

exploration into the potential of the transnational in new digital forms, the chapter simply repeats what we have already been told: these forms “reiterate the conventional cultural discourse about the spaces claimed by the US political body” (143).

The experience of reading *After American Studies* is that of being trapped in a small room: we can never escape the system. “If we are presumed to be (trans)national beings, already patriated from supposed exposure to cultural canons, there is to be no horizon of new inquiry” (166), the author concludes in his closing chapter. How then will the “new modes of study” desired by Herlihy-Mera come about? It is a catch-22. To give up all ties to nation and culture would be the realization of another utopian dream.

### References

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Jena Habegger-Conti      Western Norway University of Applied Sciences

**Rani-Henrik Andersson, *A Whirlwind Passed Through Our Country: Lakota Voices of the Ghost Dance*. Norman: University of Oklahoma Press, 2018. 432 pages. ISBN: 978-0-8061-6007-8.**

Rani-Henrik Andersson’s latest book offers readers access to a variety of Lakota attitudes regarding the pan-Indian religious movement known as the 1890 Ghost Dance. Andersson’s familiarity with the Lakota language is reflected in this meticulously curated collection of primary sources, some of which he retranslated from the Eugene Buechel manuscripts and other collections. Though fragmentary, these sources offer readers access to new evidence for thinking about this consequential movement across a range of Lakota perspectives.

Rather than make the mistake of lumping Lakota views into one homogenous group, Andersson is attentive to the fractured political circumstances characterizing Lakota society around the turn of the century. This is evident in two ways: first, as he writes, “The ceremony of the Lakota Ghost Dance

was never carried out according to a single model” (15). The emphasis on this variation is important for even though the ghost dance was a pan-indigenous movement, readers can appreciate the fact that even among one group there was considerable variation. To that point, Andersson shows that there were plenty of people on both sides of the “hostile/friendly” divide who weighed in on the ghost dance (11). The attempt to draw out a more nuanced interpretation of Lakota viewpoints is this book’s signal achievement.

The structure of *A Whirlwind Passed Through Our Country* reflects this awareness. Drawing upon a range of archives, newspapers, diaries, interviews, letters, and reports, Andersson accounts for political factionalism by organizing the book along a hostile–friendly continuum. Readers are invited to think about the ghost dance along four lines of inquiry. The first involves the “true believers,” and highlights statements focusing on the ceremony and visions from ghost dance adherents. The second presents letters and statements given during official meetings and councils from figures like Red Cloud and Young Man Afraid of His Horses—male leaders who Andersson identifies as having had politically complex and ambivalent relationships to Ghost Dancers. Part 3 presents documents that portray the Ghost Dance through the eyes of Lakotas who did not participate but who witnessed the movement firsthand, and the final section of the book focuses on the perspectives of assimilated Lakotas who tended to disregard the ghost dance as folly. This structure is Andersson’s way of “going beyond the artificial ‘progressive-nonprogressive’ dichotomy” (29).

While Andersson’s goal of transcending this deceptive binary is praiseworthy, it is not certain that the documents provided here demonstrate a clear way for readers to do so. For all the nuance that *A Whirlwind Passed Through Our Country* highlights, the question of native political militancy which is so bound up with these labels of “hostile” and “friendly” feels unresolved. For example, in the afterword to the book Andersson writes that, “militancy, if there was any, was a reaction to the outside pressures; it had nothing to do with the Ghost Dance as a religion... the documents presented here make a very strong case to support this argument” (387). This conclusion seems odd, considering that although there were many different variations of the Ghost Dance, one of the themes that stood out across all four sections of the book is that the movement involved a prophetic idea that white settlers would disappear. The sources indicate that this prophecy of disappearance would not necessarily involve violence, but it does seem

clear that a vision of the future free of the oppressive conditions of white supremacy and settler colonialism was something some Indian people were invested in thinking about. This is a clear statement on race in the United States, which Andersson (like other scholars of the ghost dance) seems to overlook.

Another concern pertains to the fact that there are very few women in this book. Is it possible to provide a comprehensive overview of Lakota perspectives on the Ghost Dance that does not include the perspectives of Native American women? To his credit, Andersson acknowledges this absence, though justifies it by explaining that “only a few women have left written accounts of the Ghost Dance” (31). Historians can surely sympathize with the problem of limitations to sources, but gender-blind interpretations like Andersson’s tend to be less an issue of absence than of not knowing where to look. The danger of stating that Native women simply did not leave written accounts is the potential that readers may simply accept the idea that female voices are mute and inaccessible in the historical record.

Despite these shortcomings, Andersson has given readers an unprecedented collection of published and unpublished material on the Ghost Dance among Lakotas. This contribution is sure to inspire more historical investigation and analysis of a movement that scholars have only begun to understand on its own terms.

Tiffany Hale

Columbia University

**Peter Kivisto, *The Trump Phenomenon: How Politics of Populism Won in 2016*. Bingley, West Yorkshire: Emerald Publishing, 2017. 152 pages. ISBN: 978-1-787-14368-5.**

This book attempts to explain how Trump’s 2016 victory could happen in spite of several anti-Trump narratives that formed during the campaign, focusing on Trump voters’ worldview(s), conservative media, and the transformation of the Republican Party since the late 1960s. It is essayistic and polemic, written by an author who shares the widespread concern about the consequences of the Trump presidency for liberal democracy.

While the author draws on lots of relevant previous work, his discussion of Trump’s victory centers on familiar themes and arguments. The book