

Brother Onas,

You was pleased Yesterday to remind us of our mutual Obligation to assist each other in case of a War with the French, and to repeat the Substance of what we ought to do by our Treaties with you; and that as a War had been already entered into with the French, you called upon us to assist you, and not to suffer the French to march through our Country to disturb any of your Settlements.

In answer, we assure you we have all these Particulars in our Hearts, they are fresh in our Memory. We shall never forget that you and we have but one Heart, one Head, one Eye, one Ear, and one Hand. We shall have all your Country under our Eye, and take all the Care we can to prevent any Enemy from coming to it; and, in proof of our Care, we must inform you, that before we came here, we told Onandio, our Father, as he is called, that neither he, nor any of his People, could come through our Country, to hurt our Brethren the English, or any of the Settlements belonging to them; there was Room enough at Sea to fight, there he might do what he pleased, but he should not come upon our Land to do any damage to our Brethren. And you may depend upon our using our utmost Care to see this effectually done; and, in Token of our Sincerity, we present you with this Belt of Wampum.

Which was received with the usual Ceremony.

After some little Time the Interpreter said, Canassatego had forgot some-thing material, and desired to mend his Speech, and to do so as often as he should hit any thing of Moment, and thereupon he added:

The Six Nations have a great Authority and Influence over sundry Tribes of Indians in Alliance with the French, and particularly over the Praying Indians, formerly a Part with ourselves, who stand in the very Gates of the French; and, to show our further Care, we have engaged these very Indians, and other Indian Tribes of the French for you. They will not join the French against you. They have [sic] agreed with us before we set out. We have put the Spirit of Antipathy against the French in those People. Our Interest is very considerable with them, and many other Nations, and as far as ever it extends, we shall use it for your service.

READING AND DISCUSSION QUESTIONS

What does Canassatego's speech reveal about the role Native Americans played in the disputes between British colonists and their French rivals?

What is Canassatego trying to accomplish with his speech?

3-3 | Virginia Tightens Slave Codes

THE GENERAL ASSEMBLY OF VIRGINIA, *An Act for Suppressing Outlying Slaves* (1691)

By the end of the seventeenth century, the British colonies in North America had transitioned from indentured servants to African slaves as their primary source of labor. In Virginia, this transition was hastened by Bacon's Rebellion, which demonstrated to colonial leaders the value of creating a permanent underclass defined by race. As Virginians struggled to make sense of slavery's social implications, the growing number of African slaves in the colony presented new challenges. The Virginia legislature attempted to address some of those issues with this 1691 act.

Whereas many times negroes, mulattoes, and other slaves unlawfully absent themselves from their masters and mistresses service, and lie hid and lurk in obscure places killing hogs and committing other injuries to the inhabitants of this dominion, for remedy whereof for the future, *Be it enacted by their majesties lieutenant governour, councill and burgesses of this present generall assembly, and the authoritie thereof, and it is hereby enacted*, that in all such cases upon intelligence of any such negroes, mulattoes, or other slaves lying out, two of their majesties justices of the peace of that county, whereof one to be of the quorum, where such negroes, mulattoes or other slave shall be, shall be empowered and commanded, and are hereby empowered and commanded to issue out their warrants directed to the sherrife of the same county to apprehend such negroes, mulattoes, and other slaves, which said sherriffe is hereby likewise required upon all such occasions to raise such and soe many forces from time to time as he shall think convenient and necessary for the effectual apprehending such negroes, mulattoes and other slaves, and in case any negroes, mulattoes or other slave or slaves lying out as aforesaid shall resist, runaway, or refuse to deliver and surrender him or themselves to any person or persons that shall be by lawfull authority employed to apprehend and take such negroes, mulattoes or other slaves that in such cases it shall and may be lawfull for such person and persons to kill and distroy such negroes, mulattoes, and other slave or slaves by gunn or any otherwise whatsoever.

Provided that where any negroe or mulattoe slave or slaves shall be killed in pursuance of this act, the owner or owners of such negro or mulatto slave shall be paid for such negro or mulatto slave four thousand pounds of tobacco by the publike. And for prevention of that abominable mixture and spurious issue which hereafter may encrease in this dominion, as well by negroes, mulattoes, and Indians intermarrying with English, or other white women, as by their

unlawfull accompanying with one another, *Be it enacted by the authoritie aforesaid, and it is hereby enacted*, that for the time to come, whatsoever English or other white man or woman being free shall intermarry with a negroe, mulatto, or Indian man or woman bond or free shall within three months after such marriage be banished and removed from this dominion forever, and that the justices of each respective countie within this dominion make it their perticular care, that this act be put in effectuall execution. *And be it further enacted by the authoritie aforesaid, and it is hereby enacted*, That if any English woman being free shall have a bastard child by any negro or mulatto, she pay the sume of fifteen pounds sterling, within one moneth after such bastard child shall be born, to the Church wardens of the parish where she shall be delivered of such child, and in default of such payment she shall be taken into the possession of the said Church wardens and disposed of for five yeares, and the said fine of fifteen pounds, or whatever the woman shall be disposed of for, shall be paid, one third part to their majesties for and towards the support of the government and the contingent charges thereof, and one other third part to the use of the parish where the offence is committed, and the other third part to the informer, and that such bastard child be bound out as a servant by the said Church wardens untill he or she shall attaine the age of thirty yeares, and in case such English woman that shall have such bastard child be a servant, she shall be sold by the said church wardens, (after her time is expired that she ought by law to serve her master) for five yeares, and the money she shall be sold for divided as is before appointed, and the child to serve as aforesaid.

And forasmuch as great inconveniences may happen to this country by the setting of negroes and mulattoes free, by their either entertaining negro slaves from their masters service, or receiveing stolen goods, or being grown old bringing a charge upon the country; for prevention thereof, *Be it enacted by the authority aforesaid, and it is hereby enacted*, That no negro or mulatto be after the end of this present session of assembly set free by any person or persons whatsoever, unless such person or persons, their heires, executors or administrators pay for the transportation of such negro or negroes out of the countrey within six moneths after such setting them free, upon penalty of paying of tenn pounds sterling to the Church wardens of the parish where such person shall dwell with, which money, or so much thereof as shall be necessary, the said Church wardens are to cause the said negro or mulatto to be transported out of the countrey, and the remainder of the said money to imploy to the use of the poor of the parish.

READING AND DISCUSSION QUESTIONS

1. What specific concerns are Virginians attempting to address with this legislation?
2. What does this document suggest about the Virginia colonists' notions about race, identity, and sexual relations between different racial groups?

3-4 | Gentility and the Planter Elite

WILLIAM BYRD II, *Diary Entries* (1709–1712)

Though Virginia planters like William Byrd II lived on the periphery of the British Empire emulated the manners and interests of Britain's aristocratic class. Byrd was born in Virginia in 1674 but educated in London. When his father died, he returned to Virginia to manage family lands that he inherited. Byrd's diary reveals his efforts to cultivate gentility through books he read, the behavior he exhibited, and the relations he nurtured with peers and superordinates. Byrd's life demonstrates a growing self-consciousness among southern elites as they fashioned identities at the intersection of British and colonial cultures.

June 1709

15. I rose at 5 o'clock and read two chapters in Hebrew and some Greek Josephus. I said my prayers and ate milk for breakfast. Captain C-l-t brought some letters from England and offered me freight in his ship. He brought a son with him, Mr. Goodwin. He ate his breakfast here and went away at 9 o'clock. I ate dry beef for dinner, and chicken. While we were at dinner Captain M-r-n came with some more letters. He brought me a coaler recommended by Colonel Blakiston. He brought me also some goods for my wife, to an extravagant value. My letters gave me a good prospect of the tobacco trade in England. My wife continued very ill. I sent Tommy to Williamsburg to inquire for my letters. I took a walk about the plantation. I said my prayers and had good thought, good humor and good health, thanks be to God Almighty, only I feared I was going to have the piles.

16. I rose at 5 o'clock and read a chapter in Hebrew and a little Greek neglected to say my prayers and ate milk for breakfast. Mr. Bland's boy brought me abundance of letters from Williamsburg, out of the men-of-war. I spent all morning in reading them. My orders for being of the Council arrived among the rest. By these letters I learned that tobacco was good for nothing, that protective bills would ruin the country, that our trade with the Carolina Indians was adjusted in England, that my sister Braynes was in [prison by the cruel C-r-l-y], that my salary was in a fair way of being increased, that the College was like to be rebuilt by the Queen's bounty, that there was a probability of a peace next winter. I ate mutton for dinner. While we were at dinner, Colonel Harri Mr. Commissary, and Mr. Wormeley came to see us, but would not eat with us. They likewise brought me some letters. Captain Wilcox dined with us. Some people brought me a box of [. . .] from P-r-c-r. I walked about the plantation. Mr. Wormeley and I played at billiards and I won half a crown. I said my prayers. All the company went away. I had good health, good thoughts, and good humor. Thank God Almighty.