

and state supporters over hundreds of miles. Denson takes us inside this collaboration, detailing the various economic, historic, social, and emotional points of view and the compromises promoters had to make in order to get the project completed. It is the largest monument to Indian history in America and, as Denson makes clear, holds much significance for that fact alone. Even so, Denson insightfully argues that the trail harkens back to nineteenth century themes in that it commemorates Indian Removal while relieving national white guilt and erases centuries of American and Indian entanglements. Despite heavy Native involvement, the memorial highway's message is that Indian Removal, while certainly wrong-headed and malicious, was an inevitable cost of progress and American democracy.

These case studies are an important addition to the scholarship on public history, memory, and the place of Indians in American history and consciousness. While one could fault Denson for focusing mostly on Southern states and the Eastern Band rather than the Cherokee Nation in Oklahoma, I would argue that his geographic focus yields the more poignant analysis. Because Indian Removal did indeed result in a large absence of Indians from the South, by and large white and African American southerners do not encounter Native people on a daily basis, unlike their counterparts in Oklahoma. This actual absence underwrites and makes possible the unquestioning deployment of the vanishing Indian trope in Southern public history and Southern historical memory. It also makes possible the unquestioned absence of Southern Indians from most Southern histories. Denson's deep and clear analysis, however, reveals the odd and oftentimes contradictory stories told by these monuments to absence.

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Native American Nationalism and Nation Re-building: Past and Present Cases. Edited by Simone Poliandri. Albany: State University of New York Press, 2017. 222 pages. \$80.00 cloth; \$22.95 paper; \$21.80 electronic.

The 1982 Centennial Meeting of the Indian Rights Association (IRA) in Philadelphia was historic for many reasons. Not only was it one of the last meetings of IRA before its dissolution as an organization, it may have been the last time that Vine Deloria Sr., Vine Deloria Jr., and Sam Deloria appeared together at the same event. When Vine Deloria Jr. concluded his address at the meeting, he seemed to me to be very pessimistic about the future of American Indian tribes in the United States, saying it was very possible that in the future, maybe in one hundred or two hundred years, Indian reservations would no longer exist and Indian people would live their lives in communities not unlike other communities in the United States. His comments at that IRA meeting many years ago provide a useful context for my review of this book.

At the outset, *Native American Nationalism and Nation Re-building* is described as a series of interlocked case studies, written by anthropologists and historians, covering various political, social, cultural, legal, economic and historical issues related

to indigenous nationhood in North America. All of the cases are backed by thorough research and supported by extensive citations from the available literature related to nationhood and efforts to sustain the indigenous sovereignty of American Indian tribal nations and, to a somewhat lesser extent, First Nations in Canada. The introductory chapter, written by the book's editor Simone Poliandri, provides a comprehensive overview of Native North American nationalism and delivers an excellent descriptive summary of the case studies incorporated into the book.

Taken together, the contributors emphasize the importance of the concept of peoplehood developed by Robert K. Thomas, Tom Holm, and other Native American scholars and bring needed attention to ongoing efforts by the United States to promote the "ethnification" of Native American national identity. All of the authors stress the importance of indigenous space or "place" in thinking about nation rebuilding and tribal reaffirmation efforts. In addition, the case approach employed in several chapters provides an opportunity to explore the book's main themes within the specific indigenous context of the Aquinnah Wampanoag, Hualapai, and Potawatomi Nations in the United States and the Mi'kmaw people of Nova Scotia.

Although it is touched upon in this volume, seemingly a thorough review of contemporary Native nation rebuilding efforts should include more attention to the impact of Indian gaming on Native nations generally, and tribal sovereignty in particular. It could certainly be argued that, in the United States, gaming compacts requiring jurisdictional and revenue-sharing agreements have undermined tribal sovereignty and that Native American tribal disenrollment efforts have challenged tribal harmony and collective solidarity. Changes brought about by Indian gaming have certainly improved the economic well-being of many individual Native Americans and strengthened American Indian tribes in some ways, but gaming may also lead some tribes to appear like tribal corporations practicing locally distinctive forms of tribal capitalism.

A stated goal of *Native American Nationalism and Nation Re-Building* is to reach scholars, nonacademic tribal members, policymakers, and general readers, but it will likely appeal most to a rather narrowly defined academic audience interested in well-researched approaches to issues related to Native North American peoples in the twenty-first century. This is not a bad thing. Bringing together the results of academic research emerging from several disciplines provides a fertile and effective interdisciplinary foundation for the pursuit of scholarly research on indigenous nationhood. Two additional books of particular value in this regard are Charles Wilkinson's *Blood Struggle: The Rise of Modern Indian Nations* (2005), and, for a political science point of view, David E. Wilkins's *American Indian Politics and the American Political System* (2017).

In the book's foreword, Larry Nesper and Brian Hosmer, editors of the State University of New York's series *Tribal Worlds: Critical Studies in American Indian Nation Building*, note that "Decades ago, Vine Deloria Jr. challenged Indigenous academics to resist the obvious attraction of the ivory tower and apply their talents to meeting the great challenges, on the ground and in the field" (x). I'm going to guess that most of the people interested in this book will already be oriented toward the support of Native American and First Nations nationhood. Nevertheless, if indigenous nation rebuilding is going to become a reality in North America it will have to evolve within

the context of dominant societies and political systems that, in most cases, range from hostility to indifference to the idea of Native American nationalism, at best.

The last sentence of the overview appearing on the back cover (cloth edition) of *Native American Nationalism and Nation Re-Building* states, “In all cases, the political effectiveness of nationhood in promoting and sustaining sovereignty presupposes Native full participation in and control over economic development, the formation of historical narrative and memory, the definition of legality, and governance.” If indigenous nationhood and tribal sovereignty is, in fact, defined as the inherent and supreme authority by indigenous tribes to govern themselves within the borders of the United States or Canada, then this is a presupposition that will never achieve realization.

All of which brings me back to Vine Deloria Jr.’s seemingly pessimistic view of the future status of indigenous peoples in the United States: an alternative and optimistic read of his vision of the future is that future efforts to fully assimilate indigenous people will fail and Native Americans will be around and living in well-defined Indian communities one hundred or two hundred years from now. And in all likelihood, those Native communities will continue to uphold unique national identities and indigenous claims to sovereignty, and will still be doggedly pursuing nation-rebuilding efforts. With this book, the editor and contributors to *Native American Nationalism and Nation Re-Building: Past and Present Cases* have produced an important and lasting scholarly contribution to the enduring pursuit of indigenous nationhood.

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Native Space: Geographic Strategies to Unsettle Settler Colonialism. By Natchee Blu Barnd. Corvallis: Oregon State University Press, 2017. 232 pages. \$24.95 paper.

Native Space: Geographic Strategies to Unsettle Settler Colonialism is a lucid examination of routine examples of subtle Native territorial claims. As a project, *Native Space* is abstract, focusing on what the author methodologically describes as “mundane” productions of space and how these figure into decolonization efforts. The result is a unique blend of topics, ranging from the ways that Native communities deploy street signs to insist on presence, to how the use of street signs in non-Native, mainly white neighborhoods ironically bolsters a sense of Eurocentric hegemony. Natchee Blu Barnd’s reach is tremendous in this book, from the politics of legibility to the politics of art. In juxtaposing these accounts, he creates a unique understanding of the production of Native geographies that shows how they are messy, mundane, and unequal.

The book’s organization begins at the scale of the tribe—using sovereignty to name streets in their language as a form of claims-making—and ends at the scale of the individual, focusing on specific artists and their attempt to disrupt colonial narratives of conquest through strategic deployment of sculptures. Neither linear nor fixed in a place, the book moves around the United States but spends most of its time with the Kiowa on the border of Kansas and Oklahoma, where complicated iterations of place-making