

Lipman deftly shows that indigenous people were global and modern.

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*Masters of Empire: Great Lakes Indians and the Making of America.* By Michael Andrew McDonnell. (New York: Hill and Wang, 2015. x, 402 pp. \$35.00.)

What happens when historians view early America through an Anishinaabe perspective? A lot. The historian Michael Andrew McDonnell's *Masters of Empire* reframes key historical events, including the French and Indian War, the Proclamation of 1763, and the American Revolution, as the products of native actions rather than as the machinations of European powers. This well-researched and beautifully written account is much needed and well overdue.

McDonnell primarily focuses on a view that emanates from the Anishinaabe Odawa community at Michilimackinac (present-day Mackinaw City in northern Michigan). By focusing on this location and the influence of powerful *ogimaa* leaders, McDonnell reimagines the comings and goings of Europeans as peripheral to a larger indigenous story. Kinship networks and diplomatic alliances linked Anishinaabowin-speaking people across the upper Great Lakes, and the Odawa sat at the center of their homelands—known as Anishinaabewaki. As such, Michilimackinac was located at the center of a large indigenous empire. McDonnell contends that “the Anishinaabeg—not Europeans—stand in the middle of a complex web of social relations, all of which had to be constantly negotiated and renegotiated” (p. 13).

Throughout *Masters of Empire* McDonnell demonstrates the power of Odawa leaders to assert their authority. For example, when French officials attempted to move the center of trade from Michilimackinac to Detroit in 1701, the Odawa sparked an intertribal war that threatened to destroy the new French post. Detroit emerged on the periphery of historic Anishinaabeg control, but that mattered

little. As Europeans expanded into the American continent, so too did the boundaries of Anishinaabewaki.

By placing the Anishinaabeg at the center of early American history, McDonnell also reframes the often-mislabeled French and Indian War as the product of indigenous decision making rather than as a European struggle for control of the Great Lakes. According to McDonnell, French and British officials were forced to react to indigenous pressures, rather than the other way around. He convincingly asserts, “in that respect, little had changed since the middle of the seventeenth century. Native Americans still shaped the law, and the historical landscape, of early America” (p. 180).

*Masters of Empire* will force historians, particularly those of the American Revolution, to rethink an Atlantic-centered approach. McDonnell contends that Pontiac's Rebellion (1763–1764), not the actions of British colonial actors, marked the first American war for independence. As diplomatic agents at the center of an Anishinaabe empire, the Odawa shaped nearly every major event related to French and British history in North America. According to McDonnell, “viewed from Indian country, Native Americans helped set into motion the chain of events that would lead to the Declaration of Independence” (pp. 272–73). Moreover, he contends that the eventual outcome of the war was also the product of indigenous decision making. *Masters of Empire* is a thought-provoking and important work. One hopes that future histories of the Americas will include such nuanced and native-centered approaches.

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*That the Blood Stay Pure: African Americans, Native Americans, and the Predicament of Race and Identity in Virginia.* By Arica L. Coleman. (Bloomington: Indiana University Press, 2013. xxiv, 300 pp. \$45.00.)

Few Virginians have negatively affected the Old Dominion more than Walter Ashby