

that has been flourishing in North Malaita—an evangelical Christian movement known as the Deep Sea Canoe Movement.

This book has been overtaken by more recent political events (the downfall of the Sogavare government in late 2007 and the formation of a new government under Derek Sikua); however, it is still essential reading for Solomon Islanders and for all those with an interest in Solomon Islands political history. There is a clear message here for political reform, and at least two contributors, Kabutaulaka and Aqorau, provide suggestions as to the kind of reforms that are necessary. As Kabutaulaka says at the conclusion of his chapter, there should be “changes to the political process to ensure that it produces representative government. Failure to do this will risk politics pouring out into the streets in violent ways such as those we saw in April 2006” (113).

IAN FRAZER  
*Dunedin, New Zealand*

\* \* \*

*Nā Kua‘āina: Living Hawaiian Culture*, by Davianna Pōmaika‘i McGregor. Honolulu: University of Hawai‘i Press, 2007. ISBN 978-0-8248-3212-4, xi + 372 pages, maps, photographs, appendixes, notes, bibliography, index. Paper, US\$24.00.

This work by Davianna Pōmaika‘i McGregor is a beautiful and recuperative act of love consummated over the last several decades by her study of four cultural kīpuka, or “center[s] of spiritual power” (8), on three Hawaiian islands. The kua‘āina (people

of the land) living there understood themselves to be part of the natural order. The first child conceived by Wākea, the Sky Father, and his daughter was a deformed fetus that, after burial, sprouted as kalo (taro). The second child of the couple was the progenitor of the Hawaiian people. Significantly, kalo, the principal food of the Hawaiian people, was an ancestor, requiring respectful treatment. The Hawaiian people’s knowledge of their natural world and their respect for it was reflected in their farming, fishing, and gathering practices; they could read ocean currents, waves, and depths; they knew what could be found and when in different areas of reef; which and where inshore fish could be taken; when it was right to take them and when not to. Similarly, with the plant kingdom they knew when and how to plant, harvest, gather, and preserve. They honored and cared for the land as a companion.

This centuries-long way of life for Hawaiians was abruptly altered by the intrusion of the West, disastrously marked by its microbes and the more insidious concepts and practices of its capitalism, including private property and large-scale, mono-crop agriculture. In 1804, for instance, the death toll among Hawaiians from infectious diseases was estimated at as high as 50 percent (30). While property ownership became possible for Hawaiians as well as the foreigners among them, along with landownership came taxation. Many of the people on the land could not afford to buy the land, might not know how to register a claim awarded under the 1848 Māhele (land redistribution), or could

not thereafter afford the taxes. The people drifted away from the land to the ports and to wage labor when they could find it.

Under widespread cultivation of sugarcane and pineapples, much of the land's contours were regularized through clearing and grading, and its waters were captured by immensely long tunnels and deep wells. Foreign workers provided the physical labor on the plantations. The long, strong bond between the Hawaiian people and their land and way of caring for it became increasingly weakened. But here and there, like the natural *kīpuka* (islands of vegetation) remaining in the midst of the rough, hot flow of lava, some cultural *kīpuka* escaped the scalding energies of capitalism.

McGregor writes of four cultural *kīpuka* that were singed but have survived with their intimate ties with the land and gods still strong. The first, *Waipi'o Mano Wai*, on the island of *Hawai'i*, was historically one of the best wetland taro growing areas in all of *Hawai'i*. The area is a lush, steep valley on the *Hamakua* coast, fed by five streams. During several droughts in earlier centuries, this valley grew enough taro to feed the people from *Maui* as well as from the island of *Hawai'i*. It has now become a unique model for the management of *ahupua'a* (a customary Hawaiian land division extending from the mountain to the sea). Various *kuleana* (traditional jurisdiction or estate) owners—the *Bishop Museum*, the *Kanu o ka 'Āina* charter school, and the *Edith Kanaka'ole* cultural foundation—teach students the protocols and chants that guided earlier *kua'āina*. There are few residents in the valley

now; new farmers include people from nearby communities who are learning to work the land and raise taro in the traditional way.

Whereas *Waipi'o* was steep and relatively small, the second *kīpuka* described, *Hana*, is large, making up nearly a third of the island of *Maui*, with a long coastline. Its size and location meant that many kinds of crops could be raised, from the drought-tolerant to the water-dependent. Crops included yams, taro, sweet potatoes, bananas, *wauke* (paper mulberry, used to make barkcloth), *olonā* (a woody shrub used to produce strong woven cords), *'awa* (kava), and gourds. Generations of *kua'āina* have tended the same *lo'i* (field ponds for growing taro), continuing the spiritual connection to their ancestors and their lands. The ocean's bounty was similarly abundant.

Of *Puna*, the third *kīpuka* noted, also on the island of *Hawai'i*, the author writes, "The interplay of many dynamic primal natural elements in it make it one of the most sacred areas in all of *Hawai'i*" (143). This large *kīpuka* is the land of *Pelehonuamea*, the goddess of the volcano. Subsistence farming is the way of life in *Puna*. Its essence is the preservation of knowledge handed down by ancestors—one generation instructing the next in the care of the natural world while honoring their gods. A court decision of several decades ago ruled that Native Hawaiians of *Puna* could access privately owned land there because they followed a spiritual protocol honoring *Pele* and other deities in the forest before entering.

Last of the four *kīpuka* considered is the island of *Moloka'i*, which is

characterized in chants as a small, fragile child of the goddess Hina, and is considered more in need of nurturing than the larger islands. Today, Moloka'i has a mixture of traditional subsistence farming, fishing, hunting, and gathering along with some homesteading, with produce entering the cash economy. Moloka'i is also the home of some of the first of the kua'āina who began to oppose the United States' control and abuse of the nearby island of Kaho'olawe, which many Hawaiians knew as a once sacred place.

Formerly used as a penal colony, Kaho'olawe has been seriously compromised by a number of factors: the natural vegetation cover has been destroyed by wind, rain, and introduced goats and sheep, and the landscape has been scarred as a result of US military bombing and artillery practice. Indeed, it is no wonder the island was considered dead—that was, until 1976, when two young men from Moloka'i succeeded in landing on the island and stayed hidden for two days; they witnessed the extent of the destruction, but they also unexpectedly felt the presence of a powerful spiritual force. From the kua'āina of Hana and Hawai'i island, they learned of Kaho'olawe's history as a "refuge for Native Hawaiian spiritual customs and practices, as well as a center for training [in] non-instrument long-range navigation" for the voyages between Hawai'i and Tahiti (253).

Most significantly, Kaho'olawe's original name, Kanaloa, the Hawaiian god of the ocean, was recovered. Restoration goals included the cessation of US ownership, the clearing of spent as well as live ordnance, and, finally,

the rebirth of Kaho'olawe as a living island. A big step toward the first goal has been taken with its conveyance to the state of Hawai'i. The second aim is too dangerous to ever achieve fully, but within "cleared" areas, revegetation and cultural activities are now taking place, in service of the third objective: Kaho'olawe is coming back to life. Knowledge about the ocean, bays, currents, and channels from kua'āina living on neighbor islands has enabled members of the Protect Kaho'olawe 'Ohana to land and survive on the island as they work to restore shrines (heiau) and the soul of the island itself.

McGregor credits generations of kua'āina with keeping love and respect for the land alive by holding it in their hands, heads, language, and souls. With her extensively documented book, McGregor becomes one of them.

PHYLLIS TURNBULL

*University of Hawai'i, Mānoa*

\* \* \*

*Consequential Damages of Nuclear War: The Rongelap Report*, by Barbara Rose Johnston and Holly M Barker. Walnut Creek, CA: Left Coast Press, 2008. ISBN 978-1-59874-346-3, 296 pages, maps, illustrations, notes, appendixes, glossary, index. US\$27.95.

*Consequential Damages of Nuclear War* is an outstanding example of the practical use of anthropological research. Ten years in the making, the book is the result of a community study, conducted in the Republic of the Marshall Islands, that productively weaves together data from the