

*The World and All the Things upon It: Native Hawaiian Geographies of Exploration*. David A. Chang. Minneapolis: University of Minnesota Press, 2016. ISBN: 9780816699421

*The World and All the Things upon It* is an intellectual history of Kānaka Maoli (Native Hawaiian) geography. Using Hawaiian-language sources such as newspapers and school books, David Chang explores how Kānaka made sense of Hawai‘i and its place in the world from before contact with Captain James Cook to the late nineteenth century. Through seven chapters, Chang examines Kānaka perspectives on geography, encounters between Kānaka and the people with whom they came into contact after Cook’s arrival in the Hawaiian Islands, European and Euro-American imperial ambitions, and constructions of race and indigeneity. This book excels at locating Kānaka agency in Hawaiian history and, as Chang writes, exploring “the actions of Kānaka people understood in Kānaka terms.” [28]

The book begins by arguing that although Kānaka Maoli practices of long-distance oceanic travel ended centuries before Cook’s arrival, they nonetheless had a strong oral tradition and knowledge of a world beyond Hawai‘i’s shores. Chapter Two uses Kānaka knowledge to reinterpret their early encounters with white voyagers both in Hawai‘i and abroad, and demonstrates that Kānaka used their encounters with Europeans, Euro-Americans, and Asians to explore and understand the eighteenth century world. Chang follows this by recasting the encounter between Kānaka and Christianity not as a story of active white missionaries and passive Kānaka converts, but instead as a story centered on the Kānaka who appropriated Christianity as another avenue toward knowledge of the outside world. As American missionaries gained influence within the government of the Kingdom of Hawai‘i, they developed a formal education system based on Anglo-American texts, yet Kānaka affiliated with missions

and schools mediated these texts through translation and their direct interaction with Kānaka students. Chapter Four examines Hawaiian-language geography textbooks as a point of contestation between colonial and Kānaka views of the world and the place of Hawaiians within the world. Chapter Five expands the book's focus to the Hawaiian diaspora in the United States, with particular attention to Kānaka reactions to and integration into white constructions of race. Chapter Six returns to the topic of religion to examine how Kānaka used both Christianity and indigenous religious tradition to affirm the centrality of Hawai'i in a spiritual geography. Finally, Chapter Seven examines how the overthrow of the Hawaiian monarchy and the U.S. annexation of the archipelago contributed to a growing consciousness among Kānaka of their place within a struggle of indigenous groups against colonial powers.

Chang's emphasis on the continuities of Kanaka Maoli history and the endurance of an Indigenous Hawaiian intellectual framework for seeing Hawai'i and the world provides a crucial corrective to some of the colonial narratives about contact between Hawai'i and outsiders. In a particularly significant reframing of the 1821 arrival of Protestant missionaries to Hawai'i under the auspices of the American Board of Commissioners for Foreign Missions (ABCFM), Chang argues that the missionaries' large-scale success in attracting Kānaka converts was in part the result of the fact that Kānaka understood those missionaries through the lens of a religious tradition that tied Hawai'i to Kahiki (a Hawaiian term that means both Tahiti and a more abstract and mythic distant land of origin). Tahitian Christians, who accompanied some of the early white missionaries, helped Kānaka place Christianity within their pre-existing religious tradition. For Chang, this was of crucial importance to the success of the ABCFM mission to Hawai'i, as well as an indication that the spread of Christianity in Hawai'i was not only an aspect of colonialism but for Kānaka it was also a way to strengthen connections to other Pacific Islanders.

Chang's focus on the endurance of Kānaka intellectual paradigms provides a necessary corrective, not only for narratives that treat Native Hawaiians as passive in the face of Euro-American imperialism, but also for narratives that attempt to understand Kānaka actions within a Western mode of thinking. Chang also brings a historian's perspective to the frameworks of Hawaiian studies, Indigenous studies, and settler colonial studies. This book attends to change over time in a way that adds necessary complexity and contingency to settler colonialism as an organizing idea. Chang argues, for example, that haole (white) methods of teaching geography to Hawaiians changed as a reflection of changing ideas about the relation of Hawai'i to other nations. Similarly, both haole and Hawaiian ways of locating Kānaka within Western constructions of race and ethnicity changed as the American presence in Hawai'i increased.

Chang accomplishes this and more in a book that is lucid and engaging. *The World and All the Things upon It* will likely prove crucial reading to scholars of Hawaiian history. This book can also serve as a valuable case study for scholars working on the encounters between other indigenous and colonial societies. Those who are unfamiliar with the details of Hawaiian history, however, would benefit from either reading or teaching this along with another text that surveys Hawaiian history, as Chang's focus on Kanaka intellectual history prevents him from fully describing important events that occurred over the course of Hawai'i's long nineteenth century.

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