

1: John Eliot's Indian dialogues (edition) | Open Library

In my intro course to American religion, we recently read some excerpts from John Eliot's "Indian Dialogues," written around The dialogues were intended to help train Native converts to Christianity (Massachusetts converts to Puritanism, to be more precise) to serve as missionaries to their people.

There are no known copyright restrictions in the United States on the use of the text. They were addressed to the Rev. John Eliot had come to New England in November, ; was or- dained teacher of the church at Roxbury in ; and had taken up the study of the Indian language in In he began to preach to the Indians in their own tongue, at Nonantum; and in he selected a site and laid out the plan for an Indian town at Natick. Hanmer was born in and died in He was minister in the church at Barnstable from to , and was the author of several books. See Dictionary of National Biography, Tol. The efforts of the new Corporation were at once directed to the raising of funds for the purchase of tools and other necessaries required in the building of the new town. It was at this stage of affairs that Mr. Hanmer wrote to Mr. Eliot, on March 12th, , announcing that an unnamed gentleman Mr. Eliot replied in two letters, dated July 19 and October 7, , as follows: I desire to acknowledg the Lord herein, who hath never failed me in this work of his. It is meete that I should informe you of the state of this work, that your prayres may be, with the more particular faith and fervor, be breathed forth at the throne of grace, in the behalfe of this work, and those which labour therin. I cannot be so particular as I would, by reason of streights of time, the ship being quickly to saile after I have received your letters. If the Lord give you oportunity of goeing to Excester, or of intercourse with reverend Mr. The reverend min- isters, and christian people there, having bene these two years contrib- uitors towards this work, and by whose supply, a great part of the work for the civile part in charges and expences, hath bene caryed on. After several years preching to them, the Lord opened their hearts to desire baptisme to scale up pardon of their sinne, and to desire church estate, and ministry, whereby to injoy all Gods ordinances, and to injoy cohabitation, and civile government, as subservient unto, and greatly conducing unto these spiritual wayes, and mercys. In this order they have bene taught, they must have visible civility, before they can rightly injoy visible sanctitie in ecclesiastical communion. Henc we looked out a place fitt for to begin a towne, where a competent number of people might have subsistenc together. In the yeare we began that work through rich grace. In the yeare in a day of fasting and prayre, they entered into a covenant with God, and each other, to be ruled by the Lord in all their affaires civilie, making the Word of God their only magna charta, for government, laws, and all conversation. And chose rulers of tennes, fifties, and of an hundred. The platforme of which holy government of Gods owne institution, I have sent over this yeare unto Mr. Nicols with the reverend elders in Exon. And if the Lord give you oportunity, I should gladly wish your selfe might also have a sight of it, that I might receive your animadver- sions on it. But in my poore thoughts, I apprehend it would be a mercy to England, if they should in this terme of lines, take up that forme of government, which is a divine institution, and by which 7 Christ should reigne over them, by the word of his mouth. But I forget my selfe, I am speaking of the Indians, whom I desire to traine up, to be the Lords people only, ruled by his Word in all things. And the Lord hath blessed them in this their government, and guided them in judgment. This present yeare the Lord seemeth to ripen and prepare them for holy church covenant whereby they give up them- selves to be governed by the Lord ecclesiastically, in all his ordinances, and church administrations. But I shall walk by good advise before I doe this. They are now building themselves a meeting house, which when it is made, it may please the Lord to call them forth to be built a spirituall house unto the Lord. Touching what you say of my wrighting for a supply of books for my brother Mahu, it is true I did so. But soone after the Lord was pleased to offer a comfortable supply both to him, and me also. For I bought two libraris of two ministers who left us, and they are both paid for, by the corporation in London, and my brother Mahu hath bene possessed of his a good while. Besides, the reverend elders, ministers of Exon have sent unto us new supply, and this yeare they sent unto us the second edition of the new annotations upon the whole bible, so that through the riches of Gods bounty he is now supplied, but what particular books he may further want, I cannot tell. Sir you make mention of a liberal gift of a religious gentleman, whose name I hope I shaU hereafter know, that I may expresse my

thank u- nesse in a few lines unto him. And wheras you require to know in what commodity, it may be most suitably laid out, I answer in two 8 commoditys chiefly. First in strong linnen cloth, canvas and other good hempen cloth, and lockroms, because in the hot summers, the Indians delight to goe in linnen, and work, if in any garment, only a linnen garment, if they can get it. Secondly in red, blew, or white cottons, course and thik, some call it trading cloth, which is the coursest, and some better. Only these two soorts of commoditys are best for the present. The way of sending, may be by ships from Bar- stable, who have often recourse hither, or by some Bristol ships, who also trade hither. If by London, then there is a faithfuU freind of mine Mr. Bulcher who will conveigh any such things to me. But it may be the goods had better be taken up in your country, then to be bought in London. Sir I doe also request this, that if any ships come from Barstable, you would please to appoynt some or other discreete and Godly man, able to judg wisely, and discern, to set apart so much time, as to see with his eyes, and heare with his owne eares, how the matters are here caryed, and what is done among the Indians. And should he have a good allowanc for his paines, it would tend much to the furtheranc of our work, and comfort of your hearts. And may you please to communicate this my motion to reverend Mr. Nicols and consider what were wisdome to be done in that case. Nay if some of the churches should send forth a minister, and other f aithfull breth- ren, on purpose to visit and comfort and encourage such a work, I see not but it were a worthy work and well becomeing the spirit of the gospel. But I can now goe no further. K this work, and us that labour in it. I beg for the eontinuanc thereof, and so commending you and all your holy labours unto the Lord, and to the blessing of his grace I rest. Your unworthy fellow labourer in the gospell of Christ, Roxbury this 19th of the 5th, Hanmer minister of the gospell at Barnstable in Devonshire, these. I pray leave these letters with Mr. John Clarke merchant at Mr. Duns house in Blackwell hall to be sent safely as is above written. I received letters from you full of love, both in acknowledgment and encouragement in this work of the Lord among the Indians, to which letters I have by the former ship returned answer according as you desired. But least these letters should faile and miscary coming so far, and through so many hands before they can come at you ther- fore I thought it necessary to write by this ship also, as I shall by the next likewise if the Lord give opertunity. Your loving expression about bookes I thus answered, that through the goodnesse of God, wants are well supplied by the purchase of two librarys, one for my brother Mahu, the other for my selfe. As also Reverend Mr. Nicols of Excester, with the rest of the reverend ministers there, and christian people, have made a good supply unto us both in bookes, blessed be the Lord, and blessed be they. For the fittest disposal of that fifty pounds you mention, because our Indians are now come in cohabita- tion and labour, they much delight in linnen, to work in, in the sum- mer especially. If therefore it be laide out in good canvas and other good strong linnen for shirts, and some for some better uses, about head cloathes etc. Such things will best suit us. For the way of sending it, I desire it may be by your westeme shiping, and if none be bound for the Bay of Massachuset, yet if any be bound for the He of Shoals the great fishing place of New England, it may be safely conveighed unto me. For the minister who preacheth there is named Mr. Brock, a godly man, unto whom the care being committed, I doubt not but he will carefully send them unto me. Or if they be bound to any other port with us, letters and goods sent unto me, who am of Roxbury, will easily be notified, and conveighed, if any body of trust have the care theroff comited to them. The present state of our busynesse, is through the grace of Christ, come up to this, that upon the 13th day of this month if God will we have a day of fasting and prayre, wherin we shall call forth sundry Indians to make con- fession of Jesus Christ his truth and grace. Whose confessions, if they, to charity, appeare to be such as were not revealed to them by flesh and blood, but by the father, then we shall proceed to build them into a visible constituted church, for the Injoyment of Christ and all his holy ordinances. Now this busynesse is pressing on and filleth me so with ocasions, as that I cannot attend much to writing. Sir I earnest beg your prayres, and the prayres of all the people of the Lord, and so commending you, and all your holy labours unto the Lords blessing and mercy, I rest. Your affectionate brother and fellow labourer in the Lords vinyard Roxbury this 7th of the 8th month, Mary Arches there since Hanmer is several times referred for fuller information. Eliot then proceeds to tell how, after several years preaching to the Indians, they had selected a place to begin the town of Natick, in , and had organized a plan for self government in For further particulars concerning this plan, or platform, he refers Mr. Hanmer to the accounts sent over to Mr. NicoUs to be published in the tract called Strength out of

Weaknesse, London, Eliot then mentions that he had written to Mr. Hanmer, some time before, about a supply of books for Rev. These were the libraries of Rev. Thomas Jenner, formerly of Weymouth, and Rev. Thomas Weld, formerly of Roxbury; the former of which was bought in part for Mr. He also mentions having received from England, among other books sent over to him by his friends at Exeter, the second edition of the H New Annotations upon the Whole Bible. The full title of the work is as follows: The like never before published in English. The first edition appeared in , and the third edition in Copies of all three are in the New York Public Library. It was to be expended entirely in linen and canvas goods, to be used for wearing apparel by the Indians. In the directions for sending, Mr. Eliot names his London friend Mr. John Brock, minister on the Isles of Shoals, either of whom he says would take care of any goods consigned to him. These instructions were faithfully carried out by Mr. Hanmer, and the goods were purchased and forwarded to Mr. A copy of the in-voice follows. Webber for Boston in New England, consigned unto Mr.

2: John Eliot's Indian dialogues | Open Library

James P. Ronda is H. G. Barnard Professor in Western History at the University of Tulsa. He has written and lectured widely on the subjects of the American West and the Lewis and Clark expedition.

Reverted article to the last version. This list has been chiefly compiled from Winslow, John Eliot: Apostle to the Indians, p. There are some uncertainties about the dates and probably some omissions. He is the author of only two tracts, but his letters are included in several others. The other less accessible primary sources are scattered letters, written by him to friends and supporters. Eliot was born in a small village near London, England. Widford, Hertfordshire, England. Records show that his father was a middleclass farmer by the name of Bennett Eliot. Eliot attended Jesus College in Cambridge. From the beginning, he showed an ability to work well with philology. Some believe that he may have gone into ministry of the Established Church soon after graduation. In 1629, Eliot began teaching at a school near Chelmsford. As an assistant and guest in the home of Rev. Thomas Hooker, John Eliot may have picked up on the Puritan influence and converted. In 1630, Eliot left the school around the time Puritan persecutions by The Church of England forced his spiritual idol, Hooker, to exile to Holland. The persecutions and the oppression he faced led Eliot to move to America on November 3, 1630. On the voyage to the New World, Eliot served as the chaplain on the ship called the "Lyon". He arrived in New England and settled in Boston, Massachusetts. In that town he founded the Roxbury Latin School in 1630. Eliot would later become an ordained minister at a church in Roxbury where some members were those he sailed to the New World with. Records also show that one year after his arrival in 1631, Eliot married Hanna Mumford and conceived six children with her. The Encyclopedia Americana quoted her to be "dear, faithful, pious, prudent, prayerful wife. This newfound interest sparked him to want to convert their religion. Eliot found a young Indian servant, captured in the Pequot War of 1637, to come live in his home and help teach the Algonquin Indian Language. Once he was comfortable with the language, he translated teaching material, Eliot successfully preached to the Native Americans in October at Nonantum. His first sermons were in English but within the year he began preaching in the Indians native tongue. Many Indians claimed to be Christians after just a few meetings. The conversion of the Indians provoked Eliot to ask the Massachusetts General Court to give specific areas of land for the Indians to reside on. These towns would be built away from the colonial towns in order to help preserve the Indian culture, except for their religion. The court ruled in favor of this decision and also established an annual election to choose two clergymen to preach to the Indians. Many people donated a great deal of money to help his endeavors. Six Puritan churches were built in the settlements. Eliot organized the first settlement for the "Praying Indians" in a place called Natick. The town had a school and meeting-house. Eliot also went to further establish his purpose by printing out the first Algonkian Bible in America. This Bible would be printed almost years before an English language Bible in America. He died on May 20, 1634, in Roxbury. The cut portions contained hard facts and the text remaining in the main article has much of less value oversimplification and newspaper-style language: According to [1] the six children born to the marriage were five sons and one daughter. Two of the sons, Joseph and Benjamin, lived to maturity; three sons died in their youth. Only Joseph and Hannah lived beyond their father who died at age 40. You can take it from here. Please take a moment to review my edit. If you have any questions, or need the bot to ignore the links, or the page altogether, please visit this simple FaQ for additional information. I made the following changes:

3: Eliot, John () | History of Missiology

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Eliot, John Puritan minister and pioneer missionary among Native Americans Eliot left England, the land of his birth, in as a young Puritan pastor. He worked in Boston for a year, then established a church five miles away in Roxbury, where he remained for 58 years, until his death. From the beginning he established an excellent relationship with the Narragansett Indians in the area and gradually also with other peoples speaking related languages. From he was called the Apostle of the American Indian. He carried on his work with the Indians parallel to his pastoral duties at the Roxbury congregation and to his general duties for the New England church as a whole. Beginning at Natick, where he preached biweekly until he was past 80, Eliot was instrumental in organizing fourteen Indian villages. No whites were resident, and a form of self-government was instituted according to the pattern given in Exodus Interested neighboring pastors were encouraged to participate in regular instruction. Although most of the evangelization was carried out by personally trained Indian evangelists, Eliot himself traveled on foot and on horseback, taxing his strength to the utmost, sometimes drenched by rain, in order to bring the gospel to the people. He brought cases to court to fight for Indian property rights, pleaded for clemency for convicted Indian prisoners, fought the selling of Indians into slavery, sought to secure lands and streams for Indian use, established schools for Indian children and adults, translated the Bible and twenty other books into Indian languages, and attempted to train Indians to adopt a settled way of life. Eliot spent the remainder of his life reestablishing some of the villages. Macmillan Reference USA, , Bibliography Digital Texts Eliot, John. An Online Electronic Text Edition. Paul Royster, editor and depositor, U. This text must be downloaded to be read. Containing the Old Testament and the New. Printed by Samuel Green and Marmaduke Johnson, Printed by John Foster, The Indian Grammar Begun: Contributions in American history, no. Secondary Cogley, Richard W. Harvard University Press, Memoirs of the Life and Character of Rev. John Eliot, Apostle to the Indians. Links Biography of John Eliot with particular emphasis on his linguistic and translation work.

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The dialogues were intended to help train Native converts to Christianity Massachusetts converts to Puritanism, to be more precise to serve as missionaries to their people. In the imagined dialogue, a missionary named Piumbukhou returns to a village called Nashaureg apparently after an absence of 20 years, based on clues dropped during the conversation, where he tries to explain to his relatives why their traditions are now dung in his mouth compared to the sweet honey of Christianity. I presume that the questions and challenges posed to Piumbukhou by his Native interlocutors are based on questions Eliot had actually encountered. I was particularly intrigued, therefore, by this interchange. Our forefathers were many of them wise men, and we have wise men now living. They all delight in these our delights. They have taught us nothing about our soul, and God, and heaven, and hell, and joy and torment in the life to come. Are you wiser than our fathers? May not we rather think that English men have invented these stories to amaze us and fear us out of our old customs, and bring us to stand in awe of them, that they might wipe us of our lands, and drive us into corners, to seek new ways of living, and new places too? And be beholding to them for that which is our own, and was ours, before we knew them. Note that Eliot represents this as a generally held suspicion on the part of the Natives: The Book of God is no invention of Englishmen. It is the holy law of God himself, which was given unto man by God, before Englishmen had any knowledge of God; and all the knowledge which they have, they have it out of the Book of God. And this book is given to us as well as to them [â€] Yet this is also true, that we have great cause to be thankful to the English, and to thank God for them. For they had a good country of their own, but by ships sailing into these parts of the world, they heard of us, and of our country, and of our nakedness, ignorance of God, and wild condition. God put it into their hearts to desire them to come hither, and teach us the good knowledge of God; and their King gave them leave so to do, and in our country to have their liberty to serve God according to the word of God. And being come hither, we gave them leave freely to live among us. They have purchased of us a great part of those lands which they possess. They love us, they do us right, and no wrong willingly. If any do us wrong, it is without the consent of their rulers, and upon our complaints our wrongs are righted. They are many of them, especially the ruling part good men, and desire to do us good. Eliot seems a touch sensitive here. I note that Eliot feels the need to invoke two different sources of legitimation for English colonization: You make long and learned discourses to us which we do not well understand. I think our best answer is to stop your mouth, and fill your belly with a good supper, and when your belly is full you will be content to take rest yourself, and give us leave to be at rest from these gastering and heart-trembling discourses. We are well as we are, and desire not to be troubled with these new wise sayings.

5: Eliot's Indian Bible

"Bowden and Ronda have edited a classic from the Indian mission frontier in North America. Bowden's expertise in church history and Ronda's thorough understanding of the Native American predicament on the New England frontier are clearly reflected in this excellent volume.

He was the son of Bennett Eliot, a middleclass farmer. Little is known of his boyhood and early manhood except that he took a B. Degree at Jesus College, Cambridge, in 1735. It seems probable that he entered the ministry of the Established Church, but there is nothing definitely known of him until 1740, when he became an assistant at the school of the Rev. Thomas Hooker, at Little Baddow, near Chelmsford. The influence of Hooker apparently determined Eliot to become a Puritan, but his connection with the school ceased in 1742, when persecutions drove Hooker into exile. The realization of the difficulties in the way of a nonconforming clergyman in England undoubtedly convinced John Eliot to emigrate to America in the autumn of 1743, where he settled first at Boston, assisting for a time at the First Church. There he married Hannah Mulford, who had been betrothed to him in England, and who became his constant helper. Soon, Eliot became inspired with the idea of converting the Indians. His first step was to learn their dialects, which he did by the assistance of a young Indian whom he received into his home. John Eliot first successfully preached to the Indians in their own tongue at Newton in October 1743. At the third meeting several Indians declared themselves converted, and were soon followed by many others. John Eliot induced the Massachusetts General Court to set aside land for their residence. The Court did so, and also directed that two clergymen be annually elected by the clergy as preachers to the Indians. In the Christian Indian town founded by Eliot was removed from Nonantum to Natick, where residences, a meeting-house, and a school-house were erected, and where Eliot preached, when able, once in every two weeks as long as he lived. A second town under his direction was established at Ponkapog Stoughton in 1749. The first work completed was the Catechism, published in 1746 at Cambridge, Massachusetts, the first book to be printed in the Indian tongue. Several years elapsed before Eliot completed his task of translating the Bible. The New Testament was at last issued in 1749, and the Old Testament followed in 1750. The New Testament was bound with it, and thus the whole Bible was completed. To it were added a Catechism and a metrical version of the Psalms. This book was printed in 1750 at Cambridge, Mass. In 1751 appeared a second edition, in the preparation of which Eliot was assisted by the Rev. John Cotton 1740-1800, of Plymouth, who also had a wide knowledge of the Indian tongue. Many people are shocked to discover that the first Bible printed in America was not English or any other European language. In fact, English and European language Bibles would not be printed in America until a century later! It had to be created on the spot. Eliot recognized that one of the main reasons why the native Americans were considered "primitive" by European settlers, is that they did not have a written alphabet of their own. They communicated almost exclusively through spoken language, and what little writing they did was in very limited pictorial images, more like Egyptian hieroglyphics than that of any functional alphabetical language like those of Europe or Asia or Africa. So Eliot found a wonderful solution: Eliot then translated the Bible into their native Algonquin tongue, phonetically using our alphabet! This way, the natives did not really even need to learn how to speak English, and they could still have a Bible that they could READ. In fact, they could go on to use their newly learned alphabet to write other books of their own, if they so desired, and build their culture as the other nations of the world had done. What a wonderful gift! With the assistance of his sons he completed his well-known Indian Grammar Begun, printed at Cambridge, Massachusetts, in 1755. In 1756 Eliot printed in English a little volume entitled Indian Dialogues, followed in 1757 by his Logick Primer, both of which were intended for the instruction of the Indians in English. He was, with Richard Mather, one of the editors of the Bay Psalm Book of 1725, which was the first book of any kind ever printed in America.

6: John Eliot's Indian dialogues : a study in cultural interaction | Search Results | IUCAT

John Eliot's Indian dialogues by Eliot, John, , Greenwood Press edition, in English.

7: John Eliot's "Indian Dialogues" | Projectile Pluralism

Review: "Bowden and Ronda have edited a classic from the Indian mission frontier in North America. Bowden's expertise in church history and Ronda's thorough understanding of the Native American predicament on the New England frontier are clearly reflected in this excellent volume.

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9: Talk:John Eliot (missionary) - Wikipedia

Abstract: John Eliot, , was a Puritan minister and translator of the Bible into the Native American Algonquian language, originally published in His translation was the first Bible printed in North America.

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