

There her analysis of “the intersection between alphabetic and quipu literacy and the ways in which these disparate textual forms interacted and informed each other” (p. 82) closely follows and adds little that is unique or original to the arguments of numerous scholars, with their work (including that of Mary Louise Pratt, whose pioneering study on Guaman Poma surely deserves more recognition than it receives here) being relegated to endnotes. A strange narcissism lingers in a scholarly book that lavishes four pages on personal acknowledgments while failing adequately to acknowledge the quarter century of scholarship that supports its project. Brander Rasmussen is to be credited for the passion and conviction with which she argues her case; but she is perhaps to be criticized for the boldness with which she claims that case as exclusively her own.

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Among the Powers of the Earth: The American Revolution and the Making of a New World Empire. By Eliga H. Gould. (Cambridge: Harvard University Press, 2012. Pp. 302. \$45.00.)

George Washington’s oft-quoted warning against “entangling alliances” belies the reality that the United States was born—and would remain—a nation deeply entangled in the international community. American exceptionalism had little place in the founders’ efforts to become the legitimate heirs of Britain’s North American empire. Independence was in fact only achieved by emulating Western European diplomacy; by proving themselves worthy of international law, Americans gained the ability to make and enforce their own laws. The American Revolution, in Eliga Gould’s narrative, was nothing less than America’s entrance into the European community: it “had its origins, not in the growing distinctiveness of the colonies that became the United States or their sense of being places apart from Britain, but in the bonds that tied them as never before to Europe’s diplomatic republic” (p. 42).

Taking an “outside in” (p. 13) perspective, Gould sets out to examine the process by which a group of colonies became a “treaty-worthy” nation in the eyes of the Atlantic World, which included not only Europe but also, to lesser degrees of diplomatic importance,

West African slaving regions and the rest of the Americas. Treaty-worthiness, Gould argues, was at the heart of the American Revolution. Military victory, though, did not guarantee independence. It was only by demonstrating that the union of individual states could act as a singular body in upholding the European rule of law that the United States became an independent nation capable of protecting the institution of slavery and engaging in Indian removal without interference. The drafting of the Constitution was a step toward achieving this internationally recognized nationhood, as it in fact contains, according to Gould, characteristics of both a “treaty and a form of national government” (p. 10). Though the Constitution created, the author clarifies, more of a national union than a monolithic nation-state, the nation nonetheless taxed more heavily, raised more soldiers, and commanded more allegiance than its colonial predecessor. Yet the Constitution alone did not secure diplomatic respect. The United States would have to continually reassert its rights in treaties and in wars until the Monroe Doctrine of 1823—an American policy that brazenly declared the Western Hemisphere closed to European interference—was met with complacency across the Atlantic.

Whenever possible, Gould combines his examination of “the experiences of people like John Adams with those of men and women who were neither rich nor powerful but who also had a stake in the outcome” (p. 12). To be sure, official records and elites’ papers dominate his sources; nonetheless, Gould is sensitive to diplomatic realities on the ground. Each chapter begins with a vignette that enables him to highlight the ways in which more marginal figures—such as a free black ship captain in Sierra Leone or the daughter of a Red Stick Creek leader in eastern Georgia—influenced and were influenced by European and American diplomacy. One particularly striking story from the Acadian removal of 1755 recounts how British policy demanded a group of New England soldiers round up a number of young Acadian boys, force them onto boats, and then burn their village; such incidents reveal that local militias often resented partaking in the horrors of European diplomacy in “stateless” regions.

Yet, “on the margins of Europe,” colonists not only had to carry out brutality in the interest of the metropole, they also willingly engaged in “uncivilized” behavior of their own, attacking Indians who had peace treaties with Britain and cooperating with pirates and privateers. To achieve nationhood, though, colonists would have

to prove that they were civilized. The Declaration of Independence announced to Europe that the colonies would no longer exist as a marginal region where European law was unevenly maintained nor would they be brought more fully to the imperial center only to have the law determined by a colonial ruler. Britain's colonists would form an independent system of governance capable of upholding, or breaking, this law itself.

The crux of this book is the chapter on independence. Sandwiched between a section on the "Pax Britannica" of the mid-eighteenth century that led to stricter regulations and accompanying colonial discontent and one on the new nation as a "slaveholding republic," chapter 5 best illustrates the principles of diplomatic independence that were at stake in the Revolution and how easily they might have been lost. As an example of the fragility of a union of states that were each "sovereign and independent republics" (p. 112), Gould begins with a French emissary's attempt to seize Spanish Louisiana with a band of Kentuckians in 1793; while the plot to take Louisiana failed, the emissary had no problem finding Americans willing to abandon their own nation. Furthermore, opportunistic patriotism, according to the author, was prevalent on U.S. borders; even future president Andrew Jackson had in 1789 pledged allegiance to Spain's Charles IV to avoid paying duties on goods in the port of New Orleans. But the signing of the Jay Treaty with England in 1794 proved a crucial step in resisting "Europe's orbit" (p. 112), as, in Gould's view, it succeeded in achieving British compliance with the terms of their previous treaty with America and prompted Spain to open its own negotiations with the United States, marking a turning point for the new nation by proving the international legitimacy of American nationhood. The fulfillment of Americans' revolutionary ambitions, however, would take acquiring more territory and signing more treaties, but by 1823 the country was nonetheless beginning to realize its international aspirations of independence.

This is an important book that challenges us to look beyond the local concerns and burgeoning nationalism of the Revolution to the legally plural Atlantic World—a world in which Americans sought to be equals. It is difficult to do justice to the complexity of this book, which contains six chapters, each of which stands alone. When taken as a whole, however, the work convincingly shows us that, for the founders at least, the significance of revolution lay in international legitimacy. *Among the Powers of the Earth* will prompt students and scholars of the American Revolution to see it as resulting in a new

nation that would be “among,” not independent from, other nations of the world.

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Culture and Liberty in the Age of the American Revolution. By Michal Jan Rozbicki. (Charlottesville: University of Virginia Press, 2011. Pp. xii, 290. \$35.00 cloth; \$35.00 e-book.)

Scholars of the American Revolution, Michal Jan Rozbicki argues in *Culture and Liberty in the Age of the American Revolution*, have failed to understand its “core concept” (p. 1) because they view liberty philosophically and theoretically rather than historically and culturally. Rozbicki seeks to change this mindset in an ambitious, if not wholly satisfying, book that is part historiographical critique, part history of the Revolution, and part theoretical essay on the interpretation of culture.

Rozbicki contends that the modern view of liberty as “a uniform, self-evident, and unproblematic concept of equal freedom” (p. 18) has distorted nearly all interpretations of the Revolution. The founders are often portrayed either as heroic pioneers of our ideals or as hypocrites who failed to follow them. Rozbicki rejects both perspectives as inadequate. Liberty, he suggests, is ultimately defined not by equality but by distinction; not by universality but by “specific immunities and entitlements” (p. 11) held by particular people. Such exclusive liberties, he says, were central to politics and culture in early-modern Britain (and its American colonies), where the ruling classes were ultimately defined less by their wealth or titles than by their liberties. Even into the eighteenth century, Rozbicki shows, they did not find it difficult to imagine enslaving the idle poor. The mainland American colonial elites who emerged by the 1730s modeled themselves on the British gentry—so successfully so that they monopolized “the production of political reality and its symbolic representations” (p. 58) in America.

The cramped and tightly controlled view of liberty changed dramatically during the American Revolution. Although American elites began their revolt to preserve their power rather than to remake their society, they soon began celebrating an “inclusive” (p. 79) liberty

American literature at first was naturally a colonial literature, by authors who were Englishmen and who thought and wrote as such. John Smith, a soldier of fortune, is credited with initiating American literature. Although he wrote much in the stilted manner of the Neoclassicists, such poems as "The Indian Burying Ground," "The Wild Honey Suckle," "To a Caty-did," and "On a Honey Bee" were romantic lyrics of real grace and feeling that were forerunners of a literary movement destined to be important in the 19th century.

3.2.2 Drama and the novel.

Turning to journalism, he had a long career as a fighting liberal editor of *The Evening Post*. He himself was overshadowed, in renown at least, by a native-born New Yorker, Washington Irving. Much of it he gave to his men, but only in exchange for a promise of absolute loyalty. Englishmen who wished to retain their lands had to repurchase them from the king. To ensure his firm control, William compiled an exacting survey of every bit of property on the island, recorded in the "Domesday Book" (1086). He ejected the old Anglo-Saxon leaders and substituted his own people. Most of the people were serfs, permanent servants of the Norman lords. For the history of English literature, the Norman invasion meant the disappearance of almost any record of literary activity for over a century. But this does not mean that English literature died. It must be kept in mind that until what must be called "recent" history, literature has primarily been oral. He corresponded widely and had many friends in the literary and academic world. Fascinated by logarithms and mathematical problems as a child, many of the riddles and unsolvable problems in *Wonderland* reflect his scientific interests. Carroll always loved children. As a child himself, he engaged in complex games with animals, built a puppet theatre and wrote little plays for the benefit of his nine sisters and two brothers. As an adult, he enjoyed playing with children, going on trips with them and corresponding with children. His favourite child was Alice Liddell, the daughter of the Deap of Aided by Squanto, a Native American of the Patuxet people, the colony was able to establish a treaty with Chief Massasoit which helped to ensure the colony's success. It played a central role in King Philip's War, one of the earliest of the Indian Wars. Following restoration of the monarchy and the Act of Uniformity under Charles II, which cost Taylor his teaching position, he emigrated in 1668 to the Massachusetts Bay Colony in America.

The Age of Reason (1700-1800).

As a scientist, he was a major figure in the American Enlightenment and the history of physics for his discoveries and theories regarding electricity. He invented the lightning rod, bifocals, the Franklin stove, a carriage odometer, and the glass 'armonica'.