

which are often heteronormative and patriarchal. *Mana wahine* as both instruction and inspiration is a helpful launching pad for ho‘omanawanui’s larger argument about Pele and Hi‘iaka *mo‘olelo* as a *hulibia* discourse in *mokuna* 6. Drawing on their ability to refashion or overturn all aspects of the Kanaka Maoli world—from the physical world through lava flows and vegetation, to the figurative world through the reworking of social networks—she identifies ways Pele and Hi‘iaka *mo‘olelo* were printed as markers of cultural endurance and political solidarity during perilous times. The final chapter traces an arc of literary nationalism through those times to the present day, closely reading how contemporary poets such as Haunani-Kay Trask, Jeanne Kawelo Kinney, Alohi Ae‘a, Jamaica Heolimeleikalani Osorio, Brandy Nālani McDougall, and ho‘omanawanui utilize Pele and Hi‘iaka *mo‘olelo*.

*Voices of Fire* successfully operates on multiple levels and will be of great interest to both students and instructors, both literary scholars new to Native Hawaiian studies and those well-versed in it. For instance, detailed charts of the literary *mo‘okū‘aubau* of Pele and Hi‘iaka *mo‘olelo* and the characteristics of Hawaiian orature and literature are invaluable resources. The glossary and extended definitions of key terms in the introduction are also exceedingly useful. They remind the reader that an indigenous language and discourse center the text, but also make it accessible for those unfamiliar with that discourse. In addition to her culturally centered literary analysis, ho‘omanawanui provides original translations of the *mo‘olelo* she examines, in effect extending the vibrant literary and oratorical debates and inviting future generations of scholars to continue the work.

At every turn, her argument and methodology are reinforced as the text’s form supports its content: the book opens and closes in *pule* (prayer) and each *mokuna* begins with a *mele* (song) from the Pele and Hi‘iaka *mo‘olelo* that emphasizes its goals. This emphasis on orality and performance remind the reader that these *mo‘olelo* and the people they describe are living, dynamic beings. The author also weaves her personal histories into the beginning and end of each chapter—performing *hula* at *wahi pana* (storied places) or protesting geothermal energy efforts on the island of Hawai‘i, for example—emphasizing the weight of Native lived experience and again revealing the ways contemporary Kanaka Maoli draw strength from these *mo‘olelo*. *Voices of Fire* has not only moved forward the fields of Native studies and literary studies, it has, to extend the book’s metaphor, added one more strand to the literary *lei* of Pele and Hi‘iaka.

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**Wastelanding: Legacies of Uranium Mining in Navajo Country.** By Traci Brynne Voyles. Minneapolis: University of Minnesota Press, 2015. 304 pages. \$87.50 cloth; \$25.00 paper.

In *Wastelanding*, environmental and gender scholar Traci Brynne Voyles follows historian Peter Iverson in arguing that white incursions into Diné Bikéyah were an

extractive enterprise from the start. In her environmental justice history of uranium mining, Voyles contends that issues of environmental racism, gender inequality, and greed enabled and replicated long-standing, violent colonial relationships between the United States government and the Diné in the twentieth century. She argues that representations of whiteness bled heavily onto entrenched colonial epistemologies and provided a widely accepted if veiled justification for what Voyles calls “sacrifice zones” that embodied the material consequences of natural destruction (10). While natural destruction can refer here to uranium mining and the destruction of the land on which uranium was found, it also refers to the lives, livelihood, and cultural structures put at risk or demolished by modern colonial interests.

Voyles begins by discussing an unpleasant reality: the Diné were initially placed in the Four Corners region of the United States because it was considered a barren wasteland that no white man would ever value. For example, decades after the first Long Walk, US officials figured that if industrial firms left the byproduct of mining vanadium from carnotite on Navajo land, so much the worse for the people who would be forced to live in yellow dirt, as journalist Judy Pasternak noted in 2010, and so much the better for the US economy. The first real problem occurred in 1941, when the United States realized that, more than a bright-yellow industrial byproduct, uranium was also valuable for the nation’s emerging atomic program. From that moment on, Navajo country was irreversibly changed, as Native peoples were forced into a new iteration of an old model of colonial encounters.

For colonial powers attempting to star in the sequel to the original takeover of Indian country, the first order of business was to produce policies of control that straddled the domestic sphere, the public realm, and the commercial arena. For US officials aware of the value of Native land, the justification for taking control of Diné Bikéyah rested in arguments regarding Navajo inability or unwillingness to take care of that land themselves. Voyles uses sources such as the 1947 monograph *The Navaho* to cite specific instances in which white publications used images of the Diné “swarming” the land, and reports from individuals such as social worker Ruby Tomlinson, who argued that Diné homes and public social buildings were unsanitary loci of immoral sexual behavior and disease. Tomlinson states, for example, “Court records show that arrests over a period of two years were predominantly for social disorders” (45). For the Diné, these official statements were part of a larger project to destabilize individual autonomy and call Native sovereignty into question.

One of the strengths of Voyles’s work is her attention to the language of discovery origin stories, development narratives, and cultural domination. In chapter 3, “Cowboys and Indians in Navajo Country,” Voyles takes a special interest in Paddy Martinez, a figure whose story of supposedly discovering uranium on Native land was told countless ways by journalists with different motivations. Voyles contends that the story of uranium mining required a flexible framework depending on the audience: *The New York Times* was told an origin story that painted the Indian as the struggling producer to be helped by US industrialists, while local newspapers were provided with more down-home images of the Indian prospector making use of valuable resources on his land.

In many ways, the same language that justified domestic intervention in Indian land in the early-twentieth century provided a justification for increased prospecting on Indian land through the 1950s. Voyles spends significant time analyzing these development narratives, which relegated Native peoples to what she terms a primordial past while declaring the white, male ability to transform resources into capitalistic progress. She then discusses uranium poisoning to the land and to people to counter such US claims of progress. The reality of uranium-related health problems includes lung and other radiation-induced cancers, kidney toxicity, and reproductive problems.

These impacts of uranium mining were not lost on the Diné, who have been an activist people for decades. Voyles notes that since the 1970s, the Diné have taken public, political steps to call attention to the abuse of their land by white politicians, landowners, and modern-day prospectors. In particular, Voyles calls attention to groups such as the Eastern Navajo Diné Against Uranium Mining (ENDAUM) and Diné Citizens Against Ruining Our Environment (Diné C.A.R.E.). These organizations have worked to protect the sovereignty and stability of the Navajo way of life. Perhaps the most powerful of these, however, remains Women of All Red Nations (WARN), who, beginning in 1974, took steps to address the genocidal depopulation occurring on Diné Bikéyah as a result of uranium poisoning. Voyles's discussion of Native activism against incursions on sovereign territory provides a much-needed counterperspective to what other scholars have depicted as a conversation between white industrialists and white apologists.

Though many may consider wastelands to be hermetically sealed empty zones that are *elsewhere*, for Voyles they are lived-in sites of continued colonialism. Future research would do well to examine the ways in which other nations have contributed to the fight against infringements on Native sovereignty in the twentieth and twenty-first centuries and to examine the ways in which resource extraction is an international phenomenon affecting the subaltern. *Wastelanding* is an incredibly useful and well-researched book that adds to the fields of environmental justice, Diné history, gender studies, and postcolonial studies. Voyles's work leaves the reader shocked at the horror continuously visited upon Native peoples but with hope, too: hope for recovery, and hope that a new generation of scholars and activists will work to restore the cultural value that permeates all corners of Diné land—a value inherent to traditional culture that no mining company can ever strip away.

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**Women Ethnographers and Native Women Storytellers: Relational Science, Ethnographic Collaboration, and Tribal Community.** By Susan Berry Brill de Ramírez. Lanham, MD: Lexington Books, 2015. 216 pages. \$80.00 cloth; \$79.99 electronic.

Issues of exploitation and inaccuracy have been at the center of criticisms of the production of knowledge about (rather than by or with) indigenous peoples for