

**The Redeemed Captive Returning to
Zion. A Faithful History of Remarkable
Occurrences in the Captivity &
Deliverance of Mr. John Williams,
Minister of the Gospel in Deerfield**

JOHN WILLIAMS

Redeemed Captive Returning To Zion 1707

John Williams



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Redeemed Captive Returning to Zion John Williams, 2014-03 This Is A New Release Of The Original 1707 Edition
A Modernized Text and a Critical Text of John Williams' The Redeemed Captive Returning to Zion (1707)

Edward W. Clark, 1972 *Redeemed captive returning to Zion : or, a faithful history of remarkable occurrences in the captivity and deliverance of Mr. John Williams* John Williams, 1802 *The Redeemed Captive Returning to Zion* John Williams, 2012-02-01 High quality reprint of *The Redeemed Captive Returning to Zion or a faithful history of remarkable occurrences in the captivity and deliverance* by John Williams **Allegories of Encounter** Andrew Newman, 2018-11-05 Presenting an innovative interdisciplinary approach to colonial America's best known literary genre Andrew Newman analyzes depictions of reading writing and recollecting texts in Indian captivity narratives While histories of literacy and colonialism have emphasized the experiences of Native Americans as students in missionary schools or as parties to treacherous treaties captivity narratives reveal what literacy meant to colonists among Indians Colonial captives treasured the written word in order to distinguish themselves from their Native captors and to affiliate with their distant cultural communities Their narratives suggest that Indians recognized this value sometimes with benevolence repeatedly they presented colonists with books In this way and others Scriptures saintly lives and even Shakespeare were introduced into diverse experiences of colonial captivity What other scholars have understood more simply as textual parallels Newman argues instead may reflect lived allegories the identification of one's own unfolding story with the stories of others In an authoritative wide ranging study that encompasses the foundational New England narratives accounts of martyrdom and cultural conversion in New France and Mohawk country in the 1600s and narratives set in Cherokee territory and the Great Lakes region during the late eighteenth century Newman opens up old tales to fresh thought provoking interpretations

White Captives June Namias, 2005-10-12 *White Captives* offers a new perspective of Indian white coexistence on the American frontier through analysis of historical anthropological political and literary materials Namias shows that visual literary and historical accounts of the capture of Euro Americans by Indians are commentaries on the uncertain boundaries of gender race and culture during the colonial Indian Wars the American Revolution and the Civil War She compares the experiences and representations of male and female captives over time and on successive frontiers and examines the narratives of captives Jane McCrea Mary Jemison and Sarah Wakefield **Historical Dictionary of New England** Peter C. Holloran, 2017-05-01 New England the most clearly defined region in the United States includes the six states of Connecticut Maine Massachusetts New Hampshire Rhode Island and Vermont First colonized by the French in 1604 and the British in 1607 the New England colonies were the first to secede from the British Empire and were among the first states admitted to the union No region has claimed more presidents as native sons seven or produced more men and women of exceptional accomplishment and fame Many Americans see New England as a touchstone for the founding ideas of the nation and the

region served as a source of inspiration for many artists and writers This second edition of Historical Dictionary of New England contains a chronology an introduction appendix and an extensive bibliography The dictionary section has over 700 cross referenced entries on important personalities places institutions and events This book is an excellent resource for students researchers and anyone wanting to know more about New England **After King Philip's War** Colin G.

Calloway,2000-07-20 New perspectives on three centuries of Indian presence in New England **Caught between Worlds** Joe Snader,2021-10-21 The captivity narrative has always been a literary genre associated with America Joe Snader argues however that captivity narratives emerged much earlier in Britain coinciding with European colonial expansion the development of anthropology and the rise of liberal political thought Stories of Europeans held captive in the Middle East America Africa and Southeast Asia appeared in the British press from the late sixteenth through the late eighteenth centuries and captivity narratives were frequently featured during the early development of the novel Until the mid eighteenth century British examples of the genre outpaced their American cousins in length frequency of publication attention to anthropological detail and subjective complexity Using both new and canonical texts Snader shows that foreign captivity was a favorite topic in eighteenth century Britain An adaptable and expansive genre these narratives used set plots and stereotypes originating in Mediterranean power struggles and relocated in a variety of settings particularly eastern lands The narratives rhetorical strategies and cultural assumptions often grew out of centuries of religious strife and coincided with Europe s early modern military ascendancy Caught Between Worlds presents a broad rich and flexible definition of the captivity narrative placing the American strain in its proper place within the tradition as a whole Snader having assembled the first bibliography of British captivity narratives analyzes both factual texts and a large body of fictional works revealing the ways they helped define British identity and challenged Britons to rethink the place of their nation in the larger world **Abraham in Arms**

Ann M. Little,2013-03-01 In 1678 the Puritan minister Samuel Nowell preached a sermon he called Abraham in Arms in which he urged his listeners to remember that Hence it is no wayes unbecoming a Christian to learn to be a Souldier The title of Nowell s sermon was well chosen Abraham of the Old Testament resonated deeply with New England men as he embodied the ideal of the householder patriarch at once obedient to God and the unquestioned leader of his family and his people in war and peace Yet enemies challenged Abraham s authority in New England Indians threatened the safety of his household subordinates in his own family threatened his status and wives and daughters taken into captivity became baptized Catholics married French or Indian men and refused to return to New England In a bold reinterpretation of the years between 1620 and 1763 Ann M Little reveals how ideas about gender and family life were central to the ways people in colonial New England and their neighbors in New France and Indian Country described their experiences in cross cultural warfare Little argues that English French and Indian people had broadly similar ideas about gender and authority Because they understood both warfare and political power to be intertwined expressions of manhood colonial warfare may be understood as a contest

of different styles of masculinity For New England men what had once been a masculinity based on household headship Christian piety and the duty to protect family and faith became one built around the more abstract notions of British nationalism anti Catholicism and soldiering for the Empire Based on archival research in both French and English sources court records captivity narratives and the private correspondence of ministers and war officials Abraham in Arms reconstructs colonial New England as a frontier borderland in which religious cultural linguistic and geographic boundaries were permeable fragile and contested by Europeans and Indians alike

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