

Bonaparte skillfully navigated her European connections, paradoxically securing entry into elite circles because of foreign curiosity about the very aspects of American society she most despised. “Elizabeth,” as the author identifies her subject, was the antithesis of her American contemporaries explored by Rosemarie Zagari, Mary Kelley, and Catherine Allgor. Unlike the republican women in the New World who undertook “the cultural work of nationalism” in virtuous and self-effacing gendered pursuits, Elizabeth Patterson Bonaparte patterned herself on European models (p. 136). Although she achieved self-sovereignty, she was no feminist, pursuing her individual ambitions without seeking to loosen gender conventions for others of her sex.

The author focuses on her subject’s life between 1800 and 1834, when the fifty-year old Elizabeth Patterson Bonaparte essentially resettled in Baltimore. Readers may yearn for more about the remaining years until her death in 1879. Did the Civil War change Elizabeth Patterson Bonaparte’s thinking or her material situation? The volume is also silent on the subject’s views or relationship to slavery or enslaved people, material relevant to the life of an elite antebellum southerner. Yet scholars will find much of interest, including a startling new interpretation of the failed efforts to pass the titles of nobility amendment to the U.S. Constitution in 1810 and fresh ways to study American history in a global context. Most especially, readers will be captivated by this well-crafted portrait of a woman who challenges us to rethink our presumptions about gender and the emergence of democratic sensibility in the early republic.

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*The House on Diamond Hill: A Cherokee Plantation Story.* By Tiya Miles. (Chapel Hill: University of North Carolina Press, 2010. xviii, 315 pp. \$32.50.)

*The House on Diamond Hill* can be seen as a prequel to Tiya Miles’s first book, *Ties That Bind* (2005). That publication examined Afro-Cherokee life and the vagaries of race in nineteenth-century Oklahoma, while this latest work is a

story of Cherokee slaveholding in Georgia in the late eighteenth and early nineteenth centuries. The house referred to in the title is today a much-revered landmark in northwest Georgia—an architectural reminder of southern gentility. As with many representations, however, we project on the symbol what we please. The house was built and occupied by a Cherokee chief whose family lost their homestead in the 1830s to the state’s wanton disregard for individual property rights—Georgia held a lottery to distribute Cherokee land and immovable property to white settlers.

The centerpiece of a significant plantation of over one hundred African and African-descended slaves, the house on Diamond Hill elicited few signs of gentility in its owners beyond its material appearance. The man who funded and oversaw construction, James Vann, was born to a Scots father and a Cherokee mother, and he amassed a vast estate through entrepreneurship, U.S. government patronage, and plantation agriculture. He was a mean and violent alcoholic who nonetheless was a strong advocate for protecting Cherokee rights. Miles shows that even if Vann was atypical in his wealth he still typified the frontier planter in his propensity toward violence and alcoholism. Whatever the sources of his nature—and Miles explores many in this dark story—she argues, quite rightly I believe, that colonialism and patriarchy combined to fuel horrendous behavior among both Indian and white males in the vicinity. This is most notably apparent in the abusive behavior of Vann (and other frontier males) against their wives, a phenomenon among the Cherokee that had hardly existed and, in fact, could not exist in the earlier Cherokee matrilineal societies since in these community-based groups male relatives would have taken revenge on husbands who physically abused their female relatives. Cherokee women living in the new market economy found themselves isolated from family, disinherited of their traditional property rights, and constrained by alien laws and customs.

Although much of this fascinating book is focused on Vann and one of his wives, Peggy, the African slaves are also a large part of the story, victims of a slavery shaped by colonialism and patriarchy. Abused Cherokee women take out their hostilities on black slaves, who, in turn, abuse one another. If there was relief from the cycle of

plantation violence, it occurred when Vann was murdered. Without the violent patriarch, things simmered down, although some slaves found themselves separated from loved ones through disbursement to new masters. Peggy, however, found inner peace through conversion to Christianity by Moravian missionaries and by departing the house on Diamond Hill for a new home one mile away. Peggy's departure from the ostensible fount of patriarchy and colonialism is so significant that Miles repeats the point four times within five pages (pp. 141–45). For most victims there was no escape, though exile to Oklahoma lay in the future for the Indians and their African slaves alike.

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*Tohopeka: Rethinking the Creek War and the War of 1812.* Ed. by Kathryn E. Holland Braund. (Tuscaloosa: University of Alabama Press, 2012. xxiv, 312 pp. Paper, \$29.95.)

This volume of multidisciplinary essays grew out of a symposium on the Creek War of 1813–1814, a conflict that decimated one of the strongest Indian nations in the United States and resulted in an immense land cession. The book takes its title from the Creek name for Horseshoe Bend, the climactic battle of the Creek War and the location (as Marianne Mills notes in the book's foreword) of a modern national military park in eastern Alabama. However, the essays in *Tohopeka* cover the entire war and its aftermath; they can be divided into three groups. In the first category, essays on the origins and context of the Creek War, Robert G. Thrower's chapter traces the start of the conflict to a civil war between Creek progressives and traditionalists. Gregory Evans Dowd notes the role played by Tecumseh in inspiring the Creek insurgents, or Red Sticks, but notes his call for pan-Indian unity was part of a long tradition. John E. Grenier examines the behavior of American troops toward Indians during the War of 1812 and concludes, unsurprisingly, that Americans' mission in Indian country was "to extirpate, expropriate, and segregate" (p. 177). Robert P. Collins carefully disproves the belief held by

many contemporary Americans that Britain inspired the Red Stick uprising, and he attributes white settlers' fears of Indian massacre to what Peter Silver called "the anti-Indian sublime" (*Our Savage Neighbors*, 2008, p. xx).

The second group covers the war and its aftermath. Kathryn E. Holland Braund's chapter explains that the term *Red Sticks* refers to the insurgents' war clubs and their use of bloodroot as a dye; this livery ties the insurgency to well-established Creek traditions. Susan M. Abram, discussing the United States' Cherokee allies, notes their traditionalist behavior in passages on warriors' campsite organization and prospective adoption of captives. Tom Kanon covers the American military campaign of 1813 and the supply and discipline problems it faced. Gregory A. Waselkov describes the postwar refugee crisis and the participation of Red Sticks in the 1814 British assault on Fort Bowyer. That attack is the subject of David S. Heidler and Jeanne T. Heidler's careful narrative, which closes with a counterfactual stinger about Britain's plans following the capture of Mobile.

The remaining essays in the collection are archaeological and ethnological. These include Ove Jensen's piece on the Horseshoe Bend battlefield and its fortifications, James W. Parker's overview of the three hundred archaeological sites associated with the Creek War, and Ted Isham's afterword on the significance of the insurgency to modern Creeks. Craig T. Sheldon Jr.'s excellent account of the geography and archaeology of the war zone belongs with this group. Sheldon provides insights, including that the war destroyed or damaged sixty Creek towns, and that the artifacts left at Red Stick sites indicate that despite their ideology they still made heavy use of European tools.

The essays in this collection are thoughtful and well researched but necessarily narrow. I would have liked a concluding chapter placing all twelve essays in a broader geopolitical or theoretical context. As it stands, though, *Tohopeka* is a valuable resource for specialists in southeastern Indian ethnohistory, military history, and the early republic.

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