow of Mauna Loa; and two sons, T. M. and S. L., although less prolific than their father, were also able recorders.

The missionary records are but part of the story, however, for in the list of volcano watchers are names familiar in the history of both science and Hawai'i: Archibald Campbell, Isabella Bird, James Dwight Dana, David Douglas, W. L. Green, and the like. The commentary of these authors will well repay a reading for their sense of history.

The book essentially falls into three parts: the substantive introduc-

tion; the annotated bibliography itself of 206 pages and 1,298 entries; and two appendices (one a list of references ordered by date of publication, the other of the references ordered by serial title and date) and the subject index. The annotations are brief but informative, providing a sense of the cited article and, in some instances, corrections to the observations in the article. Black and white illustrations, pertinent to four time periods (1823-1857, 1858-1896, 1897-1924, 1925-1955) are grouped through the book.

If there is a criticism, it should be directed at the quality of the paper, a rough stock which is slightly unpleasant to the touch and does not permit clear definition of the illustrations. The significance of the bibliographic compilation itself, however, far outweighs the minor inconvenience of the paper, for it is a mine well worth the digging.

E. ALISON KAY  
*Professor of Zoology*  
*University of Hawai'i*

Jules S. C. Dumont d'Urville. *An Account of Two Voyages to the South Seas, to Australia, New Zealand, Oceania 1826-1829 in the Corvette Astrolabe; and to the Straits of Magellan, Chile, Oceania, Southeast Asia, Australia, Antarctica, New Zealand, and the Torres Strait 1837-1840 in the Corvettes Astrolabe and Zelee*. Translated and edited by Helen Rosenman. University of Hawaii Press, Honolulu, 1988. 2 Vols. liii + 634 pp. Illustrated. Appendices. Notes. Biographical Index. Bibliography. Index. \$85.00.

This two-volume translation of Dumont d'Urville by Helen Rosenman was originally published by Melbourne University Press in 1987. The University of Hawaii Press edition, the first North American printing, is identical with the original publication. Volume I covers Dumont d'Urville's first voyage in 1826-1829, Volume II his second voyage in 1837-1840. The two volumes are well illustrated and handsomely designed and produced.

Dumont d'Urville's exploration of the Pacific resulted in 15 volumes of chronologically organized, narrative accounts of the two voyages, 21 technical volumes of scientific material based on expedition collections and observations, and 11 superbly illustrated atlases, all published at

French government expense. In this massive corpus, the 15 volumes of narrative are of interest particularly to historians and ethnologists and to all those who enjoy reading first-hand accounts of Pacific exploration. It was to the formidable task of translating these volumes that Susan Rosenman addressed herself. She faced an immediate problem in that the prohibitive cost of publishing a complete translation made such an undertaking out of the question. She therefore included full translation of material she considered of principal historical and reader interest, combined with her own summaries and significant translated excerpts of the remainder of the texts of the two voyages. I can only applaud her choice in bringing the work to a manageable size. Rosenman eliminated needless repetition in the last six volumes, produced by two of Dumont d'Urville's shipmates and colleagues after his untimely death, and secondary sources that d'Urville himself was wont to include and which were extraneous to his first-hand observations. Her summaries are exceptionally well written. Her translations are faithful to the text. She has merged translations and summaries into a coherent, flowing, and highly readable account.

The eminent stature of Dumont d'Urville in the history of Pacific exploration also demanded that the historical context of the man and his two voyages receive adequate attention. In the first volume, Rosenman presents a carefully written overview of the extensive, government-sponsored French exploration of the Pacific that preceded d'Urville, from Bougainville in 1766–1769 onward. She also includes a perceptive brief biography of d'Urville, ending in 1842 with his tragic death, and that of his wife and son, in the burning inferno of a train wreck while returning to Paris from a spring day's outing at Versailles. The two volumes are further supplemented by 18 appendices.

Dumont d'Urville was born in Normandy in 1790 and began his career as a French naval officer in 1807 at the age of 17. His first postings to naval vessels based at Le Havre and Toulon were frustrating experiences, as the ships were bottled up in port by the British blockade. Aloof and studious by nature, d'Urville turned to the serious study of botany, which became a lifelong preoccupation. After the fall of Napoleon, he obtained the thorough training at sea that he so greatly desired. Not long after his promotion to lieutenant, and incidentally his election to the Linnean Society for his contributions to botany, he was appointed executive officer of Duperry's circumnavigation of the globe and exploration of the Pacific on board the *Coquille*, from 1822 to 1825. On his return to France, Dumont d'Urville successfully convinced the higher authorities

that he should command a return expedition to the Pacific of his own. The *Coquille*, renamed the *Astrolabe*, with Dumont d'Urville in charge, left Toulon in 1826 bound for the Pacific via the Cape of Good Hope and the Indian Ocean.

Although Dumont d'Urville's first voyage had political overtones (locating possible sites for French penal colonies, safe anchorages for naval vessels), the main objective was the increase of knowledge—cartography, hydrography, and natural history in its broadest sense. To this was added, when the expedition called at Hobart in Tasmania in 1828, a search for the wrecks of La Perouse's ships, reported to have been lost at Vanikoro in the Solomons. The search at Vanikoro was successful, though any survivors of the La Perouse expedition had long since died.

The 1826–1829 voyage included the south coast of Australia, Tasmania, Polynesian New Zealand, Tonga, and Tikopia; Fiji; the Melanesian Loyalties, New Hebrides, Vanikoro, New Ireland, New Britain, and the north coast of New Guinea; Micronesian Guam, Yap, Palau, and Ulithi; and Amboyna and the Celebes in island Southeast Asia. This experience led d'Urville to propose on the basis of the physical characteristics of the indigenous inhabitants, their cultural diversity, and the physical geography of the islands, the tripartite division of Oceania islands into Polynesia, Melanesia, and Micronesia.<sup>1</sup> The usefulness of this classification has been debated by anthropologists ever since, but it is a classificatory framework that still endures.

After an interval of some eight years, which saw the publication of the volumes of the first voyage, as well as relatively uneventful naval duty, Dumont d'Urville in 1837 was once again at sea in command of two corvettes, the *Astrolabe* and the *Zeelee*, en route to the Pacific, this time via the Straits of Magellan. French and British involvement in Oceania had intensified, and colonial expansion was underway. For d'Urville, showing the French flag was coupled with his more lasting cartographic and natural history objectives.

The second voyage is of interest on at least three counts. First, Dumont d'Urville was instructed to explore the Antarctic, which he first approached from South America. His ships were blocked by pack ice, but two years later, sailing south from Tasmania, he successfully reached the coast of Adelie Land. Second, on leaving Chile, he called at Mangareva, Tahiti, Marquesas, and Samoa; explored Melanesian islands that he had not covered on his first voyage; and made return visits to western Micronesia, Australia, and New Zealand. Thus for Oceania, his two voyages complement each other. And third, he devoted



much of 1839 to island Southeast Asia, principally those islands under Dutch control, but including Sulu and Zamboanga in the southern Philippines and Singapore.

In the two volumes under review, there is much that deserves further comment, but I confine myself to two contributions that merit special mention. The first is that through the eyes of Dumont d'Urville and his officers, a panoramic view unfolds of the frontiers of European contact with the indigenous inhabitants of the Pacific and of the early European settlement of Australia, Tasmania, and New Zealand. Dumont d'Urville's ethnographic observations are important, but they were limited by his relatively brief stay at the locales he visited. And by his time European expansion had resulted in the melange of missionaries, whalers, escaped convicts, deserters from whaling vessels, early settlers, government officials, and crew from naval expeditions that had descended on Australia and the Oceanic islands; while to the west, Dutch officialdom was firmly established in island Southeast Asia. It is this varied scene, encompassing both *kama 'āina* (native born) islanders and *haole* (Caucasian) intruders, that comes alive in Dumont d'Urville's account. Of interest also is that despite European rivalry in the Pacific, d'Urville was hospitably received and greatly assisted by English, Dutch, and Spanish officials, with the lone exception of those at Batavia. It is a pity that d'Urville did not visit Hawai'i. His observations would have made good reading.

The second contribution lies in the description of how the two voyages were conducted. One gets to know Dumont d'Urville and his officers as individuals, and their devotion to their work as competent navigators, cartographers, naturalists, and artists recording the events that befell them all. The seamen are not excluded, whether as loyal hands or those of unsavory character. Dumont d'Urville is revealed in his determination to succeed in his mission, which entailed dangerous navigation to achieve cartographic objectives; his coping with serious chronic illness on the second voyage; and his extrication of the *Astrolabe's* running aground at Tongatabu, when in the grasp of a coral reef and of an avaricious Tongan chief the whole enterprise almost came to a disastrous end. The appalling toll of malaria contracted at Vanikoro and of dysentery from polluted water taken abroad in the East Indies makes one wonder how anyone survived. In this connection, on his first voyage, d'Urville's apparently healthy crew left a serious epidemic behind at Tikopia, of which he was, of course, unaware.

Both volumes contain a selection of excellent illustrations made by the

expeditions' artists. One wishes more of their work could have been included. The artist on the first voyage was De Saiason; on the second voyage, the artists were Goupil, who died in 1840, succeeded by the sur-gon-artist Le Breton. For a full appreciation of their ability, the reader must go to the atlases of the voyages.

We are indebted to Helen Rosenman for the successful execution of a demanding task.

ALEXANDER SPOEHR

*Anthropologist*

*Honorary Consultant, Bishop Museum*

#### NOTE

- <sup>1</sup> In his classification of Oceania into Polynesia, Melanesia, and Micronesia, Dumont d'Urville remarked that Fiji stood somewhat apart and that the Malay peoples of island Southeast Asia comprised a fourth major division. He published his classificatory scheme in a paper, "Sur les isles du grand ocean," *Bull. Société de Géographie*, 17, no. 105 (Paris 1832): 1-21. The reference has unfortunately been omitted in Rosenman's bibliography.

Patricia Grimshaw, *Paths of Duty: American Missionary Wives in Nineteenth-Century Hawaii*. University of Hawaii Press, Honolulu, 1989. xxiii + 196 pp. Illustrated. Bibliography. Index. \$25.00.

Patricia Grimshaw has made a valuable contribution to three fields of history: Hawaiian history, American women's history, and the history of missions. She has also managed to write a book of interest to the general reader, not an easy feat.

*Paths of Duty* looks at the distaff side of the Sandwich Islands Mission from roughly 1820 to 1850. Using the vast materials available at the research library of HMCS in Honolulu, Grimshaw has at last freed the women of the Sandwich Island Mission from the silence of their letters and diaries and granted them the credit they deserve. *Paths of Duty* is a collective biography of New England women whose evangelical commitment brought them to an alien culture.

This relatively short volume introduces the reader to a hothouse microcosm of New England values in such areas as family, religion, reform, and lifestyle. In 1820, these women were unique for their inde-

pendence and commitment to a religious ideal; by 1840, the presence of women in reform societies was expected, but foreign mission was still an unusual choice of service. Throughout the years covered by the book, New England was affected by the voluntary reform movements spawned by evangelical religion. While it is generally known that women were the rank and file of reform societies, Grimshaw is the first biographer to look closely at women who took the plunge into a life of hardship and diminishing returns.

*Paths of Duty* is arranged by topic and covers such categories as the choice of a husband and a career in a foreign mission field (not necessarily in that order), domestic relationships in a foreign climate, and relationships between female missionaries and their Hawaiian clients. Grimshaw's underlying thesis is that these women were not simply following husbands with evangelical wanderlust but were "independent recruits." The author insists that Mission wives came to Hawai'i "with their husbands as part of a separate female agenda: the conversion and reform of ignorant sinners in a pagan, distant society" (p. 193). Their tragedy was that once in the field the women found that they began "to lose their sense of being leaders, alongside the men, in the enterprise" (p. 39).

To support her point, the author presents the facts of Mission life in the Sandwich Islands. Two cases, in particular, stand out. One involves Emily and Isaac Bliss. Reverend Bliss had a propensity toward spouse abuse. Grimshaw states that the Mission "resolutely opposed Isaac's bullying of Emily" (p. 78). Emily, however, remained loyal to Isaac and returned with him to America in 1841, soon after he was "dismissed . . . in disgrace" (p. 77) by the Mission family. The public reason given for the Bliss's return was his "severe illness" (*Missionary Album*, 1969).

The second case concerns Clarissa Armstrong. During her husband's absence from Kawaiaha'o Church in December 1847, Clarissa found herself conducting religious instruction for both male and female Hawaiians. Upon his return, Reverend Richard Armstrong supported his wife's activities; however, the Mission family, with the exception of Mary Castle, opposed her work with mixed sexes as unscriptural. Eventually, Mrs. Armstrong succumbed to pressure and returned to the domestic realm.

Although many Mission wives appear to have seethed with frustration at spending all their time in domestic concerns with little time for religious work, they did not rally behind Clarissa Armstrong for both theological and physical reasons. These formerly energetic women had

become worn down by illness and household chores until they no longer functioned as viable reformers. The major exception to this ennui was Lucy Thurston who continually followed her own inspirations. As a widow in 1869, Thurston wrote the ABCFM to demand the renewal of her subscription to the *Missionary Herald* on the grounds that she and her husband had shared in missionary work on an equal basis and that his death was not grounds for stopping her subscription. It would be nice to know if the demand was met, but no acknowledgement is indicated.

Grimshaw proves her point that the wives' evangelical expectations were not met and that this was due to their confinement to the house, especially after the second child was born. As Christian mothers, missionary wives had to educate their children and prevent their interaction with the Hawaiians. Mothers needed to insure that their children grew into adults who were spiritually sound, morally pure, and culturally New Englanders. This effort was the final defeat for women who could not teach Hawaiian pupils unless someone minded the children and could not raise the children unless they did it themselves. The only solution, advised their husbands, was to cut down on missionary work.

Missionary wives saw no connection between their frustration and cultural expectations, because they believed in a gender division of labor that left women in the domestic sphere. Such a division was not only cultural, but Biblical, and it was the duty of female missionaries to teach Hawaiian women how to keep house, how to raise their children, how to prepare their food, and how to dress so that they, too, could share the burden of that gender division.

*Paths of Duty* is the story of zealous, idealistic American women who undertook the task of converting the Hawaiians to Christianity only to discover that the laundry still had to be done and the baby to be changed. There is the suggestion that the childless missionary couple could have succeeded in a joint partnership but that "the Americanization and conversion of mission children took precedence over the teaching career for which the women yearned" (p. 195). In their own sphere, however, the women did much to contribute to the success of the Mission. They enabled the men to go on lengthy journeys to outlying villages and/or to the general meeting at Honolulu by overseeing both the household and the flock. It is time to tell their story, and Grimshaw has told it well.

SANDRA WAGNER-WRIGHT  
*Assistant Professor of History*  
*University of Hawai'i-Hilo*

*Journal of Stephen Reynolds*. Vol. 1: 1823-1829. Edited by Pauline N. King. Ku Pa'a, Inc., Honolulu, and the Peabody Museum of Salem, Salem, Mass., 1989. vi + 289 pp. Illustrated. Chronology. Bibliography. Index. \$30.00.

In May 1823, Stephen Reynolds established residence in Honolulu as a clerk of William French, an American merchant. Reynolds was already six months past his 40th birthday, but he was destined to remain on the scene for another 33 years. He never occupied a seat of great power, what wealth he achieved was swept away, and he left Hawai'i under a cloud of mental darkness. But his legacy has outlasted many others—a faithfully-kept journal that is a prime source for historians of those times. Levi Chamberlain of the American Mission also kept a journal covering the same period, and his fellow missionaries produced an impressive mass of writings. As King notes, however, Reynolds gives us quite another perspective.

A sailor when young and a merchant later, he observed closely ship movements and the commercial life of Honolulu. These affairs figure prominently in the *Journal*; so do daily weather reports, vital in the days of sail. Contemporaries realized the value of Reynolds' diary. More than once he wrote of people copying from it—in May 1844, the *Friend* published a "Comparative Table for Twenty Years, of the Yearly Arrivals of Whaling and Merchant Vessels at the Port of Honolulu, S. I., Formed from a Register Kept by Mr. S. Reynolds, Merchant of Honolulu."

Reynolds was a man of diverse interests. He acted as a harbor pilot, sometimes when the incumbent was too drunk to do the job; he was a minor-league consul; he occasionally kept or reviewed others' accounts; he functioned at times as a scribe; he conducted a dancing school for part-Hawaiian girls; he read law and provided legal counsel; he was a valuable source of information during the hearings of the land commission. In his journal, he commented freely on government, religion, politics, crime, education, diplomacy, society, and personalities. He retailed village happenings and gossip, adding his reactions thereto. A rich example concerned the visit of the U.S.S. *Dolphin*, Captain (Lieutenant) John Percival, from January to May 1826. Here is a relatively mild incident of February 20:

Several girls were taken from white men, today to be set to getting stone for the Church—Evening Capt Percival went to Boki's to tell him it was

not right—that it ought not to be &c Boki told him to go see Kaahumanu —while there he slightly struck—Capt Brooks with his Stick Brooks took a decanter of Brandy & Poured into Percivals hat which put him in a great rage times (p. 123).

It is a microcosm: demands of and opposition to the missionary endeavor; controversy over morally involved actions; complaints and importunities to sometimes confused Hawaiian chiefs; quarrels among foreigners.

Reynolds' *Journal* is not, of course, a narrative. Today it is a research instrument illuminating unevenly the panorama of early Honolulu. It is certainly readable, but its usefulness depends on the curiosity, interests, and especially the background knowledge of the reader. Who were all these people? Where were all these places? What was their significance? Complete answers would require decades of research and volumes larger than the original journals. Remember that Reynolds kept his record from late 1823 until 1855.

Editor King faced realistic decisions. In her work on the David L. Gregg journals (1853–1858), she opted for lengthy notes in their traditional position; here she chooses to run into the text itself relatively sparse explanatory statements. I would like to see more of these, but the comments made are insightful. Here are two examples:

The question concerning marriage was a controversial one. Missionaries wished marriages to be monogamous and sanctified by the church through its pastor. Many marriages between foreign residents and Hawaiian women were authorized by an ali'i who was an official such as governor of an island. What, then, was a legal marriage? It was a bitterly argued question (p. 97).

All through these pages Reynolds scoffed at attempts to educate, convert or change Hawaiians in any way. His attitude was typical of the secular foreign residents. (p. 113)

Page 103 ends in mid-sentence, and page 104 begins three days later without explanation. Is there a hiatus in the journal, or did attention wander?

Were I the arbiter of such matters, I would demand that every diary, journal, book of voyages, or other publication covering a span of years have at the top of each page the pertinent year. I am sure that the frustration and anger inspired by having to backtrack in search of a date has shortened scholarly lives.

King includes an evaluation of the *Journal's* significance, comments concerning its acquisition and style, a three-page biography of Reynolds, and four pages on "Honolulu in the 1820s."

All interested in Honolulu's early history will hail the appearance of this book, acknowledge the debt owed those involved in its production, and await the publication of succeeding volumes.

RICHARD A. GREER  
*Historian*

R. Lanier Britsch. *Moramona The Mormons in Hawaii*. Mormons in the Pacific Series. Institute for Polynesian Studies, Laie, 1989. xv + 240 pp. Illustrated. Appendices. Bibliography. Index. \$9.95 (paper).

*Moramona* helps fill a gap in the religious history of Hawai'i. Before its appearance, no monograph history existed of the Church of Jesus Christ of Latter-day Saints in the Hawaiian Islands. Professor Britsch tells an interesting story in a pleasant, readable style. The book also contains several illuminating photographs found in BYU-Hawai'i archives, LDS Church archives, the Iosepa Historical Society, and other repositories including private collections.

Professor Britsch's approach is a general survey of the history from an insider's point of view. It is equally geared for the general public as well as general Mormon Church members. There are three appendices: two (B and C) provide non-Mormons with a clearer understanding of the terminology frequently used within Mormon circles and with an explanation of the historic framework of Mormonism. This latter is crucial for people unacquainted with Mormon history to comprehend why Mormons would come as missionaries to Hawai'i after Protestant and Catholic missions already had been established.

The survey nature of the book requires brevity, but some areas need more details. For example, in discussing the early school at Lā'ie, Professor Britsch indicates that it neither fit the model of the common schools of the Hawaiian Kingdom nor the pattern of various private schools. He cites Kuykendall's history in which Kuykendall details the two types. The gap in *Moramona* means that there is too little explanation of how the school in Lā'ie differed from both types.

The scarcity of details concerning the conflict over the sale of some Lā'ie land in 1927 probably grows out of the summary nature of the

book. Britsch states that some older residents felt that the community had rights in such decisions but that the Territorial land court ruled that Zion's Securities Corporation had the right to sell the property.

Britsch does not analyze the complexity of the situation. He does not discuss here the shift from a communal to a capitalistic society, even in the local arena of Lā'ie. (That transformation occurred throughout the entire Church as well as in the Gathering Place in Lā'ie.) Nor does he discuss this issue in the context of Hawaiian history. His acceptance of the Territorial land court as final arbitrator—an institution of the capitalist system—reflects a legalistic viewpoint but ignores the theological and ethical aspects.

In another location, the lack of development seems in the nature of apologetics. In discussing the restructuring of student government at Church College of Hawai'i in the early 1970s, Britsch does not describe the position of the student leaders nor the specific complaints of the college administration. He does not analyze the issues of agency, responsibility, or power and authority which are vital within the Mormon context. He does not discuss alternative means the CCH administration could have used. Britsch concludes in the role of apologist, "He [the president of CCH] was sharply criticized for his action, but during the next two years the student body united under the new system, which brought about many good results" (p. 185).

Although this book has weaknesses, it is a valuable introduction to Mormonism in Hawai'i. Hopefully it will provide the basis for more detailed studies on aspects of this history, studies on the institution and on the Hawaiians whose lives the institution influenced.

JAMES F. CARTWRIGHT  
*University Archivist*  
*University of Hawai'i*

Eleanor C. Nordyke. *The Peopling of Hawai'i*. Second edition. University of Hawaii Press, Honolulu, 1989. xviii + 285 pp. Illustrated. Appendix and Tables. Bibliography. Index. \$16.95.

Eleanor Nordyke's *The Peopling of Hawai'i* has been a standard reference work and a basic text since it was first published in 1977. In a subject area that lends itself either to dry and dusty prose or to politically interested rhetoric, Nordyke's book has offered a clear and dispassionate account of



who came to Hawai'i, how many, and when. The second edition is a welcome update that brings the data, sources, and issues into the 1980s. *The Peopling of Hawai'i* still provides a readable, comprehensive overview of demographic changes in Hawai'i since Captain James Cook's arrival, but it now places increased emphasis on compelling present-day problems such as economic dependency, resource depletion, and environmental deterioration.

Nordyke is to be commended for not taking the easy way out in preparing this edition. She could have replaced the 1970s photographs with scenes from the 1980s and incorporated the 1980 census results into the tables, and the work would still have been useful. But Nordyke has accomplished much more. While she has kept the book's overall structure, numerous discussions have been expanded, and the text itself appears to have been largely rewritten. The appended tables are set in a notably readable typeface and have been given more accurate titles. The result is that the second edition is if anything more accessible than the first. The updated future projections are still valuable for their cautionary relevance, and Nordyke's presentation manages to be socially aware but not polemical. For those who would settle an argument or substantiate a point, the population figures are present in the appendix in 92 pages of detailed demographic tables.

*The Peopling of Hawai'i* proceeds in historical progression from the indigenous Hawaiians through the sugar workers, to the new immigrants, military migrants, and tourists of the present. Pre-European Hawai'i is treated in summary and somewhat dated fashion: there is, for example, more current archeological data on the Polynesian migrations than Nordyke cites, and more could be said about the difficulty of estimating the pre-European population. While remaining dispassionate, Nordyke pulls no punches on the ravages of Hawaiian depopulation. But the historical overview is strongest in its treatment of the sugar immigrants of the late 19th and early 20th centuries. In straightforward fashion, Nordyke reviews the chronology and the numbers of each ethnic group and explains the historical and social factors that made some ethnics more likely to marry outside their own group than others.

Expanded discussions and statistical data on Samoans, Vietnamese, and recent Southeast Asian immigrants bring the demographic picture of Hawai'i up-to-date. Nordyke also covers other population segments that have received increased public attention in the past decade: the elderly, the military, and tourists. In the retitled "Hawai'i in Transition" chapter, she analyzes past and projected growth deriving from

tourism, and the outlook is sobering indeed. The unbridled land development and population growth portrayed in the first edition of *The Peopling of Hawai'i* have continued largely unchecked. Nordyke briefly reviews the concerns that have emerged in the 1980s as a result, among them water, energy, the housing shortage, and foreign investment.

The figures presented in this book suggest that the salient issue now confronting Hawai'i's population is whether our much-prized "local" ethnic and cultural diversity is destined to be eclipsed by tourist development, intermarriage, and the influx of Mainland migrants. Ethnic identity is an area where recent social science theory may challenge the definitions used by demographers. What is it that a census measures, ancestry or self-definition? Nordyke might well have deleted the somewhat naive and dated projection that "Hawaiian" may in the future become a less ethnically specific category due to the "intermingling of races" (p. 41). The terms "race" and "ethnicity" have tended to be used synonymously in Hawai'i, but cultural identity may have little to do with biological ancestry. Given the worldwide resurgence of ethnic politics and, locally, the rise of Hawaiian nationalism, it is difficult to imagine the demise of ethnic allegiances in Hawai'i in spite of high rates of intermarriage. If "melting pot" implies the loss of ethnic distinctions, then Hawai'i has not yet become a melting pot.

JOCELYN LINNEKIN

*Associate Professor of Anthropology  
University of Hawai'i*

DeSoto Brown. *Hawaii Goes to War: Life in Hawaii from Pearl Harbor to Peace*. Editions Limited, Honolulu, 1989. 160 pp. Illustrated. Notes. Index. \$24.95 (cloth); \$14.95 (paper).

*Hawaii Goes to War* is a black and white, coffee table picture book, but what you see is not what you get.

Looking only at the book's photographs and their captions, one gets a certain nostalgic visual collage with a light and upbeat tone for a familiar story which we know has our side winning in the end. If one takes time to read the words, and I suspect most will not, there is a better book involving painstaking research of primary research materials, a book showing the contradictory tendencies of people and events in time of war.

*Hawaii Goes to War* on the level of a picture book looks like history by way of a movie newsreel of the era. It consists almost entirely of 69 segmented two-page cutaways, each with two or more captioned photos and several paragraphs of text. Even the title of the book reminds one of a newsreel, not to speak of the first name of the author.

Beyond the level of a picture book, Brown has done some serious delving into archives and first person recollections. He must have spent hundreds of hours in Washington, D.C. and Honolulu to find and reproduce, in more than a few cases, first-time publication of photographs which would never have met censors' approval during the war. The extent of the research is masked by the lack of footnotes in the body of the book, though the notes have been methodically recorded in an index.

As a picture book the work does occasionally do what a picture book does best, and that is to present photos which leap out at the reader without benefit of text. For example, the photo of a dead Navy man, lying face down on the water's edge of Kāne'ōhe Bay after the December 7th attack, is not easily forgotten.

The middle section of the book, "Homefront Hawaii," is the longest and most interesting. Included here are stories of how Hawai'i erected its own defenses against an expected Japanese return attack, built air raid shelters, dug trenches, used lei-making skills to make camouflage nets, stretched barbed wire along Waikīkī beaches, and coped with rumors, curfews, rationing, and martial law.

A most interesting facet of the quoted texts taken from periodicals of the times is the underlying criticisms and grumblings which were allowed to appear in openly circulated publications. Freedom of press and speech seemed to have prevailed over wartime censorship on such matters as martial law, blackouts, camouflage, and censorship itself. It is heartening that while fighting a war for freedom, freedom of speech still prevailed in Hawai'i.

Lesser known facts and photos of the war's effect on everyday lives also prove entertaining—the shortage of labor, volunteer efforts by local citizens, the severity of blackouts, the huge earnings (\$25,000 a year) of prostitutes, and the amazing expansion of the G.I., population.

In all, though limited by the picture book format, *Hawaii Goes to War* is an entertainingly told story of Hawai'i's last great war.

BERTRAND KOBAYASHI

Senator, Hawai'i State Legislature

Robert C. Schmitt. *Hawai'i in the Movies: 1898-1959*. Hawaiian Historical Society, Honolulu, 1988. vii. + 96 pp. Illustrated. \$6.95 (paper).

*Hawai'i in the Movies* is a basic resource for anyone interested in how others have viewed Hawai'i, particularly the Hollywood interpretation of Hawaiian culture. It documents the theatrical movies made up to statehood. Robert Schmitt's enjoyment of the movies and his passion for detail contribute to making it a fascinating record. He has fond recollections of sitting in the front row of a Cincinnati, Ohio movie theater behind his father, the theater organist, and a memory of one of the earliest movies he saw, *Old Ironsides*, a silent feature with Duke Kahana-moku.

This book is chock full of information and reads like a Ripley's Believe It or Not column or a Jeopardy quiz show. Did you know the first musical based on Hawai'i was *Leathernecking*, by Rodgers and Hart, released in 1930? Or that 12 movies were made on Kaua'i, almost all released in the 1950s? Or how about the "first Japanese talkie filmed in Hawaii," *Lovers in Hawaii's Paradise*, shown in Waikiki in 1938? Besides his interesting list of favorite island settings selected by film makers, Schmitt also provides information of the first sound and color movies.

In his section on themes and titles, Schmitt describes the Hollywood version of a favorite genre, "South Sea island romance." Films of this genre included the expected typecasting for heroics (usually white male), sensuality (a hula girl played by a Caucasian or Hispanic woman), evil natives (depicted as *kahuna*), and natural danger (the ever present man-eating shark or an explosive volcano).

Schmitt's accuracy and straightforward style make his chronological listing of theatrical film a useful resource for archivists, historians, and nostalgia buffs. His film citations include the basic storyline, and, if known, principal actor and actress, and dates of release on the Mainland and in Honolulu. The volume, produced by the Hawaiian Historical Society, is complemented by illustrations of wonderfully campy Hollywood stills.

Schmitt notes that there needs to be another directory of movies to cover the documentary films, including travelogs and short subjects made about Hawai'i.

LYNN ANN DAVIS  
 Chairman, Visual Collections  
 Bishop Museum

*Hawaii 1959-1989: The First Thirty Years of the Aloha State with Memorable Photographs from the Honolulu Advertiser.* Gavan Daws. Publishers Group Hawaii, Honolulu, 1989. x + 214 pp. Illustrated. Photo Credits. \$36.00.

*Kalaupapa: A Portrait.* Photographs by Wayne Levin and Text by Anwei Skinsnes Law. Arizona Memorial Museum Association and Bishop Museum Press, Honolulu. Bishop Museum Special Publication No. 91, 1989, Illustrated. \$28.00.

*Niihau—The Traditions of an Hawaiian Island.* By Rerioterai Tava and Moses K. Keale Sr. Mutual Publishing, Honolulu, 1989. xvii + 137 pp. Illustrated. Bibliography. Index. \$15.95.

These are three quite different books, although all contain photographs and supporting texts. The title of the first summarizes the contents of a book that features Gavan Daws, whose perky and sometimes poignant essays introduce each decade and some of the characters that enlivened them.

*Hawaii 1959-1989* is dedicated to the late Buck Buchwach, *Honolulu Advertiser* editor who, in addition to his journalistic responsibilities, devised and encouraged a range of profitable projects that publicized the *Advertiser's* name far beyond the news. The book was among his last efforts, and the hundreds of black and white photographs selected for this effort say much about the newspaper's emphasis during the past three decades.

Mostly there are photographs of O'ahu politicians, O'ahu celebrities (deejays, entertainers, and athletes), U.S. politicians and foreign officials, some O'ahu construction and natural disasters, O'ahu tourists, and protests.

The weakness in relying on official or authorized photo opportunities (during which many of these photos were taken) is that a news photographer usually has limited time and space for the subject, who, in turn, often wants to control his or her image. That restricts the possibilities for a memorable photograph.

The other weakness is that there is much more to Hawai'i than the photo opportunities listed on a Honolulu news schedule. That understanding is what has made the *Day in the Life* books so popular.

There are such people and places in this book; yet these few images lack the intimacy that celebrities and politicians permit. Instead we often

view wide shots of people's backs. Why? Maybe the photographers didn't have the time or were unwilling to intrude. Whatever the reason, this survey of the State's first 30 years offers challenges for documenting the next three decades.

The second book, on Kalaupapa, covers only three rather than 30 years. Over a period of three years, Wayne Levin made 18 trips to Makanalua, the isolated Moloka'i peninsula that became a prison and home for Hawai'i's sufferers of Hansen's Disease. Here he took black and white portraits of the place and its people. In the hands of a less sensitive or more deadlined photographer, Kalaupapa—as the place is better known—might have been reduced to snapshots, but Levin is an artist whose 4 × 5 view camera conveys some of Kalaupapa's life and decay.

Levin's preface explains why his focus was not wider:

The people of Kalaupapa, as I know them, are proud survivors of an extraordinary injustice. . . . I have tried to serve as a vehicle for their story and depict them with the dignity they merit.

He does, and so does the text by Anwei Law, whose eloquent essay is about the 125-year-old history of treating leprosy in Hawai'i and its future prospects. It is entitled "A Triumph of Spirit."

This book, which includes quotations from residents, suggests what many outsiders already know: not everyone at Kalaupapa has triumphed over his or her disease and the stigma that our community attaches to it. By excluding photographs of these people and the peninsula's daily life, Levin and Law raise distracting questions about Kalaupapa's triumph. Even the book's historical photographs (from the collections of the Bishop and Damien Museums) seem censored—as if Levin and Law did not want us to see how deep the emotional and physical scars have gone.

Perhaps Hawai'i is not ready for that. Perhaps after all that has happened there, the people of Kalaupapa first needed a book of photographs that showed them as people. If so, this portrait is a masterpiece.

The present keeps gobbling Hawai'i's past, and that is one reason why Rerioterai Tava and Moses Keale Sr. should be commended for preserving some of Ni'ihau's traditions, place names, legends, and history in a book that features 13 black and white photographs, most of them from the Bishop Museum collection.

The island is a mystery to most of the State, because access to its heart is limited to the few hundred Hawaiian-speaking Native residents and to

the Robinson family whose ancestors bought Ni'ihau in 1864 for \$10,000 and now work it as a ranch. Neither group discusses the island much because the Robinsons value their privacy. It is unlikely they wanted this book published by Keale, the book's translator who was born on Ni'ihau and is now an Office of Hawaiian Affairs trustee, or by its author Tava, who was born in Tahiti and educated in the United States.

The book's legends come from Keale's family and from the late Keola Kauilelehua Keamoai, who heard the stories as a Ni'ihau child and decades later passed them on. They add more pieces to the Ni'ihau puzzle, revealing an island that is much richer than the sum of its 47,000 acres of caves, stones, beaches, and bays.

Several place names contain the story of Pupulenalena, the Ni'ihau dog who infuriates the pig god Kamapua'a, resulting in an adventure-filled chase from Kaua'i to Ni'ihau and around the island. At one place the thirsty pig takes a break at a pool, looks into the water, and sees the reflection of the dog in an overhead tree. Pupulenalena has exposed his genitals—a moment that is immortalized in the name Waiakapuaa.<sup>1</sup>

Elsewhere, underneath the small round hill of Pakehoolua, are the bones of a Ni'ihau giant, who was killed by an angry Garden Island nemesis that tore a chunk off a Kaua'i cliff and hurled it onto him.

The legends and place name stories are more alive than Tava's descriptions of Ni'ihau history, geography, and traditions, and her accounts of contemporary Ni'ihau sometimes confuse rather than clarify island life. For instance, she writes that residents enjoy a "near-perfect kind of life" (p. xiii) where "there is never a need for them to travel to other islands for food. . . (p. 64). Earlier she writes, "Considerable flour is brought to the island, along with a few other food and grocery staples. . . . Few green vegetables are available on Niihau, so the housewife must order them from the store a week in advance" (p. 7).

Other contradictions, large and small, along with organizational quirks, may keep this book from being read seriously. That would be unfortunate, because it is important for people to see that Polynesians are producing well designed books that tell their own stories.

JAY HARTWELL  
*Honolulu*

#### NOTE

<sup>1</sup> I have omitted the use of diacritical marks for specific Ni'ihau place names because the authors chose not to use them and the people of that island do not use them.

Linda S. Parker. *Native American Estate: The Struggle Over Indian and Hawaiian Lands*. University of Hawaii Press, Honolulu, 1989. vii + 260 pp. Notes. Bibliography. Index. \$24.00.

This useful book describes and compares the interaction between Mainland Native Americans and the United States with the interaction between Native Hawaiians and the United States. Although the culture and history of Mainland Natives and Native Hawaiians differs substantially, their experiences with the U.S. government contain many parallels that are of interest to lawyers pursuing claims on their behalf. In both cases, of course, these experiences had a negative impact on the Native people. Land, water rights, access to resources, and sovereignty were lost, and the Native populations declined because of their contact with Westerners and the resulting destruction of their culture and way of life. These sad stories have been told and retold over the years, but this book nonetheless makes a contribution by comparing in detail the ways in which Westerners deprived Natives of their lands and rights.

The author, a Cherokee Indian, is now an associate professor of American Indian Studies at San Diego State University. She holds a law degree as well as a Ph.D. Her legal background enables her to marshal facts to demonstrate the wrongs that occurred and the need for legislative action to correct these wrongs. The other major contribution of this volume is that it looks at Hawaiian history through the eyes of a non-Hawaiian Native. This vantage point is useful to illustrate the historical and legal links between the losses suffered by Mainland Native Americans and Hawaiians.

*Native American Estate* is a revision of Professor Parker's dissertation, and it still has the strengths and weaknesses of classic Ph.D. theses. A graduate student must provide substantial detail and evidence to support a thesis, and this work certainly meets this standard. A graduate student generally is also expected to be somewhat reticent in making broad conclusions and interpretive evaluations and should let the material speak for itself, and this work also meets this criteria. In fact, the reader is sometimes a bit frustrated because the author does not provide more interpretation and detail. The book's main strength is as a sourcebook of material that others can draw upon to attack the problems it describes.

Professor Parker devotes almost the same amount of space to the history of Native Hawaiians as to the history of all Mainland Native groups. Hawaiian history is thus described in substantial detail. But in the history of other Natives the author condenses complicated material and jumps from one tribal group to the next. While she provides exten-



sive documentation, her footnotes are sometimes awkward because she frequently lists several sources for a paragraph rather than linking separate sources to each factual assertion.

I found two contributions of this book to be particularly valuable. Chapter 4 contains a full description of how Mainland Natives lost access to water as a result of the construction of dams and canals by the federal government and the assertions of jurisdiction over water by state governments. This story is almost as sad as the description in the previous chapter of the loss of lands and is less well known.

The second contribution concerns the losses of land by Native Hawaiians prior to the 1893 overthrow of the Queen. The losses that occurred in 1893 present an explicitly illegal situation, in which lands and sovereignty were taken by force, with the active assistance of agents of the United States government. There can be no doubt that a wrong occurred at this time (and, in fact, President Grover Cleveland immediately acknowledged this wrong). The U.S. thus remains obligated to rectify this act by returning lands and moneys to the Hawaiian community and by permitting Hawaiians to engage in a process of self-determination.

A more difficult legal question is raised by the actions of Westerners in Hawai'i—mostly American citizens—who acquired large amounts of land prior to 1893 and gained extensive political influence as well. Professor Parker describes the pre-1893 events in detail and gives numerous examples of actions by U.S. officials, such as U.S. Commissioner Anthony Ten Eyck, who supported the unofficial efforts of other American citizens to obtain lands and power. She also describes the strong interest of U.S. officials in promoting annexation in the late 19th century, including episodes leading to the 1887 Constitution and acquisition of rights at Pearl Harbor, to illustrate the significant influence the U.S. exerted over the Kingdom during that period. This descriptive material should be helpful in providing a basis for a claim for the 1893 losses.

The writing style in this book is dry but precise, and the author has provided a valuable collection of materials to substantiate Hawaiian claims for reparations and restitution. It is to be hoped that she will continue to contribute her insights on Hawaiian claims and will continue to identify analogies between Hawaiian Natives and their Mainland counterparts.

JON M. VAN DYKE  
*Professor of Law*  
*William S. Richardson School of Law*  
*University of Hawai'i*

