

# **Albion's Seed: Four British Folkways in America Study Guide**

**Albion's Seed: Four British Folkways in America by  
David Hackett Fischer**

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# Plot Summary

This tome is the first in a series of writings on the cultural history of the United States of America. The first concepts introduced are history and culture. The influence of the two is mutual: history creates but also influences culture. Here, as the title clearly shows, the English part of the nation's history is examined first. Everyone knows there was already a large continent with nations of tribal people who had different cultures. Centuries of visitation preceded anything like conquest. In the long run, the political policy of encouraging immigration combined with the need for room for burgeoning European populations and created the new America.

The book focuses on "folkways." These are multi-faceted constructs that people use every day. Each folkway has 24 parts. The book is arranged so that each one of these is pursued and explained at length. Each gives a great deal of information that shows what it is that the populace is dealing with whenever people handle or work with a "folkway." There are cultural behaviors which are then described as "ways." In a list taken directly from the Introduction, these are: 1) Speech ways; 2) Building ways; 3) Family ways; 4) Marriage ways; 5) Gender ways; 6) Sex ways; 7) Child-rearing ways; 8) Naming ways; 9) Age ways; 10) Death ways; 11) Religious ways; 12) Magic ways; 13) Learning ways; 14) Food ways; 15) Dress ways; 16) Sport ways; 17) Work ways; 18) Time ways; 19) Wealth ways; 20) Rank ways; 21) Social ways; 22) Order ways; 23) Power ways; 24) Freedom ways. These are further subdivided within the book. The summary covers the full range of topics that the book covers. However, each chapter of the summary attempts an overall sense of each chapter, and also goes into depth at some points. This is the best way to give readers the most accurate sense of what the book is like.

Readers take quite a journey during this book. Ultimately, it does an excellent job of showing how a large variety of factors play into what will come to pass. Each folkway is extensive, and people will feel that they have delved into a matter with great depth only to resurface with an improved understanding of how and why particular regions of the nation tend to be a certain way and how they themselves have been affected by this.



# Book 1, Albion's Seed : Chapter 1, Introductory & East Anglia

## Book 1, Albion's Seed : Chapter 1, Introductory & East Anglia Summary and Analysis

David Hackett Fischer provides a concise description of the American condition. This gives a skeletal view of the nation. This is part of what is needed to follow the author's cultural history. The country is a republic. The laws are democratic, meaning the majority—which in history has often meant the poor people—have the greatest influence upon the laws. The economy is capitalistic, meaning that individuals and groups can begin and run business endeavors with a minimum of interference from the state and federal government. It also allows for profitable methods so that gains achieved by excellence in effort are well recognized. Many of the laws are libertarian. Individual freedoms are well guarded in the United States in ways not found everywhere. For the moment, the United States still has tremendous world power, being amongst the top 3 or 4 most powerful nations on the planet and yet at the same time able to be one of the world's free countries.

There were 4 waves of immigration from Britain in the second half of the 1600s and first half of the 1700s. The book was published in 1989, so there have been changes since. All of the British immigrants remained in what is now the Eastern Atlantic region, some as far South as Virginia, with Massachusetts a main area of settlement. The laws and cultural ways of "order, power and freedom" were British in origin. As such, these have formed a cultural cornerstone even though America presently contains only 20% British descendants.

To derive any meaning from this book, it is a requisite to learn the definition of "folkway" that the author is using. Values, customs and meanings coalesce into a "folkway." Every folkway is a complex unity containing numerous parts ranging from attitudes towards sex, to manners of speech and dress as well as expectations. The author delves into these in greater detail from that point. The constituents of each folkway are too complex to be thoroughly covered by the summary. Readers will have portions of each folkway illuminated during the summary, as examples of how the author details these in the book itself.

This begins with a chapter entitled East Anglia to Massachusetts, a peculiar religious migration in the 1600's. England had become so difficult that people fled. The monarch tried to run the country without the parliament, but it did not succeed. An archbishop endeavored to weed out unsightly religious opposition from within the state church's ranks which made exile a real opportunity for those who would otherwise be driven out or silenced.



# **Book 1, Albion's Seed : Chapter 2, From Marriage to Work**

## **Book 1, Albion's Seed : Chapter 2, From Marriage to Work Summary and Analysis**

This portion of the summary begins during a chapter, in the section on marriage "ways" found in Puritan Massachusetts. It runs through to the subheading devoted to the work attitudes, types and approaches. David Hackett Fischer explains the way that marriage was handled by the Puritans of Greater Boston and beyond.

Courting methods and rituals were designed to create the desired effect. Parents and younger people had a interactive way of managing romantic interest and commitments. The younger people were allowed much choice in the matter, but parents were also heavily involved. Men had to interview with the father in order to even apply for the position of suitor. Younger people were strongly encouraged to do things together. The parents typically supervised. They took great precautions to avoid inappropriate behavior but were also allowed or even subjected to a great deal of inclusion.

Marriage bonds were civic in nature. The ceremonies were rather solemn and the vows contained only one question. There was a list of reasons that allowed for but that did not require divorce. While women were viewed as in submission to their husbands, this included a rightful claim to special protections under the law and within family life. Abuse of one another was prohibited and the neighborhood and community would frequently get involved in efforts to restore order to a couple having trouble. The culture strongly supported love matches.

The other aspects of the folkway presented in this portion of the book are: gender ways, sex ways, naming ways, child ways, age ways, death ways, religious ways, magic ways, learning ways, food ways, dress ways, sport ways, work ways, time ways, wealth ways, rank ways, patterns of migration, settlement, and association, order ways, power ways, freedom ways. These greatly enhance the readers' ability to understand and to appreciate the particular situation of people living in New England.



# Chapter 3, The South of England to Virginia

## Chapter 3, The South of England to Virginia Summary and Analysis

This chapter will be covered over two summary chapters as it is quite long. It begins by introducing a man named Berkeley who is granted and assigned the role of Governor of Virginia. First, he made the voyage to America. Sir William Berkeley had earned the title of Knight, allowing him to be called Sir. He was a well polished courtier who had been at court for some time prior to being commissioned by His Majesty to straighten out Virginia. Fortunately, Sir William was both an excellent soldier and a well educated and probably intelligent man. He was sufficiently ambitious and loyal enough to take on this task. The author describes the colony of Virginia as having fallen into disrepute and being known for its rough, hard-drinking men. This was just the job for a man with a high capacity for personal discipline and social order. His predecessors had been removed from office by the people. Over the long 35 years of his governance, the situation of Virginia markedly improved. The author emphasizes that this was the direct result of persistent behavior and repetitious efforts.

The elite class of people grew and changed. A number of people were successfully related to one another through the multiple marriages of one woman. Frances Culpeper had 3 Governor husbands. This obviously extended the connections profoundly and by the 1700's the colonial Virginian group were nearly all cousins to one another, in some way. They had a culture which included regular visits across the Atlantic.



# **Book 1, Albion's Seed : Chapter 4, Virginia's Struggles**

## **Book 1, Albion's Seed : Chapter 4, Virginia's Struggles Summary and Analysis**

A case is made of the gentleman Daniel Parke. He is used to model a combination of very real virtues and conduct that was outrageous and scandalous for his time and place. While he was able to serve successfully in the military and the British government, both in the colony and over in Britain, but faithfully for "Queen & Country" the whole time, he also evidenced some difficult behavior. He was reputed to be willful. He flagrantly brandished a genuine love for a woman to whom he was not married, to the point that he specified that his family accept her by willing his very coat-of-arms to her, legally and officially.

Whereas the children and adults of New England were typically prevented from dancing, in Virginia they were forced to do so, and to study the art with some seriousness. Elaborate rites and methods intentionally and severely affected the natural will of local children as they grew. The will of a child, the author explains, was not broken but was "bent against itself," meaning greatly restrained and directed to ends devised by external social forces. The youth were trained in the great discipline of dances and educated to take their proper place in the adult society. Rank and station were ideas built into the instruction and this clearly resulted in some difficulty with respect to personal and societal expectations for a given individual.





# **Book 1, Albion's Seed : Chapter 5, More Ways of Virginia**

## **Book 1, Albion's Seed : Chapter 5, More Ways of Virginia Summary and Analysis**

The author continues to describe to readers aspects of the folkway of the Virginian colony. At this time, the authorities are all still operating under the British Crown and Parliament even while they are a colony, in order to make it so that they can abide by different rules than those functioning in England itself. There is no chapter break between the two sections. However there are headings. There are 24 "ways" that when compiled formulate one folkway according to the author. During the summary, a small number of these are selected for exposition in order to transmit the feeling and the depth of each element of a folkway.

This summary chapter covers the pages 350-427. The author is expounding on "food ways," comparing the Virginians of the 1600s to several other groups. The norm, among the lower classes, was to eat a single serving of mixed foods from a bowl during this time. Another social standard for the location at that time was that the Virginians were quite inventive and resourceful. They discovered "spicing" and made the most of this option. Having somehow managed to have their locations included along the relevant trade and/or production routes, the simple meals of the region often had a great deal more taste and flavor than may have otherwise been found.

The Dorset style of English cooking held sway in Virginia, where another form of it became known as Virginian food. Well spiced fried chicken is but one real life example of flavored types of food from this region. The wealthy had roasting spits, but the poorer people did not. At the same time, the author explains that there was little hope of finding any baked goods in Virginia. These did develop, but in terms of the methods and options available, baking was far more limited in the Chesapeake than it was in New England.



# **Book 1, Albion's Seed : Chapter 6, Religious Origins and Northwestern English origins**

## **Book 1, Albion's Seed : Chapter 6, Religious Origins and Northwestern English origins Summary and Analysis**

The Delaware Valley of Pennsylvania became a popular spot for Quakers, also known as "Friends." David Hackett Fischer informs readers that Ben Franklin remarked about the high density of Quakers in one location. Philadelphia harbored many of those immigrants who were "un-friendly"; they rapidly made a home for themselves in a part of the same colony where this difference was less likely to fester.

Both Pennsylvania and West Jersey were able to become dominated by Quakers, which allowed them to participate in the Quaker ethos. Many of those who migrated were motivated on a personal level, including a Jane Hoskins. Although she appeared to be "no one of consequence" in the sense that she was not of high social rank, she had a vision that involved being healed of an ailment on the basis of the understanding that she would move to America and be a Quaker there. This vision, to the best of her knowledge, came directly from God and she did her best to live up to her end of the agreement, borrowing money to make the oceanic voyage. This London teenager was now on a personal divine mission.

If you go to the land just West of the Schuylkill River, you will find a plethora of Americans of Welsh descent despite how unlikely this is elsewhere in the nation. These were originally Quakers. The Pennsylvania Assembly of 1745 had an incredible 83% Quaker representation. After 1775, the Quakers made a policy decision to remove themselves from the public political arena. They retained 50% of seats for some time after that. By the time this occurred, their activities had made a real stamp upon the culture of Pennsylvania. One attribute of this was a high comfort level with ethnic variance within the over all population.



# Book 1, Albion's Seed : Chapter 7, The Delaware Valley

## Book 1, Albion's Seed : Chapter 7, The Delaware Valley Summary and Analysis

The Delaware Valley is Quaker country. The English roots are more Northern Midland than the South. The area is woodland, or was. The portion of the text covered here begins during the Naming Ways section of the book. Here, the author is immersed in a discussion of the dialect. The predominant manner of speaking English in Pennsylvania and New Jersey, at least where this accurately indicates the Delaware Valley, comes from Yorkshire, England.

Delaware Child-rearing Ways: Bracing the Will is the title of the next heading. This is another important aspect of the folkway. Fundamental beliefs about the nature of the child in general and in individual cases are significant when it comes to attitudes taken towards child-rearing. Progressively, Quakers believed in the inherent goodness and innocence of those born. This was in marked contrast from those who felt that children were born evil or "poisoned with sin until purified through Christianization." The idea or recognition that the origin of sin was the knowledge of good and evil was understood as clearly indicating that all actions committed by babes and children from innocence were free from sin. Only after one has learned both right and wrong would it even be possible for a child to sin.

The ways of age were unique for the Quaker's Delaware Valley. Elders were respected but in the beginning they held no special function within the Friends Society. The Quakers were opposed to patriarchy as an attitude that was oppressive in its nature, but were not against men as respectable sources of authority along with women, who were also capable of being authorities in their own right.



# Book 1, Albion's Seed : Chapter 8, The Delaware Valley Continued

## Book 1, Albion's Seed : Chapter 8, The Delaware Valley Continued Summary and Analysis

The author addresses the issue of wealth and its distribution at the beginning of this next section of the same chapter. He begins by describing the irony of the uneven distribution of wealth throughout the region. While they held spiritual equality as a definitive belief, Quakers distributed land differently in the Delaware Valley than it was separated out elsewhere.

David Hackett Fischer remarks that William Penn—who owned a fine house in Slough, Berkshire, England—was able to achieve more equitable distribution of wealth. However, the effort to do so was significant. He suffered much failure as well on his path to achieving success. If only temporarily, the richest ten percent of the population only controlled 23.8% of the wealth of the region in 1693. In many locations, the norm was that over 60% of a region's wealth was controlled by their local 10% wealthiest.

The author explains that while meetings were open to everyone, over time it became clear that a relatively smaller number were the ones who provided the majority of verbal contributions. There was a discrete yet obvious way to openly protest any comments. This was simply to stand silently.



# Chapter 9, Freedom to Marriage in the Delaware Valley

## Chapter 9, Freedom to Marriage in the Delaware Valley Summary and Analysis

Here, the author has begun to describe the Delaware Valley more in terms of the states that is also known for being today. He discusses how the law courts were arranged in Pennsylvania and how these relate to the Quaker beliefs about personal freedom. Here William Penn continues to loom large. This man clearly delineated three basic rights "for every Englishman." These are: 1) rights to your own lives & estates (properties including land); 2) representative government; and 3) trial by jury. David Hackett Fischer explains that the legislators of Pennsylvania took such rights much further than they had ever been taken in England. These people created more liberty, through their laws, than the law-makers of the other colonies.

During the 1600s, slavery was legal in the colony of Pennsylvania. What occurred here, however, was that Quakers noticed and acknowledged their own feeling that there was something wrong with slavery even though it was economically viable. This sentiment, a recognition of the immorality of slavery, grew. The idea of reciprocal liberty caused this. Initially, they took actions to limit this "problem." Despite the truth that from 1685-1701 70% of the local leaders owned slaves in the British colony of Pennsylvania, there was public outcry against this as soon as 1688, when there was a protest in Germantown. In 1696, two prominent Quaker clerics urged the colonial government to make the slave trade illegal. In the ensuing 51 years, slave ownership declined by 60%. In 1712, the next step was taken to eliminate this social evil. The importation of slaves was linked with a tax, purely to make bringing in anyone as a slave unpleasantly expensive. The British Crown overruled this as they were heavily invested in the slave trade. Nevertheless, the Quakers were growing ever stronger in this sentiment.



# Chapter 10, The Backcountry Folkway

## Chapter 10, The Backcountry Folkway Summary and Analysis

The Back country Folkway begins on page 605 with the Carolinas, south of the Delaware Valley but also eastward. The population has an English root, but the ancestry of the region depends heavily upon the other British peoples, the Northern Celtic Scottish and the Irish. These are people who have had some intermingling amongst themselves and with the English. However, they are very unlike the English in that they were never Roman, whereas the English really were Romanized, however long ago. There are other differences, the most famous of which are their temperaments and sizes. The English are generally larger and a bit "cooler" or more solemn than their Celtic counterparts. The English have succeeded in achieving political and cultural dominance, but the extent of their influence is greatly reduced amongst the Northern Celts.

There was a serious conflict with one exceptionally tough group of protestants. The British Crown tried to hunt them down and kill them all off. Despite some success, the pesky Cameronians persisted with "offensive courage." The blend of their strength and their few numbers and free movement across the countryside caused the English authorities to give up. They stopped trying to destroy them and instead "rebuked them" by offering to take them in as a military regiment and send them off together to make war against the Scottish Jacobite Catholics. This was stunning in its effectiveness, and the Cameronian regiment to this very day has a great reputation as a marvelously fierce British force.



# Chapter 11, The Backcountry Continued

## Chapter 11, The Backcountry Continued Summary and Analysis

Here, the author shows readers yet another way in which the British ways turned into Colonial ways, and later, with some localized modifications, American ways. The gender ways pass into child-rearing ways. There is an incredibly important distinction here that comes from the borderland behavior of the British. The child-rearing method was will-enhancing, rather than destroying or limiting, of the child. It was focused on making the child stronger and more independent. In the back country this approach was emphasized with boys. It turned out that this back country tendency to intentionally nurture the will of their children was something that was also practiced by the native tribal people who also had their turn at serving as "the enemy" over the course of the history of early America.

Back country women tended to conduct ancient religious activities at the onset of pregnancy. They "read omens," which the ancient Southern Europeans had called "augery." The child-rearing methods succeeded in creating independent, proud young warriors. The author reports that an unintended side-effect was that the same willfull behavior made the back country men exceptionally resistant to externally placed authority and this undermined their blending into the over-arching social hierarchy. The weaknesses associated with these strengths have been examined and reported in the Stephen Ambrose dual biography of George Custer and Crazy Horse.



# Chapter 12, Death & the Remainder of the Back Country

## Chapter 12, Death & the Remainder of the Back Country Summary and Analysis

David Hackett Fischer enters a description of the death aspect of this folkway. The justification for the migration seems quite clear when the the author explains to readers that the death rate did decline in the Carolinas from what it had been in the borderlands of Britain. Even so, there were very real threats to the well being of every generation. Typically, there were war party raids from the native tribes who disliked the invasion into their territory. There was still the danger of disease. There was a war at least once every generation. Even with these risks, the people were able to live in a state of greater sustained peace than they had been back in Britain.

The rest of the book consists of the completion of this folkway and then an incredibly brief synopsis of what the nation, the United States of America, has become and how it has developed in the manner that it has. One of the other features of the region is infamous—the lack of education in the back-country's people. As a consequence the relative rate of literacy is outrageously low when compared with many other regions in the land. That was true for the borderlands people of Britain as well and for some reason, although ameliorated, has continued to be a problem even to the present day. This cursory overview brings an end to this substantial anthropological history of America.





# Chapter 13, Delaware Valley - Part

## Chapter 13, Delaware Valley - Part Summary and Analysis

Power ways: This is the next element of the social fabric that the author David Hackett Fischer notes as being integral to each 'folkway'. The Quakers set up and ran the colony of Pennsylvania from 1682-1755. The author explains that after 1755, other forces infected the local political climate. The culture of the region continues to be greatly effected by its origins. 'Gerymandering' is explained here. The ethnic English intentionally divided the terrain of counties so that ethnic Welsh settlers would be divided into counties and surrounded by the English. This is 'gerymandering' and it was caused by the rife mistrust and suspicion between the Welsh and the English who had brought the cultural and ethnic tension with them from Britain where the Welsh have their own country in the West - they speak a strange language there and take deep pride, to this day, that Hadrian's wall marks the edge of the world between the Romanized English and the "Free" Welsh, who have since come under English rule, but they remain their own nation to a large degree. Just as the two survive together in Britain, they continued to be able to function in the same region in the pre-American colonial environment. Strife was not only caused by differences of this kind. The unique conglomeration of dependence upon personal conscience and piety with social duty and the golden rule created numerous challenges for the assertion and navigation of strong disagreements.

Freedom ways: These were influenced by two powerful factors. One part of this is the same as the 'power ways' just discussed. Personal liberties were based upon English ideas of civil liberties. They were also heavily dictated by Quaker ideas, exemplified by the 'golden rule'. There was another type of incredibly important liberty. This was social freedoms that arose as a consequence of personal conscience whether it involved mothers and their children being able to stay together during their early years, or radically different concerns such as whether or not to participate in a duel.



# Chapter 14, Delaware Valley - Final Part

## Chapter 14, Delaware Valley - Final Part Summary and Analysis

The author has begun to describe the Delaware Valley more in terms of the states that is also known for being today. He discusses how the law courts were arranged in Pennsylvania and how these relate to the Quaker beliefs about personal freedom. Here William Penn continues to loom large. This man clearly delineated three basic rights "for every Englishman." These are: 1) rights to your own lives & estates (properties including land); 2) representative government; and 3) trial by jury. David Hackett Fischer explains that the legislators of Pennsylvania took such rights much further than they had ever been taken in England. These people created more liberty, through their laws, than the law-makers of the other colonies.

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# Chapter 15, The Back Country - Part 1

## Chapter 15, The Back Country - Part 1 Summary and Analysis

As with the other folkways, the author provides some more general information before laying the text out by 'ways'. The Back country Folkway begins on page 605 with the Carolinas, south of the Delaware Valley but also eastward. The population has an English root, but the ancestry of the region depends heavily upon the other British peoples, the Northern Celtic Scottish and the Irish. These are people who have had some intermingling amongst themselves and with the English. However, they are very unlike the English in that they were never Roman, whereas the English really were Romanized, however long ago. There are other differences, the most famous of which are their temperaments and sizes. The English are generally larger and a bit "cooler" or more solemn than their Celtic counterparts. The English have succeeded in achieving political and cultural dominance, but the extent of their influence is greatly reduced amongst the Northern Celts.

There was a serious conflict with one exceptionally tough group of protestants. The British Crown tried to hunt them down and kill them all off. Despite some success, the pesky Cameronians persisted with "offensive courage." The blend of their strength and their few numbers and free movement across the countryside caused the English authorities to give up. They stopped trying to destroy them and instead "rebuked them" by offering to take them in as a military regiment and send them off together to make war against the Scottish Jacobite Catholics. This was stunning in its effectiveness, and the Cameronian regiment to this very day has a great reputation as a marvelously fierce British force.



## Chapter 16, The Back Country - Part 2

### Chapter 16, The Back Country - Part 2 Summary and Analysis

Here, the author shows readers yet another way in which the British ways turned into Colonial ways, and later, with some localized modifications, American ways. David Heckett-Fischer has separated them in the book, but the two can 'run together'. The gender ways pass into child-rearing ways. There is an incredibly important distinction here that comes from the borderland behavior of the British. The child-rearing method was will-enhancing, rather than destroying or limiting, of the child. It was focused on making the child stronger and more independent. In the back country this approach was emphasized with boys. It turned out that this back country tendency to intentionally nurture the will of their children was something that was also practiced by the native tribal people who also had their turn at serving as "the enemy" over the course of the history of early America. While the Puritans in Massachusetts were intentionally breaking the wills of their children, out in the Back Country the same juvenile wills were being protected and nurtured.

The author shows a place where Magic ways, Family ways, and Religious ways meet: Back country women tended to conduct ancient religious activities at the onset of pregnancy. They "read omens," which the ancient Southern Europeans had called "augery." The child-rearing methods succeeded in creating independent, proud young warriors. The author reports that an unintended side-effect was that the same willfull behavior made the back country men exceptionally resistant to externally placed authority and this undermined their blending into the over-arching social hierarchy. The weaknesses associated with these strengths have been examined and reported in the Stephen Ambrose dual biography of George Custer and Crazy Horse.



# Chapter 17 - The Back Country - Part 3

## Chapter 17 - The Back Country - Part 3 Summary and Analysis

This chapter will concentrate on those aspects of the folkway that were addressed concisely earlier, in the chapter on the Virginian folkway.

**Time ways:** while the people of Massachusetts sought to improve the quality of their experience in time, Virginian wealthy people would 'kill time' by finding means to assuage boredom. Out in the Back Country, people liked to 'pass the time'. Here the people worked with the natural rhythms. They abided by the idea that there is a 'season' in life for all things. This idea was included when marriages were arranged. They were normally conducted in the Autumn, unlike the Virginians who tended to wed in early Summer.

**Wealth ways:** Improved wealth was the primary motivation of those who came to the Back Country from Europe. In this case, the wealth took the form of land that could be farmed and all that implied. The terrain was rather unusual in the Back Country where an element of low highlands borderland culture prevailed. After the initial migrations and efforts that were made, the system that seemed to work was not what the majority might have hoped. Half of the adults did not own land. This statistic is biased as the laws regarding womens' rights to own property are not discussed. Women may have been included but may have been automatically excluded. It may have depended upon their marital status. The author does not go into this at all, but only explains that 50% of those eligible to own land as adults, found that they did not. There was a small middle class of people who did own land and who used it or 'worked it' according to their own devices. The largest portion of the land ended up owned by a very small number of people but worked by much larger numbers. The bulk of poor workers were better able to survive by working their skills as part of a group other than one made of their own family. The area went through a phase where the conditions deteriorated into ones of exploitation.



## Chapter 18, Back Country - Part 4

### Chapter 18, Back Country - Part 4 Summary and Analysis

Rank ways: The people did recognize differences in social rank in the area. However, between resentment over the exploitive practices of the few land holders, and the healthy cultivation of self-will amongst the people, wealthier and higher ranking individuals did not mean with submissive deference. This went well in some cases but in other situations visitors were upset. However, for those who saw that the Back Country of Appalachia often did resemble the culture on the border between England and Scotland found that this behavior and attitude was consistent. The author includes a few 'key phrases' that go along with the attitudes and practices of how material wealth and social role went together and how they did not. "The rain don't know broadcloth from jeans." This obviously means that the amount of money you have won't make any difference. "As Black as the Earl of Hell," and "A falling master makes a standing man," both indicate that money, power and virtue are not always found together, ergo - the rich are not always right. The author describes this as an intense combination of 'poverty and pride', common in British borderlands. Whereas in Massachusetts there was such thing as an impoverished noble man, and people of letters were well respected, the extent that wealth meant power in the Back Country took effect immediately. If a man fell from rich to poor overnight for any reason, then his social rank plummeted immediately but it would bounce right back the moment he brought his income up again.

This is the region that harbored the famous dispute between the Hatfields & McCoys. This feud, which began over a few pigs was eulogized in popular music back in the 1970s or 1980s. As a consequence, huge numbers of people have heard of the feud - the strife between two families. It is immediately evident from anyone who knows names, that the McCoys represent the new American breed of Celt. The Hatfields do not, by name, although they may well have enjoyed Celtic ancestry as well. Such is often enough the case when the genes are running along the female line.

Death ways: The justification for the migration seems quite clear when the the author explains to readers that the death rate did decline in the Carolinas from what it had been in the borderlands of Britain. Even so, there were very real threats to the well being of every generation. Typically, there were war party raids from the native tribes who disliked the invasion into their territory. There was still the danger of disease. There was a war at least once every generation. Even with these risks, the people were able to live in a state of greater sustained peace than they had been back in Britain.



# Chapter 19, The Back Country & Conclusions

## Chapter 19, The Back Country & Conclusions Summary and Analysis

The rest of the book consists of the completion of this folkway and then an incredibly brief synopsis of what the nation, the United States of America, has become and how it has developed in the manner that it has. One of the other features of the region is infamous—the lack of education in the back-country's people. As a consequence the relative rate of literacy is outrageously low when compared with many other regions in the land. That was true for the borderlands people of Britain as well and for some reason, although ameliorated, has continued to be a problem even to the present day. This cursory overview brings an end to this substantial anthropological history of America.

Freedom ways: personal liberties were well respected in the region. This does sound contradictory, but it included the resort to force as a socially acceptable practice. This was done for the purpose of maintaining or recreating personal freedom. The author notes that the climate of the region and the thin populace contributed to this just as it was also found to have amongst the Plains Native American tribal people. The free and active will of individual creatures was observed and seemed to be permitted to 'go'.

Such conditions were the hallmark of the Back Country folkway. From here, the author begins to review the main points.

The first part of this is the author's description of 'the great migrations'. While he has shown them individually before, David Hackett-Fischer now informs readers that they occurred between 1629 & 1750. The first was an exodus of English Protestants who made the move for religious and political reasons that were so far reaching they became social. These were from the East of England. Later, the next wave created the people who founded the Virginia folkway. These people loved hierarchy and felt strongly that being of the same religion was advantageous to success. They had a strong upper class and the population in the new lands was relatively scattered. The third wave were those who created the Quaker country. These people founded the Pennsylvanian context that led to the effective eradication of slavery. Finally, the Scottish lowlands and the English highlands shipped people over for 50 years during the 1700s. This last group created the foundation of the Appalchian mountain Back Country folkway.



# Characters

## Sir William Berkeley

This man was a knight commissioned by the Crown to attend to the colony of Virginia. The author does not explain whether or not he had actively sought this commission, as is standard practice for some positions, or if he was sought out to fill this commission. Regardless, William Berkeley transformed the disastrous condition of the colony of Virginia.

This man brought Virginia back into excellent condition through intentional effort. He is not mentioned in any of the other folkways as being of any significance, since his influence, while intense, was strictly local. He personally crafted many of the laws that were in place in Virginia.

## William Penn

This English gentleman was one of the most influential individuals in the English colony of Pennsylvania. He governed the region at its inception. He was able to transform Pennsylvania into a predominantly Quaker territory, for a people who had been driven out of another region for their non-conformist religion. He succeeded in developing and implementing political policies that encouraged immigration. However much the native tribal people hated it, this was advantageous to those dwelling in "Penn's woods."

He was a high ranking person in the realm. Many of those who performed the type of work that he did were knights of Britain. He is discussed almost exclusively in relation to the Delaware Valley as he was a major leader there. While a loyal subject of the British Crown, he was amongst the top ranking officials and aristocrats available to the colonies.

His life was rather successful, and his influence on both sides of the Atlantic can still be felt.

## David Hackett Fischer

This is the book's author. He has created this work as a marketable form of cultural history. Using a wealth of information and an attentive selection of data, the author has prioritized successfully and made some great points in the work. There is a unifying power to the work.

He is referred to on the back cover as one of the greatest scholars in the field in this generation.





## Sarah Harrison

This woman is mentioned in the Virginia "gender ways" section. She is cited as having been exceptionally outspoken with respect to improved women's rights and intimations of genuine gender equality rather than acceptance of a subservient position. When asked if she would "love, honor and obey" her groom, she bravely broke with tradition and said that she would not agree to obey him. This aberration continued until the man agreed to marry her on the basis of this modification of oaths, at which point she agreed. As such, she stands as a testament to having the courage to refuse to take the customary oath when she was not really willing to abide by it.

## Frances Culpeper

This lady turned out to be of great import due to the whole idea of "cousinage." "Cousinage" was the intentional interweaving of families within a particular region. The relations were distant enough to avoid all or most of the genetic disadvantages of inbreeding but close enough so that, especially amongst the highest social classes, a set of families would all be related to one another.

Frances had three husbands. This caused interweaving of many famous Virginian families, and therefore from their perspectives it was a good and honorable thing that she did this. All three of her husbands were colonial governors.

## Harriet Beecher Stowe

She is referred to in the section devoted to "order ways" in the New England, Massachusetts folkway. She is cited for a compliment she makes about where she lives. She shares that the place where she lives is so safe that everyone could go to sleep at night without any doors locked and the windows wide open without the least anxiety of being in even the remotest of danger.

This was a condition of the region which was very intentionally devised by the laws and by the social attitudes of the community.

## John Adams

This man also comes up in direct connection with "order ways" of Massachusetts. The context in which he is mentioned is when he describes two distinct types of "mobs" in a discussion of "mob violence." He refers to "public" and "private" mobs. A public mob is a political assemblage that is also impassioned and may be violent. Normally, they are an agitated version of a reasonable public dispute regarding a law or a case that is presently before the law. In contrast, a private mob is aggrieved due to a personal injustice. The example given is when an angry mob of fishermen's wives literally tear to



pieces a pair of natives in sorrowful revenge upon the tribe for having killed several of these women's husbands.

## **Daniel Drake**

This man is mentioned during the back country folkway, in reference to the practice of magic in the area. He shares a story about Old Billy Johnson, known for being some kind of local magic-user, who is said to use evil forces; he could raise and "lay" or dismiss "the Devil."

## **Governor Mathews**

This man is cited for his role as the Governor in the Carolinas. His fantastic memory and honesty were virtues particularly cherished amongst oral communities. The lower the rate of literacy, the higher the demand for truthfulness and excellence in memory. This Governor was known also for being a high quality leader.

## **Hoosier**

This word comes up in a discussion of back country "rank ways," as part of a group of three: redneck, hoosier and cracker. This is a type of person. They are normally country folk and are often both proud and financially poor. As such this term can be used as either a compliment or as an insult. It can function as a name or a nickname and can refer to a specific individual or to an entire group of people.

The author explains that this name actually comes from North Britain and then spread westward across the Atlantic Ocean.

## **Hatfield**

This is one family that was part of a feud so powerful that it was enshrined in a popular twentieth-century song. It is mentioned in the section devoted to rank, in the back country folkway.

## **McCoy**

The McCoy's are infamous for being the other half of an interfamilial feud so intense and well-recorded that it has been enshrined by a popular song. As a consequence the Hatfields & McCoy's are now frequently perceived as being a special kind of unity, despite the fact that their unity is based in protracted strife.



# Objects/Places

## bundle board

This is a device used during courtship practices in New England during the 1600s and 1700s. This is used to separate prospective lovers so that they are safely in bed together yet not in danger of excessive intimacy.

## coat-of-arms

This is an ensignia which a family line is able to use under certain conditions. It is closely associated with aristocracy, although it frequently also appears amongst the gentry. It is a means of expressing values and skills that are intentionally linked to the family.

## rough music

This was a special noise made by groups of residents in a community in an effort to reduce domestic violence, whether mental or physical. It showed both perpetrators and victims that the community was aware of the violence and supported solving the problematic behavior.

## Friend

In this context, this means a human being whose religion is Quakerism.

## courting stick

This is a device, a long tube. used by young people to practice whispering to one another.

## Massachusetts

This is one of the folkways of this book. Here, it is the British Colony that is referred to. It is part of the New England folkway.

## Delaware Valley

This is another of the folkways. It includes Pennsylvania. The type of British immigrants and the religion and culture of this region were different from what they were elsewhere.



## **birth control**

This is a means of enabling sexual involvement, especially for pleasure and to reduce tension between a couple while preventing pregnancy. This might be done to conserve resources for those already in the family. It was used in the colonies and in Europe with great success. However, in the Puritan dominated area of Massachusetts, there were strong objections to the use of anything that interfered with pregnancy. This meant that if a couple wished to reduce pregnancies, their only choices were breastfeeding and abstinence when the woman was not pregnant.

## **love match**

This was something strongly encouraged in the colonies during the 1600s and 1700s. Courtship rituals were actually designed to help ensure that any young people who were married to one another did and would be able to love one another well throughout their adult lives. This is simply to show that while arranged marriages were done away with, courtship practices were still of great significance.

## **Virginian dancing**

While in other regions dancing was forbidden, in Virginia it was a requirement. Young people were all taught to dance as part of the complex social structure. Fun, courtship, discipline, proper distance and proximity to others, including members of the opposite sex, were all a part of the culture of the Virginia Colony.

## **slashed clothes**

Slashed clothing was the fashion amongst the highest social classes for some time. It was done to show off fancy undergarments through the outer clothing. In the colonies, this became so unpopular that it was outlawed.

## **murder**

In this instance, this refers strictly to the attitude towards illegal killing of one human by another as it pertains to the back country folkway. The reason here is that at funerals, murder was so frequently the cause that "both friends and foes" were invited to funerals and were expected to touch the corpse. The reason being that if the murderer attended, the others might be able to figure out who it was by what happened when he touched the corpse of the victim in the presence of the victim's loved ones.



## **back country**

This the name of one of the folkways in this book. It refers to the Carolinas and the Appalachian mountains. There is a synchronistic transfer of populations from Britain to the Carolina colonies. Those of North Carolina tended to be from lower Scotland and the borderlands with Northern England. Those of South Carolina tended to come from the English side of the same border.

## **death ways**

This is one of the 24 "ways" that the author uses to define and to display any given folkway. It is not an object in the usual sense, but serves as a mental object.

## **body bags**

In the border regions of England and Scotland during the 1600s, the dead were buried wrapped in fabric rather than put into coffins. Coffins were generally prohibitively expensive due, in part, to the shortage of wood. This is explained on page 702 of the book.

## **saddlebags**

These enable horse riders to carry a small amount of luggage.

## **prayerbooks**

These are mentioned along with the saddlebags, and the rum that follows. They are referred to on page 703 in close association with a militant Christian named Woodmason in the back country folkway.

## **pint of rum**

This is a quantity of strong liquor. It is an amount which, taken all at once, would give many men a drunken condition. Used sparingly, it can be used to cleanse wounds and to provide a zestful taste in the mouth. It does not cause drunkenness except when taken in excessive quantities in a short time period.

## **salt**

This comes up as an object used in back country funeral rites. It symbolized the immortal spirit when so used.



# Themes

## British colonial culture

The British, led by the English, extended themselves to spend a few centuries as a great Empire of the modern age. They were able to do this thanks in part to all of their cultural and technological advances, some of which were a precious inheritance, well worked over for a millennium, of Roman empirical knowledge. The British navy was one of the world's greatest and the fortification of the island nation was beyond question one of the greatest strategic advantages possible. The unity of the two islands of Britain helped immensely, to allow for homeland security and outward expansions without the distraction of a domestic military front. The smaller nations are still separate to some degree and continue to express mixed feelings about their relationship to England. The Scottish, Irish and Welsh frequently object to the imposition of English dominance and while it is true that the English have been oppressive at times and in certain ways, there is also much about the alliance of the island nations that has been of great benefit to the smaller nations of Britain as well as to England.

The founding of colonies in Northern America was almost a necessity for the English in that both the French and the Spaniards, and even the Portuguese and Dutch made extensive incursions into the American continents once they were discovered by the Europeans. The creation of colonies created openings for work for some reliable leaders; the sort of men who could take vast expanses of uninhabited land and transform them into a financially productive colony with a culture that would be loyal to the British Crown. The four folkways in this book are intentionally connected with Britain, as per the title. The author takes the time to show and to explain how the migrations from specific regions in England and Britain influenced the culture of those colonies into which the migrants settled. As it happens, the regions and the conditions for the move across the Atlantic ocean were not universal.

Prior to the problems that evolved into the Revolution, the colonies in North America served the Crown well as a way to remove yet harbor dissenters while making a good deal of money for the Crown. The leaders of the colonies were often men of great renown in Britain. There are numerous stories of financial ingenuity, and leadership on many levels. Many features of the cultures described are the effects of policy combined with the true natures of groups of settlers. Nature is here understood as the very human elements of nature such as religious choice, temperament, attitudes and qualities associated with particular social classes.

## Variance of British Settlement

Each region of England and of Britain has its own subcultures and regional cultures. The relationship between the social classes differs as well, depending upon the region and its conditions. The colonial immigration occurred in discernible patterns. The author



has made the most of what can be traced in these patterns. These will be reviewed briefly here.

The Puritans moved from the South of England to escape religious persecution. Those who drove them out were essentially glad that they had. The Puritans made their home in Massachusetts and is a main part of the New England folkway. The way that they spoke and tended to work were, in addition to style of dress and form of religion all a part of what grew into being the local folkway. Some who organized the fleet of ships for the journey were more on the order of upper class people. The majority of immigrants during this transfer were middle class people.

Those who migrated to the Delaware Valley had more of a positive attitude. These were largely Quakers and many of them hailed from Yorkshire and other sites of the Northern Midlands, including Cumbria where there are presently some successful Quakers to this day. The Quakers were persecuted in England and also in New England by the Puritans. They flourished in Pennsylvania where they did their best to entrench ideas such as religious tolerance, and other reciprocal liberties such as those that caused the abolitionist movement and increases in women's rights. The liberty bell of Philadelphia was actually the Quaker bell of liberty. In fact it still is, but has been caused the liberty bell since 1835. The bell, had been purchased by the Pennsylvanian Colonial Assembly prior to the American Revolution against the British Crown. Personal and group conscience, tolerance and piety are distinctive, prominent features of the Quaker faith. This group of migrants included a different class arrangement. Higher class folk and lower classes migrated 'together'. So, while the middle class of their native land was missing, this did mean that they were in certain ways already perhaps not even consciously attuned to one another. It simply meant that these elements of the culture were represented in the new lands.

The people of the back country were not so much the English as the Scottish. However, the migrants were people from the borderlands, some from each side. This makes a considerable difference as well. One of the characteristics of the border peoples is that have a stronger sense for the other, the familiarity creates both an emphasis of differentiating identity and greater knowledge of what the others are really like. In that regard it is less 'fictive' than the musings of people who have no knowledge of an other. One quality is that the Scottish were known for being very proud, and self-respecting irrespective of their economic condition or class. The moment one sees that when loved ones are respectful throughout childhood and of their mothers that this will be a natural consequence: mothers and children may have had 'less money' but great power in other ways. Also, those who perform whatever labors they do have every right to be proud of what they do competently. One final point might be that the higher classes also know that there have always been cases within their own of men, as well as ladies and children, who performed many feats well worthy of great respect and admiration without there being much money, or much of a financial pay off. Some military and government positions were very important but did not even pay. such realities influenced the culture on the whole and the behavior and attitude of the people. It is true that the English were at times unsettled by the healthy self-regard of people from lower classes who seemed



less deferential. Perhaps this was accurate but it might in part have been rooted in misunderstanding of the true reciprocal nature of the classes duties.

In every region, the original location of the settlers was entirely relevant to their behavior in the new lands. Their religion contributed a great deal to the way that they led their lives in both lands. Only some of the migrations was religious persecution a motive. Whether it was or not, concentration of like kinds was preferred since it allowed for an entire colony to politically and socially organize around a specific set of religious and social preferences. Some religions and ethnic branches were more conducive to specific cultural forms.

## **Class structure and their influence in Pre-American Colonies**

The author of this book addresses class issues in a precise manner. Settlers were, in general, not the poorest of people. Those who had the least were often the indentured servants or the young lady who had to borrow money to make the sea voyage after having a spiritual vision that she should.

Groups of migrants often came more from one class or another. As mentioned in the previous themes there were often migrations that included a flow of particular portions of the economic and social classes moving together. The tasks they were expected to perform were of a limited nature, regardless of their class. However, people from each group might or might not have much understanding about what the others were faced with, in terms of expectations. The demands upon any one of these could be a source of pride and mutual appreciation or one of conflict - often enough from lack of knowledge of what was required.

The expectations also varied with the region. For example, in the farming communities of the colonies, all but the highest class of women would roll up their sleeves and perform farm work themselves. In other regions ladies would not dare to nor dream of, or perhaps not lower themselves to do something of that kind.

The highest class people were actually very helpful to the settlements. Anyone entrenched in class antagonism might not like to see this, but it is very true. In the case of Virginia, an actual Knight was sent to be the colonial regent- the Governor. Included in his plan to improve the local conditions was that he made efforts to attract other higher class to the colony so that they could own property and invest heavily into the area, both in terms of pouring money into the system, but also in the provision of goods, services, opportunities and therefore the over all quality of life in the colony.

Obviously, craftsmen, clerics and seamstresses are all as vital to a community as the leaders and their overarching plans. The ultimate conclusion attests to the need for mutual respect amongst social classes since often enough the work of one group precludes them from doing that of another. There are exceptions to this, but it is a healthy general trend. Also, the greatest plans of those in high places cannot be done



without the cooperation and implementation of the lower classes. Likewise, the lower are often benefited by the funding and organizational powers of the higher. As a consequence, all are to be valued as all are needed. The book quietly advocates this view.

# Style

## Perspective

The author writes from a rather objective perspective. This is limited, but that seems to be implicitly recognized by him. David Hackett Fischer is a respected cultural anthropologist. He has written this work as the first in a series, which is intended to be the implementation of a new method of historical analysis.

During the first introduction to this piece, the author explains that there has been a drastic change in history, as a subject matter. Scholars in the field had a narrative technique for writing history. This was normally done through descriptions of the activities of the ruling classes, through individual examples as that was the source of much money and a great deal of policy - especially legal policy. As a scholastic discipline, history changed a great deal. Two generations of scholars who sought of anomalies and inconsistencies found them. The old way was effectively destroyed, or at least severely devastated.

A new way emerged. This was in part due to the influence of other thinkers in other disciplines: the author cites both Thomas Kuhn who wrote in the field of philosophy of science, and Michel Foucault the French sociological philosopher. In part as a response to this, David Hackett Fischer explains that the new role of history was as a functional problem-solving discipline, and its new relationship with the present and the future was 'mutual' in the sense of it being intentionally related to the present. This may have been greatly fostered by an increase in the scientific education of the populace since the scientific method is a means for finding the truth and for problem solving. While strictest in the laboratory, it is clear enough for people to be able to use in various walks of life.

People do not like to waste their time. Often enough, students must have wondered about what the use of history really is. The best reason for it, it seems, must be the same reason for valuing personal memory and experience: knowledge and experience can help to both prevent and to solve problems. The author has sought to provide a cultural analysis to readers that can serve readers in this manner. One of the examples of types of problems that it might solve for adults is: where to live? - awareness of folkways can facilitate choice of the best suited locations. How to get along where one is living? - This can also be helped by understanding what the folkway of one's location is. This is the perspective from which this book was written.

## Tone

The tone of the work is educational and informative. It is pleasantly put together. As mentioned in perspective, the book is written in an objective manner. However, this objectivity is within a specific formula, and is limited. One of the philosophical and scientific discoveries that dictates this in 'the West' is the realization and increasing



acceptance that the subject, individual or group consciousness, directly influences the perception of any object- whether another person or a large body of information. This is an important awareness particularly for all investigations of the truth.

The author shares with readers the cultural history that he is using. He is able to show the 'filter' that is being used to look at history in order to obtain any sensible results from analysis. The way that he does so, is spelled out in the form of the 'folkway' with its twenty-four parts. He describes his method as a 'braided' combination of narrative history and problem-solving attitude in the exposition of cultural history.

The tone is also, present and future oriented. His writings are meant to be valuable, and they show the relationship between hierarchical social class decision-making, preferences, religious and other values, and other choices and influences upon historical locations. Then he shows the relationship between these and culture. This gives insight into a variety of causes and effects that have influenced people in the past and in reality, still do.

## Structure

The entire work is lengthy enough to be deemed a 'tome'. While there are only four folkways described: each is covered in sufficient detail to have caused the entire work to take over 700 pages. The author provides prefaces, and other introductions as well as supplemental materials at the end of the body of the text.

Each folkway contains a giant chapter. Within this, there are each of the 24 pieces used to assemble one folkway. Each of these is clearly delineated with a heading. This is consistently the case throughout the work. The arrangement allows for a great deal of well structured comparison.

The organization of the book allows for easy reading. This structure also makes it easy for readers to use the work for making internal comparisons and cross references. Thanks to this, the book is able to be used for research purposes and can make a functional text book.

At the same time, the author has presented the material in a manner that is so 'reader friendly' that people can easily read this one for pleasure. As this is not uniformly the case with text books, it is worth mentioning.



## Quotes

"This series seeks to combine story-telling and problem-solving in a 'braided narrative' of more complex construction.

"In all of those many ways, this idea of cultural history rests upon and assumption that the old and the new history are not two disciplines but one," (p. ix)

"First was the idea of depravity which to Calvinists meant the total corruption of 'natural man' as a consequence of Adam's original sin," (p. 23).

"The second idea was that of the covenant. The Puritans founded this belief on the book of Genesis, where God made an agreement with Abraham, offering salvation with no preconditions but many obligations," (p. 23).

"The third idea was the Calvinist doctrine of election-which held that only a chosen few were admitted to the covenant," (p. 23).

"Religion was not as central to the origins of the Chesapeake colonies as it had been in New England. But the founders of Virginia shared the religious obsessions of their age, and they were sent upon their way with an abundance of spiritual exhortation," (p. 232).

"John Donne had mainly in mind the salvation of Indian souls," (p. 232).

[Governor of Virginia] "Lord De la Warr...One of his first acts in the New World was to open a 'pretty chapel' decorated daily with fresh flowers," (p.233).

"Lord De la Warr required every Virginian to assemble for prayers twice a day 'at the ringing of a bell'," (p. 233).

"Each individual was not expected to share the same opinions. But all were compelled to join in the same rituals," (p. 233).

"After Virginia became a Royal Colony, an ideal of Anglican conformity began to be more actively pursued," (p. 233).

"Together, these two groups of Quakers and Quaker sympathizers came to constitute a majority of English-speaking settlers in the Delaware Valley by the end of the seventeenth century," (p. 424).

"In 1702 James Logan reckoned that half of the people of Pennsylvania were Quakers," (p. 424).

"Persecution played a major part in driving Quakers to America, but it was never the primary cause," (p.425).

"At the center of the Quaker 'system' was a God of Love & Light whose benevolent spirit harmonized the universe," (p. 426).



"The beliefs of the Quakers came from the New Testament," (p. 425).

"Border emigrants of the two leading denominations, Anglican and Presbyterian, both showed a strong tendency toward what was called New Light Christianity in the eighteenth century," (p. 615).

"They believed in 'free grace', and before emigrating had developed the habit of gathering in 'field meetings' and 'prayer societies', a custom which they carried to America," (p. 615).

"The Cameronians...survived, worshipping defiantly with a Bible in one hand and a weapon in the other," (p. 617).

"The sectarian strife continued for many generations in the back country," (p. 617).

"After 1689, the authorities conceded defeat, and adopted the typically North British solution of recruiting these Protestants to fight against Roman Catholic Jacobites in the Highlands," (p. 616).

"The victim complained bitterly that 'the perverse persecuting spirit of the Presbyterians displays itself much more here than in Scotland'," (p.617).

"As all the magistrates are Presbyterians I could not get a warrant," (p. 617).

"Another determinant of cultural differences in British America was the social rank of the colonists," (p.798).

"the authors agreed in their description of the upper orders. At the top of the list came the King...then the princes...and the 'nobilitas major'...one marquis, twenty earls, two viscounts, and forty one barons, plus twenty-four bishops," (p. 799).



## Topics for Discussion

What is the 'magic way' of a folkway?

How does the author define 'folkway'?

How many parts of a folkway are there?

Has this book facilitated your understanding of your own life? If your region is not covered by the book, please indicate this.

Which aspect of the folkway did you find to be the most helpful?

Which of the four folkways was your favorite?

Do you have any British ancestors?

Did this book improve your understanding of the way that religion has affected the lifestyle in the area?

Do you have a favorite region based upon these folkways? If so, which one? If you can provide an explanation, why is this?

What is 'rough music'? How does this form of public embarrassment help to control domestic strife?

Describe how Quakerism helped to bring an end to slavery, or to at least progress the movement extensively.

What is tanistry? In which of the four folkways is this most relevant?

Where can you find ethnic Welsh people in the area that was part of the original 13 colonies?

Are the Celtic British and the English descended Americans located in the same places/folkways? Where are they?

What is the major ethnic difference between the Carolinas in 1750 and Pennsylvania in the same year?