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The Red Atlantic: American Indigenes and the Making of the Modern World, 1000–1927. By Jace Weaver. Chapel Hill: University of North Carolina Press, 2014. 352 pages. \$29.95 cloth.

A cast of Native sailors, soldiers, diplomats, slaves, prisoners, and international entertainers takes center stage in Jace Weaver's richly informative new book. Mirroring the indigenous peoples who are the subjects of Weaver's study, *The Red Atlantic: American Indigenes and the Making of the Modern World, 1000–1927* defies easy categorization, encompassing history, ethnography, biography, and literary criticism. Rather than responding to a narrow subspecialty, the multidisciplinary of Weaver's text puts it in dialogue with a wide range of works. The result of his approach is a thoroughly engaging book, a "who's who" of famous indigenous men—and, to a lesser extent, women—showcased alongside an equal number of individuals who have been restored to the public eye, each narrative shimmering with rich details and revelations.

Perhaps even more satisfying, Weaver's attention to the intellectual production by indigenous peoples in the Red Atlantic, such as William Apess, E. Pauline Johnson, and Knud Rasmussen, in itself creates a guide for further reading. Informed in method and concept by Paul Gilroy's *Black Atlantic* (1993), Weaver expands on the "Red Atlantic" world first proposed in his 2011 article in *American Indian Quarterly*. In the complete realization of the potential of a Red Atlantic, Weaver proposes to "restore Indians and Inuit to the Atlantic world and demonstrate their centrality to that world, a position equally important to, if not more important than, the Africans in Gilroy's black Atlantic" (xi). And while human actors take center stage in Weaver's interventionist work, the Red Atlantic, like the Black Atlantic, is "about more than the movement of human bodies around and across the Atlantic" (268).

The very space and time in which transoceanic exchanges take place are opened and expanded in *The Red Atlantic*, going well beyond the informal enclosure of 1492 to 1825 that most often frames Atlantic studies. Instead, Weaver argues the Red Atlantic lasted until 1927, the date of Charles Lindbergh's transoceanic flight that "changed forever how people interact with the Atlantic Ocean" (xii). The expansion of the parameters is refreshing and allows for the inclusion of most of Weaver's less familiar actors. Yet Weaver is not beholden to a strict linear chronology, instead moving "back and forth in time . . . as each category of participant is considered," which serves to de-center traditional Western concepts of linear chronology as much as it honors each actor's complex experience (32). The decision to open a Red Atlantic with Viking encounters allows Weaver to offer another expansion of Atlantic human geography, expanding his lens to include Scandinavia—often left out of Atlantic histories and indigenous studies—as a crucial site of analysis.

In a book that restores the lens on actual indigenous voyages or displacement, the idea of travel receives a playful, yet smart, revision when, among others, Weaver discusses the Choctaw chief Peter Pitchlynn and Métis leader Louis Riel, noting they could "participate . . . in the Red Atlantic without ever traveling it physically" (107). For Weaver, engagement with diplomacy, education, or religion wrought by the Columbia Exchange means that many more Native individuals shaped the Red Atlantic, not

simply the comparatively small number who physically crossed the ocean. And this sophisticated sense of belonging compares nicely to chapter 5's "Fireside Travelers, Armchair Adventurers, and Apocryphal Voyages," the imagined Red Atlantics conjured by Europeans. Forming the framework for the first four chapters are actual travelers who crossed the Atlantic or, importantly, who engaged with an Atlantic world as the four continents bounding the ocean became increasingly connected. The colonial material woven throughout these chapters will be familiar to careful Atlantic scholars. Yet Weaver's analysis and synthesis of these narratives of, say, Lady Rebecca Rolfe (aka Pocahontas), Paul Cuffe, or Thayandenegea (Joseph Brant) brings new perspective to these well-studied lives by recovering individuals in a Native context (such as Cuffe) or using eighteenth-century statesmen as touchstones in continual manifestations of sovereignty (such as Brant). Two centuries after Joseph Brant's repeat embassies to Britain, the Haudenosaunee continued to assert their sovereignty, declaring war on Germany independent of the United States and Canada (in both the Great War and World War II) and, in doing so, affirming their place as "citizen of the world," as Brant had done (135).

For the nonspecialist readers and general public that Weaver states are the intended audience of this work, chapters 1–4 will provide eye-opening revisions of early encounters and turn traditional colonial and national narratives on their heads, starting with Columbus and lasting into the twentieth century. Weaver's fluid motion through time works best in these chapters because specialist and novice alike can delight in nuggets of new information. The nineteenth-century voyagers in particular are, to borrow Philip Deloria's phrase, "Indian in unexpected places" and are among the greatest gems *The Red Atlantic* puts forward. For instance, chapter 2, "In the Service of Others," produces ethnographic accounts of Kahnawake Mohawk Louis Jackson's time in Egypt that are reminiscent of the seventeenth- and eighteenth-century travelogues by Europeans that concern his own people. Accomplishing more than recovering Jackson's work, Weaver presents a witty reversal in which indigenous peoples are the observers rather than the objects of observation, a subject Weaver later explores in chapter 4. Native authors, from Samson Occum to Pauline Johnson, are considered not only for their literary prowess but also for their position as celebrities—a device that explodes the strict, immobile categorizations of "diplomat" or "performer" or "guide" that older studies have forced indigenous individuals to inhabit.

Because this work offers so many fresh perspectives and reimaginings, scholarly readers perhaps might feel somewhat frustrated at its conclusion. In order to be able to change the general public's perceptions of Native peoples, Weaver must spend a significant amount of time on narratives that careful scholars of Atlantic studies will find familiar. This, however, matters. By raising public awareness and transforming entrenched notions about the diverse roles played by Native men and women, Weaver reminds everyone of the stakes of these debates beyond the academy. There are a few moments when Weaver's claims seem at odds with his text, most notably the Red Atlantic's geographical limits. He locates one boundary of the Red Atlantic as east of the Fall Line while also beautifully analyzing individuals who hailed from mid-continent, such as Louis Riel or the Anishinaabe George Henry.

Weaver's desire to recover certain individuals, particularly those of African and Native descent, to strike back against "diminution of indigeness" leaves the reader with some unanswered questions and troubling divisions (ix). For instance, engaging with Paul Cuffe's indigenous heritage is welcome, but Weaver does not address what the stakes of being *both* African and indigenous in a Red Atlantic might have been. How does the positioning of Cuffe Sr. and Cuffe Jr. as "Native sailors" trouble the nineteenth century's hardening racial categories? While reading figures such as Cuffe or Crispus Attucks as Indian does restore new voices to a Red Atlantic pantheon, it is also a strategy that erases their bicultural roots and implies that too much focus has been given to the Black Atlantic. The magnificently textured Red Atlantic Weaver has traced surely is big enough to embrace these complexities. Greater engagement with these multiplicities might reveal more accurately the self-fashioning of such individuals and provoke an ever-more-productive set of conversations.

Weaver acknowledges that his lens occasionally extends into the Pacific; these are mostly quick gestures rather than in-depth studies. That *The Red Atlantic* is able to present a tremendous volume of material in a deft and coherent manner speaks to Weaver's skill as an author. This book suggests one method to reimagine Atlantic and interdisciplinary studies, but in a generous manner that invites other scholars to dialogically engage with *The Red Atlantic* and use it as their own point of departure. The new scholarship produced by this invitation will achieve Weaver's goal to "provoke a conversation" and, perhaps, do so in an arena inclusive of the broadest possible audience—to take a cue from *The Red Atlantic's* accessibility (32). Given that *The Red Atlantic* already offers so many familiar and new voyagers, hopefully the expansion of the world Weaver has opened for readers will continue. Perhaps *The Red Pacific* is on the horizon, with new diplomats, entertainers, prisoners, and sailors reclaiming their central place at this history's table.

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Shadow Nations: Tribal Sovereignty and the Limits of Legal Pluralism. By N. Bruce Duthu. New York: Oxford University Press, 2013. 256 pages. \$35.00 cloth.

Shadow Nations: Tribal Sovereignty and the Limits of Legal Pluralism takes a comprehensive look at the legal struggles Native American governments historically have had, and continue to have, while operating under the auspices of the United States federal government. Duthu compiles a vast amount of Supreme Court jurisprudence and congressional history that concisely illustrates where Native American sovereignty stands today. While not an exceptionally long work, *Shadow Nations* is densely packed with facts and analysis. Furthermore, in order to examine potential solutions to the societal problems caused by federal encroachments on tribal sovereignty, and based on the scholarly work of his contemporaries, Duthu defines a myriad of structural issues. This review focuses on two central issues Duthu develops particularly well: a history