



THE FORUM ON *European Expansion and Global Interaction*

PRESIDENT'S MESSAGE

I hope that spring is not as late in arriving where you are as it is in Minnesota. At last the blood again begins to flow and we crawl out of our burrows and get to work.

The panel that FEEGI sponsored at the January meeting of the American Historical Association (AHA) in New York presented an interesting combination of papers. Two dealt with the encounters of Europeans and local inhabitants in the Western Hemisphere, and one considered the negotiations that characterized relations between the Portuguese and local peoples in India. Several members of the Executive Committee also attended the AHA meeting, and we met briefly to conduct FEEGI business. Our constitution requires the Executive Committee to meet annually, and the AHA gathering provides the ideal venue.

FEEGI was organized to meet every other year. Our last meeting was in the spring of 1996 in Minneapolis. We had initially thought to meet in 1998 in Charleston, South Carolina, where FEEGI member Timothy Coates is in the History Department. As it happens, 1998 is 'also the

Quincentenary of Vasco da Gama's first voyage to India, and Tim is planning a major conference next May to commemorate that voyage. Although he very graciously offered to extend his program to accommodate the FEEGI meeting, that would have placed an enormous burden on him and on the facilities at Charleston. Instead, it seemed better to move our 1998 meeting to another venue and save Charleston for the future.

Fortunately, Pat Seed had already been talking with the Huntington Library in San Marino, California, just east of Los Angeles, which is organizing an exhibit of maps pertaining to overseas exploration. The Huntington's Robert (Roy) Ritchie and I are old friends, and he is delighted to have FEEGI meet at the Library. The interests of our members are served by several of the Huntington's collections, and we are a small enough group that they can host us easily. The dates of the meeting will be April 3-4, 1998. David Hancock, the Vice President of FEEGI, will be organizing the program and is sending out a call for papers to our membership and to the newsletters of related scholarly societies.

I am also pleased to announce that Norman Fiering, Director of the John Carter Brown Library in

Providence, RI, has just printed up a new batch of flyers for FEEGI -with the same design as before, in a very attractive cream color with red and black type. We are very grateful to the library for donating the labor and printing costs for this effort. Until FEEGI develops a larger membership, we are very dependent on the kindness of our friends.

The flyers can be very useful in attracting members and making FEEGI better known to individuals in a wide variety of disciplines dealing with diverse parts of the world. One way we can promote new membership is for current members to take flyers to professional meetings. Some organizations take a dim view of recruitment for competing groups, so it is always advisable to ask permission. On the other hand, some organizations are different enough from FEEGI that there is no obvious competition, although some of their members might be interested in FEEGI as well. Last weekend I attended the North American Society for Oceanic History (NASOH), which occasionally has presentations dealing with European expansion and its human consequences. This year the program was more focused on historic naval battles and underwater archaeology, but I took a batch of FEEGI flyers with me and talked to

several people interested in joining.

It is important to make a larger audience aware of FEEGI and its possibilities for a broadly-based examination of global exploration and human interchange. If you have ideas about how to accomplish this worthy goal, please let me know, by mail, FAX, or E-mail. And if you would like a small batch of FEEGI flyers to share with interested colleagues, please write to Norman Fiering, c/o John Carter Brown Library, Box 1894, Providence, RI 02912.

Carla Rahn Phillips
President, FEEGI

The Phase One Colonization Model: The Processes of Reduction, Reconfiguration, and Exchange

Susan D. Ball

Phase One Colonization is a model for beginning to understand the type of culture change that results from colonization as a phenomenon in and of itself, not for the colonization efforts of an individual country or group of people. It is meant to help explain what happens to any group of colonists or immigrants, at any time, and in any area of the world where colonization or immigration occurs or has occurred (Bailyn 1986a and 1986b). For my research, I have concentrated on the

colonization efforts of the Europeans during their expansion into the New World but I believe that this model is applicable to other parts of the world and to other time periods. This model, which includes the processes of reduction, reconfiguration, and exchange, addresses the culture change experienced by the Europeans, Africans and Native Americans who were in contact in the New World. It comprehends the very beginnings of the colonization effort -- from the Europeans who decided to come to the New World, to the Africans they brought with them, to the natives they encountered upon arrival -until approximately the end of the first generation of settlement for each group or wave of colonists. Phase One Colonization ends at this time because the native-born population experienced different cultural processes than those experienced by their forebearers.

For the Europeans, the Phase One Colonization model includes the decision and preparation to leave their homeland to their arrival and settlement in a colony with a local indigenous population. For the Africans, this period includes being taken captive -- their separation from family, society, and culture -the "Middle Passage", arrival in the New World, and establishment in a colony. For the Native Americans, this phase includes either contact directly with colonists, Europeans and/or Africans, or indirectly through other native groups who had already had contact with the colonists and their trade goods, the settlement of colonists within a local

region, and/or the development of trade with colonists from the time of first contact and as each successive wave of colonists moved westward. In this model, the processes of reduction, reconfiguration, and exchange, are not exclusive of one another nor are they necessarily sequential. Rather they form a complex, interrelated continuum of change and adaptation, which is sometimes deliberate, sometimes unconscious. The end result is the creation of not one but many new societies, new cultures, new worlds.

Phase One Colonization -- a synthesis developed from the works of scholars, encompassing many different research perspectives in the fields of history, ethnohistory, linguistics, historical anthropology, historical archaeology, and physical anthropology --comprehends the three processes already mentioned: reduction, reconfiguration, and exchange. Reduction is the process whereby social, cultural, and/or biological elements of a particular group are significantly simplified, diminished, and/or, in extreme cases, destroyed as a result of colonization and multicultural contact. Reconfiguration is the process whereby social, cultural, and/or biological elements within a group, or between groups, are reorganized to meet the needs of people in the colonial or contact situation. Reconfiguration always occurs after reductionary forces have taken effect and usually entails further reduction. Exchange is the process whereby social, cultural, and/or biological elements are traded, borrowed, adopted, or

imposed either within or between groups within a colony, while each group maintains its particular cultural identity and world view. Exchange begins with contact and usually continues during the processes of reduction and reconfiguration. Although these three processes appear to be present in the colonial experiences of each of the three main peoples involved in European expansion and colonization of the New World, how each group manifests them differs according to the particulars of that group's colonization or contact experience.

Each of the groups involved in colonization, Africans, Europeans, and Native Americans, underwent its own distinct sequence of events under Phase One Colonization, and each sequence led to its own resultant processes of culture change. For the Europeans and Africans, culture change began before the colonists left their respective home countries -willingly or unwillingly. During this stage, decisions were made -voluntarily or involuntarily depending on the nature of their colonization and the legal and social status of the colonists - concerning what would be taken with them (Cressy 1987). Such considerations included items of material culture, family members, and community officers such as ministers. Almost immediately, from this first stage, cultural, social and biological reduction occurred. Material culture was diminished in terms of quantity and variety. In the case of the Europeans, a person, even a group

of people, could not take all of their belongings with them nor was there a diverse representation of other aspects of their material culture (Foster 1960). The Africans did not have a choice and probably brought very little, if any, material culture with them to the New World (Mintz and Price 1992).

Socially, not every representative of a family, community, or culture would colonize. Someone relevant to the functioning of that culture or group would stay or be left behind (Clark 1986). For example, in a new settlement, spiritual and/or religious leadership might not have been available. Nor is it likely that the educational needs of the group could be met. Also, many skilled artisans and craftsmen present in Old World towns and villages might not have been available in early colonial establishments to contribute their skill and labor to the colony or to train future generations of Americans (Ballyn 1986b; Cressy 1987; Fischer 1989). The possible, and likely, lack of these essential personnel required the colonists to simplify their lives and to adapt to a life without these services. Also, in some cases of Europeans forced into colonization and for enslaved Africans, the colonists were ripped from their families, communities, and subcultures, leaving the colonist with little, if any, social representation from their respective subcultures (Thomason and Kauffman 1988). And biologically, with the reduction of members of a subculture, the genetic representation in terms of, again, quantity and variety would be

reduced. In a colony, there might not be, and usually were not, as many members of a particular subculture present to allow for the genetic continuation of that subculture without the introduction of outside genetic elements (Deagan 1973; McEwan 1991). This situation was especially true for the Africans who might or might not have had contact with anyone from their subculture.

During the passage from the Old World to the New, social and cultural reorganization began. For the Europeans and Africans, this process, reconfiguration, started as they left the Old World when people began to work and live together, and began, possibly, to assume roles they had never had in order to meet the demands of cultural and social situations for which the traditional representatives were not present aboard ship (Cressy 1987). There was usually more biological reduction as colonists or members of the crew died. This scenario was much more severe for the Africans as they endured the "Middle Passage" (Chapleau 1984). At least for the Europeans there was a chance that the colonists knew each other and had planned the voyage. This was not the case for the Africans. Most were alone, without the comfort of family or friends. They perhaps did not have anyone with whom they could speak in their native language or share familiar customs. They began to create new social and cultural institutions to meet the needs of this extreme and horrifying situation. Many also lost their lives during the "Middle Passage" which most likely further

reduced any subcultural ties (Brathwaite 1971; Joyner 1984; Mintz and Price 1992).

Once in the New World, the Africans and Europeans continued to interact with each other. Their respective subcultures also began interacting with each other on a larger and more permanent scale. Again, as a result of colonization and interaction, cultural, social, and biological reduction took place. Continuing the need to adapt to one another and their new environment, the Africans and Europeans simplified social and cultural elements at the same time that they began to exchange social, cultural, and biological elements. Necessity and function dictated the nature of this reductionary phase in that people began to discard elements of their culture that did not work in the New World in order to replace them with elements borrowed from other cultures and subcultures or with innovations which did work in the new environment (Harding 1960). During this time, biological reduction also continued. During the early colonial period, the mortality rate could range from thirty to seventy-five percent (Earle 1979 and Chapleau 1984).

Upon arrival, the Africans and Europeans directly or indirectly affected the Native American cultures. Europeans and Africans introduced diseases that caused profound biological reduction. Entire villages and peoples were destroyed after direct, or even indirect, contact with Old World peoples. As a result, the surviving

native subcultures had to reorganize themselves -reconfiguration -- into culturally and socially incomplete, artificial communities (Crosby 1972; Foster 1960; Meffell 1989). For those who were not as adversely affected by contact, and for the survivors of those who were, elaborate trading practices developed between all three groups. Each group borrowed, adapted, and/or modified cultural elements from the others -- the process of exchange (Merrell 1989; Nash 1992; Trigger 1985; Usner 1981).

Often, cultural and social elements were imposed by one group onto another. Most often Europeans imposed their cultural and societal mores onto the Africans and Native Americans (Devens 1992; Nash 1992; Creel 1988; Sobel 1987; Joyner 1984). However, due to increased contact with Africans and during the early trading period with the Native Americans, Europeans were often compelled to conform to African and Native American standards and practices (Axtell 1981; Meffell 1989; Mintz and Price 1992; Nash 1992; Sobel 1987; Trigger 1985; Usner 1981). Other examples can especially be seen in cases of miscegenation and concubinage. Because there were so few female colonists, many European men married native women or lived in concubinage with native or African women (Deagan 1989; Foster 1960; McEwan 1991). Miscegenation also existed between African men and Native American women (Nash 1992 and Usner 1981). Both of these situations increased the occurrence of the

processes of both reconfiguration and exchange as individuals from one culture intimately lived and worked with individuals from other groups. The changes that occurred during the Phase One Colonization period were significant.

As Usner states "colonization exposed all of these people [African, European, and Native American] to pressures requiring a wide range of adaptations and adjustments" (Usner 1981: xiv). Although each group retained its own world view, each colonist, and the Native Americans with whom they interacted, eventually became something/someone very different from who they were prior to colonization. Europeans were no longer Europeans but European Americans. The same is true for the Africans, and for the Native Americans; the world after colonization was not the same world the native population knew prior to colonization. It and they were altered. It was, indeed, a 'new world' (Meffell 1989) and the reduction, reconfiguration, and exchange that all three cultures experienced during this early period eventually created a new American culture and identity.

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Editor's Note: Ms Ball recently completed her MA. in anthropology from the University of South Carolina, where she conducted research at 16th century Santa Elena and the 17th century Charles Pinckney NHS She is interested in social and cultural effects of colonization and immigration in the first and second generations of Europeans in North America, using historical, sociological, demographic, and geographical concepts. She plans for a Ph. D. In history, anthropology, or both.

THE OLIVEIRA LIMA LIBRARY

The collection of the Oliveira Lima Library at The Catholic University of America numbers more than 46,000 books, serials, pamphlets, broadsides, and manuscripts. While the focus is on the Portuguese world, particularly Brazil, the collection also includes significant

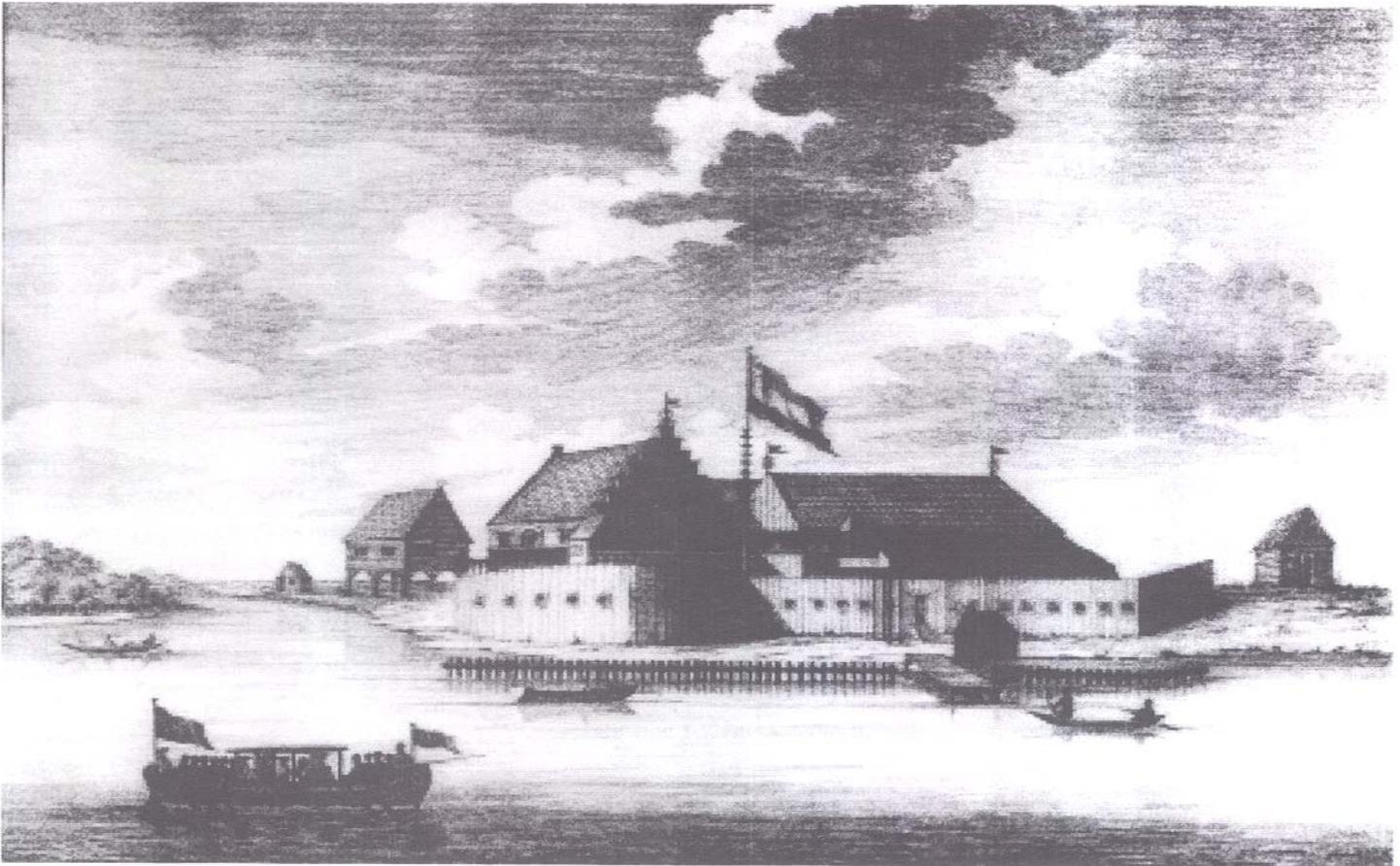
materials for the study of Spain and Latin America, Asia, Africa, and India. Chronological coverage ranges from the early sixteenth to the late nineteenth centuries, with primary emphasis on history and culture. The purpose of this project is to catalog and make accessible to scholars the Oliveira Lima Library's core collection of 12,800 printed materials on the Luso-Brazilian world.

The library is generally considered the finest collection of Luso-Brazilian materials in the United States (*Scholar's Guide to Washington, D.C.: Latin American and Caribbean Studies*, 1992.) There is no other specialized collection of comparable depth, although some of the materials found in the Oliveira Lima Library are held by the Library of Congress and other research libraries. Many of the library's printed materials are also rare in Brazil and Portugal (particularly the eighteenth- and nineteenth-century pamphlets and serials of which the library has complete sets.) The library has a particularly strong collection for the study of Portuguese expansion in the sixteenth century and the social and cultural history of Brazil from independence in 1822 to 1920. A complete and accessible reference collection and knowledgeable staff serve to make the library a valuable resource for researchers

The two-volume *Catalog of the Oliveira Lima Library* (G.K. Hall, 1970), which reproduces five thousand entries from the library's card catalog, and Holmes's *Bibliographical and Historical Description of the Rarest Books in the Oliveira Lima Collection at the Catholic University of America*

(Washington, 1927), describing 209 titles, provide a glimpse of the collection that is in no way representative of the library's actual holdings. The majority of the collection remains only minimally cataloged and thus virtually inaccessible to scholars. Furthermore, many of the valuable nineteenth- and early twentieth-century materials are disintegrating. The library's mission is to preserve, stabilize and provide access to these resources.

The project will preserve and provide access to approximately 1,800 rare book titles; 7,000 monographic titles; and 4,000 pamphlets. The library's holdings will be cataloged in the Online Computer Library Center (OCLC) database in accordance with international norms and standards. Monographs will be appropriately rehoused as needed, and records conforming to *the Anglo-American Cataloging Rules* (2nd ed., 1988) will be created in OCLC. Rare books (generally pre-1850 imprints) will be described in accordance with *Descriptive Cataloging of Rare Books* (2nd ed., 1991). Collection-level records will be prepared for pamphlets, which have been rehoused in alkaline folders. The cataloging records created by this project will be available to the national and international research community both through OCLC and through the Washington Research Library Consortium's online catalog, which is accessible on the Internet. At the conclusion of the project, all of the Oliveira Lima Library's records will be sent on tape to the



Het Fort NASSAU in BERBICE Anno 1682

Research Libraries Information Network (RLIN).

JCB LIBRARY HOSTS DUTCH EXHIBITION

The John Carter Brown Library are hosting the exhibition, "The Dutch in the Americas, 1600-1800" from May 9 to September 13. Dr. Wim Klooster is guest curator. He presented an opening talk about the exhibition and showed the film, "Squandering Brazil". Professor Pieter Emmer, University of Leiden, gave the address "Power or Profit?: The Rise and Fall of Dutch America".

FEEGI Call for Papers

The Forum on European Expansion and Global Interaction will hold its

second biennial meeting at the Henry Huntington Library in San Marino, California, on April 3 & 4, 1998. The Forum is concerned with the expansion of Europe and the world-wide response to that expansion, from its beginnings in the 14th century to the middle of the 19th century. It seeks participation by scholars in all areas of the field and encourages submissions from individuals with an interdisciplinary focus. Both individual and group proposals are welcomed; proposals for round-table discussions will also be considered. Past panels have addressed questions relating to the role of the military in the governance of empire, trans-national commerce, race, gender, and the emergence of colonial identity. Proposals for individual papers and entire sessions, including both a 250-word abstract for each paper and a curriculum vitae for each

participant must reach the Forum by October 15, 1997. Inquiries and proposals should be addressed, after July 1, to Professor David Hancock, Charles Warren Center for Studies in American History, Robinson Hall, Harvard University, Cambridge, MA 02138. Phone 617495-3591; Fax: 617-496-2111; EMail; hancockd~,umich.edu.

Other Upcoming Meeting

SOCIETY FOR THE HISTORY OF DISCOVERIES

August 14-17, 1997

Memorial University of Newfoundland

St. John's, Newfoundland

Website=<http://www.mun.ca/shd97>

For details, contact:

Alberta Auringer Wood

Maps, Data, and Media Librarian

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FEEGI NEWSLETTER LOOKING FOR ASSOCIATE EDITORS

The great range of recent research, conferences, publications, etc. make it very difficult to keep tabs on everything happening in FEEGI's broad sphere of interests. Keeping in mind that we are dedicated to an interdisciplinary approach to European expansion, 1450-1825, associate editors are being sought

for the topics of British, French, Dutch, Spanish, and Portuguese expansion. Please contact Dr. Robert L. Hoover, 1144 Buchon St., San Luis Obispo, CA 93401, (805) 544-0176, (805) 544-2528 FAX. All FEEGI members are encouraged to continue to submit news items, book reviews, conference announcements. NEXT ISSUE DEADLINE: OCTOBER 31. AT ABOVE ADDRESS.

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