

Imperatives Behaviors And Identities Essays In Early American Cultural History

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Imperatives, Behaviors, and Identities

This work brings together 16 essays in cultural history. Taken together, the essays aim to provide a reassessment of the complex process of cultural adjustment among the settler societies of colonial British and revolutionary America.

A Companion to American Cultural History

A Companion to American Cultural History offers a historiographic overview of the scholarship, with special attention to the major studies and debates that have shaped the field, and an assessment of where it is currently headed. 30 essays explore the history of American culture at all analytic levels. Written by scholarly experts well-versed in the questions and controversies that have activated interest in this burgeoning field. Part of the authoritative Blackwell Companions to American History series. Provides both a chronological and thematic approach: topics range from British America in the Eighteenth Century to the modern day globalization of American Culture; thematic approaches include gender and sexuality and popular culture.

John Laurens and the American Revolution

An "excellent biography" of General Washington's aide-de-camp, a daring soldier who advocated freeing slaves who served in the Continental Army (Journal of Military History). Winning a reputation for reckless bravery in a succession of major battles and sieges, John Laurens distinguished himself as one of the most zealous, self-sacrificing participants in the American Revolution. A native of South Carolina and son of Henry Laurens, president of the Continental Congress, John devoted his life to securing American independence. In this comprehensive biography, Gregory D. Massey recounts the young Laurens's wartime record—a riveting tale in its own right—and finds that even more remarkable than his military escapades were his revolutionary ideas concerning the rights of African Americans. Massey relates Laurens's desperation to fight for his country once revolution had begun. A law student in England, he joined the war effort in 1777, leaving behind his English wife and an unborn child he would never see. Massey tells of the young officer's devoted service as General George Washington's aide-de-camp, interaction with prominent military and political figures, and conspicuous military efforts at Brandywine, Germantown, Monmouth, Newport, Charleston, Savannah, and Yorktown. Massey also recounts Laurens's survival of four battle wounds and six months as a prisoner of war, his controversial diplomatic mission to France, and his close friendship with Alexander Hamilton. Laurens's death in a

minor battle in August 1782 was a tragic loss for the new state and nation. Unlike other prominent southerners, Laurens believed blacks shared a similar nature with whites, and he formulated a plan to free slaves in return for their service in the Continental Army. Massey explores the personal, social, and cultural factors that prompted Laurens to diverge so radically from his peers and to raise vital questions about the role African Americans would play in the new republic. "Insightful and balanced . . . an intriguing account, not only of the Laurens family in particular but, equally important, of the extraordinarily complex relationships generated by the colonial breach with the Mother Country." —North Carolina Historical Review

Cultures and Identities in Colonial British America

Never truly a "new world" entirely detached from the home countries of its immigrants, colonial America, over the generations, became a model of transatlantic culture. Colonial society was shaped by the conflict between colonists' need to adapt to the American environment and their desire to perpetuate old world traditions or to imitate the charismatic model of the British establishment. In the course of colonial history, these contrasting impulses produced a host of distinctive cultures and identities. In this impressive new collection, prominent scholars of early American history explore this complex dynamic of accommodation and replication to demonstrate how early American societies developed from the intersection of American and Atlantic influences. The volume, edited by Robert Olwell and Alan Tully, offers fresh perspectives on colonial history and on early American attitudes toward slavery and ethnicity, native Americans, and the environment, as well as colonial social, economic, and political development. It reveals the myriad ways in which American colonists were the inhabitants and subjects of a wider Atlantic world. *Cultures and Identities in Colonial British America*, one of a three-volume series under the editorship of Jack P. Greene, aims to give students of Atlantic history a "state of the field" survey by pursuing interesting lines of research and raising new questions. The entire series, "Anglo-America in the Transatlantic World," engages the major organizing themes of the subject through a collection of high-level, debate-inspiring essays, inviting readers to think anew about the complex ways in which the Atlantic experience shaped both American societies and the Atlantic world itself.

The Imperial Nation

How the legacy of monarchical empires shaped Britain, France, Spain, and the United States as they became liberal entities. Historians view the late eighteenth and early nineteenth centuries as a turning point when imperial monarchies collapsed and modern nations emerged. Treating this pivotal moment as a bridge rather than a break, *The Imperial Nation* offers a sweeping examination of four of these modern powers—Great Britain, France, Spain, and the United States—and asks how, after the great revolutionary cycle in Europe and America, the history of monarchical empires shaped these new nations. Josep Fradera explores this transition, paying particular attention to the relations between imperial centers and their sovereign territories and the constant and changing distinctions placed between citizens and subjects. Fradera argues that the essential struggle that lasted from the Seven Years' War to the twentieth century was over the governance of dispersed and varied peoples: each empire tried to ensure domination through subordinate representation or by denying any representation at all. The most common approach echoed Napoleon's "special laws," which allowed France to reinstate slavery in its Caribbean possessions. The Spanish and Portuguese constitutions adopted "specialness" in the 1830s; the United States used comparable guidelines to distinguish between states, territories, and Indian reservations; and the British similarly ruled their dominions and colonies. In all these empires, the mix of indigenous peoples, European-origin populations, slaves and indentured workers, immigrants, and unassimilated social groups led to unequal and hierarchical political relations. Fradera considers not only political and constitutional transformations but also their social underpinnings. Presenting a fresh perspective on the ways in which nations descended and evolved from and throughout empires, *The Imperial Nation* highlights the ramifications of this entangled history for the subjects who lived in its shadows.

The Citizenship Revolution

Most Americans believe that the ratification of the Constitution in 1788 marked the settlement of post-Revolutionary disputes over the meanings of rights, democracy, and sovereignty in the new nation. In *The Citizenship Revolution*, Douglas Bradburn undercuts this view by showing that the Union, not the Nation, was the most important product of independence. In 1774, everyone in British North

America was a subject of King George and Parliament. In 1776 a number of newly independent "states," composed of "American citizens" began cobbling together a Union to fight their former fellow countrymen. But who was an American? What did it mean to be a "citizen" and not a "subject"? And why did it matter? Bradburn's stunning reinterpretation requires us to rethink the traditional chronologies and stories of the American Revolutionary experience. He places battles over the meaning of "citizenship" in law and in politics at the center of the narrative. He shows that the new political community ultimately discovered that it was not really a "Nation," but a "Union of States"—and that it was the states that set the boundaries of belonging and the very character of rights, for citizens and everyone else. To those inclined to believe that the ratification of the Constitution assured the importance of national authority and law in the lives of American people, the emphasis on the significance and power of the states as the arbiter of American rights and the character of nationhood may seem strange. But, as Bradburn argues, state control of the ultimate meaning of American citizenship represented the first stable outcome of the crisis of authority, allegiance, and identity that had exploded in the American Revolution—a political settlement delicately reached in the first years of the nineteenth century. So ended the first great phase of the American citizenship revolution: a continuing struggle to reconcile the promise of revolutionary equality with the pressing and sometimes competing demands of law, order, and the pursuit of happiness.

Hubs of Empire

"The colonial Low Country (the Carolinas, Georgia) and British Caribbean made up an integrated region quite distinct from the Chesapeake, Mid-Atlantic, or New England. Like Maryland and Virginia, the greater Southeast—which formed, as Mulcahy argues, a dynamic center of the British imperial scheme in the New World—relied on staple crops and slave labor. Yet the economic and social ties that bound the Carolinas and the West Indies created quite distinct cultures, black and white alike, giving planters, e.g., a sense of taste and behavior far more tropical and Continental than the ideals that influenced tobacco planters in the Chesapeake. The location and trade patterns of the Carolinas and West Indies encouraged the purchase of slaves from sources and in numbers that ensured far greater persistence of African traditions (and threats of violence) than elsewhere. Mulcahy offers us a short book that explores this early-American/Caribbean region in the manner of our other series titles—explaining the integrity if not unity of the region and what made it so and also comparing it to other economic/cultural regions in the colonial period"—

United States History

With this book, Allan Kulikoff offers a sweeping new interpretation of the origins and development of the small farm economy in Britain's mainland American colonies. Examining the lives of farmers and their families, he tells the story of immigration to the colonies, traces patterns of settlement, analyzes the growth of markets, and assesses the impact of the Revolution on small farm society. Beginning with the dispossession of the peasantry in early modern England, Kulikoff follows the immigrants across the Atlantic to explore how they reacted to a hostile new environment and its Indian inhabitants. He discusses how colonists secured land, built farms, and bequeathed those farms to their children. Emphasizing commodity markets in early America, Kulikoff shows that without British demand for the colonists' crops, settlement could not have begun at all. Most important, he explores the destruction caused during the American Revolution, showing how the war thrust farmers into subsistence production and how they only gradually regained their prewar prosperity.

From British Peasants to Colonial American Farmers

"A set of probing and fascinating essays by leading scholars, *Alta California* illuminates the lives of missionaries and Indians in colonial California. With unprecedented depth and precision, the essays explore the interplay of race and culture among the diverse peoples adapting to the radical transformations of a borderland uneasily shared by natives and colonizers."—Alan Taylor, author of *The Divided Ground: Indians, Settlers, and the Northern Borderland of the American Revolution* "In the eighteenth and nineteenth centuries the missions of California and the communities that sprang up around them constituted a unique laboratory where ethnic, imperial, and national identities were molded and transformed. A group of distinguished scholars examine these identities through a variety of sources ranging from mission records and mitochondrial DNA to the historical memory of California's early history."—Andrés Reséndez, author of *Changing National Identities at the Frontier: Texas and New Mexico, 1800-1850*

Alta California

Thomas Jefferson believed that the American revolution was a transformative moment in the history of political civilization. He hoped that his own efforts as a founding statesman and theorist would help construct a progressive and enlightened order for the new American nation that would be a model and inspiration for the world. Peter S. Onuf's new book traces Jefferson's vision of the American future to its roots in his idealized notions of nationhood and empire. Onuf's unsettling recognition that Jefferson's famed egalitarianism was elaborated in an imperial context yields strikingly original interpretations of our national identity and our ideas of race, of westward expansion and the Civil War, and of American global dominance in the twentieth century. Jefferson's vision of an American "empire for liberty" was modeled on a British prototype. But as a consensual union of self-governing republics without a metropolis, Jefferson's American empire would be free of exploitation by a corrupt imperial ruling class. It would avoid the cycle of war and destruction that had characterized the European balance of power. The Civil War cast in high relief the tragic limitations of Jefferson's political vision. After the Union victory, as the reconstructed nation-state developed into a world power, dreams of the United States as an ever-expanding empire of peacefully coexisting states quickly faded from memory. Yet even as the antebellum federal union disintegrated, a Jeffersonian nationalism, proudly conscious of America's historic revolution against imperial domination, grew up in its place. In Onuf's view, Jefferson's quest to define a new American identity also shaped his ambivalent conceptions of slavery and Native American rights. His revolutionary fervor led him to see Indians as "merciless savages" who ravaged the frontiers at the British king's direction, but when those frontiers were pacified, a more benevolent Jefferson encouraged these same Indians to embrace republican values. African American slaves, by contrast, constituted an unassimilable captive nation, unjustly wrenched from its African homeland. His great panacea: colonization. Jefferson's ideas about race reveal the limitations of his conception of American nationhood. Yet, as Onuf strikingly documents, Jefferson's vision of a republican empire--a regime of peace, prosperity, and union without coercion--continues to define and expand the boundaries of American national identity.

Imagining Frontiers, Contesting Identities

Literary texts are artifacts of their time and ideologies. This book collection explores the working class in American literature from the colonial to the contemporary period through a critical lens which addresses the real problems of approaching class through economics. Significantly, this book moves the analysis of working-class literature away from the Marxist focus on the relationship between class and the means of production and applies an innovative concept of class based on the sociological studies of humans and society first championed by Max Weber. Of primary concern is the construction of class separation through the concept of in-grouping/out grouping. This book builds upon the theories established in John F. Lavelle's *Blue Collar, Theoretically: A Post-Marxist Approach to Working Class Literature* (McFarland, 2011) and puts them into practice by examining a diverse set of texts that reveal the complexity of class relations in American society.

Jefferson's Empire

Political science interpretations of international relations tend to focus on abstract terms of economic interest, domination, rights and justice. Trapped within this limited horizon, the discipline fails to explain why nations of similar economic structure would have variant ideas for their foreign policies, and why nations with different economic structures and ideologies could develop a similar global posture during certain periods of their histories. This innovative study examines imperialism from a cultural and linguistic perspective, portraying the rise and fall of ancient Greek, Roman, medieval Islamic, modern British, Russian and American empires as a part of the natural life of world civilizations. As these imperial cultures matured through centuries of literary accumulation and interaction with other cultures, they finally found their confidence on the world stage and transitioned from an aggressive policy towards others to a more tolerant one.

The Working Class in American Literature

A Companion to Colonial America consists of twenty-three original essays by expert historians on the key issues and topics in American colonial history. Each essay surveys the scholarship and prevailing interpretations in these key areas, discussing the differing arguments and assessing their merits. Coverage includes politics, religion, migration, gender, ecology, and many others.

Language and Culture in the Growth of Imperialism

Writing and Postcolonialism in the Early Republic is the first book-length analysis of early American literature through the lens of postcolonial theory. Although the United States represented a colonizing presence that displaced indigenous peoples and exported imperial culture, American colonists also found themselves exiled, often exploited and abused by the distant metropolitan center. In this innovative book, Edward Watts demonstrates how American post-Revolutionary literature exhibits characteristics of a post-colonial society.

A Companion to Colonial America

When eighteenth- and nineteenth-century Americans made their Grand Tour of Europe, what did they learn about themselves? While visiting Europe in 1844, Harry McCall of Philadelphia wrote to his cousin back home of his disappointment. He didn't mind Paris, but he preferred the company of Americans to Parisians. Furthermore, he vowed to be "an American, heart and soul" wherever he traveled, but "particularly in England." Why was he in Europe if he found it so distasteful? After all, travel in the eighteenth and early nineteenth centuries was expensive, time consuming, and frequently uncomfortable. *Being American in Europe, 1750–1860* tracks the adventures of American travelers while exploring large questions about how these experiences affected national identity. Daniel Kilbride searched the diaries, letters, published accounts, and guidebooks written between the late colonial period and the Civil War. His sources are written by people who, while prominent in their own time, are largely obscure today, making this account fresh and unusual. Exposure to the Old World generated varied and contradictory concepts of American nationality. Travelers often had diverse perspectives because of their region of origin, race, gender, and class. Americans in Europe struggled with the tension between defining the United States as a distinct civilization and situating it within a wider world. Kilbride describes how these travelers defined themselves while they observed the politics, economy, morals, manners, and customs of Europeans. He locates an increasingly articulate and refined sense of simplicity and virtue among these visitors and a gradual disappearance of their feelings of awe and inferiority.

Writing and Postcolonialism in the Early Republic

As the meeting point between Europe, colonial America, and Africa, the history of the Atlantic world is a constantly shifting arena, but one which has been a focus of huge and vibrant debate for many years. In over thirty chapters, all written by experts in the field, *The Atlantic World* takes up these debates and gathers together key, original scholarship to provide an authoritative survey of this increasingly popular area of world history. The book takes a thematic approach to topics including exploration, migration and cultural encounters. In the first chapters, scholars examine the interactions between groups which converged in the Atlantic world, such as slaves, European migrants and Native Americans. The volume then considers questions such as finance, money and commerce in the Atlantic world, as well as warfare, government and religion. The collection closes with chapters examining how ideas circulated across and around the Atlantic and beyond. It presents the Atlantic as a shared space in which commodities and ideas were exchanged and traded, and examines the impact that these exchanges had on both people and places. Including an introductory essay from the editors which defines the field, and lavishly illustrated with paintings, drawings and maps this accessible volume is invaluable reading for all students and scholars of this broad sweep of world history.

Being American in Europe, 1750–1860

Reveals several central themes in the field of Atlantic history, from the concept of European empire to slavery and Diaspora.

The Atlantic World

Through the story of a portrait of a woman in a silk dress, historian Zara Anishanslin embarks on a fascinating journey, exploring and refining debates about the cultural history of the eighteenth-century British Atlantic world. While most scholarship on commodities focuses either on labor and production or on consumption and use, Anishanslin unifies both, examining the worlds of four identifiable people who produced, wore, and represented this object: a London weaver, one of early modern Britain's few women silk designers, a Philadelphia merchant's wife, and a New England painter. Blending macro and micro history with nuanced gender analysis, Anishanslin shows how making, buying, and using goods in the British Atlantic created an object-based community that tied its inhabitants together, while also allowing for different views of the Empire. Investigating a range of subjects including self-fashioning,

identity, natural history, politics, and trade, Anishanslin makes major contributions both to the study of material culture and to our ongoing conversation about how to write history.

Revolutions in the Atlantic World

In its early years, William Penn's "Peaceable Kingdom" was anything but. Pennsylvania's governing institutions were faced with daunting challenges: Native Americans proved far less docile than Penn had hoped, the colony's non-English settlers were loath to accept Quaker authority, and Friends themselves were divided by grievous factional struggles. Yet out of this chaos emerged a colony hailed by contemporary and modern observers alike as the most liberal, tolerant, and harmonious in British America. In *Friends and Strangers*, John Smolenski argues that Pennsylvania's early history can best be understood through the lens of creolization—the process by which Old World habits, values, and practices were transformed in a New World setting. Unable simply to transplant English political and legal traditions across the Atlantic, Quaker leaders gradually forged a creole civic culture that secured Quaker authority in an increasingly diverse colony. By mythologizing the colony's early settlement and casting Friends as the ideal guardians of its uniquely free and peaceful society, they succeeded in establishing a shared civic culture in which Quaker dominance seemed natural and just. The first history of Pennsylvania's founding in more than forty years, *Friends and Strangers* offers a provocative new look at the transfer of English culture to North America. Setting Pennsylvania in the context of the broader Atlantic phenomenon of creolization, Smolenski's account of the Quaker colony's origins reveals the vital role this process played in creating early American society.

Portrait of a Woman in Silk

With the recent election of the nation's first African American president—an individual of blended Kenyan and American heritage who spent his formative years in Hawaii and Indonesia—the topic of transnational identity is reaching the forefront of the national consciousness in an unprecedented way. As our society becomes increasingly diverse and intermingled, it is increasingly imperative to understand how race and heritage impact our perceptions of and interactions with each other. *Assumed Identities* constitutes an important step in this direction. However, "identity is a slippery concept," say the editors of this instructive volume. This is nowhere more true than in the melting pot of the early trans-Atlantic cultures formed in the colonial New World during the seventeenth, eighteenth, and nineteenth centuries. As the studies in this volume show, during this period in the trans-Atlantic world individuals and groups fashioned their identities but also had identities ascribed to them by surrounding societies. The historians who have contributed to this volume investigate these processes of multiple identity formation, as well as contemporary understandings of them. Originating in the 2007 Walter Prescott Webb Memorial Lectures presented at the University of Texas at Arlington, *Assumed Identities: The Meanings of Race in the Atlantic World* examines, among other topics, perceptions of racial identity in the Chesapeake community, in Brazil, and in Saint-Domingue (colonial-era Haiti). As the contributors demonstrate, the cultures in which these studies are sited helped define the subjects' self-perceptions and the ways others related to them.

Friends and Strangers

In this unique synthesis of political, cultural, and intellectual history, James C. Cobb spans more than two centuries in tracing the origins and development of the South as not just an exception to the national rule, but as an internal 'other' against which American nationhood was defined.

Assumed Identities

"In these essays Greene explores the efforts to impose Old World institutions, identities, and values upon the New World societies being created during the colonization process. He shows how transplanted Old World components -- political, legal, and social -- were adapted to meet the demands of new, economically viable, expansive cultural hearths. Green argues that these transplantations and adaptations were of fundamental importance to the formation and evolution of the new American republic and the society it represented." -- Back cover of paperback.

Away Down South

In 1776, thirteen colonies declared their independence from Britain. Although they came together to fight a war, the colonies were far from a unified nation. In *George Washington: Uniting a Nation*,

Don Higginbotham argues that Washington's greatest contribution to American life was creating a sense of American unity. In clear and concise prose, Higginbotham shows that as Revolutionary War commander, proponent of the Constitution, and president, George Washington focused on building national identity and erecting institutions to cement the fledgling nation. The first book on Washington to examine exclusively his role in state formation, *George Washington* is essential reading for scholars, students, and everyone interested in America's first, and most formative, president.

Creating the British Atlantic

This epic history compares the empires built by Spain and Britain in the Americas, from Columbus's arrival in the New World to the end of Spanish colonial rule in the early nineteenth century. J. H. Elliott, one of the most distinguished and versatile historians working today, offers us history on a grand scale, contrasting the worlds built by Britain and by Spain on the ruins of the civilizations they encountered and destroyed in North and South America. Elliott identifies and explains both the similarities and differences in the two empires' processes of colonization, the character of their colonial societies, their distinctive styles of imperial government, and the independence movements mounted against them. Based on wide reading in the history of the two great Atlantic civilizations, the book sets the Spanish and British colonial empires in the context of their own times and offers us insights into aspects of this dual history that still influence the Americas.

George Washington

This study offers a new and challenging look at Christian institutions and practices in Britain's Caribbean and southern American colonies. Focusing on the plantation societies of Barbados, Jamaica, and South Carolina, Nicholas M. Beasley finds that the tradition of liturgical worship in these places was more vibrant and more deeply rooted in European Christianity than previously thought. In addition, Beasley argues, white colonists' attachment to religious continuity was thoroughly racialized. Church customs, sacraments, and ceremonies were a means of regulating slavery and asserting whiteness. Drawing on a mix of historical and anthropological methods, Beasley covers such topics as church architecture, pew seating customs, marriage, baptism, communion, and funerals. Colonists created an environment in sacred time and space that framed their rituals for maximum social impact, and they asserted privilege and power by privatizing some rituals and by meting out access to rituals to people of color. Throughout, Beasley is sensitive to how this culture of worship changed as each colony reacted to its own political, environmental, and demographic circumstances across time. Local factors influencing who partook in Christian rituals and how, when, and where these rituals took place could include the structure of the Anglican Church, which tended to be less hierarchical and centralized than at home in England; the level of tensions between Anglicans and Protestants; the persistence of African religious beliefs; and colonists' attitudes toward free persons of color and elite slaves. This book enriches an existing historiography that neglects the cultural power of liturgical Christianity in the early South and the British Caribbean and offers a new account of the translation of early modern English Christianity to early America.

Empires of the Atlantic World

Colonial America: A History to 1763, 4th Edition provides updated and revised coverage of the background, founding, and development of the thirteen English North American colonies. Fully revised and expanded fourth edition, with updated bibliography Includes new coverage of the simultaneous development of French, Spanish, and Dutch colonies in North America, and extensively re-written and updated chapters on families and women Features enhanced coverage of the English colony of Barbados and trans-Atlantic influences on colonial development Provides a greater focus on the perspectives of Native Americans and their influences in shaping the development of the colonies

Christian Ritual and the Creation of British Slave Societies, 1650-1780

Citing evidence from museum collections, colonial wills, newspaper advertisements, and archaeological sites, argues that the increasing availability of British consumer goods into the colonies help set off the American Revolution.

Colonial America

This impressive scholarly debut deftly reinterprets one of America's oldest symbols--the southern slave plantation. S. Max Edelson examines the relationships between planters, slaves, and the natural world they colonized to create the Carolina Lowcountry. European settlers came to South Carolina in 1670 determined to possess an abundant wilderness. Over the course of a century, they settled highly adaptive rice and indigo plantations across a vast coastal plain. Forcing slaves to turn swampy wastelands into productive fields and to channel surging waters into elaborate irrigation systems, planters initiated a stunning economic transformation. The result, Edelson reveals, was two interdependent plantation worlds. A rough rice frontier became a place of unrelenting field labor. With the profits, planters made Charleston and its hinterland into a refined, diversified place to live. From urban townhouses and rural retreats, they ran multiple-plantation enterprises, looking to England for affirmation as agriculturists, gentlemen, and stakeholders in Britain's American empire. Offering a new vision of the Old South that was far from static, Edelson reveals the plantations of early South Carolina to have been dynamic instruments behind an expansive process of colonization. With a bold interdisciplinary approach, *Plantation Enterprise* reconstructs the environmental, economic, and cultural changes that made the Carolina Lowcountry one of the most prosperous and repressive regions in the Atlantic world.

The Marketplace of Revolution

Scholars and arm-chair historians of eighteenth-century America will take great pleasure in reading this exceptionally well-researched slice of colonial history. In *The Baylors of Newmarket*, author Thomas Katheder has meticulously researched one of the wealthiest and most socially prominent yet least known families in colonial Virginia. Drawing on mostly unpublished sources, including British and French archives and Virginia court documents, *The Baylors of Newmarket* is the fascinating and tragic story of Col. John Baylor III and his son John IV, including Col. Baylor's relentless pursuit of equine perfection and his son's delusional quest for the perfect Virginia mansion. *The Baylors of Newmarket* places the family in the larger context of a pre-Revolutionary Anglo-Virginian elite that sought to emulate the British gentry in culture, education, books and reading, dress, furnishings, and behavior. After the Revolution, the Baylors struggled to maintain what was becoming an increasingly outmoded lifestyle. This extensively referenced history also describes in rich detail the library begun by Col. Baylor III and expanded by his son John IV within the context of a strong book culture among the pre-Revolutionary Virginia gentry that has been largely underappreciated by scholars.

Plantation Enterprise in Colonial South Carolina

Old World, New World: America and Europe in the Age of Jefferson grew out of workshops in Salzburg and Charlottesville sponsored by Monticello's International Center for Jefferson Studies, and revisits a question of long-standing interest to American historians: the nature of the relationship between America and Europe during the Age of Revolution. Study of the American-European relationship in recent years has been moved forward by the notion of Atlantic history and the study of the Atlantic world. The present volume makes a fresh contribution by refocusing attention on the question of the interdependence of Europe and America. *Old World, New World* addresses topics that are timely, given contemporary public events, but that are also of interest to early modern and modern historians. By turning attention from the Atlantic World in general to the relationship between America and Europe, as well as using Thomas Jefferson as a lens to examine this relationship, this book carves out its own niche in the history of the Atlantic world in the age of revolution.

The Baylors of Newmarket

Using both primary archival and printed sources, Mieko Nishida examines the perspectives of slaves, ex-slaves, and free-born people of color and the critical factors that affected their lives and self-perceptions. The book offers a new window on slave life in nineteenth-century Salvador, Brazil, and illustrates the difficulty of generalizing about New World slave societies."

Old World, New World

In *Hybrid Constitutions*, Vicki Hsueh contests the idea that early-modern colonial constitutions were part of a uniform process of modernization, conquest, and assimilation. Through detailed analyses of the founding of several seventeenth-century English proprietary colonies in North America, she reveals how diverse constitutional thought and practice were at the time, and how colonial ambitions were advanced through cruelty toward indigenous peoples as well as accommodation of them. Proprietary colonies were governed by individuals (or small groups of individuals) granted colonial charters by

the Crown. These proprietors had quasi-sovereign status over their colonies; they were able to draw on and transform English legal and political instruments as they developed constitutions. Hsueh demonstrates that the proprietors cobbled together constitutions based on the terms of their charters and the needs of their settlements. The “hybrid constitutions” they created were often altered based on interactions among the English settlers, other European settlers, and indigenous peoples. Hsueh traces the historical development and theoretical implications of proprietary constitutionalism by examining the founding of the colonies of Maryland, Carolina, and Pennsylvania. She provides close readings of colonial proclamations, executive orders, and assembly statutes, as well as the charter granting Cecilius Calvert the colony of Maryland in 1632; the Fundamental Constitutions of Carolina, adopted in 1669; and the treaties brokered by William Penn and various Lenni Lenape and Susquehannock tribes during the 1680s and 1690s. These founding documents were shaped by ambition, contingency, and limited resources; they reflected an ambiguous and unwieldy colonialism rather than a purposeful, uniform march to modernity. Hsueh concludes by reflecting on hybridity as a rubric for analyzing the historical origins of colonialism and reconsidering contemporary indigenous claims in former settler colonies such as Australia, New Zealand, and the United States.

Slavery and Identity

There were 26—not 13—British colonies in America in 1776. Of these, the six colonies in the Caribbean—Jamaica, Barbados, the Leeward Islands, Grenada and Tobago, St. Vincent; and Dominica—were among the wealthiest. These island colonies were closely related to the mainland by social ties and tightly connected by trade. In a period when most British colonists in North America lived less than 200 miles inland and the major cities were all situated along the coast, the ocean often acted as a highway between islands and mainland rather than a barrier. The plantation system of the islands was so similar to that of the southern mainland colonies that these regions had more in common with each other, some historians argue, than either had with New England. Political developments in all the colonies moved along parallel tracks, with elected assemblies in the Caribbean, like their mainland counterparts, seeking to increase their authority at the expense of colonial executives. Yet when revolution came, the majority of the white island colonists did not side with their compatriots on the mainland. A major contribution to the history of the American Revolution, *An Empire Divided* traces a split in the politics of the mainland and island colonies after the Stamp Act Crisis of 1765-66, when the colonists on the islands chose not to emulate the resistance of the patriots on the mainland. Once war came, it was increasingly unpopular in the British Caribbean; nonetheless, the white colonists cooperated with the British in defense of their islands. O'Shaughnessy decisively refutes the widespread belief that there was broad backing among the Caribbean colonists for the American Revolution and deftly reconstructs the history of how the island colonies followed an increasingly divergent course from the former colonies to the north.

Hybrid Constitutions

In his new book, Michal Jan Rozbicki undertakes to bridge the gap between the political and the cultural histories of the American Revolution. Through a careful examination of liberty as both the ideological axis and the central metaphor of the age, he is able to offer a fresh model for interpreting the Revolution. By establishing systemic linkages between the histories of the free and the unfree, and between the factual and the symbolic, this framework points to a fundamental reassessment of the ways we think about the American Founding. Rozbicki moves beyond the two dominant interpretations of Revolutionary liberty—one assuming the Founders invested it with a modern meaning that has in essence continued to the present day, the other highlighting its apparent betrayal by their commitment to inequality. Through a consistent focus on the interplay between culture and power, Rozbicki demonstrates that liberty existed as an intricate fusion of political practices and symbolic forms. His deeply historicized reconstruction of its contemporary meanings makes it clear that liberty was still understood as a set of privileges distributed according to social rank rather than a universal right. In fact, it was because the Founders considered this assumption self-evident that they felt confident in publicizing a highly liberal, symbolic narrative of equal liberty to represent the Revolutionary endeavor. The uncontainable success of this narrative went far beyond the circumstances that gave birth to it because it put new cultural capital—a conceptual arsenal of rights and freedoms—at the disposal of ordinary people as well as political factions competing for their support, providing priceless legitimacy to all those who would insist that its nominal inclusiveness include them in fact.

An Empire Divided

"From Empire to Humanity tells the story of a generation of American and British activists who transformed humanitarianism as they adjusted to becoming foreigners to each other in the wake of the American Revolution. In the decades before the Revolution, Americans and Britons shared an imperial approach to charitable activity. They worked together in benevolent ventures designed to strengthen the British empire, and ordinary men and women donated to help faraway members of the British community. Raised and educated in this world of connections, future activists from the British Isles, North America, and the West Indies developed expansive outlooks and transatlantic ties. For budding doctors--including Philadelphia's Benjamin Rush, Caribbean-born Londoner John Coakley Lettsom, and John Crawford, whose life took him from Ireland to India, Barbados, South America, and, finally, Baltimore--this was especially true. American independence put an end to their common imperial humanitarianism, but not their friendships, their far-reaching visions, or their belief in philanthropy as a tool of statecraft. In the postwar years, with doctor-activists at the forefront, Americans and Britons collaborated in the anti-drowning cause and other medical philanthropy, antislavery movements, prison reform, and more. No longer members of the same polity, the erstwhile compatriots adopted a universal approach to their beneficence as they reimagined their bonds with people who were now foreigners. Universal benevolence could also be a source of tension. With the new wars at the end of the century, activists' optimistic cosmopolitanism waned, even as their practices endured. Making the care of suffering strangers routine, they laid the groundwork for later generations' global undertakings

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Culture and Liberty in the Age of the American Revolution

The emphasis on practical experience over ideology is viewed by many historians as a profoundly American characteristic, one that provides a model for exploring the colonial challenge to European belief systems and the creation of a unique culture. Here Jim Egan offers an unprecedented look at how early modern American writers helped make this notion of experience so powerful that we now take it as a given rather than as the product of hard-fought rhetorical battles waged over ways of imagining one's relationship to a larger social community. In order to show how our modern notion of experience emerges from a historical change that experience itself could not have brought about, he turns to works by seventeenth-century writers in New England and reveals the ways in which they authorized experience, ultimately producing a rhetoric distinctive to the colonies and supportive of colonialism. Writers such as John Smith, William Wood, John Winthrop, Anne Bradstreet, Benjamin Tompson, and William Hubbard were sensitive to the challenge experiential authority posed to established social hierarchies. Egan argues that they used experience to authorize a supplementary status system that would at once enhance England's economic, political, and spiritual status and provide a new basis for regulating English and native populations. These writers were assuaging fears over how exposure to alien environments threatened actual English bodies and also the imaginary body that authorized English monarchy and allowed English subjects to think of themselves as a nation. By reimagining the English nation, these supporters of English colonialism helped create a modern way of imagining national identity and individual subject formation.

From Empire to Humanity

In *The Enslaved and Their Enslavers*, Edward Pearson offers a sweeping history of slavery in South Carolina, from British settlement in 1670 to the dawn of the Civil War. For enslaved peoples, the shape of their daily lives depended primarily on the particular environment in which they lived and worked, and Pearson examines three distinctive settings in the province: the extensive rice and indigo plantations of the coastal plain; the streets, workshops, and wharves of Charleston; and the farms and estates of the upcountry. In doing so, he provides a fine-grained analysis of how enslaved laborers interacted with their enslavers in the workplace and other locations where they encountered one another as plantation agriculture came to dominate the colony. *The Enslaved and Their Enslavers* sets this portrait of early South Carolina against broader political events, economic developments, and social trends that also shaped the development of slavery in the region. For example, the outbreak of the American Revolution and the subsequent war against the British in the 1770s and early 1780s as well as the French and Haitian revolutions all had a profound impact on the institution's development, both in terms of what enslaved people drew from these events and how their enslavers responded to them. Throughout South Carolina's long history, enslaved people never accepted their enslavement passively and regularly demonstrated their fundamental opposition to the institution by engaging in acts of resistance, which ranged from vandalism to arson to escape, and, on rare occasions, organizing collectively against their

oppression. Their attempts to subvert the institution in which they were held captive not only resulted in slaveowners tightening formal and informal mechanisms of control but also generated new forms of thinking about race and slavery among whites that eventually mutated into pro-slavery ideology and the myth of southern exceptionalism.

Authorizing Experience

This book brings a variety of fresh perspectives to bear on the diverse people and settlements of the eighteenth- and early-nineteenth-century southern backcountry. Reflecting the growth of interdisciplinary studies in addressing the backcountry, the volume specifically points to the use of history, archaeology, geography, and material culture studies in examining communities on the southern frontier. Through a series of case studies and overviews, the contributors use cross-disciplinary analysis to look at community formation and maintenance in the backcountry areas of Virginia, North Carolina, South Carolina, and Tennessee. These essays demonstrate how various combinations of research strategies, conceptual frameworks, and data can afford a new look at a geographical area and its settlement. The contributors offer views on the evolution of backcountry communities by addressing such topics as migration, kinship, public institutions, transportation and communications networks, land markets and real estate claims, and the role of agricultural development in the emergence of a regional economy. In their discussions of individuals in the backcountry, they also explore the multiracial and multiethnic character of southern frontier society. Yielding new insights unlikely to emerge under a single disciplinary analysis, *The Southern Colonial Backcountry* is a unique volume that highlights the need for interdisciplinary approaches to the backcountry while identifying common research problems in the field. The Editors: David Colin Crass is the archaeological services unit manager at the Historic Preservation Division, Georgia Department of Natural Resources. Steven D. Smith is the head of the Cultural Resources Consulting Division of the South Carolina Institute of Archaeology and Anthropology. Martha A. Zierden is curator of historical archaeology at The Charleston Museum. Richard D. Brooks is the administrative manager of the Savannah River Archeological Research Program, South Carolina Institute of Archaeology and Anthropology. The Contributors: Monica L. Beck, Edward Cashin, Charles H. Faulkner, Elizabeth Arnett Fields, Warren R. Hofstra, David C. Hsiung, Kenneth E. Lewis, Donald W. Linebaugh, Turk McCleskey, Robert D. Mitchell, Michael J. Puglisi, Daniel B. Thorp.

The Enslaved and Their Enslavers

The Southern Colonial Backcountry