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# Book Review

HARVEY, G., and C. D. THOMPSON, Jr., eds. 2005. *Indigenous Diasporas and Dislocations*. Aldershot: Ashgate. 199 pp (hbk). ISBN: 0-7546-3906-1. £19.99.

Harvey and Thompson's edited book seeks to explore connections between two seemingly antithetical terms, those of indigenous and diaspora, typically understood as rooted and rootless respectively. In doing so they aim to demonstrate that in regards to indigenous religions, diaspora is not necessarily always negative. Without defining the terms indigenous or diaspora, they seek to argue that although diaspora is typically connected with colonialism, forced uprootings and thus would-be eradication, the dispersal of indigenous peoples from their homeland can be understood as a fecund dissemination which "frequently has happy outcomes" (p. 1). This understanding is explored through ten chapters arranged into three interconnected themes or parts.

Part 1 consists of three chapters which explore the (re)forming of identities and connections. In chapter 1, Teresia K. Teaiwa explores migration stories in the Pacific, indigenous knowledges and self-presentation and through this questions the term Native. She argues that the Native is a generic term, imposed, fixed and dualistic and calls for definitions of it to be broadened. Chapter 2 by Paul C. Johnson similarly explores the notion of meanings, with an emphasis upon two particular groups where contemporary dislocation has "spurred religious revival" (p. 49). Through these two examples he critically explores the terms indigenous with its historical relationships with land, and global, an equally spatial term but one that signifies hybridity, and argues that "circulating symbols and meanings [have brought] new bodies [to Brazilian Candomblé, whilst for Caribbean Garifuna ancestor religion], circulating bodies [have brought] new meaning to symbols at home" (p. 38). The notion of circulation is also addressed in chapter 3 by Andrea Avaria Saavendra. With a focus on the Mapuche people of Chile, Saavendra argues that people carry places with them and hence migration to the city is not so much a loss of indigenous identity, but its reformation. Additionally she suggests return is important for the Mapuche, but "a return to a changed place by changed peoples, with old and new identities intact" (p. 59).

Part 2 shifts the emphasis to four chapters addressing maintaining and performing identities. An exploration of both ancient migration, and contemporary Latin American Maya revival informs chapter 4. Here Charles D. Thompson Jr. explores the Jacalteco Maya, their history of exile in the wake of civil war, and how, as economic refugees, many have retained a strong sense of identity because, for the Jacaltecos, movement, "as well as putting down roots, recurs in the sense of who they are" (p. 82). Movement and identity maintenance continues into chapter 5 where Kenneth Mello explores issues of land loss for the Native American Wabanaki people. Although living close to their traditional lands, the potentially destructive effects of colonialism through forced removal have left the Wabanaki attempting to maintain traditions and a relationship to specific sacred spaces despite displacement.

Chapter 6 by Olu Taiwo largely explores the disapora of Orishas. Focusing on the performance of identities, Taiwo suggests that mass media has allowed West African Yoruba culture

to be performed the world over. Continuing with the global diaspora theme, chapter 7 by Graham Harvey explores the Maori of Aotearoa/New Zealand, notably Maori who choose to migrate. With an emphasis on the London Maori community and their use of traditional guest-making protocols, Harvey argues they are an example of people who demonstrate processes by which "people become traditional" (p. 133).

Part 3 consists of three chapters that contest the disappearance of indigenous peoples and religions. Chapter 8 explores the continuity of the Haudenosaunee. Here Philip P. Arnold focuses upon the role of the locust in ensuring that the Six Nations survived US military assaults, and continue today as the "last remaining Native American group recognised by the USA that has retained its indigenous government" (p. 43). Malinda Maynor in chapter 9 similarly explores a Native American Nation (the Lumbee) and examines how, despite migration from their traditional land, through remembering significant places, it is not only notions of home that marks a Lumbee identity. The final chapter, chapter 10, is by Katerina Martina Teaiwo who focuses on the Pacific island of Banaba which is largely formed of phosphates which have been used to fertilize Australia and New Zealand. Teaiwo raises the issue of land in diaspora, asking, "do we as indigenous peoples...just imagine we are connected to land, or are we really?" (p. 189).

Harvey and Thompson's book does achieve its aim, successfully bringing together a selection of authors whose work explores connections between the terms disapora and indigenous. By necessity the chapters cover a somewhat limited range of indigenous responses to diaspora experience, although the inclusion of Taiwo's chapter seems somwhat out of kilter with the key theme of the work; the "intimate association between people and place" (p. 10). However, overall the book clearly contributes to the field of indigenous studies and is relevant to those engaged in fieldwork, especially with regard to those exploring peoples in diaspora, for with its strong focus on place, it opens up a host of issues with regard to belonging.

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