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in North America and Australia. Jacobs, in sharp contrast to most of the other contributors, argues that no matter how much agency Native youths exercised—no matter how unintended many of the consequences of schooling proved to be—one must not forget that boarding schools represent legacies of an exploitative colonial project in Native North America and elsewhere.

Benefiting from an introductory essay that provides exceptional historical and historiographical overviews of the field and ten diverse but well-integrated essays, *Boarding School Blues* accomplishes three important feats. First, it brings readers up to date on the scholarship while giving an accurate sense of the methodologies and interpretive angles that are currently being employed to understand the multiple stories residing within the campaign to assimilate Native people through the imposition of the Euro-American educational system. Second, given the inclusion of a variety of schools situated across Native America, readers gain a clear sense of how vast, multifaceted, and complex the educational experiences of the late nineteenth and early twentieth centuries were. And finally, by adding a comparative component to the overall analysis, this volume points students and scholars toward the future.

Following the model offered by Margaret Connell Szasz and Margaret Jacobs, new works will undoubtedly help us to understand better how this moment in the history of Native North Americans articulates with similar events in the history of indigenous peoples the world over. My sense is that this kind of scholarship carries additional contemporary significance. Take, for example, the “Declaration of the Rights of Indigenous Peoples.” Despite recent setbacks at the United Nations, the document lives on and may still come to fruition. Among its provisions, one can find an uncompromising demand that the world recognize the right of indigenous peoples to determine their own education. *Boarding School Blues* speaks to the urgency of this demand. Taken as a whole, this volume shows how the concept of “education” became colonized and offers examples of Native people responding to and making the most of the oppressive system that resulted. But in the final analysis it reaffirms why it matters so much that all indigenous peoples control the intellectual development of their young people.

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**Captive Histories: English, French, and Native Narratives of the 1704 Deerfield Raid.** By Evan Haefeli and Kevin Sweeney. Amherst and Boston: University of Massachusetts Press, 2006. 298 pages. \$80.00 cloth; \$22.95 paper.

In the telling and retelling of the history of interaction between colonial New Englanders and the area's Native populations, the 1704 raid on Deerfield, Massachusetts holds a privileged place. Between 250 and 300 Hurons, Abenakis, Pennacooks, Mohawks, Montagne Iroquois, and Frenchmen attacked Massachusetts Bay's most remote town, killing 50 and capturing 112. Famously, these raiders captured the Reverend John Williams, whose

narrative of his family's experience, *The Redeemed Captive Returning to Zion* (1707), has dominated subsequent writing on the event. However, two historians, Evan Haefeli and Kevin Sweeney, have recently invigorated the historiography, producing scholarship—first a prize-winning article in 1995, then a prize-winning book in 2003—that uncovers the complexity of the raid, the motivations of its protagonists, and their reactions to destruction and captivity. Now, with *Captive Histories: English, French, and Native Narratives of the 1704 Deerfield Raid*, Haefeli and Sweeney have compiled and edited some of the most important documents on the raid from English, French, and Indian sources. Their compilation deserves praise.

After a helpfully synoptic introduction, the editors break the book up into six parts: "The Setting," "The Raid," "English Narratives," "French Narratives," "Mohawk Narratives," and "Abenaki Narratives." Each document within these parts has its own, more detailed introduction in which the editors place the document within its historical and, at times, literary context. In addition, Haefeli and Sweeney have edited each document with detailed footnotes that are helpful and clear for both the historian and the lay reader alike.

For sheer amount of material, the English hold sway. This fact should not be a surprise, as the English suffered most from the raid (and therefore had more to write about), but they simply wrote more than the French and the Indians combined (about the raid or almost anything else). Of the twenty-one documents in the compilation, twelve are English, four are French, and five are Indian (three Mohawk and two Abenaki). Yet, regardless of space allotted, what is significant about this compilation is the juxtaposition of the documents. Having English, French, and Indian narratives under one cover permits students of early American contact to see connections and imagine possibilities in ways they cannot often do, in a classroom setting or otherwise. For this reader, that juxtaposition ingratiates empathy for all the actors involved. Within their narratives, the English, French, and Indian oftentimes come across as puppets or pawns within forces much larger than themselves, each preoccupied with their own concerns and limitations. Yet they simultaneously remain men and women engaged in the world: people who sought answers, devised solutions, and grappled with heartbreak in ways that will inspire students and teachers alike.

"The Setting" contains captivity narratives for the 1670s, 1680s, and 1690s and touches on the conventions of the genre prior to the Deerfield raid, giving readers an indication for how commentators would write about Deerfield and its aftermath in the early decades of the 1700s. "The Raid" focuses on the tragedy from the English and French perspectives. The disaster at Deerfield shocked puritan New England, as those within the colony struggled to understand and find meaning within the carnage. Colonel Samuel Partridge groped for comprehension in the wake of the raid: "That so holy and good a man as the Reverend John Williams was, should, with 26 members of his church, be killed and carried into captivity! How amazing is this! . . . If this be done to the green tree, what will become of the dry?" (76). Two French documents follow Partridge's grief, but rather than simply display the French reveling in victory, they highlight other aspects of the raid, such as the political infighting

in France's colony. As Governor-General of New France Philippe de Rigaud de Vaudreuil boasted of the destruction at Deerfield in a letter to the king, his chief challenger, Claude de Ramezay of Montréal, attempted to undermine the governor's control by complaining to the French minister of the Marine of the wanton murder by Indian allies of helpless English women and children—Indians, Ramezay wants to assert, who clearly are beyond the control of the corrupt and irresponsible Vaudreuil.

These two sections then give way to English, French, and Indian narratives about the raid and its aftermath. Dominating the English set is John Williams's ninety-eight-page *The Redeemed Captive*, followed by four other English documents. Williams's work, famous and often reproduced, takes on a new visage when juxtaposed with the other shorter and lesser-known English narratives (not to mention the French and Indian ones). Take, for example, the narrative of his son Stephen who, unlike many other English children, clearly and intensely disliked his captivity among the Indians, and his petulance and immaturity curiously play off his father's defiance and, at times, bluster. Or Joseph Petty, who escaped from Québec with three others to end up, twenty-five days later, back at Deerfield after what could only have been a harrowing journey. His tribulations highlight the uncommon lengths to which common people of the period could go in dealing with untenable situations created by events beyond their control. Petty and his escape casts a new, empathetic light on John Williams as well, illuminating the impossibility of immediate escape for the reverend, who was too much a celebrity and political pawn and too anchored to Canada by his captive children even to wish for such a dreadful opportunity afforded Petty and his group.

One of the highlights of this collection is the inclusion of Indian oral traditions on the raid. Ranging from the nineteenth to the twenty-first centuries, these documents view Deerfield through entirely different lenses than their European counterparts, which center on geopolitical or religious dimensions of the raid. Two of the three Mohawk narratives focus on the bell of the Deerfield meetinghouse, which was ordered by the Catholic Mohawks of Kahnawake on the St. Lawrence River, only to be commandeered by an English ship en route and placed in the church tower at Deerfield. The attack then becomes an Indian narrative of rescue. The third Mohawk narrative is a nineteenth-century oral tradition that focuses on Eunice Williams, the daughter of the reverend, who stayed in Canada, lived among the Mohawks, and became a Catholic. These three narratives are filled with historical inaccuracies and unverifiable claims if viewed solely within a Western tradition. But they are included here because, in Haefeli and Sweeney's words, they speak to "a certain cultural truth" that, even with the historical errors, "do[es] accurately reflect some of the concerns of Mohawk culture" and "can be seen as representing a Mohawk perspective, or interpretation, of what happened and why" (226). Finally, modern-day Abenaki scholar Marge Bruchac delves searchingly into the problems and pain that came from a people excluded from lands they knew, loved, and treated with a sense of communal reciprocity; a land that, although they had been forced to leave physically, they carried with them psychologically, that was stamped indelibly into their consciousnesses.

Overall, this compilation really works. It conveniently compiles a wide variety of narratives on a telling moment in colonial American history from the perspectives of all those involved, and it brings freshness and insight to documents (namely *The Redeemed Captive*) previously seen through old eyes. I recommend this book for a wide variety of courses, such as history classes on American Indians, colonial America, and colonial contact or literature courses on Atlantic literatures or captivity narratives, just to name a few. The editors have also admirably illustrated the volume with twenty-four pictures and five clear and helpful maps created by Kate Blackmer.

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**A Conquering Spirit: Fort Mims and the Redstick War of 1813–1814.** By Gregory A. Waselkov. Tuscaloosa: University of Alabama Press, 2006. 414 pages. \$39.95 cloth.

I had the ill fortune to finally see the film *Hotel Rwanda* the very same week that I finished reading Gregory Waselkov's superb treatment of the events culminating in the disastrous fall of Fort Mims on the Creek frontier during the Redstick War of 1813–14. Although both works uncover instances of humanity in a groundswell of violence, they are also depressing reminders of the constancy of bigotry, intolerance, and hostility. Given the chronic flirtation of our species with large-scale violence we clearly cannot lay all tragic acts and consequences of warfare in the last several centuries at the doorstep of colonialism. But as both movie and book demonstrate, one can hardly ignore how colonialism and its legacy have an unparalleled record of pitting indigenous brother against brother and parent against child.

Interneccine Creek conflict expanded into the Redstick War and spilled into the Mississippi Territory within the backdrop of the War of 1812. The British and American competition to gain the allegiance of Indian nations that had become so familiar during the Revolutionary War played out with similarly tragic consequences some thirty years later—the fostering of a factionalism that inevitably weakened the nations at the same time that it hardened American attitudes against Indians. As Waselkov documents, the multiethnic Creek confederacy situated at the strategic convergence of Spanish Florida (a nominal ally of the British) and the Mississippi Territory was relatively untouched by the War of 1812. Yet the promise, however faint, of an ally against continuing American encroachments on Creek lands was enough to help galvanize a movement behind the leaders of an anti-American faction known as the Redsticks.

The Redsticks, in reference to their red war clubs, mobilized in 1813 at the same time that military leaders in the Mississippi Territory were stretched thin attempting to fortify the Creek frontier to the east (in what is now Alabama) while guarding New Orleans and Mobile against the potential of British invasion. Fort Mims, although one of the larger compounds (about 1.25 acres)