



Captivity narratives of colonial america

The genre reckoned by survivors of examples and perspectives on this English platform may not represent a worldwide view of the subject. You may improve this English platform, discuss the topic on the discussion page, or create a new English platform, as appropriate. (June 2020) (Learn how and when to delete this template message) The kidnapping of Daniel Boone's daughter by Indians, Charles Ferdinand Weimar, the narratives of 1853 captivity are usually stories of people being held captive by enemies who see them as uncivilized, or whose beliefs and customs oppose them. The most well-known narratives of captivity in North America are narratives about Europeans and Americans being taken captive by indigenous Peoples of North America. These narratives have had a lasting place in literature, history, ethnography and the study of indigenous peoples. They were previously sold for ransom or slavery among English-speaking peoples by publishing narratives of English captivity held by Barbari pirates. Others were captured in the Middle East. These accounts established some of the major elements of the form, often placed in a religious framework, crediting God or Providence for freedom or redemption. In the wake of the North American experience, additional accounts were written after british people seized during exploration and settlement in India and East Asia. Since the late 20th century, bondage narratives have also been studied as narratives of the exodus of

individuals, or the maintenance of contemporary religious sects or movements, thanks to religious scholars such as David J. Bromley and James R. Lewis. Traditionally, historians have made limited use of many narratives of captivity. They suspiciond the genre because of its ideological underpinning. As a result of new scientific approaches from the late 20th century, historians with a greater understanding of Native American cultures are distinguishing between acceptable statements of fact and valuable judgments in order to study narratives as rare sources of indigenous communities inside. In addition, modern historians such as Linda Cooley and anthropologists such as Pauline Turner Strong have also found North American narratives useful in analyzing how to build the other of colonialists or immigrants. They also evaluate these works for what narratives reveal about immigrants' sense of themselves and their culture and the experience of crossing line by line. Gypsy has studied the long history of English captivity, among other cultures, both the captives of Barbari pirates who were before the North American captives, and British captives in cultures such as India or East Asia that began after the early North American experience. Some North American captivity narratives related to maintenance among indigenous peoples of 18 released In the 19th century, they reflected the already well-established genre in English literature that some colonists were most likely to be familiar with. There have already been numerous English accounts of captivity by barbari pirates. Other types of bondage narratives, such as those recounted by apostates from religious movements (such as the stories of cult survivors, remain a lasting theme in modern media, in addition to being the subject of cinematic and television programs, whether fiction or nonfiction, have been published in books, and periodical newspapers. [2] Eliza Bravo Jaramillo's background by Raymond Monvoisin was frequent attacks between colonies due to competition between New France and New England in North America. Colonists in New England were repeatedly held captive by the Canadiens and their Indian co-workers (similarly, New Englanders and their Indian co-workers captured the Canadiens and Indian prisoners). According to Catherine Internalian-Stoudola, the number of captives taken from the 15th to the 19th centuries is undead and unreliable, since the recording was not consistent and the fate of the hostages who disappeared or died was often not known. [3] However conservative estimates run into thousands, and a more realistic figure may well be higher. Between the Battle of King Philip (1675) and the last French-Indian War (1763), almost 1,641 New Englandis were taken hostage. [4] During decades of struggle between whites and Plain Indians in the mid-19th century, hundreds of women and children were captured. [5] Many narratives included a subject of faith-based redemption in the face of threats and temptations of a foreign lifestyle. The narratives of Barbari captivity, narratives of Britons held captive and held by Barbari pirates, were popular in England in the 16th and 17th centuries. The first narrative of Barbari's captivity by a North American resident was the story of Abraham Brown (1655). The most popular was Captain James Riley's narrative of the loss of the Brig trade (1817). [Citation required] Jonathan Dickinson magazine, God protect providence ... (1699), an account by a Kiwker of a shipwreck survivor captured by Indians in Florida. He says they survived by placing their trust in God to protect them. Cambridge's History of English and American Literature describes it as: In many ways the best of all the tracts of captivity. [6] Eliza Blacker's epistol novel, Maria Kittel's History (1793), is the first known captivity novel. It set the form for India's next recording novels. [7] The origins of The Narratives of New England and the Southern Colonies of Hannah Duston by Junius Brutus Styrnes, narratives of American Indian captivity, narratives of Men and Women of European descent captured by Native Americans, were popular both in america and Europe. The 17th century until the U.S. border approached in the late 19th century. Mary Rowlandson's memoir, a narrative of Ms. Mary Rowlandson's captivity and restoration, (1682) is a classic example of the genre. According to Nancy Armstrong and Leonard Tenenhouse, the narrative of Rolandson's captivity was one of the most popular narratives of captivity on both sides of the Atlantic. [8] Although the text was temporarily published after 1720, it was interested in revival in the 1780s. Other popular captivity narratives from the late 17th century include CatenMatter's captivity of Hannah Dustin (1696–97), a well-known narrative that occurred during the Battle of King William, and providence protecting the god Jonathan Dickinson (1699). American bondage narratives were usually based on actual events, but they also frequently contained fictional elements. Some were guite fictional because the stories were popular. One of the extraordinary captivity narratives was the remarkable adventures of Jackson Yohunt, from Massachusetts (Boston, 1793). In another culture, captivity questions many aspects of the captives' lives. Reflecting their religious beliefs, poritans tended to write narratives that negatively negatively made Indians. They portrayed the trial of events as a warning from God about the state of the spirit of the purtans and concluded that God was the only hope for salvation. Such religious actors have also been part of the framework of previous English accounts of captivity by Barbari pirates. The conflict between British and French colonists and Indians led to an emphasis on Indian cruelty in the narratives of English captivity, inspiring hatred of their enemies. [9] In William Fleming's narrative of suffering (1750), Indian barbarism is to blame for the teachings of Roman Catholic priests. [9] During the Battle of Queen Anne, French and Abnaki warriors carried out the attack on Deerfield in 1704, killing many migrants and capturing more than 100 people. They were taken on an overland several hundred-mile journey to Montreal. Many were held there for a long period in Canada, with some holding captives by First Nations families and others for ransom. In the colonies, ransoms were raised by families or communities; there was no higher government plan to do so. Secretary John Williams was among the captives and blackmailers. His account, Captive redemption (1707), was widely distributed in the 18th and 19th centuries and continues to be published today. Because of his account, as well as the high number of captives, the onslaught was remembered, unlike others at the time, and became an element in the American border story. [10] During the war, Father Rell, Indians attacked Dover, New Hampshire. After gaining a return to her people, Elizabeth Hanson wrote the narrative of captivity. Susanna Willard From New Hampshire, he wrote about his captivity during the French-Indian War (north American front seven-year war). In the last 30 years of the 18th century, there was a revival of interest in the narratives of captivity. A narrative such as the capture and treatment of John Dodge, by the British in Detroit (1779), a surprise narrative, of the captivity and escape of Philip Madnold, and Alexander Melode, of Virginia, of the Chik Moga Indians (17) 86), A very astonishing account of a young woman, discovered in a Rocky Cave (1787), a narrative of remarkable events, in the Life of John Blatchford of Cape-Ann (1788), and A Narrative of Mr. Ebenezer Fletcher, of Newipswich, Who Was ... The prisoner taken by the British (1798) presented new narratives to american reading audiences. On some accounts, British soldiers were early hostile. Nova Scotia and Acadia John Pizant (1749–1834) – Captured in Lunenberg, Nova Scotia are seven well-known narratives of captivity following the seizure of the colonists by the May Kemag and Malist tribes in Nova Scotia and Acadia (two other prisoners of future Governor Michael Franklin (taken in 1754) and Lieutenant John Hamilton (taken 1749) Whether their captivity experiences have been documented is unknown). The most well-known became by John Gyles, who memoirs the strange adventures, the bizarre delivery, & amp;c. in the captivity of John Gyles, Esq wrote; commander of the garrison on St. George's River (1736). He was captured under the siege of Pemguid (1689). He wrote about his torture by natives of the Maktik village during the Battle of King William. His memoirs are considered a prelude to the edgy romances of James Finimour Cooper, William Gilmore Sims and Robert Montgomery Byrd, Businessman William Puth was captured during the Battle of King George and wrote about his captivity. Puth also wrote about being tortured, Ritual torture of prisoners of war was common among Native American tribes, which they used as a form of passage. [12] Henry Grace was captured by Mi'kmag near Fort Cumberland during father Luther's war. His narrative was titled The History of Life and The Sufferings of Henry Grace (Boston, 1764). Anthony Castile was taken in the same war in the attack on Jedur and also wrote a report on his experience. The fifth narrative of captivity, by John Payzant, recounts his imprisonment with his mother and sister in the Malist attack and Mikmaq to Lunenberg (1756) during the French-Indian War. After four years in captivity, her sister decided to stay with the Natives. In a prisoner swap, Payzant and his mother returned to Nova Scotia. John Witherspoon was captured and wrote at Annapolis Royale during the French-Indian War His experience. [15] During the War, Gamalil Smaturst was captured. He published an account in 1774. Lieutenant Simon Stens of Ranger John Stark and Captain Robert Stubo fled Quebec along the coast of Acacia together, eventually arriving in British-occupied Louisburg and writing accounts. [17] During the Petticodiac River campaign, Akada militias imprisoned William Caesar McCormick from William Stark's Rangers and separated him from three Rangers and two private light infantry from the 35th. The Akadi militia took the prisoners to Miramachi and then Restogouch. [19] (They were held by Pierre de Kalut, who later released them to Halifax.) In August 1758, William Merritt was captured near St. Georges (Thomaston, Maine) and taken to the St. John's River and later to Quebec. [21] The Captain of North Britain of Africa, who witnessed the mi misfortunes of Christian slaves in Algiers, 1815 North America was not the only region that produced the narrative of captivity. North African slave narratives were written by white Europeans and Americans who were often captured by shipwrecks and were slavery in North Africa in the 18th and early 19th centuries. If Europeans converted to Islam and adopted North Africa as their home, they could often end their slavery status, but such measures disgualified them from blackmailing European consuls in Africa who were only eligible for the release of the remaining Christian captives. About 20,00 British and Irish captives were held in North Africa from the beginning of the 17th to mid-18th centuries, and almost 700 Americans were held as slaves to North Africa. between 1785 and 1815. British captives produced 15 full biography narratives of their experiences, and American captives produced more than 100 copies of 40 full-length narratives. [23] The captive types absorbed this article probably include original research. Please improve it by verifying the claims made and adding line citations. Statements composed of only the original investigation should be deleted. (February 2019) In his book Beyond Geography: The Western Spirit Against the Wilderness (1980), Frederick W. Turner discusses the impact of those accounts in which white captives were preferred and ultimately adopts native American lifestyles; they challenged European-American assumptions about the supremacy of their cultures. Children attracted to new families found tearing them very painful after several years in captivity. Numerous adult and young captives who were attracted chosen to stay with Native Americans and never returned to live in Angelo-American or European communities. The Story of Mary Who was captured as a young girl (1755) and the remainder spent her 90 years among Snica, such is the example. Where The Spirit Lives, a 1989 film written by Keith Leckie and directed by Bruce Pittman, turns the tables on the narrative of familiar white captives/indigenous captives. This sensitive depicts the plight of Indigenous Canadian children who were taken captive and sent to residential schools, where they were stripped of their native identities and forced to conform to Eurocenter customs and beliefs. The story of Patty Hurst, which was revealed primarily in the mid-1970s, represents a particular case. He was originally arrested by a U.S. domestic terror group, the Hembian Liberation Army, in February 1974. About a year later, he was photographed using a machine gun and helping them rob a bank. Was he an absorbed captive or was he just cooperating as a matter of survival? Was it brainwashing or was he fully conscious and operated willingly free? These guestions were strongly discussed at the time. [24] Narratives of anti-sectarian captivity from thousands of religious groups have been accompanied by a handful of acts of violence. This includes the Temple of the Peoples, founded by Jim Jones in 1955, which ended in a murder/suicide that claimed the lives of 918 people in Guyana in November 1978 (see main article: Temple of the People). Members of the People's Temple who have not died in murder/suicide are examples of cult survivors, and the cult meme survivor has become a popular one. A recent American sitcom, Unbreakable Kimmy Schmidt, is projected to be a social identity based on the notion of a cult survivor. It is not uncommon for anyone in a conservative religious and cultural family - and who later adopts secular mainstream values - to describe themselves as a cult survivor, given the absence of any abuse or violence. In this sense, cult survivor may be used as a compass term associated with the so-called culture war. Not all narratives of anti-sectarian captivity describe physical possession is metaphorical, just as it is escape or salvation. Captive may be someone who claims to have been seduced or absorbed in a religious lifestyle that it describes back to the past as one of slavery. The term captive may nevertheless be used figuratively. Some bondage narratives are somewhat or even quite fictional, but are meant to convey a strong moral lesson, such as the purported dangers of becoming a minority faith. Perhaps the most notorious work in this subgenre is Maria Munk's scandalous revelations, a work of fiction circulated throughout the 19th century and beyond that was used to evok anti-Catholic sentiment in America (see main article: Maria Munk). He claimed to have been born into a Protestant family, but was exposed to Roman Catholicism by attending a tapered school. He was subsequently. To become a Catholic nun, but after being accepted on orders at the Hôtel-Dieu nun in Montreal, it was soon excelled at its dark secrets: nuns were required to sexually serve priests, and children born from such liaisons were murdered and buried in a mass grave on the grounds of the building. Although Maria Munk's work has been exposed as a hoa trick, it typies those bondage narratives depicting a minority religion not only verbally incorrect, but essentially offensive. In rape-revenge films: A critical study, Alexandra Heller-Nicholas writes: The basic structure of the bondage narrative relates to the rescue of helpless maidens kidnapped by aboriginals. [They] were saved at the last possible minute by a hero. Usually, this hero is rewarded through marriage. For James R. Lewis, the narrative of 19th-century captivity was intended to entertain or till the audience, or performance as propaganda. [26] Like religious scientist James R. Lewis, David J. Bromley draws parallel to the propaganda performance of 19th-century captivity narratives about indigenous peoples, and contemporary bondage narratives about new religious movements. Bromley points out that apostates from such movements frequently cast their accounts in the form of bondage narratives. This, in turn, provides a justification for anti-sectarian groups to target religious movements for social control measures such as de-planning. In his book Politics of Religious Apostasy, Bromley writes, [T]here is a significant strain on people leaving subversible organizations to negotiate a narrative with an opposition coalition that offers an acceptable explanation for participation in the organization and is now once again taking back allegiances. In the case of restrictive, leaving members without any personal complaints against the organization may be in the case that re-entering conventional social networks at least nominally confirms such claims by the opposition coalition. The old-age reckoning negotiated is a bondage narrative in which apostates stated that they were innocently or naively engaged in what they had every reason to believe a normal and secure social site; underwent subversive techniques of over-power; endured a period of subjugation during which they experienced tribulation and humiliation; Eventually, the effect of escaping or rescuing from the organization, and then they withssed off their former allegiances and issued a public warning about the dangers of the former organization as a matter of civil liability. Any expression of duality or attraction remaining to the former organization is strongly resisted and taken as evidence of mistrust. The emphasis on irresistibility of subversive techniques is vital for apostates and their accomplices as a means of placing responsibility for participation Organization instead of former member. [27] The stories of Cult Survivor have become a familiar genre. They employ bondage narrative devices dramatic fashion, typically pitting mainstream secular values against values held by some spiritual minority (which may be caricatures). As is true of the broader category, narratives of anti-sectarian captivity are sometimes considered suspicion because of their ideological underpinning, formulaic personality, and usefulness in justifying social control measures. Moreover, critics of the genre tend to reject the thesis mind control and observe that it is extremely rare in Western nations for religious or spiritual groups to hold anyone physically captive. [28] Like the narratives of captivity in general. narratives of anti-sectarian captivity also raises underlying concerns. The indigenous culture of ethno-American history differs distinctly from that of Western Europe. Each may have its own merits within its framework. Modern theorists guestion the fairness of one culture against another and broad value iudgments. Similarly, spiritual groups may adopt a different way of life than the secular majority, but that lifestyle may have merits within its framework. Spiritual beliefs, rituals and customs are not necessarily greater because they are different from the secular mainstream. Narratives of anti-sectarian captivity that attempt to eedance the difference with abuse, or invoke the victim paradigm, may sometimes be criticized unfairly by researching religious movements should be ground-based and worthless. [29] The beliefs, rituals and customs that we assumed were merely primitive or strange may have profound meaning when examined in their own context. [30] As in which soul life may look as a reverse bondage narrative about indigenous peoples, the story of Donna Sydenberg-Bevis (as recounted in Washington[31]) may look as a reverse bondage narrative about new religious movements. The typical narrative of contemporary anti-sectarian captivity is a narrative in which a purported victim of controlling the sect's mind by some kind of planning or advice is to withdraw from the salvation of slavery life. However, Donna Sydenberg-Buffis was a truly every Krishna (iskcon member) who - according to a lawsuit filed on her behalf by the American Civil Liberties Union - was kidnapped by deprogrammers in February 1977, held captive for 33 days. At the time, he was treated for abuse in an attempt to de-plan him from his religious beliefs. He escaped his captors by pretending to cooperate, then returned to the Krishna Temple in Potomac, Maryland. He subsequently filed a lawsuit alleging that his freedom of religion was violated by a de-planning effort, that he had been denied due process as a member A hated class. Among the narratives of anti-sectarian captivity are a subgenre of the story of satanic ritual abuse, the most well-known example of which Michelle recalls. [32] In this type of narrative, a person claims to have developed a new awareness of previously undianicable ritual abuse, as a result of a treatment that claims to retrieve repressed memories, often using suggested techniques. Michelle recalls revealing the story of a cult survivor at its most extreme. Michelle Smith recounts harrowing stories of sexual and physical abuse at the hands of the Devil's Church over a five-year gap. However, the book has been widely debunked, and is now considered the most notable for its role in helping to exploit the evil ritual of fear since the 1980s, which culminated in mcmantine's preschool trial. Inspired by bondage narratives, children's novels have attracted today's children, in addition to the appeal of adults. The exciting nature of resilient young narratives and heroes will make them for highly educational and entertaining children novels that aim for conveying american characteristics of peddane, hopeful, pluck and purity. [33] Elizabeth George Speer published Captive Calico (1957), a childish fictional historical novel inspired by the captivity narrative of Susanna Willard Johnson. In rewriting the narrative of captivity for contemporary children: The Proxies, Brochuk and the French-Indian War (2011), Sarah El Shuibel writes: Johnson's narrative lively describes susanna Johnson's forty-eight-month ordeal - the terror of being captured, childbirth during forced marches, the prolonged separation of her three young children, degeneration and neglect in a French prison, the loss of a baby, the battle against smallpox, the separation of her husband. In another battle, france and India fell in the years-long war. Speer borrowed heavily from Johnson's text and lifted both details and dialogue to make up his story. In throwing her story at young readers, however, she focused not on the narrative story of misery but on the youthful optimism of Susanna Johnson's largely imagined younger sister Miriam. [33] The conclusion of this article refers to the narrative of captivity drawn from literature, history, sociology, religious studies, and modern media, Researchers point to certain unifying factors. David L. Minter writes of Pvoritan captivity; first they became propaganda tools against Indian demons and French papists. Later... Narratives played an important role in encouraging government protection of border settlements. Still later they become exciting dough, always gory and sensational, often plagiar and preposterous. [34] In their Terms & amp; Themes summary of bondage narratives, From Houston in Claire Lake suggests that: In American literature, bondage narratives are often particularly relevant to the capture of European-American immigrants or explorers by Native American Indians, but the narrative of captivity is so inherently powerful that it proves a very consistent story of new content from terrorist kidnappings to UFO kidnappings. ... Predict popular story, esp. romantic narrative: action, blood, suffering, redemption - predicting page turner or fore-faced Gothic literature with another Indian image as dark, hellish, cunning, unpredictable... Test of ethnic faith or loyalty: Is captive localization, passing to the other side, esp. by marriage between marriages? [35] The Oxford Companion to United States History indicates that the wave of Catholic immigration after 1820: provided a large, visible enemy and intensified fears for American institutions and values. These anxies inspired anti-Catholic far-right propaganda with too much pornography such as Maria Munk's scandalous revelations[.] [36] Alexandra Heller-Nicholas (earlier guotes) refers to the presence of a helpless maiden, and a hero who saves her. Together, these analyses suggest that some of the common elements we may encounter in different types of bondage narratives include a captive portrayed as the evil fivest of a suffering victim, often a romantic or sexual encounter of a woman who occurs in an alien culture of a heroic salvation, often by an elemental male hero of the remarkable propaganda bondage narratives of the 15th century Johanschildberger (1460). Reisebuch 16th-17th century Álvar Núñez Cabeza de Vaca (1542), La Relacion (The Report); Translated as Cabeza De Vaca's narrative by Rolanda Adorno and Patrick Charles Pouts. Hans Staden (1557), True Story and Description of a Country of Wild, Naked, Grim, The Human Eater of the People in the New World, American Hernando de Escalante Fontanda (1575), Memories about the ancient Indian country and tribes of Florida Francisco Núñez de Pineda y Bascuñán (1673), Cautiverio feliz y razón Fred de las guerras dilatadas del reino de Chile (Mubarak captivity and the reason for the long-running battles of the Kingdom of Chile) Franao Mendes Pinto (1614), Pilgrimage Anthony Knivet (1625), The Admirable Adventures and Strange Fortunes of Master Antonie Knox (1659–1678), An Historical Relation of the Island Ceylon Hendrick Hamel (1668), Hamel's Journal and a Description of the Kingdom of Korea, 1653–16 Mary Rowlandson (1682), The Sovereignty and Good of God Cotton-Metter (1696–97), the captivity of 18th-century Hannah Dasan John Williams (priest), The Redeemed Captive (1709) Robert Drury, Madagascar, or Robert Drury's Journal (1729) John Gyles, Memoirs of odd adventures, strange deliverances, & amp;c. in the captivity of John Gyles, Esg; Commander of the Garrison in the River St. George (1736) Thomas Polo (1740), History of Long Captivity and The Adventures of Thomas Plu William Walton, The Captivity of Benjamin Gilbert and his Family, 1780-83 Mercy Harbison, The Conguest and Escape of Mercy Harbison, 1792 (1792) Susanna Willard Johnson, a narrative of Ms. Johnson's captivity, contains a narrative of her suffering over four years with Indians and French (1796) Anne Eliza Blacker, The History of Maria Kittle (1797), novel James Smith., An Account of the Remarkable Occurrences ... in the years 1755, '56, '57, '58 & amp; 59 (1799) 19th century John R. Jewitt (1803–1805), A Narrative of the Adventures and Sufferings of John R. Jewitt, only survivor of the crew of the ship Boston, during a captivity of nearly three years among the savages of Nootka Sound: with an account of the manners, mode of living, and religious opinions of the natives James Riley (1815), Sufferings in Africa Robert Adams (1816), The Narrative of Robert Adams John Ingles (c. 1824), The Story of Mary Draper Ingles and Thomas Ingles' Son Mary Jmison (1824), a narrative of the life of Mrs. Mary Jmison William Lai (1828), a narrative of rebellion, on board the Globe ship Nantucket, in the Pacific, January 1824 and the journal Two-Year Residency in the Mulgrave Islands; Among the Indians, who were prepared for press by Edwin James. Maria Munch (1836), Maria Munch's scandalous revelations of Eliza Fraser (1837), the narrative of possession, suffering, and miraculous escape from Mrs. Eliza Fraser Rachel Plummer's account of twenty-one months of servitude as a prisoner among Commanchee Indians Sarah Anne Horne (1839) with E. House, a narrative of Ms. Horne's captivity., by the Camanche Indians Matthew Brayton (1860), 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-America Western Herman Lehmann (1927), Nine Years among the Indians 20th century Helena Valero (1965), Yanoama: The Story of Helena Valero, A Girl Kidnapped by Indian Amazonian F. Bruce Lamb (1971), Wizard of the Upper Amazon: The Story of Manuel Córdova-Rios Michelle Smith and Lawrence Pazder (1980), Michelle Remembers Patty Hearst and Alvin Moscow (1982), Patty Hearst – Her Own Story Terry Waite (1993), Taken on Artistic Adaptations in Film The Searchers (1956), directed by John Ford and starring John Wayne, A drama is about a man searching for his niece, who was captured by Komanche in the American West. The film was primarily about him and his search and was influential in the character's image due to numerous psychological layers. [Citation required] is a film According to the kidnapping of nine-year-old Cynthia Ann Parker in 1836 by Komanche Warriors. A man named Horse (1970), directed by Elliot Silverstein and played by Richard Harris, is a drama about a man captured and ridiculed by Sykes, who is initially ensiged and ridiculed by the treatment as an animal, but comes to respect the culture of his captors and gain their respect. He made two sequels: The Return of a Man named Horse (1976) and the victories of a man named Horse (1983). Where The Spirit Lives (1989), by Keith Leckie, directed by Bruce Pittman, starring Michelle St. John, is the narrative of Reverse captivity. Ashtakum's story tells the story of the daughter of First Nations (native Canada), who is kidnapped and sent to a residential missionary school where she is abused. In the music violin rock band Rasputina parodied the narrative of captivity in his song Bondage Me by the Savages, from his album Farm Frustration (2004). Voltir Cannibal Buffet's song, from Ooky Spooky's album (2007), is a humorous look at bondage narratives. In Hilary Halladay's poems, Mary Rowlandson's Dreams, recreates the Indian takeover of Rolandson in poetic vignets. [37] W.B. Yeats (1889), The Stolen Child, which a human child is stolen by faeries and indoctrinated into their alien way of life. The poem may reflect the values of the cultural rivalry between English Protestants and Irish Celes, and has somewhat ironic title and tone. Faeries claim (in fact) to save the child from a world that is full of crying. References Citations ^ Neal Salisbury. Review of Colin Caolloway, 'North Country Captives: Selected Narratives of Indian Captivities', American Indian Quarterly, 1994. C 18 (1). p. 97 ^ Joseph Laycock, Where Do They Get These Ideas? Changing Ideas of Cults in the Mirror of Popular Culture, Journal of the American Academy of Religion, March 2013, Vol. 81, No 1, pp. 80–106. Note: Leicock refers to an episode of the animated series King of the Hill, in which young women captured by a cult and rescued under a low-protein Texas-style diet: an open-air beef barbecue is held outside the cult mix. When women smell steaks, and mouthfuls are fed the size of bites, they immediately save themselves from their brainwashing state, returning to normal cultural status. 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