ity of this version of the islands' history, are suppressed altogether. The variety of accounts can always, it seems, be assimilated into a unitary narrative; the bird's-eye view invoked in the preface apparently draws on a great variety of partial and interested accounts, yet somehow transcends them. The aside that "their own archives can contain evidence generated by individuals hostile to governments" (viii) is virtually the only gesture toward a historiographic statement, yet goes nowhere toward acknowledging the complex politicized textuality of readings as well as documents. What the book offers seems to be an extension to the islands of the conventional kind of imperial history practiced by writers such as Fieldhouse. It takes a total view of political and economic processes; though sensitive to local complexity at an empirical level, it marginalizes nonelite perspectives; though proffering judgments, often in an opinionated fashion, it denies the inevitably politicized and contestatory character of constructing histories. This was a conservative approach in the 1960s; in 1990 it seems curiously impervious to any of the very diverse innovations and challenges that now make history in general a conflict-ridden and interesting discipline. These limitations taken into account, Scarr's introduction to the field is deft and informative, yet as a synthetic statement it distills what Pacific history has been, rather than the Pacific histories that are emerging and need to emerge.

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Sacred Queens and Women of Consequence is a superbly crafted, multifaceted study of Hawaiian culture and early contact history that "traces the economic and political transformation of Hawaii through the first century of Western contact, focusing on changes in Hawaiian women's status and cultural valuation in the wake of Western contact and asking how women fared in the transition from sacred chieftainship to a secular, Western-dominated kingdom" (1). Well versed in several theoretical perspectives, the author, Jocelyn Linnekin, is not content to espouse any one approach exclusively. Linnekin examines Hawaiian women's lives in the round, from the cultural and symbolic aspects of ritual activity and ideological concepts of masculinity and femininity, to the materialist conditions of access to resources and material production. While not denying that the impact of the West on third world countries has frequently resulted in a decline in the status and cultural valuation of women, Linnekin does not accept that this outcome is inevitable, and argues for close contextual analysis to reveal the dynamic interplay between Western capitalist forces and local responses and resistances. The central significance of indigenous culture and praxis for Linnekin is under-
lined by the fact that four of the six substantive chapters in the book outline and analyze the nature of women's lives in the Hawaiian polity before and during the early years of contact with the West.

Simply stated the key issue Linnekin sets out to explain is the marked increase in the number of women holding land during and after the great mahele of the 1840s and 1850s, in which the lands of Hawaii were divided up between the king, the chiefs, and the commoners and granted as freehold title. The facts and figures are presented clearly in the introductory chapter and the evidence marshaled and dissected in the rest of the book. The answer, which is presented with brilliant synoptic concision in the concluding chapter (238), gives due weight to indigenous and exogenous factors. Although both men and women suffered dispossession of land and loss of political sovereignty during the process of Hawaii's incorporation into the margins of Western capitalism, Linnekin argues persuasively that they have "retained a certain cultural and community integrity" (239) and that women in particular gained central significance as stable landholders in local communities during the decade of the mahele, a position some of them continue to enjoy to the present day.

The documentation accumulated during the recording of claims and testimony for the mahele provides a rare body of evidence against which a number of key questions can be tested. Literate in both the Hawaiian language and computer programming, Linnekin is able to establish patterns of landholding over the crucial period of the first sixty years of contact. In the process she is also able to establish through detailed individual examples that marriage bonds among commoners were less permanent and salient than sibling bonds, a cultural phenomenon well established for twentieth century Polynesia but one that is not often clearly substantiated for earlier centuries (137-152).

My only criticism of this excellent study is the author's propensity (an anthropological predisposition?) to slip into the ethnographic present, even in analyses that appear to relate exclusively to precontact times. Usually it is clear from the context that Linnekin is focusing on traditional Hawai'i, but because she has worked with a modern-day Hawaiian community, aspects of which she does at times allude to, there are moments when the use of the ethnographic present leads to lack of clarity, weakening her overall argument. Through the references to the contemporary Hawaiian community at Ke'anae, Maui, Linnekin is able, however, to establish that the strong matri-laterality of modern Hawaiian communities has developed in large part out of the mahele period.

Sacred Queens is a first-class study in historical anthropology or structural history. Linnekin is both a good historian and a good anthropologist, although in her introduction she tends to privilege empirically oriented ethnographic data. She emphasizes the provisionality of any ethnohistorical analysis (ix), but, I would argue, strictly historical or anthropological analysis is equally provisional, if in different ways. The book is a model of lucidity. It is elegantly written, with a minimum
of technical language, and, notwithstanding its subtlety and complexity, is a pleasure to read. With the advent of *Sacred Queens*, the study of gender relations, rank, and colonialism in the Pacific has made an important and exciting advance.

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John Ravenhill (University of Sydney), in addressing challenges to American interests and policies in the South Pacific, has brought together papers from five Australia-based scholars and one American regional specialist. Ravenhill himself provides the overview first chapter and a concluding chapter of policy recommendations. Although the book’s primary focus is on the ANZUS alliance and American regional relationships, Andrew Mack, Robert Aldrich, and Graeme Gill have provided excellent chapters on, respectively, the evolution of Australian defense policy, the French regional presence, and Soviet regional interests and activities. With the exception of Henry Albinski’s chapter on American perspectives toward ANZUS and its regional environment, all of these topics are analyzed from varying Australian and New Zealand points of view.

The book presents a solid sampling of down under perceptions of American regional interests and policies and of related challenges. However, given its South Pacific focus, a more apt title would be “No Longer an ANZUS Lake?” Most contributors have overstated the levels of American influence and presence in the South Pacific island states and miss the point that they are of strategic relevance to the United States mainly because of their importance to Australia and New Zealand. The latter are the dominant external influences. Much of the data and analysis also are out of date and do not reflect major changes in US regional policies and practices since 1987. Nonetheless, the book accurately makes the point that US regional interests have suffered from insensitivity to island state concerns. Examples cited include past US fisheries practices (an issue now resolved), tolerance of French nuclear testing, failure to sign the South Pacific Nuclear Free Zone treaty protocols, and low levels of American development assistance.

Albinski’s, Mack’s, and Michael McKinley’s chapters on American, Australian, and New Zealand perspectives toward ANZUS are excellent, including their treatment of the collapse of its United States–New Zealand leg. It is correctly made clear that Washington’s primary concern in determining its response to Wellington’s nuclear-free policies and “à la carte” approach to alliance responsibilities was containment of the “Kiwi disease.” They assert, with sound justification, that there is little prospect for major change in New Zealand’s position. Ravenhill and others do suggest that