

Early american and colonial period to 1776 essay



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Early American and Colonial Period to 1776 American literature begins with the orally transmitted myths, legends, tales, and lyrics (always songs) of Indian cultures. There was no written literature among the more than 500 different Indian languages and tribal cultures that existed in North America before the first Europeans arrived. As a result, Native American oral literature is quite diverse.

Narratives from quasi-nomadic hunting cultures like the Navajo are different from stories of settled agricultural tribes such as the pueblo-dwelling Acoma; the stories of northern lakeside dwellers such as the Ojibwa often differ radically from stories of desert tribes like the Hopi. Tribes maintained their own religions — worshipping gods, animals, plants, or sacred persons. Systems of government ranged from democracies to councils of elders to theocracies. These tribal variations enter into the oral literature as well. Still, it is possible to make a few generalizations.

Indian stories, for example, glow with reverence for nature as a spiritual as well as physical mother. Nature is alive and endowed with spiritual forces; main characters may be animals or plants, often totems associated with a tribe, group, or individual. The closest to the Indian sense of holiness in later American literature is Ralph Waldo Emerson's transcendental "Over-Soul," which pervades all of life. The Mexican tribes revered the divine Quetzalcoatl, a god of the Toltecs and Aztecs, and some tales of a high god or culture were told elsewhere.

However, there are no long, standardized religious cycles about one supreme divinity. The closest equivalents to Old World spiritual narratives are often

accounts of shamans initiations and voyages. Apart from these, there are stories about culture heroes such as the Ojibwa tribe's Manabozho or the Navajo tribe's Coyote. These tricksters are treated with varying degrees of respect. In one tale they may act like heroes, while in another they may seem selfish or foolish.

Although past authorities, such as the Swiss psychologist Carl Jung, have deprecated trickster tales as expressing the inferior, amoral side of the psyche, contemporary scholars — some of them Native Americans — point out that Odysseus and Prometheus, the revered Greek heroes, are essentially tricksters as well. Examples of almost every oral genre can be found in American Indian literature: lyrics, chants, myths, fairy tales, humorous anecdotes, incantations, riddles, proverbs, epics, and legendary histories. Accounts of migrations and ancestors abound, as do vision or healing songs and tricksters' tales.

Certain creation stories are particularly popular. In one well-known creation story, told with variations among many tribes, a turtle holds up the world. In a Cheyenne version, the creator, Maheo, has four chances to fashion the world from a watery universe. He sends four water birds diving to try to bring up earth from the bottom. The snow goose, loon, and mallard soar high into the sky and sweep down in a dive, but cannot reach bottom; but the little coot, who cannot fly, succeeds in bringing up some mud in his bill.

Only one creature, humble Grandmother Turtle, is the right shape to support the mud world Maheo shapes on her shell — hence the Indian name for America, “ Turtle Island. ” The songs or poetry, like the narratives, range

from the sacred to the light and humorous: There are lullabies, war chants, love songs, and special songs for children's games, gambling, various chores, magic, or dance ceremonials. Generally the songs are repetitive. Short poem-songs given in dreams sometimes have the clear imagery and subtle mood associated with Japanese haiku or Eastern-influenced imagistic poetry. A Chippewa song runs: A loon I thought it was

But it was My love's splashing oar. Vision songs, often very short, are another distinctive form. Appearing in dreams or visions, sometimes with no warning, they may be healing, hunting, or love songs. Often they are personal, as in this Modoc song: I the song I walk here. Indian oral tradition and its relation to American literature as a whole is one of the richest and least explored topics in American studies. The Indian contribution to America is greater than is often believed. The hundreds of Indian words in everyday American English include "canoe," "tobacco," "potato," "moccasin," "moose," "persimmon," "raccoon," "tomahawk," and "totem."

Contemporary Native American writing, discussed in chapter 8, also contains works of great beauty. THE LITERATURE OF EXPLORATION Had history taken a different turn, the United States easily could have been a part of the great Spanish or French overseas empires. Its present inhabitants might speak Spanish and form one nation with Mexico, or speak French and be joined with Canadian Francophone Quebec and Montreal. Yet the earliest explorers of America were not English, Spanish, or French. The first European record of exploration in America is in a Scandinavian language.

The Old Norse Vinland Saga recounts how the adventurous Leif Eriksson and a band of wandering Norsemen settled briefly somewhere on the northeast

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coast of America — probably Nova Scotia, in Canada — in the first decade of the 11th century, almost 400 years before the next recorded European discovery of the New World. The first known and sustained contact between the Americas and the rest of the world, however, began with the famous voyage of an Italian explorer, Christopher Columbus, funded by the Spanish rulers Ferdinand and Isabella.

Columbus's journal in his "Epistola," printed in 1493, recounts the trip's drama — the terror of the men, who feared monsters and thought they might fall off the edge of the world; the near-mutiny; how Columbus faked the ships' logs so the men would not know how much farther they had travelled than anyone had gone before; and the first sighting of land as they neared America. Bartolome de las Casas is the richest source of information about the early contact between American Indians and Europeans. As a young priest he helped conquer Cuba.

He transcribed Columbus's journal, and late in life wrote a long, vivid History of the Indians criticizing their enslavement by the Spanish. Initial English attempts at colonization were disasters. The first colony was set up in 1585 at Roanoke, off the coast of North Carolina; all its colonists disappeared, and to this day legends are told about blue-eyed Croatan Indians of the area. The second colony was more permanent: Jamestown, established in 1607. It endured starvation, brutality, and misrule. However, the literature of the period paints America in glowing colors as the land of riches and opportunity.

Accounts of the colonizations became world-renowned. The exploration of Roanoke was carefully recorded by Thomas Hariot in A Briefe and True

Report of the New-Found Land of Virginia (1588). Hariot's book was quickly translated into Latin, French, and German; the text and pictures were made into engravings and widely republished for over 200 years. The Jamestown colony's main record, the writings of Captain John Smith, one of its leaders, is the exact opposite of Hariot's accurate, scientific account.

Smith was an incurable romantic, and he seems to have embroidered his adventures. To him we owe the famous story of the Indian maiden, Pocahontas. Whether fact or fiction, the tale is ingrained in the American historical imagination. The story recounts how Pocahontas, favorite daughter of Chief Powhatan, saved Captain Smith's life when he was a prisoner of the chief. Later, when the English persuaded Powhatan to give Pocahontas to them as a hostage, her gentleness, intelligence, and beauty impressed the English, and, in 1614, she married John Rolfe, an English gentleman.

The marriage initiated an eight-year peace between the colonists and the Indians, ensuring the survival of the struggling new colony. In the 17th century, pirates, adventurers, and explorers opened the way to a second wave of permanent colonists, bringing their wives, children, farm implements, and craftsmen's tools. The early literature of exploration, made up of diaries, letters, travel journals, ships' logs, and reports to the explorers' financial backers — European rulers or, in mercantile England and Holland, joint stock companies — gradually was supplanted by records of the settled colonies.

Because England eventually took possession of the North American colonies, the best-known and most-anthologized colonial literature is English. As

American minority literature continues to flower in the 20th century and American life becomes increasingly multicultural, scholars are rediscovering the importance of the continent's mixed ethnic heritage. Although the story of literature now turns to the English accounts, it is important to recognize its richly cosmopolitan beginnings. THE COLONIAL PERIOD IN NEW ENGLAND

It is likely that no other colonists in the history of the world were as intellectual as the Puritans. Between 1630 and 1690, there were as many university graduates in the northeastern section of the United States, known as New England, as in the mother country — an astounding fact when one considers that most educated people of the time were aristocrats who were unwilling to risk their lives in wilderness conditions. The self-made and often self-educated Puritans were notable exceptions. They wanted education to understand and execute God's will as they established their colonies throughout New England.

The Puritan definition of good writing was that which brought home a full awareness of the importance of worshipping God and of the spiritual dangers that the soul faced on Earth. Puritan style varied enormously — from complex metaphysical poetry to homely journals and crushingly pedantic religious history. Whatever the style or genre, certain themes remained constant. Life was seen as a test; failure led to eternal damnation and hellfire, and success to heavenly bliss. This world was an arena of constant battle between the forces of God and the forces of Satan, a formidable enemy with many disguises.

Many Puritans excitedly awaited the “ millennium,” when Jesus would return to Earth, end human misery, and inaugurate 1, 000 years of peace and prosperity. Scholars have long pointed out the link between Puritanism and capitalism: Both rest on ambition, hard work, and an intense striving for success. Although individual Puritans could not know, in strict theological terms, whether they were “ saved” and among the elect who would go to heaven, Puritans tended to feel that earthly success was a sign of election. Wealth and status were sought not only for themselves, but as welcome reassurances of spiritual health and promises of eternal life.

Moreover, the concept of stewardship encouraged success. The Puritans interpreted all things and events as symbols with deeper spiritual meanings, and felt that in advancing their own profit and their community’s well-being, they were also furthering God’s plans. They did not draw lines of distinction between the secular and religious spheres: All of life was an expression of the divine will — a belief that later resurfaces in Transcendentalism. In recording ordinary events to reveal their spiritual meaning, Puritan authors commonly cited the Bible, chapter and verse.

History was a symbolic religious panorama leading to the Puritan triumph over the New World and to God’s kingdom on Earth. The first Puritan colonists who settled New England exemplified the seriousness of Reformation Christianity. Known as the “ Pilgrims,” they were a small group of believers who had migrated from England to Holland — even then known for its religious tolerance — in 1608, during a time of persecutions. Like most Puritans, they interpreted the Bible literally. They read and acted on the text of the Second Book of Corinthians — “ Come out from among them and be

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ye separate, saith the Lord. Despairing of purifying the Church of England from within, " Separatists" formed underground " covenanted" churches that swore loyalty to the group instead of the king. Seen as traitors to the king as well as heretics damned to hell, they were often persecuted. Their separation took them ultimately to the New World. William Bradford (1590-1657) William Bradford was elected governor of Plymouth in the Massachusetts Bay Colony shortly after the Separatists landed. He was a deeply pious, self-educated man who had learned several languages, including Hebrew, in order to " see with his own eyes the ancient oracles of God in their native beauty. His participation in the migration to Holland and the Mayflower voyage to Plymouth, and his duties as governor, made him ideally suited to be the first historian of his colony. His history, *Of Plymouth Plantation* (1651), is a clear and compelling account of the colony's beginning. His description of the first view of America is justly famous: Being thus passed the vast ocean, and a sea of troubles... they had now no friends to welcome them nor inns to entertain or refresh their weatherbeaten bodies; no houses or much less towns to repair to, to seek for succor... savage barbarians... ere readier to fill their sides with arrows than otherwise. And for the reason it was winter, and they that know the winters of that country know them to be sharp and violent, and subject to cruel and fierce storms... all stand upon them with a weatherbeaten face, and the whole country, full of woods and thickets, represented a wild and savage hue. Bradford also recorded the first document of colonial self-governance in the English New World, the " Mayflower Compact," drawn up while the Pilgrims were still on board ship. The compact was a harbinger of the Declaration of Independence to come a century and a half later.

Puritans disapproved of such secular amusements as dancing and card-playing, which were associated with ungodly aristocrats and immoral living. Reading or writing “light” books also fell into this category. Puritan minds poured their tremendous energies into nonfiction and pious genres: poetry, sermons, theological tracts, and histories. Their intimate diaries and meditations record the rich inner lives of this introspective and intense people. Anne Bradstreet (c. 1612-1672) The first published book of poems by an American was also the first American book to be published by a woman — Anne Bradstreet.

It is not surprising that the book was published in England, given the lack of printing presses in the early years of the first American colonies. Born and educated in England, Anne Bradstreet was the daughter of an earl’s estate manager. She emigrated with her family when she was 18. Her husband eventually became governor of the Massachusetts Bay Colony, which later grew into the great city of Boston. She preferred her long, religious poems on conventional subjects such as the seasons, but contemporary readers most enjoy the witty poems on subjects from daily life and her warm and loving poems to her husband and children.

She was inspired by English metaphysical poetry, and her book *The Tenth Muse Lately Sprung Up in America* (1650) shows the influence of Edmund Spenser, Philip Sidney, and other English poets as well. She often uses elaborate conceits or extended metaphors. “To My Dear and Loving Husband” (1678) uses the oriental imagery, love theme, and idea of comparison popular in Europe at the time, but gives these a pious meaning

at the poem's conclusion: If ever two were one, then surely we. If ever man were loved by wife, then thee; If ever wife was happy in a man,

Compare with me, ye women, if you can. I prize thy love more than whole mines of gold Or all the riches that the East doth hold. My love is such that rivers cannot quench, Nor ought but love from thee, give recompense. Thy love is such I can no way repay, The heavens reward thee manifold, I pray. Then while we live, in love let s so persevere That when we live no more, we may live ever. Edward Taylor (c. 1644-1729) Like Anne Bradstreet, and, in fact, all of New England's first writers, the intense, brilliant poet and minister Edward Taylor was born in England.

The son of a yeoman farmer — an independent farmer who owned his own land — Taylor was a teacher who sailed to New England in 1668 rather than take an oath of loyalty to the Church of England. He studied at Harvard College, and, like most Harvard-trained ministers, he knew Greek, Latin, and Hebrew. A selfless and pious man, Taylor acted as a missionary to the settlers when he accepted his lifelong job as a minister in the frontier town of Westfield, Massachusetts, 160 kilometers into the thickly forested, wild interior.

Taylor was the best-educated man in the area, and he put his knowledge to use, working as the town minister, doctor, and civic leader. Modest, pious, and hard-working, Taylor never published his poetry, which was discovered only in the 1930s. He would, no doubt, have seen his work's discovery as divine providence; today's readers should be grateful to have his poems — the finest examples of 17th-century poetry in North America. Taylor wrote a

variety of verse: funeral elegies, lyrics, a medieval “debate,” and a 500-page Metrical History of Christianity (mainly a history of martyrs).

His best works, according to modern critics, are the series of short Preparatory Meditations. Michael Wigglesworth (1631-1705) Michael Wigglesworth, like Taylor an English-born, Harvard-educated Puritan minister who practiced medicine, is the third New England colonial poet of note. He continues the Puritan themes in his best-known work, *The Day of Doom* (1662). A long narrative that often falls into doggerel, this terrifying popularization of Calvinistic doctrine was the most popular poem of the colonial period. This first American best-seller is an appalling portrait of damnation to hell in ballad meter.

It is terrible poetry — but everybody loved it. It fused the fascination of a horror story with the authority of John Calvin. For more than two centuries, people memorized this long, dreadful monument to religious terror; children proudly recited it, and elders quoted it in everyday speech. It is not such a leap from the terrible punishments of this poem to the ghastly self-inflicted wound of Nathaniel Hawthorne’s guilty Puritan minister, Arthur Dimmesdale, in *The Scarlet Letter* (1850) or Herman Melville’s crippled Captain Ahab, a New England Faust whose quest for forbidden knowledge sinks the ship of American humanity in *Moby-Dick* (1851). *Moby-Dick* was the favorite novel of 20th-century American novelist William Faulkner, whose profound and disturbing works suggest that the dark, metaphysical vision of Protestant America has not yet been exhausted.) Like most colonial literature, the poems of early New England imitate the form and technique of the mother country, though the religious passion and frequent biblical references, as <https://assignbuster.com/early-american-and-colonial-period-to-1776-essay/>

well as the new setting, give New England writing a special identity. Isolated New World writers also lived before the advent of rapid transportation and electronic communications.

As a result, colonial writers were imitating writing that was already out of date in England. Thus, Edward Taylor, the best American poet of his day, wrote metaphysical poetry after it had become unfashionable in England. At times, as in Taylor's poetry, rich works of striking originality grew out of colonial isolation. Colonial writers often seemed ignorant of such great English authors as Ben Jonson. Some colonial writers rejected English poets who belonged to a different sect as well, thereby cutting themselves off from the finest lyric and dramatic models the English language had produced.

In addition, many colonials remained ignorant due to the lack of books. The great model of writing, belief, and conduct was the Bible, in an authorized English translation that was already outdated when it came out. The age of the Bible, so much older than the Roman church, made it authoritative to Puritan eyes. New England Puritans clung to the tales of the Jews in the Old Testament, believing that they, like the Jews, were persecuted for their faith, that they knew the one true God, and that they were the chosen elect who would establish the New Jerusalem — a heaven on Earth.

The Puritans were aware of the parallels between the ancient Jews of the Old Testament and themselves. Moses led the Israelites out of captivity from Egypt, parted the Red Sea through God's miraculous assistance so that his people could escape, and received the divine law in the form of the Ten Commandments. Like Moses, Puritan leaders felt they were rescuing their

people from spiritual corruption in England, passing miraculously over a wild sea with God's aid, and fashioning new laws and new forms of government after God's wishes.

Colonial worlds tend to be archaic, and New England certainly was no exception. New England Puritans were archaic by choice, conviction, and circumstance. Samuel Sewall (1652-1730) Easier to read than the highly religious poetry full of Biblical references are the historical and secular accounts that recount real events using lively details. Governor John Winthrop's Journal (1790) provides the best information on the early Massachusetts Bay Colony and Puritan political theory. Samuel Sewall's Diary, which records the years 1674 to 1729, is lively and engaging.

Sewall fits the pattern of early New England writers we have seen in Bradford and Taylor. Born in England, Sewall was brought to the colonies at an early age. He made his home in the Boston area, where he graduated from Harvard, and made a career of legal, administrative, and religious work. Sewall was born late enough to see the change from the early, strict religious life of the Puritans to the later, more worldly Yankee period of mercantile wealth in the New England colonies; his Diary, which is often compared to Samuel Pepys's English diary of the same period, inadvertently records the transition.

Like Pepys's diary, Sewall's is a minute record of his daily life, reflecting his interest in living piously and well. He notes little purchases of sweets for a woman he was courting, and their disagreements over whether he should affect aristocratic and expensive ways such as wearing a wig and using a

coach. Mary Rowlandson (c. 1635-c. 1678) The earliest woman prose writer of note is Mary Rowlandson, a minister's wife who gives a clear, moving account of her 11-week captivity by Indians during an Indian massacre in 1676.

The book undoubtedly fanned the flame of anti-Indian sentiment, as did John Williams's *The Redeemed Captive* (1707), describing his two years in captivity by French and Indians after a massacre. Such writings as women produced are usually domestic accounts requiring no special education. It may be argued that women's literature benefits from its homey realism and common-sense wit; certainly works like Sarah Kemble Knight's lively *Journal* (published posthumously in 1825) of a daring solo trip in 1704 from Boston to New York and back escapes the baroque complexity of much Puritan writing. Cotton Mather (1663-1728)

No account of New England colonial literature would be complete without mentioning Cotton Mather, the master pedant. The third in the four-generation Mather dynasty of Massachusetts Bay, he wrote at length of New England in over 500 books and pamphlets. Mather's 1702 *Magnalia Christi Americana* (Ecclesiastical History of New England), his most ambitious work, exhaustively chronicles the settlement of New England through a series of biographies. The huge book presents the holy Puritan errand into the wilderness to establish God's kingdom; its structure is a narrative progression of representative American "Saints' Lives. His zeal somewhat redeems his pompousness: " I write the wonders of the Christian religion, flying from the deprivations of Europe to the American strand. " Roger Williams (c. 1603-1683) As the 1600s wore on into the 1700s, religious

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dogmatism gradually dwindled, despite sporadic, harsh Puritan efforts to stem the tide of tolerance. The minister Roger Williams suffered for his own views on religion. An English-born son of a tailor, he was banished from Massachusetts in the middle of New England's ferocious winter in 1635.

Secretly warned by Governor John Winthrop of Massachusetts, he survived only by living with Indians; in 1636, he established a new colony at Rhode Island that would welcome persons of different religions. A graduate of Cambridge University (England), he retained sympathy for working people and diverse views. His ideas were ahead of his time. He was an early critic of imperialism, insisting that European kings had no right to grant land charters because American land belonged to the Indians. Williams also believed in the separation between church and state — still a fundamental principle in America today.

He held that the law courts should not have the power to punish people for religious reasons — a stand that undermined the strict New England theocracies. A believer in equality and democracy, he was a lifelong friend of the Indians. Williams's numerous books include one of the first phrase books of Indian languages, *A Key Into the Languages of America* (1643). The book also is an embryonic ethnography, giving bold descriptions of Indian life based on the time he had lived among the tribes. Each chapter is devoted to one topic — for example, eating and mealtime.

Indian words and phrases pertaining to this topic are mixed with comments, anecdotes, and a concluding poem. The end of the first chapter reads: If nature's sons, both wild and tame, Humane and courteous be, How ill

becomes it sons of God To want humanity. In the chapter on words about entertainment, he comments that “ it is a strange truth that a man shall generally find more free entertainment and refreshing among these barbarians, than amongst thousands that call themselves Christians. ”

Williams’s life is uniquely inspiring.

On a visit to England during the bloody Civil War there, he drew upon his survival in frigid New England to organize firewood deliveries to the poor of London during the winter, after their supply of coal had been cut off. He wrote lively defenses of religious toleration not only for different Christian sects, but also for non-Christians. “ It is the will and command of God, that... a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and worships, be granted to all men, in all nations... ,” he wrote in *The Bloody Tenet of Persecution for Cause of Conscience* (1644).

The intercultural experience of living among gracious and humane Indians undoubtedly accounts for much of his wisdom. Influence was two-way in the colonies. For example, John Eliot translated the Bible into Narragansett. Some Indians converted to Christianity. Even today, the Native American church is a mixture of Christianity and Indian traditional belief. The spirit of toleration and religious freedom that gradually grew in the American colonies was first established in Rhode Island and Pennsylvania, home of the Quakers.

The humane and tolerant Quakers, or “ Friends,” as they were known, believed in the sacredness of the individual conscience as the fountainhead of social order and morality. The fundamental Quaker belief in universal love

and brotherhood made them deeply democratic and opposed to dogmatic religious authority. Driven out of strict Massachusetts, which feared their influence, they established a very successful colony, Pennsylvania, under William Penn in 1681. John Woolman (1720-1772)

The best-known Quaker work is the long Journal (1774) of John Woolman, documenting his inner life in a pure, heartfelt style of great sweetness that has drawn praise from many American and English writers. This remarkable man left his comfortable home in town to sojourn with the Indians in the wild interior because he thought he might learn from them and share their ideas. He writes simply of his desire to “ feel and understand their life, and the Spirit they live in. ” Woolman’s justice-loving spirit naturally turns to social criticism: “ I perceived that many white People do often sell Rum to the Indians, which, I believe, is a great Evil. Woolman was also one of the first antislavery writers, publishing two essays, “ Some Considerations on the Keeping of Negroes,” in 1754 and 1762. An ardent humanitarian, he followed a path of “ passive obedience” to authorities and laws he found unjust, prefiguring Henry David Thoreau’s celebrated essay, “ Civil Disobedience” (1849), by generations. Jonathan Edwards (1703-1758) The antithesis of John Woolman is Jonathan Edwards, who was born only 17 years before the Quaker notable. Woolman had little formal schooling; Edwards was highly educated.

Woolman followed his inner light; Edwards was devoted to the law and authority. Both men were fine writers, but they reveal opposite poles of the colonial religious experience. Edwards was molded by his extreme sense of duty and by the rigid Puritan environment, which conspired to make him

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defend strict and gloomy Calvinism from the forces of liberalism springing up around him. He is best known for his frightening, powerful sermon, “ Sinners in the Hands of an Angry God” (1741): [I]f God should let you go, you would immediately sink, and sinfully descend, and plunge into the bottomless gulf....

The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked.... he looks upon you as worthy of nothing else but to be cast into the bottomless gulf. Edwards’s sermons had enormous impact, sending whole congregations into hysterical fits of weeping. In the long run, though, their grotesque harshness alienated people from the Calvinism that Edwards valiantly defended. Edwards’s dogmatic, medieval sermons no longer fit the experiences of relatively peaceful, prosperous 18th-century colonists.

After Edwards, fresh, liberal currents of tolerance gathered force.

LITERATURE IN THE SOUTHERN AND MIDDLE COLONIES

The institution released wealthy southern whites from manual labor, afforded them leisure, and made the dream of an aristocratic life in the American wilderness possible. The Puritan emphasis on hard work, education and earnestness was rare — instead we hear of such pleasures as horseback riding and hunting. The church was the focus of a genteel social life, not a forum for minute examinations of conscience. William Byrd (1674-1744) Southern culture naturally revolved around the ideal of the gentleman.

A Renaissance man equally good at managing a farm and reading classical Greek, he had the power of a feudal lord. William Byrd describes the gracious
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way of life at his plantation, Westover, in his famous letter of 1726 to his English friend Charles Boyle, Earl of Orrery: Besides the advantages of pure air, we abound in all kinds of provisions without expense (I mean we who have plantations). I have a large family of my own, and my doors are open to everybody, yet I have no bills to pay, and half- a-crown will rest undisturbed in my pockets for many moons altogether.

Like one of the patriarchs, I have my flock and herds, my bondmen and bondwomen, and every sort of trade amongst my own servants, so that I live in a kind of independence on everyone but Providence... William Byrd epitomizes the spirit of the southern colonial gentry. The heir to 1, 040 hectares, which he enlarged to 7, 160 hectares, he was a merchant, trader, and planter. His library of 3, 600 books was the largest in the South. He was born with a lively intelligence that his father augmented by sending him to excellent schools in England and Holland.

He visited the French Court, became a Fellow of the Royal Society, and was friendly with some of the leading English writers of his day, particularly William Wycherley and William Congreve. His London diaries are the opposite of those of the New England Puritans, full of fancy dinners, glittering parties, and womanizing, with little introspective soul-searching. Byrd is best known today for his lively History of the Dividing Line, a diary of a 1729 trip of some weeks and 960 kilometers into the interior to survey the line dividing the neighboring colonies of Virginia and North Carolina.

The quick impressions that vast wilderness, Indians, half-savage whites, wild beasts, and every sort of difficulty made on this civilized gentleman form a

uniquely American and very southern book. He ridicules the first Virginia colonists, “ about a hundred men, most of them reprobates of good families,” and jokes that at Jamestown, “ like true Englishmen, they built a church that cost no more than fifty pounds, and a tavern that cost five hundred. ” Byrd’s writings are fine examples of the keen interest Southerners took in the material world: the land, Indians, plants, animals, and settlers. Robert Beverley (c. 1673-1722) Robert Beverley, another wealthy planter and author of *The History and Present State of Virginia* (1705, 1722) records the history of the Virginia colony in a humane and vigorous style. Like Byrd, he admired the Indians and remarked on the strange European superstitions about Virginia — for example, the belief “ that the country turns all people black who go there. ” He noted the great hospitality of southerners, a trait maintained today. Humorous satire — a literary work in which human vice or folly is attacked through irony, derision, or wit — appears frequently in the colonial South.

A group of irritated settlers lampooned Georgia’s philanthropic founder, General James Oglethorpe, in a tract entitled *A True and Historical Narrative of the Colony of Georgia* (1741). They pretended to praise him for keeping them so poor and overworked that they had to develop “ the valuable virtue of humility” and shun “ the anxieties of any further ambition. ” The rowdy, satirical poem “ *The Sotweed Factor*” satirizes the colony of Maryland, where the author, an Englishman named Ebenezer Cook, had unsuccessfully tried his hand as a tobacco merchant.

Cook exposed the crude ways of the colony with high-spirited humor, and accused the colonists of cheating him. The poem concludes with an

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exaggerated curse: “ May wrath divine then lay those regions waste / Where no man’s faithful nor a woman chaste. ” In general, the colonial South may fairly be linked with a light, worldly, informative, and realistic literary tradition. Imitative of English literary fashions, the southerners attained imaginative heights in witty, precise observations of distinctive New World conditions.

Olaudah Equiano (Gustavus Vassa) (c. 1745-c. 1797) Important black writers like Olaudah Equiano and Jupiter Hammon emerged during the colonial period. Equiano, an Ibo from Niger (West Africa), was the first black in America to write an autobiography, *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African* (1789). In the book – an early example of the slave narrative genre — Equiano gives an account of his native land and the horrors and cruelties of his captivity and enslavement in the West Indies.

Equiano, who converted to Christianity, movingly laments his cruel “ un-Christian” treatment by Christians — a sentiment many African-Americans would voice in centuries to come. Jupiter Hammon (c. 1720-c. 1800) The black American poet Jupiter Hammon, a slave on Long Island, New York, is remembered for his religious poems as well as for *An Address to the Negroes of the State of New York* (1787), in which he advocated freeing children of slaves instead of condemning them to hereditary slavery. His poem “ An Evening Thought” was the first poem published by a black male in America.