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NEW ESSAYS ON

THE
LAST
OF THE
MOHICANS

EDITED BY
DANIEL PECK

New Essays On The Last Of The Mohicans

Ren e L. Bergland



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James Fenimore Cooper Signe O. Wegener,2023-06-02 Although often overlooked today James Fenimore Cooper's novels represent the very beginnings of American literature Singlehandedly the gentleman farmer from upstate New York created the American historical spy sea frontier science fiction and courtroom novels His books became both national and international bestsellers were quickly translated into other languages and impacted the development of the American publishing industry This literary companion is a useful resource covering the major themes characters settings and more found in Cooper's works It includes an overview of his fiction a brief biography a chronological list of his major publications and topics for discussion research and study

The National Uncanny Ren e L. Bergland,2015-05-01 Although spectral Indians appear with startling frequency in US literary works until now the implications of describing them as ghosts have not been thoroughly investigated In the first years of nationhood Philip Freneau and Sarah Wentworth Morton peopled their works with Indian phantoms as did Charles Brocken Brown Washington Irving Samuel Woodworth Lydia Maria Child James Fenimore Cooper William Apess Nathaniel Hawthorne and others who followed During the late 19th and early 20th centuries Native American ghosts figured prominently in speeches attributed to Chief Seattle Black Elk and Kicking Bear Today Stephen King and Leslie Marmon Silko plot best selling novels around ghostly Indians and haunted Indian burial grounds Ren e L Bergland argues that representing Indians as ghosts internalizes them as ghostly figures within the white imagination Spectralization allows white Americans to construct a concept of American nationhood haunted by Native Americans in which Indians become sharers in an idealized national imagination However the problems of spectralization are clear since the discourse questions the very nationalism it constructs Indians who are transformed into ghosts cannot be buried or evaded and the specter of their forced disappearance haunts the American imagination Indian ghosts personify national guilt and horror as well as national pride and pleasure Bergland tells the story of a terrifying and triumphant American aesthetic that repeatedly transforms horror into glory national dishonor into national pride

Reconstructing American Historical Cinema J.E. Smyth,2006-10-27 In *Reconstructing American Historical Cinema* From *Cimarron* to *Citizen Kane* J E Smyth

dramatically departs from the traditional understanding of the relationship between film and history. By looking at production records, scripts, and contemporary reviews, Smyth argues that certain classical Hollywood filmmakers were actively engaged in a self-conscious and often critical filmic writing of national history. Her volume is a major reassessment of American historiography and cinematic historians from the advent of sound to the beginning of wartime film production in 1942. Focusing on key films such as *Cimarron* (1931), *The Public Enemy* (1931), *Scarface* (1932), *Ramona* (1936), *A Star Is Born* (1937), *Jezebel* (1938), *Young Mr. Lincoln* (1939), *Gone with the Wind* (1939), *Stagecoach* (1939), and *Citizen Kane* (1941), Smyth explores historical cinema's connections to popular and academic historiography, historical fiction, and journalism, providing a rich context for the industry's commitment to American history. Rather than emphasizing the divide between American historical cinema and historical writing, Smyth explores the continuities between Hollywood films and history written during the first four decades of the twentieth century, from Carl Becker's famous *Everyman His Own Historian* to Howard Hughes's *Scarface*, to Margaret Mitchell and David O. Selznick's *Gone with the Wind*. Hollywood's popular and often controversial cycle of historical films from 1931 to 1942 confronted issues as diverse as frontier racism and women's experiences in the nineteenth century South, the decline of American society following the First World War, the rise of Al Capone, and the tragic history of Hollywood's silent era. Looking at rarely discussed archival material, Smyth focuses on classical Hollywood filmmakers' adaptation and scripting of traditional historical discourse and their critical revision of nineteenth and twentieth-century American history. *Reconstructing American Historical Cinema* uncovers Hollywood's diverse and conflicted attitudes toward American history. This text is a fundamental challenge to the prevailing scholarship in film history and cultural studies.

Skeptical Feminism Carolyn Dever, 2004 In this major work, Carolyn Dever analyzes the politics of feminist theory by looking at its popular activist and academic modes from the liberation movements of the 1970s to gender and queer studies now. Using key moments in the history of modern feminism, consciousness-raising best-selling books like *Sexual Politics* by Kate Millett, and media representations of women's struggle for equality, Dever outlines heated debates over psychoanalysis, sexuality, and activism and argues that a fundamental skepticism toward abstraction has been vital to the development of the movement. Powerful, illuminating, and galvanizing, *Skeptical Feminism* traces the strategies the women's movement has used to make theory matter and points toward a new politically engaged approach to feminist thought. Book jacket

The Limits of Multiculturalism, 1999 In the early nineteenth century, the profession of American anthropology emerged as European Americans James Fenimore Cooper and Henry Rowe Schoolcraft among others began to make a living by studying the Indian. Less well known are the AmerIndians who at that time were writing and publishing ethnographic accounts of their own people. By bringing to the fore this literature of autoethnography and revealing its role in the forming of anthropology as we know it, this book searches out and shakes the foundations of American cultural studies. Scott Michaelsen shows cultural criticism to be at an impasse, trapped by tradition even in its attempts to get beyond tradition. With this dilemma in mind, he

takes us back to anthropology's nineteenth century roots to show us a network of nearly unknown AmerIndian anthropological writers David Cusick Jane Johnston William Apess Ely S Parker Peter Jones George Copway and John Rollin Ridge working contemporaneously with the major white anthropologists who wrote on Indian topics Michaelson tests present day theses about difference in light of these AmerIndian voices and concludes that multiculturalism never will locate critical differences from Western or white writing since these traditions are inextricably bound together The Limits of Multiculturalism is a first step in finding the proper anthropological grounds for questions about cultures in the Americas and in coming to terms with the co invention of anthropology by AmerIndians with the fact that Indian voices are lodged at the heart of anthropology

Approaches to Teaching the Novels of James Fenimore Cooper Stephen Carl Arch, Keat Murray, 2022-09-21 Offers techniques for teaching the novels of James Fenimore Cooper in undergraduate and graduate classrooms including considerations of American identity American Indians Native Americans Indigenous American poetics race detective fiction media history film adaptations environmentalism environmental apocalypse animal studies cross culturalism and the French and Indian Wars

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