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that deals with several different prophets who are significant in American history, and he places them in their own historical milieu. He provides the reader with an understanding of time and place and with the circumstances surrounding the historical drama that unfolds within Indian communities. Cave weaves his content with his interpretations and analysis in a seamless fashion so that readers understand his work without confusion. He has assembled a book that introduces American Indian history students to several Native revitalization leaders in a neutral manner, allowing readers to assess the material and draw their own conclusions. The book will be helpful to specialists and buffs alike, and I have no doubt that professors will adopt this book for classroom use.

Clifford E. Trafzer

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The Sound the Stars Make Rushing through the Sky: The Writings of Jane Johnston Schoolcraft. Edited by Robert Dale Parker. Philadelphia: University of Pennsylvania Press, 2006. 288 pages. \$34.95 cloth.

Jane Johnston Schoolcraft/Bamewawagezhikaquay was an Anishinaabe-Irish Métis woman born at Sault Ste. Marie, Michigan Territory, in 1800. Literary scholars have known her primarily as a contributor to the ethnographic efforts of her husband Henry Rowe Schoolcraft (1793–1864), especially his landmark *Algic Researches* (1839), and, consequently, as a source for Henry Wadsworth Longfellow's *Song of Hiawatha* (1855). Thanks to this expertly researched and carefully crafted edition of her collected writings, we now know the fuller extent of Jane Johnston Schoolcraft's remarkable literary accomplishments. *The Sound the Stars Make Rushing through the Sky* is an important contribution to American Indian literary studies.

In his introduction to the volume, Robert Dale Parker gives us a richly detailed account of Johnston's family history, upbringing, marriage, motherhood, intellectual and personal traits, and her later years of illness and isolation. The daughter of an Irish trader and a politically prominent Ojibwe mother, Johnston Schoolcraft belonged to an influential and elite Métis family. She was raised in a trilingual Ojibwe-French-English household amidst the shifting indigenous-French-British-American political topographies of early-nineteenth-century Michigan territory. Aside from one year of formal schooling in Ireland, she was largely educated by her Ojibwe-speaking mother and self-educated during long Michigan winters in her father's thousand-volume library, which included Shakespeare, Milton, Byron, Greek and Latin classics, and other literary, historical, and religious texts in English and French. In 1823, Jane married Henry Rowe Schoolcraft, an appointed agent of the Department of War sent to manage the US federal government's dealings with Native peoples. Henry Rowe Schoolcraft supported Indian Removal, negotiated treaties to take lands from local tribes, and conducted extensive ethnographic researches into the lifeways and oral traditions of Ojibwe

people. In his political career and in his ethnographic methods, Henry Rowe Schoolcraft unfairly took advantage of Native people and Native cultural resources. Jane appears to have shared with her husband the dominant colonial view of Native peoples as destined for either “civilization” or extinction. Still, it is within Henry Rowe Schoolcraft’s papers and his publications that the writings of Jane Johnston Schoolcraft have survived. During the winter of 1826–27, the Schoolcrafts produced a handcrafted literary magazine, *The Literary Voyageur; or Muzzenyegun*, which contained nine original poems and five Ojibwe stories by Jane; the magazine circulated beyond Sault Ste. Marie to Detroit and New York. Schoolcraft belonged to an “Indian world that was part of the American culture’s mainstream, that joined in national and international reading, thinking, and writing about the cultural, political, and domestic concerns energizing the broader populace, and that at the same time remained deeply engaged in Native language and story” (3). This edition of her writings helps us picture a Great Lakes literary “Middle Ground” (to use Richard White’s term) constituted not only in strategic economic and social exchanges but also in the composition and circulation of manuscripts, magazines, and books.

During her lifetime, Jane Johnston Schoolcraft wrote about fifty poems in English and Ojibwe. She also recorded and translated eight Ojibwe traditional stories and ten Ojibwe songs. These are all included in *The Sound the Stars Make Rushing through the Sky*. Excerpts from her letters and journals are incorporated in Parker’s introduction to the volume. Of all the pieces collected here, I was most moved by her poem “On leaving my children John and Jane at school, in the Atlantic states, and preparing to return to the interior.” Written by Jane in the Ojibwe language in about 1839, the poem first appeared in print with an English-language translation by Henry Rowe Schoolcraft in his *Personal Memoirs* (1851). Alongside Jane’s original Ojibwe-language version and Henry’s nineteenth-century English-language version, Parker includes a contemporary English-language translation prepared especially for the edition by Dennis Jones, Heidi Stark, and James Vukelich. The first stanza of Jane Schoolcraft’s boarding school lament reads:

Nyau nin de nain dum
 May kow e yaun in
 Ain dah nuk ki yaun
 Waus sa wa kom eg
 Ain dah nuk ki yaun

Henry Schoolcraft’s translation renders these feelings as a conventional celebration of western landscapes:

Ah! When thought reverts to my country so dear, . . .
 My country, my country, my own native land,
 So lovely in aspect, in features so grand.

The Jones-Stark-Vukelich translation of this first stanza reads:

As I am thinking
 When I find you
 My land
 Far in the west
 My land

The striking spareness of this contemporary translation communicates a sharp sense of groundedness in homelands and of lonesomeness in separation from familiar places. The striking differences between these poetic renditions make for an excellent case study in problems of translation and mediation, problems Parker handles tactfully and thoughtfully throughout his editing of the volume. Even more promising, I think, is the prospect of what it might mean, especially for Ojibwe language and literature scholars, to have access to a larger body of written Ojibwe-language poetry from the early nineteenth century and to be able to trace Ojibwe-language poetics across time.

Recent scholarship in American and American Indian literatures has concentrated on the shaping force of historical, political, and tribal contexts. Increasingly, there is also a renewed concern for matters of aesthetics and the imagination. This edition participates in this renewed emphasis on the aesthetic in literature. By focusing on Jane Johnston Schoolcraft as an author of what he calls “imaginative” literature, Parker suggests another way of recounting the multistranded histories of American Indian writing, a body of traditions that also includes literatures transmitted orally and writings dedicated to political circumstances. Parker compares Schoolcraft’s achievements to those of the pioneering American women poets Anne Bradstreet and Phillis Wheatley; a deeper assessment of how Schoolcraft’s poetic practices compared to her early-nineteenth-century influences and contemporaries would also have been helpful. By making available this significant body of writings by a nineteenth-century Native American woman writer, Parker recognizes Jane Johnston Schoolcraft as a significant figure in Native American literary history and an important forerunner to late-nineteenth-century authors Pauline Johnson/Tekahionwake (Mohawk, 1861–1913) and Sarah Winnemucca (Paiute, 1844–91).

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The True Story of Pocahontas: The Other Side of History. By Linwood “Little Bear” Custalow and Angela L. Daniel “Silver Star.” Golden, CO: Fulcrum Press, 2007. 138 pages. \$14.95 paper.

According to the authors, this account focuses on the history and culture of the Mattaponi tribe of Virginia, which they identify as one of the core tribes ruled by the paramount chief Powhatan in 1607, when the English founded the Jamestown colony. Dr. Custalow is the brother, son, nephew,