

SEAN

The Society of Early Americanists Newsletter

From the SEA President

I hope that by the time this column reaches you, you're enjoying some summer rest and restoration. I want to use this space to update you on recent SEA initiatives and transitions and to look ahead to the 2027 conference next March.

First, thanks to the Scholarly Access and Engagement Committee for the Zoom teach-in they hosted on Mutual Aid Principles and Practices on April 3, 2026. Thanks to April Langley (Access and Engagement Officer), Kelly Bezios, Angela Calcaterra, Chinaza Okoli, and Rebecca Rosen for planning and leading the discussion.

Second, please join me in sending immense thanks to April Langley for serving as the SEA's inaugural Access and Engagement Officer. Dr. Langley's three year term (2023-2026) ends in June 2026, and Angela Calcaterra will succeed her as the SEAC chair.

In her capacity as Access and Engagement Officer, April formed the SEAC committee, transforming what the SEA executive committee had envisioned as a one-person role into a collective that represented perspectives from different institutions, scholarly areas of focus, and geographic regions.

Under April's leadership, the SEAC conducted a survey of members to illuminate areas where SEA most needs to attend to issues of equity and diversity and to gather information about members' needs. She led conversations about access, engagement, and inclusion at the 2025 SEA conference (across panels and plenary discussions) and at the 2026 Zoom webinar.

Dr. Langley did all of this amidst a rapidly shifting national political landscape and overt hostility to this work of attending to questions of equity in particular, and I'm especially appreciative of how April worked to prioritize the well-being of the most vulnerable SEA



THE SOCIETY OF EARLY
AMERICANISTS

Inside this Issue . . .

From the SEA President	1-2
From the SEA Vice-President	2-3
From the SEA Executive Coordinator	3-4
Announcements	5-6
Featured Scholar: March 2026	7
<i>Early American Literature Book Prize</i>	8-9
Teaching Early America	10-12
Early American Historical Sites	13-14
Past and Upcoming Conferences, and CFPs	15-16
Write for the Newsletter	16
Council of Officers	16
Opportunities for Giving	17
Membership Information	17
Image Index	17



Village of the Susquehanna People, Susquehanna River;
Herman Moll, 1729

members and how she led the committee and SEA across this difficult time. Please join me in thanking April for her leadership!

Third, thanks are due to Jeremy Dibbell, SEA webmaster, for his tireless and extensive work on the new [SEA website](#). The site is now compliant with new accessibility standards, and Jeremy also led a process to redesign and streamline the site.

Thanks also to Jim Greene, chair of the Media and Communications Committee, and to the M&C Committee members, Lindsay DiCuirci, Cathy Rex, Kait Tonti, and Maggie Vanderford for consultation, great ideas, and advice along the way. We hope you find the streamlined site easier to navigate.

Third, program committee members are currently reviewing proposals for the 2027 conference, and I expect to be able to send out notifications of acceptance by mid-July. I'm grateful to the program committee both for their work to review proposals and for the creative ideas for workshops they've proposed.

Thanks to Ben Bascom (West Virginia University), Ajay Batra (Vanderbilt), Christian Crouch (Bard College), John Garcia (American Antiquarian Society), Andrea Knutson (Oakland University), David Medina (Florida Atlantic University), Sarah Robbins (Tufts), John Nelson (Texas Tech), Jonathan Senchyne (University of Wisconsin-Madison), Lloyd Sy (Yale), Chris Trigg (Nanyang Technological University), Abram Van Engen (Washington University-St. Louis), Maria Windell (University of Colorado-Boulder), Rebecca Rosen (Murray State University, SEAC representative), Kirsten Silva Gruesz (UC-Santa Cruz, SEA vice-president), Caroline Wigginton (University of Mississippi, SEA executive coordinator).

More information about conference details will follow. Stay tuned—looking forward to seeing you in Chicago in March 2027.

Kelly Wisecup



View of the Island of Jamaica

From the SEA Vice-President

To what degree does the maxim “All politics is local” apply to scholarship and teaching? As members of this organization we self-identify as Americanists; even if our work focuses on people and places outside the bounds of the original thirteen states, we often find ourselves embroiled in present-day struggles to define what America means.

As I write this, just prior to the Fourth of July, I observe two very different scenes unfolding under the banner of the nation's 250th anniversary: one national, one local. What might a binocular view of both tell us about the role scholarly organizations like the SEA can play in shaping public memory?

The first scene is sobering. Congress created “America 250” a decade ago as the official, bipartisan body charged with planning the semiquincentennial. This year, the federal government substantially defunded it. At the same time, the administration backed a parallel organization, “Freedom 250,” which is largely directed by White House aides and not required to disclose its donors; that organization has received the bulk of the tax dollars intended for the congressionally authorized commission.

Freedom 250 has, among other things, commissioned a fleet of six “Freedom Trucks”—mobile pop-up museums now touring schools, libraries, and state fairs around the country. The exhibits inside were produced by PragerU, a media company rather than an accredited academic institution, in partnership with Hillsdale College.

Visitors are greeted by AI-generated avatars of the founders, including a George Washington who delivers lines no historical record attributes to him, and a wall of “American heroes” that flattens two and a half centuries of contested history into a single triumphal narrative not supported by the majority of professional historians.

Phillis Wheatley appears without her now-standard scholarly surname, Peters, as an AI-generated still image—not the engraved portrait we all recognize but (in what the designers must have imagined as a glamorous glow-up) sporting a period-inaccurate dress and perfectly threaded eyebrows.

I had to rely on video journalism for this summary, since the only scheduled Freedom Truck stops in my home state of California have taken place in the reliably red districts of the Central Valley, avoiding the heavily Democratic population centers along the coastline. Selective history, selectively presented in places with weaker infrastructures for providing alternate information and perspectives. It's disheartening.

On many highway journeys across this region, the nation's salad bowl, I've followed long, tall trailers like the Freedom Trucks and wondered about the fruits and vegetables inside: the hours of underpaid and very difficult labor each crate represents. Some of the people who picked those peaches may even have entered the country packed surreptitiously into trucks like these. In such a nation, I wonder, what degree of future freedom awaits them?

Yet this second scene, the regional one, can also be a source of hope for SEA members who aim to shape how the past gets passed on. In 2022, California became one of over a dozen states that require some form of Indigenous history education in public schools. Importantly, it mandates a customization of these curricula through consultation with local tribal groups (including many that are not federally recognized). New Mexico, Hawai'i, Washington, and Alaska all offer different models for ensuring that Native communities have a say in how their own histories are taught. Like many other SEA members, I've been trying to ground my writing and teaching in a deeper sense of place.

So rather than going to tour a Freedom Truck this summer, I'm heading east to see Chaw'se Indian Grinding Rock State Park for the first time. This valley of bounteous oaks was an ancestral gathering place, dotted with over a thousand bedrock mortars for processing acorns: the largest such food factory on the continent. The Northern Sierra Miwok now guide the interpretation and presentation of this site.

As if in a local retort to the glossed-over narrative of Freedom250, the State Parks Foundation helped underwrite free access to historic parks for the rest of 2026 to residents who signed up for a "Historian's Pass" between Juneteenth and the Fourth of July. This initiative, small as it seems, represents a local interpretive choice about the past—emphasizing *both* of those dates as meaningful for commemorating our troubled, contentious, yet ultimately shared struggle for equality among all inhabitants of these lands.

Kirsten Silva Gruesz
University of California, Santa Cruz

From the Executive Coordinator

I am a bicentennial baby, born just days before the U.S. nation's 200th anniversary. Writing this column at the 250th anniversary—and my own 50th birthday—led me to ponder the last fifty years of early American literary and cultural studies. What were the field's scholars talking about in 1976? What were their hopes for the future of the field? How have we fulfilled and exceeded them? How might looking to the past of fifty years guide us for the next fifty?

Perusing *Early American Literature* offers some insight into these questions. In 1976, the journal was relatively young, having been established in the late 1960s. Its Fall 1976 issue demonstrates the field was collegial and passionate but struggling against obscurity even as the surrounding culture had been eagerly celebrating early America's most prominent figures and events. The issue's cover is a pencil sketch of Thomas Jefferson, attributed to John Trumbull.

Then, the opening article reports on a 1976 Williamsburg conference titled "American Literature of the Revolutionary War Era." Program Chairman and NYU Professor Kenneth Silverman notes that the "pleasantries—the coffees, sherries, dinners, and professional socializing—defy recording" (123). Yet, he continues:

though the essays cannot convey the atmosphere of the conference, they do preserve its underlying irony. They honor a two-hundred-year-old world-historic event; yet many of the works they discuss are little known and unread. The irony arises from prevailing conceptions of American literary history—opposed by only a few persistent specialists in eighteenth-century American literature—which in finding a direct route from Edwards to Emerson ignore the literature of the Revolution altogether. And the irony implies some scholarly tasks both elementary and complex: to describe the extent of Revolutionary literature; to reveal its aesthetic, intellectual, and regional tendencies; to integrate it into conceptions of American literary and cultural development by disclosing its affinities with colonial writing before it and romantic writing after it; and by pinpointing its slight but momentous differences from eighteenth-century English literature beside it. (123-24)

The remainder of the issue includes essays on Tom Paine (they shorten his first name), Philip Freneau, Dickinson (John not Emily), Thomas Hutchinson (they do not shorten his first name), metrical poetry in American tunebooks, English poets' takes on the Revolution, and environmental millennialism. The issue concludes with reviews of

Sacvan Bercovitch's *Puritan Origins of the American Self* (1975) as well as of single-author literary biographies and collections focused on Anne Bradstreet, Benjamin Franklin, Thomas Jefferson, and John Adams.

The next issue, the one for Winter 1976/1977, similarly has essays on the Revolution but also other topics, many of them seventeenth-century. It therefore makes good somewhat on at least one of Silverman's lingering tasks from the Williamsburg conference: to locate Revolutionary Era literature's place within a longer American and transatlantic literary and cultural history. This issue closes with the "Minutes of the Executive Committee" for the MLA's American Literature to 1800 division.

The minutes record 200 scholars in attendance at its December 1976 meeting at MLA. According to the report, conference papers of interest to early Americanists attending MLA again included ones on Paine (still Tom), Freneau, and Franklin plus Lafayette, Crèvecoeur, and Cooper as well as apocalyptic thought, Whig politics, and four sessions on early American women and feminism (352).

In short, fifty years ago, Early Americanist literary and cultural scholars sought to make a place for themselves in the bicentennial moment. By putting Jefferson on the cover, hosting a conference at Williamsburg, and publishing and presenting about authors celebrated as founding fathers and central to Revolutionary Era political thought and society, they implicitly and not so implicitly declared, at least to each other and to journal readers, that early Americanists should be at the center of the 200th anniversary's scholarly and popular conversations. But they also insisted early Americanists read, write, research, and talk about a lot more than the Revolution and the founding of the U.S.

In the pages of the journal, in conference sessions, and over the occasional coffee or sherry, they considered environmentalism, feminism, visual culture, religion, aesthetics, music, and more. They hoped for an expansive field that wasn't forgotten, ignored, or marginalized and that knitted together conversations happening in other fields of literary and cultural studies and beyond.

Fifty years later, some but not all of those hopes have been achieved. On the one hand, though there's less conference sherry drinking, the "pleasantries" of our field continue to "defy recording." Moreover, I find that the "underlying irony" persists: as the U.S. nation celebrates its 250th anniversary, most early American texts remain "little known and unread," just as Silverman lamented in 1976.

But the field has also fulfilled and exceeded the promise for expansiveness by not only continuing to research environmentalism, feminism, visual culture, etc. but also by pushing against temporal, national, and linguistic borders; recognizing multivalent textualities; studying the lives and works of early Americans of color (all but absent from the 1976 *EAL* issues and conference papers); and embracing scholarship, theories, and approaches in other fields, including Black studies, gender and sexuality studies, and Native American and Indigenous studies.

Many of the early American scholars who dreamed in 1976 about the future of the field remain with us, and I expect they and others are surprised and proud of what we've accomplished even as there is much work left to be done.

Looking ahead, what might we as a field hope for at the U.S. nation's tricentennial? If I consider the kinds of journal issues (see for example *EAL* 61.1), programming (e.g. "Early American Literature for 2026," our Spring mutual aid event), and conversations happening this year, I would say we still believe in our community and want it to grow and thrive.

We also still seek to resolve that tiresome underlying irony and ensure our students, fellow citizens, and colleagues in other disciplines—everyone really—read and know about early American literatures and cultures, and not just Jefferson, Paine, Freneau, and Franklin.

While the U.S. marks its semiquincentennial, for early Americanists, 1776 and the U.S. are part of our field but neither its birthday nor its center. We believe the materials we study and teach—and how we study and teach them—are dynamic, relevant, exciting, and deeply, complexly, and beautifully human. And we know we've just begun to comprehend the full and rich vastness of the early Americas.

Beyond that? Well, let's get together at conferences, in classrooms, in the pages of our journals, in libraries, in online forums, and elsewhere to listen and learn with each other.

Caroline Wigginton
University of Mississippi



New Website Design Unveiled!

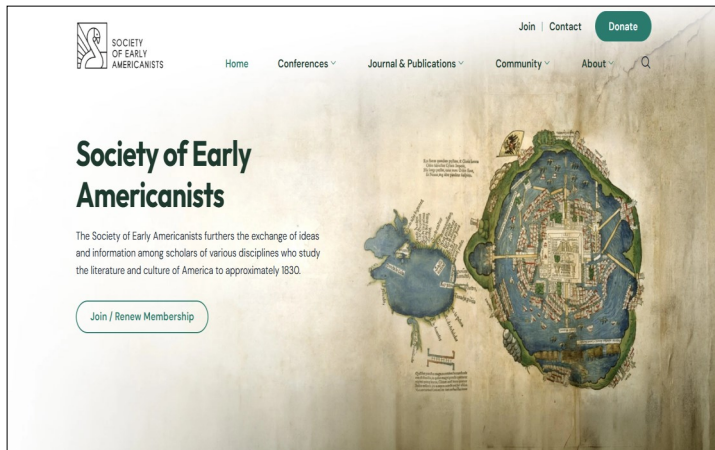
For several months, Jeremy Dibbell, SEA Webmaster, along with the Media and Communications Committee, chaired by Jim Greene, have worked to brainstorm ideas for new website design and social media outreach. The new website design is now in place, and offers a sleek, clean feeling that is paired with an easy-to-navigate interface. In addition to being a design refresh, the new site brings us up to current accessibility standards.

Please join me in sending immense thanks to Jeremy Dibbell, SEA webmaster, who has put many, many hours into this redesign. I'm also grateful to Jim Greene, chair of the Media and Communications Committee, for his insights in many meetings across this academic year, and to the Media and Communications Committee members for their feedback: Lindsay DiCuirci, Cathy Rex, Kait Tonti, and Maggie Vanderford.

Please go to see the new design [here](#), and check out the photo of the new homepage below!

Also, make sure to follow the Society of Early Americanists on Instagram, where you'll find fresh, new designs and all the latest society updates!

Kelly Wisecup SEA President



New SEA Homepage



SEA Instagram Handle

Early American Literature Awards Book Prize

Early American Literature has awarded the 2025 Book Prize to Andrew Lipman for *Squanto: A Native Odyssey* (Yale, 2024). *Early American Literature* describes the book in the following:

“In *Squanto*, Lipman focuses on Tisquantum, a Wampanoag man who was enslaved by an Englishman and taken to Europe, only to return to his homeland of Patuxet, where a pandemic had killed many of his kinspeople, and to interact with the colonists onboard the *Mayflower* when it landed there a year later. This monograph on his life story and his cultural memory is impressively researched, clearly presented, and full of interesting and original insights. Combining biography and cultural history based on meticulous archival work, astute textual analysis, and historical imagination, *Squanto* tells an exemplarily careful story about a tremendously significant figure in colonial America—and explains the significance of almost every twist and turn of his fateful life.”

See our interview with Professor Lipman in the following pages.

Honorable Mention was awarded to Phillip Round’s *Inscribing Sovereignities: Writing Community in Native North America* (U of North Carolina P, 2024). *Early American Literature* describes the book in the following:

“Round’s *Inscribing Sovereignities* takes up a wide array of Indigenous languages that existed prior to European settlers invading North America and that continue to exist to this present day. Looking at a capacious number of Indigenous communities, Round traces out how Native Americans utilized inscription as a practice that advanced Indigenous epistemologies and asserted Native sovereignty.”

The short list included the following scholars and their work:

Anna Brickhouse, *Earthquake and the Invention of America: The Making of Elsewhere Catastrophe* (Oxford UP, 2024)

Brycchan Carey, *The Unnatural Trade: Slavery, Abolition, and Environmental Writing, 1650-1807* (Yale UP, 2024)

Russ Castronovo, *American Insecurity and the Origins of Vulnerability* (Princeton UP, 2023)

SEA Essay Content Award Winner Announced

The SEA Contest Award Committee has announced Samuel Jacob as the winner of this year's award for his essay titled, "This Boundless Continent . . . That Exuberancy of Population': On the Russian Narrator of Crèvecoeur's *Letters from an American Farmer*." The committee noted the essay excels in "reframing our sense of the geopolitical stakes in Crèvecoeur's *Letters* and Russia's place in the eighteenth-century geographic imaginary."

Honorable mention was awarded to Jordan Sanders for her essay, "Hear your language further!': Tracing Afro-Protestant Political Otology & Its Echoes." The committee noted that her essay, "restores our sense of the aural presence exercised by those who did not or could not speak in early American society."

Both writers will be congratulated at the 2027 SEA Biennial Conference in Chicago!

Richard Beale Davis Prize

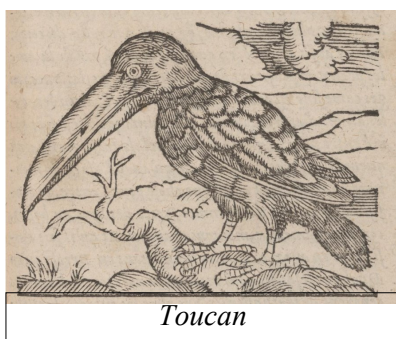
The prize committee for the MLA Forum on Early American Literature announced that Jenny Marie Forsythe's "Inca Garcilaso in Translation: Pierre Richelet's *Histoire de la Floride* (1670) and the Politics of Paraphrase" has been awarded the Richard Beale Davis Prize for essays published in *Early American Literature* in 2025. Each year the MLA Forum selects a recipient for this award, and the committee—Ben Bascom, Drew Lopenzina, and Lloyd Alimboyao Sy—were unanimous in their decision.

The committee wishes also to recognize Jacob Myers's "Keeping the Rat-Book: *Marly* and Visceral Histories of Jamaican Agriculture" with honorable mention.

The following links will take readers to each essay:

Jenny Marie Forsythe, "[Inca Garcilaso in Translation: Pierre Richelet's *Histoire de la Floride* \(1670\) and the Politics of Paraphrase](#)"

Jacob Myers, "[Keeping the Rat-Book: *Marly* and Visceral Histories of Jamaican Agriculture](#)"



Society for the Study of American Women Writers Presents Grant Programming

The Society for the Study of American Women Writers will hold a virtual panel titled "Strategies for Securing Support: Fellowship and Grant Programming" on July 27, 2026 at 3 PM Eastern time. Panelists include Nan Wolverton, VP for Academic and Public Programs at the American Antiquarian Society, Barbara McCaskill, Distinguished Research Professor at the University of Georgia, and Nazera Sadiq Wright, Associate Professor at the University of Kentucky and moderator.

This panel will offer attendees information and guidance on the different varieties of funding structures, how they align with scholarly projects at various stages, and how to develop a proposal.

[Register on Zoom](#)

SOCIETY FOR THE STUDY OF AMERICAN WOMEN WRITERS

Strategies for Securing Support: Fellowship and Grant Applications

JULY 27, 2026 | 3PM EST

Panel



NAN WOLVERTON
VP FOR ACADEMIC AND
PUBLIC PROGRAMS
(AMERICAN ANTIQUARIAN
SOCIETY)



BARBARA MCCASKILL
DISTINGUISHED
RESEARCH PROFESSOR
(UNIVERSITY OF GEORGIA)



NAZERA SADIQ WRIGHT
MODERATOR
ASSOCIATE PROFESSOR
(UNIVERSITY OF KENTUCKY)

*Strategies for Securing Support:
Fellowship and Grant Applications*

How did you become interested in studying early American literature/culture?

I grew up in one of the Native Pueblos in Northern New Mexico on the site of an old Pueblo village turned Spanish settlement that was razed during the Pueblo Revolt of 1680. I used to wonder about the fragmentary motifs in the pottery shards and obsidian pieces strewn around our yard and packed into the bricks of our adobe house. They had something to do with me, but what and how? Fast forward (a lot) to my first semester in Divinity School: I took a course in which I was introduced to the writings of Samson Occom.

I knew very little about the Native Northeast and had never heard of Occom. His writings both inspired and confused me. What was this guy up to? I wrote my first grad school paper on his hymns and hymnal and, surprisingly given my doubt about my research and writing chops, I felt like I wanted to dig in deeper. These topics of cosmology and aesthetics seemed to matter both in the Native Northeast, in the Pueblo Southwest. So I kept going ...

Who is your favorite early American writer, or what is your favorite early American text, and why?

My first impulse is to channel my dad and say that my favorite early American writer is the ancestor who wrote all those stories on the boulders on Black Mesa near our house. Those are the first American novels up there! Sticking with the theme of Indigenous imagination, another of many favorite early American texts and writers is William Apess and his sermon *The Increase of the Kingdom of Christ* (1831), to which he adds the essay, *Indians, The Ten Lost Tribes*.

In this, Apess not only “sees the wager” of white Christians – on the missionary project and the question of Indian origins, respectively – but goes all in with both, which leads him to make startlingly brilliant, outlandish and saucy claims. Is he conjuring the prophet Jeremiah or the apostle Paul, responding to Joseph Smith or anticipating Martin Luther King? To me this shows an Indigenous person’s skill not only in lambasting settler Christian hypocrisy, but in thinking imaginatively into and through settler discourses and cosmology to reconfigure the world.



Anthony Trujillo

What are you currently working on?

I’m up to my eyebrows in dissertation writing which asks: what comes into view when we attend to the “theologies” (broadly conceived) that underscore world-making projects – Indigenous, colonial, anti-colonial? In what modes are these expressed?

I ask these questions by considering one publication, *The Experiences of Five Christian Indians*, published by William Apess in 1833. Comprised of the testimonies of the titular five Pequot people – mostly women and all living in Pequot homelands in southeastern Connecticut in the first decades of the nineteenth century despite literally being written out of history – I’m suggesting that their testimonies not only elucidate two centuries of settler violence and Indigenous vitality but trace a genealogy of Indigenous women’s authority and animate Pequot presence and futurity through their enactments of theological and aesthetic power. All of that packed into a the so-called “conversion narrative” genre with some of the testimonies only being a few pages long. I’ve got my work cut out for me.

Anthony Trujillo is a Ph.D. Candidate in American Studies at Harvard University

Early American Literature Book Prize
Interview with Andrew Lipman

*Dr. Andrew Lipman is the winner for the Early American Literature Book Prize for *Squanto: A Native Odyssey*. He is a professor of History at Barnard College.*

What was the inspiration for your study?

In my first book, *The Saltwater Frontier*, Tisquantum was a standout figure in an early chapter. When I was working on that section, it occurred to me that while there were dozens of children's books about Squanto, no one had ever written a serious book about him. His story seemed so irresistible and epic that I began thinking of this biography as a possible second book.

I was wavering on how feasible this would be when I was invited to Plimoth Patuxet Museums to give a talk. When I got there, I started chatting with staff members about the book idea, especially Richard Pickering and Darius Coombs. They were immediately enthusiastic. They affirmed that a book like this was both possible and overdue. And they pointed out that exciting recent developments like the Wôpanâak Language Reclamation Project and recent digs in Plymouth could help me tell a fresher story that wasn't just a summary of things most Early Americanists already knew.

Darius spent the better part of a day giving me a personal tour of the real Plymouth outside the museum's replica version. That made me especially interested in Patuxet (the Indigenous village that became the site of Plymouth) as a place both in the past and present. Tisquantum's home "at the small falls" is at the center of my interpretation, as I came to see his intense attachment to his birthplace as defining his journey home and the trauma of that return and while also helping explain his actions as an interpreter and leader.

What were some of the challenges you encountered while working on the book?

The biggest obstacle was filling in the gaps in Tisquantum's life story, especially about his upbringing. I was excited to engage with the scholarship on the Wampanoag language. I was also struck by the realization that one key source of Wampanoag coming-of-age rites and politics was Edward Winslow, whose primary informant was Squanto himself, so in an indirect way, we *did* have an actual account of his life before he was taken captive.

I was grateful to the work both Native and non-Native scholars have done fleshing out our understanding of Wampanoag culture to help recreate Tisquantum's worldview. And I also lucked out enormously when a Spanish researcher got in touch right as I was finishing the manuscript to share new documents that helped shed light on his time in Spain. That meant adding about eight new pages to the book while it was supposed to be in copy edits! But of course, that was a good problem to have.



Andrew Lipman

What would you like to be one or two key takeaways for readers?

First and foremost, I hope they come to see Tisquantum's partnership with the *Mayflower* colonists as the strategy of a canny survivor who was acting primarily on behalf of his community and not just for his own self-interest. I make this case in part by establishing from close reading that he was *not* the only living person from Patuxet and that he had kin (perhaps a wife!) living in nearby Nemasket. Too many historians have depicted him as this kind of solo bachelor living among the colonists.

But the sources actually show that over his first summer back in Patuxet, when he taught the settlers how to plant

maize and form alliances, he was accompanied by about two dozen other Natives who were his constituency when he began his plot against the Massasoit, the most powerful sachem in the region.

Secondly, I hope people read the book as a model of scholarly methods. I tried to embrace a “more the merrier” approach to sources and build an interpretation that built off work from NAIS-affiliated scholars, literary critics, linguists, ecologists, anthropologists, archeologists, and even astronomers (in noting the significance of the Great Comet of 1618 to both Natives and English). I don’t, however, describe my approach as “decolonial.”

It may sound unfashionable, but I embrace empiricism and positivism and wish to challenge the stance of some critical theorists that the colonial archive renders lives like Squanto’s as irretrievable or forever warped by the colonial lens. While the ultimate truth is always elusive, I do think a combination of fairly standard academic methods *can* reconstruct seemingly untellable stories and get us ever closer to understanding our subjects.

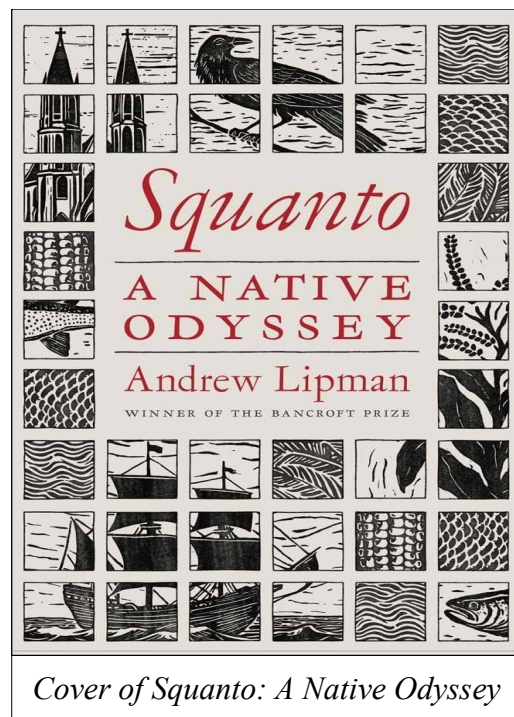
What scholars have had the greatest influence on your work?

James H. Merrell and Daniel K. Richter were my two primary mentors and I continue to learn much about how to write and think from both of them—Dan’s *Facing East from Indian Country* especially guided my methodological approach. I’m also a huge fan of the work of Camilla Townsend: her book on Pocahontas was an inspiration (and a great book to teach with) and her more recent book on the Mexican people, *Fifth Sun*, utterly floored me with its innovative use of sources.

I also greatly admire the work of Joshua Reid and Joshua Piker. Both are interested in centering place in studies of Native people; Piker’s last project and Reid’s next one also focus on creative approaches to Indigenous biographies. In addition, I believe that the GOAT of Early Americanists is Edmund Sears Morgan. He was a master at explaining cultural mindsets and abstract intellectual concepts with an engaging style.

What advice would you give other scholars who want to engage in similar projects?

Be creative, read widely across disciplines and genres, and never forget that your subjects were living, breathing, feeling fellow humans who had inner lives just as rich as your own.



What project are you currently working on?

I’m still in the sandbox phase of playing around with ideas, but I know I want to write about the British period of colonial New York City. I’ve been teaching a seminar on colonial NYC for years and I’ve felt there’s a fascinating story to tell about the evolving urban society that took shape over a century and would become torn apart in the American Revolution.

I’m thinking about structuring the book like a nonfiction short story collection. Rather than attempt a kind of grand narrative or a thesis-driven approach, I’d like to tell a story through episodes and portraits that bring the reader through the streets, taverns, docks, and homes of colonial Gotham, and introduce them to a wide range of colorful figures, some well-known but most fairly obscure.

I love the work of the late *New Yorker* writer Joseph Mitchell who wrote these brilliant—and perhaps semi-fictionalized—profiles of overlooked places, people, and communities of mid-century New York. (You can find most of them in the classic collection *Up In the Old Hotel*.) So in some ways, my aim is to do the same for the British period, to be a reporter who wanders the city and finds surprising stories to tell. The idea is that these chapters will work like the tiles in a mosaic, creating a new picture of how Manhattan became, in the words of George Washington, “the seat of empire.”

It's no surprise that teaching early America can be challenging. Students have to confront handwriting that looks different, writing styles that sound archaic, and genres they've never encountered before, all while also digesting new historical context. There are just enough barriers to access that students may feel like it's too challenging or plain boring and shut down. At the William L. Clements Library, an archive of early American history and culture, we constantly encounter these pedagogical conundrums in our collaborations with University of Michigan faculty.

Experiential learning, or making history easier to see and feel, is by no means revolutionary these days. But the inefable, beautiful chaos of the archive often presents opportunities to think creatively about new instructional approaches to old material. When a History Department professor told us he wanted to use the Samson Adams Papers in his class on slavery in Revolutionary America, we saw an opportunity to do just that. These papers hold a rich, rare glimpse into the daily life of a formerly enslaved-turned-entrepreneurial free black man living – and dying – in New Jersey in the mid-eighteenth century. But... they're mostly comprised of receipts, estate inventories, and documents that can feel flat and uninspiring at first glance.

One of the treasures of the collection is a “just and perfect” inventory of Adams’ estate created after his death. Classes had looked at Adams’ estate inventories before, but they never got as excited about it as we anticipated. And that makes sense. How do you help a student understand the thrilling possibilities for understanding black households in the early republic when the showstopper document is... a list of stuff in someone’s house? If you don’t know what a bolster is, why would you care that he had one on his bed?

But it’s SUCH a rich source. It moves you room by room through his house at the time of his death, telling you exactly what was in each space and inviting you to see him living there with a cracked looking glass and a bucket of lathe nails... if you only knew how to look. So, we decided to lean in and make that seeing easier. Jayne mined through online museum collections, finding images of each item listed in his inventory, copied and resized them, printed and cut them out, and affixed them to little paper stands.

She then constructed blank rooms for the two main living areas, the bedroom and back parlor, and we tasked the students with locating the miniature versions of the items listed on the inventory and filling the spaces.

Some things were obvious -- students knew what a bed was. Others weren't -- why was it in the same room as the cookware? But the questions were the point. Students had to search online to decipher unfamiliar items so they could locate the miniature version. Once they placed the furniture in the space, other questions answered themselves -- the bed was in the same room as the hearth for warmth!

They saw how an estate inventory was more than a list of words, it was a document of a life lived in a particular moment. Student reflections after the class suggest the lesson plan was memorable. One noted, “It was great, not only because it was a very engaging and fun activity that helped all of us really connect with each other and the material, but it allowed me to think about people and places in history in a way I never have before.

When studying history it can be easy to think of people as just numbers and statistics with a few exceptions that we usually call ‘great men.’ Through reconstructing the home of Samson Adams, I felt like I was truly seeing him as a person who lived and left his mark on history.”

See? Inventories can be fun! The students loved it, and I loved seeing them love it. It was a success. But it also wasn't. Being memorable and being effective don't always go hand-in-hand.

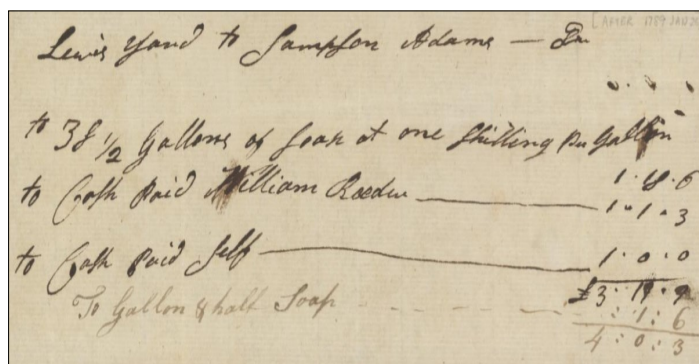
Firstly, it took a huge amount of time to pull this lesson plan off. We won't even tell you how many hours Jayne spent cutting out tiny cups and shoe buckles. And the faculty partner we did this activity with left the university, so we've never recreated the lesson. Jayne still has a box of tiny furniture next to her desk because throwing it out feels too painful. We also failed to reckon with how too much excitement can be as much a barrier to learning as boredom is. Things went a bit off the rails as the energy ratcheted up, and it was hard to redirect the students to critical reflection. When the students tracked down Sour Patch Kids “people” to stage in their miniature rooms, we knew that our learning objectives had gone haywire.

As an instructor in the archives, part of the task is to allow for original thought without imposing your own interpretations. If students only ask questions that you've already thought of, what fun is that?

On the other hand, being too timid about shaping their question-making can lead to abandoning some important paths for discovery. Maggie was desperate - desperate! - to hear how they would think about what this activity demonstrates not just about Adams himself, but the con-

How did the inventory author move about Adams' rooms - clockwise, every single time? Did he note the large, attention-stealing items first and then move to the small stuff? How did the order of the list help us understand the construction of the house and shape the strategy that students used to recreate the rooms? Their aforementioned excitement at "tiny things" propelled them to sprint right on past these questions that I thought were so meaningful.

Creative and time-consuming pedagogical experiments can have incredible successes in showing students what these stuffy old documents are trying to say. But excitement does come at a cost, and requires us to be strategic and intentional about how we incorporate these elements into our classrooms.



A handwritten inventory list on aged paper. The text is written in cursive and includes the following items and prices:

Item	Price
to 38 1/2 Gallons of Soap at one Shilling per Gallon	1. 14. 6
to Cash paid William Radden	1. 1. 3
to Cash paid Self	1. 0. 0
To Gallon & half Soap	3. 14. 9
	5. 1. 6
	4. 0. 3

Inventory from the Samson Adams Collection

We remain hopeful that opportunities exist to make this activity more sustainable, maybe by partnering with a CAD class or by restructuring the lesson plan to feel less playful. No matter how we revise, our takeaway remains the same: identifying what makes a source challenging – or boring – for students can produce new ways to invite them into the world of a historian: a receipt can tell us about relationships; an inventory can whisper about how we build a life, and a classroom can let us learn all of that together.

You can read one student's reflection on the activity in the Clements Library's publication, [The Quarto](#), and the [Samson Adams papers](#) are digitized in their entirety for you to study and use.

Jayne Ptolemy

Associate Curator of Manuscripts at the William L. Clements Library and Maggie Vanderford, Librarian for Instruction & Engagement at the William L. Clements Library

Teaching Early America: Geographic Parallels: Algerian Captivity and Early America

Algeria was significant in early American and transatlantic discourses on religious law, colonialism, enslavement, freedom, and tyranny during the long eighteenth century. In an undergraduate general education course "Introduction to Literature," the theme "Transatlantic Africa: Algeria, Captivity, and Piracy" primarily explored these issues and confronted Eastern stereotypes and orientalism. Algeria is approximately the same geographic parallel as the Southeastern United States where African American enslavement continued despite the American Revolution and its rhetoric of freedom.

Similarly, women, regardless of racial identity and class, were excluded from this rhetoric. These geographic, racial, classed, and gendered parallels arise in the Anglophone transatlantic Penelope Aubin's novel *The Noble Slaves* (London, 1722), Susanna Rowson's play *Slaves in Algiers* (Philadelphia, 1794), Royall Tyler's novel *The Algerine Captive* (Walpole, NH, 1797), and, though not Algerian, Omar ibn Said's *Autobiography* (ms., 1831), for these early American texts posit a correlation among these parallels between Algerian captivity and human rights in the United States.

While Aubin, Rowson, and Tyler depict Christian enslavement in Algeria, they portray an old-world order of enslavement, classed, and gendered societies within Algeria, to contrast with the ideals of freedom, an order that sold Ibn Said into enslavement in South Carolina.

Aubin begins her novel with pathos for the death of the enslaved African, Domingo, who dies from having eaten poisonous fruit after he saves Teresa, the daughter of his Spanish enslaver, when they are shipwrecked on an unidentified, and mostly uninhabited, island in the Pacific off the coast of northern Mexico.

His dying words express his equality with his enslaver and his enslaver's daughter: "I was born free as you, and thought I might with Honour ask your Love, since Heaven had singled me out to save your Life, and live your only Companion and Defender; but God has thought fit to disappoint me. May no other rob you of that Treasure which I no longer can protect."¹



Domingo's mentioning Teresa's "Treasure" refers to her chastity, which is an aspect that both Aubin's novel and Rowson's play accentuate that paralleled Black women's sexual enslavement in the Americas. Aubin's beginning her novel with African enslavement and interracial love in the Americas juxtaposes African enslavement in the Americas with Christian enslavement in Algeria.

Rowson's *Slaves in Algiers* arguably further addresses the relationship between African enslavement in the Americas and that of Christians in Algeria through the selling of family members and especially hints at women's sexual enslavement and lack of marital choice through a metaphorical caged bird: Fetnah inquires, "is the poor bird that is confined in a cage . . . consoled for the loss of freedom. No! tho' its prison is of golden wire, its food delicious, and it is overwhelm'd with caresses, its little heart still pants for liberty."² While Rowson does not overtly include African American enslavement, her play alludes to it through these parallels and is set in Algeria where no one appears to be free except for Muley Moloc, the Dey of Algiers, similar to characters' circumstances in northern Africa in Aubin's *The Noble Slaves*.

Tyler's *The Algerian Captive* more explicitly parallels and juxtaposes African American enslavement with Christian enslavement in Algeria through the protagonist John Underhill's inadvertent involvement in the African slave trade, later capture by Africans, and his being sold into enslavement in Algeria, where he endures the indignities of the slave auction and physically disabling brutality. Fully conscious of his fate's reversal, Underhill demonstrates parallels between enslavement in the southeastern United States and Algeria: "The treatment we gave the unhappy Africans, on board the *Sympathy*, now came full into my mind; and, what was the more mortifying, I discovered that the negro who was, captured with me, was at liberty, and fared as well as the sailors on board the vessel."³

On the surface, these circumstances may appear racialized from a twenty-first-century perspective; however, religious differences and wars underlay old-world enslavement as Ibn Said's *Autobiography* insightfully hints. Ibn Said may have been enslaved as a war captive because he "went every year to the holy war against the infidels": he explains, "there came to our place a large army, who killed many men, and took me, and brought me to the great sea, and sold me into the hands of the Christians, who bound me and sent me on board a great ship."⁴

Although in the nineteenth-century southeastern United States, African enslavement had become racialized, Ibn Said's *Autobiography* provides a Muslim African's perspective in relation to the Algerian captivity texts to situate the African transatlantic slave trade.



West and east parts of Barbary (London, 1732, 1736?) by Herman Moll, David Rumsey Map Collection, David Rumsey Map Center, Stanford Libraries. For a georeferenced version, see [here](#)

In addition to discussions about pre-racialized enslavement and freedom, the teaching of these early American literary texts exposed students to earlier print and manuscript culture within present-day digital humanities. Students read from digitized eighteenth-century originals of the published novels and play along with the digitized handwritten manuscript of Ibn Said's *Autobiography*. Furthermore, the geographic focus of the course engaged contemporaneous cartography, such as Herman Moll's map of Barbary (London, 1732) that mirrors Aubin's northern African geography. The digital materiality of print and manuscript culture and the students' aloud in-class readings led students to realize their preconceived notions about enslavement, gender, race, the past, and the precarity of freedom.

1. Penelope Aubin, *The Noble Slaves: or, The Lives and Adventures of Two Lords and Two Ladies* (London, 1722), 6–7, *ECCO*.
2. Susanna Rowson, *Slaves in Algiers; or, A Struggle for Freedom* (Philadelphia, 1794), 5, *Evans Early American Imprint Collection*, [University of Michigan Library Digital Collections](#).
3. Royall Tyler, *The Algerine Captive; or, The Life and Adventures of Doctor Updike Underhill* (Walpole, NH, 1797), 210–11, *Evans Early American Imprint Collection*, [University of Michigan Library Digital Collections](#).
4. Omar ibn Said, *Autobiography of Omar ibn Said, Slave in North Carolina, 1831*, ed. John Franklin Jameson, *The American Historical Review* 30, no. 4 (1925): 787–95, 794, 793, [Documenting the American South](#).

Leah M. Thomas
Virginia State University

Early American Historical Sites:
The Occupied City: New York and the American Revolution, Museum of the City of New York

For scholars of early America accustomed to imagining the Revolutionary era largely through Boston's or Philadelphia's better-known narratives, *The Occupied City: New York and the American Revolution* is a worthwhile addition to that picture, one that puts New York's own experience at the center. Mounted by the Museum of the City of New York in partnership with the Gotham Center for New York City History, the exhibition fills the museum's full third floor and follows New Yorkers' experience over nearly three decades. Spanning the unrest of the 1760s through New York's brief tenure as the young republic's first capital, the exhibition is ambitious in chronological scope.

Rather than presenting a familiar Revolutionary story in a new setting, the exhibition argues persuasively that New York's prolonged wartime experience demands its own interpretive framework. Its scale is matched by an equally thoughtful execution.



*A scene from The Occupied City exhibit at the
City Museum of New York*

The exhibition succeeds in the way it structures that argument. Instead of treating the Revolution as a single event with a before and after, the curators have organized the galleries to move visitors through three distinct registers of urban experience. Starting with the fractious pre-war city, the narrative moves through the long British occupation, and into the uncertain years of early nationhood. This chronological scaffolding allows the exhibition to hold competing narratives in tension instead of smoothing them into a single triumphant arc.

Loyalists and Patriots, the enslaved and the newly freed, women navigating a city under martial law, and Native peoples caught between competing colonial claims, each are afforded distinct space in the galleries, and the design resists folding any one group's experience into the others.

That design extends from the walls to the floor. Period-furnished recreations of everyday spaces, alongside immersive sound and projection work, give visitors a felt sense of occupied New York rather than a purely visual one. Maps, wallpapers, and wall fixtures are all carefully placed to create a unique and enveloping experience. The sheer variety of objects on view attests to the exhibition's remarkably rich and varied material culture. Portraits, glassware, a "No Stamp Act" teapot, period fabric samples, and wood from a tree Alexander Hamilton planted after the war are only a few examples of the diverse array of artifacts on display.

Military uniforms and inaugural gowns further enliven the galleries, adding a distinctive vitality to the exhibition's interpretive spaces. Audio installations let visitors hear from individual figures introduced elsewhere in the galleries, deepening the exhibition's interest in ordinary lives beyond its political set pieces. Full English and Spanish labeling throughout the galleries makes the exhibition's content accessible to a broader public.

One of the exhibition's most striking artifacts, and the one most relevant to readers of this newsletter, is a facsimile of an "Inspection Roll of Negroes," better known as the Book of Negroes from 1783. For most visitors, and most students, archival documents of this kind remain abstract. They are described in lectures and excerpted in textbooks but are rarely encountered as physical objects with the particular textures of eighteenth-century record-keeping.

The exhibition's large-scale facsimile closes some of that distance. Visitors can study the columns of names, physical descriptions, ages, and destinations that determined who among the formerly enslaved Loyalists evacuating the city would gain passage, and where they were bound. Viewers can leaf through this reproduction, while the actual document is ensconced under protective casing nearby. It is as close as most audiences will come to handling the document itself, and it makes visible the bureaucratic apparatus through which freedom was adjudicated, granted, and recorded.

This commitment to making primary sources tangible recurs throughout the exhibition via QR codes that link visitors to correspondence, newspapers, and other manuscript sources.

For instructors of early American history, this is a genuinely useful feature. Instead of relegating documents to abbreviated labels, the exhibition invites visitors to continue reading beyond the gallery, reinforcing the idea that interpretation rests upon evidence, not on curatorial authority alone. It models, for a general audience, the kind of source-based reasoning we ask of students, and it does so without requiring archival access.

Younger visitors are clearly part of the exhibition's intended audience. During my visit, the feature that most captivated my own daughter was an interactive station where visitors can pull down a wall-mounted statue of King George III, a hands-on nod to its real toppling at Bowling Green in 1776. For an exhibition handling the moral complexities of slavery, occupation, and civil war alongside more celebratory material, this is no small feat. Family programming of this kind too often feels like an afterthought. Here it is integrated into the exhibition's design from the outset.

If there is a criticism to make, it is an absence rather than a flaw. *The Occupied City* currently has no accompanying exhibition catalog, which means there is no way to revisit its arguments and objects once a visit has ended, and no easy way to draw on its content for those of us who teach hundreds of miles from East Harlem.

A virtual tour would extend the exhibition's reach considerably and would be of obvious value for online and hybrid early American survey courses. I recognize, however, that such an undertaking is neither cheap nor quick, and that the absence of a catalog or virtual tour says more about the resource constraints facing museums than about any shortcoming in curatorial vision.

What distinguishes *The Occupied City* most clearly is its reluctance to impose a single interpretive lens on Revolutionary New York. Instead of asking visitors to choose between New York as a Patriot city or a Loyalist one, between occupation and liberation, or between military and political history, the exhibition holds these divided experiences together.

The city emerges simultaneously as Britain's military headquarters, a refuge for thousands of Loyalists and formerly enslaved people seeking freedom, the site of prolonged civilian occupation, and eventually the first capital of the new republic. The result is less a revisionist reinterpretation than an insistence that Revolutionary New York cannot be reduced to a single narrative.

For SEA members planning travel to New York, *The Occupied City* demonstrates how exhibitions can embrace the Revolution's competing experiences without sacrificing narrative coherence. At a moment when museums across the country are rethinking how to commemorate the nation's founding, it offers an impressive model of what public history can accomplish.

The exhibit is opened until April 25, 2027.

Chloe Northrop
Tarrant County College



A scene from The Occupied City exhibit at the Museum of the City of New York



Early America at C19

The following Early American sessions were held at this year's C19 conference in Cincinnati, Ohio, March 12 to March 14.

Early America's Underground Erotics

Helen Hunt, Tennessee Technological University, Chair

"Scientist and Specimen: on the Autoerotics of Women's Curiosity in Leonora Sansay's *Secret History*,"

Lena Crown, Rutgers University

"Underground Erotics of the Slave Trade: Madison Henderson, Intimacy, and the Limits of History"

Caleb Knapp, Yale University

"The American Woman of Pleasure: Cicily Martin's Adventurous Sexuality"

Helen Hunt, Tennessee Technological University

Covert 1826

Michelle Sizemore, University of Kentucky, Chair

"New York Underground: The Sinking of Manhattan Island on January 19, 1826"

Tim Cassedy, Southern Methodist University

"The Disappearance of William Morgan: Conspiracy Theories & Political Fringes"

Jessica Van Gilder, Georgia Tech University

"Nashoba, 1826: Slavery, Sex, and Utopia"

Elizabeth Hewitt, The Ohio State University

Calls for Papers

American Literature in the Archives

Resources for American Literary Studies (Penn State UP)

Resources for American Literary Study (Penn State UP), a peer-reviewed journal of archival and bibliographical scholarship in American literature, invites submissions for our upcoming 2027 issues. Covering all periods and genres of American literature, *RALS* welcomes both traditional and digital approaches to archival and bibliographical analysis.

We also welcome proposals for our "Prospects" series in which scholars forecast future developments (and identify scholarly gaps) in the study of major authors.

For inquiries, please contact Nancy Sweet (nsweet@csus.edu) and Paul Thrifault (ethifault@springfieldcollege.edu).

Many Stories, One History: Re-examining the Diverse Coalition of the American Revolution

Modern Language Association Conference

January 7-10th, 2027

As the United States marks its 250th anniversary, contemporary historical scholarship and print culture continue to demonstrate that the Revolutionary War was a global event won by a diverse network of international allies and marginalized populations. This Just-in-Time panel proposal aims to explore the multifaceted nature of the American Revolution by highlighting the diverse people, nations, and geographical regions whose participation fundamentally shaped the outcome of the conflict by examining texts, archival records, and primary sources that document these contributions.

We welcome individual papers that examine written traces of the Revolution that reveal a truer, much more complex story of 1776. Topics may include but are not limited to:

- Transnational and national correspondence and diplomacy—an analysis of letters, dispatches, and proposals exchanged between American leaders, immigrant Jews, and foreign officials that shaped early American identity.
- Women's voices in the textual record—an analysis of personal or third-person accounts, diaries, or oral histories written or dictated during the conflict
- Indigenous nations and divided loyalties—an analysis of strategic choices (support of the Rebels or the British), contributions, and military units of Native American allies, as well as the geopolitical impacts of the war on Native lands.
- Black Americans and the paradox of liberty—an analysis of the experiences and roles of free and enslaved African Americans serving in integrated northern regiments, state militias, or British forces.

Proposals must include an abstract of no more than 300 words and a brief curriculum vitae (1–2 pages). Abstracts should explicitly state the primary texts, archival collections, or methodologies that will be utilized in the presentation.

Please send all submissions in a single PDF document to (kdworkin@andrew.cmu.edu) by midnight, Monday, August 17th.

Making Trouble: Subversions and Reclamations in American Imaginaries

Review of International American Studies

This issue of *RIAS* invites contributions on the theme of “Making Trouble: Subversions and Reclamations in American Imaginaries.” Engaging ongoing debates in global American Studies on power, representation, dissent, and cultural transformation, the issue seeks contributions that examine how American cultural, political, and social imaginaries are challenged, reworked, and reclaimed across diverse historical and geographical contexts. It invites interdisciplinary perspectives from the global field of American Studies and welcomes submissions from scholars worldwide. Due date: December 30, 2026. See the full CFP [here](#).

Write for the Newsletter

We welcome contributions to the twice annual SEA newsletter. Consider submitting to one of our featured columns or submit a proposal on any early-America-related topic. Deadlines are:

Jan. 15 for the fall issue
June 15 for the spring issue

Early American Historical Sites: little-known or understudied/undervalued historical sites of interest to teachers and scholars of early America.

Digital Early America: descriptions/overviews of new and insightful digital projects that advance the study of early American in the digital age.

Teaching Early America: new and engaging approaches to teaching early American material.

Scholar’s Musings: a new *SEAN* feature that focuses on little-known figures/connections/intersections in early America.

Contact Mary Balkun at Mary.Balkun@shu.edu and Kaitlin Tonti at ktonti2@gmail.com for more information.

JSC Mentoring Program

The Junior Scholars’ Caucus invites scholars of all levels to contribute to our mentoring program. Mentoring relationships enhance junior scholars’ access to professional opportunities, integrate junior scholars into the SEA community of researchers, and facilitate excellent intellectual work.

We pair mentors and mentees based on a discrete task, like providing advice on a specific career stage, reading the work in progress of a mentee, writing recommendation letters upon familiarity with a mentee’s work, or providing feedback on teaching and syllabi. We will also provide opportunities for mentors and mentees to network at conferences.

For more information please visit: <https://www.societyofearlyamericanists.org/membership/sea-junior-scholars-caucus>

SEA Council of Officers

Executive Officers, 2023—2026

Kelly Wisecup, President (Northwestern University)
kelly.wisecup@northwestern.edu

Kirsten Silva Gruesz, Vice-President (University of California, Santa Cruz)
ksgruesz@ucsc.edu

Caroline Wigginton, Executive Coordinator (University of Mississippi)
cwiggin@olemiss.edu

Advisory Officers:

Immediate Past President:
Sandra Gustafson, President (University of Notre-Dame)
sgustafs@nd.edu

SEAN Editor:

Mary Balkun (Seton Hall University)
Assistant: Kaitlin Tonti (Raritan Valley Community College)

Webmaster:

Jeremy Dibbell (Binghamton University Libraries)

EARAM-L Moderator:

Cathy Rex (University of Wisconsin-Eau Claire)

Treasurer:

Joy Howard (Independent Scholar)

Emerging Scholars Caucus Representative:

Lauren Santoru (University of Alabama)

Website: <https://www.societyofearlyamericanists.org>

Society of

Early Americanists

To Our Members

The SEA thanks its new and renewing members for their invaluable support of our Society. Your contributions make early American studies thrive. Please remember to keep your membership current and direct any membership inquiries to the Executive Coordinator, Caroline Wigginton (seacoord@gmail.com).

You can also help build our membership by referring colleagues in the field to the Society's homepage: <https://www.societyofearlyamericanists.org/>

Society Information/Membership

The Society of Early Americanists provides a forum for scholarly and pedagogical exchange and professional support among scholars of various disciplines who study the literature and culture of America to approximately 1830. Our membership of over 350 individuals enjoys a bi-yearly newsletter detailing activities in our field, a website that links to many documents of interest to early American scholars and teachers, and a listserv. We also offer opportunities for networking and dissemination of professional work.

If you are interested in joining the Society, please see the membership information here: <https://www.societyofearlyamericanists.org/membership.html>

Opportunities for Giving

In addition to keeping your SEA membership active, you can contribute to the Fund to Honor Excellence in Teaching: https://www.societyofearlyamericanists.org/honored_teachers.html

Image Index

1. Village of the Susquehanna People, Susquehanna River; Herman Moll, 1729. Image courtesy of [The National Endowment for the Humanities](#).
2. A View of the Island of Jamaica. of part of the River Co-bre near Spanish Town. Image courtesy of John Carter Brown Library. <https://jcb.lunaimaging.com/luna/servlet/detail/JCB~1~1~992~1210002:A-View-in-the-Island-of-Jamaica,-of#>
3. Society of Early Americanists Website. Photo courtesy of [Society of Early Americanists](#).
4. Society of Early Americanists Instagram. Photo courtesy of Instagram.
5. Strategies for Securing Support Event: Fellowship and Grant Applications. Photo courtesy of the Society for the Study of American Woman Writers.
6. Anthony Trujillo. Photo courtesy of [Society of Early Americanists](#).
7. Andrew Lipman. Photo courtesy of [Barnard College](#).
8. Cover of *Squanto: A Native Odyssey*. Photo courtesy of [Yale University Press](#).
9. Inventory from Samson Adams Collection. Photo courtesy of [University of Michigan Library Digital Collections](#).
10. "West and East Parts of Barbary (London 1732, 1736?) by Herman Moll." Image courtesy of David Ramsey Map Collection, <https://www.davidrumsey.com/luna/servlet/detail/RUMSEY~8~1~3748~430084:West-and-east-parts-of-Barbary->
11. A Scene from The Occupied City at the City Museum of New York. Photo courtesy of [The City Museum of New York](#).
12. A Scene from The Occupied City at the City Museum of New York. Photo courtesy of [The City Museum of New York](#).