

EVER TOWARDS THE SETTING SUN THEY PUSH US:
AMERICAN INDIAN IDENTITY IN THE WRITINGS OF MARY ALICIA OWEN

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ABSTRACT

Mary Alicia Owen (1850-1935) is best known as a folklorist who studied and wrote about the culture, legends, and folkways of Missouri's African Americans and American Indians. While she is best remembered as the author of two major works of folklore and ethnography, *Olde Rabbit, the Voodoo and Other Sorcerers* (1893) and *Folk-lore of the Musquakie Indians of North America* (1904) she was also the author of several short stories and at least one novel and one play.

In her fiction Owen often portrayed American Indian people as a part of the lively ethnic melting pot that characterized her hometown of St. Joseph, Missouri in the mid nineteenth century. Yet, despite the years of contact Owen had with members of this vibrant mixed community, she ultimately resorted to many of the same stereotypical conventions that many European-Americans of the Victorian era relied on to portray native people. Many of these same stereotypes can be seen her ethnographic work as well. This thesis examines Owen's relationship with the American Indian people she studied and her use of stereotypes—most prominently the Noble Savage and the Vanishing Indian—in characterizing them.

America has an identity that is rooted in the spiritual heritage of its founders. Sadly, America is being robbed of that identity. Today, America's identity is threatened as misguided voices tell us that America stands for entitlement, the killing of the defenseless, and peace at any price. Identity Theft. It's a real problem. According to the Federal Trade Commission (FTC) Americans lost \$1.6 billion in resources due to identity theft. Identity theft continues to be the top complaint among consumers to the FTC [1]. But, people are not the only ones that are the victims of identity theft. It can also happen to nations. We were among a congregation of mourners. The police could prevent others entering the square; they were powerless to clear the square of the survivors and the first-comers. The doctors were too busy to attend to the dead, and so the dead were left to their owners, for one can own the dead as one owns a chair, A woman sat on the ground with what was left of her baby in her lap; with a kind of modesty she had covered it with her straw peasant hat. She was still and silent, and what struck me most in the square was the silence. Indians' collusion with the British during the American Revolution and the War of 1812 exacerbated American hostility and suspicion toward them. Even more fundamentally, indigenous people were just too different: Their skin was dark. Their languages were foreign. One of the most bitterly debated issues on the floor of Congress was the Indian Removal Bill of 1830, pushed hard by then-President Andrew Jackson. Despite being assailed by many legislators as immoral, the bill finally passed in the Senate by nine votes, 29 to 17, and by an even smaller margin in the House. And as whites pushed ever westward, the Indian-designated territory continued to shrink. Execution of Dakota Sioux Indians in Mankato, Minnesota, 1862. Other Indian, European, North American and Anglo-Indian women worked as nurses, with the Red Cross and in a variety of roles towards the war effort. Women were subject to new social and sexual demands due to the increased numbers of troops stationed in India in the 1940s. View. I explore the ways Gothic strategies are often employed to signify Anglo-Indians as India's uncanny, and assert that such representation highlights the return of that which is repressed in the narration of the nation whilst highlighting the anxieties the community produces for the purportedly homogeneous and coherent Indian nation. Start studying American Literature. Learn vocabulary, terms and more with flashcards, games and other study tools. However, the American colonies were not represented in the British Parliament. The question of taxation without representation, along with other attempts by the British government to wield power over the colonies (and to restrict self-government in the colonies) led to rising tensions between the colonists and the British government. He draws connections between the woods and the devil, who only ever appears before Tom in the woods and swamps.