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## REVIEWS

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BELGRAVE, Michael: *Dancing with the King: The Rise and Fall of the King Country, 1864–1885*. Auckland: Auckland University Press, 2017. 452 pp., biblio., index, maps, notes. NZ\$65.00 (cloth).

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When I was invited to write a review of *Dancing with the King*, a book about the King Country in Aotearoa/New Zealand from 1864 to 1885, I weighed up the work's 374 pages of text and was hesitant to accept the request. I knew the time and effort required to write the review would be onerous. Yet I felt obliged as the book was about Waikato and Ngāti Maniapoto ancestors to whom I *whakapapa* 'trace my ancestry' and also the mysterious Te Rohe Pōtae, a once resilient political area about which I wanted to know more. The book had lifted the 2018 Ernest Scott Prize for best Australasian history publication and already had many reviews attached to it. Its reviewers included Harry Broad, Martin Fisher, Lincoln Gould, Paul Meredith, Nicholas Reid, Michael Reilly and Te Hau White, who come from a range of disciplines and backgrounds. My summation of their commentaries is that for the most part they approved of Belgrave's history, though a criticism all the reviewers shared was that Belgrave's research relied too heavily on a limited number of primary sources. Meredith and Reilly also provided detailed notes on the historical inaccuracies and spelling mistakes within the text. I add to their list the incorrect spelling of the name of my ancestor Pokaia. On page 183 he is recorded as Poukia, who attended a gathering with his brothers, Tū Tāwhiao and Ngaka, and then on page 191 he is recorded as Te Pouku, with his brothers, Tū Tāwhiao and Te Ngaehē. I admit to feeling irritated by the misspelling of the name of my *tupuna* 'ancestor'.

I was drawn into the book on the first page when the Raukawa ancestress, Ahumai Te Paerata, was described at the battle of Ōrākau as taking "four hits to her body", with one of the blows removing her thumb (p. 1). The text further explained that she "escaped with one of her brothers, but her father and another brother died in the siege, as did around 150 of the defenders". For me, the imagery of female heroism was an effective way to begin the story. However, this admiration and regard for Tainui women was to be short lived, for as I worked my way through the text I began to notice a flaw in the history unravelling. While there were elaborate explanations of meetings between Māori and Pākeha 'British' men, and great attention to detail around the role of food (pp. 124, 133, 135, 138, 183, 244, 246, 248) and adornment (pp. 67, 86, 97, 104, 191, 242, 327) toward the politics of the day, the contributions of women were largely missing. Quotes taken from a diary written by Mary Rolleston give some voice to Pākeha women, though the accounts described are not particularly charitable toward Māori and do not represent Pākeha women of the time in a positive light (pp. 243–47). Māori women, on the other hand, are not well integrated into the work. When they are mentioned their roles are perfunctory. They are described

as wives, sisters and daughters who are attached to influential males (pp. 77, 183, 191, 370). There is a brief acknowledgement that King Tāwhiao sent “his sister Tiria, his wife Parehauraki and his infant daughter to open a new meeting house at Mōtakotako” (p. 78). Though Belgrave remarked that the presence of the women at the event symbolised an important gesture of peace, there is no explanation of why this was so. There are other brief mentions of women peppered throughout the text, such as “Tāwhiao and his wife, sister, sister-in-law and sons Tū Tāwhiao, Poukia and Ngaka were seated at one end of the hall” (p. 183), “Werawera, Tāwhiao’s wife, requested harbour dues on behalf of the King, a levy laid down by her forefathers” (p. 244) and “There was a *karanga* [‘call’] from Whitiōra’s wife” (p. 207). There is, however, no elaboration of the *whakapapa* ‘genealogical ties’ or agency of the women mentioned in the statements.

The story draws to a close when the first sod of earth is symbolically turned, denoting the opening up of Te Rohe Pōtae. Belgrave writes that an official photograph was taken to commemorate the event (p. 370). At centre stage is Rewi Maniapoto’s nameless granddaughter. She is positioned next to a wheelbarrow, a plank and a small pile of earth. Belgrave describes the Māori chiefs and Pākeha government representatives on either side of her. This scene of the young woman strategically placed between the men left me wondering what roles women played in the politics and decision-making of Te Rohe Pōtae.

In Tainui narratives women such as Te Paea Tiaho (Tāwhiao’s sister, whose name is spelt incorrectly as Tiria on p. 78 and Te Ako on p. 191) and Parehauraki (Tāwhiao’s second wife) were known property owners with *mana* ‘prestige’ in their own right; however, they are given little space and acknowledgement in the book. Throughout my life I have listened to *kaumātua* ‘male elders’ and *kuia* ‘female elders’ who have emphasised the complementarity of men and women, and the leadership contributions that female *tūpuna* ‘ancestors’ like Whakaotirangi, Princess Te Pūea, Te Arikinui Te Atairangikaahu and others have made to Tainui narratives and the success of the Kīngitanga. The male-dominated Te Rohe Pōtae, as represented in Belgrave’s history, makes the story incomplete and is unfamiliar Tainui territory to me.

BRYANT-TOKALAU, Jenny: *Indigenous Pacific Approaches to Climate Change: Pacific Island Countries*. Cham, Switzerland: Palgrave Macmillan, 2018. 133 pp., biblio., illus., index, notes, €53.49 (cloth).

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As global narratives of climate change cite ever shrinking windows for action, people living in the Pacific Islands are already experiencing its effects. Storms seem to strike with growing intensity while rising seas slowly swallow entire islands. Pacific nations have become iconic to the climate justice movement, and portraying Pacific peoples as particularly vulnerable to climate change has proven a potent strategy for international development agencies working in the region. Much of their work targets this perceived vulnerability through “adaptation” or “resilience-building” programmes. However,

Bryant-Tokalau shows that Pacific peoples are not vulnerable in the manner they are so often depicted. People throughout the region have long accommodated changes in their environments, but their knowledge is usually overlooked by organisations seeking to help those very people “adapt” to climate change.

Bryant-Tokalau does not deny that the present climate crisis demands new solutions or that Pacific Island countries might benefit from assistance. Change is unfolding at a rate and scale never previously experienced, constraining people’s ability to acclimatise. Rather, her point is that development policies and activities must be informed by local and traditional knowledge if they are to succeed. In addition, Bryant-Tokalau suggests that Pacific experiences can provide lessons for people around the world as they meet the challenges of climate change. This book was specifically written to accompany Lyn Carter’s *Indigenous Pacific Approaches to Climate Change: Aotearoa/New Zealand* (2019) and in so doing inform policy making throughout the region.

Bryant-Tokalau opens with an overview of the institutions and actors (both formal and informal) that shape policy in the Pacific Islands and the initiatives that have laid the groundwork for climate change adaptation schemes. This is followed by thematic chapters that each focus on an element of climate change adaptation in the Pacific, especially in Fiji, the Solomon Islands and Kiribati. In the first, Bryant-Tokalau shows how traditional practices have preceded contemporary adaptation schemes, a point best demonstrated in her discussion of plans to build artificial islands for countries under threat from sea level rise. Here, Bryant-Tokalau does the classic anthropological trick of turning assumptions on their head. Building artificial islands may at first seem wildly utopian, yet this has traditionally been an adaptive method in the Pacific, and any future plans to build artificial islands should be informed by people’s historical experiences with them. The second thematic chapter discusses traditional cyclone mitigation, where Bryant-Tokalau shows that people are able to access this knowledge through cultural memory and oral histories, even though it may not be visible to development agencies or codified in the manner they favour. Bryant-Tokalau emphasises this point in the following chapter, focusing on urban settings where traditional knowledge remains relevant for people despite their changing lifestyles. Adaptation policies and programmes increasingly target urban communities who are assumed to be disconnected from traditional social institutions and therefore especially vulnerable to the extreme weather events associated with climate change. However, these assumptions mean that local forms of expertise emerging in urban settings are often overlooked.

This book has enormous applied potential. Bryant-Tokalau avoids bogging down her readers in theoretical detail, instead providing a compelling, accessible and practicable argument that deserves to make a mark on the development sector. The scope speaks to Bryant-Tokalau’s own expertise and experience as an applied scholar, bringing together a lifetime of work in the Pacific. It is largely built around case studies that exemplify the central mantra: Pacific peoples have existing knowledge and resources, which the climate change sector should work with. While this first text in the series *Palgrave Studies in Disaster Anthropology* uses case studies rather than ethnography and contributes most to best practice rather than anthropological theory, it does lay out useful avenues for further anthropological inquiry. There is a need, both

academic and applied, for ethnographic investigation of the dynamics that Bryant-Tokalau introduces here. For instance, how does the notion of vulnerability circulate in the daily lives of development practitioners, donors, recipients and brokers? What symbolic work does it do? How might we interrogate the documents, discourses and everyday practices of people working on climate change adaptation? In what ways do they engage with communities or their knowledges and institutions?

*Indigenous Pacific Approaches to Climate Change* might have been strengthened through some engagement with its scholarly implications, even if these are not its primary ends. In addition, the core argument could be strengthened with some discussion of how climate change-related initiatives have suffered by not engaging with local knowledges or successful syntheses of knowledge systems and technologies. Most importantly, the text could have been structured around Pacific voices. Their absence is notable given the text's purpose. These comments aside, Bryant-Tokalau has provided us with an exemplar of applied scholarship that is both an intervention into the development sector and a primer for those interested in what disasters, climate change and "adaptation" might tell us anthropologically.

#### *References Cited*

Carter, Lyn, 2019. *Indigenous Pacific Approaches to Climate Change: Aotearoa/New Zealand*. Cham, Switzerland: Palgrave Macmillan.

KA'ILLI, Tēvita O.: *Marking Indigeneity: The Tongan Art of Sociospatial Relations*. Tucson: University of Arizona Press, 2018. 180 pp., biblio., index, photos. US\$50.00 (cloth).

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*Tā* 'time' and *vā* 'space' are central to Tongan sociospatial relationships as well as those of other indigenous Pacific islanders, but for decades, they have not justifiably been understood or conceptualised as an integral part of their reality. Tēvita O. Ka'ili, a leading proponent of the *tā-vā* 'time-space' theory of reality, has confidently substantiated the significance of *tā* and *vā* in the current reality of the Tongan people in his book *Marking Indigeneity: The Tongan Art of Sociospatial Relations*. It is to the author's credit that he situates this indigenous philosophical principle in his own Tongan culture, and intelligently weaves it through a reflexive, person-centred approach. This book is a monumental joy to read because the author has astutely crafted the emerging *tā-vā* theory of reality through his life experiences to enlighten a prominent cultural aspect of social-spatial relationships amongst the Tongans as an indigenous group in the Pacific. The author proves that this theory is front and centre in the Tongan culture. I do credit the author for this book because it contains crucial information that explains the reasons for the struggles that Tongans and other minority groups go through in foreign lands such as New Zealand, Australia and the United States.

The book begins with a deep but clear philosophical *Talamu'aki* 'Foreword' by Hūfanga 'Ōkusitino Māhina, the principal proponent of the tā-vā theory of reality. He briefly explains the theory and its significance in the field of anthropology. This is followed by a very heartfelt, detailed *Fakamālō* 'Acknowledgements' by Ka'ili to all those that helped him in his journey in writing the book. This is a practical example of "marking indigeneity through the Tongan art of sociospatial relations" shown by the author to keep good relationships (*tauhi vā*) with his supporters. Right from the outset there is a harmonious relationship milieu consistent with that of the Tongan culture that confirms the book's cultural credibility in the field. Greater clarity of the content of the book is concisely laid out in the *Talateu* 'Introduction', where an autoethnographic discussion is crafted through linking the author's life experiences to the main tenets of the book. This also includes an overview of the whole book with summaries of chapters 1 to 7 plus the author's own views on the significance and the limitations of the book.

The book is an indigenous ethnographic narration of life stories of Tongan people living in Hawai'i. Their stories resonate with other Tongan people who, for whatever reason, decided to cross the vast ocean and settle somewhere else, especially in New Zealand, Australia and the United States. In the foreword Māhina states his position: "This book provides a solid front for indigenous knowledge, as it does for the tā-vā theory of reality, to establish validity in the academic, aesthetic, and social struggle." The book finishes with 74 pages of rich extra information covering the glossary, notes, references and index sections. These valuable sections not only help with the clarity of the discussion in the book but are also a great resource for others working on Tongan culture.

I must acknowledge the significance of this work by a Tongan for Tongans (*Tonga ma'a Tonga*). Ka'ili crafts the book in such a way that it can be useful for anyone Tongan or non-Tongan, from academics through to lay people, with interest in either the tā-vā theory of reality or the Tongan culture in general. He weaves his stories elegantly to show how the tā-vā theory of reality describes the sociospatial relationships of the Tongans, from their family to the wider community events of *fai'aho* 'birthdays', *faimali* 'weddings', *faiputu* 'funerals', *failotu* 'prayer vigils', *faikava* 'kava drinking gatherings', *faka'osiako* 'graduation celebrations', *lī pa'anga* 'giving money' and *feinga pa'anga* 'fundraising'. Ka'ili's description of the tā-vā theory of reality relative to his life experiences eases the difficulty of understanding theories as complex phenomena.

The appropriate use of Tongan words and proverbs to highlight difficult concepts allow for an effective and meaningful understanding of the book. For example, he explains the word tā by stating that tā in the Tongan language means "to beat, to mark, to form, or to perform", and that "in a temporal sense, tā is the time marker that marks time with beats, markings, or social acts" (p. 25). Alternatively, the proverb "*tangi ke vikia ka e 'au e kāinga*" (seeking self-praise impoverishes one's kin), where someone gives many of his resources to others for self-praise while ignoring his *fatongia* 'obligations' to his own kin, is also relevantly used. The significant Tongan expression of "*tuku ia mo e fakahela*" (do not burden yourself) is also foregrounded by Ka'ili to alert Tongans to avoid placing burdens on the *kāinga* 'kin' by carefully reducing

the amount of money, food, *koloa* ‘woven mats’ and labour that is exchanged during their *faifatongia* ‘cultural obligations’. His inclusion of relevant photographs provides mental breaks for the heavy theoretical storyline, adding to the clarity of the discussion.

In his *Tātuku* ‘Concluding Note’ Ka‘ili enlightens the readers on yet another dilemma about time that Tongans and Pacific peoples have faced since colonisation. The negative connotation of the expression *taimi faka-Tonga* ‘Tongan time’ or *taimi faka-Pasifiki* ‘Pacific time’ whenever events are late is a stigma that sometimes sounds like a curse. Ka‘ili beautifully explains this as a Tongan practice of actively mediating time-space by extending the time-space structure of certain activities and places in order to practice *tauhi vā* and create beautiful sociospatial relations. He affirms that this extension of time-space is rooted in the indigenous Moana ‘Oceanian’ oral traditions and that Tongans are continuing a long tradition that began with their ancestors. He also signals that more investigation is needed in this area, which I think could be done in another project.

This is an excellent book in a highly readable format. In the foreword Māhina identifies it as a “groundbreaking book [that] stands to contribute philosophically to the formulation of new anthropological theories as well as to offer an original contribution to artistic and literary studies, indigenous studies, and migration studies” (p. xiv). This book will be consulted by both Tongans and non-Tongans, including indigenous groups, around the globe who have special interests in all things Tongan as well as in areas such as educational underachievement, social problems, health issues, poverty and political problems. I believe that readers will find this book very useful to explain Tongan, Pacific and indigenous realities in a variety of sectors of their lives. The credibility of the book is for the readers to judge, but I think that the majority would agree with the author that “indigenous anthropology should include more indigenous theories and practices” (p. 114), such as is presented in books similar to this one.

MOYLE, Richard: *Ritual and Belief on Takū: Polynesian Religion in Practice*. Adelaide: Crawford House, 2018. 253 pp., biblio, illus., index, notes. NZ\$134.00 (softcover).

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Richard Moyle has done extraordinary work in Polynesian ethnography. He has recorded, transcribed and translated fables from Tonga and songs and fables from Sāmoa. On Takū, a Polynesian Outlier in the Solomon Islands, he has recorded, transcribed and translated songs and fables and compiled a dictionary of the language. This impressive body of work provides important material for scholars, and just as importantly it is an invaluable resource for indigenous heritage. He now adds a book about Takū ritual and religion to this body of work.

This book has special importance because Takū is a Polynesian society that maintains an active indigenous ritual system. Moyle is clear that there are major challenges that accompany any description of Takū religion and the traditional culture in general. Takū underwent a severe population decline in the late nineteenth

century. From the late nineteenth century into the first part of the twentieth century, the population was removed from the atoll's main islet which was made into a coconut plantation with immigrant labourers. (Readers might want to consult Moyle's earlier work for a full discussion of Takū's history of European contact [see Moyle 2007: 9–46]). Recently in the twenty-first century, the atoll has experienced rising sea levels and many people are migrating to Bougainville and other parts of Papua New Guinea. Nevertheless, the atoll's people remained somewhat isolated for much of the last 150 years, both geographically and culturally, and maintained many traditional institutions. Moyle conducted his research on Takū between 1993 and 2010, many years after the population had resettled and increased, and before the recent large-scale emigration. Unlike many others in Polynesian regions, most Takū people have resisted efforts to convert to various forms of Christianity and maintained a religious system that was based on traditional practices.

Moyle is refreshingly forthright in describing the contexts of his research and data collection. He found that over the course of his 17 years of research, people sometimes changed their memories in discussions of specific ritual events. He describes occasions when the community did not consider a potential ritual successor knowledgeable enough to perform certain roles, most of which require a very precise performance to be effective. Moreover, some individuals, when questioned about ritual issues, sent him to leaders that they considered more knowledgeable. Some of these issues are likely to exist in long-term research into many societies' traditional culture, although ethnographers do not always acknowledge them.

Despite these many challenges, Moyle is able to record Takū's ritual traditions, especially in personal efforts to ensure success. Many community-wide ceremonies have been lost or abandoned, except, notably, a funeral ceremony, the *tukumai*, which remains the major community-wide ritual. The daily rituals performed by individuals to ensure their welfare are still vibrant and are themselves shared across the community. Traditional leaders are still the main authorities on the atoll in performing religious and secular functions. These leaders hold offices that are cognate with leadership roles in other Polynesian societies, including the two most important community leaders, the *ariki* and *pure*, and the patriline leaders, the *mākua*.

The book is organised topically with chapters about the following subjects: the soul, human spiritual essences and ghosts; religious offices; different types of spirits; spirit mediums; the material culture used in ritual; fishing ritual; and a short chapter about animals. Readers will find detailed descriptions of some common Polynesian cultural themes including hereditary leadership, spirit mediums, founding hero-deities, ritual language, a *marae* 'ritual arena' (transformed by historical factors) and fishing ritual. The book's subtitle, *Polynesian Religion in Practice*, underscores the author's main approach to the material. The book is highly detailed and interpretation is grounded in Takū daily practice. Moyle takes a generally functional approach to Takū ritual in describing how it is used to ensure a sense of security and success in an uncertain environment. There is also a wealth of detailed transcriptions and translations. Many ritual events are embedded in songs, and Moyle's expertise in the language and Takū's songs are important assets.

Takū ritual has several major themes. There is a constant effort to seek success and welfare through appeals to supernatural forces. Some of the help comes from the



island's deified founders, but very often people turn to more immediate genealogical ancestors. Material objects, such as amulets, are used to ensure success. Verbal invocations are remembered and must be spoken exactly to be effective. The ritual leaders have an important role for their knowledge about how to ensure success and welfare. There is also widespread use of mediumship to contact deceased ancestors who provide information and assistance. In the *tukumai* funeral service, this ancestral contact results in ritual songs from the ancestors. One of the most important deities, Pakeva, is associated with success in fishing and can only be contacted through a willing ancestral spirit. Takū inhabit a world in which the living and dead interact frequently.

Takū cultural life continues to undergo extreme pressure to change (see pp. 74, 82–83, 112–13). In a postscript dated 2017, Moyle discusses recent emigration and depopulation of the atoll, mostly the result of rising sea levels, and he questions whether the religious system can be sustained. Whatever the future holds, it is remarkable that the people of Takū preserved their ritual system for as long as they did under many adverse conditions.

This book is recommended to readers of this journal and others who have an interest in Polynesian culture, especially in detailed examples of Polynesian ritual and religion. It will be of interest to a broader community of people who want to learn about the religious system of a small-scale society. It will also be of interest to ethnomusicologists and linguists because of its detailed presentation of ritual expression in songs, invocations and legends. Finally, this book will be an important heritage resource for many Polynesians and the future descendants of Takū's people. Moyle is to be commended for presenting this material. This detailed account of an indigenous Polynesian ritual system with extensive texts and translations is a rare and valuable resource.

#### *References Cited*

Moyle, Richard M., 2007. *Songs from the Second Float: A Musical Ethnography of Takū Atoll, Papua New Guinea*. Honolulu: Center for Pacific Islands Studies, University of Hawai'i Press.

SILVA, Noenoe K.: *The Power of the Steel-Tipped Pen: Reconstructing Native Hawaiian Intellectual History*. Durham and London: Duke University Press, 2017. 288 pp., biblio., glossary, illus., index, notes. US\$25.95 (softcover).

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Silva's book aligns well with the global political and academic project known as indigenous studies. Silva challenges settler colonialism by privileging Hawaiian epistemology and ontology in an academic context that has ignored, misinterpreted or sought to erase the philosophies, histories and literatures of Kanaka Hawai'i (native Hawaiian people). *The Power of the Steel-Tipped Pen* examines the complicated

lives of Joseph Kānepu‘u (1824–ca.1885) and Joseph Poepoe (1852–1913) and their complex written works found in Hawaiian-language newspapers. They are depicted as historical agents, public intellectuals, scholars and cultural authorities in their contexts and beyond their time. Silva reveals layers of rich history, Hawaiian knowledge, practicality and resilience in the face of rapidly changing sociopolitical contexts in the Kingdom of Hawai‘i.

Silva grounds her text in various Hawaiian theoretical concepts, of which three continually reoccur and appear to be paramount throughout the book. The first is *aloha ‘aina* ‘deep love and commitment to people and land’, which is manifested in writing and teaching through publication, reflecting one’s *kuleana* ‘responsibility’. The next is *mo‘okū‘auhau* ‘genealogical consciousness’, which is central in the Hawaiian literatures presented, encompassing a temporal mindfulness that bridges past, present and future generations. The third is *kaona* ‘meanings, metaphors and evocations contextually hidden in place and people’, which are key in interpreting chants, songs, epics, poems and past publications by Kanaka Hawai‘i.

Joseph Kānepu‘u appears first in the book. He was a public intellectual who continued to learn beyond the dominant formal institutional schooling of his youth. Kānepu‘u engaged in an accessible medium of transmitting traditional knowledge in a changing material context by publishing in Hawaiian-language newspapers. He documented Hawaiian traditions, such as *mele* ‘chant(s)’ and *mo‘olelo* ‘narratives’, in written forms as well as encouraging their printed preservation for future generations. Silva clearly demonstrates Kānepu‘u’s foresight in facing both the challenges of his day and the anticipated necessities of the future in a rapidly and drastically changing landscape, population and way of life. Silva demonstrates that the newspapers he published in are of great significance as they are discovered by a new generation, and that they can be appreciated and recontextualised within Hawaiian epistemological and ontological frames. Kānepu‘u’s writings reflect an intimate holistic relationship with place, space and time including the ancestors, geography, birds and more. Through contextualisation and reinterpretation, Silva demonstrates the *aloha ‘aina*, *mo‘okū‘auhau* and *kaona* in Kānepu‘u’s writings. Kānepu‘u’s work reveals characteristics of historical and ancestral figures as well as their political status and geographical orientations and how they are embodied in *kaona* through specific birds, locations and place names.

Silva discusses Joseph Poepoe in the second half of the book. Poepoe was a public intellectual who followed Kānepu‘u in history. A multilingual legal professional and scholar who anticipated a future for Kanaka Hawai‘i, Silva shows him to be a complex and complicated individual and intellectual. Poepoe, a legal advocate for his people, was at one time arrested and pleaded guilty to conspiracy, for which he was incarcerated. Later in life, controversially and somewhat paradoxically, he supported the annexation of the Kingdom by the USA, seemingly for pragmatic reasons. Poepoe not only wrote about many forms of Hawaiian traditions, such as *mele* and *mo‘olelo*, he also actively translated political and legal works into Hawaiian and explained how to interpret *kaona*. Silva argues that Poepoe’s work in contextualising and guiding contemporary and future readers in how to interpret *kaona* in order to understand *mele* is “evidence of his *mo‘okū‘auhau* consciousness” (p. 151) and of his fulfilment

of kuleana to aloha 'aina. Silva explains that Poepoe foresaw “generations who [would] grow up deprived of the knowledge of our kupuna [‘ancestors’] that would allow us to interpret on our own” (p. 151).

*The Power of the Steel-Tipped Pen* manages to organise, revitalise and make more visible the historical and intellectual traditions of Kanaka Hawai‘i. This book portrays the adaptability and foresight of Kānepu‘u and Poepoe to expand the modes of the Hawaiian intellectual record from ancestrally traditional forms of expression to the adopted medium of print publication. They recorded ideas and ontological maps that assist in understanding the concepts embedded in Hawaiian language and culture while also reflecting negotiations with changing realities. Hawaiian intellectuals have a long history of thinking, applying and expanding their knowledge, yet their intellectual contributions and legacies have been occupied by settler-colonial projects just as their ancestral land(s) are. However, despite occupation, the knowledge of these intellectuals remains and continues to grow and evolve as new generations discover their work. This text reminds us of this continuum of Hawaiian knowledge, bringing hidden histories out and contesting physical and intellectual settler-colonial space in the process. Silva stands in between the past and future, communicating across time in reconstructing, expanding and perpetuating the legacy of Hawaiian knowledge production alongside Kānepu‘u and Poepoe, her intellectual kupuna.

This book is presented in an academic fashion complete with glossary, notes and index as well as historical documents and illustrations. The author walks the reader through contexts that reveal layers of meaning in Kānepu‘u and Poepoe’s writings. This book is well suited for scholars and university courses in Hawaiian studies, anthropology, sociology, history, literature and languages, Pacific studies, indigenous studies, cultural studies, ethnic studies and philosophy.