

## Notes

### Introduction

1. Charles H. Long, "Mircea Eliade and the Imagination of Matter," *Journal for Cultural and Religious Theory* 1, no. 2 (2000).
2. Anthony Pinn's *Terror and Triumph* (Minneapolis: Augsburg/Fortress, 2003) purports to be an extension of Long's thought and method. An excellent treatment of Long's thought is Jennifer I. M. Reid, ed., *Religion and Global Culture: New Terrain in the Study of Religion and the Work of Charles H. Long* (New York: Lexington Books, 2003).

### I. Studying Black Religion: Contacts/Exchanges and Continuities/Discontinuities

1. M. Malowist, "The Struggle for International Trade and Its Implications for Africa," in *General History of Africa* vol. 5, ed. B. A. Ogot (Berkeley: University of California Press, 1992), p. 1.
2. Bernard Bailyn, *Atlantic History: Concepts and Contours* (Cambridge, MA: Harvard University Press, 2005), pp. 85, 95.
3. Charles H. Long, *Significations: Signs, Symbols and Images in the Interpretation of Religion* (Philadelphia: Fortress, 1986), p. 91.
4. *Ibid.*, p. 32.
5. V. I. Mudimbe, *The Invention of Africa: Gnosis, Philosophy and the Order of Knowledge* (Bloomington: University of Indiana Press, 1988).
6. Bailyn, *Atlantic History*, p. 96.
7. George E. Brooks, *Landlords and Strangers: Ecology, Society, and Trade in Western Africa, 1000–1630* (Boulder, CO: Westview, 1993).
8. E. J. Alagoa, "Fon and Yoruba: The Niger Delta and the Cameroon," in UNESCO, *General History of Africa*, vol. 5 (San Francisco: University of California Press, 1992), pp. 449–450.
9. John M. Janzen, *Lemba, 1650–1930: A Drum of Affliction in Africa and the New World* (New York: Garland Press, 1982), p. 135.
10. *Ibid.*, pp. 19–20.
11. *Ibid.*, p. 21.

12. Melville Herskovits, *Dahomean Narratives* (Evanston, IL: Northwestern University Press, 1970), p. 189.
13. John Thornton, *Africa and Africans in the Making of the Atlantic World, 1400–1800* (Cambridge: Cambridge University Press, 1992), p. 6.
14. Charles Wagley, “Plantation-America: A Culture Sphere,” in *Caribbean Studies: A Symposium*, ed. Vera Rubin (Seattle: University of Washington Press, 1960), pp. 3–5.
15. Richard Price, *Maroon Societies: Rebel Slave Communities in the Americas* (New York: Anchor Press, 1973), pp. 27–28.
16. M. G. Smith, “The African Heritage in the Caribbean,” in *Caribbean Studies*, ed. Rubin, p. 37.
17. Price, *Maroon Societies*, pp. 28–30.
18. Onaiyekan, “The Priesthood among the Owe Yoruba,” in *Traditional Religion in West Africa*, ed. E. A. Ade Adegbola (Ibadan: Daystar Press, 1983), pp. 42–43.
19. Bernard Maupol, *La Geomancie a L’Ancienne Cote des Esclaves* (Paris: Institute D’Ethnologie, 1961), p. 60.
20. *Ibid.*, p. 71–72.
21. Melville Herkovits, *An Outline of Dahomean Religious Belief* (Menasha, WI: The American Anthropological Association, no. 41, 1933), p. 52.
22. Rev. Samuel Johnson, *The History of the Yorubas from the Earliest Times to the Beginning of the British Protectorate* (London: Routledge, 1921), pp. 32–34.
23. Gonzales-Wipplers and Metraux, *Santeria: The Religion. A Legacy of Faith, Rites, and Magic* (New York: Harmony Books, 1989) pp. 120–121.

## 2. The Age of Discovery and the Emergence of the Atlantic World

1. Charles H. Long, “Indigenous People, Materialities, and Religion: Outline for a New Orientation to Religious Meaning,” in *Religion and Global Culture: New Terrain in the Study of Religion and the Work of Charles H. Long*, ed. Jennifer I. M. Reid (New York: Lexington Books, 2003), p. 177.
2. C. A. Baly, *The Birth of the Modern World, 1780–1914* (London: Blackwell, 2004), pp. 62–63.
3. Eric Williams, *From Columbus to Castro: The History of the Caribbean* (New York: Vintage Books, 1970), p. 78.
4. J. H. Elliott, *Imperial Spain: 1469–1716* (New York: Penguin Books, 1963), pp. 101–102. The 1516 concordat between France and the Papacy then enabled Charles V to negotiate from Pope Adrian VI the right to present to all bishoprics in Spain and finally fulfill Ferdinand and Isabella’s ecclesiastical ambition.
5. Luis N. Rivera, *A Violent Evangelism: The Political and Religious Conquest of the Americas* (Westminster/John Knox Press, 1992), p. 25. What exactly was meant by *donamus* (give), *concedimus* (grant), and *assignamus* (assign) would be debated for years to come. The debate between Juan Gines de

- Sepulveda and Bartolomeau de Las Casas at Valladolid in 1550 over the treatment of the Indios was in many ways a debate over how to correctly interpret the Treaty of Alcacovas and the aforementioned terms in particular.
6. *Ibid.*, p. 30.
  7. Nicholas Canny, *The Origins of Empire: British Overseas Enterprise to the Close of the Seventeenth Century* (Oxford: Oxford Press, 1998), p. 20.
  8. Williams, *History of the Caribbean*, pp. 71–72. “Sir William Cecil (later Lord Burleigh) the Elizabethan statesman, told the Spanish Ambassador to England in 1562 that ‘the Pope had no right to partition the world and to give and take kingdoms to whomsoever he pleased.’ The British Government countered Spanish claims with the doctrine of effective occupation.”
  9. Colin Kidd, *The Forging of Races: Race and Scripture in the Protestant Atlantic World, 1600–2000* (London: Cambridge Press, 2006), p. 25.
  10. Joseph Fontana, *The Distorted Past: A Reinterpretation of Europe* (Oxford: Blackwell, 1995) pp. 113–14; see also Charles H. Long’s earlier discussion in *Significations* in “Primitive/Civilized: The Locus of the Problem.”
  11. Edward Reynolds, *Stand the Storm: A History of the Atlantic Slave Trade* (Chicago: Ivan R. Dee, 1985), p. 59.
  12. Eric R. Wolf, *Europe and the People without History* (Berkeley: University of California Press, 1982), p. 134.
  13. Williams, *History of the Caribbean*, p. 33.
  14. David Armitage, *The Ideological Origins of the British Empire* (Cambridge: Cambridge University Press, 2000), p. 90.
  15. J. H. Elliott, *Empires of the Atlantic world: Britain and Spain in America 1492–1830* (New Haven, CT: Yale University Press, 2006), p. 184.
  16. See Gordon Connell-Smith, *Forerunners of Drake* (London: Longmans, green, 1954).
  17. W. Elliot Brownlee, *Dynamics of Ascent: A History of the American Economy* (New York: Alfred A. Knopf, 1974), p. 12.
  18. Jane H. Ohlmeyer, “‘Civilizing of Those Rude Partes’: Colonization within Britain and Ireland, 1580s–1640s,” in *The Origins of Empire*, ed. Nicholas Canny (Oxford: Oxford Press, 1998), p. 146.
  19. Hilary McD. Beckles, “The ‘Hub of Empire’: The Caribbean and Britain in the seventeenth century,” in *The Origins of Empire*, ed. Nicholas Canny (Oxford: Oxford Press, 1998), p. 239.
  20. W. E. B. Du Bois, *The Suppression of the African Slave Trade, 1638–1870* (Baton Rouge: Louisiana State University Press, 1896/1969), p. 4.
  21. Quoted in Wolf, *Europe and the People without History*, p. 198.
  22. C. J. Abbey and J. H. Overton, *The English Church in the Eighteenth Century* (London, 1898), II, p. 107 quoted in Williams, *History of the Caribbean*, p. 43.
  23. Beckles, “Hub of Empire,” p. 227.
  24. Williams, *History of the Caribbean*, pp. 145–147.
  25. Beckles, “Hub of Empire,” p. 227.
  26. Sydney E. Ahlstrom, *A Religious History of the American People* (New Haven, CT and London: Yale University Press, 1972), p. 191.

27. Cotton Mather, "The Negro Christianized" (1706) quoted in *The Arrogance of Faith: Christianity and Race in America from the Colonial Era to the Twentieth century*, ed. Forrest G. Wood (New York: Alfred A. Knopf, 1990), pp. 117–118.
28. See Andrew F. Murray, *Presbyterians and the Negro* (Philadelphia: Presbyterian Historical Society, 1966).
29. Williams, *History of the Caribbean*, pp. 237–238.
30. *Ibid.*, pp. 156–157.
31. Thornton, *Africa and Africans*, pp. 244–245.
32. J. Vansina, "The Kongo Kingdom and Its Neighbors," in *General History of Africa, vol. V. Africa from the Sixteenth to the Eighteenth Century*, ed. B. A. Ogot (Berkeley: University of California Press, 1992), p. 573.
33. Michel Beaud, *A History of Capitalism: 1500–2000* (New York: Monthly Review Press, 2001), pp. 44–45.

### 3. The Imagination of Matter in the Atlantic World's Political Economy

1. Cheryl Harris, "Whiteness as Property," *Harvard Law Review* 106, no. 8 (June 1993), pp. 1720–1721.
2. Istvan Hont and Michael Ignatieff in *Wealth and Virtue: The Shaping of Political Economy in the Scottish Enlightenment* (Cambridge: Cambridge University Press, 1986).
3. Donald Philip Verene, *Vico's Science of Imagination* (Ithaca, NY: Cornell University Press, 1981), p. 86.
4. Long, "Mircea Eliade and the Imagination of Matter."
5. Long, *Significations*, p. 135.
6. *Ibid.*
7. Charles H. Long, "Research Plans For 1991–92," unpublished.
8. Daniel Chirot, *Social Change in the Modern Era* (New York: Harcourt, 1986), p. 20.
9. *Ibid.*, p. 20.
10. *Ibid.*, p. 23.
11. R. W. Southern, *Western Society and the Church in the Middle Ages* (New York: Penguin, 1990), pp. 138–139.
12. *Ibid.*, p. 226.
13. William Pietz, "The Problem of the Fetish," *RES* 9 (Spring 1985): pp. 6–7.
14. Karl Marx, *Capital*.
15. Arend Theodor Van Leeuen, *Critique of Heaven and Earth* vol. 2 (New York: Charles Scribner's Sons, 1974), p. 230.
16. Nell Painter, "Thinking about the Languages of Money and Race: A Response to Michael O'Malley," *American Historical Review* 99, no. 2 (April 1994), p. 398.
17. A number of forces and tendencies that were percolating in Europe galvanized and were released through the Reformation. Reason became unfettered by

dogma and freed to not only engage in an independent reading of the Holy Scriptures but also reality in general. This freeing of reason according to some scholars such as Robert K. Merton, *Science, Technology and Society in Seventeenth Century England* (New York: Fertig, 1970) contributed to the birth of modern science.

18. Long, *Significations*, p. 9.
19. In Reid, *Religion and Global Culture*, p. 170.
20. R. C. Young, *Colonial Desire: Hybridity in Theory, Culture and Race* (London: Routledge, 1995), pp. 181–182.

#### 4. Being, Nothingness, and the “Signification of Silence” in African American Religious Consciousness

1. Matthew V. Johnson, “The Middle Passage, Trauma and the Tragic Re-Imagination of African American Theology,” *Journal of Pastoral Psychology* 53, no. 6 (July 2005).
2. Martin Heidegger, *An Introduction to Metaphysics* (New Haven, CT: Yale University Press, 1959), p. 19.
3. Stanley J. Tambiah, *Magic, Science and Religion and the Scope of Rationality* (Cambridge: Cambridge University Press, 1990), p. 86.
4. Louis Dupree, *Passage to Modernity: An Essay in the Hermeneutics of Nature and Culture*. (New Haven, CT: Yale University Press, 1993), p. 3.
5. Bernard Bailyn, *The Ideological Origins of the American Revolution* (Cambridge, MA: Belknap Press, 1992), pp. 235–246.
6. Dupree, *Passage to Modernity*, pp. 10–11.
7. Paul Gilroy, *The Black Atlantic: Modernity and Double Consciousness* (Cambridge, MA: Harvard University Press, 1993).
8. Placid Temples, *Bantu Philosophy* (Paris: Presence Africaine, 1959), pp. 50–51.
9. Olaudah Equiano, *The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa The African. Written by Himself*. 1971 in *In Their Own Words: A History of the American Negro*, ed. Milton Meltzer (New York: Cromwell 1964).
10. Johnson, “The Middle Passage.”
11. Nathan Huggins, *Black Odyssey: The African American Ordeal in Slavery* (New York: Vintage Books, 1990), p. 53
12. Elaine Scarry, *The Body in Pain: The Making and Unmaking of the World* (Oxford: Oxford University Press, 1985), p. 7.
13. John D. Caputo, *The Mystical Element in Heidegger’s Thought* (New York: Fordham University Press, 1986), p. 26.
14. Huggins, *Black Odyssey*, p. 52.
15. Long, *Significations*, p. 60.
16. *Ibid.*, p. 61.
17. Rudolph Otto, *The Idea of the Holy: An Inquiry into the Non-rational Factor in the Idea of the Divine and Its Relation to the Rational*,

- trans. John W. Harvey (London: Oxford University Press, 1923, 1950, 1958), pp. 113–114.
18. Martin Heidegger, *Being and Time* (New York: Harper Perennial Classics, 2008), p. 485.
  19. Edmund Burk, *A Philosophical Inquiry into the Origin of Our Ideas of the Sublime and the Beautiful* (Oxford: Oxford University Press, 1998).
  20. Otto, *The Idea of the Holy*, p. 63.
  21. James Walsh, ed., *The Cloud of Unknowing* (Mahwah, NJ: Paulist Press, 1981).
  22. *Ibid.*, p. 202.
  23. *Ibid.*, p. 205.
  24. Andrew Louth, *The Origins of the Christian Mystical Tradition* (Oxford: Oxford University Press), p. 186.
  25. Kirean Kavanaugh, *Selected Writings of John of the Cross* (Mahwah, NJ: Paulist Press, 1987), p. 85.
  26. Richard Polt and Gregory Fried, *Heidegger's Introduction to Metaphysics* (New Haven, CT: Yale University Press, 2001), p. 81.
  27. James Baldwin, *Go Tell It on the Mountain* (New York: Dell Book), pp. 199, 207.

## 5. Epistemologies Opaque: Conjuring, Conjecture, and the Problematic of Nat Turner's Biblical Hermeneutic

1. Thornton, *Africa and Africans*, pp. 64–66.
2. Theophus H. Smith, *Conjuring Culture: Biblical Formation of Black Culture* (New York: Oxford University Press, 1997).
3. Du Bois, *Suppression of the African Slave Trade*, 1903, p. 190.
4. Joseph Washington, *Black Religion, the Negro and Christianity in the United States* (Boston: Beacon Press, 1964), p. 33.
5. Nat Turner, *Chronicles of Black Protest* (New York: The New American Library, 1969), pp. 64–74.
6. Raymond Brown, “Hermeneutics” in *Jerome Biblical Commentary* (Englewood, NJ: Prentice Hall), pp. 605–623.
7. Edgar I. McKnight, *Post-Modern Use of the Bible* (Nashville, TN: Abingdon Press, 1988), p. 39.
8. Fredric Jameson, *The Political Unconscious* (Ithaca, NY: Cornell University Press, 1982), p. 31.
9. Joseph Murphy, *Santeria* (New York: Original, 1989), pp. 17–18.
10. Jameson, *The Political Unconscious*, pp. 9–10.
11. Karl Mannheim, *Ideology and Utopia* (Orlando, FL: Harvest Books, 1955), p. 4.
12. Terry Eagleton, *Literary Theory* (Minneapolis: University of Minnesota Press, 1996), pp. 54–55.
13. Robert Coote, *The Bible's First History* (Minneapolis, MN: Fortress, 1989), pp. 129–130.

14. Schubert M. Ogden, *On Theology* (San Francisco, CA: Harper and Row, 1982), pp. 53–54.
15. *Ibid.*, p. 64.
16. Paul de Man, *Blindness and Insight* (Minneapolis: University of Minnesota Press, 1983), pp. 135–136.
17. *Ibid.*, pp. 109–110.
18. Jonathan Culler, *On Deconstruction* (Ithaca, NY: Cornell University Press, 1983) p. 81.
19. Turner, *Chronicles of Black Protest*, pp. 72–74.
20. Coote, *The Bible's First History*, p. 103.

## 6. The Mulatto as Material/Sexual Site of Modernity's Contacts and Exchanges

1. W. E. B. Du Bois, *The Souls of Black Folks* (New York: W. W. Norton, 1999).
2. W. E. B. Du Bois, "The Souls of White Folks," in *Darkwater: Voices from Within the Veil* (New York: Schocken Books, 1972), p. 37.
3. Edward J. Blum, *W. E. B. Du Bois: American Prophet* (Philadelphia: University of Pennsylvania Press, 2007), p. 54.
4. Edmund Husserl, "Expression and Meaning," *The Essential Husserl: Basic writings in Transcendental Phenomenology* (Bloomington: Indiana University Press, 1999), pp. 41–42.
5. Du Bois, *Souls*, p. 11.
6. *Ibid.*, p. 17.
7. Frantz Fanon, *Black Skin, White Masks* (New York: Grove Press), p. 110.
8. W. E. B. Du Bois, *The Autobiography of W. E. B. Du Bois: A Soliloquy on Viewing My Life from the Last Decade to Its First Century* (New York: International, 1968), p. 99.
9. He obtained two B. A. degrees: one from Fisk University in Nashville, Tennessee in 1888 and the other from Harvard University in Cambridge, Massachusetts. in 1890. In 1891, Du Bois received his M.A. degree and in 1895, his Ph.D. degree from Harvard University.
10. Du Bois, *Autobiography of W. E. B. Du Bois*, p. 107.
11. *Ibid.*, p. 112.
12. *Ibid.*, p. 120.
13. *Ibid.*, pp. 170–171.
14. Fanon, *Black Skin*, p. 109.
15. Favor, Martin *Authentic Blackness* (Durham, NC: Duke University Press, 1999).
16. W. E. B. Du Bois, "Jesus Christ in Georgia," in *The Seventh Son: The Thought and Writings of W. E. B. Du Bois*, vol. 2, ed. Julius Lester (New York: Vintage Books, 1971).
17. *Ibid.*
18. Abraham L. Davis and Barbara Luck Graham, *The Supreme Court, Race, and Civil Rights* (Thousand Oaks, CA: Sage, 1995), pp. 50–53.

19. Joel Williamson, *Rage for Order* (New York: Oxford University Press, 1984), p. 238.
20. Susan Gubar, *Racechanges: White Skin, Black Face in American Culture* (New York: Oxford University Press, 1997), p. 211.
21. Williamson, *Rage for Order*, p. 239.
22. Thomas J. Davis, "Race, Identity, and the Law: Plessy v. Ferguson," in *Race on Trial: Law and Justice in American History*, ed. Annette Gordon-Reed (Oxford: Oxford University Press, 2002), pp. 61–63.
23. Cheryl I. Harris, "Whiteness as Property," *Harvard Law Review* 106, no. 8 (June 1993), p. 1746.
24. *Ibid.*, p. 1748.
25. Davis, "Race, Identity, and the Law," p. 72.
26. Harris, "Whiteness as Property," p. 1749.
27. Derrick Bell, *Race, Racism and American Law* (Boston: Little, Brown, 1973), p. 260.
28. *Ibid.*, p. 262. The distinction in the above quoted Virginia Statute of 1662 is between a Christian and a slave. This wording reflects a situation wherein the majority of whites had been baptized but the majority of the Africans arriving to the colony had not. There were several instances, however, where black slaves successfully sued for their freedom based on the fact that they had been baptized. In 1667, Virginia took measures to prevent any Negro slaves from ever again being freed through this loophole.  
 "Whereas some doubts have risen whether children that are slaves by birth and by the charity and piety of their owners made partakers of the blessed sacrament of baptism, should by virtue of their baptism be made free, it is enacted . . . that the conferring of baptism does not alter the condition of the person as to his bondage or freedom." see Paul Finkelman, *The Law of Freedom and Bondage: A Casebook* (New York: Oceana, 1986), p. 16.
29. Bill Maurer, "The Anthropology of Money," *Annual Review of Anthropology* 35 (2006), p. 13.
30. O'Malley, "Specie and Species: The Question of Money," *American Historical Review* 99, no. 2 (April 1994), pp. 391, 395.
31. Painter, "Thinking about the Languages of Money and Race," p. 398.
32. Bell, *Race, Racism and American Law*, p. 6.
33. O'Malley, "Specie and Species," pp. 380–381.
34. Michael O'Malley, "Free Silver and the Constitution of Man," [www.Common-place.org](http://www.Common-place.org) 6, no. 3 (April 2006).
35. In Gubar, *Racechanges*, p. 209.
36. John Edgar Wideman, *Fatheralong: A Meditation on Fathers and Sons, Race and Society* (New York: Vintage Press, 1995).
37. David Theo Goldberg, *Racist Culture: Philosophy and the Politics of Meaning* (Oxford: Blackwell, 1993), pp. 53–55.
38. Du Bois, "Jesus Christ in Georgia," pp. 29–30.
39. Myron Schwartzman, *Romare Bearden: His Life and Art* (New York: Harry Adams, 1990).



## 7. “The Signification of Silence” Revisited: African American Art and Hermeneutics

1. Long, *Significations*, p. 60.
2. *Ibid.*, pp. 54–57.
3. Ralph Ellison, *Shadow and Act* (New York: Signet Books, 1966), pp. 174–175.
4. James Weldon Johnson, *God’s Trombones* (New York: Viking Press, 1965), p. 6.
5. James Cone, *A Black Theology of Liberation* (Maryknoll, NY: Orbis Books), pp. 35–39.
6. Johnson, *God’s Trombones*, pp. 17–20.
7. Richard J. Powell, *Homecoming: The Art and Life of William H. Johnson* (New York: Rizzoli International, 1991), pp. 77–78.
8. Gayraud Wilmore, *Black Religion and Black Radicalism* (New York: Anchor Press, 1973), p. 188.
9. Powell, *Homecoming*, p. 191.
10. *Ibid.*, p. 228.
11. Schwartzman, *Romare Bearden*, p. 128.
12. *Ibid.*, p. 288.
13. *Ibid.*, p. 157.
14. *Ibid.*, pp. 210–212.
15. In Phyllis Rauch Klotman, ed., *Humanities through the Black Experience* (Dubuque, IA: Kendall Hunt, 1977), p. 179.
16. Susan Buck-Moss, *The Dialectics of Seeing: Walter Benjamin and the Arcades Project* (Cambridge, MA: MIT Press, 1999), p. 219.
17. Schwartzman, *Romare Bearden*, p. 248.
18. Fanon, *Black Skin*, p. 154.
19. Alain L. Locke, “Values and Imperatives,” in *Philosophy Born of Struggle*, ed. Leonard Harris (Dubuque, IA: Kendall Hunt, 1983).
20. Nicolai Berdyaev, *The Destiny of Man* (London: Geoffrey Bles, 1948), p. 127.
21. Romare Bearden, “The Negro Artist’s Dilemma,” *Critique* November 1946, pp. 16–22.
22. John Dewey, *Art as Experience* (New York: Capricorn Book, 1958), p. 21.
23. Long, *Significations*, p. 9.

## 8. The Meaning of the Moan and Significance of the Shout in Black Worship and Culture and Memory and Hope

1. Zora Neale Hurston, *The Sanctified Church* (Berkeley, CA: Turtle Press, 1983), p. 103.
2. Eileen Southern, *The Music of Black Americans* (New York: W. W. Norton, 1983), pp. 176–177.

3. Carter G. Woodson, ed., *Negro Orators and Their Orations* (New York: Russell and Russell, 1969), pp. 150–157.
4. In John W. Blessingame, ed., *Slave Testimony* (Baton Rouge: Louisiana State University Press, 1977), pp. 114–115.
5. James Weldon Johnson, *God's Trombones* (New York: Viking Press, 1927/1965), p. 5.
6. *Ibid.*, pp. 6–7.
7. Hortense J. Spillers, “Martin Luther King and the Style of Black Sermon,” in *The Black Experience in Religion*, ed. C. Eric Lincoln (New York: Anchor Press, 1974), p. 83.
8. *Ibid.*
9. Zora Neale Hurston, *The Sanctified Church*, p. 82.
10. James Baldwin, *The Amen Corner* (New York: Vintage Books, 1996), pp. xv–xvi.
11. Matthew V. Johnson, *The Cicada's Song* (Atlanta: Publishing Associates, 2006), p. 89.
12. Long, *Significations*, p. 169.
13. *Ibid.*, pp. 182–183.
14. William Dilthey, “The Construction of the Historical in Human Studies,” in *W. Dilthey: Selected Writings*, ed. H. P. Rickman (London: Cambridge University Press, 1976), p. 239.
15. Henri F. Ellenberger, “A Clinical Introduction to Psychiatric Phenomenology and Existential Analysis,” in *Existence*, ed. Rollo May (New York: Simon and Schuster, 1958), p. 100.
16. Jean Paul Sartre, *The Transcendence of the Ego* (New York: Noonday Press, 1957), p. 25.
17. Hendrich Rickert, *Science and History* quoted in Andrew Arato, “The Neo-Idealist Defense of Subjectivity,” *Telos* no. 21 (Fall 1974), p. 125.
18. Karl Mannheim, “On the Interpretation of Weltanschauung,” in *Karl Mannheim*, ed. Kurt H. Wolf (New York: Oxford University Press), p. 30
19. Karl Mannheim, “Lukacs' Theory of the Novel,” in *Ibid.*, p. 5.
20. George Simmel, “Subjective Culture,” in *George Simmel on Individuality and Social Forms*, ed. D. Levine (Chicago: University of Chicago Press, 1971), p. 230.
21. Frantz Fanon, *Black Skin, White Masks* (New York: Grove Press, 1967), p. 154.
22. Ralph Ellison, *Invisible Man* (New York: Vintage Books, 1972), p. 3.
23. Fanon, *Black Skin*, p. 154.
24. George S. Schuyler, “The Caucasian Problem,” in *What the Negro Wants*, ed. Rayford Logan (Chapel Hill: University of North Carolina Press, 1944), p. 281.
25. Matthew V. Johnson, “The Middle Passage, Trauma and the Tragic Re-Imagination of African American Theology,” *Pastoral Psychology* 53 no. 6 (July 2005), pp. 555–556.
26. *Ibid.*, p. 556.
27. Locke, “Values and Imperatives,” pp. 22–23.

28. Langston Hughes, "The Negro Artist and the Racial Mountain," *Nation* 122 (June 23, 1926), pp. 692–694.
29. Frantz Fanon, *The Wretched of the Earth* (New York: Grove Press, 1968), p. 210.
30. Arthur Schomburg, "The Negro Digs Up His Past," *Survey Graphic* VI, no. 6 (March 1925), p. 670.
31. James Baldwin, *Evidence of Things Not Seen* (New York: Holt, Rinehart and Winston, 1985), pp. XII–XIII.
32. Karl Mannheim, "On the Interpretation of Weltanschauung," p. 57.

## 9. The Salsa/Jazz/Blues Idiom and Creolization in the Atlantic World

1. Philip V. Bohlman, *World Music: A Very Short Introduction* (Oxford: Oxford University Press, 2002), p. 35.
2. *Ibid.*, p. 36.
3. Manuel Alvarez Nazario, *El Elemento Afronegroide En El Espanol De Puerto Rico* (San Juan: Instituto De Cultura Puertorriquena, 1974), p. 335.
4. *Ibid.*, p. 45
5. Peter Manuel, *Caribbean Currents: Caribbean Music from Rumba to Raggaе* (Philadelphia: Temple University Press, 1995), pp. 35–36.
6. Leonard B. Meyer, *Emotion and Meaning in Music* (Chicago: University of Chicago Press, 1956), p. 243.
7. *Ibid.*, p. 14.
8. Manuel, *Caribbean Currents*, p. 37.
9. *Ibid.*, p. 73.
10. *Ibid.*, p. 67.
11. Michael P. Steinberg, *Listening to Reason: Culture, Subjectivity, and Nineteenth-Century Music* (Princeton, NJ: Princeton University Press, 2004), pp. 4–5.
12. Mark Evan Bonds, *Music as Thought: Listening to the Symphony in the Age of Beethoven* (Princeton, NJ: Princeton University Press, 2006), p. 10.
13. Bohlman, *World Music*.
14. Robert Gooding-Williams, *Look, A Negro: Philosophical Essays on Race, Culture and Politics* (New York: Routledge, 2006), p. 95.

## Conclusion

1. Winthrop S. Hudson, "The American context as an Area for Research in Black Church Studies," *Church History* 52 no. 2 (1983), p. 157.
2. *Ibid.*, p. 171.
3. See for example: Lawrence W. Levine, "African Culture and Slavery in the United States"; Albert J. Raboteau, "African Religions in America: Theoretical Perspectives," in *Global Dimension of the African Diaspora*,

- Second Edition, ed. Joseph E. Harris (Washington, DC: Howard University Press, 1993).
4. Roger D. Hatch, "Integrating the Issue of Race into the History of Christianity in America," *Journal of the American academy of Religion* XLVI no. 4, p. 567.
  5. Long, "Research Plans," (unpublished), p. 5.
  6. Jack P. Greene, "Beyond Power: Paradigm Subversion and Reformulation and Re-creation of the Early Modern world," in *Crossing Boundaries: Comparative History of Black People in Diaspora*, ed. Darlene Hine and Jacqueline McLeod (Bloomington: Indiana University Press, 1999), p. 377.
  7. Long, "Research Plans," p. 8.
  8. Michael P. Smith, *Spirit World: Photographs and Journal* (Gretna, LA: Pelican, 1932), p. 31.

## Bibliography

- Ahlstrom, Sydney E. *A Religious History of the American People*. New Haven, CT and London: Yale University Press, 1972.
- Alagoa, E. J. "Fon and Yoruba: The Niger Delta and the Cameroon." In *General History of Africa*, vol. 5, UNESCO. San Francisco: University of California Press, 1992.
- Armitage, David. *The Ideological Origins of the British Empire*. Cambridge: Cambridge University Press, 2000.
- Bailyn, Bernard. *Atlantic History: Concepts and Contours*. Cambridge, MA: Harvard University Press, 2005.
- . *The Ideological Origins of the American Revolution*. Cambridge, MA: Belknap Press, 1992.
- Baldwin, James. *Go Tell It on the Mountain*. New York: Dell Book, 1981.
- Baly, C. A. *The Birth of the Modern World, 1780–1914*. London: Blackwell, 2004.
- Bearden, Romare. "The Negro Artist's Dilemma." *Critique* (November 1946): 16–22.
- Beaud, Michel. *A History of Capitalism: 1500–2000*. New York: Monthly Review Press, 2001.
- Beckles, Hilary McD. "The 'Hub of Empire': The Caribbean and Britain in the Seventeenth Century." In *The Origins of Empire: British Overseas Enterprise to the Close of the Seventeenth Century*, vol. 1, edited by Nicholas Canny. Oxford: Oxford Press, 1998.
- Bell, Derrick. *Race, Racism and American Law*. Boston: Little, Brown, 1973.
- Berdyayev, Nicolai. *The Destiny of Man*. London: Geoffrey Bles, 1948.
- Blessingame, John W. ed. *Slave Testimony*. Baton Rouge: Louisiana State University Press, 1977.
- Blum, Edward J. *W. E. B. Du Bois: American Prophet*. Philadelphia: University of Pennsylvania Press, 2007.
- Bohman, Philip V. *World Music: A Very Short Introduction*. Oxford: Oxford University Press, 2002.
- Brooks, George E. *Landlords and Strangers: Ecology, Society, and Trade in Western Africa, 1000–1630*. Boulder, CO: Westview, 1993.
- Brown, Raymond. "Hermeneutics." In *The Jerome Biblical Commentary*, ed. Raymond Brown, 605–623. Englewood Cliffs, NJ: Prentice Hall, 1968.

- Brownlee, W. Elliot. *Dynamics of Ascent: A History of the American Economy*. New York: Alfred A. Knopf, 1974.
- Buck-Moss, Susan. *The Dialectics of Seeing: Walter Benjamin and the Arcades Project*. Cambridge, MA: MIT Press, 1999.
- Burk, Edmund. *A Philosophical Inquiry into the Origin of Our Ideas of the Sublime and the Beautiful*. Oxford: Oxford University Press, 1998.
- Caputo, John D. *The Mystical Element in Heidegger's Thought*. New York: Fordham University Press, 1986.
- Chiro, Daniel. *Social Change in the Modern Era*. New York: Harcourt Press, 1986.
- Cone, James. *A Black Theology of Liberation*. Maryknoll, NY: Orbis Books, 1990.
- Connell-Smith, Gordon. *Forerunners of Drake*. London: Longmans, green, 1954.
- Coote, Robert C. *The Bible's First History*. Minneapolis, MN: Fortress, 1989.
- Culler, Jonathan. *On Deconstruction*. Ithaca, NY: Cornell University Press, 1983.
- Davis, Abraham L., and Barbara Luck Graham. *The Supreme Court, Race, and Civil*. Thousand Oaks, CA: Sage, 1995.
- Davis, Thomas J. "Race, Identity, and the Law: Plessy v. Ferguson." In *Race on Trial: Law and Justice in American History*, edited by Annette Gordon-Reed, 61–63. Oxford: Oxford University Press, 2002.
- de Man, Paul. *Blindness and Insight*. Minneapolis: University of Minnesota Press, 1983.
- Dewey, John. *Art as Experience*. New York: Capricorn Book, 1958.
- Dilthey, William. "The Construction of the Historical in Human Studies." In *W. Dilthey: Selected Writings*, edited by H. P. Rickman. London: Cambridge University Press, 1976.
- Du Bois, W. E. B. *The Autobiography of W. E. B. Du Bois: A Soliloquy on Viewing My Life from the Last Decade to Its First Century*. New York: International, 1968.
- . "Jesus Christ in Georgia." In *The Seventh Son: The Thought and Writings of W. E. B. Du Bois*, vol. 2, edited by Julius Lester. New York: Vintage Books, 1971.
- . *The Souls of Black Folks*. New York: W. W. Norton, 1999.
- . "The Souls of White Folks." In *Darkwater: Voices from Within the Veil*. New York: Schocken Books, 1972.
- . *The Suppression of the African Slave Trade, 1638–1870*. Baton Rouge: Louisiana State University Press, 1896/1969.
- Dupree, Louis. *Passage to Modernity: An Essay in the Hermeneutics of Nature and Culture*. New Haven, CT: Yale University Press, 1993.
- Eagleton, Terry. *Literary Theory*. Minneapolis: University of Minnesota Press, 1996.
- Edgar I. McKnight. *Post-Modern Use of the Bible*. Nashville, TN: Abingdon Press, 1988.
- Ellenberger, Henri F. "A Clinical Introduction to Psychiatric Phenomenology and Existential Analysis." In *Existence*, edited by Rollo May. New York: Simon and Schuster, 1958.

- Elliott, J. H. *Empires of the Atlantic World: Britain and Spain in America 1492–1830*. New Haven, CT: Yale University Press, 2006.
- . *Imperial Spain: 1469–1716*. New York: Penguin Books, 1963.
- Ellison, Ralph. *Invisible Man*. New York: Vintage Books, 1972.
- . *Shadow and Act*. New York: Signet Books, 1966.
- Equiano, Olaudah. *The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa The African. Written by Himself*. New York: Dover, 1999.
- Eric Williams. *From Columbus to Castro: The History of the Caribbean*. New York: Vintage Books, 1970.
- Fanon, Frantz. *Black Skin, White Masks*. New York: Grove Press, 1967.
- Favor, Martin. *Authentic Blackness*. Durham, NC: Duke University Press, 1999.
- Finkelman, Paul. *The Law of Freedom and Bondage: A Casebook*. New York: Oceana, 1986.
- Fontana, Joseph. *The Distorted Past: A Reinterpretation of Europe*. Oxford: Blackwell, 1995.
- Gilroy, Paul. *The Black Atlantic: Modernity and Double Consciousness*. Cambridge, MA: Harvard University Press, 1993.
- Goldberg, David. Theo. *Racist Culture: Philosophy and the Politics of Meaning*. Oxford: Blackwell, 1993.
- Gonzales-Wipplers and Metraux. *Santeria: The Religion. A Legacy of Faith, Rites, and Magic*. New York: Harmony Books, 1989.
- Gubar, Susan. *Racechanges: White Skin, Black Face in American Culture*. New York: Oxford University Press, 1997.
- Harris, Cheryl I. "Whiteness as Property." *Harvard Law Review* 106, no. 8 (June 1993).
- Heidegger, Martin. *Being and Time*. New York: Harper Perennial Classics, 2008.
- . *An Introduction to Metaphysics*. New Haven, CT: Yale University Press, 1959.
- Herskovits, Melville. *An Outline of Dahomean Religious Belief*. Menasha, WI: The American Anthropological Association, no. 41 (1933).
- . *Dahomean Narratives*. Evanston, IL: Northwestern University Press, 1970.
- Hont, Istvan, and Michael Ignatieff. *Wealth and Virtue: The Shaping of Political Economy in the Scottish Enlightenment*. Cambridge: Cambridge University Press.
- Huggins, Nathan. *Black Odyssey: The African American Ordeal in Slavery*. New York: Vintage Books, 1990.
- Hurston, Zora Neale. *The Sanctified Church*. Berkeley, CA: Turtle Press, 1983.
- Jameson, Fredric. *The Political Unconscious*. Ithaca, NY: Cornell University Press, 1982.
- Janzen, John M. *Lemba, 1650–1930: A Drum of Affliction in Africa and the New World*. New York: Garland Press, 1982.
- Johnson, James Weldon. *God's Trombones*. New York: Viking Press, 1927/1965.

- Johnson, Matthew V. *The Cicada's Song: A Novel*. Atlanta: Publishing Associates, 2006.
- . "The Middle Passage, Trauma and the Tragic Re-Imagination of African American Theology." *Pastoral Psychology* 53, no. 6 (July 2005).
- Johnson, Rev. Samuel. *The History of the Yorubas from the Earliest Times to the Beginning of the British Protectorate*. London: Routledge, 1921.
- Kavanaugh, Kirean. *Selected Writings of John of the Cross*. Mahwah, NJ: Paulist Press, 1987.
- Kidd, Colin. *The Forging of Races: Race and Scripture in the Protestant Atlantic World, 1600–2000*. Cambridge: Cambridge University Press, 2006.
- Klotman, Phyllis Rauch, ed. *Humanities through the Black Experience*. Dubuque, IA: Kendall Hunt, 1977.
- Locke, Alain. "Values and Imperatives." In *Philosophy Born of Struggle*, edited by Leonard Harris. Dubuque, IA: Kendall Hunt, 1983.
- Long, Charles H. "Indigenous People, Materialities, and Religion: Outline for a New Orientation to Religious Meaning." In *Religion and Global Culture: New Terrain in the Study of Religion and the Work of Charles H. Long*, edited by Jennifer I. M. Reid. New York: Lexington Books, 2003.
- . "Research Plans For 1991–92." unpublished.
- . *Significations: Signs, Symbols and Images in the Interpretation of Religion*. Philadelphia: Fortress, 1986.
- Louth, Andrew. *The Origins of the Christian Mystical Tradition*. Oxford: Clarendon Press, 1983.
- Malowist, M. "The Struggle for International Trade and Its Implications for Africa." In *General History of Africa*, vol. 5, edited by B. A. Ogot. Berkeley: University of California Press, 1992.
- Mannheim, Karl. "On the Interpretation of Weltanschauung" and "Lukacs' Theory of the Novel." In *Karl Mannheim*, edited by Kurt H. Wolf. New York: Oxford University Press.
- Manuel, Peter. *Caribbean Currents: Caribbean Music from Rumba to Ragga*. Philadelphia: Temple University Press, 1995.
- Marx, Karl. *Capital*, vol. 1. In *The Marx-Engels Reader*, 2nd ed., edited by Robert C. Tucker (New York: W. W. Norton, 1978), pp. 319–320.
- Maupol, Bernard. *La Geomancie a L'Ancienne Cote des Esclaves*. Paris: Institute D'Ethnologie, 1961.
- Maurer, Bill. "The Anthropology of Money." *Annual Review of Anthropology* 35 (2006).
- Meyer, Leonard B. *Emotion and Meaning in Music*. Chicago: University of Chicago Press, 1956.
- Mudimbe, V. I. *The Invention of Africa: Gnosis, Philosophy and the Order of Knowledge*. Bloomington: University of Indiana Press, 1988.
- Murphy, Joseph. *Santeria*. New York: Original, 1989.
- Murray, Andrew F. *Presbyterians and the Negro*. Philadelphia: Presbyterian Historical Society, 1966.
- Nazario, Manuel Alvarez. *El Elemento Afronegroide En El Espanol De Puerto Rico*. San Juan: Instituto De Cultura Puertorriquena, 1974.
- Ogden, Schubert M. *On Theology*. San Francisco, CA: Harper and Row, 1982.



- Ohlmeyer, Jane H. "‘Civilizing of those Rude Partes’: Colonization within Britain and Ireland, 1580s–1640s." In *The Origins of Empire*, edited by Nicholas Canny. Oxford: Oxford University Press, 1998.
- O’Malley, Michael. "Free Silver and the Constitution of Man." [www.Commonplace.org](http://www.Commonplace.org) 6, no. 3 (April 2006).
- . "Specie and Species: The Question of Money." *American Historical Review* 99, no. 2 (April 1994).
- Onaiyekan. "The Priesthood among the Owe Yoruba." In *Traditional Religion in West Africa*, edited by E. A. Ade Adegbola. Ibadan: Daystar Press, 1983.
- Otto, Rudolph. Translated by John W. Harvey. *The Idea of the Holy: An Inquiry into the Non-rational Factor in the Idea of the Divine and Its Relation to the Rational*. London: Oxford University Press, 1923, 1950, 1958.
- Painter, Nell. "Thinking about the Languages of Money and Race: A Response to Michael O’Malley." *American Historical Review* 99, no. 2 (April 1994): 398.
- Pietz, William. "The Problem of the Fetish." *RES* 9 (Spring 1985).
- Polt, Richard, and Gregory Fried. *Heidegger’s Introduction to Metaphysics*. New Haven, CT: Yale University Press, 2001.
- Powell, Richard J. *Homecoming: The Art and Life of William H. Johnson*. New York: Rizzoli International, 1991.
- Price, Richard. *Maroon Societies: Rebel Slave Communities in the Americas*. New York: Anchor Press, 1973.
- Reid, Jennifer. *Religion and Global Culture: New Terrain in the Study of Religion and the Work of Charles H. Long*. Lanham, MD: Lexington Press, 2003.
- Reynolds, Edward. *Stand the Storm: A History of the Atlantic Slave Trade*. Chicago: Ivan R. Dee, 1985.
- Rickert, Hendrich. *Science and History* quoted in Andrew Arato, "The Neo-Idealist Defense of Subjectivity." *Telos* no. 21 (Fall 1974).
- Rivera, Luis N. *A Violent Evangelism: The Political and Religious Conquest of the Americas*. Louisville: Westminster/John Knox Press, 1992.
- Sartre, Jean Paul. *The Transcendence of the Ego*. New York: Noonday Press, 1957.
- Scarry, Elaine. *The Body in Pain: The Making and Unmaking of the World*. Oxford: Oxford University Press, 1985.
- Schwartzman, Myron. *Romare Bearden: His Life and Art*. New York: Harry Adams, 1990.
- Simmel, George. "Subjective Culture." In *George Simmel on Individuality and Social Forms*, edited by D. Levine. Chicago: University of Chicago Press, 1971.
- Smith, M. G. "The African Heritage in the Caribbean." In *Caribbean Studies: A Symposium*, edited by Vera Rubin, 37. Seattle: University of Washington Press, 1960.
- Smith, Michael P. *Spirit World: Photographs and Journal*. Gretna, LA: Pelican, 1982.
- Southern, Eileen. *The Music of Black Americans*. New York: W. W. Norton, 1983.
- Southern, R. W. *Western Society and the Church in the Middle Ages*. New York: Penguin Books, 1990.

- Spillers, Hortense J. "Martin Luther King and the Style of the Black Sermon." In *The Black Experience in Religion*, edited by C. Eric Lincoln. New York: Anchor Press, 1974.
- Steinberg, Michael P. *Listening to Reason: Culture, Subjectivity, and Nineteenth-Century Music*. Princeton, NJ: Princeton University Press, 2004.
- Tambiah, Stanley J. *Magic, Science and Religion and the Scope of Rationality*. Cambridge: Cambridge University Press, 1990.
- Temples, Placid. *Bantu Philosophy*, Paris: Presence Africaine, 1959.
- Thornton, John. *Africa and Africans in the Making of the Atlantic World, 1400–1800*. Cambridge: Cambridge University Press, 1992.
- Van Leewuen, Arend Theodor. *Critique of Heaven and Earth*, vol. 2. New York: Charles Scribner's Sons, 1974.
- Verene, Donald Philip. *Vico's Science of Imagination*. Ithaca, NY: Cornell University Press, 1981.
- Wagley, Charles. "Plantation-America: A Culture Sphere." In *Caribbean Studies: A Symposium*, edited by Vera Rubin. Seattle: University of Washington Press, 1960.
- Walsh, James. ed. *The Cloud of Unknowing*. Mahwah, NJ: Paulist Press, 1981.
- Washington, Joseph. *Black Religion, the Negro and Christianity in the United States*. Boston: Beacon Press, 1964.
- Wideman, John Edgar. *Fatheralong: A Meditation on Fathers and Sons, Race and Society*. New York: Vintage Press, 1995.
- Williams, Eric. *From Columbus to Castro: A History of the Caribbean, 1492–1992*. New York: Vintage Books, 1970.
- Wilmore, Gayraud. *Black Religion and Black Radicalism*. New York: Anchor Press, 1973.
- Wolf, Eric R. *Europe and the People without History*. Berkeley: University of California Press, 1990.
- Woodson, Carter G. ed. *Negro Orators and Their Orations*. New York: Russell and Russell, 1969.
- Young, R. C. *Colonial Desire: Hybridity in Theory, Culture and Race*. London: Routledge, 1995.

## Index

- a priori, religious, 66–7, 73
- absence, 39, 58, 64, 66, 72–4, 102, 124, 172, 200
- aesthetics, 67, 135, 141–6, 186, 192
- affections, religious, 73
- Africa, 4, 7, 10–11, 13, 17, 19, 21, 25, 29, 31, 79–80, 171–3, 196, 201–2, 204, 216
- African American Art, 121, 123–5, 127–8, 135, 137, 141–2, 145–7, 161, 167
- African American Art and Hermeneutics, 121, 150, 209
- African American Christian, 167
- African American culture, 10, 125, 159, 161–3, 193
- African American Ordeal in Slavery, 63, 205, 215
- African American Religious Consciousness, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 150, 205
- African American scholars, 7, 123
- African American texts, 126, 128, 138
- African Americans, 9–10, 13–14, 57–8, 78–82, 103–6, 116–17, 124, 127–8, 131–2, 134–8, 142–3, 145–7, 150–2, 159–70, 174–5, 197–9
- African captives, 64, 73
- African deities, 13
- African Diaspora, 9–10, 174, 211
- African Gods, 6, 12–13
- African music, 174, 179–80
- African origins of black religion, 141
- African religions, 7, 11, 48, 195
- African retentions, 152, 195–6, 198
- African roots of black religion, 195
- African societies, 11
- Africans, 3–10, 13–15, 17, 23, 26–7, 29, 32–4, 48–50, 52–3, 58–62, 65, 68, 117–18, 130, 172–9, 204–6
  - bodies of, 37, 39
- age, 16, 82, 134, 191–2
- Age of Discovery, 15, 17, 19, 21, 23, 25, 27, 29, 31, 33, 35, 174, 202
- agreement, 19–20, 141, 167
- Alain Locke, 125, 127, 131, 136, 142
- allegorical, 85–6
- allegory, 86, 94
- amens, 119, 130, 153, 156
- America blacks, 196
- American culture, 98, 106, 109, 208, 215
- American Historical Review, 204, 208, 217
- American Law, 208, 213
- Americans, black North, 82
- Americas, 4, 6–7, 9, 12–13, 21, 25–8, 52, 79–80, 98, 106–8, 145–6, 152, 172–3, 186–8, 195–7, 202
- analogy, 58, 67–8, 73, 136

- Anchor Press, 202, 209–10, 217–18  
 Anoel, 1–218  
 anxiety, 64  
 appearance, 7–8, 13, 17, 39–40, 122, 138, 199  
 apprehension, 43, 58, 61, 63–4, 66–7, 116, 120  
 archaic, 121–3, 146, 149, 180  
 arena, 91–2  
 Armand, 115  
 art, 12, 123, 127, 131–2, 135–6, 142–5, 157, 186–7, 208–9, 214, 217  
   work of, 142, 161–2  
 artists, 122–5, 127, 136–7, 142–4, 184  
   black, 123, 135  
 Atlantic, 4, 13, 16–19, 22, 25, 33–4, 62, 97, 175–6  
 Atlantic History, 201, 213  
 Atlantic Slave Trade, 42, 61–2, 80, 203, 217  
 Atlantic World, 3–6, 13, 15, 32, 37, 49, 60, 171–2, 176, 186, 195, 197, 199, 202–4, 211, 215  
 Atlantic world economy of mercantilism, 37  
 AuI (Authorial Ideology), 89, 91  
 Authorial Ideology (AuI), 89, 91  
 authority, 22, 47, 88, 90, 92–3, 106, 114–15, 185–6  
 autonomy, 47, 77, 79, 159, 185–6  
 awareness, 24, 64, 66, 71–2, 103, 189
- Bailyn, 4, 6, 201, 213  
 baptism, 30, 208  
 Barbados, 4, 19, 28–9  
 barn, 158  
 Baroque, 186–8, 190  
 Bartimaeus, 94  
 Bearden, 126, 128, 135–41, 143–5, 213  
 Bearden's art, 137, 141–2  
 Bearden's collages, 137–40
- beats, 126, 171, 179–82  
 Beckles, 203, 213  
 Benjamin, Walter, 88, 138–9, 209, 214  
 Berkeley, 201, 203–4, 209, 215–16, 218  
 Bible, 23, 33, 51, 78, 84–5, 88–9, 91–4, 97, 126, 130, 206–7, 214  
 Biblical Formations of Black America, 82  
 bishops, 21, 47, 90  
 Black Americans, 209, 217  
 Black Atlantic, 205, 215  
 Black Atlantic Modernity and Double Consciousness, 61  
 black bodies, 3, 13–14, 42, 112, 117, 175–6  
 black butler, 107–8  
 black Christ, 133, 140  
 black church, 68, 129, 132, 134, 150, 196  
 black consciousness, 3, 5, 14, 34, 66–8, 73–4, 99, 104–5  
 black consciousness movements, 125, 178, 183  
 black culture, 105–6, 123, 128–9, 147, 206  
 black existence, 118, 127, 141, 164  
 black experience, 6, 58, 64, 66, 106, 124, 127–8, 131, 138, 143, 147, 150, 162, 209, 216  
 Black Experience in Religion, 210, 218  
 black faith, 132, 134  
 black folk world, 106  
 Black Folks, 58, 98–9, 103, 105, 116–18, 138, 141–3, 165, 207, 214  
 black identity, 3, 65, 104, 110  
 black intellectuals, 105–6, 125  
 black life, 105, 125–6, 132, 141  
 Black music, 81, 143  
 black musician, 129, 141  
 Black Odyssey, 63, 205, 215

- black peoples, 54, 212  
 black person, 108, 122, 142, 193  
 black preacher, 122, 126, 141,  
     153–7  
 black preaching, 142, 150–1, 153–4  
 black protest, 69, 206–7  
 black psyche, 138, 142  
 black religion  
     interpretation of, 6, 68  
     scholars of, 147, 195  
 Black Religion and Black  
     Radicalism, 132, 209, 218  
 black religion and ultimate value,  
     115  
 black religious consciousness, 146,  
     158  
 black religious experience, 3, 66,  
     68–70, 72–4, 147  
 black religious studies, 123–4, 131,  
     135, 137–8, 141, 143, 145–7  
 black sermon, 127, 210, 218  
 Black Skin, 105, 160, 207, 209–10,  
     215  
 black spirits, 83, 146  
 black subjects, 135, 138, 147  
 black subordination, 39, 112  
 black theologians, 3, 68–9, 135, 167  
 black theology, 32, 68–9, 101,  
     123–4, 128, 130–1, 134–5,  
     137–8, 141, 143, 145–7  
     projects of, 99, 131, 146  
 Black Theology of Liberation, 68,  
     209, 214  
 black traditions, 54, 144  
 black viewer, 139  
 black woman, 130, 157  
 black women, 130, 133–4  
 black worship, 127, 149–53, 155–6,  
     158, 209  
 blackness, 3, 5–6, 39, 49, 78, 97–8,  
     105–6, 109, 116, 118, 120,  
     122, 138, 162, 198  
 blacks, 5, 11, 14, 30, 39, 44, 54, 58,  
     78, 99–101, 108–9, 112–14,  
     125, 150, 158, 180  
 blacksmiths, 7  
 Blackwell, 202–3, 208, 213, 215  
 blindness, 93–5, 207, 214  
 Blues, 81, 117, 127–9, 152–3, 161,  
     172, 191  
 bodies, 1, 3, 43, 54–5, 63–4,  
     79–81, 116–18, 133, 146, 152,  
     158, 175, 186, 191, 205, 217  
 Bohlman, 174, 211, 213  
 Bois, 82, 97–107, 109, 116, 118–20,  
     125, 127, 133, 151, 165, 203,  
     206–8, 213–14  
 Bois call blacks, 118  
 Bois's notion, 100–1, 105  
 Bois's relevance, 101  
 Bois's Souls, 98–9  
 Bomba, 81, 177, 180, 188  
 bondage, 30, 103, 111, 162, 208,  
     215  
 Brazil, 10, 13, 25, 80–1  
 Britain, 14, 40–1, 203, 213, 215,  
     217  
 bulls, 18, 21–2, 25  
     papal, 18, 20–2, 25, 27  
  
 caetera divinae, 18,  
     21–2, 25  
 California Press, 201, 203–4, 213,  
     216, 218  
 Calvinism, 52  
 Cambridge, 201–5, 209, 213–16,  
     218  
 Cambridge University Press, 202–5,  
     210, 213–16, 218  
 Canaan, 89, 156  
 Canaries, 20  
 Canny, Nicholas, 203, 213, 217  
 canon, 47, 92–3, 95, 124  
 capitalism, 37–8, 40, 48, 50, 52,  
     204, 213  
     global, 42  
 captives, 63–5, 73, 75,  
     133, 151–2  
 cargo, 2–3, 44, 62  
 Cargo Cult, 44–5

- Caribbean, 10, 17–18, 28–9, 31, 78, 80, 125, 140–1, 172, 184, 197–8, 202–4, 213, 215, 217–18
- Caribbean Studies, 202, 217–18
- century, 4, 18–20, 27–8, 34, 114, 116, 125, 174, 189, 203–4, 207, 214
- twentieth, 98, 100, 109, 119, 204
- chattel, 116–17, 186
- Chicago, 203, 210–11, 216–17
- Chicago Press, 210–11, 216–17
- child, 110, 112, 140
- China, 17–18, 25
- Christ, 21, 30, 50, 70, 92–3, 95, 108, 115, 120, 131, 133, 136
- Christianity, 3, 17, 25, 32–4, 44, 68, 84, 173, 197, 204, 206, 212, 218
- Christianization, 24–6
- Christology, 23, 108, 140
- Chronicles of Black Protest, 206–7
- Church, 20–1, 23, 28, 30, 33, 46–7, 86, 90, 92–3, 108, 129, 150, 153, 157, 204, 217
- Cloud, 58, 68, 70–3, 206, 218
- cloud of unknowing, 58, 68, 70–3, 206, 218
- coast, 9–10, 30, 32, 62
- cogito, 59, 99, 116–17
- collages, 120, 137–40
- colonel, 107–8
- colonialism, 44, 54–5, 60, 164, 168, 187, 190, 198
- colonies, 11, 14, 16, 26, 29–31, 111–12, 183, 188, 208
- colonization, 4–5, 15–16, 22–3, 26, 28, 51, 54, 78, 118, 130, 192, 203, 217
- Columbus, 18–20, 202, 215, 218
- commodities, 1–3, 49–51, 60, 70, 115, 175, 199
- commodity form, 42, 49, 51
- communication, 149, 152, 200
- community, 3, 24, 54, 77, 80, 101, 110, 124–5, 128–9, 153, 158, 187, 195, 200
- black, 128, 134, 141–2
- concreteness, 3, 5, 174
- condition, objective, 163, 168–70
- confusion, 47, 111, 113, 157
- congregation, 30, 126, 128, 141, 150, 153–7, 200
- Congress, 113–14, 189
- Congress of Vienna, 188
- conjurer, 81, 85, 141
- conjuring, 77, 81, 84–5, 87–8, 93, 95, 206
- Conjuring Culture, 82, 206
- connection, 3, 16, 84, 106, 113, 135–6, 141, 143–4, 159–60, 165
- consciousness, 3, 5, 40, 43, 59, 61, 64–6, 68, 77–9, 99–100, 117–18, 121–2, 151, 158–61, 164, 171
- religious, 44, 67, 73, 106, 127, 158
- constitution, religious, 9
- consubstantial, 108–9
- contacts, 1–8, 13, 29, 32, 34, 38, 44, 48–9, 52–4, 57, 59–61, 82, 103, 110, 192, 197
- continuities, 3, 9–14, 17, 65, 82, 196
- contradictions, 189–90
- convicts, 107–8, 133
- Cornell University Press, 204, 206–7, 214, 218
- cotton, 28–9, 31
- count, 26, 110, 182
- creation, 41, 46, 59, 77, 87, 98, 130, 133, 188, 199
- creative act, 142, 144–5
- creoles, 110, 176–7

- creolization, 171–4, 176–7, 187, 189–92  
 crown, 20, 25–6  
 crucifixion, 130–1, 133–4  
 Cuba, 6, 11, 13, 19, 26, 174, 176–8, 180–1, 183, 188  
 cultural changes, 60, 188  
 culture, 5, 9, 38, 44–5, 54, 59–60, 161–2, 164, 168–70, 176–7, 183, 185–7, 191–3, 205, 211, 218  
     black folk, 106, 124, 140, 143  
     culture area, 9–10  
  
 dance, 81, 142–3, 151, 167, 173, 179–82, 184, 188  
 dancers, 182  
 danza, 177, 181  
 dark, 58, 68, 72, 110  
 darkness, 65, 70–4, 103, 134  
 death, 11, 25–7, 32, 62–5, 67, 69–70, 73, 95, 111, 134, 153, 189  
 Descartes, 116–17  
 deck, 62–3, 70  
 degrees, 9, 40, 44, 63, 80, 87, 162, 168, 172–3, 177, 207  
 depths, 74, 108, 118–19, 153, 190  
     historical, 7  
 design, 131, 136  
 Desiree, 115  
 devotees, 80  
 differences, 3–4, 53–4, 113, 159, 168, 177, 180, 189–90  
 Dilthey, 159–60, 210, 214  
 disciplines, 5, 40, 47, 135, 141, 147, 159, 162  
 discontinuities, 3, 7, 9, 12–14, 17, 65, 88, 196  
 discourses, postmodernist, 189–90  
 discovery, 8, 15, 17, 19, 21, 23, 25, 27, 29, 31, 33, 35, 48, 77–8, 119, 137–8  
 divination, 12, 84, 87–8, 93, 95  
  
 double-consciousness notion, 99  
 Douglas, 126–9, 131–2, 135, 141–5, 147  
 Douglas, Aaron, 123, 126–7, 131, 135–6  
 Douglas's paintings, 126, 128–31  
 Dubuque, 209, 216  
  
 Eagleton, 89–91, 214  
 Egypt, 89, 131–2, 138, 169  
 Eliade, 42–4  
 empathy, 157–8  
 empires, 8, 203, 213, 215, 217  
     hub of, 28, 203, 213  
 England, 16, 22, 28–9, 31, 34, 52  
 enslavement, 5, 15, 23, 29, 51–2, 78, 97, 118, 130, 175  
 Epistemologies Opaque, 77, 79, 81, 83, 85, 87, 89, 91, 93, 95, 206  
 Equiano, 63–4, 215  
 error, 85, 94–5  
 eschatology, 129, 134, 166, 168  
 ethics, 8, 40, 67, 141–5, 165  
 Eucharist, 48, 50, 115  
 Euro-American world, 6  
 Europe, 4, 13, 16–18, 22, 26, 31–2, 35, 38, 45, 48–50, 53, 104, 171–2, 188, 197–8, 203–4  
 European cultural history, 186–7  
 European expansion, 24  
 European World Economy, 51–2  
 Europeans, 4, 18, 24, 33–4, 38, 42, 44, 48–9, 52–3, 59, 61, 63, 75, 91, 185–8, 198–9  
 exchange value, 114–15  
 exchanges, 1–8, 13, 25, 29, 32, 34, 38–42, 44, 47–9, 51, 54, 57, 59–61, 79, 113–14, 116–18  
     divine-human, 3, 48  
     human, 2, 50

- exchanges—*Continued*  
 network of, 37  
 sexual, 54–5
- experience, 2, 5–6, 11, 14, 59,  
 63–4, 66–7, 69–74, 103,  
 105–6, 121–2, 160, 164–8,  
 170–1, 195–6, 200  
 historical, 58, 70  
 religious, 3, 5, 38, 54, 66, 70,  
 158, 167
- exports, 31, 41
- expression, 77, 79, 121–2, 135, 145,  
 171, 174, 185  
 black cultural, 141, 144
- Fanon, 100–1, 160, 165, 168, 207,  
 209–10, 215
- fate, 12, 62–3, 95, 144
- fathers, 31, 47, 68, 112, 115–16,  
 156–7, 208, 218
- Ferdinand, 19–20, 202
- Ferguson, 109–10, 208, 214
- fetish, 33, 48–51, 115, 199, 204,  
 217
- fidelity, 10
- Fifteenth Amendment, 114
- First History, 206–7, 214
- Fisk, 102
- flesh, 54, 118, 138, 140
- folks, 99, 103–6, 128, 132, 150,  
 156, 158
- forgetfulness, 59, 75
- France, 16, 22, 31, 100, 202
- freedom, 14, 30, 39, 53, 60, 80, 82,  
 102, 112, 116, 144–5, 161,  
 166–7, 185, 187, 208
- Gaan Tata, 8
- General History of Africa, 201,  
 204, 216
- General Ideology (GI), 89, 91
- General Mode of Production  
 (GMP), 89
- Georgia, 97, 107, 120, 133, 207–8,  
 214
- GI (General Ideology), 89, 91
- gift-exchange, 2–3
- GMP (General Mode of  
 Production), 89
- gods, 2, 7, 11–13, 108, 117, 171
- God's grace, 23
- God's Trombones, 126–8, 154–5,  
 209–10, 215
- gold, 8, 19, 50, 113–15
- goods, 8, 19, 31, 41–2, 53–4
- Gospel, 11, 24–5, 30, 95, 152, 154
- grace, 30, 45, 47, 70, 145, 191
- Greeks, 95, 100, 108, 191–2
- Grenada, 19–21
- groups, 9, 26, 61, 102, 110, 136–7,  
 173, 176, 181–2
- Grove Press, 207, 210–11, 215
- Harlem, 105, 125, 131–2, 136, 142,  
 157
- Harlem Renaissance, 104, 125, 127,  
 131, 143, 168
- Harvard, 104, 106
- Hauser, 190–1
- heart, 51, 65, 91, 103–4, 107, 156,  
 199
- Heidegger, 59, 64, 71, 73–4,  
 215
- Heidegger, Martin, 57–8, 100,  
 205–6
- Hermeneutics, 85, 88, 121–2, 138,  
 147, 160, 200, 206, 213
- he/she, 164–5, 182
- historians, 149, 186, 195
- historical accounts, 197
- Historical Realities, 60
- history, 4, 6, 23–4, 45, 71, 82, 92,  
 121–2, 139, 151, 161–3,  
 169–71, 190, 197–9, 202–5,  
 214–18  
 religious, 15–16, 152, 159, 203,  
 213
- history-culture, 163, 169
- History of Christianity in America,  
 197, 212



- history of slavery, 129, 164  
 horrors, 14, 27, 62–4, 73,  
     162, 164  
 Hudson, 195–7,  
     211  
 human beings, 1–2, 43, 51, 70, 97,  
     117, 169  
 human consciousness, 5, 38, 42–3,  
     71, 77, 79, 99  
 humanity, 3, 23, 30, 69, 77, 79,  
     108, 120, 130, 162,  
     209, 216  
 humans, 2, 11–12, 41, 43–4, 60,  
     70, 79, 144, 197  
 Husserl, 99, 160  
  
 identity, 59, 78, 106, 108–9,  
     114–16, 122, 131, 137,  
     152, 171, 177–8,  
     199, 208, 214  
     racial, 39, 101, 135  
 Ideological Origins, 60, 203, 205,  
     213  
 images, 24, 68, 70, 73, 77, 86, 123,  
     129–30, 133, 137, 201, 216  
 imagination, theological, 42  
 imagination of matter, 2–4, 6, 8,  
     10, 12, 14, 16, 18, 20, 22, 24,  
     26, 28, 37–55,  
     200–1, 204  
 imaginative universals, 43  
 India, 17–19, 25,  
     173, 177  
 Indios, 23, 26, 28, 203  
 inequality, 40–1, 94, 190  
 interpretation, 7, 44, 69, 82–8, 90,  
     92, 94, 97, 122, 142, 149,  
     158–9, 161–2  
 invisibility, 165  
 Isabella, 20  
 islands, 22, 25, 79, 100, 175–7,  
     180, 183  
 isles, 21–2  
 Ithaca, 204, 206–7, 214–15,  
     218  
  
 James Weldon Johnson, 125–7, 154,  
     209–10  
 Jazz, 81, 117, 128–9, 152, 161, 172,  
     184–5  
 Jennifer, 201–2, 216–17  
 Jesus, 3, 13, 69, 90, 93–5, 115, 131,  
     133, 139–40, 152  
 John, 72, 206, 213–14, 216, 218  
 Johnson, 126–9, 131–5, 141, 143–5,  
     155, 167, 209, 215–16  
 Johnson's poem, 128, 130–1  
 Joseph, 94, 215–16, 218  
 Judgment Day, 128–9  
 judgments, 83, 93, 129, 142  
  
 Kant, 45, 66–7, 185  
 Kendall Hunt, 209, 216  
 Kimpa, 32  
 King, 18, 25, 32–3, 155  
 kingdom, 20–1, 25, 155–7, 203  
 knowledge, 10, 12, 43, 83, 92–3,  
     102, 118, 151, 169, 196, 199,  
     201, 216  
 Kongo rulers, 32  
  
 labor, 14, 26, 50, 113, 130–1, 144,  
     146  
 language, 24, 65–6, 69–70, 81, 86,  
     89, 94, 107, 118, 121–3,  
     149–50, 152, 158, 160, 171,  
     183  
 Law and Justice in American  
     History, 208, 214  
 laws, 30, 41–2, 46, 89, 110–11,  
     166, 186, 208, 214  
 legal definitions, 110–11  
 letter, 115, 119, 153–4  
 level, 10, 29, 69, 74, 77, 85–6, 89,  
     103, 105, 121–3, 160–1, 176–7  
 level of consciousness, 121–2  
 level of experience, 121–2  
 Liberation Theologians, 91  
 light, 9, 12, 15, 17, 67, 70, 72, 74,  
     116, 124, 134, 139, 158, 185  
 literal, 1, 85–6

- locations, historical, 60  
 Locke, 18, 143, 167–8, 209–10, 216  
 locus, 1–2, 5, 51, 77, 93, 114, 117, 142, 158, 198, 203  
 London, 184, 202–3, 205–6, 209–10, 213–14, 216–18  
 Long, Charles H., 1, 38, 42–3, 66, 69, 97, 121, 123, 151, 158, 171, 195–6, 201–4, 216–17  
 long sixteenth century, 4, 15–16, 22, 24, 38, 46, 186  
 Longs, 58, 72, 199, 201  
 love, 72, 86, 119, 157, 169  
  
 magic, 44, 48, 113, 202, 205, 215  
 Mahwah, 206, 216, 218  
 mainlands, 21–2, 183  
 Mannerism, 190–1  
 Mannheim, Karl, 88, 159, 161, 170, 206, 210–11, 216  
 Marx, 50–1, 115, 144, 216  
 masters, 30, 69, 77, 79, 112, 117–18, 142, 154, 157, 198  
 material objects, 33, 49–50, 53  
 materialism, 2, 197  
 Materialist, 88–9, 91–3, 95  
 materialistic, 139  
 materiality, 1–3, 13, 39–40, 42, 44–5, 48–9, 51, 70, 80, 97–8, 116–18, 122, 197, 199, 202, 216  
 material/sexual site, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119  
 Mbanza Kongo, 32–3  
 mediation, 87, 162, 199  
 meditation, 116, 208, 218  
 memory, 71, 80–1, 118, 128, 132, 137, 149, 163, 168–70, 175, 209  
     improvisation of, 81  
 mercantilism, 37–8, 40, 45, 49, 52, 187  
  
 Middle Passage, 7–10, 13–14, 62, 64–5, 68, 73, 79, 117, 151–2, 162, 172, 174–6, 205, 210, 216  
 mind, 42–3, 59, 65, 67, 71, 81, 83–4, 86, 94, 103, 106, 116, 144, 146, 150, 179  
 Minneapolis, 201, 206–7, 214  
 Mircea Eliade, 38, 42–3, 201, 204  
 misery, 72–3  
 moan, 65, 74, 117, 127, 149, 151–5, 157–9, 161, 163, 165, 167, 169, 209  
 modalities, 2, 9, 54, 77, 79, 151, 153, 174, 192  
 mode, 5–6, 10, 15, 37, 51, 54, 59–60, 70, 81, 94, 118–19, 149, 171, 185, 199  
 model, 20, 25, 28, 144, 147, 159, 162, 170, 173, 183  
 modern period, 5, 15–17, 34, 38, 42, 45–6, 48, 97–8, 122, 186  
 Modern World System, 51, 53  
 modernity, 3, 13, 15, 17, 24, 34, 38–40, 42, 52–4, 58–61, 97–8, 171–2, 186–7, 189–91, 198–9, 205  
 money, 47, 50–1, 113–14, 183, 204, 208, 216–17  
 mother, 32, 102, 112, 115, 153, 157, 169  
 mulatto, 39, 49, 97–9, 101, 103, 105, 107–9, 111–15, 117, 119–20, 178, 181, 207  
 music, 136, 141, 167, 174, 177–86, 188–9, 191–2, 211, 216  
 Music of Black Americans, 209, 217  
 mysteries, 12, 50, 139, 144  
  
 NAACP (National Association for the Advancement of Colored People), 125–6  
 naming, 57, 65–6  
 Nat Turner, 81–4, 87, 95, 129, 163, 206

- National Association for the Advancement of Colored People (NAACP), 125–6
- nations, 18–19, 29, 41–2, 44, 52–3, 62, 105, 112, 131, 152, 211
- negation, 64–5, 77, 164
- Negro, 100, 102–4, 106, 111–12, 114, 116, 137, 145, 157, 164, 193, 204, 206, 210–11, 216, 218
- New England, 4, 28, 30
- New Negro, 105, 125, 127
- New Terrain, 201–2, 216–17
- New World, 3, 8, 10–11, 13–14, 18, 20–3, 26, 31, 37, 39, 52, 58, 122, 186–7, 201, 215
- New World Africans, 9, 196
- nigger, 97, 107, 110
- NJ, 206, 211, 213, 216, 218
- nkisi, 33
- Non-Being, 57–8, 60, 64–7, 70, 73  
experience of, 58, 65–7
- non-Europeans, 16, 24–5
- non-historical temporalities, 198–9
- norm, 93, 128, 199
- North America, 28–30, 69, 80, 124, 151, 197
- Norton, 207, 209, 214, 216–17
- nothingness, 57–8, 65, 70, 73–5, 150, 165, 199–200, 205
- novel, 106, 109, 158, 161–2, 210, 216
- numinous, 66–7
- objectifications, 79, 159, 161, 165, 187
- objective reality, 162–3
- objects, 6, 14, 24, 33, 39, 45, 50–1, 59, 62, 82–3, 87–8, 121, 124, 132, 138–9, 196–7
- Ogden, 92–3, 207, 216
- oil, 132–4, 136
- O'Malley, 113–14, 208, 217
- opinion, 29, 111, 114
- oppressors, 77
- oracles, 7
- Origins of Empire, 203, 213, 217
- orishas, 79–81, 117, 173
- otherness, 164, 174, 199–200
- painting, 31, 94, 124–5, 127, 129–34, 137, 140, 161
- paradoxes, 184, 189–92
- passage, 59, 73, 83, 86, 94, 205, 214
- Paul, 93–4, 119, 207, 214–15
- perception, 40, 60, 67, 72–4, 101, 116, 152, 200
- performance, 126–8, 183, 188, 193
- phenomena, religious, 2
- phenomenology, 13, 58, 73, 98–100, 150, 160, 170
- Philadelphia, 201, 204, 207, 211, 213, 216
- philosopher, 58, 60, 146
- philosophy, 31, 59–60, 186, 201, 208, 215–16
- phrases, 155, 157
- plane, 136–7, 167
- Plantation America, 10
- Plessy, 109–11, 113, 208, 214
- Plessy's attorneys, 110–11
- poems, 124, 126–7, 129, 155, 180
- political economy, 3, 29, 37, 40–1, 47–8, 50, 53, 60, 115, 204, 215
- politics, 89, 114, 186, 191, 193, 211
- pope, 20–2, 203
- porous nature, 98
- Portugal, 16, 19–21, 25, 52
- Portuguese, 4, 18–19, 25, 27, 32–3, 48, 176
- power, 4, 11, 22, 33, 35, 58, 61, 90–1, 109, 129, 131, 134, 144, 174, 185–6, 188
- power relations, 176–7
- prayers, 81, 83, 152
- preach, 118, 126–7, 156–7

- preacher, 104, 126, 150, 153–5, 157  
 press, 20, 209, 214–16  
 presuppositions, 9–10, 74, 78,  
   88, 91  
 Price, 10, 202, 217  
 primal, 43, 73–4, 152, 175  
 primitives, 5, 24, 49, 87, 131–2,  
   150, 199  
 principles  
   hermeneutical, 128, 143  
   thematic, 135, 144  
 problem, 1, 3, 5, 8–9, 60–1, 71, 91,  
   98–100, 113, 121–2, 136–7,  
   158, 167, 182, 190, 197–8  
 production, 37, 50, 52–3, 89  
 profane, 79, 138, 140  
 property, 14, 39–41, 54, 79, 111,  
   113, 117–18, 208  
 protest, 69, 82, 150  
 Protestant Reformation, 15–17, 28,  
   42, 46, 48, 53, 186  
 Protestants, 23, 29, 42, 48, 50, 52,  
   68–9, 195  
 Puerto Ricans, 177, 183–4  
 Puerto Rico, 6, 13, 174–7, 180,  
   183–4, 188, 211, 216  
 purity, racial, 113–15
- race, 23, 39, 51, 98, 101–2, 104,  
   106–7, 110–11, 113–16, 120,  
   172, 197–9, 203–5, 207–8,  
   211–14, 216–18  
   category of, 5, 119–20  
   white, 110, 114  
 Racechanges, 109, 208, 215  
 Racism and American Law, 208,  
   213  
 reason, 13, 32, 38, 45, 49, 54, 66–7,  
   70, 72, 83, 101, 110–11, 113,  
   185, 190, 204–5  
 reciprocities, 4, 44, 160, 163–4,  
   198–9  
 Reconquista, 20–1  
 Reformation Europe, 52  
 Reid, 201–2, 205, 216–17
- relationship, 1–2, 13, 23, 37, 44–5,  
   48, 52, 54, 61, 63, 77–8, 94,  
   113, 127, 139, 197–9  
 religion, 2, 5, 15, 34, 40, 43–6, 66,  
   77, 79, 120, 145–6, 150–1,  
   186–7, 197–9, 201–2,  
   215–18  
   history of, 5, 50, 121–2  
   wars of, 16, 18, 22  
 Religion and Global Culture,  
   201–2, 205, 216–17  
 resistance, 14, 19, 154, 160, 163–4  
 return, 19–20, 26, 28, 32, 61, 75,  
   78, 80–1, 101, 131, 146–7, 149,  
   168, 171  
 revelations, 3, 83–4, 100, 115, 117,  
   128, 133  
 revolution, 44, 83, 187–8  
 rhythms, 13, 81, 126, 136–7, 141,  
   144, 146, 150, 152–3, 155–6,  
   171–5, 177–83  
 rivers, 8, 31, 109, 130, 178–9  
 Roach, Max, 136  
 road, 155–6  
 role, 4, 6–8, 12, 34, 42, 45, 50, 54,  
   81–2, 95, 97, 100, 138, 140,  
   143, 177–8  
 Roman Catholics, 13, 16, 23, 30,  
   52–3, 128, 174  
 Romare Bearden, 120, 123, 126,  
   135, 208–9, 217  
 royal patronage, 20–1  
 Rumba, 81, 177, 180–1, 184, 188,  
   211, 216  
 rural blacks, 106  
 Russell, 210, 218
- Saint-Dominique, 31  
 Salsa, 81, 172–5, 178–80, 182–4,  
   187–8  
 Salsa/Jazz/Blues Idiom and  
   Creolization, 171, 173, 175,  
   177, 179, 181, 183, 185, 187,  
   189, 191, 193, 211  
 sauce, 174–5

- school, high, 101–2  
 science, 5, 31, 44, 48, 161,  
     199–200, 205, 210, 217–18  
 Science of Imagination, 43, 204,  
     218  
 Scottish Enlightenment, 40–1, 204,  
     215  
 scriptures, 86, 90–3, 95, 128, 203,  
     216  
 self, 4, 22, 37, 42, 59, 65, 71, 80,  
     100, 118, 123, 149, 151, 157,  
     164–5, 185–6  
 sensations, 43, 100, 146  
 separation, 72, 79, 105, 144  
 sermons, 83, 122, 130, 152–3, 155,  
     157, 161  
 servants, 21, 112, 118  
 seventeenth century, 34,  
     203, 213  
 ships, 19, 31, 62, 175  
 shoes, 164  
 shout, 117–18, 127, 151, 153–5,  
     157–9, 161, 163, 165–7, 169,  
     184  
 Signification of Silence, 57, 121,  
     123, 125, 127, 129, 131, 133,  
     135, 137, 139, 141, 143, 145,  
     147, 150  
 silence, 57–8, 66, 69, 120–1, 123,  
     125, 127, 129, 131, 133, 135–7,  
     139, 141, 143, 150, 199  
     deafening, 66  
     power of, 58  
 silver, 114–15  
 similarity, 9, 20, 84–5, 156, 168  
 situation, 49, 54, 85, 87, 95, 104,  
     142, 157, 208  
 slave population, 173  
 slave ships, 10, 27, 54, 62, 151–2,  
     162, 175  
 slave trade, 7, 24–6, 28–9, 32, 42,  
     49, 52, 97, 186  
 slavery, 12, 14, 16, 25, 39, 42, 51–2,  
     60–1, 68–70, 103, 111, 114–15,  
     129, 142, 144–5, 186–7  
 slaves, 6–7, 11, 14, 28–30, 39, 42,  
     51, 63, 69–70, 77–82, 111–13,  
     115–16, 152–4, 173, 175–6,  
     208  
     black, 34, 70, 117, 208  
     fellow, 81, 83  
     runaway, 81  
 Smith, 40–2, 82, 202, 206, 217  
 Smith, Adam, 40, 53  
 social systems, 49, 92, 109  
 society, 8, 30, 41–2, 52, 102, 108,  
     114–16, 157–8, 161, 201, 205,  
     208, 213, 218  
     maroon, 10, 81, 202, 217  
 son, 81, 94, 100, 116, 157, 177, 181,  
     183, 208, 218  
 songs, 66, 103, 128, 142, 145, 153,  
     166, 173  
 souls, 30, 33, 58, 63, 65, 68, 70–2,  
     74, 79, 86, 96, 98, 100–1,  
     103–6, 117–19, 169  
     black, 118–19  
 Souls of Black Folks, 98–9, 116–17,  
     165, 207, 214  
 sources, 34, 39–40, 43, 77, 84, 89,  
     116, 128, 138, 143, 147  
 South America, 4, 17, 26, 34, 184,  
     197–8  
 space, 13, 15, 49, 77, 80–1, 103,  
     110, 120, 129, 136, 138, 168,  
     172, 174, 192, 199  
 Spain, 4, 16, 18–23, 26, 28, 31, 52,  
     81, 173, 180, 202–3, 215  
 specialists, religious, 7  
 species, 113, 115, 208, 217  
 Spillers, 155, 210, 218  
 spirituals, 66, 81, 117, 127–9, 145,  
     152, 164  
 spots, 136, 178–9, 184  
 St. John, 68, 72–3  
 statutes, 111–12  
 Steinberg, 185–7, 193, 218  
 story, 16, 94, 107–9, 115, 120, 135,  
     158, 196–7  
 stranger, 107–8, 201, 213

- structuralism, 159  
 structuralist-phenomenology of  
     African American  
         consciousness, 160, 162, 164  
 Study of Religion, 44, 201–2,  
     216–17  
 Studying Black Religion, 1, 3, 5, 7,  
     9, 11, 13, 135, 201  
 styles, 127, 132, 137, 146, 151,  
     186–7, 198, 218  
 subject, 6, 15, 26, 45, 53, 59, 73,  
     78, 91, 99, 113, 121–2, 161–2,  
     185–6, 190–1, 199  
 subjectivity, 38–9, 42, 49, 78, 99,  
     170, 177, 185–7, 193, 200,  
     210–11, 217–18  
 sublime, 64, 66–7, 73, 206, 214  
 substance, 50, 113–14, 151  
 sugar, 28–9, 175  
 sugar production, 29  
 surplus, 2  
 surplus value, 34, 115  
 symbolism, 43, 70, 121–2  
 symbols, 5, 31, 70, 81, 86, 122,  
     132, 158, 160, 184, 201, 216  
 syncope, 126, 144, 179  
 system, 39, 41–2, 45, 86, 96, 109  
  
 task, 11, 79, 85, 106, 122, 150, 153,  
     156, 159, 161  
 territories, 4, 16, 20–2, 25  
 terror, 61–4, 67, 73–4, 117, 175  
 texts, 85–9, 91–2, 94–5, 121,  
     123–4, 126, 135, 138, 144,  
     147, 159, 161, 197  
     biblical, 85, 89, 92, 97  
 toil, 125, 131, 162  
 tons, 31  
 trade, 4–5, 8, 18–19, 29, 32,  
     97, 175  
 Traditional African Religions, 7,  
     140  
 Traditional Religion in West Africa,  
     202, 217  
  
 Tragic Re-Imagination of African  
     American Theology, 205, 210  
 transition, 16, 38, 46, 65  
 transubstantiation, 54, 115  
 truth, 53, 59, 71, 77, 85, 94, 139,  
     142–3  
 Turner, 81–7, 95, 207  
  
 University of California Press, 201,  
     203–4, 213, 216, 218  
 University of Chicago Press,  
     210–11, 216–17  
 Unknowing, 58, 68, 70–3,  
     206, 218  
  
 value, 5, 8, 19, 31, 49–51, 89, 91,  
     111, 114–16, 118, 131, 145,  
     161, 164–7, 169, 189–90  
 variables, 9–11, 87  
 Vico, 42–3  
 Vienna, 188–9  
 Vintage Books, 202, 205, 207, 210,  
     214–15, 218  
 visions, 74, 82–6, 142, 145–6, 166  
 voices, 33, 65, 83, 118, 126, 128,  
     144, 154–5, 166,  
     207, 214  
  
 waltz, 188  
 waters, 13, 43, 63, 70, 84, 107, 175,  
     196  
 wealth, 8, 18, 29, 41–2, 46–7, 52–3,  
     150, 204, 215  
 Weltanschauung, 161–2, 210–11,  
     216  
 West, 5, 11, 40, 42, 44–6, 48, 54,  
     59–61, 75, 85, 98, 118, 136,  
     174, 187, 192  
 West Africa, 9–10, 175–6  
 Western Europe, 4, 16, 34, 45–6,  
     52, 186  
 western music theory, 191–2  
 White religion, 3, 45,  
     78, 197

- whiteness, 39–40, 42, 49, 78, 97–8,  
109, 111, 117, 119–20, 164,  
208
  - attribute of, 39–40
- whites, 11, 39–40, 45, 51, 62, 78,  
96, 99–100, 108, 111–12,  
119–20, 164, 180, 197, 208
- Williams, 203–4, 218
- wood, 132–3
- work song, 117, 127–8, 152, 156
- workers, 41, 144
- world, 3–6, 16–17, 31, 42–3, 46,  
50, 62–3, 97, 99–100, 102–4,  
106, 144–5, 155, 170–2,  
184–5, 187
  - black, 139
  - modern, 52, 58, 61, 199,  
202, 213
  - religious, 50–1
- World Christianity, 17
- World Music, 174, 211
- worship, 33, 79, 82, 120, 151, 156