The book's purpose and use of the analytical lens of peoplehood are much needed. The organization and shortage of Lumbee voices and stories, however, obscures the analysis so that *Reinterpreting a Native American Identity* does not fully reach its academic and political goals. The Peoplehood Model was designed to demonstrate how Native peoples have changed over time and adapted socially and culturally, but still remain Native peoples. Further key questions would include: how have Lumbees changed over time and how have they adapted to colonialism in order to remain an indigenous people? What does language, sacred history, territory/place, and a ceremonial cycle mean to Lumbees? In order to answer these questions, the stories of Lumbees and other Natives must be heard.

Marvin "Marty" Richardson (Haliwa-Saponi)
University of North Carolina–Chapel Hill

The Saltwater Frontier: Indians and the Contest for the American Coast. By Andrew Lipman. New Haven: Yale University Press, 2015. 360 pages. $38.00 cloth.

Andrew Lipman's examination of northeastern Algonquian peoples' maritime presence and history in the seventeenth century argues that the coastal waters of America were a common space of encounter between American Indians and Europeans: a "saltwater frontier." Algonquians brought deep maritime traditions to this frontier, shaping its evolution and the form encounters took. Shifts in the economy and dominance of the saltwater frontier were integral to the significant demographic, economic, diplomatic, and political changes that New England underwent during the seventeenth century. Lipman provides a useful synthesis of these changes and a corrective to countless works which present American Indians as a largely landlocked people whom seafaring Europeans wrenched from their parochial villages into a global world.

One of Lipman's central points is that the saltwater frontier underwent significant changes during the late 1600s. Some of the first major shifts that took place after European arrival resulted from the Pequot War and Kieft's War. Waged on waterways and around coastal villages, these wars were characterized by Algonquian superiority on the water. Despite these maritime setbacks, the Dutch and English won these wars through scorched-earth tactics. Lipman argues that in the fallout of these wars, English and Dutch "villages started rising across the shoreline, in some places exactly where Indian towns had been recently destroyed" (165). This brought the Dutch and English into increasing contact with each other, often on the sea. These encounters created a new saltwater frontier, in which surviving coastal communities, such as that of the Narragansett, occupied key roles as allies or enemies.

The expulsion of the Dutch from the region after the Anglo-Dutch Wars again transformed the saltwater frontier. No longer was there a balance between three powers. Lipman links this development, and the specter of Dutch return, to the tensions preceding King Philip's War. This war revived the saltwater frontier as a realm of conflict, during which the English destroyed Algonquian watercraft and strategically

drove Metacom and his allies from the seas. Drawing directly on new scholarship on Indian slavery, including Margaret Ellen Newell's chapter in *Indian Slavery in Colonial America*, "Indian Slavery in Colonial New England" (2009), Lipman notes that at the same time, the English were also forcing American Indians across the sea into slavery. With the defeat of Metacom and his allies, Lipman highlights the final major change that took place on the saltwater frontier: American Indians now existed within European boundaries, and had to find new ways to contest a new frontier. American Indians brought their maritime traditions to New England whaling vessels, and struggled to survive cycles of debt and indenture.

Lipman argues that changes in the economy and currency of the region were essential components of shifts in the saltwater frontier. The trade in wampum (or as the Dutch called it, *zeewan*) dominated intercultural exchanges throughout the early- and mid-seventeenth century. Providing a detailed examination of this commodity, Lipman describes the painstaking process of creating the beads and their various economic, political, and symbolic uses. The use of wampum as currency was a new development, replacing an earlier barter system. Wampum was key to trade relations between the Dutch and Algonquian, particularly the Pequot, while the English occupied a tertiary role in this economy. For the Dutch, this American product became so important that "sailors would start carrying the beads with them on their yachts to serve as a kind of pidgin currency" (108). English defeats of the Pequot and Dutch along with the decline in the linked fur market dismantled this saltwater frontier economy. Lipman then illustrates that the vacuum left by wampum was eventually filled by another saltwater commodity, whale oil. While the interplay of whale oil and Euro-Algonquian relations is undeniably different than that of wampum, it replaced wampum as the driving obsession of an emerging eighteenth-century economy. Lipman's understanding of New England's economics as maritime-focused provides a challenge to older narratives that highlighted the fur trade as the primary market that tied American Indian and European economies together.

One of Lipman's greatest strengths is his focus on the American Indians of the Northeast instead of the English. This lens highlights the intertwined histories of the Dutch, English, and Algonquian. The English are portrayed less as a cataclysmic force, but instead one of several groups vying for supremacy over a coast so contested that "New England's southward creep was not quite the logical, preordained result of an unstoppable Puritan flood. . . . Rather, it took a series of chance events and fateful choices by sachems, captains, governors, and directors" (124). But *The Saltwater Frontier*'s focus on the connected worlds of these three groups comes at a cost. While the English, Algonquian, and Dutch ranged widely across the eastern coast of North America, their primary realm of interaction lay between the Hudson River and Boston Harbor. Because of this focus some fascinating parts of the New England saltwater frontier are largely, although not entirely, ignored. Lipman admits the conflicts between the Wabanaki of Maine and the English are full of saltwater encounters, yet they receive only brief treatment. While the author's lopsided approach is representative of an imbalance in the sources, one is still left wondering just how extensive the

saltwater—and freshwater for that matter—networks and travel of Algonquian mariners may have been.

Additionally, at several points Lipman's links between events and the maritime seems overly forced. Coincidental or banal happenings on the water are highlighted that do not always speak to the centrality of the saltwater frontier to these events. For example, Lipman takes the time in the chapter on King Philip's War to state that in 1676 Benjamin Church engaged in "canoe-borne diplomacy that helped seal Philip's fate" comprised of "several weeks of back-and-forth in boats and canoes" (214–215). Lipman includes details of the fish and shellfish they dined on and notes that they met at a "seaside" home. In such discussions, Lipman does not fully explain why it was important that the diplomacy was canoe-borne or that events took place on the coast.

Still, Lipman's vital work reminds us that, even while continental histories may be refocusing American history inward, the ocean should not be ignored. Water was critical to Algonquians, and they played decisive roles in the Atlantic World. Like other works from the past fifteen years, including Jace Weaver's *Red Atlantic* (2014) and Marcus Rediker and Peter Linebaugh's *The Many-Headed Hydra* (2000), *The Saltwater Frontier* helps to reframe historians' understanding of who possessed agency in the Atlantic World. Algonquian mariners dominated the New England coast, while also traveling afar in a number of crucial roles, including as guides, captives, and whalers. Their maritime knowledge and skill resonated for centuries.

Nathan Bryant Braccio
University of Connecticut

So How Long Have You Been Native? Life as an Alaska Native Tour Guide. By Alexis C. Bunten. Lincoln: University of Nebraska Press, 2015. 272 pages. $26.95 cloth; $26.95 electronic.

So How Long Have You Been Native? has an engaging, accessible style that clearly appeals to the nonacademic reader, but nonetheless it should be required reading for scholars and researchers of indigenous studies, anthropology, cultural studies, labor studies, and heritage tourism. Those interested in interdisciplinary approaches to Native tourism, cultural heritage, and indigenous intellectual property will find useful theoretical and methodological insights in this work as well. Author Alexis Bunten's Alaskan Native heritage and previous work experience in Native tourism informs her research on Native tour guides and critical perspective on cultural commodification and self-branding. Bunten worked as a guide with Tribal Tours in Sitka, Alaska, which served as fieldwork for her doctoral dissertation in cultural anthropology. The resulting book is thoroughly informed by current theory in anthropology as well as related research from a number of different disciplines. The author uses these current theoretical perspectives to tell a compelling story. Some of this scholarship is integrated into the text, with the endnotes serving as a non-intrusive, parallel manuscript that synthesizes key concepts in the history of colonialism, indigenous cultural persistence, tribal economic development, and political resurgence.