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Notes:

1. For the publication of the narrative in the seventeenth century, see Derounian. Full citations are given in the works Cited section.
2. On the jeremiad convention and its rhetoric, see Bercovitch, (1978). On the idea of preaching in America, see Holland.
3. " Mary Rowlandson, " The Sovereignty and Goodness of God " in Alden T. Vaughan and Edward W. Clark edition, p. 35. All subsequent quotations from this text will appear in parentheses.
4. Regarding the wilderness theme, see Miller, 1956; Carroll, and Scott.
5. On the role of communalism in New England, see Demos, Bushman, and Greven . For the minister's responsibility to preserve social order, see Scott.
6. On the Puritan's use of typology and the language of the Bible, see Lowance, 1980.

#### 4. Conclusion.

Rowlandson's narrative, like the Puritan sermon, relies heavily upon the Scripture, uses precedents by applying biblical stories to her own situation, and employs the sermon's techniques. Rowlandson's narrator assumes the role of a minister delivering his Puritan sermon and trying to interpret God's plan of redemption, tells people about how to behave if they were put into difficult situations. The limited narrative point of view emotionally invokes the reader. The narrator's plight becomes his. The voice is relevant to autobiographical work, where the sense of "impersonal distance" is lost.

Indian weed as an important example of her moral strength and a major victory in her confrontation with the horrors of captivity. This is a test for her - proving her a representative of the New England pious woman.

Moreover, language plays a significant role in both the sermon and the narrative. <sup>(6)</sup> Like the sermon's language, the narrative employs exaggeration. Lowance indicates that the Puritans of the seventeenth century were aware of the beauty in writing but the Puritan writing "in its early decades considered purely decorative images to be seductive intrinsically deceptive." (1988, 95) Examples of the use of imagery and exaggeration are seen throughout the narrative: "This sight was enough to melt a heart of flint. There they lay quivering in the cold, the youth [culred] round like a dog, the pampoose stretched out with his eyes, nose, and mouth full of dirt and yet alive and groaning." (54) In her description of the sixth remove, she tells of one swamp: "The Indians were as thick as the trees; it seemed as if there had been thorns and hatchets going at once." (45)

However Rowlandson's narrative has more than probably a sermon. It provides additional insight to King Philip's war. The narrator finds the Indians being capable of charity as other Christians and she herself might do evil things like them; when she eats the meat, she becomes Indian like in behaviour. Like other captivity narratives, Rowlandson's has some significances which range from religious sentiment to being anti - Indian propaganda.

narrator turns to the Scripture for comfort over sixty - five times occasioned by reflections on a variety of incidents (xiv). Similar to the sermon which ends with a reminder of the preacher to his audience of the brief text, Rowlandson's narrative ends with a text cited from Exod. 14:13 "Stand still and see the savlation of the Lord." (75)

Both the sermon and the captivity narrative share the idea of having morally instructive nature. At the beginning of the narrative, she talks of the heavenly design to save oppressed people.

It is not my tongue or pen can express the sorrows of my heart and bitterness of my spirit that I had at this deparure, but God was with me in a wonderful manner, carrying me along and bearing up my spirit that it did not quite fail. (37)

Rowlandson's narrator affirms her intention in setting forth the narrative: it is to show that the works of the Lord and His providence have carried her and other captives and preserved them in the wilderness. Eventually they returned to their homes.

The narrative is built in such a way as to have a moving effect operated by description of anxieties, restlessness, and loss. Although Rowlandson is aware of her audience, she is absorbed in her recollections and confessions. Trying to teach a lesson to her children, the narrator regards her resistance to Philip's offer of a pipe of the

Like the Puritan minister, Rowlandson's narrator is optimistic. "I can not take notice of the wonderful mercy of God to me in those afflictions in sending me a Bible." (41) Through her captivity, she proves that New England's present troubles are both justified and contemporary. This is very relevant to the jeremiad texts. The narrator assumes the role of the prophetess to substantiate her covenantal obligations and to perceive God's "wonderful Power in carrying us along, preserving us in this wilderness." (57) She takes the role of a minister who is authorized to speak on all occasions of public note in order to establish patterns of community, a thing that would ensure the sermon's place at the center of New England society. <sup>(5)</sup> The motif of purity is the essence of the sermon, a motif established on the basis of the "covenant of grace". Like all ministers, Rowlandson's narrator hopes that New England would be such a place of liberty to practice God's word. She also takes the role of a missionary helping his flocks to see the right path. Being asked by one of the Indians if she has a Bible, she reads: "where I found there was mercy promised again if we could return to him by repentance." Although they are scattered from one end to the other, "yet the Lord would gather us together and turn all those curses upon our enemies." (41)

The last part of the sermon is the application section where the minister states his proofs and reasons to reinforce the acceptance of the doctrine and draws from confirming passages of the Scripture or from what he sees appropriate. According to VanDerbeets, Rowlandson's

how careless I had been of God's holy time, how my Sabbath I had lost and misspent.... Yet the Lord still shewed mercy, and upheld me; and as the wounded me with one hand, so he behold me with the other. (38)

The second part of the Puritan sermon begins by stating the doctrine. The rhetoric of the sermon suggests that there is an alteration and movement from the idealism of the community to the real practices of the community showing the shortcomings, but the doctrine gives promise to a better situation. In Rowlandson's narrative, it is obvious that there is no stating any doctrine but her Kind support and application to the situation which will be improved as realized in some instances during her captivity. Eventually the captives agree that she will be ransomed.

According to Bercovitch, the captivity narratives transform what may be considered "evidence of private regeneration into a testimonial for colonial cause." (117) The narrator acts as the community's preacher. In this narrative, the main emphasis is on family relationships. The narrator, telling about the burial of her child, commits herself and her child to supreme reality. She says:

There I left that child in the wilderness  
and must commit it and myself also in  
this wilderness condition to Him who  
is above all. (39)



After being taken captive, Rowlandson consoles herself that this is the will of God who is putting his people under trial and difficult situation where no one could help these people except Him. The narrator gives horrified descriptions of "those mereliless heathen, standing amazed, with the blood running down their spears and hatchets, and a company of heathen roaring, singing, and insulting" (35). "by His [Lord's] almighty power preserved a number of us from death, for then these were twenty - four of us taken alive and carried captive" (35).

Like the Puritan minister, Rowlandson's narrator is committed to perceiving the narrative, like the sermon, as a means that operates upon the intellect as well as the passion of the auditors. Therefore enumeration which is usually used in the sermon is reflected in Rowlandson's narrative which employs numbers for "removes."

The narrator's "removes" are through the wilderness, an echo of the Puritans' "errand into wilderness." <sup>(4)</sup> This captivity becomes to her as an act of divine Providence because she has a mission to tell the news (Job, I:15) "And I only am escaped alone to tell the news" ( P.35). This connects with the main emphasis in her narrative which is on family relationships.

Ona aspect of the sermon tradition is the image of the wilderness, which is viewed as a state incompatible with the animities of civilization. In the Bible, the concept of the wildernesss is juxtaposed with that of the promised land. All examples from the Bible were seen as literal

### 3. Rowlandson's Narrative and the Puritan Sermon.

Since the Puritans' departure on the ship from Europe to the New World, they felt that they were concerned with a mission despite the fact that there were various motives in the founding of the colonies in America, the religious motive in particular. Elliott emphasized that, in the American rhetoric, one could find a set of assertions about the role of the individual and the role of America in the world - all these inherited directly from the New England Puritans (108), whose well-known means for spreading their culture was the sermon <sup>(2)</sup>. Undoubtedly one should emphasize the preeminence of the sermon in the continuity of the whole American culture.

The Puritan sermon consists of three parts. First, it opens with a reading of the text from the Bible. Rowlandson's narrative begins with an introduction telling about the Indians attack and stating her biblical stories. text from Cor. 12:9 " And he said into me, my grace is sufficient for thee " <sup>(3)</sup>. Like the minister's sermon, Rowlandson's narrative cites biblical sources and balances scriptural generalities with precise observations. In her chilling description of the attack on Lancaster, she voices the victims' helplessness: " standing amazed, with the blood running down to one heels " (4). Rowlandson relies heavily upon the Scripture and uses precedents for her own situation by applying biblical stories. The opening of the narrative describes horrified scenes, burned houses, killed children, murdered men and women: " Lord, what shall we do? " (34). is a way suggesting women's perplexity.

## Sermonizing in Mary Rowlandson's Captivity Narrative

### 1. Inteoductory Note.

New England suffered from the fighting with the Indians during King Philip's war in 1675. King Philip gathered the Indians to initiate a war for cultural and national survival. In February 1676 the Indians attacked Lancaster, Massachusetts and took many captives, among whom was Mary Rowlandson, daughter of one of the town's founders and the wife of a clergy man. She was ransomed shortly before the war ended and her captivity contiued for eleven months. After her return to the family, about a year or two, Mary Rowlandson recorded her experiences but they were not published until 1682.<sup>(1)</sup>

### 2. Thematic Burden.

This paper suggests to concentrate on Rowlandson's appropriation of the prominent genre antecedent to her narrative, the Puritan sermon. The Puritan sermon plays a crucial role in the narrative where one could notice the elements of the jeremiad tradition appropriated by Rowlandson. The narrative's structure, a declarative autobiographical account of the ransomed narrator herself, provides the readers with some vivid account of human brutality. The narrative is evidence of the sermon's method of committment to imagery, to word pictures so that God may communicated through the language of the scripture. Rowlandson's captivity narrative has basic elements of the sermon of Puritan antecedents.

يهدف هذا البحث الى التركيز على تسخير ماري رولاندسون لنوع أدبي رئيسي سابق لسردها القصصي وهو موعظة المتطهرين. ان موعظة المتطهرين تلعب دورا رئيسيا في هذا السرد القصصي حيث ان الانسان يلاحظ مبادئ الموعظة التقليدية استخدمت من قبل رولاندسون. ان تركيبة سردها القصصي، وهو عبارة عن سرد لمذكراتها اليومية بصورة أكيدة، مذكرات هذه الرواية نفسها تزود القراء ببعض المعطيات الحية عن المساواة البشرية. ان هذا السرد القصصي هو عبارة عن دليل التزام الأسلوب الوعظي بالصور البيانية حيث أن الاله يمكن الاتصال به عن طريق لغة الأنجيل. ان هذا السرد لتلك الرهينة الرواية يحتوي مبادئ اساسية لموعظة المتطهرين السابقين وهي النص والمبدأ والتطبيق.