

not consistent. For example, crew and vessels are transported from Guam to China in a paragraph, when elsewhere minute passages receive detailed treatment. And background information on East Asia proves difficult to include in the European voyage. Williams does use primary sources from the Honourable East India Company, but were those official ethnographers of Chinese culture? Williams surmises that a newly-arrived Chinese official, "who had perhaps never seen a European before, could not be expected to understand western distinctions between a merchantman, a warship, and a pirate" (p. 195). Does China not have its own history of commercial junks, imperial patrol ships, and numerous pirates? The book is really more of a global chronicle of England versus Spain rather than a multi-cultural text, but it makes no claim to be anything more than just this. Allusions to the Pacific being a "Spanish lake" must be overlooked. It is definitely an excellent example of a specific Royal Navy narrative merging into a thematic western maritime study. Two salty thumbs up!

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David W. Forbes, ed. *Hawaiian National Bibliography: 1780-1900*. Volume II, 1831-1850. Honolulu: University of Hawaii Press, 2001. Pp. xvii + 599. US\$100.00, Cloth, ISBN 0-8248-2379-6.

The recently published second volume of David Forbes's *Hawaiian National Bibliography: 1780-1900* covers the years 1831 to 1850. Each of the volumes of the bibliography has focussed on a specific period in Hawaiian history. The first volume focussed on early European explorers and was dominated by the voyages of Captain Cook. During this time, the Hawaiian islands were struggling for independence in the face of persistent encroachment by Europeans and Americans. By 1850, the Hawaiian islands had become recognized as an independent kingdom, but were also becoming an American town. The Hawaiians were also becoming literate, which meant that many pamphlets and some books were being published in the Hawaiian language. However, the missionaries continued to control the printing presses, and so the kinds of documents that were produced remained highly selective. Read politically, the two bibliographies suggest, if somewhat obliquely, some of the key conflicts occurring in the Hawaiian islands at the time.

The move away from the early, and primarily English, exploration that was the core of the first volume is made even more pronounced because references to those

voyages have not been included. In fact, there is not a single reference to an edition of Cook's voyages published between 1831 and 1850. Beddie's *Bibliography of James Cook*, on the other hand, lists one edition of the third voyage published in 1831 and over twenty editions that combined the three voyages (either edited or not). The references included in Beddie's text suggest, however, that between 1831 and 1850 there were almost complete reissues of the different versions of the voyages and life which had already been published. But whereas editions like these would have been referenced in the first volume of the *Hawaiian National Bibliography*, they are absent from the second. The only references to Cook's voyages in this second volume are ones that occur in the annotations to later explorers and, in particular, Beechey.

One of the primary benefits of this bibliography is the information it gives on very obscure texts produced in Hawaii and often in Hawaiian. Many of the documents are hard to find, except in the primary archives around Hawaii. At times, the bibliography reads like a book list of the Paul Kahn collection, now part of the Hawaii State Archives. Kahn was a prominent collector of Hawaiiana, and just before his death sold his extensive collection to the State of Hawaii. The debt that this bibliography has to Kahn is obvious, and it is likely that Kahn's interests, as well as the interests of the local archives, are being expressed through this bibliography.

As with the first volume, works are listed by their title. This system can be confusing since there is a greater number of works in Hawaiian in this volume and Forbes chose to alphabetize them by their particles and articles (He, Ka, Ke, O, and so on), rather than by the first substantial word. Thus, *He Olelo No Ka Hooponopono Ana* (Forbes #1277) is listed under *He* (meaning "A," an indefinite article) rather than under *Olelo*. It is likewise unfortunate that the index does not include such keywords, which would have allowed users to find all the titles that included *Olelo*, for instance.

Some of the books listed in the bibliography do not seem to belong. For instance, it is not obvious why the tract *Brief Statement of the Aggression of the French on the Island of Tahiti...* and its French original (Forbes #1426 and #1427) are included. The English edition of the book was published by the London Missionary Society and, while these events may have been important to Hawaii, Forbes's annotation seems to have nothing to do with Hawaii. Another example is Reuben Tinker's *Ought I to Become a Missionary* (Forbes #799). The tract was based on an address that Tinker delivered in Andover, Maryland, before departing for the Sandwich Islands. Forbes provides no reason for including Tinker, except that Tinker leaves for Hawaii soon after giving the address.

There are also references that should have been included. Forbes includes two articles by William Miller, the British consul to Hawaii during this period, but he does not list Miller's 1842 "Notes on South America and Oceania," which was published in the *Journal of the Royal Geographical Society of London* and included a paragraph describing some geological and economic aspects of the islands (volume 12, p.139). Of course, including all of the notes and letters which mention the Sandwich Islands is a daunting task, and clearly much more difficult than including the already-catalogued missionary publications that can be found in local archives. But what this means is that this volume of the bibliography has an evident bias towards missionary publications, and away from the scientific literature arising primarily from Europe in which Hawaii would have an incidental place.

Turning to the index, one criticism is that the U.S. government documents are listed inconsistently. A Navy Department document (Forbes #970) is listed under "[Jeremiah Reynolds]", whereas most documents are listed, like Forbes #1083, under the originating government body, such as "United States. 24<sup>th</sup> Congress. 2nd Session. House of Representatives." It would have been useful to list these in a way that a researcher could find official publications of the United States government. Connected to this criticism is a key problem with the index, which is that the U.S. government documents, including those originating from specific departments, are not listed together. On the other hand, the documents produced by the Hawaiian Kingdom are listed in the index (although somewhat surprisingly under "Government and Laws" rather than "Hawaiian Kingdom"). Given that during this period the United States is turning into a regional or hemispheric empire, listing the U.S. government documents produced at that time is relevant.

While the citations in Volume II are dominated by missionaries (in terms of publications both within Hawaii and reports from outside), it is important to note that we are provided the public face of the missionaries (and of the explorers and governments, for that matter). There are some controversies, especially when conflicts occurred between different Christian groups or between missionaries and either whalers or explorers, but the tendency of the publications is towards the self-promoting description of the missionary work that has been carried out. At this point, one also notes that the bibliography does not include the many letters, journals, diaries, and such that either have never been published, or were published much later.

Who ran the printing presses is thus crucial to understanding what things were being printed in Hawaii. This is not a criticism of Forbes or his text. Rather, the point is to suggest that another kind of bibliography is needed that considers the archival sources from that time, which would allow researchers to find not only the

official, often sanitized accounts, but also the personal accounts that may expand, but also undercut, the public face of missionary activities during that time.

When dealing with such a variety of documents, one issue that could be addressed is how the bibliographic reference connects to the existence of the books at the time. To this end, Forbes sometimes includes the number of copies that were printed. While this information is far from complete (and likely impossible to complete), there are some extant works where this information might be obtainable, such as publications by the United States government. For his information, however, Forbes relies on previous bibliographies, such as Haskell's bibliography of the United States Exploring Expedition and the published minutes of missionary meetings. But to assess the relative availability of different works, a concern for the number of copies that were produced is important, as would be other publishing information, such as the cost of the book, which is, unfortunately, rarely provided.

As Forbes notes in one case (Forbes #771), roughly 50 copies of private missionary letters were printed at Lahainaluna for private distribution. The rarity of these publications can make someone wonder whether similar quantities of handwritten publications also existed, but were either not included nor not collected in the first place because they were not printed.

In addition to the quantity of books printed, a related aspect of the print history is the distribution of the texts. Many of the local missionary publications, as well as the newspapers, likely never left the islands, except perhaps as parts of larger reports. Some of the books that were published in Europe may have only arrived on the islands through recent book collecting. The point here is that while the *Hawaiian National Bibliography* contains books written about Hawaii, it does not necessarily follow that the books were available to people (or to many people) in Hawaii itself. In other words, the only reason that these works are listed together is that they either talk about Hawaii or they are written in Hawaiian.

To be fair, these questions are well beyond the task of a typical bibliography. Forbes has given the reader information where that information was already at hand, but a general history of printing and reading in Hawaii remains to be written. The contests between printing and other forms of communication, as well as the contest over access to the printing presses likewise deserve further study. What the bibliography offers is the list created by the victors.

There are two more volumes to complete before Forbes is done with the *Hawaiian National Bibliography*. Those volumes will likely focus on the increasing American control and ultimate overthrow of the Hawaiian monarchy. With the first two volumes, Forbes has offered researchers in Hawaiian history invaluable information regarding the printed word in Hawaii, extending well beyond books, but just short of manuscripts. While the bibliography seems to depend on, and in some ways, rein-

force, the power of those who are connected to the missionary and American influence over the islands, the bibliography nonetheless opens spaces for opposition not only by characterizing the history of publishing in Hawaii through a list of the item published, but also by suggesting, however obliquely, that there are politics and struggle behind those lists.

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Scott L. Montgomery. *Science in Translation: Movements of Knowledge Through Cultures and Time*. Chicago: University of Chicago Press, 2000. Pp. 338. B/W photos, bibliography, notes. Cloth: US\$28.00 and ISBN 0-226-53480-4.

Scott L. Montgomery has written a lucid and engaging account about the role of translation in the development of modern science. He departs from previous accounts of the history of science when he asserts that science itself was not a coherent and unchanging body of knowledge, but that it was profoundly mediated and even transformed by scholars who were engaged in various types of translation activities. The Greek scientific tradition of remote antiquity was not the same as the "Greek" science received by Western European scholars during the twelfth and thirteenth centuries, the great age of translation into Latin. Montgomery argues convincingly that the role of Islamic scholars in the development of modern science has been traditionally over-looked for this reason. Beginning in the medieval period, European scholars have only recognized their Islamic counterparts as the temporary custodians of the Greek scientific tradition. Modern science did not develop, therefore, until Islamic scholars transmitted Greek science to the Latin West (p. 92).

Montgomery's discussion of the development of modern science in the West serves as the backdrop for the history of Japanese science, which is the focus of the book. In no other culture of the world, according to Montgomery, were science and translation as intertwined as in Japan (p. 217). Scholars of early modern Japan (Tokugawa or Edo Japan) were predisposed to the adoption of modern science for two reasons: (1) there was an intellectual trend within Japanese Neo-Confucianism that sanctioned the investigation of the material world; and (2) as early as 1720, scholars were familiar with the latest European scientific developments via their translation of Dutch books. The key figure in this translation effort was Shizuki Tadao (1760-1806), who was responsible for the creation of a new scientific nomenclature. Montgomery sees both of these trends as setting the stage for modern science after the Meiji Restoration in 1868.