Moving far beyond shallow stereotypes that often characterize Indians in local history and folklore, *Tribe, Race, History* is wonderfully adept at historicizing white attitudes toward Indians at different times. Mandell reveals how Federalist-era elites’ concerns over maintaining proper hierarchical social relations, Jacksonian-era Democrats’ populist anti-establishmentarianism, Whig social reformers’ progressive agenda, and Radical Republicans’ drive to enfranchise oppressed minorities all shaped the experience of Indians in the region in different ways. These in turn shaped the ways in which Indians resisted, accommodated, subverted, and sometimes co-opted these discourses to maintain self-rule, safeguard their tribal resources, and provide for their communities. Likewise, while hardening racial attitudes challenged Indians’ abilities to achieve these goals and even led to conflict within tribes, Mandell shows that what white observers often perceived as racial divisions within tribes were in fact conflicts between tribal members and outsiders—often non-Indians or mixed-race individuals who married into tribes or who were the children of resident non-tribal members. These conflicts, sketched out by Mandell, show Native communities battling to control their cultural integrity, territorial boundaries, and communal resources against outside threats.

The work will become the starting point for any serious research on New England Native Americans in the nineteenth century. Well-grounded in current historiography, it will prove equally helpful in undergraduate and graduate courses by providing a necessary counterpoint to the experiences of Native Americans in other regions during the era while supplying a useful and readable commentary on American society and culture from a minority perspective.

Brian D. Carroll, Assistant Professor of History at Central Washington University, is currently revising a book manuscript on the experience of Native Americans from southern New England in the colonial military.


Born Broteer Furro to a prince in Africa, Venture Smith was captured in his childhood by an invading army, marched to the Gold Coast, where he was purchased by an officer on a Rhode Island slave ship, and taken in 1739 to Barbados and then Newport. After over
twenty years of enslavement to various masters on the shores of Long Island/Rhode Island Sound, Smith purchased his freedom, became a Connecticut landowner, and bought and freed his wife and their three children. In 1798, he published an account of his extraordinary experiences, *A Narrative of the Life and Adventures of Venture, a Native of Africa.*

On the bicentennial of Smith’s 1805 death, his descendants requested that forensic scientists excavate the graves of Smith, his wife Marget (Meg), and the couple’s son and granddaughter. The family hoped DNA evidence would identify Smith’s ethnicity (unspecified in his *Narrative*), provide clues to the location of the pastoral landscape Smith described from his childhood, and make clearer the family’s own ties to the interior of Western Africa. A team of scholars from a range of disciplines assembled to study and contextualize the anticipated genetic findings. Their essays, including one coauthored by the professor of genetics and the graduate students who conducted the DNA analysis, comprise this first collection of essays devoted exclusively to Venture Smith.

The volume, divided into sections on history, memory, and legacy, makes great strides in enriching our understanding of this remarkable man. An essay coauthored by Robert P. Forbes, David Richardson, and Chandler B. Saint situates the various phases of Smith’s life in circum-Atlantic networks of “trust and violence.” These three historians link Smith’s account of his father’s death to his later success in a complicated and global market economy and to his tendency to account for everything and everybody in monetary terms. (In a typical reference, Smith comments on his son’s death from scurvy after he had purchased him by noting, “in my son, besides the loss of his life, I lost equal to seventy-five pounds.”) As Smith explains in his *Narrative,* his father had been tortured at the hands of enemies eager for him to reveal where he had hidden his fortune. When his father refused to tell, he was killed. Smith later made his enslavement “endurable” by acting in a similar fashion (p. 66). When his first master entrusted him with the keys to his trunks, for example, Smith refused to hand them over when his master’s father demanded them. The three historians conclude that Smith “transmuted the greatest trauma of his life—the death of his father—into a wellspring of strength and endurance, and a sense of the value of money that almost equated it with life itself” (p. 66).

Anna Mae Duane, an English professor, also examines Smith’s valuation of family members in monetary instead of sentimental
terms. She writes, “the father’s choice to meet his attackers’ queries about his treasure with silence gives money a particular power. Simply by choosing to withhold it at the expense of his life, the father’s resistance in this scene transfigures the monetary into a private realm, unreachable by the ‘unprincipled hostile’ enemy” (p. 192). Noting that Smith’s father may have hoped the money could be used to recover his family under the system of pawnship (purchasing family members from those who have been caring for them), she concludes that, for Smith and other West Africans, money cut across affective and commercial realms.

Historian Cameron B. Blevins also investigates what motivated Smith’s indefatigable economic ambition, including his participation in twenty-nine real estate transactions. Using Geographic Information Systems software to create topographical maps of Smith’s landholdings, Blevins shows that he sometimes made purchases intended to “endow . . . Smith with both economic concessions and the symbolic currency of property ownership” (p. 133). Certain other real estate transactions, combined with the African practice of pawnship, whereby Smith bought slaves with the intention of allowing them to purchase their freedom, helped him to “forge his own small black community . . . and reclaim a fragment of his former life” (p. 139).

Other contributors work comparatively to great effect. By reading Smith’s narrative against those of other slaves, Vincent Carretta discovers that Smith’s account is “unprecedented both in its rejection of the Christian and nationalist ideologies that underlie them and in how strongly his ‘black message’ resists the ‘white envelope’ [Smith’s reliance on a white amanuensis] that tries to contain it” (p. 180). John Wood Sweet’s examination of numerous legal cases involving slaves in Connecticut and Rhode Island shows how unique Smith was in purchasing his freedom “a generation before most other slaves in the region were able to do so” (p. 111).

In the final third of the collection, the geneticists reveal that only “two badly degraded pieces of arm bones from Meg’s grave site were recovered” (p. 223) and that these fragments lack any ascertainable genetic information. This feels particularly disappointing because the exhumation is featured prominently on the book’s jacket and in the editor’s preface. Readers expecting the kinds of rich results achieved from recent studies of the skeletal and cultural remains at the African Burial Ground in Manhattan aren’t informed until deep into this volume that the acidic soil where the Smiths were interred effectively returned them to dust, although the first essay in the
volume, a "reconstruction" of Smith's biography by historian Paul E. Lovejoy, provides a clue that the genetic research proved inconclusive (p. 38). Lovejoy describes his attempt to pinpoint the African locations spelled phonetically in the *Narrative* as "speculative" (p. 51).

For now, Smith's origins remain unknown. In anticipation of future breakthroughs in DNA retrieval, the surviving fragments of Meg's skeletal remains have been frozen. Until then, this fine volume of essays is a model of the kind of collaborative research in which scientists and humanists should be engaged.

Elise Lemire is the author of *Black Walden: Slavery and Its Aftermath in Concord, Massachusetts* (*University of Pennsylvania Press, 2009*).


This book completes a triptych of studies of utopias influenced by the American transcendentalist movement in the 1840s, joining *The Communitarian Moment* (1995), Christopher Clark's work on the Northampton Association of Education and Industry, and Sterling Delano's *Brook Farm* (2004). Richard Francis had previously covered some of the territory explored in his most recent book in two chapters of *Transcendental Utopias: Individual and Community at Brook Farm, Fruitlands, and Walden* (1997), but in retrospect he realized that his account of Fruitlands therein was too "analytical and abstract" (p. 10). His new, full-length study "is in fact a collective biography" (p. 11) of all the main players in this small-scale, ultimately abortive, experiment in personal and social renovation at a bucolic farm in Harvard, Massachusetts. Whereas both Clark and Delano were able to utilize detailed, unstudied manuscript records for their works, Francis's primary source materials are the journals of various members of the Alcott family (parts of which Bronson Alcott unfortunately expurgated) and the still little-studied writings of the English fellow travelers whom Alcott influenced, some of whom joined him at Fruitlands for the great adventure.

Francis adds little to what we already know of the crisis in the Alcott family caused by Bronson's single-minded devotion to his radical ideas about education, diet, and labor and his ambivalence over whether to
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BRUCE FETTER is Associate Professor of history at the University of Wisconsin-Milwaukee and editor of Urbanism Past and Present. A specialist on the social history of colonial Central Africa, he has written The Creation of Elisabethville, 1910-1940 (Hoover, 1976) and Colonial Rule in Africa (Wisconsin, 1979). SUSAN GEIGER is an Assistant Professor in Women's Studies at the University of Minnesota. She holds a Ph.D. in African history from the University of Dar es Salaam. Central Washington University (USA:WA)- Race and Law in History [Non-TT:VAP] Edit. 9-month Visiting Assistant Professor - To Start January, 2021 (Winter Quarter) (Additional Summer teaching may be available.) Ph.D. Required in History. The Department of History at Stanford University seeks an exceptional junior scholar for a tenure-track assistant professorship in modern United States history (post-1876) whose work substantially addresses race, broadly construed and considered. Ph.D. must be in hand by time of appointment. Review of applications will begin immediately. Those invited to interview in the next round will be asked for additional materials. Review begins immediately [ad posted 10 Oct]. In teaching the history of American slavery accurately, it is essential to teach about African Americans’ resistance to slavery. By focusing on resistance, educators reveal as false the myth that slavery was a benign institution and that enslavers were fundamentally kind. If either were true, the enslaved would not have resisted. Hasan Kwame Jeffries is an associate professor of history at Ohio State University and host of the “Teaching Hard History” podcast. Highlighting resistance also renders African Americans’ humanity plain to see. African Americans fought back because they refused to acc