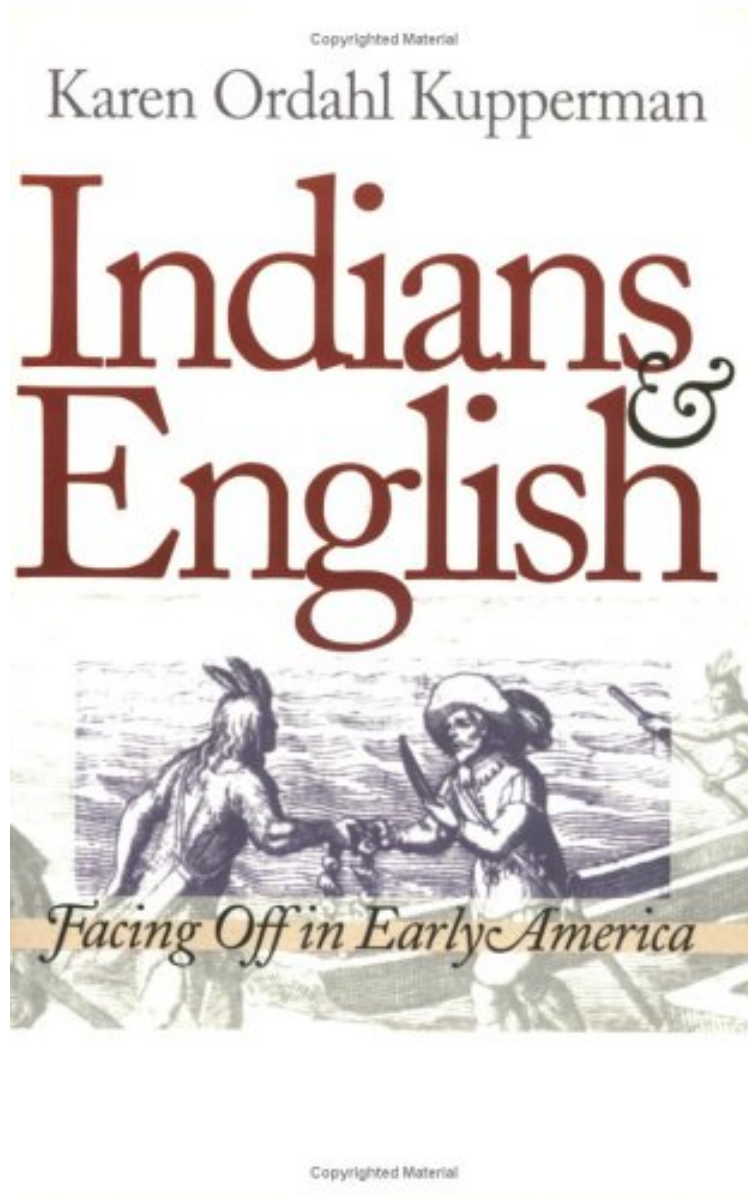


(Download free pdf) Indians and English: Facing Off in Early America

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Karen Ordahl Kupperman

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#591398 in Books Karen Ordahl Kupperman 2000-04-13Original language:EnglishPDF # 1 8.88 x .76 x 5.911, .95 #File Name: 0801482828320 pagesIndians and English Facing Off in Early America | File size: 28.Mb

Karen Ordahl Kupperman : Indians and English: Facing Off in Early America before purchasing it in order to gage whether or not it would be worth my time, and all praised Indians and English: Facing Off in Early America:

0 of 0 people found the following review helpful. Well researched, fascinating! Like to give it 10 stars...By Nancy MeheganWell researched. "God is in the details" - I learned more about the Jamestown colony than I did in all my

years in history classes. Talented historian author. So well done. Perhaps this book is best for history buffs like myself, but I could not put this book down. Fascinating accounts. 1 of 1 people found the following review helpful. First cultural contacts explored anew

By Non-fiction Addiction
Excellent overview and analysis of first cultural contact interactions breaking down some of the assumptions in our national founding myths. The depth and range of sources brought to the analysis was impressive. 8 of 8 people found the following review helpful. Incisive Study of Indian and European Relationships

By Roy E. Cloudburst
The traditional Indian-Euro paradigm of colonial America incorporates an unbalanced and unilateral interpretation of early U.S. history that relies heavily on a one-sided Eurocentric view. In recent years, scholars have moved toward a new, more academically balanced, school of thought. They have re-visited the early relationships between Native Americans and Europeans, and have given equal attention to both the Indian and European narratives. Consequently, new and more sophisticated tales have emerged about the early Americans. One such work, *Indians and English*, provides an incisive study of the complex relationships that defined the early years of colonial history. Building on a previous work, *Settling with the Indians*, Karen Kupperman explicitly explores the early interactions and struggles of Indians ("Americans") and early European settlers. Kupperman sees the "English as supplicants rather than conquerors, doubtful and insecure rather than self-assured and dominant." (14) She dismisses scholars who argue that the English were imperialists who only sought to exploit Native Americans for their resources. Instead, she strongly contends that ambivalence defined the roles of the aforementioned people. According to the author, she "seeks to recover the fear and uncertainty in which all sides lived." (x)

Masterfully comparing and contrasting writings and images between New World and Old World Europeans, Kupperman notes that the former portrayed a much more accurate and wider range of reactions about the Indians than the latter. "Those who stayed home [Old World]" Kupperman suggests, "could be much more definite in their judgments." (x) Illustrations of an Indian mother and daughter (44-45) highlight this point. In the initial portrait, New World artist John White illustrates the dark skin tone of the Indians and their close proximity to one another. In contrast, Old World artists modified the mother and daughter images to reflect "body shape and posture . . . to fit Old World expectations." (44) The theme that emerges, argues the author, is that artisans and writers who resided in the New World were more credible historical sources than those who resided outside of it. In the latter chapters, the author unpacks the rather subtle changes that progressed between the English and Indians, which ranged from incorporating to resisting the 'Other.' The author further discusses the spiritual, and language, exchanges between New World residents. For instance, early colonials re-named Pocahontas to Rebecca in order to reflect a strong spiritual connection to Christianity. According to Kupperman, this "was intensely meaningful, evoking the Genesis account of the origins of the people of Israel." (197) Kupperman eloquently sprinkles vignettes, such as the aforementioned one, to convey a convincing argument that colonial interactions with Native Americans had rich and deep meanings, which underscored the complexity of their relationships. The "stretched identities" (211) of the English and Indians, inevitably, reached a boiling point. The author notes that "both the Americans and the English were always aware that, however friendly their relationships, enmity lay just over the horizon." (220) Of course, Kupperman details the various skirmishes and battles that erupted throughout the New World between the Americans and English, however, she is quick to re-iterate that "at no time was there a single hegemonic voice in the Euro-American population." (239) There are no glaring weaknesses to this work, but Kupperman does seem to ignore the African-American voice during her studies. Surely, they were an integral part of the colonial society. Also, Kupperman claims that the English were interested in the Americans "partly as a way of learning more about themselves." (40) Her evidence on this point is very speculative, as she contends that Indians reminded early settlers of their distant ancestors. It could just as easily be argued that the English needed a philosophical reference point, a jumping off point if you will, to provide them with a means, or method, to understand Native Americans. In laymen terms, they may have just sought a way to compare and contrast Native Americans with a known - in this case their ancestors. Other than the minor criticisms previously noted, Kupperman succeeds in delivering a powerful "new" colonial interpretation of New World relationships. Well researched, organized and synthesized; Kupperman, like Daniel Richter, approaches the study of Native Americans from an "eastward" perspective. The simplicity of former Indian and English histories, which have been Eurocentric slanted, must be re-examined by serious scholars. This work is sure to withstand the test of time, and challenge new scholars to delve deeper below the historical surface for English-Indian studies in colonial history

In this vividly written book, prize-winning author Karen Ordahl Kupperman refocuses our understanding of encounters between English venturers and Algonquians all along the East Coast of North America in the early years of contact and settlement. All parties in these dramas were uncertain, hopeful and fearful about the opportunity and challenge presented by new realities. Indians and English both believed they could control the developing relationship. Each group was curious about the other, and interpreted through their own standards and traditions. At the same time both came from societies in the process of unsettling change and hoped to derive important lessons by studying a profoundly different culture. These meetings and early relationships are recorded in a wide variety of sources. Native people maintained oral traditions about the encounters, and these were written down by English recorders at the time of contact and since; many are maintained to this day. English venturers, desperate to make readers at home

understand how difficult and potentially rewarding their enterprise was, wrote constantly of their own experiences and observations and transmitted native lore. Kupperman analyzes all these sources in order to understand the true nature of these early years, when English venturers were so fearful and dependent on native aid and the shape of the future was uncertain. Building on the research in her highly regarded book *Settling with the Indians*, Kupperman argues convincingly that we must see both Indians and English as active participants in this unfolding drama.

From *Library Journal* In *Settling with the Indians: The Meeting of English and Indian Cultures in America, 1580-1640*, Kupperman contended that the confrontation was considerably more complex than scholars previously thought and urged them to examine how English colonists and Indians learned from one another's cultures and technologies. In her new book, Kupperman synthesizes two decades of research to strengthen her argument that the encounters were not simply a matter of a stronger, more complex culture acting upon a weaker, simpler one. On the contrary, in her view the otherwise self-confident English became somewhat more tentative in approaching the Indians, desperate to obtain stories and other information to explain the need for continued colonial settlement to a curious and skeptical audience back home. One drawback of this wide-ranging book is that it lacks a focus on a single region of America (although the Virginia colony provides many specific examples), but this exceedingly well-argued and well-presented work, with many interdisciplinary insights, will be an essential addition to major public libraries and academic libraries interested in maintaining research collections on cultural encounters. -Charles K. Piehl, Minnesota State Univ., Mankato Copyright 2000 Reed Business Information, Inc. "There is much of interest in this book. . . . Kupperman offers fascinating reinterpretations of people who bridged the two cultures such as the Pilgrims' self-serving friend Squanto and the tensions they experienced as a result. . . . her emphasis on cultural contexts and the recovery of Indian agency and endurance make her book representative of much recent work in this field." Michael P. Winship, *Times Literary Supplement*, September 22, 2000. ". . . this exceedingly well-argued and well-presented work, with many interdisciplinary insights, will be an essential addition to major public libraries and academic libraries interested in maintaining research collections on cultural encounters." *Library Journal*, May, 2000. "Kupperman has dramatically reconstructed her description of the interface between America's native residents and the English newcomers. . . . she humanizes both cultures as fully cognizant, social, and responsive. . . . The author has resilvered the mirror, reflecting images that will pique scholarly curiosity at every level." *Choice*, October, 2000. "In this book, Kupperman boldly attempts to rescue English colonization in late sixteenth- and early seventeenth-century North America from its still familiar place in the national history of the United States. . . . She brings us substantially closer to complexity in the earliest encounters between English colonists and Native Americans. . . . Indians and English contributes significantly to rethinking about the discursive nature of identity in early America." Daniel H. Usner, Jr., Cornell University. *William and Mary Quarterly*, July 2001 "Indians and English provides a hard look at precolonial stereotypic sources and propaganda, and counters myth in many instances. . . . Recommended reading for American studies students and others interested in this period of American history." James A. Cox, *Midwest Book*, Sept., 2000. "Kupperman is illuminating on the subject of acculturation. Her gracefully written book should be well received. . . ." David Sloan, University of Arkansas at Fayetteville. *History: s of New Books*, Summer, 2000. "Karen Kupperman's beautifully written and exhaustively researched book provides an important corrective to current scholarly debates about encounters between the native people of the Atlantic coast and the English in the 17th century." Kathleen Bragdon, The College of William and Mary "By carefully revisiting a rich array of primary sources, Karen Kupperman shows us that contemporary observers never spoke with a single voice about early English encounters with Native Americans. Why? Because this first phase of contact was far more complex, long lasting, and central for all concerned than historians have understood. Kupperman's judicious and welcome reappraisal finds that, with regard to the Atlantic coast in the century after 1580, the Indians were strikingly diverse and resourceful; the commentators proved surprisingly numerous and observant, and generations of scholars have been incessantly simplistic and dismissive. Indians and English will encourage renewed thought, study, and discussion that is long overdue." Peter H. Wood, Duke University