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is rich in detail throughout, capturing the essence, energy, and resolve of the dogged Natalie Curtis, a sometimes less than sympathetic figure who did some good things—not just for the preservation of Native and African American songs but also for the those who continued to sing them through a storm of ire, neglect, and good intentions.

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The Networked Wilderness: Communicating in Early New England. By Matt Cohen. Minneapolis: University of Minnesota Press, 2010. 296 pages. \$67.50 cloth; \$22.50 paper.

With this work, Cohen casts relations between colonists and Native Americans in early colonial-era New England as a struggle over communication systems. What are the interpretive possibilities, he asks, if we conceptualize early New England, not as a barren wilderness inhabited by illiterates but more accurately as a place already densely networked with organized human communications? Cohen demonstrates that not only can we understand the colonies in this fashion, with the hindsight afforded by postcolonial scholarship, but also that the early English colonists contended with the challenge of an already networked wilderness and left ample evidence of their engagement with, and concern about, Native American communications in their writings.

Cohen draws upon recent developments in Native American studies, linguistic anthropological debates on literacy, and the history of the book in the formulation of his approach. Following current trends across these disciplines, he extends the notion of a “text” beyond written documents, arguing against the conceit that there exists a great divide between societies with writing and those without. Rather, texts are materially instantiated in a variety of ways and circulate through multiple channels in any society. To further set Native American and European colonial actors on comparable footing, Cohen takes as his unit of analysis the “publication event.” This notion encompasses book publication, proclamations, the reading of wampum, the use of landmarks, and other forms of inscription to memorialize and publicize events. In many ways, Cohen’s work can be viewed as an elaboration of the analysis of “encounter” pioneered by ethnohistorian James Axtell. By comparison, Cohen’s close textual analysis provides more precise elaboration and specificity to the terms of encounter established by key English colonial agents, and his conceptualization of the permeability of border-zone communications allows for new

interpretive possibilities in the overlap and interpenetration of indigenous and settler communicative practices and flows.

Cohen's method has its foundation in scholarship concerning the history of the book. Accordingly, the majority of his analyses are addressed to early colonial written publications. He focuses upon three works: Thomas Morton's *New English Canaan* (1632), Edward Winslow's *Good Newes from New-England* (1624), and Roger Williams's *A Key Into the Language of America* (1643). He situates each work along two fields of relevance: conflicting conformist (Royalist), nonconformist (Puritan), and separatist (Pilgrim) polemics promulgated through the seventeenth-century book printing industry, on the one hand, and the simultaneous circulation of non-book publication events emerging from interactions with Native American communities, on the other hand. Not surprisingly, he finds competing characterizations of Native American communications by authors cultivating different political alliances and proposing alternate futures for the colony. This prolific variation proves his larger point: that Native communications were very much at stake for the colonists, and that English concern with Native audiences and with Native communications played a crucial role in the formation of the New England colonies.

Cohen devotes a chapter to examining Morton's *New English Canaan* in relationship to what we can presume were numerous publication events occurring at a Maypole erected by Morton at Ma Re Mount, the social base of his fur-trading enterprise. Morton set up the Maypole and its surrounds as a place where he might preside as host over gatherings designed to include large numbers of Native American attendees. The Maypole served as a locus for feasting, gift giving, dancing, and oratory. Written notices and poetic compositions were posted on the Maypole and performed aloud. Cohen suggests that Morton's Maypole was a homograph—in that the same physical form connoted one set of associations for native English audiences (Royalist cultural revivalism) and another for Native American audiences (village center poles as loci for intervillage gatherings and rituals of diplomacy). The print publication of *New English Canaan*, in a complementary fashion, cast Native audiences as Morton's natural allies and articulated his Royalist sympathies and opposition to nonconformists. With these two publication events, Morton advocated a colonial model in which Native Americans were descendants of the classical ancient world, ripe for reunification with a literate tradition properly belonging to them and implicitly friendly to Royalist goals.

Another chapter, playfully titled "Good Noise from New England," is devoted to a book written by Puritan leader Winslow. In this chapter, Cohen counterposes Winslow's *Good Newes from New-England* with an event reported therein. The event involves Winslow improvising a broth that cures Massasoit, a key Wampanoag sachem, of what was likely botulism-induced constipation.

Cohen shows how Winslow, like Morton, was concerned to show his competence in negotiating complicated Native communication networks. Native communications were also at stake in the rhetorical use Winslow made of intestinal metaphors to characterize the flow and constriction of communications in the colonies. He treats Massasoit's body along the model of European kingship, as an instantiation of the body politic. Winslow uses then-popular English notions of healthy intestinal balance to frame colonial anxieties about Native American (too fast) and trans-Atlantic (too slow) communicative flows. Cohen argues that by demonstrating his competence in using English improvisational know-how to navigate Native communications, Winslow posed himself for English and Native American audiences as a mediating, curative figure.

The most elaborated portrayal of Native American forms of communication is to be found in Williams's *A Key Into the Language of America*. Like Winslow, Williams was a nonconformist, but his opposition to linking religious belief to political participation won him exile from the Puritan-dominated Massachusetts Bay colony. That Williams had intimate knowledge of Wampanoag ways of communicating is clear from the fact that, on the occasion of his exile, he lived in a Wampanoag village under the protection of Massasoit. Cohen shows how Williams is impressed with what he sees as the relative absence of coercion in Native conventions and the high latitude Wampanoag political institutions seemed to allow for the exercise of individual choice and reasoning. Williams took these qualities as emblematic of the conditions necessary to what he valorized as the true primitive Christian church. This he contrasted with the political corruption of religious belief that he attributed not only to the Catholic hierarchy but also to the Church of England and the establishment of religious belief as a precondition to participation in colonial polities. Because Williams establishes a permeable boundary between Native Americans and the true church, he suggests a sort of identity between his aspirations for colonial society and what Native Americans were already accomplishing in their own social institutions. Cohen demonstrates how Williams constructs this permeable boundary and attendant inversions of the usual colonial hierarchies in his written arguments and through the visual layout of *A Key Into the Language of America*.

In the last chapter and coda, Cohen brings his interest in the permeable boundaries between colonial identities and communication systems into a relationship with the nearer present. Here he examines colonial writings describing the Pequot war alongside representations of the same war within the recently constructed tribally owned Pequot Museum. The early colonial accounts revealed anxieties about Native American uses of simulation and dissimulation in situations of military conflict. He considers this in relation to the prominence of simulation in the presentation of human forms in the

Pequot Museum exhibits. This chapter on Native American appropriations of new and old media brings his book into dialogue with other efforts to subvert primitivist constructions of indigenous identities.

However, there is one sense in which the title of the book promises more than Cohen's readings of European-authored and -circulated texts can deliver. Inevitably, English colonial voices and the networks in which they were embedded are given richer, and better-founded, contextualization than their Native American counterparts. In part, this is an inevitable consequence of the nature of the record with which he has to work. However, it is also a consequence of relying upon the history of the book as a methodological foundation for his treatment of communications that were mediated in other terms. Apart from his adaptation of literacy debates from linguistic anthropology, he makes no use of the literature and analytic tools developed in the discipline that most directly address the challenge that differently constituted communicative practices pose to the interpretation of colonial interactions. It would have been fruitful to consider relevant literature such as William Hanks's *Intertexts: Writings on Language, Utterance and Context* (2000), Webb Keane's *Christian Moderns: Freedom and Fetish in the Mission Encounter* (2007), or Michael Silverstein's "Encountering Languages and Languages of Encounter in North American Ethnohistory" (*Journal of Linguistic Anthropology*, 1997, 126–44), any one of which would have provided conceptual tools with which to construct a more elaborate discussion of Native American colonial engagements. Still, Cohen's dynamic sociohistorical contextualization of North American colonial authors makes this book an invaluable contribution to colonial studies across disciplinary fields. It should find a wide readership across American Indian studies, history, anthropology, cultural studies, English literature, and media studies.

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North Country: The Making of Minnesota. By Mary Lethert Wingerd. Illustrations compiled and annotated by Kirsten Delegrad. Minneapolis: University of Minnesota Press, 2010. 449 pages. \$34.95 cloth.

For the two centuries after 1650, argues Mary Lethert Wingerd in *North Country: The Making of Minnesota*, the region that would one day become Minnesota was a site of complex cultural, economic, and political negotiations between its numerous Native and non-Native inhabitants. Not until Minnesota was created as a territory of the United States in 1849, stimulating increased European and Euro-American settlement, did this negotiated space finally fail.