

History-Social Science Framework Resource Collection

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... all children borne in this country shall be held bond or free only according to the condition of the mother.

Written into Virginia law, 1662 (no.10)



Note: All images are hyperlinked. Citations are included at the end.



GRADE 5, STANDARD 5.4

How did people work in the colonies? Why did indentured servitude start and how did it transition to slavery?

THE HISTORY-SOCIAL SCIENCE FRAMEWORK

Students can explore the evolution of the labor system in the colony by framing their studies around this question: **How did people work in the colonies? Why did indentured servitude start and how did it transition to slavery?** The first Africans arrived in Jamestown in 1619. In seventeenth-century colonial Virginia, some Africans came as indentured servants, while others had been sold or traded as enslaved labor. A few gained their freedom. Changing economic and labor conditions and racial presumptions of inequity contributed to the tobacco planters' increasing reliance on slavery as a major source of labor.

Starting with Maryland in 1641 (technically a middle colony), laws spread to southern colonies that codified slavery throughout the Atlantic Seaboard.

By the 1680s, the institution of slavery was firmly established as part of colonial economies. Students can study maps, ships' logs, and other primary

sources to clarify the eighteenth-century trans-Atlantic slave trade that linked Africa, the West Indies, the British colonies, and Europe.

Literature, such as *To Be a Slave* edited by Julius Lester and *Tom Feelings and Many Thousands Gone* by Virginia Hamilton, offer opportunities for teachers to engage students in many different aspects of the institution of slavery.

Students can use their growing sense of historical empathy to imagine, discuss, and write about how these young men and women from Africa may have felt, having been stolen from their families, transported across the ocean in a brutal voyage, known as the "Middle Passage," to a strange land, and then sold into bondage. This is an appropriate time to reflect on the meaning of slavery both as a legal and economic institution and as an extreme violation of human rights.

Labor in Jamestown

English settlers and investors established Jamestown, Virginia, as their first permanent settlement in North America in 1607. No more than a thousand people migrated in two years, and, even then, less than a hundred people survived the new environment. In order for the colony to become a lucrative business venture for the Virginia Company of London, a steady stream of settlers and cheap labor had to be secured for agricultural production. Enslaved people and indentured servants filled the labor void in colonial Jamestown. Africans, free and indentured arrived in Jamestown in 1619, while English indentured servants came years earlier.

Indentured servitude involved a voluntary labor contract with a “master”—owner of the contracted labor—or merchant. These written agreements stipulated the terms of employment for indentured servants. They received free passage to North America to be compensated with their labor. Terms and length of service varied depending on the age, gender, and skill of the worker. Early on, desperate for settlers and labor, the Virginia Company of London offered free land after seven years of labor. Many young single men under thirty years of age felt that the economic opportunity overseas was too great to turn down.

The first primary source of this set is a written account of colonial affairs by Robert Beverley, a Jamestown clerk and wealthy landowner. It was first published in 1705; the version included here is the second edition. Beverley served also as a member of the House of Burgesses from 1699-1706, and in 1703, its clerk. Beverley’s history of British America is a collection of personal accounts, published materials, and public papers. In his introduction, the author explained his purpose in writing, “Because it has been so misrepresented to the common People of England.” The impression being that “Servants in Virginia are made to draw in Cart and Plow” and that the “Country turns all People black, who go to live there....”



CHAP. X.

Of the Servants and Slaves in Virginia.

§. 50. **T**Heir Servants they distinguish by the Names of Slaves for Life, and Servants for a time.

Slaves are the Negroes, and their Posterity, following the Condition of the Mother, according to the Maxim, *partus sequitur ventrem*. They are call'd Slaves, in Respect of the Time of their Servitude, because it is for Life.

Servants, are those which serve only for a few Years, according to the time of their Indenture, or the Custom of the Country. The Custom of the Country takes place upon such as have no Indentures. The Law in this Case is, that if such Servants be under nineteen Years of Age, they must be brought into Court, to have their Age adjudged; and from the Age they are judg'd to be of, they must serve until they reach four and twenty: But if they be adjudged upwards of nineteen, they are then only to be Servants for the Term of five Years.

**They are call'd
Slaves,
in Respect of the
Time of their Servitude,
because
it is for**

Life.

Beverly wanted to disavow Englishmen of the impression that white people, because they toiled alongside black people, had somehow transformed and assumed the status of their laboring counterparts. He set the record straight that white and black people were unequal. In this excerpt, Beverly notes the most important disparity between the enslaved and indentured servants. “Slaves,” by the time of his writing, were bound for a lifetime of service (image 235). On the other hand, indentured servants served “only for a few [ye]ars, according to the [cus]tom of the [c]ountry.”

In addition, there were several contrasts in the labor and living conditions of laborers by race and gender (image 235-236). Whereas both white and black people worked the same jobs on a farm or plantation, they did not receive the same clothes or food. Also, in general, white women did not toil in the fields. To bolster his account that indentured servants were in fact treated fairly, he includes laws protecting servants in Virginia (image 237).

236 *The Present STATE of*

nuring the Ground, in sowing and planting Tobacco, Corn, &c. Some Distinction indeed is made between them in their Cloaths, and Food; but the Work of both is no other than what the Overseers, the Freemen, and the Planters themselves do.

Sufficient Distinction is also made between the Female-Servants, and Slaves; for a white Woman is rarely or never put to work in the Ground, if she be good for any thing else: And to discourage all Planters from using any Women so, their Law makes Female-Servants working in the Ground Tithables, while it suffers all other white Women to be absolutely exempted: Whereas on the other hand, it is a common thing to work a Woman Slave out of Doors; nor does the Law make any Distinction in her Taxes, whether her Work be Abroad, or at Home.

§. 52. Because I have heard how strangely cruel, and severe, the Service of this Country is represented in some Parts of *England*; I can't forbear affirming, that the Work of their Servants and Slaves is no other than what every common Freeman does. Neither is any Servant requir'd to do more in a Day, than his Overseer. And I can assure you with great Truth, that generally their Slaves are not worked near so hard, nor so many Hours in a Day, as the Husbandmen, and Day-labourers in *England*. An Overseer is a Man, that having served his time, has acquired the Skill and Character of an experienced Planter, and is therefore intrusted with the Direction of the Servants and Slaves.

But to complete this Account of Servants, I shall give you a short Relation of the Care their Laws take, that they be used as tenderly as possible.

By

VIRGINIA. 237

By the Laws of their Country.

1. All Servants whatsoever have their Complaints heard without Fee, or Reward; but if the Master be found faulty, the Charge of the Complaint is cast upon him, otherwise the Business is done *ex Officio*.

2. Any Justice of Peace may receive the Complaint of a Servant, and order every thing relating thereto, till the next County-Court, where it will be finally determin'd.

3. All Masters are under the Correction and Censure of the County-Courts, to provide for their Servants good and wholesome Diet, Clothing and Lodging.

4. They are always to appear upon the first notice given of the Complaint of their Servants, otherwise to forfeit the Service of them, until they do appear.

5. All Servants Complaints are to be receiv'd at any time in Court, without Process, and shall not be delay'd for want of Form; but the Merits of the Complaint must be immediately inquir'd into by the Justices; and if the Master cause any delay therein, the Court may remove such Servants, if they see Cause, until the Master will come to Trial.

6. If a Master shall at any time disobey an Order of Court made upon any Complaint of a Servant; the Court is empower'd to remove such Servant forthwith to another Master, who will be kinder; giving to the former Master the Produce only, (after Fees deducted) of what such Servants shall be sold for by publick Outcry.

7. If a Master should be so cruel, as to use his Servant ill, that is fallen sick, or lame in his Service;

Q 3

vicc;

LEGAL EVENTS IN AFRICAN AMERICAN HISTORY*

1640

John Punch, African and indentured, ran away and received a life sentence in Virginia; his white counterparts only received three-year sentences.

1641

Massachusetts authorized slavery with legislation.

1660

Virginia specifically punished indentured servants who ran away with enslaved people.

1662

Virginia determined birthright of Africans based on the status of the mother rather than the father, as had been the British custom for centuries.

1680

Virginia enacted the first major slave codes.

1705

Virginia relegated the enslaved, Indians, and mulattos to the status of property.

1776

Declaration of Independence signed.

1820

Missouri Compromise created rules for the expansion of slavery into western territories and prohibited slavery north of the 36° 30' latitude except in Missouri.

1850

Fugitive Slave Act of 1850 required citizens to assist in the return of escaped “slaves” to their owners.

1857

Dred Scott v. Sanford (Missouri) declared that all blacks—the enslaved as well as free—were not and could never become citizens of the United States.

1863

The Emancipation Proclamation took effect.

1864

The Fugitive Slave Act is repealed.

1865

Thirteenth Amendment to the U.S. Constitution abolishes slavery.

[The Library of Congress timeline](#) outlines key events in the legal status of Africans in America. At every level of government, officials sought to secure and profit from those held in bondage. This included designating enslaved people as taxable property, prohibiting their every movement, expanding the boundaries of slavery, and making slavery an inheritable status. The transition from indentured servitude to slavery as the largest system of labor in the late seventeenth century are captured in the increasingly racialized and discriminatory legal codes throughout colonial America.

The colonists treated white and black laborers differently in custom and law. Robert Beverley's account makes this clear. Half a century earlier, in one of the first documented instances of a lifetime sentence of servitude, on July 9, 1640, we see Beverley's same jurisdiction (council and general court) codify and reinforce racial hierarchies.

Records of the deliberation in the punishment of three captured runaways reveal how the colonists created systems of control and power. First, running away was a crime that would involve punishment by the courts. Second, justice would be unequal racially between the three—the Scotchman, Dutchman, and the “negro,” presumably African. In their ruling, the colonists legally established that Africans could be forced to labor for a lifetime. Colonial authorities ordered that John Punch, an African servant, “fhall ferve his faid mafter or his affigns for the time of his natural Life here or elfewhere.” (This raises an important question of how long Punch's term of employment was initially.) Third, local government could and would obligate labor. The Dutchman and Scotchman caught with Punch had one year added to their labor contract with their “master” and three additional years to “ferve the colony” (i.e., community service). In the eyes of the law, whether someone was white or black, free, indentured, or enslaved mattered. Social, political, and economic opportunities and limitations were contingent upon these distinctions.

July 9, 1640

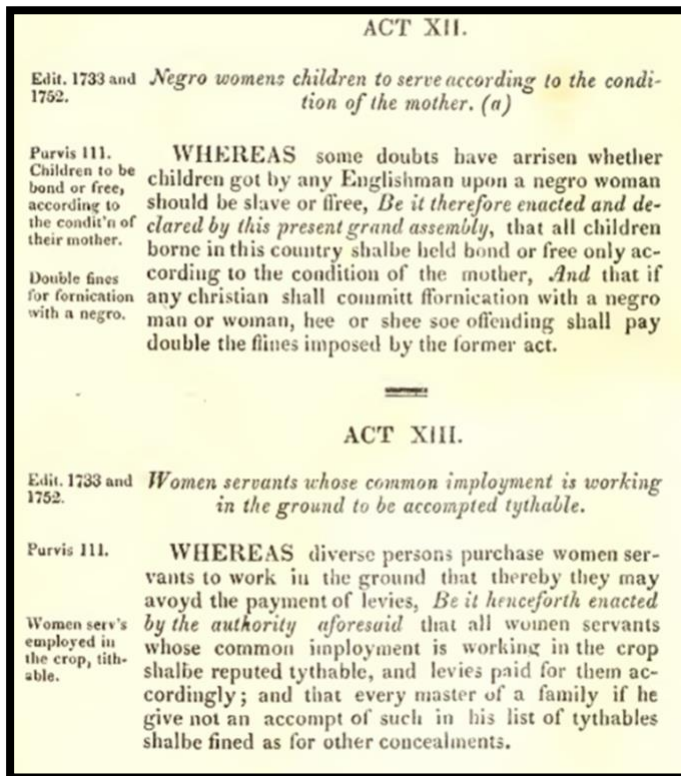
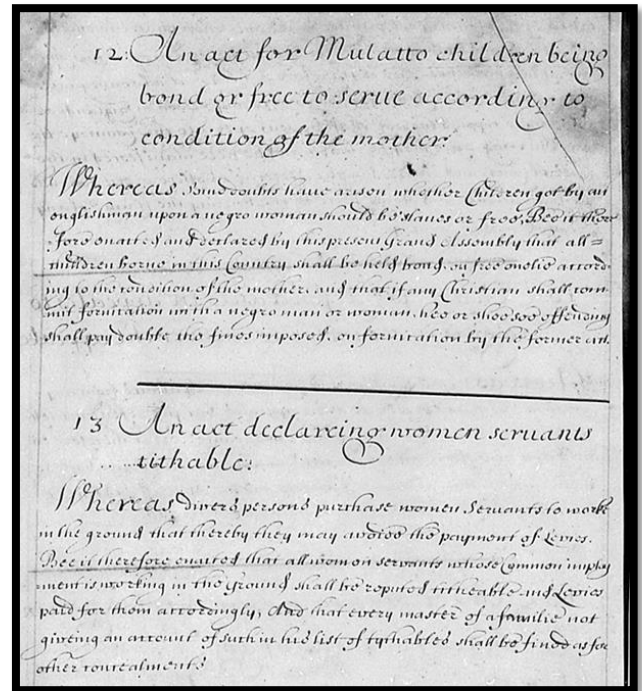
Whereas Hugh Gwyn hath by order from this Board Brought back from Maryland three fervants formerly run away from the faid Gwyn, the courth doth therefore order that the faid three fervants fhall receive the punifhment of whipping and to have thirty ftripes apiece one called Victor, a dutchman, the other a Scotchman called James Gregory, fhall firft ferve out their time with the their mafter according to their Indenture, and one whole year apiece after the time of their fervice is Expired. By their faid Indentures in recompenfe of his Lofs fuftained by their abfence and after that fervice to their faid mafter is Expired to ferve the colony for three whole years apiece, and that the third being a negro names **John Punch fhall ferve his faid mafter or his affigns for the time of his natural Life here or elfewhere.**

[Minutes of the Council and General Court of Colonial Virginia](#), ed. H.R. McIlWaine (Virginia State Library, 1924), page 466.

To reinforce the subservient status of enslaved people, in 1662, the Virginia's lawmakers defined their status legally. Black children inherited the legal status of their mother. Therefore, children born to enslaved women were also held in bondage. This act benefitted owners in ensuring they would own generations of free Black labor.

1662 MANUSCRIPT
CHARLES CITY CLERK' S OFFICE,
VIRGINIA

1823 TRANSCRIPTION

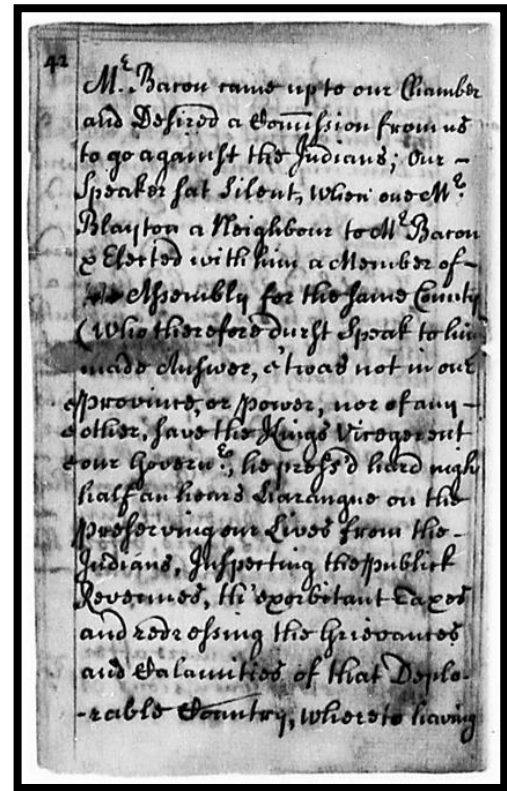


Be it therefore enacted and declared by this present grand assembly, that all children borne in this country shall be held bond or free only according to the condition of the mother.

The instability in access and control of British indentured servants contributed to a reliance on forced African slave labor. Planters eventually turned to slave labor to cut costs by the end of the 1600s. Tobacco crops in the Chesapeake Bay and rice cultivation in Carolina required intensive labor. The supply of indentured servants from England did not fill the labor demand. In addition, newly freed indentured servants required contract payments of land and/or goods that became costly and was the source of grievances. Bacon's Rebellion in 1676 highlighted the political, cultural, and economic tension brewing between the elite (planters and social elite) and poor whites (free and indentured), as well as local Native Americans.

The rebellion aimed to overthrow Sir William Berkeley, the royal governor, and seize the land of neighboring Native Americans (allies and foes of the colony). Prior to the rebellion, Governor Berkeley had border and trade agreements with Powhatan tribes. This limited whites from settling into ally Indian territory. This greatly upset small planters and poor whites who saw their upward mobility constrained by a local Indian war, a drop in tobacco prices, limited frontier land, and heavy taxes imposed by the royal colony. Nathaniel Bacon, a young planter and recent arrival to Virginia, led frontier settlers, young planters, freed and runaway indentures, and some slaves in unsanctioned raids and attacks on local Indians. Towards the end of the months-long standoff, Bacon burned down Jamestown which forced the governor to retreat. The rebellion died down when Bacon died suddenly in October 1676 of illness; opposition militia returned home after exterminating area Indians; royal troops arrived; and the governor hanged a majority of rebellion leaders.

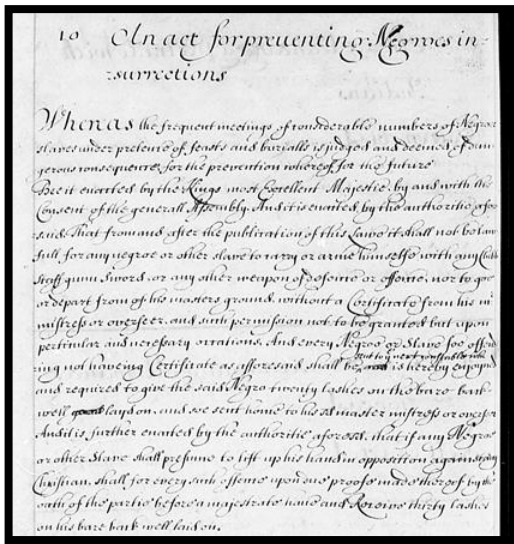
Bacon's Rebellion is important for creating racial solidarity among whites, regardless of status, in their hatred of Indians and common ground for social mobility through land acquisition and slave-based labor. In the following excerpts are eye witness accounts of the rebellion and more racially restrictive statutes in 1680-1682 passed by Virginia's assembly once Governor Berkeley was relieved of his position by the crown. The latter made Indian women taxable property, legalized Indian slavery, and prohibited slave movement and punishment for possession of weapons.



In an hour or more after these violent concussions [Governor Sir William Berkeley had moments earlier challenged Nathaniel Bacon to shoot him when he refused to grant Bacon a commission to raid Indians], from us to go against the Indians; our speaker sat silent....

Transcription courtesy of the [Library of Congress](#)

An act for preventing Negroes Insurrections (June 1680)



← (Original manuscript, 322/483)

(Transcription of original manuscript) →

Transcription of The Peyton Randolph Manuscript collection and early colonial law is available at <https://archive.org/details/statutesatlargebo2virg>.

William Waller Hening, The Statutes At Large, Pages 481-2.

*Annotations in the margin are the editor's and not a part of the original text.

ACT X.

An act for preventing Negroes Insurrections.

WHEREAS the frequent meeting of considerable numbers of negroe slaves under pretence of feasts and burialls is judged of dangerous consequence; for prevention whereof for the future, *Bee it enacted by the kings most excellent majestie by and with the consent of the generall assembly, and it is hereby enacted by the authority aforesaid,* that from and after the publication of this law, it shall not be lawfull for any negroe or other slave to carry or arme himselfe with any club, staffe, gunn, sword or any other weapon of defence or offence, nor to goe or depart from of his masters ground without a certificate from his master, mistris or overseer, and such permission not to be granted but upon perticular and necessary occasions; and every negroe or slave soe offending not having a certificate as aforesaid shalbe sent to the next constable, who is hereby enjoyned and required to give the said negroe twenty lashes on the bare back well layd on, and soe sent home to his said master, mistris or overseer. *And it is further enacted by the authority aforesaid* that if any negroe or other slave shall presume to lift up his hand in opposition against any christian, shall for every such offence, upon due prooffe made thereof by the oath of the party before a magistrate, have and receive thirty lashes on his bare back well laid on. *And it is hereby further' enacted by the authority aforesaid* that if any negroe or other slave shall absent himself from his masters service and lye hid

Edit. 1733 and 1752.
Purvis 272. Preamble
No negro, or other slave to carry arms, offensive or defensive;
or go from his owner's plantation without a certificate, &c.
Punishment
For lift'g hand ag'st a Christian.
Negroes lying out and doing mischief, and

refusing to be apprehended, may be killed.

This law to be published at L county c'rts & parish churches, every six months.

and lurking in obscure places, comitting injuries to the inhabitants, and shall resist any person or persons that shalby any lawfull authority be employed to apprehend and take the said negroe, that then in case of such resistance, it shalbe lawfull for such person or persons to kill the said negroe or slave soe lying out and resisting, and that this law be once every six months published at the respective county courts and parish churches within this colony.

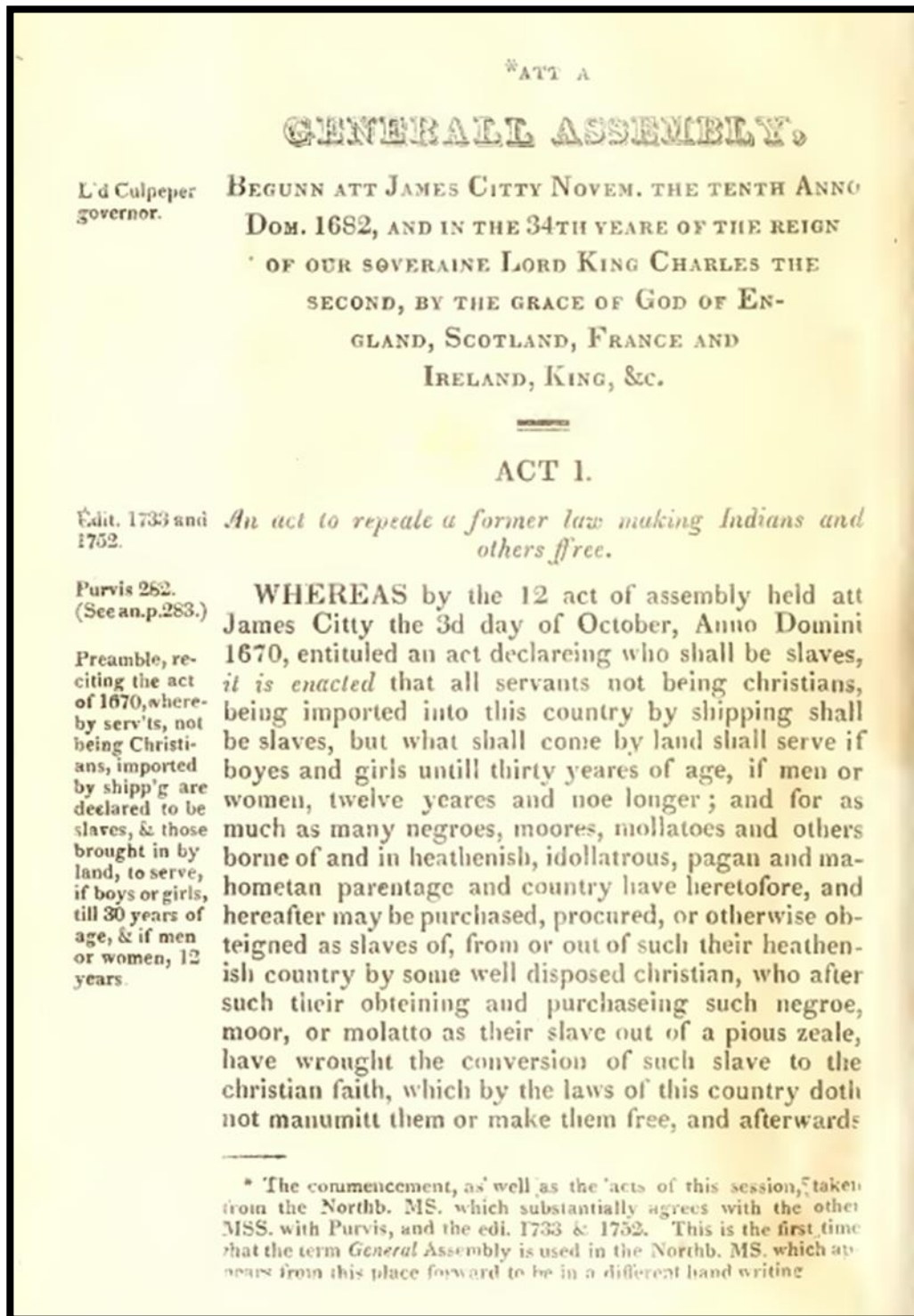
An Act repealing former laws noting Indians free, November 10, 1682
(Original manuscript, 330/483)

Act: 1st

An Act to Repeale a former Law makeing Indians and
others free. ~

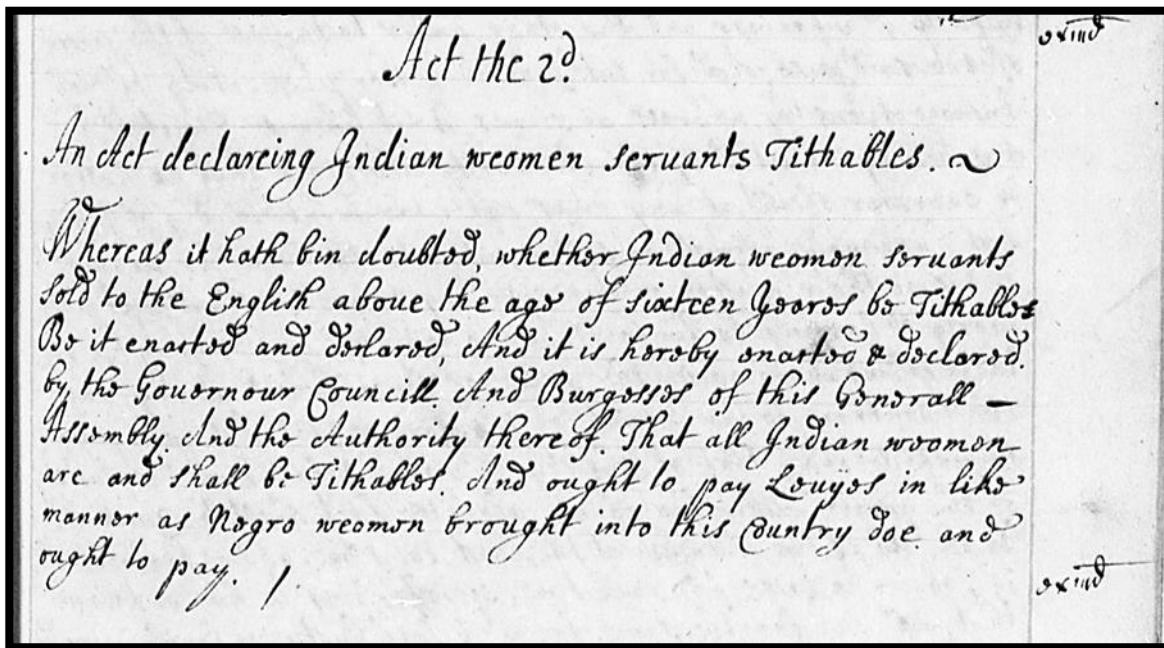
Whereas by the twelfth Act of Assembly held at James City -
the third day of October Anno Domini: one thousand six hundred and
seventy. Entituled an Act Declaring who shall be slaves. It is
Enacted that all servants not being Christians being imported
into this Country by shipping shall be slaves, but what shall come
by Land shall serve if Boyes and girls untill thirty yeares of age,
if men or women twelue yeares and noe longer. And forasmuch
as many negroes, moors, and malattoes, and others borne of,
And in heathonish Idolatrous pagan, and mahumetan parentage,
and Country have hertofore, & here after may be purchased, procured
or otherwise obtained as slaves, of, from, or oute of such their
heathonish Country by some well disposed Christian, who after
such their obtaining and purchasing such negro, moore, or malatto
as their slave, oute of a pious zeale, have wrought the conversion
of such slave to the Christian faith, (which by the Lawes of this
Country doth not manumitt them, or make them free,) & afterwards
such their conversion, it hath and may often happen, that such
owner or master of such slave, being for some reason enforced
to bring or send such slave into this Country to sell or dispose
of, for his necessity or advantage, to the said Master or owner of
such servant w^{ch} notwithstanding his conversion is really his slave,
or his factor or Agent must be constrained either to carry back
or export against the sd slave, to some other place, where they
may sell him for a slave, or else depart from their just right,
and title to such slave, and sell him here for noe longer time,
than the English or other Christians are to serve, to the great loss
and damage of such master or owner, & to the great discouragement
of bringing in such slaves for the future, & to no advantage at all
to the planter or buyer. And whereas also those Indians which
are taken in warr, or otherwise, by our neighbouring Indians
Confederates.

An Act repealing former laws noting Indians free, November 10, 1682
(Transcription of original manuscript)

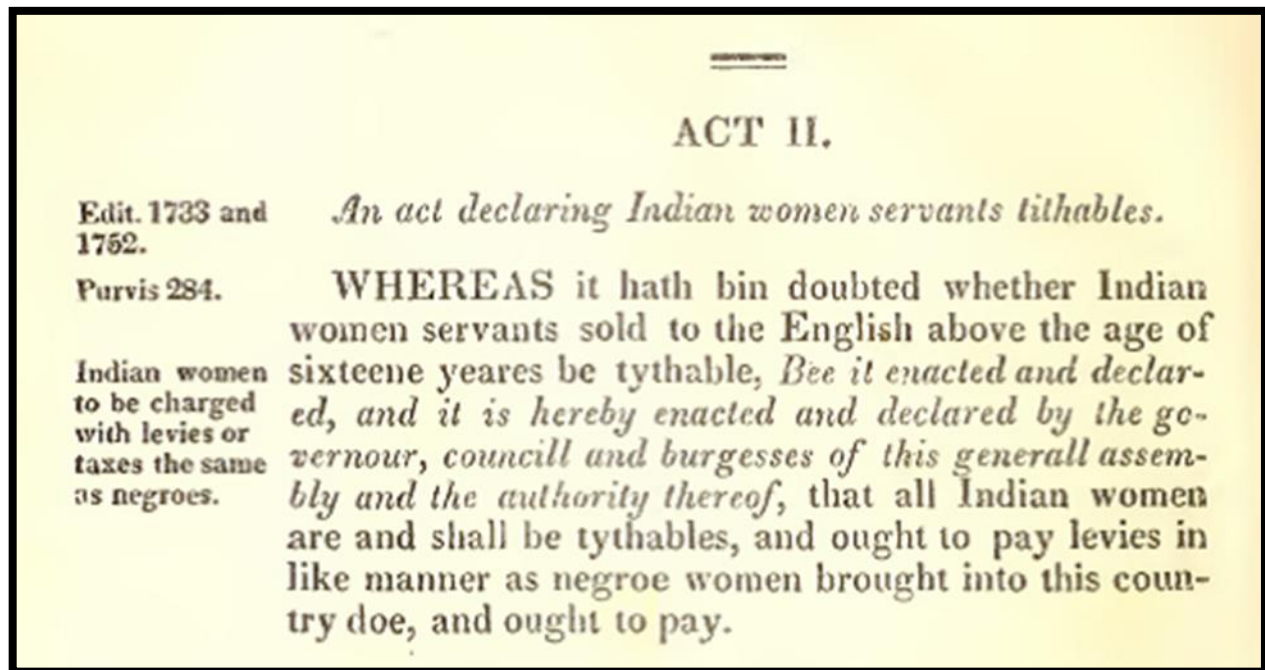


An Act declaring Indian women servants Tithables, November 10, 1682

(Original manuscript, 331/483)



(Transcription of original manuscript)



An Additional Act for the better preventing insurrections by negroes, November 1682

(Original manuscript, 332/483)

Act the 3^d.

Whereas An Additionall Act for the better preventing Insurrections by negroes.

Whereas a certaine Act of assembly held at James Citty the eight day of June In the yeare of our Lord one thousand six hundred and eighty, intituled an Act prouenting negroes insurrections, hath not had its intended effect for want of due notice thereof being taken. It is Enacted by the Gouernour Councill And Burgesses of this present Generall Assembly, And by the Authority thereof. That for the better putting the said Act in due Execution, the Church-wardens of each parish in this Country at the charge of the parish, by the first day of Jan^y next provide true Copies of this present and the aforesaid Act, & make or cause ontry thereof to be made in the Register books of the said parish. And if y^e Minister or reader of each parish shall twice every yeare viz. some one Sunday or Lords Day, in each of the months of September, & March, in each parish Church or Chappell of ease, in each parish, in the time of diuine seruice after the Reading of the second Lesson read and publish both this present & the aforesaid Act, vnder paine such Churchwarden Minister or Reader making Default to forfeit each of them six hundred pound of tobacco. One halfe to y^e informer and the other halfe to the use of the poore of the said parish, And for the further better p^reuenting of such Insurrections by negroes or slaues, Be it likewise Enacted, And it is hereby enacted by the Authority aforesaid, That no Master or ouerser shall at any time, After the twentieth Day of Jan^y next knowingly permitt or suffer, without the leave or licence of his or their master or ouerser any negro or slaue, not properly belonging to him or them to remaine or be, upon his or their plantation above the space of fouer hours at any one time, contrary to the intent of the aforesaid Act upon paine to forfeit being therof lawfully convicted before some One Justice of the peace within the County where the fact shall be committed, by the oath of two witnesses at the least, the sume of two hundred pound of Tobacco in Cash, for each time soe offending to him or them that will sue for the same, for w^{ch} y^e said Justice is hereby impowered To a ward Judgment and Execution. /

An Additional Act for the better preventing insurrections by Negroes, November 1682

(Transcription of original manuscript)

ACT III.

Edit. 1733 and 1752. *An additionall act for the better preventing insurrections by Negroes.*

Parris 284. WHEREAS a certaine act of assembly held at James Citty the 8th day of June, in the yeare of our Lord 1680, intituled, an act preventing negroes insurrections hath not had its intended effect for want of due notice thereof being taken; *It is enacted by the governour, councill and burgesses of this generall assembly, and by the authority thereof,* that for the better putting the said act in due execution, the church wardens of each parish in this country at the charge of the parish by the first day of January next provide true coppies of this present and the aforesaid act, and make or cause entry thereof to be made in the register book of the said parish, and that the minister or reader of each parish shall twice every yeare vizt. some one Sunday or Lords day in each of the months of September and March in each parish church or chappell of ease in each parish in the time of divine service, after the reading of the second lesson, read and publish both this present and the aforesaid act under paine such churchwarden minister or reader making de-

Copies of this act, & the act of June, 1680, (ante pa. 481) to be obtained by churchwardens, & to be publicly read in churches twice a year.

Penalty.

NOVEMBER, 1682—34th CHARLES II. 493

fault, to forfeite each of them six hundred pounds of tobacco, one halfe to the informer and the other halfe to the use of the poore of the said parish. And for the further better preventing such insurrections by negroes or slaves, *Be it likewise enacted by the authority aforesaid,* that noe master or overseer knowingly permitt or suffer, without the leave or licence of his or their master or overseer, any negroe or slave not properly belonging to him or them, to remaine or be upon his or their plantation above the space of four houres at any one time, contrary to the intent of the aforesaid act upon paine to forfeite, being thereof lawfully convicted, before some one justice of peace within the county where the fact shall be comitted, by the oath of two witnesses at the least, the summe of two hundred pounds of tobacco in cask for each time soe offending to him or them that will sue for the same, for which the said justice is hereby impowered to award judgment and execution.

No master or overs'r to permit a negro or slaves to remain on his plantation above 4 hours, without leave of the owner.

Penalty.

Citations

Sources are listed as they appear in the text.)

Beverly, Robert, [1673-1722], and Pre-1801 Imprint Collection. *The history of Virginia, in four parts. I. The history of the first settlement of Virginia, and the government thereof, to the year . II. The natural productions and conveniences of the country, suited to trade and improvement. III. The native Indians, their religion, laws, and customs, in war and peace. IV. The present state of the country, as to the polity of the government, and the improvements of the land, the 10th of June 1720.* London, Printed for B. and S. Tooke et, 1722. Images 273-277 (of 350).

[Minutes of the Council and General Court of Colonial Virginia](#), ed. H.R. McIlWaine (Virginia State Library, 1924), page 466.

[Virginia, 1662-97, Laws](#) (The Peyton Randolph Manuscript*). Library of Congress, Manuscript Division (The Thomas Jefferson Papers). Image 10 (of 483).

*A note about the [Library of Congress's Thomas Jefferson Collection](#):

[Manuscript Volume 1](#): Thomas Mathew, a contemporary observer of Nathaniel Bacon's rebellion in Virginia, wrote this account in 1705. Rufus King of New York, while ambassador to the court of St. James in London, purchased this volume and sent it to Jefferson with a [December 20, 1803, letter](#). The volume King purchased may have been the original manuscript or a seventeenth- or eighteenth-century transcript of the original. Upon receiving the volume, Jefferson made his own exact transcription of Mathew's account of Bacon's Rebellion and arranged for its publication in *The Enquirer* (Richmond, Virginia). Jefferson's transcription was published in installments in *The Enquirer*, [September 1, 5, and 8, 1804](#).

Manuscript Volume 9: Virginia, Laws, 1662-1702, Charles City Manuscript. (Sowerby 1827). This manuscript volume originated in the clerk's office of Charles City, which by 1614 was one of several outlying settlements in Virginia. Thomas Jefferson wrote George Wythe on January 12, 1796, that he had found it in "Lorton's tavern" in Virginia, where it was being used as "waste paper." Scribbled around and on top of the laws are doodles, drawings, calculations, curses, boasts, practice signatures, and drafts of letters—a record of the time it spent in Lorton's tavern before Jefferson rescued it.

Manuscript Volume 10: Virginia, Laws, 1662-1697, the Peyton Randolph Manuscript. (Sowerby 1828). Originally owned by Sir John Randolph (1693-1736) and then by his son Peyton Randolph (1721-1775), whose library Jefferson purchased in 1776.

- An Act for Mulatto children being bond of free to serve according to condition of the mother (December 1662 , Image 10)
- An act for preventing Negroes Insurrections (June 1680, Image 322)
- An Act repealing former laws noting Indians free (Nov. 1682, Image 330)
- An Act declaring Indian women servants as tithables (Nov. 1682, Image 331)
- An Additional Act for the better preventing insurrections by negroes (Nov.1682, Image 332)
- Transcription of The Peyton Randolph Manuscript collection and early colonial law : William Waller Hening, [The Statutes At Large: Being a Collection of All the Laws of Virginia, From the First Session of the Legislature, in the Year 1619. : Published Pursuant to an Act of the General Assembly of Virginia, Passed On the Fifth Day of February One Thousand Eight Hundred and Eight. : Volume I\[-XIII\]](#), (New-York:: Printed for the editor, by R. & W. & G. Bartow.), 1823. (Page 170) [Annotations in the margin are the editor's and not a part of the original text.]

Thomas Mathew, Thomas. [The Beginning, Progress and Conclusion of Bacon's Rebellion in Virginia in the Years 1675 & 1676](#). July 13, 1705.

Additional Resources

Indenture and emancipation deeds are available online at loc.gov. Search “indenture.” Here are a few examples:

- [Emancipation deed from Robert Kearney Moore to Nanny, 1802.](#)
- [Sales contract between Thomas Jefferson and James Madison for an indentured servant's remaining term, 19 April 1809](#)
- [Hiring out agreement for an African American family](#)

Drawings, photographs, and broadsides related to the sale of slaves are available at loc.gov as well:

- [Edward Cox to Andrew Jackson, February 11, 1794](#)
- [A slave auction at the south, 1861](#)
- [Negroes for sale, 1842](#)
- [Slave pen, Alexandria, Va. 1865](#)