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James Smith born in Pennsylvania 1737, James went with 300 men to cut a wagon road to the turkey foot, James was taken prisoner he ran 15 miles with them to the Alleghany mountains where he had to run the gauntlet, James was told he was to become an Indian, he spent many weeks with them, he spent over two years with them suffering hunger and cold, it was heard General Forbes was marching on Fort Du Quesne with 7,000 men, many tribes marched to help at the fort, eventually he took the Fort ...

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The Captivity of the Oatman Girls Among the Apache and Mohave Indians. Dover, 1994. Susannah Johnson: captured by Abenaki Indians in August 1754, she and her family were taken to Quebec where they were sold into enslavement by the French. She was released in 1758, and in 1796, wrote of her captivity.

Women in Indian Captivity Narratives: Race and Gender

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Firsthand accounts of white captives taken in battle and their will to survive. The cruelty of the Indians to their captives is difficult to comprehend, not alone to white people, but to other Indian tribal peoples. The first settlers in our country experienced suffering to a degree that we moderns can hardly understand.

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Captives in American Indian Wars. Treatment applied to European captives taken in wars or raids in the present-day United States and Canada varied according to the culture of each tribe. Before the arrival of Europeans, Native American and First Nation peoples all across the US and Canada (see Indigenous peoples of the Americas, Native Americans in the United States, Indigenous peoples in Canada, and First Nations) had developed customs for dealing with captives.

A Newbery Honor book inspired by the true story of a girl captured by a Shawnee war party in Colonial America and traded to a Seneca tribe. When twelve-year-old Mary Jemison and her family are captured by Shawnee raiders, she's sure they'll all be killed. Instead, Mary is separated from her siblings and traded to two Seneca sisters, who adopt her and make her one of their own. Mary misses her home, but the tribe is kind to her. She learns to plant crops,

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make clay pots, and sew moccasins, just as the other members do. Slowly, Mary realizes that the Indians are not the monsters she believed them to be. When Mary is given the chance to return to her world, will she want to leave the tribe that has become her family? This Newbery Honor book is based on the true story of Mary Jemison, the pioneer known as the "White Woman of the Genesee." This ebook features an illustrated biography of Lois Lenski including rare images and never-before-seen documents from the author's estate.

Here is a genuine Little Big Man story, with all the color, sweep, and tragedy of a classic American western. It is the tale of Herman Lehmann, a captive of the Apaches on the Southern Plains of Texas and New Mexico during the 1870s. Adopted by a war chief, he was trained to be a warrior and waged merciless war on Apache enemies, both Indian and Euro-American. After killing an Apache medicine man in self-defense, he fled to a lonely hermitage on the Southern Plains until he joined the Comanches. Against his will, Lehmann was returned to his family in 1879. The final chapters relate his difficult readjustment to Anglo life. Lehmann's unapologetic narrative is extraordinary for its warm embrace of Native Americans and stinging appraisal of Anglo society. Once started, the story of this remarkable man cannot be put down. Dale Giese's introduction provides a framework for interpreting the Lehmann narrative.

These eight reports by white settlers held captive by Indians gripped the imagination not only of early settlers but also of American writers through our history. Puritans among the Indians presents, in modern spelling, the best of the New England narratives. These both delineate the social and ideological struggle between the captors and the settlers, and constitute a dramatic

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rendition of the Puritans' spiritual struggle for redemption.

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Captivity Narratives True Stories of Indian Captivity American Indian, Slaves & Captives A Narrative of the Life of Mrs. Mary Jemison, Who was taken by the Indians, in the year 1755, when only about twelve years of age, and has continued to reside amongst them to the present time. By James E. Seaver Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson By Mrs. Mary Rowlandson Captives Among the Indians, First-hand Narratives of Indian Wars, Customs, Tortures, and Habits of Life in Colonial Times Edited by Horace Kephart Col. James Smith's Life among the Delawares, 1755-1759 The Narrative of Francesco Giuseppe Bressani,

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S. J. relating his captivity among the Iroquois, In 1644 Capture and Escape of Mercy Harbison, 1792 The Indian Captive: A Narrative of the Adventures and Sufferings of Matthew Brayton - In His Thirty-Four Years of Captivity among the Indians of North-Western America

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Even before the arrival of Europeans to the Americas, the practice of taking captives was widespread among Native Americans. Indians took captives for many reasons: to replace by adoption tribal members who had been lost in battle, to use as barter for needed material

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goods, to use as slaves, or to use for reproductive purposes. From the legendary story of John Smith's captivity in the Virginia Colony to the wildly successful narratives of New England colonists taken captive by local Indians, the genre of the captivity narrative is well known among historians and students of early American literature. Not so for Hispanic America. Fernando Operé redresses this oversight, offering the first comprehensive historical and literary account of Indian captivity in Spanish-controlled territory from the sixteenth to the twentieth century. Originally published in Spanish in 2001 as *Historias de la frontera: El cautiverio en la América hispánica*, this newly translated work reveals key insights into Native American culture in the New World's most remote regions. From the "happy captivity" of the Spanish military captain Francisco Nuñez de Pineda y Bascuñán, who in 1628 spent six congenial months with the Araucanian Indians on the Chilean frontier, to the harrowing nineteenth-century adventures of foreigners taken captive in the Argentine Pampas and Patagonia; from the declaraciones of the many captives rescued in the Rio de la Plata region of Argentina in the seventeenth and eighteenth centuries, to the riveting story of Helena Valero, who spent twenty-four years among the Yanomamö in Venezuela during the mid-twentieth century, Operé's vibrant history spans the entire gamut of Spain's far-flung frontiers. Eventually focusing on the role of captivity in Latin American literature, Operé convincingly shows how the captivity genre evolved over time, first to promote territorial expansion and deny intercultural connections during the colonial era, and later to romanticize the frontier in the service of nationalism after independence. This important book is thus multidisciplinary in its concept, providing ethnographic, historical, and literary insights into the lives and customs of Native Americans and their captives in the New World.

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