

programs at the Monterey Bay Aquarium. Ravalli's historical lesson is one with a silver lining: the same powers that wreaked havoc on the Pacific Ocean must be used to save it now.

Both Braje and Ravalli effectively use a single species to illuminate the environmental history of the Pacific. Instead of writing narratives that focus on the human impact of animals, they both show how the shifting animal populations affected the cultural and political lives of the humans who interacted with them. And both end on particularly optimistic notes, suggesting that there are active projects to revitalize both the abalone and otter populations started by the very nation-states that sent them to the edge of extinction. Both books show how a seemingly narrow frame can be used to generate robust interdisciplinary conversations about the history of the marine environment.

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Beyond Hawai'i: Native Labor in the Pacific World. By Gregory Rosenthal. Oakland: University of California Press, 2018. xii + 305 pp. Illustrations, maps, charts, tables, graphs, glossary, appendix, notes, bibliography, and index. Cloth \$85.00, paper \$32.95, e-book \$32.95.

Mobility has been a watchword in islander studies ever since the publication of Epeli Hau'ofa's seminal "Our Sea of Islands" back in 1993. Recent notable additions to the field include Lynette Russell's *Roving Mariners* (2012) and Coll Thrush's *Indigenous London* (2013); notable works on Hawai'i include David Chang's *The World and All the Things Upon It* (2016) and Kealani Cook's *Return to Kahiki* (2018). The result has been to place the ocean at the center of islander history and islanders at the center of Pacific history.

Gregory Rosenthal develops this theme further with his beautifully written, surprisingly poignant account of Hawaiian laborers fanning out across the nineteenth-century Pacific world. The fact that native Hawaiians were active in various sectors of the Pacific economy is fairly well known, but Rosenthal's achievement is to paint a comprehensive picture seen from the perspective of Hawaiians themselves. The structure of his book is both intricate and elegant. It moves in an arc through time and space, beginning with the felling of the archipelago's ancient sandalwood groves for export to China, then following Hawaiian men as they set off to try their hand at sundry pan-

Pacific livelihoods, before finally returning just in time to witness the final act of their dispossession—their displacement by Asian migrants imported to work on white-owned sugar plantations. Of the intermediate chapters, two focus on the whaling industry, with one devoted to the “men of the Cold Ocean” who, by crewing expeditions to the Arctic, defied racialized assumptions that Hawaiians could not survive outside tropical climes. Another chapter, based on an article published in these pages, follows laborers to the guano islands of the Central Pacific. A fourth follows the trail to California, where many Hawaiians tried their luck in the Gold Rush but frequently ended up destitute.

Although it is not obvious from the title, environmental history sits at the core of the book. Rosenthal, inspired by Richard White’s call to “*know nature through labor*,” is interested in knowing how Hawaiian workers felt their environment. Through government records, ships’ logs, diaries, and newspapers written in both English and Hawaiian, he recreates an array of sensations ranging from exhaustion, hunger, and callouses through to fever, loneliness, and post-payday sex in brothels. Hawaiian laborers, Rosenthal reveals, were unusually literate, allowing him to quote firsthand accounts of skin scorched by the Pacific sun or bones chilled by the Arctic wind. Where necessary, he plugs gaps in the historical record with deft imagination, asking us to imagine how guano dust scorched the lungs, how “the salt of the familiar ocean” smelled to homesick islander nostrils, and how sailors’ hard tack tasted to palates accustomed to fish and poi.

This focus on labor, environment, and body extends to animals as well. Rosenthal invites us to imagine “worksapes” in which humans and animals labored on intimate terms with each other. A pedant might cavil over whether imposing the framework of “labor” onto animals risks anthropomorphizing them. But as an empathetic technique it is undeniably effective, reminding us to expand our circle of compassion not only to the whalers but also to those they hunted. Rosenthal’s focus on animals also serves to highlight the ecological underpinning of the emergent global capitalist economy. The Bering Strait, he tells us, was “perhaps the world’s most productive zooplankton hotspot” (p. 55); Hawaiians may not have known what zooplankton was, but “without zooplankton there was no baleen, without baleen there were no corsets, and without whalebone products on the market there were no jobs for Hawaiian men” (p. 55).

Rosenthal narrates all this as a Marxist narrative of immiseration, describing Hawaiian men’s responses to the onslaught of modern capitalism as a kind of complicated “proletarian dance.” These responses ran the gamut from mutiny, desertion, and boycott, through Schweikian tactics such as dissembling, foot-dragging, suicide, and theft, to negotiating for better terms when selling their

land, livestock, or labor. For me, the metaphor of the dance works better than Rosenthal's occasional attempts to label all Hawaiian behavior as a form of "resistance." If even trading and wage labor counted as resistance to capitalism, what would cooperation look like? Particularly paradoxical is the conflation of mobility with agency. For Hau'ofa, celebrating Polynesian mobility was about overturning colonial tropes of islanders as static, passive objects, but mobility as a laborer within a global capitalist system is less obviously empowering. In a similar vein, the invocation of a "transoceanic diaspora stretching across the world's greatest ocean" echoes Hau'ofa's laudatory tone but rings false. There is scant evidence that Rosenthal's Hawaiians formed settled communities overseas; they either returned home or vanished from the historical record.

But these quibbles should not detract from the book's main achievement, which is to "pay witness" to Hawaiians' experiences as they ricocheted around a rapidly globalizing Pacific World, recording not only their travails but also their resilience in the face of epochal capitalist transformation. The book will be essential reading for students of Hawaiian history and will also attract a wide graduate and undergraduate readership in the fields of environmental history and Pacific studies.

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Bad Environmentalism: Irony and Irreverence in the Ecological Age. By Nicole Seymour. Minneapolis: University of Minneapolis Press, 2018. 307 pp. Illustrations, notes, bibliography, and index. Paper \$26.95.

This book was a joy to read. That is not how I feel about anything Wendell Berry or Terry Tempest Williams ever wrote, however, and Nicole Seymour's aim (in part) is to explain why, and why I should not feel ashamed about it. Environmentalism, she insists, is a performance, and, more often than not, its performance has featured suffocating earnestness, sanctimony, seriousness, and self-righteousness. *Bad Environmentalism* exposes and challenges this "good affect" by turning attention away from the mainstream and toward "dissident" cultural margins. In five tidy chapters, the book looks at a wide range of films, television shows, and performance art as well as at fiction