

Dispossession by Degrees

Indian Land and Identity
in Natick, Massachusetts, 1650–1790

Jean M. O'Brien

Dispossession By Degrees

William Yoo



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Dispossession by Degrees Jean M. O'Brien, 2003-05-01 Despite popular belief Native peoples did not simply disappear from colonial New England as the English extended their domination in the seventeenth and eighteenth centuries Rather the Native peoples in such places as Natick Massachusetts creatively resisted colonialism defended their lands and rebuilt kin networks and community through the strategic use of English cultural practices and institutions So why did New England settlers believe that the Native peoples had vanished In this thoroughly researched and astutely argued study historian Jean M O'Brien reveals that in the late eighteenth century the Natick tribe experienced a process of dispossession by degrees which rendered them invisible within the larger context of the colonial social order thus enabling the construction of the myth of Indian extinction

Dispossession by Degrees O'Brien, 2003 *Tears of Repentance* Julius H. Rubin, 2020-04-01 *Tears of Repentance* revisits and reexamines the familiar stories of intercultural encounters between Protestant missionaries and Native peoples in southern New England from the seventeenth to the early nineteenth centuries Focusing on Protestant missionaries accounts of their ideals purposes and goals among the Native communities they served and of the religion as lived experienced and practiced among Christianized Indians Julius H Rubin offers a new way of understanding the motives and motivations of those who lived in New England s early Christianized Indian village communities Rubin explores how Christian Indians recast Protestant theology into an Indianized quest for salvation from their worldly troubles and toward the promise of an otherworldly paradise The Great Awakening of the eighteenth century reveals how evangelical pietism transformed religious identities and communities and gave rise to the sublime hope that New Born Indians were children of God who might effectively contest colonialism With this dream unfulfilled the exodus from New England to Brothertown envisioned a separatist Christian Indian commonwealth on the borderlands of America after the Revolution *Tears of Repentance* is an important contribution to American colonial and Native American history offering new ways of examining how Native groups and individuals recast Protestant theology to restore their Native communities and cultures *After King Philip's War* Colin Gordon Calloway, 1997 New perspectives on three centuries of Indian presence in New England

Histories of Racial Capitalism Justin Leroy, Destin Jenkins, 2021-02-09 The relationship between race and capitalism is one of the most enduring and controversial historical debates The concept of racial capitalism offers a way out of this impasse Racial capitalism is not simply a permutation phase or stage in the larger history of capitalism since the beginning of the Atlantic slave trade and the colonization of the Americas capitalism in both material and ideological senses has been racial deriving social and economic value from racial classification and stratification Although Cedric J Robinson popularized the term racial capitalism has remained undertheorized for nearly four decades *Histories of Racial Capitalism* brings together for the first time distinguished and rising scholars to consider the utility of the concept across historical settings These scholars offer dynamic accounts of the relationship between social relations of exploitation and the racial terms through which they

were organized justified and contested Deploying an eclectic array of methods their works range from indigenous mortgage foreclosures to the legacies of Atlantic world maroons from imperial expansion in the continental United States and beyond to the racial politics of municipal debt in the New South from the ethical complexities of Latinx banking to the postcolonial dilemmas of extraction in the Caribbean Throughout the contributors consider and challenge how some claims about the history and nature of capitalism are universalized while others remain marginalized By theorizing and testing the concept of racial capitalism in different historical circumstances this book shows its analytical and political power for today's scholars and activists

Reckoning with History William Yoo, 2025-01-28 A hard haunting and hopeful history that will leave an indelible mark and transform your understanding of both Christianity and the United States *Reckoning with History* confronts the histories of settler colonialism and slavery and illumines how these two devastating realities informed and ultimately deformed Protestant Christianity in the North American colonies and antebellum United States In this book William Yoo analyzes primary sources from Indigenous African European and American perspectives to construct a narrative that honors the stories of Indigenous peoples enslaved and free persons of African descent Indigenous rights advocates and abolitionists The book's broad scope which covers individuals and movements representing Baptists Congregationalists Episcopalians Methodists Presbyterians and other Christian traditions provides a timely and telling message for every Christian seeking racial justice today This urgently needed book expresses a powerful call for reformation and change within American Christianity that is grounded in precise research and compelling prose It explains how Christians engaged the sinful realities of Indigenous land dispossession and Black enslavement shaping American Christianity in distinctive and enduring ways It further underscores how white Christians justified land theft and racial oppression against Indigenous and Black persons with scriptural interpretations and theological expositions that remade Christianity into an American religion that bolstered economic political and social interests Along the way Yoo also features inspiring accounts of resistance to the Indian Removal Act of 1830 and the westward expansion of slavery A final chapter draws lessons from these histories for the possibilities of what ministries of racial justice could be in American churches today Yoo integrates cogent historical analysis with contemporary lessons for Christians that make *Reckoning with History* a definitive resource for understanding racism and pursuing racial justice in the United States

The William and Mary Quarterly Richard Lee Morton, 2008

Meeting Ground, 1989 **Igniting King Philip's War** Yasuhide Kawashima, 2001 Although it is usually considered from a political or cultural standpoint Kawashima retells the story of the murder and trial from the perspective of legal history and overlapping jurisdictions He shows that Plymouth's aggressive extension of its legal authority marked the end of four decades of legal coexistence between Indians and colonists ushering in a new era of cultural and legal imperialism

The Journal of American History Organization of American historians, 1998 Enemies Incarnate Andrea Darrelle Roberstson Cremer, 2007 **'Their Habits Were Startling'** Kathleen Marie Way Thomas, 2005 Queer Mythologies

Dimple Godiwala, 2006 *Pam Gems* is a popular playwright produced often at the West End and has a widespread appeal by being on the pulse of cultural iconology. Her characters are metaphors for contemporary women and men and she often historicizes. This book on *Gems* has a thesis or a backbone which elicits the title *Queer Mythologies: Colonial Encounters*. Hans-Jürgen Grabbe, 2003. Papers originally presented at the annual meeting of the German Association for American Studies from May 21 to 24 2002 in Lutherstadt Wittenberg. *Native Americans, Christianity, and the Reshaping of the American Religious Landscape*. Joel W. Martin, Mark A. Nicholas, 2010. *Native Americans Christianity and the Reshaping of the American Religious Landscape: Becoming Christian, Remaining Ojibwe*. Chad M. Waucaush, 2009. During the mid nineteenth century there developed a trans regional multi ethnic alliance of Native ministers and clergy throughout the Great Lakes. Their evangelistic work reached from Mississauga Ontario to the White Earth reservation in Minnesota. Many of these Native ministers and missionaries delivered their sermons in the Algonquin language to a kaleidoscopic assembly of Ojibwe, Ottawa, Potawatomi, Canadian, American, French, and Métis adherents. Some of the Indian preachers attained international acclaim as speakers, writers, and governmental diplomats. Their ministerial endeavors which included hymn writing and missionary work were vital in establishing a unique indigenous Protestant Christianity amongst Indian communities throughout the Great Lakes. As a result of their labor by the mid to late nineteenth century there emerged several Ojibwe missions and churches comprised of various denominations throughout the Great Lakes region. It is the aim of this work to chart the emergence of the Ojibwe missions in this area and the remarkable ministerial network of indigenous clergy and missionaries which emerged from original missions and established additional mission sites. Given that many of the Christian Ojibwe in Upper Canada and western Great Lakes were Methodists, the work of Methodist Ojibwe missionaries and the development of Methodist Indian missions will be emphasized. Ojibwe ministers and missionaries employed a variety of cultural techniques to Christianize their communities in the Great Lakes. Christian Indian leaders were uniquely situated to address the oppositional arguments which were contextualized within indigenous cultural, societal, and religious frameworks. In doing so they offered a gospel that was culturally palatable for nineteenth century Ojibwe communities. Christianity was used by the Christian Ojibwe to address the manifold social changes thrust upon their communities due to colonialism and eventually western industrial expansion. Native missionaries utilized Christianity as a rehabilitative tool to counter the social breakdown which was hastened by contact with non Indian neighbors. Indigenous Christian leaders proposed theological as well as practical guidance to members of their tribal community as they struggled to maintain their tribal autonomy. However, this guidance increasingly revolved around adopting cultural constructs from white society. This acculturation process sometimes contributed to the social breakdown which Native missionaries were trying to address. Yet many Christian Ojibwe adapted Christian expression to indigenous cultural practices, thus producing a unique brand of Protestant Christianity which offered a sense of stability, structure, and hope in the face of overwhelming odds. Hopefully, this paper will shed some light on that.

process Early Native Literacies in New England Kristina Bross, Hilary E. Wyss, 2008 Examines some of the work of early American writers that centered around the Algonquian Indians The Michigan Historical Review ,2003 Documentary Editing ,2003 American Indian Quarterly ,2003

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