

consciousness. Running has long been spiritually important to Hopi ceremonies and expressive of the value placed on movement, emergence, and migration in oral narratives. It has been their belief that the faster and further their ritual runners traveled, representing their clans “with happy and joyful hearts” (p. 26), the quicker clouds would arrive, bringing rain to fertilize agricultural fields in their desert homeland. The Hopis have been “a tribe of racers” (p. 8), it is said.

Thus, when Hopi youths were forced to attend boarding schools in the early 1900s, following years of resistance, they took to long-distance competitive running and made a name for their tribe. For three decades, into the 1930s, Hopi men such as Louis Tewanima, Harry McLean, Philip Zeyouma, Harry Chaca, Nicholas Qömawunu, and Franklin Suhu became some of America’s top long-distance racers.

Tewanima—who arrived at Carlisle Indian Industrial School as a “prisoner of war” (p. 65)—competed in the marathon in the 1908 Olympics, finishing ninth, and set a U.S. record for the 10,000 meters in the 1912 Olympics, earning a silver medal. (His record held for over fifty years, until Oglala Lakota Billy Mills broke it in winning the 10,000 in the 1964 Olympics.) In the racist milieu in which Tewanima performed, he was regarded as a veritable “trophy of colonization” (p. 74). He cared little for his medals and fame, devoting his adult years to farming and religious commitments back home. Zeyouma, who represented the Sherman Institute, was more possessive about his “running trophies” (p. 127), resenting it when the school officials refused to surrender them to him.

Although their harrier heyday ended in the late 1930s, Gilbert attests to the continuing tradition of long-distance running among the Hopis. Their high-schoolers have won numerous state championships. In 1980 Hopi runners joined other Pueblo Indians to commemorate the Pueblo Revolt of 1680. Hopi harriers have helped protest the Peabody Energy Coal Mine on Black Mesa and continue to represent the enduring persistence of their people. Gilbert’s book expresses the pride his people feel in their long-running accomplishments.

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*Beyond Hawai‘i: Native Labor in the Pacific World.* By Gregory Rosenthal. (Oakland, University of California Press, 2018. xii + 306 pp.)

Gregory Rosenthal has provided an important study of indigenous Hawaiian labor in the nineteenth century. In six chapters, the author examines the trans-Pacific trade of the period through the lens of Hawai‘i, as well as the

experiences of native Hawaiian laborers. These mostly male workers, or *kanakas*, toiled on U.S. ships and in the extractive natural resource industries of salt and sandalwood in the Hawaiian Islands, whaling in the Arctic Ocean, animal products, gold mining, and farming in Alta California, and guano mining in the Central Pacific. Rosenthal also examines the rise of Chinese coolie labor in Hawai'i and across the globe that contributed to the end of trans-Pacific native Hawaiian labor flow by the end of the century. *Beyond Hawai'i* shines when the author highlights the bodily experiences of *kanakas*, as well as uses native language sources to tell the stories of indigenous workers across the Hawaiian Pacific World. This term, coined by Rosenthal, involves the "web of interconnections across the vast ocean—connections that had never before existed" (p. 5), but were created through mobile native Hawaiian labor and the globalizing capitalistic world.

In general, Rosenthal brings together details of some well-studied subjects such as the sandalwood trade, the *Māhele* (privatization of Hawaiian land), and whaling from previous scholars. In addition to updated summaries, the author provides his own extensive original research and some new insights on topics such as the distinct positionalities and experiences of native Hawaiian whalers, guano workers, and those in California discussed in Chapters 3, 4, and 5 respectively. Rosenthal highlights *maka'āinana* (commoner) resistance to the *Māhele* through petitions, moving to urban centers, and signing up to work abroad, described in Chapters 1 through 5. Chapter 6 also details early sugar plantation power negotiations among native Hawaiians, Euro-American planter-capitalists, and Chinese immigrants. Overall, Rosenthal tries to provide a balance of workspace perspectives, including the influences and experiences of land, water, and animals. The author does a good job filling in gaps in Pacific historiography over the role and significance of native Hawaiian labor in the nineteenth century world. *Beyond Hawai'i* also gives some attention to gender and settler colonialism issues.

However, Rosenthal's heavy reliance on extended quotes and thorough details of every mention of Native Hawaiians in Western sources leaves the reader wanting more critical discussion from the perspective of indigenous laborers. For example, Chapter 2 outlines the payment (or lack of payment) for native Hawaiian sailors on U.S. ships. The quantitative details portray a more Western-approach to conceptualizing the impact of global capitalism on the indigenous commoner class of Hawai'i. Increased attention to alternative meanings and influences of the world market on native Hawaiians from their own worldview, as well as inter-indigenous relations, would be

welcome additions to the more typical focus on wages, Western stereotypes, foreign consumption patterns, and global production practices from English-language sources. Nevertheless, this work is a well-researched critical contribution, as well as much-needed update to economic, indigenous, cultural, and social studies of this time period and the trans-Pacific trade world.

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JOANNA POBLETE

*Sharks upon the Land: Colonialism, Indigenous Health, and Culture in Hawai'i, 1778–1855.* By Seth Archer. (New York, Cambridge University Press, 2018. xv + 285 pp.)

Extensively researched in archival and published primary and secondary sources pertaining to the history of Hawai'i in the early nineteenth century, *Sharks upon the Land* offers an in-depth look at the role of disease and Indigenous health during one of the most significant eras of cultural and political transformation in Hawaiian history. Moreover, as stated in his introduction to this new work, Seth Archer asserts that "*Sharks upon the Land* elaborates a new theme in global Indigenous history: the juncture between colonialism, health, and culture" (p. 4) as he strives to offer "a comprehensive study of colonialism" addressing disease and its consequences in Hawaiian history (p. 5). Perhaps the strongest argument supported throughout the volume, though not necessarily new, is that "Disease . . . colonized Hawai'i" (p. 6) and "Colonialism lives on in the bodies of the colonized" (p. 11). The volume deals with the introduction of infectious diseases from the time of Cook's arrival (syphilis, gonorrhea, tuberculosis) to outbreaks of cholera, influenzas, whooping cough, and measles, through to the smallpox epidemic of 1853. But as much as the work focuses on health and disease, Archer also illuminates their impact on politics, religion, and culture. However, it should be noted that while the author endeavors to present a history of Indigenous Health, this should not be confused as an *Indigenous* history of Health.

Archer is careful to note his outsider's perspective and respectfully offers the value of making "room for voices of various kinds" (pp. 13–14) in the writing of history; yet it must be noted that like so many other narratives written about Hawai'i and its history, Archer opens the first chapter and his historical narrative with Cook, and then the salacious line "It started with sex" (p. 19). Whether intended or not, the narrative presents the islands once again as an object of Euro-American romanticized fascination.