

Donald Kilolani Mitchell, *Resource Units in Hawaiian Culture*. Honolulu: Kamehameha Schools, 1982. Pp. 300, illustrations. \$18.95.

Resource Units in Hawaiian Culture is a revised and expanded version of a book that first appeared in 1969. Since its first release, it has undergone four reprintings and has become a classic in the teaching of Hawaiian studies. Two new chapters have been added to the original work, a chapter on Hawaiian warfare and weapons and a chapter on the land and the people. Additionally, it is greatly enhanced by a new design format and original artwork. According to the book's foreward, "Emphasis was placed on including illustrations of Hawaiian artifacts not found in other Hawaiian culture texts." Indeed, many of the illustrations are themselves great pieces of art and would do credit to any art gallery. The book is impressive for the quantity as well as quality of its artwork, a detail distinguishing it from most of the Hawaiian culture texts presently on the market.

Its greatest virtues, however, are its index (usually inadequate in other similar works) and the extensive bibliographies that follow every chapter. This bibliographic format is particularly helpful as it includes many of the newer texts and resources in Hawaiian studies that have become available during the last twenty years. This is of great importance to Hawaiian scholars, as most of the texts currently being written contain relatively no new information or insight, and usually present repackaged data that quite often were old, out of date, and erroneous when they first appeared in print. For example, the chapter on religious beliefs and practices also contains references to scholarly research conducted within the last few

years, some of it refuting contentions made by earlier scholars now shown to have been incomplete, wrong, or both. Additionally, the chapter makes reference to, but does not necessarily agree with, some present-day writers whose scholarship is suspect and whose views are more popular than they are profound.

One thing to keep in mind when reading this book is its intended audience: Hawaiian studies students as well as teachers. This is both helpful and disconcerting. For someone who knows very little about Hawaiian culture, the book is a treasure trove of information and insight. For the serious student of Hawaiian culture there is an almost condescending attitude throughout the book that assumes its reader's total ignorance of things Hawaiian. But this is only a personal perception. Whether justified or not it is hardly a serious flaw and does not diminish the overall excellence of the book.

One of the book's best units is the newly added, "The Land and the People." This book is worth acquiring on the merits of this unit alone. It is a simplified, detailed, carefully crafted, and up-to-date (1980) explanation and review of one of the least understood and most hotly debated topics in modern Hawaii: Hawaiian charitable trusts. Very few people in Hawaii can go to one source to find information about the history and scope of these trusts as they operate in Hawaii today. Additionally, legal terms such as "adverse possession" are explained in nonlegal and non-technical language.

Kilolani Mitchell and the Kamehameha Schools are to be commended for writing about things Hawaiian without showing the biases that quite often characterize such works. The book is written with skill, humor, sparkle, and aplomb, making it a pleasure and a joy to read--unusual qualities among books on Hawaiian subjects.

Ishmael Stagner
Brigham Young University
Hawaii Campus