

A Nation Rising: Hawaiian Movements for Life, Land, and Sovereignty. Edited by Noelani Goodyear-Ka'ōpua, Ikaika Hussey, and Erin Kuhunawaikā'āla. Durham: Duke University Press, 2014. 448 pages. \$99.95 cloth; \$27.95 paper; \$99.95 electronic.

A Nation Rising: Hawaiian Movements for Life, Land, and Sovereignty is a beautifully composed anthology that documents the sustained resistance by Native Hawaiians to the continued United States occupation of the Hawaiian Islands. Centered on Native Hawaiian cultural, political, and spiritual understandings of *ea* (life, breath, sovereignty), this expansive body of work weaves the stories and writings of community organizers, filmmakers, journalists, and scholars who emphasize the multifaceted terrain of the Hawaiian sovereignty movement. While documenting the various successes and challenges of the movement, the stories showcase the real-life effects of sustained United States occupation on Kanaka Maoli (Native Hawaiians). Divided into three parts, this volume leaves readers with the clear understanding that the Hawaiian sovereignty movement is not monolithic, but wonderfully diverse.

The first section of the anthology, “Life,” documents the struggles of many Native Hawaiians actively maintaining Hawaiian life. Although western humanist notions of life separate culture from spirituality, these stories demonstrate the spiritual and cultural *kuleana* (responsibilities) to land that is inextricably tied to the quest for *ea*. The stories in this section range from the Hawaiian language revitalization movement, the building of ethnic studies at the University of Hawai'i at Mānoa, and the anti-eviction struggle of Waiāhole-Waikāne. Filmmaker Anne Keala Kelly illustrates the struggles over everyday life for Kanaka Maoli through life portraits of Marie Beltran and Annie Pau. Beltran and Pau are houseless Hawaiians who actively resist the settler state by remaining on the land despite countless official attempts to remove them from roadsides and public beaches. This piece not only highlights the economic and social realities for many Hawaiians, who are the majority of the homeless in Hawai'i, but also the material forces of settler colonialism based on the Native Hawaiian erasure. Whether it is attempted land evictions, the outlawing of the Hawaiian language, or various legal attacks, the chapters in this section illustrate the many ways that Hawaiians resist the United States settler state by continuing to live as Native Hawaiians on Hawaiian lands.

“Land,” the second section of the anthology, details various struggles to *mālama 'āina*, the Hawaiian concept of caring for the land. These chapters account for the movement to stop the military bombing of Kahō'olawe, the struggle over protecting Mākua, and various issues surrounding access to water. The authors stress the rupture between Native Hawaiian relationships to land and settler-capitalist understandings. Whereas Native Hawaiians believe in having reciprocal relationships with land based on genealogical *mo'olelo* (oral traditions), the capitalist view sees land as a commodity. Contemporary military encroachments include regular training with live-fire exercises on stolen Hawaiian kingdom, crown, and government lands without Kanaka Maoli permission.

Often overlooked within the discussion of land is the battle for natural resources, including *wai* (water). Two pieces in “Land” further explore issues over *wai*. D.

Kapuáala Sprouts's chapter uncovers the practice of fresh water diversion that predominantly supported the sugar plantation economy. Challenging the privatization of water, Sprouts notes several communities' difficult decision to utilize the United States legal system in their battle to restore access to water. Similarly, Pauahui Ho'ókano's chapter details the battle over water in east Maui and the importance of *wai* for several communities to maintain traditional practices of taro farming. Although some communities have made legal headway in reclaiming water resources, to enforce the state to abide by its own legal decisions and laws despite huge corporate interests continues to be challenging. This second section reveals that the quest for *ea* is not merely about having access to land, but also entails the knowledge and practices that ensure its sustainability for the next generations.

The third and last section of the anthology, "Sovereignty," documents legal rationales and challenges to the two main strands within the Hawaiian sovereignty movement: those who seek independence and those who seek to work within the established system and advocate for a nation within a nation. With particular attention to the one-hundredth-year anniversary of the overthrow in 1993 and its ensuing events, these chapters discuss The People's International Tribunal, Hawai'i, the formation of the Hawaiian Student Liberation Union, and a memoir detailing Noenoe Silva's discovery of what is known as the Kū'ē petitions in Washington, DC. The other chapters cover topics such as the Akaka Bill, Hawai'i's legal status under United States occupation, and the movement to resist biocolonialism. J. Kēhaulani Kauanui's chapter "Resisting the Akaka Bill" is especially timely. During the summer of 2014, the Department of the Interior hosted a series of meetings both in Hawai'i and in the continental United States regarding Native Hawaiian federal recognition. These meetings come after a decade of unsuccessful attempts to pass the Native Hawaiian Government Reorganization Act, otherwise known as the "Akaka Bill." Tracing the historic and legal genealogy of the bill, this essay provides an overview of the politics surrounding the controversial proposal for Native Hawaiian federal recognition and the development of Hui Pū, a Native Hawaiian group that adamantly opposed federal recognition. While federal recognition has been continually opposed by conservatives in Congress based on the argument that recognition would promote a "race-based" government in Hawai'i, many Hawaiians do not support it also, believing that it would suppress broader national claims, including those within the international arena. "Sovereignty" demonstrates the highly complex terrain of the Hawaiian sovereignty movement that, over the last several decades, has been built and informed by the efforts of many.

Overall, *A Nation Rising* provides a diversity of stories and voices that document the contemporary Native Hawaiian sovereignty movement. The anthology successfully illustrates the lives of many Native Hawaiians who follow the paths established by their ancestors in their quest for *ea*. This volume also includes the efforts of some non-Hawaiians involved in the movement. In doing so, the anthology breaks the ideological premise that Hawaiian sovereignty can only be beneficial to, and therefore is only supported by, Native Hawaiians. Although already robust, the volume could have been strengthened by incorporating the perspectives of Native Hawaiians currently living

outside of Hawai'i, which amounts to approximately half of the population. Since many Native Hawaiians have become displaced from their *āina* through United States colonial occupation, how can they also be included in rebuilding the Hawaiian nation? While Native Hawaiians may have differing opinions regarding sovereignty, *A Nation Rising* compels readers to actively engage Native Hawaiians' quest for *ea*.

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Reading the Wampum: Essays on Hodinöhsö:ni' Visual Code and Epistemological Recovery. By Penelope Myrtle Kelsey. New York: Syracuse University Press, 2014. 200 pages. \$29.95 cloth.

Western mythology long insisted that Turtle Islanders lacked any form of written communication, although the briefest look at the primary sources clearly indicates that Woodlands cultures used wampum to keep records of treaties and minutes, to authorize holders as speakers, to keep lineage names and office titles, and to encode such systems as the *Gayanashagowa*, or Iroquoian Great Law, and Sganyadaiyoh's *Gaiwiiyo*, or Code of Handsome Lake. Moreover, wampum symbols had set meanings, for as the eighteenth-century missionary John Heckewelder noted in 1876, wampum readers could "point out the exact place" on a belt that conveyed specific facts (*History, Manners, and Customs*, 108). Unfortunately, the last Iroquoian birth-readers of wampum characters died in the early-twentieth century. Worse, until quite recently, Indians could not access their wampum: that which was not deliberately smashed by governmental officials, or broken apart by traders to resell individual beads, was held by settler museums or private collectors. Now that some belts are being rematriated, modern Iroquois are reclaiming wampum-reading as best they can.

As part of that effort, in *Reading the Wampum* Penelope Kelsey undertakes to reconstitute the meaning of wampum belts, using as her launching points modern Iroquoian writers, artists, and filmmakers. In the first of the four chapters, Kelsey considers Mohawk poet James Thomas Stevens's source of inspiration in the crucial *Guswhenta*, or Two-Row Wampum, which records a 1613 treaty between the Dutch and the Haudenosaunee guaranteeing mutual noninterference. The second chapter examines how the work of Onondaga artist and author Eric Gansworth reflects the Canadaigua Belt, which inscribes the treaty with George Washington ensuring Iroquoian sovereignty. The third chapter looks at the creation of the League in 1142 in terms of the Women's Nomination belt, particularly through the story of the Jigonsaseh—the all-too-often ignored female chief who was at least as important as Ayonwantha to the process—in the work of Mohawk (Turtle Clan) filmmaker Shelley Niro. Finally, Kelsey's last chapter examines the Adoption Belt in terms of Mohawk documentarian Tracey Deer's focus on traditional inclusiveness, as opposed to the endless trouble wrought by what Ohio Indians call "federal wreckognition." (In the