

1. Record Nr.	UNISA996385717403316
Autore	Cotton John <1584-1652.>
Titolo	A briefe exposition of the whole book of Canticles, or Song of Solomon [[electronic resource]] : lively describing the estate of the church in all the ages thereof, both Jewish and Christian, to this day, and modestly pointing at the gloriousnesse of the restored estate of the Church of the Jewes, and the happy accessse of the gentiles, in the approaching dayes of Reformation, when the wall of partition shall be taken away : a work very usefull and seasonable to every Christian, but especially such as endeavour and thirst after the settling of church and state, according to the rule and patterne of the word of God / / written by ... John Cotton .
Pubbl/distr/stampa	London, : Printed by J. Young for Charles Green ..., 1648
Descrizione fisica	[2], 256 [i.e. 254] p
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Reproduction of original in Huntington Library.
Sommario/riassunto	eebo-0113

2. Record Nr.	UNINA9910808522603321
Autore	Goldenberg David M. <1947->
Titolo	Black and slave : the origins and history of the curse of Ham / / David M. Goldenberg
Pubbl/distr/stampa	Berlin, [Germany] ; ; Boston, [Massachusetts] : , : Walter de Gruyter GmbH, , 2017 ©2017
ISBN	3-11-052167-9
Descrizione fisica	1 online resource (370 pages)
Collana	Studies of the Bible and Its Reception ; ; Volume 10
Classificazione	BL 6300
Disciplina	220.8/305896
Soggetti	Black people in the Bible Black people - Public opinion - History
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di bibliografia	Includes bibliographical references and indexes.
Nota di contenuto	Frontmatter -- Contents -- Abbreviations -- Introduction -- Chapter One. Black and/or Slave: Confusion, Conflation, Chaos -- Chapter Two. Skin Color Etiologies -- Chapter Three. The Origin of Black Skin in Noah's Ark -- Chapter Four. The Origin of Black Skin in Noah's Tent -- Chapter Five. The Beginnings of the Curse of Ham -- Chapter Six. The Dual Curse of Slavery and Black Skin -- Chapter Seven. The Curse of Ham Migrates to the West -- Chapter Eight. The Dual Curse in Europe -- Chapter Nine. The Curse of Ham in America -- Chapter Ten. The Beginnings of Chaos -- Chapter Eleven. Which People Were Cursed with Black Skin? -- Chapter Twelve. The Meaning of Blackness and the Curse of Ham -- Chapter Thirteen. Conclusions -- Appendices -- Appendix I. The Curse of Ham in Europe, 18th-19th Centuries -- Appendix II. The Curse of Ham in America, 18th-20th Centuries -- Appendix III. The Curse of Cain: 17th-19th Centuries -- Excursus -- Excursus I. Did Ham Have Sex with a Dog? -- Excursus II. A Passage in abar's History -- Excursus III. Was Canaan Black? -- Excursus IV. 'Kushite' Meaning Egyptian or Arab in Jewish Sources -- Excursus V. A Curse of Ham in Origen? -- Bibliography -- Subject and Name Index -- Index of Modern Authors -- Index to Scripture
Sommario/riassunto	Studies of the Curse of Ham, the belief that the Bible consigned blacks to everlasting servitude, confuse and conflate two separate origins

stories (etiologies), one of black skin and the other of black slavery. This work unravels the etiologies and shows how the Curse, an etiology of black slavery, evolved from an earlier etiology explaining the existence of dark-skinned people. We see when, where, why, and how an original mythic tale of black origins morphed into a story of the origins of black slavery, and how, in turn, the second then supplanted the first as an explanation for black skin. In the process we see how formulations of the Curse changed over time, depending on the historical and social contexts, reflecting and refashioning the way blackness and blacks were perceived. In particular, two significant developments are uncovered. First, a curse of slavery, originally said to affect various dark-skinned peoples, was eventually applied most commonly to black Africans. Second, blackness, originally incidental to the curse, in time became part of the curse itself. Dark skin now became an intentional marker of servitude, the visible sign of the blacks' degradation, and in the process deprecating black skin itself.

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