

Japanese name, explaining in his original introduction that he felt that he “could be more objective in describing [his] actions, especially in some intimate scenes” (p. xxxiii). His third person account of camp life is juxtaposed with personal letters written to and from his wife Tamae and provides insight into the intimate communication between a husband and wife. Their letters reveal the impact of incarceration on a family dealing with the challenges of separation, the difficulties of camp life, and the question of their postwar fate. The letters capture the rare perspective of Japanese American wife and mother within incarceration memoirs and her challenges as a single mother facing financial and personal hardships.

Hoshida’s letters to his children during the war reveal the close relationship between a father and his children. The correspondence between Hoshida and his wife show their struggle with the difficult decision to leave behind their disabled eldest daughter in a care home on O’ahu when the family departed for the mainland. Hoshida only meets his youngest daughter, Carole, for the first time in Jerome, Arkansas when she is a year old and the family reunion is both touching and bittersweet as he recognizes the time that has passed since he had last seen his family.

In *Taken from the Paradise Isle*, Hoshida embodies a number of roles as a husband, father, artist, alien suspect, and inmate. The various sources that comprise this account provide a multiplicity of viewpoints and voices on the incarceration experience, which is unique among incarceration memoirs. Collectively these documents reveal the anger, resignation, understanding, optimism, and love that enabled the Hoshidas to endure their separation, incarceration, and eventual return to Hawai‘i.

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North Shore Place Names: Kahuku to Ka‘ena. By John R. K. Clark. Honolulu: University of Hawai‘i Press, 2014. xxix + 308 pp. Illustrated. Bibliography. Index. \$42.00 paper

If you are curious about Hawaiian place names, including older names rarely used today, and if you are interested in what life was like on the North Shore of O’ahu from the 1830s until the 1920s, then this book is a must for your

reference library. John Clark has mined the approximately 125,000 pages of Hawaiian-language newspapers—now searchable due to the Ho‘olaupa‘i database (<http://www.nupepa.org>)—to uncover the ordinary and the newsworthy. Clark from the start clarifies that this book is, “not intended to be a complete compilation of every article and every mention of place names on the North Shore of O‘ahu” (p. xxvi). Accordingly, he has selected passages that are representative of the available information. Assisting Clark is Keao NeSmith, who has done a substantial amount of work in translating these passages into English. The layout of the book is such that each Hawaiian passage is immediately followed by the English translation. This format provides those fluent in the Hawaiian language with a useful reference tool, aids students of the Hawaiian language in identifying sentence patterns and building their vocabulary, and hopefully will inspire others to learn the Hawaiian language.

This book is organized alphabetically by place names, so the researcher needs to know the name of a place to learn more about it. This might be challenging for the reader who only knows the frequently used names of today (i.e. Hale‘iwa, Waialua, Kahuku) and not previously used names of places. Thus, it might be beneficial to simply flip through the book to become familiar with the place names used by the Hawaiians in the nineteenth century before diving into any particular passage. The map on page xii will probably not be helpful in trying to identify locations because the print is very small. For those wanting an overview of the North Shore area and insight into the author’s methodology, I would recommend that you view Clark’s lecture presentation from March 19, 2015, which has been posted as a YouTube video online (<https://www.youtube.com/watch?v=eG2gSbnHfEQ>). In his presentation, Clark shares personal stories, includes an easy-to-read map, and provides excellent color aerial photographs taken by Brian Daniel (five of which are among the eleven black and white photos included in the book).

Clark has chosen to include 54 obituaries, 48 laments, 24 birth notices, and seven marriage announcements, all of which impress upon the reader the importance of newspapers to communicate life-changing events. The *kanikau*, or laments, are particularly moving and serve to convey a deep sense of loss. Written mostly by wives and husbands in memory of their departed spouse—but also for a parent or a child—these *kanikau* often recount journeys taken with their beloved and illustrate the poetic skill of their composers. After reading so many of them, I was left with the impression that composing *kanikau* was a common artistic ability among the Hawaiians of the nineteenth century. While I knew they did this, reading these heartfelt compositions really immersed me into their grief in a profound way. These individuals seemed to pour out their souls, thereby enshrining their loved ones in perpetuity in the pages of a newspaper. While the Hawaiian-language newspapers contain many laments, by translating so many of them into English for this book, it

now allows those who are not fluent in the Hawaiian language to appreciate the power of this form of Hawaiian poetry.

A variety of passages were chosen by Clark to highlight newsworthy events of the nineteenth century. For example: in 1878, Queen Kapi'olani visited the Waialua and Kahuku branches of the 'Ahahui Ho'ōla Lāhui charitable organization, for which she served as its overall head; Queen Emma visited 'Uko'a Fishpond in Waialua in 1867, to see the hole of the mythical Laniwahine; and Princess Lili'uokalani visited Waialua with her husband to "breathe the air" and "to bathe in the waters of Anahulu Stream" (p. 40). Tragedies also made headlines. Clark recalls the two train fatalities (one involving a deaf man and another involving an automobile), and the tsunamis of 1839 and 1878, which caused a great deal of damage.

A number of passages provide insight into the cultural changes occurring in Hawai'i. Particularly intriguing to students of Hawaiian history are reports of some "new things" being observed in Waiale'e by a traveler in 1837 (p. 242). These include: using plates and spoons, sleeping in beds, eating at tables, and sitting on chairs. Other passages illustrate that hula was being performed both in Waialua and Lā'ie in 1858, with large crowds and feasting, even though this is happening nearly forty years after the arrival of the Christian missionaries who discouraged this cultural practice. Also, some Christians in Hawai'i, both foreign and native, criticized the drinking of liquor and 'awa; and we read of their Temperance League festivals. Prominent in the book is Hale'iwa, the Waialua Female Seminary, established in 1865 from which the town gets its name, and a number of pages are dedicated to the school's history. We read letters written by its teacher, we are provided with descriptions of its commencement programs; and in responding to questions posed by their former teacher, a number of alumni provide updates on their lives since graduating.

Also found in the book are some interesting glimpses of day-to-day life following the 1848 Māhele. For example, there are seventeen passages associated with trespassing (including stray animals), eight estate-related announcements, and a personal testimony by a former employee trying to recruit workers for a sugar plantation in Kahuku. Thus, it becomes apparent that the Hawaiian-language newspapers provide a window into a changing world. Overall, *North Shore Place Names: Kahuku to Ka'ena* is a useful reference book that gives readers a view of life in the districts of Waialua and Ko'olauloa on the island of O'ahu in the nineteenth and early twentieth centuries.

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