

HARD FEELINGS : SAMSOM OCCOM CONTEMPLATES HIS CHRISTIAN MENTORS JOANNA BROOKS pdf

1: Letters and Cultural Transformations in the United States, - PDF Free Download

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Of Time and Place: This was not always the case, particularly in New England, as a number of researchers have verified. Ongoing research into tribal histories in Connecticut west of the Connecticut River reinforces those findings. Most importantly, the processes and results of conversion could create a revitalization movement that promoted community cohesion and enhanced cultural identity. In this paper, I will present two case studies of the positive effects of Christianity on tribal peoples: Interestingly, the end result was two distinctive forms of Native American identity, tribal and supra-tribal. Introduction Good morning everyone. Today I am going to talk a bit about Christianity and how indigenous leadership used it as a survival strategy, particularly as a transforming tool to invigorate their communities, and sustain -- and reinforce -- their indigenous identity. And this is true. For example, Christianity was used at 19th 1 century government and church-run Indian boarding schools to forcibly erase the memory of tribal traditions and lifeways. Their use of Christian ideology and ritual helped sustain their indigenous identity, yet in very different ways. Economic and Political Functions At the beginning, Christian conversions among indigenous peoples had little to do with religion, and everything to do with economic and social resilience. Native Americans were sometimes paid by a minister to attend church services, because if that minister did not have a large indigenous congregation, the gospel society who appointed him would fill his position with someone who could. Indian congregants often received gifts of blankets and other material goods from those gospel societies. The minister often provided a school for teaching English, an important survival strategy for indigenous peoples. It allowed them to read the various documents the English wished them to sign without the aid of an English interpreter, and avoid being cheated or defrauded. University Press of Kansas. For other examples of Christianity as a negative influence on indigenous community life and identity, see Bruce G. Trigger *The Children of Aataentsic: A History of the Huron People to* , 2nd ed. Knaut *The Pueblo Revolt of* See also David J. Silverman , pp. Fisher *The Indian Great Awakening: Martin and Mark A.* Additionally, the minister was a leading authority figure in contemporary English society. In many cases, he was the most powerful man in the town. Political influence allowed him to provide a degree of physical protection to his indigenous flock. His proximity to a Native American community could prevent white neighbors from stealing reservation resources or selling liquor to community members. Even more so, Christianity was the catalyst for their transformation and renewal. Its members -- and leaders -- derived from various tribal societies that were displaced as a result of the devastating economic and political upheavals and subsequent land losses that followed English settlement. Many members moved to Pishgatukuk at the northern edge of their homeland. Yale University Press, page The liquor trade and subsequent alcoholism of indigenous imbibers often led to debt, imprisonment, and tribal land losses. The Scatticook River is presently called Macedonia Brook. They included members of the adjacent Pootatuck tribe, with whom they were allied through marriage, as well as other displaced indigenous peoples. The colony granted them a acre reservation in the same year, Others were contracted with Indian communities under duress. For some there are no known deeds. Goshen, named May, and incorporated Oct. Kent, named May, and incorporated Oct. Sharon, named and incorporated Oct. Cornwall, named May, and incorporated May, New Fairfield, settled and named May, and incorporated May, Salisbury, named May, and incorporated Oct. Weataug, Wechquadnach, and the Connecticut Colony, -- Overkill of game animals and clear-cutting of the landscape resulted in loss of game and their habitats, and of important plant foods. English livestock was allowed to run loose and destroy Native gardens. Streams were clogged with silt due to farmland erosion, and polluted by the runoff from mills. English dams impeded the passage of whatever fish were left. Many Native Americans opted to remove themselves from English towns and moved west or north. But many refused to leave their homelands, which were sacred to them. The land was given by the Creator to the tribe.

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Their ancestors lived and were buried in the homelands. The spirit world revolved about them, and the landscape was filled with objects that signified important events and persons in tribal history, and commemorated sacred stories. The Schaghticoke sachem Mawehue and other tribal leaders actively sought out a minister, attending various colonial church services, which included the Congregational mission among the Mohican at Stockbridge, Massachusetts and the Moravian mission at the Mohican village of Shekomeko in present Pine Plains, New York. Indians, Colonists, and the Ecology of New England. University of Oklahoma Press, pg. Causes and Archaeological Implications. The Moravian Mission at Schaghticoke The Schaghticoke were drawn to the evangelical Moravian ministry for these and other reasons. Of prime importance was the humane, brotherly, equitable way Moravian ministers treated indigenous peoples: In general, the Moravians treated Native Americans as equals. And so, the Schaghticoke leadership invited them to plant a mission at Schaghticoke. The Moravians did so in Several tribal members were baptized, including sachem Mawehue, who was given the Christian name Gideon. The Moravians immediately set about building a church, school, and housing with the help of their Schaghticoke congregation. They introduced new economic pursuits, such as house gardens with European crops and fruit trees, and encouraged wider trading networks with expanded trade goods. Hymns were translated into the native dialects. University of Nebraska Press, pages in Volume 1. Unlike conventional English ministers, they were most accepting of traditional indigenous lifeways. The Moravian ministers lived among the Schaghticoke. They invited tribal leaders to supper and vice versa. One Moravian minister, Brother Post, married a Schaghticoke woman. The Brethren exhibited a high tolerance for Schaghticoke cultural traditions, even those of which they disapproved, such as the matchmaking by older women, lenient child-rearing practices, and the frequent divorce and remarriage of tribal members. Stone and brush monuments are traditional indigenous mnemonic devices for remembering important tribal events, sacred stories, and spirit beings, and for conducting ritual. Like other non-western converts, Schaghticoke Christianity appears to have included elements of traditional indigenous thought. A mutually satisfying relationship between the brethren and tribal members continued for 28 years. Moravian records clearly demonstrate that many Schaghticoke had become good Moravian Christians and were deeply attached to their resident ministers. Tribal community, cultural traditions, and inter-tribal politics, however, continued to be key forces in the lives of tribal members. These commonalities reforged and strengthened intra-tribal bonds. The new doctrine and its village of Schaghticoke, a wonderful window into the everyday lifeways of the members of a midth century Christian Indian village in southern New England. By the multi- ethnic Schaghticoke saw themselves as a Christian Schaghticoke nation, welcoming all Christian red brethren into their midst. Some families joined the local Congregational Church and Christianity continued to be one of the common denominators bonding tribal members. During the ensuing centuries Schaghticoke became a major refuge for all Native American peoples attempting to escape Anglo-American domination and discrimination. The man had not dealt with them honestly and wanted to give both of them only Pound New England gulden for their work. Over a dozen of their villages are mentioned in the colonial literature. The earliest recorded European contact was with the Dutch trader Adriaen Block in 1614, over a hundred years before Schaghticoke encounters with Europeans. Brisk trade relationships with both the Dutch and English developed soon after, and in both of those countries planted settlements on Wangunk lands in Suckiog present Hartford and in Matianuck present Windsor. Coves, along which the Wangunk villages were located, were ideal for shipping and shipbuilding industries. And so, the English hungrily ate up Wangunk homelands, forcing tribal members onto a number of reserves that shrank and disappeared well before the end of the 18th century. By 1763, all but the reservation at Wangunk present Portland were gone. By it too was sold off by Middletown officials to repay the town for the debt of providing for Mary Cushoy, the elderly widow of the former sachem. She passed sometime before 1763, which strongly suggests that English officials used their care to her as an excuse to relieve the Wangunk of their final remnant of homeland. Not fortuitously, this is also the time that ministers opened schools for Indians, teaching not only Christianity but also English reading and writing. This is supported by the fact that, during the middle and late 1700s, Wangunk land transactions and official petitions are signed in

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English by indigenous leaders. A number of Wangunks removed to the Tunxis communities in Farmington and New Hartland after the 18th century land sales to the English. Mettawan later became a school teacher at Tunxis. Farmington, Indian school, Joseph Johnson, mohegan, native american history, samson occom , [http:](http://) The order suggests that at least some of the Tunxis adults were literate Christians themselves.

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2: Native Americans, Christianity, and the Reshaping of the American Religious Landscape

hard feelings samson occom contemplates his christian mentors Joanna Brooks How did it feel to be Samson Occom (), Mohegan, ordained Presbyte-

Her books include *The Domestic Revolution*: Chiara Cillerai has recently received a Ph. She received her Ph. She is currently working on a book project that examines the trans-colonial connections among writers from the U. She is editor of *To Marry An Indian: A Journal of American Women Writers*. She is currently at work on a project involving letters emerging out of white-Cherokee contacts in the early decades of the nineteenth century. She is the author of *The Artistry of Anger*: She is the author of several books, including *Dr. Harris is also editor of several collections of essays, most recently Periodical Literature in Early America Tennessee*, , co-edited with Mark Kamrath. *Hughes* a three-volume collection of international feminist writings from Sappho to the present Cambridge, forthcoming. Her work on letter writing is part of a larger interest in antebellum exchange systems of affection and property. Her current project is a study of nineteenth-century American fiction as an exercise in political economy. His next book is *Life in Year One*: In addition to her work on *Fanny Fern*, she has published essays on Whitman and Emerson. She is currently working on a book examining the interrelations of celebrity, reading, and authorship in the public life of the nineteenth-century U. She is author of *Identifying Marks*: He is the author of, among other works, *Mercy Otis Warren Twayne*, , *Drama, Theatre, and Identity in the American New Republic* Cambridge, , and several forthcoming essays on eighteenth-century American drama, fiction, and culture. He is editor with Sharon M. Harris of *Mercy Otis Warren: Selected Letters* Georgia, He is currently working on two book-length projects: Her books include *Meteor of War*: She has also published numerous articles on protest literature and abolitionism. Few persons are ever obliged to produce a treatise, or a poem; but there is scarcely any one who is not occasionally compelled, by the circumstances of life, to write a letter. It is the remark of a very celebrated author, that the epistolary style deserves to be cultivated almost more than any other, since none is of more various or frequent use through the whole subordination of human life The general rules which govern other styles of composition, are, for the most part, applicable to letter writing: The writer simply presumes that readers share certain understandings of the letter: So significant did letter writing seem to Judith Sargent Murray, who also wrote in the genres of essays, poetry, and fiction, that she characterized it as the distinguishing trait of her very humanity. Writing to her sister in , Murray explains that: Letter manuals, letters to editors, epistolary novels, and multiple other forms of the letter have pervaded U. Rejecting the view of letters as historical documents valuable only for revealing information about famous people or events, many scholars today accord letters an independent literary status. *Theory and Practice of Autobiography from the Tenth to the Twentieth Century* contained several essays on letters, for example. Often lumped into a catch-all category with diaries and journals, however, letters received little distinct analysis as a unique genre within the broad field of autobiographical analyses. *Approaches to a Form* importantly facilitated consideration of the letter as an independent genre by providing a model of how to approach the letter on its own terms. The letter lies halfway between the possibility of total communication and the risk of no communication at all. Two important early works in this vein were Ronald J. To cite only one additional example of the substantial body of scholarship dealing with the early American epistolary novel, Julia A. *Sympathy and Dissent in the Early American Novel* argues that the epistolary brings together performative, vocal, and textual modes to produce affect. Some recent scholars have rejected the subordination of the epistolary to fictional forms, and a number of books largely focused on British or European letters opened up useful avenues of inquiry. *Letters and Letter-writers*, presented a wide-ranging exploration of specific forms of letter writing from the polite letter to diplomatic correspondence in a mostly European context while emphasizing the means by which letters functioned as an important site for the construction of historically contingent versions of selfhood. *Letters, Fiction, Culture* examined the cultural history of Anglo-American letters. Essays in the volume point to the ways that letters

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interrogate the supposed distinctions between the public and private spheres, with their implicitly gendered and ideological valances. Gerber, and Suzanne M. Letter Writing in America before Telecommunications made an argument, however, for the need to attend to letters within a specifically U. This work on U. Two contributors to this volume have published important books that encapsulate trends in scholarship at the current moment. Letter Manuals and Transatlantic Correspondence, establish the groundwork upon which Letters and Cultural Transformations builds, while also indicating the growing importance and centrality of epistolary studies within literary scholarship. Various considerations of union and disunion converge around both literal and theoretical correspondence. While letter writing can veil the contradictions between power and liberty, coercion and consent, epistolarity also functions to critique its own ideological assumptions. Because of the spatial and temporal distance a letter must span, letter-writing emblemizes not only a fully legitimized political model in which social intercourse is predicated on consent and unanimity, but it also reveals the obstacles to such socio-political organization. Further, Hewitt articulates the ways in which arguments over U. Letter Manuals and Transatlantic Correspondence, returns attention to the importance of the eighteenth-century book trade and letter-writing manuals to emphasize the political anatomy in which instruction in letter writing circulated. As Bannet exposes, letter-writing manuals worked to the benefit of these seemingly disparate systems. Two additional recent books indicate the heightened attention letters are receiving within varying interdisciplinary frameworks. The Personal Correspondence of British Immigrants to North America in the Nineteenth Century explores how nineteenth-century immigrants who settled in the United States and Canada strove to conserve a continuous sense of self by relying on letter writing to maintain the relationships that formed the basis of their personal identities. His outline of three types of epistolary negotiations into which immigrants entered is particularly useful: The Emergence of Modern Communications in Nineteenth-Century America traces the transition of the postal service from a bureaucracy intended to distribute information in the form of newspapers to an institution which profoundly transformed the lives of ordinary Americans. Because mid-century postal acts lowered the rates for mailing a letter and thus made letter writing an affordable activity, Americans for the first time conceived of themselves as correspondents who could maintain regular, not occasional, relations with people they could not see. Kamrath and Sharon M. In another study not focused solely on epistolary writings, Hilary Wyss examined numerous letters as some of the earliest manifestations of a longstanding tradition of Native American writing in Writing Indians: Letters and Cultural Transformations begins its consideration of U. The volume concludes on the eve of the Civil War, an event which threatened to splinter that identity and which prompted vast numbers of Americans to engage in letter writing, perhaps more than any other preceding moment in U. Henkins, The Postal Age, To consider the ubiquitous and wildly varying manifestations, uses, and effects of letters during the century the volume traverses, Letters and Cultural Transformations is divided into four sections. Because letters as material objects traversed national borders, the genre offers particularly potent opportunities to dismantle nationalist paradigms that have heretofore dominated critical interpretations of early American literature. This correspondence emerged out of and responded to transatlantic debates over the nature of revolution and republicanism, and Bannet demonstrates, as does Cillerai, the ways that early Americans rejected narrow national identities to imagine themselves as participants in a global arena. Although all three essays amply demonstrate that letters are an important means for authors to try out and test techniques and ideas for publication, this group of essays most importantly demonstrates that authorial selves emerge through epistolary exchange with others; the process of constructing an authorial persona does not occur in isolation but through the mechanisms of dialogue and response that letters facilitate. Jeffrey Steele and Jennifer Putzi take their examination inward, exploring personal correspondence as a space within which women writers could prepare themselves and their ideas for publication. Dispersed through the same bureaucratic system of the post office, letters and newspapers also shared similar functions in conveying information across geographic distances. Focusing on letters that reached a wide audience because of their publication in periodicals, the essays in this section force a

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reconsideration of the assumption that letters are primarily private documents, a limiting critical commonplace that has dogged much scholarship on letters and possesses little usefulness for the analysis of many letters. Theresa Strouth Gaul examines letters from Catharine Brown, a young Cherokee woman, which were regularly published in religious periodicals and widely reprinted, though readers today know her only through her posthumously published memoir. Harris considers the means by which the printing of letters in reform-oriented periodicals enabled the construction of communities of women driven by a common cause. The first two essays in the section speak to the complexity of editing practices, as editors who have recently engaged in the work of publishing editions of correspondence meditate on their methods. Other directions necessitate the exploration of new interpretive frameworks and tools. And, perhaps most obviously, a major contribution of epistolary studies rests in the potential of such scholarship to foreground the textual productions of broader and more diverse cross-sections of the U. Approaches to a Form Columbus: Ohio State University Press, Bannet, Eve Tavor, Empire of Letters: Cambridge University Press, Johns Benjamins Publishing, University of Virginia Press, Cook, Elizabeth Heckendorn, Epistolary Bodies: Stanford University Press, Davidson, Cathy, Revolution and the Word: Oxford University Press, Decker, William Merrill, Epistolary Practices: University North Carolina Press, Letters and Letter writers, Burlington, VT: Women, Politics, and the Fiction of Letters. Gaul, Theresa Strouth ed. University of North Carolina Press, New York University Press, Gilroy, Amanda, and W. Verhoeven eds , Epistolary Histories: Letters, Fiction, Culture Charlottesville: University Press of Virginia, Essays on Epistolary Literature Boston: Northeastern University Press,

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Information systems for business and beyond Statistical Methods for Spatio-Temporal Systems (Monographs on Statistics and Applied Probability) Factors that motivate adults to learn Achieving employment equity Vasco da Gama reaches India : the empire expands Since I Became A Terrorist Target Tool 9.T1. Local Agenda 21 audit What works and what does not for women in politics? a Commonwealth perspective by the Commonwealth Parlia Blackstrap molasses. Methods of conducting research Kannada drama script for school students The museum profession Patrick J. Boylan Tobacco investigations in Ohio. Feminism and censorship in an Islamic republic : women filmmakers in Iran Ibrahim al-Marashi General introduction to a pure phenomenology Clinical Neurology and Neurosurgery Human-level concept learning through probabilistic program induction From the 1603 Edition of The Lepanto 291 Critical Thinking in Math Making decisions for profit: success emerging from chaos Arthurs science project Archaeology of ancient Israel Dr collins pcat study guide Easy Everyday Low Carb Cookbook National Tragedy, the Reverend Bill Hybels, 230 Managing cover crops profitably. Philip Johnson Texas Historical criticism Mr. W. W. Jacobs. Cargo logistics management system High ability students who are unpopular with their peers Dewey G. Cornell From dharmas to punk Zen. The purple kangaroo Strategic Management in the Marketplace The longevity of alternative economic practices : green dollars in Aotearoa/New Zealand Ccde quick reference Challenging Behaviour in Schools Balli kaur jaswal books More case studies in reference work Previously uncollected writings of Gertrude Stein.