

suffer without the careful research Jegić has carried out. In fact, his is one of the clearest expositions of the Palestinian-Israeli conflict this reviewer has read. It is also one of the most thorough in its athletic analysis of different rhetorical texts from both Zionist and Palestinian points of view. Jegić fearlessly makes big, lucid claims that get at the oppressive complexities of identities and nationalisms, and the key role religion plays (both in Israel and in the evangelical movements of the United States) in cementing these ideologies.

In a world in which Anti-Semitism, Islamophobia, and anti-Black and -brown cultural political formations are on the rise, aided by (neo)colonial policy and the local manifestations of a global far right, works like Jegić's will be crucial for understanding and challenging the proliferation of isolationist ethnic nationalism. Graduate students and faculty alike will benefit from this extraordinarily well-executed piece of research, which embodies the best parts of the American Studies field – its strong interdisciplinarity, openness to methodological innovation, and historical situatedness. It is also a call to remember that solidarity has been and continues to be possible, even when the fractured political landscape suggests otherwise. In a sense, this analysis itself is *trans*, where the term implies crossing, mutuality, and reciprocity. *Engage* Jegić encourages his readers. *Remember. Dream forward.* Our historical moment demands it.

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Janne Lahti, *The American West and the World: Transnational and Comparative Perspectives*. New York: Routledge, 2019. 189 pages. ISBN-13. 978-1138187344.

Janne Lahti's *The American West and the World* is an accessible introduction to the history and cultural representation of the American West. In five clearly written chapters, Lahti synthesizes a voluminous historiography and makes some important analytical interventions that will aid university instructors as they seek to inspire conversation and debate among their students. Thus, as synthetic histories go, *The American West and the World* does a fine job of introducing readers to complex and long-debated issues in the history of the American West.

In using transnational and comparative frameworks to understand the history of the American West, Lahti joins a growing number of historians who seek both deeper and broader understandings of a region of North America that was reduced to caricatures of cowboys and Indians by twentieth-century films. Lahti views the American West as a place where people came together, a crossroads of the Atlantic and Pacific worlds where settler colonialism dispossessed Native peoples of their homelands and non-Indigenous people sought out wealth, adventure, or a fresh start. (2-3)

Lahti's West is a fluid and dynamic place. It is not the West of Hollywood films, nor is it the West portrayed by Frederick Jackson Turner in his famous "Frontier Thesis," or even Herbert Eugene Bolton in his borderland analysis. Lahti, building on the work of a generation of scholars, views the American West as a diverse set places in which people, goods, and ideas mixed together, competed for primacy, and changed the way people viewed themselves and the world around them. (4)

Chapter 1 takes the reader back to the "early West" and the initial European incursions into the region. Here Lahti describes the impact of sixteenth- and seventeenth-century Spanish colonialism on Native people, such as the migratory Athapascans. (17) He outlines Spanish efforts to convert Native communities to Christianity via the infamous *Requerimiento*, discusses the impacts of French fur trading, and outlines the factors that led to the expansion of the Comanche and Cheyenne peoples. (26, 34)

Chapter one covers a lot of history, eventually concluding in the early nineteenth century. This is Lahti's starting point of Chapter two. In this chapter readers are encouraged to reflect on the different historical factors that precipitated European migrations to the American West. (45) At the same time, Lahti urges us to evaluate how these migrations changed what it meant to be "white" in the American West of the nineteenth century. (46) Race, and race-shifting, permeate the American West's long and varied history.

At the same time, the nineteenth-century West was a laboratory of change and innovation for other reasons. It was a region in which the engineering of rivers, the construction of railroads, and the farming and mining of the land altered landscapes and reshaped communities. (51-52) Indeed, new technologies compressed time a space, nurtured new feelings of national belonging and purpose, and at the same time race divided people like never before. Newspapers, and print culture more generally, brought these developments into sharp focus during the nineteenth century as new borders were created and borderlands contested. (74)

Chapter three expands on the notion of border-crossings by looking at violence in the American West. He revisits the enduring myths surrounding shoot-outs in cattle towns, assesses the prevalence of lynching in the West, examines violence against Chinese immigrants, and considers different forms of inter-ethnic violence. There's a lot of ground to cover here, and Lahti's analysis does move back-and-forth from the seventeenth century to the twentieth as he tries to fit it all into one chapter. Some of his analysis will therefore strike readers as unsatisfying. His discussion of genocide, for example, reads superficially. The genocide of Native Americans is a complex historical matter and while Lahti endeavors to outline the competing historical arguments in this particular debate, the superficiality of the analysis makes for a flat and unsatisfying read. (109)

Just as complex is the question of intimacy, particularly interracial intimacy, in the American West. As in the previous chapter, Lahti has the unenviable task of making sense of a vast historiography. This is not easy, and, as in the violence chapter, some readers will be left wanting more. But in Lahti's defense, he has provided useful historical outlines for readers interested in pursuing topics such as Native-white marriages, white womanhood, and the cultural construction of homes and households in the American West.

The final chapter attempts to weave the threads of the previous chapters together by focusing on historical representations of the West. Lahti's analysis of travel writing is insightful, as is his brief take on P.T. Barnum and the artifacts – or material “trophy” – of the American West. (175) Lahti could have written much more than he did about these topics, but the value of this book lies in the accessible way in which he has synthesized vast literatures and provided readers unfamiliar with the American West an entry point to begin their own historical investigations.

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