insurmountable challenges” to the project of translation, transculturation, and ultimately, to European thought (63)—in this case evident in John Locke’s Essay Concerning Human Understanding (1690).

Rivett’s readings of very diverse materials are unfailingly convincing and too numerous to summarize here. One important aspect of her argument is that Native materials reconfigure Euro-American writing, thinking, and even aesthetics through the nostalgic appeal many white authors attributed to Indian culture. This “nostalgic yearning” is apparent, for instance, in Le Clercq’s selection of the Mi’kmaq pictographs “as keys that might potentially grant access to a lost Eden” (77). It also (as is perhaps more apparent in Cooper’s fiction) depends on misinterpretation, symbolic erasure, or even imaginary annihilation of Native culture, which becomes transported to a remote, primitive past. Such fictions not only obscure the real Native peoples who were sometimes surviving and thriving, it also appropriates their imagined pasts as a source of inspiration for the new literary nation. Yet Rivett takes care to note that her entire archive does not function in this essentially predatory way: the current survival and revival of the Mi’kmaq and Wampanoag languages is aided by Native contributions to historic missionary linguistic documents, for example. Ultimately, Rivett’s interventions are as numerous as her readings and also affect Native studies. It is especially her side by side readings of French and English sources that both respond to a long-identified need for multilingual work in early American studies and do so in ways that are simultaneously rigorous and innovative.

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Allegories of Encounter examines several well-known captivity narratives with attention to the literate practices of the captives portrayed within them. Newman argues that these moments of engagement
with alphabetic literacy and with books as objects serve both the author-captives and their readers as crucial markers of cultural identity. In those passages that mention books, reading, and/or writing ("literacy events"), the captive fashions him- or herself as part of the community of readers to which they wish to return; that is, alphabetic literacy makes the captive legible as a member of a Euro-American "discourse community" and therefore one clearly differentiated from his or her Native American captors. Yet, in these same passages, captives often represent Native people as knowing participants in the literacy environment because they both recognize and abet the literate activities of the captive. Newman reads these literacy events within the complexity and dynamism of specific intercultural situations and, in so doing, he offers powerful, innovative interpretations of how reading and writing about reading and writing contribute to ethnohistorical study.

Deftly drawing on theories from literacy studies and from rhetoric, Newman attends closely to the relationship between speaking and writing, the difference between diegetical and extradiegetical elements in the narratives, and the impact of various discourses. Newman explains that a diegetical element belongs to the "storyworld" (9) of the text, what is going on in the world of the captive—in this case, which literacy events and objects are mentioned within the temporality of the narrative itself. The extradiegetical elements include commentary and reflection on the story's "actual" events; they are retrospective, offering an interpretation of what happened in the story, and thereby guide readers toward the text's allegorical significance. Moreover, the dynamic between the actual and the retrospective—the story and its allegories—always exists within broader discourses of settler-colonialist ideologies.

For Newman, a narrative's discourses reflect the captive's familiarity with and fidelity to specific inter-texts and the values they espouse. For example, in Chapter 1, he argues that Mary Rowlandson's scriptural interpolations invoke not only the actual Bible verses she includes but also the exegesis she would have heard from ministers. Her narrative aggregates her experience of reading a Bible while captive, a lifetime of listening to religious authorities explain the Bible, and then her own writing's use of the Bible. The actual Bible she reads and the biblical interpolations in the narrative thus construct her account as both retrospective and interpretive: a memorial of her captivity and an interpretation of it. Therefore, Rowlandson's use of biblical quotation is not simply illustrative but intrinsic; there is no way to separate
the words of the Bible from the discourse in which Rowlandson lives and understands herself. This inseparability is a function of how discourses work: they produce as well as reflect deep-seated values about one’s identity (here, as a Christian literate person), about differences from others, and about the power relations between individuals and between groups of people.

The connection between story and identity (and difference) produced by literate activities grounds each of the paired chapters that constitute *Allegories of Encounter*. Both chapter 1 on Rowlandson and chapter 2 on Psalm 137 argue for a more complex understanding of Christian typology as the means through which Puritans construed history and their places in it. Chapter 3 compares the writings of Isaac Jogues and John Williams to demonstrate that, while each was a captive, the Catholic priest and the Protestant minister “operated within contrasting schemas” (77) that deeply informed their self-presentations to their respective discourse communities. Chapter 4 is somewhat of an outlier in the book because neither of the persons studied, Kateri Tekakwitha and Eunice Williams/Marguerite Kanenstenhawi, made themselves subjects of a written text. Rather, Newman argues here that in “fulfilling the name” each received in adoption into a new culture, the women became immersed in a configuration of literate practices from both oral tradition and Catholic hagiography, practices that shaped their lives and legacies. The last chapters of the book recur to Newman’s initial focus on captive authors, and his conclusion examines the captivity narrative of Fanny Kelly (1871) to emphasize the book’s central concern: “[T]he use of writing and literacy as a contradistinctive sign of identity” (196) constructed within the multiple discourses of Euro-American captivities.

As Newman points out, discourses are vehicles for language ideologies, “representations, whether explicit or implicit, that construe the intersection of language and human beings in a social world” (Kathryn A. Woolard quoted in Newman, 4). Newman’s study of that intersection in the captivity narratives illuminates the ethnohistorical dimensions of how books and interactions with books create meanings (and/or confusion) across cultures. *Allegories of Encounter* demonstrates not only how literacy functioned for the author-captive as an individual but also how the author-captive’s literate practices perform Euro-American cultural identity. While Early American scholarship has finally rejected specious claims about alphabetical literacy’s absolute superiority as a meaning-making technology, Newman’s study
shows how these claims emerged in early narratives of encounter, as the author-captives replicate and intensify the language ideologies of their discourse communities. Such a well-grounded theoretical approach combined with graceful close readings of texts and contexts represent a model for further research and scholarship.

*Allegories of Encounter* traces the ethnohistorical, allegorical, and ideological effects of literacy practices in several important captivity narratives, and the book ends with a brief discussion of contemporary literacy concerns. In his “Note on Sources,” Newman includes an extensive list of “Electronic Repositories” and “Electronic Texts.” He acknowledges his reliance on digital media for finding and working with early texts, and he makes explicit the language ideologies at play in a field that privileges archival and print sources even as he argues for the utility of e-sources, facsimiles, and digital repositories. The interrogation and defense of his own literacy practices provides a compelling argument for reassessing the values and language ideologies in the discourse of Early American scholarship.

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Elisabeth Ceppi’s *Invisible Masters* attempts to reconfigure “the familiar narrative of the relationship between Puritan religious culture and New England’s economic culture as a history of the primary discourse that connected them: service” (3). It charts how “lived metaphors” of master and servant defined “forms of piety,” “ideals of public service (including authorship),” and, eventually, “the virtuous self-mastery of modern liberal subjectivity” (3). In contrast to Mark Valeri, who focuses on the relationships between “elite [white] male peers” in his influential book, *Heavenly Merchandize: How Religion Shaped Commerce in Puritan America* (2010), Ceppi looks at the “cultural economy of the household,” with “wives, children, servants,