

Chinese Migrant Networks and Cultural Change: Peru, Chicago, and Hawaii, 1900-1936. By Adam McKeown. (Chicago: University of Chicago Press, 2001. Pp. x, 350. Illustrations, maps, tables, index, bibliography. Cloth, \$45.00, paper, \$18.00).

Not surprisingly, most studies of Asian American history focus on the West Coast, with New York City as the exception that proves the rule. This one is different. In a revision and expansion of his 1997 University of Chicago dissertation, Adam McKeown ambitiously broadens the frame. Deploying his findings from multi-archival research in three languages, *Chinese Migrant Networks and Cultural Change* portrays the global context of Chinese migrations across the Pacific in the early twentieth century, with glimpses of a process that preceded the California Gold Rush of 1849 and continues to the present day.

McKeown's argument is complex, often at a fairly high level of abstraction, and not easily summarized in a brief review. Put simply, he contends that no single global or local factor can explain why migrants leaving from the same south Chinese counties and villages at about the same time, presumably carrying the same values and embedded in similar networks connecting them with the homeland, would create distinctive hybrid cultures in Peru, Chicago, and Hawaii.

The Chinese who headed to all three destinations hailed mainly from the rural counties of the Pearl River Delta, a few days transit to Canton, Macao, and especially Hong Kong. Neither sojourners nor settlers, in the terms of an earlier historiography, they moved back and forth when possible, in what Charles Tilly has called "circular" migration. Usually single men, migrating for economic motives, they retained their local sense of self as best they could: "like the family the village became a transnational entity." (75) Overseas, in each instance, they faced exploitation, hostility, and legal discrimination, yet carved out different spheres in each locale.

In Peru, urban Chinese merchants overcame a legacy of down-trodden nineteenth-century plantation labor, cozying up to a modernizing national regime in the 1920s to subvert immigration restriction amid widespread anti-Chinese sentiment. They celebrated China as a great nation and presented themselves as worldly cosmopolitans. In Hawaii, the numerous American-born offspring of Chinese rural storekeepers, themselves a generation removed from the canefields, became in Honolulu a broadly dispersed population of English speaking high achievers—"second to whites" (58) in a hierarchical multi-ethnic city. In roughly the same years the Chinese of Chicago coped with even more troubling surroundings. Because of mainland hostility to Asians, "in Chicago they could never be anything more than one of many struggling immigrant groups, and a strange and

