“conflict talk” in this volume women’s voices are seldom heard. In some of the communities studied women are excluded from participation in disentangling sessions, or play a very limited role (for example, as witnesses). In others they can participate—particular in the intrafamilial events—and in the Kwara’ae case can act as co-leaders in family disentangling sessions. In some cases the authors do not clarify women’s position in relation to the type of event described. Except in the paper by Boggs and Chun on Hawaiian bo’opono’opono, the question of conflict between females is ignored. Since one of the recurring themes the editors claim for this volume is that of the “relationship of sociopolitical organization to disentangling processes” (21), this silencing of women is of some concern.

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Legal rights as debated and sanctioned under Hawaiian and American constitutional and statutory law are considered in the context of the Native Hawaiian who must balance precariously on the cliffside trails of choice known as self-determination and assimilation. A sometimes perplexing flurry of cases argued and adjudicated from kingdom through statehood eras serves as the evidentiary base for editor MacKenzie and her contributing authors to discuss and analyze the rights of Native Hawaiians. One of the central questions in assessing the merits and shortcomings of this text is whether discussion and analysis are foundational enough approaches to employ in the composition of a rights handbook. Another pertains to the framing of the Native Hawaiian rights thesis—is it sufficient to remain largely within the ironic historical parameters of American jurisprudence when the matter of self-determination is considered?

The handbook consists of sixteen chapters divided into five parts: Native Hawaiian Lands and Sovereignty, Securing Individual Hawaiian Land Titles, Natural Resource Rights, Traditional and Customary Rights, and Resources Benefiting Native Hawaiians. Part 5 is a listing of federal programs and privately endowed trusts of Hawaiian chiefs that provide various social and educational services. It describes what is available as tangible assistance, unlike parts 1 through 4, which rely on heaping citations of case law to illustrate given areas of the rights spectrum. The tone of the first four parts resonates decidedly with the legalese that editorial eyes sought to at least minimize. Attorneys wrote the handbook, and despite well-intentioned attempts, the chapters are often strewn with legalisms, impeding the reader who has no background in law.

Reasonable and dispassionate though the writers try to be throughout the text, some topics defy even-handed treatment. The trust breached by state and federal authorities with respect to the Hawaiian Homes Commission Act
covered in chapter 4 is an example. Yet for all the vigor imparted in citing case after case of mismanagement and neglect, "dismal" is how the writer characterizes the long-standing litany of misdeeds. This and other "conclusion" paragraphs that end each chapter stand in graphic disparity to the preponderance of evidence put forward. When understatements color conclusions, the chapters end on a whimper rather than a roar and do nothing to project an attitude that something can and must be done now to redress Native Hawaiian grievances.

At places in the handbook specific recommendations might have enabled the text to better live up to its title. The chapter on sovereignty declares that Hawaiians "should fully embrace . . . international human rights doctrines," but sadly, suggestions for how to accomplish this are missing. The opportunity to serve as the catalyst for problem solving, the hallmark of most handbooks, is not seized. Assertions of rights to fish, gather, practice religion, and draw water are characterized in the handbook as challenges to the law that were unsuccessful in attaining positive standing for the Native Hawaiian. Victories are few and far between. Because restrictions in the law abound, a prescriptive guideline or a processual method for applying the law in future cases would bolster the book’s analytical passages. Instead they are described and reported as they occurred, testaments to the irrelevance of a system that seems to oppose rather than support justice for Hawaiians.

The handbook is substantive in several ways. For a legal reference guide of this sort to attempt to cover as many topics as it does is commendable. The book is a beginning point for exploring rights issues along dual paths: the traditional and the contemporary, the native and the foreign, the self-determining and the assimilative, the legal and the moral.

The rostrum of cases and explanations of chapter topics and subtopics will well serve the legal community of Hawai‘i. Of course, the underlying hope is that enlightened attorneys will in turn positively affect the delivery of legal services to Native Hawaiians. The handbook can demonstrate to the legal community that there is need for cultural sensitivity when serving as counsel on behalf of the Native Hawaiian in what is often an overwhelming, tension-filled, and financially draining experience.

This text is properly a primer on self-determination, not a "how-to manual" for achieving the right to exist as a people. If Native Hawaiians require a guide to case law as it pertains to the native peoples in American society, they will find this handbook a valuable resource.

KANALUPILIKOKIĀMA‘IHU‘I
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Mineral wealth in the generally resource-poor Pacific Islands can play a significant role in their political economies. Yet, as Michael Howard argues in his most recent book, the social