TE WHARE WĀNANGA O TE ŪPOKO O TE IKA A MĀUI

VICTORIA
UNIVERSITY OF WELLINGTON

School of History, Philosophy, Political Science and International Relations
History 2007 Trimester 2

HIST233: THE ATLANTIC WORLD, 1600-1850 CRN 9521
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Tutorial 1

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HIST233: THE ATLANTIC WORLD, 1600-1850 CRN 9521

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Education:	BA (1984), MA (1988), PhD (1993)
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Lecture times:	Wednesdays, 10:00-11:50am
Venue:	Hugh Mackenzie Lecture Theatre (LT) 002
Tutorials	Seven 50-minute tutorials will be held on Wednesdays (3:10-4:00) and Thursdays (2:10-3:00; 3:10-4:00) in classrooms on the Kelburn campus (one tutorial will be held in Rankine Brown 901). Any changes to the tutorial programme will be announced in lecture and will be posted on the History Programme noticeboard and on Blackboard.
Office hours:	Wed. 4:10-5:00; Thu. 4:10-5:00; or by appt

Additional information

General notices will be given in lectures and placed on Blackboard. Formal notices containing course information will be posted on the main History Programme noticeboard, 4th floor, Old Kirk Building.

Please note: tutorials commence second week of term

Course aims

HIST233 introduces students to major themes in Atlantic history in the period 1600-1850. HIST331 (Transatlantic slave trade and slavery) builds upon some of the broad themes introduced in HIST233. Assessments will teach students how to write concise and clear sentences and paragraphs, how to structure History essays, and will give students historical background to some key issues in Atlantic and world history.

Outline of course content

In this trimester's course on Atlantic world history, 1600-1850, we focus on migration to the West and resistance to European colonial and governmental policies. European governments created colonial systems in the Atlantic world to benefit their citizens and strengthen their states and economies; the peoples who lived in these Atlantic colonies attempted to organise their own lives independent of European rule. The Atlantic world is often viewed as an integrated community of peoples linked through maritime trade. In the first part of the course we examine this broad theme. We then turn to smugglers and pirates: groups of mariners who resisted European policies to regulate Atlantic commerce. Then we discuss the institution of slavery and development of plantation societies. We analyse the reasons why plantations first worked European indentured labour and then turned to enslaved African labour. The latter part of the course examines the Atlantic revolutions of the North American colonies, France, the Caribbean colony of St. Domingue and the colonies of Spanish America and Brazil. Emphasis is placed on the links between these revolutionary movements. We conclude with a discussion of the changes in Atlantic societies by 1850.

Course objectives

HIST233 examines Atlantic history during the period of growing British and French dominance, 1600-1850. Lecture and tutorial topics emphasize the importance of **historic context**—understanding historical events and the thinking of historical actors in contemporary context. Close attention is paid also to **primary source material**, including Walter Raleigh's description of the riches of Guiana (1595) and documents concerning indentured servants and 18th Century Maryland convicts. Assessments are designed to develop a number of specific writing, verbal and independent thinking skills, to prepare students for upper-level papers in the Humanities and for employment outside the university. Students passing the course should be able to:

1. read with accuracy and discrimination
2. come to terms with conflicting or different arguments
3. formulate arguments convincingly and concisely
4. write in a clear and logical way
5. use information resources efficiently and constructively

Relationship between assessment and course objectives

Assessments in HIST233 meet the course objectives by teaching essay-writing skills and testing lecture and tutorial material. Assessment 2 is an article review. The principal learning objectives are to teach students how to paraphrase secondary sources properly, to identify main arguments in historical essays, and to write concise sentences and fully developed paragraphs introduced by strong topic sentences. The exercise also teaches students how to limit their reliance on quotes and evaluate conflicting or different arguments. It is a **historiographical** exercise. Assessment 3, the research essay, requires students to undertake independent historical research to find sufficient evidence to support fully a thesis statement. Students will learn how to formulate an argument and identify the best historical evidence to support their argument. The terms test assesses students' general knowledge of course material presented in lectures and tutorials.

Workload guidelines

In accordance with Faculty of Humanities and Social Sciences Guidelines, this course has been constructed on the assumption that students will devote 15 hours per week to HIST233. This includes twenty 50-minute lectures and seven 50-minute tutorials.

Group work requirements

There are no mandatory group work requirements.

Course reading

Essential text: HIST233 Book of Readings. There is no assigned textbook in HIST233. Students should prepare for lectures by reading background material provided in this Book of Readings, consulting works listed in the Lecture Guide (reproduced below), or by gaining general historical information on the lecture topics from reference works or appropriate internet sites.

Textbooks can be purchased from Vicbooks located in the Student Union Building on Kelburn Campus. Books of Reading are distributed from the Student Notes Shop on the ground floor of the Student Union Building.

Students can order textbooks and student notes online at www.vicbooks.co.nz or email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers or they can be picked up from the shop the day after placing an order online.

Opening hours: 8:00am–6:00pm Monday–Friday during term time (closing at 5:00pm in the holidays) and 10am–1:00pm Saturdays. Phone: 463-5515

Because History papers demand well-written prose and proper referencing, it is recommended that students purchase the History Programme's pamphlet *Writing History Essays* from the Administrative Assistant. Rankine Brown Library holds several copies of useful writing guides/handbooks.

Examples:

Mitchell Ivers, *Random House Guide to Good Writing* (New York, 1991)

Frederick C. Crews, *The Random House Handbook* (New York, 1992)

Thomas S. Kane, *The Oxford Essential Guide to Writing* (New York, 2000)

Students who plan to continue with upper-level FHSS papers may wish to purchase essay-writing handbooks.

Assessment

Students are required to complete a map quiz, write a 1,250-1,500 word article review, write a 2,000-2,500 word essay, and complete an in-class terms test. The relative weighting of the assessment is as follows:

Map quiz, Wednesday 25 July, 11:30am (in-class) (5%)
Review, 1,250-1,500 words, due Friday 3 August 5pm (25%)
Essay, 2,000-2,500 words, due Friday 21 September, 5pm (40%)
Terms test, Wednesday, 10 October (in-class) (30%)

There is no scheduled make-up quiz or terms test date

There is no registry examination for HIST233

Submission of written work: special requirements

The essays you submit must have a History cover sheet (available in OK405 and on Blackboard)

Together they should contain the following information:

- Student name
- HIST233
- Title or topic of the assignment
- Date of submission
- Steve Behrendt
- Word count

Your work should be double-spaced, either typed or hand-written. You should photocopy all hand-written work. **Make sure that you save copies of computerised essay files.**

Indent all paragraphs five spaces, to enable your marker to identify paragraphs. Do not add a line-space between paragraphs, unless you want to indicate a section break (major transition).

Note: Please deposit your exercise in the appropriate pigeon hole outside the History Programme office, Room 405, Old Kirk Building.

Electronic Submissions

Electronic submission of written work is not normally acceptable, and is allowed **only with the prior permission of the Course Co-ordinator**. Exceptions may be granted where serious circumstances (e.g. illness) prevent you from submitting the essay in person. In this case a **paper copy** of the work must also be submitted by a date agreed with your lecturer. **PLEASE NOTE THAT REPONSIBILITY FOR ENSURING THAT THE LECTURER RECEIVES A READABLE COPY OF WRITTEN WORK REMAINS WITH THE STUDENT.**

Penalties

History Programme policy stipulates that students will be penalised for late submission of essays—a deduction of 5% for the first weekday late and then 2% per each additional weekday, up to a maximum of eight days, from marks awarded to such a late essay. Penalties may be waived, however, if there are valid grounds, for example, illness (presentation of a medical certificate is required) or similar other contingencies. In such cases prior information will be necessary.

Extension forms are available in the History Programme office. If granted an extension by the course coordinator, students are required to agree to a new assessment due date.

MANDATORY COURSE REQUIREMENTS

1. In HIST233 each student must:
   - Submit the written work specified for this course, on or by the specified dates (subject to such provisions as are stated for late submission of work)

PLEASE NOTE that **19 October 2007** is the FINAL DATE on which any written work can be accepted by the Programme, since this is the date on which we must determine whether students have met the course requirements. This means that the provision for late submission with a penalty does not apply beyond this date. Permission to submit work after 19 October must be sought in writing from the Head of Programme, and will only be granted for serious medical reasons (supported by medical certificate), or in case of serious personal crisis.

NB: A student who has obtained an overall mark of 50% or more, but failed to satisfy a mandatory requirement for a course, will receive a K grade for that course, while a course mark less than 50% will result in the appropriate fail grade (D, E or F).

Attendance requirements

There are no attendance requirements for HIST233. Lecture attendance is strongly recommended, as some material from each lecture will appear on the terms test, Wednesday 10 October. Further, not all lecture material is covered in this Book of Reading. Lecture notes will not be provided to students, though

outlines may appear on Blackboard. Thus it is advisable to coordinate note taking with other students in the course, in case of absences. Tutorial attendance is also highly recommended. About 25% of the terms test will cover material from the tutorials (excluding the Library internet tutorial). Thus, completing the tutorial readings will assist your review for the terms test.

Aegrotats

Please note that under the Assessment Statute (Section 4.5) students may now apply for an aegrotat pass in respect of any item of assessment falling within the last three weeks before the day on which lectures cease. In the case of second trimester courses in 2007 the starting point for this period is **Monday, 24 September**.

The following rules apply:

- Where a student is not able to sit a test falling within these last three weeks because of illness or injury etc., an alternative test will be arranged where possible. If the student has completed in the view of the course-supervisor, sufficient marked assessment relevant to the objectives of the course, an average mark may be offered. Where a student has an essay or other piece of assessment due in the last three weeks, and has a medical certificate or other appropriate documentation, the student will be given an extension.

- If none of the above is available to the student, for example, if he/she has an ongoing illness, then an aegrotat will be considered. See Assessment Statute (Section 4.5) for a full explanation of the rules governing the provision of aegrotats in these circumstances.

GENERAL UNIVERSITY POLICIES AND STATUTES

Students should familiarise themselves with the University's policies and statutes, particularly the Assessment Statute, the Personal Courses of Study Statute, the Statute on Student Conduct and any statutes relating to the particular qualifications being studied; see the Victoria University Calendar available in hard copy or under 'About Victoria' on the VUW home page at www.vuw.ac.nz

Student Conduct and Staff Conduct

The Statute on Student Conduct together with the Policy on Staff Conduct ensure that members of the University community are able to work, learn, study and participate in the academic and social aspects of the University's life in an atmosphere of safety and respect. The Statute on Student Conduct contains information on what conduct is prohibited and what steps can be taken if there is a complaint. For queries about complaint procedures under the Statute on Student Conduct, contact the Facilitator and Disputes Advisor. This Statute is available in the Faculty Student Administration Office or on the website at: www.vuw.ac.nz/policy/studentconduct

The policy on Staff Conduct can be found on the VUW website at: www.vuw.ac.nz/policy/staffconduct

Academic Grievances

If you have any academic problems with your course you should talk to the tutor or lecturer concerned; class representatives may be able to help you in this. If you are not satisfied with the result of that meeting, see the Head of School or the relevant Associate Dean; VUWSA Education Coordinators are available to assist in this process. If, after trying the above channels, you are still unsatisfied, formal grievance procedures can be invoked. These are set out in the Academic Grievance Policy which is published on the VUW website at www.vuw.ac.nz/policy/academicgrievances

Academic integrity and Plagiarism

Academic integrity is about honesty – put simply it means **no cheating**. All members of the University community are responsible for upholding academic integrity, which means staff and students are expected to behave honestly, fairly and with respect for others at all times.

Plagiarism is a form of cheating which undermines academic integrity. Plagiarism is **prohibited** at Victoria University.

The University defines plagiarism as follows:

> *The presentation of the work of another person or other persons as if it were one's own, whether intended or not. This includes published or unpublished work, material on the Internet and the work of other students or staff.*

Plagiarism is not worth the risk.

Any enrolled student found guilty of plagiarism will be subject to disciplinary procedures under the Statute on Student Conduct (www.vuw.ac.nz/policy/studentconduct) and may be penalized severely. Consequences of being found guilty of plagiarism can include:

- an oral or written warning
- suspension from class or university
- cancellation of an assessment mark or a course fail grade

One common form of plagiarism occurs when students fail to cite the sources for their written work in an appropriate way. See the discussion in *Writing History Essays* on how to cite your sources so as to avoid plagiarism. Please note the following in particular:

> If you use the words of anyone other than yourself, you must use quotation marks. Altering a few words here and there does not make the passage any less a quotation - merely an inaccurate one. Presenting a close paraphrase of an author's words is not acceptable either.

Writers plagiarise by stealing another author's grammatical structure. That is, you may not "plug" a few words into sentences when paraphrasing a secondary source.

Find out more about plagiarism and how to avoid it, on the University's website at:
www.vuw.ac.nz/home/studying/plagiarism.html

Students with Impairments (see Appendix 3 of the Assessment Handbook)
The University has a policy of reasonable accommodation of the needs of students with disabilities. The policy aims to give students with disabilities the same opportunity as other students to demonstrate their abilities. If you have a disability, impairment or chronic medical condition (temporary, permanent or recurring) that may impact on your ability to participate, learn and/or achieve in lectures and tutorials or in meeting the course requirements, please contact the course coordinator as early in the course as possible. Alternatively, you may wish to approach a Student Adviser from Disability Support Services (DSS) to discuss your individual needs and the available options and support on a confidential basis. DSS are located on Level 1, Robert Stout Building:

telephone: 463-6070

email: disability@vuw.ac.nz

The History Disability Liaison Person is Giacomo Lichtner and he can be contacted on 463 6756 or email gaicomo.lichtner@vuw.ac.nz
His office is located in 412 Old Kirk Building.

Student Support

Staffmembers at Victoria want students to have positive learning experiences at the University. Each faculty has a designated staff member who can either help you directly if your academic progress is causing you concern, or quickly put you in contact with someone who can. In the Faculty of Humanities and Social Sciences the support contact is **Dr Allison Kirkman, Murphy Building, room 407** and **Dr Stuart Brock, Murphy Building, room 312.** Assistance for specific groups is also available from the Kaiwawao Māori, Manaaki Pihipihinga or Victoria International.

Manaaki Pihipihinga Programme

This programme offers:

- Academic mentoring for all Māori & Pacific students at all levels of undergraduate study for the faculties of Commerce & Administration and Humanities & Social Sciences. Contact Manaaki-Pihipihinga-Progamme@vuw.ac.nz or phone 463 6015 to register for Humanities & Social Science mentoring and 463 8977 to register for mentoring for Commerce and Administration courses
- Postgraduate support network for the above faculties, which links students into all of the post grad activities and workshops on campus and networking opportunities
- Pacific Support Coordinator who can assist Pacific students with transitional issues, disseminate useful information and provide any assistance needed to help students achieve. Contact; Pacific-Support-Coord@vuw.ac.nz or phone 463 5842.

Manaaki Pihipihinga is located at: 14 Kelburn Parade, back court yard, Room 109 D (for Humanities mentoring and some first year Commerce mentoring) or Room 210 level 2 west wing railway station Pipitea (commerce mentoring space). Māori Studies mentoring is done at the marae.

Student Services

In addition, the Student Services Group (email: student-services@vuw.ac.nz) is available to provide a variety of support and services. Find out more at:

www.vuw.ac.nz/st_services/

VUWSA employs Education Coordinators who deal with academic problems and provide support, advice and advocacy services, as well as organising class representatives and faculty delegates. The Education Office (telephone 463-6983/6984 or email education@vuwsa.org.nz) is located on the ground floor, Student Union Building.

TRIMESTER OUTLINE

I. ATLANTIC WORLD INTRODUCTION

Wed, July 11 1. Course introduction

2. The Atlantic world , 1492-1550s

No tutorials

II. PRIVATEERS AND BUCCANEERS, 1550s-1620s

Wed, July 18 3. English sea dogs

4. Freebooters in the Caribbean

Lecture reading
Black, *Pirates of the West Indies*, 1-11

Tutorial 1. Raleigh, Guiana, gold and tobacco

Tutorial readings
Hakluyt, *Voyages and Discoveries*, 386-410;
Andrews, *Trade, Plunder and Settlement*, 287-300

III. PILGRIMS AND SERVANTS, 1620s-1660s

Wed, July 25 5. Pilgrims to the West

6. Indentured servants to the West

Map quiz Wednesday 25 July, 11:30am (5%)

Tutorial 2. Atlantic migrants to New England and the Caribbean, 1630-31

Tutorial readings
Dunn, "Experiments Holy and Unholy," 271-89

IV. MERCHANTS AND PLANTERS, 1650s-1690s

Wed, Aug 1 7. The rise of the West Indian plantocracy

8. King Sugar

Lecture reading
Dunn, *Sugar and Slaves*, 46-83

No tutorials

Article review due Friday 3 August, 5pm (25%)

V. PIRATES, 1700-1720s

Wed, Aug 8 9. The Golden Age of Piracy

10. Pirates and the British colonial system

Lecture readings
Black, *Pirates of the West Indies*, 11-25
Sherry, *Raiders and Rebels*, 235-62

Tutorial 3. Pirates as revolutionaries?

Tutorial reading
Rediker, *Devil and Deep Blue Sea*, 254-87

VI. PLANTATION LIFE, c.1750

Wed, Aug 15 11. Plantation societies and economies

12. Slave resistance

No tutorials

MID-TRIMESTER BREAK, 19 August-3 September

VII. RESEARCH AND WRITING

Wed, Sept 5 *Essay writing lecture*

Tutorial 4. Internet research: Google searches and evaluating websites

Note: tutorials meet in Rankine Brown Library Room 901

Justin Cargill, Library Reference Group
(and History Liaison) will moderate the workshop

VIII. CONVICTS, 1718-1788

Wed, Sept 12 13. Convicts to America, 1718-75

14. Convicts in the British Empire, 1776-88

Lecture readings
Oldham, *Britain's Convicts to the Colonies*, 9-32
Shaw, *Convicts and the Colonies*, 38-57

Tutorial 5. Indentured servants and Maryland convicts

Tutorial assignment
Locate on the internet historical data about indentured servants (student surname A-K) and convicts (surnames L-Z) shipped from the British Isles to the Americas in the 1600s and 1700s. Prepare to discuss your information in tutorial.

IX. REBELS AND REVOLUTIONARIES, 1775-1793

Wed, Sept 19 15. The American and French Revolutions
16. The St. Domingue Revolution, 1791-93

Lecture readings
Geggus, "Effects of the American Revolution on France," 518-27
Geggus, "Haitian Revolution," 402-18

No tutorials

Essay, 2,000-2,500 words, due Friday 21 September, 5pm (40%)

X. ST. DOMINIGUE AND ATLANTIC HISTORY, 1791-1814

Wed, Sept 26 17. Warfare in the Caribbean, 1793-1798
18. St. Domingue, Haiti, Spectre of Revolt

Tutorial 6. St. Domingue and Louisiana

Tutorial reading
Paquette, "Revolutionary Saint Domingue," 204-25

XI. REVOLUTIONARIES AND POLITICIANS, 1814-1850

Wed, Oct 3 19. The Spanish American Revolutions
20. The New Atlantic World

Lecture reading
Lynch, *Spanish American Revolutions*, 1-37

Tutorial 7. Abolitionism a radical movement?

Tutorial readings
Drescher, "Public Opinion," 57-86;
Williams, *Capitalism and Slavery*, 197-208

XII. TERMS TEST

Wed, Oct 10 **Terms test (in-class, 10:00-11:50) (30%)**

No tutorials

LECTURE GUIDE

There are 20 lectures scheduled for HIST233. Lecture attendance is strongly recommended, as some material from each lecture will appear on the terms test, Wednesday 10 October. Further, not all lecture material is covered in the textbook. Lecture notes will not be provided to students. Thus it is advisable to coordinate note taking with other students in the course, in case of absences.

1. Course introduction
2. The Atlantic world, 1492-1550s

3. English sea dogs
4. Freebooters in the Caribbean

5. Pilgrims to the West
6. Indentured servants to the West

7. The rise of the West Indian plantocracy
8. King Sugar

9. The Golden Age of Piracy
10. Pirates and the British colonial system

11. Plantation societies and economies
12. Slave resistance

13. Convicts to America, 1718-75
14. Convicts in the British Empire, 1776-88

15. The American and French Revolutions
16. The St. Domingue Revolution, 1791-93

17. Warfare in the Caribbean, 1793-98
18. St. Domingue, Haiti and the Spectre of Revolt

19. The Spanish American Revolutions
20. The New Atlantic World

TUTORIAL GUIDE

There are 7 tutorials in HIST233. Attendance is not required; however, at least 25% of the terms test will contain material from tutorials 1-3, 5-7. Information from Tutorial 4 "Internet research: Google searches and evaluating websites" is not covered on the terms test. Students who plan to use internet resources for their 2,000-2,500 word essay, due Friday 21 September, are encouraged strongly to attend this tutorial workshop in RB901. Citing dodgy internet sites is not an option on your research essay. Tutorial 5 discusses indentured servants and convicts, based on on-line materials students locate. Information discussed in Tutorial 5 will appear on the terms test.

Tutorial 1. Raleigh, Guiana, gold and tobacco

In 1595 Sir Walter Raleigh (1552?-1618) sailed to Guiana to seek legendary lost Inca empire of El Dorado in South America. In his famous account *The Discoverie of the Large, Rich, and bewtiful Empyre of Guiana* (1596) Raleigh told readers that he learned about "that great and Golden Citie, which the Spanyards call El Dorado." By the early 1600s merchant-planters viewed the Guiana coast as a potential large-scale tobacco-growing region. In 1617 Raleigh sailed back to the Orinoco River region, promising to find gold and not to infringe on Spanish possessions. Skirmishes between his men and Spaniards caused a diplomatic rift with Spain, and King James of England ordered the execution of Raleigh in October 1618. Elizabethan Richard Hakluyt published Raleigh's account is his *Principal Discoveries of the English Nation* (a work referred to now as *Voyages and Discoveries*).

Tutorial readings
Hakluyt, *Voyages and Discoveries*, 386-410;
Andrews, *Trade, Plunder and Settlement*, 287-300

Questions

What information about Guiana does Raleigh relate?

How accurate historically is Raleigh's account?

Why does Raleigh write his account of Guiana? Who is his audience?

How does Andrews use Raleigh's account (as a primary source)?

How could you use Raleigh's account as a primary source?

What is the historical significance of Raleigh? Why do scholars refer to Raleigh as a historical figure from a transitional period in English (and Atlantic colonial) history?

Tutorial 2. Atlantic migrants to New England and the Caribbean, 1630-31

In the late 1620s and early 1630s various Englishmen and women adventured to the New World. Some, like the Puritans, sought religious freedom from the increasingly intrusive policies pursued by Church of England leaders. Others entered the Atlantic world to gain wealth through trade or plunder. In Tutorial 2 we contrast the experiences of two Atlantic migrants, John Winthrop and Henry Colt, both of whom left historians with journal accounts of their voyages and lives in the New World. John Winthrop (d. 1649) was the first governor of the Massachusetts Bay Colony. Henry Colt (d. 1634-35?) arrived on the Caribbean island St. Christopher (St. Kitts) during the first decade of English settlement there.

Tutorial readings
Dunn, "Experiments Holy and Unholy," 271-89

Questions

Why did Winthrop and Colt keep journals?

How does Dunn assess the credibility of the information contained in the two journals?

Are there "gaps" in the journals? Why?

Compare and contrast the emigrants on board emigrant ships such as the *Arbella* (to New England) and *Alexander* (to the West Indies).

What problems faced Winthrop and the *Arbella* colonists upon arrival in Massachusetts?

How does Colt view the early Barbados and St. Christopher settlements?

What is Dunn's main argument? ("Dunn argues that . . . .")

How does Dunn structure his essay? Identify Dunn's outline by identifying chapter sections.

Tutorial 3. Pirates as revolutionaries?

The Golden Age of Piracy lasted from 1716 to 1726, a decade in which 5,000 men (and some women) plied the North Atlantic under the "banner of King Death." In 1724 Daniel Defoe, writing under the name Charles Johnson, published his first edition of *A General History of the Pyrates*, the principal work upon all subsequent Atlantic pirate histories are based. In Tutorial 3 we assess the historical importance of pirates by evaluating historian Marcus Rediker's arguments in "The Seaman as Pirate: Plunder and Social Banditry at Sea."

Tutorial readings

Rediker, *Devil and Deep Blue Sea*, 254-87

Questions

What is Rediker's main argument? ("Rediker argues that . . . .")

What evidence does Rediker draw upon to support his argument? Examine closely the primary sources cited in the footnotes. Make a list of the various types of contemporary (that is, c. 1710s-1720s) sources contained in the footnotes.

Does Rediker's evidence support his argument?

Are there "holes" in Rediker's evidence/argument?

What "type" of historian is Marcus Rediker? (British historian or maritime historian or labour historian or cultural historian etc).

Why did Atlantic/Caribbean piracy decline in the 1720s and 1730s?

Do you think the "romance" of pirates outweighs their historical importance?

Tutorial 4. Internet research: Google searches and evaluating websites

Note: tutorials meet in Rankine Brown Library Room 901

Justin Cargill, Library Reference Group (and History Liaison) will moderate the workshop

In Tutorial 4 we locate and then evaluate Atlantic history websites on the internet. How can one limit Google search criteria to retrieve a manageable number of "hits"? How can one judge the "reliability" of historical information placed on the internet?

Useful keywords in Google searches:

To verify the credibility of sites:

Be wary of:

Credible websites for Atlantic history:

http://www.

http://www.

http://www.

http://www.

http://www.

http://www.

http://www.

http://www.

http://www.

http://www.

http://www.

Tutorial 5A. Indentured servants (student surname A-K)

Use the internet to locate information about servants shipped as indentured labourers in the period 1630s-1775. Try to find online databases. Prepare to discuss your website and the historical information in tutorial.

Websites for indentured servants

http://www.

Website author/organisation:

http://www.

Website author/organisation:

http://www.

Website author/organisation:

http://www.

Website author/organisation:

What types of useful historical information did you find?

1.

2.

3.

4.

5.

6.

Tutorial 5B. Maryland convicts (student surname L-Z)

Use the internet to locate information about convicts shipped to Maryland in the 1700s. Try to find online databases. Prepare to discuss your website and the historical information in tutorial.

Websites for Maryland convicts

http://www.

Website author/organisation:

http://www.

Website author/organisation:

http://www.

Website author/organisation:

http://www.

Website author/organisation:

What types of useful historical information did you find?

1.

2.

3.

4.

5.

6.

Tutorial 6. St. Domingue and Louisiana

In 1762, during the Seven Years' War, France ceded the 800,000 square mile Louisiana territory to the Spanish. A secret treaty in 1800 then returned the lands to the French. Wartime contingencies convinced Napoleon to sell the territory to the United States (in 1803) for $4 million. Tutorial 6 examines the historic context in which Napoleon made his decision, and focuses on the importance of the St. Domingue Revolution (1791).

Tutorial readings

Paquette, "Revolutionary Saint Domingue in the Making of Territorial Louisiana," 204-25

Questions

What is a counterfactual?

What is the most important counterfactual posed by Paquette in his chapter?

What was Napoleon's "western design"?

How did USA politicians view the St. Domingue Revolution?

Explain the importance of changing demographics in Louisiana, c. 1800-1810.

What major event occurred in lower Louisiana in 1811? And what was its outcome?

What is "historical memory" and how does the term link with information in Paquette's chapter?

Tutorial 7. Abolitionism a radical movement?

The movement to abolish slavery throughout the British Empire began in the 1780s and had signal triumphs with the passage of slave trade regulations (1788-89), the abolition of the slave trade (1807), and then the abolition of slavery (1833). The center of Atlantic abolitionism then shifted to the United States in the decades leading up to the U.S. Civil War (1861-1865). Tutorial 7 examines the radicalism of British abolition in the context of other movements for social change.

Tutorial readings
Drescher, "Public Opinion," 57-86
Williams, *Capitalism and Slavery*, 197-208

Questions

What is Drescher's principal argument?

What evidence does Drescher employ to support his argument?

Who supported abolition?

What explains the timing of abolitionist agitation?

How does Eric Williams explain British abolitionism?

What does Williams mean by "emancipation from above, or emancipation from below"?

How important historically was the abolition movement?

ESSAY WRITING: GENERAL INSTRUCTIONS

Write for your reader

Perhaps the most important point to remember when writing an essay is that you are writing for an audience. In general, authors know more about their topics than do their readers (including, in many cases, their lecturers). An essay is like a roadmap, which your reader needs to follow to reach a destination. The major challenge facing all writers is to convey information effectively.

Clarity

Above all, clarity of expression is the key to effective essay writing. To enable your reader to understand your points (or, more formally, your argument), you must write clear sentences and logically written and organised paragraphs. Your reader's attention will depend in large part on the ratio between information and language in your prose. Most beginning writers write weak sentences, which usually:

1) are wordy
and/or 2) rely on weak verbs (or passive constructions)
and/or 3) include vague words

When proofreading your essay, read each sentence out loud to check for wordiness. Always try to write precise sentences: **be concise**. A quick way to check for wordiness is to "count prepositions." In general, readers have difficulty following sentences that contain more than three prepositions. The most commonly used prepositions are:

after at by for from in of on since to with

For example, you would know that a sentence such as

In *1586 Drake commanded a small fleet* ***of*** *three vessels that sailed* ***under*** *English flag* ***to*** *the port* ***of*** *Santo Domingo* ***in*** *the Caribbean*

is difficult for your reader to absorb, because it contains six prepositions. Remember the three preposition "rule."

Wordiness is one of the most easily corrected flaws of style. Study the following list, and notice how column one uses more words than are necessary to convey the same information as column two.

Wordy	Concise
at the present time	now
due to the fact that	because
during the course of	during
for the simple reason that	because
in a very real sense	truly
in spite of the fact that	although
in the not too distant future	soon
in view of the fact that	since
on the part of	by
owing to the fact that	because
rarely ever	rarely
seldom ever	seldom
to the effect that	that

To streamline your sentences, also avoid redundancy. A redundancy is an expression that conveys the same meaning more than once. Notice how column one below includes a word that delivers no new information.

Redundant	Concise
adequate enough	adequate
advance planning	planning
both together	both
but yet	but
contributing factor	factor
equally as far	as far
few in number	few
final outcome	outcome
large in size	large
past experience	experience
past history	history
share in common	share
two different	two

Redundancies usually creep into essays because writers translate *spoken English* into *written English*. For example, when we speak English we frequently use verbs such as "to go" or "to make." Examples: I made my brother walk the dog. I made dinner. How's it going? Did you go to the movies? In written English, by contrast, one writes, "I cooked dinner," "I attended the film." Students sometimes use "for" in essays (spoken English), instead of "because" (written English). Example (X = incorrect; √ = correct):

X *Columbus sailed west,* ***for*** *he knew the wind patterns of the Atlantic.*

√ *Columbus sailed west,* ***because*** *he knew the wind patterns of the Atlantic.*

Choose strong/precise verbs

Sentences often succeed or fail because of the writer's choice of verb. Choose verbs that clearly convey information to your reader:

*Drake **decided** to sail south.*

*Columbus **married** Felipa Moniz Perestrello.*

*Drake **earned** profits of two hundred percent.*

Weak/imprecise verbs and helping verbs often lead to wordy and imprecise sentences.

<u>Imprecise verbs: affect, deal, feel, involve, make, mean</u>

X In the 1600s, smallpox affected many peoples of the Americas.
√ *In the 1620s, most Cherokee children who died before the age of five, died of smallpox.*

X The captain dealt with the mutineers.
√ *The captain flogged the mutineers.*

X Surgeons dealt with sick patients.
√ *Surgeons gave medicines to sick patients.*
more precise: *Surgeons administered medicines to sick patients.*

X Raleigh felt that they would find gold.
√ Raleigh *believed that they would find gold.*

X Many crew were involved in a mutiny.
√ *Many crew seized control of the ship.*

X Captains involved themselves in sailing the ship.
√ *Captains navigate ships.*

X Merchants were involved in the organisation of voyages.
√ *Merchants purchased trading goods.*

X The captain made an effort to provide food for his crew.
√ *The captain attempted to provide food for his crew.*

<u>Avoid over-use of the helping verb "to do"</u>

X Drake did change course after twenty days at sea.
√ *Drkae changed course after twenty days at sea.*

X Las Casas did believe in divine justice.
√ *Las Casas believed in divine justice.*

Avoid reliance on the verb "to be"

You can make your prose more expressive by cutting down on the colorless, actionless verb "to be" (is, are, was, were, had been, be, being) and substituting action verbs.

X It was clear that Drake was not in control of his destiny.
√ *Drake did not control his destiny.*

X The obsession with gold **was in conflict** with Las Casas's religious beliefs.
√ *The obsession with gold **conflicted** with Las Casas's religious beliefs.*

X The war **was to draw** Clarkson's attention on African rights.
√ *The war **focused** Clarkson's attention on African rights.*

When proofreading a draft, circle all instances of is/are/was/were/be/been/being. Do you use the verb "to be" in every sentence? The use of the verb "to be" is not "illegal," for example, in sentences in which you can replace "to be" with an = sign.

√	Walter Raleigh	was	born in 1552
	Walter Raleigh	=	born in 1552
√	Queen Elizabeth	is	tall
	Queen Elizabeth	=	tall

Often students rely on the verb "to be" because they write in the passive voice. Reliance on passive grammatical structures adds "extra" words—and usually removes historical specificity. Passive voice removes the principal actor, and adds the verb "to be" in its various conjugated forms.

X On board slaving ships insurrections were being organised mostly by women.

Identify the "active" verb: **to be** or **to organise**?

√ *Women organised most insurrections on board slaving ships.*

X Teenagers **were being forced** to work long hours in fields.
= passive voice (teenagers = passive recipients)

√ *Plantation managers **forced** teenagers to work long hours in fields.*
= active voice (managers = active participants)

X Women were instrumental in organising petitions to oppose slavery.
√ *Women organised petitions to oppose slavery.*

X By rotating their crops, farmers were attempting to maintain the nutrients in the soil.
√ *Farmers rotated crops to maintain nutrients in the soil.*

Tip: if your verb has an 'ing'-ending, proofread your sentence to see if you can streamline

Correct use of passive tense:

The East German swimmers were being given illegal drugs by their coaches.

Avoid reliance on the vague words *this*, *that*, or *it*

Beginning writers rely on *this*, *that*, *it* (or plural forms *these*, *those*)—words that refer to a previous idea (usually in a previous sentence). Readers therefore have to struggle to understand your meaning. Read the following two sentences:

Columbus decided to eliminate Indian slavery, even though few Spanish farmers had immigrated to Hispaniola. **This** brought the Spanish colonists out in protest.

Does *This* refer to the elimination of slavery or to the Spanish farmers?

Many of the crewmembers talked in Portuguese to the Pinzon brothers. **That** made Columbus extremely anxious.

What was Columbus anxious about?

Avoid beginning sentences with the "double-vague" fragment "This meant . . ."

X On his return voyage in 1493, a storm forced Columbus to arrive in the Azores. This meant that he landed in a Portuguese colony

√ *On his return voyage in 1493, a storm forced Columbus to arrive in the Portuguese Azores*

Tip: When proofreading a draft, see if you can remove *this* and combine sentences

MOST-COMMON GRAMMATICAL MISTAKES

1) plurals and possessives

Singular possessive

√ *An All Black's shirt*
√ *The All Black's strategy* (referring to one All Black)
√ Christopher Columbus's voyages

Plural possessive

√ *The All Blacks' shirts*
√ *The All Blacks' strategy* (referring to the team)
√ The Columbus' landholdings

***2) its* or *it's*?**

It's = it is. In all other instances, use its (there is no its')

X *Its not known why Columbus enslaved Indians.*
√ *It is not known why Columbus enslaved Indians.*

X *It's outcome was enslavement*
√ *Its outcome was enslavement.*

Remember: try to avoid the vague word "it."

3) Semicolons [;]

Main rule: Semicolons separate related clauses, which could function independently as sentences

X *Farmers planted wheat in the summer months; just after the spring rains.*
√ *Farmers planted wheat in the summer months; during the spring rains, they plowed the fields.*

X *Columbus entered the room; while removing his coat.*
√ *Columbus entered the room while removing his coat.*

X *Isabella believed that Indians had souls; but that they should remain her vassals.*
√ *Isabella believed that Indians had souls, but that they should remain her vassals.*

Note that the words "however" and "nevertheless" often follow semicolons:

Jamaica and Virginia planters worked enslaved Africans seventy hours a week; however, work rates differed in sugar and tobacco plantations.

In the 1750s Jamaica and Virginia planters enacted strict racial laws; nevertheless, slaves still retained basic customary freedoms.

Semicolons in a series

If an item within a series contains a comma, use semicolons to show where each of the items ends.

Surviving Liverpool maritime documents include crew lists, which are located in the Public Record Office; shipping gazettes, located in the Liverpool Record Office; and ship registers, now in the Merseyside Maritime Museum.

4) Colons [:]

Use a colon to show an equivalence between items on either side. A colon introduces a restatement, a formal list, or a quotation. Use a colon if you can plausibly insert **namely** after it.

√ *Breakfast arrives: [namely] toast and a cup of coffee.*

√ *Shakespeare offered the following wise advice: [namely] "neither a borrower nor a lender be."*

X *The sailors worked hard for years: they remained as poor as ever.*

See how namely is inappropriate, since the second clause makes a new point. The colon should be a semicolon.

Note: Like a semicolon, a complete statement must precede a colon.

FRAGMENT

X *Occupations that interest me: author, editor, publisher.*

COMPLETE STATEMENT

√ *Occupations requiring writing skills interest me: author, editor, publisher.*

Be careful with "which" and "whereas"

Most students write incomplete sentences because they do not read each sentence out loud, when proofreading. Usually, students write incomplete sentences when they begin a sentence with either *Which* or *Whereas*.

INCOMPLETE SENTENCE

X *Which means that Seville become Spain's major port.*

INCOMPLETE SENTENCE

X *Whereas Christopher Columbus sailed to Hispaniola.*

Final grammatical tips

In formal academic writing:

- *Do not use contractions such as doesn't, can't*
- *Do not use abbreviations such as etc., e.g., i.e.*
- *Spell out numbers up to 100, then 500, 1,000, 10,000 (thus: one, twenty-five, ninety-nine, 100)*
- *Include commas in numbers larger than 999 (to avoid sentences such as In 1589 1466 sailors died)*

STRUCTURING AN ESSAY

A well-written essay includes an introduction with thesis statement, fully developed paragraphs that present evidence supporting the thesis, references to source material, and a conclusion summarising your major points. Remember that you are writing an essay for an audience. You do not want your reader:

1) to struggle with your prose

2) to have difficulty identifying your important points

Big chunks of information are hard for a reader to absorb. State what your reader will learn from the paragraph and then provide evidence and analysis. Walk your reader through your argument.

Essay title

Include "informative words" in your essay title to reflect accurately the content (or question) of your essay. Some writers create a "working title," which they then edit after completing the essay.

Essay introduction

The introduction informs your reader of your topic and states your argument (subsequent paragraphs present evidence to support your argument). An introduction should give readers a time frame, present a few background details, and state an argument. The best introductions also tell your reader why the general topic is important, and why your specific topic is interesting historically.

Some teachers recommend stating your conclusions in your introduction (then supporting your conclusions in your main text, and then restating your conclusions in your 'conclusion'). Other teachers suggest that you should address (not answer) a question in your introduction. (For example, if the first paragraph of a mystery novel states that "Mr Green committed the crime because he despised his butler" the reader may not want to read the book!) In HIST232, either approach is acceptable.

As essays increase in size, introductions should correspondingly lengthen. Thus, 1,000 word essays may include a one-paragraph introduction, whereas books require introductory chapters.

Write statements, not questions

In general, beginning writers should avoid writing questions—rather, write clear statements—in the introduction (and throughout the essay). Thus, rather than writing: "What broke the balance of power stalemate among the European powers?" write: "This essay argues that British diplomatic mistakes in the period 1885-1914 led to a balance of power stalemate among the European powers that could only be broken by military confrontation." Writing statements forces students to answer their own questions, thus helping your reader.

Main text: think in terms of paragraphs

When writing essays, students often think in terms of "number of words" or "pages." A better way to organise your essay-writing/preparation is to think in terms of paragraphs. Fully

developed paragraphs focus on single topics, which are introduced by topic sentences (the first paragraph sentence). Subsequent sentences in the paragraph present evidence to support the statement made in the topic sentence. A fully developed paragraph should be about 5-10 sentences.

If a paragraph has less than five sentences, then the topic is probably not sufficiently important to warrant a paragraph (perhaps "footnoteland" material). Paragraphs longer than 10 sentences usually include multiple topics. Given that a fully developed paragraph is 5-10 sentences, then paragraphs should include about 75-125 words. Therefore, an essay of 2,000 words should include about 15-25 paragraphs, and an essay of 2,500 words about 20-30 paragraphs. As each paragraph should discuss a single topic, your 2,000-2,500 word essay thus should discuss about 15-30 topics.

Important points = topic sentences

When taking notes on your essay, write down important points that you think you may want to include. If you make a list of 15-30 "important points," these can form the substance to your topic sentences, and thus the paragraph topics. Arrange your list of important points in a logical order.

Topic sentences = key sentences in essays

The first paragraph sentences, topic sentences, are key sentences in essays. The best topic sentences:

1) **stand alone** and thus avoid vague words such as *it, this, that, these, those* (words that refer to information in a previous paragraph)

2) are **pithy** (dictionary definition = precisely meaningful; cogent and terse)

3) usually avoid quotations

4) are usually idea-driven, rather than name or date-driven (and thus are not excessively narrative)

In well-written essays, a reader can read the essay argument, each topic sentence (in order), and then the conclusion—and read a "mini essay."

Weak topic sentences

X This means that Columbus was from Genoa.
(weakness: "this means")

X It therefore seems that Columbus was born in Italy.
(weakness: *therefore* is a "concluding" word inappropriate for most topic sentences. *It* is vague

X Then on 14 January Columbus traded for gold.
(weakness: a narrative topic sentence)

X Many sailors were involved in the decision.
(weakness: passive construction; vague—what decision?)

Strong topic sentences

√ Spanish conquistadors devastated Indian communities in Cuba.

√ Columbus timed his return voyage to avoid the Caribbean hurricane season.

√ Indian corn provided sufficient protein to sustain large populations in Central America.

√ Caribbean rainfall patterns determined sugar harvest cycles.

Conclusion

As essays increase in size, conclusions should correspondingly lengthen. Thus, 1,000 word essays usually include a one-paragraph conclusion, whereas books require concluding chapters. A 2,500-word essay may demand a three-paragraph conclusion. A conclusion summarises the main points of your essay. In general, you should not present new evidence in a conclusion (see *Writing History Essays*, 1998, p. 28). You may, however, present a new insight that indicates the future direction of your research.

Advanced essay-writing points
(comments apply particularly to 300- and 400-level papers)

As essays increase in word length, different skills are required to help your reader follow main points. In general, longer written work requires chapters and, within chapters, sections. Introductory and summary paragraphs should begin and end major sections. Transitional paragraphs (very difficult to write!) should link sections.

Signposts and summary statements

A well-written essay includes occasional **signposts** to guide your reader. Your thesis statement—your principal argument—is one such signpost. Topic sentences (the first sentence of paragraphs) are signposts. Signposts also are key words or fragments that indicate to your reader that you have just stated important information. Two examples:

***Significantly**, Columbus failed to understand that he had reached a new continent.*

*The administration of Governor Estrada **provides the best illustration** of Spanish colonial incompetence.*

Similarly, frequent summary statements remind your reader of important points

Las Casas believed in the fundamental rights of Indians.

Columbus knew he would reach the Terrestrial Paradise.

Most Indians died of smallpox and measles introduced by European colonists.

Referencing sources

History essays require proper referencing of sources. You must footnote/endnote accurately. Any essays lacking footnotes/ endnotes will be returned, unmarked. As a general "rule of thumb," an essay of 2,000 words should contain 10-20 footnotes/endnotes. Notes at the bottom of the page are called footnotes. When you put them at the end of your essay (the first additional page), call them endnotes (or notes). Cite references, as in the examples on the next page. Remember to give the author's first name first and use commas. Use "short titles" for additional, non-consecutive, citations. If you use Ibid. (without a page number) it tells your reader that the same page is cited (compare notes 5 and 7). Note 9 illustrates a reference to a journal article. Avoid too many consecutive Ibid.

You do not need to reference general-knowledge material learned already in this course. For example, you do not need to find a source/page number for information such as:

- Columbus first sailed west across the Atlantic in 1492
- In 1588 a Spanish armada attacked England.
- The French Revolution broke out in 1789
- Abolitionist William Wilberforce was known as the "Friend of the Slaves."

See *Writing History Essays* for guidelines on footnoting/endnoting techniques. Or, follow this model.

Endnotes Firstname Lastname, Title, page number(s)

1 Ronald Syme, The Roman Revolution (Oxford, Clarendon Press, 1939), p. 53.

2 M. P. Charlesworth, Trade-Routes and Commerce of the Roman Empire (Chicago, Ares Publishers, 1974, originally published in 1926 in London), p. 213.

3 Peter Brown, The World of Late Antiquity A.D. 150-750 (New York, Harcourt Brace Jovanovich, 1976, originally published in 1971 by Thames and Hutson, London), p. 111.

4 Charlesworth, Trade-Routes, p. 119.

5 Ibid, p. 131.

6 Quoted by Brown, Late Antiquity, p. 96.

7 Ibid.

8 C. R. Whittaker, "Late Roman Trade and Traders," in Peter Garnsey, Keith Hopkins and C. R. Whittaker (eds.), Trade in the Ancient Economy (Berkeley and Los Angeles, University of California Press, 1983), p. 175.

9 John Smith, "Trade in Sicily," Journal of Roman Studies, Vol. 43 (1978), p. 434.

10 Quoted by Syme, Roman Revolution, p. 17.

11 Yvon Gordon, "Greek Amphorae and Trade," in Garnsey, Hopkins and Whittaker (eds.), Trade in the Ancient Economy, p. 30.

12 Charlesworth, Trade-Routes, p. 11.

13 Ibid.

14 Whittaker, "Late Roman Trade," p. 172.

Note: if you quote a primary document from a secondary source, only reference the secondary source (see notes 6 and 10 above). You may mention the primary source in your main text, however.

History essays must include a "References" page or "Bibliography." List only works that you have cited in your essay. On this (last) page list your sources alphabetically (last name first). Use a full stop after the first name.

See *Writing History Essays* or follow this model:

Bibliography Lastname, Firstname [. or ,] Title, Publisher

Brown, Peter. The World of Late Antiquity A.D. 150-750 (New York, Harcourt Brace Jovanovich, 1976, originally published in 1971 by Thames and Hutson, London).

Charlesworth, M, P. Trade-Routes and Commerce of the Roman Empire (Chicago, Ares Publishers, 1974, originally published in 1926 in London).

Gordon, Yvon. "Greek Amphorae and Trade," in Peter Garnsey, Keith Hopkins and C. R. Whittaker (eds.), Trade in the Ancient Economy (Berkeley and Los Angeles, University of California Press, 1983), pp. 27-38.

Smith, John. "Trade in Sicily," Journal of Roman Studies, Vol. 43 (1978), pp. 430-51.

Syme, Ronald. The Roman Revolution (Oxford, Clarendon Press, 1939).

Whittaker, C. R. "Late Roman Trade and Traders," in Peter Garnsey, Keith Hopkins and C. R. Whittaker (eds.), Trade in the Ancient Economy (Berkeley and Los Angeles, University of California Press, 1983), pp. 170-88.

ASSESSMENT

1. MAP QUIZ Wednesday 25 July, 11:30am (5%)

On the map quiz you will identify 25 geographical locations, chosen from the list below. A practice map will be distributed in class.

Angola
Azores
Bahamas
Barbados
Bay of Honduras
Bermuda
Bight of Biafra
Bolivia
Brazil
Canary Islands
Canada
Cape Verde Islands
Caribbean Sea
Chesapeake
Colombia
Cuba
Davis Strait
Delaware River
England
Falkland Islands
Florida
France
Guianas
Gulf of Mexico
Hudson Bay
Ireland
Jamaica
Liberia
Louisiana
Madeira
Massachusetts
Mexico
Newfoundland
Nova Scotia
Panama
Pennsylvania
Pernambuco
Portugal
Rio de Janeiro
Rio de la Plata
São Tomé
Scotland
Senegambia
Sierra Leone
South Carolina
Spain
St. Domingue
St. Lawrence River
Trinidad
Venezuela

2. ARTICLE REVIEW due Friday 3 August, 5:00pm (25%)

Compare and contrast two articles or book chapters in 1,250-1,500 words. Choose a pair of articles or chapters from the list of 75 paired-groupings. All are available at the VUW Library. In your analysis, make sure that you:

1) Evaluate the sources: how each historian uses source material to support arguments (do not simply list sources)
2) Summarise the main ideas in each article/chapter
3) Critique the historians' analysis
4) Conclude by judging the credibility of each article/chapter

It is expected that you will undertake sufficient background research to familiarize yourself with the article/chapter topics. Find additional information, for example, from encyclopedia articles or historical dictionaries. Do not quote from the two readings. Instead, paraphrase. You do not need to use footnotes or endnotes. Instead, mention the authors and their articles or chapters in your introductory paragraph(s).

Attach your thesis statement (argument) and topic sentences.

This article review essay is a **historiographical** exercise. You are evaluating how historians have researched and argued a specific topic. You are examining the **historiography** of topic.

HIST233 ARTICLE REVIEW CHECKLIST

1. Title relates to the contents of your essay? [ ]
2. Sentences double-spaced? [ ]
3. Each paragraph indented five spaces? (and no line-space between paragraphs) [ ]
4. Each paragraph contains 5-10 sentences? [ ]
5. First paragraph contains a time or date or period/century reference? [ ]
6. First paragraph mentions the authors/articles? [ ]
7. All material paraphrased? [ ]
8. Each paragraph focuses on a specific topic? [ ]
9. A strong topic sentence introduces each paragraph? [ ]
10. Thesis statement and topic sentences attached? [ ]

The list of articles/chapters below (works referenced in footnote/endnote format) is in no particular order. Some materials may be held on three-day loan or Closed Reserve.

1. Atlantic ports

Allan J. Kuethe, "Havana in the Eighteenth Century," in Franklin W. Knight and Peggy K. Liss (eds.), *Atlantic Port Cities: Economy, Culture, and Society in the Atlantic World, 1650-1850* (Knoxville, University of Tennessee Press, 1991), pp. 13-39

Susan M. Socolow, "Buenos Aires: Atlantic Port and Hinterland in the Eighteenth Century," in Franklin W. Knight and Peggy K. Liss (eds.), *Atlantic Port Cities: Economy, Culture, and Society in the Atlantic World, 1650-1850* (Knoxville, University of Tennessee Press, 1991), pp. 240-61

2. British Imperial policy

Peter Marshall, "Colonial Protest and Imperial Retrenchment: Indian Policy, 1764-1768," *Journal of American Studies*, Vol. 5 (1971), pp. 1-17

Julian Gywn, "British Government Spending and the North American Colonies," *Journal of Imperial and Commonwealth History*, Vol. 8 (1980), pp. 74-84

3. Slave trade: profits to Europeans

David Richardson, "Profits in the Liverpool Slave Trade: The Accounts of William Davenport, 1757-1784," in Roger Anstey and P. E. H. Hair (eds.), *Liverpool, the African Slave Trade, and Abolition* (Liverpool, Historical Society of Lancashire and Cheshire, 1989), pp. 60-90

Joseph E. Inikori, "Market Structure and the Profits of the British African Trade in the Late Eighteenth Century," *Journal of Economic History*, Vol. 41 (1981), pp. 745-76

4. Slave trade: mortality on the Middle Passage

Raymond L. Cohn, "Deaths of Slaves in the Middle Passage," *Journal of Economic History*, Vol. 45 (1985), pp. 685-92

Johannes Postma, "Mortality in the Dutch Slave Trade, 1675-1795," in Henry A. Gemery and Jan S. Hogendorn (eds.), *The Uncommon Market: Essays in the Economic History of the Atlantic Slave Trade* (New York, Academic Press, 1979), pp. 239-60

5. Slave-naming patterns

John Thornton, "Central African Names and African-American Naming Patterns," *William and Mary Quarterly*, Vol. 50 (1993), pp. 727-42

Jerome S. Handler and JoAnn Jacoby, "Slave Names and Naming in Barbados," *William and Mary Quarterly*, Vol. 53 (1996), pp. 685-728

6. Maroons

Mavis C. Campbell, "Early Resistance to Colonialism: Montague James and the Maroons in Jamaica, Nova Scotia and Sierra Leone," in J. F. Ade Ajayi and J. D. Y. Peel (eds.), *People and Empires in African History: Essays in Memory of Michael Crowder* (London, Longman, 1992), pp. 89-106

N. A. T. Hall, "Maritime Maroons: *Grand Marronage* from the Danish West Indies," *William and Mary Quarterly*, Vol 42 (1985), pp. 476-497 reprinted in Hilary Beckles and Verene Shepherd (eds.), *Caribbean Slave Society and Economy* (New York, New Press, 1991), pp. 387-400

7. Slave resistance: British Caribbean

Mary Reckord, "The Jamaica Slave Rebellion of 1831," *Past and Present*, No. 40 (July 1968), pp. 108-25

Monica Schuler, "Akan Slave Rebellions in the British Caribbean," reprinted in Hilary Beckles and Verene Shepherd (eds.), *Caribbean Slave Society and Economy* (New York, New Press, 1991), pp. 373-86

8. Slave resistance: Carolinas

Peter Wood, "Slave Resistance in Colonial South Carolina," in Alan L. Karras and J. R. McNeill (eds.), *Atlantic American Societies* (London, Routledge, 1992), pp. 144-73

John K. Thornton, "African Dimensions of the Stono Rebellion," *American Historical Review*, Vol. 96 (October 1991), pp. 1101-13

9. Women and health in plantation societies

Richard H. Steckel, "Women, Work, and Health under Plantation Slavery in the United States," in David Barry Gaspar and Darlene Clark Hine (eds.), *More than Chattel: Black Women and Slavery in the Americas* (Bloomington, Indiana University Press, 1996), pp. 43-60

Cheryll Ann Cody, "Cycles of Work and of Childbearing: Seasonality in Women's Lives on Low Country Plantations," in David Barry Gaspar and Darlene Clark Hine (eds.), *More than Chattel: Black Women and Slavery in the Americas* (Bloomington, Indiana University Press, 1996), pp. 61-78

10. Free "colored" women in St. Domingue (modern-day Haiti)

David P. Geggus, "Slave and Free Colored Women in Saint Domingue," in David Barry Gaspar and Darlene Clark Hine (eds.), *More than Chattel: Black Women and Slavery in the Americas* (Bloomington, Indiana University Press, 1996), pp. 259-78

Susan M. Socolow, "Economic Roles of the Free Women of Color of Cap Français," in David Barry Gaspar and Darlene Clark Hine (eds.), *More than Chattel: Black Women and Slavery in the Americas* (Bloomington, Indiana University Press, 1996), pp. 279-97

11. Atlantic migration: Europeans

Trevor Burnard, "European Migration to Jamaica, 1655-1780," *William and Mary Quarterly*, Vol. 53 (1996), pp. 769-96

Mark Häberlein, "German Migrants in Colonial Pennsylvania: Resources, Opportunities, and Experience," *William and Mary Quarterly*, Vol. 50 (1993), pp. 555-74

12. Staple trades: logwood and chocolate (cacao)

Arthur M. Wilson, "The Logwood Trade in the Seventeenth and Eighteenth Centuries," in Donald C. McKay (ed.), *Essays in the History of Modern Europe* (New York, 1936), pp. 1-15. Reprinted in Susan Socolow (ed.), *The Atlantic Staple Trade*, 2 vols. (Aldershot, Variorum, 1996), II, pp. 477-91

Eugenio Piñero, "The Cacao Economy of the Eighteenth-Century Province of Caracas and the Spanish Cacao Market," *Hispanic American Historical Review*, Vol. 68 (1988), pp. 75-100. Reprinted in Susan Socolow (ed.), *The Atlantic Staple Trade*, 2 vols. (Aldershot, Variorum, 1996), II, pp. 493-518

13. Staple trades: rice cultivation

James M. Clifton, "Golden Grains of White: Rice Planting on the Lower Cape Fear," *North Carolina Historical Review*, Vol. 50 (1973), pp. 365-93

Joyce E. Chaplin, "Tidal Rice Cultivation and the Problem of Slavery in South Carolina and Georgia," *William and Mary Quarterly*, Vol. 49 (1992), pp. 29-61

14. Staple trades: molasses and rum

Gilman M. Ostrander, "The Colonial Molasses Trade," *Agricultural History*, Vol. 30 (1956), pp. 77-84. Reprinted in Susan Socolow (ed.), *The Atlantic Staple Trade*, 2 vols. (Aldershot, Variorum, 1996), II, pp. 393-400

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20. Scotland and the Atlantic world

Eric Richards, "Scotland and the Uses of the Atlantic Empire," in Bernard Bailyn and Philip D. Morgan (eds.), *Strangers within the Realm: Cultural Margins of the First British Empire* (Chapel Hill, University of North Carolina Press, 1991), pp. 67-114

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Richard Sheridan, "Samuel Martin, Innovating Sugar Planter of Antigua, 1750-1776," *Agricultural History*, Vol. 24 (1960), pp. 126-39

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Adam J. Hirsh, "The Collusion of Military Cultures in Seventeenth-Century New England," *Journal of American History*, 74 (March 1988), pp. 1187-1212

62. Laurens family of South Carolina

Gregory D. Massey, "The Limits of Antislavery Thought in the Revolutionary Lower South: John Laurens and Henry Laurens," *Journal of Southern History*, 63, 3 (Aug. 1997), pp. 495-530

James A. Rawley, "Henry Laurens and the Atlantic Slave Trade," in Rawley (ed.), *London, Metropolis of the Slave Trade* (Columbia, 2003), pp. 82-97

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Jacob M. Price, "What Did Merchants Do? Reflections on British Overseas Trade, 1660-1790," *Journal of Economic History*, 49, 2 (June 1989), pp. 267-84

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J. M. Price, "The Rise of Glasgow in the Chesapeake Tobacco Trade, 1707-1775," *William and Mary Quarterly*, 11 (1954), pp. 179-99

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Daniel B. Thorp, "Taverns and Tavern Culture on the Southern Colonial Frontier: Rowan County, North Carolina, 1753-1776," *Journal of Southern History*, 62 (1996), pp. 661-88

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Oscar Handlin and Mary F. Handlin, "Origins of the Southern Labour System," *William and Mary Quarterly*, 7 (Apr. 1950), pp. 199-222

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67. African cultural survivals in the Americas

Douglas B. Chambers, "'My own nation': Igbo Exiles in the Diaspora," in David Eltis and David Richardson (eds.), *Routes to Slavery: Direction, Ethnicity and Mortality in the Atlantic Slave Trade* (London, 1997), pp. 72-97

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68. Abolition of the British slave trade in 1807

Roger Anstey, "A Reinterpretation of the Abolition of the British Slave Trade, 1806-7," *English Historical Review*, 87 (1972), pp. 304-32

Seymour Drescher, "Whose Abolition? Popular Pressure and the Ending of the British Slave Trade," *Past and Present*, no. 143 (May 1994), pp. 136-66

69. Profitability of sugar planting

J.R. Ward, "The Profitability of Sugar Planting in the British West Indies 1650-1834," in Hilary Beckles and Verene Shepherd (eds.), *Caribbean Slave Society and Economy* (New York, New Press, 1991), pp. 81-93

Selwyn H. H. Carrington, *The Sugar Industry and the Abolition of the Slave Trade, 1775-1810* (Gainesville, 2002), pp. 246-76

70. Mutiny on the Nore

Marianne Elliott, *Partners in Revolution: The United Irishmen and France* (New Haven, 1989), pp. 134-150

Anthony G. Brown, 'The Nore Mutiny—Sedition of Ships' Biscuits? A Reappraisal," *Mariner's Mirror*, 92, 1 (Feb. 2006), pp. 50-74

71. English attitudes to Africans, 1550-1650

P. E. H. Hair, "Attitudes to Africans in English Primary Sources on Guinea up to 1650," *History in Africa*, 26 (1999), pp. 43-68

April Lee Hatfield, "A 'very wary people in their bargaining' or 'very good marchandise': English Traders' Views of Free and Enslaved Africans, 1550-1650," *Slavery and Abolition*, 25, 3 (Dec. 2004), pp. 1-17

72. Buccaneers and pirates (1)

J. S. Bromley, "Outlaws at Sea, 1660-1720: Liberty, Equality and Fraternity among the Caribbean Freebooters," in Frederick Krantz (ed.), *History from Below* (Oxford, 1988) pp. 293-318

Kris E. Lane, *Blood and Silver: A History of Piracy in the Caribbean and Central America* (Oxford, 1999), pp. 96-130

73. Buccaneers and pirates (2)

Jo Stanley, *Bold in her Breeches: Women Pirates Across the Ages* (San Francisco, 1995), pp. 139-61

David Cordingly, *Under the Black Flag: The Romance and the Reality of Life among the Pirates* (New York, 1997), pp. 56-78

74. Buccaneers and pirates (3)

Marcus Rediker, "Hydrarchy and Libertalia: The Utopian Dimensions of Atlantic Piracy in the Early Eighteenth Century," in David J. Starkey (ed.), *Pirates and Privateers: New Perspectives on the War on Trade in the Eighteenth and Nineteenth Centuries* (Exeter, 1997), pp. 29-46

Arne Bialuschewski, "Between Newfoundland and the Malacca Strait: A Survey of the Golden Age of Piracy, 1695-1725," *Mariner's Mirror*, 90, 2 (May 2004), pp. 167-86

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David Cordingly, *Under the Black Flag: The Romance and the Reality of Life among the Pirates* (New York, 1997), pp. 194-222

Peter Earle, *The Pirate Wars* (London, 2003), pp. 181-208

3. ESSAY due Friday 21 September, 5:00pm (40%)

Write a 2,000-2,500 word essay on any aspect of Atlantic history, 1600-1850, except buccaneers/pirates. Some paragraphs of your essay may extend beyond the time period of HIST233 (either before 1600 or after 1850).

Cite material from at least ten sources, four of which must be journal articles. Your bibliography should include only works that you cite.

You may write your essay on a topic linked to your article review exercise, if you choose groupings 1-71.

Please inform the course coordinator of your topic.

In second-year History papers, you should begin to formulate specific questions for yourselves. Asking the correct historical question is an important skill to learn. The best questions (specific thesis statements) often "evolve" while researching a topic.

Begin this research essay early. Those who complete their research during the mid-trimester break (19 August—3 September) will then have three weeks to write their essay. Library materials may be in short supply by the weeks of 11-22 September. You may interloan articles through document delivery for $2 (note: fees may increase)—the cost of photocopying a 20-page article. Document delivery usually takes at least 14 days, however.

Take notes efficiently by thinking about possible topic sentences (or important sentences) while reading. Remember to write a clear thesis statement and fully developed paragraphs of 5-10 sentences.

Attach your thesis statement and topic sentences to the last page of your essay.

Argument

Suggestion: place your argument at the end of your first 5-10 sentence paragraph.

Example (one-sentence method):

"This essay argues that . . . ."

OR (two-sentence method):

"This essay examines . . . ." "It argues that . . . ."

HIST233 RESEARCH ESSAY CHECKLIST

1. Title relates to essay contents? [ ]
2. Essay double-spaced? [ ]
3. Each paragraph indented five spaces? [ ]
   (and no line-space between paragraphs)
4. Each paragraph contains 5-10 sentences? [ ]
5. Introduction includes introductory material? [ ]
6. Introduction contains a time or date or period/ [ ]
   century reference?
7. Introduction contains a thesis sentence? [ ]
8. Each paragraph focuses on a specific topic? [ ]
9. A strong topic sentence introduces each paragraph? [ ]
10. Topic sentences do not begin "thus" or "therefore"? [ ]
    Exception: concluding sections of essay
11. Quoting only very important statements? [ ]
12. Quotes introduced? In her 1983 study, Smith [ ]
    argued that Columbus "believed . . .
13. Proper paraphrasing of secondary sources? [ ]
14. Minimal use of verb "to be" (is, are, was, were, [ ]
    be, been, being)
15. Contractions removed? (had not, rather than hadn't) [ ]
16. Essay proofread? [ ]
17. Topic sentences proofread? [ ]
18. Proper format for footnotes/endnotes/bibliography? [ ]
19. Included a cover sheet (with word count)? [ ]
20. Attached your thesis statement and topic sentences [ ]
    to your last page (the bibliography)?

To what degree were slaves in the New World successful in retaining their African heritage, and how big an influence did that have on the emerging culture of the Americas?

While African Slaves in the Caribbean and American colonies had modest success in retaining their African cultural heritage, they enjoyed more success in developing a new hybrid culture, made up of aspects from both African and European influences. During the eighteenth century, African slaves brought to the New World their religious customs, dances, music, foods and languages. Archaeological evidence and research into the origins of music, certain foods and language suggests that many of these carried on within the slave communities on the plantations, especially in regions where slaves from the same region in Africa were together. However recent research has caused some historians to draw conclusions indicating that African customs and language had already been evolving rapidly between tribes back in Africa due to increased trade and the influence of European travellers. This suggests that the creation of the Creole language and culture was an extension of changes that had already begun in Africa. This essay argues that it was impossible for slaves in the New World to retain their individual tribal African heritage, but were successful in incorporating their culture with that of their European masters to create a new African-American culture.

Religious belief was an important part of a slave's identity and in the Caribbean there were two distinct influences: African spirituality and Christianity. The slaves' religious practices reveal deep spiritual roots in West African traditions, especially those concerning burial and sickness. Often religious ceremonies involved slaves consulting African obeahman (*lukuman*) to confirm whether sickness was caused by supernatural means or natural causes[1]. The obeahman would then prescribe medicine and treatments or rituals to be undertaken to banish evil spirits and medicines for those affected[2]. Slaves would also seek advice to protect themselves from future injury or death, where they would be given amulets or charms to wear[3]. Traditional African jewellery

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[1] H E Lamur, "Slave Religion on the Vossenburg Plantation (Suriname) and Missionaries Reaction", in Hilary Beckles and Verene Shepherd (eds.), Caribbean Slave Society and Economy (New York, New Press, 1991), p 289.

[2] Ibid, p 287.

[3] M Greene, "Retention of African Culture among North American Slaves", in Benjamin Frankel (ed.), History in Dispute. Vol, 13: Slavery in the Western Hemisphere Circa 1500-1888, (St James Press, 2003), p 3.

was also worn as a reminder of their faith[4]. Within slave plantations, many African superstitions and rituals found their way into everyday life. Sleeping and bedding of West African slaves were often determined by tradition, with a blanket pulled over their heads, even if their feet were exposed, in an effort to ward off evil spirits. Beds were arranged in an East by West direction so that they could sleep in harmony with the world's rhythms[5].

Traditional African religious artefacts were often associated with Plantation slaves. These artefacts, including icons of their gods and small benches known as *kwa kwa banj*i [6], enabled slaves to preserve their own customary religious beliefs. New babies were blessed through rituals that originated in Africa; candles were lit for the first eight days after birth to protect the child from evil spirits[7]. Slaves believed their ancestors were powerful as a link between the living and the divine and worshiped them in religious ceremonies[8]. Archaeological evidence found in such sites as Thomas Jefferson's Monticello, Barbados and Jamaica, has found the dead were buried in accordance with the old traditions. Graves were aligned from East to West and personal items such as jewellery; money and food were buried for the spiritual journey ahead[9]. The graves were decorated in the same manner as in West Africa with the deceased possessions or specially created artistic grave markers[10]. It is important to note that no African religious practise as such has survived today.

Christianity, as practiced by the slaves, had a distinctly African flavour. Slaves turned to religion as a means of coping with slavery and initially traditional African religious rituals were practised. However, in the mid-eighteenth century large-scale conversion to Christianity took place during a religious revival movement that swept through the English colonies. With the Plantation Owners encouragement, missionaries acted as religious educator to the slaves preaching in a evangelical style. This style of Christianity appealed to the slaves because of aspects similar to or an extension of their own African religions. These included water

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4 Ibid.
5 Ibid.
6 Lamur, "Slave Religion," in Beckles and Shepherd (eds.), Caribbean Slave Society and Economy, p 291.
7 N A T Hall, Slave Society in the Danish West Indies (The University of West Indies Press, Jamaica, 1992), p 82.
8 Greene, "Retention of African Culture", p 3.
9 Ibid.
10 Ibid.

baptism, worship through singing, and religious fervour[11]. More over, the preacher's sermons encouraged equality for all through submissiveness to one God. In the United States, slaves practiced Christianity under the guidance of black ministers who had previously been holy men back in Africa[12]. Slaves adapted this further by using religion to communicate across the slave population[13], encouraging ideas from the Bible like freedom from oppression, submissiveness and redemption[14]. In adopting Christianity slaves did not abandon their own spiritual heritage, rather they modified Christian practices to make a new more evangelical form, one that still survives today.

Maintaining family groups within the slave population became one of the most important ways of continuing African culture. Although slave marriages were not recognised unless Christian, and in many areas forbidden by law, many slaves formed partnerships and had children, to form new family groups. For example, in St Croix in the Danish West Indies out of a total adult slave population of 8,568 in 1792 more than half (4,676) were in permanent partnerships[15]. As not all slaves in any given area were from the same tribe these partnerships often crossed tribal boundaries. Although their cultural heritage might be different, enough common elements remained to enable a hybrid group of customs and traditions to be formed[16]. Their unions were recognised in marriage ceremonies preformed by other slaves who were holy men, similar to the traditional ceremonies held back in Africa[17].

Family groups were also important in helping preserve cultural identity. Offspring of slaves were named after family members who had died or been sold to other plantations[18]. The children of slaves also belonged to the slave owners, and they worked on the plantations in the fields, alongside other slaves. While they worked and at night when they were with their

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11 R L F Davis, Slavery in America: Historical Overview, (California State University, Northridge, 2004), p 3.
12 Greene, "Retention of African Culture," p 3.
13 L M M Montiel, "Integration Patterns and the Assimilation Process of Negro Slaves in Mexico", in Vera Rubin and Arthur Tuden (eds.), Comparative Perspectives on Slavery in New World Plantation Societies, (The New York Academy of Sciences, New York, 1977), p 511.
14 Davis, Slavery in America, p 3.
15 Hall, Slave Society in the Danish West Indies, p 83.
16 J H Franklin, From Slavery to Freedom (Alfred A Knopf Inc., New York, 1956), p 39.
17 Davis, Slavery in America, p 3.
18 Davis, Slavery in America, p 3.

mothers, the children would be told stories and learn songs from their homeland[19]. In this manner they were taught to remember and feel pride in their cultural heritage.

African traditional treatments and cures persisted in the New World as a means of healthcare within the slave plantations. Slaves used doctors, from within the slave community, people skilled in the use of African herbs and plants. As well as doctors, some of the older women, usually midwives, were also skilled in the use of natural medicines and received special status from Plantation owners[20]. The herbs and plant used came across to the America with the slaves, for example the multi purpose Okra plant; used not only as a drink, but also for poultices on wounds, and as a means of causing abortions[21]. The doctor's role also included remedying less physical problems like protecting the slave from bad events such as beatings by the Plantation Owners, taking care of enemies, or warding off evil spirits. These prescribed remedies often relied upon faith as much as medicine, with the slave needing to do certain tasks or wear special jewellery in order for the treatment to work.

The biggest enduring example of African culture continuing in the Americas is music. Slaves played their music and sang songs from Africa on the plantations, during weddings, funerals and worship, as well as after work in the evenings. Sounds were made using African instruments such as banjo's, gourds, bells, toombah's and drums, handcrafted using traditional methods, from materials found on the plantation. From the 1740s, many colonies banned the use of drums, as it was though they might be used to incite rebellion, as drums had been used for the call to war back in Africa[22]. Instead the slaves improvised, using feet stomping and clapping to replace the drumbeats[23].

Analysis of the songs used by the New World slaves has revealed that they could not be linked to any one African ethnic group, but were a hybrid of many ethnic and regional influences. Such singing was used a means of coping with enslavement, as slaves had control over what they sang. Even by the late

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19 Ibid.

20 Hall, Slave Society in the Danish West Indies, p 81.

21 J E Holloway, African Crops and Slave Cuisine, (California State University Northridge, 2004), p 1.

22 R Blackburn, The Making of New World Slavery (Verso, London, 1997), p.349.

23 Davis, Slavery in America, p 4

seventeenth century, when slaves were mainly imported from distinct regions, the songs showed influences and musical elements from other African regions. These songs tended to be amalgamations of songs from different tribal areas, demonstrating again that a process of acculturation was already taking place[24]. These blended songs forming part of the more modern African culture. Slaves sang while working in the plantation fields, using music to help regulate the work pace and take their minds off the heavy labour[25]. These songs have left an enduring legacy today, forming the basis of jazz, blues and spiritual[26].

Dancing, and the stories told through dance were important for slaves in preserving their culture. Slaves travelling from Africa were forced to dance on slave ships, as it was seen not only as a form of exercise, but also a way of improving morale and reducing the mortality rate[27]. This had the secondary purpose of reinforcing the dances in slaves' memory, meaning dances were constantly renewed and refreshed by new slaves arriving regularly from Africa. These rhythms and dances preserved during the trip across the Atlantic became the roots of New World music and dances. Slaves from different plantations would meet regularly at dance functions. Despite the harshness of the daily labour undertaken by slaves, they were willing to travel miles at night to attend dances, often returning just in time to start work in the field the next day[28]. Dances were constantly being amended to take into account the culture experienced on the plantation[29]. This demonstrated how important dance and music was in preserving a slave's African identity, and the strong sense of community amongst the slaves.

To this day, the African heritage has been preserved through language. Due in part to regular influxes of new slaves, often from the same regions in Africa, dialects sometimes survived among plantation slaves. For example, in Louisiana two African

[24] P D Morgan, "The Cultural Implications of the Atlantic Slave Trade: African Regional Origins, American Destinations and New World Developments", in David Eltis and David Richardson (eds.), Routes To Slavery. Direction, Ethnicity and Mortality in the Transatlantic Slave Trade, (Frank Cass Ltd. London, 1997), p.137.
[25] Davis, Slavery in America, p 4.
[26] H Dodson, "America's Cultural Roots Traced to Enslaved African Ancestor", in Jubilee: the Emergence of African-American Culture (National Geographic Press, New York, 2003), p 3.
[27] Ibid, p 2.
[28] H M Beckles, "War Dances: Slave Leisure and Anti-slavery in the British-colonised Caribbean", in Verene A Shepherd (ed.), Working Slavery, Pricing Freedom, (Palgrave, New York, 2001), p 233.
[29] Dodson, "America's Cultural Roots," p 2.

dialects are still know and used today, the Gullah and Geechees dialects[30]. Recent research shows the origin of many modern words used in the United States to be from African languages. Perhaps the most commonly used African word in the English language is "okay". Clues to its African roots can be found in the nineteenth century spoken English of Jamaica and the Gullah dialect of South Carolina and can be traced to the Mande word *o ke*. Other common African words in use today in American English language include "jive", "dig" (as in "dig this man"), "hippie", "uh-hum" (yes) and "unh-unh" (no). At the same time, the process of evolving one common African language amongst slaves started while they were being transported across the Atlantic on slave ships. Slaves from different tribes were crowded in together and by necessity forced to learn enough common words to be able to communicate effectively[31]. On the plantations this was extended with the creation of the Creole language, a hybrid of several African dialects and European languages. This language was used across plantations, and was not known generally by the slave owners, allowing slaves to communicate in private. Although not strictly African in origin, it is a part of African heritage, and the Creole language still exists today.

As well as delivering slaves to the Americas, the transatlantic ships also brought crops and spices from Africa for the slaves to consume during the voyage. These crops were quickly transplanted in the Americas and formed the staple diet for slaves. Crops included Yams, Black–eyed Peas, watermelon, sesame and other spices. They were then used in traditional African cooking, for example community boiling's, stews and soups, (Gumbo), deep fat frying, and roasting meat on spits[32]. House slaves introduced both the crops and cooking styles to their European owners. Plantation owners enjoyed the taste and saw the value of these new foods, eating African style dishes regularly, and adopting some crops to grow commercially. Many of these foods survive in some form today, dishes like gumbo, grits and sweet potato pie.

Contrary to many perceived ideas, African culture within the New World did not represent distinct ethnic or national roots;

[30] Davis, Slavery in America, p 3

[31] D Northrup, "Igbo & Myth Igbo: Culture and Ethnicity in the Atlantic World, 1600-1850", Slavery and Abolition, Vol. 21, No. 3, December 2000, p 3.

[32] Holloway, African Crops and Slave Cuisine, p 1.

rather it was a hybrid of all of them. Some historians, such as John Thornton, believed the opposite of this, arguing that slave ships drew their cargo from a few African ports, which in turn had relatively consistent catchment areas. Entire ships might be full of people not only from the same culture, but who may have grown up together. This meant particular tribes tended to dominate particular plantation areas allowing their culture to continue relatively unchanged[33]. However, another Historian, Philip Morgan disputes this notion and argues that slaves at African ports for embarkation had arrived there from different tribal areas of Africa with different cultural backgrounds. He contends that even in the Americas, slaves were often re-exported or force-marched to distant colonies, adding to the cultural mix. Therefore, Africans in the New World were denied much of their previous individual cultural and social heritage and had to adapt their culture to survive[34]. This is supported by the surviving evidence which indicates a mixing of different tribal practices into a hybrid culture.

When Africans arrived in the New World in the seventeenth and eighteen centuries as indentured servants and slaves their individual cultural heritage came with them. It is clear that elements of African culture survived in the New World, but from the new research undertaken in the last few years it is apparent that this culture was an amalgam of different cultural experiences[35]. Slaves from different tribal roots created this new culture. Culture is not something that remains static, and this was especially the case in the Americas where African slaves interaction with people from other cultural backgrounds influenced their own culture. However many facets of culture in the Americas today are distinctly African, including Hip-Hop, blues, jazz and spiritual music, traditional food dishes like grits, corn cakes, and gumbo, and evangelistic churches. As well, the number of African based words in use colloquially, and the African dialects still spoken, all highlight the influence of African culture.

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[33] Morgan, "Cultural Implications", in Eltis and Richardson (eds.), Routes To Slavery p.123.

[34] Ibid, p 141.

[35] Ibid, p.142.

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Topic Sentences

1) Religious belief was an important part of a slave's identity and in the Caribbean there were two distinct influences: African spirituality and Christianity.

2) Traditional African religious artefacts were often associated with Plantation slaves.

3) Christianity, as practiced by the slaves, had a distinctly African flavour.

4) Maintaining family groups within the slave population became one of the most important ways of continuing African culture.

5) Family groups were also important in helping preserve cultural identity.

6) African traditional treatments and cures persisted in the New World as a means of healthcare within the slave plantations.

7) The biggest enduring example of African culture continuing in the Americas is music.

8) Analysis of the songs used by the New World slaves has revealed that they could not be linked to any one African ethnic group, but were a hybrid of many ethnic and regional influences.

9) Dancing, and the stories told through dance were important for slaves in preserving their culture.

10) To this day, the African heritage has been preserved through language.

11) As well as delivering slaves to the Americas, the transatlantic ships also brought crops and spices from Africa for the slaves to consume during the voyage.

12) Contrary to many perceived ideas, African culture within the New World did not represent distinct ethnic or national roots; rather it was a hybrid of all of them.

13) When Africans arrived in the New World in the seventeenth and eighteen centuries as indentured servants and slaves their individual cultural heritage came with them.

4. TERMS TEST (in class) Wednesday 10 October (30%)

The terms test covers lecture and tutorial material. Those who attend all HIST233 classes generally do well on the terms test. About 25% of the terms test covers tutorial material (all tutorials except for Tutorial 4 (in the Library) on internet research).

As you have 1 hour 50 minutes (110 minutes) to complete a test designed for 75-90 minutes, there is no time pressure.

No answers are dates, though dates may appear in questions.

Below are select questions from the previous Atlantic history terms test.

Part I: Tutorial material (28 marks/points)

Each = 2 marks/points

What was Napoleon's "western design"?

Why do historians consider Sir Walter Raleigh a historical figure from a transitional period in English (and Atlantic colonial) history? Recall that Raleigh explores (and writes about) Guiana.

How does Rediker use the evidence from William Snelgrave (*Account of the Slave Trade*) to support his argument?

Part II: Lecture/Book of Readings lecture material (72 pts)

Section 1. Fill-in-blank/multiple choice (26 marks/points)

Each = 1 mark/point, unless indicated otherwise

Tortuga (early 1600s) was an important:

a) African trading post

b) sugar colony

c) Puritan settlement

d) buccaneering base

After the Treaty of London (1604) European governments based New World settlements on:

a) effective occupation

b) the Treaty of Tordesillas

c) sugar-growing potential

d) tutorial attendance

The three-roller vertical sugar mill first appeared in:

a) Curaçao

b) Ecuador

c) Panama

d) Pernambuco

The English "mother colony" was:

a) Rhode Island

b) Virginia

c) Pennsylvania

d) Bermuda

This British West India colony (c. 1750) had the greatest percentage of European-born settlers:

a) Jamaica

b) Nevis

c) St. Kitts

d) Barbados

Part II, Section 2. Short answer section (46 marks/points)

Why were more enslaved Africans disembarked and sold in Jamaica in December and January than in other months? (2 marks)

In Trinidad in the 1860s (and even today), one finds many names of African and Chinese origin. Why? (1 mark)

What is a "free womb law"? (2 marks)

What is the fundamental reason that explains the large-scale Irish emigration in the late 1840s? (2 marks)

Why did planters "ratoon" for 2-3 years? (2 marks)

Part III: Extra credit section (10 marks/points)

What was a "pot gang"? (1 mark/point)