

The Planting of English America

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1500–1733

... For I shall yet to see it [Virginia] an Inglish nation.

SIR WALTER RALEIGH, 1602

As the seventeenth century dawned, scarcely a hundred years after Columbus's momentous landfall, the face of much of the New World had already been profoundly transformed. European crops and livestock had begun to alter the very landscape, touching off an ecological revolution that would reverberate for centuries to come. From Tierra del Fuego in the south to Hudson Bay in the north, disease and armed conquest had cruelly winnowed and disrupted the native peoples. Several hundred thousand enslaved Africans toiled on Caribbean and Brazilian sugar plantations. From Florida and New Mexico southward, most of the New World lay firmly within the grip of imperial Spain.

But *North* America in 1600 remained largely unexplored and effectively unclaimed by Europeans. Then, as if to herald the coming century of colonization and conflict in the northern continent,

three European powers planted three primitive outposts in three distant corners of the continent within three years of one another: the Spanish at Santa Fe in 1610, the French at Quebec in 1608, and, most consequentially for the future United States, the English at Jamestown, Virginia, in 1607.

England's Imperial Stirrings

Feeble indeed were England's efforts in the 1500s to compete with the sprawling Spanish Empire. As Spain's ally in the first half of the century, England took little interest in establishing its own overseas colonies. Religious conflict, moreover, disrupted England in midcentury, after King Henry VIII broke with the Roman Catholic Church in the 1530s,

launching the English Protestant Reformation. Catholics battled Protestants for decades, and the religious balance of power seesawed. But after the Protestant Elizabeth ascended to the English throne in 1558, Protestantism became dominant in England, and rivalry with Catholic Spain intensified.

Ireland, which nominally had been under English rule since the twelfth century, became an early scene of that rivalry. The Catholic Irish sought help from Catholic Spain to throw off the yoke of the new Protestant English queen. But Spanish aid never amounted to much; in the 1570s and 1580s, Elizabeth's troops crushed the Irish uprising with terrible ferocity, inflicting unspeakable atrocities upon the native Irish people. The English crown confiscated Catholic Irish lands and “planted” them with new Protestant landlords from Scotland and England. This policy also planted the seeds of the centuries-old religious conflicts that persist in Ireland to the present day. Many English soldiers developed in Ireland a sneering contempt for the “savage” natives, an attitude that they brought with them to the New World.

Elizabeth Energizes England

Encouraged by the ambitious Queen Elizabeth, hardy English buccaneers now swarmed out upon the shipping lanes. They sought to promote the twin goals of Protestantism and plunder by seizing Spanish treasure ships and raiding Spanish settlements, even though England and Spain were technically at peace. The most famous of these semipirical “sea dogs” was the courtly Francis Drake. He plundered his way around the planet, returning in 1580 with his ship heavily ballasted with Spanish booty. The venture netted profits of about 4,600 percent to his financial backers, among whom, in secret, was Queen Elizabeth. Defying Spanish protest, she brazenly knighted Drake on the deck of his barnacled ship.

The bleak coast of Newfoundland was the scene of the first English attempt at colonization. This effort collapsed when its promoter, Sir Humphrey Gilbert, lost his life at sea in 1583. Gilbert's ill-starred dream inspired his gallant half-brother Sir Walter Raleigh to try again in warmer climes. Raleigh organized an expedition that first landed in 1585 on North Carolina's Roanoke Island, off the coast of

Virginia—a vaguely defined region named in honor of Elizabeth, the “Virgin Queen.” After several false starts, the hapless Roanoke colony mysteriously vanished, swallowed up by the wilderness.

These pathetic English failures at colonization contrasted embarrassingly with the glories of the Spanish Empire, whose profits were fabulously enriching Spain. Philip II of Spain, self-anointed foe of the Protestant Reformation, used part of his imperial gains to amass an “Invincible Armada” of ships for an invasion of England. The showdown came in 1588, when the lumbering Spanish flotilla, 130 strong, hove into the English Channel. The English sea dogs fought back. Using craft that were swifter, more maneuverable, and more ably manned, they inflicted heavy damage on the cumbersome, overladen Spanish ships. Then a devastating storm arose (the “Protestant wind”), scattering the crippled Spanish fleet.

The rout of the Spanish Armada marked the beginning of the end of Spanish imperial dreams, though Spain's New World empire would not fully collapse for three more centuries. Within a few

the world oceans—a fact of enormous importance to the American people. Indeed England now had many of the characteristics that Spain displayed on the eve of its colonizing adventure a century earlier: a strong, unified national state under a popular monarch; a measure of religious unity after a protracted struggle between Protestants and Catholics; and a vibrant sense of nationalism and national destiny.

A wondrous flowering of the English national spirit bloomed in the wake of the Spanish Armada's defeat. A golden age of literature dawned in this exhilarating atmosphere, with Shakespeare, at its forefront, making occasional poetical references to England's American colonies. The English were seized with restlessness, with thirst for adventure, and with curiosity about the unknown. Everywhere there blossomed a new spirit of self-confidence, of vibrant patriotism, and of boundless faith in the future of the English nation. When England and Spain finally signed a treaty of peace in 1604, the English people were poised to plunge headlong into the planting of their own colonial empire in the New World.

England on the Eve of Empire

England's scepter'd isle, as Shakespeare called it, throbbed with social and economic change as the seventeenth century opened. Its population was mushrooming, from some 3 million people in 1550 to about 4 million in 1600. In the ever-green English countryside, landlords were "enclosing" croplands for sheep grazing, forcing many small farmers into precarious tenancy or off the land altogether. It was no accident that the woolen districts of eastern and western England—where Puritanism had taken strong root—supplied many of the earliest immigrants to America. When economic depression hit the woolen trade in the late 1500s, thousands of footloose farmers took to the roads. They drifted about England, chronically unemployed, often ending up as beggars and paupers in cities like Bristol and London.

This remarkably mobile population alarmed many contemporaries. They concluded that England was burdened with a "surplus population," though present-day London holds twice as many people as did all of England in 1600.

decades, the Spanish Netherlands (Holland) would secure their independence, and much of the Spanish Caribbean would slip from Spain's grasp. Bloated by Peruvian and Mexican silver and cockily convinced of its own invincibility, Spain had overreached itself, sowing the seeds of its own decline.

England's victory over the Spanish Armada also marked a red-letter day in American history. It dampened Spain's fighting spirit and helped ensure England's naval dominance in the North Atlantic. It started England on its way to becoming master of

In the years immediately following the defeat of the Spanish Armada, the English writer Richard Hakluyt (1552?–1616) extravagantly exhorted his countrymen to cast off their “sluggish security” and undertake the colonization of the New World:

“There is under our noses the great and ample country of Virginia; the inland whereof is found of late to be so sweet and wholesome a climate, so rich and abundant in silver mines, a better and richer country than Mexico itself. If it shall please the Almighty to stir up Her Majesty’s heart to continue with transporting one or two thousand of her people, she shall by God’s assistance, in short space, increase her dominions, enrich her coffers, and reduce many pagans to the faith of Christ.”

At the same time, laws of primogeniture decreed that only eldest sons were eligible to inherit landed estates. Landholders’ ambitious younger sons, among them Gilbert, Raleigh, and Drake, were forced to seek their fortunes elsewhere. Bad luck plagued their early, lone-wolf enterprises. But by the early 1600s, the joint-stock company, forerunner of the modern corporation, was perfected. It enabled a considerable number of investors, called “adventurers,” to pool their capital.

Peace with a chastened Spain provided the opportunity for English colonization. Population growth provided the workers. Unemployment, as well as a thirst for adventure, for markets, and for religious freedom, provided the motives. Joint-stock companies provided the financial means. The stage was now set for a historic effort to establish an English beachhead in the still uncharted North American wilderness.

England Plants the Jamestown Seedling

In 1606, two years after peace with Spain, the hand of destiny beckoned toward Virginia. A joint-stock company, known as the Virginia Company of Lon-

don, received a charter from King James I of England for a settlement in the New World. The main attraction was the promise of gold, combined with a strong desire to find a passage through America to the Indies. Like most joint-stock companies of the day, the Virginia Company was intended to endure for only a few years, after which its stockholders hoped to liquidate it for a profit. This arrangement put severe pressure on the luckless colonists, who were threatened with abandonment in the wilderness if they did not quickly strike it rich on the company’s behalf. Few of the investors thought in terms of long-term colonization. Apparently no one even faintly suspected that the seeds of a mighty nation were being planted.

The charter of the Virginia Company is a significant document in American history. It guaranteed to the overseas settlers the same rights of Englishmen that they would have enjoyed if they had stayed at home. This precious boon was gradually extended to subsequent English colonies, helping to reinforce the colonists’ sense that even on the far shores of the Atlantic, they remained comfortably within the embrace of traditional English institu-

Sources of the Puritan “Great Migration” to New England, 1620–1650 The dark green areas indicate the main sources of the migration.



King James I (1566–1625) had scant enthusiasm for the Virginia experiment, partly because of his hatred of tobacco smoking, which had been introduced into the Old World by the Spanish discoverers. In 1604 he published the pamphlet A Counterblast to Tobacco:

“A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit [Hades] that is bottomless.”

tions. But ironically, a century and a half later, their insistence on the “rights of Englishmen” fed the hot resentment of the colonists against an increasingly meddlesome mother country and nourished their appetite for independence.

Setting sail in late 1606, the Virginia Company’s three ships landed near the mouth of Chesapeake Bay, where Indians attacked them. Pushing on up the bay, the tiny band of colonists eventually chose a location on the wooded and malarial banks of the James River, named in honor of King James I. The site was easy to defend, but it was mosquito-infested and devastatingly unhealthy. There, on May 24, 1607, about a hundred English settlers, all of them men, disembarked. They called the place Jamestown.

The early years of Jamestown proved a nightmare for all concerned—except the buzzards. Forty

would-be colonists perished during the initial voyage in 1606–1607. Another expedition in 1609 lost its leaders and many of its precious supplies in a shipwreck off Bermuda. Once ashore in Virginia, the settlers died by the dozens from disease, malnutrition, and starvation. Ironically, the woods rustled with game and the rivers flopped with fish, but the green-horn settlers, many of them self-styled “gentlemen” unaccustomed to fending for themselves, wasted valuable time grubbing for nonexistent gold when they should have been gathering provisions.

Virginia was saved from utter collapse at the start largely by the leadership and resourcefulness of an intrepid young adventurer, Captain John Smith. Taking over in 1608, he whipped the gold-hungry colonists into line with the rule, “He who shall not work shall not eat.” He had been kidnapped in December 1607 and subjected to a mock execution by the Indian chieftain Powhatan, whose daughter Pocahontas had “saved” Smith by dramatically interposing her head between his and the war clubs of his captors. The symbolism of this ritual was apparently intended to impress Smith with Powhatan’s power and with the Indians’ desire for peaceful relations with the Virginians. Pocahontas became an intermediary between the Indians and the settlers, helping to preserve a shaky peace and to provide needed foodstuffs.

Still, the colonists died in droves, and living skeletons were driven to desperate acts. They were reduced to eating “dogges, Catts, Ratts, and Myce” and even to digging up corpses for food. One hungry man killed, salted, and ate his wife, for which misbehavior he was executed. Of the four hundred settlers who managed to make it to Virginia by 1609, only sixty survived the “starving time” winter of 1609–1610.

The Tudor Rulers of England*

Name, Reign	Relation to America
Henry VII, 1485–1509	Cabot voyages, 1497, 1498
Henry VIII, 1509–1547	English Reformation began
Edward VI, 1547–1553	Strong Protestant tendencies
“Bloody” Mary, 1553–1558	Catholic reaction
Elizabeth I, 1558–1603	Break with Roman Catholic Church final; Drake; Spanish Armada defeated

*See p. 53 for a continuation of the table.

imposed a harsh military regime on the colony, and soon undertook aggressive military action against the Indians.

Disease continued to reap a gruesome harvest among the Virginians. By 1625 Virginia contained only some twelve hundred hard-bitten survivors of the nearly eight thousand adventurers who had tried to start life anew in the ill-fated colony.

Cultural Clash in the Chesapeake

When the English landed in 1607, the chieftain Powhatan dominated the native peoples living in the James River area. He had asserted supremacy over a few dozen small tribes, loosely affiliated in what somewhat grandly came to be called Powhatan's Confederacy. The English colonists dubbed all the local Indians, somewhat inaccurately, the Powhatans. Powhatan at first may have considered the English potential allies in his struggle to extend his power still further over his Indian rivals, and he tried to be conciliatory. But relations between the Indians and the English remained tense, especially as the starving colonists took to raiding Indian food supplies.

The atmosphere grew even more strained after Lord De La Warr arrived in 1610. He carried orders from the Virginia Company that amounted to a declaration of war against the Indians in the Jamestown region. A veteran of the vicious campaigns against the Irish, De La Warr now introduced “Irish tactics” against the Indians. His troops raided Indian villages, burned houses, confiscated provisions, and torched cornfields. A peace settlement ended this First Anglo-Powhatan War in 1614, sealed by the marriage of Pocahontas to the colonist John Rolfe—the first known interracial union in Virginia.

A fragile respite followed, which endured eight years. But the Indians, pressed by the land-hungry whites and ravaged by European diseases, struck back in 1622. A series of Indian attacks left 347 settlers dead, including John Rolfe. In response the Virginia Company issued new orders calling for “a perpetual war without peace or truce,” one that would prevent the Indians “from being any longer a people.” Periodic punitive raids systematically reduced the native population and drove the survivors ever farther westward.

In the Second Anglo-Powhatan War in 1644, the Indians made one last effort to dislodge the Virgini-

Diseased and despairing, the remaining colonists dragged themselves aboard homeward-bound ships in the spring of 1610, only to be met at the mouth of the James River by a long-awaited relief party headed by a new governor, Lord De La Warr. He ordered the settlers back to Jamestown,

The authorities meted out harsh discipline in the young Virginia colony. One Jamestown settler who publicly criticized the governor was sentenced to

“be disarmed [and] have his arms broken and his tongue bored through with an awl [and] shall pass through a guard of 40 men and shall be butted [with muskets] by every one of them and at the head of the troop kicked down and footed out of the fort.”

pox and measles raced mercilessly through their villages. The Powhatans also—despite the apparent cohesiveness of “Powhatan’s Confederacy”—lacked the unity with which to make effective opposition to the comparatively well-organized and militarily disciplined whites. Finally, unlike the Indians whom the Spaniards had encountered to the south, who could be put to work in the mines and had gold and silver to trade, the Powhatans served no economic function for the Virginia colonists. They provided no reliable labor source and, after the Virginians began growing their own food crops, had no valuable commodities to offer in commerce. The natives therefore could be disposed of without harm to the colonial economy. Indeed the Indian presence frustrated the colonists’ desire for a local commodity the Europeans desperately wanted: land.

The Indians’ New World

The fate of the Powhatans foreshadowed the destinies of indigenous peoples throughout the continent as the process of European settlement went forward. Native Americans, of course, had a history well before Columbus’s arrival. They were no strangers to change, adaptation, and even catastrophe, as the rise and decline of civilizations such as the Mississippians and the Anasazis demonstrated. But the shock of large-scale European colonization disrupted Native American life on a vast scale, inducing unprecedented demographic and cultural transformations.

Some changes were fairly benign. Horses—stolen, strayed, or purchased from Spanish invaders—catalyzed a substantial Indian migration onto the Great Plains in the eighteenth century. Peoples such as the Lakotas (Sioux), who had previously been sedentary forest dwellers, now moved onto the wide-open plains. There they thrived impressively, adopting an entirely new way of life as mounted nomadic hunters. But the effects of contact with Europeans proved less salutary for most other native peoples.

Disease was by far the biggest disrupter, as Old World pathogens licked lethally through biologically defenseless Indian populations. Disease took more than human life; it extinguished entire cultures and occasionally helped shape new ones. Epidemics often robbed native peoples of the elders who preserved the oral traditions that held clans together.

ans. They were again defeated. The peace treaty of 1646 repudiated any hope of assimilating the native peoples into Virginian society or of peacefully coexisting with them. Instead it effectively banished the Chesapeake Indians from their ancestral lands and formally separated Indian from white areas of settlement—the origins of the later reservation system. By 1669 an official census revealed that only about two thousand Indians remained in Virginia, perhaps 10 percent of the population the original English settlers had encountered in 1607. By 1685 the English considered the Powhatan peoples extinct.

It had been the Powhatans’ calamitous misfortune to fall victim to three Ds: disease, disorganization, and disposability. Like native peoples throughout the New World, they were extremely susceptible to European-borne maladies. Epidemics of small-

Benjamin Franklin (1706–1790) in a 1753 letter to Peter Collinson commented on the attractiveness of Indian life to Europeans:

“When an Indian child has been brought up among us, taught our language and habituated to our customs, yet if he goes to see his relations and make one Indian ramble with them, there is no persuading him ever to return. [But] when white persons of either sex have been taken prisoners by the Indians, and lived awhile among them, though ransomed by their friends, and treated with all imaginable tenderness to prevail with them to stay among the English, yet in a short time they become disgusted with our manner of life, and the care and pains that are necessary to support it, and take the first good opportunity of escaping again into the woods, from whence there is no reclaiming them.”

Devastated Indian bands then faced the daunting task of literally reinventing themselves without benefit of accumulated wisdom or kin networks. The decimation and forced migration of native peoples sometimes scrambled them together in wholly new ways. The Catawba nation of the southern piedmont region, for example, was formed from splintered remnants of several different groups uprooted by the shock of the Europeans’ arrival.

Trade also transformed Indian life, as traditional barter-and-exchange networks gave way to the temptations of European commerce. Firearms, for example, conferred enormous advantages on those who could purchase them from Europeans. The desire for firearms thus intensified competition among the tribes for access to prime hunting grounds that could supply the skins and pelts that the European arms traders wanted. The result was an escalating cycle of Indian-on-Indian violence, fueled by the lure and demands of European trade goods.

Native Americans were swept up in the expanding Atlantic economy, but they usually struggled in vain to control their own place in it. One desperate

band of Virginia Indians, resentful at the prices offered by British traders for their deerskins, loaded a fleet of canoes with hides and tried to paddle to England to sell their goods directly. Not far from the Virginia shore, a storm swamped their frail craft. Their cargo lost, the few survivors were picked up by an English ship and sold into slavery in the West Indies.

Indians along the Atlantic seaboard felt the most ferocious effects of European contact. Farther inland, native peoples had the advantages of time, space, and numbers as they sought to adapt to the European incursion. The Algonquians in the Great Lakes area, for instance, became a substantial regional power. They bolstered their population by absorbing various surrounding bands and dealt from a position of strength with the few Europeans who managed to penetrate the interior. As a result, a British or French trader wanting to do business with the inland tribes had little choice but to conform to Indian ways, often taking an Indian wife. Thus was created a middle ground, a zone where both Europeans and Native Americans were compelled to accommodate to one another—at least until the Europeans began to arrive in large numbers.

Virginia: Child of Tobacco

John Rolfe, the husband of Pocahontas, became father of the tobacco industry and an economic savior of the Virginia colony. By 1612 he had perfected methods of raising and curing the pungent weed, eliminating much of the bitter tang. Soon the European demand for tobacco was nearly insatiable. A tobacco rush swept over Virginia, as crops were planted in the streets of Jamestown and even between the numerous graves. So exclusively did the colonists concentrate on planting the yellow leaf that at first they had to import some of their foodstuffs. Colonists who had once hungered for food now hungered for land, ever more land on which to plant ever more tobacco. Relentlessly, they pressed the frontier of settlement up the river valleys to the west, abrasively edging against the Indians.

Virginia’s prosperity was finally built on tobacco smoke. This “bewitching weed” played a vital role in putting the colony on firm economic foundations. But tobacco—King Nicotine—was something of a

tyrant. It was ruinous to the soil when greedily planted in successive years, and it enchained the fortunes of Virginia to the fluctuating price of a single crop. Fatefully, tobacco also promoted the broad-acred plantation system and with it a brisk demand for fresh labor.

In 1619, the year before the Plymouth Pilgrims landed in New England, what was described as a Dutch warship appeared off Jamestown and sold some twenty Africans. The scanty record does not reveal whether they were purchased as lifelong slaves or as servants committed to limited years of servitude. However it transpired, this simple com-

The wife of a Virginia governor wrote to her sister in England in 1623 of her voyage:

“For our Shippe was so pestered with people and goods that we were so full of infection that after a while we saw little but throwing folkes over board: It pleased god to send me my helth till I came to shoare and 3 dayes after I fell sick but I thank god I am well recovered. Few else are left alive that came in that Shippe. . . .”

mercial transaction planted the seeds of the North American slave system. Yet blacks were too costly for most of the hard-pinched white colonists to acquire, and for decades few were brought to Virginia. In 1650 Virginia counted but three hundred blacks, although by the end of the century blacks, most of them enslaved, made up approximately 14 percent of the colony’s population.

Representative self-government was also born in primitive Virginia, in the same cradle with slavery and in the same year—1619. The London Company authorized the settlers to summon an assembly, known as the House of Burgesses. A momentous precedent was thus feebly established, for this assemblage was the first of many miniature parliaments to flourish in the soil of America.

As time passed, James I grew increasingly hostile to Virginia. He detested tobacco, and he distrusted the representative House of Burgesses, which he branded a “seminary of sedition.” In 1624 he revoked the charter of the bankrupt and beleaguered Virginia Company, thus making Virginia a royal colony directly under his control.

Maryland: Catholic Haven

Maryland—the second plantation colony but the fourth English colony to be planted—was founded in 1634 by Lord Baltimore, of a prominent English Catholic family. He embarked upon the venture partly to reap financial profits and partly to create a refuge for his fellow Catholics. Protestant England



Early Maryland and Virginia

was still persecuting Roman Catholics; among numerous discriminations, a couple seeking wedlock could not be legally married by a Catholic priest.

Absentee proprietor Lord Baltimore hoped that the two hundred settlers who founded Maryland at St. Marys, on Chesapeake Bay, would be the vanguard of a vast new feudal domain. Huge estates were to be awarded to his largely Catholic relatives, and gracious manor houses, modeled on those of England's aristocracy, were intended to arise amidst the fertile forests. As in Virginia, colonists proved willing to come only if offered the opportunity to acquire land of their own. Soon they were dispersed around the Chesapeake region on modest farms, and the haughty land barons, mostly Catholic, were surrounded by resentful backcountry planters, mostly Protestant. Resentment flared into open rebellion near the end of the century, and the Baltimore family for a time lost its proprietary rights.

Despite these tensions Maryland prospered. Like Virginia, it blossomed forth in acres of tobacco. Also like Virginia, it depended for labor in its early years mainly on white indentured servants—penniless persons who bound themselves to work for a number of years to pay their passage. In both

colonies it was only in the later years of the seventeenth century that black slaves began to be imported in large numbers.

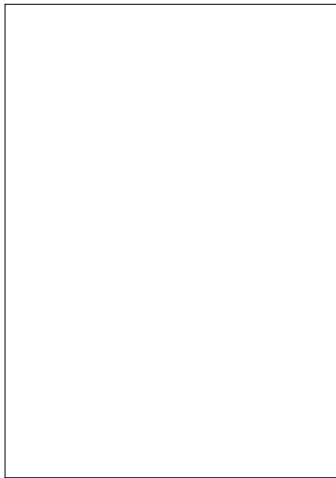
Lord Baltimore, a canny soul, permitted unusual freedom of worship at the outset. He hoped that he would thus purchase toleration for his own fellow worshipers. But the heavy tide of Protestants threatened to submerge the Catholics and place severe restrictions on them, as in England. Faced with disaster, the Catholics of Maryland threw their support behind the famed Act of Toleration, which was passed in 1649 by the local representative assembly.

Maryland's new religious statute guaranteed toleration to all Christians. But, less liberally, it decreed the death penalty for those, like Jews and atheists, who denied the divinity of Jesus. The law thus sanctioned less toleration than had previously existed in the settlement, but it did extend a temporary cloak of protection to the uneasy Catholic minority. One result was that when the colonial era ended, Maryland probably sheltered more Roman Catholics than any other English-speaking colony in the New World.

The West Indies: Way Station to Mainland America

While the English were planting the first frail colonial shoots in the Chesapeake, they also were busily colonizing the West Indies. Spain, weakened by military overextension and distracted by its rebellious Dutch provinces, relaxed its grip on much of the Caribbean in the early 1600s. By the mid-seventeenth century, England had secured its claim to several West Indian islands, including the large prize of Jamaica in 1655.

Sugar formed the foundation of the West Indian economy. What tobacco was to the Chesapeake, sugar cane was to the Caribbean—with one crucial difference. Tobacco was a poor man's crop. It could be planted easily, it produced commercially marketable leaves within a year, and it required only simple processing. Sugar cane, in contrast, was a rich man's crop. It had to be planted extensively to yield commercially viable quantities of sugar. Extensive planting, in turn, required extensive and arduous land clearing. And the cane stalks yielded their sugar only after an elaborate process of refining in a sugar



mill. The need for land and for the labor to clear it and to run the mills made sugar cultivation a capital-intensive business. Only wealthy growers with abundant capital to invest could succeed in sugar.

The sugar lords extended their dominion over the West Indies in the seventeenth century. To work their sprawling plantations, they imported enormous numbers of African slaves—more than a quarter of a million in the five decades after 1640. By about 1700, black slaves outnumbered white settlers in the English West Indies by nearly four to one, and the region's population has remained predominantly black ever since. West Indians thus take their place among the numerous children of the African

diaspora—the vast scattering of African peoples throughout the New World in the three and a half centuries following Columbus's discovery.

To control this large and potentially restive population of slaves, English authorities devised formal “codes” that defined the slaves' legal status and

African slaves destined for the West Indian sugar plantations were bound and branded on West African beaches and ferried out in canoes to the waiting slave ships. An English sailor described the scene:

“The Negroes are so wilful and loth to leave their own country, that have often leap'd out of the canoes, boat and ship, into the sea, and kept under water till they were drowned, to avoid being taken up and saved by our boats, which pursued them; they having a more dreadful apprehension of Barbadoes than we can have of hell.”

The Barbados slave code (1661) declared,

“If any Negro or slave whatsoever shall offer any violence to any Christian by striking or the like, such Negro or slave shall for his or her first offence be severely whipped by the Constable. For his second offence of that nature he shall be severely whipped, his nose slit, and be burned in some part of his face with a hot iron. And being brutish slaves, [they] deserve not, for the baseness of their condition, to be tried by the legal trial of twelve men of their peers, as the subjects of England are. And it is further enacted and ordained that if any Negro or other slave under punishment by his master unfortunately shall suffer in life or member, which seldom happens, no person whatsoever shall be liable to any fine therefore.”

masters’ prerogatives. The notorious Barbados slave code of 1661 denied even the most fundamental rights to slaves and gave masters virtually complete control over their laborers, including the right to inflict vicious punishments for even slight infractions.

The profitable sugar-plantation system soon crowded out almost all other forms of Caribbean agriculture. The West Indies increasingly depended on the North American mainland for foodstuffs and other basic supplies. And smaller English farmers, squeezed out by the greedy sugar barons, began to migrate to the newly founded southern mainland colonies. A group of displaced English settlers from Barbados arrived in Carolina in 1670. They brought with them a few African slaves, as well as the model of the Barbados slave code, which eventually inspired statutes governing slavery throughout the mainland colonies. Carolina officially adopted a version of the Barbados slave code in 1696. Just as the West Indies had been a testing ground for the *encomienda* system that the Spanish had brought to Mexico and South America, so the Caribbean

islands now served as a staging area for the slave system that would take root elsewhere in English North America.

Colonizing the Carolinas

Civil war convulsed England in the 1640s. King Charles I had dismissed Parliament in 1629, and when he eventually recalled it in 1640, the members were mutinous. Finding their great champion in the Puritan-soldier Oliver Cromwell, they ultimately beheaded Charles in 1649, and Cromwell ruled England for nearly a decade. Finally, Charles II, son of the decapitated king, was restored to the throne in 1660.

Colonization had been interrupted during this period of bloody unrest. Now, in the so-called Restoration period, empire building resumed with even greater intensity—and royal involvement. Carolina, named for Charles II, was formally created in 1670, after the king granted to eight of his court favorites, the Lords Proprietors, an expanse of wilderness ribboning across the continent to the Pacific. These aristocratic founders hoped to grow foodstuffs to provision the sugar plantations in Barbados and to export non-English products like wine, silk, and olive oil.

Carolina prospered by developing close economic ties with the flourishing sugar islands of the English West Indies. In a broad sense, the mainland colony was but the most northerly of those out-

posts. Many original Carolina settlers in fact had emigrated from Barbados, bringing that island's slave system with them. They also established a vigorous slave trade in Carolina itself. Enlisting the aid of the coastal Savannah Indians, they forayed into the interior in search of captives. The Lords Proprietors in London protested against Indian slave trading in their colony, but to no avail. Manacled Indians soon were among the young colony's major exports. As many as ten thousand Indians were dispatched to lifelong labor in the West Indian cane-fields and sugar mills. Others were sent to New

England. One Rhode Island town in 1730 counted more than two hundred Indian slaves from Carolina in its midst.

In 1707 the Savannah Indians decided to end their alliance with the Carolinians and to migrate to the backcountry of Maryland and Pennsylvania, where a new colony founded by Quakers under William Penn promised better relations between whites and Indians. But the Carolinians determined to "thin" the Savannahs before they could depart. A series of bloody raids all but annihilated the Indian tribes of coastal Carolina by 1710.

The Thirteen Original Colonies

Name	Founded by	Year	Charter	Made Royal	1775 Status
1. Virginia	London Co.	1607	{ 1606 1609 1612	1624	Royal (under the crown)
2. New Hampshire	John Mason and others	1623	1679	1679	Royal (absorbed by Mass., 1641–1679)
3. Massachusetts	Puritans	c. 1628	1629	1691	Royal
Plymouth	Separatists	1620	None		(Merged with Mass., 1691)
Maine	F. Gorges	1623	1639		(Bought by Mass., 1677)
4. Maryland	Lord Baltimore	1634	1632	—	Proprietary (controlled by proprietor)
5. Connecticut	Mass. emigrants	1635	1662	—	Self-governing (under local control)
New Haven	Mass. emigrants	1638	None		(Merged with Conn., 1662)
6. Rhode Island	R. Williams	1636	{ 1644 1663	—	Self-governing
7. Delaware	Swedes	1638	None	—	Proprietary (merged with Pa., 1682; same governor, but separate assembly, granted 1703)
8. N. Carolina	Virginians	1653	1663	1729	Royal (separated informally from S.C., 1691)
9. New York	Dutch	c. 1613			
	Duke of York	1664	1664	1685	Royal
10. New Jersey	Berkeley and Carteret	1664	None	1702	Royal
11. Carolina	Eight nobles	1670	1663	1729	Royal (separated formally from N.C., 1712)
12. Pennsylvania	William Penn	1681	1681	—	Proprietary
13. Georgia	Oglethorpe and others	1733	1732	1752	Royal

After much experimentation, rice emerged as the principal export crop in Carolina. Rice was then an exotic food in England; no rice seeds were sent out from London in the first supply ships to Carolina. But rice was grown in Africa, and the Carolinians were soon paying premium prices for West African slaves experienced in rice cultivation. The Africans' agricultural skill and their relative immunity to malaria (thanks to a genetic trait that also, unfortunately, made them and their descendants susceptible to sickle-cell anemia) made them ideal laborers on the hot and swampy rice plantations. By 1710 they constituted a majority of Carolinians.

Moss-festooned Charles Town—also named for the king—rapidly became the busiest seaport in the South. Many high-spirited sons of English landed families, deprived of an inheritance, came to the Charleston area and gave it a rich aristocratic flavor. The village became a colorfully diverse community, to which French Protestant refugees and others were attracted by religious toleration.

Nearby, in Florida, the Catholic Spaniards abhorred the intrusion of these Protestant heretics. Carolina's frontier was often aflame. Spanish-encited Indians brandished their tomahawks, and armor-clad warriors of Spain frequently unsheathed their swords during the successive Anglo-Spanish wars. But by 1700 Carolina was too strong to be wiped out.

Early Carolina and Georgia Settlements



The Emergence of North Carolina

The wild northern expanse of the huge Carolina grant bordered on Virginia. From the older colony there drifted down a ragtag group of poverty-stricken outcasts and religious dissenters. Many of them had been repelled by the rarefied atmosphere of Virginia, dominated as it was by big-plantation gentry belonging to the Church of England. North Carolinians, as a result, have been called “the quintessence of Virginia’s discontent.” The newcomers, who frequently were “squatters” without legal right to the soil, raised their tobacco and other crops on small farms, with little need for slaves.

Distinctive traits developed rapidly in North Carolina. The poor but sturdy inhabitants, regarded as riffraff by their snobbish neighbors, earned a reputation for being irreligious and hospitable to pirates. Isolated from neighbors by raw wilderness and stormy Cape Hatteras, “graveyard of the Atlantic,” the North Carolinians developed a strong spirit of resistance to authority. Their location between aristocratic Virginia and aristocratic South Carolina caused the area to be dubbed “a vale of humility between two mountains of conceit.” Following much friction with governors, North Carolina was officially separated from South Carolina in 1712, and subsequently each segment became a royal colony.

North Carolina shares with tiny Rhode Island several distinctions. These two outposts were the most democratic, the most independent-minded, and the least aristocratic of the original thirteen English colonies.

Although northern Carolina, unlike the colony’s southern reaches, did not at first import large numbers of African slaves, both regions shared in the ongoing tragedy of bloody relations between Indians and Europeans. Tuscarora Indians fell upon the fledgling settlement at Newbern in 1711. The North Carolinians, aided by their heavily armed brothers from the south, retaliated by crushing the Tuscaroras in battle, selling hundreds of them into slavery and leaving the survivors to wander northward to seek the protection of the Iroquois. The Tuscaroras eventually became the Sixth Nation of the Iroquois Confederacy. In another ferocious encounter four years later, the South Carolinians defeated and dispersed the Yamasee Indians.

With the conquest of the Yamasees, virtually all the coastal Indian tribes in the southern colonies had been utterly devastated by about 1720. Yet in the interior, in the hills and valleys of the Appalachian Mountains, the powerful Cherokees, Creeks, and Iroquois (see “Makers of America: The Iroquois,” pp. 40–41) remained. Stronger and more numerous than their coastal cousins, they managed for half a century more to contain British settlement to the coastal plain east of the mountains.

Late-Coming Georgia: The Buffer Colony

Pine-forested Georgia, with the harbor of Savannah nourishing its chief settlement, was formally founded in 1733. It proved to be the last of the thirteen colonies to be planted—126 years after the first, Virginia, and 52 years after the twelfth, Pennsylvania. Chronologically Georgia belongs elsewhere, but geographically it may be grouped with its southern neighbors.

The English crown intended Georgia to serve chiefly as a buffer. It would protect the more valuable Carolinas against vengeful Spaniards from Florida and against the hostile French from Louisiana. Georgia indeed suffered much buffeting, especially when wars broke out between Spain and England in the European arena. As a vital link in imperial defense, the exposed colony received monetary subsidies from the British government at the outset—the only one of the “original thirteen” to enjoy this benefit in its founding stage.

Named in honor of King George II of England, Georgia was launched by a high-minded group of philanthropists. In addition to protecting their neighboring northern colonies and producing silk and wine, they were determined to carve out a haven for wretched souls imprisoned for debt. They were also determined, at least at first, to keep slavery out of Georgia. The ablest of the founders was the dynamic soldier-statesman James Oglethorpe, who became keenly interested in prison reform after one of his friends died in a debtors’ jail. As an able military leader, Oglethorpe repelled Spanish attacks. As an imperialist and a philanthropist, he saved “the Charity Colony” by his energetic leadership and by heavily mortgaging his own personal fortune.

The hamlet of Savannah, like Charleston, was a melting-pot community. German Lutherans and kilted Scots Highlanders, among others, added color to the pattern. All Christian worshipers except Catholics enjoyed religious toleration. Many missionaries armed with Bibles and hope arrived in Savannah to work among debtors and Indians. Prominent among them was young John Wesley, who later returned to England and founded the Methodist Church.

Georgia grew with painful slowness and at the end of the colonial era was perhaps the least populous of the colonies. The development of a plantation economy was thwarted by an unhealthy climate, by early restrictions on black slavery, and by demoralizing Spanish attacks.

The Plantation Colonies

Certain distinctive features were shared by England’s southern mainland colonies: Maryland, Virginia, North Carolina, South Carolina, and Georgia. Broad-acred, these outposts of empire were all in some degree devoted to exporting commercial agricultural products. Profitable staple crops were the rule, notably tobacco and rice, though to a lesser extent in small-farm North Carolina. Slavery was found in all the plantation colonies, though only after 1750 in reform-minded Georgia. Immense acreage in the hands of a favored few fostered a strong aristocratic atmosphere, except in North Carolina and to some extent in debtor-tinged Georgia. The wide scattering of plantations and farms, often along stately rivers, retarded the growth of cities and made the establishment of churches and schools both difficult and expensive. In 1671 the governor of Virginia thanked God that no free schools or printing presses existed in his colony.

All the plantation colonies permitted some religious toleration. The tax-supported Church of England became the dominant faith, though weakest of all in nonconformist North Carolina.

These colonies were in some degree expansionary. “Soil butchery” by excessive tobacco growing drove settlers westward, and the long, lazy rivers invited penetration of the continent—and continuing confrontation with Native Americans.

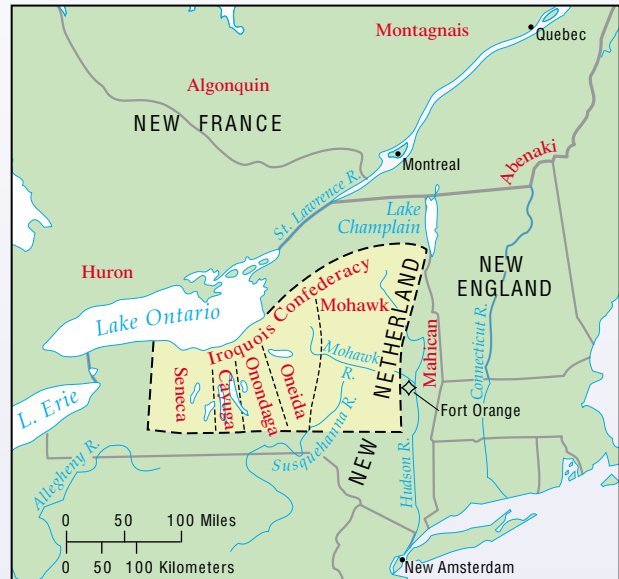
MAKERS OF AMERICA



The Iroquois

Well before the crowned heads of Europe turned their eyes and their dreams of empire toward North America, a great military power had emerged in the Mohawk Valley of what is now New York State. The Iroquois Confederacy, dubbed by whites the “League of the Iroquois,” bound together five Indian nations—the Mohawks, the Oneidas, the Onondagas, the Cayugas, and the Senecas. According to Iroquois legend, it was founded in the late 1500s by two leaders, Deganawidah and Hiawatha. This proud and potent league vied initially with neighboring Indians for territorial supremacy, then with the French, English, and Dutch for control of the fur trade. Ultimately, infected by the white man’s diseases, intoxicated by his whiskey, and intimidated by his muskets, the Iroquois struggled for their very survival as a people.

The building block of Iroquois society was the longhouse (see photo p. 41). This wooden structure deserved its descriptive name. Only twenty-five feet in breadth, the longhouse stretched from eight to two hundred feet in length. Each building contained three to five fireplaces around which gathered two nuclear families, consisting of parents and children. All families residing in the longhouse were related,



Iroquois Lands and European Trade Centers, c. 1590–1650

their connections of blood running exclusively through the maternal line. A single longhouse might shelter a woman’s family and those of her mother, sisters, and daughters—with the oldest woman

being the honored matriarch. When a man married, he left his childhood hearth in the home of his mother to join the longhouse of his wife. Men dominated in Iroquois society, but they owed their positions of prominence to their mothers' families.

As if sharing one great longhouse, the five nations joined in the Iroquois Confederacy but kept their own separate fires. Although they celebrated together and shared a common policy toward outsiders, they remained essentially independent of one another. On the eastern flank of the league, the Mohawks, known as the Keepers of the Eastern Fire, specialized as middlemen with European traders, whereas the outlying Senecas, the Keepers of the Western Fire, became fur suppliers.

After banding together to end generations of violent warfare among themselves, the Five Nations vanquished their rivals, the neighboring Hurons, Eries, and Petuns. Some other tribes, such as the Tuscaroras from the Carolina region, sought peaceful absorption into the Iroquois Confederacy. The Iroquois further expanded their numbers by means of periodic "mourning wars," whose objective was the large-scale adoption of captives and refugees. But the arrival of gun-toting Europeans threatened Iroquois supremacy and enmeshed the confederacy in a tangled web of diplomatic intrigues. Through-

out the seventeenth and eighteenth centuries, they allied alternately with the English against the French and vice versa, for a time successfully working this perpetual rivalry to their own advantage. But when the American Revolution broke out, the confederacy could reach no consensus on which side to support. Each tribe was left to decide independently; most, though not all, sided with the British. The ultimate British defeat left the confederacy in tatters. Many Iroquois, especially the Mohawks, moved to new lands in British Canada; others were relegated to reservations in western New York.

Reservation life proved unbearable for a proud people accustomed to domination over a vast territory. Morale sank; brawling, feuding, and alcoholism became rampant. Out of this morass arose a prophet, an Iroquois called Handsome Lake. In 1799 angelic figures clothed in traditional Iroquois garb appeared to Handsome Lake in a vision and warned him that the moral decline of his people must end if they were to endure. He awoke from his vision to warn his tribespeople to mend their ways. His socially oriented gospel inspired many Iroquois to forsake alcohol, to affirm family values, and to revive old Iroquois customs. Handsome Lake died in 1815, but his teachings, in the form of the Longhouse religion, survive to this day.

Chronology

1558	Elizabeth I becomes queen of England	1640s	Large-scale slave-labor system established in English West Indies
c. 1565-			
1590	English crush Irish uprising	1644	Second Anglo-Powhatan War
1577	Drake circumnavigates the globe	1649	Act of Toleration in Maryland Charles I beheaded; Cromwell rules England
1585	Raleigh founds Roanoke colony		
1588	England defeats Spanish Armada	1660	Charles II restored to English throne
1603	James I becomes king of England	1661	Barbados slave code adopted
1604	Spain and England sign peace treaty	1670	Carolina colony created
1607	Virginia colony founded at Jamestown	1711-	
1612	Rolfe perfects tobacco culture in Virginia	1713	Tuscarora War in North Carolina
1614	First Anglo-Powhatan War ends	1712	North Carolina formally separates from South Carolina
1619	First Africans arrive in Jamestown Virginia House of Burgesses established	1715-	
1624	Virginia becomes royal colony	1716	Yamasee War in South Carolina
1634	Maryland colony founded	1733	Georgia colony founded

For further reading, see page A1 of the Appendix. For web resources, go to <http://college.hmco.com>.