



America's Early Whalers: Indian Shore Whalers on Long Island, 1650–1750. By John A. Strong. Tucson: University of Arizona Press, 2018. 248 pages. \$45.00 cloth; \$42.75 electronic.

John A. Strong offers an upgraded and exceptional perspective on southeastern New England's traditional Native American maritime hunting world and its outcomes. The author chronicles the ancestral practices of southeastern Algonquian groups such as the Montaukett, Shinnecock, and Unkechaug and the subsequent necessary adaptations in ocean hunting they undertook during the tumultuous era of European expansion. Strong's interweaving of the English conquest of the Middle Atlantic region and the multifaceted challenges it wrought on the coastal Algonquians has a veracity that echoes the second dimension of Native American Indian ethnohistory as discussed by Donald L. Fixico (*The American Indian Mind in a Linear World*, 2003, 8–9.) In the midst of autonomous Algonquian coastal villages that were linked by kinship, English private maritime colonial capitalism sought the expertise and labor of coastal Native people. Eventually, wealthy, institutionalized English family hierarchies controlled the whaling business. Tracing early European explorers and settlers on southeastern Long Island, Strong asserts that Long Island's eastern Indigenous populations were unavoidably intertwined in a whaling system that differed in many ways from their own beliefs and their foundation of sacred, maritime-based ceremonial reciprocity, but that nonetheless, traditional Indigenous core values were not destroyed (15–20).

The author's preface sets forth two central interconnecting themes. His primary goal is "to open a window on the cultural transition experienced by the Native peoples of Long Island" that resulted from European settlements between the mid-seventeenth to mid-eighteenth centuries (xi). Readers might be challenged by the categories and amount of data that they think should be digested in this work. In addition to the overall emphasis on Long Island, the author incorporates the historical necessity of Anglo-American colonial history. He documents how and why Algonquians were not only inexorably caught up in Long Island's economic system, but concurrently experienced numerous political and social upheavals that reverberated throughout southeastern New England both before and after Long Island underwent incorporation in 1664 into colonial New York.

Strong maintains that Native whalers and their families readily acculturated themselves, that is, bartered their maritime skills in exchange for European material goods: textiles, kitchen ware, guns, tools, shoes, and the like. Some objects eventually emerged as grave goods (95–98). However, this reviewer perceives that objects buried with the dead do not necessarily reflect the full spirit of the story. Academic disciplines with standard methodological structures for acculturation, assimilation, and accommodation—and their deployment by specialists such as sociologists, anthropologists,

archaeologists, and historians—still have ongoing battles. The following works can help to balance the reader's horizons: Kenneth M. Morrison, *The Solidarity of Kin: Ethnohistory, Religious Studies, and the Algonkian-French Religious Encounter* (2002); *Contributions to Anthropology: Selected Papers of A. Irving Hallowell* (1976); Christopher Vecsey, *Traditional Ojibwa Religion and Its Historical Changes* (1983); and Nicholas Griffiths and Fernando Cervantes, editors, *Spiritual Encounters: Interactions between Christianity and Native Religions in Colonial America* (1999).

Secondly, the author shares his field experience with the Shinnecock tribe to detail how a change in technology from Indigenous to European-crafted whale boats—the latter referred to as “ye whaling design”—produced unforeseen, major consequences for Algonquian traditional hunting practices with shore and “drift” (i.e., beached) whales. This resulted in a profound shift in meaning and manner for cultural and village life among coastal Algonquian people. The hunt for oil needed Indigenous expertise and Long Island's dense woodland home was being exchanged for several years' journey around the world in the whaling ships that, ultimately, became a gigantic home for Algonquian seamen.

Within this paradigm the author offers an interdisciplinary chronicle with more than one narrative motif. One of the author's most significant contributions to Atlantic seaboard whaling history is his large compilation and meticulously notated analysis of previously unpublished resources. Not the least of these documents are the precise (transcribed) names of the Montaukett, Shinnecock, and Unkechaug whalers. For example, the five appendices feature whaling contracts citing various seasons, profits, and English investors (164–202). In numerous instances, Strong precisely identifies Algonquian men who had previously served on English entrepreneurs' estates, and changed their name or residence or other information concerning their lives. Of particular note is the Montaukett Papasaquin, who was well-known in English and Indigenous New England diplomatic relations. A sachem—one of the head chiefs in the Montauketts' traditional Algonquian conciliar government—Papasaquin appears on an April 7, 1679 whaling contract in a leadership position, and likely was head of the other Montaukett whaling crewmembers named (168).

Strong states that Papasaquin had “developed a relationship with six elite families in East Hampton and Southhampton over the years” (127) and became thrust onto the colonial stage as a negotiator of the ocean as well as the land, offering one example of the author's numerous “cultural windows” of change for Long Island Algonquians. Strong does not perpetuate the unrealistic vision of perpetual friendship between New England's Indigenous communities and settlers, however; rather, the author reveals whaling's financial and moral exploitation of the Natives. This included, but was not limited to, Native whalemens' debt peonage for the crime of “jumping” from one whaling contractor to another; correlated indentured servitude; alcoholism and its intergenerational traumatic results for Indigenous households; and suspicious “land deals” with sachems.

Nonetheless, this book does not portray the Algonquian whalemens as either ignorant or frightened. Rather, it constructs an alternate cultural window, as when Strong describes how numerous coastal Algonquians presented a fully vetted proposal for their

own whaling company in 1671 as a strategic adoption of acculturation (105–108). One section concerning the settlers and the Unkechaug describing numerous, specific examples of injurious treatment toward Natives has a more nuanced tone (113–126). Strong thus walks a fine line of realism concerning Native, African, and European identity during the general whalemens' era. Readers seeking further enrichment in this particular genre of colonial culture and ethnicity can consult works from Almon Wheeler Lauber, Nancy Shoemaker, Katherine Howlett Hayes, Kathleen J. Bragdon, and Amy E. Den Ouden. In sum, *America's Early Whalemens* will intrigue and educate both general and academic audiences. And lovers of Long Island will feel and appreciate the breezes of an earlier era.

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Defiant Indigeneity: The Politics of Hawaiian Performance. By Stephanie Nohelani Teves. Chapel Hill: University of North Carolina Press, 2018. 240 pages. \$90.00 cloth; \$29.95 paper; \$22.99 electronic.

In this meticulously documented account of Kānaka Maoli resistance to the politics of incorporation, Stephanie Nohelani Teves skillfully examines the ways in which Hawaiian cultural performance and indigeneity are interpellated by tourism and the settler state. She argues that the state of Hawai'i has capitalized on the "spirit of aloha" integral to Hawaiian ontological relationship to place/space in order to both anchor the settler to the islands and dispossess Kānaka Maoli. According to the author, *aloha* without *ʻāina* (land) is restrictive and used solely as a tool of colonization, producing, for example, familiar tropes such as the "hula girl." In contrast, the subject of Teves's critical analyses are "defiant" Hawaiian cultural productions that refuse to be strictly confined to displaying the "spirit of aloha" and do not neatly conform to notions of the authentic.

Highlighting those cultural productions that are "dissonant or out of sync" (6), Teves discusses authenticity and "defiant indigeneity" through her ethnography, participation, and close readings. Each chapter of the book is devoted to what Teves has named "defiant indigeneity," including hip-hop cypher, a drag performer, film and stage performances of Princess Kā'iulani's life, a queer Kānaka Maoli story of diaspora, and a ghost tour of Waikiki. The performances she analyzes do not fit the tourist expectations of Hawai'i, Hawaiians, or the "aloha spirit" that have come to represent them. She explains that the examples she provides "expose the violence enacted through the 'spirit of aloha' while also highlighting the creative and innocent ways Kānaka Maoli are disarticulating and rearticulating Hawai'i" (6). Teves's introduction explains that, "rather than a book about all the terrible things that happened to us," she intended *Defiant Indigeneity* to be about the ways Hawaiians live and love one another (13). She lovingly documents Kānaka Maoli performers and writers through "their defiance in the face of often restrictive expectations of Hawaiian performance and the multiple