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Captors and Captives: The 1704 French and Indian Raid on Deerfield. By Evan Haefeli and Kevin Sweeney.

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the reasons for this limitation, saying that she chose to present only those works that were available for scholarly study. This is sound reasoning, and, as Hedlund tells the reader, it reflects Wheat's intent. However, a significant number of works that were in private collections at the time Wheat studied them now reside in public collections. It would have been useful to have located and included the most significant of these works in the publication.

Joe Ben Wheat is very highly regarded by the weavers and scholars with whom he worked. He is remembered as an individual of great vitality and generosity who had a uniquely positive impact on contemporary weaving. *Blanket Weaving in the Southwest* serves to perpetuate Wheat's influence. It also signals the ascendance of Wheat's student and colleague Anne Lane Hedlund as his most worthy professional heir and as a superior scholar in her own right.

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Captors and Captives: The 1704 French and Indian Raid on Deerfield. By Evan Haefeli and Kevin Sweeney. Amherst: University of Massachusetts Press, 2004. 408 pages. $29.95 cloth.

This book, the product of a ten-year collaborative effort between Evan Haefeli and Kevin Sweeney, represents just the sort of sophisticated work that is needed to lend new substance to the literature on intercultural encounters and imperial expansion in colonial North America. Unlike scholars who deliberately define the spaces of frontier interaction in which they work, Haefeli and Sweeney refreshingly avoid selecting one from several conceptual frameworks represented in a host of fashionable metaphors—"middle ground," "backcountry," "crossroads," "borderlands"—to help them assess the meetings between Europeans and Indian peoples in one part of colonial North America that stretched from Massachusetts to New France. The rampant raiding, killing, and capturing along New England's western frontier, skillfully chronicled during their research, inevitably led the authors to consider James H. Merrell's most recent and Bancroft Prize–winning work closely. *Into the American Woods* (1999) was as much a jolt for readers as a senior scholar's reaction to the state of his field; it seemed to Merrell that the pendulum of scholarship had swung too far in one direction. In only considering the possibilities of friendship and cultural exchange with what Richard White had meant by describing the *pays d'en haut* around the Great Lakes as a "middle ground," practitioners of what might be called "a new frontier history" were accounting less for the ways in which such places could still remain habitats of confrontation and hatred. In taking a local-level view to argue that both amity and enmity between Native and European communities and individuals not only resulted in the Deerfield raid and its aftermath but also helped set the course of imperialism in the Northeast, Haefeli and Sweeney have swung the pendulum back somewhere near the middle of an ongoing debate about the potential for friendship between different cultures on the early American

frontier. In fact, as Haefeli and Sweeney find, especially as they followed the captors and captives back to New France, blood oftentimes had to spill first before people could ever consider trying to forge any common ground, and with the English some "boundaries and barriers" (3) that separated them from Indians would never break down.

With its rich cross-cultural approach and the breadth of its geographical scope, positioning the small town along the threshold of a fluid and tumultuous northern frontier where Native Americans and French and English colonists raided, negotiated, traded, and vied for power, *Captors and Captives* becomes the most sweeping history of the French and Indian raid on Deerfield. Haefeli and Sweeney utilize the events leading up to the raid, the attack itself, and what followed to establish their chronology; then the authors shift between Native and non-Native communities, French and British imperial strategies, and a series of military conflicts, to show that while rather insignificant in size and influence when compared to many other Puritan towns, Deerfield was far from Francis Parkman's "unoffending hamlet" (1). Beginning their story in the seventeenth century, the authors reveal how English pressure on Abenaki lands in and around the town by 1704 swept Deerfield's inhabitants into an ongoing sequence of imperial and Native rivalries, alliances, and clashes. This book thus unfolds from many viewpoints as the authors pay close attention to the motivations among diverse ethnic and cultural groups to grasp the full implications of the Deerfield raid and its aftermath. Multilingual archival materials; ethnohistorical, anthropological, and secondary historical works; and published primary sources are all necessarily brought to bear on a study that takes so many different people and perspectives into account. The authors' maps, references to other raids and New England captives in the appendixes and text, and shifts between the local and regional combine to flesh out the depth of the ties between the western towns of Massachusetts, two competing European empires, and a host of Algonquian- and Iroquoian-speaking peoples and communities. Haefeli and Sweeney have added a new layer of complexity to New England community studies by providing a useful model for how to connect other settlements on the Puritan fringe to expansive imperial and Native networks of competition and cooperation.

Captors and Captives will also attract readers because the authors prove that scholars can have it both ways; they can pay close attention to the choices, decisions, and concerns of many individuals and small communities, as well as chart the larger successes and failures of competing colonial empires. The restiveness of dispossessed Indians; the decisiveness and indecisiveness among Abenaki sachems; the desires among Algonquian, Iroquois, and Catholic Mohawk villages; the aspirations of Puritan captives and settlers and New France's inland habitants, military officers, and priests all become equally important in setting the overall course of imperialism as the confident assertions of French and British aristocrats along the Atlantic coast and overseas. Beneath lucid prose in thirteen chapters, the authors rely on a sophisticated structure made up of multiple historical approaches—economic, social, cultural, military, political, and imperial—to link the town of Deerfield, its

inhabitants, and raiders to events, relationships, and conflicted memories about what took place on 29 February 1704, reaching far beyond this date and far beyond the borders of one small frontier town.

As the title of the book implies, the raid's aftermath concerned the interests of captors just as much as it did those of the captives and their families. Studies focused more on New England captives than on their Catholic captors include John Demos's elegant account of the famous Reverend John Williams and his family, taken during the raid on Deerfield. Into this historiography enters Haefeli and Sweeney's book, which adds a provocative dimension to the Deerfield raid, and New England captivity history more generally, with a geographical vantage point from New France more than from New England. This approach enables the authors to provide in-depth analyses of the French and their allied Indian captors as they labored to integrate English Puritans into their respective societies. According to Haefeli and Sweeney, French colonists broke down the cultural barriers between Catholic captors and Puritan captives with far greater success than Indians who found the "cultural impediments" (231) among New Englanders too difficult to overcome. Moreover, it is clear that the exigencies of French and English imperialism superseded the needs of Native peoples. Although Natives and Puritans may have created some accommodation on the trail back to New France (perhaps out of necessity), Kahnawake Mohawks—who, like other Native villagers, confronted resistance from Puritans when trying to make them fictive kin within their villages and who, like Abenaki and other Iroquois towns near New France, faced pressure from French colonists to release their English captives—were forced after the War of Spanish Succession to shift their mourning wars farther south and west to seek out prisoners of war among other indigenous groups. In *Captors and Captives*, then, Eunice Williams, the unredeemable young daughter of John Williams who was so central to Demos's story because she chose to marry into Kahnawake Mohawk society, was the exception rather than the rule among early-eighteenth-century English captives taken to French-occupied territory.

In one of the more interesting moments in *Captors and Captives* Haefeli and Sweeney position the Deerfield prisoners of war who survived the journey north—out of the original 112 taken—within a trade involving Indian slaves and white captives out of New France, a trade that was similar to other markets throughout colonial North America. This is a significant comparison. Like slaves and captives in the British colonies, or along the vast Spanish borderlands, captives in New France were also an economic commodity and social and cultural necessity among both Indian villagers and French habitants. This gives the book comparative potential with other recent works on European-Indian captivity and slave exchange, such as James Brooks's vastly important study of the cultural matrix of coexistence among Spanish and Indian slavers and raiders in the Southwest Borderlands or Allan Gallay's study of the Indian slave trade between English colonists and Native peoples operating out of the Carolina region. In creating extensive trades in human flesh built on preexisting Indian needs for captives, New France, like New Spain and "New England," also shared and shaped colonial frontiers with

willing indigenous participants, only to exacerbate imperial opposition and upset already established alliances with other Native Americans.

Captors and Captives is highly engaging because it crosses so many geographical, social, and cultural boundaries and cuts across many of the specializations within the field of early American history. Family needs and ties of kinship, Native-colonial alliances, attacks on opposing towns, economic desires, and religious expressions, in Haefeli and Sweeney's penetrating study, are of some precedence as both England and France sought to increase their power within the Northeast. With its clear prose and uncomplicated organization—the book remains free of heavy theory while its authors confine a lot of the hard work of the social historian to appendixes and maps—*Captors and Captives* should be accessible to undergraduates and a popular reading audience. This book, the end result of a partnership between two fine historians, is the definitive study of the 1704 French and Indian raid on Deerfield.

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"The Cherokee Night" and Other Plays. By Lynn Riggs, with foreword by Jace Weaver. Norman: University of Oklahoma Press, 2003. 343 pages. $24.95 paper.

The publication of this volume marks an important milestone for Native American theater and literature by bringing together three plays by Rollie Lynn Riggs (1899–1954), Cherokee playwright, in one anthology. The first play, *Green Grow the Lilacs*, which served as the book for the Richard Rodgers and Oscar Hammerstein musical *Oklahoma!*, is perhaps the best known of Riggs's plays. The second, *The Cherokee Night*, is published here for only the third time since its 1936 publication by Samuel French along with *Russet Mantle*. In 1999, more than thirty years later, it was anthologized on the CD-ROM *American Journey: The Native American Experience*, edited by Jace Weaver, and in the collection *Stories of Our Way: An Anthology of American Indian Plays*, edited by Hanay Geiogamah and Jaye T. Darby. *Out of Dust*, the final selection, is published here for the first time. Taken together, these three plays by Lynn Riggs, as he was professionally known, artfully interrogate a range of internal and external struggles facing the Cherokee and settlers as Indian Territory moved into Oklahoma statehood in the late 1800s or early 1900s.

Jace Weaver, author of *That the People Might Live: Native American Literatures and Native American Community* (1997), which included critical recognition of Lynn Riggs's work, offers an insightful foreword, positioning these plays within the context of Native American literature. Phyllis Cole Braunlich, who chronicled Riggs's career in *Haunted by Home: The Life and Letters of Lynn Riggs* (1988), provides a chronology, a short introduction to each play, and a bibliography.

Particularly helpful to appreciating Riggs's vision, innovation, and craft as a playwright is his own preface to *Green Grow the Lilacs*. Eschewing the theater conventions of his day, focusing on plot, Riggs turns to what he calls "the