

Chapter 1 : LECTURE NOTES FOR MARY ROWLANDSON

The sovereignty and goodness of GOD, together with the faithfulness of his promises displayed, being a narrative of the captivity and restoration of Mrs. Mary Rowlandson, commended by her, to all that desires to know the Lord's doings to, and dealings with her.

The Narrative of the Captivity and the Restoration of Mrs. Mary Rowlandson The image of Indians in New England was shaped both by traditions brought with settlers from Europe and by their experiences with Indians in the New World; however, their predominantly negative preconceptions colored almost all interactions. In the European tradition, Indians were either "barbaric and uncivilized heathens" or "noble savages," although the former definition usually won out over the latter. In , the Wampanoag Chief Metacomet known as King Philip by the English expressed his resentment toward the settlers for encroaching on his tribal lands and treating his people disdainfully. In one of these battles, at Lancaster, Massachusetts, the Wampanoag and their Narraganset allies took several settlers captive and held them for ransom; among these captives was Mary White Rowlandson, the wife of a Congregationalist minister, and her three children. Rowlandson remained a prisoner of the Narraganset for several months, during which time she and her two surviving children were forced to live and work as members of the tribe. The Rowlandsons were eventually ransomed and freed before the end of the war, and returned to her husband, who had now relocated to Wethersfield, Connecticut. In part to make sense of her experience and in part, as she put it, "for the Benefit of the Afflicted," Rowlandson made a record of her captivity which was published after her death. The Second Addition Corrected and Amended. What does her emphasis on these events reveal about her world-view? How does she view Indians in general, and how does she differentiate between Indian men and women? To what might you attribute this differentiation? How does Rowlandson view the relations and power balances between the sexes among Native American men and women? Why might she feel that way towards them? What do her attitudes reveal about the future of Indians in New England? Why or why not? Did her attitudes towards her captors change over time? If so, what makes you think so? How do you think her audience viewed her? What evidence leads you to this conclusion? In what way does it reinforce the dominant European view of Indians as dangerous savages? Do they appeal to equivalent audiences? Do they seek to achieve similar goals? What elements and conventions do they share? How do they differ? To what do you attribute these differences and similarities? It helped establish in the minds of many the harrowing confrontation of the civilized with the primitive as the archetypal pattern of that process of acculturation. In what ways is her story about what Turner has termed the "frontier"--that meeting point between savagery and civilization--experience? What events would be important in this alternate version? Rebecca Blevins Faery, "Legacy Profile: Mary Rowlandson, ," in Legacy Vol. Wesleyan University Press, Selected Narratives Knoxville: University of Tennessee Press, Send email to lavender postbox. Saturday 19 August

Chapter 2 : SparkNotes: The Sovereignty and Goodness of God: Key Facts

Mary Rowlandson, nÃ©e White, later Mary Talcott (c. - January 5,) was a colonial American woman who was captured by Native Americans during King Philip's War and held for 11 weeks before being ransomed.

It is a work in the literary genre of captivity narratives. The Native Americans burned down houses and opened fire on the British settlers, killing several of them and wounding more. They took many of the survivors captive, including Mary Rowlandson and her three children. Mary and her youngest child are among the injured, while others of her family, including her brother-in-law, are killed. After spending a night in a nearby town, the Native Americans with their captives head further into the wilderness. Being injured, the journey is difficult for Rowlandson and her daughter. They reach an Indian settlement called Wenimesset, where Rowlandson meets another captive named Robert Pepper who tries to help the new captives. Rowlandson is sold to another Indian who is related to King Philip by marriage. The Indians give Rowlandson a Bible in which she finds a great deal of hope. After attacking another town the Native Americans decide to head north, and Rowlandson is again separated from her family and "friends" she has made. The Native Americans, along with Rowlandson, began to move quickly through the forest, as the British army was nearby. They come to the Baquaug River and cross it with the British soldiers close behind. However, the British are not able to cross, and Rowlandson and the Indians continue northwest. They reach the Connecticut River and plan on meeting King Philip , but English scouts are present so they must scatter and hide. Rowlandson and the Indians soon cross the river and meet King Philip. At this settlement, Rowlandson sews for the Indians in return for food. Rowlandson wants to go to Albany in hopes of being sold for gunpowder, but the Indians take her northward and cross the river again. Rowlandson starts hoping she will be returned home, but now the Indians turn south continuing along the Connecticut River instead of heading east towards civilization. Read tells Rowlandson that her husband is alive and well, which gives her hope and comfort. Rowlandson and her group finally start to move east. They cross the Baquaug River again where they meet messengers telling Rowlandson she must go to Wachuset where the Indians will discuss her possibility of returning to freedom. Rowlandson eagerly heads toward Wachuset, but the journey wears her down and she is disheartened by the sight of an injured colonist from a previous Indian attack. She reaches Wachuset and speaks to King Philip, who guarantees she will be free in two weeks. The council asks how much her husband would pay for her ransom and they send a letter to Boston saying she will be freed for twenty pounds. After many more Indian attacks and victories, Rowlandson is allowed to travel back to Lancaster, then to Concord and finally to Boston. She is reunited with her husband after 11 long weeks. Now back together, the family builds a house in Boston where they live until

Analysis[edit] There are apparent themes in this captivity narrative such as the uncertainty of life. Rowlandson learns from the attack that no one is guaranteed life, and life can be short. The stability of life including material things such as a house can disappear without warning at any given moment. Rowlandson realizes that she is lucky to even be alive; that is why she does not take her own life. During her captivity, she also finds that nothing is certain. One day the Indians may be kind to her and treat her well, while the next day they may starve her without any explanation. They might tell her one-day she will be returned to her family while the next day she is dragged farther into the wilderness. She cannot take anything for granted because she is not sure if she will even survive this long journey. Throughout the whole experience, Rowlandson keeps her faith and returns everything that happens into a blessing or a doing of God. Much of this thought was common Puritan belief. Puritans believed that God arranges everything with a purpose. Rowlandson thinks humans have no choice but to accept the will of God and attempt to make sense of it. She often compares Bible verses with situations in her own life. She even believes the British troops did not defeat the Indians sooner because she and the Puritans have not yet learned their lesson, and therefore do not deserve victory. Rowlandson learns that there is a thin line between savagery and civilization. Her forced journey from civilization to the wilderness changes her perception on what is and what is not "civilized". She first views civilization as things that are not savage and are not wild. Naturally she depicts the Native Americans as violent savages but later the similarities of the Native Americans and the

settlers become apparent to her. Some of the Indians wear the colonists clothes and pray, claiming that they have converted to Christianity. Rowlandson finds herself eating and enjoying the Indian food and often behaving like the Indians. This causes savagery and civilization to be indistinct. This is the nature of a captivity narrative. It has value, not because it is historically accurate, but because it captures the perceptions of a person living through particularly harrowing historical experiences. The Heath Anthology of American Literature. Gura, and Arnold Krupat. The Norton Anthology of American Literature.

Chapter 3 : TOP 5 QUOTES BY MARY ROWLANDSON | A-Z Quotes

Mary Rowlandson's captivity narrative describes her experience as a captive of the Native Americans during the King Philip's War in Her diary accounts for her capture to her return, although written a few years post her release.

Biography[edit] Mary White was born c. The family left England sometime before , settled at Salem in the Massachusetts Bay Colony and moved in to Lancaster , on the Massachusetts front. Four children were born to the couple between and , with their first daughter dying young. Rowlandson and her three children, Joseph, Mary, and Sarah, were among those taken in the raid. For more than 11 weeks, [4] Rowlandson and her children were forced to accompany the Indians as they travelled through the wilderness to carry out other raids and to elude the English militia. In , Reverend Rowlandson moved his family to Wethersfield, Connecticut , where he was installed as pastor in April of that year. He died in Wethersfield in November Mary Rowlandson and her children moved to Boston , where she is thought to have written her captivity narrative, although her original manuscript has not survived. It was published in Cambridge, Massachusetts , in , and in London the same year. At one time scholars believed that Rowlandson had died before her narrative was published, [5] but she lived for many more years. On August 6, , she married Captain Samuel Talcott and took his surname. During the attack on Lancaster, she witnessed the murder of friends and family, some stripped naked and disemboweled. Upon her capture, she travelled with her youngest child Sarah, suffering starvation, injury, and depression, to a series of Indian villages. Sarah, aged 6 years and 5 months, died en route. Mary and her other surviving children were kept separately and sold as property, until she was finally reunited with her husband. The text of her narrative is replete with Biblical verses and references describing conditions similar to her own and have fueled much speculation regarding the influence of Increase Mather in the production of the text. While fearful of losing connection to their own culture and society, Puritan colonists were curious about the experience of one who had lived among Native people as a captive and returned to colonial society. Many literate English people were familiar with the captivity narratives written by English and European traders and explorers during the 17th century, who were taken captive at sea off the coast of North Africa and in the Mediterranean and sometimes sold into slavery in the Middle East. A Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson is among the most frequently cited examples of a captivity narrative and is often viewed as an archetypal model. This important American literary genre functioned as a source of information for eighteenth- and nineteenth-century writers James Fenimore Cooper , Ann Bleecker , John Williams, and James Seaver in their portrayals of colonial history. Finally, in its use of autobiography, Biblical typology , and similarity to the " Jeremiad ," A Narrative of the Captivity offers valuable insight into the Puritan mind. Fear and revulsion[edit] This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Like many Puritan settlers of the time, Rowlandson seemed to view Native people and culture as more a part of the wilderness than as fellow human beings. Since her Puritan beliefs embraced Divine Providence , she viewed the events related to conflict and war as foreordained by God. Her faith helped her make sense of her trial. Rowlandson was unsure how far the colonists should travel into the wilderness away from Puritan settlements. This attachment to place left her uncomfortable about her trek into unmapped regions with the Indians. She described her experiences throughout her captivity as being dreadful and repulsive. However, Rowlandson learned to adapt and strove to make it through her captivity alive. She learned how to gather food for herself, tolerate the ways of the Indians, and make clothes for the tribe. In fact, many scholars identify Mather as the anonymous writer of "The Preface to the Reader," which was originally published with the narrative. In recent scholarship, Billy J. The prevalent use of scripture throughout the narrative often functioned as a source of strength and solace for Rowlandson. For example, when Rowlandson did not know where her children were or even whether they were alive , she stated, "And my poor girl, I knew not where she was, not whether she was sick, or well, or alive, or dead.

Chapter 4 : Mary Rowlandson, "The Narrative of the Captivity" ()

*The narrative had the unwieldy original title of *The Sovereignty and Goodness of God, Together With the Faithfulness of His Promises Displayed; Being a Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson, Commended by Her, to All That Desires to Know the Lord's Doings to, and Dealings With Her, Especially to Her Dear Children and.**

The attackers burn down houses and open fire on the settlers, wounding and killing several of them, and take a number of the survivors captive. Mary Rowlandson is one of the wounded, as is her youngest child, Sarah. As the melee dies down, the Native Americans begin to lead their captives, including Rowlandson and her three children, from the settlement into the surrounding wilderness. At this point, Rowlandson and her two elder children are separated, but she and the youngest are allowed to remain together. After a night spent in an abandoned town nearby, from which colonists had fled in fear of Indian attack, the captors and their captives begin to trek westward, farther into the forest. As Rowlandson and her daughter are both wounded, the journey is difficult and painful. After another day of travel, they reach an Indian settlement called Wenimesset. Here, Rowlandson meets another British captive, Robert Pepper, who wants to offer the new captives comfort. As she despairs over the fate of her family, her son visits her—he has been allowed to come from the nearby Indian settlement where he is being held in captivity. Meanwhile, the Indians continue to attack British towns, including Medfield, killing and looting as they go. Her captors give Rowlandson a Bible, part of the spoils of Medfield, and in it she finds comfort and hope. Rowlandson is again separated from her family and acquaintances. After a four-day rest in the forest, the band of Indians with whom Rowlandson is traveling begins to travel more swiftly. Rowlandson suspects that the British army must be close. They reach the Baquaug River and cross it, and the English arrive close behind. The British soldiers, however, are unable to ford the river, and the Indians and Rowlandson continue to the northwest. Rowlandson and her captors soon reach the Connecticut River, which they plan to cross in order to meet with King Philip. Here, however, are English scouts, and the Indians and Rowlandson are forced to scatter in the forest to remain undetected. Rowlandson again meets up with her son and his captors, though they must soon part ways. After this detour, Rowlandson and the Indians cross the river, and on the other side, she meets with King Philip as planned. For some time, she remains at this settlement, sewing clothes for the Indians in return for food. The Indians, meanwhile, raid Northampton and return with spoils, including horses. From Read, Rowlandson learns that her husband is alive and well, which heartens her. Rowlandson also sees her son again, briefly. Rowlandson and her captors finally begin to move east. They again cross the Baquaug River. Messengers meet them and report that Rowlandson must go to Wachuset, where the Indians will meet to discuss her possible return to freedom. But the journey tires her, and she is disheartened by the sight of an injured colonist, wounded in still another Indian attack. Nonetheless, the council continues to deliberate, asking Rowlandson how much her husband would be willing to pay them as ransom. The Indians then send a letter to Boston, stating that Rowlandson can be redeemed for twenty pounds. Meanwhile, attacks on British settlements continue, including an attack on Sudbury, after which Rowlandson must travel with her captors back into the forest. As the Indians celebrate their victories, messengers arrive from the council, along with an Englishman named John Hoar. Rowlandson is finally allowed to travel back to now-abandoned Lancaster, then on to Concord, and finally to Boston. After nearly twelve weeks in the wilderness, Rowlandson is reunited with her husband. The family, together again at last, sets up a new household in Boston, where they continue to live until

Mary Rowlandson wrote a book about her time as a captive during King Philip's War. That book was the first American bestseller and the start of the popular genre of captivity narratives.

Jade is a graduate of Aberdeen University in Philosophy and Anthropology and remains interested in these areas while training as a teacher. Narrative of the Captivity and Restoration of Mrs. Her diary accounts for her capture to her return, although written a few years post her release. Specifically, Rowlandson observes her experience in relation to God and the bible, her capture being expressed as a trial from God which she must endure with faith; only in doing so would she survive and remain a true Christian woman suitable for Puritan society. It is through this Christian perspective that she judges the Native Americans, creating an obvious bias against their culture. Given this her narrative can be understood in terms of how she would wish to represent herself and her captivity to those readers, and so not wholly understood as a completely accurate account. Rowlandson was a respected woman within Puritan society and as such would be expected to represent all that was customary of fine Christian women. Therefore, any account of her capture which seemed contrary to conventional beliefs could risk her status and respectability. Toulouse argues that Rowlandson would be competing for status in the new social setting as a result of the war. The motivation for publishing her account seems to have been to promote the puritan belief that God is the active agent who punishes and saves Christian believers Scarborough. Hence, her freedom to voice her own opinion was greatly restricted by both social expectations and for the sake of endorsing the good of Christianity. Her account would not have been published had it wavered from her faith, any suffering had to be understood to have come from God and to have been endurable to the point of justifiable. Religion Rowlandson makes continual references to the bible throughout her narrative to support her actions, causing her captivity to resemble that of a religious pilgrimage. Similar writings were common at the time, particularly for women who usually lacked a public voice in other forms. The importance of religion in her society is evidenced throughout the text so much so that it seems patent that all social judgements by her and those around her would rely upon correct biblically prescribed behaviour. I told them it was the Sabbath day, and desired them to let me rest, and told them I would do as much more tomorrow; to which they answered me they would break my face. The Sabbath would be of great importance in Puritan society and acknowledging it would have allowed Rowlandson greater compassion, not only from God but also from her own society. In being understood to have acknowledged such Christian behaviours Rowlandson would garner sympathy from those around her and her status in society would be much better upheld in its freshly volatile state. The feminine role of maternity is repeated throughout as Rowlandson meditates on her children. In order to continue to survive Rowlandson began to trade, which was not a commonly accepted activity of Christian women at the time. However, her usual objects of trade were knitted and sewn goods; products which were created by women within her own society thus ensuring the maintenance of her femininity despite bartering. This is though the only deviation she seems to make from common puritan views of femininity, even her descriptions of the Native women fall to the scrutiny of puritan morals. Rowlandson is a slave of Weetamoo, a woman of high status within the Native community in her own right; she is not reliant on the position of men to uphold her social status. It is understood that Weetamoo would have had a political role which most likely Rowlandson had been made aware of yet she refused to accept this as such a role is solely the occupation of men in her society. However, Rowlandson does equate appearance and status; "when they came near, there was a vast difference between the lovely Faces of Christians, and the foul looks of those Heathens" Rowlandson, This total distrust though does slightly waver within the text and perhaps would more so had Rowlandson not been trying to meet social expectations. Some Natives were described as helping her, if only briefly. Many more opportunities though were taken to criticise of the Natives behaviour. This is in comparison to the situation after her release as, although still in an unstable condition, all kindness shown to her is greater appreciated by Rowlandson. It is clear that, as a captor, understanding was not going to be forthcoming from Rowlandson yet this has allowed for a greater observation of the cultural differences and expectations. This has enabled historians to gain a better insight

into the Native American tactics during the war.

Chapter 6 : SparkNotes: The Sovereignty and Goodness of God: Plot Overview

Rowlandson, Mary: captivity narrative The first page of an early printing of Mary Rowlandson's *A True History of the Captivity and Restoration of Mrs. Mary Rowlandson, A Minister's Wife in New-England* ().

Chapter 7 : Mary Rowlandson - Wikipedia

Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson public domain audiobook at LibriVox Baym, Nina, Wayne Franklin, Philip F. Gura, and Arnold Krupat. *The Norton Anthology of American Literature*. 7th ed. Vol. A.

Chapter 8 : A Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson - Wikipedia

"*A Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson*" by Mary Rowlandson is a short history about her personal experience in captivity among the Wampanoag Indian tribe. On the one hand, Mary Rowlandson endures many hardships and derogatory encounters.

Chapter 9 : Mary Rowlandson: Extreme Faith | ENG Introduction to Environmental Literature

Key Facts. full title *Â*. *The Sovereignty and Goodness of God*, also known as *A Narrative of the Captivity and Removes of Mrs. Mary Rowlandson*, also known as *The True History of the Captivity and Restoration of Mrs. Mary Rowlandson*.