uncomprehendingly at each other across a clear racial divide.

Thus the Native American trade of furs and hides in exchange for imported tools, weapons, and cloth can only be conceived as “the start of a degenerative spiral” for delicate cultural systems. Yet, as a stack of historical and archaeological studies has shown, trade with Europeans also empowered many Native peoples to craft new art forms, to transform internal and external power relationships, and to exploit new military and other technologies in ways firmly rooted in their own traditions. Clearly, as Bailyn concludes, “by 1664 the Indians’ world in coastal North America had been utterly transformed” by commerce with the colonists, but it is too simple to conclude universally that “their lifeways [were] disrupted and permanently distorted.” There were indeed devastat-

ing distortions and bloody warfare, but there were also many Native people who—at least in the medium term—benefited greatly from their engagement with the Atlantic economy. They eagerly sought out trade and alliances with the newcomers, and those efforts often provided the economic glue—as well as the explosive military force—that tied together the colonial regions that, when Natives are left out of the picture, seem united by little except the mixedness of their multitudes.

A case in point are the people known as the Susquehannocks, whose homeland in what later became central Pennsylvania linked the Chesapeake Bay region with the Delaware watershed, and thus connected Virginia and Maryland to New Sweden and New Netherland. Though the Susquehannocks appear relatively frequently in *The Barbarous Years*, the book conveys little sense of how, in the middle decades of the seventeenth century, these people were playing Swedes, Dutch, Marylanders, and Virginians against each other on behalf of more important strategies involving Native wars and trade routes in that “less palpable, less easily identified... interior” of the continent. As the late Francis Jennings put it 30 years ago, “the Susquehannocks were the Great Power in their part of the world,” and, as historian Cynthia Van Zandt has recently argued, they “regarded themselves as the protectors of the New Sweden colonists and as the superior party in the alliance.” If Bailyn’s imaginary satellite were to shift its camera’s focus from the Atlantic Ocean and the ships that sailed its winds to the Susquehannocks’ country and the Europeans who lived there at their bidding, the forces that shaped the flow of migrants to North America might look quite different.

If the importance of the Susquehannocks gets short shrift, the power of Indian people in what Europeans called New England receives almost no notice at all. The Pequot War of 1637-1638 does earn brief attention for its brutal violence, yet that violence comes across mostly as English rage spilling over from the Antinomian Crisis, which was at the same time pitting Anne Hutchinson against the leaders of what became New England Puritan orthodoxy. In the latter’s minds, “the savagery of the Indians, undoubtedly in league with Satanic power, and the challenge of the antinomians... were conjoined in their malevolence.” Perhaps so, yet the historians who have been reanalyzing this war for more than 30 years also know that the Pequot War was a many-sided conflict rooted in far more than mindless Puritan rage. Pequots, Mohicans, and Narragansetts, colonists from Massachusetts and Plymouth, and diverse other intruders all were contending for lands and trade routes along what the English called the “Connecticut” and the Dutch the “Fresh” River. Two new English colonies—Connecticut and New Haven—emerged from the violence, New Netherland’s scope retracted, Massachusetts Bay flexed its strength, and the Mohegans, under their chief Uncas, filled the power vacuum left by the utter defeat of their Pequot enemies. Perhaps no other single event in the first half of the seventeenth century did more to shape subsequent English posses-

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**Chapter & Verse**

**Correspondence on not-so-famous lost words**

**Peter Williams seeks** help in locating a bit of light verse rhyming “elderly gentlemen” with “unornamental men,” possibly from the *Saturday Review* around 1960.

**Ginny Schneider would like** a citation for a statement “attributed since at least 1982” to Alexander Haig: “They can march [protest?] all they want, as long as they pay their taxes.”

**Dan Snodderly hopes** someone can identify a survey that “asked if people had participated in the following activities associated with the Sixties: attending a demonstration; having sexual intercourse before marriage; smoking marijuana; taking hard drugs (LSD, mescaline, etc.). Fewer than half the respondents had done two. Less than 5 percent had done all four.”

**Stanley Liu requested** a source for a remark widely attributed to Albert Camus: “Some people talk in their sleep. Lecturers talk while other people sleep.” C&V asked Eric Mazur, Balkanski professor of physics and of applied physics, who has used the quip himself (see “Twilight of the Lecture,” March-April 2012, page 23), for guidance. He reports: “It turns out that the quote is attributed all over the English-speaking Web to Albert Camus, and it turns out all the English-speaking sites are wrong. The quote is due to Alfred Capus, a well-known French journalist: *Certains hommes parlent pendant leur sommeil. Il n’y a guère que les conférenciers pour parler pendant le sommeil des autres.* I guess that the first person to refer to it in English thought that ‘Alfred Capus’ was a typo and changed it to ‘Albert Camus.’”

**You like because of** (November-December 2012). Dan Rosenberg sent in the last paragraph of William Faulkner’s essay “Mississippi,” published in *Holiday* magazine in 1954: “Loving all of it even while he had to hate some of it because he knows now that you dont love because: you love despite; not for the virtues, but despite the faults” (from *William Faulkner: Essays, Speeches, and Public Letters* [2004], edited by James B. Meriwether).

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