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By N. Bruce Duthu.

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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

of Supreme Court jurisprudence, and theoretical political solutions to the issues facing Indian country.

*Shadow Nations* begins with a close study of a seminal Supreme Court case decided in 1978, *Olipphant v. Suquamish Indian Tribe*, which determined that Indian tribes lacked the sovereign power to prosecute non-Indians for crimes committed on the reservation. Duthu's choice to start with this late twentieth-century case, as opposed to starting with the Marshall trilogy of the early-nineteenth century (*Worcester v. Georgia*, *Cherokee Nation v. Georgia*, and *Johnson v. M'Intosh*) immediately illustrates the legal issues facing Indian country in the contemporary political environment. Duthu continues with an examination of the cases resulting from the *Olipphant* decision to illustrate the harsh legal realities facing Indian communities due to the Supreme Court's refusal to grant the right to exercise jurisdiction over their own land. This includes an overview of *Duro v. Reina*, which extended the Supreme Court's logic in *Olipphant* and limited tribal prosecutorial powers to only member Indians, a jurisdictional and law enforcement nightmare that Congress appropriately addressed via legislation. Additionally, Duthu looks at the revealing language used by Supreme Court Justice Clarence Thomas in the 2004 case of *United States v. Lara*, in which Thomas stated that Congress enacted a statute prohibiting treaties with Indian tribes—thus confirming that the government viewed Indian tribes as domestic nations, as opposed to separate, sovereign nations with inherent authority to conduct matters as they see fit.

In all, Duthu's study of twentieth- and twenty-first-century Supreme Court cases is concise and potent in explaining not only the issues, but also the negative views which have led to poor decisions by the United States' highest court. Duthu also does an excellent job of examining older cases to give readers a narrative on how tribes came to be in the position they are today. When discussing *Johnson v. M'Intosh*, decided in 1823, Duthu demonstrates his powerful use of language: "the Court effectively made Indian tribes guests in their own homelands by holding that the international law-derived doctrine of discovery placed ultimate title to their lands in the hands of the discovering Christian colonizing nation" (79). The compelling imagery of "guest in their own homelands" resonates as Duthu discusses other seminal cases, such as *U.S. v. Kagama* (1886), *Lonewolf v. Hitchcock* (1903), and *U.S. v. Wheeler* (1978). Throughout his narrative of jurisprudence, Duthu vividly illustrates the flawed colonial ideals that have been plaguing federal Indian law for two centuries.

Much more than a historical overview of flawed Supreme Court decisions, Duthu consistently utilizes the work of other Indian law scholars to discuss different forms of constitutional interpretation and various theories to incorporate tribes into the United States mode of governance without defeasance of tribal sovereign immunity. For example, Duthu covers the difference between a structural and textual interpretation of the constitution. The discussion on structural interpretation, or the belief that constitutional provisions can only be understood through examination of all other provisions, proves particularly enlightening to the current state of affairs since this method is adopted by Justice Anthony Kennedy, the Supreme Court justice who often serves as the swing vote on Indian law cases. Duthu demonstrates how Justice Kennedy

has applied this methodology to Indian law cases, providing insight on how the Supreme Court may continue to interpret Indian law cases in the foreseeable future.

*Shadow Nations* also delves into different forms of justice in order to discuss possible solutions to the divestiture of tribal sovereign authority. Examples include a discussion of Margaret Moore's view on "rectificatory justice" (48–49), the view that nonindigenous populations have an obligation to redistribute limited resources to indigenous populations, and Duncan Ivinson's "complex mutual coexistence" approach, which focuses on the capabilities and functioning that enable productive use of limited resources—the use of freedoms to exercise power (55, 57–59). Legal solutions mentioned in the book include the possibility of a constitutional amendment to secure tribal sovereignty and "treaty federalism," an approach promoting the bilateral negotiation of the tribal-federal relationship (5, 173–175). Ultimately, Duthu supports what is termed as "conventions of tribal sovereignty" (175–184). Here, tribal sovereignty is enumerated in a master treaty, utilized by all tribes as the framework for tribal-federal government relations.

The book's few flaws are either stylistic—non-substantive issues—or explicable by space limitations. First, *Shadow Nations* may be a difficult read for those not familiar with federal Indian law or Indian issues generally. For example, Duthu discusses complex sovereignty issues with an advanced vocabulary that originally suggests that *Shadow Nations* could be too esoteric even for an educated reader, but once the reader adapts to Duthu's unique scholarly style, the book flows seamlessly. *Shadow Nations* is filled with an impressive amount of information, making it an important component of any library for those interested in Indian country; the sheer amount of information may have necessitated that the book be written for those with some previous knowledge, allowing *Shadow Nations* to remain concise and avoid tangential topics.

Second, *Shadow Nations* could have developed two topics more completely. The first is the cultural/spiritual dimension of sovereignty. One primarily law-oriented book which briefly touches upon this area is *Indian Gaming and Tribal Sovereignty: The Casino Compromise*, in which Steven Andrew Light and Kathryn R. L. Rand define cultural sovereignty as "the internally generated power to embrace and effect a Native people's cultural norms and values" (21). They also reference Duane Champagne's view that "cultural sovereignty for a Native community is the right to adopt or reject social and cultural innovations and make social changes that are culturally compatible with Native traditions and world views" (21). While in Duthu's book the argument for cultural sovereignty is inherent, a few more reminders could have emphasized the stakes for Native communities even more. Legal battles that discuss justice are not simply about autonomy and sovereignty, but also about the survival of culture.

Lastly, if only to show the resilience of Indian peoples, *Shadow Nation* could have benefited from more examples of how tribal communities have responded to the legal and political environment. For example, the work of attorney Jerry Gardner of the Tribal Law and Policy Institute outlines such responses and discusses unique solutions to a lack of prosecutorial power, such as utilizing the power to banish people from reservations, the police power to detain for another jurisdiction (such as local police), and the creation of civil infraction systems. While *Shadow Nations* does not paint tribal

communities as helpless, additional examples such as these help to emphasize the life and vibrancy of Indian country, despite the continued attacks on tribal sovereignty.

Overall, the aforementioned criticisms are minor, if not insignificant. Scholars, students, and tribal community members should have *Shadow Nations* in their libraries for its in-depth look at Supreme Court history, congressional history, international law, and various legal solutions to the divestiture of tribal sovereignty. *Shadow Nations* makes absolutely clear the struggles of tribal communities while they operate under the auspices of the United States government and concisely explains what is at stake. Without a doubt, *Shadow Nations* is commendable, thoroughly enjoyable, and highly recommended to anyone interested in tribal legal issues and tribal justice.

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**Wampum and the Origins of American Money.** By Marc Shell. Urbana: University of Illinois Press, 2013. 184 pages. \$35.00 cloth.

“In the beginning,” wrote John Locke, “all the World was America.” Were the author of *Wampum and the Origins of American Money* to pen these words, he would likely replace “America” with “wampum.” This is overstated, but not by much: Marc Shell’s short book is a wide-ranging exploration of language and currency, with a whimsical, allusive approach that allows him to traverse much territory. It is engagingly written, entertaining, and raises provocative questions throughout. Readers of the *American Indian Culture and Research Journal*, however, may find the book disappointingly fleeting in its discussion of wampum and particularly its role in Native American society. The operative premise of the book is that wampum was a Native currency which Europeans “adopted”; as Shell explains, they later “adapt[ed] those currencies according to their own traditional practices” (1). After establishing colonies in Indian country, Europeans—at least the Dutch and English—adopted wampum as a fiduciary currency in place of specie. Once the leap from specie to currency was made, it was an easy step to adopt paper money or “paper wampum,” first in 1690 and then more or less continuously after that (2). Shell argues that this paper money was emblazoned with images of Native Americans, an expression of cultural imperialism and an effort to assuage European guilt by memorializing the indigenous origins of paper money.

Opening with the idea that “commercial exchange really matters to civilizations and how they change,” Shell asserts that when coinage emerged in the ancient world, it was accompanied by philosophy, which he connects to “linguistic representation” and new political orders. The “same historical transition in the realms of economics, language, and political power took place” during the encounter of Europe and North America, and he contends, “for understanding this transformation, the key term would be wampum” (1). From there, Shell weaves a rich tapestry of connections between currency, linguistics, and political developments, as he draws on literature from diverse disciplines over a broad period of time. Key to Shell’s approach is defining currency