



## Chapter 9 After You Read

Read each section carefully, then write your answers on a separate sheet of paper.

### Comprehension Review

1. What is significant about John Rolfe's records of August 1619?
2. What were the terms of an indentureship contract?
3. What common purpose did most Europeans have for becoming indentured servants?
4. Why does the author relate the story of Anthony Johnson?
5. How did Anthony Johnson acquire 250 acres of land?
6. Why does the author state that it is very likely that there would have been far fewer Africans in America if enslavement never existed?
7. What caused colonists to identify Africans by skin color?
8. What was life like for indentured Africans?
9. An analogy identifies a similar relationship between two pairs of items.

Describe the relationship identified in the first part of this analogy, which explains the cause-and-effect relationship that gave rise to prejudice and the enslavement of Africans. Use this information to complete the second part of the analogy.

*Whiteness* is to *privilege* as *blackness* is to \_\_\_\_.

### Center Your Thinking

10. The author states that many African indentured servants were never allowed out of their contracts. Prejudice toward Africans caused authorities to deny aid. Work with a group of classmates to brainstorm a list of possible actions the indentured Africans could have taken when the terms of their contracts were violated. Next to each action listed, predict the most likely result or reaction. Then, as a group, rank the actions from best to worst response.

### Vocabulary and Concept Development

1. The word *connotation* refers to feelings or beliefs a word triggers. Two words can have the exact same definition but vastly different connotations. For example, *thin* and *gaunt* are synonyms, yet *thin* has a positive connotation while *gaunt* has a negative connotation. The connotations associated with the terms **whites** and **blacks** date back to colonial life in the early 17th century. Describe the feelings and beliefs that were associated with these terms. Explain how these connotations developed.
2. Describe what the reader can infer about Anthony Johnson, based on the definition of the word **headright**.
3. The term **prejudice** is derived from two Latin words meaning "before" and "judgment." Using this information and information in the chapter, write a definition of this vocabulary term.
4. What is a "mirror image"? Why does the author state that prejudice and enslavement are mirror images of each other?



## ECONOMIC SUCCESS

Anthony and Isabella Johnson were among the first economically successful Africans in Virginia. When their indentureship ended, a few Africans, including several relatives of Anthony Johnson, also received land in Northampton County, Virginia, for hiring indentured servants. John Johnson received 2 square kilometers (550 acres) for hiring 11

indentured servants. Richard Johnson obtained nearly half a square kilometer (100 acres) for bringing in two indentured servants. Like the Johnsons, indentured Africans throughout the colonies found ways of adapting to new values and customs in a new country. Both indentured and free Africans attempted to make a new life for themselves.

and indentured Africans. It also prevented them from banding together to seek relief from the landowners.

### Indentured Africans Become Enslaved

Indentured Africans had little choice but to adapt to the ways of the colonists. They were thousands of miles away from familiar surroundings and customs. Even the very foods they had been used to eating were left behind on the shores of Africa. Much like Anthony Johnson, other Africans became Christian, ate the food of the whites, farmed the land with intensity, and dressed like whites. Although Africans had adapted to European ways, this did not save them from European greed. Anthony Johnson's family, for example, eventually lost all of its property because of white fraud, force, and prejudice. What happened to Johnson soon became a common practice, and there was no way to separate prejudice from enslavement. According to some social scientists, there is no cause and effect between prejudice and enslavement. In fact, they are the mirror images of each other. Thus, during their short period of indenture in the colonies in the early 17th century, Africans, who were seen as inferior, were deprived of the rights that Europeans could easily claim.

Before this time, if a "black" person was baptized and became a Christian, he or she had to be treated with the same respect as any other colonist. Things changed in 1639 when Maryland passed a law that declared that Christian baptism did not free a person from enslavement.

A year later, the case of three runaway servants indicated just how the relationship between Africans and whites was changing. Upon their capture, a Dutchman named Victor and a Scotsman named James Gregory were ordered to continue their indentureship for five more years. The third was an African named John Punch. The general court declared that Punch:

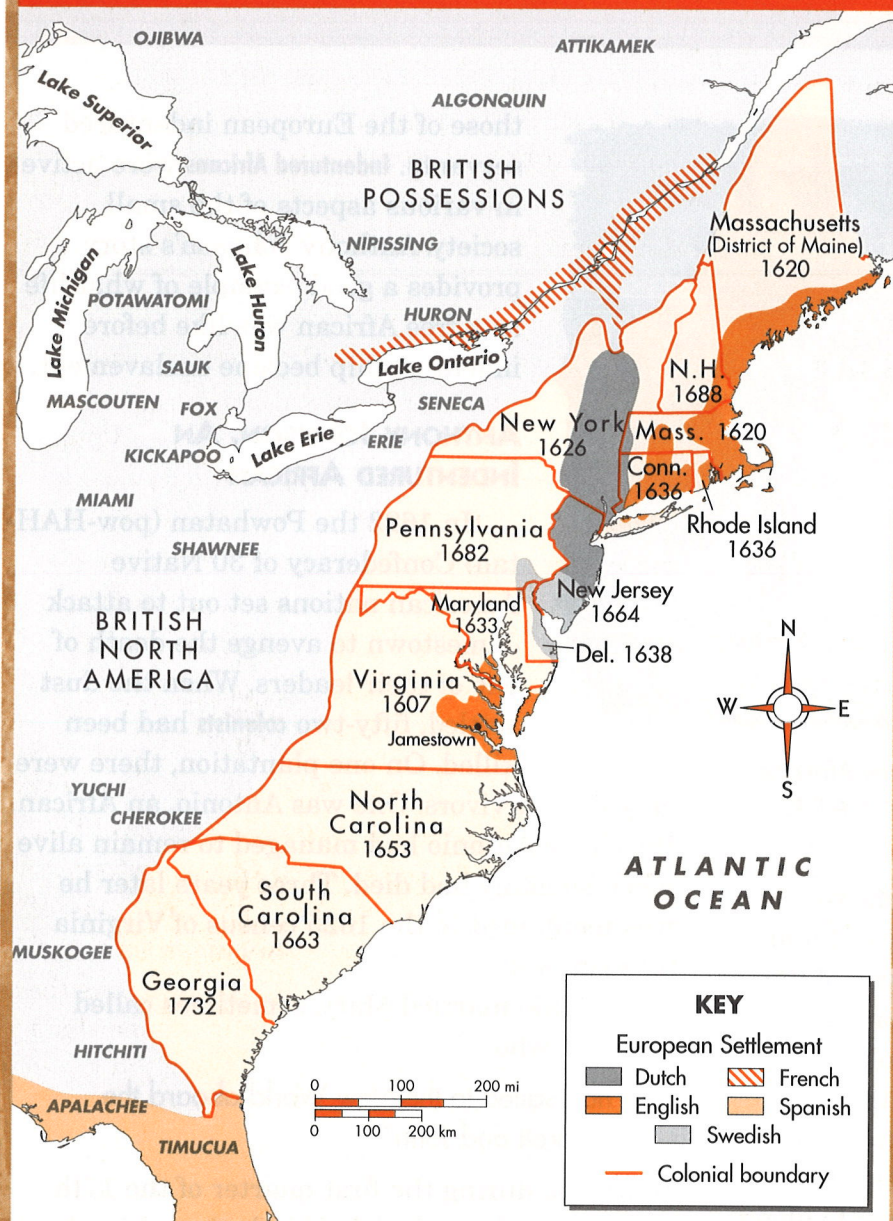
**"shall serve his master for the time of his natural life here and elsewhere."**

This was the beginning of the transition from indentureship to enslavement for life. By 1661, enslavement for life had been written into law throughout the colonies. There were no cases of white servants being punished with a sentence of enslavement for the rest of their lives. As the prejudice against Africans grew, it was not long before whiteness became the badge of advantage and privilege and blackness the badge of enslavement and permanent servitude. Poor whites were separated from poor blacks and even if they were starving they could always claim that their place in society was not nearly as bad as that of "blacks." To be "white" was considered better than being "black."

A significant number of white indentured servants were not released from their contracts on schedule. Many more African indentured servants, however, were never allowed out of their contracts. Few could appeal to the authorities for relief because of the growing hostility toward Africans.



## THIRTEEN COLONIES, 1607–1732



### USING A MAP KEY

By the time American colonists fought for independence, all of the original 13 colonies were controlled by the British, but several had been settled earlier by

other European powers. Using the map key, identify the colonies in which a portions were settled by Swedes. Where and when were the Dutch in control?

Creek. He acquired his acreage through a system called **headright**, which allowed a planter to claim 50 acres for each servant brought to the colony. Whether Anthony Johnson actually brought Africans into the colony or simply purchased the

headrights of others is not known. The records show that he was a large landowner.

### Life Without Enslavement

What would the American landscape be like if indentureship had continued and enslavement had never existed? It is very likely that there would have been far fewer Africans in America, because Africans on the continent did not need to come to America for land, religious freedom, or wealth. They already had those things on their own continent. Perhaps those Africans who wanted to come to America would have had the same opportunity for personal and financial success that other colonists had. We will never know.

The freedom of Africans to pursue a new life was short-lived, as the Europeans claimed new colonies and **prejudice** based on the color of one's skin became associated with enslavement. The practice of identifying Africans by skin color was born during the period of transition from indentureship to enslavement of Africans. Prior to about 1650, the colonists referred to themselves as Christian or English. When white and African indentured servants revolted against those who failed to honor their contracts to release them on schedule, however, the landowners changed their relationships with the Africans.

White became good and black became bad. Indentured **whites** were encouraged by the landowners to feel superior to "**blacks**," although they were in the very same condition. This false sense of superiority separated indentured whites





Before enslavement became widespread, many Africans who arrived on vessels like this Dutch ship were put to work as indentured servants.

Moreover, Europeans often chose to come to America as indentured servants. Many of them were poor people looking for a better way of life. Some were criminals. A few were kidnapped and forced into indentureship. Regardless of their reasons for leaving Europe, the majority of Europeans became indentured servants to earn money to buy their own land in the Americas. They worked parcels of land or settlements along the eastern seaboard that had been claimed by European settlers. These settlements, from Georgia to New Hampshire, formed the original Thirteen Colonies, which grew and expanded into the United States of America.

Africans, on the other hand, were brought to the colonies by force. They knew nothing about the terms and conditions of indentureship, but they were probably relieved to be free of the cramped and brutal conditions aboard the ship. Once they had adjusted to the new land and customs, they had goals and ambitions similar to

those of the European indentured servants. **Indentured Africans** were active in various aspects of the small society. Anthony Johnson's story provides a good example of what life as a free African was like before indentureship became enslavement.

### **ANTHONY JOHNSON, AN INDENTURED AFRICAN**

In 1622 the Powhatan (pow-HAH-tan) Confederacy of 30 Native American nations set out to attack Jamestown to avenge the death of one of their leaders. When the dust settled, fifty-two **colonists** had been killed. On one plantation, there were only five survivors. One was Antonio, an African. Somehow, Antonio had managed to remain alive when so many had died. Three years later he was mentioned in the 1625 census of Virginia as a servant.

Antonio married Mary, sometimes called Isabella, who

**"had sailed to the New World aboard the  
Margrett and John"**

sometime during the first quarter of the 17th century. At the end of their indentureship, they took the surname Johnson. Court records show that in 1641 Antonio Johnson was the master of an African servant named John Casor. By 1645, a court record has a man named Anthony Johnson saying:

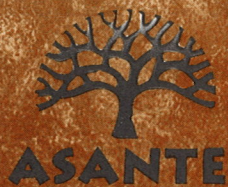
**"Now I have myne owne ground and I will  
worke when I please and play when I please."**

The name Antonio in Spanish or Portuguese is Anthony in English.

By 1651, Anthony Johnson owned 250 acres of land along Pungoteague (pohn-goh-TEEG)



## 9



## AS YOU READ

- Were all Africans brought to colonial America enslaved?
- What was life like for indentured Africans prior to enslavement?
- What events caused indentured Africans to become enslaved?

## Chapter Outline

- Indentured Africans
- Life Without Enslavement
- Indentured Africans Become Enslaved

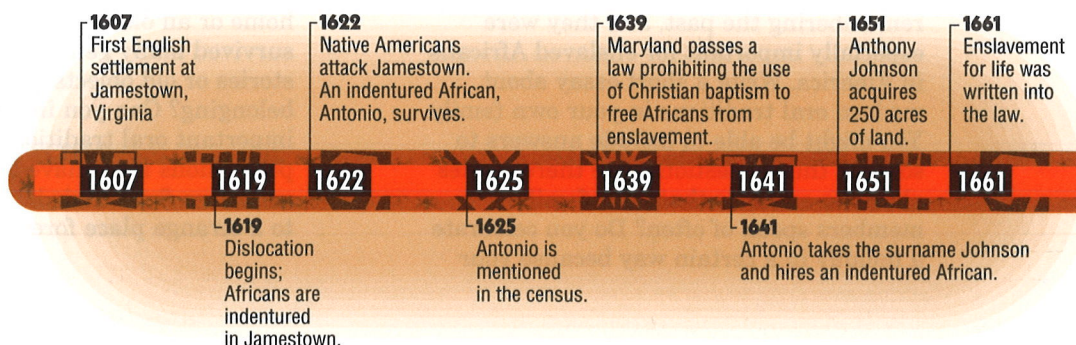
## Vocabulary

- indentured servants • indentured Africans • colonists • headright
- prejudice • whites • blacks

## Indentured Africans

The 20 Africans held in the dark hold of a Dutch slave ship had no way of knowing what awaited them on the green and humid shores of Virginia. The captain of that lone vessel, making its way up the James River, docked at Jamestown on that August day in 1619 and sold the Africans for food and other supplies. Their arrival was recorded by John Rolfe, the secretary and recorder of the Virginia colony, who later married Pocahontas. Of course, there had been Africans in America before this time, but Rolfe's records were the first recorded arrival of Africans in an English colony.

The newly arrived Africans were put to work as **indentured servants** by the English. They were a striking contrast to the 120 English people who arrived in Jamestown, Virginia, in 1607. The English were familiar with the practice of indenturing others. They were well aware that the indentureship contract called for seven years of service. They also knew it could not be extended unless both the servant and the owner agreed.





The author of this book says that “Music is central to traditional African culture.” With the use of reference materials and the Internet, select three African countries and write a short paragraph on each, describing the type of music that is popular with the people there and the

musical instruments that are native to each. Is the music they listen to different from or similar to American music? Explain. Do any of their musical instruments produce a comparable sound to American musical instruments? Provide examples.

### Multiple Perspectives

With the help of your teacher or school librarian, select a poem by Phillis Wheatley, other than the two quoted in this chapter. In a group discussion, answer the following questions:

1. What lines show Wheatley’s decentering or dislocation?
2. If you knew nothing else about the author, would you think this poem had been written by an enslaved person? Why or why not?
3. Do you agree with the author that Wheatley was decentered or dislocated? Use examples to support your answer.
4. Do you think that African Americans in the United States today feel decentered or

dislocated? Write a short poem or rap that illustrates your answer to this question.

5. In Wheatley’s time, stereotypes about African Americans were created in the colonies. What stereotypes still exist today? Discuss with your classmates incidents of stereotyping in everyday life among African Americans, Hispanic Americans, Asian Americans, and other non-white ethnic groups. Compare these groups with white ethnic groups such as Jews, Italians, and Irish Americans. Are there similarities and differences in the way that each group is treated? Write a summary of your conclusions.

## CENTER YOUR WRITING

Oral traditions have always been important in most cultures as a way of remembering the past, and they were especially important for enslaved Africans in America. Write a short essay about modern oral traditions in your own family. You might be able to include answers to some of these questions: Are there stories about an ancestor that your family members speak of often? Do you celebrate a holiday in a certain way because your

grandparents or your great-grandparents did? Is there a piece of furniture in your home or an old dish or toy that has survived many generations? Do these old stories or old objects give you a sense of belonging? Can you imagine how important oral traditions and fond possessions must have been to people who were torn from their homelands and sent to a strange place forever?