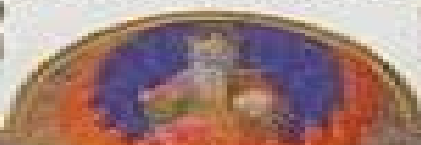


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Library of the World's Most Important Knowledge ,1909      How "Natives" Think Marshall Sahlins,1996-08-14 When Western scholars write about non Western societies do they inevitably perpetuate the myths of European imperialism Can they ever articulate the meanings and logics of non Western peoples Who has the right to speak for whom Questions such as these are among the most hotly debated in contemporary intellectual life In How Natives Think Marshall Sahlins addresses these issues head on while building a powerful case for the ability of anthropologists working in the Western tradition to understand other cultures In recent years these questions have arisen in debates over the death and deification of Captain James Cook on Hawai i Island in 1779 Did the Hawaiians truly receive Cook as a manifestation of their own god Lono Or were they too pragmatic too worldly wise to accept the foreigner as a god Moreover can a non native scholar give voice to a native point of view In his 1992 book The Apotheosis of Captain Cook Gananath Obeyesekere used this very issue to attack Sahlins s decades of scholarship on Hawaii Accusing Sahlins of elementary mistakes of fact and logic even of intentional distortion Obeyesekere portrayed Sahlins as accepting a naive ethnocentric idea of superiority of the white man over natives Hawaiian and otherwise Claiming that his own Sri Lankan heritage gave him privileged access to the Polynesian native perspective Obeyesekere contended that Hawaiians were actually pragmatists too rational and sensible to mistake Cook for a god Curiously then as Sahlins shows Obeyesekere turns eighteenth century Hawaiians into twentieth century modern Europeans living up to the highest Western standards of practical rationality By contrast Western scholars are turned into classic custom bound natives endlessly repeating their ancestral traditions of the White man s superiority by insisting Cook was taken for a god But this inverted ethnocentrism can only be supported as Sahlins demonstrates through wholesale fabrications of Hawaiian ethnography and history not to mention Obeyesekere s sustained misrepresentations of Sahlins s own work And in the end although he claims to be speaking on behalf of the natives Obeyesekere by substituting a home made rationality for Hawaiian culture systematically eliminates the voices of Hawaiian people from their own history How Natives Think goes far beyond specialized debates about the alleged superiority of Western traditions The culmination of Sahlins s ethnohistorical research on Hawaii it is a reaffirmation for understanding difference      **Library Media Connection** ,1995      **Catalogue of Books in the Astley Bridge Branch Lending Library** Bolton (England). Public Libraries,1908

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