

CRPC 24001/HISTORY 18301, SoSc 24001
COLONIZATIONS I, Section 02 Mon, Wed, 1:30-2:50, RO 011

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HME 689
Christopher P. Todd, Intern

This course is the first part of a two-quarter core sequence that explores the centrality of colonialism to the making of the modern world. Rather than treating contemporary geohistorical units such as Europe, Africa, Asia or the Americas as having separate histories that have only recently come to converge through processes of “globalization,” this course places emphasis on a long-time perspective of cross-cultural interactions and societal connections. Readings and discussions consider the changing dynamics of conquest, enslavement, and colonial rule and their reciprocal relationships to resistance, freedom, and projects of self-determination. The first quarter (Colonizations I) takes slavery, colonization, and the making of the Atlantic world as its central thematic. The second quarter (Colonizations II) emphasizes colonization in Asia and the Pacific, giving special attention to the pre-modern Arab and Chinese empires and European and Japanese colonialism. An optional third-quarter considers decolonization in Asia and Africa in the twentieth century.

Required Texts can be purchased at Seminary Cooperative Bookstore; they are also available at Course Reserves, Regenstein Library.

Stuart B. Schwartz, ed., *Victors and Vanquished : Spanish and Nahua Views of the Conquest of Mexico* (2000)

Colin G. Calloway, *First Peoples: A Documentary Survey of American Indian History*, 3d edition (2008)

Quobna Ottobah Cugoana, *Thoughts and Sentiments on the Evil of Slavery* (1787; 1999 ed.)

Michel Rolph Trouillot, *Silencing the Past: Power and the Production of History* (1995)

Course Requirements:

a) The method of instruction in this course is intended to help you become accustomed to and, indeed, enjoy, a colloquium format. Therefore, regular attendance, informed participation, and considerate responsiveness to the views of others are essential. In order to participate effectively in class discussions, you should prepare notes on the readings and sketch out your thoughts on the assigned questions that accompany the reading before coming to class. Come to class prepared to discuss your responses to the questions and any further questions that the readings might have raised. **Please note** that grades will be lowered on the basis of inadequate preparation, irregular attendance, lack of participation in discussions, or inattentiveness to the views of others. 20%

b) Group Responses: Together with one other class mate, plan and coordinate a group response to the themes assigned for discussion in each of these weeks. Each group should plan a) your responses to the assigned questions, b) offer concrete illustrations of passages in the documents and readings that require interpretation and critical analysis; c) lead the class in discussing the implications of the different points of view raised by the documents. 20%

c) On-line “Discussion Briefs” (1 paragraph). Post questions, reactions, and/or comments raised by assigned readings on the class website by 10 PM on the day before the class meeting. Post your brief in the “Discussion Board” area of the website, (being sure to post your brief under the correct heading so that others can find it). Be sure to clarify what documents your brief refers to. Students should be prepared to elaborate on their Discussion Briefs during class discussions. **Six postings are required—three before Week 6 and three after Week 6.** 20%

d) Two short interpretive essays (5 pages each), topics to be announced. **Please note** that late papers will only be accepted under exceptional circumstances (which need to be documented— e.g. by a medical statement in case of illness or a statement from your academic advisor in the case of a personal

emergency). Requests for extensions will need to be made to me *in advance of the deadline*. The essays are due on **Friday, October 24th and Friday, December 5th, by 4:30 PM**. Students have the option of **writing a review of a book (4-5 pages) that examines a topic raised in the course instead of the second interpretive essay**. These book reviews are due **Tuesday December 9th**. A list of books eligible for review is posted in the **Course Documents section of the class website**. 30%

e) Two film critiques (1-2 pages each), **due Friday, October 17th by 4:30 PM (La Otra Conquista) and Friday, November 14th (La Ultima Cena)**. 10%

SCHEDULE of Readings & Discussions

WEEK 1:

Mon, 29 September: Introductions: Course organization, Colony, Colonialism, and Colonization

Wed, 1 October: Stories of travel, creation, and migration before an “Atlantic World”

Contextual Readings:

J. Osterhammel, *Colonialism: A Theoretical Overview* (1997), pp 3-22. CHALK and e-reserves. [20]

Calloway, *First Peoples*, 35-40

Documents:

[Marco Polo (1254-1324) envisions gold and spices in Asia]. Excerpt from *The Travels of Marco Polo* ed. John Masefield (1908), Chapter XXXVIII, “Of the Province of Kain-Du,” pp. 240-43. CHALK

[Sir John Mandeville’s Tales of Travel]. Excerpt from *The Travels of Sir John Mandeville* ed. Moseley, Chapters 29-31, pp.165-78. CHALK

[A 14th-century historian hears about an Atlantic commercial venture that returns overland]. Al-‘Umar ♣, (700/1301-749/1349), “The kingdom of M-1♣ and what appertains to it,” excerpt from Al-‘Umar ♣, *Pathways of vision in the realms of the metropolises*, in Nehemia Levtzion and J F P Hopkins, eds., *Corpus of Early Arabic Sources for West African History* (1981), pp. 261-64, 265-66, 272-73 (Cambridge, 1981), 261-64, 265-66, 272-73. CHALK

Hastin Tlo’tsi Hee, “The Beginning,” in Calloway, *First Peoples*, pp 41-46.

“Death and the Creator,” in *The Origin of Life and Death: African Creation Myths* ed. Ulli Beier, pp 3-6 [e-reserves]

>>Compare and contrast how these stories imagine a “world.” How do the tales convey ideas about the place of people in the world, relations among gods, humans, and animals, human ideals and beliefs about the consequences of wrongdoing, and relations between men and women.

>>What insights can these stories offer into the lives of the people who told and heard them and how they recalled the past and understood change?

WEEK 2

Mon, 6 Oct: Iberian Trans-Atlantic Encounters

Contextual Readings:

John Thornton, “The Birth of an Atlantic World,” in Thomas Benjamin et al., ed., *The Atlantic World in the Age of Empire* (2001), pp. 18-28 [Benjamin et al] [10]

Calloway, *First Peoples*, “The Invasions of America,” 76-82 [7]

Documents:

Luis Vaz de Camões (1524-1580), *The Lusiads* (1572), “Canto V” (William C. Atkinson trans., Penguin Books, 1952, pp 122-40. [18] CHALK

“The Beginnings of the Portuguese-African Slave Trade in the Fifteenth Century, as Described by the Chronicler Gomes Eannes de Azurara,” in Robert Edgar Conrad, ed., *Children of God’s Fire: A Documentary History of Black Slavery in Brazil* (1983), 5-11. [6] [e-reserves/CHALK]

Christopher Columbus, “Selected Entries from the Log,” 3 Aug 1492 – 15 March 1493, in *Christopher Columbus and the Enterprise of the Indies* (2005), ed. Geoffrey Symcox and Blair Sullivan,

pp. 65-83. [18]. [e-reserves]

Letter of Columbus to Luis de Santangel, [15 Feb 1493] in Christopher Columbus, *Personal Narrative of the First Voyage to America* (Boston, 1827), CHALK [4]

>>Is it possible to distinguish between perception (what was witnessed) and interpretation?

Wed, 8 Oct: Confrontation and Conquest in Mexico and Central America, 1519- 1529, I

Contextual Readings:

Schwartz, ed., *Victors and Vanquished*, pp 1-15

Documents:

Schwartz, ed., *Victors and Vanquished*, 29-34, 40-74, 79-99, 100-126.

Image: Aztec Warrior (c. 1350-1519). CHALK

Image: Aztec Mother Goddess Xochiquetzal, c. 1324-1521 (CHALK)

Image: Mother and Child Figurine, Mexico, n.d.

>> On p 247, Schwartz asks “Is history always written by the winners? If so, how do we recapture the “other side” in the past? How do the Spanish and Nahua descriptions and understandings of the first meetings differ? What aspects of behavior most preoccupy the Spaniards and the Nahuas? Why and how do Spanish soldiers make alliances? What kinds of alliances develop?

WEEK 3

Mon, 13 Oct: Confrontation and Conquest, II

Documents:

Schwartz, *Victors and Vanquished*, 127-99, 211-13

>>Was the Spanish conquest of Tenochtitlan inevitable? If yes, when did it become so?

Wed, 15 Oct. After Conquest: Endings and Beginnings

Documents:

Schwartz, *Victors and Vanquished*, , 214-43 [30]

Film Discussion: “La otra conquista” [The other conquest], dir Salvador Carrasco, 1999, (**Screening TBA**). The film is also available on COURSE RESERVES.

>> What is the “other” conquest? Did Spanish conquest represent a radical change in indigenous history or were Spaniards and the colonial state incorporated into indigenous life as other conquerors had been before?

Film critique, 2 pages, (“La Otra Conquista”) due by 4:30 P.M., Friday, Oct 17th. This essay is evaluated as a writing sample and may be returned for revisions. Please submit the essay using the digital Drop Box function n CHALK.

WEEK 4

Mon, 20 Oct: Challenging Spanish, French, and English Invasions in North America, 1513-1680

Contextual Readings:

Calloway, *First Peoples*, 82-107 [27]

Documents:

“A Narrative of the De Soto Invasion,” (c. 1546), in Calloway, *First Peoples*, pp 108-17. [10]

“An Indian Explanation of the Pueblo Revolt” (1681), in Calloway, *First Peoples*, 117-19. [3]

>> What evidence is there that the above documents were the work of at least two authors?

Identify the parts that might have been either added later by the historian Oviedo or reveal differences in understanding between interrogator and respondent? How does this account portray men of the expedition as “lost” in more ways than one? What do the documents reveal about Spanish strategies for gaining power or their understandings of the Pueblo revolt? What aspects of Spanish behavior most infuriated the Indians? Were they necessarily the ones that the Spanish chronicler or the Spanish

interrogator found most reprehensible? What do the documents reveal about the societies the Spaniards encountered and about the Indians' strategies for dealing with the invaders?

“Jesuits and Hurons in New France” (1635-37), in Calloway, *First Peoples*, pp 119-27. [9]

A Mi'kmaq Questions French ‘Civilization’” (1677), in Calloway, *First Peoples*, 127-30. [4]

>> How many voices (not authors) can you discover in the above documents? How would you compare the criticisms that Jesuits make of Amerindian societies with those expressed by Amerindians? What does each see and not see? Do the documents hint at things that Jesuits and Hurons and/or Mi'kmaq might never understand?

“The Iroquois Great League of Peace,” in Calloway, *First Peoples*, 52-62. [11]

>> How would you describe the rights and duties of chiefs in the Laws of the Iroquois Confederacy? What models of authority, gender relations, metaphors and rituals are employed? How would you assess its political practices in comparison with other models that we have encountered so far?

Wed, 22 Oct: Slave Trafficking: What Manner of Commerce?

Contextual Readings:

Stephen D. Behrendt, “Markets, Transaction Cycles, and Profits: Merchant Decision Making in the British Slave Trade,” *William and Mary Quarterly*, ser 3, 58, no 1 (Jan 2001): 171-204. [e-reserves, CHALK]

Documents:

Paul Lovejoy and David Richardson, “Letters of the Old Calabar Slave Trade, 1760-1789” in Vincent Carretta and Philip Gould, eds., *Genius in Bondage: Literature of the Early Black Atlantic* (2001, pp. 89-99, 106-07, 109-10 [CHALK/e-reserves] [13]

“Travels of Mungo Park” (c. 1795-1797), in Elizabeth Donnan, *Documents Illustrative of the History of the Slave Trade to America*, Volume 2: *The Eighteenth Century*, pp 632-42.[e-reserves] [11]

Robert Edgar Conrad, *Children of God's Fire*, Documents **1.4** [“A Young Black Man Tells of His Enslavement...”], pp 23-28; **1.8** [“A British Physician Describes...”], pp 43-48; and **1.9** [“A British Clergyman's Impressions...”], pp 48-52. [e-reserves] [c. 15?]

“Petitions to the House of Commons,” May 1789, in Elizabeth Donnan, ed., *Documents Illustrative of the Slave Trade to America Vol: 2: The Eighteenth Century*, pp 602-12. [11]

Testimony of Mr. Isaac Wilson, Surgeon in His Majesty's Navy,” in *House of Commons Sessional Papers*, ed. Sheila Lambert, Vol 72, pp. 561-81 (1790). [CHALK]

Image: JMW Turner (1775-1851), *Slavers throwing overboard the dead and dying* (1840). CHALK.

Image: **Engraving. “Am I Not a Man and a Brother?” (1790s?). CHALK.**

Image: **Engraving. “Am I Not a Woman and a Sister?” (1830?). CHALK.**

>>How was slave trading organized as a business enterprise? What business and market transactions intersected with the Atlantic trade? What can economic practices tell us about the Atlantic slave trade? What, if anything, is obscured by exclusive attention to commerce and market?

Interpretive essay # 1 due Friday, October 24th

WEEK 5

Mon, 27 Oct: Sea World: Sailors, Power, and Authority in the Age of Sail, 1550-1720

Contextual Readings:

Peter Linebaugh and Marcus Rediker, “Hydrarchy: Sailors, Pirates, and the Maritime State,” in Linebaugh and Rediker, *The Many-Headed Hydra: Sailors, Slaves, Commoners, and the Hidden History of the Revolutionary Atlantic* (2000), pp. 143-73. [e-reserves]

Documents:

John Exquemeling, *The buccaneers of America : a true account of the most remarkable assaults...written originally in Dutch in 1684-85* ed. William Swan Stallybrass (1924), pp 59-80.. [illus,

11] [e-reserves]

Adventures by sea of Edward Coxere (1633-1694), ed. E. H. W. Meyerstein, "Here begins the third voyage," pp 52-80. [28] [e-reserves]

A master mariner. Being the life and adventures of Captain Robert William Eastwick (1772-1865), ed. Herbert Compton pp 29-38 (1891). [e-reserves] [10]

Daniel Defoe (1661?-1731), "Of Captain Bartholomew Roberts and His Crew," in Daniel Defoe, *General History of the Robberies and Murders of the Most Notorious Pirates* ed. Manuel Schornhorn (1972), 194-96. [3] [e-reserves]

Daniel Defoe, (1661?-1731), "The Life of Mary Reed," in Defoe, *General History of the ... Most Notorious Pirates*, pp. 153-59. [e-reserves]

Daniel Defoe, (1661?-1731), "The Life of Anne Bonny," in Defoe, *General History of the ... Most Notorious Pirates*, pp 159-65. [e-reserves]

>> Did sailors make the sea an "alternative world" to the power relations being developed by the 17th-century English maritime state, as Linebaugh & Rediker propose?

Wed, 29 Oct: Servants and Slaves: British Caribbean and North American Plantation Frontiers

Contextual Readings:

Stuart B. Schwartz, "The Sugar Plantation: From the Old World to the New," in Schwartz, *Sugar Plantations in the Formation of Brazilian Society: Bahia, 1550-1835*(1985), pp 3-27. e-reserves [25]

Robin Blackburn, "The New Plantation," in Blackburn, *The Making of New World Slavery: From the Baroque to the Modern, 1492-1800* (1997), pp 332-344. E-reserves. [12]

Documents:

Francis Bacon (1561-1626) "On Plantations" in *A harmony of the essays, etc. of Francis Bacon* (arranged by Edward Arber. London, 1871). e-reserves.

Richard Ligon (1634-1703), "The number and nature of the Inhabitants," in *Ligon, A true & exact history of the island of Barbadoes...* (1673) reprinted in *Caribbeana: An Anthology of English Writing in the Caribbean* ed. Thomas Krise, pp 16-30. e-reserves.

Jerome S. Handler and Gunkel, Alexander, eds. "A German Indentured Servant in Barbados in 1652: The Account of Heinrich von Uchteritz" *Journal of the Barbados Museum and Historical Society* 33 (1970): 91-100. [CHALK/e-reserves][10]

"Virginia Discriminates in the Punishment of Runaways" (1640), in Willie Lee Rose, ed., *A Documentary History of Slavery in North America* (1976), pp 22-23.

"The Barbados Slave Code of 1661," in *Slavery* ed. Stanley Engerman, Seymour Drescher, and Robert Paquette (2001), pp 105-13. [9] [e-reserves]

"Virginia Slave Code 1705," in *Slavery* ed. Stanley Engerman, Seymour Drescher, and Robert Paquette (2001), pp 118-21. [e-reserves]

"The Reverend Le Jau Proselytizes Slaves on the Carolina Frontier," in Willie Lee Rose, ed., *A Documentary History of Slavery in North America* (1976), pp 27-36. [e-reserves] [10]

Image: **Anonymous: Plantation, Probably South Carolina, 18th Century**

Image: **Dirk Valkenberg, Slave Play on Dombi Plantation (c. 1707)**

>>What seems new about plantations in the Americas, when contrasted with earlier Mediterranean models? Compare and contrast social interactions, power, and resistance in deep-sea sailing ships with those on the slave plantation.

WEEK 6:

Mon, 3 Nov: Toleration and Violence: Adaptation and War in North America 1700-1783

Contextual Reading: Calloway, *First Peoples*, 154-80. [26]

Documents:

"An English Treaty and a Penobscot Response" (1727), in Calloway, *First Peoples*, 185-90 [6].

"A Captive with the Senecas" (1758) in Calloway, *First Peoples*, 191-97 [7].

“The American Revolution Comes to the Cherokees,” 197-205.

“Indians in the Art of an Emerging Nation,” in Calloway, *First Peoples*, 206-11.

The Treaty of Fort Finney with the Shawnees (1786), 244-54.

>>What do the above documents reveal about English, Indian, and American struggles for sovereignty? Why might discrepancies and differences in the understandings of treaties occur? What can a captive’s narrative tell us about Indian country and about intercultural interaction in early America? Did the anticolonial wars and political ideologies of the American Revolution affect intertribal politics among Indian nations east of the Mississippi? What new situations did American Independence create?

Wed, 5 Nov: Cross-Currents of the American Revolution

Contextual Readings:

Cassandra Pybus, *Epic Journeys of Freedom: Runaway Slaves of the American Revolution and Their Global Quest for Liberty* (2006), pp xiii-xvii, 57-71 (“Fleeing the Founders”), and 139-55 (“The Province of Freedom in Sierra Leone”)

Documents:

“The *Somerset Case*: England’s Freedom Principle” (1772), in Sue Peabody and Keila Grinberg, *Slavery, Freedom, and the Law in the Atlantic World: A Brief History with Documents*, pp 68-74. [e-reserves].

“A Woman of African and European Ancestry Seeks Her Freedom in Saint Domingue,” (1771-75), in Sue Peabody and Keila Grinberg, *Slavery, Freedom, and the Law in the Atlantic World: A Brief History with Documents*, pp 54-56. [e-reserves]

Excerpts. “The Book of Negroes: *The Black Loyalist Directory: African Americans in Exile after the American Revolution* ed. Graham Russell Hodges, [e-reserves]

Thomas Jefferson, *Notes on the State of Virginia* (1787), Excerpts, “Query XIV,” [CHALK].

“Will of Richard Randolph” (1796), in Melvin Patrick Ely, *Israel on the Appomattox: Southern Experiment in Black Freedom from the 1790s through the Civil War*, pp 447-50. [e-reserves]

John Adams to U.S. Secretary of Foreign Affairs [John Jay], 15 Aug 1785 in Charles F. Adams, *The Works of John Adams, Second President of the United States* (1850-56), Volume 8: 248-50 [e-reserves].

“Benjamin Banneker to the Secretary of State, With His Answer” (1792), in Vincent Carretta, ed., *Unchained Voices: An Anthology of Black Authors in the English-Speaking World of the 18th Century* (1996), ed. Vincent Carretta, pp 319-24. [e-reserves]

[Colonization of East Indian and African “Blacks” to Sierra Leone in 1786, 1787], in Cugoano, *Thoughts and Sentiments on the Evil of Slavery*, pp. 173-76, notes 170-172.

>>Images: Slaves and Free Black People in the Art of an Emerging Nation” [CHALK].

What do the above documents reveal about the ways in which slavery complicated meanings of freedom and in which the juridical status of freedom influenced meanings of slavery in the era of the American Revolution? Did anticolonial wars and political ideologies of the American Revolution affect slave and free black communities in North America? What new situations did American political independence create?

WEEK 7:

Mon, 10 Nov: Slavery Survives an Age of Revolution

In-class screening: “La Ultima Cena” (The Last Supper), dir Tomás Gutiérrez Alea (1977). The film is also available on Course Reserves.

Begin reading, Cugoano, *Thoughts and Sentiments*, 9-37, 50-74, 78-111 [83]

How does Cugoano challenge the scriptural, legal, economic, racial, and moral justifications of slavery and the Atlantic slave trade? Does he advocate measures for ending both the slave trade and slavery? Why and how does Cugoano distinguish between just and unjust servitude? How do you think that colonial slavery, racism, and gender have shaped his personal identity and social consciousness?

Wed: 12 Nov: Discussion

>> Compare and contrast the depictions of slavery's expansion and changing terms of justification in "La Ultima Cena" and in Cugoano's *Thoughts and Sentiments*.

Film critique ("La Ultima Cena") due Friday, Nov. 14th. Please submit essay by 4:30 PM using the Digital Drop Box function on CHALK.

WEEK 8

Mon, 17 Nov: Sweetness and Its Discontents : Gender, Consumption, and Daily Life

Contextual Readings:

Sidney Mintz, "Time, Sugar, and Sweetness," *Marxist Perspectives 2* (1979): 56-73. CHALK/e-reserves.

Charlotte Sussman, "Women and the Politics of Sugar, 1792," *Representations*, 48 (1994): 48-69. [e-reserves]

Cugoano, *Thoughts and Sentiments*, p 171, note 151.

Documents:

Samuel Martin, of Antigua, "Of the best method of making sugar," in Martin, *An essay on planteriship. Inscribed to Sir George Thomas, Bart. as a monument to ancient friendship. The seventh edition* (1785 ed), pp 1, 21-26. [CHALK]

"To preserve whole oranges" and "To make marmalade of oranges" in *The young lady's companion in cookery, and pastry, preserving, pickling, candying, &c. ...* London, 1734, pp 2-9. [CHALK]

William Fox, *An Address to the People of Great Britain on the Propriety of Abstaining from the West Indian Sugar and Rum* (24th ed., 1792), [e-reserves]

Granville Sharp (1735-1813), "An Account of the Murder of One Hundred and thirty-two Negro Slaves on Board the Ship Zong, or Zung, with some Remarks on the Arguments of an eminent Lawyer in Defence of that inhuman Transaction . . ." in Prince Hoare, ed., *Memoirs of Granville Sharp, Esq.* (1820), Appendix VIII, pp.xvii_xxi [e-reserves] [5]

Images: The Material Culture of Sugar Consumption [CHALK]

Photograph, The Cane Cutters, (19th century) [CHALK]

>>How and why did early antislavery advocates oppose sugar consumption? What were the strengths and limits of their efforts?

Wed, 19 Nov: Maroons and Tribal Politics: The Nations Within—and without

Contextual Readings:

Richard Price, ed., *Maroon Societies: Rebel Slave Communities in the Americas* (1971), pp 1-30. [e-reserves]

Calloway, *First Peoples*, 222-36

Documents:

Gonzalo Fernández de Oviedo y Valdés, "Rebellion in Santo Domingo (1521)" in Stanley Engerman, Seymour Drescher, and Robert Paquette, eds., *Slavery* (2001), pp. 308-312 CHALK/e-reserve

Bryan Edwards, "Observations on the Disposition, Character, Manners, and Habits of Life of the Maroon Negroes of the Island of Jamaica ..." in *The History of the West Indies* (1807), vol 1, Appendix 2, [e-reserves]

"Foundations of Federal Indian Law and a Native Response," in Calloway, *First Peoples*, 267-75 Engraving. "Leonard Parkinson, a Captain of Maroons," Jamaica, 1796. [CHALK]

"The American Colonization Society," *African Repository and Colonial Journal* Volume 1: (Mar 1825): p. A1. [e-reserves]

Charles Purvis, "Letter on Mob Violence in Philadelphia" (1834), in C. Peter Ripley, *Witnesses to Freedom*, pages tba.

>>What do the above documents suggest about the status of Indian nations and maroon communities in their respective societies? What do they suggest about similarities and differences in maroons' and Cherokee views about their relationship to government institutions outside their own polities? Why were free people of color eligible for government-sponsored transportation from the United States? Compare and contrast the contemplated colonization of free people of color with Indian Removal.

WEEK 9

Mon., 24 Nov: War and Revolution in the French Atlantic

Contextual Readings:

Trouillot, *Silencing the Past*, 31-69, 83-107

Documents:

On Liberty: Two Views [CHALK]

1. Abbé Guillaume Thomas Raynal (1711-1796), *Philosophical and Political History of the Settlements and Trade of the Europeans in the East and West Indies* (1770; 1783 trans; 8 vols).

Excerpt. From Lynn Hunt, ed. and trans, *The French Revolution and Human Rights* (1996), 52-55.

2. Two proclamations of Toussaint Louverture (1744?-1804). In George Tyson, ed. and trans., *Toussaint Louverture: Great Lives Observed* Prentice-Hall, Inc., 1973, pp 27-28.

Philadelphia General Advertiser, October-November 1791: Reports from the Insurrection, October-November 1791, in Laurent Dubois and John D. Garrigus, eds., *Slave Revolution in the Caribbean, 1789-1804*, pp 95-99 [e-reserves]

From Tobias Lear [to US Secretary of State James Madison?], 17 July 1801 in *The papers of James Madison : Secretary of state series*, ed. Robert J. Brugger et al (1986), Vol.1, pp.427-429 [e-reserves].

King Henry to Thomas Clarkson, At the Palace of Sans Souci, 20 March 1819, in Earl Leslie Griggs and Clifford H. Prator, eds., *Henry Christophe and Thomas Clarkson: A Correspondence* (1952), pp 128-31. CHALK

King Henry to the Emperor Alexander (Clarkson translation). [20 March 1819], in Earl Leslie Griggs and Clifford H. Prator, eds., *Henry Christophe & Thomas Clarkson: A Correspondence* (Univ of CA Press, 1952), pp. 131-35 [CHALK]

Image: Freedom of the colonists (1794). CHALK

Image: Toussaint Louverture (Rainsford, c. 1802-05). CHALK.

Image: Toussaint Louverture (1802). CHALK

Image: Richard Evans, Henri Christophe, King of Haiti (1818), CHALK

>>What was revolutionary about the Haitian revolution? Why does Trouillot regard the Haitian revolution as "unthinkable"? Do you agree?

Wed, 26 Nov: No class meeting

Submit title of book selected for final book review to CHALK website.

Students not writing a book review should begin reading Calloway, pp. 290-363 as preparation for writing interpretive essay # 2.

WEEK 10

Mon, 1 Dec: Civilizing Missions on Display

Contextual Readings:

Trouillot, *Silencing the Past*, 108-40

Documents: The World's Columbian Exhibition of 1893

Ida B. Wells-Barnett et al., "The reason why the colored American is not in the World's Columbian

Exposition,” in *Selected Works of Ida B. Wells-Barnett* ed. Trudier Harris (1991), 46-50, 116-137. [e-Reserves]

Chauncey Yellow Robe, “The Indian and the Wild West Show,” *The Quarterly Journal of the Society of American Indians* 2: 1 (July-Sept 1914): 39-40. [CHALK]

“History on Floats,” *Chicago Daily Tribune*, 2 Sept 1893 [CHALK]

“Swim in the Lagoon,” *Chicago Daily Tribune*, 12 Aug 1893 [CHALK]

“Stop the Horrid Torture Dances,” *Chicago Daily Tribune*, 20 August 1893 [CHALK]

“Dahomey to Remain until Oct 30,” *Chicago Daily Tribune*, 23 September 1893 [CHALK]

“Appeal of Douglass,” *Chicago Daily Tribune*, 26 Aug 1893 [CHALK]

>>How and why do fairs do cultural or social “work”?

Wed, 3 Dec: Oral Presentations

Present to the class a brief 5-minute summary of the topic and argument of the book that you are planning to review.

Present a brief 5-minute summary identifying differences and/or similarities in the United States’ annexation and incorporation of the far West between 1830-1890 and Spanish colonization of the 16th-17th centuries.

Final Book Review Projects or Essays # 2 are due on Tuesday, December 9th, by 4:30 PM. Reviews should be submitted using the digital drop box function on the CHALK website.