

女性主體性別空間的記憶與書寫：瑪麗·羅蘭生的印第安人俘虜自傳《神的主權與仁慈》

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摘要

It was the year of 1682 that Mary Rowlandson (ca. 1637-1711) firstly published her autobiography, *The Sovereignty and Goodness of God, Together with the Faithfulness of His Promises Displayed*, whose popularity among both sides of the Atlantic Ocean lasted nearly two centuries. As the first American bestseller, it was published in four editions in 1682 and “thirteen times in the following decade alone.” It was also the first travel book by a North American woman writer, telling her contemporary colonial settlers, the Puritan readers in Massachusetts, her twenty forced removes with the American Indians for eleven weeks and five days during the King Philip’s War in 1676. The writer conventionally uses the Puritan redemption myth and topology to reinterpret her captive experience and to perform her public testimonial conversion, whereas she unconventionally speaks as a mother, worries about the welfare of her children in peril, and laments her deceased daughter who was wounded during the Indian attack, dead nine days later, and buried in the wilderness. Though Rowlandson feels displaced, disoriented, and homeless after the Indians devastates her secure domestic house at Lancaster, she crosses the cultural boundary, travels beyond the limit of Puritan patriarchal society, and gradually transforms the wilderness of space into a dynamically homely space through her in/out bodily movement. That she trades her needlework for provisions with her captors empowers her gendered selfhood, making her economically independent further, which she has never experienced in her own Puritan community. In the end, Rowland constantly removes from one to another her generous friends’ houses after her ransom and reunion with her family. The secure place of happy domesticity at Lancaster seems to no longer exist and turns into memories. Nevertheless, Rowlandson’s captivity moment of personal encounter with

the Indians, at least, enables her to proceed her own empowering transformation of gendered Puritan identity from: (1) the capture and separation from her Puritan domesticity; (2) the ordeals of physical and mental suffering in the wilderness of space; (3) the dynamic transformation of domestic space after her adaptation to the Indian community; to (4) the attainment of redemption on her return to the Puritan society.

Based on the above findings, I mainly use Edward S. Casey' s concepts of home, dwelling, body, space, memory, and empirical knowledge to explore how Rowlandson loses her Puritan domestic dwelling place, suffering from the ordeals. Simultaneously, Casey' s concepts are explicated and compared with those by Yi-Fu Tuan and Linda McDowell. Then I primarily use Elizabeth A. Grosz' s corporeal theory to investigate profoundly how Rowlandson undergoes her empowered gendered space in her remembered captivity life.

關鍵字：home, dwelling, body, space, remembered place, Puritanism