rough flower . . . with something of Buddha in his nature, something of Oriental serenity about him” (p. 7). Readers with more conventional tastes in history will probably find the book challenging. This reviewer can only suggest that they accept it on its own terms—a literary collage whose many characters share little more than a dissatisfaction with society as it was and a capacity to dream for something better.

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In Contact Points: American Frontiers from the Mohawk Valley to the Mississippi, 1750–1830, Andrew R. L. Cayton and Fredrika J. Teute comment that the twelve essays in their edited volume “narrate a history of cultural convergence and conflict while uncovering the complex strata of various frontiers” (p. 13). In so doing, their volume represents a convergence of recent historiographical developments that have replaced the distinct Turnerian frontier line with frontiers that were pluralistic and dynamic zones.

With Richard White’s influential middle-ground approach in the background, a number of the essayists consider the possibilities for mutuality and cooperation within frontier areas but often focus on conflict and cultural division as the more compelling outcome of their analyses. Gregory Evans Dowd departs from the middle-ground orientation most directly in his essay on gift-giving and Cherokee-British relations, in which he argues that the Cherokees and the British failed to create “a shared order” during the Seven Years’ War. There is more hope for mutuality and cooperation in the world that James H. Merrell and Jane T. Merritt reveal in their essays on the eighteenth-century Pennsylvania frontier. Merrell provides a wonderfully descriptive account of life in the multiethnic and multiracial Shamokin at the forks of the Susquehanna, including ways that whites and Indians developed a “shared language.” Similarly, Merritt portrays struggles of Indians and whites to understand each other’s words as they attempted to cut through a thicket of metaphors and unfamiliar tongues. In the end, however, both Merritt and Merrell assert the power of the cultural divide that made the middle ground more of a hope than a sustained reality.
Why did certain frontier settings allow for peaceful coexistence and cultural borrowing, while others saw primarily conflict? This is a question that emerges from several essays, especially those by John Mack Faragher and Lucy Eldersveld Murphy. Murphy contrasts fur trade communities with lead-mining areas of the western Great Lakes region. She uses gender relations and women’s roles to explain why cultural syncretism characterized the Fox-Wisconsin fur trade region, while peaceful coexistence failed to take root in the lead-mining country. As do other portions of this volume, Faragher’s piece depicts the potential for accommodation between Indians and whites but also reveals its ultimate breakdown. He explains how on the lower Missouri “a long history of generally good relations in eastern Missouri between American settlers, French-speaking residents known as Creoles, and emigrant Indians” ended in a spate of “ethnic cleansing” in the 1820s and 1830s (pp. 304-305).

Several authors address the question of how the dynamic, pluralistic nature of frontiers affected inhabitants’ identities and customs. William B. Hart’s analysis of the prerevolutionary New York frontier superbly illustrates the ways in which individuals engaged in “acts of creative self-transformation” as they assumed multiple identities that crossed racial lines (p. 112). Similarly Elizabeth P. Perkins explores “the negotiation—and essential ambiguity—of identity” in the revolutionary Ohio Valley (p. 211). Perkins describes the formation of cross-cultural constructions in dress, food, and other customs “blurring racial and ethnic distinctions” (p. 218). Stephen Aron examines hunting as an area of cultural borrowing but also highlights ultimate differences in Indian and white attitudes toward land and game.

Two essayists focus less on Indian-white relations than on internal differences, in one case among Indians (Claudio Saunt) and in another among whites (Andrew R. L. Cayton). Saunt examines internal troubles among the Creeks in the eighteenth and early nineteenth centuries. He provides a complex understanding of the Creek civil violence of 1813, known as the Redstick War, by examining gender conflicts that fed the dispute. Cayton’s analysis of the Treaty of Greenville (1795) also stands out in this volume for its close study of the thoughts and sentiments of the negotiators for the United States, finding them dependent on notions of public civility that distinguished them from the “brutal Indian-hating machismo” of other whites (p. 269).

By relating old frontiers to new ones, Jill Lepore’s essay provides a fitting ending to this volume. Lepore shows how the successful play Metamora helped create a mythology about the seventeenth-century Wampanoag King Philip that shaped attitudes about Indian removal among both Indians and whites in the 1830s.

Contact Points is a substantial contribution to the literature about American frontiers, and its various essays are thought-pro-
voking and well written. This volume clearly represents the ways that new understanding of frontiers have had an impact on recent research.

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*The Yankee West* is a study of the transplantation and adaptation of cultural identities in the settlement and development of southwestern Michigan in the years between 1830 and 1860. The focus of the work is on three townships in Kalamazoo County—Alamo, Climax, and Richland—thirty miles north of Michigan’s southern border. The transplanted culture is of course New England regional culture, and the focus is on Michigan at a time when the state was widely referred to as the nation’s “third New England.”

Susan E. Gray’s study is one of the few serious treatments of Yankees in the West since Frederick Jackson Turner struggled with the notion over seventy years ago. The settlers from Vermont, Connecticut, and Massachusetts brought with them a market acumen which they were eager to apply to the new availability of land. In frontier Michigan there was no opposition to the market, there were only different strategies for engagement. Initially committed to cash crops, the settler-farmers slowly and painfully learned skills of diversification and adaptation to changing market and transportation conditions. They also built the institutions for which this cultural stream is so universally known: church, school, and local government. The latter theme is the most important, since the trajectory that Gray describes moves from localism to a much wider world in which class relationships rather than those of “neighborliness” prevail.

Gray has rescued from obscurity a local story that illuminates a larger process. Although the sources are sometimes frustratingly silent and uneven, Gray has been imaginative in using legal records to reveal working relationships. The local credit system, for example, began with settlers who borrowed from local businessmen who drew upon township merchants, who in turn depended on consignment merchants in more remote mercantile centers. Litigation usually involved long-distance debt; only in extremity did neighbor sue neighbor. The credit system mirrored the social system.

But there is nothing sentimental about this account of Yankee settlement. The farmer-settlers represented a transitory system of familial capitalism in which the purpose of the family farm was to generate a capital stake for sons “to venture forth in new starts in life” and for the “retirement portions” due parents. Gray detects a cer-