

Cameroon (chapter 13), expected some degree of royal reciprocity and recognition for their positions through interactions, both physical and epistolary, with the Kaiser. Chapters 11 and 12 stand out in this section.

Chapter 11 highlights the roles of diplomacy and gifts in attempts at royal cosmopolitanism through the example of King Kabua of the Marshall Islands and the presenting of his physical throne—the symbol of his authority—to Kaiser Wilhelm II for the German monarch's birthday in 1909. Far from viewing this episode as Kabua being entirely subservient to German power, Fitzpatrick displays through a series of letters, telegrams, and government documents how the gifting of the original throne rather than a replica was part of a larger system of partial royal reciprocity that Kabua attempted time and again to use as leverage—with varying degrees of success—in his dealings with German imperial authorities and with rivals to his claims in the Marshall Islands, while reinforcing his own notion of his importance as a power-broker for Germans in the region.

Chapter 12 examines the role of Wilhelm Solf and how he systematically dismantled Samoan power structures by inserting the Kaiser into the islands' understanding of paramount hierarchy dynamics as well as the attempted royal internationalism in the response of Tupua Tamasese Lealofi in appealing to the Kaiser to restore his ability to take the office of paramount chief. So firmly did Tupua Tamasese Lealofi believe in a sense of reciprocity that he tried again and again—unsuccessfully—to make use of a supposed personal connection with Wilhelm II—including during a visit to Berlin—and other colonial officials to not only gain favor over his rivals in the region, but also to reassert the authority of paramount chiefdom once it had been stripped from the German colonial system in Samoa entirely. Regardless of the outcome, the actions of the Samoan leader demonstrate—as Fitzpatrick argues throughout the book—the ways in which monarchs and leaders in colonial settings had agency in trying to get the German imperial system to work in their favor or in trying to push against it.

Matthew Fitzpatrick has written an approachable monograph on the forms and boundaries of royal cosmopolitanism in the imperial interactions between the German Kaiser and royal figures from around the world that will serve as grounding for another wave of research on German imperialism. Hopefully this text will lead to others developing and expanding on these themes to explore the relationship between monarchy and agency in the context of other empires as well as inter-imperial and postimperial situations beyond the lens of the German Empire, which serves as such a useful springboard for this study.

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Coconut Colonialism: Workers and the Globalization of Samoa

By Holger Droessler. Cambridge, Massachusetts and London: Harvard University Press, 2022. Pp. 304. Hardcover \$39.95. ISBN: 978-0674263338.

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Located at the crossroads of the Pacific, Samoa has always served as one of the vital cultural centers of Oceanian life, sustained through the practice of *malaga*. Though *malaga* was a

custom primarily exercised to maintain social relationships through travel, it can also refer to processes of movement and mobility more broadly in *fa'a Samoa* (the Samoan way of life). However, *malaga* are not simply travel or movement. They are crucial to preserving *vā*: the “links, pathways, and networks that people reestablish as they move”. Forming the central tenet of the Samoan moral economy, *vā* allows Samoans to “nurture social harmony and ensure the integrity of the culture” through moving back and forth in between spaces (4).

In *Coconut Colonialism*, *malaga* are a (if not *the*) defining feature of the Samoan Islands' unique global identity. Part of what Holger Droessler calls “Oceanian globality,” the workers of Samoa forged new connections with one another and the wider world in the spirit of *malaga*, despite the ever-tightening grip of Euro-American colonialism. The increasingly interconnected and hostile world which resulted from trans-imperial governance and globalization threatened Samoan traditions of mobility and cultural exchange. Nonetheless, Samoans found opportunities for cooperation, resistance, and agency within this limited colonial globality, offering the prospect of extending their long-established ideas of *malaga* within coconut colonialism at the turn of the twentieth century.

Telling a story situated at the nexus of labor, colonialism, and globalization, *Coconut Colonialism* presents a powerful and fresh perspective on history from below and from a region which receives comparatively little historiographical attention. Rather than being a narrative which explains the process of transforming coconuts and copra into colonial commodities for global markets, the coconut acts as a symbol for the incitement of colonization in Samoa and the wider Pacific, but also one which helped to shape the contours of resistance to global capitalism. Challenging more conventional narratives which offer sweeping accounts of powerful (White) actors who helped to shape global economic integration, the workers of Samoa under tripartite and later German, American, and New Zealand-mandated governance offer a “decidedly local and remarkably intimate” account of globalization (202).

Droessler argues that the workers of Samoa experienced colonialism and capitalism primarily through labor. Though Samoa forms the backdrop of the analysis, the book does not focus solely on ethnic Samoan workers. Instead, the book engages with a range of identities and agencies extant in Samoa, including Chinese migrant workers, various Polynesian and Melanesian groups from other Pacific Islands, and those of mixed-race heritage. These are the people – the local connections – that laid the foundation for Samoa's integration into global networks.

The book is divided into five parts, each engaged in a different “workscape” representing different categories of labor: coconuts, planters, performers, builders, and mediators. Workscapes emerged as central and interdependent arenas of colonial contestation, enabling different forms of interaction and giving rise to new forms of sociality. These diverse experiences helped to forge bonds of solidarity within and across worksapes, fueling the anti-colonial Mau movement and campaigns for self-determination presented before the League of Nations.

Chapter 1 discusses the importance of Samoan sustainable coconut farming practices on self-determination and autonomy. Since they were able to manage the introduction of export-oriented plantation agriculture on their own terms, independent food production allowed them to both creatively exploit new opportunities for trade and economic gain and undermine the monopolistic practices of Euro-American plantation owners through the creation of copra cooperatives. Chapter 2 focuses on the rather unequal community of workers in the harsh world of copra-making and their efforts to resist the demands of plantation agriculture. Though Euro-American authorities sought to segregate the colonial workforce along racial lines, Samoans successfully forged interracial solidarity with new plantation workers, shaping Oceanian globality.

Chapter 3 examines the experiences of those Samoans who performed in European and American exhibitions, fairs, and zoos, arguing that this kind of global *malaga* set Samoans apart from other ethnographic troupes of the time. Although the physical demands and labor discipline of the shows intimately connected them with other forms of labor at

home in Samoa, they were able to redefine their tours as cultural and diplomatic *malaga*. Chapter 4 investigates the challenges and opportunities presented by the expanding infrastructure in Samoa. Samoan workers welcomed an additional space to earn cash and appreciated the connectivity that roads and ports presented, offering more regular and consistent ways of interacting with the wider world. Finally, chapter 5 explores the indigenous intermediaries (usually mixed-race) who navigated the precarious spaces between colonizer and colonized as police, translators, secretaries, and nurses.

While the thorough research and incisive analysis of *Coconut Colonialism* should be commended, there were instances where the book could have been stronger. . Droessler often mentions how workers were vulnerable to environmental and ecological concerns but fails to go into much depth about those concerns, or the impact of coconut colonialism on the bodies of its diverse workforce or the Samoan landscape. This would have been a rich opportunity to engage with promising and important work on labor in the history of science and the environment. Likewise, a brief glance at the secondary literature reveals only light engagement with recent work on German colonialism. Although Droessler's work makes a necessary contribution to the rather deficient literature on German Samoa, the study of German colonialism has recently become one of the most vibrant fields in imperial history. Why some landmark texts were excluded, let alone more specific studies which address similar issues of labor, race, and identity in German colonies, is unclear.

In *Coconut Colonialism*, Holger Droessler crafts a thoughtful narrative on how local people in small spaces reacted to large-scale processes like colonialism and globalization through labor. His original contribution and unique transnational and trans-imperial approach illustrate how future scholarship can overcome traditional methods to untangle complex global stories. Importantly, his focus on collaboration and resistance in response to Euro-American encroachment demonstrates the essential roles of agency and identity in these processes. For the workers of Samoa, *malaga* stands at the center of globalization, enabling them to construct a shared, cooperative vision of Oceanian globality.

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Blood Inscriptions: Science, Modernity, and Ritual Murder in Europe's Fin de Siècle

By Hillel J. Kieval. Philadelphia: University of Pennsylvania Press, 2022. Pp. x + 298. Hardcover \$65.00. ISBN: 978-0812253764.

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Hillel Kieval's cogent new book examines the sudden spate of trials propelled by ritual murder accusations between 1882 and 1902 in Central Europe. This work, the culmination of two decades of research, draws upon interrogation protocols, medical examination reports, trial records, press accounts, polemical tracts, apologetic responses, contemporary reappraisals, and other Czech, German, Hebrew, and Hungarian documents in archives across Europe, Israel, and the United States. Kieval devotes individual chapters to the four accusations in which formal investigations resulted in judicial prosecutions: Tiszaeszlár (Hungary, 1882–1883), Xanten (Prussian Rheinland, 1891–1892), Polná (Bohemia, 1899–1900), and Konitz (West Prussia, 1900–1902). Brief discussions of the two other accusations in Imperial