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Although these "moving encounters," as Mielke terms them, often promoted the possibility of mutual sympathy between Native Americans and Euro-Americans, they also suggested that these emotional links were inherently unstable, potentially dangerous, and ultimately doomed.

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This a careful, detailed, judicious study of the question of sympathy in antebellum US literature, as it relates to writing about Native Americans. While not ignoring the issue of complicity, "Moving Encounters" refreshingly does not dismiss all white writing about Native Americans as cynical or duplicitous, in the manner of much standard poc0 literary criticism.

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"moving encounter" found in American captivity narratives, as defined by Laura L. Mielke in her book Moving Encounters:

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Sympathy and the Indian Question in Antebellum Literature. Mielke's concept focuses on an interaction between different nationalities or ethnicities with significance to the overall story. She

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She does not contest Deloria's arguments about the performative political power of playing Indian for both whites and Native Americans, but she takes the discussion in another direction by examining cross-racial encounters as performances of sympathy. She calls such encounters "moving encounters" because they were

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always described as emotionally "moving" and also because the meanings of the emotions--and the encounters--were surprisingly unstable, hard to fix or pin down.

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Joshua David Bellin is a professor of English at La Roche College. He is the author of several books, most recently, *Medicine Bundle: Indian Sacred Performance and American Literature, 1824-1932*. Laura L. Mielke is an associate professor of English at the University of Kansas and the author of *Moving Encounters: Sympathy and the Indian Question in Antebellum Literature*.

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Literature, Amherst: University of

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