

Hawaii Study Guide

Hawaii by James A. Michener

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Plot Summary

Hawaii, by James Michener, is a historical novel about the Pacific and the Hawaiian Islands. It begins with the islands' formation from volcanic activity and then describes the history of the people, the original Polynesians. The book describes the missionaries who brought religion to the people and discusses the intermarriages with the Chinese, Japanese, and Filipinos. It tells their story—how they struggled, who their kings and queens were, and how they existed.

The book tells the fascinating story of how the islands developed; how eleven missionary families arrived in Hawaii and, over the generations, became the backbone of its government and society in addition to becoming very wealthy and active in business and commerce. The original missionary families, in addition to trying to convert the pagans, taught the population to read and write and Western customs. As time went on, each succeeding generation became more of a blend of the eastern and western culture that existed in Hawaii.

Michener looks at the different ethnic groups and how they came to be there. The original group fled from Bora Bora. This formed the royalty of the island. Then the missionaries came. The influx of Chinese was exemplified by Mun Ki and Wu Chow's Auntie's family. The Japanese were exemplified by Kamejiro Sagawa's family. Michener leads the reader through the establishment of these families as members of the community and shows how each of them contributed to the development of the islands. The novel also shows how each of them dealt with changes. Michener uses historical facts to develop the story of his novel.

The novel begins in the ninth century and ends in the mid 1950s. The novel shows how the descendants of the original missionaries became the leading families in terms of business, wealth, and politics. The many intermarriages resulted in all of the originals becoming known as the family. Some married Hawaiians. Most were sent to America to be educated. When they left the ministry they went into business on the islands. These businesses, over the years, developed into the most powerful and successful ones on the islands.

Michener served in the Pacific Theater in World War II, during which he became interested in the islands where he lived for a while. He had to do a great deal of research for his novel in order to establish the background of his characters and to develop the character and his or her role in Hawaii. The thousand page novel takes place within the historical context. The long book will hold the reader's interest. The book is well written and shows the depth of the author's research. The first chapter is one of the most beautifully written chapters in literature, as it tells the story of how islands are created over millions and millions of years. The book is well worth the time that is required to read it.



Chapter 1, From the Boundless Deep

Chapter 1, From the Boundless Deep Summary

Hawaii, by James Michener, is a historical novel about the Pacific and the Hawaiian Islands. It begins with the islands' formation from volcanic activity and then describes the history of the people, the original Polynesians. The book describes the missionaries who brought religion to the people and discusses the intermarriages with the Chinese, Japanese, and Filipinos. It tells their story—how they struggled, who their kings and queens were, and how they existed.

"Millions upon millions of years ago, when the continents were already formed and the principal features of the earth had been decided, there existed, then as now, one aspect of the world that dwarfed all others. It was a mighty ocean, resting uneasily to the east of the largest continent, a restless ever-changing, gigantic body of water that would later be described as pacific" (Chap. 1, p. 1). As the quote indicates, the book opens with a brief description of the vast body of water that would be known as the Pacific Ocean. In the swirling of activity, life began to form. The sea existed and in a torrent, washed dark water on the shore. There was no sand on the beaches as of yet. In some places the ocean was cold and ice would form. The formation of the ice pulled the sea from the shorelines and for thousands of years the sea pounded the rocks. The ice would melt periodically and then re-form. Land along the shoreline would be flooded and then exposed.

There were no islands millions of years before the appearance of man. There was nothing but water, which contained the early primitive forms of life. On the floor of the ocean a rupture occurred and liquid molten rock seeped into the ocean, causing fissures of steam and mist. It reached the surface four miles above and began to form an island. This process took place for more than forty million years. There could be a thousand or ten thousand years between eruptions, but the underground island continued to grow, forming the base of the island that would eventually surface.

There was a different kind of eruption one day on the northwest end of the submerged island formation. It was different because it reached the surface. There was tremendous turmoil on the surface when this occurred. The island was now forming above the surface of the sea and was considered land. This was nothing new in the seas at that time: formations often came and went. This formation stayed above the surface and grew as further eruptions took place, causing tidal waves in other parts of the world. The ocean floor was nineteen thousand feet below.

The only life forms that knew about the island were the birds. There was no soil on the island as of yet. Over time, the soil began to form as the lava rock decomposed as a result on wind, rain, and changes in temperature. The island was now ready to support life forms like lichens and moss, which arrived from the sea. They grew and prospered, causing further decomposition into soil. Animal and plant life existed on other distant



islands, but not yet on this island. Eventually, fish arrived, as did birds. One day, a bird who visited the island left a seed in its excrement, which grew into plant life. Eventually, the insects arrived, possibly from being caught up and blown in the wind from distant shores. The island became populated with life forms. Trees began to grow from visiting birds pecking at seeds, and in several thousand years, the island became a forest with trees and flowers.

The volcanic eruptions continued, resulting in mountains and cliffs along the shoreline. There were valleys and rivers and waterfalls on this magnificent island. Then there was a shifting in the earth and the island disappeared, submerged again under twelve hundred feet of water and covered with ice. It lay under water for millions of years. A coral reef formed around the submerged island. Layer upon layer formed.

Other islands were forming to the southeast at this time. By the time they surfaced, the original was gone for a million years. These islands formed a chain two thousand miles long. This process continued for sixty million years, with islands forming and perishing. Near the end of this cycle, a new volcano formed an island. It would later become the capital of a group of islands in the area, since it joined two chains of volcanoes. It was the result of two massive volcano systems active in the area. Water would accumulate from the storms and seep through the porous rock and return to the sea. Over the years, the island would be covered with ice, submerged, then resurface and be exposed to sunlight. The result was deposits of claylike soils which would be submerged the next time the ocean covered the island. This led to the formation of rock with water trapped beneath it.

The island slowly became populated with plant life over millions of years. Man was beginning to develop in various places like Egypt. Jesus and Mohammad were preaching while the islands were still forming. These islands were young in terms of other places on the planet and they were still undiscovered and uninhabited. These islands would be considered a paradise when they were discovered. They had everything to offer but food. If man wanted to live on the islands, he would have to bring with him the things that he needed. The foliage on the islands was unique to the islands and found nowhere else. As the rest of the world developed and prospered, the island remained uninhabited.

Chapter 1, From the Boundless Deep Analysis

Michener writes one of the most dramatic openings that any book could have. The first chapter of seventeen pages takes place over millions of years as the author takes the reader through the formation of islands from volcanic eruptions, starting with the first split in the floor of the ocean that allowed for the release of molten rock. Continuous eruptions led to the formation of islands which eventually reached the water's surface, then would become submerged. Islands would come and go, but certain ones would survive. They were not even discovered or inhabited while life was flourishing in Europe, Asia, and other parts of the world. When man arrived, he would have to bring with him everything he needed for life. It is an educational journey for the reader, who learns a

little geology about the formation of islands and the development of life. It also sets the stage of anticipation for the rest of the book.



Chapter 2, From the Sun Swept Lagoon

Chapter 2, From the Sun Swept Lagoon Summary

The islands in the previous chapter were not the only islands in the Pacific Ocean. Twenty-four hundred miles to the south lay Tahiti and Bora Bora. Michener describes the island as a paradise that is inhabited by a powerful and sophisticated people. One day, soon after the death of Charlemagne, a lookout watched as an outrigger canoe sailed into the lagoon of Bora Bora and crashed into the coral reef, then managed to negotiate its way to safety. The lookout rushed to the King's Palace to inform him and the people of the return of the High Priest. The king rose and donned his royal robes and helmet and went to greet the High Priest, who had had his father killed when he failed to be reverent enough and was used as a sacrifice to the god Oro.

The nervous king arrived at the landing before the canoe did and asks the High Priest what news there is from Oro. He learns that there is to be a convocation on Tahiti where a new temple is being built. The convocation is to be the next day, and eight men are required to be sacrificed to Oro. He selects a sailor to be the first sacrifice and then selects a second, leaving the King to choose the other six from his subjects and the slaves.

Teroro, the young man who guided the canoe and the brother of the King, made himself scarce when the High Priest was there. His terrified wife, Marama, says she does not want him to attend the convocation, but he says he must go to protect his brother. His wife tells him to pray to Oro only. Marama has heard from the other islands that the High Priest is to be promoted and she thinks that he will sacrifice Teroro. She tells him that Bora Bora will never be safe until he and his friends have left the island. Teroro says he doesn't agree with her just as a messenger from the King arrives to summons him.

The two brothers discuss the convocation. Teroro tells his brother that he thinks the High Priest will try to eliminate the worship of the god Tane by having the King sacrificed. King Tamatoa agrees with his brother's opinion. Teroro doesn't want his brother to attend the convocation, but Tamatoa insists that he will be there. Teroro tells him he will kill the High Priest if the High Priest has Tamatoa sacrificed and Bora Bora will not be saved because the other islands will attack it. The King tells his younger brother that he is not allowed to go to Havaiki, the religious island of the gods. Teroro tells him that he cannot accept the new god of Havaiki and finds that his brother agrees with him.

Teroro leaves Tamatoa and has the canoe launched and blessed for the trip. The name of the ship is Wait-for-the-West-Wind. Teroro and his man take the ship out just to enjoy the ride. They return to shore and have the ship decorated for its journey. There is a procession that evening as the High Priest boards the ship. Teroro and Tamatoa take their places on the ship with the other men, including the eight men who would be sacrificed. A slave woman cries for her husband who is to be sacrificed, violating a tabu,



one of the sacred restrictive rules of behavior. She is killed by the priests while her husband is killed by another priest and another slave is substituted. The ship set sail.

As the ship approach Havaiki, Tamatoa hears drums. Five men are sacrificed to the beat of the drums as the ships enter the harbor of Havaiki. Since Bora Bora is clinging to the god Tane, the High Priest decides that the more sacrifices there are, the better it will be. Tamatoa views the increasing number of sacrifices as a way of depopulating his island. Teroro is more adamant than his brother as he watches the killing of his island's best men to a god from which the High Priest wanted to receive mana.

As soon as the boat reaches the shore, the High Priest kills the three remaining slaves. He then kills one of Teroro's friends. At the temple, the bodies are stacked up in front of a statue of Oro. There are spies in the temple area and both Tamatoa and Teroro know this and are afraid. But talk takes place among the chiefs from the Bora Bora, none of whom are happy about all of the sacrifices. Teroro tells them what he thinks will happen to his brother. They agree to protect their King and fight their way back to the canoe at the meeting the next day. They make their plans to act if any move is made against either of the two brothers.

The High Priest is also having a meeting with his people. They name Teroro as the dangerous one. A spy reports on the meeting they had and they decide to kill Teroro. They work out their strategy and signals.

The temple ceremony begins the next morning. A young boy that cries for his father is given for sacrifice by the father. Teroro sees this act as an omen, but he is not sure of what. A second omen is his steersman seated under the hanging body of a slain steersman. Teroro and his men had not planned on the assault on the other men of Bora Bora as they looked at the bodies. Tamatoa is the one who saw what was coming. The High Priest would intimidate and terrify his people. They sit there and watch as the High Priest continues to kill their people. Knowing his brother has some kind of plan, Tamatoa signals him not to act. Silently, the King accepts Oro as his god, but he doesn't let anyone know it.

When the convocation ends, there is a big feast, usually consisting of three days of celebration. Teroro would not take part in the festivities, but his men gradually do, writhing on the ground in animal pleasure. Teroro would not take part no matter how much heckling there is. A temple guard invites Teroro to join them to eat, and he accepts and goes with the man. He finally joins in the dancing with a fourteen-year-old girl and goes with her to her sleeping quarters. He learns she is Tehani, the daughter of Chief Tatai. She wants him to stay there with her but he tells her she will have to go to Bora Bora to be with him. She tells him that Bora Bora is doomed and that he can escape by staying with her. The suggestion came from her father, she tells him.

The Bora Bora group sails for home and Tamatoa tells of his oath in the temple. The crew senses that their chief had lost his power to the High Priest. They didn't know that the High Priest had a plan to install Tatai as King on Bora Bora. Upon arriving home, Tamatoa tells Teroro that they must all leave Bora Bora. They decide to sail to the North



to a land that is thirty days distant, below the Seven Little Eyes, which are stars. They will take Wait-for-the-West-Wind, sixty men, and supplies. They decide who and what to take with them, and Tamatoa tells him they can take thirty-seven men, fifteen women, and six slaves. Teroro says he won't go without Marama.

Their uncle, Tupuna, arrives, and tells them that the priests know they will leave Bora Bora. He says he will go with them and that the priests will allow them to take Wait-for-the-West-Wind. They agree to tell the High Priest that they will leave rather than be sacrificed one by one. As they talk, a wild party begins on the beach, which they go to join. Here Teroro tells Marama of the decision to leave the island. He does not tell her that she can't go with him.

Rumors spread through the island of the impending departure of the King, although nothing is said officially. Food is prepared for the voyage, as are saplings and roots to grow in their new home. Tupuna selects the chickens and dogs that they will take with for meat. They begin to prepare and modify Wait-for-the-West-Wind for the journey. Marama, who hasn't yet been told that Teroro can't take her with, is told that the plan is for Tatai to be the new king of Bora Bora and that they want him to marry Tatai's daughter.

Teroro and his men take Wait-for-the-West-Wind out for a test two days before their planned departure. They sail to Havaiki, where they reach shore without being detected. They go to Tatai's house, where Tehani tells them that her father is not there. Teroro saves her from being killed and asks her to go with him. She agrees, and says she'll wait at the ship. Tatai is killed. The Havaiki warriors begin to fight them and they flee to the ship and Bora Bora, where they arrive with Tehani. The men tell Teroro that Tehani will betray them, but he disagrees. They tell the people that the storm blew them to Havaiki. Marama learns from overhearing one of the boatsmen that she will not be making the trip with Teroro, who is instead taking Tehani. She doesn't say a word, but follows Teroro's instructions to take the girl home.

Both Tamatoa and Teroro have dreams before they sail. Tupuna does not see them as good omens. They pack the ship with supplies for their journey. Another dream reveals that Marama and Tehani are both masts of the ship. Tupuna has a dream that the gods Tane and Ta'aroa place a rainbow on the ship.

The ship sails in the night as the storm rages around them. They don't flee with any riches, just food. Leaving is a sign of failure. While they are at sea, they throw the image of Oro into the ocean. Overhead, they see the Seven Little Eyes in the sky. As they sail, they watch the sky at night for constellations and stars to guide their way. They go through a period of several days without any stars due to a storm, which is considered a bad omen. On the seventh day, they finally concede that they are lost. The storm has blown them off course, far to the north, they determine when the storm clears. They are in unknown waters.

As time goes on, their rations grow thin. The women are lowest on the pecking order when it comes to food, yet at the same time, they are the ones who would be common



wives to all and would be continuously pregnant in order to populate the new land. They already had little groups forming, although sexual contact was tabu when they were on the ship.

A star new to them comes into view and they wait for each night so that they can view it. The new star is fixed in the sky, which they consider to be an omen. Soon Teroro begins to see the navigational value of the new star. The star's relationship to the islands could be studied enough to learn how to find various islands with it. "Apprehension gripped them, for if Tane was against this voyage, all must perish. They could not go back now. 'And yet,' Tupuna recalled, 'the chant says that when the west wind dies, we are to paddle cross the sea of no wind toward the new star. Is this not the new star, fixed there for us to use?'"(Chap. 2, p. 96). Teroro and a group of people discuss this possibility. Teroro believes that the star has a purpose and because of this he is not afraid.

The cruel traveling conditions begin to result in deaths on the seventeenth day. One day, they spot a flock of birds, which means that they are within several days of land. By the twenty-ninth day, they are watching the birds dive into the water and surfacing with fish. This fact, and the pattern of the waves, indicate that they were within sixty miles of land. By dusk, they can see the island, which is first spotted by Teura, the wife of Tupuna. The island has a mountain spewing smoke and flame. There is terror at the sight of land. Custom dictates that as soon as they land, they would have to build a temple to the gods. A man would have to be buried alive in each of the four posts of the temple. Nobody is happy. The slave women knew that the men would force themselves on them at night until they were pregnant because their men would be dead in the posts.

Their journey had taken them more than five thousand miles. In other parts of the world, at this time, men were sailing the seas. The descendants of the Phoenicians were making sea voyages of two hundred miles. In China, the junks sailed between the islands. In Arabia and India, long voyages were made but they were always near the coast. Even the Vikings were not yet making voyages comparable to those of the men of Bora Bora. This voyage took place seven centuries before the voyage of Columbus. As they approached shore, the men on the Wait-for-the-West-Wind thank the god Tane for their journey, even though they don't know what to expect on land.

When it is time to sacrifice the four slaves into the posts of the temple, Teroro prevents their sacrifice by interfering with his brother's order. He correctly reasons that the human sacrifices were part of the reason why they had left their own homes, and questions why they should introduce killing into their new lives on a new island. Tupuna cuts in at the suggestion of using the pigs in place of the men. They need the pigs for breeding and food. They decide that fish would be an appropriate sacrifice, but Tamatoa doesn't accept the idea. Teroro leaves the area in anger. Tamatoa decides that one slave is enough of a sacrifice, and they select the unlucky man.

After consecrating the temple, they begin to search their new surroundings. They don't find food, but they find a dry cave. They move all of their belongings into the cave, ignoring the fact that there isn't any food in the area. Tamatoa refuses to believe that



Tane would lead them to a place without food. He says the food is there and that they just have to find it.

According to custom, Tamatoa mates with his sister Natabu. This custom is based on the belief that this was the only way to insure a pure lineage and a proper heir to the throne. They could mate with others, but the only heir could come from them only. The mating is a ritualistic rite, with the community taking part in the ceremony by pitching the nuptial tent at the proper time of the month. The members of the community all pray for a strong future king and princesses. The next thing they do is to plant the taro and other seeds that they had brought with them. They also have to decide a name for their new home. The warriors want to call it Bora Bora. Tapuna wants it named Havaiki. King Tamatoa decides they will name their land Havaiki of the North and tells his people to keep it separate in their minds from Havaiki of Oro.

They spend four days sailing around their island of Havaiki, exploring their new home. They find a second mountain. Even though they settled in the worst part of the island, King Tamatoa announces they will stay there since they have already planted their crops. They know that the good land is on the other side of the island. Teroro finds their new island is not uninhabited. He meets a woman one day when he is in the forest. She follows him a little way and then runs off and cannot be found. He and Mato find the woman again the next day. They tell the rest of the people at their camp. Teura, who has always feared that they left the goddess Pere behind, feels that the goddess will destroy them by fire. One of the island's volcanoes erupts and they sleep that night by Wait-for-the-West-Wind in case they have to flee. Some of them board the ship and go out to sea, and this is what saves them from the wave and flood that wipes out their new homestead.

King Tamatoa blames the destruction on the fact that they hadn't sacrificed the required four slaves into the posts of the temple. Teroro disputes the fact. As they are arguing the point, the volcano is sending a river of lava down the side of the mountain. They dig up what they have planted and plan to leave the next morning. As they sail away, they watch the lava consume their camp. "In this manner, but bearing only half the cargo with which they had arrived, and a bred sow clothed in Pere's hair, the voyagers started for a new home; and Pa and Mato had chosen wisely, for they led their companions around the southern tip of the island and up the western coast until they found fine land, with soil that could be tilled, and water, and it was here that the settlement of Havaiki began in earnest, with new fields and a new temple built without sacrifices. When the sow threw her litter, the king himself watched over the young pigs, and when the largest and strongest reached a size at which he could have been eaten—and mouth had been begun to water for the taste of roast pig—the king and old Tupuna carried the pig reverently to the new temple and sacrificed it to Tane. From then on the community prospered" (Chap. 2, pp. 119-120).

They consider the future of their community. They know they must have laws but they know that they must break with the ways of the past. Tupuna formulates the tabus, with the approval of the people. They define each man's level and place so each man would know when he stepped out of line. Since Tupuna is aging, it is thought that Teroro would



take his position as priest after the uncle died. He has the intelligence and knowledge for the job, but not the dedication. In spite of this, Teroro does not prosper as the others did. He misses Marama. He wants to make a trip back to Bora Bora to pick up Marama, and the situation is discussed at council. The trip is authorized because they need foodstuffs. Teroro is sure that they will be able to navigate the way there and back. The party sails to Bora Bora and arrives safely.

When they reach Bora Bora, their people are happy to see them. They tell the people that they are looking for the High Priest and that they are servants of Oro. The High Priest listens to their tale of having prospered under Oro, and that they have come back for other gods. As they are marching to the temple to pray to Oro, Teroro sees Marama. As soon as she sees him, she knew why he is there and goes home to pack. When he arrives, she introduces him to his son. They trade him for an older boy to take with them on the journey. They find a statue of the goddess Pere before they leave, select children and others for the trip, stock the boat with supplies, and return to Havaiki of the North. Teroro becomes the priest of Havaiki.

Chapter 2, From the Sun Swept Lagoon Analysis

Life on the paradise island of Bora Bora is described as a conflict between the King and the High priest: the King is afraid of the High Priest, who had his father sacrificed to the god Oro. Human sacrifices to the gods are not an uncommon event at this time, and it is obvious from the conversation between Marama and Teroro that not all islanders believe in Oro or human sacrifices. It is obvious that the islanders fear the convocations and it is also obvious that the two brothers, Tamatoa and Teroro, are devoted to one another. The island men are also devoted to Teroro and their King, as their discussion on Havaiki indicates. Their devotion and their fear set the scene for what is to come.

The cunning of the High Priest is evident to Tamatoa as the meeting at the temple begins. He will drive them from Bora Bora by terrifying and intimidating the people of the island. The King wisely decides to leave the island rather than put the people through what is coming. It was custom to sacrifice four men into the posts of the temple, but when they reach their new home, five thousand miles away, Teroro intervened with his brother to block the sacrifice, saying that the killing was the reason they had left Bora Bora. He reasoned that it was time to break with their old ways and begin anew on the island. Teroro shows more wisdom than Tamatoa on this issue. They didn't prosper until they stopped making human and animal sacrifices. He also realizes that he needs Marama and so the group returns to pick up Marama, some people, and supplies from Bora Bora.



Chapter 3, From the Farm of Bitterness

Chapter 3, From the Farm of Bitterness Summary

The time is now one thousand years later, and a young man from Marlboro in eastern Massachusetts leaves his farm to attend Yale. The man's name is Abner Hale. He was considered to have a calling, so his father scrimped and saved to put him through divinity school. His roommate, John Whipple wants Abner to attend a lecture by Keoki Kanakoa, but Abner is writing a paper and doesn't want to. One of his professors stops by to tell him he should attend the lecture, so he does. Kanakoa is a Christian lecturer from Owhyhee, whose father is governor of Maui. The lecture goes on for two hours and impresses young Abner. Kanakoa talks of the gods he worshiped as a child before he found Jesus Christ. He spoke of how these gods demanded human sacrifices. Kanakoa was taught well in the art of lecturing by his missionary teachers, who had converted him. He is looking for volunteers to go to Owhyhee to help convert the islanders.

Later that night, Abner's roommate makes the decision to go to Owhyhee. They pray together and Abner decides to go with Whipple. At four-thirty in the morning, they inform the college president of their decision. He tells them to keep their decision quiet and that they will meet with the American Board of Commissioners for Foreign Missions on Friday. Each meets with the board and explains their conversion. Whipple says he can serve God in two capacities, as a doctor and as a missionary. Abner has a rougher time with the interview. He explains his conversion during a lecture in 1818 by Reverend Thorn, the head of the interview panel. Both Abner and John have to wait a week or longer for letters to see if they are accepted and are told that they had to be married in order to serve as missionaries.

Reverend Thorn arrives at the room and asks to speak to Abner. He confirms the fact that Abner knows no woman that he can marry. The reverend tells Abner that he has a niece and he would like to speak to her on Abner's behalf. Abner keeps saying that his father would arrange something. He finally catches the reverend's meaning, and says he would be honored. The woman's name is Jerusha Bromley.

Whipple is accepted as a missionary doctor and Abner will be an ordained minister. Before accepting them, Thorn travels to Marlborough to investigate Abner Hale. He is ready to give up on Abner when he visits the Hale home. It is the kind of environment he grew up in himself. He has dinner with the Hales and joins them in prayer. Thorn borrows a piece of papers and writes a letter recommending the acceptance of Abner. He then travels to Walpole to talk to his sister and niece and has to explain the situation to his brother-in-law. His sister is sent to talk to the niece. Thorn hands his sister a piece of paper with a description of Abner and information about him to take to Jerusha.

Abner receives his letter of acceptance in June and is informed that he and his wife will leave in September for assignment in Hawaii. Included is a list of items which he is to bring with him. There is also a note telling him to appear at the home of Thorn's sister in



July. Many young missionaries found themselves in the position of having to marry in a hurry in order to be missionaries. Abner was the only one. "From listening to such songs the Board concluded that, conditions being what they were, it would be prudent to require even young men who lived in a state of grace to take their own converted women with them. More potent however was the conviction that women were the civilizing agents, the visual harbingers of Christian life. The A.B.C.F.M. therefore required females, not only to keep the young missionaries in line, but also because a devoted young wife was herself a missionary of the most persuasive kind. And so young men scattered over New England, meeting shy, dedicated girls for the first time on Friday, proposing on Saturday, getting married after three Sundays had elapsed for banns, and departing for Hawaii immediately thereafter" (Chap. 3, p. 153). Abner marries Jerusha several days after meeting her and they leave for Boston.

They attend a meeting of missionaries in a Boston church and Abner is reacquainted with John Whipple. There are eleven men there with their wives. The Reverend Thorn explains the rules, such as there is no private property as all property is owned in common by the community. They are not allowed to interfere in the government of the islands since their purpose is to convert the population. The missionaries have to translate the Bible into the language of the Owhyhee and have the supplies to do so. They will use this to convert them as they teach them to read. The missionaries are also not allowed to engage in business and they are to train the converts to take their places before they leave the islands.

At the end of August they are shown the ship that they will make the six-month journey on. They are introduced to Captain Retire Janders who answers their questions about Hawaii. The missionaries are amazed at the tiny ship and wonder how they will survive the six-month journey. Each room contains four bunk beds for four couples. The Hales and Whipples announce they will share a cabin and the captain assigns the Hewletts and the Quigleys to the complete the assignment. The four couples introduce themselves and quickly work out their arrangements. The captain advises them to pack all of their belongings in the small cabin so they will have what they need for the six-month trip. Much to their delight, they find that Keoki Kanakoa works on the ship.

Reverend Thorn sees them off the next day, September 1. The missionaries have no money. They have only what they need to survive on. After all of their goodbyes, the ship named the Thetis sets sail. That Sunday, Abner preaches the service since he is the only missionary that isn't seasick. He talks about the moral dangers faced by sailors. The captain and the crew are impressed. Hale is told he isn't allowed in the crew's quarters, called the fo'c's'l.

Hal tends to his sick comrades during the voyage, cleaning their messes and bringing them food and water. They all attend evening services, no matter now sick they are. Hale establishes himself as the father of the mission family and they look to him for guidance and decision making. Abner holds their Sunday services on deck when the weather clear. Most of the missionaries and their wives are still very sick from the trip but they decide to hold morning and afternoon services on deck. The ship reaches the



area of Cape Verde and is due to dock at Brava where they can all go ashore. When they arrive, the weather is bad and the landing is canceled.

On October 15, the forty-fifth day of the journey, they cross the equator. They celebrate by dousing each other with buckets of water. They meet another ship and the missionaries board it to say prayers for the crew. The ship is a slave ship and it leaves an impression on Whipple and the others who had boarded it. After this, they suffer from missionary's disease, which is severe constipation, which Whipple tries to treat. They have a rule of fifteen minutes per visit to the one latrine which they share. They finally have to rig a second one on the deck. Whipple prescribes walking for them since they had no exercise.

The ship encounters sleet and snow on the ocean. The missionaries huddle in the cold cabins. Conditions become so bad in the rough sea that the missionaries fear that the ship is sinking. They are pushed backwards and off course by the weather. Jerusha is so miserable that she wishes she would die. Captain Janders finally turns course and heads for the Falkland Islands, off the coast of Patagonia. There they go hunting so there would be food on the Thetis for the coming weeks of the voyage. They also stock the boat with water. The women do laundry for the first time in weeks.

Another ship is docked there, and Captain Janders compares notes and charts with its captain as they look for a passage. They discuss going through the Straits of Magellan and Janders learns that the problem is the rocks at the end of the Straits. They discuss the dangers involved in taking that route and how to handle them. Abner says a service for them, and afterwards they learn that bananas are good for constipation. Abner tries one and doesn't like it. Janders decides not to try the Straits and the ship sails for Tierra del Fuego again.

Abner starts eating bananas and makes Jerusha eat them. She doesn't like them but eats them because they are forced on her by her husband. The Thetis is in a little harbor at Desolation Island, but every day they try to pass through the Four Evangelists into the Pacific Ocean. Every day they fail and run back to the harbor. They finally make it through. At this time, Jerusha throws the bananas overboard. She later tells Abner that she would never again allow him to bully her.

The Thetis passes the bad part of the journey and they have seven thousand miles left to travel to reach Hawaii. Since their health problems had cleared, the missionaries found the trip more enjoyable. Whipple concludes that nine of the women might be pregnant, and when they reach Hawaii, he would be on a different island and their husbands would have to handle the birth.

The missionaries land at Lahaina. Keoki Kanoka's family is waiting on shore to greet him. His father, Kelolo, leaps on the ship and they greet each other by rubbing noses. Keoki explains that the Hawaiians are just beginning to write their language. Keoki tells him his father's name, which the American spelling of Kelolo could also be spelled Teroro. They also decide that the name of the town they are in was called Honolulu, which could also be Honoruru. Keoki explains some of the local customs, including



polygamy, to Abner while they are on deck. When Alii-Nui, also called Malama, comes on board, she also warmly greets them. Both of Keoki's parents have tattoos from the Russians. Malama has been the King's favorite woman for the past several years. She burns her clothes and says she will wear dresses like the missionary women, and selects Jerusha and Amanda to make her dresses. She has a canoe full of Chinese fabric, and Amanda and Jerusha make her a dress while she waits. They finish at ten the next morning.

Alii-Nui tells the missionaries that the people have been waiting for them to come in to teach. She will be their first pupil in Maui. Abner explains to her that teaching the people how to read and write is only a part of it. Their real mission is to convert them to Christianity. She announces that Jerusha will spend a month teaching her to read and write and then Abner will spend the next month teaching her of God. This settles the island assignment for the Hales. Keoki explains that the surrounding gardens and land are his home, with grass houses for nine or ten people. Keoki explains that the rocks are for the family gods, which Abner says are heathen idols and must be removed. Keoki explains that Kelolo will not allow it and goes on to explain that the brick building is Kamchameha's old palace.

They discover that there are no carriages in Honolulu. The conveyances are canoe-like mechanisms carried on poles. Alii-Nui departs, promising that she will write a letter to Honolulu in one month. Keoki and the Hales walk beside the canoe, seeing the sights as they walk. They pick out a spot where a house will be built for the Hales, and then go to her palace. When they arrive, she tells the Hales that they will always be welcome in her home and tells Jerusha to teach her to write. There are no pens and papers, so Jerusha uses some sticks to write the name Malama. Malama uses the sticks and dye to do the same. Abner tries to intervene, saying that writing is nothing without knowledge of God, but she wants to learn to write first. After several hours, a tired Jerusha tells her that she is going to have a baby. She is led to a place where she can rest.

Malama resumes her reading and writing lessons with Abner and insists on learning the Roman alphabet of twenty-six letters instead of the Hawaiian alphabet of thirteen. Soon, Abner and Jerusha go to the dock to say goodbye their colleagues, who are sailing to different islands. John Whipple tells Jerusha that he will try to be there when her baby is due.

After the Thetis sails, Abner and Jerusha go to see the grass house that was built for them. There are no rooms or furniture, but there are windows and a detached lanai. They move their furniture into the house. The only other clothing, furniture, or supplies they would receive would be the result of donations from New England Christians which would be sent to Honolulu. They have no money to buy anything.

Abner wants to build a church. Kelolo finds land for the church. Kelolo and Malama do not understand that they have to give up their gods to embrace Christianity. People cannot belong to the church without accepting Christianity and giving up their heathen gods. "Abner had sworn to himself that he would not be led down by-paths. He was not



here to argue against Kelolo's miserable assortment of superstitions. He was here to expound the true faith, and he knew from experience that once he started on Kelolo's gods he was apt to get tangled up in irrelevant arguments" (Chap. 3, p. 256). In spite of this, he takes his time in talking and explaining to Kelolo and Malama. On the thirtieth day, Malama writes her letter to her nephew. Malama wants salvation and is told she can't have all of her husbands. Even Kelolo must move out of her house. Abner says she can never join the church if the men are living with her.

There are riots in Lahaina and Abner is alone to combat them. The crew of a whaling ship went on a rampage and sacked the homes of the Hawaiians and dragged off the women and raped them. Abner goes to talk to the ship's captain, who isn't sympathetic since he had taken part in the activities himself. The sailors start to beat Abner when Malama arrives, looking for her daughter, who had been dragged off. The crowd disperses and Malama and Abner leave.

In August, they learn that Abraham and Urania Hewlett, one of the three couples that shared their cabin on the Thetis, are on their way to the Hales. Their canoe broke apart in the waves and they walked to Wailuku. Urania's baby is due and they fear that she is dying. Abner has to go and help with the birth. When he arrives, he finds Urania in labor and marvels at the fact that Abraham didn't think to ask for the assistance of the Hawaiian midwives who were outside the hut. Abner consults the midwives, who tell him to gather herbs to stop the bleeding that will come later. Abner keeps looking through his book on midwifery but can find no useful information. Abner delivers the baby and turns the boy over to a Hawaiian woman. The midwives are outside talking to each other about what Abner should be doing, but he doesn't ask them for help. The people outside all knew that Urania had bled to death.

Abner makes arrangements for the wet nurse to care for the boy until he could travel to Hana, where Abraham is posted. He begs Abner to take the baby to Lahaina but Abner refuses, vowing to be better prepared for Jerusha, who is pregnant herself. He returns to Lahaina and tells Jerusha of the news and promises her that she won't die in childbirth. He also finds that Kelolo has not moved into the house that Malama had built for him. He tries to scare them with talk of the fires of hell and that the only way to escape the fires is to join the church which they can't do if they don't follow his directions.

Abner and Jerusha talk of their progress in Hawaii. Abner does not think he is making progress in conversions, but Jerusha is doing well teaching the women to sew, cook, and raise their children. Keoki teaches both boys and men and his school is one of the most popular on the island. Abner is teaching Malama and her daughter Noelani, who is next to ascend as Queen in the royal bloodline, the product of the union of brother and sister. She is much easier to teach than her mother. Abner wants to teach in Hawaiian so he learns that language; Malama wants the lessons in English so she could learn that language. So he speaks Hawaiian and she speaks English and in spite of everything, they respect one another.



John Whipple cannot be in Lahaina for the birth of Jerusha's child. Jerusha asks about having a Hawaiian midwife, but Abner won't hear of it. He delivers their boy and she is back at work within two weeks. She is trying to work with the four daughters of Pupali to keep them from swimming out to the ships and entertaining visiting sailors, but she isn't very successful. Abner wants them expelled from the mission school, but Jerusha gives them another chance. After another occurrence of their misbehavior, the older three girls are expelled.

After three years at Lahaina, Abner is still working on the translation of the Bible into the Hawaiian language, and in 1825, Jerusha has another baby, this time a girl named Lucy. A new church is built and dedicated. Abner is adamant that the population be properly dressed before entering the church. New members are admitted. Abner and Keoki then write a set of laws. The first is that the sailors have to return to their ships at night at the sound of a drum roll. The second is to ban the killing of baby girls, which was a local custom. They have a discussion about whether or not to include a ban on adultery in the body of laws that they write, and finally word it as sleeping mischievously.

Abner finds that they have to attend the yearly meeting of missionaries. The main topic of discussion will be pay for missionaries, since they currently receive none. They also have a problem in that Hewlett has married a local Hawaiian girl. They have to throw him out of the church and Abner says he will attend the meeting. While walking Whipple to the boat, they discuss the Hewlett situation. Whipple favors leniency for Hewlett, who has a daughter, Amanda, with the woman. Whipple also tells Abner that he fears that the missionaries have taken the wrong approach in Hawaii because they are not concerned with change. Threatening them with hell is not the answer, according to Whipple, who worries about their consumption and other health concerns. Abner only has nine church members and Whipple says that they are doing something wrong. Whipple finally confesses that he performed the wedding ceremony for Hewlett. Hewlett is expelled at the meeting.

Whipple and his wife decide to leave their mission. They want to stay in Lahaina, with Whipple opening his own practice. He tells Janders that he wants to go into business with him, and Janders agrees to lend them enough money to establishment themselves. Kelolo donates land in exchange for medical care for Malama. Their business is called Janders & Whipple.

Abner learns the history of the Hawaiian people from Kelolo. Abner learns of the Wait-for-the-West-Wind and the journey from Bora Bora. Kelolo tells him there are 128 generations since the trip from Bora Bora. Things are changing at Lahaina. The next time a ship docks and Pupali's daughters swim to it, Kelolo sends three policemen out to get the girls. A brawl ensues on the deck and the police are ejected. Kelolo goes to tell Malama of the events. Abner goes to the pier and tells the captain to send the youngest back to school. After Abner leaves, the captain appears at his house. He roughs up Abner and Jerusha before he leaves and tells them he will use his ship's cannons on their house if they try to enforce local laws.



The whaling fleet goes on a rampage in the town. Kelolo is with Malama and a group of local people, trying to hold the fort. The ship begins to fire its cannon on the fort. They also fire at Abner's house. Then the captain panics and runs into the compound, looking for Jerusha. He finds her and hugs her, telling her that he is thankful she is all right. Abner is punched in the mouth when he lifts a knife toward the captain, who then leaves. The rioting continues for three more days. Malama sends the girls to the hills to get them out of town. Malama is ill at this time and soon lays dying. Kelolo arranges fragrant leaves around Malama. She dies saying she will be buried as a Christian. The Alii Nui is dead.

Abner gives Malama her last wish and buries her as a Christian. Some of the old customs are dying as the people attended the funeral and didn't gouge their eyes or knock out their teeth as in the past. However, custom was that the Alii Nui bones could not be found. Kelolo and Keoki remove the body and cover the grave after the others had left. They take Malama's body to a spot in the hills and burn it. Kelolo takes the skull with him, and in this way he will always have her with him. Daughter Noelani is given the thigh bone. The rest of the remains are placed in a sennit bag and the bag is hidden in a cave. He is gone from Lahaina for ten days.

In 1829, Lahaina is one of the most prosperous towns in Hawaii and is its capitol. They don't have as much trouble with the visiting sailors as they had before. Janders and Whipple have a thriving business, especially from the whaling ships. They sell all kinds of supplies. Dr. Whipple would perform marriages for the locals. As time goes on, Abner and Jerusha have two more children. They have been in Lahaina for nine years.

One day, a ship's captain tells him of a two-story wooden house built near the dock. When it is completed, they dismantle it and load on a ship, captained by Hoxworth, the captain that had attacked Abner. The ship is heading for the islands, he tells Abner. Abner later finds that the natives are building on the grounds of Malama's palace. Nobody will tell him what is happening. Whipple says he doesn't know either, but that he should watch out for Kelolo. Later he hears the sounds of drums and goes out to look for the hula dances and the revelers. He goes to the palace grounds and finds Kelolo where the dancing is taking place. They are having a pagan worship ceremony. Keoki and Noelani are also taking part in the ceremony. He finds that the two are married. Noelani is now Alii Nui. She tells Abner that the Western ways haven't worked for her people with all of the illness and despair. Her children of this marriage will be Alii Nui. Kelolo tells him that it was the wish of Malama. Abner feelstricked and betrayed and wishes God would destroy the place.

He writes a letter to the other missionaries telling them of the events. Kelolo goes for a walk after the marriage, happy that he had protected his family. He meets Pele, the volcano goddess. She points toward the channel, kisses him, and disappears. He spends the night in the forest, trying to decipher Pele's intent. That morning a ship arrives with news of a big volcano on Hilo that is threatening the population. Noelani tells Kelolo that he should go to Hilo, but he tells her that he is not Alii Nui. She should go for the people's sake. Noelani agrees to make the trip.



On Hilo, the population follows her to the hill to the path of the lava. She holds up the sacred rock and invokes Pele. The lava flow stops and Hilo is saved. Noelani returns to Lahaina to await the birth of her child. The halting of the lava is one of the biggest blows that Abner could have experienced, because many of the population begin drifting away from the church. Abner discusses the event with various people, including John Whipple. Whipple tells Abner that Noelani asked him to deliver her baby. He delivered her twins and finds the girl is born deformed. The next day the rumor spreads that Keoki had left the child on the beach for the tides.

Lahaina is soon struck by a measles epidemic. Micah is the first of the Hale children to fall ill. Whipple tells them to stay in quarantine for three weeks. The disease spreads to the rest of the population. The Whipples, Hales, and Janders work as a team to try to help the sick population. They bury the dead. The Hawaiians deal with the illness by going into the sea and dying. One third of the population of Lahaina perishes.

Hoxworth's ship arrives with the house. Whipple is asked to take them out of town so it can be constructed for them. Whipple convinces them to go on holiday with him and his wife. In their absence, Hoxworth and others assemble the house. Hoxworth asks Noelani to marry him. As the house is finished and furnished, Noelani gives Kelolo Malama's bones, and leaves for the ship. She is going to Honolulu with Hoxworth. The Hales return and find their new home, a gift they are told, from Jerusha's father. But soon after their return, Jerusha falls ill and dies. Micah is thirteen, Lucy ten, David six, and Esther four. Abner decides he would keep the kids and raise them himself.

Reverend Thorn arrives in 1840. He finds his niece is dead and Abner is raising the children. Thorn tells him to find a wife or return to America, but Abner says that his life is in Hawaii. He finds there are no ministers to replace Abner when he leaves, and he also tells Abner that Noelani has four children, all Christians, living in Honolulu. Thorn also informs Abner that he has brought along two Hawaiians that he intends to ordain. The day after the ceremony, Thorn departs with the four Hale children, taking them back to America.

As the years go on, Abner lives alone in a small grass house. His children have their lives in America, with the daughters living with his sister and the boys living with the Bromleys. Micah graduates from Yale and is a Connecticut minister. Lucy marries Abner Hewlett, who she met at Yale. Abner grows old and deteriorated, while John Whipple thrives. Abner is rejuvenated in 1849, when Micah writes that he is moving to Hawaii. He travels across the United States and then crosses the ocean. He stops in San Francisco and meets Foxworth and Noelani, and meets their daughter, Malama. Instead of seeing San Francisco, he sails to Hawaii with them. Micah and Malama are married on the ship.

Abner meets the ship when it docks in Lahaina. He introduces his wife to Abner. Abner is vile to her, calling her a heathen. They are rescued by John Whipple and taken to his home. He explains that Abner is sometimes insane. Micah resigns from the ministry and goes into business with his father-in-law.



Chapter 3, From the Farm of Bitterness Analysis

Abner Hale and John Whipple sense their calling after attending a lecture by Keoki Kanakoa at Yale and decide to become missionaries. They are both accepted, Whipple as a missionary doctor, and Abner as an ordained minister. They begin their six-month journey by ship to Hawaii, during which most of the missionaries and their wives, with the exception of Abner, experience seasickness. This leaves the services and sermons to Abner, who establishes himself as the father of the mission family.

In Hawaii, Abner is slightly exasperated by trying to explain that the people cannot belong to his church without embracing Christianity and giving up their heathen gods, and the readers can sense his frustration at times. Jerusha is frustrated at not being successful in keeping the four daughters of Pupali from servicing visiting sailors. Abner did provide Malama with a Christian burial when she died, even though Keoki and Kelolo followed the old custom had hid her bones.

As Whipple and Janders prosper, Abner watches. He refuses to accept anything, even gifts from Jerusha's family. One can sense that he is a little envious. After Jerusha's death, he finally consents to having his children return to America with Reverend Thorn. His son Micah graduates from Yale and is an ordained minister. When he moves to Hawaii, he meets Malama Foxworth and marries her. Abner curses her and calls her a heathen. Micah resigns his ministry and goes into business with Foxworth. Abner is obviously unwell in his rejection of Malama.



Chapter 4, From the Starving Village

Chapter 4, From the Starving Village Summary

When King Tamatoa and his group fled Bora Bora in 817, northern China was being overrun by Tartars. Eventually, Peking fell and the Tartars made it obvious that they were prepared to stay in China. The Tartars were most interested in the heartland of China. There was a group of people in Honan Province with different characteristics from the rest of the Chinese, who accepted the Tartars instead of fighting them. In the year 856, a farmer named Char Ti Chong is discussing the situation with his wife, Nyuk Moi. The Barbarians want their lands and Char tells his wife that they will not surrender them, even though they are not the good lands in the area. His three acres wouldn't be considered worth the effort of defense in other parts of the world, but due to Char's hard work, they have sustained his family of nine, which includes himself, his wife, mother, and six children. There is no government to protect them from the Tartars. All of the farmers in the village meet and discuss the events with General Ching, their wisest member, and listen to his plan for defense.

In addition, there was a terrible famine this year. It had been so bad that many of the villagers had to leave the area. Char and Nyuk Moi wall up the door to their house. They leave behind a little bag of seed grain that they will need for survival when they return in the spring. They would spend the next seven months roaming around begging for food and eating what they could find. If they had to, they would sell their daughters. They do not worry about their house while they were gone. While they are on the road, they go four days without food when a rich man's servant appeared with baked cakes that he offers in exchange for their eldest daughter. Char is discussing the matter with the family when General Ching appears. Ching concocts a plot where they agree to sell the daughter, Siu Lan. Then they kill the rich man and his servant and take his belongings. Ching explains what will happen if they are caught. They carry out their plan and afterwards feast on the food that they find. They decide they have to leave the area before their crime is discovered.

When they return to their village in the spring, they find that the Tartars have come and broken into their house. The seed grains are missing and the men prepare a defense against the Tartars. Nyuk Moi asks why. There is nothing in the village that is worth protecting. As they are discussing this, the Tartars enter the village and tell them they have three days to vacate and that men over fifteen have to enter the army. They talk it over with General Ching and decide to leave for a place called the Golden Valley, a place that Ching has heard tales about. Ching says that the old people cannot come with them since the journey is long and hard. Ching asks for permission to take Siu Lan with him to the South.

Char organizes a marriage procession for Ching and Siu Lan. The next morning, Char's family, along with two hundred other people, form a line to follow General Ching to the South, leaving their elders behind. Outside of the village, Char's mother appears from



behind a rock and joins them. General Ching says she cannot join the march and Char says he will stay behind with her then. Ching yields and Char's mother goes with them. The group leaves Honan Province, traveling to the south. Their journey continues for years and during the period, more than a thousand children are born. Ching and Char are their form of government. Char's mother becomes a symbol of the group because of her strength and courage.

In 1874, they arrive in Kwangtung Province, near Canton. Ching announces that he thinks they have found the Golden Valley. However, the valley is occupied by a people who speak a different language and have different customs. They eventually are pushed out of the lowlands and settle in the highlands overlooking the valley. They become known as the Hakka, or Guest People, while those in the valley are known as the Punti, or the Natives of the Land. The Hakka live in the High Village and the Punti live in the Low Village.

"It was in this manner that one of the strangest anomalies of history developed, for during a period of almost a thousand years these two contrasting bodies of people lived side by side with practically no friendly contact. The Hakka lived in the highlands and farmed; the Punti lived in the lowlands and established an urban life. . . The Hakka remained a proud, fierce, aloof race of people, Chinese to the core and steeped in Chinese lore; the Punti were relaxed southerners, and when the lords of China messed up the government so that no decent man could tell which end of the buffalo went forward, the Punti shrugged their shoulders and thought: 'The north was always like that'" (Chap. 4, pp. 423-424). Neither group ever learned the language of the other and the Hakka refused to bind their feet as Chinese women did because they would not be able to work with bound feet. When Ching and Char died, Nyuk Moi became their ruler, and then her daughter Siu Lan after her.

The two groups never intermarry. Wives are brought in from other villages within the Hakka for Hakka men to marry. They have a rule that five generations had to pass before a marriage could take place with a family that the man's ancestors had married into. Another rule is that the woman's horoscope must indicate that she would be bountiful. It isn't until 1693 that there is a marriage between a Punti and a Hakka.

In 1847, the head of the High Village, Char, has a daughter named Char Nyuk Tsin. In 1853, when Char Tsin is six, soldiers come to the village looking for her father, saying he has joined the Taiping Rebellion. They tell the villagers that if he returns to their village, he must be killed. Char Tsin only sees her father once after that time, when she is eight and he returns for a visit late one night. He tells her of his war feats and that he is heading north. In 1863, army troops arrive in the village and read a proclamation that the rebel chief Char had been captured and killed. They have a wire cage containing General Char's head. They place the head on a pole and announce that that is what happens to traitors. They ask for his wife and shoot her. The order was given by a General Wang, who was known for plundering the villages in the area.

Char Nyuk Tsin is seventeen at the time and goes to live in the house of her uncle. She is not married because she does not have a favorable horoscope. Even the promise of



future wealth could not overcome the negative aspects of the horoscope. She works hauling wood. One day she is kidnapped and is never again seen in the High Village.

Both the Low Village and the High Village are subjected to Wang's men, with their plundering and raping. When a wealthy man, Kee Chun Fat, arrives in the Low Village in 1865, he turns Wang over to government forces. Fat made his money by working in the California gold fields where he learned to read and to do math. He became a moneylender. He returned to China telling the people of all the money to be made in America. Fat sends for his nephew who he has not seen since he was three years old, and wants him to return to the village for the feast of Ching Ming. The nephew, Mun Ki, is found working as a cook in a brothel in Macao. He is told that his uncle has several million US dollars. He immediately leaves for the village.

Uncle Chun Fat explains to his nephew how he made his fortune in America. He tells the boy that for a Chinese to succeed in America, he must appear to be both stupid and clever at the same time. Their talk is cut short by the need to retire, since the festivities begin at dawn. He shows his family the spot when he plans to buy land and build a magnificent house so that the Kees will be known for their wealth and opulence.

On April 19, 1865, the American John Whipple arrives. He is looking to hire workers for work in the sugar fields in Hawaii. He negotiates with Chun Fat and tells him that the workers must be Hakka because the Hakkas are good workers. Chun Fat says he can't provide Hakkas and Whipple says he and his translator will travel to the High Village alone. At Hakka, he hires 130 workers for the plantation at Fragrant Tree Country. He asks if the Hakka women could come to Hawaii with their men. He returns to Hong Kong to wait for the three hundred people to board his ship for the trip to Hawaii.

Chun Fat calls a meeting of his family. He tells them that working in Hawaii on the sugar plantations is a good deal. A man leaves his wife with sons to raise, sending her money from his wages earned on the plantation. When he returns, he is wealthy and his family is well-off and everyone is happy. He tells them that the young workers will leave for Hong Kong in three weeks. He selects eighty-six of his relatives for the work and they select who else should be included. After this, Chun Fat announces he has arranged for the marriage of his nephew, Kee Mun Ki, to Summer Bird from a neighboring village. The young men who are departing also need wives in a hurry. Chun Fat advises his nephew and the other men to take a wife in Fragrant Tree Country also. Chun Fat does not believe that his nephew or any of the men can come close to the forty thousand dollars plus that he earned in the gold mines.

When the time comes, the Hakka men march down the mountain on their way to Hong Kong, and the Punti form their own group in the procession. They march for three days to reach Canton. They board a boat that Whipple has waiting for them. They have to leave through Macao because if they go through Hong Kong, the government may execute them. In Macao, Mun Ki goes to visit the brothel where he used to work and tells the owner that he is leaving for the Fragrant Tree Country. The owner has business there that he asks Mun Ki to do for pay. He wants a girl delivered to a friend of his in Hawaii. He receives twenty Mexican dollars for the task of delivering the Hakka girl. The



girl is Char Nyuk Tsin, who has been tied up in the room since being kidnapped. He leads her out of the brothel, with her wrist tied to a rope around his waist. This is the way he gambled in the brothel, with the girl sitting at his feet. When he finishes, they leave for the boat. He tells Whipple that the girl is his wife, and Whipple allows her aboard.

Mun Ki also tells the Hakka and Punti men that Char Nyuk Tsin is his wife and she is treated as an outcast by both groups. She and all of the other Chinese are loaded into the hold, where they will spend the journey to Hawaii. Captain Hoxworth does not allow them on deck. She settles in a corner of the Punti half with Mun Ki. He eventually uses the bedding to erect a little tent by hanging the blankets for privacy. When one of the Chinese tries to obtain help for a man with a broken ankle by surfacing from the hold, Hoxworth and the crew interpret the move as a mutiny and beat the Chinese into submission. Later, Hoxworth and Whipple have words over the incident.

Whipple goes to examine the injured men. As soon as the grating is lifted, he discovers the conditions in which the men are living. He tends to the man injured on deck when Char Nyuk Tsin comes to lead him to the man with the broken ankle. He approves of the splint on the girl made with chop sticks. Whipple stays in the hold with them to tend to the injured. Hoxworth punishes them by withholding food and water, even when it is requested by Whipple. The next morning they have extra food and water. He tells Hoxworth that he will stay in the hold until the wounded are better. He comes out on the third day and confronts Hoxworth about the food and water situation. They need more of both under more sanitary conditions. He tells the captain that missionaries write, and unless they begin to treat the Chinese better, he will write of the incident when they return to Hawaii, whether it is a book or letters or whatever. The letters will be read and his ships will be known in every port. In this way he negotiates better conditions for the Chinese. "It was with pride that he accompanied the first additional rations of water into the hold. He was there when the improved food came down, and by this time the awful stench had abated somewhat, for he had taken upon himself the job of setting the deck sail properly so as to wash fresh air down into the noisome hold. The poison was now abated from the broken ankle, and the second man's face was healing" (Chap. 4, p. 468). Conditions are better and the Hakka and Punti begin to fraternize. This is the situation as the ship docks in Hawaii.

A Honolulu newspaper reports the arrival of the ship with its load of Chinese workers. They are available for a five year contract at \$3 per month wages plus food and lodging. They are expected to return to China within ten or fifteen years. The employer must treat them well. The paper reports that they are better workers than the Hawaiians. The Chinese are referred to as the Celestials. Thus, the Chinese arrive in Fragrant Tree Country. Each has to clear customs talking through interpreters. They are given Hawaiian names. When it is Mun Ki's turn, he tells them that Char Nyuk Tsin is his woman and would be staying with him. He tells them that she is his wife. He would not deliver her to the brothel owner. He pays the brothel owner the money that he had been paid in Macao. Whipple says that he wants the two to work for him. He will earn less money as Whipple's cook with his wife as a servant, but that is okay with him.



In 1865, Janders & Whipple is the largest store in Honolulu. It is located across the street from Hoxworth & Hale's shipping headquarters. Honolulu is not as impressive as Canton to Mon Ki. The other Chinese go to work on the rice and sugar fields. They are away from Honolulu.

Whipple does not speak Chinese and his cook and maid do not speak English, so Whipple begins to teach them as they walk to his house. He introduces the new servants to his wife. The first four weeks are spent teaching the Ki's English. Whipple's wife Amanda teaches Mun Ki how to cook in the American style. Even though the cook prepares the big American style meals for the Whipples, they themselves eat a more Chinese diet. Amanda also teaches Char Nyuk Tsin to perform the functions of a maid. Char Nyuk Tsin is given an acre of land to farm and she sells the vegetables for additional money. Mun Ki finds a betting parlor and gambles when his chores were finished. The proprietor asks him to join him in the business and they work out the details. Mun Ki runs his part from the cookhouse at the mission.

When Amanda learns that Char Nyuk Tsin is pregnant, she orders her to stop doing housework. Whipple says he will make the arrangements for the delivery, but Mun Ki says he will deliver the baby, and he does. Whipple learns more about the Chinese customs. He finds that Mun Ki has a first wife in China. The name of his son will be determined from a Chinese scholar at the Punti store, when Mun Ki takes a family poem. Whipple goes with them out of curiosity. They take the family name of Ki and add it to two ordinary words from the poem. The first word designates the first generation, the second word designates the second generation, and so on. They come up with the name Kee Chow Chuk for the baby. As they are leaving the stores, the name-giver calls them back, claiming he had a vision. He changes the baby's name to Kee Ah Chow. He is the Kee who controls the continent of Asia. Future sons will be named for the different continents. He dubs Char Nyuk Tsin as Wu Chow's Mother and then changes it to Wu Chow's Auntie since she is not the first wife.

Whipple begins to study the Chinese. He writes that they will not stay in the fields. They will become the accountants and teachers in society. They will make Hawaii much stronger. His suggestions do not rest well with the population. Hawaiian women are mating with the Chinese and producing children, which outrages the white population. They enact laws to try to prevent these marriages unless they participants are members of a Christian church. They are very many converts. They couldn't have women without converting. Some marry into wealth or became wealthy. They follow their tradition and receive names from the name-giver and send it back to their village in China to be recorded in the family book. The Hawaiian women prefer Chinese husbands because they work around the house and tend the children. They produce beautiful children.

After the Ki's have been in Hawaii for year, the Chinese community receives word of events on Maui, where many Chinese workers were. An old man had walked in on a Chinese temple service, screaming and hitting objects with his cane. They considered this with indignation, the result of the problems with the white man. The white population on Maui was outraged at the event and paid for the damages. Whipple went to Maui to speak to the workers, trying to appease them as a representative of the planters. They



told the Chinese that they could worship as they pleased, thus bringing about real religious freedom in the islands.

Abner Hale was the old man who entered the temple. His son David is asked if he can speak to his father, but he says that he can't. They decide that they have to get him off of Maui and bring him to Honolulu. His sons say that they have tried, but he won't do it. Whipple is sent to talk to him. He tells Whipple that he could never leave Lanaina. Whipple tells him that the planters don't want him interfering with the Chinese because the economy of the islands depends on them. Abner's interference will not be tolerated.

Abner dies in 1868. The Chinese community can't understand how the sons are wealthy and live in big houses when their father lived in poverty and died alone. They mourn more for him than his own family did. Abner had rejected his own children for the mates or occupations they had chosen and the children had to live with the scorn of the community for the way their father had died.

The Kees have two more sons, the first named for the continent of Europe, the second named for Africa. The Kees have a good relationship, one based on respect. Chinese custom means that his wife in China is their official mother. A Chinese man did not address his wife by name, so Char Nyuk Tsin is known to everyone in the city as Wu Chow's Auntie. The children are always told that their mother lives in China, so they do not think of Char Nyuk Tsin as their mother. They have a pictures of the wives in China, and to them, the women in China are their mothers.

Char Nyuk Tsin asks Whipple to sell her some swampland. She is a natural at farming and growing crops. Mun Ki is not in favor her spending money on land. He wants all of their money saved for their return to Chin, when he will send her to live in the High Village. The boys will go with their mother, the one in the Low Village. Char Nyuk Tsin says she would rather stay in Hawaii. The Kees have a poi business, but their poi isn't as desirable to the Hawaiians, who like it very bland. After a dispute with a customer, Whipple won't allow them to sell poi. When Mun Ki finds that his sons prefer poi to rice, he announces that they are returning to China when their contract expires. Char Nyuk Tsin wants another five year contract.

Whipple decides to give Char Nyuk Tsin the land she wanted. She tells him that the family will be returning to China, but she doesn't want to go. He tells her she must go with him. She tells him of the plan for their return to China, how she would be separated from her sons and sent to live in the Hakka village. They talk for a few minutes, then go to look at the land. Whipple gives her the land. She does not tell Mun Ki of her plans.

Whipple tells his sons and those of the Janders his plans to acquire desert land and turn it into a sugar plantation. He obtains six thousand acres of land and hires men with teams of mules to begin the transformation of the land. He has them construct drainage ditches. He tells them that whoever controls the water will control Hawaii. His firm is making a lot of money from digging drainage ditches.



At this time, Noelani Hoxworth's health is failing. She sleeps most of the day and then goes visiting at night. Micah tells Noelani that he thinks America will take over the islands for the sugar. Her husband has become good friends with the Chinese after the trip over in the hold of his ship. Whipple tells Noelani not to go out as much as she does, but Hoxworth says she will go out as long as she wants to. One night in December, he brings the Alii Nui maile vines in accordance with the ancient traditions. She dies in a few weeks. After her death, Hoxworth takes more of an interest in his children. He talks to them of the old days and sailing and of his views of the future. He also begins taking his grandson on jaunts around Honolulu, and even arranges for his first Chinese girl. Hoxworth's grandson tells his father that he wants to go to sea when he is asked what he wants to do with his life but his father tells him he has to finish school and then go to Yale. Hoxworth and his son argue about the young man's future.

They try to keep the grandson, called young Whip, away from Hoxworth before he puts him on a ship, but Hoxworth finds where they are keeping the boy. He puts him on a ship for the Suez. This causes an outrage in the community when they find out what had happened. He dies in June of 1870. Returning from the Hoxworth funeral, Whipple finds a pregnant Char Nyuk Tsin waiting for him. Mun Ki has a sore leg from working in the taro patch. He gives her some ointment and sends her home without seeing Mun Ki. It solves the problem and they all forget about it. When the problem re-appears, he treats it himself with Chinese herbs and the problem clears up. Then a sore appears on his toe and Whipple's ointment heals it. Then it comes back, and then another appears on his finger. He sends Char Nyuk Tsin to the Chinese doctor for some herbs. When the Chinese doctor sees Mun Ki, he tells Char Nyuk Tsin that he has mai Pake, the Chinese sickness. Char Nyuk Tsin wants him to see Whipple for the leprosy. The Chinese doctor says he can cure him.

Under the law, Mun Ki must be banished to a leper's colony. Char Nyuk Tsin decides they will hide in the hills and she will tend to him until the end. She tried to keep the fact hidden from Whipple. As the disease progresses, Char Nyuk Tsin goes back to the Chinese doctor for more herbs, but he questions her about the whereabouts of Mun Ki. She lies because she thinks they will be reported to the police. She makes arrangements for her children to be cared for. She finds Whipple with Mun Ki when she returns, and he too tells her that Mun Ki has leprosy. They pray for him because he would be going away in another day to the leper colony because Whipple is required to report him to the police. Mun Ki and Char Nyuk Tsin leave their children and flee to the hills in the middle of the night. Whipple, unable to sleep, sees them leave.

Whipple takes the children from the contaminated house. After two hours he tells the police. He and the police burn the house. The police cannot find the Chinese couple. At the end of the week the search ends. They cannot be found. They hide in the thicket by day and walk by night. When he can walk no more they hid in a ravine. When Char Nyuk Tsin is looking for food, she meets a Hawaiian woman who asks if they are the Chinese couple with mai Pake. She confesses the truth about Mun Ki. The woman gives her food. The woman, Apikela, tells her husband Kimo. They tell her they will help her and Mun Ki hide. They find Mun Ki and return to the house with him. Eventually a store keeper figures out that Apikela and Kimo are hiding the Chinese pair, due to the



quantities and kinds of food that Kimo is buying, and reports them to the police. The police come for Mun Ki and Char Nyuk Tsin.

Whipple comes to see them at the leper station before they are sent to the leper colony. He takes her to see her four children. She has found a place for her unborn child where it will be sent as soon as it is born. Apikela and Kimo arrive and say they will care for the children. Char Nyuk Tsin agrees, knowing that they will take good care of her children. The children will not have to be separated. Two days later, on November 1, 1870, they sail on the Kilauea leper ship to the island of Molokai.

Arriving at the island, they find there are no houses or hospitals. There are no stores or churches or even medical personnel. There are only a few grass huts and the Chinese live on the outer edge of the community. Char Nyuk Tsin builds a lean-to for them but they still sleep on the ground, since there is no bedding of any kind. The Chinese do not receive as much food as the others, but Char Nyuk Tsin is resourceful at finding food. One of the banished, known as Big Saul, is the bully that has assumed leadership and orders the people around. There are four or five deaths per day on the island, and many of the women are ravaged by the men. Ministers do visit the island, but the government does next to nothing for the people at Molokai. These are the condition in which Char Nyuk Tsin lives and gives birth to her fifth son. She has problems with the crew of the Kilauea when she tries to send the baby back to Honolulu. Whipple has died the month before, so she tells them to give the baby to Kimo and Apikela. This one, named for Australia, is taken back to Honolulu. Wherever the child ended up, it was better than on Molokai.

Now that Char Nyuk Tsin is recovered from her pregnancy she is attractive to Big Saul and his hooligans. When they come to attack her, she and Mun Ki fight them off with sharp sticks that they have prepared as weapons. Big Saul dies from his wounds. Mun Ki makes Char Nyuk Tsin promise that she will follow through on Chinese customers when he dies. She will send money to the wife in China and have the sons names entered in the village hall.

The next day, the inhabitants of the leper colony decide they want rules and organization, and without Big Saul, they implement the rules that they need. They look after and help one another. They form their own rudimentary hospital and plant gardens.

After five weeks on the island, Char Nyuk Tsin decides they will build a house so they have some shelter. This activity keeps Mun Ki focused on the future and he helps out where he can, since he is already losing fingers and toes. He sits on the beach waiting for passing timber that they can use in the house. He also teaches the men to play a version of fan-tan, even though they have no money. This helps pass the time for them and lessens their misery a little. When the house is complete, they bring various people into it to live with them until they die. She also helps to ease the adjustment for newcomers. When Mun Ki dies, she is with him and carries out his wish to be buried on the side of a hill.



After Mun Ki's death, Char Nyuk Tsin uses her house as a hospital for others and cares for them until they die. Every day she examines herself for signs of the disease. In 1873, she is told that she can return to civilization provided that three doctors declare her free of the disease.

Returning to Hawaii, Char Nyuk Tsin looks for her children. She finds that Apikela and Kimo do not have her baby, but that her oldest four sons are fine. They find that both she and the boys are afraid of leprosy. She goes to work on her land from Dr. Whipple. She decides what she will plant where. Char Nyuk Tsin makes the four mile walk daily from the home of Apikela and Kimo. By 1875, she has saved twenty-five dollars and she takes it to the Chinese store to have it sent to Mun Ki's first wife in China. She finds a school, Iolani, to enroll her four sons in.

The boys work in the fields with their mother before school. Kimo suggests that Apikela help Char Nyuk Tsin with her vegetables. They build a small house on the land. The house is built on Nuuanu Street for the other four sons and two Hawaiians. One day on the way to the fields, she meets a young man who introduces himself as Whip Hoxworth. He brought pineapple plants from Formosa and wants her to plant them. The upper land, where the pineapples grow, is put in the name of the Kee boys.

Twice a year, in April and October, Char Nyuk Tsin sends money to the first wife in China. One day she sees a family with a Chinese son about the age of what her youngest would be. She finds out where they live and starts going out of her way to go by the house. She tries selling her pineapples at the house. Kimo tells that it is the house of Governor Kelolo Kanakoa. Char Nyuk Tsin says she wants her son back. Both Kimo and Apikela tell her it is not a good idea because the boy is in a good home where he is loved. They go to the house to talk to the people. When the governor arrives, they learn the story of how the child came to be with his family. She is finally persuaded to leave the child with the Kanakoas, but ensures that he will be told the truth of his background, in accordance with Chinese custom.

Char Nyuk Tsin introduces the boy, Australia, to his brothers, Asia, Europe, Africa, and America and takes him to the Chinese store so his name could be sent to the Low Village. The boy's Hawaiian name is Keoki Kanakoa. The governor transfers four acres of land into his name, land that Char Nyuk Tsin grows pineapples on. He often collects plants and flowers from around the world and gives them to anyone who would care for them. He successfully grows Bombay mangoes. Whip is easygoing in his younger days but grows to be a ruthless businessman with H & H.

Whip's uncle, Micah Hale, wouldn't take him into H & H when Whip applied. His father wouldn't intervene and help him into the company because of his behavior. They reach a compromise and give Whip four thousand acres of land completely divorced from H & H. He accepts the land and finds that the soil is rich if it could be watered. The mountains next to the land are laden with rain clouds. He thinks of building a tunnel through the mountain for the water, a plan his maternal grandfather, John Whipple had, years ago, unknown to him. He decides to leave Hawaii and marries his cousin Iliki aboard a frigate, and they go to America. They have a son, Janders Hoxworth, born in



1889. Iliki finally returns to Hawaii with the child because of her husband's numerous affairs, and they get a divorce.

Whip spends a lot of time learning about tunnel building. He sends an engineer to Hawaii to survey his land and he receives a favorable report. He is told it will cost four million dollars to build the tunnel through the mountain. A man called Milton Overpeck comes to see him. The next day he takes Whip to Oakland to view a tunnel of the kind he is talking about. He is interested in artesian water and doesn't tunnel through the above surface mountain. He taps the underground water. They decide to use cattle raising as a cover, and Overpeck is in Hawaii three weeks later. They begin to drill, looking for water, which they find on September 14, 1881.

Whip now had six thousand acres of land and leases another thousand from Overpeck. He buys the Malama Sugar Plantation and moves it to his land. He makes arrangements with Janders & Whipple to manage the operation and departs to travel. He is gone until 1883, when he returns with Malaysian orange trees, Brazilian coffee beans, and a ginger flower. His lands are among the best agricultural lands on the islands.

Char Nyuk Tsin sons are receiving the best education she can provide them with on the islands at Iolani. By 1885, she has to make some decisions. They are now ready for university and she has to decide which to send to America. Uliassutai recommends that she send America to England. Apikela and Kimo favor Australia for an education. The Chinese community recommends the oldest, Asia. He already had opened his own restaurant. Europe had his own store. Uliassutai feels there were only two occupations that matter—the ministry or law. The Chinese community favors medicine or dentistry as occupations. She finally decides to send Africa to school to study law.

Char Nyuk Tsin goes to see Mrs. Ching, the wealthiest Hakka, to arrange a marriage of her son Africa to the Ching daughter Siu Kim. She tells the woman that Africa has a very good horoscope and is going to America to become a lawyer. Mrs. Ching agrees to the marriage. Africa has never met Siu Kim and does not know that Auntie is arranging a marriage for him. The negotiations continue for a year.

The whole family lives in the house on Char Nyuk Tsin's land. The married sons each have their own rooms. Apikela helps with the babies as they arrive. Africa is told of his arranged marriage to Siu Kim in mid-1886, when he is eighteen. They have three children before he leaves for law school. On the day they sail for America and school in Michigan, Char Nyuk Tsin goes to Molokai to visit her husband's grave for the first time since his death. The island now had a hospital and staff. She talks with Mun Ki's ghost at the grave and tells him of his sons.

Char Nyuk Tsin spends most of 1889 negotiating the marriage of Ching Sin Han to Australia. She arranges a meeting for them at her son's restaurant, and by the end of the year, Sin Han is pushing her mother for the marriage. They are married in 1890. At this time, Whip Hoxworth is involved in trying to have Hawaii become part of the United States. Louisiana doesn't want Hawaiian sugar as a form of competition and wants to



end the tax-free status for Hawaiian sugar. There is also competition for the sugar beet industry in Colorado and Nebraska. The only survival for the Hawaiians is to sell to the Americans, and this is Whip's point at a planters' meeting. Whip tells them to buy all of the guns that they can find. He calls for a revolution turning Hawaii over to the United States. This will make Hawaii a part of the United States and keep the sugar industry from the tariffs. The revolution can't be based on sugar alone, but has to tie into democracy. They know they will have a problem with Uncle Micah, who functions as an advisor to the crown.

The monarchy in Hawaii is not in a strong position. The Kamehemeha line died out in 1872. After this there was a string of weak allies. They tried the election of kings but that didn't work either. The previous kings had allowed the American advisors, like Micah, to run the government. Queen Liliuokalani ascended the throne on January 29, 1891, and was committed to reverse the trend of haole domination. "Had she acquired the throne immediately after the passing of the Kamehameha, she might have made Hawaii a strong and secure monarchy, for she had a lively imagination and much skill in manipulating people; but she attained ultimate power too late; republicanism had infected her people; sugar had captured her islands. And although she did not know it, her enemy was no longer the stately political leader Micah Hale; it was the gun-running, determined plantation owner Wild Whip Hoxworth. Against the former she might have had a chance; against the latter she was powerless" (Chap. 4, p. 617).

Because of her fight against republicanism, many members of the population were opposed to her. The coalition grew stronger. In 1893, she tries to put an end to the domination of men like Micah Hale. She plans to abrogate the constitution and suspend voting rights. The Queen tries to restore the monarchy to the absolute power that it used to have in the sixteen hundreds. Whip and his group meet to discuss their plans to overthrow the monarchy. They think that if they can gain control, then the United States will recognize them. Whip says he has arranged for the help of the American troops in the harbor and they will enter as soon as the fighting starts. The Americans will need protection. The Hawaiians, they feel, will immediately surrender. Whip says he will control Uncle Micah, who has sworn allegiance to the throne. The seventy-year-old man had been relieved of all of his duties by the Queen.

Whip goes to see his Uncle Micah and tells him that the revolution will begin within two days and that he, the Hale boys, the Whipples, the Janders, and the Hewletts are all behind it. Whip tells him that he doesn't want to be the leader after the revolution. They want Micah to be the leader. They discuss the pros and cons of annexation by the United States. Whip tells Micah that an alliance with Japan is not impossible. Micah suggests dethroning the queen and putting someone else on the throne, but Whip says that royalty will not be accepted. Whip tells Micah that he has done a lot of good for Hawaii but if he is to continue, he must align himself with Whip. Micah says he will not join them, which Whip reports to his co-conspirators. He has plans to force Micah, because after the revolution Micah will have no choice once the queen is deposed.

The revolution takes place and the queen is deposed. In the last moments, Kimo and others march to defend their queen. They find that she has abdicated. This is the end of



the fighting. The provisional government has Micah Hale as its figurehead, with the sugar planters dictating from behind. The goal of the new government is to be a part of the United States. They try to rush a Treaty of Annexation through the US Congress, but they don't like the way the revolution took place. When Grover Cleveland becomes President, the treaty is dead. They consider trying to obtain annexation by Canada. Cleveland sends an investigator to Hawaii to determine the role of Americans in the revolution. He reports that they conspired to overthrow the government of the queen.

Hawaii will never be annexed under Grover Cleveland and there is the possibility that the conspirators will be brought to Washington to face trial. There will also talk of the United States restoring Queen Liliuokalani to power, and a second emissary is dispatched to discuss the situation with the queen. A proclamation of amnesty is required by the queen, who favors beheading. There is no more talk of restoring the monarchy after this, and Hawaii more or less drifts for many years. The haoles come to hate the Hawaiians, who in turn came to hate the haoles. Micah Hale begins to act when it looks like Hawaii might join the British.

Micah forbids Whip any role in government. He also proposes a system of laws and begins to write for various publications about the situation in Hawaii and the justification of his government. Micah is now committed to making Hawaii a part of the United States. He forms a new government and wants to prevent Orientals from voting or taking part in it. They do this through the use of rigid literacy tests. In 1895, there is a revolutionary attempt against his government, and Queen Liliuokalani is arrested for her part in it. She is tried for treason and imprisoned in a room in her own palace. When she is released, she goes to Washington to fight Micah and his government.

Whip has a fight with his conspirators about Hawaii aligning with England. The resulting brawl is too much for Micah, who expels him from the islands. Whip and his wife leave and travel and are in Rio when they hear that McKinley has been elected President of the United States. He tells his wife that Hawaii will now become a part of the United States but that they will not return to Hawaii. He finds a new pineapple, called Cayennes, that he plans to plant in Hawaii.

Micah is seventy-six years old when the US House of Representatives votes to annex Hawaii. The Senate votes for annexation on July 6, 1898. Celebrations take place in Hawaii. Whip Hoxworth does not find out for two more months.

As the nineteenth century comes to a close, it becomes apparent to the Honolulu community that the Kee family is going to play an important role in the future. Char Nyuk Tsin is now fifty-two years old. She has worked hard and has five successful sons and thirty-eight grandchildren. She still sells her pineapples. Africa is a leader in the Chinese community. Any property they have is owned by all of them jointly in hui. This is a legal combination and it controls the family income. The entire family benefits from this arrangement. Africa oversees the activities of the hui and the seven businesses that it owns and he has ambitions for the Kee hui. Char Nyuk Tsin does not make many demands on the family, but she requires that each child be educated. She also does not favor pretentious houses. She also promotes the purchase of land. With her



background, they can never have enough land, and it is this goal that brings them into conflict with the wealthy of Hawaii, who set out to defeat Africa whenever they can.

In November of 1899, a H&H steamer arrives in Honolulu, carrying the plague. Dr. Hewlett Whipple of the Department of Health studies a corpse and makes the grim determination. A search of houses in the area reveals a dead boy and three other cases. The Fire Department is told to burn the four houses and an announcement is made to the public. A panic ensues and Chinatown is cordoned off. The authorities finally recommend that part of the residential section of Chinatown be burned. The population goes into refugee camps to keep the Chinese from roaming around the city. The Hales, Hewletts, and Whipples are among the volunteers.

There are recommendations to burn all of Chinatown. The Chinese community is opposed to the move and there is panic in the cordoned off areas that trap the Chinese in the plague-ridden area. While burning one of the houses, the wind blows in the wrong direction and the fire spreads in the opposite direction of what is intended. The fires quickly spread. A shed full of fireworks explodes, sending the fire spreading further. This continues for the next seven hours and the different sheds with fireworks explode. The Chinese scamper to save their belongings and flee the fires. When they try to escape from the burning areas, they run into the police, who won't allow them out of the cordoned area. A riot breaks out as US troops try to confine the Chinese to the burning area.

The Kees are hit hard by the fires. All of their buildings are burned and many are dead. Char Nyuk Tsin finds America and Europe and they tell her that Chinatown has been destroyed. Africa has also survived the fire. America tells them that their stores were burned on purpose. Char Nyuk Tsin tells Africa that he must see that they are compensated for what was lost in the fire. Africa says the Kees would have one of the largest claims. Char Nyuk Tsin tells him there must not be one large claim. The claims should be made in different names. Australia says he never wants to see Chinatown again. They discuss acquiring land to rebuild and how the whole family has to pitch in to work. They learn that Asia has survived the fire and is in a refugee camp.

Chapter 4, From the Starving Village Analysis

This chapter introduces the reader to life in ninth century China. Due to the edict of the Tartars, the village people decide to follow General Ching to the South to find a new life, rather than have their men over the age of fifteen be taken into the army. The village people stick together as they always have and spend several years traveling, until they come to Kwangtung Province where they settle. They follow their own traditions and customs, remaining separate from the Low Village for more than a thousand years. In the 1850s, the village head becomes a rebel chief and is captured and killed by the Chinese army. They come to the village to display his head and shoot his wife. They are trying to keep the people in line so that others don't join the rebellion.



Years later, the wealthy Kee Chun Fat returns to Puntí, the village of his birth, after becoming wealthy in America. John Whipple arrives in April 1865 to recruit workers for his sugar plantations. All of the Chinese are locked in the hold of the ship in unbearable living conditions. Whipple spends several days in the hold tending to the wounded. He is still dedicated to his practice of medicine and missionary work, and he tells this to Hoxworth and negotiates better conditions for the Chinese. Even though Whipple is in business, he is still a missionary at heart.

The fact that Whipple is a scholar is evident from his curiosity. He wants to learn, which is why he accompanies the parents to the Chinese store for the naming of their son. He is not only interested in the tradition but also in understanding the people. Whipple is fascinated about the tradition of their society and begins a study of the Chinese that he brought to Hawaii. He was always of the opinion that they had to instill some new blood into Hawaii to save the population, and this is what he thought the Chinese-Hawaiian marriages did.

Mun Ki tells Char Nyuk Tsin of his plans to return to China. She will be sent to the Hakka village to live, separated from her sons who will live in the Low Village with Mun Ki's first wife. She tells him she doesn't want to go. The reader gains some insight into her character when he contracts leprosy and she vows to stay with him and travels with him to the leper colony. After his death, she follows through on all of the promises she made to him, including sending money to the wife in China. The strength of her character is also revealed in terms of her sense of business. With hard work, she starts a thriving fruit and vegetable business. She sees to the education of the children and instructs her lawyer son Africa to put the family holdings in hui. Her strength and determination are also evident during the burning of Chinatown.

The return of Whip Hoxworth also allows the reader to gain insight into his character and into the family. Prevented from entering the family business, he is given four thousand acres of land and sent off. Because of his hard work and his interest in flowers and plants, he finds a way to provide for irrigation and becomes a successful grower. He also foresees the need for a relationship between the United States and Hawaii if the sugar industry is to survive, and he works for it. His leadership of the revolution eventually leads to the annexation of Hawaii.



Chapter 5, From the Inland Sea

Chapter 5, From the Inland Sea Summary

The reconstruction of Chinatown is not completed until 1902. In the same year, there are isolated farm villages in Hiroshima-ken that maintain an ancient courtship custom. The man would present himself in front of the woman a dozen times in a week without speaking. The woman would never acknowledge that she knew what he was doing. The parents would go to a matchmaker to arrange the details.

Sakagawa Kamejiro is twenty years old and decides he is in love with the girl he is courting. He is to be sent to Hawaii to work in the sugar fields as a result of a decision by his family council. He is prepared to go since his family cannot feed themselves. He realizes that he may never come back to Hiroshima-ken even though he is only supposed to be gone for five years. When he finishes his work in the fields he begins to head for home. The girl he has been courting is named Yoko, and she knows that he is going to Hawaii and that she would be seeing him over and over in this courting relationship. Later that night, he creeps into Yoko's room and spends the night with her. The mask Kamejiro was wearing meant that he couldn't be identified, which is part of the courtship custom. Yoko's father awakens and thinks his daughter is being raped. The mother cries that the family is being disgraced. According to custom, a procession forms to look for the man. They don't look in the barn where they know he would be.

Kamejiro tells his mother that he wants her to talk to Yoko for him when he is in Hawaii and has made some money. She tells him that mothers worry that their sons will marry poorly. If he marries a Hawaiian or Chinese woman, she tells him not to bother to return to Japan. She continues on to say that if he marries an Okinawan or an Eta, he is as good as dead. Girls from Hiroshima City are too fancy and want too much money spent on them. She goes on to tell him that it would be best if he marries a local girl. When he is ready to marry he should send his mother a letter and she will make the arrangements.

He leaves the next day and sails for Hawaii in September of 1902. Arriving in Hawaii, he is to work for Whip on one of his plantations. Kamejiro and the other Japanese workers are taken to a wooden building about half of a mile from the house. This building is one of the seven camps on the Hanakai Plantation. Whip feeds his men very well and there is always a lot of rice in the camp. They arise at four in the morning, eat, work until six, then return to the camp. Kamejiro begins to build a hot bath at the camp and needs corrugated iron. He asks Whip who refuses the request, telling him to use cold water. Kamejiro tells him that the Japanese take hot baths, and Whip finally consents. When the tub is complete, each man is allowed a certain amount of time in it. Kamejiro has to rise earlier than the others to gather the wood required for the hot tub.

In 1904, there are problems between Japan and Russia. Kamejiro discusses the situation with the other Japanese. They tell him that it means there is a war. A



representative of the emperor comes to Hanakai to collect money from the Japanese. The workers are generous in their donations, each trying to outdo the other. They hear rumors of the events between the Russians and the Japanese. They hear that the Russian fleet is all but destroyed by the Japanese. There is a celebration in Honolulu and the island of Kauai is invited to send two men. The workers agree that Kamejiro should be one of the men sent to the parade. He attended the celebration on June 2, 1905. That night, seeing geisha girls, he begins to long for Yoko. He and his friends decide to go to a whorehouse in Iwilei. When they arrive, Kamejiro decides he won't go in. His friend, Hashimoto, returns with a Hawaiian girl that he says he is going to marry and that he will not go back to Japan. The other workers try to talk Hashimoto out of marrying the girl, but he says he is tired of prostitutes. He is more or less treated as an outcast since he can't attend the Japanese church. He is also fired from his job at the plantation.

Whip is quite wealthy from using his artesian wells. His relatives still won't allow the forty-five-year-old Whip to assume control of H&H. He attributes much of his growth rate to the use of Japanese workers. He holds polo tournaments every season and has thirty-seven polo ponies. Whip selects his teams carefully and gives daily lessons at four o'clock. It is exciting for all when the Janders, Hales, Whipples, and Hewletts who had played at Yale come to Kauai to play. All tournament participants stay at Hanakai and have evening formal dances.

Whip believes that sugar and pineapples are the future of Hawaii. He grows both of them. Sugar, which requires much water, grows well in low fields. Pineapples, which don't require much water, grow well in high fields, so they complement each other. When the pineapple is harvested, it is soaked in sugar and canned and sold for a large profit. Kauai offers the ideal combination of land for growing both. Whip had wanted to plant the Cayenne pineapple plants from French Guiana, but they couldn't be taken from the country. He tries to breed the plant in his experimental field, but can't come close. One day, an Englishman named Schilling arrives and offers to sell him two thousand Cayenne plants, which are growing in an English hothouse. He'll sell them to Whip if he is hired to raise them. Whip agrees.

Kamejiro is chose to work on the Cayenne field. He is such a hard worker that he is given a raise by Whip. In 1911, the plants don't look very well. Whip tells Schilling that he has to find out what is wrong with the plants. He concludes that they don't have enough iron. The iron in the soil isn't in a form that the plants can use. As a result, Kamejiro has the job of spraying the plants with an iron sulfate mixture. The sick plants begin to look healthier in a few days. Schilling also recommends that Whip buy a junkyard to save money on the iron. The Cayenne does not grow well in Hawaii, as there is one problem after another. There are mealy-bugs, and then the fruit is too big to fit into the cans and they have to waste time trimming it to fit. Whip draws a sketch of the perfect pineapples with a list of characteristics. It takes Schilling four years, but he creates one. Whip tells Schilling that he is going to take over his own company, H&H, which he does, by Christmas of 1912.



The Kees have prospered during this time. The grandchildren of Char Nyuk Tsin and Mun Ki wear American-style clothes and have cut their pigtailed. They also use American versions of their names. The Kee hui meets periodically, with all of the members meeting at the house on Nuana. There are now ninety-seven Kees. The sons are sent to college in America at Michigan, Chicago, Pennsylvania, and Columbia. The Kees could survive within their hui. Char Nyuk Tsin is now sixty-one and still growing and supervising the selling of her produce. She no longer does the selling herself. Twice a year she still sends money to China, even though the first wife had died in 1881. She is the who formally convenes the Kee hui.

The subject is the daughter of Africa, who wants to marry a white military man. Sheong Mun, or Ellen, needs money for clothes and other things. Africa reports that he is humiliated by his daughter's choice of an American sailor for a husband. His daughter wants their blessing more than she wants the money. Char Nyuk Tsin gives her blessing, with the condition that the names of her sons are sent to be registered in China, according to custom. Ellen receives permission to marry the sailor. The next order of business concerns Africa's son attending Punahou, the best school on the island. They decide to pursue his application. When his son is rejected, Africa pulls him out of school completely and teaches him himself.

Kamejiro has been in Hawaii for thirteen years and he is still running his hot bath. He has saved more than \$400 over the years. This amount would allow him to live like samuri in Japan, should he return. He would have had more, but he was always helping out friends who needed money, or contributing to patriotic causes. He realizes that he is thirty-three years old and is not getting any younger. He thinks of Yoko and decides to use his money to send for her. Hashimoto agrees to take a picture of him to send to Japan. He writes his mother and tells her that he has decided to take Yoko as a wife and that he wants her to come to Hawaii. Nine weeks later, he receives an answer telling him that Yoko married twelve years ago but his mother has found a girl named Sumiko that is willing to marry him. He sends a ticket for her passage. His friend Ishii-san has also sent passage for a bride.

It is late 1915 before Kamejiro and Ishii-san receive word that their brides are arriving. They travel to Honolulu to wait for the ship's arrival and do some sightseeing along the way. When the ship arrives, they find that the women will be in quarantine for three days. Finally, they meet: Yori Yoriko for Ishii-san, and Sumiko for Kamejiro. Sumiko says she will not marry Kamejiro. There are other problems and Yoriko ends up with Kamejiro. They marry and always count themselves lucky that things went the way they did.

During this time, there are many inter-marriages between the Hales, Hoxworths, Hewletts, Whipples, and Janders. The local community just refers to them as the family. At Panahou, Professor Albers is conducting his class that is full of family members who are debating with one another over events in the history of the islands. They discuss the missionaries and land. They discuss island paintings that Yale had received when James Jackson Jarves needed money. "On August 19, 1916, an event occurred which was to change the history of Hawaii but as in the case of most such events, it was not



recognized at the time. It happened because one of the German lunas was both drunk and suffering from a toothache, the latter condition having been occasioned by the former" (Chapter 5, pg. 736). The Germans and other Europeans had been hired to run the plantations. The German, von Schlemm, located at Ishii Camp, was not in a good mood because he had a toothache and because his Japanese were drinking soy sauce to induce a fever and then taking the day off. The lunas were known to be abusive to the Orientals in various ways. Kamejiro, who was legitimately sick in bed that day, was also dragged off by the German to be thrashed. The men, including Kamejiro, worked with their fevers until Kamejiro fainted and was taken home. The plantation doctor treated him with medications, but said it was the soy sauce fever.

Kamejiro says he will cut his bowels to bring revenge on the German, but Yoriko tells him the German is too stupid to understand. She tells him there is another way, and that when he is well he should knock the German down and kick him with his zori. One day Kamejiro does just this and is a hero among his co-workers. As they are discussing this, Ishii-san tells them that his wife Sumiko has run away to Honolulu. Yoriko says the fault is Sumiko's and not Ishii-san's.

Yoriko and Kamejiro make a good living, but they are not able to achieve the \$400 that is their goal because they are always helping others. Yoriko works on the plantation and also cooks for the men. Ishii-san wants \$30 to go to the Honolulu brothel and retrieve his wife and they give it to him. He returns alone five days later and Kamejiro is told he would divorce Sumiko. Kamejiro learns that Sumiko returned to Japan, and as he is telling Yoriko, she tells him that she is pregnant.

Even though von Schlemm thinks no more of the kicking incident, the event makes the rounds of the planters, who inflated the story. Whip returns to Kauai to deal with the situation. Arriving, he sends for Kamejiro, who tries to tell him that it didn't happen the way Whip says it did. The matter settled, Whip tells Kamejiro that he is going to Oahu with him to blast a mountain for water. They negotiate the wages and Whip tells him to bring his wife along. Arriving at their new camp, Kamejiro and Yoriko build the hot tub at night and operate it for the men, just as he had at the other camp.

As a result of blasting through the mountain, there are millions of gallons of water available for irrigation, and thousands of acres of land that had been useless could now be productive. After finishing, Kamejiro and his family leave, saying they are going to Honolulu for a while. Whip offers him land to try to get him to accept employment, but he doesn't want land. He says they will return to Japan soon. Kamejiro accepts \$200 to stay on with Whip instead of accepting land that would have been worth one hundred times that amount some day.

Yoriko has four sons over the years: Goro, then Tadao in 1921, Minoru in 1922 and Shigeo in 1922. She also has a daughter named Reiko. When Kamejiro cannot find work as a dynamiter, he and his family move to the Malama Sugar Plantation and work there. He again erects a hot tub which others could use for a fee. This supplements their income. Yoriko also works in the sugar fields, since a neighbor looks after her kids.



Kamejiro realizes that his wife has been wearing the same clothes for five years and that they do not even have enough money to buy her a new outfit.

At this time, Mr. Ishii is a representative for the Japanese Federation of Labor that is trying to obtain higher wages and shorter hours for the workers. The lunas throw Ishii off of the plantation and send him on his way. This makes for a tense situation on the plantation. Ishii keeps returning to talk to the workers and develops a list of demands, which are sent to the planters. Whip calls a meeting of planters, and they formulate a response to the Federation's manifesto. They refer to their workers as Japanese Bolsheviks and the Honolulu Mail calls the Japanese Federation of Labor a Bolshevik organization. The Japanese Consulate does not support the workers in the strike.

The strike is broken in February. The Japanese workers have been evicted from the plantations and are living wherever they can find shelter. They experience an influenza epidemic and many of them die. The Sakagawa family is also without a home and lives in a rat-infested vacant brewery with four hundred others. Whip calls the old brewery a health menace and tells the authorities that he wants it closed. They are all evicted. After three days of living outside, Ishii finds a hut for them.

The Japanese appeal to the Japanese Consulate for assistance, yet find no support there. There is also an incident in which a home is dynamited. This leads to the arrest of the labor leaders. Kamejiro Sakagawa is arrested because they thought he was involved with the dynamite incident, even though he wasn't. The strike ends and the leaders are brought to trial. Ishii receives a ten-year sentence. The sugar planters go back to their old ways and make millions of dollars. Whip vows for the character of Kamejiro and that keeps him from being tried. He is out of jail, but blacklisted by the sugar planters. He and his family live in a shack and he works at odd jobs to survive.

Schilling has another successful idea in 1926 to grow the pineapples under paper to keep the weeds out. This produces such good pineapples that Whip orders this process for all of his plantations. Whip dies in 1927, but before dying, he leaves his heirs with three guidelines. He tells them to never sell sugar short, to never allow labor to become strong, and to not allow mainland firms into their sugar industry. Hoxworth Hale was Whip's chief heir, and at twenty-nine, is in charge of Hoxworth and Hale. They work out a plan for who should hold which seats in government so that the environment is friendly to their businesses. The group that sat at this meeting in the second floor boardroom of H&H is known as The Fort.

Hoxworth Hale's wife Melama's concern for the safety of children during fireworks displays leads to a situation they didn't think of. The Chinese want to start their own political party and the Hawaiians are claiming to be victimized by religious persecution. The Fort is hit hard by these events. The men issue a statement appeasing both the Chinese and Hawaiians over the use of fireworks to end the problem. Hoxworth Hale is astute in his handling of business. He foresees potential problems before others. His rule for The Fort is that at least three of their families must entertain every military man over a certain rank. This is an important tactic as these men go on to assume other roles, knowing the families of The Fort. This leads to the establishment of a power base



in Washington for The Fort. In 1934, Hoxworth is informed that he is required by law to let union organizers talk to his workers.

The Hawaiian community had watched in awe as the Kee woman arranged for the education of her sons and how it led to prosperity. Now they would watch the Japanese do the same thing. Kamejiro wants each of his children to be educated. They could attend a local university but they would be sent to the mainland for graduate school. The children attend an English speaking school when they are young. After they finish English speaking school for the day, they go to Japanese school. When the eldest son, Goro, rebels, Kamejiro has the boy work with him cleaning privies. After a few days, the boy is ready to return to Japanese school. In spite of working as a privy cleaner, Kamejiro is dedicated to giving his children the best possible education.

In 1936, he has to face the reality that he cannot fulfill his dream for educating all of his children. China and Japan are fighting, and Kamejiro is donating money to the cause. This means that Reiko could not attend college. Her older brother says that she is the smartest and should be sent. The family discusses the situation. Kamejiro says she must get a job and work. They discuss the various jobs open to her. They learn their father is borrowing money from Ishii-san to open a barber shop. The barbers will all be women and Reiko will be one of them. This makes his barber shop very popular and he walks them home every night to make sure they were safe.

Kamejiro's son Tadao is accepted at Punahou. He does not have to pay expenses because of his abilities at football. Kamejiro now knows that his sons will not return to Japan. Tadao is often attacked by gangs because of their jealousy for his attending Punahou and his ability as an athlete. Another school on the island is Hewlett Hall. It was a free school for Hawaiians.

Bromley Hale writes an essay about what the conditions on the missionary ships were like, and that nine of eleven couples conceived their child on the ship. He concludes that conditions weren't as bad as they were always taught. The Family members are all in an uproar because the article, which drips with irony and satire, is published. Bromley's father is contacted by his English teacher, who tries to tell the father to be easy on Bromley, and that the work is a master of irony. The teacher, Red Kenderline, argues with Bromley's father, who tells him that he is through at Punahou. Kenderline says he has already joined the navy. Hale can't find his son, who he finds is out with all of his friends having chop suey at Asia Kee's. The elder Janders finds the situation to be hysterically funny. Bromley arrives home to tell his father that he was kicked out of school. His father says he knows and that his uncle has already made plans for he and his cousin Whipple to attend a tutoring school. Bromley also tells his father that he doesn't want to go to Yale and that he prefers Cornell or Alabama.

Three of the Sakagawa boys have received scholarships to school, and Goro is in the Army. They should have been able to retire Reiko from the barbershop and pay for her university education, but just as this would have occurred, there is a bad turn in the Japanese war with China. Kamejiro, of course, has to give to the cause. Committees visit the homes of the Japanese, urging to have the names of the children from the



registers in the Japanese village. This would cancel their Japanese citizenship. Kamejiro refuses, in spite of the pleas of his family. The next morning, the Japanese attack Pearl Harbor. Kamejiro's youngest son, Shigeo, is working at his Sunday job delivering cables for Cable Wireless. He hears the explosions in the harbor. He finds out from Hoxworth Hale that Japan has attacked the United States. He tells young Shig that in the future there will be many mistakes about the Japanese and their American citizenship.

Kamejiro is also up early that Sunday. Yuriko is preparing breakfast for her sons. The only one who isn't yet up was Minoru. Goro is the first to figure out what was happening. He puts the radio on and they listen. Goro hitches a ride to his barracks and the younger boys report to the ROTC units. By eleven, the police arrive to take Kamejiro to a camp, since he is a dynamite expert and he has been supporting Japan. Shigeo learns this when he arrives home at eleven-thirty. A patrol with a loudspeaker announces that the Japanese are not to leave their homes and that they are all under house arrest.

Shig goes back to work delivering cables, and one of these trips allows him a view of the harbor where he can see the stricken ships. Goro's unit is assigned to help clean up Hickam Field. His is an all-Japanese unit with non-Japanese command. On December 10th, the Americans in Hawaii begin to round up the Japanese and place them in barbed wire enclosures. Goro's unit, the 198th, is assigned to latrine duty and are told they wouldn't be allowed to touch guns. The ROTC boys serve for a few weeks, then are told they are no longer needed. Minoru and Tadao find their mother being roughed up in the street and rescue her. They tell her that she must not go out in a kimono anymore.

The Family goes to the jail and personally vouches for the Japanese that they know. This results in the release of more than three hundred Japanese. Hoxforth Hale vouches for Kamejiro and gains his release. He also learns the true story of Kamejiro's marriage to Yuriko.

At the time of the bombing of Pearl Harbor, Wu Chow's Auntie is ninety-four years old. Her grandson, Hong Kong, takes her on a tour of the city after the bombing. That night there is a meeting at her house and they all discuss their knowledge of events and what they think is going to happen. She again states her emphasis on land, and that the hui must buy all of the land that is available. They can make small deposits and pay off the balance later since they don't have enough money for outright sales. The hui will run the stores on Hotel Street and even open hot-dog stands. They agree that Hong Kong should begin by buying homes and then eventually begin to buy business properties.

Eventually, many of the small stores that service the military are owned by the Kees. The prices are fair and the stores are clean. Many of the Kees find jobs in bookkeeping, since they are educated. Many people on wartime business that need to rent housing rent from the Kees. This money is then used to purchase business properties.



Hoxworth Hale is forty-three when the war begins. Since he is needed at H&H, he isn't allowed to enlist. They notice that few Chinese volunteer and find that most of them are working at Pearl Harbor. In 1942, Hoxworth joins a special group that travels around the South Pacific, studying airstrips. He is impressed with Fiji, and arrives in Pago Pago the day before the ceremonies celebrating annexation by the United States. Tahiti, they say, doesn't have a place for an airstrip, so they go on to Bora Bora where the islanders have assigned young girls to each of the visiting men. Hale is fascinated by the girl Tehani.

The Japanese want a chance to prove their loyalty. The boys keep sending petitions to the officials. At this time, Mark Whipple, who is the grandson of the medical doctor, arrives. He went to West Point. His directives for Hawaii come from President Roosevelt. He meets with the local FBI and is told there is no espionage activity in Honolulu. They report that there is no sabotage. Whipple recommends that the Japanese be sent to Europe to fight the Germans. He says that he is willing to lead such a unit, and he is given the chance.

The Chinese are against Whipple because his father had ordered the destruction of Chinatown during the plague epidemic. He agrees to lead a unit of Japanese soldiers in Europe against the Germans. More than eleven thousand Japanese volunteer for the unit, known as the 222nd. The unit serves in Italy.

Char Nyuk Tsin has a conversation with her grandson, Hong Kong, concerning the financial state of the hui. They are overextended and will face some difficult years if the war ends, but they will then be prosperous. The old lady agrees with her grandson that they should hold on to all of the properties so they can prosper after the war.

The war years are difficult for the Sakagawa family. The four boys are in the army and away. Kamejiro is torn between Japan and the United States. His sons fight for the United States, but Japan is their homeland. Reiko meets a sailor in the barbershop who is with the Adjunct General, since he is a Seattle lawyer. She asks if Hawaii is going to be invaded, and he meets her for lunch to talk. His job is to keep Japanese girls from marrying service men. Reiko agrees to have lunch with him again the next day. Reiko tells the sailor of the items she learns from Mr. Ishii. The sailor's name is Lieutenant Jackson. He asks Reiko to marry him, but she tells him that her father will never allow the marriage.

Kamejiro learns of Reiko's involvement with Jackson from the father of one of the other barbers. He has come to tell Kamejiro that his daughter can no longer work at the barbershop. Kamejiro takes a position where he can watch the Okinawan restaurant, and he sees Reiko and her Lieutenant together. He talks to his friend, who tells him to complain to the navy so that the Lieutenant will be transferred, and then to find a husband for Reiko. Both of the other female barbers are being removed from the barbershop by their fathers because of Reiko's situation with Lieutenant Jackson. Kamejiro is discussing the situation with Yuriko when Reiko walks in and tells them that she wants to marry Jackson. The next day Kamejiro complains to the navy. They say they will send Jackson away after hearing that Kamejiro has four sons fighting in Italy.



Reiko never sees the Lieutenant again. He is sent to Bougainville and killed a week later. Kamejiro's barbershop closes and Reiko goes to work at another barbershop.

Kamejiro, who now has no means of support, turns down a job with Senaga as a busboy. While this is going on, banker Hong Kong Kee makes a speech to sell war bonds. In his speech, he berates the Japanese, sells a lot of war bonds, and incurs the wrath of his ninety-six-year-old grandmother. She tells him that the Japanese servicemen will return from the war and will run Hawaii after the war. They will make things difficult for the Kees because of Hong Kong's speech. Hong Kong's grandmother tells him to apologize to every Japanese that he meets and to find twenty Japanese and lend them money. This is how Hong Kong came to loan money to Kamejiro. This is how Kamejiro came to open a grocery store.

One day, Kamejiro's friend, Sakai, announces that he has found a Hiroshima man as a match for Reiko. The man is Mr. Ishii. Reiko hears the news through the grapevine while she is working in the barbershop. The wedding takes place in February of 1944, and during the ceremony, Reiko considers running away. She goes out on the porch for air and meets a messenger from the War Department with news of the death of Tadao and Minoru.

Chapter 5, From the Inland Sea Analysis

Whip needs men to staff his plantations and brings over a shipload from Japan. They are good workers and have their own customs. One of the first things he had to do was allow them to build a hot tub since they like hot baths. The Japanese support their country in the war against Russia and also cling to their customs. The man Hashimoto marries a Hawaiian woman and is pretty much ostracized by the Japanese workers. Since they refuse to work with him, he is fired from the Hanakai and is not allowed to enter the Japanese church as the Japanese follow their customs.

The Japanese sense of tradition and honor is evident with Kamejiro. He and Ishii-san send money and instructions home to their mothers for wives. The women come to Japan. Yoriko ends up with Kamejiro and Sumiko with Ishii-san. Kamejiro has the marriage that lasts. When his honor is offended by the German luna, von Schlemm, it is Yoriko who comes up with the solution that allow her husband to maintain his honor. She stands by her husband, unlike Sumiko, who ran off and returned to Japan.

The success of the Kee family is obvious. Their children are all educated, with the sons attending American universities. The family wealth is within the hui and the hui meets formally to consider various family issues that require money. The hui is formally presided over by Char Nyuk Tsin, who is watching her family become respectable and is trying to get her family accepted by white society as equals. She finally has a grandson accepted into Panahou, the best school in the islands where the wealthy haoles educate their children.



The opening of World War II results in different situations for the different families. Many Japanese are interred in concentration camps. The Chinese, especially the Kee hui, look at how to profit from the war. They concentrate on land, first on housing for rental income and then the use of the rental income to invest in business property. The Kee hui comes to own almost every store that services the military.

Kamejiro has four sons that are serving in the army in Italy. He has a barbershop with female barbers until Reiko begins to see an American naval officer, Lieutenant Jackson. She meets him for lunch every day and wants to marry him. Kamejiro complains to the naval command and the young sailor is shipped to Bougainville, where he is killed within a week. Kamejiro is opposed to Jackson because he isn't Japanese. He has to close his barbershop when the other barbers fathers refuse to allow them to work with Reiko. Kamejiro eventually opens a grocery store.

The 222nd proves itself at a place called Cassino Monte near Salerno, Italy. They sustain heavy losses. Two of the dead are Tadao and Minoru, whose deaths Reiko learns of on her wedding day. Following tradition, she marries Mr. Ishii.



Chapter 6, The Golden Men

Chapter 6, The Golden Men Summary

"In 1946, when Nyuk Tsin was ninety-nine years old, a group of sociologists in Hawaii were perfecting a concept whose vague outlines had occupied them for some years, and quietly among themselves they suggested that in Hawaii a new type of man was being developed. He was a man influenced by both the west and the east, a man at home in either the business councils of New York or the philosophical retreats of Kyoto, a man wholly modern and American yet in tune with the ancient and the Oriental. The name they invented for him was the Golden Man" (Chap. 6, p. 891). In 1946, Hoxworth Hale, a leader in the Fort and the head of Hoxworth & Hale, is suffering from the death of his son and the decline of his wife. He is totally consumed in the running of Hoxworth & Hale. Hong Kong Kee is fifty-three in 1946. He wonders where he is going to find the money to pay the taxes on the land held by the hui. The post-war boom in tourism hadn't occurred yet and there are problems with strikes in both sugar and pineapples. Hong Kong is becoming aware that he is being investigated. The first clue he has comes from Kamejiro Sakagawa, who tells him that men from the mainland are asking questions. Other sources confirm the presence of detectives, but Hong Kong cannot find out why he is being investigated, except that they seem to be reporting to Hoxworth Hale, the head of the powerful H&H.

Shigeo Sakagawa is a captain in the army in 1946. He marches in the victory parade in Honolulu when he returns. Shig has lost two brothers in the war, which is the price the family paid to prove their loyalty. Goro is now in Japan working in the occupation. Shig listens to the nonsense that Mr. Ishii is prattling about and wants to know where he gets it from. His sister tells him about the meetings. They take him to one and he listens to the speaker ranting about Japan winning the war. After his leave ends, Shig goes to his new job in Japan with General MacArthur. His mother gives him a lecture on what Japanese girls not to marry. They favor a Hiroshima girl, but not one from the city. Shigeo tries to explain about Hiroshima, the bomb, and the fact that Americans are not well accepted there at the present time. Shig is twenty-three years old at the time. Shig would represent the new generation and the future in Hawaii. He is introduced to Hong Kong Kee by his father. Reiko had told Shig of the speech given by Kee so he knew what Kee meant when he said he gave a bad speech.

Michener describes Shigeo Sakagawa as a Golden Man. He is knowledgeable of both Eastern and Western values and proud of both his Americanism and his Japanese ancestry. Kelly Kanakoa is another whom Michener considers to be a Golden Man. Kelly is a beach boy and womanizer, since part of his job as a beach boy is to keep the women happy. His real name is Kelolo and he is a surfer, as is the forty-nine-year-old Johnny Pupali. Kelly meets a woman called Elinor Henderson, who is a graduate of Smith College. Kelly is twenty-three years old and Elinor is thirty-one. She tells Kelly that she is going to write a book. Elinor is the first girl that he takes to meet his mother. His mother is Malama Kanakoa, who attended Vassar. Elinor is descended from the



missionary line of Immanuel Quigley, who Malama is familiar with. They were on the same ship as Abner Hale and his group of missionaries.

Elinor tries to write her book but can't. The reason is an underground earthquake three thousand miles away. Seven percent of the ocean is affected by the tsunami. Elinor watches the changes take place in the ocean, not knowing what they mean. Kelly wakes up and knows immediately what it means. They try to run for higher land. Elinor perishes in the tsunami.

Shig's Japanese assignment takes him to Yokohama in 1946. He is watching the cleanup effort by the local population, most of whom are woman. They toil as hard as his own mother does. An aide tells Shig that they are fighting a medieval system of land ownership in the area. A few men use the land for their own economic purposes, which may not coincide with national goals. He meets his brother Goro in Japan. They force the Japanese to join labor unions in Japan, but they are not allowed to join them in Hawaii. Shig tells Goro that he plans to go to Harvard Law School because there are no educated Japanese in Hawaii. They attend a tea ceremony in Tokyo.

In 1947, the Kee family celebrates the one hundredth birthday of Char Nyuk Tsin with a big celebration at Asia's restaurant. One hundred forty-one great-great grandchildren attend the event. Very few of the family know her as anything but Wu Chow's Auntie. They do not know her real name. She finds out from Hong Kong that the detectives are back again, asking questions. They are not in trouble for taxes or mortgages because they have the money to pay them. A Boston Irishman, Mr. McLafferty, appears in Hong Kong's office, asking questions about real estate deals, especially about hotels. He wants to know what hotel sites the Kees have. Africa tells this information to his grandmother. Hong Kong tells him that he can't sell him anything and that the hui controls leases.

McLafferty tells Hong Kong that he represent Gregory. He tells Hong Kong of some of their plans for building on the island. Their concern is strong enough to fight the Fort and they want Hong Kong to obtain the land leases that they require. McLafferty tells Hong Kong what he needs and gives the banker six months to acquire it. They agree to pay Hong Kong a commission of one hundred percent. McLafferty tells Hong Kong that whatever helps California Fruit or Gregory helps the Chinese and Japanese. The land they want is called the Swamp, and is owned by Malama Kanakoa. Hong Kong tells him that the land is tied up in a trust and that he will talk to his hui about it.

In 1946, California Fruit tries to open a supermarket chain but is kept out by Hoxworth Hale. Hale is worried the Kamejiro would sell to them. He has people trying to find McLafferty. They next talk about the attempts to organize labor unions at Malama Sugar. Changes are taking place on the islands, and Goro is involved in the attempts to organize the plantation workers. After the end of the strike, three of plantation workers at Hales' plantation quit rather than change the ways they have been doing things. Their replacements tell Hale that they could work with the new system and would produce more sugar than ever. To Hoxworth Hale, the real problem is the Democrats.



In Japan, Goro wants to bring a Japanese woman, Akemi, back to Hawaii with him. They had been married in a Shinto wedding ceremony and she is cleared to travel to Hawaii. When she arrives in Hawaii, she is met by Kamejiro and his wife and by Reiko and her husband. Akemi does not get along well with Yuriko and is not very happy. In Japan, she had been working to better the condition of women, and coming into the Sakagawa household is like living in the Japan of one hundred years ago. Akemi is interviewed by a sociologist from the University of Hawaii, Dr. Yamazaki. The sociologist is engaged to a haole at the University. She tells Akemi which marriages to Japanese women are successful and tells her to be patient with Goro.

Char Nyuk Tsin is 104 years old in 1951. Her grandson is reading the paper to her. There is a story about a company that is more valuable when it is losing money than it is when it is making money. She has him read it to her several times. She tells Eddie, Hong Kong's son, to prepare a report on it for her. Eddie explains it in terms of taxes and how losses are used to offset gains. Using this methodology, the hui buys a lot of losing properties from The Fort. The hui buys the brewery, the cab company, bakeries, office buildings, and stores. The Fort people don't know about all of the buying by Kee until they have a meeting and find they have all sold their losing properties. They begin to wonder what Kee is up to.

In 1952, the United States passes the McCarran-Walter Immigration Act. This law allows Orientals from becoming American citizens and is warmly received in Hawaii. Classes are organized to help the Chinese and Japanese in Hawaii prepare for citizenship. Kamejiro is surprised at the new world in which his son is running for elective office, but, along with Yuriko, he refuses to apply for American citizenship, even when it means that they can't vote for their son. The 106-year-old Char Nyuk Tsin wants to become a citizen but can't read or write in either English or Chinese. Her great-grandson Eddie talks to customs about her case. He is told that in exchange for pictures, they will waive the literacy requirement. She freezes at the sight of the cameras, but she recovers and recites what she knows and passes her citizenship test. Char Nyuk Tsin is now a US citizen. She dies later that evening.

Hong Kong goes to see Melama, since he has been appointed a trustee for the Melama Kanakoa Trust. Melama tells them that even as a Vassar graduate, the court wouldn't allow her to manage her own trust. Chinese Judy Kee teams up with Hawaiian Kelly Kanakoa to form Island Records. They record their own album.

1954 is not a good year for the Sakagawa family. At the beginning of the year, Kamejiro announces he is returning to Hiroshima-ken to spend the rest of his days there. He and Yuriko depart a few days later. He would establish a little homestead there in case the boys come back to Japan. Shig has a seat in the Senate, and Goro is hoping to keep Akemi from returning to Japan. However, she doesn't like Hawaii and tells him that she is returning to Japan. "I can speak with a certain authority about these matters, because I participated in them. I knew these Golden Men: the lyric beachboy Kelly Kanakoa; the crafty Chinese banker Hong Kong Kee; and the dedicated Japanese politician Shigeo Sakagawa. I was there when they became vital parts of the new Hawaii" (Chap. 6, p. 1035). The fourth is Hoxforth Hale, who enters in the first person throughout the book.



Chapter 6, The Golden Men Analysis

The Golden Men are influenced by both the east and the west. This certainly describes many in the population of Hawaii. The term does not designate anything racial. It has nothing to do with intermarriages. This, in many ways, is considered to be a contribution that Hawaii made to the rest of the world. Michener states that he wants to end his story of Hawaii by talking about the four Golden Men that he knew of.

In this chapter, Char Nyuk Tsin continues to show what she is made of. She never considers going back to China. As soon as it is legal for Orientals to become American citizens, she tries to learn to read and write English or Chinese in order to pass the citizenship. The Immigration Department allows her to take the test verbally with cameras rolling, so she becomes a citizen on the day she dies. Up until the end, she is concerned with the hui and its money-making activities. The reading by a relative of a newspaper article that says that companies can be valuable when they are losing money has her demanding to know how. They explain some of the business aspects of taxes and other things, and the Kees buy many of the losing properties from the Fort. By the time the Fort finds out that everything is being purchased by Kee, it is too late.

The Sagawa family breaks up at the end, with Kamejiro, Yuriko, and Akemi returning to Japan. Most of the second generation is very Americanized, with Shig being elected to a seat in the Senate, but the parents return to Japan. Kamejiro will establish a little homestead here with land in case his sons ever return.

The Golden Men are those who exist within the clash of cultures, or the clash of the eastern with the western. There are four Golden Men: Kelly Kanakoa, Hong Kong Kee, Shigeo Sagawa, and Hoxworth Hale. Each of these characters fulfilled the requirements listed to be Golden Men.



Characters

Whip Hoxworth

Whip is the grandson of Captain Hoxworth and Noelani. His maternal grandfather is John Whipple and his father is Bromley Hoxworth. His grandfather becomes close to him just before his death. His father wants him to attend Yale, but he wants to go to sea. His grandfather puts him on a ship to the Suez without telling anyone and he is gone for seven years. He returns with pineapple plants and other seeds that he gives to Char Nyuk Tsin to grow. Because of his exploits with women, he is nicknamed Wild Whip. His Uncle Micah refuses to let him into the family business, H&H, and they give him four thousand acres of land instead. He marries Ilike Janders aboard a British frigate and sails to America. They have a son in 1880 and name him Janders Hoxworth. Ilike and Whip divorce because of his numerous affairs, especially one he has with her sister Nancy. He returns to Hawaii and drills underground water wells, buys the Malama Sugar Plantation which he has managed by Janders & Whipple, then leaves for abroad. He returns in 1883 with new plants and a new wife, Aloma Duarte Hoxworth. They have a son, Jesus Duarte Hoxworth, called Jadey. After a messy encounter due to Whip's womanizing, the family offers her money to leave the islands, which she accepts. Whip leads a revolution that overthrows the queen, but the United States refuses to annex Hawaii. He marries for a third time, this time to Mae Forbes. His frequent brawling finally gets him expelled from the islands which he returns to eventually. He makes many innovations in pineapple growing and dies in 1927.

Char Nyuk Tsin

Char Nyuk Tsin is the daughter of the Char who ruled the High Village in 1847. Her father leaves to fight in the Taiping Rebellion and she only sees him once again, when she is eight. She is kidnapped and sold to a brothel that sends her to the Pacific with Mun Ki, who is to deliver her to another brothel. He decides to keep her and she bears his son. The Chinese name-giver changes her name to Wu Chow's Auntie. She bears five children with Mun Ki and learns that, when they return to China, she will be sent to live in the Hakka village apart from her sons, who will live with Mun Ki's first wife. She tells him that she doesn't want to return. When Mun Ki contracts leprosy, she vows to hide in the hills with him and stay with him until the end. She travels with him to the leper colony and, after his death, fulfills all of the promises she made. She sends money to his first wife in China twice a year. She is a determined woman who sees to her sons' education and begins building the basis for a business empire by her own hard work and determination. She is the one that insists on the formation of the hui, which holds the family's money. She is the one that pushes her educated family to invest in land during the war and to invest in losing businesses for tax purposes. She dies at the age of 106.



Abner Hale

Abner Hale is the son of a Massachusetts farmer who is sent to Yale to become a minister. The young divinity student finds that his roommate, John Whipple, after attending a lecture by Keoki Kanakoa, makes the decision to go to Owhyhee to help convert the people. He is interviewed by the Board and impresses Reverend Thorn, who proposes that Abner marry his niece, since a missionary must be married. Abner agrees. He becomes an ordained minister in July, and travels home to Marlborough to see his family. He learns they have been in communication with Jerusha and her family. He spends two weeks with his family, then leaves for Walpole, New Hampshire, where he will meet and marry Jerusha. Reverend Thorn conducts the ceremony the next day, and the following day the newlyweds depart. After a long hard journey, they arrive at Lahaina and begin their missionary work. He and Jerusha have four children over the years. Abner dies alone in Lahaina in 1868.

Mun Ki

Mun Ki is the nephew of Chun Fat Kee. He is working as a cook in a brothel on Macao when he is summoned to his village by his wealthy uncle. When Whipple arrives looking for workers for the sugar plantations, Mun Ki decides to go. He is married before the journey, but the wife remains in China. On the way to the ship, the brothel owner pays him to bring a kidnapped girl, Char Nyuk Tsin, to a brothel in Hawaii. By the time they reach Hawaii, he decides to keep the girl. The Chinese pair works as domestics in the house of John Whipple. They have had four sons, when Mun Ki is diagnosed with leprosy and goes to live in a leper colony. His fifth son is born before he dies.

Micah Hale

Micah is the son of Abner and Jerusha Hale. When Jerusha dies, Micah and his siblings return to America. Micah graduates from Yale and becomes a minister. When he tires of the cold New England winters, he moves to Hawaii. On the way, he stops to see the Foxworths and meets their daughter Malama. It is Malama's first trip. They marry on the trip to Hawaii. Micah becomes a strong force in Hawaii since he is active in government and serves as an advisor to the throne. He is told of the impending revolution by his nephew and ends up organizing the new government after it occurs. He does not support annexation with the United States until after the deposition of the queen.

John Whipple

Whipple, a doctor, is a divinity student at Yale and the roommate of Abner Hale. He decides to go to Owhyhee to convert the pagans after attending the lecture of Keoki Kanakoa. Whipple marries his cousin Amanda and leaves for Hawaii with the Hales. They go to work on the island of Hawaii, where they stay for several years. Whipple leaves the missions and goes into business with Captain Janders. They have a



prosperous store on Lahaina. His business ventures take him to China where he is looking for workers for the sugar plantations. He meets Chun Fat Kee to discuss the situation and stipulates that the workers must be Hakka. Whipple becomes very prosperous and dies in 1870.

Jerusha Hale

Jerusha is the niece of Reverend Thorn who arranges their meeting. She agrees to marry Abner Hale and depart for Hawaii as the wife of a missionary. She had been born and raised in Walpole, New Hampshire, so she was a New Englander like her husband. Upon arriving in Hawaii, she does mission work by teaching Malama to read and write and teaches the women and girls to cook and sew. She has four children: two girls and two boys. She precedes her husband in death.

Keoki Kanakoa

Keoki Kanakoa is an Hawaiian. He is educated by missionaries and converts to Christianity. He lectures at Yale and so impresses John Whipple and Abner Hale that they become missionaries. Kanokoa works on the Thetis and sails back to Hawaii with the group of missionaries. His family is waiting at Lahaina to greet the ship. Keoki works with the missionaries running one of the most popular schools on the island, even though he and others still cling to some of their pagan beliefs and customs.

Queen Liliuokalani

Queen Liliuokalani ascends the throne as Queen of the islands on January 29, 1891. Unlike her predecessors, she opposes haole domination of the government. She was Lydia Dominis until her brother dies, and was married to an Italian. She is well-traveled and has been admitted to many of the courts of Europe. She tries to combat the republicanism that has swept the islands.

Alii Nui

Alii Nui, also called Malama, is the mother of Keoki Kanakoa. She is a tall woman, at six feet four inches. She adopts Western ways at the urging of the Hales. She is of royal blood, the product of the mating of brother and sister, just like her daughter Noelani. When she is dying, she asks to be buried as a Christian, and Abner obliges.

Kelolo

Kelolo is the father of Keoki Kanakoa. He is also tall, at six feet seven inches. He is one of the husbands of Malama, who has had many. He refuses to leave her house when Abner tells him that he must. He is supportive of Malama and cares for her. When she



dies, after the Christian burial, he and Keoki carry out the old customs and burn and hide Malama's body. He keeps her skull with him.

King Tamatoa

King Tamatoa is the thirty-three-year-old ruler of Bora Bora. His rule is supreme on the island but he subjugates to the High Priestess, who had had his father sacrificed to the god Oro the year before. At the convocation, the King knows that he has lost his power, and when they arrive back in Bora Bora, he tells his brother that they must leave and sail to the north.

Teroro

Teroro is the younger brother of King Tamatoa. He is devoted to his brother and pledges to kill the High Priest if Tamatoa is sacrificed at the convocation in Havaiki. Teroro is married to Marama on Bora Bora but cannot take her with him when he and the King's party leave the island. He takes Tehani, a woman from the island of Kavaiki, and then returns to get Marama.

Marama

Marama is the wife of Teroro on Bora Bora. She is his confidant, and he highly values her opinion on a variety of topics. She is left behind when Tamatoa and his group leave the island. Teroro doesn't want to leave her, but his brother orders it. Teroro returns to Bora Bora for Marama.

Malama Hale

Malama is the daughter of Foxworth and Noelani. She is raised as a Christian. Her family meets Micah in San Francisco and he sails back to Hawaii with them. They are married while on the seas.

Shigeo Sakagawa

Shigeo is the son of Kamejiro and Yuriko. He becomes a captain in the army in World War II, serving first in the 222nd in Italy. He then is assigned to the occupation in Japan with MacArthur. When he returns to Hawaii, he runs for and wins a seat in the Senate as soon as it is legal to do so.



Goro Sakagawa

Goro is the oldest son of Kamejiro and Yuriko. He serves in the army in World War II, first in Italy and then in Japan. While in Japan, he marries Akemi in a Shinto ceremony and receives permission to bring her home to Japan.

Chun Fat Kee

Chun Fat is from the Punti Low Village. He leaves in 1846 and goes to America. He makes a fortune working in the gold mines and at other endeavors. He also becomes a moneylender. He returns to Punti a very wealthy man.

Jasper Hoxworth

Hoxworth is captain of the ship that brings Whipple's Chinese to Hawaii. Hoxworth marries Noelani and has four children with her. He is the part owner of H&H shipping firm, which eventually becomes one of the largest businesses in the islands. He dies in June of 1870.

Yuriko

Yuriko becomes the wife of Kamejiro Sakagawa. She comes from Japan to marry Ishii-san, but due to events, marries Kamejiro. She bears him five children: four sons and a daughter. She and her husband return to Japan after World War II.

Hoxworth Hale

Hoxworth takes over the reigns of Whip's businesses when Whip dies. He is twenty-nine at the time. He is also involved in the running of Hoxworth & Hale, the shipping business that his ancestors began. Like most of the other characters of American descent, he is descended from the marriages between the original missionary families. He was educated at Yale and marries Malama Janders, his third cousin. They have a son named Bromley, who is killed in World War II.

Mark Whipple

Mark Whipple is a colonel in the United States army, and is the grandson of the Whipple who ordered the burning of Chinatown. He suggests a unit of Japanese soldiers be sent to fight in Europe against the Germans. He agrees to lead them in 222nd Unit.



Kamejiro Sakagawa

Sakagawa is twenty years old in 1902, when his family council decides that he will go to Hawaii to work on the sugar plantations. He works at various jobs in Hawaii and then marries Yuriko. They have five sons. He and his wife return to Japan after World War II.

Noelani Hoxworth

Noelani is the daughter of Malama. She is of royal blood and marries Captain Hoxworth. She has four children with him. She dies several months before her husband.

Esther Hale

Esther is the daughter of Abner and Jerusha Hale.

David Hale

David is the son of Abner and Jerusha Hale.

Uliassutai Karakoram Blake

Blake runs a school, called Iolani, in Honolulu where Char Nyuk Tsin enrolls her four oldest sons.

Lucy Hale

Lucy is the second child of Abner and Jerusha Hale, born in 1825.



Objects/Places

Pacific Ocean

The book opens in the Pacific Ocean and discusses the formation of the islands due to repeated volcanic eruptions over millions and millions of years.

Bora Bora

Bora Bora is an island approximately twenty-four hundred miles to the south of the islands, whose formation is discussed in the first chapter. It is a part of a group of islands whose religious and political center is Havaiki.

Havaiki-of-the-North

This island of Havaiki is the one that the Bora Bora group sailed to and settled on after leaving Bora Bora. It became one of the Hawaiian islands. Owhyhee is the island called Hawaii.

Yale University

Yale University is in New Haven, Connecticut and is the place where Abner Hale attended university.

Marlborough, Massachusetts

Marlborough is the home of Abner Hale, who was raised in a Christian household on a farm.

Walpole, New Hampshire

Walpole is the home of Jerusha Bromley, who marries Abner Hale.

Tierra del Fuego

Tierra del Fuego is on the southern tip of South American, a place the Thetis has to pass through on its journey to Hawaii.



Falkland Islands

The Falkland Islands are a group of islands off the coast of Patagonia in Argentina. The Thetis docked there for several days on its way to Hawaii.

Honan Province

Honan is a province in China where the Char, Ching, and the other villagers lived. It is over run by Tartars in 817, the time when King Tamatoa and his group fled from Bora Bora. Rather than send their men over fifteen into the army, the villages leave.

Kwangtung Province

Kwangtung Province is where Ching, Char, and the villages travel to. They make their home in the High Village in what they believe is the Golden Valley, near Canton.

Macao

Macao is an island that is a Portuguese colony near Hong Kong.

Molokai

Molokai is the island where the leper colony is located.

Hiroshima-ken Japan

Hiroshima-ken is the home of Sakagawa Kamejiro.

Hanakai Plantation

This is a plantation on Kauai that is owned by Whip Hoxworth.

Japan

Various sites in occupied Japan are visited in World War II.

Social Sensitivity

Michener's publication of *Hawaii* was timely, occurring only three months after Hawaii was granted statehood.

Yet A. Grove Day states that Michener's interest in writing a book about the islands originated over a decade earlier, in 1944, while he was escorting John Dos Passos around Manoa Valley.

Five years later, during a longshoreman's strike, which caused an economic crisis in Hawaii, Michener decided to write a novel that explored the "social relations in this melting pot of the Pacific."

Like *Tales of the South Pacific* (1947), *Hawaii* integrates themes of racism, bigotry, exploitation, and prejudice, especially religious prejudice. However, the novel's major theme is symbolized in the archetypal title of its last section, "The Golden Men." The "melting pot" of the Pacific has produced a new type of man whom Michener's narrator describes as "neither all white nor all brown nor all yellow, but somewhere in between" — a blend of Polynesian, Caucasian, Chinese, and Japanese, who is "wholly modern and American yet in tune with the ancient and the Oriental."

Techniques

Like all of Michener's works, *Hawaii* is based on extensive historical research. For this particular work, Michener and his Hawaiian expert, Mrs. Clarence V. Taylor, read or reviewed over five hundred books on Hawaii, New England, China, Japan, and the South Pacific.

In *Hawaii*, Michener originates the novelistic structure which insures his place as a major American popular author. In the first section, "From the Boundless Deep," Michener makes the land of Hawaii itself one of the most fascinating characters in the work. He describes the islands' formation from their geological birth in volcanic fire to the arrival of the birds and life on the islands before the voyages of the first human inhabitants. So impressive is this particular section that *Life* magazine printed it before *Hawaii* was published.

Each of the following sections describes the groups which come to inhabit the islands. Unifying the structure of each section is the depiction of the hardships of the voyage to Hawaii and the belief of each group that its racial purity should remain uncontaminated by intermarriage with other races. Hawaii's narrator, Hoxworth Hale, one of the Golden Men of Hawaii, is Michener's refutation of that belief.

Themes

Fear

One of the dominant themes of the book is the fear inherent in the pagan cultures. The people are very fearful of their gods. This is obvious on Bora Bora, where there are many human sacrifices to the god Oro. The god is not a loving god and the people hate and fear the god. This is basically the reason that the original King Tamatoa and his group flee the island. The people fear the gods, not understanding that it is their fear that gives the gods and priests power over the people. It is the High Priest who delivers the news from the gods. It is actually the High Priest that makes the decisions about the number of sacrifices and who should be sacrificed. This was basically murder in the name of the gods and the High Priest was using the gods and the demand for sacrifices as a way of clearing their domain of undesirables.

Fear is also inherent in other aspects of the pagan cultures. It is normal to fear those who have power over them, and this is true in the different cultures. In China, it was the head of the traitor on a stick that was used to scare the local population into compliance. Scare tactics and fear keep the population more manageable for the controlling elements. People are less likely to join the revolution if they think their head will end up being displayed on a stick in their village.

Tradition

The strength of tradition is another theme that recurs throughout the book. Everyone who came to Hawaii clung to their own traditions and customs. Traditions and customs don't just refer to their religions: they also include things such as what they eat, what they wear, and how they do things. The group from Bora Bora brought their traditions and gods with them, but they tried to weed out the things they didn't like, such as the human sacrifices.

The Americans also clung to their traditions. They did not adapt island clothing even in the heat. They ate big meals in the hottest part of the day, instead of being sensible and follow the traditions of the islands by eating light. They were also reluctant to try the new foods, like the fruits so prevalent in the islands. They would have been much more comfortable if they had dropped some of their customs when they first came to the islands.

All of the different groups brought their own dress customs with them and followed them. The same was true for their food preferences. When the Kees first went to work for Dr. Whipple, Mun Ki would cook for the Whipplens in the American tradition, but he and his wife would eat rice, cabbage soup, and salted pork in the Chinese tradition. Char Nyuk Tsin would make poi to sell to others, but she and her husband would not eat



it since they preferred rice. The Japanese and Chinese also arranged marriages for their children.

All of their different traditions and customs added to the richness of the Hawaiian culture as these people became assimilated.

Value of Hard Work

The value of hard work is another dominant theme of the book. Everyone who came to Hawaii came from someplace else and basically started over, from the time of the group from Bora Bora on. All of the successful characters were hard workers. They all had to work for what they wanted. The original missionaries came with no pay and no money and they lived off of donations from America. The benefits of their hard work were not measured in terms of money, but in terms of the changes they brought about in the population.

The Chinese and Japanese came to work on the plantations. They could make more money working on the plantations than they could make in their own countries. All of them came over on work contracts, which were supposed to be for a certain number of years. They could return to their homeland at the completion of a work contract. Many kept signing up for succeeding contracts and stayed in Hawaii to work. Most sent money home to their families so they wouldn't starve. Many began their own businesses. Char Nyuk Tsin laid the foundation for a business empire before she died. After her husband's death, she grew and sold vegetables. She educated her sons and established them in business. At her insistence, their family wealth was placed in a hui, and this is how the Kee family wealth developed. Kamejiro came to work in the fields and immediately built a hot tub. He charged the other Japanese for using the tub, since the Japanese were used to hot baths in Japan. This was a lot of extra work for him both before and after his regular workday, but it helped him to get ahead.

The value of hard work allowed all of the original immigrant families to become successful. They weren't afraid to take chances and their hard work paid off.



Style

Point of View

The story of this novel is told from both the first person and the third person points of view. Most of the story is in the third person and is, for the most part, objective. A story being told in the third person is omniscient and reliable in that the reader does not miss any of the action of the book. The use of the third person also allows for the character's emotions to be known and allows the reader to watch the different characters develop. The value of the third person is that the reader's knowledge is not dependent on the presence of one character that acts as the narrator.

The first person is used at times which makes the reader aware that there is one person who is telling a story. At the end of the book the reader finds that this one person is Hoxworth Hale, who is telling the story of what he has seen happening on the island and what his family and others have been involved in. He decides who the Golden Men are and that he is one of them.

The use of the first and third person is a powerful way to tell a story, especially a story like this one.

Setting

The setting for the action of the novel occurs in different places. Most of the action takes place in the Hawaiian Islands, but not all of it. The story begins on the island of Bora Bora, which has a thriving culture but is based on pagan worship and human sacrifices. The group from there flees and arrives at what are now known as the Hawaiian Islands. The Hawaiian Islands function as the setting for most of the action of the novel. The reader watches as the cities of Lahaina and Honolulu grow and develop. The reader also watches the establishments of the sugar and pineapple plantations, and how Whip's travels around the world result in better production and plants.

Some of the action also takes place in other countries. The missionaries came from America, so there are scenes in New Hampshire and Massachusetts. There are also scenes at Yale University, since many of the characters are educated there. China and Japan are the settings for the action that lead to the immigration of Mun Ki, Char Nyuk Tsin, and the Sagawa's. During the war years, the setting moves around the Pacific to the different islands as well as to Italy, where the 222nd served and to occupied Japan. In spite of all of these different places, most of the action in the novel occurs in Hawaii.

Language and Meaning

There are a variety of different language styles in the novel. Most of the novel is written in everyday language that is easy to understand. There are no hidden meanings in any



of the language. It is a style that the reader feels comfortable with and serves as a good way to convey the action of the novel. The everyday language enhances the action of the novel, since the reader is not caught up in a stiffer, more wordy form of writing.

However, there are patches of broken English sprinkled throughout the novel. Much of the story has to do with people from other cultures, and they have to learn English during the course of the novel. This slows down the reader, who has to work his way through the broken English and try to figure out the meaning. But this does add a touch of realism to the novel. Reading a quote in pidgin from an immigrant Chinese like Mun Ki or Char Nyuk Tsin would not have the same impact if it was said in flawless English. The broken English serves the purpose of conveying the position of the immigrants.

The English enhances rather than detracts from the action of the novel. It helps Michener tell his story.

Structure

The structure of the novel is relatively simple. There are six parts that function as chapters. Each is titled. They each cover a different group's saga, even though there is quite a bit of overlap between them. The first part is concerned with geological events and the creation of the islands. The second chapter tells the story of the group that flees from Bora Bora. The third chapter tells the story of the arrival of the American missionaries. The fourth chapter tells the story of the Chinese, and the fifth tells the story of the Japanese. The sixth and final chapter ties the cultures together in the form of the four men that are deemed to be the Golden Men.

The chapters vary in length. With the exception of the seventeen-page first chapter, most are over one hundred pages long. There is a lot of dialogue in the form of conversations between the characters. There is also a detailed Genealogical Chart at the end of the book to help the reader work his way through all of the intermarriages. This is useful, since all of the Hales, Whipple, Janders, Hoxworths and Kees become confusing after a while.

The plot of the story is the overall development of the Hawaiian Islands and how the different characters came to be there. The subplots have to do with the story of each of the different groups and how their fates developed on the islands. Some assimilated and became American, like Char Nyuk Tsin; some returned to their homeland like the Sagawas. However, there is not right or wrong answer for how an immigrant is supposed to assimilate or not.

The format works well for this kind of novel, especially a book of this length which is more than one thousand pages. Each group's story is mainly told in one chapter, while the continuing saga pervades the following chapters once a group is introduced. The book is easy to read and very interesting, even though it is long. It is well worth the reader's time and effort.



Quotes

"Millions upon millions of years before had risen upon earth, the central areas of this tremendous ocean were empty, and where famous islands now exist nothing rose about the rolling waves. Of course, crude forms of life sometimes moved through the deep, but for the most part the central ocean was marked only by enormous waves that arose at the command of the moon and wind. Dark, dark, they swept the surface of the empty sea, falling only upon themselves terrible and puissant and lonely." Chap. 1, p. 2

"Toward the end of the master cycle, when the western islands were dying and the eastern were building, a new volcano pushed its cone above the surface of the ocean, and in a series of titanic explosions erupted enough molten rock to establish securely a new island, which after eons of time would be designated by men as the capital island of the group. Its subsequent volcanic history was memorable in that its habitable land resulted from the wedding of two separate chains of volcanoes." Chap. 1, p. 10

"In such weather King Tamatoa led his people into exile. They did not go in triumph or with banners flying; they fled at night, with no drums beating. They did not leave with riches and in panoply; they were rudely elbowed off their island with only enough food to sustain them precariously. Had they been more clever, they would have held their homeland; but they were not and they were forced to go. Had they perceived the deeper nature of gods, they would never have fallen prey to a savage deity who tormented them; but they were stubborn rather than wise, and the false god expelled them." Chap. 2, p. 75

"Although this was cause for regret, it did not occasion alarm, for the men of Bora Bora were exceptional astronomers. They had developed, from careful observation, a year of 365 days, and they had found that from time to time an extra day was required to keep the seasons aligned. Their ritual life was organized around a moon-month of twenty-nine and a half days, which is the easy way to build a calendar; but their year of twelve months was founded on the sun, which is the right way. They could predict with accuracy the new appearance and subsequent motion of the wandering stars, while the merest glimpse of the moon told them in what phases it stood, for each night of the moon-month bore its own special name, derived from the progress of the moon through its cycle. Men like Tupuna and Teroro even knew, by counting ahead six months, in what constellation the sun stood; so they were prepared, as they sailed north, to lose some of their familiar stars; conversely, they knew that they would come upon new stars, and it was the joy of discovery that they identified the hitherto unseen stars of the south. But in all their wisdom, they were not prepared for what they discovered on the eleventh night." Chap. 2, pp. 93-94

"On the dusty walk to the Hale farm, Reverend Thorn just about decided to give up his complex plan of first convincing the Board that they ought to take Abner and then convincing his niece Jerusha that she should do the same. All he had so far heard about



the boy confirmed his committee's suspicions that Abner was a difficult, opinionated young man who was bound to cause trouble wherever he went, but then the gaunt missionary came upon the home of Abner Hale, and his mind was quickly changed." Chap. 3, pp. 144-145

"Aloofly, two strange lovers, like continents undiscovered, sat apart, with oceans of uncertainty between them, but as the unique day drew to an end, Jerusha found that Abner Hale really did believe in the Lord and that in his heart he was truly afraid to take a woman to wife who was not wholly committed to God; whereas Abner learned that it was unimportant whether Jerusha Bromley was in a state of grace or not; what counted was the fact that she was willing to remain an old maid forever unless marriage brought her the honest passion of which life was capable." Chap. 3, p. 162

"Now came the days of gold, the memorable days when the Thetis rolled gently in the sun, all canvas set, and dolphins chased flying fish that shone in iridescence as they leaped. The little brig was away on an unbroken leg of more than seven thousand miles from Cape Horn to Hawaii, and slowly the ugly cold of the south gave way to the increasing warmth of the north. The new stars of Tierra del Fuego began to disappear and the old familiar constellations of New England crept back into place. But most of all, the mission family became fused into a single organized and dedicated group. Some, who forgot how sick they had been and how Abner alone had kept the family functioning, protested at his assumption of leadership, and one sharp-tongued wife was heard to say, 'You'd think he was the Lord's anointed.' But her husband quieted her by remembering, 'Someone had to make decisions . . . even in a family.'" Chap. 3, p. 215

"So all the accumulated wisdom of the islanders was ignored by the mission families. Perspiring in unbelievable heavy clothing, eschewing the healthful foods that surrounded them, they stubbornly toiled and grew faint and lost their health and died. But in doing so, they converted a nation." Chap. 3, p. 284

"Dr. Whipple's preoccupation with anything so minor as a new house was superseded when Abner became aware of mysterious events occurring in Lahaina without his being able to identify them; and since he considered himself arbiter of all that happened in the community, he was irritated to think that Hawaiians would wish to conduct important affairs behind his back. To the meeting in Honolulu he reported: 'I first became aware of this unusual secretiveness four days ago when returning from inspection of a home that burned because the owner smoked tobacco, and after having admonished him for his sin, I happened to peer into Malama's old palace grounds, where I spotted several kahunas I knew, and they were supervising the building of a large new house.'" Chap. 3, pp. 361-362

"The question was seriously discussed for the Hawaiians knew that Keoki was tormented by doubts arising from two religions conflict, and that whereas he had reverted with apparent willingness to Keololo's native gods, he had not easily cleansed himself of Abner's God, and the incompatible deities warred in his heart. They also knew, as Hawaiians, that if Keoki ever decided to die, he would do so. They had watched their fathers and uncles announce, 'I am going to die,' and they had died.



Therefore, when one young man repeated his questions: 'Do you think Keoki has decided to die?' the group pondered it seriously, and this was their consensus: 'We think he knows that he cannot survive with two gods fighting for his heart.'" Chap. 3, p. 378

"Those were the circumstances under which Micah Hale, most brilliant for the mission children, resigned from the ministry and became partner with Captain Rafer Hoxworth, a man he feared and who hated him, but they formed a brilliant pair - Hoxworth bold and daring, Hale most far-seeing of the Hawaii traders - and in time all ports in the Pacific became familiar with the rim ships which flex the blue flat of the H&H line." Chap. 3, p. 410

"Years passed, and the stolid, resolute men of Honan struggled southward, a few miles a day. Sometimes they bogged down at a river bank for two or three months. The siege of a city might delay them for a year. They ate, no one knew how. They stole from all. In the high mountain passes in winter their feet wrapped in bags, left bloody trails, but everyone was constantly on the alert to fight. More than a thousand children were born, and even they fell under the simple rules of General Ching: 'No old people can join us. Yu must submit to the government of Ching and Char. We never break into a sealed house.'" Chap. 4, p. 422

"John Whipple did not allow his anger at such treatment to obscure his judgment. In years of trading around the Pacific he had often met obstinate men and the cruel situations which they produce, and he had learned that in such confrontations his only chance of winning lay in doing exactly what in conscience ought to be done. It was by reliance upon this conviction that he had quietly made his way in such disparate jungles as Valparaiso, Batavia, Singapore and Honolulu." Chap. 4, pp. 462-463

"And then, as Kee Mun Ki and Nyuk Tsin were leaving the Punti store, the scholar made a dramatic gesture which changed the entire history of the Kees in Hawaii. As if a vision had possessed him, the name-giver cried, 'Halt!' And with slow, stately gestures he tore up the letter to the Low Village, scattering its shreds upon the floor. Trancelike he approached Mun Ki, took away the genealogical book and splashed back ink across the propitious name he has just composed. Then, in a low voice, he explained: 'Sometimes it comes like a flash of lightening on a hot night. After you have pondered a name for many hours you catch a vision of what his child can be, and all the old names you have been considering vanish, for a new name has been written across your mind in a flame.'" Chap. 4, p. 484

"But there was a subtler reason why the Hawaiians tolerated Chinese marriages: they saw with their own eyes that Chinese-Hawaiian children were superb human specimens. When the first such girls began to mature Honolulu was breathless at their beauty. They had long black hair with just a suggestion of a wave running through it, olive skin, a touch of mystery about their eyes and handsome teeth. They were taller than their Chinese fathers, much slimmer than their copious mothers, and they



combined the practicality of the Chinese with the gay abandon of the Hawaiian. They were a special breed, the glory of the islands; and practically every writer from America or England who took part in launching the lively fable of the beautiful Hawaiian girl, had in his mind's eye one of these first Chinese-Hawaiian masterpieces; and they justified all that was written about romantic Hawaii." Chap. 4, p. 488

"It was a ghoulish crowd that watched the battle for the ridge-poles. Some men had no hands and some lacked feet. The lips of some had fallen away and there were many noses missing. From the group arose the unmistakable stench of the leper, and brown skins were often marked with huge sickly-white areas. Hair had fallen out and sometimes eyes. These were the caricatures of men, those cursed by a malevolent nature so remorseless that few in the world who were not lepers could imagine. These fan-tan players were indeed the walking corpses, the crawling souls so foul that sound men, seeing them, could only shudder. They were the dead, the bodies thrown onto the beach at Kalawao, the forgotten, the abominated." Chap. 4, p. 562

"Then, in late 1862, Wild Whip became galvanized into even wilder action in a completely different arena, for the United States was beginning to show signs of one more discriminating against the importation of Hawaiian sugar. The great planters of cane in Louisiana were determined to end the reciprocity arrangements whereby Hawaii sent sugar to the mainland tax-free while the United States was allowed to send certain goods into Hawaii and also to use Pearl Harbor as a naval base. Cried the Louisiana sugar men: 'We don't need their sugar and we don't need Pearl Harbor.'" Chap. 4, pp. 612-613

"The revolution that overthrew the Hawaiian monarchy and passed the government into the hands of the sugar planters was under way. In her palace, the wild-willed queen shuddered as she saw American troops file ashore to invade her territory. She was disposed to fight them, for she knew that this was a cruel perversion of the ordinary relationships between sovereign nations, but the sugar planter quickly immobilized her loyal troops, and she was left defenseless, a stubborn, anachronistic woman in her mid-fifties, regal in appearance but totally unaware that the nineteenth century was ebbing to a close and taking with it the concepts of government to which he adhered." Chap. 4, p. 630

"By January 15, 1900, eight substantial areas had been completely razed and innumerable rats that might have carried their infected fleas to uncontaminated sections of the city were destroyed; and it seemed as if a general eruption of the plague had been mercifully prevented. Three thousand Chinese were already in refugee camps from which they could not spread contagion, but unknown thousands were hiding out in the narrow warrens to which they had fled and they now began to accomplish what the rats could not. As the reports came into headquarters that night, each with tales of fresh death and new infection, it became hideously apparent to Dr. Whipple that the epidemic was not halted and that the fate of Honolulu hung in a precarious balance." Chap. 4, p. 654



"When the hui converged upon the ugly house up Nuuanu, they formed colorful processions. Some brought their wives and by 1908 were able to bring grown grandsons along with their pretty Chinese and Hawaiian wives. On festive occasions great grandchildren appeared in number, tumbling about the grounds on which the family still grew taro and pineapples. The Kees, counting their wives and husbands, now numbered ninety-seven, but of course they were never able to convene at one time, because a dozen or so were apt to be at school on the mainland. Neither Yale or Harvard had yet known a Kee, but Michigan, Chicago, Columbia and Pennsylvania did, and it was possible for a Chinese in Hawaii to be born, financed, protected at law, married, tended medically and buried - all at the hands of Kees. In addition, he could rent his land from them, and buy his vegetables, his meat and his clothes." Chap. 5, p. 707

"The strike was broken, of course, but mainly by a series of adventitious developments, for on the day in February when the plantations evicted the Japanese laborers, telling them to live in the fields if necessary, by purest chance an influenza epidemic of the most virulent dimensions erupted, and in one crowded rural area where the strikers were living ten to a room on under trees, more than fifty of the workmen died. In all some five thousand strikers collapsed, many of them with no beds to sleep in and without hot food, and the subsequent death toll was interpreted by the superstitious as proof that the strike was against the will of God." Chap. 5, p. 757

"The board room of H & H was on the second floor of a large, fortlike building that stood at the corner of Fort and Merchant, and from this combination of facts the powerful clique that ran Hawaii came to be known simply as The Fort. It included, of course, H&H and also J&W. The Hewletts were members, as were some of the lesser planters from the big island. Banks, railways, trust companies and large estate owners were represented, but exactly what The Fort consisted of no man could properly say; it was simply the group who by common consent were entitled to meet on the second floor of H&H, a close-knit, cohesive body of men who were determined to give Hawaii a responsible form of government." Chap. 5, p. 766

"He rang the Hale bell again, and in a moment Hoxworth Hale appeared in a dark business suit, wearing collar and tie, as if such a leader of the community were not allowed to relax. Shig noticed that the man's face was colorless and his hands trembling. The radio was making noises from a room Shig could not see, but what he was saying he could not determine. Gulping in a manner not common to the Hales, Hoxworth pushed open the screen door and said to the star of the Punahou eleven, 'My God, Shig. Your country has declared war on mine.'" Chap. 5, pp. 811-812

"As a colonel in the United States army, Mark Whipple often remembered that discussion with his father, and sometimes when he was required to make his men do brutal or unpleasant work, he knew that in ignorance they would hate him, whereas if they knew the truth they would not. So when he returned to Hawaii to deal with the Japanese problem, he was motivated by an acute desire that he, Mark Whipple, should, by dealing with the Japanese honestly, erase the stigma that his father Hewlett Whipple had suffered at the hands of the Chinese. In a sense, therefore, he did not volunteer to



lead the Japanese troops; he was impelled by the entire history of his family to do so; for the Whipples of Hawaii were people who tried always to keep history straight." Chap. 5, pp. 848-849

"The forced closing Kamejiro Sakagawa's barbershop was actually a considerable blessing to the family, although at the time it was not so recognized, for in the first weeks the stalwart little dynamiter could find no work other than caring for lawns, a job he did not like. Then the Okinawan restaurant keeper Senaga sent a messenger saying that he needed a busboy at a new restaurant he was opening in Waikiki, where a great many soldiers and sailors went, and he would like Sakagawa-san to take the job. Kamejiro's eyes blazed as he started at the messenger. 'If Senaga had been a friend, he would never have allowed a Japanese girl to talk with a haole in his restaurant. Tell him no.'" Chap. 5, p. 868

"But in time I realized that this bright, hopeful man of the future, this unique contribution of Hawaii to the rest of the world, did not depend for his genesis upon racial intermarriage at all. He was a product of the mind. His was a way of thought, and not of birth, and one day I discovered, with some joy I may add, that for several years I had known the archetypes of the Golden Man, and if the reader has followed my story so far, he also knows three of them well and is about to meet the fourth, and it is interesting that none of these, in a direct sense, owed his golden quality to racial intermixtures. His awareness of the world he owed to his understanding of the movements around him. . . . But the four men of whom I now wish to speak did know and it is in reference to their knowledge that I wish to end my story of Hawaii, for they are indeed the Golden Men." Chap. 6, pp. 891-892

"Furthermore, if Hale, as an official of the Republican Party, had conscripted Shig, and half a hundred other young Japanese like him, Republicanism in Hawaii would have been perpetually insured, for by their traditional and conservative nature the Japanese would have made ideal Republicans, and a combination of haole business acumen and Japanese industry would have constituted a strength that no adversary could have broken. But it was then totally impossible for Hoxworth Hale even to imagine such a union, and as he walked past the parade he had the ungracious thought: 'If I hear any more about the brave Japanese boys who won the war for us, I'll vomit. . .'" Chap. 6, p. 901

"So what we call Hawaiian culture is really a girl from the Philippines, wearing a cellophane skirt from Tahiti, playing a ukulele from Portugal, backed up by a loud-speaker guitar from New York, singing a phony ballad from Hollywood." Chap. 6, p. 918

"But these fine words did not erase from Hong Kong's memory the anxiety he had suffered when in the examination room his auntie had sat in stolid silence like a Chinese peasant and now when he looked down at her citizenship paper, his former irritation



returned and he protested with some petulance: 'Oh, Wu Chow's Auntie! You didn't even pick up the right paper.' He took the document from her and showed her where the strange name was written: Char Nyuk Tsin. But when he had read this name aloud to her, she said quietly and yet great stubbornness, 'I told the helpful man, "Now that I am an American you must write on this paper my real name.'" And she climbed purposefully into the car, a small old woman who had made a great journey." Chap. 6, pp. 1001-1002

Adaptations

Because of its length and numerous characters, Hawaii has not adapted well to film. Two adaptations of the book have been produced by United Artists: Hawaii in 1966 and The Hawaiians in 1970. The better of the two versions, Hawaii, which deals with the material in the section "From the Farm of Bitterness," stars Julie Andrews, Max von Sydow, and Richard Harris. The Hawaiians, which depicts events in "From the Starving Village," stars Charlton Heston and Geraldine Chaplin.

Key Questions

Publishers of popular fiction consistently maintain that the public wants relatively short novels of about fifty thousand to sixty thousand words in length, yet Michener (and some others) writes massive novels that are hundreds of thousands of words in length.

Hawaii is a good example of how Michener's work defies conventional wisdom. It is an immensely popular book; readers carry it with them for reading during coffee breaks, between classes, during or even instead of lunch, before work, after work, and at bedtime. The novel requires dedication if it is to be read in its entirety, and many people seem to have that dedication. This alone could be a source for discussion: What about Michener's massive tomes makes them popular reading? Why do people read them intensely, devoting many hours to reading Hawaii and other novels cover-to-cover? Michener seems to have discovered how to persuade people to read with ardent interest long books intended as much to teach as to entertain. Investigating what it is about Michener's work that enthralles audiences could itself prove educational, teaching something about his art and about his audience.

Discussion groups should not lack for topics based on Hawaii. The book has become a landmark in literature, with its length and subject becoming common points of reference for book reviewers and literary critics. Its status suggests that it somehow stands out from most other novels; uncovering why this is so can make for hours of interesting discussion. The social issues are likely to stir the hearts of some readers. Is Michener's portraits of human beings victimizing other human beings accurate? Why does he show every culture involved in the islands as having some very bad traits, such as slavery? Who might be offended by Michener's account of the history of Hawaii? (One possible answer is "Everyone," which should be followed by the question: Why do people continue to read it?)

Hawaii displays the hallmarks of Michener's most successful novels:

great length, a strong concern with inhumanity, an intermixing of diverse cultures, and an account of the geological and natural history of the region.

This last may require some additional research on the part of discussion group members, but it can be much fun to investigate. There are a multitude of television documentaries devoted to the natural history of Hawaii, as well as numerous books about it. A comparison of Michener's account of the natural history of the islands to what other say about the islands could point out holes in his account or show what he has chosen to emphasize and to deemphasize, which would open a door of insight into the choices he makes as a literary artist. Note where he places his information in the novel. Does it set up any later events? Does the natural history serve a symbolic purpose? Is he trying to make the islands themselves characters? A discussion-leader may wish to



write an essay on how to discuss Hawaii; his or her greatest challenge may be persuading group members to stop talking about the book.

1. If group members are well-versed in Michener's work, a good way to start a discussion would be to compare Hawaii to the earlier work *Tales of the South Pacific* (please also see separate entry). What themes do they have in common? Has Michener's understanding of cultures and people grown at all between the writing of the books?

What techniques has he refined?

2. The characters of Hawaii are a good source for discussion. Most readers seem to have favorite characters; nearly all readers discover that one character or another (not always pleasant) character sticks with them long after finishing the book. For example, the Reverend Abner Hale seems to get under people's skin. Evangelical Christians find in him a disturbing portrait of missionary overzealousness; others find him to be a distressing indictment of white people forcing their sometimes anachronistic beliefs on other, supposedly primitive cultures; others just plain hate him. What about Michener's depiction of the thoughts and actions of Reverend Abner Hale make him memorable? Is it merely an accident of modern history that he interests readers, meaning that future generations of readers may not understand why anyone thought him remarkable?

3. What literary tradition does Hawaii fall into, or is it something apart from other literature? For instance, is it a tragedy? The islands, the wildlife, the people seem to suffer greatly, usually without reward or relief. On the other hand, the economic and political successes of later generations of Hawaiians suggests that the novel meets Classical definitions for comedy: It has happy endings. But can any work be happy when someone like Jerusha Bromley Hale works herself to death amid relentless misery, with only a slaver to really mourn for her?

4. Hawaii is rich with humanity, pulling together people from Polynesian, Asian, European, and American cultures. This richness may be the novel's greatest strength. How do the cultures mix? Does Michener try to show the cultures having anything, good or bad, in common? How are they separated by customs and points of view? How well do they mix? How does Michener's account of their mixing explain the modern culture of Hawaii? Does he take advantage of the opportunity his subject provides to offer insights into the various cultures?

5. Why do the children of immigrants consistently think of themselves as Americans, regardless of their elders' points of view?

6. How deep a thinker is Michener?

Is Hawaii as well researched as it seems to be? Does Michener really understand the history and cultures he discusses? Is he insightful enough to teach his readers something about humanity?



7. Critical opinion about Michener leans toward thinking of him as a writer of artistically insignificant tomes that may appeal to the masses but not to sophisticated readers. Using Hawaii as an example, just where do you think he fits into the history of literature? Is he a great writer of deathless works?

Has he influenced any other writers? Is his work well researched but poorly written? Is he likely to be forgotten in a hundred years?

8. Is there a consistent overall tone in Hawaii? If so what is it? If not, how does the tone shift, and where does it shift? Is there a muddled tone or no tone at all?

9. Does Michener favor any ethnic group over another? Does he make an effort to be even-handed?

10. Is there any overall point that Michener seems to be making with Hawaii?



Topics for Discussion

Explain the situation that led to the departure of King Tamatoa and his party from Bora Bora.

Why did John Whipple and Abner Hale decide to become missionaries?

How did Abner and Jerusha find missionary work in Lahaina? What kind of work did they do? How successful was it?

What reasons did John Whipple have for leaving the mission? What did he do after leaving?

Who are the Hakka and the Punti?

What was the Kee hui and what was its significance? How does it profit from World War II?

How successful was Kameihir and Kuriko in assimilating into Hawaii?

Who are the Golden Men? What are the requirements to become a Golden Man?

Literary Precedents

The structure of Hawaii has many literary precedents, including Leo Tolstoy's *War and Peace* (1865-1869), Booth Tarkington's *The Magnificent Ambersons* (1918), and John Galsworthy's *The Forsythe Saga* (1922). All are old-fashioned narratives which weave generations of fictional families through documented factual events. According to A. Grove Day, Michener believes his function as a writer is to "report the world, factually or imaginatively, but also emotionally and even poetically."

A writer who never forgets his origins as a history teacher, Michener's "classroom is the world."

Related Titles

In so far as Michener writes historical fiction, all of his historical titles are related. His meticulous research, tone and themes permeate most of his work; he is especially concerned with how frontiers are settled, and the resulting culture that arises from the traits of the original settlers. For parallel reading, Michener's *Alaska* (1988) and *Caribbean* (1989) are good choices.



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