

modernists versus traditionalists, which, on the surface, suggests as if complex political and intellectual tendencies can be subsumed under neat groupings. He is, however, careful to eschew facile classifications and his occasional generalizations seem to signal “certain contrasts in the religio-political landscape, usually as seen by those inhabiting it, not to give it any normative value” (p. 9).

Even though Zaman’s main focus lies on political, social, and intellectual manifestations of Islam in South Asia, those working on other Muslim societies will likely find in his book something of interest to them. After all, the themes addressed by *Islam in Pakistan* such as Islamic roots of modernity and modernist roots of Islam, the porousness of the boundary between tradition and modernity, the participation of Islamist movements in formal politics, and the meanings of heterodoxy and minority are questions that have long concerned Muslims across time and space. Particularly conducive to comparative study is Zaman’s discussion of how in the nineteenth and early twentieth centuries South Asian Muslims reckoned with the loss of what was widely viewed as the privilege and security of being governed by an Islamic empire. As the nineteenth century unfolded, European empires swiftly came to govern the areas previously under the sovereignty of Muslim rulers. From Eastern Rumelia and Bosnia in the Balkans to Crete in the Mediterranean and to the Uzbek khanates in Central Asia, millions of Muslims ceased to be ruled by an Islamic government. The history of soul searching that Indian Muslims engaged in to tackle the challenges of imperialism is a story with insights for scholars of Islam in the nineteenth and twentieth centuries.

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Beyond Hawai‘i: Native Labor in the Pacific World. By GREGORY ROSENTHAL. Berkeley: University of California Press, 2018. xi + 305 pp. ISBN 978-0-520-29507-0. \$85.00 (hardcover); \$32.95 (paper); \$32.95 (E-book).

The previous decade has seen the rapid growth of a rich historiography of the Pacific World, including works like David Iglor’s *The Great Ocean* which traced the ships and the commodities that drew that world together in the late-eighteenth and nineteenth centuries. More recently, David Chang’s *The World and All the Things Upon It* has

highlighted Indigenous people's role in creating this world and the cultural knowledge that came from their engagement with it. Gregory Rosenthal's *Beyond Hawai'i* is an excellent addition to those works, and it enhances our understanding of both the larger world that Iglar revealed and the centrality of Indigenous people and labor to that world examined by Chang. The greatest strength of *Beyond Hawai'i* is this deft juxtaposition of individual experiences of Hawaiian laborers and the global context of their migrations and labor. Each chapter focuses on an individual worker in a particular industry, but Rosenthal's narrative expands to examine the species and environments that shaped these commodity chains and the political and social changes in Hawai'i that pushed Hawaiians into mobility while also remaining cognizant of how each shifted over time.

Each chapter examines one of the commodities that drew many Hawaiians, mostly men, into the burgeoning Pacific World while adding nuance to this narrative of proletarianization. The first chapter on sandalwood examines how Hawaiian political structures, like the oft-discussed relationship between ali'i or chiefs and maka'āinana or peasants, and land reforms shaped the trade alongside Chinese demand, which was driven by China's own complex relationship with the commodity. The next two chapters cover the vast mobility that emerged as thousands of Hawaiians boarded whaling ships to follow the animals across the Pacific and into the Arctic while also discussing the markets for products from whale bodies and how the animals' own movements and behaviors shaped the trade. Chapter 4 looks at Hawaiians on guano islands alongside the seabirds that generated the commodity they mined. His examination of California centers on the Gold Rush but examines the longer history of the Hawaiian presence there, including the long period when gold mining shifted to wage work and the broader state economy shifted to agriculture. Finally, sugar production in Hawai'i introduced a new wrinkle of labor mobility as Chinese workers migrated to the island to replace Hawaiian labor deemed scarce, idle, and unhealthy. Rosenthal thus notes how broader trends in colonizing power and the movement of Pacific peoples took Hawaiians from an essential labor force throughout the Pacific World and beyond to a marginalized and dispossessed one in their own land.

Rosenthal frames each chapter around an individual Hawaiian in each trade, and these examples help to humanize his narratives and arguments. They also provide vivid metaphors that Rosenthal uses to structure the chapters. For instance, a "dance of death" performed by the sailor Make after he was brutally beaten by the captain of his whaling vessel leads Rosenthal to divide chapter 2 into "dances." These

stylistic conceits add some literary flavor and liveliness to his arguments. Rosenthal pays close attention to how those who employed Hawaiians constructed visions of Hawaiian bodies that led to assumptions, and labor relationships, shaped by ideas about health, climate, and gender. He also invokes Thomas Andrews' idea of a workscape to examine how these labors interacted with unfamiliar worlds like whale ships or guano islands in which they labored.

Hawaiian workers who ventured into the wider Pacific World were overwhelmingly male. Rosenthal does include gender analysis of these workers, but he also hints at a few female workers, often in the sex trade. It is clear that Rosenthal's discussion of these women is constrained by numbers and sources, but any expansion of this material would have been welcome.

Rosenthal employs meticulous research, including careful analysis of European observations of Hawaiians and some Hawaiian-language sources, including letters home from laborers abroad printed in the vibrant Hawaiian-language newspapers that provide such a rich resource for historians. The book also contains several excellent graphs and tables which help to illustrate his points about the size and duration of Hawaiian mobility in various industries. Rosenthal does an exceptional job explaining and showing this scope and scale and grounding then in the best available quantitative evidence despite often lacking hard numbers. This is an essential book for those interested in the Pacific World or the globalization of labor markets. Rosenthal's arguments for the centrality of Hawaiians in this globalization are convincing, and he also offers compelling methodological models. It is also a well-written book filled with great research and ideas that would make a worthy addition to most world historians' libraries.

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Pursuing Respect in the Cannibal Isles: Americans in Nineteenth-Century Fiji. By NANCY SHOEMAKER. Ithaca: Cornell University Press, 2019. xi + 333 pp. ISBN 978-1-5017-4034-3. \$44.49 (hardcover).

Nancy Shoemaker's book is a well-written, refreshing contribution to the study of Americans in early nineteenth century Fiji. Throughout, she maintains a strong sense of place and the role of the Indigenous