

Book and Media Reviews

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French, it would surely interest an English-speaking audience.

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Native Nations: The Survival of Fourth World Peoples, edited by Sharlotte Neely. Vernon, BC: J Charlton Publishing Ltd, 2014. ISBN 978-0-9919441-9-4, vii + 185 pages, map, notes, references, index. Paper, US\$32.00.

History has often been written, understood, and remembered through the interpretive lens of so-called First World nations. One of the dangers and deficits of history making from such privileged perspectives is the way it becomes the dominant understanding, often ignoring and silencing the experiences of Indigenous peoples. As the activist Arundhati Roy once noted, “There’s really no such thing as the ‘voiceless.’ There are only the deliberately silenced, or the preferably unheard” (Sydney Peace Prize lecture, 4 Nov 2004). Many scholars and policy makers ensconced in colonial and postcolonial nations continue to understand and thus interact with Indigenous peoples as groups who should remain deliberately silenced or preferably unheard. Effective work to redress the injustices brought by First World nations against Indigenous peoples, and particularly those of the “Fourth World,” begins with addressing the ignorance and lack of deep understanding of the brutality and traumas that characterize Indigenous peoples’ past and present experiences with First World nations. Character-

ized as a needful restorative process, this move toward redress through scholarly engagement is at the heart of the work that Sharlotte Neely and seven contributors offer in *Native Nations: The Survival of Fourth World Peoples*.

A professor of anthropology and director of Native American Studies at Northern Kentucky University, Neely defines the term “Fourth World peoples” for the purposes of the book as “the surviving Indigenous (Native, Aboriginal) minorities within the wealthier First World nations” (iii). Gathering an impressive group of scholars to engage comparatively with seven Fourth World peoples, the volume offers significant insight into contemporary Pacific contexts, with chapters on Native Australians by Robert Tonkinson, Māori by Margaret Mutu, and Native Hawaiians by ‘Umi Perkins. Other chapters address Native North Americans, Ainu in Japan, Sámi in Scandinavia, and Breton Celts in France. The book serves as an important source of diverse Indigenous histories, discusses key legal cases and policies that directly affect the current situations of Fourth World peoples, and highlights the strength, resilience, and success of Indigenous Pacific Island communities that continue to negotiate, resist, and contest centuries of colonization by their First World colonizers. Identifying variously as Fourth World person, anthropologist, geographer, linguist, or political scientist, each of the authors works to provide a fuller picture of the situations of Indigenous minorities than has previously been provided.

Though there are common themes that link the experiences of Fourth

World peoples, each of the groups discussed in the volume grapples with contexts unique only to that community. For example, speaking from his experience as Kanaka Maoli (Native Hawaiian), Perkins states, “In 1988, at age 16, I attended a very early sovereignty rally with my mother, a professor of Hawaiian literature. The rally was organized by Kekuni Blaisdell, a physician who is now considered the father of the sovereignty movement. . . . Yet here was a Hawaiian, very successful in the newly-Westernized Hawai‘i, advocating the idea of not being American at all. It was a difficult idea to grasp, but within five years the notion that one model of sovereignty would be implemented was considered inevitable” (136). For Native Hawaiians, issues surrounding sovereignty and self-determination are notable for a visceral and public cry for a decolonization of the mind and an ongoing struggle to be defined not only as an ethnicity but as a political group, something advocated by Blaisdell. Such a change in status is argued to provide the possibility for a profound restoration of Kanaka Maoli political rights. Although former US President Bill Clinton issued a formal apology in 1993 that acknowledged the Hawaiian government overthrow, there has yet to be any significant action that accompanies the apology.

Much like Kānaka Maoli, Australia’s Aboriginal people have experienced a difficult and too-often tragic relationship with the state. As Tonkinson observes, “Relations with government at all levels have generally been fraught. Following colonization, and especially after federation in 1901, Aboriginal people were not included

as citizens with the full array of rights entailed in this status. . . . Over many decades prior to the 1980s, there had been a largely hidden policy of removing children by government fiat from their natural parents, with devastating consequences” (49). The Aboriginal people continue to fight for recognition as being the “First Australians” in the nation’s constitution, something that is currently being explored by an expert panel that includes prominent Indigenous leaders.

Though Māori have achieved significant political victories, especially in comparison with Kānaka Maoli and Australian Aborigines, many issues remain to be addressed. As Mutu notes, “Māori determination to survive as a people and to preserve our language, culture, mana, and sovereignty has been under concerted attack for more than one hundred and seventy years by Pākehā [people of European descent] whom we welcomed as our guests. What has become clear is that no amount of bullying is going to force us all to assimilate into a foreign culture or to accept a subordinate position on our own ancestral lands. Our current situation is dire and whānau, hapū, and iwi [extended families, groupings of extended families, and tribal nations] have been struggling on many fronts to free ourselves from the landlessness, poverty, deprivation, and marginalization that Pākehā have forced on us” (108). Like other Fourth World peoples, generations of Māori to come will likely have to contend with the impacts of these issues.

Students and others not already familiar with the region will find the information and insights in these

chapters enormously useful in learning about Indigenous peoples. For those in Pacific studies who are particularly interested in global indigeneity, this book will also serve as an effective tool to stimulate a comparative discussion of the struggles and successes of the Aborigines, the Māori, and Kānaka Maoli with Indigenous groups and Fourth World peoples outside the region.

The focus of this book is twofold: “to compare and contrast the success of seven Fourth World peoples” and to raise awareness of “the possibility of affecting government policies aimed at assisting in the survival of Indigenous peoples” (iv). The book serves the first purpose well, though the amount of information can be overwhelming and readers can get lost in the sea of laws and policies discussed. What the book is missing is an energized discussion of how policy makers and organizations working toward Indigenous rights can use this information to positively change the experiences of Fourth World peoples across the world. The book’s contributors envision people taking the restorative histories presented in *Native Nations* and using the information in their respective circles of influence. Perhaps that leaves too much to hope and chance. There is much work to be done regarding Indigenous peoples, but the hopeful note in this collaborative project toward providing new histories, promoting clear-eyed scholarly engagements, and re-voicing silences in Fourth World peoples’ pasts and presents is well worth heeding.

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Language Contact in the Early Colonial Pacific: Maritime Polynesian Pidgin before Pidgin English, by Emanuel J Drechsel. New York: Cambridge University Press, 2014. ISBN 978-1-107-01510-4; xviii + 333 pages, maps, tables, bibliography, index. Cloth, us\$99.00.

Language Contact in the Early Colonial Pacific examines the historical evidence for Maritime Polynesian Pidgin (MPP). It makes the case for a Polynesian-based pidgin that formed during European encounters with the region as early as the 1760s and endured for over a century before any European language-based pidgins and creoles would emerge. As the most recent volume in Cambridge University Press’s interdisciplinary series *Approaches to Language Contact*, Drechsel’s volume presents the reader with a theoretically and methodologically innovative study. Painstakingly amassing and interpreting the evidence for a Polynesian-based pidgin that functioned as an important early colonial intercultural medium of maritime communication in the Pacific, Drechsel offers a significant contribution to Pacific history and regional linguistics.

An image by the Armenian-American painter Arman Manookian (1904–1931) adorns the cover of the book and depicts a scene with Hawaiians in the foreground on land, gazing seaward toward an offshore ship, sails unfurled. The author notes the rarity of this perspective in period paintings, which often represent contact between Polynesians and Europeans from the European viewpoint, that is, from a ship’s deck toward a Pacific island. Extending this artistic analogy to lin-