

essay by Charles Choy Wong on research opportunities and priorities and it concludes with author and subject indexes. The two main sections are preceded by Shirley Hune's seminal analysis (originally published in 1977) of historical and sociological perspectives in the literature on Asian immigration to the United States.

Perhaps inevitably for a bibliography of this magnitude, there are minor flaws. Some of the entries do not appear in the most appropriate chapters, and there are instances where authors' names are misspelled or entries are missing from the author index. The subject index, a much-used portion of any large bibliography, should have a more extensive set of headings. In some cases, significant pieces of literature have very brief annotations or less important pieces are described in comparatively greater detail. Finally, this book does not include all of the humanities and social science writings on Asian Americans and, while this itself is not a problem, no explanation is provided on how materials were selected for inclusion or why others might have been omitted.

Like most reference works, *Asian American Studies* is really a tool whose users will evaluate based on how helpful it is for their own specific purposes. Such assessments will undoubtedly vary, but most are likely to be positive. Despite a few shortcomings, this volume is among the best of the general bibliographic resources on Asian Americans. It will be of value to those who are relatively unfamiliar with the literature on these groups as well as more knowledgeable researchers, teachers, and students. This book deserves a prominent place on the shelves of academic and public libraries and in the collections of educational and other programs having an interest in Asian American scholarship.

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Yukiko Kimura. *Issei: Japanese Immigrants in Hawaii*. (Honolulu: University of Hawaii Press, 1988) 283 pp., \$28.50.

Yukiko Kimura is a retired professor of sociology from the University of Hawaii who has also held a number of research positions in Japan and the United States during her long career. Since retiring in Honolulu in 1968, she has been researching studies of the Japanese in Hawaii and has published several articles in this area. *Issei: Japanese Immigrants in Hawaii* is her first book.

Issei is certainly the most scholarly and comprehensive recent history of the Japanese in Hawaii to appear. Kimura documents her commentary with extensive footnotes and references as well as oral histories from interviews she has conducted and from published interviews collected by

others in the past. Indeed, the oral histories are the most interesting sections for the general reader since, over the last twenty years, we have come to respect and appreciate oral history as a legitimate academic field and have reevaluated the traditional dictum that history should be about famous people and events. We now seek out the social history of undocumented, ordinary lives, having decided that these lives are relevant to our own.

Kimura's book is a sociological approach to history, but is not a sociological study. Kimura does not have a thesis to argue, but aims to present the facts objectively and without much interpretation. Thus, her discussion of the famous Fukunaga kidnap-murder case of 1928 is brief and reluctant. Kimura fails to acknowledge the impact this case had in underscoring the dual system of justice operating in Hawaii in the early twentieth century because of racism. Kimura states, "although the following crime was not committed by an Issei (but by a Nisei), it horrified all of Hawaii and stunned the Japanese community and thus behooves a mention." While the author goes on to record the events, she never explains why this murder horrified Hawaii, how it stunned the Japanese community, or what the repercussions were, particularly in light of the notorious Massie case that followed in 1931. In the Fukunaga case, the court system moved swiftly. Myles Fukunaga was hanged a year and two months after his murder of ten-year-old Gill Jamieson. Authors Hazama and Komieji point out in *Okage Sama De: The Japanese in Hawaii* (Bell Press, 1986) that the outspoken editor of *Hawaii Hochi* "cited the fact that recently a politically influential haole who had murdered a Japanese taxi driver was charged only with second degree murder. In another case, a haole (white) mechanic who had doused a Japanese worker with gasoline was tried for manslaughter and acquitted." Then in the Massie case the four whites who kidnapped and murdered Joe Kahahawai, acquitted on a rape charge, had their sentences commuted to a one-hour incarceration in Territorial Governor Judd's office. The Fukunaga case has often been paired with the Massie case to demonstrate prejudice against non-white citizens, a fact that bears notice. Perhaps the most telling detail about the Issei is the public apology Myles Fukunaga's parents published in the *Honolulu Star Bulletin*, September 24, 1928.

On other sometimes little known chapters of Japanese history in Hawaii, Kimura presents careful and thorough documentation. For example, there are eight pages on the Katta-gumi, the "Japan-Won-the-War" groups that flourished in Hawaii after World War II ended. At first, three percent, then one percent, of the Issei population in Hawaii insisted that Japan had won the war and continued to promote this stand aggressively until May, 1951, when "the leaders of the Katta-gumi published a statement announcing that they now recognized Japan's defeat and apologizing for having caused much trouble in the local community."

Technically, Kimura wants to focus on the Issei alone, although that becomes increasingly difficult as time marches on from 1885 (first permanent arrival of Japanese immigrants imported to work on the sugar plantations) to the cessation of all immigration in 1924 to the 1970 date she has chosen as the end of her study. The Issei cannot always be separated from the Nisei and succeeding generations, although this is the most fascinating group to study since the Issei experience contains the most cultural tension and dualism. Issues of assimilation versus ethnic nationalism that immigrants must confront reveal much about both the country of origin and the adopted country, and Kimura explores all aspects of the adjustments the Issei had to face. Ultimately the Issei story in Hawaii is one of assimilation, but also the successful perpetuation of cultural values. Since there is no ethnic majority in Hawaii, there has been no norm to adapt to. Once World War II ended and the McCarran Act was passed in 1952 allowing Issei citizenship, the Issei became official legal members of the larger community. As Kimura points out, they were always a part of Hawaii's economic system, even when they organized major labor strikes. "The Issei were never outsiders." Although they did move into city "ghettos," "these settlements were for convenience, however, and never for self-protection." Property ownership by Issei was encouraged in Hawaii as evidence of permanent residency unlike the discrimination on the West Coast where the Issei were often prevented from owning property. During World War II only 1000 Japanese from Hawaii were interned in mainland United States concentration camps compared to the 120,000 Japanese evacuated from the West Coast. Hawaii's economy would have collapsed if a third of the population had been interned, underscoring the absurdity of the 9066 order. Because of Hawaii's isolation and unique history, Kimura has a solid *raison d'être* for this detailed study of its Issei population. Kimura concludes that "the experience of the Japanese in Hawaii during World War II was complete ingroup participation, as part of the larger community," and many studies corroborate this, but how, then, are we to view the Katta-gumi?

Issei: Japanese Immigrants in Hawaii is a careful and thorough history of the first generation of Japanese in Hawaii, although it is difficult to separate the experience of this group from that of succeeding generations, as evidenced in the section on crime. Kimura is strong on the early history of plantation laborers and their rival prefectural groups, pointing out that immigrant groups from Japan were not homogeneous, but spoke different dialects and had a social hierarchy. Far from being docile and obedient laborers, they initiated labor strikes from the time of their arrival. Kimura's liberal use of oral histories and interviews with the Issei brings her account to life. *Issei* should become a basic text for anyone studying the Japanese in Hawaii.

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