

his Japanese American community nurtures and protects. Mori's ethos is one of knowing compassion: each human self must make its own discoveries, acknowledge its own limits in time and place, live through its own pain, and define its own joy. He reveals to us the dance of our living, "the dancing of emotions before our eyes and inside of us, the dance that is still but is the roar and the force capable of stirring the earth and the people" ("Swell Doughnuts").

The 1985 *Yokohama, California* includes two photographs of Mori and an added introduction by Lawson Inada. Along with *The Chauvinist and Other Stories* (Los Angeles, 1979), it validates both Mori's devotion to craft and a rich phase in the life of his people.

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**Alan Takeo Moriyama. *Imingaisha: Japanese Emigration Companies and Hawaii 1894-1908*. (Honolulu: University of Hawaii Press, 1985) xix, 260 pp., \$19.95.**

When the sugar cane plantation owners in Hawaii realized how effective the immigrant Japanese workers were, the planters were faced with a decision. If they continued to bring in more workers, Hawaii could eventually have more Japanese living there than any other ethnic group. But if the planters did not bring in more Japanese, the production—and profits—might decline. Hence a decision was made to continue bringing in more laborers from Japan. The ethnic balance of Hawaii was changed. "In sum the planters chose to place the economic welfare of the plantations ahead of all other considerations."

This is one of the points made in *Imingaisha* which traces the development and impact of the role emigration companies played in the history of Hawaii and in the history of Japan. Moriyama, an associate professor of international relations at Yokohama National University, has made a significant contribution. Using records and archives from emigration companies in Japan, Japanese government agencies, U.S. government and Hawaiian Kingdom, the author offers considerable details and insights on the emigration process from 1894 to 1908.

At that time, Japan encouraged tenant farmers, laborers, and fishermen to migrate, because these workers would send money back home. Besides, sending them abroad would help relieve unemployment in Japan. Other nations also sought workers from Japan, China, Portugal, Austria, Norway, Germany, the U.S., Italy, Poland, Malaya, and even Siberia. So too did Mexico, Australia, New Zealand, Peru, India, Canada, and Brazil. From 1868 to 1941, 776,000 Japanese emigrated. Between

1868 and 1929, 231,206 went to Hawaii—and 125,000 who had emigrated left from 1895 to 1908, the period studied in this book.

Initially, to expedite the emigration process, the Japanese government was in charge of screening potential emigrants. Later it allowed private firms to recruit laborers from Southwest Japan and send them to Hawaii. The firms would be supervised by the government. Unlike China, or other nations, Japan would not allow its citizens abroad to be mistreated, although such occasions did occur. Still, there were many controls, and not all workers were allowed to enter Hawaii.

An intricate emigration process developed. Clearance had to be obtained from Japanese authorities; workers were required to post bond; they had to pass a physical examination. On arrival, laborers were cleared by Hawaiian officials, and finally by the plantation operators. Later on, the Japanese counsel in Hawaii would become involved, especially if some workers lodged complaints.

In addition to describing the emigration process, the author offers descriptions of living and working conditions. Some workers complained about pay, living arrangements and racism. “A number of Japanese fled the plantations before their contracts were over. Some did so because of poor living conditions, others because of low wages, and finally some because of ill-treatment by overseers.” Some went on strike.

After Hawaii became part of the United States, the Organic Act terminated all “Contracts of Employment—Alien Labor.” Still, the sugar planters continued to bring in workers. After 1908, workers from Japan went to Hawaii as “independent emigrants” which meant that they were not sponsored by the Japanese government or private agencies. Between 1908 and 1924, when Congress passed the Gentlemen’s Agreement—which terminated Japanese migration to the U.S.—another 48,000 Japanese went to Hawaii on their own.

This book is a valuable contribution to helping understand not only the history of Hawaii and how one ethnic group became the dominant one, but also to understanding the emerging foreign policy of Japan vis a vis encouragement of sending its citizens abroad. *Imingaisha*, which was based on Moriyama’s dissertation, provides insight into the inner workings of the complex emigration process of that time. Of its 260 pages, 97 are appendices, notes, and an index. The author goes into considerable detail. Fortunately, he also provides tables and charts to help the reader.

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