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Before 1776: Life in the American Colonies

Course Guidebook

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Professor Robert J. Allison is Chair of the History Department and Professor of History at Suffolk University in Boston and teaches history at the Harvard Extension School. He graduated from the Harvard Extension School with an A.L.B. before earning a Ph.D. in the History of American Civilization at Harvard in 1992. At Suffolk University, he received the Student Government Association's Distinguished Faculty Award in 2006 and Outstanding Faculty Award in 2007. At the Harvard Extension School, he received the Petra Shattuck Distinguished Teaching Award in 1997.

Professor Allison's books include *The Crescent Obscured: The United States and the Muslim World, 1776–1815* (University of Chicago Press, 2000); *Stephen Decatur, American Naval Hero* (University of Massachusetts Press, 2005); *The Boston Massacre* (Commonwealth Editions, 2006); and *The Boston Tea Party* (Commonwealth Editions, 2007). He has edited books on American history spanning from the colonial period to the 20th century. His *A Short History of Boston* (Commonwealth Editions, 2004) briefly tells the story of Boston, and his *A Short History of Cape Cod* (Commonwealth Editions, in press) introduces readers to the history of the bared and bended arm of Massachusetts.

Professor Allison was a consultant to the Commonwealth Museum at the State Archives in Boston, which presents the story of Massachusetts through its historic documents, and he is on the board of overseers of the USS Constitution Museum in Charlestown, Massachusetts, which tells the story of America's most treasured fighting ship. He is also vice president and an elected life member of the Colonial Society of Massachusetts, and he is an elected fellow of the Massachusetts Historical Society, the oldest historical organization in the country. Professor Allison is also the president of the South Boston Historical Society, which preserves the history of the Dorchester Heights community, where he and his family live in the shadow of the monument to George Washington's first Revolutionary War victory.

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Scope:

Between 1500 and 1800, the world was transformed. The discovery and colonization of America created the nations of modern Europe and the idea of empire. In bringing together the peoples of Europe, Africa, and America—often in conflict—the process of colonization created a New World, which in turn transformed the Old.

Although the individual British American colonies—Chesapeake, New England, Pennsylvania, South Carolina, and Georgia—later became one nation, this course explores their profound differences in origin and practice. We will examine their relations with the native people, particularly episodes such as the Pequot War and King Philip's War in the 17th century, as well as less sanguinary encounters. We will also examine the relations between the British colonies and Britain's colonial rivals: New Spain, New France, and New Netherland. How were these colonial enterprises different? In what ways were they similar? How did their conflicts shape the world? We will explore the particular motivations and principles behind the American colonies, such as the quest for gold and the quest for religious sanctuary. How did these motives and principles play out in the New World? How, for example, were Puritan notions of religious fidelity challenged from within the Puritan movement by believers such as Anne Hutchinson and Roger Williams?

What impact did the institution of slavery—unknown in Europe—have on the development of the American colonies? This institution, and the Atlantic slave trade it created, would affect the developing worlds of the Americas, as well as Africa and Europe. While our concentration will be on mainland North America, we will look to the colonies of the West Indies, particularly Barbados and Jamaica, which became the focus of British colonial enterprise and which were the primary concern of British colonial ambition. We will consider how the sugar trade led to the development of the mainland colonies and the creation of the doctrine of mercantilism, as well as the explosion of piracy in the late 17th century.

Life in the colonies changed in the 18th century as political and cultural institutions stabilized and cities such as Philadelphia, New York, and Boston developed. We will see how a century of interaction changed Native American societies and how the philanthropic impulse led to the creation of Georgia. A similar impulse sparked the Great Awakening, a religious

revival that broke down social and political barriers, creating a community among the disparate North American colonies.

Also in that century, British conflict with France and Spain led to wars that the British, French, and Spanish all fought with their own troops and with Native American allies. Ultimately, the British triumph in the first truly global conflict, the Great War for Empire—often called the Seven Years' War or the French and Indian War—led Parliament to try to create some order out of the patchwork chaos of colonial governance. These attempts, in particular the Sugar Act and the Stamp Act, led to resistance, rebellion, and revolution.

British North America reached the height of its power in 1763; within a dozen years, it was torn apart in the Revolution. We will discuss the background to the Revolution, discovering how the colonial experience, crystallized in the outbreak of the War for Independence, created a new political society very different from any that had existed before. While the creation of the United States was not the objective of any of the founders of the British colonies, the colonial societies they created shaped the direction the American Revolution would take—and ultimately shaped the American society that emerged from the colonial world.

We will encounter many of the fascinating men and women who shaped the world of colonial America: John Smith, a self-aggrandizing member of the Jamestown Colony; Opechancanough, the Pamunkey leader educated in Spain; Anne Hutchinson, a dissenter from Puritan orthodoxy; Mary Rowlandson, a European captured by Indians in 1675; King Philip, the leader of the Wampanoag and Mary Rowlandson's captor; Cotton Mather, a Puritan minister and Boston's most prolific author; Benjamin Franklin, who first comes to our attention with a series of satirical essays aimed at Mather; William Johnson, the agent to the Iroquois; Olaudah Equiano, an African enslaved in the British West Indies who became a free man who sailed between the colonial ports; George Whitefield, England's foremost evangelist; Pontiac, who led the Ottawa in a rebellion against the British in 1763; George Washington, the Virginia militia officer who sparked the Great War for Empire in 1754; and many others.

These men and women, and the colonies in which they lived, transformed the world. Ideas and institutions—political, economic, and cultural—were all transformed as a result of the colonization of the New World. Not all of the changes were for the better, and few were intentional or anticipated. But the world as we know it today emerged out of the cataclysmic history of colonial America.

Lecture One
The World before Colonial America

Scope: What was the world like in 1500? In North America, the five nations of the Iroquois had formed an alliance—the largest such political entity in the Americas north of Mexico. In West Africa, political and economic instability followed the Tuareg sacking of Timbuktu, diverting the gold trade to the coast, where Portuguese merchants, looking for a way around the Genoese-Venetian monopoly on Mediterranean trade, had set up a trading post. These and other events of the 1400s would shape the world for the centuries to come.

Outline

I. Why study colonial America?

- **A.** Colonial America was the foundation for the creation of the United States.
- **B.** Between 1500 and 1800, the world was transformed.
  - **1.** Europe became the center of trade and power.
  - **2.** Contact with the Americas brought new sources of wealth to the rest of the world and improved the world's diet.
- **C.** There are many great stories to be told about the people of colonial America.

II. What was the world like in 1500?

- **A.** The greatest power was probably China.
- **B.** India had fabulous wealth, and its Mughal emperors were in the process of uniting the subcontinent.
- **C.** The Mali Empire was the heart of the African gold trade.
- **D.** In the wake of the Crusades, the states of Europe were relatively weak and disunited.

III. In the 15th century, Portugal created a seaborne trade empire.

- **A.** In 1415, Portugal began to seek a route around Africa to the Indies.
- **B.** Portuguese sailors rounded Cape Bojador a year after Tuaregs sacked Timbuktu, opening trade with the gold merchants of a weakened Mali.

C. Portugal and Spain made a treaty in 1494 to protect Portugal's routes around Africa.

D. The Portuguese had reached India by about 1499, and Vasco de Gama reached the coast of Brazil in 1500.

IV. What was the New World like?

A. In Mexico and Peru, the Aztecs and the Incas had created large empires.

B. The native people of North America had not created large political states.

V. There is no easy way to understand the complicated political societies of native North America, but we can make some generalizations about the ways people lived.

A. Native American societies were typically matrilineal, and the women did the agricultural work, growing corn, beans, and squash. They did not keep herd animals.

B. The men were responsible for game hunting and for protection.

C. People lived in villages and had leaders chosen by consensus but no clear lines of authority. There were no kings or emperors.

D. Continent-wide, they spoke 148 different languages from 14 different language families.

E. Certain groups of natives will feature strongly in the events covered in this course.

1. Colonists had many dealings with various Algonquian groups from New England to Virginia—especially the Massachusett, Wampanoag, Pequot, and Chickahominy (or Pamunkey).

2. The Iroquois—particularly the Mohawk, Cayuga, Onondaga, Oneida, and Seneca—will be highly significant.

3. We will discuss some of the Muskogee people of the Southeast—the Creek, Chickasaw, and Choctaw.

4. We will also discuss the Pueblo people of the Southwest.

F. The rivers of North America had a profound influence on natives and colonials alike.

1. The native people used the rivers for communication, fishing, and travel.

2. The Europeans sought river routes to the Pacific.

VI. Throughout this course, we will look at the development of colonial America itself as well as the broader impact of its development on the entire world.

Essential Reading:

Gilbert and Reynolds, *Africa in World History*, chaps. 5–6.

Taylor, *American Colonies*, chaps. 1–2.

Supplementary Reading:

Northrup, *Africa's Discovery of Europe*.

Questions to Consider:

1. What prompted European exploration in the 15th century?
2. Were there any similarities among the societies of Africa, Europe, and the Americas in this period? Economic? Political? Social? What were the differences?

Lecture Two
Spain's New World Empire

Scope: Newly united under the Christian monarchs Ferdinand and Isabella, Spain accidentally found itself in possession of a previously unknown world. How did Spain set about exploiting the resources of the New World, and how did the New World reshape the Old?

Outline

I. Let's look at the European background to Spanish conquest.

- **A.** The marriage of Isabella of Castile and Ferdinand of Aragon united their monarchies and enabled them to expel the last of the peninsula's Muslim rulers by 1492.
- **B.** Trade and political rivalries between Spain and Portugal pushed Spain west in search of resources.
- **C.** In 1496, Spain established Santo Domingo on the island of Hispaniola as a base for further westward exploration.

II. The Spanish used the encomienda system to exploit native labor in the Caribbean.

- **A.** At home, the Spanish military had forced Muslims to convert to Christianity, and in exchange for this "gift" demanded labor from the conquered. They thought they could employ a similar system in the New World.
- **B.** However, the Spanish exposed the natives to European disease, which devastated the population. The surviving natives also resisted attempts to convert or enslave them.
- **C.** Eventually the Spanish imported Ladinos—Portuguese slaves of African descent—as laborers, but this practice was banned by Cardinal Cisneros from 1505 to 1518.

III. Meanwhile, on the American mainland, Spanish explorers discovered gold.

- **A.** To the Aztecs, gold was so common it was almost worthless.
- **B.** Hernando Cortez, a Spanish conquistador, feared that his comrades would strip the mainland as they had the islands.

C. In 1519, Cortez established Vera Cruz on the Mexican coast to carefully control the distribution of land and labor on the mainland.

1. To the best of our knowledge, there were only 96 conquistadores—military men of all social stations who came to conquer the New World and advance their own fortunes.

2. How such a small group was able to conquer such a large territory is something of a puzzle, but disease and firearms were no doubt their most powerful weapons.

IV. With Ferdinand Magellan's trip around the tip of South America to the Philippines, Spain secured its New World colonies and their enormous wealth—and Europe's Protestant and Protestant-tolerant nations noticed.

A. France and the Netherlands established colonies on the periphery of Spain's, so Spain expanded northward.

B. In 1562, Admiral Pedro Menendez de Aviles arrived in the Chesapeake Bay region and found the Pamunkey people living by what is now called the James River.

C. Menendez persuaded the Pamunkey's leader to send his son to Spain for an education. In Spain, the son was baptized as Don Luis Velasco, and he later returned to the New World to convert the natives.

D. In Mexico, Velasco saw how the Spanish had destroyed the Aztec civilization and people. He began to reject his adopted culture.

E. In 1571, Velasco led a group of Pamunkey warriors in attacking a Jesuit mission and slaughtering its inhabitants. This ended Spain's attempt to colonize the Chesapeake area.

F. Their experience with Spain drives the Pamunkey, the Chickahominy, and other Chesapeake tribes to form military alliances against future colonists.

G. Despite native resistance, Spain's European rivals were determined to secure New World colonies for themselves.

Essential Reading:

Bridenbaugh, *Jamestown*.

Elliott, *The Old World and the New*.

Gibson, *Spain in America*.

Rountree, *Pocahontas, Powhatan, Opechancanough*.

———, *Powhatan Foreign Relations*.

Taylor, *American Colonies*, chaps. 3–4.

Supplementary Reading:

Diaz del Castillo, *The Conquest of New Spain*.

Egloff and Woodward, *First People*.

Leon-Portillo, *Broken Spears*.

Rountree, *The Powhatan Indians of Virginia*.

Questions to Consider:

1. In what ways did Spain's Reconquista of the Iberian Peninsula shape the creation of New Spain?
2. Was Spain's conquest of the New World driven more by economic or religious motives? What was the relationship between them?
3. Would it have been possible for Spain to peacefully convert the Powhatan?
4. What would have been the most effective way for the Chickahominy to resist European invasion?

Lecture Three
John Smith, Pocahontas, and Jamestown

Scope: Who was John Smith? He was a prototypical Englishman in an age of expansion. After a career as a mercenary, he was assigned to the London Company's venture to Virginia. The Jamestown Colony's first years were disastrous; it survived only because the Powhatan confederation did not wipe it out.

Outline

I. After two centuries of political instability and religious warfare, England experienced new peace and prosperity as the 1600s approached.

- **A.** English traders successfully challenged Portugal's monopoly on African trade, including the slave trade.
- **B.** After England's 1588 defeat of the Spanish Armada, the English looked to challenge Spain's trade hegemony as well.

II. John Smith was one of the most colorful figures in England's colonial movement—at least according to his own diaries.

- **A.** At the age of 20, he fought as a mercenary in Holland's rebellion against the Spanish.
- **B.** Later he fought for Transylvania against the Ottomans, where his exploits earned him a coat of arms.
- **C.** Taken prisoner after a losing battle, Smith became the personal slave (and love interest) of a Turkish princess, who intervened with her father to have him set free.
- **D.** Despite his extraordinary—perhaps exaggerated—exploits, Smith was a typical English military man of the time.

III. England saw Spain's colonization efforts as badly bungled and tried a different approach, with mixed results.

- **A.** The Crown was in bad financial shape, so colonization efforts were funded by private enterprise. The Crown granted corporate monopolies in exchange for a share of the profits.
- **B.** In 1606, the London Company outfitted three ships to sail to the Chesapeake Bay under Captain Christopher Newport. John Smith was among the expedition's leaders.

C. Of the expedition's 150 men, 50 were gentlemen—that is, men who were not used to working for a living—in search of gold. The others included builders, a blacksmith, a tailor, and a surgeon.

D. The English had expected a warm welcome from the natives because of English "superiority" to the Spanish but had a rude awakening when their landing party was attacked off Cape Henry.

E. The expedition sailed up the James River, which they named for their king, and began their hunt for gold—which they never found.

F. By January 1608, only 38 of the original colonists remained; the rest had succumbed to disease and disaster. England sent 120 more colonists.

G. In June 1608, Chickahominy natives attacked the colony. John Smith decided to take action.

1. Smith approached Powhatan, the Chickahominy leader, to negotiate but was taken captive.

2. Powhatan refused a truce but liked Smith and released him. Smith added the story of Pocahontas pleading for his life to his account much later, and it is probably fiction.

H. Smith took over the colony and tried to instill discipline, but the gentlemen refused to take orders, and natural disasters continued to strike.

IV. In the spring of 1609, the London Company sent new orders for the Jamestown colonists: Search for the Northwest Passage.

A. Smith sent about half his colonists on this new mission.

B. Smith was also instructed to make an alliance with Powhatan, crowning him king of Virginia. Smith follows these instructions but then attacks the new kingdom.

C. The company forced Smith out of Jamestown in October 1609. Powhatan refused to bargain with the colonists any longer.

D. While back in England the company clung to the hope of finding gold, the natives and colonists alike were simply waiting for the colony to die.

Essential Reading:

Kupperman, *The Jamestown Project*.

Rountree, *Pocahontas's People*.

Taylor, *American Colonies*, chap. 6.

Vaughan, *American Genesis*.

Supplementary Reading:

Bridenbaugh, *Jamestown*.

Kelso, *Jamestown*.

Questions to Consider:

1. Because John Smith was a shameless self-promoter, should we discount what he says about his role in the colonization of Virginia?
2. Despite their almost complete inability to survive in Virginia, the English held on. What kept them alive? How could their experience have benefited future settlements?
3. Why did the Indians not wipe out the Jamestown settlement when it was weak?

Lecture Four
Virginia and the Chesapeake after Smith

Scope: After the Jamestown Colony sent John Smith packing, it discovered a way to survive: planting tobacco. Tobacco ensured the colony's survival, but it also brought more conflict with the Native Americans. Virginia remained a death trap for the Europeans brought over to work in the tobacco fields, which led to a greater reliance on slave labor. Chronic mismanagement at last led the Crown to take direct control of the Virginia colony.

Outline

I. The Jamestown Colony had many problems after John Smith's departure.

- **A.** The colonists were starving; only 60 of the 500 settlers survived the winter of 1609–1610.
- **B.** Governor Thomas Gates, arriving in the spring of 1610, saw the devastation and decided to abandon the colony. But a new governor, Lord de la Warr, reversed the decision.
- **C.** De la Warr's successor, Thomas Dale, instituted the Lawes Divine, Morall, and Martial in 1611. This was a list of capital crimes, including impiety, blasphemy, theft, and fraternizing with the natives.
- **D.** Dale and Gates schemed to kidnap Pocahontas to subdue Powhatan, but Powhatan had already disowned her.

II. Tobacco saved Jamestown.

- **A.** John Rolfe, who became Pocahontas's husband, experimented with tobacco, replacing harsh native Virginian strains with milder strains from Venezuela's Orinoco River.
- **B.** In 1617, the English began importing tobacco from Virginia instead of from Spain's colonies.
- **C.** Tobacco created need for land and laborers in Virginia, and it created enough revenue that colonists could import food, rather than bargaining with the natives for it; thus the nearby Indians turned from valued trading partners to impediments to colonial expansion.

D. The indenture system brought in English laborers, who exchanged seven years of labor for the promise of land. However, climate, overwork, and malnutrition kept Virginia a death trap.

E. In 1617, Virginia began importing slaves. That same year, it set up the House of Burgesses, one of the colonies' first representative assemblies.

III. Virginian society stabilized in the 1620s, although the death rate remained extraordinarily high.

A. A class system developed, with exploiters and exploited; about 40 percent of the population was in servitude.

B. After Powhatan's death, Don Luis Velasco—having reclaimed his native heritage and renamed himself Opechancanough—became leader of the Chickahominy. He was no friend to the English.

1. On Good Friday 1622, Chickahominy warriors attacked Jamestown, killing almost one-quarter of the population.

2. Despite the deaths, the planters resisted giving up their laborers to form a militia.

IV. The colony's problems at last came to King James I's attention. In 1624, he disbanded the London Company, and henceforth all of Virginia's worries—and wealth—were his own.

Suggested Reading:

Bridenbaugh, *Jamestown*.

Kelso, *Jamestown*.

Kupperman, *The Jamestown Project*.

Rountree, *Pocahontas's People*.

Taylor, *American Colonies*, chap. 6.

Questions to Consider:

1. Why did tobacco become such a craze in Europe? How did the European uses of tobacco differ from the Native American uses?

2. How did the profitability of tobacco change the relationship between the English and the Native Americans?

Lecture Five
The Pilgrims and Plymouth

Scope: The Pilgrims were a small, devout, English religious community who revolutionized the colonization of North America. What were their religious motivations, and how did they fit in with the native societies of New England?

Outline

I. John Smith mapped the northeast coast of North America in 1614.

- **A.** His map of New England gave the region its name.
- **B.** He thought the area was ideal for English settlement.
- **C.** Unfortunately, some of his expedition's members kidnapped and enslaved Indians and brought European disease to the area.

II. Who were the Pilgrims, and why did they come to America?

- **A.** The Pilgrims were a congregation of English Puritan separatists living in exile in Holland.
- **B.** Although Holland offered religious freedom, the group wanted a home where they could live by their own principles and laws, so they looked to North America.
- **C.** Thomas Weston, a London ironmonger, negotiated with the Council for New England on the Pilgrims' behalf and got them a seven-year colonial charter.
- **D.** In mid-1620, about 100 Pilgrims set sail for New England on the *Mayflower*.

III. Although they were sailing for northern Virginia, the Pilgrims arrived at Cape Cod in November 1620.

- **A.** The inhospitable winter weather made settling there unappealing, but it also made further sailing impossible.
- **B.** The Pilgrims created the Mayflower Compact, promising obedience to the Pilgrim leaders. This was the first declaration of self-government in the New World.
- **C.** The Pilgrims scouted the cape, seeking a good place to settle and looking for natives, who avoided contact.

D. The Pilgrims had a brief skirmish with Nauset Indians on what is now First Encounter Beach, near Eastham.

E. After six weeks on Cape Cod, the Pilgrims sailed across the bay and settled in the deserted native village of Pawtuxet, which they renamed Plymouth.

F. Samoset and Squanto, emissaries from the Wampanoag Indians, made contact with the colonists in March 1621. In exchange for peace, the natives taught the colonists how to survive.

IV. Although less troubled than Virginia, the Plymouth Colony had its share of problems.

A. The winters were severe, and farming was difficult.

B. Non-Puritan colonists settled near Plymouth but did not want to follow the Pilgrims' strict way of life.

V. Over the next two decades, the Pilgrims spread and prospered.

A. The Pilgrims drove non-Puritan colonists back to England.

B. By the 1640s, there were villages at Sandwich, Duxbury, and Eastham, each with its own church.

C. Trade with the Dutch and the natives brought the colonists material success, although this worried the Puritan leaders.

Essential Reading:

Bradford, *Of Plymouth Plantation*.

Philbrick, *Mayflower*.

Supplementary Reading:

Heath, *Mourt's Relation*.

Questions to Consider:

1. What did the Pilgrims learn from the experience of Jamestown?

2. What were the motivations for the Mayflower Compact?

3. Why did Massasoit make peace with Plymouth?

Lecture Six
The Iroquois, the French, and the Dutch

Scope: While the English planted their colonies on the coast of North America, the French and the Dutch were also expanding into the New World. What were the goals and guiding principles of New France and New Netherland, and did these differ from the goals and principles of New England?

Outline

I. The Iroquois were an alliance of five Native American tribes that formed one of the great powers of precolonial America.

- **A.** They lived throughout the northeast, from the mountains of Pennsylvania to the St. Lawrence River.
- **B.** We know more about their religion than other parts of their culture, because the Jesuits recorded their religious lore.
- **C.** They were warlike people, but for them the object of war was not to kill or claim territory but to demonstrate valor or capture women and children to add to their tribes.
- **D.** The Iroquois performed elaborate rituals to honor captive enemy warriors before executing them.

II. The arrival of Europeans changed the balance of power among the native tribes, primarily through trade.

- **A.** Goods such as woven cloth, iron tools, pots, and firearms benefitted the Indians but also made them dependent on European trade.
- **B.** Europeans demanded furs and eventually lands in exchange for these trade goods.
- **C.** Europeans also introduced alcohol, which had a horrific impact on Indian societies.

III. In the first decade of the 17th century, the French sought a base for North American trade.

- **A.** Samuel Champlain sought to establish a fur trading post on the St. Lawrence River that offered access to the North American interior.

B. Champlain quickly made alliances with the Hurons and established Quebec to attract the trade of Indians to the west.

C. Jesuits and other clergy spread throughout New France, founding hospitals and schools.

D. The French government never completely supported the colonial venture but insisted on controlling it.

IV. The Dutch North American colonies did not last as long as the English or French, but they had a profound impact nonetheless.

A. The Netherlands, with its small population, did not need an outlet for surplus people; their colonial motivation was to weaken Spanish trade and strengthen their own.

B. In 1609, in search of the Northwest Passage, Henry Hudson explored the river that now bears his name on behalf of the Dutch. In 1611, working for England, he found Hudson Bay.

C. Between 1614 and 1624, the Dutch established trading posts near what are today Albany, New York, and Burlington, New Jersey.

D. In 1626, Dutchman Peter Minuit arrived to establish good trade relations with the Lenni Lenape and Mohawk tribes as well as the Plymouth Pilgrims. He also purchased Manhattan and established New Amsterdam.

V. Over the next 70 years, the Iroquois, Huron, and other Algonquian tribes fought each other in the Beaver Wars, driven by the European demand for furs.

Essential Reading:

Eccles, *France in America*.

Fischer, *Champlain's Dream*.

Jacobs, *New Netherland*.

Jennings, *The Invasion of America*.

Taylor, *American Colonies*, chap. 5.

Van der Donck, *A Description of New Netherland*.

Supplementary Reading:

Kammen, *Colonial New York*.

Schmidt, *Innocence Abroad*.

Wrong, *The Rise and Fall of New France*.

Questions to Consider:

1. Did the English, Dutch, and French have different motives for coming to the New World?
2. Contrast the experience of the Iroquois with the arrival of the Dutch and French against the experience of the native people of Virginia or Mexico. What might have caused the difference?

Lecture Seven
The Puritans and Massachusetts

Scope: The Puritans who founded the Massachusetts Bay Colony were driven to the New World by religious oppression and what they saw as a hopelessly corrupt culture in England. In their desire to create a godly community, they laid the groundwork for democratic government in America. Meanwhile, for the Puritans still in England, a dramatic change was on the horizon.

Outline

I. The Plymouth Pilgrims were just one subgroup of the English religious dissenters called the Puritans.

- **A.** Puritanism was a movement within the Church of England to do away with rituals and hierarchy that resembled those of the Roman Catholic Church.
- **B.** Its adherents were generally from the merchant middle class.
- **C.** Its central theological idea was that salvation came through grace, not through good works.
- **D.** After Archbishop William Laud became archbishop of Canterbury, he made life difficult for the Puritans.

II. One group of Puritans, led by John Winthrop, believed that England and its church were irredeemably sinful. This group decided to start fresh in the New World.

- **A.** The Council of New England granted them the charter to found the Massachusetts Bay Colony, bounded by the Neponset and Merrimack rivers on the Massachusetts coast.
- **B.** Winthrop's legal savvy guaranteed an unusual amount of freedom and self-governance for the new colony.
- **C.** En route, Winthrop preached one of history's most famous sermons—"A Modell of Christian Charity"—outlining the rules of behavior for the 1,200 colonists and describing their mission as a covenant with God.
- **D.** The Puritans arrived in Massachusetts in the late summer of 1630, and the majority of them settled on the Shawmut Peninsula, naming their settlement Boston.

III. Winthrop and the expedition's directors turned the Massachusetts Bay Company into a self-governing political society.

- **A.** The General Court of shareholders, the corporate governing body, was expanded to include all freemen living in the colony.
- **B.** The freemen in turn elected the governor and his deputy.
- **C.** Town meetings functioned as local governments, and towns sent representatives to the General Court to oversee broader matters, like taxation.
- **D.** These changes turned the Massachusetts Bay Colony into the Massachusetts Bay Commonwealth, with a very nearly democratic form of government.

IV. As the 1630s went on, 20,000 more Puritans left England to come to Massachusetts, a period called the Great Migration. As these immigrants went to work in the fishing, shipbuilding, and fur-trading industries, the colony prospered.

Essential Reading:

Morgan, *The Puritan Dilemma*.

Taylor, *American Colonies*, chaps. 8–9.

Supplementary Reading:

Anderson, *New England's Generation*.

Questions to Consider:

1. What were the Puritans' objections to the practices of the Church of England?
2. Why did John Winthrop admit freemen into the General Court?
3. Was the image of "a citie upon a hill" a celebration of Puritan distinctiveness or a warning of the consequences of failure?

Lecture Eight
New England Heretics—Religious and Economic

Scope: Two celebrated Puritans—Reverend Roger Williams and Anne Hutchinson—disrupted Massachusetts society in the 1630s. But were they really breaking with the tenets of Puritanism? What happened to dissenters against the godly commonwealth? In the 1640s, merchant Robert Keayne also challenged Puritan orthodoxy—not on religious grounds, but because the Puritan hierarchy disputed his right to trade.

Outline

I. Reverend Roger Williams, one of the most celebrated Puritan ministers, arrived to great acclaim in Boston in 1631, but the Massachusetts authorities quickly discovered that he would cause problems.

- **A.** He objected to the common honorific "goodman," saying you could not be certain your neighbor was good.
- **B.** As Salem's pastor, he outraged his congregation by suggesting their land belonged to the natives.
- **C.** He was sent to Plymouth, where he angered the citizens by refusing communion to those he considered sinners—which was all of them—and then reversing that decision and offering communion to anyone and everyone.
- **D.** Williams was finally sent into exile in Rhode Island, where he founded Providence as a colony for dissenters.
- **E.** Among other credits, Williams is regarded as the founder of the American Baptists and an early advocate of Native American rights.

II. Anne Hutchinson arrived in Boston in 1634 and soon became one of the most influential theologians in the colony.

- **A.** She was a minister's daughter and disciple of Reverend John Cotton, and she did not care for the preaching of Boston's pastor, Reverend John Wilson.
- **B.** She held meetings in her home to discuss scripture, arguing against Wilson's position on the value of good works for salvation, which by extension questioned all earthly law.

C. A group of Hutchinson's followers were exiled for challenging Wilson, and she herself was tried for sedition.

D. Hutchinson argued brilliantly in her own defense but also made the heretical claim that God spoke to her directly.

E. She was found guilty and banished to Rhode Island, where her family founded the town of Portsmouth. She later moved to the outskirts of New Amsterdam and was killed in an Indian raid.

III. Robert Keayne is less famous than Williams and Hutchinson, but in some ways his legacy is more pertinent today.

A. He was a merchant found guilty of profiteering in both the civil and ecclesiastical courts of Massachusetts Bay.

B. His will contains an apologia to unregulated commerce, foreshadowing debates about the free market that still rage.

Essential Reading:

Bailyn, *The New England Merchants in the Seventeenth Century*.

Gaustad, *Roger Williams*.

LaPlante, *American Jezebel*.

Supplementary Reading:

Morgan, *Roger Williams*.

Ulrich, *Good Wives*.

Questions to Consider:

1. Did Puritan theology lead inexorably to dissenters like Roger Williams and Anne Hutchinson?

2. Why did John Winthrop and the leaders of Massachusetts have to react so decisively to religious dissenters?

3. Who was the greater threat—Roger Williams or Anne Hutchinson? How did the reactions of the authorities differ in their two cases?

Lecture Nine
The Connecticut Valley and the Pequot War

Scope: Although the founders of Massachusetts believed they were coming to "save" the native people, within half a dozen years they were involved in a bloody war to exterminate the Pequot people of eastern Connecticut. What caused this conflict, and what were its consequences for the Pequot, for other native peoples, and for Puritan New Englanders?

Outline

I. The Pequot were the largest Native American group in southern New England up through the early 1630s.

- **A.** They lived in about 30 towns between the Pequot and Mystic rivers in Connecticut.
- **B.** They traded wampum to the Dutch for tools; the Dutch in turn exchanged the wampum with the Iroquois for furs.
- **C.** In 1633, the Dutch established a trading post near modern Hartford, but the Pequot were displeased with this intrusion into their territory. It set off a series of raids, kidnappings, and murders.
- **D.** That same year, smallpox devastated the Pequot population.
- **E.** The Pequot sent a delegation to Boston, asking for assistance against the Dutch. Instead, the Puritans began their own colonies in the area and demanded tribute.
- **F.** In 1637, the Pequot attacked the English settlements. The various factions, rivalries, and vendettas among the groups of colonists and various native tribes led to all-out war.

II. The war destroyed the Pequot; weakened the Narragansett, Niantic, and Mohegan Indians; and opened the way for English expansion throughout New England.

- **A.** The Pequot were fighting a native-style war, a war to prove their valor. The English were in it to eliminate the enemy, and they overwhelmed the Pequot.
- **B.** Uncas, a rebel Pequot and now their last remaining leader, ceded most of eastern Connecticut to the English. The Niantic and Mohegan were forced to pay annual tribute.

C. The English erased the names of the vanquished: The Pequot River became the Thames, and the English built the town of New London on it.

III. After all of this horror, a Massachusetts minister named John Eliot began a campaign to help the Indians—by converting them.

A. Eliot set up "praying towns" for converted Indians and began a program at Harvard to train Indian ministers.

B. He learned the Massachusett language and translated the Bible into it.

IV. Have the Pequot really been erased?

A. In the 1980s, a Pequot returned to the last remaining piece of Pequot land.

B. In the 1990s, the Pequot tribe was revived and built Foxwoods, the largest casino in North America, on this land. They also opened a museum on Pequot history.

Essential Reading:

Cave, *The Pequot War*.

Oberg, *Uncas*.

Supplementary Reading:

Anderson, *Creatures of Empire*.

Cronon, *Changes in the Land*.

Jennings, *The Invasion of America*.

Questions to Consider:

1. Why was the Pequot war so devastating?

2. The Pequot war seemed to arise out of mistaken identities, as the Dutch, English, and Pequot competed for trade in the Connecticut River Valley. How did the war's brutal outcome shape the vision English and Native Americans had about each other?

Lecture Ten
Sugar and Slaves—The Caribbean

Scope: The Caribbean islands—particularly Barbados and Jamaica—were the real focus of Britain's colonial enterprise. These islands, using the work of bound laborers, produced the sugar that enriched England. Other European powers fought for control of the West Indies, and here they developed a system of slavery unknown in the Old World.

Outline

I. In the early 17th century, the Caribbean was a more important colonial enterprise than the American mainland.

- **A.** Spain still controlled the mainland of Mexico and South America, plus Jamaica, Cuba, Haiti, and Puerto Rico.
- **B.** The British, Dutch, and French sought bases in the islands.
  - **1.** The Spanish drove the British out of Guiana, but the Puritans' Providence Company planted colonies on Providence Island, Henrietta, and Tortuga.
  - **2.** The British also looked to places other colonial powers had bypassed, such as Barbados, St. Christopher and Nevis, Antigua, and Montserrat.
- **C.** The economies on the smaller islands were first based on trade, then on piracy.

II. Much of Spain's colonial success was rooted in the slave trade, which began on the islands of the Mediterranean.

- **A.** The Crusades had generated captives—Muslim and Christian—whose labor was used to produce sugar on Cyprus, Malta, Sicily, and other islands.
- **B.** Genoa and Venice came to dominate this sugar trade. They traded for slaves in the Black Sea but were cut off when the Ottomans seized Istanbul in 1453.
- **C.** Meanwhile, Portugal's sugar islands in the Atlantic were challenging the Italian monopoly, using slaves from Africa.

III. The Atlantic slave trade, or African slave trade, was crucial to the development of the Americas.

- **A.** When the Spanish arrived, they found natives to exploit and wealth to extract.
- **B.** Mines in Mexico and Peru were the main focus. Once those mines were operating, Spain turned its attention back to the islands, quickly depopulating them.
- **C.** Spanish priest Bartolomeo de las Casas condemned Spanish policy as immoral. Under moral censure for killing Indians, Spain turned to Africa as source of labor.
- **D.** Rapid transition from tobacco to sugar farming in the islands in the 1640s meant a greater demand for slaves. The British and Dutch thus entered the slave trade, bypassing Portugal's monopoly and selling slaves to the Spanish plantation owners.

IV. Although the Caribbean was the prime market for the slave trade, slavery spread throughout the British colonies.

- **A**. In 1641, the population of Barbados was about 1,000 people, 600 of whom were slaves. Twenty years later, there were 20,000 slaves on the island.
- **B.** Slaves brought to the West Indies were typically worked to death for the profit of absentee landlords.
- **C.** In 1660, King Charles II chartered the Company of Royal Adventurers in Africa, but it could not keep up with the demand for slaves, and private traders entered the business.
- **D.** To keep all these slaves under control, colonial governments adopted slave codes—usually brutal ones.

V. Who were the enslaved, and where did they come from?

- **A.** Most of the enslaved were from West Africa: Senegambia, the Gold Coast, Benin, Dahomey, and Biafra. A significant portion also came from the Congo.
- **B.** Often they were prisoners of war from battles with neighboring African tribes.
- **C.** Others were criminals from cultures where slavery was a punishment for murder and other major crimes.

VI. The institution of slavery and cultural traditions of Africa had a profound impact on the development of the Americas.

Essential Reading:

Dunn, *The Rise of the Planter Class in the English West Indies*.

Gomez, *Exchanging Our Country Marks*.

Taylor, *American Colonies*, chap. 10.

Supplementary Reading:

Blackburn, *The Making of New World Slavery*.

Eltis, *The Rise of African Slavery in the Americas*.

Kupperman, *Providence Island*.

Thornton, *Africa and Africans in the Making of the Atlantic World*.

Questions to Consider:

1. How did African slavery develop in the New World?
2. How did Europeans in the 17th century justify the enslavement of Africans? Were there other bound laborers in the 17th-century Caribbean?
3. Were the aims of the English colonizing the Caribbean different from the aims of the English in mainland North America?

Lecture Eleven
Mercantilism and the Growth of Piracy

Scope: Newfound wealth from colonial possessions led the countries of Europe to develop new ideas about national wealth and power—mercantilism. Colonial wealth, and conflicts between nations for that wealth, led to the golden age of piracy in the late 17th century. Who were the pirates, and what were their aims and methods?

Outline

I. The development of colonial empires—as well as slavery and the sugar economy—led to the development of mercantilism.

- **A.** The principles of mercantilism are simple.
  - **1.** The interests of the nation are paramount.
  - **2.** The government and the economic sector work together to secure advantages in international trade and politics.
  - **3.** A favorable balance of trade—exporting more than you import—is crucial to national success.
  - **4.** National wealth is measured in gold.
  - **5.** Nations must build navies to secure sea routes.
  - **6.** Colonies must benefit the nation and not drain resources.
- **B.** British Parliament passed the Acts of Trade in 1660 and 1663, putting the mercantilist doctrine into practice.
- **C.** The acts required more state apparatus and a greater role for governors and customs agents; they provoked wars with the Dutch and French; and they contributed to the rise of piracy.

II. The combination of lucrative trade routes and weak colonial governments in the 17th century gave rise to a golden age of piracy.

- **A.** The first pirates were the buccaneers, backwoodsmen living in Hispaniola on the fringes of Spanish society. By the 1660s, they were based in Tortuga, then a French colony.
- **B.** Both the English and French governments encouraged attacks against Spanish shipping. Jamaica became a haven for British pirates after 1655.
- **C.** British pirate Henry Morgan even attacked Spanish cities, not waiting for the ships to bring their wealth to him.

III. Maritime life was notoriously brutal in 17th and 18th centuries, and piracy offered ordinary sailors a step up.

- **A.** Wages for ordinary sailors were about £2 per month, while a pirate voyage could earn a sailor £1,000 or more.
- **B.** In contrast to the rigid, authoritarian discipline of naval life, pirate ships were run by democracies—albeit brutal ones.

IV. Although overall the value of piracy to the British colonies outweighed its downsides, occasionally the government needed to rein it in, forcing the pirates to change tactics.

- **A.** In the 1680s, the British set up Admiralty courts to try, and even execute, some pirates.
- **B.** In 1688, an earthquake destroyed the pirate haven of Port Royal, Jamaica.
- **C.** The pirates moved beyond the power of the European navies, to Madagascar, and attacked trade routes to India, which complicated Britain's alliance with the Mughal emperor, Aurangzeb.
- **D.** To placate Aurangzeb, Britain sent Captain William Kidd, a New York privateer, to suppress pirates in Madagascar, but he turned pirate himself.

V. Queen Anne's War ended the golden age of piracy.

- **A.** During the war, opportunities for privateers led to a decline in piracy. After the war, piracy had a brief resurgence, but both the economic and political tides had changed.
- **B.** Efforts to suppress piracy now strengthened the governments of the very colonies that pirate wealth had made rich.

Essential Reading:

Antony, *Pirates in the Age of Sail*.

Ritchie, *Captain Kidd and the War against the Pirates*.

Supplementary Reading:

Jowitt, *Pirates*.

Rediker, *Villains of All Nations*.

Questions to Consider:

1. How did ideas of mercantilism develop out of the experience of colonization?
2. What are the conditions under which piracy can flourish?
3. When the pirates on St. Mary's, Madagascar, engaged in a free-for-all to divide their loot, was that a symptom of democracy?
4. Why are people still fascinated by pirates?

Lecture Twelve
South Carolina—Rice, Cattle, and Artisans

Scope: The only North American colony founded from the West Indies, South Carolina had a different social fabric from its neighbors. Its enslaved population grew in the late 1600s and early 1700s, at the same time as the colonial proprietors were turning to rice as their cash crop. By 1730, when South Carolina shipped 20 million tons of rice to Europe, its black population was double the white population. How else was South Carolina unique among England's colonies?

Outline

I. South Carolina was the only North American colony to be settled not from Europe but from the West Indies—specifically, from Barbados.

- **A.** By 1660, there were 250 people per square mile on Barbados. Planters needed more territory and provisioning grounds to feed their labor force.
- **B.** Sir John Colleton founded the Company of Barbadian Adventurers in 1663. Each subscriber put up half a ton of sugar and got 500 acres in South Carolina.
- **C.** The colony was also intended as a buffer between England's colonies and the Spanish in Florida.
- **D.** The first two ventures to settle South Carolina did not succeed.

II. South Carolina's settlement began in earnest in 1670.

- **A.** John Locke, as secretary to the Earl of Shaftesbury, drew up a plan of government giving large landholders control of the colony.
- **B.** The first fleet under this new plan arrived in March 1670, settling on the Ashley River.
- **C.** By 1671, there were 337 adults in the settlement of Charles Town (later Charleston).

III. The colony's landholders were not content to be a bulwark against the Spanish and insisted on finding a good cash crop.

- **A.** Their first cash crops were lumber and tar, both essential to shipbuilding.

B. South Carolina also had plenty of open range for grazing cattle. The English colonists exploited this opportunity by using the cattle-raising skills of their Gambian slaves.

IV. South Carolina had an unhealthy climate for the English.

A. In the late summer, malaria and yellow fever would strike.

B. Although they were unaware of the sickle-cell gene, the English colonists noticed that Africans were less susceptible to malaria than Europeans and Indians.

C. Because of both survival rates and increased importation, blacks came to outnumber whites in South Carolina by 1708. By 1730, the black population was twice the size of the white population.

D. The increased importation of slaves was driven by the shift to rice cultivation. The planters, aware of the ethnic and geographic diversity within Africa, particularly sought Ibo, Angolan, and Coramantes slaves.

E. By 1710, South Carolina was shipping 1.5 million pounds of rice each year; by 1720, 6 million pounds; and by 1730, 20 million pounds.

F. Despite the shift to rice, South Carolina continued producing beef and lumber and was involved in the hide trade with the Yamasee Indians.

V. South Carolina also engaged in the slave trade with the various Indian groups of the southeast.

A. The Cherokees, Chickasaws, Creeks, Choctaws, and Seminoles lived similar lifestyles but, unlike the Iroquois, were not politically unified.

B. Different tribes allied with different groups of settlers (English, French, and Spanish) in mutual protection pacts.

C. Indian prisoners of war were sold into slavery, where they were often traded two-for-one for African slaves from the West Indies.

VI. Overall, how was South Carolina different from the other mainland colonies?

A. It had a small white elite and a large black slave population.

B. Slaves may have had more autonomy there than the slaves in Virginia, who were more directly supervised by whites.

C. Many of South Carolina's slaves were skilled craftspeople.

D. Charleston, the colony's main city, was the only real urban center in the South.

E. Many of the colony's landholders also had interests in Britain and the Caribbean and thus had closer ties to the broader British world than did other English colonists.

Essential Reading:

Weir, *Colonial South Carolina*.

Wood, *Black Majority*.

Supplementary Reading:

Hinderaker and Mancall, *At the Edge of Empire*.

Littlefield, *Rice and the Making of South Carolina*.

Questions to Consider:

1. In what ways did the fact that it was settled from Barbados, rather than from Europe, affect the colonial history of South Carolina?

2. South Carolina and Virginia both developed with large-scale plantation agriculture using slave labor to produce a single commodity. In what ways were they similar? In what ways were they different?

Lecture Thirteen
New Netherland Becomes New York

Scope: By the middle of the 17th century, the Iroquois fur trade had made New Netherland a prosperous colony of the Dutch West India Company, but by century's end, imperial conflict between the Dutch and the English resulted in the English conquest of New Netherland.

Outline

I. The Dutch were successful in establishing a worldwide empire but less so in developing the New Netherland colony.

- **A.** New Netherland had a small European population, and the Dutch considered it less important than their other colonies.
- **B.** The colony was bounded by two river systems, the Hudson and the Delaware, that offered easy access to Indian trade.
- **C.** Near New Amsterdam, Long Island and northern New Jersey were settled by Puritan farmers from England.

II. The Dutch had good relations with their inland Indian trading partners but terrible relations with natives living closer to Manhattan and Brooklyn.

- **A.** In the late 1630s, Governor William Kieft demanded tribute from the native people around New Amsterdam. The Indians refused, leading to a series of attacks and counterattacks up through the 1640s.
- **B.** Dutch settlers begin to flee the violence in and around New Amsterdam and resettle in safer places.

III. Although Kieft suppressed the Indians, the Dutch realized he was not a good governor and sent Peter Stuyvesant to replace him in 1647.

- **A.** Stuyvesant was authoritative but effective.
- **B.** He took Fort Christina (now Wilmington, Delaware) away from Sweden.
- **C.** While Stuyvesant was on the Delaware, the Peach War broke out in New Amsterdam.

D. Stuyvesant returned to negotiate the peace, ending the last major conflict between the Dutch and the natives.

IV. What was life like in New Amsterdam?

A. Few Dutch immigrated to New Netherland; they were in fact a minority of its population.

B. About 20 percent of the settlers were dissident Puritans, like Anne Hutchinson. Like Holland, New Amsterdam had tremendous religious diversity and freedom.

V. How did New Netherland become New York?

A. Beginning in the 1650s, the Dutch and English fought a series of trade wars.

B. The Dutch had been using New Amsterdam as a base for attacking tobacco ships from Virginia, so in 1664, the English sent a fleet to take New Netherland.

C. The fleet rallied the English settlers on Long Island, but Stuyvesant could not rally an opposing force, so he surrendered the colony. It was renamed New York, in honor of the king's brother, the Duke of York.

D. The English encountered Dutch resistance on the Delaware, but it was quickly suppressed, and the captured fighters were sold as servants in Virginia.

E. In 1673, the Dutch briefly retook New York, but England sent Sir Edmund Andros to take it back for good.

VI. Andros's governorship brought dramatic changes to New York.

A. He insisted on Anglicization of the Dutch community.

B. He created the Covenant Chain to make the Iroquois a trading ally.

C. He was forced out in the 1680s, and the colony was allowed its own legislature for the first time.

D. A lapse in British authority in the 1680s allowed Jacob Leisler to seize Manhattan and rally the Dutch colonists. Though unsuccessful, Leisler's Rebellion created political schisms that would continue into the next century.

VII. Thus New York became an ethnically and religiously diverse place, but also a contentious and factious place.

Essential Reading:

Jacobs, *New Netherland*.

Kammen, *Colonial New York.*

Supplementary Reading:

Schmidt, *Innocence Abroad*.

Van der Donck, *A Description of New Netherland*.

Questions to Consider:

1. What made New Netherland different from New England?
2. How did Dutch colonial policy differ from English colonial policy?
3. Why was Peter Stuyvesant a more effective governor than Willim Kieft or Edmund Andros?
4. What characteristics of the New England colonies, the Chesapeake colonies, South Carolina, and New York do you see reflected in American culture? Could we characterize any of these as models for the American society that will emerge in the 18th and 19th centuries?

Lecture Fourteen
King Philip's War in New England

Scope: Half a century of peace in New England was shattered suddenly in 1675 when the native people rose up in a rebellion led by Metacom, or Philip, leader of the Wampanoag. What brought on this violent war—the bloodiest in the history of North America—and what were its consequences?

Outline

I. After 1650, New England's population grew both through immigration and natural increase.

- **A.** By 1670, there were 110 towns or plantations in New England, more than half of them in Massachusetts; the white population was 80,000, the native population about 10,000.
- **B.** The fur trade was in decline; raising beef and pork to feed the West Indian labor force was more important.
- **C.** Indians were also involved in the pork trade, in competition against the settlers.

II. The death of Massasoit in 1660 deprived the Wampanoag of their long-time leader and the English of a long-time ally.

- **A.** The older son of Massasoit, Wamsutta, succeeded him but died in 1662.
- **B.** Metacom, or Philip, Massasoit's younger son, succeeded Wamsutta and was forced to submit to English authority.
- **C.** The Wampanoag were increasingly constricted by growing English settlements, and the decline in the fur trade reduced their economic power.
- **D.** In 1667, Ninigret, the sachem of the rival Niantic tribe, reported to the Plymouth authorities that Philip was plotting an alliance with the French or Dutch. Plymouth found no evidence of plotting but forced Philip to pay the costs of their investigation.
- **E.** Indian Christians in Natick then accused the Wampanoag of killing their cattle.

F. John Sassoman, a Christian Indian, warned Plymouth in early 1675 that Philip was plotting against them. Soon after, his body was discovered, and two witnesses claimed that Philip's allies had killed him.

G. The Plymouth authorities tried and executed three Wampanoag for Sassoman's murder.

III. The outcome of the trial was King Philip's War, which began with an Wampanoag attack on settlers' cattle at Swansea on June 24, 1675.

A. Massachusetts, Plymouth, and their Indian allies sent a militia against the Wampanoag.

B. Philip and his allies crossed Narragansett Bay to take refuge in the swamps. With Philip in hiding, the English forces invaded neutral Narragansett country.

C. With the English engaged against the Narragansett, Philip and his allies attacked elsewhere in New England—52 English towns were attacked, and 17 were burned to the ground.

D. Massachusetts sent delegates to the Nipmuc to enlist them on the English side, but Philip attacked the delegation, and the Nipmuc rose for Philip's side, bringing the war to Connecticut.

E. With Connecticut settlers engaged against the Indians, New York sent a warship to push its claim to the Connecticut River, but the Connecticut militia repelled them.

F. By the war's end, 6,000 natives and 3,000 settlers were dead. It was the bloodiest war per capita in American history.

IV. The war destroyed the lives of the native people.

A. Peaceful Indians, including the Christians in the praying towns, were incarcerated without cause.

B. The tribes at war were constantly on the move and thus unable to plant and produce food for themselves.

C. Indians who surrendered at war's end were either sold into slavery in the West Indies or executed.

D. The land of the destroyed Nipmuc, Wampanoag, and Narragansett was opened up to white settlement.

E. Even for the victorious English, the war was economically and spiritually devastating.

Essential Reading:

Anderson, *Creatures of Empire*.

Drake, *King Philip's War*.

Rowlandson, *The Sovereignty and Goodness of God*.

Supplementary Reading:

Jennings, *The Invasion of America*.

LePore, *The Name of War*.

Questions to Consider:

1. The Wampanoag and the English had lived in peace for more than half a century. What brought on the war?
2. Why did the Mohawks not support the Algonquians of New England in the war?

Lecture Fifteen
Bacon's Rebellion in Virginia

Scope: Nathaniel Bacon, an English aristocrat, led a military force of former indentured servants that nearly toppled Virginia's colonial government. Bacon's Rebellion grew out of conflicts with the Indians, which were triggered in turn by Virginia's changing demographics. Did the rebellion lead to a surge in the use of slave labor, and was it the first sign that the English social order would not last in the New World?

Outline

I. Our story begins with one of those unlikely episodes that spawns a huge social revolution.

- **A.** In Stafford County, Virginia, in July 1675, Thomas Mathews and the Doeg Indians had a dispute over the sale of hogs that led to bloodshed.
- **B.** Virginia's militia responded by going after the Doegs. They also killed several Susquehanna Indians, who in turn raided white settlements in Maryland and Virginia.

II. Virginia's governor, William Berkeley, was an experienced civil servant with plans for the colony's economic growth.

- **A.** He was an Oxford-educated playwright and courtier to King Charles I. He was governor of Virginia from 1639 to 1652 and took the post again in 1660.
- **B.** His vision for Virginia was modeled on New England's towns and prosperity, but without the Puritanism.
- **C.** The essence of his economic plan was to diversify Virginia's agriculture beyond tobacco.

III. Virginia's demographics changed rapidly in the 1640s and 1650s.

- **A.** Indentured servants started surviving long enough to claim their 50 acres for seven years' service. But most of the good land along the rivers had already been taken.
- **B.** Demand for land pushed more Virginians to the frontiers, and this brought them into conflict with the Indians.

C. Despite the growing number of freed servants, political and economic power remained in the hands of the tidewater elite.

IV. A Virginia-Maryland militia laid siege to an Indian village on Piscataway Creek for six weeks in the fall of 1675.

A. The militia killed a group of chiefs sent out to negotiate, but the Indians did not take the bait, sneaking out of the village by night instead of going on the attack.

B. Berkeley realized that defense would work better than offense against the natives and proposed a system of colonial forts manned by a permanent military force.

C. The freed servants saw this plan as a scheme to protect the Indians and deny the servants the lands they were owed.

V. Nathaniel Bacon, a minor English aristocrat, came to Virginia in 1674 and was made a member of the Governor's Council.

A. Bacon was contemptuous of Virginia's aristocracy of self-made men, but he had even less regard for the Indians. He raised his own militia went on the offense against them.

B. Berkeley rebuked Bacon, but Bacon ignored him, so Berkeley charged Bacon with treason.

C. In 1675, Bacon was elected to the House of Burgesses. He arrived in Jamestown to take his seat with an armed force and forced Berkeley to issue a pardon.

D. The assembly passed various reforms, including periodic elections and universal free male suffrage.

VI. The Berkeley-Bacon conflict finally erupted into a rebellion.

A. Berkeley refused Bacon a military commission, so Bacon raised a 500-man force and returned to Jamestown. The assembly supported Berkeley, but he fled to the Eastern Shore to build his own force.

B. Both sides offered freedom to indentured servants for joining their cause.

C. When Bacon took his army upriver to fight Indians, Berkeley returned to Jamestown and declared Bacon a rebel, but the militia refused to support him against Bacon.

D. Bacon returned to Jamestown and burned it. He then called or a convention to form a new government and sent a party to arrest Berkeley.

E. On the verge of victory, Bacon died suddenly of dysentery, and his rebellion fell apart.

F. Berkeley's British reinforcements arrived, the remaining rebels were arrested and executed, and the assembly repealed its recent reforms.

VII. Although the rebellion failed, it had consequences for Virginia.

A. Some historians suggest Virginians turned to using slave labor, rather than indentured servitude, for fear of further rebellion.

B. Some also see the rebellion as the first hint that the English social order would be a poor fit for the New World.

Essential Reading:

Brown, *Good Wives, Nasty Wenches, and Anxious Patriarchs*.

Morgan, *American Slavery/American Freedom*.

Washburn, *The Governor and the Rebel*.

Supplementary Reading:

Bailyn, "Politics and Social Structure in Virginia."

Godstowe, *A White Guard to Satan*.

Questions to Consider:

1. Were Virginians of Thomas Jefferson's generation correct to see Bacon's Rebellion as a precursor to their own revolution?

2. Why would former servants rally around an aristocrat like Nathaniel Bacon, and why would an aristocrat like Bacon seek support from former servants?

Lecture Sixteen
Santa Fe and the Pueblo Revolt of 1680

Scope: The Pueblo Revolt of 1680 was the only successful Indian uprising in North American history. The natives drove the Spanish from the upper Rio Grande and for the next dozen years restored their traditional ways of life, although they continued to raise the crops and livestock the Spanish had introduced. When the Spanish returned in the 1690s, they made concessions to Pueblo beliefs and demands.

Outline

I. By the 17th century, Spain possessed a large, rich empire needing protection from interlopers.

- **A.** Florida was their bulwark against pirates and settlers from the northeast, but few colonists were willing to settle there.
- **B.** Franciscan priests aimed to convert the Florida natives but, as in other colonies, also brought disease and death.
- **C.** In 1675, there were about 20,000 converted natives in Florida protecting Spain's trade routes, but disease and a series of intertribal wars over the next quarter century reduced their numbers to about 3,700.

II. The Rio Grande was the most important defensive border protecting the mines of northern Mexico.

- **A.** The area was mostly mountain and desert, but there were rumors of great wealth there.
- **B.** The area's natives were called the Pueblo. They lived in about 60 different autonomous villages and spoke seven different languages. They placed a high value on social harmony and relations with the spiritual world.
- **C.** In 1538, a Spanish priest visited Zuni territory and claimed he had found Cibola, one of seven fabled cities of gold.
- **D.** In 1540, Francisco Coronado seized a Zuni Pueblo, but the Zuni rebelled. The Spanish in return destroyed 13 Zuni villages and burned 100 Zuni warriors at the stake.

E. One native led Coronado on a quest to Kansas, hoping to get him lost, but Coronado was able to find his way back.

III. Spain instituted a new policy of pacification instead of violent conquest in 1573, but not all of its governors obeyed.

A. Don Juan de Oñate, son of the discoverer of Zacatecas mines and one of richest men in New Spain, was tasked with founding New Mexico.

B. He went to the upper Rio Grande in 1598 to suppress a native rebellion and to search for a city of gold.

C. When rebelling Acoma natives killed Oñate's nephew, he stormed the Acoma Pueblo, killed over half the population, and sold the rest into slavery.

D. Oñate's men explored as far as Kansas, the Colorado River, and California but found no precious metals, yet Oñate sent back fantastic stories of riches and monstrous people.

E. Ultimately, Oñate's men turned against him, and the Spanish Crown removed him from command in 1607.

IV. After Oñate's failure, the Spanish viceroy wanted to abandon New Mexico, but the Franciscans wanted to stay.

A. The Franciscans planned on converting natives as in Florida.

B. In 1608, they founded the La Villa Real de la Santa Fé de San Francisco de Asis—that is, Santa Fe, now the oldest capital city in North America.

C. The Franciscans introduced new crops such as grapes, apples, wheat, and watermelons and animals such as mules, goats, cattle, pigs, and sheep to the area.

D. By 1628, Franciscans had 50 missions in the area serving the Acoma, Zuni, and Hopi Pueblos. The Pueblo peoples began to see the Spanish as allies against the Apache and Ute.

E. Spanish governors also saw the value in alliance with the Pueblos, particularly in acquiring Apache and Ute slaves.

F. Despite this progress, disease and war continued to ravage the Pueblos, and the squabbles between Spanish clergy and soldiers lessened the natives' respect for both groups.

G. Spanish became a common language among the Pueblo people, improving communication among the various tribes.

H. Droughts and bad harvests in the 1660s shrank the native population from about 40,000 to 17,000. But the Spanish demanded the same tribute, doubling individual levies.

V. The difficult conditions prompted a Pueblo spiritual revival.

A. In 1675, the Spanish cracked down on the shamans, arresting 47 for sorcery; 3 were hanged, and 1 committed suicide.

B. A band of Pueblo warriors forced the governor to release the remaining prisoners.

C. Popé, a shaman, contacted other Pueblos and called for a revival of traditional religion and destruction of churches and Christians.

D. In August 1680, two dozen towns rebelled, assisted by the Apaches. The natives killed 200 colonists and half the local priests. The survivors fled and took refuge in Santa Fe.

E. The Pueblo then returned to their native religion but did not give up European crops and animals.

F. Deprived of a common enemy in the Spanish, the Pueblo tribes resumed their traditional alliances and animosities. The drought and famine continued, and the Apaches resumed their raids.

VI. In 1692, the Spanish returned to the upper Rio Grande with a new governor and a new governance system.

A. Governor Diego de Vargas rallied the Spanish refugees and exploited divisions among the Pueblo to pacify the area.

B. Vargas abolished the encomienda system, guaranteed land to the Pueblo, and appointed public defenders for them.

C. The Pueblo accepted the Catholic sacraments; in return, the Franciscans allowed them some traditional practices.

VII. New Mexico remained in Spanish hands, protecting Mexico, until 1848.

Essential Reading:

Knaut, *The Pueblo Revolt of 1680*.

Sando and Agoyo, *Po'pay*.

Supplementary Reading:

Forbes, *Apache, Navaho, and Spaniard*.

Weber, *The Spanish Frontier in North America*.

Questions to Consider:

1. Should the Pueblo Revolt be considered a successful uprising even though the Spanish ultimately returned?
2. Why were the Pueblo people and the Franciscans better able to make a religious accommodation with one another (after nearly a century of animosity) than were the native people and the Puritans of New England?

Lecture Seventeen
William Penn's New World Vision

Scope: King Charles II of England granted to William Penn, a Quaker, all of the land west of the Delaware River in 1681. This fertile territory had long been in dispute among New York, Maryland, the Iroquois, the Delaware, the Dutch, and the Swedes. In his colony, Penn sought to establish religious tolerance, a just economy, and more peaceable relations between Europeans and native people.

Outline

I. The Delaware River Valley became a major population center in the 18th century, but it was settled much later than either the Chesapeake or New England.

- **A.** English, Dutch, and Swedes all failed in attempts to colonize the valley, and both Maryland and New York claimed it.
- **B.** Although the area was originally the homeland of the Lenni Lenape, by the 1670s, the Susquehannocks controlled it.
- **C.** The Covenant Chain gave the Iroquis and New York power over trade in the area.

II. English religious turmoil had implications for Delaware River Valley settlement.

- **A.** After the English Civil War, Charles II became king, and his brother, the Catholic Duke of York, was his heir.
- **B.** Charles II granted 45,000 miles of land west of the Delaware River to William Penn, a radical Whig, in part to placate Protestants who feared a Catholic-favoring monarchy, and in part to pay back a £16,000 debt to Penn's family.
- **C.** In addition to the king's grant, Penn also bought the land that is now the state of Delaware from the Duke of York.
- **D.** At the king's request, Penn named his colony "Pennsylvania," meaning "Penn's woods."
- **E.** Penn created an elected assembly for Pennsylvania, but the proprietor—Penn himself—maintained real control.

F. Pennsylvania became a magnet for immigrants. Within 10 years, its population was 17,000.

G. Richer farm land, a longer growing season, better soil, and being closer to the West Indies than New England allowed Pennsylvania to prosper.

III. Part of Pennsylvania's success was due to Penn avoiding the three biggest mistakes of other colonies: religious intolerance, brutal treatment of laborers, and exploitation of the natives.

A. Although there were indentured servants in Pennsylvania, they were treated better and had more social mobility than in Virginia.

B. Pennsylvania was open to settlement by anyone who was willing to work, regardless of religious affiliation.

C. Penn bargained fairly with the Indians for both land and trade goods and welcomed refugee tribes into the colony.

D. These policies brought Pennsylvania into conflict with New York and Maryland.

IV. Pennsylvania, founded on Penn's ideals of justice and tolerance, arguably became the model for the emerging American society.

Essential Reading:

Jennings, *The Ambiguous Iroquois Empire*, chap. 12.

Soderlund, *William Penn and the Founding of Pennsylvania*.

Taylor, *American Colonies*, chap. 12.

Supplementary Reading:

Lemon, *The Best Poor Man's Country*.

Schutt, *Peoples of the River Valleys*.

Questions to Consider:

1. To what did Pennsylvania owe its prosperity in relation to New England and the Chesapeake: its climate, its openness to dissenters, or the relative social mobility it allowed?
2. In what ways were William Penn's trade policies benevolent to the natives, and in what ways did they benefit Pennsylvanians?

Lecture Eighteen
The New England Uprising of 1689

Scope: King James II proposed reforming the New England colonies into one entity—the Dominion of New England—in the 1680s. When the Dominion's appointed governor, Edmund Andros, arrived in Boston, the province's leaders arrested him as a usurper. How did the British government react to this New England rebellion? What happened in other colonies?

Outline

I. In the 1660s, the English instituted the mercantilist Acts of Trade to control the wealth of the colonies.

- **A.** At first there was no enforcement, so Massachusetts merchants evaded these laws easily.
- **B.** In 1676, Edward Randolph came to Massachusetts to investigate a property dispute and found the Massachusetts Bay Company exceeding its charter by acting as a government.
- **C.** Randolph reported his findings to the Lords of Trade, who decided to enforce the Acts of Trade and void the company's charter.

II. With the charter suspended, the Lords of Trade set out to reshape the various colonies into the Dominion of New England.

- **A.** The Dominion combined Massachusetts, Plymouth, New Hampshire, Rhode Island, and Connecticut and would later annex New York and New Jersey.
- **B.** Massachusetts ignored this new administration and went on electing its assembly and holding town meetings.
- **C.** Joseph Dudley and the 17-member Governor's Council functioned as the colonies' administrative body until the new government was established.

III. Edmund Andros, the former governor of New York, was appointed governor of the Dominion.

- **A.** Rhode Island's citizens accepted the new situation as long as they could maintain their religious freedom.
- **B.** Connecticut resisted Andros and tried to hide its charter.

C. Elsewhere, establishment of the Dominion went smoothly until Andros instituted new levies that angered the colonists.

D. When Andros sent the Massachusetts militia to deal with Indian uprisings on the border between Maine and New France, the colonists feared it was an excuse to disarm them.

IV. In April 1689, the citizens of Boston rose up and arrested Andros and his counselors.

A. Cotton Mather wrote the Declaration of Gentlemen and Merchants to explain and defend the uprising.

B. The colonists seized the fort at Castle Island, and the British garrison there surrendered.

C. A convention formed to demand the resumption of the old Massachusetts Bay charter. The old assemblies of Connecticut, Rhode Island, and Plymouth followed suit.

V. In 1688, England's Glorious Revolution had changed New England's political landscape.

A. James II was overthrown; William of Orange and his wife, James's daughter Mary, ascended the throne.

B. The Lords of Trade recalled Andros and called for a new governor for New England, but Increase Mather successfully lobbied Parliament for a new charter for Massachusetts.

C. The new charter brought Plymouth under Massachusetts control and granted the colonists the right to an elected assembly, but the Crown still appointed the governors.

D. War with France and the need to defend New England's borders soon preempted other concerns.

Essential Reading:

Andrews, *Narratives of the Insurrections*.

Taylor, *American Colonies*, chap. 13.

Supplementary Reading:

Lovejoy, *The Glorious Revolution in America*.

Silverman, *Life and Times of Cotton Mather*.

Questions to Consider:

1. Was it wise policy on England's part to combine the New England colonies into one administrative unit? Why did it fail?
2. Why did Rhode Island and Connecticut agree to the Dominion of New England? Why did Massachusetts resist it so fiercely?

Lecture Nineteen
Witchcraft in New England

Scope: Salem in 1692 was the setting for the most famous outbreak of "witchcraft" in colonial America, but it was not the only one. What caused these outbreaks, why did people accuse their neighbors of witchcraft, and what were the long-term consequences?

Outline

I. Between 1620 and 1725, 344 New Englanders were accused of witchcraft—the majority of them between 1647 and 1663.

II. Accusations tended to come in spurts. A typical outbreak of accusation happened in 1662 in Hartford, Connecticut.

- **A.** Eight-year-old Elizabeth Kelly began having visions and accused a neighbor, Goodwife Ayers, of bewitching her.
- **B.** Goodwife Ayers in turn accused her neighbor, Rebecca Greensmith; then Greensmith accused her husband, who confessed, was tried, and was executed. Elizabeth Kelly recovered from her visions soon thereafter.

III. In Boston in 1688—the year of the charter crisis and warfare with Indians on Maine frontier—there was another outbreak.

- **A.** Increase Mather had earlier warned colonists to look out for signs of God's disfavor, including the presence of witches.
- **B.** In 1688, two children accused their laundress of stealing linens. Later, they accused the laundress's mother, Goodwife Glover, of bewitching them.
- **C.** Glover was a Gaelic-speaking Irish woman. Cotton Mather investigated the case and found her poor English—and the fact that she could only recite the Lord's Prayer in Latin—evidence that she was a witch.
- **D.** When tried and found guilty, Glover said the children would not recover if she were executed, but she was, and they did.
- **E.** Mather later wrote *Memorable Providences*, a manual for detecting witchcraft, with this case as his example.

F. Historians have suggested that Glover was actually a victim of anti-Catholic sentiment, but records do not support this.

IV. Mather's book set the stage for what happened in Salem in 1692—the most famous outbreak of witchcraft accusations in American history.

A. The first accusations were made in January 1692 by a daughter and two nieces of Reverend Samuel Parris, Salem's unpopular minister.

B. The three girls began acting and speaking strangely, garnering a lot of attention. They first accused specters of bewitching them, then people.

C. Many of the accused were marginalized women—such as Tituba, Parris's Caribbean servant; Sarah Good, a bedridden widow; and Goody Bishop, a neighborhood gossip.

D. The accused made accusations in turn; by June 1692, more than 150 of Salem's citizens had been imprisoned for witchcraft.

E. Some of the accusations seem to have been motivated by old interpersonal and interfamily rivalries.

V. One of the unique features of the Salem witch trials was the reliance on spectral evidence.

A. An accuser's claim to have seen the spirit, or specter, of a person was considered legal evidence against that person.

B. Elsewhere, spectral evidence was enough to accuse someone of witchcraft but not to convict them.

VI. After almost 200 people were accused and 19 executed, Governor William Phips put a stop to the proceedings.

A. Phips was likely motivated by his own wife being accused.

B. A few years later, one of the judges, Samuel Sewall, apologized for his role in the trials.

C. There were few prosecutions in New England after 1700.

VII. Historians have suggested many causes for these events.

A. The first was Increase Mather's interpretation in the 1680s that such misfortunes are signs of God's displeasure.

B. Paul Boyer and Stephen Nissenbaum, in their book *Salem Possessed*, argued that Reverend Parris's preaching fueled already-existing resentments in the community.

C. Carol Karlsen argued in *The Devil in the Shape of a Woman* that attacks on witches were attacks on problematic women.

D. Mary Beth Norton has suggested that the panic over witches was a spillover from worry over the war with the Native Americans on the frontier; many Salemites had earlier witnessed the horrors of King Philip's War.

E. There is also a possible scientific explanation: The settlers' grain may have been infected with a hallucinogenic fungus.

VIII. Writers like Arthur Miller and Nathaniel Hawthorne have used the witch trials to comment on aspects of the American character.

IX. Whatever their cause, these outbreaks of witchcraft hysteria were a specter that long haunted the colonists.

Essential Reading:

Demos, *Entertaining Satan*.

Norton, *In the Devil's Snare*.

Supplementary Reading:

Adams, *The Specter of Salem*.

Boyer and Nissenbaum, *Salem Possessed*.

Karlsen, *The Devil in the Shape of a Woman*.

Mather, *Wonders of the Invisible World*.

Questions to Consider:

1. How do we today explain unexplainable phenomena?

2. Why has witchcraft continued to fascinate people when other aspects of 17th-century life have been forgotten?

Lecture Twenty
Captives and Stories of Captivity

Scope: New England and New France were on a collision course after the 1660s, with both colonies expanding. In Canada, the French turned to their Native American allies to pressure New England's frontier settlements. Between 1689 and 1730, some 300 New Englanders were taken captive by Indians and spirited to Canada. What impact did this constant warfare and threat of captivity have on New England? What was life like for those in captivity? Why did some captives prefer their new lives to their old?

Outline

I. Traditionally, the main purpose of Iroquois warfare was to replenish their population through kidnapping.

- **A.** Toward the end of the 17th century, French and English settlers began instigating Indian attacks on each other's villages.
- **B.** Yet the native historical records, often in the form of winter counts (blankets, robes, or skins with an image of the significant events of the previous year), indicate that into the 19th, century Indians perceived their interactions with whites as peripheral to their lives.

II. Changes in New France at the end of the 17th century precipitated an upswing in native-settler warfare.

- **A.** Governor Jean-Baptiste Colbert encouraged permanent settlements, versus the temporary trading posts that had predominated thus far.
- **B.** About 1,100 French women were sent to Quebec to help build a stable society; they became the ancestors of about two-thirds of today's Quebecers.
- **C.** The government and people of New France had strong relationships with the natives, particularly the Hurons and Mohawks.
- **D.** The coronation of England's King William precipitated a war between England and France that was also fought in the colonists and their allied natives.

III. Let's consider a typical group of captives taken from New England to New France in this period.

- **A.** Two-thirds of these captives were under 21, in line with the age demographics of the colonies.
- **B.** We know specifically of 142 men and 128 women taken as captives.
- **C.** The captive women were more likely to be incorporated into native society; men were more likely to escape or die.
- **D.** Different tribes varied in how they used and treated their captives. Some took them for ransom and some to replenish their populations.
- **E.** Women sometimes acted as cultural intermediaries between natives and settlers.
- **F.** Most of the captives eventually returned to their home societies, but about a third of the younger women stayed among the French or natives in the long term.
- **G.** Some captives who stayed in New France converted to Catholicism; some who finally returned to New England converted back to the Puritan or Congregationalist churches.

IV. One of the most important captivity narratives from the period is Mary Rowlandson's *The Sovereignty and Goodness of God*.

- **A.** During King Philip's War, Rowlandson and her daughter, Sarah, were captured; Rowlandson's sister, brother-in-law, and nephew were killed. Sarah shortly died of her injuries.
- **B.** Rowlandson met Philip, or Metacom, who offered her a pipe of tobacco as a token of welcome. She refused to smoke it, but she did make shirts for him and accept payment.
- **C.** Ultimately, Rowlandson's book became the formula for the captivity narrative, describing the experience as a test of religious faith.

V. Reverend John Williams's *The Redeemed Captive Returning to Zion* is another famous captivity narrative that focuses on religion, in particular the threat of Catholicism.

- **A.** Williams's wife and two of his children were killed in an Indian raid; he and his remaining six children were taken to Canada.

B. He tells of being enticed with "popish poisons" into joining the Catholic Church but resisting.

C. His daughter Eunice, who was seven at the time they were captured, takes the opposite route, converting to Catholicism and marrying a Catholic Mohawk.

VI. In the individual stories of captivity, we see the complex interplay among the different cultures, beliefs, and lifestyles in colonial North America.

Essential Reading:

Demos, *The Unredeemed Captive*.

Rowlandson, *The Sovereignty and Goodness of God*.

Ulrich, *Good Wives*.

Supplementary Reading:

Haefeli and Sweeney, *Captors and Captives*.

Questions to Consider:

1. How did the threat of captivity shape the culture of New England?
2. Why were women more likely than men to be incorporated into Native American and Canadian societies? Why were there no captives brought from New France to New England?

Lecture Twenty-One
The Indians' New World

Scope: How did life change for Native Americans as a result of European encroachment? As we look back at the first century of European colonization, we can examine some broader themes of change, as the Native Americans' world became, for them, a new world.

Outline

I. The Columbian exchange was a profound transfer of crops, livestock species, and diseases between New World and Old.

- **A.** The Native Americans had no domesticated animals larger than dogs before the Europeans arrived.
- **B.** The Spanish brought sugar, bananas, citrus, and olives to the New World.
- **C.** New World crops such as corn, beans, potatoes, tomatoes, cranberries, and squash were introduced to the Old World, improving the world's overall diet.
- **D.** Not all exchanges were beneficial; tobacco was introduced to the Old World, alcohol to the New World, and diseases were exchanged between the peoples of the two hemispheres.

II. Different European cultures developed different ideas about race.

- **A.** Among the Spanish and French, who tended to arrive as single men, having children with native women was not uncommon. Their descendants were called mestizos and Métis, respectively.
- **B.** The English came more frequently as families and were less likely to have children with natives or Africans. They also developed a more rigid racial classification system, and children of interracial unions were less likely to be regarded as free persons.

III. Various groups attempted to Christianize the native peoples.

- **A.** Among English evangelizers, this often meant insisting the Indians adopt not just the religion but the English way of life.
- **B.** The Jesuits and Franciscans had more success converting natives to Catholicism, perhaps because they were more tolerant of the natives' traditions.

IV. Trade was the lynchpin of European colonization.

- **A.** To an extent, trade made natives dependent on superior European tools and weapons.
- **B.** Europeans and Native Americans had different ideas about the meaning of trade. For Europeans, it was about profit; for Native Americans, it was part of a reciprocal relationship.
- **C.** When the fur trade declined in the late 17th century, it weakened all native peoples, as their land and labor became more valuable to Europeans than their goods.
- **D.** The politics of trade also led to wars between the natives and the settlers, as well as between the various colonies.

V. Ultimately, this new world was one where European and Indian looked to one another as both ally and enemy.

Essential Reading:

Axtell, *The Invasion Within*.

Crosby, *The Columbian Exchange*.

Geer, *Mohawk Saint*.

Mancall, *Deadly Medicine*.

Supplementary Reading:

Calloway, *New Worlds for All*.

Hinderaker and Mancall, *At the Edge of Empire*.

Richter, *The Ordeal of the Longhouse*.

Questions to Consider:

1. How did life change for native peoples as a result of European contact? How did life for people in the Eastern Hemisphere change as a result of the introduction of American crops? What were the benefits and what were the harmful results of the Columbian exchange for both?
2. Why were the Franciscans and Jesuits more successful at converting native peoples than the Puritans were?

Lecture Twenty-Two
Family Life and Labor in Colonial America

Scope: Notions of family life and the nature of the family were changing in the centuries of American colonization. Life in colonial America was very different from life in the Old World; one way to understand these differences is to look at the lives of ordinary men and women in the New World.

Outline

I. Before the 18th century, families mainly functioned as economic units.

- **A.** Everyone had an role in their family's survival; there was very little leisure time for anyone.
- **B.** Men generally performed the farm labor, while women took care of the household labor, although their tasks could overlap.
- **C.** Children were expected to begin learning a trade as young as six or seven years old. This might be the family trade, or a child might be apprenticed out to a different family or business.

II. Demographics were changing in this period, and they differed between North America and the rest of the world.

- **A.** In Europe in 1500, women were marrying later than in the rest of world; in New England, they married younger than in Europe but later than in Asia and Africa. Men's age at marriage was about the same in New England and Europe.
- **B.** Before 1700, women in New England averaged 8.6 children; British women averaged 4.6.
- **C.** In the Chesapeake area, men married a bit earlier than elsewhere; they also died younger. Three-quarters of all children lost one parent by the age of 21.
- **D.** Family size was smaller in the Chesapeake than in New England.
- **E.** South Carolina had the highest child mortality rate—about 33 percent. But most settlers arrived as families, so the birth rate was also higher.

III. We can examine family patterns by looking at portraits.

- **A.** The portraits' subjects tend to be wealthy.
- **B**. Before 1730, there are no portraits of complete nuclear families.
- **C.** Children are portrayed as miniature adults up to about 1750; later, there are more portraits of children being children—posing with toys and the like.

IV. The result of early parental death was social instability.

- **A.** Land was divided up, meaning no building up of wealth.
- **B.** Step-relationships and remarriages meant families constantly changed shape.
- **C.** Lack of parental involvement was reflected in a general disrespect for authority.
- **D.** Women had to play bigger roles in running businesses.

Essential Reading:

Berkin, *First Generations*.

Spruill, *Women's Life and Work in the Southern Colonies*.

Wall, *Fierce Communion*.

Supplementary Reading:

Smith, *Inside the Great House*.

Ulrich, *Good Wives*.

Questions to Consider:

1. What was the impact of having so many orphans and so few parents in colonial America?
2. What difference would it have made to have larger families in the American colonies than in England?
3. Why would Europeans who came to America have more children than those who stayed at home?
4. How do portraits reveal changes in the way people thought about children? What about families?

Lecture Twenty-Three
Smallpox, 1721—The Inoculation Controversy

Scope: Smallpox—the most dreaded disease of the 18th century—regularly devastated families and communities. Those who survived the excruciating ordeal were forever immune, and some wondered whether this was a key to preventing an epidemic. A 1721 outbreak in Boston triggered a violent dispute between Reverend Cotton Mather and James Franklin's *New England Courant*, which published a series of essays lampooning Mather and New England culture. Those essays were written by Franklin's apprentice, his 16-year-old brother, Benjamin.

Outline

I. Smallpox outbreaks occurred in Boston every 12 years, starting in the early 1630s.

- **A.** Smallpox is caused by a virus and kills about 30 percent of people who contract it.
- **B.** Its horrific symptoms include a rash that bleeds and blisters, feverish delirium, and a throat so swollen the victim cannot eat or drink.
- **C.** Survivors cannot contract smallpox again.

II. Onesimus, one of Cotton Mather's servants, told Mather how West Africans protected themselves from smallpox.

- **A.** The method was a form of inoculation.
- **B.** Mather was able to observe the virus under a microscope.
- **C.** In 1714, Mather read a report of smallpox inoculations used successfully in Turkey.

III. Smallpox returned to Boston in April 1721, carried by a sailor from the West Indies.

- **A.** Cotton Mather proposed inoculation and convinced physician Zabdiel Boylston to take up the cause.
- **B.** The town selectmen dismissed the idea and did nothing but order the streets cleaned.

C. Boylston inoculated his son and some servants to prove that it worked, but still the town officials resisted.

D. In August 1721, Boston's second newspaper, the *New England Courant*, was established by James Franklin specifically to oppose smallpox inoculation.

E. The paper attacked Mather specifically, citing his persecution of Quakers and support for the hanging of suspected witches.

IV. By September of that year, 2,757 Bostonians—about 1 in 6—had contracted smallpox, and 203 were dead.

A. Boylston decided to defy the ban on inoculations.

B. Mather supported Boylston's work with editorials in the *Boston Gazette*.

C. An unknown assailant tried to kill Mather for his efforts.

V. In April 1722, "Silence Dogood" began writing to the *Courant.*

A. Dogood was a character created by Benjamin Franklin, the 16-year-old brother of James and an apprentice at the paper.

B. The character was named for one of Mather's sermons, and the letters satirized New England society in general and Mather's brand of sanctimoniousness in particular.

VI. Despite the controversy, inoculation stopped the outbreak.

A. News of Boylston's success spread worldwide and improved the technique's reputation.

B. In 1736, one of Benjamin Franklin's sons died of smallpox, and Franklin later wrote of his regret at not inoculating him.

C. During the American Revolution, George Washington had his soldiers inoculated against smallpox for fear the British would engage in germ warfare.

D. Despite the public ridicule he suffered, Mather's efforts helped lead to the worldwide elimination of smallpox by the late 20th century. It is worth noting that in colonial America, men of faith were champions, not enemies, of science.

VII. Late in life, Benjamin Franklin corresponded with Mather's son, Samuel, praising Mather as a doer of good.

Essential Reading:

Minardi, "The Boston Inoculation Controversy of 1721–1722."

Silverman, *Life and Times of Cotton Mather*.

Supplementary Reading:

Franklin, *Silence Dogood, the Busy-Body, and Early Writings.*

Mather, *Some Account of What Is Said of Inoculating*.

Questions to Consider:

1. Cotton Mather, the fiery preacher, and Benjamin Franklin, the scientist, disagreed about smallpox inoculation. Is it puzzling to find that Mather advocated inoculation, while Franklin opposed it? What were Mather's reasons for advocating this scientific method and Franklin's for being so vehemently against it?
2. Why would Boston's town fathers not want to take more action against the spread of smallpox?
3. How does the smallpox epidemic and the political controversy around it show Boston to be part of the wider world?

Lecture Twenty-Four
France, Senegal, and Louisiana

Scope: By the end of the 17th century, the French had made contact with native people from the Great Lakes to the mouth of the Mississippi. But their attempts to plant colonies along the Gulf Coast were never as successful as the bases at Quebec or Montreal. The French trading post at Fort St. Louis, on the Senegal River in West Africa, provided most of the new residents of French Louisiana, which would have a profound impact on the development of lower Mississippi culture.

Outline

I. New France expanded into the upper Mississippi Valley in the late 1600s, reached the western end of Lake Superior in 1679, and began looking south.

- **A.** The colony depended on the fur trade. Thus they made alliances with all the natives they encountered and warned the natives about the Spanish and English.
- **B.** In 1680, René-Robert Cavelier, sieur de LaSalle, explored the Missisippi River from modern Peoria, Illinois, to the Gulf of Mexico.
- **C.** In 1684, he established a base at what is today Matagorda Bay, Texas, but he never quite found the mouth of the river and was killed by his own men in 1687.
- **D.** Spain, meanwhile, began fortifying the Gulf Coast against French and English encroachment from the Mississippi River and the Carolinas, respectively.
- **E.** All three powers' primary interest was in trade with the local natives who control the area: the Choctaw, Chickasaw, Creek, and Cherokee.

II. The French established a policy for their Gulf Coast settlements that offered the Indians an attractive alternative to dealing with the Spanish and English.

- **A.** Pierre Le Moyne d'Iberville began trading with the Creek and Choctaw at Biloxi and Mobile, founding the new French colony called Louisiana.

B. Unlike the Spanish, the French did not attempt to Christianize the natives.

C. Unlike the English, the French traders were not involved in the slave trade.

D. In 1702, Iberville held a peace conference between the Chickasaw and Choctaw, persuading them to stop kidnapping and selling each other to the slave traders and to trade deerskins with the French traders instead.

E. By 1708, the small band of French settlers in the area were living peacefully among the local Indians.

III. The Company of the Indies was founded in Paris in 1718, and its policies helped create Louisiana's unique culture.

A. This private concern was formed to promote tobacco and indigo cultivation on the Mississippi River.

B. About 125 miles from the river's mouth, they established a colony of 11,000 immigrants, just over half of them slaves.

C. The European settlers were mainly criminals and prisoners.

D. The slaves were mostly Bambara and Wolof people from Senegambia; the Bambara language came to form the grammatical basis for the Louisiana Creole language.

E. It was difficult to bring slaves up the Mississippi, and thus the French settlers were forbidden to sell their slaves outside Louisiana.

F. Rice cultivation was introduced along with these slaves; jambalaya is Louisiana's version of a Wolof rice dish. Okra—and the gumbo made from it—and couscous also came from Wolof cooking.

G. In Africa, both Wolof and Bambara peoples used keelboats to navigate the shallow and sandy Senegal River, and they brought these boats to the bayous of Louisiana.

IV. Colonizing Louisiana presented many problems for the French.

A. The area has a tough climate, prone to drought, flood, and extremes of weather—driving settlers out as quickly as they arrived.

B. The colonists never developed a profitable export staple; their tobacco and indigo crops were costly but inferior.

C. The governor and the commissary had too much power, and they grew corrupt, driving the company to bankruptcy.

D. The white population was difficult to motivate or control.

V. The French established more bases along the Mississippi, but they were no more successful.

A. At Fort Rosalie, a community of French and slaves lived near a larger Natchez Indian community.

B. The French cattle ate the Natchez's corn. When the Natchez killed the cattle, the French demanded hefty payments in corn and fish.

C. When Fort Rosalie's commandant tried to remove the Natchez village and take its land in 1729, the Natchez killed him and about 10 percent of the European settlers.

D. Some 200 Bambara slaves became allies of the Natchez, while Louisiana allied with the Choctaws to crush them.

E. In 1731, Bambara slaves rebelled against the white government. After this, slave imports fell off.

VI. Louisiana remained a struggling and impoverished colony even after the 1730s.

A. Martinique, Guadeloupe, and San Domingue were more lucrative investments: Sugar was more profitable, and slaves were cheaper to import.

B. The French still had to compete in the hide trade against the English in the Carolinas and the Spanish in Florida.

C. After defeat in the Seven Years' War, France lost much of its Gulf Coast territory to Spain.

D. The Bambara and Wolof slaves came to outnumber French settlers and became the dominant cultural force in the area.

Essential Reading:

Bond, *French Colonial Louisiana and the Atlantic World*.

Hall, *Africans in Colonial Louisiana*.

Supplementary Reading:

Weddle, *The Wreck of the Belle, the Ruin of LaSalle*.

Wrong, *The Rise and Fall of New France*.

Questions to Consider:

1. Why was the Mississippi so much more difficult to develop for the French than the St. Lawrence had been?
2. Why did African culture, specifically the Wolof and Bambara cultures, persist so much more strongly in Louisiana than in Virginia or even South Carolina?
3. Despite attempts to produce a crop for export, Louisiana continued to depend primarily on the deerskin trade with the Choctaw and Chickasaw. Why would this incur more hostility from South Carolina than if the Louisiana colony had successfully competed in the rice market?

Lecture Twenty-Five
Georgia—Dreams and Realities

Scope: To aid the British poor, English philanthropists hoped to found a colony in the New World where debtors could find useful work. To prevent Spanish and French expansion out of Florida and Louisiana, the British government wanted a buffer on the South Carolina border. From these two motives, Georgia was born. How was Georgia different from earlier colonies? What had the British learned from more than a century of colonization, and did it help?

Outline

I. In the late 1600s, the expansion of Spanish and French colonies threatened the English colony of South Carolina.

- **A.** Spain had established outposts at Guale Island, Apalachee, and St. Augustine.
- **B.** The Carolinians allied with the Creeks and Cherokee to hold the Spanish back.
- **C.** South Carolina traders wanted to establish a trading post on the Mississippi River but failed to attract investors.
- **D.** After defeating the Yamasee Indians, South Carolinians needed to secure their western border against rival traders and slaves' escape attempts.
- **E.** Sir Robert Montgomery proposed creating the Margravate of Azilia between the Savannah and Altamaha Rivers, where Mediterranean crops could be raised by English farmers.
- **F.** The French establishment of New Orleans and alliances with the Chickasaws and Choctaws finally moved the English to build posts and forts on the Altamaha and Savannah rivers.

II. South Carolina's need to defend its frontier coincided with set of philanthropic movements in England.

- **A.** General James Oglethorpe, a war hero and member of Parliament, became involved in prison reform in 1729 after losing a friend to a smallpox outbreak in debtors' prison.
- **B.** A group of Anglican clergymen led by Dr. Thomas Bray proposed a New World colony for released debtors.

III. King George II granted land to the Georgia Trustees in 1732.

- **A**. The grant extended from the mouths of the Altamaha and Savannah rivers on the Atlantic coast to the Pacific Ocean.
- **B.** It was governed by 21 trustees who were responsible to the king and reported to the Board of Trade and the Secretary of State. There was also a governor in charge of the militia.
- **C.** The trustees were gentlemen—often ministers and politicians—with no financial stake in the colony. The colonists were supposed to be drawn from debtors but were mainly skilled but unemployed tradesmen.
- **D.** The trustees sent mulberry, olive, and chestnut trees and coffee, grape, kale, and cotton plants to raise in Georgia.

IV. Oglethorpe and 114 colonists arrived in Georgia in 1733.

- **A.** Oglethorpe founded Savannah on high ground at Yamacraw Bluff, near a native village and the residence of John Musgrove, an English trader.
- **B.** Twenty colonists died in the first summer, and many others became ill. Oglethorpe blamed rum and banned it, but Musgrove continued to sell it.
- **C.** Oglethorpe found the English colonists unwilling to work, but a group of German Lutherans who joined the colony in 1734 were harder working and more successful.
- **D.** Despite Oglethorpe luring experts to the colony, Georgia's dream crop—silk—failed to thrive. In fact, most of the crops brought to Georgia were failures.
- **E.** Despite its economic troubles, the colony continued to attract philanthropists, such as the Wesley brothers, founders of Methodism.

V. By the end of the 1730s, Georgia was dispirited and broken.

- **A.** The difficulty in clearing lands led Georgians to cluster around the towns.
- **B.** The silk and wine industries stumbled, and lumber cost twice what it did in other colonies.
- **C.** The English colonists demanded the right to import slaves, against the trustees' warnings that scattered plantations would be inefficient and hard to defend.

D. The authorities eventually turned a blind eye to slave importation, and by 1750, about 350 slaves were working in Georgia. Within 20 years, the slave population would be almost as large as the free population.

E. Meanwhile, friction with the Spanish to the south continued, sometimes erupting into war.

VI. The tension between the dream of colonial Georgia and its realities would become a central part of its identity.

Essential Reading:

Coleman, *Colonial Georgia*.

Lane, *General Oglethorpe's Georgia*.

Supplementary Reading:

Johnson, *Georgia as Colony and State*.

Stevens, *A History of Georgia from Its First Discovery*.

Questions to Consider:

1. Georgia was founded after the British had more than a century of experience with colonization. What had the British learned about colonization in the previous century?
2. What were the motives of Georgia's promoters? Of the British government in chartering the colony? Of the men and women who ventured to Georgia? Were these motives in conflict with one another?

Lecture Twenty-Six
The Atlantic Slave Trade and South Carolina

Scope: By the middle of the 18th century, the Atlantic slave trade brought more than 50,000 Africans to the New World every year. South Carolina became one of the primary markets for African slaves in North America, and its small white population lived both in fear of and dependent on its slaves. In September 1739, news of war between Spain and Britain triggered the Stono Rebellion. Despite its dangers and injustice, the institution of slavery held on.

Outline

I. By the 18th century, slavery had replaced indenture as the main form of bound labor in North America.

- **A.** In Massachusetts and Rhode Island, slaves tended to be household servants or work in maritime trades, whereas in Connecticut and the mid-Atlantic, they were farm laborers.
- **B.** In the Chesapeake region, slaves worked the tobacco plantations and made up about 40 percent of the population.
- **C.** In South Carolina, there were twice as many blacks as whites by 1720, mostly working rice plantations.
- **D.** The Africans' knowledge of rice farming was essential to South Carolina's plantations, and their metalworking expertise was crucial to the growth of its cities.
- **E.** There was more absentee farm ownership in South Carolina, and thus the slaves had somewhat more autonomy there. They were able to farm their own produce and livestock and sell them at their own markets.

II. In 1739, panic over slavery emerged in South Carolina.

- **A.** War between England and Spain threatened South Carolina's borders, and the Spanish governor at St. Augustine offered freedom to South Carolina slaves who rebelled.
- **B.** South Carolina's legislature drew up a new slave code, restricting slaves' movement and requiring white men to carry weapons to church.

C. Tension with the Spanish, as well as with Irish colonists and Kongolese slaves, churned up anti-Catholic sentiments.

D. An outbreak of yellow fever struck the colony's white population, further weakening and frightening them.

III. The Stono Rebellion broke out on September 9, 1739.

A. Rebel slaves gathered on Stono Creek, 20 miles from Charlestown, led by a man named Jemmy.

B. Not much is certain about these men, but it is believed they were mostly Portuguese-speaking Kongolese Catholics. Their religion and language gave them even more reason to want to reach Florida.

C. The rebels were able to seize weapons quickly and use them efficiently, evidence that they were captured and enslaved during a recent Kongolese civil war.

D. The rebels burned and looted buildings and killed whites as they marched south, but they did not kill indiscriminately.

E. They narrowly missed capturing Lieutenant Governor Alexander Bull, but he evaded them and summoned the militia, who defeated the rebels and executed them gruesomely.

IV. The rebellion had both expected and unexpected consequences.

A. The white population lived in fear of another rebellion, and one uprising was betrayed by a loyal slave.

B. Rather than crack down on the slaves, the assembly enacted a new slave code that reined in brutal masters.

C. Some masters began to educate their slaves in Christianity, hoping it would make them less rebellious.

D. The colony encouraged immigration of white laborers by imposing high tariffs on imported slaves.

E. Ultimately, the colony remained dependent on slavery.

V. One of the very few personal accounts of a slave's life was written by Olaudah Equiano, also known as Gustavus Vassa.

A. Equiano was likely born in what is today Nigeria but was enslaved at the age of 10, in the 1750s.

B. He worked in an amazing variety of places and occupations, from a Virginia plantation to English war and merchant ships to a clerk's office in the West Indies.

C. After 10 years as a slave, Equiano purchased his freedom but spent the next decade working in the slave trade between the West Indies and North America.

D. When the slave trade came under attack in England in the 1780s, Equiano wrote his autobiography to document the horrors of slaves' lives.

E. Equiano's life story shows the complexity of the slave trade and the difficulty of ending it: The slave trade enriched the British Empire while it threatened both individual colonies and the consciences of those it enriched.

Essential Reading:

Equiano, *The Interesting Narrative of the Life of Olaudah Equiano*.

Wood, *Black Majority*.

Supplementary Reading:

Gomez, *Exchanging Our Country Marks*.

Hall, *Slavery and African Ethnicities in the Americas*.

Littlefield, *Rice and Slaves*.

Rediker, *The Slave Ship*.

Thornton, *Africa and Africans in the Making of the Atlantic World*.

Questions to Consider:

1. The transatlantic slave trade was the largest economic enterprise of the 18th century. How in good conscience did people participate in it?

2. What arguments other than morality did opponents of the slave trade use for its abolition?

3. What factors made the slave society of South Carolina so unstable?

4. With an overwhelmingly enslaved population, why were revolts in South Carolina not successful?

Lecture Twenty-Seven
The New York Conspiracy of 1741

Scope: A New York tavern frequented by enslaved and free blacks, Irish servants, and Spanish dancing masters (who may have been disguised Catholic priests) was the purported plotting ground in an attempt to burn the city in 1741. The city was spared, though the episode showed the danger lurking beneath colonial New York's surface of prosperous tranquility.

Outline

I. In 1741, New York City experienced a series of mysterious fires.

- **A.** In the aftermath, 172 people were arrested; 21 of them—17 black and 4 white—were hanged, and 13—all black—were burned at the stake.
- **B.** Who were the supposed arsonists, and what were their motives?

II. What was New York like in 1741?

- **A.** The population was about 12,000, of whom 3,000 were black slaves or servants.
- **B.** The city was still tied to the fur trade, with farms on Long Island and in New Jersey provisioning the city.
- **C.** New York's society was different from that of every other city in North America; people from all over the world walked its streets.
- **D.** Despite this cosmopolitan diversity, a slave uprising in 1712 had led to laws restricting the rights of free blacks.

III. Throughout the late 1730s, pressure from many fronts caused tensions to rise in the city.

- **A.** A series of arsons led the assembly to tighten restrictions on Africans and Indians even further.
- **B.** Three slaves—Caesar, Prince, and Cuffee—formed the Geneva Club, an organized crime ring, which met at John and Sarah Hughson's tavern.
- **C.** Georgia's governor, James Oglethorpe, warned the New York authorities that Spanish agents were operating in their city, posing as dancing teachers.

D. A group of black prisoners from a captured Spanish ship claimed they were free men, but the New York court declared them slaves. One of these prisoners threatened arson, leading to a riot.

E. Starting with a fire at Fort George on March 17, 1741, a fire broke out somewhere in the city or surrounding areas every Wednesday.

IV. John and Sarah Hughson's tavern was a center of criminal activity.

A. The Geneva Club fenced its stolen goods through John Hughson.

B. On Sunday nights, the tavern hosted dances where blacks could meet and talk, in defiance of the law.

C. John Ury, a Latin-speaking dancing master who claimed he could forgive sins, was also a tavern patron.

D. A baker claimed that John Hughson had asked him for something like a communion wafer, implying that Hughson or someone he knew was a Catholic priest; Catholic priests were banned from the British king's dominions.

V. The Hughsons were arrested for conspiracy to burn the city on April 8, 1741. Accusations quickly circulated among their acquaintances, as they had in Salem during the witch trials.

A. In all, 154 people were charged in the conspiracy, and more than two dozen were executed, including the Hughsons and the members of the Geneva Club.

B. The conspiracy created a climate of distrust in New York and led to further crackdowns on blacks and Catholics. But like South Carolina, New York remained dependent on slave labor.

Essential Reading:

Davis, *A Rumor of Revolt*.

LePore, *New York Burning*.

Supplementary Reading:

Horsmanden, *The New York Conspiracy*.

Questions to Consider:

1. How did Catholicism factor into the New York conspiracy?
2. How apt is the comparison between New York's reaction to the conspirators and Salem's reaction to perceived witches? Did both societies have something real to fear?

Lecture Twenty-Eight
The Great Awakening

Scope: What led to the religious revival of known as the Great Awakening? What consequences did the revival have? This transatlantic phenomenon, which brought evangelists such as George Whitefield to the American colonies, produced America's greatest theologian, Jonathan Edwards; a new college, Princeton; and an egalitarian challenge to traditional social, racial, and economic barriers.

Outline

I. Between the 1730s and the 1750s, North America and Europe experienced a rise in pietism known as the Great Awakening.

- **A.** In North America, the movement was tied to increased immigration of Scots-Irish and Germans.
- **B.** Among these immigrants there were very few clergy, and many churches did not have ministers, which put power in the hands of the congregation.
- **C.** The religious diversity within each colony let colonists experience and explore different faiths.
- **D.** Ministers sometimes had to water down their sermons and loosen their standards to keep congregants.
- **E.** The need for more ministers drove colonists to found universities, such as Princeton, to educate them.
- **F.** The church hierarchies—and sometimes the faithful—did not always trust in the quality of these new institutions. For clergy, this posed a dilemma: Follow European practice, or adapt to the New World?
- **G.** Itinerant evangelists sometimes filled the void left by the lack of ministers, breaking down sectarian walls by preaching to those not bound to a particular doctrine.

II. Several significant American theologians came to prominence during the Great Awakening.

A. Jonathan Edwards, famous for his "Sinners in the Hands of an Angry God" sermon, was the minister of Northampton, Massachusetts, during its Congregationalist revival.

B. George Whitefield, a Church of England minister, preached all over the English colonies, raising funds to build an orphanage in Georgia.

III. The Great Awakening challenged not just religious authority but secular authority as well.

A. Individuals gained the sense that they could control the institutions of their societies.

B. Some, especially among the Baptists and Methodists, actively sought to break down social and economic barriers, including those of race.

Essential Reading:

Kidd, *The Great Awakening*.

Lambert, *Inventing the "Great Awakening."*

Taylor, *American Colonies*, chaps. 14–15.

Tracy, *Jonathan Edwards, Pastor*.

Supplementary Reading:

Bushman, *The Great Awakening*.

Heimert and Miller, *The Great Awakening*.

Lambert, *"Pedlar in Divinity."*

Marsden, *Jonathan Edwards*.

Questions to Consider:

1. What prompted the Great Awakening?

2. In what ways did the Great Awakening create intercolonial and transatlantic networks of communication? Did everyone welcome its challenge to the status quo?

Lecture Twenty-Nine
The Albany Conference of 1754

Scope: Seeing its North American holdings threatened by the French, the British government ordered its colonies to send representatives to meet with the Iroquois at Albany and restore their alliance. This meeting produced neither unity among the colonies nor a stronger alliance with the Iroquois. What prevented the colonies from achieving their stated aims?

Outline

I. In 1750, Sir William Johnson, a colonial official in New York, discovered to his horror that the French were staking claims to land throughout the Ohio and Mississippi river valleys.

- **A.** At the time, New York, Virginia, and Pennsylvania were quarreling over who had claim to the Ohio River Valley.
- **B.** Meanwhile, the French were encroaching on New England too, settling near Lake Champlain.
- **C.** Finally, in 1753 the Lords of Trade in London ordered the colonies to hold the Albany Conference to settle their differences and shore up the British alliance with the Iroquois.
- **D.** The most important men to attend the congress were not official delegates: Johnson, unofficially representing New York, and Tiyanoga (or Hendrick) the Mohawk spokesman.
  - **1.** Johnson was a British gentleman but had professional and personal relationships with Mohawks, moving easily between the two worlds.
  - **2.** Hendrick was a longtime colleague of Johnson who had inducted him into the Mohawk tribe in 1742.
- **E.** Hendrick spoke to the congress about brotherhood, but he also warned that British neglect of the Iroquois was allowing the French to make inroads with their people.
- **F.** Canadigara, another Iroquois, complained about colonists' defrauding Indians out of their land.

G. Hendrick also told the congress that British colonial goods traded to the Indians were being resold to the French, who were using them to expand into this territory.

II. The Albany Conference came up with two proposals.

A. One proposal was to replace the provincial commissioners for Indian affairs with one royal superintendent.

B. The other proposal was made by Benjamin Franklin and Thomas Hutchinson for a colonial union led by a president and an assembly.

C. Some scholars have suggested that Franklin and Hutchinson were inspired by the Iroquois nations' union, but Franklin's letters indicate he had some contempt for the Iroquois.

D. None of the colonies would approve the plan of union, and their squabbling only hurt their relationship with the Iroquois. The congress was a failure.

Essential Reading:

Hinderaker, *The Two Hendricks*.

Jennings, *Empire of Fortune*.

Shannon, *Indians and Colonists at the Crossroads of Empire*.

Supplementary Reading:

Barr, *Unconquered*.

O'Toole, *White Savage*.

Shannon, *Iroquois Diplomacy on the Early American Frontier*.

White, *The Middle Ground*.

Questions to Consider:

1. Why would the Mohawks be interested in peace with the English in New York?
2. What prevented the colonies from uniting in the face of French threats?
3. What intercolonial tensions brought about the Albany Conference? For whose benefit was the Albany Conference convened? What did it accomplish?

Lecture Thirty
The Great War for Empire

Scope: What started as a frontier skirmish between a Virginia militia unit led by George Washington and group of French soldiers and Native American warriors became the world's first truly global conflict, fought between the French and British in North America, the Caribbean, India, Africa, the Mediterranean, and Europe. What Americans still call the French and Indian War left the British Empire triumphant and Britain in control of North America, as well as most of the rest of the world.

Outline

I. In 1754, a militia under the command of George Washington sparked the world's first truly global conflict.

- **A.** Americans call this war the French and Indian War, although it was actually fought between the British and French, each with Indian allies.
- **B.** Europeans call it the Seven Years' War—although it lasted closer to nine years—and it involved most of the European states.
- **C.** Historians have called it the Great War for Empire, or the First Global War, as it was fought in North America, South America, Europe, India, the Caribbean, and Africa.

II. The war began with a conflict over the Ohio River Valley.

- **A.** Virginia's Ohio Company discovered the French, with the help of the Seneca Indians, building Fort Duquesne in English territory.
- **B.** Virginia sent 21-year-old George Washington and his militia unit to tell the French to leave, but they refused.
- **C.** Washington's unit made a second attempt to drive out the French by attacking a sleeping French encampment, killing its leaders and a diplomat. The French retaliated and drove Washington back to Virginia.

D. The danger of French encroachment now clear, the British sent General Edward Braddock and two regiments to lead a multipronged attack against the French.

1. On July 9, 1755, Braddock's 1,200 men were attacked by a smaller force of Indian, French, and Canadian soldiers; 781 soldiers and 63 officers were killed, including Braddock.

2. The rest of Braddock's plan had mixed success: The English failed to take Niagara, but they secured the Hudson valley and drove the last of the French settlers out of Nova Scotia.

E. Soon the events in North America were affecting European politics. To protect its Hanover holdings, the British Crown allied itself with Prussia against Austria, which in turn allied itself with France.

F. The British lost the island of Minorca to the French in a Mediterranean naval battle.

G. French forces moved south from Champlain to seize the English Fort William Henry, and their Indian allies killed the English prisoners.

III. These military disasters led the English king to elevate William Pitt to the office of prime minister.

A. Pitt recognized that North America was the key to victory in the war.

B. Pitt instituted a new, three-pronged campaign to strike at the heart of New France at the St. Lawrence, Niagara, and Champlain.

C. The British forces and their Iroquois allies succeeded in cutting New France off from the west and, in September 1759, took the capital city, Quebec. They had effectively won the North American war.

IV. On a global scale, the biggest consequence of the war was the triumph of the British Empire, but it also changed the North American colonies' relationship with Britain.

A. Their interactions with soldiers sent from Britain showed the American colonists how different they were as a people, and they began to see themselves as American, not British.

B. For the Iroquois, the loss of the French enemy to play against the British began the final erosion of their power.

Essential Reading:

Anderson, *Crucible of War*.

Fowler, *Empires at War*.

Silver, *Our Savage Neighbors*.

Supplementary Reading:

Jennings, *Empire of Fortune*.

White, *The Middle Ground*.

Questions to Consider:

1. What is the best name for this conflict: the Seven Years' War, the French and Indian War, or the Great War for Empire? Why do we give it so many different names?
2. Why did British officers and American troops have such problems understanding one another?
3. What was at stake in this war for the French in America? For the British? For the various native people?

Lecture Thirty-One
Pontiac's Revolt against the British

Scope: The Seven Years' War left Britain in control of North America, but Pontiac, a leader of the Ottawa nation, demonstrated that its control existed only on paper. Leading an alliance of native people in the Ohio and Great Lakes valleys, Pontiac seized all military installations west of Pittsburgh. Although this uprising ultimately failed, it raised questions about who really controlled the North American continent.

Outline

I. In the wake of the Seven Years' War, Britain was faced with the largest and best-organized native uprising in North American history: Pontiac's Rebellion.

- **A.** Around 1761, the Delaware prophet Neolin began urging the Indians to reject European goods and ways. His message spread to the other Ohio River Valley tribes through the bonds European trade had helped build among the tribes.
- **B.** Leaders of the Seneca called on tribes in the Ohio and Great Lakes regions to cut off the British forts, seize their traders, and kill their soldiers.
- **C.** One of their grievances was that Lord Jeffrey Amherst, leader of the British military, had stopped the British practice of giving gifts to the Indians.
- **D.** Unknown to Amherst, the French were still sending gifts to woo the Indians in British territory to their side.
- **E.** Officially, the British restricted western settlement, because they wanted the native fur trade to continue as it had under the French, but individual colonists still pushed westward.

II. In the fall of 1762, the western Seneca started a war.

- **A.** The Seneca killed two white men on the banks of Lake Seneca and sent a war belt to rally the other tribes to fight.
- **B.** In the spring of 1763, Pontiac, leader of the Ottawa, attempted a sneak attack on the fort at Detroit but was thwarted by the fort's commander, Major Henry Gladwin.

C. Pontiac and his allies laid siege to the fort and attacked scouting and supply parties.

D. Other forts were attacked and besieged throughout the spring, some with French assistance. By June 21, Indians had control of every fort west of Niagara except Detroit.

III. News of the uprising traveled slowly; Colonel Henry Bouquet of Philadelphia did not learn of attacks around Fort Pitt until early June, and William Johnson did not learn that Detroit was under siege until June 19.

A. Lord Amherst sent reinforcements to Detroit, but they failed to relieve the siege.

B. Amherst and Bouquet considered using smallpox against the Indians, but it is not known whether they did so.

C. Bouquet's attempt to reprovision Fort Pitt was disrupted, but not stopped, by the Indians at Bushy Run. However, Bouquet was unable to push the Indians back further.

D. Despite the English failure to lift the sieges, by the end of the summer, the Indians were discouraged, and by October, fighters were abandoning the siege.

E. Finally, informed that the French would not be sending help, Pontiac gave up the siege of Detroit.

IV. In Pennsylvania, a group of Scots-Irish colonists, the so-called Paxton Boys, sought revenge for Pontiac's Rebellion.

A. In December 1763, they attacked a village of Christian Indians, killing two men, three women, and a child.

B. The surviving Indians fled to Lancaster, and although the sheriff tried to protect them, a 250-man mob attacked the town and killed the Indians.

C. The Paxtons went after a community of Moravian Indians in Philadelphia. Benjamin Franklin led the militia to stop the Paxtons and negotiated a resolution.

V. The failure of Pontiac's well-organized rebellion may indicate that by the 1760s it was already too late to change the course of European–Indian relations.

Essential Reading:

Calloway, *The Scratch of a Pen*.

Silver, *Our Savage Neighbors*.

Supplementary Reading:

Jennings, *Empire of Fortune*.

White, *The Middle Ground*.

Questions to Consider:

1. Historians have called the uprising of 1763–1764 Pontiac's Rebellion. Was it a rebellion? Against whom? Should it be named for Pontiac? Might there be a better name for it?
2. Was this conflict inevitable? Did the French defeat hasten conflict between the Ohio and Great Lakes native peoples and the British?

Lecture Thirty-Two
Imperial Reform—The Sugar and Stamp Acts

Scope: Recognizing that its colonies formed a cohesive economic unit, the British Parliament set up a system to regulate colonial trade. The Sugar Act and the Stamp Act were both designed to bring coherence to the trading system; instead they provoked a resistance in British North America.

Outline

I. The Seven Years' War left England deeply in debt.

- **A.** Britain's war debt was about £8 billion in today's terms.
- **B.** Demobilization left many Britons unemployed.
- **C.** England's surplus workers flocked to America; the postwar colonial population grew from 1.6 to 2.1 million.
- **D.** The English government gradually became aware of the economic potential of its colonies.

II. The Sugar Act of 1764 was England's first attempt to regulate colonial trade since the Navigation Acts, which were never enforced.

- **A.** The Sugar Act reduced the tariff on sugar but beefed up enforcement. The idea was to cut down on smuggling by making it harder and less profitable.
- **B.** Contrary to popular wisdom, Parliament did not impose new tax burdens on the colonists; Americans in the 1760s were the most lightly taxed people in the world.
- **C.** Full-time customs collectors were sent to the colonies to enforce the act, and new Admiralty courts were created to hear disputes.
- **D.** The act reawakened earlier debates over Parliament's power to tax the colonists.

III. In 1765, Parliament passed the Stamp Act, which affected all colonists, not only the sugar merchants.

- **A.** The act taxed all printed documents—newspapers, stationary, legal documents, and so forth.
- **B.** Pamphleteers James Otis and Patrick Henry argued that the tax was unconstitutional.

C. The Virginia assembly passed resolutions against the tax.

D. In Boston, a mob destroyed a warehouse where they believed the stamps were being stored and ransacked the lieutenant governor's home to protest the tax.

E. The Massachusetts assembly called delegates of each colony to the Stamp Act Congress. The delegates agreed to submit to Parliament on other matters but denied Parliament's right to tax the colonies.

IV. Parliament debated repealing the Stamp Act.

A. Benjamin Franklin was summoned to Parliament to explain the American position.

B. The members of Parliament were divided over whether to stand up to the rebellious colonists or cut their losses and repeal the tax.

C. Parliament rescinded the Stamp Act but issued the Declaratory Act, reasserting its right to govern—and tax—the colonies.

D. Each side considered itself victorious. Clearly, a crisis was in the offing.

Essential Reading:

Morgan and Morgan, *The Stamp Act Crisis*.

Nash, *The Unknown American Revolution*, chaps. 1–2.

Supplementary Reading:

Bailyn, *The Ideological Origins of the American Revolution*.

Maier, *From Resistance to Revolution*.

Questions to Consider:

1. Why did the British government so badly misjudge American reaction to the Sugar Act and Stamp Act? Would it have been possible to regulate American trade without provoking this violent reaction?
2. Were Americans justified in arguing against "taxation without representation" when English people living in Manchester and Birmingham were also taxed and had no representation? Was this a legitimate grievance, or were Americans simply unwilling to pay taxes and support the empire in which they had prospered?

Lecture Thirty-Three
North Carolina Regulators Seek Local Rule

Scope: North Carolina, the fastest-growing mainland colony, was governed by a small elite on the coast. Farmers in the interior believed the elite were extorting taxes from them while ignoring their needs. The group of rebels known as the Regulators, led by Herman Husband, sought to break the power of the wealthy and curb the corruption and abuses of power in their government.

Outline

I. The conflicts that led to the American Revolution came from within the colonies as well as without. In fast-growing North Carolina, the real issue seemed to be greedy local officials.

- **A.** North Carolina's population almost quadrupled between 1740 and 1770, making it the fourth largest colony.
- **B.** Most of this growth came from Pennsylvania settlers moving south to the mountainous backcountry. The plantation community on the coast was already well established.
- **C.** The real power was in the hands of the colony's governor, who appointed the most important officials. These officials were not salaried but charged fees for their various duties.
- **D.** Of the members of the elected assembly, who were supposed to be a check on the governor's power, about two-thirds were also fee-charging local officials.
- **E.** The wealthier counties on the coast had more delegates in the assembly than the western counties, despite the growing backcountry population.
- **F.** The western settlers published their grievances as the Nutbush Address in 1765.

II. The group called the Regulators launched its protests in August 1766 with a pamphlet.

- **A.** The first pamphlet called for resistance to the arbitrary power of those on the coast.
- **B.** Most local officials agreed with the Regulators' demands and agreed not to abuse their power.

C. Edmund Fanning, a justice of the peace who refused to bow to the Regulators' demands, would come to personify the corrupt official the Regulators were fighting.

III. Meanwhile, the capital of North Carolina was in dispute.

A. The assembly met wherever the governor happened to be.

B. Governor William Tryon decided to make New Bern the capital, but the residents of Hillborough, the most populous area, wanted the capital near them, in the west.

C. Tryon instituted a poll tax to fund construction of a governor's palace at New Bern.

IV. The Regulators formally organized in 1768 with the publication of a fourth pamphlet and were soon spurred to action.

A. The pamphlet set out rules for government, specifically that taxes must be levied by the assembly and for a specific purpose, and that officials' fees should be restricted by law.

B. In April, the Hillsborough sheriff seized a farmer's mare against the farmer's back taxes. The Regulators marched on the town, tied up the sheriff, freed the horse, and shot up Edmund Fanning's house for good measure.

C. Tryon ordered the Regulators to disperse and called out the militia to restore order.

D. In May, about 500 Regulators signed the 11th pamphlet, apologizing to the king—not the governor or the assembly—for their behavior.

E. Tryon rejected the Regulators' demands but also published a list of acceptable fees for officials to charge.

F. Edmund Fanning was eventually indicted for extortion, but Herman Husband and three other Regulators were tried for rebellion.

G. At Husband's trial, 1,400 Regulators marched on the court.

V. In the elections of 1769, the Regulators won a majority in the assembly, sweeping the west.

A. Fanning was voted out and Husband voted in, so Tryon created a special district for Fanning to represent.

B. The new assembly joined the other colonies in calling for a boycott of British goods in response to the Townsend duties.

C. Tryon suspended the assembly.

VI. The Regulators turned to violence.

- **A.** Fanning was dragged from a court in Hillsborough and whipped, and his house was ransacked.
- **B.** The next day, the Regulators held their own court sessions.
- **C.** A new assembly, with no Regulators seated, passed a tough antiriot law, authorizing the governor to use force.
- **D.** The assembly also expelled Husband and had him jailed.
- **E.** The Regulators in two western counties pledged not to pay taxes. Moreover, they declared Fanning an outlaw and threatened to kill him and judges like him.
- **F.** Tryon called a court session at Hillsborough, in defiance of the Regulators. He brought 1,400 militiamen with him.
- **G.** The militia fought 2,000 Regulators at Alamance Creek. The militia won, effectively ending the Regulator movement.

VII. The story of the Regulators demonstrates not only the festering grievances within the colonies but also how these issues were tied to the idea of self-government that would permeate the Revolution.

Essential Reading:

Hinderaker and Mancall, *At the Edge of Empire*.

Nash, *The Unknown American Revolution*, chap. 2.

Ready, *The Tarheel State*, chaps. 6–7.

Supplementary Reading:

Powell, *The Correspondence of William Tryon*.

Powell, Huhta, and Farnham, *The Regulators in North Carolina*.

Questions to Consider:

1. Would the Regulator movement have been averted if Edmund Fanning and William Tryon had not been so politically inept?
2. The Regulators' grievances were not directed toward the king or Parliament but toward their local government. Was their movement a precursor to the American Revolution?

Lecture Thirty-Four
Virginia—Patrick Henry and the West

Scope: The Shawnee living south of the Ohio River did not realize that the Iroquois had ceded their territory to the English until Virginians began coming over the mountains to settle. When the Shawnee attacked the intruding Virginians, Virginia's governor, Lord Dunmore realized he needed to protect the frontier. The Virginians' quest for land may ultimately be tied to the outbreak of the American Revolution.

Outline

I. As in North Carolina, in Virginia a seemingly small issue developed enormous repercussions.

- **A.** The Virginia Planters paid Church of England clergymen in tobacco until 1758, when the House of Burgesses voted to pay them in cash for the year.
- **B.** The clergy were to be paid two shillings per pound of tobacco they were owed. However, the going price for tobacco was six shillings per pound.
- **C.** Reverend John Camm brought this disparity to the attention of England's Privy Council, who agreed that the clergy had been shortchanged.
- **D.** Reverend James Maury sued to collect the difference. Patrick Henry, then a young and inexperienced lawyer, argued and won the case for Virginia.
- **E.** Henry's argument was not about what the ministers deserved but about the assembly's right to make such a law, setting the House of Burgesses's power on par with Parliament's.
- **F.** Henry was elected to the House of Burgesses in 1764. He found his fellow assemblymen to be mediocre minds and inveterate gamblers.
- **G.** Henry and a small group of likeminded colleagues led an otherwise indifferent House to pass resolutions against the Stamp Tax. Although they were quickly rescinded, the resolutions, and Henry, became famous throughout Virginia.

II. Meanwhile, Virginia settlers were looking toward the frontier.

- **A**. After Pontiac's Rebellion, the Crown forbade English settlement west of the Allegheny Mountains.
- **B.** Virginia's new governor, Lord Dunmore, saw three options: allow the settlers to move out and join the Indians; permit frontier settlers to form their own governments; or make existing governments protect the frontiersmen.
- **C.** The British government abandoned its plans for the colony of Vandalia on the Ohio River and withdrew from the frontier, leaving its defense to Pennsylvania and Virginia.
- **D.** Pennsylvania, dominated by Quakers, would not send troops to guard the frontier, so Virginia sent forces to the Ohio and Kentucky rivers.
- **E.** The nearby Shawnee tribes did not realize that the Iroquois had sold Shawnee land to Virginia; they attacked and dispersed the Virginia's forces and plundered their camps.
- **F.** Dunmore sent more men to rebuild and fortify Fort Pitt, which the British had abandoned. They renamed it Fort Dunmore and used it as a base to attack Shawnee settlements.
- **G.** Meanwhile, in New York, William Johnson persuaded the Iroquois not to side with the Shawnee.
- **H.** Hostilities culminated in the Battle of Point Pleasant in 1774.

III. Modern historians refer to these events as Dunmore's War and connect them to the outbreak of the Revolution a year later.

- **A.** At the time, Dunmore predicted that allowing settlers to spread west and set up their own government structures would have dire consequences for English authority.
- **B.** Virginia's leading role in the Revolution is something of a puzzle to historians.
  1. One possibility is that Virginia's planters, living like English gentlemen, were stretched beyond their means, which drove their hunger for more land.
  2. Edmund Burke suggested that these slave owners ironically guarded their own freedoms; Woody Holton proposed that they feared the British outlawing slavery.

3. Edmund Morgan argued that slave labor gave men like George Washington, George Mason, and Thomas Jefferson the leisure to develop theories on liberty.

Essential Reading:

Holton, *Forced Founders*.

Mayer, *A Son of Thunder*.

White, *The Middle Ground*, chap. 8.

Supplementary Reading:

Calloway, *The Shawnees and the War for America*, chaps. 1–4.

Dunn, *Choosing Sides on the Frontier in the American Revolution*.

Questions to Consider:

1. What made Virginia planters like George Washington and George Mason support the American Revolution?
2. Was Point Pleasant the "first battle of the American Revolution"? In the 20th century, West Virginia historian Virgil Lewis coined the term "manufactured history" to describe the way Point Pleasant had become a focal point for local civic pride. What did he mean?
3. How were Patrick Henry's arguments against paying the Virginia clergy similar to James Otis's reasons for defying the stamp and sugar taxes?

Lecture Thirty-Five
Destruction of Tea and Colonial Rebellion

Scope: Parliament passed the Tea Act in 1773 to get control of the East India Company. But the consequence was a rebellion in the American colonies. When Bostonians destroyed the East India Company's tea, the other colonies followed with protests against Parliament and its power to govern them. By 1774, British authority was collapsing in the American colonies.

Outline

I. In December 1773, about 70 men dressed as Mohawk Indians boarded three ships in Boston Harbor and destroyed £1.7 million worth of tea, triggering the end of the British Empire in North America.

- **A.** Bostonians were long renowned for their rebelliousness.
- **B.** The British had installed peacekeeping troops in Massachusetts in the 1760s; in March 1770, they shot into an angry crowd in a clash known as the Boston Massacre.
- **C.** By 1772, according to Governor Thomas Hutchinson, things were peaceful in Massachusetts. He blamed the colony's few troubles on "an Adams or two."

II. During this period of relative calm, Hutchinson began to remind the assembly of its place in the empire.

- **A.** He opened the 1773 assembly session with a long, learned speech on the workings of the colonial system.
- **B.** He told the assembly that it was subservient to Parliament.
- **C.** He warned them of negative consequences of independence, comparing their lives to those of other empires' colonists.
- **D.** Unconvinced, the assembly unanimously refused to submit to Parliament.

III. Meanwhile, Parliament feared that Crown officials tried in colonial courts would not be treated fairly, despite several examples to the contrary.

- **A.** The Crown decided to salary Massachusetts judges. All but one—Peter Oliver—refused England's money.

B. Samuel Adams, the clerk of the assembly, found Oliver's acceptance of the money to violate the Charter of 1691.

C. Samuel's cousin, Assemblyman John Adams, moved to impeach Oliver. No colonial assembly had impeached a Crown official before.

IV. In the midst of these disputes, Benjamin Franklin discovered letters from Hutchinson to British officials, condemning the colonists' belief in their own power.

A. Franklin sent the letters to Samuel Adams, who carefully orchestrated their release.

B. The assembly demanded the king replace Hutchinson.

V. In May 1773, Parliament passed the Tea Act to raise funds to bail out, and thus control, the British East India Company.

A. The act gave the company a monopoly on all tea sold in British North America.

B. In the fall, Philadelphia's merchants boycotted the company.

C. News of the boycott spread quickly through Samuel Adams's committees of correspondence.

D. Three of Boston's merchants refused the boycott: Richard Clark, already the biggest tea merchant in New England, and Thomas Hutchinson Jr. and Elijah Hutchinson, sons of the governor.

VI. The first monopoly shipment of tea arrived in Boston in November 1773 on the *Eleanor*, the *Dartmouth*, and the *Beaver*.

A. A mass meeting assembled, and Bostonians decided to refuse the tea. They set 25 men to guard the ships and prevent the tea from being unloaded.

B. By law, the ships had 20 days to leave or have their cargo taxed.

C. On the night of December 16, the 19th day, men dressed as Mohawks boarded the ships and dumped 92,000 pounds of tea, worth about £1.7 today, into the harbor. Nothing else was damaged.

D. News of this act spread to New York and Philadelphia.

E. On Christmas Day, the tea ship *Nancy* appeared on the Delaware River but was turned back before reaching Philadelphia.

F. Other colonies soon joined the boycott.

VII. Receiving news of the boycott in January 1774, an outraged Parliament shut down Boston Harbor, suspended the Massachusetts government, and suspended the colonial charter.

- **A.** They appointed General Thomas Gage the new governor.
- **B.** Benjamin Franklin, called before Parliament over the Hutchinson matter, was harangued about the boycott for two hours by the solicitor general.
- **C.** Having come to try to save the empire, Franklin left the session convinced it was not worth saving.

VIII. The Massachusetts assembly called for a congress.

- **A.** Patrick Henry argued in the Virginia assembly in support of Massachusetts.
- **B.** George Mason wrote the Fairfax Resolves urging joint action to relieve Boston and protect the colonists' rights.
- **C.** Lord Dunmore suspended the Virginia assembly during Henry's argument, so they reconvened in a nearby tavern.
- **D.** In Massachusetts, Gage suspended the assembly as it was voting for delegates to the congress.
- **E.** Parliament suspended all colonial assemblies, but they all sent delegates to Philadelphia in the fall of 1774.

Essential Reading:

Allison, *The Boston Massacre*.

Bailyn, *The Ordeal of Thomas Hutchinson*.

Fowler, *Samuel Adams*.

Maier, *From Resistance to Revolution*.

Supplementary Reading:

Allison, *The Boston Tea Party*.

Galvin, *Three Men of Boston*.

Young, *Liberty Tree*.

———, *The Shoemaker and the Tea Party*.

Questions to Consider:

1. Was the American Revolution inevitable? If so, when did it become so: 1768? 1773? 1774?
2. British policymakers believed that most Americans were loyal to the Crown and Parliament and that a few hotheads in Massachusetts were the real problem. Were they right?

Lecture Thirty-Six
Independence and Beyond

Scope: "We have it in our power to begin the world anew," Thomas Paine wrote in 1776. The American Revolution was about more than simply replacing the British government with a new regime; the founders believed they were creating a new model of government for the world. What were the defining features of their new republic?

Outline

I. In the 1750s, Benjamin Franklin predicted that population growth would necessitate the North American colonies becoming self-governing entities by the mid-19th century.

- **A.** When the American population was larger than the British population, he predicted, they would peacefully become self-governing.
- **B.** The Crown would still be head of state, he thought, binding the colonies to the British empire.
- **C.** The congress that gathered in 1774 to address the colonists' grievances called for a peaceful resolution of differences. The congress that reassembled in 1775, after a war had begun, was different.

II. Thomas Jefferson did not intend the Declaration of Independence to break new ground or be a revolutionary manifesto.

- **A.** Its purpose was sum up the colonists' beliefs and to create a consensus for independence.
- **B.** The Declaration speaks of "self-evident" truths—its claims about human rights were not new or controversial.
- **C.** What was new was holding up these truths as the guiding principles of a state.
- **D.** The enumeration of truths was followed by an enumeration of grievances, justifying separation from the Crown.
- **E.** Although Jefferson's ideas were similar to John Locke's, George Mason's Virginia Declaration of Rights may have been his actual model.

F. Mason's work began with a similar declaration of human rights—albeit qualified to justify withholding slaves' rights, unlike Jefferson's Declaration or the later Massachusetts Constitution.

G. In asserting what everyone believed, Jefferson was trying to establish the basis for national unity among very different colonies.

III. The American revolutionaries never stopped trying to convince Canada to join them.

A. In 1776, an American army besieged Quebec, and the Americans briefly occupied Montreal.

B. The governor of Canada, Guy Carleton, was able to keep the Quebecers loyal to the British Crown, which had conquered them only a dozen years earlier.

IV. The British learned a lot about governing colonies through their experiences in North America, and the empire flourished well into the 20th century.

V. Americans expanded across the continent—not as an imperial power, but bringing equal partners into the American union.

VI. The European powers embraced mercantilism, but Americans came to more closely adhere to the ideas of Adam Smith.

A. Smith's *Wealth of Nations*, published in 1776, argued that free markets and little government control of the economy were the real keys to developing wealth.

B. This economic liberalism would have more resonance in America than in Europe, in part because Smith's ideas described how the colonies developed.

VII. Slavery and the slave trade remained features of life in the New World, even as they were disappearing from Europe.

A. In 1772, the British courts ruled that slavery violated natural law and could only be established by a legislative act.

B. The British moved against the slave trade in the 1780s, banning it in the first decade of the 19th century.

C. The Americans also banned the import of slaves in 1808, but some states continued the trade internally.

VIII. The Americans made an effort to establish religious liberty.

- **A.** Isaac Backus, a Baptist minister from Massachusetts, argued to the Continental Congress in 1774 for relief from taxation to support the Congregational Church.
- **B.** Virginia passed the Statute for Religious Freedom, which prohibited the state from taxing individuals to support a religion and forbade it from punishing an individual for religious beliefs.

IX. The world in which we live was shaped by the events and individuals who transformed the New World beginning in the 15th century.

Essential Reading:

Bailyn, *To Begin the World Anew*.

Maier, *American Scripture*.

Noonan, *The Lustre of Our Country*.

Supplementary Reading:

Ellis, *Founding Brothers*.

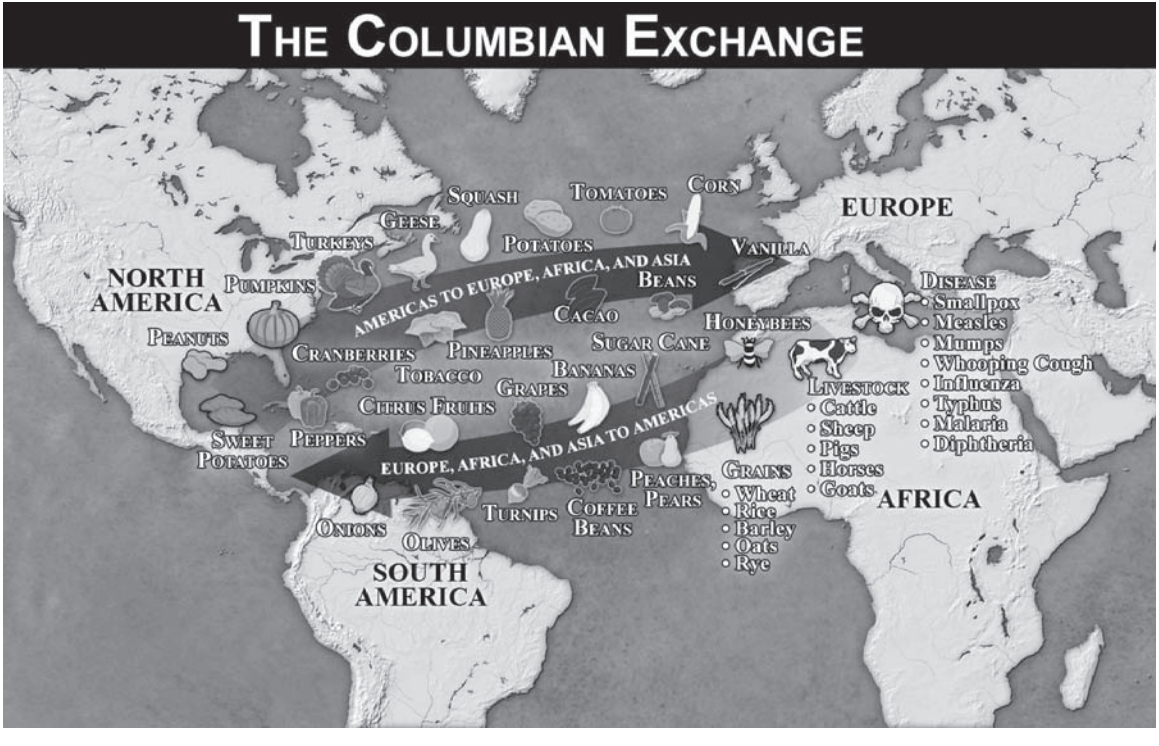
Fischer, *Washington's Crossing*.

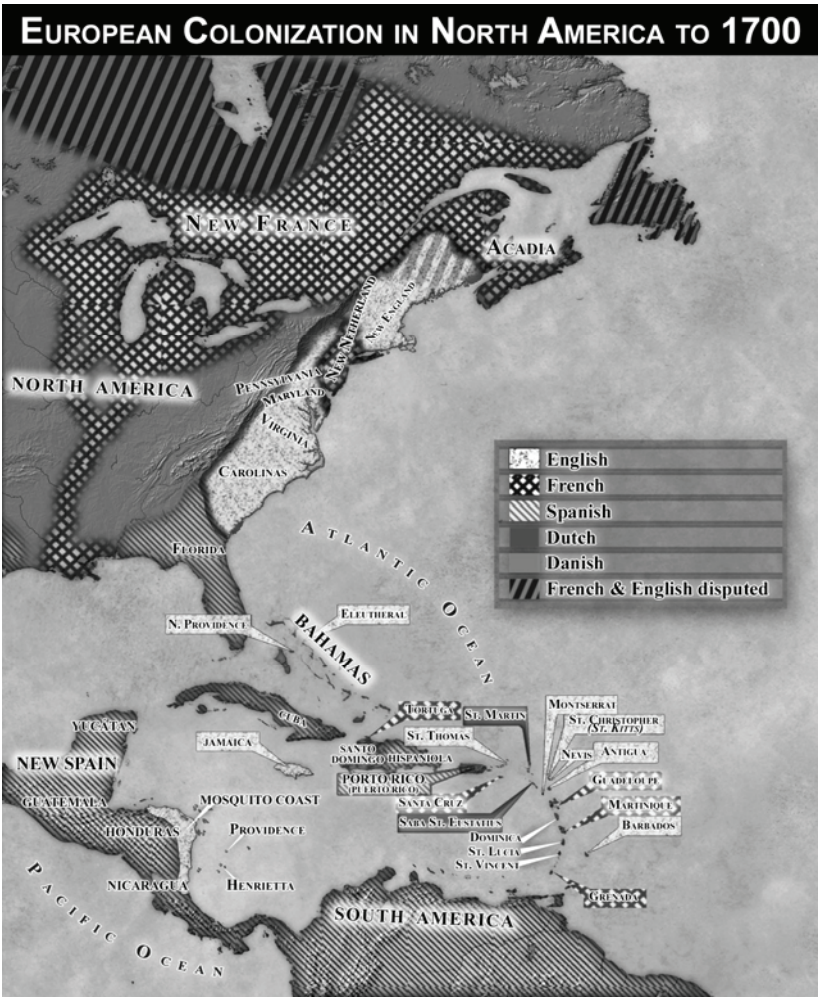
Questions to Consider:

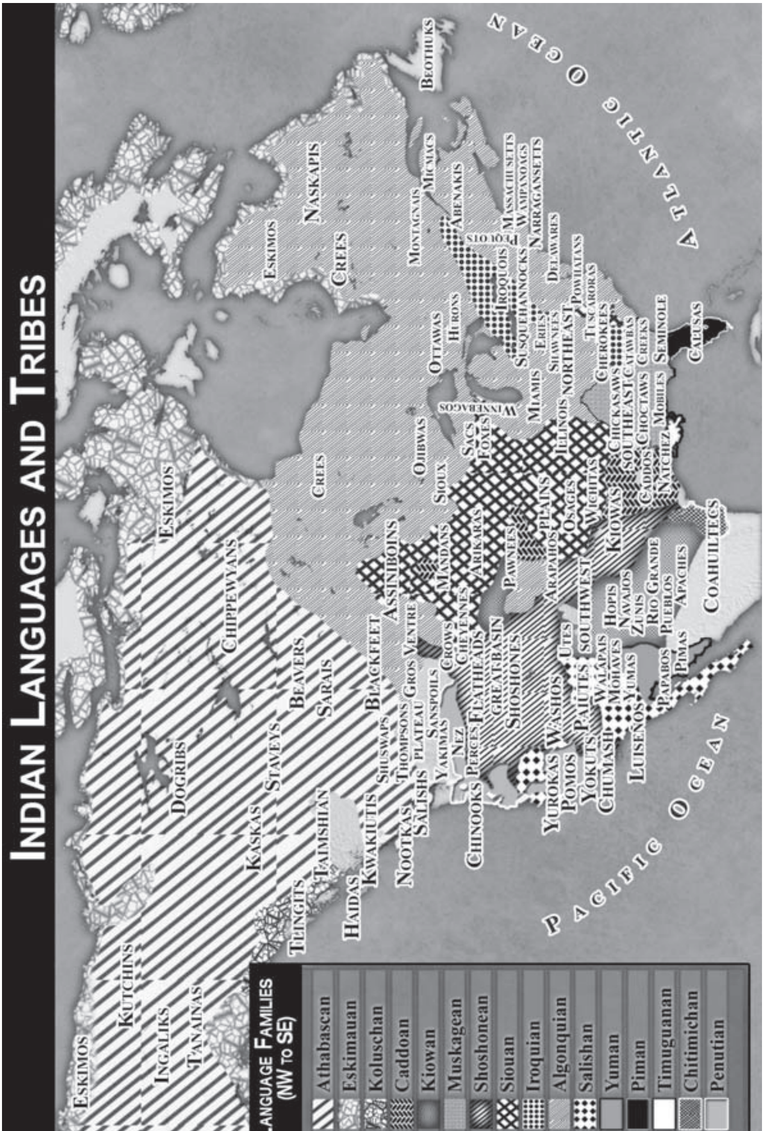
1. What did the founders mean by asserting that "all men are created equal"? What were the long-range implications of this assertion?
2. In what ways did the Americans "create the world anew" in establishing independence?

Maps


BRITISH NORTH AMERICA, 1763
HUDSON'S BAY COMPANY
QUEBEC
Quebec
Montreal
Louisbourg
Port-Royal
ATLANTIC OCEAN
LAKE SUPERIOR
LAKE MICHIGAN
LAKE HURON
LAKE ONTARIO
Mohawk River
VIRGINIA
VIRGINIA AND MASSACHUSETTS
Ft. Detroit
VIRGINIA AND CONNECTICUT
Ft. Pitt
Wheeling
VIRGINIA
Albany
NY
NH
MA
Boston
CT
RI
New York
NJ
PA
MD
DE
Annapolis
VA
NC
SC
Charleston
GA
TRANSYLVANIA
INDIAN COUNTRY
LOUISIANA
Mississippi River
GULF OF MEXICO


THE COLUMBIAN EXCHANGE
NORTH AMERICA
SOUTH AMERICA
EUROPE
AFRICA
AMERICAS TO EUROPE, AFRICA, AND ASIA
EUROPE, AFRICA, AND ASIA TO AMERICAS
SQUASH
TOMATOES
CORN
GEESE
TURKEYS
POTATOES
VANILLA
BEANS
PUMPKINS
CACAO
HONEYBEES
PEANUTS
CRANBERRIES
PINEAPPLES
SUGAR CANE
TOBACCO
BANANAS
GRAPES
CITRUS FRUITS
SWEET POTATOES
PEPPERS
PEACHES, PEARS
GRAINS
• Wheat
• Rice
• Barley
• Oats
• Rye
TURNIPS
COFFEE BEANS
ONIONS
OLIVES
LIVESTOCK
• Cattle
• Sheep
• Pigs
• Horses
• Goats
DISEASE
• Smallpox
• Measles
• Mumps
• Whooping Cough
• Influenza
• Typhus
• Malaria
• Diphtheria


EUROPEAN COLONIZATION IN NORTH AMERICA TO 1700
NEW FRANCE
ACADIA
NEW ENGLAND
NEW NETHERLAND
NORTH AMERICA
PENNSYLVANIA
MARYLAND
VIRGINIA
CAROLINAS
FLORIDA
ATLANTIC OCEAN
English
French
Spanish
Dutch
Danish
French & English disputed
N. PROVIDENCE
ELEUTHERA
BAHAMAS
CUBA
YUCATAN
JAMAICA
NEW SPAIN
SANTO DOMINGO HISPANIOLA
PORTO RICO (PUERTO RICO)
SANTA CRUZ
SABA ST. EUSTATIUS
ST. MARTIN
ST. THOMAS
TORTUGA
MONTSERRAT
ST. CHRISTOPHER (ST. KITTS)
NEVIS
ANTIGUA
GUADELOUPE
MARTINIQUE
BARBADOS
DOMINICA
ST. LUCIA
ST. VINCENT
GRENADA
GUATEMALA
MOSQUITO COAST
HONDURAS
PROVIDENCE
NICARAGUA
HENRIETTA
PACIFIC OCEAN
SOUTH AMERICA



Indian Languages and Tribes
Language Families (NW to SE)
Athabascan
Eskimauan
Koluschan
Caddoan
Kiowan
Muskagean
Shoshonean
Siouan
Iroquian
Algonquian
Salishan
Yuman
Piman
Timuguanan
Chitimichan
Penutian
Eskimos
Kutchins
Ingaliks
Tanainas
Dogribs
Chippewyans
Kaskas
Staveys
Beavers
Sarais
Tlingits
Haidas
Taimshian
Kwakiutls
Nootkas
Salishs
Shuswaps
Thompsons
Plateau
Sanspoils
Yakimas
Nez Perces
Chinooks
Blackfeet
Gros Ventre
Assiniboins
Crows
Cheyennes
Flatheads
Great Basin
Shoshones
Mandans
Arikaras
Pawnees
Arapahos
Plains
Sioux
Ojibwas
Crees
Sacs
Foxes
Winnebagos
Ottawas
Hurons
Illinois
Miamis
Northeast
Eries
Shawnees
Susquehannocks
Iroquois
Montagnais
Naskapis
Micmacs
Abenakis
Pequots
Massachusetts
Wampanoags
Narragansetts
Delawares
Powhatans
Tuscaroras
Cherokees
Beothuks
Yurokas
Washos
Pomos
Paiutes
Utes
Yokuts
Chumash
Walapais
Mohaves
Yumas
Luiseños
Southwest
Hopis
Navajos
Zunis
Rio Grande
Pueblos
Apaches
Papabos
Pimas
Coahuiltecs
Kiowas
Wichitas
Osages
Caddos
Choctaws
Chickasaws
Southeast
Catawbas
Creeks
Natchez
Mobiles
Seminole
Calusas
Pacific Ocean
Atlantic Ocean

NORTH AMERICAN COLONIES AND NATIVE PEOPLES BY 1760
HUDSON BAY
ATLANTIC OCEAN
GULF OF MEXICO
LAKE WINNIPEG
Missouri River
Mississippi River
CHIPPEWAYANS
STAVEYS
BEAVERS
SARAIS
BLACKFEET
SHUSWAPS
GROS VENTRE
ASSINIBOINS
SANSPOILS
YAKIMAS
NEZ PERCES
FLATHEADS
SHOSHONS
WASHOS
PAIUTES
UTES
WALAPAIS
MOHAVES
YUMAS
LUISEÑOS
PAPAROS
PIMAS
HOPIS
NAVAJOS
ZUNIS
RIO GRANDE PUEBLOS
APACHES
CROWS
CHEYENNES
MANDANS
ARIKARAS
PAWNEES
SIOUX
OSAGES
WICHITAS
KIOWAS
ARAPAHOS
COAHUILTECS
CHIPPEWAS
CREES
ESKIMOS
NASKAPS
MONTAGNAIS
ABENAKIS
MICMACS
BEOTHUKS
OTTAWAS
HURONS
ILLINOIS
MIAMIS
ERIES
SHAWNEES
CHEROKEES
CHICKASAWS
CHOCTAWS
CREEKS
CADDOS
NATCHEZ
MOBILES
YAMASEE
CATAWBAS
IROQUOIS
SUSQUEHANNOCKS
DELAWARES
POWHATANS
TUSCAROROS
SANTEE
WINNEBAGOS
MASSACHUSETTS
WAMPANOAGS
NIPMUCS
NEW SPAIN
ENGLISH COLONIES
Santa Fe 1610
Baton-Rouge 1720
La Nouvelle-Orléans 1718
Biloxi 1699
Pensacola 1698
St. Augustine 1565
Charleston 1680
Savannah 1733
Annapolis 1708
Philadelphia 1681
New York 1626
Boston 1630
Plaisance 1719
Louisbourg 1719
Port-Royal 1605
Québec 1608
Tadoussac 1600
Montréal 1642
Michilimackinac 1715
Detroit 1701
NEW FRANCE
NH
MA
CT
RI
NY
NJ
PA
DE
MD
VA
NC
SC
GA

Timeline

1415 .....Portuguese capture Ceuta, Morocco.

1420 .....Portuguese arrive at the Madeira Islands.

1427 .....Portuguese colonize the Azores.

1431 .....Chinese maritime expedition trades with Arabia and East Africa.

1434 .....Portuguese round Cape Bojador, West Africa.

1437 .....Portuguese fail in attack on Tangier.

1452 .....Pope Nicholas V grants Portugal a monopoly on European trade with Africa.

1456 .....Pope approves Portuguese enslavement of "infidels."

1460 .....Portuguese arrive at Cape Verde.

1470 .....Portuguese establish a trading post at Sao Tome.

1482 .....Portuguese establish a trading post (factory) at Elmina, now in Ghana.

1484 .....Portugal's King John rejects Christopher Columbus's offer to sail west to find a route to China.

1488 .....Portuguese navigators reach the Cape of Good Hope.

1490 .....Portuguese ascend the Congo River.

1492 .....Sailing for the Spanish, Christopher Columbus lands on San Salvador and builds a fort at La Navidad, Hispaniola (now the Dominican Republic).

1493 .....Pope Alexander VI gives Spain rights to the New World; Christopher Columbus finds La Navidad burned and his men there dead and builds La Isabela.

1494 ..... Treaty of Tordesillas moves Spanish claims to the New World to 370 leagues west of the Cape Verde Islands and gives the area to the east to Portugal; Christopher Columbus reaches Jamaica.

1496 ..... Christopher Columbus returns to Spain; Bartolome Columbus moves the Spanish to what is now Santo Domingo.

1497 ..... Sailing for the English, Italian navigator John Cabot visits the coast of Newfoundland.

1498 ..... Portugal sends Vasco de Gama around the Cape of Good Hope; with an Arab pilot from East Africa, he reaches India.

1500 ..... On his third voyage to Santo Domingo, Christopher Columbus is arrested and sent back to Spain in chains; Pedro Alvarez Cabral claims Brazil for Portugal.

1502 ..... Spanish conquer Cuba.

1505 ..... Cardinal Cisneros bans shipment of slaves from Portugal to the New World.

1508 ..... Juan Ponce de Leon conquers San Juan, Puerto Rico.

1513 ..... Ponce de Leon claims Florida for Spain; Bartolome de las Casas renounces slavery and is ordained a priest.

1516 ..... Portuguese trader Tome Pires reaches China.

1519 ..... Hernando Cortes reaches Mexican mainland; sailing for the Spanish, Ferdinand Magellan sails through the Straits of Magellan into the Pacific Ocean.

1520 ..... Magellan's fleet reaches the Philippines, establishing a Spanish trade link to Asia.

1521 .....Cortes besieges and razes Tenochtitlan, the Aztec capital; Francisco de Gordillo explores the North American coast as far north as the Carolinas.

1526 .....Spanish launch unsuccessful attempt to colonize near present-day Georgetown, South Carolina.

1528 .....Panfilo de Narvaez explores Tampa Bay, heads north into Florida; his expedition spends six years traveling the Gulf Coast and into Texas and Arizona.

1539 .....Hernando de Soto arrives at Uchita (now Port Charlotte, Florida) and winters in Appalachee (now Tallahassee); Father Marcos de Niza reaches the Seven Cities of Cibola, in present-day New Mexico.

1540 .....Francisco Coronado leads a two-year expedition into Arizona, New Mexico, Texas, Oklahoma, and Kansas; Hernando de Alarcon explores the Gulf of California and the Colorado River, navigating to California; At Maubilla (now Mobile, Alabama), de Soto's forces defeat the warriors of Chief Tuscaloosa.

1542.....Las Casas writes *A Short Account of the Destruction of the Indies*; de Soto dies near the Mississippi River in Arkansas after traveling as far north as Caluca (now Chicago); Juan Rodriguez Cabrillo's expedition visits the Catalina Islands and the area of San Diego; Portuguese traders from Canton reach Japan; López de Villalobos's expedition from New Spain names the Philippines for future Spanish monarch Philip II.

1543 .....Cabrillo expedition visits San Francisco Bay.

1549 .....Francis Xavier, founder of the Jesuit order, arrives in Japan; Portugal establishes government in Brazil.

1559 .....Spanish establish a settlement at Pensacola, later devastated by hurricane.

1561 .....Pedro Menendez de Aviles enters Bahia de Santa Maria, or Chesapeake Bay.

1562 .....French Protestants start a colony on the River of May (now St. John's River), Florida; its men mutiny, escape in a bark, and are captured at sea by the English; French settle Charles Fort on Parris Island, South Carolina; English captain John Hawkins voyages to Africa to buy slaves and then sells them in Hispaniola.

1564 .....French establish Fort Caroline on St. John's River, near present-day Mayport, Florida; expedition from New Spain begins its conquest of the Philippines.

1565 .....Spanish land at Timucuan village on the Florida coast and establish Fort San Juan de Pinos at St. Augustine, Florida; they attack Fort Caroline and kill over 400 French.

1566 .....Spanish settle Saint Elena, near the ruins of a French outpost at Port Royall, South Carolina.

1567 .....French privateer attacks Spanish at Fort Caroline, executes 60 Spanish.

1571 .....Openchancanough kills Jesuits at York River mission; Spanish establish city of Manila, Philippines.

1573 .....Sir Francis Drake steals £40,000 in gold, silver, and pearls from the Spanish in the West Indies.

1579 .....Drake may have visited San Francisco Bay, naming it Nova Albion and claiming it for England; California coast becomes a haven for English privateers.

1581 .....Spanish declare possession of upper Rio Grande, in New Mexico.

1584 .....English establish a colony at Roanoke that disappears by 1590.

1585 .....Drake attacks Spanish settlements in the Caribbean.

1587 .....Drake burns St. Augustine; Spanish withdraw from South Carolina.

1595 .....Drake and Hawkins attack Puerto Rico.

1598 .....Spanish settle at San Gabriel on the Rio Grande, north of present-day Santa Fe, New Mexico.

1602 .....English sailor Bartholomew Gosnold visits Cape Cod, Martha's Vineyard, and Buzzard's Bay.

1603 .....English kidnap natives in the Chesapeake.

1604 .....French expedition establishes a base at St. Croix River; Samuel Champlain explores the coast south to Cape Cod.

1605 .....French move their settlement from St. Croix River to Port Royal.

1606 .....Champlain visits Cape Cod but goes no further south.

1607 .....English establish Jamestown.

1608 .....Champlain founds Quebec.

1609. .....Publication of Marc Lescarbot's *History of New France*; Champlain and Indian allies explore Lake Champlain and fight the Iroquois; Henry Hudson, sailing for the Dutch East India Company, explores the lower Hudson River.

1610 .....Spanish establish Santa Fe.

1611 .....Sailing for London merchants, Henry Hudson explores and dies in Hudson Bay; Dutch set up a trading post on the Hudson River; Sailing for Holland, Adriaen Block navigates Long Island Sound.

1613 ..... Captain Samuel Argall leads an expedition from Virginia to burn the French settlement at Port Royal; In Jamestown, Argall takes Pocahontas hostage; Sir Thomas Button claims the Hudson Bay region for England.

1614 ..... John Smith maps the coast of New England; Powhatan agrees to peace with the Jamestown settlers; John Rolfe marries Pocahontas and sends the first cargo of tobacco to England; Dutch establish a trading post at Fort Nassau, now Albany.

1616–1619 ..... Plague strikes coastal New England, killing 90 percent of the Massachusett and Patuxet people.

1619 ..... First legislative assembly meets in Jamestown; Dutch ship brings 19 African slaves to Jamestown.

1620 ..... *Mayflower* arrives at Cape Cod.

1621 ..... George Calvert, Lord Baltimore, founds a colony at Newfoundland; Dutch West India Company is founded.

1622 ..... Opechancanough and his warriors attack Jamestown, killing nearly 500 English.

1623 ..... English expedition financed by the Council of New England settles at Namkeake, now Salem, Massachusetts.

1624 ..... King James I revokes the London Company charter, making Virginia a royal colony; Dutch settle on Burlington Island in the Delaware River; seven years after abandoning Fort Nassau, Dutch build Fort Orange on its site; Mohawks go to war with Mohicans for control of Hudson Valley trade.

1625 ..... English colonize Barbados.

1626 ..... Dutch build Fort Nassau at present-day Gloucester, New Jersey; Peter Minuit purchases Manhattan.

1627 .....Council for New England withdraws support of Salem Colony; Plymouth Colony pays off its creditors and opens a trading post at Aptuxcet to trade with Indians of Long Island Sound.

1628 .....Led by Plymouth, the English attack the house of Thomas Morton; defeated by the Mohawks, Mohicans migrate east to Connecticut.

1629 .....British capture Quebec and hold it for three years.

1630 .....English Puritans found Boston.

1631 .....English establish a trading base on the Gambia River, West Africa; Dutch build a whaling colony at the mouth of the Delaware River (now Lewes), but the colonists are killed by Indians.

1632 .....French destroy English trading posts at Kennebec and Machias, Maine; Sir Edmund Plowden is given the patent for New Albion on the Delaware River.

1633 .....Dutch establish a trading post on the Connecticut River (present-day Hartford); Plymouth builds a trading post nearby; Dutch kill Tatobem, a Pequot leader; Pequots kill John Stone, an English trader.

1634 .....Leonard Calvert, Second Lord Baltimore, finances a Chesapeake colony at St. Mary's (now in Maryland); Sickness kills 700 Narragansetts.

1635 .....Boston Latin School, the first school in the American colonies, is established; migrants from Massachusetts establish Windsor, Connecticut.

1636 .....Exiled from Massachusetts for his religious beliefs, Roger Williams buys land from Narragansetts at Providence, Rhode Island; Dutch from New Netherland settle at Brueckelen (now Brooklyn); Harvard College is founded.

1637 ..... Massachusetts attacks the Pequots, destroying their forts; Antinomian crisis in Boston and the trial of Anne Hutchinson.

1638 ..... Peter Minuit and the Swedish West India Trading Company found Fort Christina, New Sweden (now Wilmington, Delaware); First slave market in English America is opened at Jamestown.

1640 ..... *Whole Booke of Psalmes*, the first book published in North America, is printed in Cambridge, Massachusetts.

1641 ..... Massachusetts assembly draws up the Bodie of Liberties, a code of laws; Delaware Company of New Haven buys land at Salem, New Jersey.

1642 ..... French found Montreal; Delaware Company of New Haven buys land on the Schuylkill that becomes Philadelphia.

1643 ..... Roger Williams obtains patent for Providence Colony; New Netherland governor Willem Kieft attacks Raritan village on Long Island; Mohawks make treaty with the Dutch.

1644 ..... Last Pamunkey uprising in Virginia; Opechancanough is killed by the English.

1649 ..... White servants on Barbados rebel.

1650 ..... In the Treaty of Hartford, Connecticut and New Netherland agree to divide Long Island and to set the border between Greenwich (New Netherland) and Stamford (Connecticut).

1651 ..... Stuyvesant sends forces to Fort Nassau and builds Fort Casimir at Sand Hook (now New Castle, Delaware); John Eliot founds Natick for Christian Indians near Boston.

1654 ..... Swedes take Fort Casimir from the Dutch; English forces fail to take Santo Domingo but take Passage Fort, Jamaica.

1655 ..... Dutch take New Sweden and incorporate it into New Netherland.

1659 ..... Maryland expels the Dutch from Delaware; Spanish establish the mission of Nuestra Senora de Guadeloupe in what is now Juarez, Mexico.

1660 ..... Pierre-Esprit Radisson leads 500 Native Americans from the Great Plains to a conference with the French at Montreal.

1661 ..... Wampanoag leader Massassoit dies; Barbados adopts a slave code.

1662 ..... Witchcraft outbreak in Hartford: 13 accused, 1 executed.

1663 ..... Royal Adventurers into Africa, an English slave-trading company, is founded; John Eliot publishes a Massachusett-language Bible, the first Bible printed in North America; Mennonites settle at Hoerenkill (now Lewes), Delaware; Louis XIV dissolves the Company of New France and takes control of Canada.

1664 ..... English take Fort Amsterdam (now New York) and capture New Amstel (now New Castle, Delaware); Barbadian English colonies at Port Royall, South Carolina, and Cape Fear, North Carolina, fail; French take Guiana from the Dutch.

1665 ..... French force invades New York in pursuit of Iroquois.

1666 ..... French invade Mohawk country, burning villages.

1667 ..... England and the Netherlands sign a treaty in which the Dutch keep Surinam and the English keep Manhattan and the Delaware River.

1668 ..... English build Fort Charles on Hudson Bay; English pirate John Davis attacks St. Augustine.

1670 ..... Under the Earl of Shaftesbury, West Indies English establish Charles Town, South Carolina; English form Hudson's Bay Company to trade in furs and send Radisson to build Fort Nelson on Hudson Bay.

1671 ..... Fourteen tribes gather at Sault St. Marie to hear French claims to all Canada; Hudson's Bay Company claims all of western Canada.

1673 ..... Lord Baltimore sacks Hoerenkill; Dutch retake New York; Spanish establish missions at St. Catherine's (in present-day Georgia) and Appalachee; England's Charles II gives the Royal African Company a monopoly on the English slave trade.

1674 ..... Peace treaty gives the English Delaware and New York; Lord Baltimore and the Duke of York have a boundary dispute; Governor Edmund Andros of New York appoints Dutch and Swedish magistrates to govern the Delaware Valley.

1675 ..... Governor Trevino of New Mexico arrests 47 Indian men as sorcerers and hangs 4; slave revolt on Barbados.

1675–1676 ..... King Philip's War begins; Bishop Laval is appointed first bishop of Quebec, under the direct authority of the pope, rather than the king.

1676 ..... Bacon's Rebellion in Virginia.

1677 ..... Iroquois and New York form the Covenant Chain alliance.

1679 ..... At the western end of Lake Superior, French trader Daniel Greysolon, sieur Du Luth, warns Indians about the English and Dutch, urging them to live under the protection of Louis XIV.

1680 ..... Native people drive the Spanish from New Mexico; some refugees settle at what is now El Paso, Texas; Robert, sieur de La Salle, builds Fort Creve Coeur (now Peoria) on the Illinois River.

1681 ..... William Penn is granted all land west of the Delaware River.

1682 ..... Penn founds Philadelphia; La Salle reaches the mouth of the Mississippi River and claims the Louisiana Territory for France; on return, he builds Fort St. Louis at Starved Rock, Illinois.

1684 ..... English Court of Chancery suspends the Massachusetts Bay Charter.

1685 ..... British government creates the Dominion of New England out of Massachusetts, New Hampshire, Rhode Island, and Connecticut, with Edmund Andros as its governor; La Salle builds a fort at Matagorda Bay, Texas, thinking it the mouth of the Mississippi.

1685–1686 ..... Year-long slave revolt on Jamaica.

1687 ..... French and Indian allies attack the Seneca; English offer arms but no other assistance to Seneca allies.

1688 ..... Goodwin children of Boston accuse Goodwife Glover of witchcraft; she is executed.

1689 ..... Boston rises against Andros's government, and Andros is arrested as a usurper; French and Indians attack New Hampshire and Maine, forcing surrender of English posts.

1690 ..... French and Huron attack Schenectady (New York) and Fort Loyal (now Portland, Maine); Massachusetts forces unsuccessfully attack Quebec; New York force attacks the area around Montreal.

1691 ..... King William and Queen Mary grant a new charter to Massachusetts, combining Plymouth with Massachusetts Bay.

1692 .....Spanish retake Santa Fe; French and Indians attack English settlements on the coast of Maine; witchcraft outbreak in Salem, Massachusetts, results in executions of 14 accused witches.

1693 .....Virginia assembly calls for a college at Middle Plantation (later Williamsburg), which will become William and Mary.

1694 .....According to tradition, a brig from Madagascar brings the first rice seeds to South Carolina.

1695 .....French attack Onondaga and Oneida in New York; Henry Avery and other pirates from New York, Rhode Island, Philadelphia, and Boston attack Emperor Aurangzeb's fleet returning to India from Arabia.

1696 .....French attack posts in Newfoundland and in Pemaquid, Maine.

1697 .....French defeat British ships in the Hudson Bay and at Fort Nelson; French fleet sent to attack Boston fails to arrive on time; French and British make peace.

1698 .....Spanish settle at Pensacola.

1699 .....Virginia moves seat of government to Williamsburg; French establish Mission Sainte Famille among the Cahokia in Illinois—the Church of the Holy Family in Cahokia is now regarded the oldest parish in the United States; Pierre Le Moyne d'Iberville establishes a French settlement at Biloxi, Mississippi; Father Francis Kino establishes the Mission of San Xavier del Bac in Tucson, Arizona; malaria epidemic in South Carolina kills 179.

1701 .....Antoine de La Mothe Cadillac builds Fort-Ponchartrain du Détroit; French make peace with Iroquois at Montreal; Connecticut charters the Collegiate School (later Yale); Samuel Sewall writes *Selling of Joseph*.

1702 ..... French build Fort Louis at 27-Mile Bluff on Mobile Bay and hold a peace conference between Chickasaw and Choctaw.

1704 ..... South Carolina moves against Appalachee missions and besieges St. Augustine; America's first newspaper, the *Boston Newsletter*, is published.

1710 ..... North Carolina and Tuscarora Indians go to war; defeated Tuscarora migrate north; Four Iroquois sachems visit London.

1712 ..... Louis XIV grants Antoine Crozat all of Louisiana from Mexico to the Illinois River; New York slaves rebel, killing nine whites, wounding six; 20 blacks, slave and free, are tried and hanged or burned at the stake; South Carolina and North Carolina separate.

1713 ..... French build fortress of Louisbourg on Cape Breton; Treaty of Utrecht ends decades of war between England, France, and Spain.

1715 ..... South Carolina wars with the Yamasee Indians.

1716 ..... French build Fort Rosalie at Natchez.

1717 ..... Pirate ship *Whydah* wrecks off Cape Cod.

1718 ..... French found New Orleans and establish Fort Toulouse at juncture of Coosa and Tallapoosa rivers; Pirate Edward Teach (Blackbeard) blockades Charles Town, South Carolina.

1719 ..... French seize Pensacola from Spain.

1721 ..... Over Spanish protests, South Carolina builds a fort on the Altamaha River; Massachusetts begins five-year war with Abenakis; Smallpox epidemic kills 844 in Boston.

1722 ..... New Orleans replaces Mobile as capital of French Louisiana; French leave Pensacola and burn it.

1726 .....William Tennent founds Log College at Neshaminy, Pennsylvania, which becomes the College of New Jersey and later Princeton.

1727 .....Quakers condemn the slave trade.

1728 .....First American synagogue is built in New York.

1729 .....Natchez destroy Fort Rosalie.

1730 .....Baltimore is founded.

1731 .....King Louis XV takes over the Louisiana Colony; slave conspiracy in Louisiana is lead by Bambara.

1732 .....French attack Natchez in revenge for massacre at Fort Rosalie.

1733 .....First settlers arrive at Savannah, Georgia.

1734 .....Ebenezer, Georgia, is founded by 78 Salzburgers.

1735 .....New York printer Peter Zenger is acquitted of sedition; French and Cahokia Indians establish Monks Mound on River L'Abbe, or Cahokia River.

1736 .....Governor James Oglethorpe of Georgia builds Fort Frederica on St. Simons Island and fortifies San Juan Island at the mouth of the St. John's River; Chicasaws defeat French at Ackia (near present-day Tupelo, Mississippi).

1738 .....Spanish offer freedom to South Carolina slaves who desert the English; Smallpox kills half the Cherokees; French expedition lead by La Vérendrye from Fort La Reine (now Portage la Prairie, Manitoba) reaches Mandan villages on upper Missouri River.

1739 .....England declares war on Spain (War of Jenkins' Ear); Stono Rebellion begins in South Carolina; French expedition against Chicasaws ends with French negotiating peace.

1740 .....Oglethorpe besieges St. Augustine; Benjamin Franklin and others form the Charity School trust in Philadelphia.

1741 .....New York slave conspiracy leads to executions of 34 blacks and whites and transportation to the West Indies of 84 blacks; Russia's Vitus Bering explores the Alaskan coast.

1742 .....William Johnson is installed as honorary sachem by the Iroquois; Countess Benigna von Zinzendorf founds the girls' boarding school at Bethlehem, Pennsylvania that will become Moravian College.

1743 .....French bury a plate declaring French sovereignty over western North America at what becomes Pierre, South Dakota; Rev. Francis Allison opens the Free School in New London, Pennsylvania, which later moves to Newark, Delaware, and becomes the University of Delaware.

1744 .....French forces from Louisbourg burn British fishing colony at Canso and attack colonial base at Annapolis, Nova Scotia; George Croghan opens a store at the present site of Cleveland, Ohio.

1745 .....Massachusetts forces capture the French fortress at Louisbourg.

1746 .....College of New Jersey (later Princeton) is chartered.

1748 .....Peace between England and France; Louisbourg is returned to the French.

1749 .....Edward Cornwallis arrives as governor at Halifax, Nova Scotia; Ohio Company is chartered to trade and settle west of the Allegany Mountains; French send force to assert their claim to the Ohio territory; Scots-Irish settlers found Augusta Academy in the Shenandoah Valley (later Washington and Lee University).

1750 .....French build Fort Rouillé at the native village of Toronto.

1751 .....Philadelphia Charity School trust opens a school and an academy that becomes the University of Pennsylvania.

1752 .....French build a fort on the upper Ohio River (now Pittsburgh, Pennsylvania).

1753 .....French build Fort Presque Isle (now Erie, Pennslvania), Fort Machault (now Franklin, Pennsylvania), and Fort Le Boeuf (now Waterford, Pennsylvania) to protect portage from Lake Erie to the Ohio River.

1754 .....Alarmed by French encroachment, British order colonies to confer at Albany with the Iroquois and improve their relations with them; Virginia's governor orders construction of Fort St. George at the confluence of the Monongahela and Alleghany rivers (headwaters of the Ohio); French drive away Virginians and rename it Fort Duquesne; George II charters King's College in New York (later Columbia).

1755 .....General Edward Braddock and 456 British soldiers are killed and 422 are wounded by French and Indian forces at Monongahela River; French build Fort Carillon on Lake Champlain (now Fort Ticonderoga); William Johnson, the Iroquois, and New York troops repel a French invasion from Lake George; 7,000 Acadians of French descent are deported to other British colonies or to England.

1756 .....William Johnson confers with more than 500 Indians at his home, Fort Johnson; Britain declares war on France; the marquis de Montcalm, with Indian allies, captures British post at Oswego.

1757 .....French and Indian forces capture Fort William Henry on Lake George; Indian allies massacre 50 English prisoners.

1758 .....Montcalm defeats a British force at Fort Carillon, Lake Champlain. British take Frontenac at the juncture of Lake Ontario and the St. Lawrence; British forces capture Louisbourg.

1759 .....British take Fort Niagara; French destroy Fort Carillon and retreat; British take Quebec; half of the Catawbas die in a smallpox epidemic.

1760 .....British forces from Lake Ontario, Lake Champlain, and Quebec capture Montreal.

1761 .....William Johnson holds a council at Detroit for 13 western Indian tribes, bringing them into the Covenant Chain; James Otis argues that the Writs of Assistance violate natural law and the British constitution.

1762 .....First reports of the preaching of Neolin, the Delaware prophet; British take Havana from Spain and Martinique from France.

1763 .....At the Treaty of Paris, France cedes Canada to Britain and Louisiana to Spain; Spain gives Florida to England in exchange for Havana, Cuba; British make Pensacola the capital of West Florida; Pierre LaClede starts a trading post where the Missouri River joins the Mississippi that will become St. Louis; in the Proclamation of 1763, King George III bars white settlement west of the Allegheny Mountains, creating an Indian territory between the Great Lakes and the Ohio River.

1764 .....College of Rhode Island founded (later Brown).

1765 .....Stamp Tax riots break out in Boston and elsewhere; delegates from nine colonies (all but New Hampshire, Georgia, Virginia, and North Carolina) meet in New York to protest the Stamp Act and pledge loyalty to the king; North Carolina farmers drive surveyors from Sugar Creek; Jose de Galvez, Viceroy of New Spain, begins fortifications of coastal California.

1766 .....Parliament repeals the Stamp Act and passes the Declaratory Act, avowing its power to govern colonies in all cases whatsoever. At the Oswego conference, Pontiac and western Indians make peace with the British; Queen's College (later Rutgers) is chartered.

1767 .....Charles Mason and Jeremiah Dixon complete their survey of the boundary between Pennsylvania and Maryland; Parliament passes the Townshend duties, taxing lead, paint, glass, paper, and tea imported into British North America, and sends customs collectors; John Dickinson writes *Farmer's Letters*, protesting Parliament's power to tax the colonies.

1768 .....At the Treaty of Fort Stanwix, the Iroquois cede territory south of the Ohio River to the English; British troops arrive to keep peace in Boston; North Carolina Regulators organize to secure self-government; St. Patrick's Day slave uprising on Montserrat.

1769 .....Spanish establish mission at San Diego and occupy Monterey; Father Juan Crespi names area he inhabits Nuestra Senora de los Angeles de Porcinuncula, which becomes Los Angeles; George III gives Eleazer Wheelock charter to start a school for Indians (later Dartmouth).

1770 ..... British troops cut down Liberty Poll in New York; riot in Boston (the Boston Massacre) leaves five dead; Father Junipero Serra founds San Carlos Borromeo de Carmelo in Monterey.

1771 ..... At the Battle of Alamance, North Carolina militia defeats the Regulators near Hillsborough, North Carolina; Missions San Gabriel and San Antonio de Padua are founded in California.

1772 ..... British chancellor rules that a slave reaching England cannot be sent back to slavery; Massachusetts assembly impeaches Judge Peter Oliver for taking a salary from the British Crown; Moravians establish a school for women in Salem, North Carolina (now Salem College).

1773 ..... Parliament passes the Tea Act, giving the East India Company a monopoly on tea sold in British North America; Bostonians destroy the tea sent to Boston.

1774 ..... Virginia rebuilds Fort Pitt and fights Shawnee and Mingo for control of Kentucky in Lord Dunmore's War; Parliament passes the Quebec Act, extending the boundaries of Quebec to the Ohio and Mississippi rivers and permitting Catholics to practice their religion; in response to the destruction of tea, Parliament suspends the Massachusetts government and sends troops to Boston; all colonies send delegates to the Continental Congress in Philadelphia, pledging to oppose Parliamentary action and form the Continental Association, banning all trade with Britain; General Thomas Gage, governor of Massachusetts, seizes colonists' stockpiles of weapons and ammunition.

1775 ..... British troops and American colonists skirmish at Lexington and Concord, Massachusetts, as British troops seize ammunition and supplies; British army is besieged in Boston; Continental Congress appoints George Washington to command military forces and asks King George III to respond to grievances; king declares the colonies to be in rebellion and sends additional military forces to Boston; militia troops fight British regulars at Bunker Hill and Charlestown; Vermont militia captures Fort Ticonderoga.

1776 ..... Thomas Paine publishes *Common Sense*, calling for independence; using cannon captured at Ticonderoga, Washington forces the British to leave Boston; British fail to take Charlestown, South Carolina; Washington sends troops to New York, anticipating British occupation; Congress sends negotiators and soldiers to Canada to seek support, but the Canadians remain loyal to the British Crown; Congress declares independence and adopts the Declaration of Independence; British forces occupy New York, drive Washington and his depleted forces across New Jersey; Washington's forces cross the Delaware River and attack Hessian mercenaries at Trenton.

1777 ..... Washington's forces drive British and Hessians out of New Jersey.

Glossary

adelantado: A Spanish military and judicial official of a specific territory; the first in the New World was Bartolome Columbus, brother of Christopher Columbus, in Hispaniola. *See also* **viceroy**.

Algonquian (a.k.a. **Algonkian**): A Native American language group comprising 30 or more different languages spoken from eastern North America, between Virginia and the St. Lawrence River, into the Great Lakes and Ohio River Valley. Members include the languages of New England, Lenape, and Shawnee.

antinomianism: A Christian religious belief that faith alone, not works, was necessary for salvation.

Chickahominy: Native people of Virginia, led by Powhatan, who lived along a James River tributary known as the Chickahominy River when the Europeans arrived; they were later absorbed in part by the nearby Pamunkey. *See also* **Pamunkey** and **Powhatan Confederation**.

colony: A group of people from one country settled in another and under the jurisdiction of their native land; from Latin *colonus*, meaning farmer, or *colere*, meaning to cultivate.

conquistador: A Spanish soldier involved in conquests of the Native American societies in what is now called Latin America, especially Mexico and Peru.

Coramantee (or **Coromantee**; a.k.a. **Ashanti** or **Asante**): Ga- or Akan-speaking African people from the region of present-day Ghana; rebellions of enslaved Coramantee occurred in English colonies from Jamaica to New York in 1712.

Covenant Chain: An alliance forged between New York and the Iroquois in the early 1680s by which New York recognized Iroquois sovereignty over other native peoples and the Iroquois became trading and military partners with New York.

Dominion of New England: The formal name of the consolidation of New England colonies (New Hampshire, Massachusetts, Plymouth, Rhode Island, and Connecticut) plus New York and New Jersey that existed between 1685 and 1688.

encomienda: The system that granted Spanish conquerors tracts of land, along with the Indians living on them.

Fort Duquesne: A French fortification built in 1754 where the Monongahela and Allegheny rivers join to form the Ohio River; it was captured by the English in 1758 and rebuilt as Fort Pitt in 1761. Pittsburgh was founded nearby after Pontiac's War in 1764.

governor: An executive official responsible for administration of a colonial government; in Connecticut, Rhode Island, Plymouth, and Massachusetts (from 1629 to 1685), governors were elected by the General Court; in royal colonies, they were appointed by the British monarch; in proprietary colonies (Maryland, Pennsylvania, and Georgia) they were chosen by the proprietors or by trustees. *See also* **adelantado** and **proprietor**.

harquebus: An early portable gun ranging in size from a musket to a small cannon.

House of Burgesses: Colonial Virginia's legislative assembly; "burgess" is derived from "borough" or "burg," signifying that a burgess either has full citizenship rights or is sent to represent a borough.

Huron (a.k.a. **Wyandot**): A Native American group in present-day Ontario; although speakers of an Iroquoian language, they fought against the Iroquois league, both in the mid-1600s and again during the Seven Years' War, when they allied with the French.

indenture: A contract binding one person to work for another for a period of time; in colonial America, the work was usually exchanged for the cost of a transatlantic crossing.

Indian: The generic name given to the native peoples of the Americas by Europeans—particularly early Spanish explorers—in the mistaken belief that Europeans had reached the East Indies. While native peoples refer to themselves by their tribal names, "Indian" and "Native American" are often used interchangeably by Americans as generic terms for the hundreds of different indigenous groups of people in the Americas. In Canada, the generic term is "First People," and in Mexico it remains *los Indios* or *los Indigenas*. *See also* **Native Americans**.

Iroquois (a.k.a. **Haudenosaunee** or **Six Nations**): A group of languages spoken by native people who lived between present-day central Pennsylvania and Lake Huron. In the 1400s, five Iroquois nations (Mohawk, Cayuga, Onondaga, Oneida, and Seneca) formed a league of alliance; hence "Iroquois" sometimes refers exclusively to these five nations (which became six when the Tuscarora, who were refugees from warfare in the Carolinas, joined in the 1700s), although the Cherokee, Susquehannock, and Huron also spoke Iroquoian languages.

lateen sail: A type of sail introduced into the Mediterranean by Arab traders, who had borrowed it from the Chinese; the sail hangs on a sharply-angled spar, which allows a vessel to sail close into the wind, rather than having to sail only in the direction of the wind.

Lenni Lenape (a.k.a. **Delaware**): The native people of the area drained by the Delaware River; from 1737, they were forced westward by the Pennsylvania Colony's proprietor into Iroquois territory.

mercantilism: An economic doctrine prevalent in 16th-century Europe that held that nations should seek to control capital through a favorable balance of trade, for example, through tariffs and control of trade routes. It was challenged in the late 18th century by economic liberalism, which advocates free trade as a means to accruing wealth.

Mingo: The native people of the upper Ohio River Valley (Pennsylvania to West Virginia) whose defection from the Seneca weakened Iroquois hegemony, strengthened the French, and pushed the English more directly into war during the 1750s.

Mohawk (a.k.a. **Kanienkehaka**): The easternmost nation of the Iroquois league; "Kanienkehaka," their name for themselves, means "people of the flint," whereas "Mohawk" is an Algonquian word meaning "man-eaters." The Mohawk and Algonquians of New England often fought. *See also* **Iroquois**.

Mohegan: Algonquian-speaking native people of the Long Island Sound area, sometimes confused with the Mohicans.

Mohican: Algonquian-speaking native people of eastern New York. Devastated by disease and by pressure from whites and Iroquois, they took refuge with the Stockbridge Indians of Massachusetts and the Lenape to the south. *See also* **Algonquian**.

Muskogean: A language group of native peoples (including the Choctaw, the Chickasaw, and the Creek) who lived in what became the southeastern part of the United States.

Narragansett: An Algonquian-speaking nation on the eastern shore of Narragansett Bay. *See also* **Algonquian**.

Natchez: The native people of what became southwestern Mississippi; their language may have been Muskogean. Three wars with the French during the early 18th-century reduced most Natchez to slavery.

Native American: The generic term for the indigenous people of America that came into vogue with the rise of identity politics in the 1960s, although the U.S. government–sponsored Phoenix Indian School published an annual journal entitled *The Native American* beginning in 1899. Native peoples thought "Native American" was misleading because "American" itself is derived from the name of Italian cartographer Amerigo Vespucci. From the 1830s to the 1850s, "Native American" was used by the anti-immigrant Nativist movement, which included the Know-Nothing Party, to refer to a person of European origin born in America, as opposed to recent immigrants (primarily Irish or German in that period). *See also* **Indian**.

Pamunkey: Native people of the James River area in Virginia, especially near the Chesapeake Bay. *See also* **Chickahominy** and **Powhatan Confederation**.

patroon: Under the Dutch West India Company, a landholder with manorial rights to territory in New Netherland.

Pequot: An Algonquian-speaking nation of southeastern Connecticut whose settlements were destroyed in 1637 by an alliance of Mohegans, Naraganssetts, and the Massachussetts Bay Colony.

Pietism: A Christian religious system stressing devotional practices and worship, revived in 17th and 18th centuries by German Lutherans.

plantation: A colony, or planting, of people from one country in another, for example, Roger Williams's Providence Plantation; later, the term referred to a large farm, typically worked by slaves, producing a cash crop for export such as rice or tobacco.

Plymouth: A colony in Massachusetts founded by Pilgrims, pious separatists, in 1620.

Powhatan Confederation: An alliance of more than 30 tribes of native people in what is now Virginia that included the Pamunkey and Chickahominy. These tribes were organized under the paramount chiefdom of Powhatan; later, they were led against the English into near-oblivion by Powhatan's brother, Opechancanough.

proprietor: An owner of a colony, such as Lord Baltimore (Maryland) or William Penn (Pennsylvania); the title was generally granted by a monarch, such as King Charles I. *See also* **governor**.

Puritanism: A religious movement centered in the Church of England from the late 16th century through the 17th century that aimed to do away with rituals and practices held over from the Roman Catholic Church.

quahaug (a.k.a. **quahog**): The Algonquian word for *Mercenaria mercenaria*, or hard clam. The interior of its shell has a purple luster; native people used these shells to make wampum, strings of beads used in exchange and for ceremonial purposes.

Reconquista: The unification of the Iberian Peninsula under Christian rule, with expulsion or forced conversions of Muslims and Jews, accomplished in the 15th century. It culminated in 1492 with the conquest of Granada, the last Moorish-governed kingdom of Spain.

Reformation: The 16th-century European religious movement to reform the Catholic Church that led to the decline of the pope's political power, translations of the Bible into local languages, and the rise of the Christian denominations collectively known as Protestantism.

Regulators: A North Carolina movement from 1768 to the early 1770s protesting corruption and oppressive taxation by the provincial government.

sachem: The leader of a Native American, particularly Algonquian, group.

Seneca (a.k.a. **Onodawaga**): The westernmost of the five Iroquois nations; they were called the Seneca by Europeans after the Roman statesman. *See also* **Iroquois**.

Senegambia: A region in West Africa drained by the Senegal and Gambia rivers that was the starting point for most slaves taken to Louisiana; currently the territory of the nations of Senegal and Gambia.

shaman: A Native American religious leader, particularly among Hopi and Pueblo people.

Shawnee: Algonquian-speaking people of the Ohio Valley who lived in the area that is now Ohio, West Virginia, and Kentucky.

Treaty of Tordesillas: The 1494 pact between Spain and Portugal giving Spain monopoly rights in the New World and Portugal a monopoly on trade in Africa and Asia. The treaty established a line at 370 leagues (1,170 miles)—revising a 1493 papal bull that had set the line at 100 leagues (about 320 miles)—west of the Cape Verde Islands as the boundary between trading spheres. After Pedro Álvarez Cabral's landing in Brazil (1500), the line was modified to give Portugal rights to the coast of Brazil, and in 1506 the pope extended the line over the poles into the Pacific.

viceroy (a.k.a. ***virrey***): A Spanish governor empowered to administer a country or large region; the Viceroyality of New Spain (*Virreinato de Nueva España*) was established in 1535, nominally for all territory north of the Isthmus of Panama, although in practice principally for central and southern Mexico.

Wampanoag (a.k.a. **Pokanoket**): The native people of southeastern Massachusetts, allied with the Pilgrims in 1621. *See also* **Algonquian**.

wampum: Strings of colored beads, particularly made from quahogs, used by native people for exchange or to signify alliances or important events.

werowance (a.k.a. **weroance**): A leader of one of the tribes within the Powhatan Confederation.

Whig party: A British opposition party in the 18th century, characterized by distrust of central government.

Wolof: People of the upper Senegal region in West Africa; enslaved Wolof, along with slaves from the nearby Bambara people, became the dominant cultural force in colonial Louisiana.

Yamasee: Muskogean people of coastal Georgia; they allied with South Carolina against the Tuscarora in 1712, but in 1715 they organized an alliance against South Carolina. They were defeated and driven south to Florida.

Biographical Notes

A note about dates: Europe used the Julian calendar into the 1500s, even though it lost about a day every 134 years. In 1582 Pope Gregory XIII, in consultation with astronomers, introduced a new calendar, the Gregorian, that more closely matched the Earth's orbit around the Sun. Protestant and Orthodox countries resisted the change, though Scotland adopted the Gregorian calendar in 1600 and Germany and Denmark a century later. England held out until 1751, when Parliament passed the Calendar Act, and the nation shifted to the Gregorian calendar on Wednesday, September 2, 1752—which was followed by Thursday, September 14, 1752. In addition, the new year had traditionally begun on Lady Day, March 25 (the Feast of the Annunciation), but the Calendar Act changed the start of the year to January 1. So, for example, Benjamin Franklin was born on January 6, 1705, but according to the new calendar, in 1753 and thereafter he celebrated his birthday on January 17 and would have been born in 1706.

Dates below and throughout this course follow the conventions of the Gregorian calendar.

Amherst, Jeffrey (1717–1797): A British veteran of the War of the Austrian Succession and commander in the Seven Years' War, Amherst was sent to capture Louisbourg, Nova Scotia, in January 1758; the French surrender in July was England's first victory in the war. Made commander in chief of Britain's North American forces, he captured Ticonderoga and Crown Point in 1759 but did not advance on Quebec, which fell to James Wolfe in September. Amherst was rewarded with the governorship of Virginia, though he would never live in the colony. In 1760 he orchestrated the successful campaign against Montreal. He left America in late 1763. When George III insisted in 1768 that the governor of Virginia should live in Virginia, Amherst resigned in anger, also giving up his military commissions, though he was placated with the grant of 20,000 acres of New York land and appointment as governor of Guernsey. He declined to command British forces against the rebellious American colonies in 1773–1774 but advised the British government on military matters and became commander in chief of the British forces at home when France declared war in 1778. Amherst was made a baron in 1776 and held Britain's highest military rank, field marshal, at his death.

Andros, Edmund (1637–1714): A soldier from an aristocratic family of Guernsey, Andros fought against the Dutch in the West Indies in 1666. Friendship with the Duke of York (later King James II) brought him an appointment as governor of New York (1674–1681). An able administrator, Andros was accused of financial improprieties but was exonerated and knighted in 1681. He was sent to administer the new Dominion of New England (1686–1689). His wife died in Boston in 1688, and the next year he was arrested as a usurper and sent back to England. The Dominion dissolved on ouster of James II; Andros was again exonerated and sent by William and Mary to govern Virginia (1692–1698) and Maryland (1693–1694). On his return to England in 1698, he became governor of the island of Jersey.

Bacon, Nathaniel (1647–1676): An English aristocrat and cousin of England's Lord Chancellor, Bacon studied at but did not graduate from Cambridge and Gray's Inn. He married Elizabeth Duke, though her father, Sir Edward Duke, disinherited her after the wedding. Bacon's father secured him an estate in Virginia, where he arrived in 1674. Governor William Berkeley appointed him to his council. In 1676 Bacon led a rebellion against Berkeley, which briefly drove the governor out of Jamestown. Bacon's sudden death in October of that year and the imminent arrival of British troops squelched the rebellion.

Berkeley, William (1606–1677): An Oxford-educated member of England's Privy Council, Berkeley earned regard in London as a courtier and playwright; his *The Lost Lady* was published in 1639, the same year Charles I knighted him. The king sent him to govern Virginia in 1641, which he did effectively until Oliver Cromwell's Commonwealth government deposed him in 1652. He retired to his plantation at Green Spring, growing tobacco and attempting to cultivate silk. With the fall of the Commonwealth, Virginia's assembly reinstated Berkeley as governor in 1660, and Charles II gave him the appointment, which he held until his death. His brutal suppression of Bacon's Rebellion led to his return to England, where he died at the Berkeley House, Mayfair, London, awaiting an audience with Charles II.

Boone, Daniel (1734–1820): Born in Pennsylvania, Boone and his family migrated to North Carolina around 1751. He served as a teamster and blacksmith in Braddock's campaign (1755). He explored Kentucky in 1767 and 1769–1771. Under the auspices of the Transylvania Company, he purchased land from the Cherokee and in 1775 settled Boonesborough. His exploits during and after the Revolution are legendary; the publication of John

Filson's *The Discovery, Settlement, and Present State of Kentucky* (1784) made Boone into a legend almost as fascinating as his actual life. He was also immortalized by Lord Byron in the eighth stanza of *Don Juan* (1823).

Boylston, Zabdiel (1679–1766): Boston physician who introduced the procedure of inoculation during the Boston smallpox epidemic of 1721. Boylston traveled to England in the 1720s to lecture at the Royal College of Physicians and wrote *An Historical Account of the Small-Pox Inoculated in New England* (1726). He retired to be a farmer in Brookline, Massachusetts, shortly afterward.

Braddock, Edward (1695–1755): Braddock entered the army at 15 in a regiment commanded by his father, a major general. He rose steadily through the ranks and in 1754 was commissioned a major general and sent to lead British forces against the French at Fort Duquesne. His 2,000 men expanded an Indian trail across the mountains from Fort Cumberland, Maryland, to Pennsylvania into a road for their 30 wagons, 400 horses, and heavy artillery. Attacked by French and Indian forces eight miles from Fort Duquesne on July 7, Braddock was mortally wounded and died on July 13; 63 of his 89 officers and more than half of his army were killed or wounded.

Bradford, William (1590–1657): Born in Yorkshire and raised as a farmer, Bradford found a religious home with the Calvinist dissenters and with them left England for Amsterdam in 1609. There he took up the trade of a weaver, married Dorothy May, and had a son before becoming involved with plans to migrate to the New World. Bradford became governor of Plymouth Colony in 1621 and served in that post for 30 of the next 35 years. He was an able administrator and a shrewd diplomat, able to maintain peaceful relations with the Indians, the Dutch, and the Massachusetts Bay Colony. After Dorothy Bradford's death by drowning in 1620, he married the widowed Alice Southworth in 1623 and had three more children. Bradford's memoir is the most complete source for the story of the Pilgrims.

Bradstreet, Anne (1612–1672): An English-born poet, Bradstreet emigrated to Massachusetts in 1630 and settled in North Andover. Her *Tenth Muse Lately Sprung Up in America* was published in London without her knowledge in 1650. The book of her poetry published in Boston six years after her death was the first book of poetry published in America by an American woman.

Bradstreet, John (1711–1774): A British soldier born in Nova Scotia, Bradstreet was commissioned an ensign in 1735. He was captured and held at Louisbourg in 1744; on his release, he informed William Shirley of the

fort's conditions, leading to its capture in 1745. He later commanded the garrison at Louisbourg and was lieutenant governor of St. John's, Newfoundland. He built boats at Oswego to protect lines of supply, and in August 1758 he captured the French outpost at Frontenac with 3,000 boatmen, breaking French lines of communication and supply from Montreal westward. Promoted to colonel, Bradstreet served as quartermaster for the rest of the war. He commanded the northern army against the Indians during Pontiac's Rebellion but was criticized for making a premature treaty with the Indians. After the war, he settled in New York with his wife, Mary, and their two daughters.

Brant, Joseph (a.k.a. **Thayen-danegea**; 1742–1807): Son of a Mohawk chief, Brant served in the British forces under Sir William Johnson (with whom his sister Molly lived) in campaigns against the French. As secretary to Johnson's son-in-law and successor, Brant worked to keep the Iroquois allied with the British during the Revolutionary War. He also led Mohawk forces against the Americans during the war; afterward, he secured Six Nations Reserve in Ontario, where he also built Upper Canada's first Episcopal church, in Brantford, where he is buried.

Cadillac, Antoine de La Mothe, sieur de (c. 1656–1730): Born in Gascony, Cadillac may have been a soldier or may have been a prisoner before arriving in New France in 1783 as Antoine de La Mothe, sieur de Cadillac. Cadillac established a home at Port Royal and married Marie Thérèse Guyon of Quebec, with whom he would have 13 children. He lived on holdings at Mount Desert, Maine, before being sent to Michilimackinac as a commander. He went to France in 1699 to argue for fortifications on the Detroit River; he founded the fortifications in 1701. He remained there for 10 years, except for a period spent on trial in Quebec for poor administration. In 1712 he became governor of Louisiana, where he and the colonists complained bitterly of each other. He spent time in Illinois looking for silver mines before his recall to France, where he was briefly imprisoned in the Bastille. His heirs were unsuccessful in realizing his American holdings until Lafayette interceded in 1787, and Massachusetts granted Cadillac's granddaughter land at Mount Desert.

Canonicus (c. 1565–1647): Chief sachem of the Narragansett. He first challenged and then made peace with the Pilgrims.

Champlain, Samuel (1567–1635): The son of a French naval officer from Brouage, on the Bay of Biscay, Champlain served in both the French army and navy as a youth before joining his uncle piloting the Spanish fleet home in

1598. Their ship was impressed into a voyage to New Spain. Champlain, a rare foreigner allowed to visit Spain's empire, made careful notes and drawings of Mexico, Cartagena, Cuba, and Panama (where he suggested digging a canal to the Pacific). King Henry IV rewarded Champlain with a title, sieur de Champlain, and in 1603 sent him to bolster New France. Champlain explored the St. Lawrence River as far as the Lachines Rapids, and the next year he went back to find a more suitable location for New France, scouting Annapolis, Nova Scotia; the coast of Maine (where he named Mount Desert Island); and Cape Cod. In 1608 Champlain planted the French colony at Quebec. Allying himself with the Hurons, Champlain joined them in their war with the more powerful Iroquois, a decision that would have long-lasting implications. He married Hélène Boullé and adopted two Indian girls. Champlain spent the rest of his life exploring, with Hurons and other Native Americans, the reaches of the St. Lawrence and trying to interest French officials in the New World's potential. The Hurons brought him south to the lake that became Lake Champlain and west to Lake Huron, which he mapped and described for the French court. His maps, descriptions, and accounts of the rich possibilities of the fur trade sparked interest—not only in France. The British seized Quebec in 1629, returning Champlain to France. He returned to Quebec in 1632, when peace, and French rule, were reestablished.

Clark, George Rogers (1752–1818): Born near Charlottesville, Virginia, Clark became a surveyor and a colonel in Virginia's militia. He surveyed along the Ohio and Kanawha rivers, settling at Wheeling in 1772. After serving in Lord Dunmore's War, he settled in what became Kentucky. During the Revolution, he helped seize British forts in Illinois and Indiana. Afterward, Clark advanced the theory that the mound-builders of the Ohio Valley were the ancestors of native people still present in the region. He was the brother of William Clark, who crossed North America with Meriwether Lewis.

Cotton, John (1585–1652): Born in Derbyshire, Cotton spent 13 years studying at Cambridge before becoming vicar at St. Botolph's Church, Boston, Lincolnshire, in 1612. There he moved toward Puritanism, and in 1630 at Southampton he preached the farewell sermon to John Winthrop's departing expedition. He came to Boston, Massachusetts, in 1633 and became a teacher at the First Church, a position he held until his death. Mentor to Anne Hutchinson, at her trial he became an accuser; Cotton also engaged in a theological struggle with Roger Williams, defending the power of civil magistrates to prosecute opinions and belief. His books shaped the New England world, particularly *Milk for Babes* (1646), the basic catechism

of New England Puritanism. His first wife died before Cotton left England; his second, Sarah Story, bore six children, including a son named Seaborn, born en route to New England, and a daughter named Maria, who married Increase Mather and was the mother of Cotton Mather.

De Soto, Hernando (1500–1542): Born in Estramadura, Spain, de Soto accompanied his patron to Panama in the 1520s and took part in the 1532 invasion of Peru. He was appointed governor of Cuba in 1536 and was tasked with conquering Florida. He landed near Tampa Bay in 1539, then marched north through Georgia and the Carolinas and into Tennessee and Mississippi. He crossed the Mississippi River south of present-day Memphis in 1541; spent the winter at present-day Fort Smith, Arkansas; and died of fever near the mouth of Arkansas River. The survivors of his expedition reached Tampico, Mexico, in 1543.

Dongan, Thomas (1634–1715): Born in County Kildare, Ireland, Dongan and his family, who were Catholic, fled to France to escape persecution by Protestants. He served in an Irish regiment in France, rising to the rank of colonel before returning to England after the restoration of Charles II. James, the Duke of York, appointed Dongan governor of New York in 1682, and during his tenure Dongan established the Charter of Liberties, a representative assembly, a post office, and a Catholic college. He granted charters to Albany and New York that lasted well into the 19th century, and he established the Covenant Chain, by which the Iroquois accepted English hegemony. He was replaced in 1688 by Edmund Andros and returned to Ireland in 1691, where he became the 2nd Earl of Limerick on his brother's death in 1698. An accomplished soldier, diplomat, and politician, Dongan died without a family or a penny to his name.

Dunmore, John Murray, 4th Earl of (1732–1809): A Scottish aristocrat and son of a participant in the Stuart Uprising in 1745, Dunmore succeeded to his father's estates in 1756 and five years later was elected one of the Scottish peers to the British Parliament. Nine years in London led to his appointment in 1770 as governor of New York. Less than a year later, he was promoted to governor of Virginia. His first year was a success, and he and his wife named their daughter Virginia. But differences with the assembly led him to dissolve it twice, at the same time as he was leading the Virginia militia against the Shawnee and building forts along the Ohio River (this was later called Lord Dunmore's War). He defeated the Shawnee at Point Pleasant, and though he made peace with the Shawnee, the Virginians forced him to govern from a warship in the Chesapeake Bay. He returned to England, served again in Parliament, and spent the 1790s as governor of the Bahamas.

Duston, Hannah (a.k.a. **Hannah Dustin**; c. 1657–1736): Duston, of Haverhill, Massachusetts, had just given birth to her 12th child, Martha, when an Indian war party from Canada attacked in March 1697. Killing 27 villagers, the Indians took Hannah, Martha, Mary Neff, and 10 others on a forced march to Canada. When Martha slowed them down, one of their captors smashed her head against a tree. Hannah and Mary Neff were taken by a smaller group, which included a boy captured 18 months earlier, to an island where the Contoocook River joins the Merrimack River in New Hampshire. Late at night on March 30, Hannah, Mary, and the boy killed and scalped their captors and escaped in a canoe.

Dyer, Mary (d. 1660): Born in England, Mary Dyer and her husband William emigrated to Boston in 1635. Their involvement with Anne Hutchinson lead to William's disenfranchisement and Mary's withdrawal from the church. She joined Hutchinson in exile in Rhode Island, where the Dyers were among the founders of Portsmouth. Mary's stillborn child—reputed by John Winthrop to be a monster—was taken as evidence of God's displeasure with her. Mary went to England in 1750, remaining for seven years and becoming a Quaker. On return to New England, she was thrice arrested when passing through Boston for being a Quaker; she was released twice but the third time was executed on Boston Common.

Edwards, Jonathan (1703–1758): Descended from a long line of ministers, Edwards became America's most important theologian. After graduating from Yale in 1720, he preached briefly in New York before returning to Yale as a tutor. In 1725 he moved to Northampton, Massachusetts, to assist his grandfather, the town's pastor. Though his brilliant mind—theological and scientific—and the graceful clarity of his thought sparked a religious revival in Northampton, by the late 1740s Edwards was in conflict with many of his congregation, who dismissed him in 1750. He earned a position as missionary to the Stockbridge Indians. His daughter, Esther, married Reverend Aaron Burr, president of Princeton; when Burr died, Edwards was appointed his successor. However, shortly after arriving in New Jersey, he died after being inoculated for smallpox.

Eliot, John (1604–1690): Born in England, Eliot graduated from Jesus College, Cambridge, in 1622, then taught school with Puritan divine Thomas Hooker. When Hooker's dissenting religious views forced him to flee to Holland (and eventually migrate to New England), Eliot also came under official scrutiny, and in 1631 he followed his colleague. Though he briefly officiated at the Boston church, he opted not to stay but instead settled in the neighboring town of Roxbury, becoming the pastor if its First

Church. His 1632 marriage to Hanna Mumford is the first in the town's records. Eliot remained as pastor of the First Church for 40 years. After the horror of the Pequot War, Eliot sought ways to bring Christianity to New England's native people. A captive Indian boy from Long Island, whom Eliot took into his home, taught him the Algonkian language, and in 1646 Eliot began preaching to the Massachusett people at Nonantum (on the Charles River). His account of this experience, published in England, led to the creation of the Society for the Propagation of the Gospel among the Native People of New England, which raised money for Eliot's missionary efforts. Eliot began the work of translating the Bible into the Massachusett language, and his translation of the Old Testament was published in 1661, followed two years later by the New Testament—the first Bible printed in the New World. Eliot also sought to create communities for Indians who had embraced Christianity, beginning with Natick, Massachusetts, in 1651. By the outbreak of King Philip's War, there were 14 "praying Indian" towns in Massachusetts, home to more than 1,000 Christian Indians. However, King Philip's War devastated the Christian Indians, many of whom were scattered into exile. Though only four of the praying towns were rebuilt, Eliot continued his work of bringing the Gospel to the native people and protecting them from the unchristian conduct of the Puritans.

Equiano, Olaudah (a.k.a. **Gustavus Vassa**; c. 1745–1797): Probably born in what is today Nigeria and kidnapped some time in the mid-1750s, Equiano was eventually sold to white slave traders on the African coast. Taken to Barbados, then to Virginia, he was ultimately sold to a British naval officer. He served, as a slave, in the British fleet during the Seven Years' War, participating in the siege of Louisbourg in 1759. After the war, he was sold to slave traders from the West Indies. He worked as a slave in Montserrat, then purchased his freedom 1766 but continued to work for the same Montserrat merchant, sailing between the West Indies, Georgia, and South Carolina. Moving to London in 1772, he continued to work as a merchant seaman; he was part of an attempt to settle on Honduras and joined a polar expedition in 1773. Following his religious conversion, he became a leader in the English antislavery movement of the 1780s and 1790s. He wrote and published his life story as *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African* (1788).

Fanning, Edmund (1739–1818): Born on Long Island, Fanning moved to North Carolina after graduating from Yale in 1757. He quickly became register of deeds, a colonel in the militia, a member of the assembly and, thanks to his friendship with newly arrived Governor William Tryon, a

superior court judge. But his overbearing manner—and his appearance of profiting through extortionate fees—led to his ouster from the assembly (though Tryon created a new district for him) and the burning of his house in 1770. When Tryon left North Carolina to become governor of New York, Fanning went with him. He remained loyal to the Crown during the Revolution and was wounded twice leading his Associated Refugees, or the King's American Regiment of Foot. By the war's end, he was a colonel in the British army. In 1783 he became lieutenant governor of Nova Scotia; three years later he was appointed to the same office in Prince Edward Island. In 1792, the Privy Council rejected the charges of tyranny brought against him in that office, which he held until 1805. In 1808 he was promoted to general, and in 1813 he and his wife and four children sailed for England, where he spent the rest of his life.

Franklin, Benjamin (1706–1790): Born in Boston, the youngest son of a soap and candle maker, Franklin's had just a few months of formal education at the Latin School. He was apprenticed to his brother James, a printer, in whose shop he began his literary career. Running away to Philadelphia as a teenager in 1723, he secured work in a print shop and traveled to England at the behest of Pennsylvania's impecunious governor. Returning to Philadelphia, he established himself as a printer and created a literary club, the Junto. Publishing the *Pennsylvania Gazette*; *Poor Richard's Almanac* (1732–1757); and, during his tenure as clerk of the assembly, most of Pennsylvania's official documents (1736–1751), Franklin also created a lending library (1731), fire companies, a hospital (1751), a university, and other civic improvements. Retiring from printing at the age of 42, he devoted himself first to scientific experiments, discovering that lightning is electricity and giving names to electrical charges (positive and negative) and to the storage unit for electrical power (battery). He founded the American Philosophical Society (1743) and was elected a Fellow of the Royal Society (1757). His scientific experiments led to his being awarded honorary degrees from Harvard and Yale (1753) and William and Mary (1756), as well as St. Andrews (1759) and Oxford (1762). Drawn into politics, he was elected to Pennsylvania's assembly in 1751 and attended the Albany Conference of 1754, proposing a plan of union; he was sent as the Pennsylvania assembly's agent to London (1757–1762; 1765–1775) and served as agent for Georgia (1768–1775) and Massachusetts (1770–1775). He was deputy postmaster for the American colonies (1753–1775). Elected to the second Continental Congress (1775), he was on the committee that drafted the Declaration of Independence; as American minister to France (1776–1785), he secured French recognition of American independence and

negotiated the peace treaty with Britain. On return to Pennsylvania, he served three terms as president of the executive council, was president of the Pennsylvania Society for Promoting the Abolition of Slavery, and was a delegate to the Constitutional Convention (1787). He established a common-law union with Deborah Read in 1730, which lasted until her death in 1774, and produced two children: Francis (1732–1736) and Sarah (1744–1808). He also had two illegitimate children by earlier relationships, a daughter and a son, William Franklin (1731–1813), who became the last royal governor of New Jersey.

Glover, Anne Goodwife (d. 1688): Born in Ireland, then deported to and widowed in Barbados, Glover moved to Boston by 1682, where she worked as a laundress. After an argument with her customers, she was accused of witchcraft and executed on Boston Common.

Henderson, Richard (1735–1785): Lawyer, judge, and land-speculator, Henderson was born in Virginia but as a boy moved with his family to the North Carolina backcountry. He served as deputy sheriff under his father, studied law, and in 1764 formed a land company to exploit the Kentucky territory. He hired Daniel Boone to explore the area, though this interest in the west brought him into conflict with the governments of Virginia and North Carolina. A mob shut down his court during the Regulator Rebellion; he spent this forced retirement investing in the west. He formed the Transylvania Company in 1774 and, over North Carolina's objections, secured an opinion from England's lord chief justice that his Indian land purchases were valid. He ventured to Boonesborough in 1775, but the Revolution made English legal opinions irrelevant in America, and the Transylvania Colony collapsed. He returned to North Carolina, was elected to the legislature, served on the commission to define the boundary with Virginia, and—despite the Transylvania setback—died wealthy and respected. One of his three sons served in Congress, another as North Carolina's chief justice.

Hendrick (a.k.a. **Tiyanoga**, **Theyanoguin**, or **Tee Yee Neen Ha Ga Row**; c. 1680–c 1740/c. 1710–1755): Although Hendrick is the most recognized Iroquois leader of 18th century, he was actually two different people. The first was probably a Mohican, adopted by the Mohawk as a youth, who became a Christian and in 1710 was taken to London, where he delivered a speech to Queen Anne. The second Hendrick, Tiyanoga, probably took or was given the name Hendrick in homage to the earlier; this Hendrick also may have been adopted. He inducted William Johnson into the Mohawk in 1742, and in 1751 he consulted with Jonathan Edwards about the

conversion of Indians. At the Albany Conference in 1754, Hendrick warned the English of their neglect of the Iroquois. He died in an attack on French forces at Lake George.

Henry, Patrick (1736–1799): Born in Virginia, the son of a Scottish immigrant, Henry failed as a shopkeeper (set up by his father) and a farmer (on land his wife owned) before a stint as a tavern keeper near the county courthouse convinced him to study law—which he did for six weeks before passing the bar in 1760. For the next three years, he rode circuit as a Virginia lawyer, arguing over 1,100 cases and winning most. He won fame in 1761 for his argument of the Parson's Cause—that the colonial assembly could not be checked by Parliament or the King's Privy Council. Elected to the assembly in 1765, Henry led Virginia in opposition to the Stamp Tax, and his proposed resolutions became the grounds for opposition throughout the colonies. His successful political career boosted his law practice. By 1775 he was calling for Virginia to raise its militia, and in early 1776 he called for independence. He helped draft a new constitution for Virginia and became the commonwealth's first independent governor. He opposed ratification of the Constitution in 1787 and declined appointment by President George Washington to be secretary of state or chief justice. His first wife, Sarah Shelton, gave birth to six children, then descended into insanity and spent her last years confined in the basement; after her death in 1775, Henry married Dorothea Dandridge, who bore 11 children. He spent his last years practicing law and trying to recoup his fortune.

Hooker, Thomas (c. 1586–1647): Son of a yeoman farmer, Hooker was born in Leicestershire, England. After studying at Cambridge, he became a minister in 1620, though his dissenting views kept him in trouble with authorities. He married Susan Garbrand and would eventually have three children. He taught school (John Eliot was his assistant) until he was forced to flee to Holland in 1630. He arrived in Boston in 1633 with John Cotton and Samuel Stone, narrowly avoiding arrest on his way through London. He became pastor of the church at Newtown (now Cambridge) and gave the official answer to Roger Williams's alleged heresies. Hooker was considered at the time to have outmatched Williams. He and the majority of his congregation moved to Hartford in 1636. Though he objected to holding a synod to deal with the Anne Hutchinson controversy, he did serve as its moderator in 1637. As a leader in the new Connecticut Colony, Hooker influenced the Fundamental Orders, which insisted that the people are the source of political power.

Husband, Herman (1724–1795): Born in Maryland, by the 1750s Husband was living in North Carolina. As a landowner in Hillsboro and Orange counties, he became involved in the Regulator movement. He was arrested for inciting a riot (1768), acquitted, and elected to the assembly (1769, 1770); he was later expelled from the assembly and arrested for sedition but was released when a grand jury would not indict him. A convert to Quakerism, Husband disavowed violence, but after the Battle of Alamance (1771), he was outlawed, his plantation was ravaged, and he fled to western Pennsylvania. He served in the Pennsylvania assembly (1778). In 1794 he was condemned to death for his role in Whiskey Rebellion but was pardoned by President George Washington after North Carolina senators interceded. Married three times, Husband may have been expelled from the Quaker Meeting in 1764 for marriage to a non-Quaker.

Hutchinson, Anne Marbury (1591–1643): Daughter of a dissenting English clergyman, Anne Marbury married William Hutchinson in 1612 and had 15 children. She became a follower of John Cotton, with whom her eldest son, Edward, emigrated to Massachusetts in 1633. The rest of the Hutchinsons followed the next year, and Anne Hutchinson quickly became the center of religious controversy, holding meetings in her home and criticizing the theology of the pastor. The General Court banished her in 1637; she and her husband moved to Acquidneck, on Rhode Island, founding the town of Portsmouth. After his death in 1642, she and some of their children moved to Pelham Bay, just north of the Dutch settlement at New Amsterdam. In September 1643, the settlement was attacked by Indians; all of the Hutchinsons were killed except Anne's daughter Susanna (age 10), whom the Dutch ransomed in 1651.

Hutchinson, Thomas (1711–1780): Royal governor of Massachusetts from 1771 to 1774 and great-great-grandson of Anne Hutchinson. A successful Boston merchant, Hutchinson served in the provincial assembly (1737–1749; speaker 1746–1748), on the council (1749–1766), as chief justice (1760–1771), and as lieutenant governor (1758–1771). The assembly sent him to England in 1739 to resolve the land dispute with New Hampshire and in 1764 tried to send him again to protest the Sugar Act. But Hutchinson was not a protestor by nature; he was the leader of the more conservative business community and devoted his spare hours to writing his *History of Massachusetts Bay*. Suspicion that he supported the Stamp Act in 1765 brought out a mob to destroy his house. His courageous opposition to Boston's growing radical movement led to his political destruction in 1773, and in 1774 he left for England to plead his case. Though he had an

audience with King George III and received an honorary doctorate from Oxford, he longed to return to his native land. He married Margaret Sanford in 1734; her death in 1753 left him bereft, devoted to their five children.

Iberville, Pierre Le Moyne d' (1661–1706): Born in Montreal, son of a successful fur trader, Iberville joined the Royal Navy and led raids on Britain's Hudson Bay trading posts in the 1680s and 1690s. He married Marie Thérèse Pollet de la Comte Pocatière in 1693 in Quebec; they had two children. During the first war with England (1690–1697), Iberville led successful attacks on Schenectady (1690); Pemaquid (1696); and St. John's, Newfoundland (1696). Sent to found the Louisiana olony in 1698, he built Fort Maurepas at Biloxi and Fort St. Louis at Mobile (1699). During the next war with England (1702–1713), he captured the island of Nevis before dying in Havana, Cuba, of yellow fever.

Johnson, William (1715–1774): Born in County Meath, Ireland, Johnson came to America in 1737 or 1738 to supervise his uncle's lands along the Mohawk River. Trading relations with the Mohawk and other Iroquois led Johnson to become a close confidante of the natives; by 1742 he was initiated as a Mohawk sachem. At the outbreak of King George's War, he kept the Mohawk from siding with the French and was given responsibility by the British Crown for handling relations with the Iroquois. He built a stone house, Fort Johnson, which became the site for many councils among Indians and between the Iroquois and the whites. In 1755 his troops—Iroquois and French—badly defeated the French at Crown Point. The king awarded Johnson a baronetcy. In 1759 he and his Iroquois warriors took Niagara, and the following year they were part of the victorious campaign against Montreal. He conducted a council of western Indians at Detroit in 1761, and for the rest of his life he was an advocate for his Indian allies. His account of Iroquois customs and rites, many years later, became the guide for the Iroquois in reviving their traditions. Johnson had families with at least three women: Catharine Weisenberg, whom he may have married in 1739, with whom he had three children; Caroline, niece of his Mohawk ally Hendrick, who became his housekeeper when Catharine died, and with whom he had three children; and Molly Brant, sister of Mohawk chief Joseph Brant, who bore him eight children.

Kidd, William (1645–1701): Born in Scotland, perhaps the son of a minister, by 1691 Kidd was a sea captain in New York, married to a wealthy widow, with a daughter, a son, a home in town, and a country estate at Haarlem. Commissioned by the king, at the behest of the East India Company, to suppress pirates in the Indian Ocean, Kidd sailed from New

York to Madagascar in 1696 in the *Adventure Galley*. Under pressure from his crew, Kidd turned from suppressing pirates to engaging in piracy, attacking ships returning from pilgrimage to Mecca loaded with Arabian wealth. Reaching the West Indies in 1699, Kidd learned he had been declared a pirate; he surrendered at Boston, hoping for pardon because members of the British elite had underwritten the voyage, but he was tried and executed for piracy.

Kieft, William (d. 1647): A Dutch merchant, Kieft became director-general of New Netherland in 1638, arriving in 1639. His tenure was disastrous, as he provoked war with the native people of Long Island, Manhattan, and New Jersey. The Dutch settlers demanded his recall, and he died in a shipwreck on his way back to Holland.

Leisler, Jacob (1640–1691): From a prominent German Calvinist family, Leisler emigrated to New Amsterdam in 1660. He married a wealthy widow and prospered in trade with the Indians. In 1689, in the aftermath of the Glorious Revolution and the collapse of Sir Edmund Andros's Dominion of New England (which included New York), Leisler seized power. He was charged with treason when his own regime collapsed, and he was beheaded, drawn, and quartered.

Massasoit (a.k.a. **Ousamequin** or **Yellow Feather**; d. 1661): Sachem of the Wampanoag, or Pokanoket, at the time of the Pilgrims' arrival in 1620, Massassoit was the leader of the people between Massachusetts Bay and Narragansett Bay, though sickness had devastated his people and the Narragansetts threatened from the west. He likely met John Smith in 1614 and Thomas Dermer in 1619. He sent emissaries to Plymouth, and in 1621 he arrived himself with 60 warriors to make peace. When the Narragansetts tried to capture him in 1632, he fled to Plymouth for protection. Roger Williams negotiated a peace between Massassoit and the Narragansetts in 1635. Peace between the English and Wampanoag lasted through Massassoit's lifetime, but it became strained after his death. His oldest son and successor, Wamsutta, died suddenly after renewing the peace with Plymouth in 1662, and Massassoit's next son, Metacom, or King Philip, saw the peace shattered in 1675.

Mather, Cotton (1663–1727): Son of Increase Mather, grandson of divines John Cotton and Richard Mather, Mather was educated at the Latin School and Harvard. He overcame a stammer to become a preacher, assisting his father at the Second Church in Boston's North End from 1685 until his father's death nearly 40 years later. Author of more than 450 books, Mather

is one of New England's earliest historians (*Magnalia Christi Americana*, 1702), scientists (elected a Fellow of the Royal Society, 1713), and philosophers (*The Christian Philosopher*, 1721), as well one of its greatest theologians. Controversial for his roles in the 1692 witchcraft outbreak and the 1721 smallpox epidemic, Mather was passed over for Harvard's presidency after his father's ouster but was invited to be president of Yale. He was married to Elizabeth Phillips for 40 years; after her death he married another Elizabeth, who died in 1713, then married Lydia Lee, who suffered a mental breakdown. Of his 15 children, only 2 survived him.

Mather, Increase (1639–1723): Born in Dorchester, Massachusetts, Mather graduated from Harvard in 1656 and preached in England and Ireland, establishing Congregational churches in Weymouth and Dorchester. After the Restoration, Mather returned reluctantly to Boston to the Second Church, where he served for the rest of his life. He was president of Harvard from 1685 to 1701. He went to England in 1688 to negotiate a new Massachusetts charter after the Dominion of New England collapsed. He married his stepsister, Maria Cotton, daughter of John Cotton, in 1662; they had seven daughters and three sons (including the oldest son, Cotton Mather, and the youngest, Samuel, who preached in England). After Maria's death in 1714, Mather married Ann (Lake) Cotton, his nephew's widow.

Menéndez de Avilés, Pedro (1519–1574): One of 19 children, Menéndez de Avilés went to sea at age 14. In 1565 he was commissioned to roust French Huguenots from their colony in Florida. He established St. Augustine as a Spanish bastion on the Atlantic coast. He spent three years in Florida but died in Spain, where he had married and had three daughters.

Metacom (a.k.a. **King Philip**; c. 1640–1676): Son of Massassoit, Metacom became the Wampanoag sachem on the death of his brother Wamsutta in 1662. He lived on Mount Hope in Narragansett Bay. Tension between the Wampanoag and Plymouth increased in the 1660s and 1670s, leading to war in 1675. Metacom organized an alliance of many New England Indians, who attacked 52 towns, destroying 12; many more Indian villages were destroyed. Metacom was killed in August 1676. His head was taken to Boston, and his wife and son were sold into slavery in the West Indies.

Miantonomi (d. 1643): Sachem of the Narragansett and nephew of chief sachem Canonicus, Miantonomi cooperated with the English, particularly Roger Williams, to whom he sold the land for Providence Plantation. He later granted land on Rhode Island to other English planters, but rivalry with

Uncas of the Mohegans and Williams's rivalry with Connecticut and Massachusetts brought suspicion on Miantonomi. He signed a peace treaty with the English in Boston in 1636 and remained neutral in the Pequot War. Uncas attacked the Narragansett in 1643, tricked Miantonomi, made him a captive, and surrendered him to the English, who returned him to Uncas to be executed.

Minuit, Peter (1580–1638): Born in the Netherlands, Minuit was a church deacon in Wesel before the Spanish seized the city in 1625. Sent by the Dutch West India Company to New Netherland, he left after a brief stay but returned in 1626 as governor. He famously purchased Manhattan from the local Indians for $24 in trinkets, establishing a legal Dutch claim to island. He also established peaceful trading relations with the natives and with the English at Plymouth and centralized colonial holdings in New Amsterdam. Discord with company officials and Dutch Reformed clergy led to his recall and dismissal in 1631. He invested in a Swedish trading company in 1637, which sent him with Swedes and Finns to establish a Swedish colony on the Delaware River. He purchased a tract on the river from local sachems and built Fort Christina (now Wilmington) in New Sweden. He was lost in a hurricane on a trading voyage to St. Christopher.

Morgan, Sir Henry (1635–1688): A buccaneer based in Port Royal, Jamaica, Morgan pillaged Spanish settlements in Cuba, Panama, and the Mexican coast. He was called back to England for trial in the early 1670s, where he was knighted and returned to Jamaica as deputy governor.

Morton, Thomas (fl. 1622–1647): Probably a lawyer, Morton first came to the Wessagusett settlement (present day Weymouth, Massachusetts) in 1622, though he did not stay. He returned in 1627 with Captain Wollaston and set up his trading post at Merrymount (today's Quincy, Massachusetts). His trade and parties with the Indians and his competition for trade with the Kennebec provoked Plymouth's ire. He was seized by the colonists in 1628 and sent to England. He returned in 1630, but again the colonists, now including Massachusetts Bay, sent him away, burning his house. In 1637 in England he published *New England Canaan*, which includes poetry, detailed descriptions of the natural environment, and an attack on the theocrats of Massachusetts, to whose inhospitable society he returned in 1643. Arrested in Boston, he spent a year in prison and died shortly after his release.

Muhlenberg, Henry (1711–1783): Born in Hanover, Germany, Muhlenberg studied at Gottingen and was ordained a Lutheran minister in 1739. Called to serve the German congregations in America in 1741, he arrived in South Carolina in 1742 and spent the rest of his life traveling and preaching throughout America. He established the Lutheran synod in America. In 1745 he married Conrad Weiser's daughter, with whom he had 11 children. Though he sent his sons to Germany for their education, they returned to America. His son John Peter Gabriel Muhlenberg, ordained an Episcopal clergyman, served as a general in the Continental Army and later was elected to the U.S. Congress and Senate; his son Frederick Augustus Muhlenberg served in the Continental Congress and was the first Speaker of the U.S. House of Representatives.

Neolin (fl. 1760s): A Delaware Indian prophet from Tuscarawas Town in Ohio, Neolin preached the message that the Delaware should renounce polygamy, sexual promiscuity, alcohol, and selling land to whites and should worship the Master of Life who created Indians. His preaching inspired a pan-Indian movement in the Ohio River Valley in resistance to white encroachment and inspired Pontiac, as well as the early-19th-century Indian prophets Handsome Lake and Tenskwatawa.

Ninigret (a.k.a. **Janemo**; c. 1608–c. 1678): Sachem of the western Niantic ("Ninigret" may have been the Niantic word for ruler or sachem) in today's Westerly, Charlestown, Hopkinton, and Richmond, Rhode Island. He had two wives and four children; one of his daughters married the son of Sassacus, the Pequot sachem. Ninigret remained neutral in King Philip's War (1675–1676); hence he retained his territory after the war and was given jurisdiction over captive Narragansetts.

Oglethorpe, James Edward (1689–1785): Son of two English Jacobites (adherents to the Stuart pretenders to the British throne), Oglethorpe left Oxford to serve in the British army, then joined the forces of Prince Eugene of Saxony from 1713 to 1718 before returning to England in 1719. Elected to Parliament three years later, Oglethorpe chaired a committee investigating prison conditions and was appalled at British debtors' laws. His idea of an American colony for debtors to relieve England's unemployment problem coincided with the British aim for a buffer between South Carolina and Spanish Florida and French Louisiana. Oglethorpe and 19 trustees were granted the Georgia Colony in 1732; the following year, he and 35 families founded the town of Savannah. Oglethorpe brought John and Charles Wesley, founders of Methodism, to Georgia in 1735. He founded the town of Frederica as a bastion against Spain, led troops in the

unsuccessful siege of St. Augustine in 1740, and prevented the Spanish from taking Frederica in 1742. After another unsuccessful attack on St. Augustine in 1743, Oglethorpe returned to England, where he married in 1744; was court-martialed but acquitted for his ineffectual military campaign against Bonny Prince Charlie, the Stuart Pretender, in 1745; and lived out his life as a philanthropic English aristocrat.

Oñate, Don Juan de (1552–1630): Born in Zacatecas, Mexico, son of one of New Spain's wealthiest mine owners, Oñate became a soldier and an Indian fighter. He married Isabel de Tolosa Cortés de Moctezuma, granddaughter of Hernán Cortés and great-granddaughter of Moctezuma, the last emperor of the Aztecs. In 1598 he led an expedition to the Rio Grande. After Acoma Indians defeated a Spanish raiding party, Oñate ordered an attack that killed 800 Acoma. He had 500 Acoma women and children enslaved and mutilated the surviving Acoma men by having their right feet cut off. He launched a series of expeditions to find Cibola, the legendary cities of gold, which brought him to the Great Plains and to the deserts west of New Mexico. Ultimately, Oñate was banished from New Mexico and convicted of cruelty toward the native people. He died in Spain.

Opechancanough (c. 1556–1646): Brother of Powhatan, Opechancanough became werowance of the villages along the Pamunkey, succeeding Powhatan in 1618. He expanded tribal alliances and led an attack that killed 350 English at Jamestown in 1622. He negotiated a truce with the English in the early 1630s but attacked them again in 1644. He was killed after being taken prisoner by the English.

Penn, Thomas (1702–1775): Son of William Penn. Born in Bristol, Penn and his two brothers inherited the lands and proprietorship of Pennsylvania in 1727. He lived in Philadelphia from 1732 to 1741, governing the province as proprietor and orchestrating the notorious Walking Purchase of 1737. Returning to England, he continued to act as proprietor, alienating Quakers and others in the province. By 1765 the assembly wanted the king to take the province from Penn. Married to the daughter of a British aristocrat in 1751, Penn had eight children, only four of whom survived; after his marriage, he abandoned Quakerism for the Church of England.

Penn, William (1644–1718): Founder of Pennsylvania, Penn was the son of an English admiral. Expelled from Oxford for his dissenting religious views, Penn spent a year studying law and then was sent to manage the family estates in Ireland, where he suppressed a rebellion. Though his father served in the Commonwealth navy, William came to support the restoration

of King Charles II and also became close to the Duke of York, later King James II. Young Penn was increasingly drawn to Quakerism, and his writings and preaching landed him twice in prison, where his developing views came to encompass the notion of religious liberty. In 1677 Penn became a trustee for the Quaker holdings in West Jersey; sent out an expedition to settle what became Burlington; and wrote the colony's Charter of Liberties, which allowed freedom of speech, freedom of conscience, and trial by jury and put government in the hands of an elected assembly. Penn requested that King Charles II repay the debt owed the late Admiral Penn by granting young Penn land on the Delaware. Penn wanted to call it New Wales, or Sylvania, but at the King's request he named it Pennsylvania for his late father. He persuaded the Duke of York to cede his Delaware holdings, which became part of Pennsylvania, though they were later separated. Penn created a less democratic government for Pennsylvania than for Burlington, with more power held by landholders and the proprietor. Penn visited Pennsylvania twice, in 1682–1684 and 1699–1701, and planned the city of Philadelphia. He visited and preached throughout the settlements of Pennsylvania, Delaware, New Jersey, and even Maryland and set in motion friendlier relations with the native people than in any other English colony. The Pennsylvania-Maryland boundary dispute was not settled until long after Penn's death, and his proposed union of the colonies came to nothing. Debts left by a dishonest business partner sent Penn to debtors' prison for nine months. Penn married twice: With his first wife, Gulielma Maria Springett (m. 1672), he had three children; she died in 1694. Two years later he married Hannah Callowhill, with whom he had five children; she managed Penn's business holdings after his death.

Philip (a.k.a. **King Philip**): *See* **Metacom**.

Pinckney, Eliza Lucas (1722–1793): Born in Antigua, daughter of a British army officer who was lieutenant governor of that island, Pinckney studied in England before being sent with her mother to South Carolina in 1738; the following year her father was recalled to service in the War of Jenkins' Ear, and he left Eliza to manage the family plantation at Wappo Creek. In 1740 she began experimenting with silk, hemp, indigo, and other crops; in 1744 she sent the first batch of South Carolina indigo to England. Married to the widowed Charles Pinckney, South Carolina's first native-born lawyer, she had three children, who spent most of their childhoods in England, where Charles was South Carolina's agent. Eliza presented the Princess of Wales with a dress made from South Carolina silk. Both her sons graduated from Oxford, were admitted to the bar in London, and

served with distinction on the American side in the Revolutionary War and later as diplomats and presidential or vice presidential candidates; George Washington served as a pall bearer at her funeral.

Pocahontas (c. 1595–1617): Daughter of Powhatan, Pocahontas became intrigued with the English who settled Jamestown. The story of her rescuing John Smith is most probably a myth. Captain Thomas Argall kidnapped her in 1613 and brought her to Jamestown as a hostage. While in captivity she converted to Christianity, took the name Rebecca, and was married in 1614 to John Rolfe. She went to England with Rolfe and several other Indians in 1616, where she was presented to the king and queen. She died in 1617 at Gravesend, awaiting the journey back to Virginia, leaving one son, Thomas Rolfe, who returned to Virginia in the 1630s.

Pontiac (a.k.a. **Obwandiyag**; c. 1720–1769): Son of a Chippewa mother and an Ottawa father, Pontiac became the leader of a combined Chippewa, Ottawa, and Potawatami people. As an ally of the French, he may have been at Braddock's defeat at Monongahela in 1755. He made peace with the English after the fall of Quebec but called for a general council of native people in 1763 at Detroit and rallied the Indians to capture 8 of Britain's 12 forts in the Ohio River and Great Lakes areas. Unable to take Detroit, Pontiac's warriors defeated a British force at Bloody Ridge in July 1763, killing 60 of the 250 British troops. The Ottawa made peace with Britain in October, weakening the alliance; Pontiac fought sporadically for three more years. He was clubbed to death by a Peoria warrior near St. Louis. He was survived by two sons.

Popé (a.k.a. **Po'pay**; c. 1630–1688): Shaman of the Tewa, Popé was flogged by the Spanish in the 1675 crackdown on shamans. He organized a resistance by Pueblo people that drove the Spanish from the upper Rio Grande in 1680.

Powhatan (a.k.a. **Wa-hun-sen-a-cawh**; c. 1547–1618): Werowance of the Chickahominy of Tidewater Virginia. From his home at the falls of the James River (today Richmond), he became paramount chief to more than 30 surrounding tribes via marriage and coercion, fathering 20 sons and 10 daughters by at least 12 wives. At first wary of the English, after his daughter Pocahontas married John Rolfe in 1614, he made peace with Jamestown.

Randolph, Edward (1632–1703): Born in Canterbury, Randolph studied at but did not graduate from Cambridge. He pursued an unprofitable career dealing in naval timber before being sent in 1676 to report on conflicting

land claims in Massachusetts, whose government believed the law of England did not apply to them. He blasted colonial governments on his return to England and was sent back in 1679 as chief customs agent. He set up a new government in New Hampshire but found the people uncooperative, if not hostile. At his urging, the Crown revoked the Massachusetts charter in 1684 and created the Dominion of New England. Resistance grew, and Bostonians arrested Randolph in 1689 and sent him to England. Appointed solicitor general for all the American colonies (including Bermuda) in 1691, he arrived in Virginia the following year. After a three-year tour through the colonies, he reported back to England urging tougher enforcement and regulation, which again brought him into conflict with local governments. He was jailed in Bermuda in 1699. Returning to England on his release, he attacked the colonies in Parliament but returned to America for more abuse in 1702. Thrice married, Randolph sought unsuccessfully to recoup his fortune in America, where his unhappy life ended.

Richelieu, Armand Jean du Plessis, Cardinal de (1585–1642): French bishop and chief minister to King Louis XIII from 1624 until his death, Richelieu sought French advantage in Europe against Spain and the Holy Roman Empire, promoted trading companies to extend French commercial interests in the Americas and Asia, and created the first French navy to protect those interests against competitors.

Rolfe, John (1585–1622): Rolfe emigrated from England to Virginia with his wife but was shipwrecked in Bermuda. During their months on the island, their infant daughter died. They built a pinnace and got to Virginia, whereupon his wife died. Rolfe experimented with tobacco and was able to cultivate a variety palatable in Europe. He married Pocahontas, daughter of Powhatan, in 1614; they had a son. They traveled to England in 1616, bringing samples of Virginia tobacco, which established the new crop as the colony's staple. After Pocahontas died, Rolfe returned to Virginia, married Jane Pierce, and settled on his plantation at Bermuda Hundred. The Indian uprising of 1622 destroyed the plantation, and though Jane and their daughter survived, Rolfe was killed.

Rowlandson, Mary (c. 1635–1710): Born in England, Rowlandson arrived in Massachusetts as a child; her parents were among the founders of Lancaster. She married minister Joseph Rowlandson in 1656. Their first daughter, Mary, died at age 3; their son Joseph and daughters Mary and Sarah were captured with their mother in an Indian attack on Lancaster in February 1676, during King Philip's War. Sarah died shortly after the

capture; Rowlandson was separated from her children and the others, but her skill at knitting and her faith in God preserved her life. She was marched over 150 miles during her 10 weeks of captivity and finally released on May 2, 1676. Her children were released later. Her first husband died in 1678, and she married Captain Samuel Talcott in 1679. Two years later she wrote her book, *The Sovereignty and Goodness of God*, an account of her captivity, suffering, and redemption.

Samoset (c. 1590–c. 1653): An Abenaki from Pemaquid Point, Maine. War with the French-allied Micmac brought the Abenaki into English alliance, and Samoset learned English from visiting fishermen. He arrived at Plymouth in March 1621, greeted the Pilgrims in English, explained the political and geographic nature of eastern New England to them, and introduced the Pilgrims to Squanto and eventually Massasoit. He returned to Maine in 1624 and gave the English the monopoly in the Maine fur trade. He maintained an alliance with the English until his death. His land sales to the English established the principle that Indians, not the British Crown, owned American land.

Sassacus (1560–1637): Sachem of the Pequots after the Dutch killed his father, Tatobem (also called Wopigwooit), at Hartford in 1634. Sassacus made a treaty with the English at Boston that year, but in 1637 the English attacked. Sassacus was unsuccessful in bringing the Narragansett into an alliance. After the English devastated Pequot territory, he and a band of followers fled to the Mohawks, hoping to unite against the English, but the Mohawks killed them, sending their scalps to Boston.

Smith, John (1580–1631): Born in Lincolnshire, Smith fought in the Netherlands in the 1590s against Spain. In the early 1600s, he fought in eastern Europe against the Turks, was taken prisoner, escaped (according to Smith, through the intercession of the Turkish pasha's daughter), and returned to England. In 1606 he was sent with the Jamestown expedition. Taken prisoner by Powhatan, Smith was released (coincidentally, according to Smith, through the intercession of the chief's daughter, Pocahontas). Arrested for insubordination on his return to Jamestown, Smith avoided hanging. He spent 1608 exploring the Chesapeake area, then returned to Jamestown to preside over the colony through the winter of 1608–1609. Returning to England, he published his *Map of Virginia* in 1612, explored the coast of New England in 1614, and proposed settlement in *A Description of New England* in 1616. Smith made two unsuccessful attempts to return to America, whose colonization he continued to promote.

Squanto (d. 1622): A Pawtuxet from what became Plymouth, Squanto was kidnapped in 1614 by Thomas Hunt and was sold as a slave in Spain. Escaping to England, he spent two years with the Newfoundland Company treasurer, who sent him to Newfoundland; in 1618 Squanto was back in England and served as Thomas Dermer's pilot on a voyage to the New World. He made his way to Pawtuxet to find his entire village dead of plague. He then joined Massasoit, who sent him to Plymouth in 1621. He served as emissary between Plymouth and the Wampanoag, delivering William Bradford's belligerent message to the Narragansett. Massasoit suspected Squanto of using his influence to draw Plymouth into alliance with Massasoit's enemies, so Massasoit demanded Squanto's surrender, but Bradford refused. Squanto died on a trading mission on behalf of Plymouth to Monomoy (present-day Chatham, Cape Cod).

Standish, Myles (1584–1656): Probably born in Lancashire, Standish fought as a mercenary against the Spanish in Holland. The Pilgrims hired him as their defense expert, and he accompanied them on the *Mayflower*. Standish led the exploring parties that found a suitable settlement, oversaw the building of a fort, and negotiated with the natives. He used force against potential threats, attacking Wittawumet, the Massachusett leader at Wessaguscus, and driving the Indian sachems of Cape Cod into hiding on rumors that they were conspiring against Plymouth in 1623. He attacked Thomas Morton's establishment at Merrymount to eliminate that site of revelry. Although he was not initially a member of the Pilgrim church, Standish's service to the Pilgrims made him invaluable, and he may have become a church member. His first wife, Rose, died in their first year in Plymouth. With his second, Barbara, who arrived in 1623, he had six children and founded Duxbury, the second town in the colony.

Stuyvesant, Peter (1610–1672): Son of a Dutch Reformed minister, Stuyvesant was expelled from college for reasons unknown. The Dutch West India Company sent him as a clerk to a Dutch trading post on an island off Brazil and then to Curacao as governor in 1643. He lost his right leg in an unsuccessful attack on the Portuguese island of St. Martin. He was fitted with a silver leg in Holland; married his brother-in-law's sister; and volunteered for more service with the West India Company, which sent him to be the new director-general of New Netherland in 1646. Stuyvesant and his wife arrived in New Amsterdam in May 1647. As director-general, he cleaned up New Amsterdam, required church attendance, made taverns close at 9 pm, organized a night watch and weekly markets, regulated weights and measures, and paved the streets. He also improved relations

with Native Americans and New England, sent a naval expedition against the Spanish in the Dutch West India Company's territories, and in 1655 seized the Swedish outpost on the Delaware. The arrival of a British force in 1664 caught the colony by surprise, and after receiving guarantees of trading privileges, Stuyvesant capitulated to the British. He explained his actions on a brief visit to Holland but returned to his family and farm—the Bouwerie—in New York in 1668.

Tanacharison (c. 1700–1754): Possibly born a Catawba near present-day Buffalo, New York, Tanacharison was captured by the French, adopted by the Seneca, and by the 1740s was living along the Ohio River in a settlement of Mingos. The English gave him the title of "half-king." He urged George Washington to fortify the forks of the Ohio and instigated Washington's attack on the French diplomatic party that started the Seven Years' War. Tanacharison died of pneumonia near present-day Harrisburg, Pennsylvania.

Teedyuscung (1700–1763): Leader of a small Delaware band on the upper Susquehanna, Teedyuscung was baptized by the Moravians in 1750. During the Seven Years' War, he tried unsuccessfully to preserve Wyoming Valley from encroachment by whites and control by Iroquois. He was burned to death when his enemies set his house on fire after he had drunk himself to sleep.

Tekakwitha, Catherine (c. 1656–1680): Born at Gandaouague, the easternmost Mohawk village, Tekakwitha was the daughter of an Algonquian woman, possibly a Catholic, captured by the Mohawks from her home along the St. Lawrence River. Both of Tekakwitha's parents died in a smallpox outbreak around 1660; she was left scarred and weakened. After a Jesuit mission opened in her village, she became intrigued with Catholicism, and in 1677 she trekked for two months to Kahnawake, a Catholic Mohawk village near Montreal. Her pious and prayerful life ended at the age of 24; the priests noted her great piety, and in 1884 the Catholic community began the process of her canonization. Pope John Paul II beatified her as Blessed Kateri Tekakwitha in 1980.

Tennent, Gilbert (1703–1764): Born in County Armagh, Ireland, Tennent and his family emigrated to America around 1717. He followed his father, William, into the life of a clergyman. His home training was enough for Yale to award him a Master's degree in 1725. He assisted his father in the Log College before being called as a pastor in New Brunswick, New Jersey. His 1739 sermon, "The Danger of an Unconverted Ministry," helped provoke the Presbyterian schism over the education of ministers. Married three times, widowed twice, he was survived by three sons.

Tennent, William (1673–1746): Born in Ireland and educated at Edinburgh, Tennent was ordained in the Protestant Church of Ireland in 1706. He emigrated with his wife and four sons (including Gilbert) to Philadelphia in about 1717, where a cousin, James Logan, was successful in business. In Pennsylvania, Tennent was received into the Presbyterian Church, and after preaching in East Chester, New York, and in more Pennsylvania churches, he spent the last 20 years of his life as pastor at Neshaminy, Pennsylvania. A gifted teacher (he had educated Gilbert), he opened the Log College in 1736 to train young men for the ministry. This provoked a schism among Presbyterians, as some clergy insisted on a degree from Yale, Harvard, or a European college for ordination. Tennent opposed this and supported his students in their evangelical pursuits. Though the Log College folded after his death, its alumni and supporters later founded the College of New Jersey (later Princeton); one of them, Samuel Finley, became its president. Tennent's four sons became noted ministers.

Tryon, William (1729–1788): Born in Surrey, England, Tryon entered the army as a lieutenant and became a lieutenant colonel after his marriage to the well-connected Margaret Wake in 1757. Her influence also helped him become lieutenant governor of North Carolina in 1764. The death of the governor elevated him to governor the following year. His Governor's Palace at New Bern became symbolic of profligacy and arrogance; though he put down the Regulator Rebellion, he stirred resentment and resistance. Sent to govern New York in 1771, he was recalled to England in 1774 to answer charges of illicit land dealing. Exonerated, he returned in 1775, but the outbreak of the Revolution kept him on his ship until August 1776, when the British navy and army arrived to occupy the city. He led a Loyalist regiment, raiding the Connecticut coast, before ill health forced his return to England.

Uncas (c. 1588–1683): Sachem of the Mohegans of Connecticut, Uncas married the daughter of Pequot sachem Sassacus in 1626. He conspired against his father-in-law even after being banished to the Narragansett for rebellion, though he returned in the mid-1630s. He helped instigate the English war against the Pequots in 1637, and in 1643 he instigated war between the Mohegans and his erstwhile Narragansett allies. The English tolerated his duplicity against the Pequots and the Narragansett, but they intervened in 1661 when he attacked Massasoit and the Wampanoag, making him give up his captives and plunder. He was forced to leave his sons in Boston as hostages to ensure his neutrality during King Philip's War.

Underhill, John (1597–1672): Born in England, son of an Englishman fighting in Holland, Underhill came to Boston in 1630 to help organize the militia, which he led in 1636 against the Pequots. After defeating the Pequots, he returned to Boston, but his antinomian tendencies led to his banishment. Charged with adultery, among other things, he formed a colony in Dover, New Hampshire, though eventually he returned to Massachusetts. Moving to Stamford, on the border of New Haven and New Amsterdam, he was lured by the Dutch into their fight against the Indians but sent him away for his criticism of Stuyvesant. He attacked the Dutch outpost at Hartford in 1653, beginning a decade-long dispute between Connecticut and New Netherland. He moved to Long Island, where the local Indians gave him land. He remained there, assisting the English in seizing New Amsterdam. He married twice and was survived by five daughters and three sons.

Van Rensselaer, Kiliaen (1580–1643): An Amsterdam jewel merchant and one of the founders of the Dutch West India Company, van Rensselaer was given the patroonship of Van Rensselaerwyck in 1629. He ultimately purchased 700,000 acres near Albany, which he managed as a feudal barony. His sons made Van Rensselaerwyck the only successful Dutch patroonship in America.

Vargas, Diego de (1643–1704): Born in Madrid, Vargas came to New Spain when his father was given an administrative post. Vargas served in a number of minor positions before being given governorship of New Mexico in 1688, eight years after the colony had been driven to El Paso by the Pueblo Revolt. Vargas was able to reestablish Spanish government in the upper Rio Grande. He suppressed a subsequent Pueblo revolt in 1696 and successfully countered charges of misrule. He was reappointed governor but fell ill during a campaign against the Apache.

Vaudreuil-Cavagnal, Pierre de Rigaud, Marquis de (1704–1778): The son of a governor of New France, Vaudreuil-Cavagnal was born in New France and as a major in the French army was part of a failed campaign against the Fox Indians in Wisconsin. At the age of 29, he was made governor of Trois Rivieres, and 10 years later he was given the governorship of Louisiana. In 1753 he became governor of New France. In 1760 he surrendered New France to the British. Imprisoned in the Bastille on his arrival in France, he was cleared of all charges, but his reputation never recovered.

Wamsutta (a.k.a. **Alexander**; c. 1630s–1662): Son of Massasoit, Wamsutta became leader of the Wampanoag in 1661. He died suddenly while returning from ratifying a renewed peace treaty with Plymouth.

Washington, George (1732–1799): Born in Westmoreland County, Virginia, Washington was left in the care of his half-brother, Lawrence, on their father's death in 1743. Lawrence served in the Cartagena campaign under Admiral Vernon, for whom Lawrence named his estate. Washington began work as surveyor at age 17 and was appointed county surveyor in Culpeper County in 1750. He contracted smallpox on a visit to Barbados in 1751. He became military adjutant for southern Virginia in 1752, the same year that Lawrence died and George inherited Mount Vernon. Washington carried Governor Robert Dinwiddie's ultimatum for the French to vacate Ohio in 1753; on their refusal, the governor sent him back the next year to fortify the Ohio forks. Discovering the French had already built Fort Duquesne at the site, Washington built Fort Necessity at Great Meadows, Pennsylvania, and killed a French diplomat in a surprise attack. The following year, Washington was appointed aide to General Braddock and accompanied Braddock's disastrous attack on Fort Duquesne. Washington survived, though two of his horses did not. Appointed colonel of Virginia's forces in 1755, he urged attacks on Fort Duquesne. Defeated for election to the House of Burgesses in 1755 and 1757, in 1758 he accompanied the expedition that captured Fort Duquesne and renamed it Fort Pitt (now Pittsburgh). He married widow Martha Custis in 1759, the same year he took a seat in the House of Burgesses; he was reelected every year until the governor dissolved the body in 1774. He also served as justice for Fairfax (1760–1774). Involved with land speculation in Ohio, he took a canoe trip in 1770 along the Ohio and Kanawha rivers and had buffalo brought back to Mount Vernon to raise. He disapproved of the Boston Tea Party but agreed with the principle of no taxation without representation. He was a delegate to the First and Second Continental Congresses and was chosen to command the Continental Army. After leading it to victory against the British army, Washington resigned his commission in 1783 and returned to Mount Vernon. He chaired the Constitutional Convention in 1787 and was unanimously elected and reelected the first president of the United States. After two terms, he voluntarily retired to Mount Vernon.

Weiser, Johann Conrad (1696–1760): Born in Germany, Weiser was 14 when his widowed father brought him and his seven siblings to New York. Weiser left his family when he was a teenager to live with a Mohawk chief; farming, trading, and serving as a translator and diplomat would occupy the

rest of his life. Weiser helped negotiate treaties with Indians at Lancaster (1744) and Logstown (1748), extending Pennsylvania's trading range to the Mississippi River.

Wheatley, Phillis (c. 1753–1784): Born in Senegal and brought to Boston as a slave in 1761 on the ship *Phillis*, Wheatley was purchased by the Wheatley family. Deeply religious, by age 18 she was a member of the Old South Meeting House and had published her first poem, a eulogy on the death of George Whitefield. After she was freed in 1773, her former owner took her to London, where her book, *Poems on Various Subjects, Religious and Moral*, was published, making her the first African American woman to publish a book of poetry—or a book of any kind. Married to John Peters, a free black man, who abandoned her and their two children, she died struggling to eke out a living as a housekeeper in a Boston boarding house.

Whitefield, George (1714–1770): Whitefield left school at age 12 to work in the family tavern in Gloucester, England. His teacher persuaded him to return, and he eventually entered Oxford, where he met John and Charles Wesley and began his lifelong involvement in the evangelical Christian movement. Ordained at Gloucester Cathedral, Whitefield discovered his calling as an evangelist. With his clear, resonant voice; dramatic, charismatic manner; and message of hope and redemption, Whitefield drew enormous crowds to his sermons. Towns would suspend all other business when Whitefield was preaching. Though he was ordained in the Church of England, many more traditional churches refused to lend him their pulpits, so Whitefield learned to preach even more effectively outdoors. In 1737 he made the first of his seven voyages to America, as a missionary to Georgia. He traveled throughout America and England, raising money for the Bethesda Orphanage in Georgia. He married the widow Elizabeth Burnell James in 1741, with whom he had one son, who died as an infant. Whitefield's true family was all humanity: He spent 40 hours each week preaching, and in his travels he spoke in every American colony and practically every town. He died suddenly in Newburyport, Massachusetts, and is buried beneath the Presbyterian Old South Church, which his revival had founded 30 years earlier.

Williams, Roger (c. 1603–1683): Son of a prosperous London merchant, Williams became a clerk to the great English jurist Sir Edward Coke before matriculating to Cambridge, where he prepared for the ministry. Called to New England in 1630, Williams and his wife arrived to great acclaim but quickly found the Puritans of New England as intolerant as the Anglicans of Old England. He declined to accept a position in Boston but instead became

the pastor at Salem. He disputed the power of civil magistrates to become involved in matters of religion and also disputed the land claims the English were making against the Indians. He went to Plymouth, finding the old colony less odious than Boston, but quickly ran afoul of its leaders and returned to Salem. By 1635 his teaching had embroiled him in more controversy, and he was banished. He went south to Narragansett territory and founded Providence Plantation. Here he farmed and traded with the Narragansett and welcomed others driven out of intolerant Massachusetts. Thanks to Williams, the Narragansett remained neutral during the Pequot War. After the war, learning that Massachusetts and Connecticut were interested in extending their power over his colony, Williams sailed for England, where he was able to secure a charter for Rhode Island and Providence Plantation. In England he also published books arguing for religious toleration, as well as a dictionary of Indian languages. He made another visit to England in 1651 to secure his colony against land speculators; while in England he continued his pamphlet war with John Cotton and met with Oliver Cromwell and John Milton. On his return in 1654, Williams became president of Rhode Island and fought attempts by land speculators to encroach on Narragansett territory. During King Philip's War, he again played the role of mediator, though the English ruthlessly invaded Narragansett territory, and the Indians burned Providence. Williams's religious views continued to evolve, as he became a Baptist and finally a believer outside the constraints of organized religion. Though Rhode Island welcomed Jews and Quakers, Williams had a pamphlet debate with Quakers over their religious ideas. He is the only American memorialized at Geneva's monument to the Protestant Reformation.

Zinzendorf, Nicolaus Ludwig, Count von (1700–1760): Leader of the Moravian church, Zinzendorf was born in Dresden and spent most of his life in Germany. In 1741 George Whitefield lured him to America, where he hoped to unite the disparate German sects. Zinzendorf spent 18 months visiting German congregations, engaging in polemic battles with theological opponents, and organizing Moravian congregations among the Iroquois.

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Note: Alan Taylor's *American Colonies* is a good companion for the entire course: Lively, well-written, and thoroughly researched, it has become the new standard text for American colonial history. Gary Nash's *Red, White, and Black* also gives a superb overview of colonial history from the perspectives of Native Americans, Europeans, and African Americans, showing how these people all formed the New World. Francis Jennings's trilogy *The Invasion of America*, *The Ambiguous Iroquois Empire*, and *Empire of Fortune* are compelling, interesting, and worth reading for their overview of relations between the native people and the European colonists. The other books on the list below will provide more detail and insight into particular people, places, or episodes in colonial America.

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Kidd, Thomas S. *The Great Awakening: The Roots of Evangelical Christianity in Colonial America*. New Haven, CT: Yale University Press, 2007. The new standard work on the Great Awakening—thorough, well written, well researched, and comprehensive.

Knaut, Andrew L. *The Pueblo Revolt of 1680: Conquest and Resistance in Seventeenth-Century New Mexico*. Norman: University of Oklahoma Press, 1995. A clear and concise account of this complicated story.

Kupperman, Karen Ordahl. *The Jamestown Project*. Cambridge, MA: Belknap Press, 2009. Jamestown was in many ways a disaster, but in this vivid book we see how it was part of a broader British colonial venture and how the British learned the bitter lessons of Jamestown and applied the experience to make later ventures succeed.

———. *Providence Island: The Other Puritan Colony, 1630–1641*. Cambridge: Cambridge University Press, 1995. Imagine the Puritans setting up sugar plantations in the Caribbean. One of the leading historians of colonial America tells the story of this forgotten colonial venture.

Lambert, Frank. *Inventing the "Great Awakening."* Princeton, NJ: Princeton University Press, 1999. By carefully examining the sources, one of the foremost historians of religion examines how the revivalists created the religious revivals that became known as the Great Awakening.

———. *"Pedlar in Divinity": George Whitefield and the Transatlantic Revivals, 1737–1770*. Princeton, NJ: Princeton University Press, 1994. A study of Whitefield as an evangelical entrepreneur whose business genius helped create the international revival.

Lane, Mills, ed. *General Oglethorpe's Georgia: Colonial Letters, 1733–1743.* Savannah, GA: Beehive Press, 1975. Letters from James Oglethorpe, the founder of Georgia, with a good introduction to his life and the story of Georgia.

LaPlante, Eve. *American Jezebel: The Uncommon Life of Anne Hutchinson, the Woman Who Defied the Puritans*. New York: BasicOne, 2005. An easy-to-read account of Anne Hutchinson's remarkable life by a proud descendant.

Lemon, James T. *The Best Poor Man's Country: Early Southeastern Pennsylvania*. Baltimore, MD: Johns Hopkins University Press, 2002. A classic social history that shows why Pennsylvania boomed as it attracted poor immigrants who became successful.

Leon-Portillo, Miguel. *Broken Spears: The Aztec Account of the Conquest of Mexico*. Boston: Beacon Press, 2007. This book looks at the conquest from the Aztec point of view.

LePore, Jill. *The Name of War: King Philip's War and the Creation of American Identity*. New York: Vintage, 1999. An intriguing account of the cultural importance of this horrible war.

———. *New York Burning: Liberty, Slavery, and Conspiracy in Eighteenth-Century Manhattan.* New York: Knopf, 2005. The New York conspiracy of 1741 in the context of New York politics.

Littlefield, Daniel C. *Rice and the Making of South Carolina: An Introductory Essay*. Columbia: South Carolina Department of Archives and History, 1995. A very useful study of how rice made South Carolina the kind of society it was.

———. *Rice and Slaves: Ethnicity and the Slave Trade in Colonial South Carolina*. Baton Rouge: Louisiana State University Press, 1981. A fascinating look at the development of slavery and rice cultivation in South Carolina and the planter class's intent to import slaves of certain ethnicities.

Lovejoy, David S. *The Glorious Revolution in America*. Middletown, CT: Wesleyan University Press, 1987. How the British constitutional struggle of 1688 played out in the American colonies.

Maier, Pauline. *American Scripture: The Making of the Declaration of Independence*. New York: Vintage, 1998. To understand why Americans declared independence, and what they meant when they did so, read this book.

———. *From Resistance to Revolution: Colonial Radicals and the Development of American Opposition to Britain, 1765–1776*. New York: W. W. Norton, 1992. An essential book on the Revolutionary struggle, which began as a resistance movement tied in with English radicals but took on a life and direction of its own.

Mancall, Peter C. *Deadly Medicine: Indians and Alcohol in Early America*. Ithaca, NY: Cornell University Press, 1997. Alcohol had, and has, a devastating impact on Native American lives and societies; this important book traces this crisis in the colonial period and shows how the tragedy of alcohol for Native Americans became an opportunity for rum traders.

Marsden, George M. *Jonathan Edwards: A Life*. New Haven, CT: Yale University Press, 2003. The first thorough, scholarly account of Edwards's life in 60 years, this elegant book examines Edwards's evolving ideas and explains how he sought to revive religious sensibilities in an increasingly secular age.

Mather, Cotton. *Some Account of What Is Said of Inoculating or Transplanting the Small Pox*. Boston: S. Gerrish, 1721. Mather may have been wrong about witches, but he was right about smallpox. Here he explains inoculation.

———.*Wonders of the Invisible World*. 1693. Amherst, MA: Amherst Press, 1940. Mather's book on the witchcraft controversy is worth reading for his perspective, which was important to the perspective of New Englanders.

Mayer, Henry. *A Son of Thunder: Patrick Henry and the American Republic*. New York: F. Watts, 1986. The definitive, as much as one can be, biography of Patrick Henry.

McCusker, John J., and Russell R. Menard. *The Economy of British America, 1607–1789.* Chapel Hill: University of North Carolina Press, 1985. The best comprehensive assessment of research on the economy of British North America (with attention to the West Indies).

Minardi, Margot. "The Boston Inoculation Controversy of 1721–1722: An Incident in the History of Race." *William and Mary Quarterly* 61, no. 1 (January 2004). A superb introduction to the inoculation controversy in the foremost historical journal of colonial America.

Morgan, Edmund S. *American Slavery/American Freedom: The Ordeal of Colonial Virginia*. New York: W. W. Norton, 1975. A classic and still important work that explains how slavery developed in colonial Virginia in the 17th century and how ideals of liberty grew out of this slave society in the 18th century.

———. *The Puritan Dilemma: The Story of John Winthrop*. New York: Longman, 2006. This is the classic introduction: It is not only a biography of Winthrop; it is the best short study of Puritan ideas and ways of life.

———. *Roger Williams: The Church and the State*. New York: W. W. Norton, 2007. Williams is one of the most important figures in colonial America, religious freedom is the essential feature in American society, and Edmund Morgan is one of the great historians of colonial America.

Morgan, Edmund S., and Helen M. Morgan. *The Stamp Act Crisis: Prologue to the American Revolution*. Chapel Hill: University of North Carolina Press, 1995. An introduction to this crisis of 1765–1766.

Nash, Gary B. *Red, White, and Black: The Peoples of Early North America*. Upper Saddle River, NJ: Prentice Hall, 2006. A remarkable colonial overview, looking at the interactions among Africans, Europeans, and Indians in the making of American society.

———. *The Unknown American Revolution: The Unruly Birth of Democracy and the Struggle to Create America*. New York: Penguin, 2006. One of our foremost scholars presents a view of the revolution as a political struggle provoked by the lower orders—a vivid and compelling book.

Noonan, John T., Jr. *The Lustre of Our Country: The American Experience of Religious Freedom*. Berkeley: University of California Press, 2000. A constitutional scholar traces the origins of religious freedom.

Northrup, David. *Africa's Discovery of Europe: 1450–1850*. New York: Oxford University Press, 2008. The impact of Africa and Europe on one another described by one of the leading historians of Africa and the world.

Norton, Mary Beth. *In the Devil's Snare: The Salem Witchcraft Crisis of 1692*. New York: Knopf, 2002. A fresh and compelling interpretation of the Salem witchcraft outbreak in the context of the war with France and Indian warfare on the Maine frontier.

Oberg, Michael Leroy. *Uncas: First of the Mohegans*. Ithaca, NY: Cornell University Press, 1993. A long-overdue biography of this controversial Mohegan and Pequot leader.

O'Toole, Fintan. *White Savage: William Johnson and the Invention of America*. London: Faber and Faber, 2005. A vivid, engrossing biography of this extraordinary man and his extraordinary life.

Philbrick, Nathaniel. *Mayflower: A Story of Courage, Community, and War*. New York: Penguin, 2007. One of the best American writers of nonfiction retells the story of the Pilgrims and their colony.

Powell, William S., ed. *The Correspondence of William Tryon and Other Selected Papers*. Raleigh, NC: State Department of Archives and History, 1980–1981. Governor Tryon, a focus of Regulator antipathy, tells his own story in these letters and documents compiled from the North Carolina Archives.

Powell, William S., James K. Huhta, and Thomas J. Farnham, eds. *The Regulators in North Carolina: A Documentary History, 1759–1776*. Raleigh, NC: State Department of Archives and History, 1971. Primary documents on the Regulator Rebellion of North Carolina.

Ready, Milton. *The Tarheel State: A History of North Carolina*. Columbia: University of South Carolina Press, 2005. A very good overall history of North Carolina with chapters on the colonial period.

Rediker, Marcus. *The Slave Ship: A Human History*. New York: Penguin, 2008. The premier maritime historian examines the most important aspect of 18th-century maritime history: the Atlantic slave trade. An essential book.

———. *Villains of All Nations: Atlantic Pirates in the Age of Sail*. Boston: Beacon Press, 2004. A well-written and well-researched study of pirates in the period discussed in this course, by one of the foremost maritime historians of our era.

Richter, Daniel. *The Ordeal of the Longhouse: The Peoples of the Iroquois League in the Era of European Colonization*. Chapel Hill: University of North Carolina Press, 1992. The best modern study of the Iroquois, by one of the leading historians of Native American history.

Ritchie, Robert C. *Captain Kidd and the War against the Pirates*. Cambridge, MA: Harvard University Press, 1986. An excellent book about the mysterious Kidd and the world of piracy in the late 17th and early 18th centuries.

Rountree, Helen C. *Pocahontas, Powhatan, Opechancanough: Three Indian Lives Changed by Jamestown*. Charlottesville: University of Virginia Press, 2006. An exceptional book telling the story of Jamestown from the perspective of the native people.

———. *Pocahontas's People: The Powhatan Indians of Virginia through Four Centuries.* Norman: University of Oklahoma Press, 1996. A great history of the Powhatan of Virginia.

———. *Powhatan Foreign Relations, 1500–1722*. Charlottesville: University of Virginia Press, 1992. The leading scholar of Virginia's native people examines their relationships with outsiders.

———. *The Powhatan Indians of Virginia: Their Traditional Culture*. Norman: University of Oklahoma Press, 1992. An excellent introduction to the Chickahominy of Virginia.

Rowlandson, Mary. *The Sovereignty and Goodness of God*. 1682. Boston: Bedford Books, 1997. In this, the bestselling American book of the 17th century, Mary Rowlandson told the story of her captivity during King Philip's War, including her encounters with Philip himself, her survival, and her ultimate redemption.

Sando, Joe S., and Herman Agoyo, eds. *Po'pay: Leader of the First American Revolution*. Santa Fe, NM: Clear Light Publishing, 2005. Two Native Americans retell the story of Po'pay, the leader of the Pueblo Revolt of 1680.

Schmidt, Benjamin. *Innocence Abroad: The Dutch Imagination and the New World, 1570–1670*. Cambridge: Cambridge University Press, 2006. The golden era of Dutch power and prestige and its impact on the New World.

Schutt, Amy. *Peoples of the River Valleys: The Odyssey of the Delaware Indians*. Philadelphia: University of Pennsylvania Press, 2006. The Delaware, or Lenape, had long dealt with hostile neighbors before the Europeans arrived. This study of their communities from 1609 until the 1783 shows how the Delaware made alliances with Europeans and Native people as a means to survival.

Shannon, Timothy J. *Indians and Colonists at the Crossroads of Empire: The Albany Congress of 1754*. Ithaca, NY: Cornell University Press, 2002. The standard work on the Albany Congress, insightful and engaging on relations between the Iroquois and European colonists.

———. *Iroquois Diplomacy on the Early American Frontier*. New York: Viking, 2008. A very good, concise work on the complicated story of the Iroquois and their relations with others.

Silver, Peter. *Our Savage Neighbors: How Indian War Transformed Early America*. New York: W. W. Norton, 2007. An original and engaging work on Indian warfare, vividly written and superbly researched.

Silverman, Kenneth. *Life and Times of Cotton Mather.* New York: Welcome Rain, 2002. A brilliant biography of one of early America's best-known but least understood characters.

Smith, Daniel Blake. *Inside the Great House: Planter Family Life in Eighteenth-Century Chesapeake Society*. Ithaca, NY: Cornell University Press, 1986. A book that challenges many of our assumptions about life in colonial Virginia and Maryland. Based on impressive research, it tells a grim yet fascinating tale of life and death in Chesapeake plantation society.

Soderlund, Jean R. *William Penn and the Founding of Pennsylvania: A Documentary History*. Philadelphia: University of Pennsylvania Press, 1983. A vital collection of documents that help us understand the world of William Penn and the colony he founded.

Spruill, Julia Cherry. *Women's Life and Work in the Southern Colonies*. New York: W. W. Norton, 1998. An excellent book on an important subject.

Stevens, William Bacon. *A History of Georgia from Its First Discovery by Europeans to the Adoption of the Present Constitution in 1808*. 2 vols. New York: D. Appleton, 1847. An older work, typical of 19th-century history, with the flaws of the genre but also filled with useful information that otherwise would have disappeared.

Taylor, Alan. *American Colonies*. New York: Penguin, 2001. A new standard interpretation of the colonial American experience by a Pulitzer Prize–winning author and historian.

Thornton, John. *Africa and Africans in the Making of the Atlantic World, 1400–1800*. Cambridge: Cambridge University Press, 1998. One of the leading historians of Africa and the African slave trade writes a compelling synthesis of scholarship.

Tracy, Patricia J. *Jonathan Edwards, Pastor: Religion and Society in Eighteenth-Century Northampton*. New York: Hill and Wang, 1980. An intriguing look at Edwards and the community in which he lived.

Ulrich, Laurel Thatcher. *Good Wives: Image and Reality in the Lives of Women in Northern New England, 1650–1750.* New York: Vintage, 1991. Well worth reading for its accounts of the lives of women in New England, showing the many roles they played.

Van der Donck, Adriaen. *A Description of New Netherland*. 1656. Lincoln: University of Nebraska Press, 2008. Translated from the Dutch, this is a window into the world of New Netherland by an honest observer.

Vaughan, Alden T. *American Genesis: Captain John Smith and the Founding of Virginia.* White Plains, NY: Longman, 1997. A classic biography of the legendary John Smith, separating out the myth but showing how Smith and the myth were inseparable.

Wall, Helena. *Fierce Communion: Families and Community in Early America*. Cambridge, MA: Harvard University Press, 1995. A brief but rewarding book on families and societies in the colonial period.

Washburn, Wilcomb. *The Governor and the Rebel: A History of Bacon's Rebellion in Virginia.* Chapel Hill: University of North Carolina Press, 1957. A bit dated, but still a useful narrative of events during Bacon's Rebellion in 1675–1676.

Weber, David J. *The Spanish Frontier in North America*. New Haven, CT: Yale University Press, 1992. An excellent book on the northern borderlands of New Spain, which become part of the United States a century or more later.

Weddle, Robert S. *The Wreck of the Belle, the Ruin of LaSalle*. College Station: Texas A&M University Press, 2001. Weddle, a Texas historian, has found the ruins of LaSalle's ill-fated colony, but this book does more than explore them: It recaptures LaSalle and his mad schemes, which inevitably came to ruin, and places LaSalle in the context of 17th-century imperial conflict and rivalry. Well written, well researched, and well worth reading.

Weir, Robert M. *Colonial South Carolina: A History*. Columbia: University of South Carolina Press, 1997. A good narrative overview of the history of South Carolina.

White, Richard. *The Middle Ground: Indians, Empires, and Republics in the Great Lakes Region, 1650–1850*. Cambridge: Cambridge University Press, 1991. A brilliant exposition of the native people of the Ohio River Valley and Great Lakes regions, particularly their conflicts and alliances with one another and with the French and English.

Wood, Peter H. *Black Majority: Negroes in Colonial South Carolina from 1670 through the Stono Rebellion*. New York: Knopf, 1975. Truly a revolutionary book, this is the first modern study of the development of slavery in South Carolina—the only mainland colony founded from the West Indies, and the only one where Africans and their descendants were a majority.

Wrong, George M. *The Rise and Fall of New France*. New York: MacMillan, 1928. A traditional two-volume history by a Canadian scholar—readable and engaging.

Young, Alfred F. *Liberty Tree: Ordinary People and the American Revolution*. New York: New York University Press, 2006. A great scholar and historian looks at the meaning of the Revolution for ordinary men and women.

———. *The Shoemaker and the Tea Party: Memory and the American Revolution*. Boston: Beacon Press, 1999. George Robert Twelves Hewes, a Boston shoemaker, was a witness to the Boston Massacre and a participant in the Boston Tea Party. He lived long enough to see Andrew Jackson as president, and his return to Boston in the 1830s sparked a debate on the meaning of the American Revolution.

Internet Resources

Here are some websites that are particularly valuable for studying colonial history.

First, each state has its own historical society. Some are part of the state archives; others—such as the Massachusetts Historical Society, which is the oldest historical society in the country—are private entities. In addition to rich collections of documents, these societies provide programs and lesson plans for teachers and links to local collections in town historical societies. Many state historical societies also publish journals on state and local history. The states and collections most pertinent to this course are the following:

The Connecticut Historical Society. http://www.chs.org.

The Delaware Historical Society. http://www.dehistory.org.

The Florida Historical Society. http://www.myfloridahistory.org.

Georgia Historical Society. http://www.georgiahistory.com.

Historical Society of New Mexico. http://www.hsnm.org.

The Historical Society of Pennsylvania. http://www.hsp.org.

Louisiana Historical Society. http://www.louisianahistoricalsociety.org.

The Maine Historical Society. http://www.mainehistory.org.

The Maryland Historical Society. http://www.mdhs.org.

Massachusetts Archives. http://www.sec.state.ma.us/arc.

The Massachusetts Historical Society. http://www.masshist.org/online.

The New Hampshire Historical Society. http://www.nhhistory.org.

The New Jersey Historical Society. http://www.jerseyhistory.org.

The New Netherland Project. http://www.nnp.org.

The New York Historical Society. https://www.nyhistory.org/web.

The New York State Archives.
http://www.archives.nysed.gov/aindex.shtml.

North Carolina Office of Archives and History.
http://www.history.ncdcr.gov.

The Rhode Island Historical Society. http://www.rihs.org.

The South Carolina Historical Society.
http://www.southcarolinahistoricalsociety.org.

The Virginia Historical Society. http://www.vahistorical.org.

The National Park Service (http://www.nps.gov) maintains many historical sites; their websites also have useful material on the events that made these sites historic. In addition, many privately run historical museums and sites operate websites with material on their site and its importance, including the following:

Jamestown. http://www.historyisfun.org/Jamestown-settlement.htm.

The Mashuntucket Pequot Museum. http://www.pequotmuseum.org. The Paul Revere House. http://www.paulreverehouse.org.

Plimoth Plantation. http://www.plimoth.org.

On Native Americans, http://www.native-languages.org/ is a superb guide to native languages, histories, and other information. The University of

Washington also has a very good website on Native American history, http://www.lib.washington.edu/subject/history/tm/native.html. Many individual tribes or nations also maintain websites; in addition, http://www.tolatsga.org/Compacts.html has valuable historic information and other material on First Nations, and http://www.hanksville.org/NAresources/indices/NAhistory.html is a virtual library on Native Americans, with many useful links. One of the most valuable resources for the Iroquois and the native people of Canada in the 17th century is found in the Jesuit Relations, which have been made accessible on the Web by Creighton University (http://puffin.creighton.edu/jesuit/relations/relations_36.html).

Yale University has created a database, Avalon, that provides many 17th- and 18th-century documents. For 17th-century documents, use http://avalon.law.yale.edu/subject_menus/17th.asp; for 18th-century documents, http://avalon.law.yale.edu/subject_menus/18th.asp.

For those interested in genealogy, the place to start (and in most cases to conclude) is the New England Historic and Genealogical Society, which has put many materials on its website (http://www.newenglandancestors.org/). Although based in New England, it has a wealth of material on other places.

The Library of Congress has tremendous resources, accessible at http://myloc.gov. Local libraries will be the best place to start for particular areas, but other libraries are important repositories. The American Antiquarian Society (http://www.americanantiquarian.org/) and the John Carter Brown Library (http://www.brown.edu/Facilities/John_Carter_Brown_Library/pages/fr_resfellow.html) come immediately to mind. The Boston Public Library (http://www.bpl.org) has the premier collection of early American newspapers available on its website for library card holders.

The premier scholarly organization for the study of the colonial period is the Omohundro Institute for Early American History and Culture. Publishers of the *William and Mary Quarterly*, they host scholarly conferences around the world to generate more study of the colonial period. Their website is http://oieahc.wm.edu.