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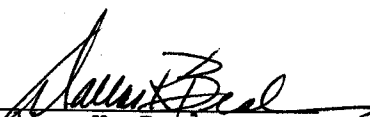
RESOLUTION
AUTHORIZING
PERMISSION FOR MR. JAMES LEWIS TO REPRINT
CONNECTICUT REVIEW ARTICLE

June 14, 1991

WHEREAS, Mr. James R. Lewis, the author of an article published in the Connecticut Review, has requested permission to reprint his article, therefore, be it

RESOLVED, That to the extent that the Board has rights to the article, the Board of Trustees of the Connecticut State University grants to Mr. James R. Lewis permission to reprint a revised version in his book-length manuscript of "Assessing the Impact of Indian Captivity on the Euro-American Mind: Some Critical Issues," published in the Connecticut Review, Summer, 1989.

A Certified True Copy:


Dallas K. Beal
President



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file w/rev

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June 19, 1991

Mr. James Lewis
Symposium
P. O. Box 110614
Campbell, CA 95011

Dear Mr. Lewis:

The Board of Trustees has approved your request to reprint the article published in the Connecticut Review. Enclosed for your information is the resolution authorizing permission which was passed at their meeting on June 14.

If you have any questions or concerns, please feel free to contact us.

Sincerely,

A handwritten signature in black ink that reads "Thomas A. Porter".

Thomas A. Porter
Provost



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Symposium
P.O. Box 110614
Campbell, CA 95011

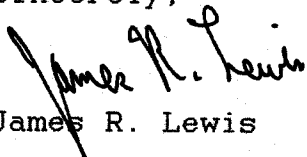
April 22, 1991

Permissions
Connecticut Review
Eastern Connecticut State University
Willimantic, CT 06226-2295

Dear Sir/Madam:

I am the author of the enclosed piece, which appeared in the *Connecticut Review* in the summer of 1989. I am in the process of composing a book-length manuscript in which a revised version of the article will appear as a chapter, and would like permission to reprint it for this purpose. Thank you.

Sincerely,


James R. Lewis

RECEIVED

MAY 10 1991

Connecticut State Univ.
Academic Affairs

Assessing the Impact of Indian Captivity on the Euro-American Mind: Some Critical Issues

JAMES R. LEWIS

Stallone says John Rambo is a reluctant warrior. "He's dragged into these things kicking and screaming. When he does get into a combative situation it's never against the enemy directly. It's always trying to rescue somebody and he's trying to fight his way out, not in." (Lynch, Trebbe, & Rhule 2D)

In this description of John Rambo, Sylvester Stallone articulates one of the central characteristics of the American hero story. This trait has been referred to as the myth of righteous violence: American heroes are almost always portrayed as innocent, peace-loving individuals who engage in violent activity only when responding to prior atrocities committed by the enemy. The abuse of captives has traditionally been Americans' "preferred" atrocity. Thus the principal heroic task, for older American heroes like Natty Bumppo as well as for newer heroes like John Rambo, has been rescuing captives.

This country's broader obsession with the theme of bondage (e.g., our seemingly endless fascination with hostages and hostage stories) has led certain scholars to attempt to locate the historical origins of this fixation. The approach generally taken has been to postulate a chain of influences reaching back to the narratives composed in colonial New England by former captives of American Indians.¹ In other words, in an effort to explain why the North American imagination is more "enthralled" with captivity than are other societies, the dominant tendency has been to refer to the unique situation of a 250 year conflict between Euro-americans and aboriginal Americans – a conflict in which, particularly during periods of full-scale war, American Indians often captured large numbers of settlers. This explanation immediately strikes one as intuitively correct, especially if one is familiar with the primary material on which the argument is based. However, the felt validity of this thesis appears to have short-circuited deeper kinds of critical questions, such as, Are Americans *demonstrably* more fixated on the captivity theme than other cultures, and do our captivity tales differ in significant ways from the captivity stories found in other societies? To the best of this writer's knowledge, no one has ever come to grips with these issues in a direct, empirical manner.

A related question is: Was the imagination of New England Puritans (from whom the first set of Indian captivity tales emerged) simply overwhelmed by the sheer number of captures (as some writers have argued), or were the Puritans ideologically predisposed to give significance to situations of bondage? On this issue, a number of different scholars

Department of Religious Studies, University of North Carolina, Chapel Hill, North Carolina 27515.
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**CONNECTICUT
REVIEW**

CONNECTICUT STATE UNIVERSITY
Barry Leeds, Ph. D.

Editor
Central Connecticut
State University
1615 Stanley Street
New Britain, CT 06050
(203)827-7556

May 9, 1991

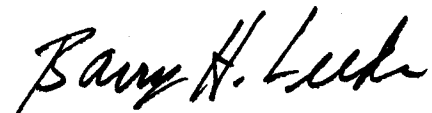
Professor James R. Lewis
Symposium
P.O. Box 110614
Campbell, CA 95011

Dear Professor Lewis:

I have forwarded your request for permission to reprint your article, "Assessing the Impact of Indian Captivity on the Euro-American Mind: Some Critical Issues," to the Office of the Provost of Connecticut State University. As soon as the Board of Trustees has granted this permission, I will forward it to you.

I hope this will not cause undue delay on your book.

Sincerely,



Barry H. Leeds
Editor

CR



**Connecticut
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May 13, 1991

Mr. James Lewis
Symposium
P.O.Box 110614
Campbell, CA 95011

Dear Mr. Lewis:

I have received from Barry Leeds, the current Connecticut Review editor, your letter of April 22, 1991, requesting permission to reprint an article originally published in the Review.

The next meeting of our Board of Trustees is not until June 14. We will present your request at that time.

It is customary for our Board to grant such requests.

Sincerely,

A handwritten signature in cursive script, reading "Thomas A. Porter".

Thomas A. Porter
Provost

cc: Barry Leeds



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