

editing, clearer organization, and more substantive analysis.

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Bonds of Alliance: Indigenous and Atlantic Slaveries in New France

By Brett Rushforth

(Chapel Hill: University of North Carolina Press, 2012. Pp. vii, 406. Illustrations, maps, charts, appendix, index. \$39.95.)

The seventeenth-century arrival of French colonists in the Americas extended older practices of Native American captive-taking and transformed slavery into a complicated mix of markets and alliances. Colonists in Canada and the *Pays d'en Haut* found themselves dependent upon slave exchanges as a means to maintain alliances and ensure control of intertribal relations, as no other gift could signal the importance of maintaining and reinforcing the bond between tribes and France.

For Native Americans, slaves were explicitly "outsiders" who functioned as a means to unify members of a tribe as "insiders," or non-slaves. Reciprocal gift giving was central to maintaining relations among tribes and slaves-as-gifts signaled especially significant bonds. Frenchmen, however, considered slavery an uncertain practice that stood in stark contrast to the humanist ideals emanating from

the French Renaissance. Slavery did not exist in the French homeland (outside of visiting Mediterranean galley slaves). At the same time, in France's overseas colonies slavery was a central component of economics and everyday life. Brett Rushforth's *Bonds of Alliance* thus addresses multiple narratives, ranging from the Great Lakes to the Caribbean and across the Atlantic.

French justifications for the legality of colonial slavery ultimately relied in part upon distance. African kingdoms, understood as nations with the right to enslave others, simply supplied France with individuals already transformed into slaves. In colonial New France, it was far more difficult to distinguish enslaved neighbors from allies. In order to establish a similar distance in North America, the term *panis* became the standard means to designate indigenous slaves. Rushforth makes it clear that only a few of the

indigenous slaves making their way to Montreal were actually Pawnees from the Great Plains, but *panis* lent the veneer of legality to an otherwise ambiguous practice. The author also argues that French colonial officials made a critical mistake by ignoring carefully maintained divisions between tribes. The possession of slaves from enemy nations made peacemaking attempts exceptionally difficult and severely narrowed French options among western tribes. Further, indigenous slavery as a means of alliance ultimately could not be made to fit the African-Caribbean model.

A close reading of primary materials, especially Jesuits' accounts of Algonquian languages, reveals indigenous understandings of slavery. In contrast to models more familiar to French experience, continuing enslavement of outsiders enabled peoples of the Ohio River Valley and Great Lakes to maintain cohesive identities. Ultimately, the author argues that the Upper Country of New France—the *Pays d'en Haut*—should not be understood as a vast zone of

disorganized and shattered tribes, but as an exemplar of cultural persistence, despite the devastating results of raiding in the region.

As a testament to how obscured this history has been, many of the individual names will be unfamiliar to non-specialists. Though much of the narrative focuses on areas well outside of Indiana, readers will find Miami stories alongside more numerous accounts from Iroquois, Fox, Kickapoos, and Sioux. Those with an interest in the complexities of native-newcomer relations, the connections of the region to greater French history, or slavery outside the American South will find *Bonds of Alliance* to be worthwhile reading.

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French and Indians in the Heart of North America

Edited by Robert Englebert and Guillaume Teasdale

(East Lansing: Michigan State University Press, 2013. Pp. xi, 219. Maps, notes. Paperbound, \$25.95.)

In *French and Indians in the Heart of North America*, editors Robert Englebert and Guillaume Teasdale offer a refreshing divergence from the stock characters of the Upper Country.

They recruited historians, archaeologists, and religious studies scholars who are working at the intersection of French colonial and Native American histories. Students of these historiog-