

1: Early Native American Literature

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Unlike the preceding oral tradition, nineteenth-century Native American literature was increasingly text-based and composed in English, the result of missionary schools that taught Indians the skills believed necessary to assimilate into white society. Nineteenth-century Native American authors employed Euro-American literary genres like autobiography and the novel, often combining them with traditional narratives like the trickster tale or creation myth to create hybrid forms. Although the early texts exhibit the struggle of Indian authors to find a voice within American culture, they foreshadow elements of later Native American literature such as the refutation of stereotypical depictions of Indians all too common in American literature. Like their successors, nineteenth-century Indian authors were aware of the power of literature as a tool in changing the political and social status of their people. The nineteenth century was a disruptive political era for Native Americans, defined by the Indian Removal Act of 1830. A federal law authorized by President Andrew Jackson, the Removal Act ruled that Indians living east of the Mississippi River could be displaced to land west of the river. A contentious debate about the limits of federal and state jurisdiction over Indian tribal lands and peoples, coupled with a cultural belief in the essential incompatibility of Indian and white societies, led to a movement to relocate Indians to territory less populated by and less desirable to white Americans. The Removal Act was met with resistance by many tribes, most significantly by the Cherokee who inhabited Georgia. The Cherokee Nation had adapted to white society more successfully than other tribes, including creating its own written alphabet or syllabary, adopting a constitution similar to the U. S. Constitution, and establishing a bilingual newspaper. But gold was discovered on Cherokee land, precipitating their expulsion. The Cherokee fought back in a lawsuit before the U. S. Supreme Court in 1831 and again in 1832. The second decision was more favorable to the Cherokee but was ignored by both the federal government and the state of Georgia. Instead, in 1838 the Cherokee were forced by federal troops to depart on foot for the Indian Territory to the west; an estimated four thousand Indians died on what is now known as the Trail of Tears. All Native Americans felt the impact of the new reservation policies, which sought to isolate and contain Indians to make room for an expanding American nation. At the same time that Native Americans were being excluded from the nation, white Americans began to look to them as the source of a unique national identity and literature, distinct from European traditions. These texts employ the trope of the "disappearing Indian," which represents the deaths of Indians as natural, similar to the changing of the seasons or the setting of the sun, rather than the result of political exclusion or social discrimination. Thus the disappearance of Indians from the American social landscape was not only depicted within this body of writing but also implicitly approved of. Early Native American authors wrote within a hostile political climate and in response to a dominant literary tradition that sentimentalized and condoned the death of Indians. But they found the means to engage with their detractors by authoring their own accounts of Indians that challenged stereotypical beliefs, demanded equal political rights, and proved that Indians were neither disappearing nor silent. The "double consciousness" to borrow the term coined by W. Du Bois in these authors' experience is evident in their negotiation of insider and outsider status. Sometimes they adopt the voice of an "authentic" Indian with a complete knowledge of tribal traditions and practices. But just as often they position themselves outside of Indian culture or belief systems, as members of a Christian, educated, and white society. The complex tensions that result from this bifurcated view give rise to some of the most interesting and important moments in the texts. In this text Apess depicts his escape from a dark and abusive childhood through conversion to Christianity and particularly his involvement with the Methodist Church. For Apess, Christianity provides access to a democratic ideal: But his experience as a minister continually reminds him that this ideal is not realized, as he suffers discrimination even within his own church. Apess refutes stereotypical ideas about Indians by documenting his achievements at practices valued within white society including reading, writing, and preaching, but he does not simply endorse assimilation. Instead, Apess seeks a delicate balance between embracing Christianity and maintaining pride in his Indian identity: "I went then to my native tribe" p. Another important autobiography of the time was written by George Copway

Ojibwe, " His autobiography recounts these events within the framework of a spiritual narrative in which conversion marks the transition between his traditional, Indian identity and his new, Christian one. He romanticizes both his past and present selves: I had the nature for it, and gloried in nothing else. The mind for letters was in me, but was asleep, till the dawn of Christianity arose, and awoke the slumbers of the soul into energy and action" p. But for Copway, the choice between them was clear; he viewed the assimilation to white society through Christianity and education as necessary for Indian survival. The autobiography of Black Hawk Sauk, c. Published in as *Life of Ma-ka-tai-me-she-kia-kaik or Black Hawk* , the authenticity of the narrative is often questioned. Unlike Apess and Copway, Hawk was illiterate and did not speak English. Patterson, who edited the text. The extent to which Le Claire and Patterson shaped and perhaps composed the text has caused many to doubt its legitimacy as a Native American autobiography. The literary critic Arnold Krupat describes the autobiography an "original bicultural composite composition" p. The composite nature of the text is evident in discrepancies within the narrative; while Black Hawk resisted white domination throughout his life, particularly in the struggle known as the Black Hawk War , certain portions of his autobiography express gratitude and friendship toward whites. I reflected upon the ingratitude of the whites, when I saw their fine houses, rich harvests, and every thing desirable around them; and recollected that all this land had been ours, for which me and my people has never received a dollar, and that the whites were not satisfied until they took our village and our grave-yards from us, and removed us across the Mississippi. One of the first authors to engage in protest literature was Elias Boudinot Cherokee, c. Boudinot was a prize pupil and subsequently returned to his people as a missionary to share this knowledge. Boudinot became a spokesperson for the Cherokee Nation, delivering a speech titled "An Address to the Whites" throughout the United States in in an attempt to raise money for a Cherokee newspaper and school. In the speech Boudinot demonstrates the capacity of the Cherokee people to be "civilized" by lauding them for their achievements and implicitly distancing them from other Native American tribes. He appeals to his audience by claiming that these improvements are only possible with white assistance: With you and this public at large, the decision chiefly rests" p. For this reason Boudinot was considered a traitor, and after the Trail of Tears, he was assassinated by members of a rival faction. His "Address to the Whites" advocates acculturation and compliance as key for the survival of the Cherokee, but his life story draws attention to the limitations of this viewpoint. He concludes the speech, however, by acknowledging that the survival of the Cherokee rests little with that people and instead is determined by white America. The Cherokee are threatened with the fate suffered by many other Native American tribes: But Boudinot pleads with his white audience, if the U. There is, in Indian history, something very melancholy, and which seems to establish a mournful precedent for the future events of the few sons of the forest, now scattered over this vast continent. We have seen every where the poor aborigines melt away before the white population. I merely state the fact, without at all referring to the cause. We have seen, I say, one family after another, one tribe after another, nation after nation, pass away; until only a few solitary creatures are left to tell the sad story of extinction. Shall this precedent be followed? I ask you, shall red men live, or shall they be swept from the earth? With you and this public at large, the decision chiefly rests. Must they all, like the unfortunate Creeks, victims of the unchristian policy of certain persons, go down in sorrow to their grave? They hang upon your mercy as to a garment. Will you push them from you, or will you save them? The Writings of Elias Boudinot, p. By inverting Euro-American assumptions associated with skin color, Apess rejects the inferiority of indigenous people and casts aspersions upon whites for centuries of discrimination and violence. In a speech titled "Eulogy on King Philip " , Apess celebrates the life of King Philip , the seventeenth-century leader of a war against the New England colonists. Apess suggests that Philip was a superior military and political leader than either Alexander the Great or George Washington. Moreover Apess holds Euro-Americans responsible for the widespread destruction of Indian society: Rum and powder and ball, together with all the diseases, such as the smallpox and every other disease imaginable" p. Ridge was descended from a prominent Cherokee family; his father and grandfather both advocated the removal of the Cherokee to the Indian Territory and were assassinated shortly thereafter along with Elias Boudinot, who was a cousin. Ridge subsequently grew up and was educated in white society. In his novel Ridge transforms Murieta into a Robin Hood character, driven to be an outlaw by the egregious mistreatment he receives from

whites. Ridge concluded his novel with the lofty sentiment that "there is nothing so dangerous in its consequences as injustice to individuals" whether it arise from prejudice of color or any other source" p. But in his journalism Ridge argued that giving up traditional indigenous practices and adopting white ways was the only means for the survival of Indians. *A Child of the Forest* by S. Alice Callahan Muscogee [Creek], which was published in One of the earliest is Jane Johnston Schoolcraft Ojibwe, Schoolcraft was married to Henry Rowe Schoolcraft, a renowned ethnographer, with whom she helped publish the *Literary Voyager or Muzzeniegun*, a journal of poetry, essays, and history. Schoolcraft published numerous poems in this journal and earned a glowing reputation among literary critics. Certain poems, like "Lines Written under Affliction", echo the style of Felicia Hemans and Lydia Sigourney, the two most popular women poets of the century: *On Our Own Ground*: University of Massachusetts Press, *Life of Ma-ka-tai-me-she-kia-kaik or BlackHawk*. Iowa State University Press, *The Writings of EliasBoudinot*. Edited by Theda Perdue. University of Georgia Press, *Life, Letters, and Speeches*. University of Nebraska Press, *An Anthology*, edited by Karen L. Ridge, John Rollin [Yellow Bird]. University of Oklahoma Press, *Secondary Works* Jaskoski, Helen, ed. *Early Native American Writing*: Cambridge University Press,

2: Jane Johnston Schoolcraft - American Literature - Oxford Bibliographies

The Literary Voyager or Muzzeniegun [Henry Rowe Schoolcraft, Philip P. Mason] on www.enganchecubano.com
FREE shipping on qualifying offers. Vols. of this manuscript magazine of Schoolcraft's observations of Native American history and culture was originally produced in

Exams combine multiple-choice questions on readings, biography, historical background, and literary terminology; quotation identification; and short essays. Essay topics and study guides are distributed a week before each exam. Examinations are graded on a point scale. Makeups have ten points deducted if taken by the next class, and ten points for each calendar day after—no exceptions. February 22; April 4; May 9. The analytical essay on Harriet E. Essays are graded on a point scale. Late essays have 10 points deducted for each calendar day late—no exceptions. Essays submitted after class on November 23 have 5 points deducted. Essays are due by the end of class May 2. If you do not attend class, submit your paper to Duplication Office Room staff to stamp the date and time. If office staff is unavailable, turn papers in to Campus Manager Office staff room. Twenty-five 5-question reading quizzes cover assigned readings and biographical background on assigned writers. Quizzes help pace the reading load, enhance class discussions, and improve comprehension of the works. The total consists of the best 20 of 25 quiz scores points total. The lowest five quiz scores are not counted in consideration of unavoidable tardiness or absences. Students arriving after a quiz has begun are ineligible for that quiz. If a class is canceled, read the next assignment. Always be prepared for the assignment listed for the specified date. Everyone will receive five points on any reading quiz scheduled for a canceled class day. Class Participation and Behavior 1. Students are responsible for knowing syllabus policies. Questions about policy will be referred to the syllabus. Please confer with me during office hours if you do not understand a policy. All policies apply to all students—no exceptions. Questions related to individual situations must be handled in conference rather than before or during class. Students are expected to come to class having read the assigned material and prepared to partake in class discussions. Proper adult classroom behavior is always expected. Students behaving inappropriately e. Any repeated disruption results in notification of Student Services. Leaving class is disruptive. You may leave once during class for an emergency. Attendance and Tardiness 1. Prompt attendance is expected. Students arriving after a reading quiz starts may not take the quiz. Scholastic dishonesty is defined on the back of the departmental syllabus. Scholastic dishonesty results in failing the class and notification of Student Services. Withdrawal and Reinstatement 1. Students are responsible for initiating the withdrawal process. Reinstatement will not be granted once a student has withdrawn from the course. I enforce all ACC policies on the departmental syllabus see attached. ACC policy prohibits eating, drinking, and smoking in classrooms. ACC policy prohibits children being brought to class or left unattended in the halls. Conversing, texting, checking messages, and receiving signals of an incoming call are inappropriate and disruptive. If you need to receive an important call, you must notify me before class office messages.

3: Jane Johnston Schoolcraft - Wikipedia

*The Literary Voyager Or Muzzeniegun [Philip www.enganchecubano.com] on www.enganchecubano.com *FREE* shipping on qualifying offers. This is a reproduction of a book published before This.*

He entered Union College at age 15 and later attended Middlebury College. He was especially interested in geology and mineralogy. His father was a glassmaker , and Schoolcraft initially studied and worked in the same industry. He wrote his first paper on the topic, Vitreology After working in several glass works in New York, Vermont and New Hampshire, the young Schoolcraft left the family business at age 25 to explore the western frontier. Exploration and geologic survey[edit] From November 18 to February , Schoolcraft and his companion Levi Pettibone made an expedition from Potosi, Missouri , to what is now Springfield. They traveled further down the White River into Arkansas , making a survey of the geography , geology , and mineralogy of the area. In this book he correctly identified the potential for lead deposits in the region; Missouri eventually became the number one lead-producing state. French colonists had previously developed a lead mine outside St. Louis in the 18th century. He also published Journal of a Tour into the Interior of Missouri and Arkansas , the first written account of a European-American exploration of the Ozarks. This expedition and his resulting publications brought Schoolcraft to the attention of the Secretary of War, John C. Calhoun , who considered him "a man of industry, ambition, and insatiable curiosity. Beginning in the spring of , Schoolcraft served as a geologist on the Lewis Cass expedition. The expedition was intended to establish the source of the Mississippi River, and in part to settle the question of an undetermined boundary between the United States and British Canada. Schoolcraft noted, however, that locals informed the expedition that it was possible to navigate by canoe farther upstream earlier in the year, when water levels were higher. In he was a member of another government expedition that traveled through Illinois, Indiana and Ohio. In , he led a second expedition to the headwaters of the Mississippi River. Arriving a month earlier than had the expedition, he was able to take advantage of higher water to navigate to Lake Itasca. Marriages and family[edit] Schoolcraft met his first wife Jane Johnston soon after being assigned in to Sault Ste. Marie, Michigan , as the first US Indian agent in the region. Two years before, the government had built Fort Brady and wanted to establish an official presence to forestall any renewed British threat following the War of The government tried to ensure against British agitation of the Ojibwa. Jane Johnston was the eldest daughter of John Johnston , a prominent Scots-Irish fur trader , and his wife Ozhaguscodaywayquay Susan Johnston , daughter of a leading Ojibwe chief, Waubojeeg , and his wife. Both of the Johnstons were of high status; they had eight children together, and their cultured, wealthy family was well known in the area. March died of croup at nearly three. He died at the age of 34 in Elmira, New York. Janee at 11 could handle the transition, but John at nine had a more difficult time and missed his parents. The Schoolcrafts had a literary marriage, producing a family magazine. They included their own poetry in letters to each other through the years. Jane suffered from frequent illnesses. She died in , while visiting a sister in Canada, and was buried at St. He had responsibility for tribes in what is now northern Michigan, Wisconsin, and Minnesota. From his wife Jane Johnston, Schoolcraft learned the Ojibwe language , as well as much of the lore of the tribe and its culture. Schoolcraft created The Muzzeniegun, or Literary Voyager, a family magazine which he and Jane produced in the winter of " and circulated among friends "muzzeniegun" being Ojibwe for book. It contained mostly his own writings, although he did include a few pieces from his wife and a few other locals. In , he traveled again to the upper reaches of the Mississippi to settle continuing troubles between the Ojibwe and Dakota Sioux nations. He worked to talk to as many Native American leaders as possible to maintain the peace. He was also provided with a surgeon and given instructions to begin vaccinating Indians against smallpox. He determined that smallpox had been unknown among the Ojibwe before the return in of a war party that had contact with Europeans on the East Coast. During the voyage, Schoolcraft took the opportunity to explore the region, making the first accurate map of the Lake District around western Lake Superior. United States newspapers widely covered this expedition. Schoolcraft followed up with a personal account of the discovery with his book, Narrative of an Expedition Through the Upper Mississippi River to Itasca Lake After his territory for

Indian Affairs was greatly increased in , Schoolcraft and his wife Jane moved to Mackinac Island , the new headquarters of his administration. In , he was instrumental in settling land disputes with the Ojibwe. He believed that the Ojibwe would be better off learning to farm and giving up their wide hunting lands. The government agreed to pay subsidies and provide supplies while the Ojibwe made a transition to a new way of living, but its provision of the promised subsidies was often late and underfunded. The Ojibwe suffered as a result. In pursuant to the terms of the treaty, Schoolcraft oversaw the construction of the Indian Dormitory on Mackinac Island. The building is listed on the National Register of Historic Places. It provided temporary housing to the Ojibwe who came to Mackinac Island to receive annuities during their transition to what was envisioned by the US government as a more settled way of life. He began a series of Native American studies later published as the *Algonic Researches* 2 vols. These included his collection of Native American stories and legends, many of which his wife Jane Johnston Schoolcraft told him or translated for him from her culture. While in Michigan, Schoolcraft became a member of the Board of Regents of the University of Michigan in its early years. He also published *The Souvenir of the Lakes*, the first literary magazine in Michigan. The following additional Michigan county names were invented or nominated by Schoolcraft:

4: Catalog Record: The literary voyager, or, Muzzeniegun | Hathi Trust Digital Library

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

She wrote poetry and short fiction and translated Ojibwe songs into English. Her Ojibwe name was Bamewawagezhikaquay, which she translated into English as Woman of the Sound the Stars Make Rushing through the Sky, a lyrical rather than a literal translation. She was born in Sault Ste. Marie in what is now northern Michigan. Despite living in an area that white people saw as the farthest reach of the frontier, John Johnston collected a huge library. He raised his children with superb educations in English and European literature, history, and theology, as Ozhaguscodaywayquay, who did not speak English, immersed them in the traditions of Ojibwe song and storytelling. In the American government came to Sault Ste. Marie with army troops and a federal Indian agent, Henry Rowe Schoolcraft. Henry immersed himself in the study of Ojibwe language and culture, and in Jane and Henry married. To pass the long northern winters in and , Henry assembled a handwritten magazine, the Literary Voyager, or Muzzeniegun, consisting mostly of his own writings but with work by others as well, including works by Jane, mostly poems and stories. Depending heavily on Jane and her family, Henry became an influential founder of American cultural anthropology. In he published the first large-scale collection of written-down and translated Indian stories, *Algic Researches*. The surviving manuscripts show that Jane and her brother William wrote some of the stories. Jane probably varied in how much she gave traditional stories the stamp of her own personality and style, much as oral storytellers and writers blend their own styles with styles they have heard or read before. Schoolcraft was unrecognized in her lifetime except by friends and family, and her writings offer a window onto a highly literate Indian world that invites us to reenvision the cultural memory of early America. *Biography Biographical writing about Jane Johnston Schoolcraft has gone through several stages. For many years she attracted little interest. Eventually she appeared as background information in writing about her famous husband, Henry Rowe Schoolcraft. Then she appeared in family histories, and more recently she has attracted the interest of literary scholars. They did not pay attention to her as a writer. Still, no one focused on Jane Johnston Schoolcraft as a writer. Beginning at about the same time, in the s, that literary critics grew increasingly receptive to women writers and American Indian writers, Schoolcraft began to attract serious attention as a historical figure and a writer. Then Schoolcraft accelerated what has now emerged as a new era in the study of Jane Johnston Schoolcraft. Schoolcraft also provides evidence that much of the relatively modest amount that had previously been written about Schoolcraft includes inaccurate information. For that reason earlier sources, even when they report what they suppose to be fact, must be used with caution. Harps upon the Willows: The Johnston Family of the Old Northwest. Edited by the Historical Society of Michigan. Historical Society of Michigan, Based on considerable primary research but must be read with caution. Indian Agent and Wilderness Scholar: The Life of Henry Rowe Schoolcraft. Bremer came to dislike Henry, and while the dislike is no doubt at least partly deserved, it may shape the account too heavily. Although Bremer takes a patronizing or dismissive approach to Jane, his book remains enormously valuable. Hambleton, Elizabeth, and Elizabeth Warren Stoutamire, eds. John Johnston Family Association, The best account of the Johnston family. Written by descendants and not marred by the unwitting biases against Indian people that distort most accounts. Nevertheless, it remains a trove of information and an interesting if sometimes exasperating cultural document in its own right. The Writings of Jane Johnston Schoolcraft. Edited by Robert Dale Parker. University of Pennsylvania Press, Despite the subtitle, the focus is historical, not literary.*

The Literary Voyager Or Muzzeniegun. by Philip www.enganchecubano.com Publication date Publisher Michigan State University press. Collection universallibrary.

Marie in the upper peninsula of what is now the state of Michigan. Her mother, Ozhaguscodaywayquay , was the daughter of Waubojeeg , a prominent Ojibwa war chief and civil leader from what is now northern Wisconsin , and his wife. Her father John Johnston " was a fur trader who emigrated from Belfast, Ireland in 1793. The Johnstons are famous historically in the Sault Ste. Marie area, where the couple were prominent leaders in both the Euro-American and the Ojibwa communities. The young Jane learned the Ojibwe language and culture from her mother and her family, and she learned about written literature from her father and his large library. She mostly wrote in English, but she wrote several poems in the Ojibwe language , as she lived her daily life in both Ojibwe and English. While she did not publish her work, she lived a literary life with her husband Henry Rowe Schoolcraft. They worked together closely on each of their writings. Her poetry was generally concerned with private life. She has been recognized as "the first Native American literary writer, the first known Indian woman writer, the first known Indian poet, the first known poet to write poems in a Native American language and the first known American Indian to write out traditional Indian stories. Although he had only single issues, each was distributed widely to residents in Sault Ste. Marie, then to his friends in Detroit, New York and other eastern cities. Henry Schoolcraft won fame for his later publications about American Indians, especially the Ojibwe people and their language also known as Chippewa and Anishinaabemowin. His work was based on information and stories he learned from Jane and the Johnston family, and the access they arranged to other Ojibwe. In he was commissioned by the United States Congress for what became a six-volume study known as Indian Tribes of the United States. They had four children: William Henry Schoolcraft b. June - d. March died of croup at nearly three. He died at age 45 in Elmira, New York. It was used to house Indians who came to the island to acquire promised annuities and supplies. The Schoolcrafts took Jane and John to a boarding school in Detroit when they were eleven and nine, respectively, which was hard for the younger boy, John Johnston. Schoolcraft wrote a poem in Ojibwe that expresses her feelings of loss after their separation. In 1823, when Henry lost his patronage position as federal Indian agent due to a change in political administrations, the Schoolcrafts moved to New York City. He worked for the state in American Indian research. Jane Schoolcraft suffered from frequent illnesses; she died in 1824 while visiting a married sister in Canada. She was buried at St. Mason published an edition of several issues of *The Literary Voyager*, with annotation and introduction. *The Writings of Jane Johnston Schoolcraft*, a complete edition of her extensive writings, based mostly on previously unpublished manuscripts, and including a cultural history and biography.

6: Philip P. Mason (Author of Rum Running and the Roaring Twenties)

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Nineteenth-century literature authored by Native Americans was text-based and written in English, which resulted primarily because of the English taught in missionary schools. Most 18th and 19th century writers used the common literary genres like autobiography and the novel, yet combining narratives with the traditional trickster oral story or myth creating a hybrid literary form. These early writers were driven by their awareness of the power of writing as a tool in changing attitudes, but it would be a long time before this could overcome the deep prejudices shaped during the conflicts between Euro-Americans and Natives in the bloody Indian Wars of the 18th and 19th centuries. The contentious debate concerning the legality of this law solidified the negative feelings on both sides. Supreme Court sided against the Cherokee. In the background of this fight a very negative image was formed. Indians were to be contained and separated to make room for the expanding dominant society. It would take a long struggle and a large amount of native literature before this image would change. While the dominant society was systematically excluding Native Americans from sharing in the rights others enjoyed, many began to view them as unique and interesting, almost as part of the American identity, as making it distinct from European traditions. The dominant society began to know them and care about their plight. Native American Writers The early Native writers had to work within a political environment that was hostile to their success and within a literary tradition of the day that condoned and sentimentalized the death of Indians. Somehow they were able to engage their detractors and author their own accounts of Native Americans which challenged the stereotypical images and showed that they would not remain silent nor were they going to disappear. Autobiography One of the primary genres that Native Americans borrowed from the writers in the dominant society of the time was the autobiography, which they used to address their own experiences and concerns. These autobiographies mostly involved experiences concerning their conversion to Christianity and their education in the mission schools. At times they adopted the voice of the "authentic" Native American who had the knowledge of the practices and traditions of the tribe, but at the same time, they were educated and Christianized by into the mainstream society. For instance, in *A Son of the Forest: The Experience of William Apess, A Native of the Forest* written in , William Apess describes his escape from an abusive childhood by being converted to Christianity. Through his involvement in the Church he was provided access to the same freedom and position with God that white society enjoys. Yet, his ongoing experiences of discrimination within the Church as a minister in a white world reminded him that this ideal was elusive. In his writing, Apess rejects the stereotyping of Indians and he does this by documenting his own accomplishments related to the activities that white society values. Ahead of his time, Apess advocated a balance between accepting Christianity and retaining pride in ones Indian identity. After the publication of his autobiography, Apess became more militant, helping to organize the Mashpee Revolt of , to help the Mashpee regain lost freedoms. Cherokee Phoenix George Copway, Ojibwe wrote another important autobiography of the 19th century called *The Life, History, and Travels of Kah-ge-ga- gahbowh*, written in The choice to become a Christian seems to be an easy choice for Copway. He believed it was necessary for the Native American to convert if he wanted to stay alive. And like Schoolcraft, he was thought of highly by his white contemporaries such as James Fenimore Cooper and Washington Irving. However, his own people shunned him. Unlike Copway and Apess, Hawk did not even speak English. Protest Literature Early Native American literature was preoccupied with trying to change the political and social status of their people. Boudinot was able to purchase a printing press and begin printing the first Native American newspaper written in the syllabary created by the Cherokee Sequoyah. Some of the Cherokee wanted to fight removal, while others, like Boudinot championed for the Cherokee to accept relocation. This caused a violent division within the tribe and Boudinot became a target because he was vocal about accepting relocation when writing in his newspaper. Rival factions killed Boudinot, while Sequoyah had his fingers cut off, but his life was spared. Historically, Cherokee jewelry symbolically expresses the experiences from this period. Boudinot

writes, "There is, in Indian history, something very melancholy, and which seems to establish a mournful precedent for the future events of the few sons of the forest, now scattered over this vast continent. We have seen every where the poor aborigines melt away before the white population. I merely state the fact, without at all referring to the cause. We have seen, I say, one family after another, one tribe after another, nation after nation, pass away; until only a few solitary creatures are left to tell the sad story of extinction. Shall this precedent be followed? I ask you, shall red men live, or shall they be swept from the earth? With you and this public at large, the decision chiefly rests. Must they all, like the unfortunate Creeks, victims of the unchristian policy of certain persons, go down in sorrow to their grave? They hang upon your mercy as to a garment. Will you push them from you, or will you save them? Versions appeared as books, were serialized in periodicals, and were translated into foreign languages. This was a common theme among missionary educated Native American authors. As Genevieve becomes more assimilated into Muscogee life, she refers to Wynema specifically as "a friend" rather than as a pupil or protege. Whereas she once referred to them with the objectifying label of "this people" emphasis added, by the end of the story she tenderly deems them "my people" emphasis added. The events that precede and follow this remarkable, romanticized scene suggest that the intimacy between the young Native American pupil and her white Christian instructor is made possible only by cross-cultural sensitivity and understanding. In her book, Winnemucca used techniques of persuasion to show the ferocity and brutality of so-called "civilized" men and the unchristian behavior of ordained ministers, and she used a chiasmic structure to organize her book which was to contrast their rapacity with the ethical behavior of so-called savages. She emphasized that atrocities committed by the "civilized" required the most persuasive oratory from such Native American leaders to keep the Paiute warriors from retaliating. Liebling, a letter to Governor Nye of Nevada confirmed the amity of the Paiutes despite "the grossest outrages upon them committed by villainous whites. Authorial commentary followed the narration of these events and Winnemucca would shift to second-person narrative that directly addressed readers in order to establish intimacy, elicit empathy, and appeal for redress. This was incredibly brave narration at a time when hostilities between Native Americans and whites in the West were still at a boiling point. In contrast to Winnemucca, Jane Johnston Schoolcraft was a Native American writer who wanted and gained the respect of other women writers of her time. Educated and conforming, those among the dominant society thought of her as being an intelligent, skillful writer who used humor and wit to convey her positive portrayals of Native life. She wrote to acquaint readers with the ancient traditions and customs of her people, as well as articles on their history and legends. Schoolcraft also wrote biographical stories, speeches and poems that were published in *The Literary Voyager or Muzzeniegun*. Early Native American Writing: Native American writing in the Southeast: On the translation of Native American literatures.

7: Jane Johnston Schoolcraft - Poet | Academy of American Poets

The Literary Voyager: Or Muzzeniegun by Henry Rowe Schoolcraft, Philip Parker Mason (Editor) starting at \$ The Literary Voyager: Or Muzzeniegun has 2 available editions to buy at Alibris.

Edit Jane Johnston was born in and lived most of her life in Sault Ste. Marie in the upper peninsula of what is now the state of Michigan. Her mother, Ozhaguscodaywayquay , was the daughter of Waubojeeg , a prominent Ojibwa war chief and civil leader from what is now northern Wisconsin. Her father, John Johnston " , was a fur trader who left Belfast, Ireland in The Johnston family is famous historically in the Sault Ste. Marie area, where the couple were leaders in both the Euro-American and the Ojibwa communities, but their daughter Jane Johnston was little known until recently. Although he had only single issues, each was distributed widely to residents in Sault Ste. Marie, then to his friends in Detroit, New York and other eastern cities. Henry won fame for his later publications about American Indians, especially the Ojibwe people and their language also known as Chippewa and Anishinaabemowin. His work was based on information and stories he learned from Jane and the Johnston family, and the access they arranged to other Ojibwe. He was commissioned by the United States Congress for what became a six-volume study of the American Indian. They had four children: William Henry Schoolcraft b. June - d. March died of croup at nearly three. He died at age 45 in Elmira, New York. The Schoolcrafts took Jane and John to a boarding school in Detroit when they were eleven and nine, respectively, which was hard for the younger boy. Johnston Schoolcraft wrote a poem in Ojibwe that expresses her feelings of loss after their separation. He worked for the state in American Indian research. Jane Schoolcraft suffered from frequent illnesses; she died in while visiting a sister in Canada. She was buried at St. She mostly wrote in English, but she wrote several poems in the Ojibwe language , as she lived her daily life in both Ojibwe and English. While she did not publish her work, she lived a literary life with her husband Henry Rowe Schoolcraft. They worked together closely on each of their writings. Her poetry was generally concerned with private life. She has been recognized as "the first Native American literary writer, the first known Indian woman writer, the first known Indian poet, the first known poet to write poems in a Native American language, and the first known American Indian to write out traditional Indian stories. Mason published an edition of several issues of *The Literary Voyager*, with annotation and introduction. *The Writings of Jane Johnston Schoolcraft*, a complete edition of her extensive writings, based mostly on previously unpublished manuscripts, and including a cultural history and biography. University of Pennsylvania Press , ISBN See also.

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Note: Facsims. on lining papers. Issues no. 6, 10, 12, and the first part of no. 11 are missing. A reissue of no. (Dec. Apr. 11,) of the weekly (irregular) manuscript magazine, published in Sault Sainte Marie, Mich. Go to Public Collections to browse other people's collections. Items.

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