

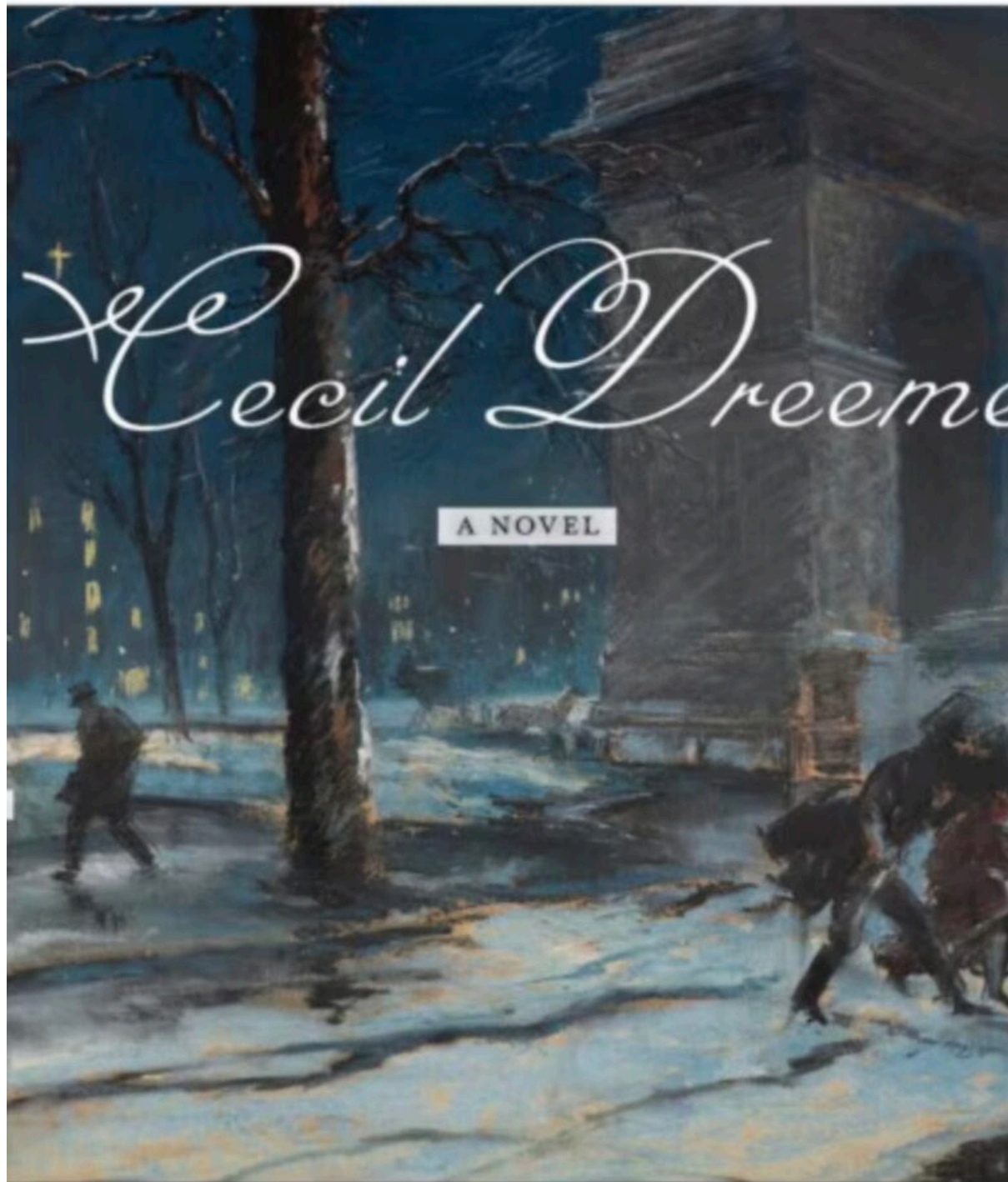
“On the list of free nations”: Haitian Foreign Relations in the Revolutionary Atlantic



We talk with Julia Gaffield about Haiti's foreign relations in its early years of independence, the place of the Haitian Revolution, and the impact of the Haitian Declaration of Independence.

The Queer Young American Comes of Age

Theodore Winthrop



WITH AN INTRODUCTION BY PETER COVIELLO

Winthrop's 1861 novel is touted in 2016 as one of the queerest texts of the nineteenth century.

Early Native American Digital Collections

From ENGLISH to ALGONQUIAN Early New England Translations

[Home](#) [Timeline](#) [People](#) [Translations](#) [Organizations](#) [Current Projects](#) [Browse Items](#) [About](#)



Some of the earliest and rarest materials printed in British North America were not printed in English. Instead, these books, pamphlets, and broadsides were printed in the various dialects of Algonquian, the language of the Native Americans who populated the American Northeast. Beginning in 1643, English colonists such as John Eliot, Roger Williams, and Thomas and Experience Mayhew endeavored to capture the spoken language of the New England natives in print. Many of these colonists saw this work as integral to the Christianization of the New World, but they did not do this work all on their own. They needed help from local Nipmuc, Narragansett, Wampanoag, and Massachuset Indians to start to piece together the sounds and structure of this "foreign" language, as well as to reproduce it in print.

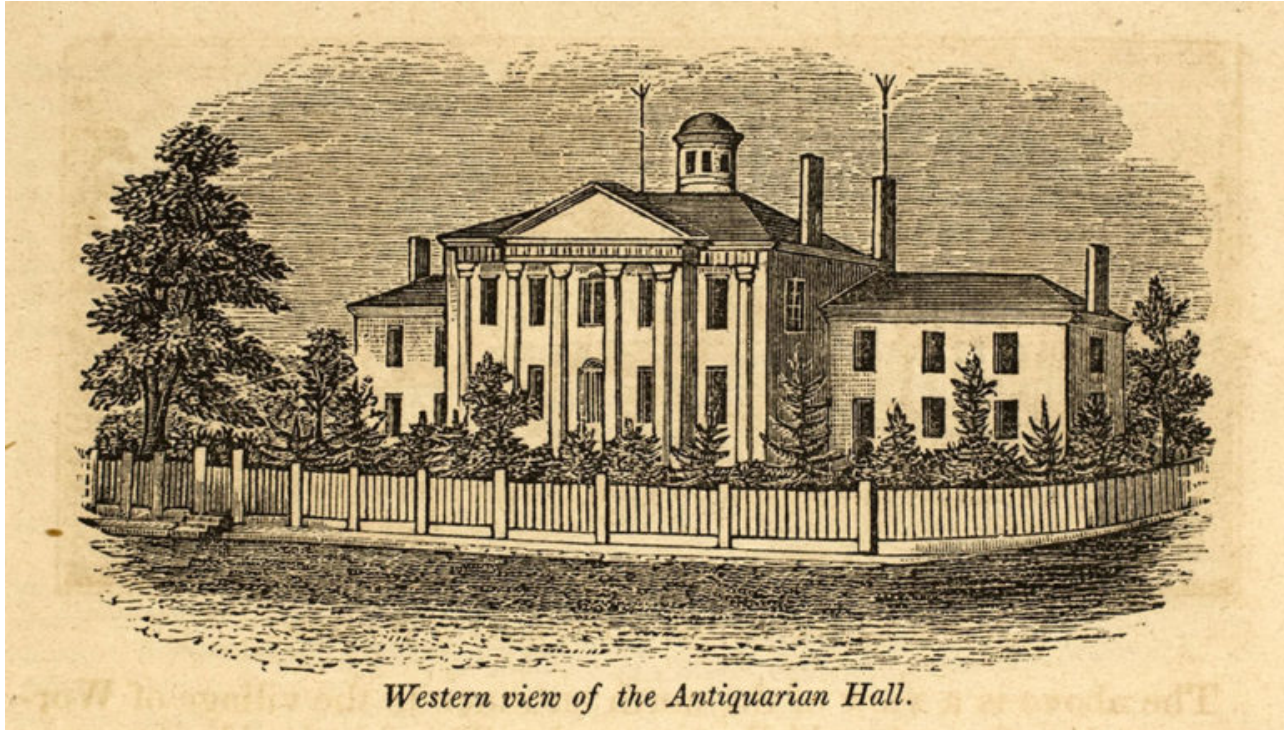
This exhibition explores the contributions of those who labored in translating and printing works in the Algonquian family of native languages. The people, organizations, and publications presented here

offer an opportunity to reexamine the historical narrative surrounding the creation of the few surviving seventeenth-century documents that capture the language of an entire cultural group. Current language reclamation projects illuminate the importance of these translations and of the English and Algonquian people who worked together to produce them.

These projects represent different approaches to the larger project of decolonizing archives, ranging from digital repatriation to deeper reflections on the colonial nature of the archive itself.

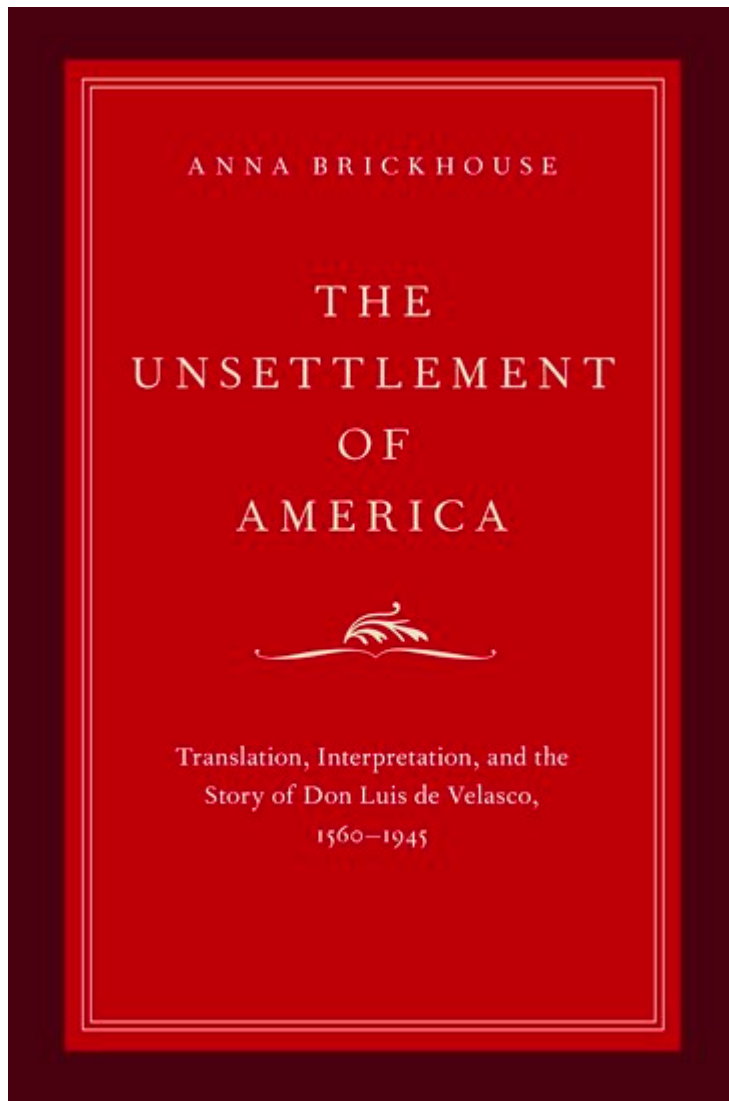
Antiquarian Collecting and the Transits

of Indigenous Material Culture: Rethinking “Indian Relics” and Tribal Histories



Sponsored by [The Chipstone Foundation](#). The Indigenous objects that once resided in early American collections present powerful opportunities for institutions to reflect on their own entanglements with centuries-long patterns of dispossession and settler colonialism.

An Un-Founding Father



Sometimes un-knowing our learned assumptions . . . “requires both the associative and the imaginative flexibilities of intellectual and speculative history, respectively.”

[Stamp Collection](#)



COMMUNITY WITHOUT CONSENT



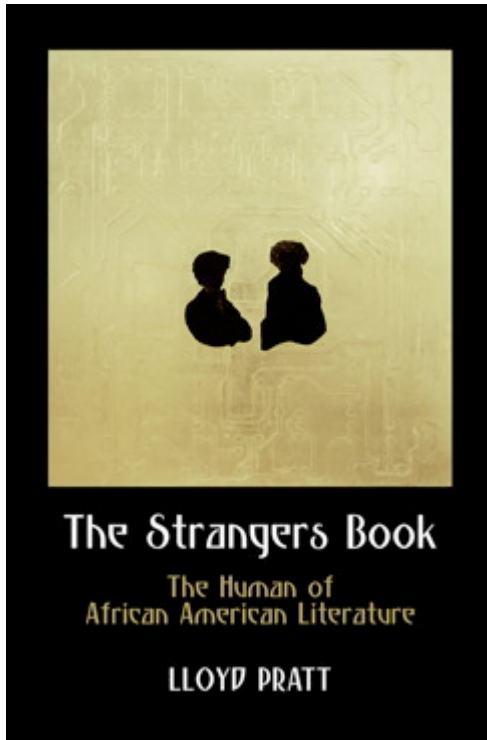
NEW PERSPECTIVES ON THE STAMP ACT



EDITED BY Zachary McLeod Hutchins

New things are happening with the Stamp Act, and this volume should signal to a broad range of scholars that 1765 is a good year for deep thinking.

[“The Binding Strangeness of Each to All”](#)



Attending to “the forms and institutional contexts” that characterized antebellum African American men’s writing, Pratt identifies a political-aesthetic project that he terms “stranger humanism.”

[The Imperial Franklin: Revisiting and Revising North America’s Role in the British Empire](#)

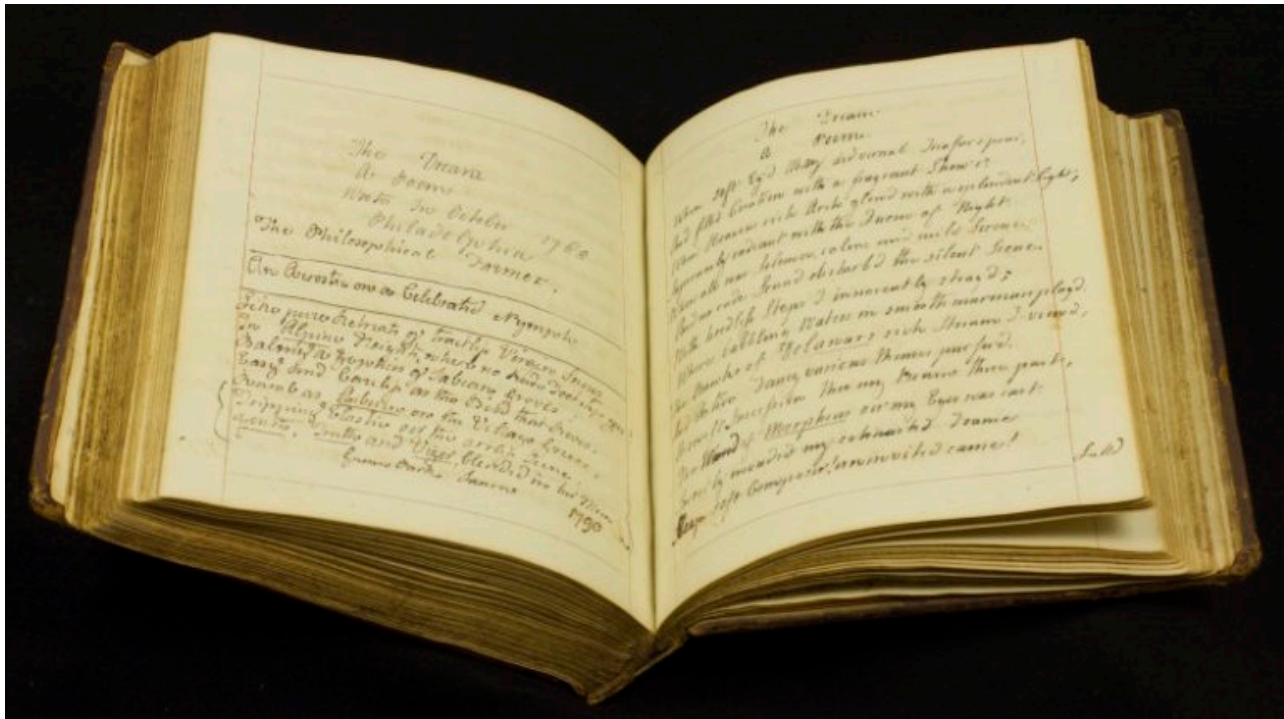
A portrait of Benjamin Franklin, an older man with long, wavy, light-colored hair, looking directly at the viewer. He is wearing a dark green coat with a thick brown fur collar over a white, ruffled shirt. His right hand is visible, resting on a surface, with a white ruffled cuff. In the bottom right corner, a pair of round-rimmed spectacles lies on a surface. The background is dark and textured.

Carla J. Mulford

Benjamin Franklin and the Ends of Empire

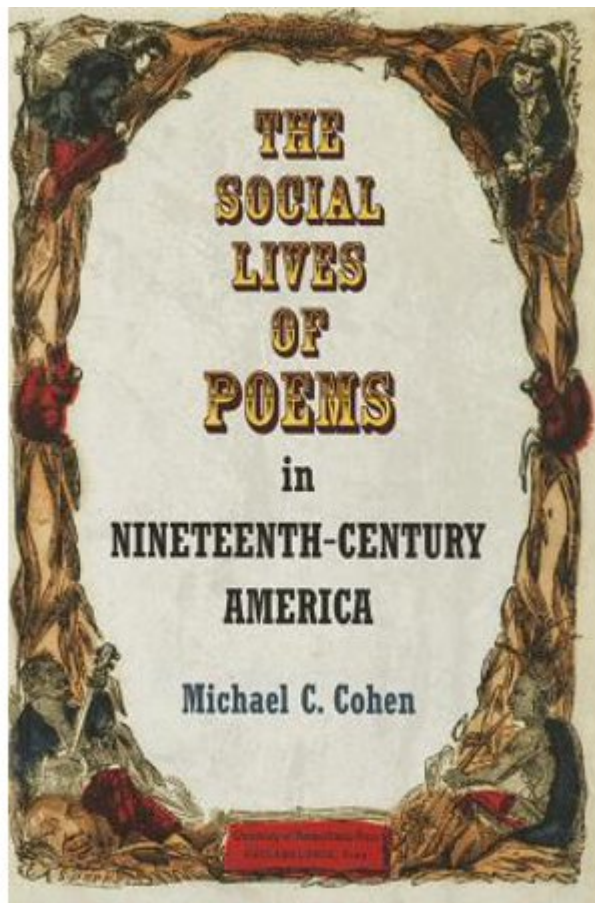
Carla Mulford's new book examines Benjamin Franklin's approach to empire.

[“The Dream” \(1768, 1790\) by Elizabeth Graeme Fergusson](#)



Women poets were under-recognized experts and artists in the forms associated with their homes and neighborhoods, the realms where they held power and influence.

[Usable Poetry](#)



Cohen looks at how readers forged social connections through poems—by reading them aloud, recopying them, buying and selling them.