

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-

ographies are well aware of the distinctions between them. Americanists often struggle with French-language sources, leading to nationalist interpretations of French colonial history. Similarly, non-Indian scholars in both Canada and the United States sometimes miss the unique ethnographic contexts of Native peoples from the Great Lakes region. The scholars who have contributed to this volume attempt to bridge these familiar divides to deepen our understanding of the *Pays d'en Haut*.

All of the authors in this volume do a nice job of situating their work in a rich historiographical context, making the book a useful primer for those interested in New France and Great Lakes Indian history. They are particularly concerned with Richard White's paradigm of the middle ground and the idea of *metisage*. These conceptual frames can oversimplify identity formation in New France, particularly as French planners advocated for the francization, or assimilation, of the territory they claimed. The authors' collective awareness of the French empire and its policies challenges the idea that Natives and non-Natives, far removed from Paris, co-created a uniquely American middle ground.

The essays of Robert Michael Morrissey, Richard Weyhing, and Gilles Havard achieve a thoughtful balance between French colonial and Native American history. These scholars do much to work the state back into their understanding of New France.

Morrissey, for example, offers a richly detailed and well-told history of the rivalry between Jesuit and Recollect priests among the Illinois Confederacy. The Recollects favored hard-nosed assimilation, and they rejected the Jesuits' acceptance of a uniquely Illinois brand of Catholicism. Because Louis XIV favored francization, his agents did all that they could to make the Recollects ascendant, but local interests, particularly those of Illinois's converts interested in accommodation, made the Jesuits indispensable in the Great Lakes region. Like Morrissey, Richard Weyhing concerns himself with French policy makers, and he offers a biography of Antoine Laumet dit de Lamothe, Sieur de Cadillac, in Detroit. Cadillac used the power of the written word, and his eyewitness renderings of the Great Lakes and its peoples, to advocate for a policy of consolidating Native peoples in and around Detroit. Cadillac and others like him mediated Native and non-Native worlds. Given the dearth of French settlers in the region, Cadillac achieved an outsized role in the creation of French policy. Gilles Havard offers a rich analysis of sovereignty as it was understood by seventeenth-century French colonizers, and his essay is a must-read for anyone interested in French legal understandings of Native peoples and their lands in New France.

Historians Kathryn Magee Labelle and Christopher M. Parsons offer micro-histories of the rituals and alliance-making that undergirded the

French alliance with Native people. Labelle examines the Wendat Feast of the Souls in 1636, and French ambivalence about participating in the ritual, as an example of the tensions within the French-Huron alliance. Similarly, Christopher M. Parsons starts with the laudable goal of understanding the botany of tobacco alongside its ritual purposes. Too often we write of tobacco monolithically, imagining that it is one plant rather than one of the seventy-five species worldwide that correspond to that name. Parsons demonstrates that it was a fluid object that changed with the land and the rituals associated with it. In addition, essays by Arn-

aud Balvay and Nicole St. Onge move beyond the geographic boundaries of the Upper Country.

Like most edited volumes, *French and Indians in the Heart of North America* includes essays of varying quality, on an exceptionally wide range of subjects. Nevertheless, this reader appreciated the careful research that went into these essays and their collective vision of working at the intersection of what have been, until now, divergent fields of study.

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The Engraving Trade in Early Cincinnati : With a Brief Account of the Beginning of the Lithographic Trade

By Donald C. O'Brien

(Athens: Ohio University Press, 2013. Pp. vii, 194. Illustrations, maps, notes, selected bibliography, index. \$39.95.)

This book offers a preliminary account of the engraving and lithographic trades in Cincinnati from 1793 to 1876. Donald O'Brien, who spent his career in public education, provides a chronological outline of the print industry in the burgeoning Queen City, a place whose key position on the Ohio River elevated it, for a time, to the Midwest's center of commerce and gave it a crucial role in the development of print arts.

In his first full chapter, "Early Engravers," O'Brien reports briefly on

the printers who were first attracted to Cincinnati around the time of the construction of the Erie Canal. The Cincinnati Steam Paper Mill was established in 1821, and the city's earliest engraver, Enoch Gridley, produced maps and banknotes from 1817 to 1828. Subsequent printers included William Woodruff and Ebenezer Martin, who produced portraits of political leaders, maps, views of educational and commercial institutions, botanical specimens, gift books with literary sketches, and religious illustrations.