work in understanding how space becomes place, and how places condition and are conditioned by the people who live within them. A strong work by a capable scholar, this book should itself be considered an inaugural mapping of a unique field that finds its edges abutting many other disciplines and perspectives. As such, there is much work to be done to fulfill the goals set out here, and *Deep Map Country* should be read as a robust beginning to a wider project which is, as Maher herself notes, rhizomatic, often contradictory, and never quite able to tell the full story. The lesson is, of course, that these stories can never be exhaustively told: we must accept disrupted links, absences, and false starts as critical and often overlooked aspects of the story itself.

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Formations of United States Colonialism. Edited by Alyosha Goldstein. Durham: Duke University Press, 2014. 432 pages. $99.95 cloth; $27.95 paper.

Formations of United States Colonialism is an ambitious, theoretically innovative collection that builds from and poses generative interventions across fields that include indigenous studies, history, postcolonial theory, critical geography, anthropology, and political science. Editor Alyosha Goldstein attests that American studies scholarship that interrogates United States imperialism largely omits the significance of colonialism in the shifting geopolitical configuration of the United States. This volume rejects a focus on a single form or period of United States colonialism to contest "the disciplinary periodization common within comparative studies that would ascribe an origin, culmination, and subsequent decline or end" to colonial regimes. Instead of juxtaposing different geographic locations or historical periods, this collection attends to the "complex reciprocities, seemingly opaque disjunctures, and tense entanglements evident in the diversity of U.S. colonial pasts and presents." Contributors argue that various conditions of colonialism, as well wide-ranging anticolonial struggles, must be understood as "overlapping, sedimented, and variable" (2). In particular, linking the study of US settler colonialism with overseas intervention, occupation, and empire generates analytic tools with which to disrupt the fiction of a singular, coherent, contiguous nation-state.

Crucially, contributors understand colonialism as "a never fully repressed or entirely manifest structure" (3). Citing Jodi Byrd, Goldstein notes in the introduction that studies of US imperialism and empire, while acknowledging and even underscoring the genocide of indigenous peoples in North America, too often understand this colonial project as complete, concluded, and resolved. Contributors reject this temporal closure to collectively address the manifold histories and present-day formations of US colonialism in North America, the Caribbean, and the Pacific. Goldstein usefully lays out some of the continuities in the juridical design of US colonialism, highlighting key moments in settler nation-state building, including the "blue water" doctrine of 1952, which asserted that a people must be separated from the colonizing country by "blue water" to initiate a decolonizing process, and the US Supreme Court Insular Cases

(1901–1922) that defined "unincorporated territory" as a political status (13–15). He also lucidly examines various scholarly deployments of *colonialism*, *empire*, and *imperialism*, including some distinct mobilizations of these analytics in this anthology's essays, which are far from uniform or singular.

The collection is divided into three sections. In this review, I highlight essays situated in the imperial interstices of North America, Hawai'i, and Puerto Rico. The first section, "Histories in Contention," takes up historicity itself. In the opening chapter, "The Specters of Recognition," Joanne Barker examines how Native peoples have been written out of categories of the modern human to apprehend the constitutive logics of imperialism, scientific empiricism, and federal recognition policy. Barker examines the Wallam Olum, a contested tribal history of the Delaware Tribe of Indians (Lenape) that adheres to teleological narratives maintaining that Native extinction had occurred not as a consequence of imperialist practices, but naturally as a result of Native inferiority (36). Barker powerfully argues that recognition is haunted by the logics of modernity's human, which rely on the "objective, empirical" documents of the state, churches, anthropologists, and historians against the "special interests" of petitioning tribes (47). As Barker puts it, "The human that is *righted* within the state is the human that is *writed* as the self-determining agent of democracy and history" (40). Is it any wonder, Barker asks, that within this field of recognition the Delaware Tribe was quick to endorse the Wallam Olum? The spectrality of recognition, she suggests, "is entangled in modernity's work at producing and maintaining imperial formations while claiming to embody the best of the modern" (52).

The middle section, "Colonial Entanglements" (borrowed from Jean Dennison's book title), problematizes the trope of the colonial encounter by emphasizing "the entwining of diverse colonial pasts, anticipated futures, and uneven racializations" (23). In his masterful essay, "The Kēpaniwai (Damming of the Water) Heritage Gardens: Alternative Futures beyond the Settler State," Dean Itsuji Saranillio examines a tourist attraction on Maui that, comprised of architectural structures representative of Japanese, Chinese, Portuguese, Kanaka 'Ōiwi (Native Hawaiian) groups, narrates Hawai'i as a harmonious liberal multicultural democracy. The author decisively situates this symbolic economy within the material dispossession of Native Hawaiians. Indeed, the tourist attraction's diversion of water had genocidal effects on Kanaka 'Ōiwi, interrupting indigenous foodways to make way for a white settler plantation economy. Saranillo argues that the gardens sit at the crossroads of empire where settler-state formation and US imperialism meet: a cultural production that positions liberal multiculturalism as a "moral regime that facilitates settler colonialism and global imperial structures" (236). In beginning his narration of the gardens with a *pōhaku's* (boulder's) refusal to move, Seranillio takes indigenous knowledges seriously, and opens the heritage gardens "to a wider range of interpretation set by different epistemological possibilities and historical contexts" that enable futures beyond the settler state (235).

The third and final section, "Politics of Transposition," examines efforts to make forms of knowledge commensurate by virtue of proximity. These chapters foreground the ways "subjugated knowledges, unruly genealogies, and epistemological incommensurabilities disrupt and destabilize the imperial ordering of peoples, places, and pasts"

(24). In chapter 11, "Governmentality and Cartographies of Colonial Spaces: The 'Progressive Military Map of Porto Rico,' 1908–1914," Lanny Thompson analyzes technologies of military cartography that served to discipline, divide, and document colonial subjects and spaces in Puerto Rico. Cartography visualized the division and distribution of sovereign functions over territory, in this case largely variants on the Spanish system of colonial rule. In 1908, a decade after Puerto Rico had become a "possession" of the United States, three United States military officers were instructed to produce a topographical, tactical map of the islands. Drawing from Foucauldian theories of biopolitics, Thompson powerfully illuminates the ways these maps created colonial spaces through the reconfiguration of geography and the mapping of dispersed institutional power such as military outposts, the police force, and public schools. In addition, this "progressive" map reconfigured economic spaces and the transportation networks that linked them.

Significant in its grounding in indigenous studies, *Formations of United States Colonialism* aligns with recent critical work in the field, including Jodi Byrd's *Transit of Empire* (2011) and *Theorizing Native Studies* (2014), edited by Audra Simpson and Andrea Smith. In this collection, the themes of storied land, mapping, and cartography, the politics of recognition, and conflicting regimes of racialization, among many others, emerge as signposts for vital and necessary work that connects various formations of United States colonialism and imperialism. While many scholars and activists have understood the continental conquest of North America and United States' empire-building as discrete projects, this anthology makes a significant intervention in multiple fields and inspires new coalitional possibilities.

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Gathering Together: The Shawnee People through Diaspora and Nationhood, 1600–1870. By Sami Lakomäki. New Haven: Yale University Press, 2014. 344 pages. $40.00 cloth.

In an ambitious undertaking, Sami Lakomäki, university lecturer at the University of Oulu, Finland, details the extensive history of repeated diasporas of the Shawnee people during colonial intrusion, introduction to a global trade economy, and finally, settler colonialism. Lakomäki maintains a clear vision that focuses on Shawnee political formation and history. Utilizing Robbie Ethridge's shatter-zone theory of the global economy in the colonial period, Lakomäki argues persuasively that diaspora served as a flexible accommodation to local needs and concerns, in line with work by Laura Keenan Spero. Importantly, however, Lakomäki's work focuses on the divergent and conflicting paths of the Shawnee people—whether it would best serve the Shawnee to consolidate as one political entity independent from settler influence, or to flexibly build an allied, mobile, and multiethnic community. To this end, the work examines the diverse Shawnee communities from the Great Lakes to the Southeast and onto the trans-Mississippi West, probing how their individual community paths converged together