



From Salvation to Servanthood: A Study of the Colonial Legitimacy in Behn's *Oroonoko*

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Abstract

The seventeenth century is an age when many settlers in colonies managed their settlements in the first stage of the early modern British colonial expansion. Along with the development of social economy and the rise of British national consciousness in addition to cultural conflicts of multi-dimensional values, English people as pioneer colonizers in the early modern period started their expansions over large segments of the world. *Oroonoko* has provided a prerequisite and a necessary basis for later overseas expansion and hegemony of the British Empire. The English colonizers make a great contribution to the generation of colonial legitimacy in the New World, which also reveals the truth that the essence of the so-called salvation is in effect to enslave the other.

Key words: Colonial Legitimacy; Aphra Behn; *Oroonoko*

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INTRODUCTION

The seventeenth century of Britain is a time characterized by turmoil and great change. At the threshold of the seventeenth century, when James I ended the prolonged war with Spain in 1604 and led a new translation of the Bible in 1611, it became clear that this age brought the

hope of something glorious. At the same time, this era experienced the English Civil War and the Interregnum. In the revolution period, the king became the open enemies of the people, and the country was divided by the struggle for political and religious liberty accordingly, so was the literature. British literature of this period was very much concerned with the tremendous social upheavals of the time. As a key English playwright and a major figure in the Restoration period, Aphra Behn has exerted great and far-reaching influence on the development of tragedy and her experiences in the rise of novel. It is considered that "art and culture can create consciousness, and so culture does cause social forces" (Bassnett, p.7).

1. COLONIAL LEGITIMACY IN TRADITION

Oroonoko, as produced in the seventeenth century, has complex and profound cultural significance. This work of Behn has presented to readers advanced civilization and her imperial consciousness. Since therefore, the relationship between the colonizers and the colonized, and their interaction of both sides are built in the cultural context of history. It is not difficult to find that the historical background of *Oroonoko* is based on historical traditional culture and religious issues. Fitzmaurice believes that "early modern English colonizer built a colonial ideology from two ideological traditions" (Ibid, p.1). From both traditions, English colonizers found justification for their colonial activities. Moreover, in *Oroonoko*, colonizers in Surinam virtually set up the colonial legitimacy from the point of cultural ideology. Based on this, the present thesis would focus on the traditional origins and religious motivation to study the process of legitimizing the British colonial conquest during the seventeenth century. Just as David Armitage notes, the reviving of the British dominion had originally been established by King Arthur (Ibid, p.52). As a matter of fact, under the reign of Elizabeth I, the success of the

British exploration and expansion over large segments of the world was the legacy of Arthurian Empire and in so many successive traditions practically to be concerned.

Most of the characters in *Oroonoko* firmly believed their own values. The people of Coramantiens confirmedly abode by their values of faith, honor and glory. We can see his superiority is in the possession of honesty. Although he was well-educated and extraordinary among the Black people, he still had his hidden valuable spiritual quality inherited from Coramantien, a country of Blacks. As compared to Behn's stay in Surinam, she witnessed that the practice of colonial government was run by ambitious English colonists. Janet Todd puts that "The English colonists live in Surinam to make money; they treat African slaves as commodities in order to produce other commodities for an increasingly global marketplace" (Ibid, p.153). The novel was partly shaped by the conquering of British culture, it seemed more powerfully under the new era, if in some ways still traditionally, marked by authorities of the occasion of its setting. British colonizers in Surinam gradually formed an acceptable idea for exploring, a reasonable excuse for colonizing, and an established business model for marketing.

The overarching fact of the New World is centrality by means of colonial occupation. A key element in this process was cultural heritage, by means of which later generations inherited the ideology and culture of its forbears, along with its customs for implanted functioning. It referred not only to the cultural legacy of practicing the national awareness, but also asked for enlightening and assembling the new national pride for the current in the pre modern time. The rights of Englishmen to colonizers of Surinam are likely to be closely linked with the cultural origins of the British Empire. Stretching beyond the traditional origins of historic traditions, more intricate factors of analysis present themselves, as the various signs and symbols of a colonial society are explored.

Religion in the early modern British colonial expansion is of crucial importance. Recognizing that many changes are always inseparable often operates as religious factors. Anthony Giddens remarks that "rather, religion is a framework of thought and social organization through which many aspects of life in traditional states may be filtered, including innovative forces and schismatic ones" (Ibid, p.75). In the course of the formation of the nation-state of England, from the religious reformation launched by John Wycliff come above, the top-down reformation by the Tudor dynasty Revolution in the seventeenth century and the Glorious Revolution, religious factors have a long and lasting influence on British political and economic life (Jiang, 2008). Overseas colonial expansion embodies this in particular. England is a deeply rooted nation of religious ideas. It is not only history, or sources of cultural tradition, of the kind described so far which act as spiritual motivation in the process of its colonial expansion.

Christianity played a key part in the lives of the people of England in the seventeenth century and that was reflected in this book. In the early 17th century king and parliament clashed over the issue of religion. Religion was far more important than it is today. As a consequence of this, the impact of religious background was felt well under the pen of Behn. Oroonoko showed no regard for the beliefs of the white people's God at all and he did not hide this. When the Captain swore by his God and asked Oroonoko whether he would honor his promise if he would suffer eternal torment, he answered, "Is that all the Obligations he has to be just to his oath? Let him know, I swear by my Honor." (ORS, p.131) Even the white people gave him a new Christian name called Caesar, the prince would never be reconciled to the notions of the Trinity, of which he ever made a Jest (ORS, p.149). On the one hand, as therefore Oroonoko was a non-believer and would never be changed. As a matter of fact, he firmly claimed that he was constrained by his honor and not god. On the other hand, there was a direct correlation between Oroonoko's rejection of the white people's religion and his demise. Through the layout of the novel, Behn justified the way he was treated at the end.

The natives were often given new names by the Christians on account of their barbarous and bad pronunciation (ORS, p.139). As a Christian conversion representative, the prince Oroonoko, who was sold into slavery, was given the name of Caesar, the most powerful ruler of the ancient world. So why did people's name change in the Bible? Through the whole course of interaction with His people, God occasionally changed a person's name. It was mostly done to set up a new identity that God wished them to embody. Most of the changed names in the Bible were destined for a new mission for life. From hence, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Revelation 2, p.17). It is also significant for England colonizers that all of slaves and natives shall accept Jesus and follow him faithfully in this life. Under the new Christian name, Oroonoko was deemed to carry out the divine plan and also to assure that the plans of God would be fulfilled.

All of these things considered, the Christian God would be honored by all means in this novel by the death of Oroonoko. The England colonizers had a duty to civilize and to Christianize both the African slaves and the Natives. Not to mention how Oroonoko fouled up the Christian mission, God did rule above the King after all. In a way, the fail of Oroonoko's Christian conversion revealed that can not enjoy the liberty he had been longing for. That is to say, he refused the right to be civilized in the New World as well.

From *Oroonoko*, Colonial Legitimacy in tradition as a distinctly religious quintessence, with a set of classical

texts and a variety of active religious practices, is the English orientation of the seventeenth century all over the world. However, it has a longer effect as a national exploring rather than exclusively in relation to its religious liberty. The ideological tradition of the relations between the England and Surinam in the sixteenth century exposed their interrelation and inseparability in the early modern period. According to Göran Therborn, the quality of government is based on "the right to rule" (Ibid, p.100).

It turned out that Behn as the narrator "is as duplicitous as the rest of the European society she both represents and condemns" (Spencer, p.229). British Empire completed their primitive accumulation through colonization and plundering, and it was beginning to take shape. The colonial intention of the England colonists was defended by the author in the first person narration. The unconscious narration of the author has witnessed the unstoppable trend of British Empire in the Americas. More and more Englanders were going to show up, and it had become abundantly clear that they weren't just there to trade. They wanted to take the land of the natives. Some of the Puritans tried to treat the Indians fairly while they settled in America. The England Settlers thought Natives could be replaced because they weren't "cultivated the land more productively" (Armitage, p.97). The main source being that the natives had to submit to English authority.

The total different idea of the land use is the source of ideologically colonial differences. The actions of the English settlers were dominated by their imperial consciousness. Through the blending process of conflicts and evolvment to keep organized, ensure rightful inheritance of colonial conquest of the British Empire in many parts of the world. Through historical culture and tradition to strengthen construction of colonies, gradually the rightful authority of settlement of the world is established. The England settlers hold this invisible force as well as a kind of indirect rule. The ideology of tradition plays a dominant role in the course of colonial legitimacy in Surinam. From the perspective of time, the ideological legacy passes down through historic tradition and provides firm faith and convincible justification for England settlers.

2. COLONIAL LEGITIMACY IN GEOGRAPHIC SPACE

With the change of traditional trade center from the Mediterranean to the Atlantic oceans, British got this once in a blue moon opportunity, its commercial spirit was transferred into early modern capitalism under the influence of ideological trend as humanism, which greatly promoted the rise of England as a global trading empire. Obviously, English literary of the seventeenth century sequentially embodied the colonialism in the field

of space. And this novel, *Oroonoko* was no exception. As David Wallace said in *Premodern Places: Calais to Surinam, Chaucer to Aphra Behn*, as a place in the English-thinking imaginary, Surinam did resonate more powerfully through earlier centuries (Ibid, p.239). As Mcleod puts that, "the cross-fertilization of English literary culture and colonialism produced a number of texts which are structured by an imagination seeking to unite and secure the English in their essentially global and contested spaces (Ibid, p.120)". According to Ceri Sullivan, England ventures was indeed looking for a "global positioning" (Ibid, p.125). With new sense of English identity, England was ready for actions in a global marketplace. The colonial adventure of English people instilled in many Englanders an interest in the New World, and had a strong impact on the aspects of colonial trade and establishment in relation to spatiality and power.

Oroonoko is indeed a typical novel of colonial adventure. Under the background of globalization, slave trade prevailed at the global scale. And African slaves were widely traded as commodities in the global market. Some examples of global trade with the most advantageous trading could be taken from this novel. For instance, the England colonizers made their own deals with Native Americans and West Africans from the very beginning of the story (ORS, p.76). This could be mutually beneficial for a long term. And an English captain captured the hero and planned to sell the prince and his men as slaves. Not to mention Imoinda, the lover of the hero, was sold as a slave without doubt after the punishment of the old African King (ORS, p.166). The bargaining between buyers and sellers in West Indies colonies was ubiquitous in colonial society. Thus the trade could be presented to colonial society regardless of whether it came from Native Americans, West Africans and white colonists. The narrator described her own understanding of Surinam: this is a colony belonging to the King of England, and where they would deliver some part of their slaves (ORS, p.134). And these English colonists at the mouth of the river of Surinam would sell off the black people they captured, as slaves to several merchants and gentlemen. The main purpose of the England colonists was to "make money" when they lived in Surinam. And those African slaves were regarded as commodities so as to produce other commodities for an increasingly global marketplace. This was obviously shown on the royal slave in *Oroonoko*.

Although the royal prince was captured and sold as a slave, owing to his part of the Western education background, he was treated differently by the English buyers (ORS, p.136). A young Cornish gentleman, whose name was Trefry, found something so "extraordinary" in the face of *Oroonoko*. Trefry, the governor, found this slave could speak English and had a great mind. As a result, this royal prince was something greater than he confessed. He was not only above the rank of

common slaves, soon he felt the governor's esteem and consideration. Oroonoko was under the title of royal slave from this time on. Before long, Mr. Trefry renamed Oroonoko as Caesar. Under the new Christian name of Caesar, Oroonoko was not converted successfully by the England colonizers as they wished.

It is certainly true that the economic invasion of the England colonists got the run upon the primitive economy. As a matter of fact, British colonial expansions acted as a history of tools. In the history of place and space, the close of one of the most critical centuries was marked by the year 1600. Philosophers' discovery of space problem again and their statements deepened the connotation of space and widened the extension of space along with the marginalization of space. In other words, finite space gradually becomes infinite space (Casey, p.126).

The story of Oroonoko was based on true story set during domestic turbulent times, as well as in Britain on her way to the early stages of the Sun Never Sets Empire. With this, the author does build two different geographical spaces for the novel. The first one is native geographic space in Africa. Another would be Surinam as the background of colonial geographic space. In the perspective of the hero, the two spaces show his growth in Africa and later destruction in South America. The native geographical space in Coramantien could be seen as the epitome of the British Empire, which had a much broader reference. Coramantien, a country of Blacks so called, was one of those places in which they found the most advantageous trading for these slaves, and thither most of our great traders in that Merchandize traffic; for that nation is very warlike and brave: and having a continual campaign, being always in hostility with one neighbouring Prince or other, they had the fortune to take a great many captives. (ORS, pp.82-83) This description about the African country makes clear great similarities in several ways.

Surinam in space could be regarded as the colonists' paradise. Moreover, when describing space, Behn pictured that this paradise of England colonizers was filled with their possessive desire. For instance, there was a place, nearly a colonial station, called St. John's Hill. The narrator gave this place a reputation of being surpassing "the whole globe of the world" and gave those English readers a chance to experience in a wonderful way from South America to England. According to Huangmei, the reason why the public was so attached to travel, expedition, and adventure, and was also driven by economic concerns and interests at the same time, was intended to have access to run the effectiveness of practical information (Ibid, p.21). The speaker narrated about the colony in space as the image of European others. Space did distinguish the relationship between subject and the other. Even though Coramantien and Surinam was far away from Europe, but there might after all be accepted

as ideal colonies for their abundant natural resources and uncivilized folkways.

Behn's writing of this novel imagined "the unification of England's colonial domain under the aegis of God, benevolent trade, settlement, and the natural historical trajectory of civilization" (McLeod, p.121). Furthermore, this British Empire surrounded the seas around British Isles indeed as far as to the German and French coasts, and some lands on the coasts of America.

In this frame, the occupation of space fully involved the power of colonists, what explained the complexity of any colony-building process. As Behn preferred more safe and civilized spaces, Oroonoko moved into primitive and uncivilized spaces. Whether in Coramantien or Surinam, Oroonoko perseveringly engaged in the struggle for liberty, in the meanwhile, was mindless of those troubles and chaos he caused. He even claimed that there was no faith in the White men. (ORS, p.181) Subsequently, Oroonoko's impatience of liberty finally gave rise to a slave rebellion. These slaves, represented by Oroonoko, attached great importance to honesty, and all had a notable characteristic—that they would be willing to submit to the foes. At the end of the novel, Oroonoko was dismembered cruelly which embodied his submit to the local colonial power. According to Casey, Chaos was not a scene of disorder, but a scene of emerging order (Ibid, p.9). If the power of the settlers had been challenged and threatened, these settlers would leave no stone unturned to restore order as well as to stabilize their power. In a manner of speaking, among the words and between the lines, Behn seeking to build the English colonists' authority focused on her shape of Oroonoko. This character, throughout the novel, perfectly demonstrated the colonial will of the settlers. On the one hand, Oroonoko appealed for obedience with a colonial policy of moderation. On the other hand, there were some corresponding punishments for those who were not willing to obey. For this reason the English settlers persisted in applying their wills, hoping that those slaves and natives would surrender and submit to their rules.

The English order and law were absent in the space of the other. In Surinam, the management of divide and conquer occupied a key position. St. John's Hill, where the whole globe of the world could not compare with, divided its space from the other by the colonists. The function of St. John's Hill was to celebrate the power of the English settlers and the order of colonial management. Among this mix of Surinam to the region, generations of African slaves and the natives of the region to be educated, under the vivid pen of the novelists they needed an experienced and elder power to guide them, school them. This was how they consolidated their colonial authority by constructing supervisory power in the process of building colonial legitimacy. The overseer worked as spy and regulator divided a clear and invisible limit between the English and the other as well as strengthened their own

demonstration of imperial thinking. Behn depicted the function of colony as reliable and ubiquitous regulator on the edge of violence. Yet implied contests between the complicated Oroonoko and the ambitious settlers also revealed the emerging order in the New world. Within the African, America, and English settings, the novel offers that a close connection between the colonial space and imperial power.

3. FROM SIN TO JUSTICE

In 1630, Surinam was turned into a British colony. In the 1650s, slaves were imported into the colony of Surinam from global parts. Jon Sobrino puts that, "there is personal salvation and social salvation, there is historical salvation and transcendent salvation" (Ibid, p.57). Behn went to the colony for her being spy. What she saw of the slaves, and particularly of the rule and practice done by the English settlers to rescue these fallen men, made a striking appeal to her heart.

Byam, Deputy Governor of Surinam in the novel, who had taken absolute control of the settlement and was stirred to join the colonial activities. The settlers' first thought was to achieve an ambition only, sending converts to another place. The extraordinary mission was never exhibited admirably than in the early days of the British conquest. England colonizers and their followers were faced an almost irresistible desire. It was like preaching in Hell, for the natives of Surinam in those days were barbarous and recalcitrant. They were stubbornly resistant to authority or control and unwilling to obey orders from these colonists. Before long in the same imperial idea these England settlers who had been serving Surinam once got back on the track again with which they had always groping after conquest and power.

A slave to God, a servant of the government – this is what all Christians are to become. It is hard to label a "servant" as a more certain condition of being a slave. A slave is someone who entirely dominated by some influence or person. In this case, slaves of Surinam were partially controlled by the English colonizers. However, in Surinam, which contained the most gallant resonance of their belief, the revolting remained tightly woven in practices towards faiths. This freedom of choice gave rise to regulations in the colony, for slave's freedom meant they could make a wrong lapse in the service of god. It is because of the exact excuse that any slave could be saved, as well as his set of views or perspectives on salvation. On the question of the salvation and servanthood of this notion, the present thesis would like to advocate that the other is an embodiment of the colony's heart, and that the center that colonizers seek power not only contributes to the Christian traditions, but also provides a perspective to study Behn's view toward British colonial legitimacy from salvation to servanthood in the seventeenth century.

The colonial period of Surinam started in the sixteenth

century when English, Spanish and French explorers visited the area. The year 1630 marked the establishment of the rule of British Empire in Surinam. From the point of view of most White settlers—and of many British settlers across the global area—1650s marked a crucial new epoch of history. Settlers from England and Dutch established plantation colonies along the Suriname River (Spencer, p.56). British people especially those Puritans who would like to see England's settlers to the area as the mission to step forward and offer help, the prerequisite to the generation of colonial legitimacy by providing adequate ground and justifying England colonizer's being of conquest, occupation, and even pride. However, for those African slaves and the native South Americans who lived in forests, the establishment of the state of plantation colony incurred the torture, hardship, invasion, tribulation, occupation, prejudice, death and even a severe impact on them and their traditional lifestyle. These two contrasting forces were the stressors that exhibited their evolvment by wrestling with the conflicts among characters in the novel. Examples will be given from the conflicts of two forces, opposing and measuring.

In general term, the first conflict between the colonized and the colonizers could be attributed to economic colonialism. The main purpose of the England colonists was to make money when they lived in Surinam. The trade for slaves was ubiquitous in the novel. For instance, Coramantien, this country of Blacks was very warlike and brave. There was a tradition in this country that they would sell a great many captives they won in the battles (Ibid, p.83). Moreover, Imoinda, the heroine in the story, was sold off as a slave to another country by the old king of Coramantien. It was said that this cruel sentence was even worse than death (Ibid, p.116). This was also the reason why that this sentence of Imoinda was to hide from Oroonoko for its extreme brutality. Even Oroonoko and his people were betrayed to slavery when they thought they could rely on the dependable Captain (Ibid, p.128). So those African people were regarded as commodities.

The traditional economy of the Africans and the Native South Americans was being seriously challenged by newly capitalism on behalf of the ambitious exploiters. Unlike traditional economy, capitalism advocated private ownership on the basis of regional rivalries and national interests in case of British conquest of the world. So economy was making its rivalry more explicit. This was a very aggressive contest, with each side stirring from all barrels from kickoff. The essence of British expansion overseas was the spread of capitalism. And it was certainly true that the economic invasion of the England colonists got the run upon the primitive economy in Africa and West Indies concerning the novel's setting. Since capitalism emerged in response to the proper time and conditions, with the dominance of capital mode of trade in the New World, capitalism has opened up the

world market and cleared the way for the development of colonialism among the global world.

The next conflict between the colonized and the colonizers would be attributed to their different faiths and religions. What emerged here was that the dominant Western faith and religion that shaped an ideal reality in the New world, served and continued to shape the imperial and colonizing ways of thinking of the Empire, often with enduring and permanent consequences for people and nations of other faiths. British colonizers in Surinam gradually formed and expressed an acceptable idea for exploring, a reasonable excuse for colonizing, and an established business standard for trading. Natives of South America and Black people of Africa did not recognize this supposed western Christian assertion which was used to justify England colonizers' practices. They believed in their own faiths such as "honor" which come up repeatedly in the story. Honor was an essential theme in the people of Coramantien's whole value system. These people would do everything in their power to get their honors back again if this honor was robbed of (Ibid, p.104). As a judge, honor could also be evaluated in terms of judging a man by Oroonoko. As Behn put that, Oroonoko "saw honesty in his eyes, and he found him wife and witty enough to understand honour" (Ibid, p.137). At the end of the novel, Oroonoko told Byam that there was no faith in White people, of the Gods they worshiped. Then he kept elaborating his idea that honest men like him and his people would never live among those White settlers, because these settlers were men without honor (Ibid, p.181). However, a great many England settlers disagreed with this simplified value of honor. They came to the New world to preach what they believed and practiced what they intended to achieve.

The generation of the rights of Englishmen to colonizers of Surinam is likely to be closely linked with the conflicts between the colonized and the colonizers. Through the blending process of conflicts and involvement to keep organized, ensure rightful claim of colonial conquest of the British Empire. Through different faiths and religions of the two forces to strengthen construction of colonies, the British Empire gradually establish its rightful authority there. The England settlers held such invisible force as well as a kind of powerful rule. The two contrasting forces turned to be a main force. Since therefore, this main strength played a dominant role in the course of colonial legitimacy in Surinam.

The failure of Oroonoko's revolting in Surinam served as a preceding event of the British colonies of colonial governance. In Surinam, after 1650, the business of resources and trade was controlled in the hands, first of Dutch settlers, and afterwards of England settlers. This governing body contained establishment for a competent authority for the care, supervision, and regulation of plantations, that the colonies were regarded as the interpretation of a united center. It provided,

ulteriorly, that a more plausible government would be beneficial for the colonies, and orders and instructions would be obtained from the governors and overseers specifically in Surinam. The internal governance focused on the ideological bases, supervisory plans, and justified regulations of the British colonial government that exercised a great influence on other race's religion and culture, as well as the manifestations they generated.

The colonial government is to form a standing governing body for the colonized to better serve the colonizers. The constant changes in the colony are due to the certain views on religious or political matters among those in imperial authority that this possession of controlling influence would be efficient with advantage to the British identity. The British colonial authority in Surinam that was considered here was without exception to the common rule and would expressly be regarded as supervisor and a specific request of the colonizers appealing of indigenous resources that was presented in various ways. This passage in the following is essential in two meanings, first in that it qualifies British rulership as presented by the accountability of all colonizers in the colony, and second in increasing the chance that rulership could be built on management by overseeing the performance or operation of the colonized. Behn here develops the manner of British colonial government:

An "absolute sovereign" of a colony is based on some combination of cultural, economic implement and penetration force in politics.⁸ The tension and influence between the colonizers and the colonized with actuality, produces ceaselessly new and emerging models of colonial dominion. In the colonial rule was used to consolidate the power that, when Britain turned into an absolute sovereign, she shall strengthen it so that it would become more effective or secure. Of course, that was not emerged as an absolute monarchy and taken because it attracted native realization. This trend toward British sovereign requires the enforcement of power both to nest and to influence one another. The colonizers and the colonized produce effects on each other. They make clear the past, the present and the future and join their own interrelationships. The combination of imperial force and colonial implement is improved gradually.

In the novel, Oroonoko was gallant enough to conquer those impassable woods and rivers, whereby summarized that "the more danger the more glory" (Ibid, p.175). The experiences of Oroonoko also declared the journey of the British Empire. All British colonists in the story gave evidence that, for innumerable colonies in the New World, settlers were used for ruling the other who would resolutely refused convert by altering culturally and politically. As presented by the narrator, that those slaves "would drown or kill themselves before they would yield" (Ibid, p.178). So the England colonizers like Trefry and Byam were going to be influenced by the people they suppressed. Oroonoko, the African prince, was the

man who epitomized slave resistance to the colonial government. At the end of the novel, not only most of the slaves got punishments of whipping, corresponding to this was that the England settlers who stood for the symbol of civilization dismembered the royal prince to further cement their rule in the colony of Surinam. They would do anything to eliminate the power on their way to build up colonial legitimacy in the New World.

There were seemingly endless fights and confrontations between the colonizers and the colonized with their various forces and different manipulation. It would make little difference which side won or lost. They were certainly changed beyond all doubt. When British sovereign were enforcing their power and assuring the justification of their colonial settlement, they appeared to be an authority which allowed no revolt. They must engage in ideological dominance and political policies, and this required order. England settlers tried every means to convert the natives and African people. However, they were changed inversely in the meantime. When segregated, when Oroonoko and his people could have to chance to own liberty, they created unreliable entity. Their culture of honor, that led the door to anything but freedom, prevented their sovereign from being formed.

A mass of revolting groups by Slaves or by the natives and the production of imperial power of execution were essentially related. In the early colonial conquest, Sovereign power was in great request to continue to lie with the British Empire, with power prevailing at this time. At the time of the early British colonial expansion among the New World, British absolute sovereign extended to a broader space and become well fined and well established. This all owes to the generation of British colonial legitimacy, which is the prerequisite and foundation to the colonial expansion of any parts of the world.

CONCLUSION

The aim of this thesis is to explore the colonial legitimacy of British Empire in early modern world, so as to conclude a common view about the right authority of the colonial government and the trend of history in the seventeenth century. The generation of colonial legitimacy, then, provides a new pattern for comprehending the evolution of early imperial era. As discussed previously, the significance of cultural tradition can reveal the sense of rules for the English, and the trading of slaves in geographic space reflects the rules of market economy and the national spirit. Hence, through the salvation from the very start and the enslavement afterwards, we can catch sight of the imperial thinking of the England settlers and get close enough together that they start to practice their political sense with a justified colonial strategy which emerges a clear embodiment of historical progress.

As a result of rare critical resources, there does not seem to be any possibility in overall literary researches. But it is genuinely hoped that this thesis would be in a position to providing a new field of vision for researchers about the seventeenth century British Empire and the generation of colonial legitimacy in early modern colonial expansions.

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