

STUDY OF SILKO'S CEREMONIAL, MOMDAY'S DAWN HOUSE, AND MATTHEWS' SUNDOWN AS REFLECTIONS OF INDIGENOUS CULTURE IN NATIVE AMERICAN WRITINGS

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ABSTRACT

Celebrating the heritage of indigenous peoples is essential if they are to stop their cultures from disappearing and grow. Indigenous people feel a renewed sense of pride when they remember their past. As long as they've been around. Their spirituality, culture, traditions and languages must be safeguarded if they are to survive. Understanding the history of Native Americans in the Americas from an Indian perspective adds an important perspective to discussions about the continent's past and civilizations. The social, political, and economic discourse can benefit from the inclusion of Indian ideas. Throughout the Americas' history, indigenous peoples have played an important role. Traditional Indian storytelling was the primary source of inspiration for this style of literature, and it was used to entertain, educate, and maintain indigenous cultural traditions through the oral transmission of many stories.

Between an oral tradition that had flourished for centuries before Europeans arrived and contemporary fiction's rise in the 1960s, the Native American Renaissance, literature by Native Americans was a time of change for them. Indigenous literature of the Americas, commonly known as Indian literature or American Indian literature, is referred to as Native American literature. Folktales, myths, and oral histories, which have been passed down orally for generations and are still alive in the writings of many modern American Indian writers, can be found in Middle American hieroglyphic and pictographic writings as well. The traditional oral and written literature of the indigenous peoples of the Americas is the foundation of Native American literature, often known as Indian literature or American Indian literature.

Keywords: *Indigenous, Native American Renaissance, Hieroglyphic, Pictographic wholeness.*

When Tayo returns to the Laguna Pueblo reserve after serving in World War II, he must overcome his mental suffering and bring rain to the area. With the help of both prose and poetry, Ceremony ties together Tayo's

biography and the story of his people. In 1945, Abel, a veteran of World War II, returns to his small rural New Mexico village of Walatowa. Abel is staying with his grandfather Francisco, a farmer, in late July. The town priest, Father Olgun, introduces Abel to Angela, a young white woman. Home of pollen and house of dawn. In the novel's final paragraph, Momaday returns to the topic introduced at the start, combining nature, healing, tradition, and the ability to perceive and appreciate the enduring beauty of wholeness in all its fullness. This novel takes place from July 20, 1945 until February 28, 1952. Prologue and sections 1 and 4 are set in Walatowa (Jemez), New Mexico, whereas sections 2 and 3 take place in the Los Angeles area (sections 2 and 3). Challenge Windzer is the focus of John Joseph Mathews' Sundown. For many years, Windzer's dad thought his son would be a deterrent to people who abused Native Americans, but Windzer is having a hard time meeting his father's expectations. While growing up in northeast Oklahoma Territory, where "the giant Osages were still dominant over the untamed grassland and the blackjack hills," the novel's mixed-race protagonist, Challenge Windzer, was born in the early twentieth century. To his father, Windzer was "a challenge to the disinheritors of his people," and though he was given a university education, oil money, and the opportunity of the Great War and the 1920s, Windzer was unable to realise his destiny. Critics have lavished praise on Sundown for its literary merits as well as its significance as a window into Native American history.

The indigenous peoples of North and South America are collectively referred to as "Native Americans." As a result of the entrance of Native American writers like Leslie Marmon Silko, N. Scott Momaday, John Joseph Mathews, and Janet Campbell Hale, Native American literature is becoming more popular. As native American writers struggled to create their own voice inside the American civilization, their work reflected this struggle. At the time, however, American literature was extremely popular, with mainstream authors from the United States enthralled audiences all throughout the country.

A hostile political climate made it difficult for early Native American writers to achieve their full potential. They were able to engage their adversaries and write their own tales of Native Americans that refuted the stereotypes and showed that they would not be mute or disappear. Everything from biology to morals to medicine was passed down in the form of stories in the traditional indigenous society. Because stories are meant to be remembered, they are frequently rhythmic, almost sung, and replete with repetitions. Those of us who enjoy reading works of Native American literature are faced with additional challenges as well. Understanding one tribe's history and culture is essential if we are to comprehend the next. Many of these works can be read on a literal level, but in order to really comprehend and appreciate these works, an examination of tribal beliefs, customs, and identity must be made. Novelists such as these deal with Native American identity, society, and culture in their writing. However, society no longer exists as the land of the White man or the land of the Indian; readers must realise that the two now overlap and one must understand the cross-cultural aspects of the situation. As a result, the Native American, whether full or mixed blood, ancient or modern, must have a strong sense of self-identity. Silko's Ceremony, Momaday's House of Dawn and Mathews' Sundown are all examples of this trend.

Silko's Ceremonies are based on Navajo and Pueblo ceremonial customs and oral histories. A half-white, half-laguna man named Tayo is at the centre of this story. After surviving World War II, he is still battling war fatigue. Because of his mental instability and inner anguish, he turns to alcoholism as a way of numbing the pain. Traditional Pueblo spirituality and ceremony, on the other hand, eventually heals him.

House built of Dawn is Momaday's attempt to merge his personal experiences with creativity. Abel, the protagonist, has been emotionally damaged by the conflict. But life in the city wasn't always simple for him. Then, at long last, he is able to return to his people and his place in this world. His trek from Montana's Rockies to Oklahoma's Rainy Mountain, a route used by the Kiowa people before their culture was altered, is depicted similarly in The Way to Rainy Mountain.

Mathew's Sundown depicts Chal's character breakdown. Osage Indian, he is divided between the aggression and vices of the White Americans he meets, as well as disagreements within his own tribe's values. Because of his close relationships with Whites, he is vulnerable to exploitation. The story of Chal's life comes to an end with his demise into boastful, passive fantasising, womanising, and drinking. A sad caricature of the macho prized by the Osage warrior culture, Chal becomes a caricature of manhood.

There is a great deal more nuance to Native American identity than can be captured in a single White man's self-definition alone. It is his connection to the past, his spirituality, and the natural world that makes him who he is. As a result, this identity is not simply his own, but also that of his people.

CONCLUSION

The native American Indians, the country's original inhabitants, are rapidly disappearing. As a result of a lack of respect for their own culture and perspective on the United States, their languages and cultures are gradually disappearing. Only a few tribe members speak their native tongue, making many languages extinct and others on the verge of extinction. Furthermore, mainstream American culture continues to perpetuate and reaffirm false prejudices and generalizations about the American Indians. "There are seven Chippewa and Ojibwa reservations in Minnesota, plus four Dakota Sioux settlements." (Minnesota Indian Affairs Council, 2007-2013) The Chippewa and Dakota peoples are distinct in their cultural backgrounds. As a band of Dakota, the Lower Sioux Indian Community is a member. "A total tribal population of 982 resides within a 10-mile service area and beyond" (Lower Sioux Indian Community, 2010) in this tribal community. For example, there are tribes like the Lower Sioux Indian Community (2012; Lower Sioux Indian Community) and the Leach Lake Ojibwa Band of Ojibwa (2013; Leach Lake Band of Ojibwa), who have a combined tribal population of 9,566 people. In 2012, the Lower Sioux Indian Community (Leach Lake Band of Ojibwa, 2013) The territory that is today known as Minnesota was originally home to a greater number of tribes. The Kaposia Indians were a long-extinct tribe. There isn't much, if any, discussion of these groups in school curricula. It's sad that only the remaining tribes gain from these debates. One fascinating fact about the nine founding counties is that six of them have names derived from Native American tribes or employ Indian names. These are: Benton, Dahcot, Itasca, Ramsey, Mahkahta, Pembina, Wabasha, Washington and Wauneta. "Wikipedia, 2013" (Wikipedia, 2013) Each reservation has its own tribal government, which provides the authority and infrastructure necessary to maintain peace and order in the community. A community education system is a part of this infrastructure, and research shows that strong tribal history and language are taught in each case. Public schools, on the other hand, do not offer this option. The history of the American Indian and its people are still taught in public schools using outdated textbooks. Such textbooks, like POCAHONTAS, tend to make generalisations about American Indian culture. Pocahontas, the heroine of the film POCAHONTAS, embodies the positive stereotype of a woman who respects the soil and has a close relationship with the trees and wildlife around her. It is even Disney that is guilty of promoting misconceptions of the American Indian population. Also implies that by failing to question existing biases, we encourage children to establish beliefs based on falsehoods while teaching young children about Native Americans. In today's politically correct environment, "Native American" or "American Indian" has no clear preference among tribes or in public literature.

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