

the Islands under Kamehameha I and continued into the twentieth century under new elites. Another key topic from the territorial period is the Hawaiian Homes Act of 1921, a federal program intended to provide Native Hawaiians with designated lands. Here, La Croix traces the program from its inception to the present, including the program's struggle to succeed. In discussing contemporary Hawai'i from statehood in 1959 onward, the author selects several key issues on which to concentrate. One is how Hawai'i achieved statehood and what a new, more democratic political order meant, especially for the economy of the Islands. La Croix also tackles the matter of land reform in Hawai'i that began with the Land Reform Act of 1967 and the subsequent collapse of the once-dominant residential leasehold system in the state. Another contemporary problem that La Croix examines is the high cost of housing in Hawai'i and the failure of land reform to address this challenge.

Although not intended as a comprehensive history, *Hawai'i: Eight Hundred Years of Political and Economic Change* is remarkable in its chronological scope. Incorporating the latest research in various fields, it is especially useful for those with an interest in the connections between economic and political developments in Hawaiian history.

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*The Kingdom and the Republic: Sovereign Hawai'i and the Early United States.* By Noelani Arista. (Philadelphia, University of Pennsylvania Press, 2019. 300 pp.)

Noelani Arista brings fresh perspective to American merchant and missionary contacts with the Hawaiian Kingdom in the early nineteenth century. By centering her narrative around an 1825 chiefly *kapu* forbidding native women from boarding foreign ships, Arista expands our understanding of such taboos as “orally pronounced public decree” (p. 178) and demonstrates how foreign merchant and naval officers, including Americans, increasingly required the Hawaiian *ali'i* (chiefs) to publish written laws, in order to deal with the foreigners' repeated attempts to violate *kapu*. Most stunning are her descriptions of British and American captains bombarding the small kingdom with firepower, in order to protest new laws against prostitution, a reminder that initial Anglo-European imperialism was not always government directed.

Most exciting is Arista's last chapter, which highlights many of the unintended consequences of a Hawaiian legal system transitioning away from oral pronouncements, such as a decline in the importance of *aba ʻōlelo* (chiefly councils) who traditionally met to determine contextual and individualized punishment for the breaking of kapu. Arista argues that oral traditions temporarily coexisted with the written word, but ultimately could not withstand the pressure of foreign incursions against them.

While Arista asserts that the 1825 kapu was designed to prevent foreign vessels from sailing away with Hawaiian women against their will (and such atrocities did occur), Arista spends little time dissecting other reasons for the 1825 kapu first promulgated by Queen Regent Kaʻahumanu and the young Kamehameha III, including evidence of the queen's commitment to Christianity, the national devastation brought by foreign sexually transmitted diseases, and the ongoing power struggles within the Hawaiian political class. Such arguments have been highlighted in recent years by scholars of gender, colonialism, missionary movements, and the transnational Pacific. Instead, Arista builds a strawman in her dialogue with decades-old histories written by scholars who, in her mind, do not possess "language and cultural fluency" (p. 218). Arista's rejection of more recent scholarship possessing sensitivity to both language and culture continues a controversial trend of Hawaiian historians claiming all history related to the islands as out of bounds to non-native scholars. That she is aware of recent scholarship is clear when she dismisses the work of historians like Gary Okihiro or the late Jennifer Fish Kashay yet includes the then-forthcoming manuscript of native historian David Chang.

Debate over who can speak for indigenous peoples is not new, but this manuscript covered old ground in the American Board of Commissioners for Foreign Missions (ABCFM) archives. Certainly a book dealing with both sovereign Hawai'i and the early American republic, as its title suggests, lends room for historical contributions from many confluent fields of nineteenth-century study. I found myself concerned with a publication that so thoroughly omitted or dismissed important additions to early Hawaiian and U.S. histories.

On the other hand, I suspect that Arista's book will be very well received in native Hawaiian and indigenous studies classrooms. One's opinion of the book may rest with whether one is more interested in "Sovereign Hawai'i" or the "Early United States." Arista makes it difficult for you to have both.

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