

and contested region under state control. Simultaneously, this work questions several deeply ingrained assumptions about Euro-American expansion in the Ohio Valley.

A few points resonate in particular. First, Harper rejects the idea that colonists flooded the region indiscriminately—showing instead that they targeted specific areas where they expected to secure legal title to land. Fueling this trend was the imperial state's tendency to implement contradictory policies. This inconsistency created legal loopholes that opened off-limit areas for quasi-legal settlement and stimulated a profusion of conflicting territorial claims that pitted local governments against each other. With this argument, Harper underscores an idea that has been gaining currency lately: far from protecting Indian country against white encroachment, Britain contributed to its invasion. No less interesting is the author's claim that the inhabitants of the Ohio Valley were not rugged individualists resisting government interference at all costs. The proliferation of conflicting land claims actually prompted symbiotic alliances between local interest groups headed by power brokers and influential patrons who operated remotely but could potentially resolve the gridlock. Harper aptly unravels these ephemeral coalitions of unlikely bedfellows who performed intricate political maneuvers to promote their agenda. Emulating recent research on white-Indian relations, the author paints a sophisticated picture of local politics, highlighting complex patterns of intracultural and intercultural alliances and enmities. Despite factional strife, the inhabitants of the region shared a commonality: they all attempted to protect their land base by cultivating and manipulating ties with nonlocal officials who needed collaborators on the ground to extend their influence in the region.

In the book's greatest insight, Harper demonstrates that this symbiotic relationship had nefarious consequences. The search for patronage became a Trojan horse that increasingly allowed outside political forces to intrude destructively in local affairs. The author debunks the widespread belief that without the interposition of government agents, Indians and colonists would have descended into open warfare. While he recognizes that in-

tercultural violence occurred, the lack of resources and intracultural unity, among other factors, limited the bloodshed. In six chapters, Harper makes a convincing case that "rather than springing from state absence, the horrors of the period stemmed from governments' intrusive presence" by providing the needed supplies and smoothing the factional divides (p. 1). Even though nonlocal authorities often lost control of the belligerents they backed, triggering egregious bloodshed, this unsettling of the region facilitated its integration into a broad and more centralized political order. Ironically, Harper shows that those who destabilized the region blamed its inhabitants unjustly for the disorder and muddled historical memory. This monograph will help set the record straight.

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Facing Empire: Indigenous Experiences in a Revolutionary Age. Ed. by Kate Fullagar and Michael Andrew McDonnell. (Baltimore: Johns Hopkins University Press, 2018. xiv, 356 pp. Paper, \$39.95.)

The "age of revolutions" was characterized not only by intense political struggles in Europe, Asia, and the Americas but also by new encounters between peoples throughout the world. The contributors to *Facing Empire* have attempted to analyze the experiences of indigenous peoples comparatively within and across imperial boundaries. Unlike many comparative histories of empire that adopt a European lens, this volume treats indigenous peoples as its main subjects.

The thirteen essays in *Facing Empire* take a broad geographical approach to indigenous experiences of the British Empire. Three essays concentrate principally on mainland North America. Michael A. McDonnell considers how the Anishinaabe peoples of the Great Lakes region shaped imperial policy on their own terms after 1763. Colin G. Calloway shifts focus to the Ohio Valley and considers how the Ohio Indians both frustrated and influenced imperial plans from the Seven Years'

War to the War of 1812. Elspeth Martini follows the Ojibwe chief and Methodist missionary Shawundais as he traveled to London to petition for recognition of his people's rights as original owners of their land north of Lake Ontario. Three more essays draw comparisons between the experiences of indigenous peoples in North America and those elsewhere in the British Empire. Kate Fullager explores the connections between two late eighteenth-century visitors to London, the Cherokee warrior Ostenaco and the Ra'iatean refugee Mai. Joshua L. Reid focuses on attempts to gain control over marine space and resources in the Pacific region through a comparative study of the Makah of northwest North America and the Māori of New Zealand's South Island. Justin Brooks stretches the definition of *indigenous* through an examination of imperial policies toward negotiated rule in North America, Scotland, and India in the early eighteenth century. The remaining essays explore indigenous experiences in Australia, West Africa, the Pacific islands, New Zealand, the Persian Gulf, and the Cape of Good Hope. This breadth is to be commended, although some readers may be disappointed by how little attention is given to the Indian Ocean region.

Despite their diversity, many of these essays share common themes. Rebecca Shumway's analysis of Fante sovereignty in early nineteenth-century West Africa and Tony Ballantyne's examination of missionary activities in New Zealand, as well as the essays by McDonnell and Calloway, consider the different ways indigenous peoples took advantage of the competing agendas of traders, settlers, missionaries, and governments. Bill Gammage and Jennifer Newell explore the ecological environments that the British encountered in Australia and the Pacific, respectively. Fullager, McDonnell, Ballantyne, and Martini offer detailed biographies of individuals who recognized or resisted the opportunities and threats of engaging with empire. Reid's study of the Pacific West and Sujit Sivasundaram's examination of the Persian Gulf challenge the historiographical focus on land by exploring the importance of marine space to indigenous peoples and imperial powers.

Facing Empire is a stimulating and wide-ranging introduction to global indigenous his-

stories. The essays are high quality, and the editors effectively draw out similarities in how the histories, rivalries, expectations, and interests of indigenous peoples defined the terms of encounters.

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Future History: Global Fantasies in Seventeenth-Century American and British Writings. By Kristina Bross. (New York: Oxford University Press, 2017. xvi, 225 pp. \$74.00.)

Kristina Bross's *Future History* explores "the literature of an early moment of globalization" (p. xi). Each of the book's five chapters focuses on a specific piece of Anglophone writing in which the authors imagine England's place and role in the world and the future such a role would bring about. Bross calls this genre of writing "colonial fantasy" (p. 18). The authors of each of these tracts, she writes, "imagine[d] the past, present, and future, at times counterfactually, to construct a glorious time to come for England or its people around the world" (*ibid.*). While most of the tracts are rooted in millennialism—or what Bross calls a "nationalist eschatology"—*Future History* shows how this genre of "colonial fantasy" melded religion, politics, and economics to begin developing a literal world view that encompassed and reflected the emerging global context of the momentous political and economic changes of mid-seventeenth-century England and its burgeoning empire.

Bross's work should be understood historiographically along with works such as Alison Games's *The Web of Empire* (2008) and Carla Gardina Pestana's *Protestant Empire* (2009), which examine the extension of England in the world both before and during the earliest years of its imperial project. *Future History* provides a new lens on this development by focusing less on England's place in the story of the world and more on understanding the world's place in the story of England's eschatological future, in both the religious and political senses. In addition to developing a fuller sense of