

produced additional environmental changes. Moreover, the ecological effects of Little Ice Age climate changes, including severe and protracted drought episodes, added to the perfect storm of maladies, as European explorers ate and fought their way across Indian lands.

Of even greater consequence was the planting of English colonies along the Atlantic seaboard and the seventeenth-century development of an extensive trading network centered at Charles Town. As the trade expanded from deerskins to include Indian slaves, a shatter zone developed that destroyed the cultural systems based on earlier Mississippian legacies. One of the more horrifying developments of this era was the advent of militarized slave raiding. While most of the outrages perpetrated as part of the English deer-skin and slave trade took place in the interior Southeast, Ethridge marshals an impressive body of information to trace its "shock waves" to and beyond the Mississippi River (p. 116). Her analysis further reveals how France's early-eighteenth-century efforts to colonize the Mississippi River Valley only added more fuel to this inferno.

In wrapping up her analysis, Ethridge reminds readers that these traumatic events did not destroy native communities. Instead, encounters with Europeans forced southern Indians to create new institutions. As a result, the Chickasaws, along with many of their neighbors, found ways to persevere and are able today to celebrate the resilience of their ancestors.

Ethridge's extraordinary work provides no final answers to questions concerning the reorganization of Indian societies in the colonial South. But it does provide the best current framework for pursuing those questions, and as such this book will inspire new scholarship for many years to come.

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Freedom Bound: Law, Labor, and Civic Identity in Colonizing English America, 1580–1865. By Christopher Tomlins. (New York and other cities: Cambridge University Press, 2010. Pp. [xviii], 617. Paper, \$36.99, ISBN 978-0-521-13777-5; cloth, \$115.00, ISBN 978-0-521-76139-0.)

Christopher Tomlins's *Freedom Bound: Law, Labor, and Civic Identity in Colonizing English America, 1580–1865* is a story of power, violence, and how the legal system (here sometimes called "legalities") functioned to promote colonization and then set the United States toward a slave labor regime. It is a magisterial volume: in the amount of time it covers (more than a quarter of a millennium); in methods and sources; and in subjects, who range from William Shakespeare and Henry VII to Abraham Lincoln and Roger B. Taney, along with a great many famous thinkers, like Robert Filmer, Hugo Grotius, and Thomas More, and humble and unnamed indentured servants and slaves. The book deals with precise quantitative examination of labor supplies in New England, the Middle Atlantic, and the Chesapeake, as well as the ideology and imagery of colonization wrung from such sources as George Chapman's play *The Memorable Masque*, performed as part of Princess Elizabeth's wedding celebration in 1613.

This is a story about the "manning," "planting," and "keeping" (to use Tomlins's terms) of the American colonies (p. 5). The book's first part

explores the ideology of colonization that involved displacement and then repopulation, often with indentured or enslaved labor. The demographic and economic reality of colonization ran alongside the ideological project of justifying the planting and keeping of the colonies, based on sources from international law to royal charters. This book links economy and demography to ideology and legality, all of which worked together in a common mission of establishing a robust English-speaking settlement on the North American continent. Part I establishes a significant part of Tomlins's story, which is how law was inconsistent with freedom and was, instead, concerned with bound labor. Hence, the multiple meanings of the title *Freedom Bound*, as in freedom was related to bound labor, as well as in America was bound for freedom.

The book's second major division turns to internal developments within the colonies, what Tomlins, following Michael Drayton's 1612 poem, calls "poly-Olbion" (p. 193). Tomlins compares ideas between regions—New England's town focus, the Middle Atlantic's pastoral focus, and the Chesapeake's county focus—with particular emphasis on how statutes established and confirmed labor systems. Using a close reading of these statutes, Tomlins depicts the governing and regulation of labor and the ways that people were organized into productive and controlled labor-generators, but with regional variations. He turns next to labor practices to extend that picture and demonstrate a plurality of statuses among workers. It was the nineteenth-century growth of slavery that correlated with an increasing homogeneity of status and rights for white workers.

The third and final part contains three chapters on the changes within America from the late seventeenth century through the end of the Civil War. The first deals with the emergence of modern labor—a shift from a patriarchal system to a market economy. Thus, a part of the story is the shift from Robert Filmer and paternalism to John Locke and contracts. But while there was a move toward a market economy for white workers, Tomlins argues, slave law was joining with an ideology of colonization to control enslaved workers and extract labor from them.

In a chapter that itself is book-length (107 pages), Tomlins turns to statutes and practices to show the continuity of slavery up to the Civil War, when a possibility of freedom was put into motion. In this argument he is in line with recent work that emphasizes that American law was inherently proslavery. For instance, on the final page of the book Tomlins invokes Mark A. Graber, whose important yet controversial work *Dred Scott and the Problem of Constitutional Evil* (New York, 2006) advances the idea that *Dred Scott v. Sandford* (1857) was a mainstream decision. Tomlins's final chapter interprets the *Dred Scott* decision as in keeping with centuries of law that used slavery as part of the colonizing mission. Certainly many southerners found *Dred Scott* a natural result of long-standing ideas and doctrine. Yet, for many others *Dred Scott* was inconsistent with decades-old ideas about freedom and constitutionalism. Few readers, if any, will disagree that slavery was central to "the Republic's great leap forward during the first half of the nineteenth century" (p. 504). Any who do need only look to the growth of the enslaved population from around 600,000 at the time of the American Revolution to 4 million at the Civil War.

That still leaves important questions about the relationship between the rise of slavery, the values of the Revolution, and the nineteenth century's emerging market economy. Tomlins avoids the distinction between southern paternalism and northern free market ideology that has been so much a part of the historiography of the antebellum United States. Instead, he focuses on ways that law—a form of “technology”—extended the colonizing project of planting, manning, and keeping an empire (p. 506). As contract was increasingly important for whites, for blacks there was ever more regulation and more law. This approach relocates the debate over the Civil War away from free labor's competition with slavery to focus on the attempt to continue the colonizing mission.

Along the way, Tomlins offers a series of micro-essays aimed at rebutting the interpretations of a number of scholars, such as Willard Hurst, who uncritically, in Tomlins's view, advanced the view that law in the nineteenth-century United States facilitated a “release of individual creative energy” of the market and thus facilitated freedom (p. 538).

Freedom Bound challenges a lot of accepted wisdom, including the sense that America was set early on toward a course of freedom; that the Revolution confirmed a stark break from a feudal past based on irrational hierarchy; that the Revolution significantly challenged slavery; and that law was about freedom rather than control. Tomlins's study thus promises to redirect scholars in many ways—making us pay more attention to slavery's origins and sometimes to the ideology of colonization, to the ambiguous relationship between modernism, slavery, and the market, and to the ways that the colonization movement was about power and slavery rather than freedom. Tomlins has set many hares running; we will be spending a lot of time following them.

University of North Carolina School of Law ALFRED L. BROPHY

Rich Indians: Native People and the Problem of Wealth in American History.

By Alexandra Harmon. (Chapel Hill: University of North Carolina Press, c. 2010. Pp. [xii], 388. \$39.95, ISBN 978-0-8078-3423-7.)

In this well-crafted discussion of Indian wealth, Alexandra Harmon explores many facets of the topic from colonial Virginia through modern tribal casinos. Long-held stereotypes about poverty-stricken Indians may cause most readers, other than a few academic specialists, to raise their eyebrows when they see a book about “rich” Indians. Yet, as the author illustrates effectively, many native societies in America and some individuals within them acquired a lot of property and other assets. Harmon's narrative considers issues related to both individual and group ideas about affluence and how to handle it. In particular, she posits that when tribal people became rich, their economic success often led to extended debates within tribal society, and among non-Indians as well, over the moral issues that influenced their motivations and actions as they gained and managed their property.

Harmon grounds her study in a careful analysis of what the Virginia coastal people and the invading English colonists at Jamestown saw as wealth. In her view, each group recognized different resources as valuable, but at the same time both sought to acquire material items from the other. The