UCLA

American Indian Culture and Research Journal

Title

The World and All the Things Upon It: Native Hawaiian Geographies of Exploration. By David A. Chang.

Permalink

https://escholarship.org/uc/item/3mx3661b

Journal

American Indian Culture and Research Journal , 40(4)

ISSN

0161-6463

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Publication Date

2016-09-01

DOI

10.17953

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this truism, though it both enables and constrains analysis in its insistence on acoustic metaphors, which may occasionally be stretched too thin. This reader found the notion of "resonant rupture" to be most productive in chapters 2 through 4, though less so in chapters 5 and 6. Nonetheless, as the first ethnographer to exclusively conduct fieldwork among a particular Navajo neo-Pentecostal community, Marshall succeeds in presenting *Oodlání* perspectives "without much corrective or critical deconstruction, even when these perspectives perpetuate a Western framework of knowledge" (51).

If it does not provide critical deconstruction, the book does inspires many more questions: What might such a critical deconstruction look (or sound) like? What might the implications of such a critical deconstruction be for *Oodlání*, *Diné k'éjí*, and the anthropology of Christianity? For example, while Marshall recognizes that categories such as "religion," "sacred," and "profane" do not map well onto Navajo or other indigenous traditions (57–58), interested readers will find some of the implications of this insight in other studies by Kenneth Morrison ("Beyond the Supernatural: Language and Religious Action," *Religion* 22, no. 3), Tisa Wenger (*We Have a Religion: The 1920s Pueblo Indian Dance Controversy and American Religious Freedom*, 2009), and David Shorter (*We Will Dance Our Truth: Yaqui History in Yoeme Performances*, 2009). Nevertheless, *Upward, Not Sunwise* makes a significant, accessible, and original contribution to the fields of anthropology and religious, Native American, and indigenous studies, making it an ideal book for both graduate seminars and upper-division undergraduate courses.

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The World and All the Things Upon It: Native Hawaiian Geographies of Exploration. By David A. Chang. Minneapolis University Press, 2016. 320 pages. $94.50 cloth; $27.00 paper.

This is a challenging work, careful and scholarly, yet animated by a deep and abiding sense of ancient knowledge and contemporary struggles. David Chang is a Kanaka Maoli (Native Hawaiian) scholar, one who has shaped his scholarly commitments from the American Midwest, and, recognizing himself as a "foreign native," recounts the detailed cosmologies and histories of Hawai'i while interrogating his own learning of language and traditions. The result is a thoughtful set of studies on the history of Hawai'i—largely from the late eighteenth through nineteenth centuries, though the framing cannot easily be enclosed by dates. Studies of pedagogical and geographical works allude to, say, 1850 through 1860, and tracings of Kanaka and Native American relations draw on cases from the 1890s, yet the temporalities of the chapters are also rooted in legendary eras of origin, lineages of monarchs and royalty across generations, pointed references to voyaging revivals of the late twentieth century, and sovereignty struggles that continue into the twenty-first.

The history of Hawai'i has been well-told, yet almost uniquely from the perspective of James Cook and other Western explorers at the moment of Islander-Outlander contact in the late eighteenth century. This was followed by increasing European and, soon, American accounts by captains, traders, and missionaries. What does this history look like, through Hawaiian words? A "lack of records" is not an operative argument for this longstanding imbalance, for Hawaiians were among the most literate of societies by the later nineteenth century, issuing an impressive range of histories, chronicles, proposals, and scholarly works on their place in the world. The apparent absence of indigenous perspectives stems from the disinterest in or incapacity of western researchers to pursue work through the Hawaiian language. This lack—a form of colonial methodology—has been contested by Hawaiian political scholars like Noenoe Silva in her *Aloha Betrayed* (2004), based on analysis of an extensive Hawaiian-language source base.

Chang recognizes this, and himself draws on chants, chronicles, erudite studies, and political tracts by Kanaka Maoli, especially from the nineteenth century, ranging backwards and forwards across deep time and multiple issues. He contests and corrects versions of history that present Kanaka Maoli as "isolated," and therefore astounded by the coming presence of Europeans and other non-Hawaiians. Rather, Chang shows through careful, literary readings of voyaging and navigational narratives the ways that the Hawaiians viewed the world as inseparable from exploration and how they possessed a wide knowledge of the Pacific (full Hawaiian texts are followed by renderings in English).

He underscores his discussions by pointing out recovered records of the Kanaka and their own voyaging in the late-eighteenth century, drawing on noted cases of Ka'iana and Ka Wahine—a chief, and the first-known Hawaiian woman to travel the Pacific circuit, who in their own (separate) sojourns, are famed for being present in Canton, China, the Philippines, the Polynesian islands, and the northwest coast of the Americas. Far from being local insulars expectant of outside visitors to their shores, they were supremely mobile, visiting ports and meeting Chinese, Filipinos, Spaniards, and Chinook Indians for the fur trade. In this, the chronicles trace a trans-Pacific circuit subsequently followed by other Kanaka traders and whalers.

Likewise, Chang sets forth the manner in which sacred power adhered to Hawaiian political rule and tracing of Oceanian paths, and how the long intertwining of the two formed a bridge for historical upheavals, including the spread of Christianity and textuality as elements of nineteenth-century Pacific life. Rather than portray Christian missions as foreign institutions that destroyed local beliefs, Chang underscores the ways that the knowledge and practice were often embraced, employed, and redefined for local use, while not denying the corrosive effects generated over time through the imposition of colonial authority.

This general argument is further extended through discussions of *The World and All the Things Upon It*, a work of geography education by J. H. Kanepu'u, whose erudition demonstrated that Kanaka envisioned a world centered on their islands, possessed of a powerful voyaging tradition, and as a kingdom, a sovereign power with a role to aid in enlightening and civilizing the Pacific. Many of these plans were assayed and

even implemented, ranging from Hawaiian religious missions, to diplomatic overtures to Polynesian and Asian states—though more were hindered by growing divisions and discrimination of color markers that no longer saw Hawaiians in terms of their political and cultural heritage, but as members of "black" or "Indian" races of lower civilizational standing.

By looking at these questions through alliances, communities, marriages, and family genealogies and shared histories, Chang underscores an oft-elided historiographical point: even where histories of Hawaiians engage the messiness of race-construction and attribution, almost all of these stories are told in terms of the ways that Kanaka appeared to settler-colonial whites. Chang's work can be tied to a wider historiography incorporating multiple perspectives, as with Candace Fujikane and Jonathan Okamura, editors, *Asian Settler Colonialism: From Local Governance to the Habits of Everyday Life in Hawai'i* (2008), which addresses Asian and Kanaka Maoli relations in the context of American dominance.

Chang studies such tensions and intimacies through specific cases, such as that of a Concow girl, Lakaakaa, who is adopted in California by Kanaka and given the Hawaiian name Waiulili; or Edward Mahuka, whose name is recorded multiple times in administrative registers that intersect with legal and political records. In one context he is black; in another, an Indian. Chang points out the struggles between the Indian and Kanak communities and identities about custody of a daughter, and the ways that divisions were held between the Hawaiian aristocratic *ali'i*, who aligned with the class and privilege status of powerful elites, and the *kama'aina*, or commoners, who increasingly would begin to form identification with the marginalized status of American Indians, ascribed by their color, and therefore status and possibilities in a prejudicial United States.

All of this hangs on acknowledging an opening argument—the depth of genealogical understandings of time, family lineage, ancestor, cosmology, and exploratory and voyaging traditions in which the world is large, ever-connected and present, as against the materially powerful, yet impoverished unfolding of Western histories of "progress." These are stories of experiences, ancestral obligations, and responsibilities projected upon the future. The logic of cultural resilience creates commonality in the face of histories that are increasingly being told by the communities and through the languages that live them.

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