

residential schools served as a prime case of genocide. Her wide angle view exposes the comprehensive integration of the government, religious organizations and business leaders in the operation of Indian residential schools.

In no way do I want my critical reactions to undermine the fine contribution of Grant. She has written a morbid, though powerful book and her effort deserves a wide audience. The book provides useful and accessible discussions of a number of issues and identifies important questions. In sum, Grant presents a thought-provoking approach to questioning Canadian concepts of education, progress and Indians.

James S. Frideres  
Department of Sociology  
The University of Calgary  
2500 University Drive N.W.  
Calgary, Alberta  
Canada, T2N 1N4

*Hawaii Returns To Nationhood*: Edited by Otto Hasager and Jonathan Freeman, IWGIA Document No. 75, Copenhagen, 1994.

This collection of polemical essays would never have been published during my childhood and youth in the Hawaiian Islands. An army brat, I lived in the islands from 1928 until just after the raid on Pearl Harbor on December 7, 1941. In those days, Native Hawaiians were at the very nadir of their existence as a people. There were then around 5000 pure Hawaiians and approximately 50,000 part-Hawaiians, nearly all desperately impoverished, neglected, and, to all intents and purposes "an invisible people". At the time of first European contact in 1778, there were somewhere between 200,000 and 800,000 Hawaiians, yet by the time of annexation in August, 1898, that number had declined to 35,000 and was to decline much further. Today there are barely 1200 pure Hawaiians but a significant population of around 200,000 part-Hawaiians out of a total population in the Hawaiian Islands of around 1,500,000.

All of the articles in *Hawaii: Return to Nationhood* voice the anger of the chiefly part-Hawaiian spokespersons for the sovereignty movement which in some ways parallels that of Native peoples of Canada and the United States, but in other ways speaks like that of the Parti Quebecois. It must, however, clearly be understood by readers that all of the articles are advocacy statements and, while they are supported by documentary

sources familiar to scholars of Hawaiian history, they are not intended to be a detached scholarly study.

The greatest value in this collection is that it is the first occasion, to my knowledge, in which native Hawaiians (in this case mainly part-Hawaiians) have spoken for themselves since the closing days of the 19th century when there were around fifty Hawaiian language newspapers in the islands, many of them, like *Ka Leo o Ka Lahui*, highly polemical nationalist publications. After annexation and until very recently, all studies of Hawaiian history and culture have been done by *haoles* (Whites of northern European extraction) who, though learned, have slanted their work toward Americanization as having been both inevitable and desirable. This includes the work of the distinguished dean of Hawaiian historical studies, the late Ralph Kuykendall, and William A. Russ Jr. whose studies of the Hawaiian Revolution of 1893 and of the Hawaiian Republic (1894-1898) are the most detailed and learned. In very recent years, a few other books have appeared, such as Burdick's *Stolen Kingdom* (1992) which also tells the story of the Hawaiian Revolution and annexation from the sovereigntist point of view. The chief advantage of *Hawaii: Return to Nationhood* over scholarly works is that the essays therein published are by Native Hawaiians and part-Hawaiians (the latter being in somewhat the same position in Hawaii as are the *Métis* in Canada). No matter how sympathetic a *haole* might be, and no matter how strongly committed one might be to the Native cause, it is impossible for those of us who are not of Native blood and social background to really comprehend what it means to be a Native. For that reason, publications such as this are of the utmost importance.

There are some major differences between the Native Hawaiian nation (or *lahui*) and most other Native cultures in the Pacific and elsewhere. Hawaii was recognized as a full-fledged member of the family of nations in 1843, had diplomatic relations with foreign powers, and enjoyed the full status of nationhood. What is more, throughout the 19th century highly productive Native Hawaiian scholars such as David Malo and Samuel Kamakau published many books and articles about Hawaiian culture at a time when it was still vital, albeit much affected by the *haoles*. What is most fascinating about the sovereignty movement, which emerged from the Hawaiian renaissance of the 1960s, has been the revival of Hawaiian national consciousness. Many Hawaiians want independence; at least a few want restoration of the monarchy. In the 1890s annexationism arose among the *haole* business elite, a minority even with the *haole* population of around 5000; they literally stole the kingdom and gave it to the United States in 1898 against the will of the 34,000 Native Hawaiians and people of other ethnic groups, almost none of whom wanted to be American. One

of the lies I was taught in school was that Hawaii was annexed by the free will and wishes of the Hawaiian people. *Hawaii: Return to Nationhood* is among the books which counter the big lie.

Today in Hawaii everyone knows that Hawaii was a stolen kingdom and that the United States was the receiver of stolen goods. The Native Hawaiian people, the part-Hawaiians, and sympathizers of other ethnic groups have so succeeded in this that President Clinton in 1993 made a public apology to the people of Hawaii for the wrongs done them. During the reenactment of the Hawaiian Revolution on I'olani Palace grounds in January, 1993 no actor in the islands could be found to portray Lorrin Thurston who, in my day, was one of the missionary sons who was virtually above reproach in the islands. He and his friends continued to rule the Territory of Hawaii, as they had since 1893. He is now a villain, and regarded as such by almost everyone in the islands.

Unfortunately, while *Hawaii: Return to Nationhood* would have broken new ground in perspective and viewpoint twenty years ago, it does not truly do so any longer. Moreover, it suffers the problems of multiple authorship, as each chapter is written by a different author each of whom tells basically the same story of oppression and exploitation. Thus, Haunani-Kay Trask attacks the developers and the glass and steel shopping malls of post-modern high rise Honolulu. She deplors the effects of 6 million tourists a year, the atrocious destruction of Kaho'olawe, a naval bombing range from 1941 until very recently, the economic exploitation and cultural suppression of the rural people of Hawaii.

What I wanted to know, however, is what the Hawaiians are doing in response, and I have learned very little about that in this book. Haunani-Kay Trask does indeed devote a little space at the end of her article to the Office of Hawaiian Affairs, a federal agency based on the Bureau of Indian Affairs and beset by the same evils. She is right to criticize OHA for cronyism, corruption and other ills. She also mentions *Ka Lahui Hawaii* (the Hawaiian Nation), a nativist society. *Ka Lahui Hawaii* is very interesting because of its emphasis on the revival of Hawaiian culture including religion. But, as another Trask, Mililani, tells us in passing, *Ka Lahui Hawaii* grew from 250 to 11,000 members in five years. That is very good but it is out of a total of 200,000 people who have at least some Native Hawaiian blood out of a total population of 1,500,000.

Otherwise, Mi'ilani Trask's chapter, "The Politics of Oppression", tells the same sad story told by most of the others. I like some better than others. While I am somewhat sceptical of her interpretation of Hawaiian religion, I was fascinated by Lilikala Kama'eleihiwa's "Ua Mau Ke Kea o Ka'Aina i ka Pono (The sovereignty of the land is preserved in righteousness—Hawaii's

motto). It deals in part with the *akua* (gods) and, in particular, *Ku*, Kamehameha's deity. Marion Kelly's retelling of the "Impact of Missionaries and Other Foreigners on Hawaiians and their Culture" is important reading for anyone who thinks that the missionaries were saints. However, for balance, it might have been effective if Kelly also had told about Dr. Gerritt Judd and William Richardson. These two missionaries saved the kingdom for the Hawaiians when the British imposed a protectorate in 1843.

The concluding chapters on land rights, the effects of the military, tourism, and the ecological crisis complete the story, provided one has not encountered them before on PBS documentaries. It is the old story of development, overcrowding, pollution and threats to rare species of plants and animals. To be fair, *Hawaii: Return to Nationhood* might have mentioned that Native Hawaiians exterminated around 40 species of birds before the wretched *haoles* arrived.

We are still left with the question which the other ethnic groups (including the haoles and Japanese) have been asking the Hawaiians for years. What do you want? Please tell us what you want! Nowhere in *Hawaii: Return to Nationhood* do we find an answer. Perhaps the reason for this lies in the outcome of the poll taken in July, 1996. Over 50% of people of Hawaiian blood did not want anything in particular. Today, the Hawaiian problem is that, as in the past, they are deeply divided by contending factions and do not know what they want. *Hawaii: Return to Nationhood* expresses a viewpoint which is now generally accepted in the islands by virtually everyone. The Hawaiians now need to go further and work out what they want to do.

Robert W. Brockway  
Department of Religion  
Brandon University  
Brandon, Manitoba  
Canada, R7A 6A9

Johansen, Bruce E. and Donald A. Grinde Jr.: *The Encyclopedia of Native American Biography: Six Hundred Life Stories of Important People from Powhatan to Wilma Mankiller*. New York: Henry Holt and Company Inc., 1997, ISBN 0-8050-3270-3.

*The Encyclopedia of Native American Biography* illustrates that any attempt to describe the vast array of Native American people can be both very successful and at the same time very problematic. The book is