

1. Record Nr.	UNINA9910480679003321
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Titolo	Faithful Bodies : Performing Religion and Race in the Puritan Atlantic / / Heather Miyano Kopelson
Pubbl/distr/stampa	New York, NY : , : New York University Press, , [2014] ©2014
ISBN	1-4798-1426-1
Descrizione fisica	1 online resource (391 p.)
Collana	Early American Places ; ; 13
Disciplina	305.800974
Soggetti	Ethnicity - America - Religious aspects - History - 17th century Protestantism - Social aspects - America - History - History - 17th century Puritans - America - History - 17th century Electronic books. Bermuda Islands History 17th century Rhode Island History Colonial period, ca. 1600-1775 Massachusetts History Colonial period, ca. 1600-1775 Great Britain Colonies America History 17th century Bermuda Islands Race relations Religious aspects History 17th century Rhode Island Race relations Religious aspects History 17th century Massachusetts Race relations Religious aspects History 17th century
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	"Also available as an ebook"--Title page verso.
Nota di bibliografia	Includes bibliographical references (pages 315-358) and index.
Nota di contenuto	Front matter -- Contents -- Illustrations -- Acknowledgments -- Introduction -- 1. "One Indian and a negroe, the first thes ilands ever had" -- 2. "Joyne interchangeably in a laborious bodily service" -- 3. "Ye are of one body and members one of another" -- 4. "Extravasat blood" -- 5. "Makinge a tumult in the congregation" -- 6. "Those bloody people who did use most horrible crueltie" -- 7. "To bee among the praying Indians" -- 8. "In consideration for his raising her in the christian faith" -- 9. "Abominable mixture and spurious issue" -- 10. "Sensured to be whipped uppon a lecture daie" -- 11. "If any white woman shall have a child by any negroe or other slave" -- Epilogue --

Sommario/riassunto

In the seventeenth-century English Atlantic, religious beliefs and practices played a central role in creating racial identity. English Protestantism provided a vocabulary and structure to describe and maintain boundaries between insider and outsider. In this path-breaking study, Heather Miyano Kopelson peels back the layers of conflicting definitions of bodies and competing practices of faith in the puritan Atlantic, demonstrating how the categories of “white,” “black,” and “Indian” developed alongside religious boundaries between “Christian” and “heathen” and between “Catholic” and “Protestant.” Faithful Bodies focuses on three communities of Protestant dissent in the Atlantic World: Bermuda, Massachusetts, and Rhode Island. In this “puritan Atlantic,” religion determined insider and outsider status: at times Africans and Natives could belong as long as they embraced the Protestant faith, while Irish Catholics and English Quakers remained suspect. Colonists’ interactions with indigenous peoples of the Americas and with West Central Africans shaped their understandings of human difference and its acceptable boundaries. Prayer, religious instruction, sexual behavior, and other public and private acts became markers of whether or not blacks and Indians were sinning Christians or godless heathens. As slavery became law, transgressing people of color counted less and less as sinners in English puritans’ eyes, even as some of them made Christianity an integral part of their communities. As Kopelson shows, this transformation proceeded unevenly but inexorably during the long seventeenth century.

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