



Western University

From the Selected Works of Jason Dyck

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Review of Sean F. McEnroe, *A Troubled Marriage: Indigenous Elites of the Colonial Americas*

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assessing the completeness of coverage and bias in reporting has generated serious thought but there is no standard solution to correct for potential biases and under-reporting. To solve this problem Walder employs the variable length as a control variable to estimate the impact of variables of interest. Specifically, in the county annals data set he uses a uniform source for virtually the entire universe of localities, and each locality has a score for completeness of coverage that provides an estimate of the probability that events are reported.

I have just two small suggestions for this excellent book. First, given the systematic analysis of one political episode of dramatic change on a national scale, combined with Beijing, Guangzhou, and Nanjing as several key exemplary sites demonstrating factional dynamics, there is good reason to suspect that similar processes unfolded in other localities. Ultimately the grand narrative of the Cultural Revolution calls for a thoroughly contextualized re-examination of regions with variant degrees of local conflict. Second, some detailed micro-level analysis — such as an examination in formal social relationships and social networks might still be necessary despite the author's claims that "they [micro-level patterns] are not readily observable at the level of analysis pursued in this book" (202). This kind of work essentially needs more first-hand interview data and examination of diaries, notes, and other personal files.

Overall, with its wealth of new data and evidence Walder's book helps readers to better understand the nature of mass factional politics during this still largely shrouded historical period and makes a significant contribution to broader debates about contentious politics in the Chinese context.

Fei Yan, *Tsinghua University*



World, Transnational, and Miscellaneous **Le monde, les sujets transnationaux et divers**

Sean F. McEnroe, *A Troubled Marriage: Indigenous Elites of the Colonial Americas*. Albuquerque: University of New Mexico Press, 2020. 352 pp. \$95.00 US (cloth or e-book), \$34.95 US (paper).

Many of the colonial stories we tell — myths, facts, or a blurring combination of the two — are often rooted in geographies aligned with modern nation-states, imperial borders, or tightly separated northern and southern Atlantics. Sean F. McEnroe charts a different path by adopting

a hemispheric approach in *A Troubled Marriage: Indigenous Elites of the Colonial Americas*, a cross-imperial study of Indigenous (and Mestizo) elites in Spanish America, New France, and the Thirteen Colonies between the sixteenth and nineteenth centuries. McEnroe compares the experiences of Indigenous leaders by analyzing the ways in which they crossed cultural boundaries, worked within European institutions, and “weathered the storm of conquest” (xxii). Given the multicultural nature of empire in the Americas, McEnroe argues that Europeans depended on local leaders, turned to them for their own survival, and were forced to adapt to their languages and customs. Indigenous elites were not simply hapless victims of colonization but creative adaptors who seized every available opportunity to further their own self-interests.

A Troubled Marriage is organized into eight chapters, all of which examine what McEnroe refers to as a “marriage of cultures” (xxii). The first two deal with encounters in two distinct ways in which humans interact with each other: travel and marriage. In colonial contexts, transatlantic crossings and legal unions forced elites to move between different cultural worlds on a regular basis. The idea that Indigenous elites were transcultural explorers, as McEnroe describes them, widens our vision of colonial globetrotters to include Mexica nobles in Spain or Tsalagi (Cherokee) delegates in England. The development of transcultural families sheds important light on the ways in which intermarriage was used in diplomatic relations, peace-building, enhancing social status, and wealth accumulation. While the multi-ethnic context in the Americas was unlike Europe’s social makeup, McEnroe points out that in both cases elite families strategized about their children’s unions to advance their political influence.

Chapters three to five follow the lives of Indigenous scholars, artists, and model converts who became martyrs, saints, and missionaries. Indigenous Peoples have far too often been viewed in a binary fashion as either noble or wild savages. But what about the “civilized Indian” (xxi) who acted as an important cultural intermediary and in so doing shaped European institutions and empires? Without explicitly saying so McEnroe expands Matthew Restall’s concept of the *myth of the white conquistador* by demonstrating that colonial leaders — whether intellectual, artistic, or spiritual — were not only light-skinned Europeans and Creoles. In multicultural empires Indigenous nobles studied European theology and philosophy in institutions of higher learning, they contributed to the development of transatlantic forms of Christianity in their creative appropriation of Western art, and they became the face of the Catholic Church across much of the Americas.

The final three chapters address both the risks and opportunities for Indigenous elites in changing urban spaces, shifting frontiers, and new political landscapes. Most of McEnroe’s attention in chapters six and seven is on Spanish America, where cities were more developed and frontiers more

expansive. Here Mestizo leaders emerge as churchmen and colonists fighting for privileges in Peruvian cities and Tlaxcalan settlements in northern New Spain. We also see Indigenous elites in traditionally Spanish roles as encomenderos, co-conquerors, and co-colonists who knew how to craft history to their advantage and highlight their services to the Spanish Crown. In the final chapter McEnroe looks at Indigenous patriots and loyalists in the age of independence between 1775 and 1825, both in the Thirteen Colonies and across Spanish America. Indigenous leaders based their allegiance on years of experience, but regardless of the side they chose to fight on, the results were often tragically the same. McEnroe's hemispheric approach reminds readers that independence was more than simply a liberating shift from colony to republic. The end of empire was also a transformation in the relationship between Indigenous Peoples and settlers that put an end to many of the privileges they enjoyed under imperial rule.

McEnroe offers a captivating narrative in *A Troubled Marriage*, one filled with enchanting descriptions of physical landscapes and engaging biographical tellings. His ambitious chronology, geographic scope, and biographic style will naturally leave a few readers unsatisfied with his selection of examples, which largely favour Spanish America in several chapters. But if one can move beyond individual lives to the larger picture, McEnroe's broader Atlantic story provides students and scholars with an important message that is not new but often overlooked in more localized and narrowly defined studies: the lives of Indigenous Peoples were not the same in the 1500s as they were in the 1800s. Narratives of Indigenous defeat, desolation, and destitution fail to understand not only the changing fates of Indigenous Peoples over time but also the many ways in which they actively shaped European colonialism in the Americas.

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Stève Sainlaude, *France and the American Civil War: A Diplomatic History*. Translated by Jessica Edwards. Forward by Don H. Doyle. Civil War America Series. Chapel Hill: University of North Carolina Press, 2019. pp. xv, 285. \$45.00 US (cloth), \$29.99 US (e-book).

The history of the American Civil War remains a major focus of interest in US studies for obvious reasons. A very promising area that has enjoyed excellent research and analysis in recent years has been the international dimension of the conflict. The presumption is that great power intervention in the war — diplomatic recognition of the Confederacy, breaking of