

understanding of continuity, a Zuni once asked Dennis Tedlock: "When I tell these stories do you picture it, or do you just write it down?"

— Susan Scarberry-Garcia
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Ronald Takaki. *Pau Hana*. (Honolulu: University of Hawaii Press, 1983) 213 pp., \$14.95 cloth, \$7.95.

Pau Hana is a refreshing change from the usual genre of ethnic materials expressing the dynamics of culture set within an historical context; it is an exciting sequential analysis of the various ethnic peoples who provided plantation labor for the Hawaiian cane fields from the 1860s to the 1920s. Using primary resources, songs, historical tracts, and census data, Takaki brings together the various ethnic perspectives into a cogent account of the history, culture, and economy of sugar cane plantation existence.

From early beginnings to the decline of "king sugar," Takaki presents the Euroamerican perception of Native Hawaiians, Chinese, Japanese, Portuguese, Norwegians, and Filipinos and attempts to keep the ethnic groups isolated to prevent any unified strike-action against plantation owners' unfair labor practices. Integrated into this history are ethnic viewpoints of contract labor and the treatment they received by their white bosses, creating a well-balanced presentation. From immigration to plantation, the various ethnic groups entertained the idea of permanency in Hawaii, finding a new home for their families and growing in cross cultural understanding.

Pau Hana documents culture retention, transition, and change as Takaki explains the development of Hawaiian pidgin English, plantation economics, social gatherings, religion, and family development. Throughout the story, one becomes involved with the various peoples and the landowners as their experiences unfold. The oppressive labor conditions change. The laborers show strength and ingenuity as they fight management whenever possible. The strength of character and understanding of one's culture crosses ethnic boundaries as the various groups work together for a better living and sense of becoming a part of Hawaii's agricultural economy.

Songs and personal diaries create a moving, live portrait of a vital economic and cultural historical period. By illustrating the unique qualities a multicultural perspective brings to an event, Takaki portrays the multiethnic experience. Clearly, Hawaii's history is replete with both

ethnic diversity and unity as people exhibit their heritage through cultural iconographies and togetherness in sharing an historical past.

Pau Hana brings to mind the need for further research in the area of continued discrimination against the native Hawaiian population. Although Takaki points out that ethnic diversity extended beyond "class" even though the various groups were unified over labor disputes, topics left unexplored were what cultural and economic changes were experienced by the laborers once termination of the plantation system was complete or how a dismantling of the plantation lifestyle changed political and economic control on the islands.

—Barbara Hiura
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Clifford E. Trafzer, *The Kit Carson Campaign: The Last Great Navajo War.* (University of Oklahoma Press, 1982) xviii, 277pp., \$14.95.

This is Clifford Trafzer's eighth book, the fourth that deals with some aspect of Navajo history. It begins with a brief summary of Navajo history prior to the mid-nineteenth century, covers in some detail the military conflict that culminated in the invasions of the Navajo country in 1863-64 by troops under the command of Colonel Christopher Carson, and concludes with a recounting of the "Long Walk" to the Bosque Redondo, the Navajos' life there, and their return to their homeland in 1868. Trafzer depended on the invaluable federal military and Indian Office records, a number of Navajo accounts and reminiscences, and surveyed the rich secondary literature.

This period of Navajo history is fairly well known. The raids for livestock and captives that New Mexicans and Navajos launched against one another had been going on for two centuries before 1862 when General James H. Carleton was appointed to command the New Mexico Military District. A man dedicated to "civilizing" the "most savage Indians" in the United States, Carleton was a brilliantly successful counter-guerilla tactician. With Carson available to loyally follow his directions, Carleton planned and launched the fall and winter 1863-64 campaign against the Navajos. Carleton was the architect of Carson's war on the Navajo grain fields, fruit orchards, flocks and herds, and it was Carleton who insisted that Carson send his troops through the snow of January 1864 to "clean out" Canyon de Chelly. Hungry and cold