

Politicians and pundits asserted that relocating the community offers the only hope; Union of British Columbia Indian Chiefs president Stewart Phillip retorted "We're not bison. We shouldn't be herded around on the whims of a racist nation." (Brian Hutchinson, *National Post*, April 15, 2016),

The only flaw in this timely work is the occasional lapse into academic jargon, such as settler identities that are "situated, process-based, disavowed, and relating in complex, non-discrete, non-binary relationships with Indigenous identities" (p.69). Such opaque language could be discouraging to some readers, while broad readership beyond academia could go far in bringing about a better understanding of Indigenous points of view.

Julie Zatzman
PhD student
Adult Education & Community Development
OISE

Michael J. McDonnell, *Masters of Empire: Great Lakes Indians and the Making of America*. New York: Hill and Wang, 2015. 402 pages. ISBN 978-0-8090-2953-2. \$39.99 hardcover.

Michael McDonnell is an associate professor of history at the University of Sydney, Australia. In his new book, *Masters of Empire*, he looks east from Michilimackinac to retell key events in early American history from the point of view of the Aninshinaabeg. Rather than suggesting the linguistic group *was* an empire, McDonnell's title refers to the Aninshinaabeg's ability to manipulate the empires that surrounded them. McDonnell argues that in the area around the Great Lakes known as the *Pays d'en Haut*, the Aninshinaabeg were the dominant power, both militarily and diplomatically, for far longer than traditional narratives of the period suggest. To make his argument, McDonnell masterfully guides his readers through a complex series of diplomatic maneuvers and military engagements in a clear, cohesive style. The way *Masters of Empire* weaves the Aninshinaabeg into the fabric of American history is both groundbreaking and credible, and it should serve as a model for educators and writers looking to reconceptualize Eurocentric narratives.

To substantiate his claims, McDonnell focuses on one particularly influential group of Aninshinaabeg, the Odawa of Michilimackinac, over the so-called *longue durée*. The book begins with an account of an Odawa-led attack against a Miami village in the Ohio valley in 1752. McDonnell places this attack at the start of a chain of events that precipitated the Seven Years War. Going further, McDonnell redubs the French and Indian War the 'First Anglo-Indian War,' denoting his contention that the French were relatively minor players in the *Pays d'en Haut*. According to McDonnell, "the history of the Odawa

at Michilimackinac [reveals] just how much the Aninshinaabeg of the Great Lakes [shaped] early America," and he places them at the center of the 'Second Anglo-Indian War' (Pontiac's Rebellion) and the American Revolution. McDonnell convincingly demonstrates the strength of the Odawa, but just how representative of the broader Aninshinaabeg population they are is somewhat debatable.

Masters of Empire makes frequent use of Richard White's 1991 *The Middle Ground* (Cambridge UP), but McDonnell is not uncritical of this work which he calls magisterial. McDonnell denies that the Aninshinaabeg were a shattered people at the turn of the eighteenth century, and he suggests that French officials were far less adept at Indigenous diplomacy than Richard White would have us believe. Most significantly, McDonnell takes issue with White's suggestion that there was a rough balance of power between the French and the Aninshinaabeg in the Pays d'en Haut, one of the key ingredients for White's middle ground. McDonnell does not deny that middle grounds existed, but he does suggest they were of limited importance to the Odawa, who were more concerned with inter-Indian affairs, like their longstanding feud with the Haudenosaunee. McDonnell's argument is compelling, but his understanding of power is perhaps more simplistic than White intended. As one of the few providers of European goods in North America, the French wielded commercial power that McDonnell only tangentially addresses.

The majority of McDonnell's primary sources consist of European accounts and colonial correspondence, but he also makes use of oral histories and works from Indigenous authors like Andrew J Blackbird of the Michilimackinac Odawa. To his credit, McDonnell reads against the grain of his European sources to reveal what they mean, rather than what they say. McDonnell suggests that frequent complaints from officials and priests about alcoholism among the natives at Michilimackinac reflect the puritanical values of their sources, rather than a grounded depiction of reality. McDonnell also intuitively discerns Indigenous motivations from their actions rather than from the snapshots revealed in European records. McDonnell argues that the Odawa engaged in political theatre which, when interpreted literally, can yield misleading results. For example, McDonnell suggests that the Odawas' overtures of peace with the Haudenosaunee during the late seventeenth century were frequently intended to manipulate a French audience. Far from being fragmented victims, McDonnell's Odawas are canny traders and brilliant strategists.

Masters of Empire is aimed at a popular audience, and some of the concessions that McDonnell has made to make the book more readable may frustrate academically minded readers. The endnotes tend to be quite comprehensive but sometimes tracking down sources is difficult. McDonnell's historiographic discussions are brief and he rarely

mentions authors by name when disagreeing with their conclusions. Most egregiously, the first paragraph of *Masters of Empire* contains a particularly gory account of ritual cannibalism, but McDonnell does not provide the cultural meaning of this act until much later, reducing the incident to mere sensationalism. A more ethnohistoric approach could have provided a more comprehensible depiction of what is still a controversial subject.

Despite its shortcomings, *Masters of Empire* successfully accomplishes what it sets out to do. McDonnell conclusively demonstrates the importance of the Aninshinaabeg in the creation of the United States and Canada. He dispels myths about the totality and the speed of European conquest in the *Pays d'en Haut*, and he renders an immensely complex subject understandable to a wide audience.

Ben Molson
MA candidate in History
Queen's University

Margaret P. Moss, (ed.), *American Indian Health and Nursing*. New York: Springer Publishing, 2015. 399 pages. ISBN: 978-0-8261-2984-0. \$70.00 USD paperback.

Margaret P. Moss is an enrolled member of the Mandan, Hidatsa and Arikara Nations. She has endeavored to create an extraordinary textbook that addresses the historical and national impact of healthcare and nursing on the American Indian. Furthermore, as mentioned by Moss, this textbook is the first of its kind to be written from an Indigenous perspective, thus providing readers with a rich culturally-based resource. Most chapters are written by authors who have a strong affiliation with the different American Indian Nations. Two non-Indian contributors are considered strong allies and experts in their respective areas.

Honoring American Indian culture and tradition, various tribes are presented within the text according to their geographical location and their relationship to the four directions, starting with tribes in the east and ending with tribes in the north. Each chapter covers the four domains of Indigenous health: physical, mental, spiritual, and emotional while adhering to a distinct format that enhances learning. Useful websites are also included.

Each chapter is relevant to nine specific cultural areas of tribal nations and provides detailed information. This includes a historical overview regarding traditional medicine, the delivery and impact of contemporary Western medicine, health disparities in policy, law, and the social determinants of health, and finally culturally-relevant suggestions for nurses working in the different locations throughout