

Indians of Virginia 350 Years Ago

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America had been discovered by primitive man long before Columbus sailed westward. No evidence uncovered so far indicates that man evolved from the prehuman condition to modern man in the Western Hemisphere, but we do have proof that man inhabited this country during the Pleistocene period.

At Folsom, New Mexico, and later at Collins, Colorado, manmade artifacts were found beneath the bones of an extinct species of bison. Near Clovis, New Mexico, these so-called "Folsom" points have been found with the skull of a mammoth. The age of these characteristic darts is estimated to be from 10,000 to 20,000 years. Folsom points have been found extensively over the United States, and over one hundred have been reported from Virginia.

In the October, 1956, issue of the National Geographic Magazine, Carl F. Miller describes diggings in Russell Cave in north-eastern Alabama. These findings indicate a continuous human occupancy for the past 8,000 years. The excavations have not been completed, but there is the possibility that the time of its habitation will exceed 15,000 years.

The Richmond Times-Dispatch for October 14, 1956, page 32-A, carries two articles dealing with early man in America. One states that a spearhead found with a human skeleton indicates that: "The four Turin, Iowa, skeletons were buried about 4,500 B. C." The other article informs us that: "A Texas anthropologist says radiocarbon tests show a woman's skull found near Midland, Tex., three years ago apparently is 20,000 years old-the oldest human remains ever found in the Western Hemisphere." The skull is "not unlike that of the modern American Indian."

A few years ago I was impressed by a collection of copper artifacts in a Madison, Wisconsin, museum. They were so superior to any I had seen before that I inquired, *what* Indians made them? The reply "*early*," prompted me to ask "How long ago?" The reply was "Over 1500 years; a carbon 14 test is now being made to establish the age." When this test was completed it showed the objects to be 5,600 years old. Thus, this culture was coexistent with early Babylonian culture.

If the Indians did not develop in America, from whence did they come? According to Ales Hrdlicka some of the Tibetan tribes along

the southern slopes of the Himalayas resemble the American Indian so closely that if they were transported to America nobody could possibly take them for anything but Indians. Martin, Quimby, and Collier (1946: 16) state "The American Indians probably represent several different racial types." Hrdlicka has shown that several migrations came over from Asia by way of the Behring Straits. Such migrations probably took place over a long period of time. This does not preclude the possibility of water-borne migrations at other places.

Several years ago a number of people became intrigued with the idea that the American Indians were a lost tribe of Israel. In his book, published in 1853, McIntosh develops the thesis that Magog, the second son of Japheth, was the progenitor of the American Indians. He says these Magogites were called Scythians by the Greeks. Since recent discoveries have pushed back the time table this position is no longer tenable.

As in other parts of the world, human populations in America were subject to change. It is not at all unusual to find two or more types of artifacts in the same locality. On one site near Charlottesville, Virginia, we have found artifacts representing four distinct cultures, one of which is extremely primitive.

Many village sites have been found since the Indians left the region and new ones are being added to the list each year. This is not surprising in view of the fact that during colonial times neither Indians nor whites were particularly interested in *vanished* tribes.

At the beginning of the seventeenth century there were probably less than 1,000,000 Indians in America north of Mexico, or about 800,000 in continental United States. Approximately 20,000 of these were in the confines of present Virginia. In the Coastal Plains (Tidewater) area there were close to 9,000 belonging to the Algonquian stock. These belonged to the powerful Powhatan Confederation, which was made up of over thirty tribes, all but six of which had been brought together by Powhatan himself. Powhatan's father had started the Confederation by bringing under his control six of the Algonquian tribes. According to Strachey (1849) they called their land "Isenacommach." Siouans occupied most of the Piedmont and Blue Ridge Mountains area. In the northern part of this region were the Manahoacs, consisting of at least eight tribes and comprising perhaps 1,000 persons. In the central and southern region were the Monacans, made up of five or more tribes and comprising about 2,500. From Batts Journal (1671) we learn that another group of Sioux, the Monetons, were in the western part of the State and in West Virginia on the New River. Apparently one tribe of them was called the Kanawhas. Their number is estimated to have been 500. Several of their village sites and burial

grounds have been studied by the author and others. In the southeastern Piedmont were two tribes of Iroquoian stock, the Nottoways with about 1,500 people and the Meherrins with approximately 700. The Cherokees, also of Iroquoian stock, occupied the southwestern part of the State, as well as parts of the Carolinas, Georgia, Alabama, Tennessee, and Kentucky. This was one of the largest groups of Indians and it is estimated that there were 22,000 persons in it. In addition to these, various wandering tribes came into the Shenandoah Valley as well as other parts of the State.

To the south of Virginia were the Weapemeocs, Chowanocs, Tuscaroras, and others, while to the north were the Massawomeckes and Sasquesahanocks, the latter referred to as giants.

There are several reasons for thinking that the distribution of people as given above had not been that way for a long time. Strachey (1849) says of the Powhatan Indians that they "are conceived not to have inhabited here belowe much more than three hundred years." Lederer (1672) says of the Indians of the western part of the State they were "driven by an enemy from the northwest, and invited to sit down here by an oracle about four hundred years since, as they pretend: for the ancient inhabitants of Virginia were far more rude and barbarous, feeding only on raw flesh and fish, until these taught them to plant corn and shewed them the use of it." By a series of maps Bushnell (1934) shows that prior to the sixteenth century the Algonquians had migrated in from the north, the Siouans from the northwest, and the Iroquoians from the west.

Europeans may have sailed along the Virginia coast during the latter part of the fifteenth century and the early part of the sixteenth, but there is no evidence that they made any contact with the natives. It is possible that Francisco Gordillo and Pedro Quexos entered the Chesapeake Bay in 1521 while hunting for Indians to be sold into slavery.

About 1560 an Indian youth, who was the brother of a principal chief in the Chesapeake Bay region, was taken to Mexico by the Spaniards. It is not clear whether or not he was abducted by force. (During the sixteenth century a number of young Indians were captured to be used as interpreters.) This boy was baptized and given the name of Don Luis after his foster father, Luis de Velasco, Viceroy of Mexico. Subsequently he was sent to Spain and educated as a young nobleman. He came back to America and accompanied the three priests and six lay readers who attempted to establish a mission on the York River in 1570. Don Luis beguiled the Spaniards into withdrawing all force, even the ship, having convinced them that with his aid the Indians (his people) could easily be converted to Chris-

tianity. As soon as the ship had left Don Luis began making plans for the annihilation of the mission and within a few months participated in the murder of all except a youth, Alonso de Olmos, who had been adopted by a chief. The next year the Spaniards returned bringing supplies for the mission, but seeing Indians in priests vestments they became suspicious and did not land immediately. Later two Indians were captured and from them it was learned that the mission had been destroyed. In 1572, a punitive expedition was sent into the region. The land was invaded and many Indians were killed and captured and Alonso was rescued. He told of Don Luis' perfidy. One of the captured Indians was sent ashore with instructions to bring Don Luis back within three days, otherwise all of the captive Indians would be killed. When the three days were up and the emissary had not returned, all of the other prisoners were hanged from the yardarms of the ship.

At the Raleigh settlement in the nearby Albemarle Sound, numerous unpleasant encounters had taken place between the whites and Indians, and a considerable number of whites, including women and children, disappeared from the settlement on Roanoke Island between 1587 and 1590 without leaving a definite trace. Whether or not the Virginia Indians participated in these conflicts, they knew about them.

According to Brown (1890) Captain Bartholomew Gilbert and several companions were massacred in the Chesapeake Bay area in 1603. Retaliatory measures were taken by his comrades.

These unpleasant encounters between the Indians and Europeans give a background for better understanding the relationships between the natives and the Jamestown settlers.

When Bartholomew Gosnold and his immigrants, numbering a few over 100, first reached the Virginia coast and landed on Cape Henry they found the Indians hostile. An encounter ensued in which several on both sides were injured. The English then moved up the James River about fifty miles and settled at a place they called Jamestown. At first the Indians were friendly. Shortly after landing, Captains Newport and Smith with twenty men made an expedition up the James River to Powhatan (the present site of Richmond) to visit the principal chief. Before they returned trouble had developed at the settlement. Newport returned to England for supplies and more settlers.

Smith early showed his disposition for discoveries by taking a few men in a pinnace and going up the Chickahominy River. When the stream became small and their passage was barred by fallen trees, he left all but two of his companions with the boat and he, with two whites and two Indians, proceeded up the river in a canoe. When

further progress became difficult, he took an Indian guide and continued up the stream on foot. The men left with the canoe were killed by the Indians and ultimately, Smith and his guide were captured. Smith was bound and carried to several of the Indian villages there to be exhibited. This may have been because he was such an important captive, but it has been suggested that he was shown to see if the Indians could recognize him as the Englishman who led a raid against the village a few years earlier.

Of the 105 persons making up the first group to settle at Jamestown, only twelve were laborers and a very few were mechanics. The remainder were 'gentlemen of fortune'. Fifty, including Gosnold, died before autumn. The number of colonists remaining had been reduced to forty by the time Smith returned from seven weeks of captivity. For years our history books have carried an account of Smith's rescue from death by Powhatan's young daughter, Pocahontas. Not only did she save Smith's life, but through her, temporary friendship between the whites and Indians was established, and the Indians provided corn and other food that was so badly needed. Later Pocahontas informed the settlers of a proposed attack the Indians had planned and aided them in many other ways. Perhaps she saved the colony as well as Captain John Smith.

While Smith was in captivity the morale of the colonists was exceedingly low. Three attempts were made by certain members of the group to escape in the small ship and return to England. Captain Newport's return with supplies and 120 more settlers was just in time to thwart the third attempt and did much to re-establish order.

Smith made extensive explorations along both shores of the Chesapeake Bay and up the rivers flowing into it. He made a map of the country, showing on it the location of the Indian villages. Through inquiries, he extended his discoveries far beyond the limits traveled and thus recorded the names and location of many tribes living west of the Coastal Plains area. His map is so well done that it still is a marvel of excellency.

Attention has been called to the fact that many of the first settlers were not well qualified to endure the rigors encountered. Inadequate plantings were made and entirely too much time was spent in looking for gold and other riches. Much of the food brought over moulded, rotted, or otherwise spoiled. This produced a continued dependency on the Indians for food. Corn (maize) was the principal food commodity. For this the whites traded glass beads, pieces of copper, and various baubles of little intrinsic value. In some cases the Indians demanded knives, swords, or guns. Sometimes force was used to obtain needed supplies. During the winter 1609-1610 food short-

age was so acute that at least one case of cannibalism is reported. The summer before one of the Indian villages had been attacked by the colonists, the buildings burned, the growing corn destroyed, and the chief's wife and two children captured and killed.

With such hostilities existing it is remarkable that the colony was able to survive, for Brownell (1854) estimates that 5,000 Indians lived within sixty miles of Jamestown.

In general, Indians were friendly towards the whites when they first made contact with them. Barlowe (1584) says of his first visit to Roanoke Island: "We were entertained with kindness and friendship and were given everything they could provide. We found these people gentle, loving, and faithful, lacking all guile and trickery." The next year, during the 1585 expedition, a silver cup was stolen from the English at an Indian village and was not restored on demand. Grenville ordered the whole town to be burned and the standing corn to be destroyed. The red man could not comprehend nor appreciate this kind of treatment. Suspicion, bitterness, and trickery occupied more and more of his thoughts and he did what he thought best to escape the inevitable.

The Aztecs and Incas to the south were organized into complex societies. The Indians in the United States were composed of about 600 national societies, each complete, many-sided, self-reliant. Upon contact with the white man this led to years of warfare and no yielding of the Indians to anything but the mere fact of being physically overwhelmed. Where the civilized Indian could accept his fate and make the adjustments which would enable him to survive, the semi-civilized one could make no compromise. The braver ones fought to the death or until their capacity to resist had been destroyed. Many tribes were completely wiped out, others moved to new territory, and a few accepted the miserable lands allotted them. Most of these hybridized with whites and negroes.

Robinson (1953) states: "When first establishing settlements in North America, the British government, like other Europeans, did not recognize the sovereign rights of the heathen natives and asserted a title to all the lands occupied by Indians, within the chartered limits of the British colonies." The lands were appropriated whenever and wherever force was sufficient to carry out wishes. The Indians' ability to resist these encroachments became lessened and they were restricted to smaller areas. After this stage of relative docility had been established, it was not unusual for outside tribes to raid the colonists. Hodge (1912) reports that "in 1675 some Conestoga, driven by the Iroquois from their country on the Susquehanna, entered Virginia and committed depredations. The Virginia tribes were accused of these acts

and several unauthorized expeditions were led against them by Nathaniel Bacon." On some of these occasions old men, women, and children were brutally slaughtered.

As pointed out above, the American Indians were composed of several racial groups. Those living in Virginia belonged either to the Algonquian, Siouan, or Iroquoian stocks. Various morphological differences existed between the different stocks, such as height, features, and color. At birth most Indians are lighter in color. With increasing age and exposure to the sun and other elements the skin becomes darker. In many cases the darkness was exaggerated by the accumulation of clay, soot, and dirt. In general they had excellent postures and it was very rare to see a cripple, or otherwise deformed Indian. This applies to the mental condition as well as to the physical. This trait was so marked that the early observers wondered if they deliberately destroyed the feeble. Perhaps nature takes care of that in a primitive society where the rigors of living take a heavy toll of the weak. The primitive Indian rarely had enough food or time to permit him to become obese. The face is described as ugly and severe. The high cheek bones, the large mouth with thickened lips, the large nose, aquiline in some, broad in others, the dark brown or black eyes, the straight black hair, the coppery red color — these are qualities we usually associate with the Indian.

The body hair was sparse, as was the facial hair of the men. Usually the beard was plucked out or cut off. Adair (1775) describes this process as follows: "Both sexes pluck all the hair off their bodies with a kind of tweezers made formally of clamshells." Exceptions to this rule are noted by Spelman (1884) who says that beards were worn by some priests, and by Lawson (1714) who mentions mustaches and whiskers seen among the Keyauwee.

The manner of wearing the head hair varied with the different tribes. Women usually allowed their hair to grow long except in time of mourning, when it might be cut off or just disheveled. The Powhatan unmarried girls had the front and sides cut close and allowed the rest of it to grow long and hang down their backs, tying it in a plait. The married women allowed all of their head hair to grow long. It was plaited and tied as was that of the unmarried women. On occasions both might put flowers or feathers in their hair as decorations. The Siouan women made their hair into a long roll like a "pony's" tail. This was bound with a string of beads, or a simple leather thong. The male hair-do varied more than that of the female. With all of the variation, however, a top portion was left. This could be lifted as a scalp, if the enemy was able to do so, and the brave seemed to think that it was not "cricket" unless this opportunity was afforded. In many of the tribes the males

would cut the hair from the right side of the head and leave it long on the left. Apparently this was done to keep the hair from getting in the way of action when shooting a bow. The Algonquian men usually left a roach running from front to rear along the top of the head. They might let the hair grow long on either side and bind it up in knots under the ears or at the back of the head. Frequently feathers were stuck into these.

Clothes were worn primarily for protection. The amount, therefore, depended on the season. During warm weather nothing more than a loin cloth (men) or apron (women) was needed. These were made of skins, from which the hair had been removed, or a woven fabric. Sometimes a thong was tied around the waist and leaves or grass inserted into it for modesty's sake. Prepubertal children usually went naked during the summers. When the weather got cold, garments made from skins with the hair left on constituted the principal clothing. Occasionally feathers were attached to a skin or to fabric as special garment material. Pelts of various animals were used, but in Virginia deer was more commonly used. Tattooing was commonly practiced.

Perhaps most people think of the Indian as living only in a tent, tepee, or wigwam. That may have been true of the Plains Indians, but it was not true of the Virginia Indians. The Indians lived in small villages, containing generally from 10 to 100 families. The houses were made by planting upright poles at three to four foot intervals. These were either bent over and tied together to make a roof, or else a ridge pole and other poles were put in position. The roof was made of bark, thatch, or skins. Summer houses usually did not have side walls, but winter houses had walls, made of bark, thatch, mats, skins, or logs, and sticks daubed with mud. Many houses of this kind were depicted by White and many of the post holes have been observed by recent excavators. There was a hole left in the roof for smoke to escape. Usually there was a door in front and one to the rear. Adair (1775) says: "The inside of their houses is furnished with genteel couches to sit, and lie upon, raised on four forks of timber of a proper height, to give the swarming fleas some trouble in their attack, as they are not able to reach them at one spring." Further he adds, "... they tie with fine white oak splinters, a sufficient quantity of middle-sized canes of proper dimensions, to three or four bars of the same sort, which they fasten above the frame." On this base they place a mattress which is made of long cane splinters. Their bedding consists of skins of bears, bisons, elks, deer, panthers, and other wild animals.

The Indians' cooking utensils were made of clay, stone, bone, wood, *etc.* The cook pots were made of soapstone in some regions, but clay vessels were in use over the entire State. These ranged in size from small cups to more than a bushel. Clay for making the pottery was collected by the women. It was carefully selected with reference to texture and freed

of all extraneous matter while in the dry condition. When mixed for use, ground shell, old pottery, slate, or sand was added as a binder. They had no potters wheel but nevertheless some of their products were extremely well executed. Pots were made by smearing clay inside a woven form (basket), outside of a form, or more commonly by rolling out cylindrical forms of clay and building up a vessel by putting down layer after layer of this "mud rope" and smoothing the layers together with the hands and a smooth rock or shell. Balls of clay that had been stored for future use have been found by the author, as have fragments of "mud rope" that had been pinched off for use in pottery making.

I have found no painted designs on Virginia pottery. The decorative motifs have been produced by the woven basket, by a stylus, by a stamp, by ears of corn or corn cobs, and by hand crimping. Crude pots, made by children in imitation of their mother's, and beautifully made play dishes have been found.

Most of the Indians in Virginia had become more or less adapted to an agricultural life; they still depended on hunting and fishing for flesh food, but most of them had their crops of corn beans, squash, and frequently tobacco. Women usually planted and cultivated the crops, although men might help with the harvest. They were familiar with some of the wild vegetable crops, but did not depend on them. In some places corn was extensively cultivated and they were able to let the Jamestown colonists have hundreds of bushels of that commodity. They especially liked tender young corn roasted in the husk (roasting ears); also they made a meal and bread of it, hominy, and a parched cracked corn that was especially good for carrying on long trips, for it kept without moulding. There was no set time for meals. Whenever one was hungry and food was available, it was time to eat. When visitors called, they were offered food by the polite Indian, and after eating the business could be attended to. Usually the men ate first and the women and children had what was left.

Fishing and hunting were done by the men. Hunting was accomplished by snaring, stalking, ambush, and surrounding. The latter method required a large number and sometimes fire was used for herding wild life into a narrow passage where the animals could be slaughtered. The hunter stalking his prey might use a skin of the animal as a disguise. Spears and arrows were the principal weapons. These were tipped with stone, bone, shark's teeth, turkey spurs, and bills of various birds.

Fish were speared with arrows, caught with bone hooks, or trapped with seines or complicated weirs. Fish hooks and sinkers have been found far inland from the sea. This indicates that the Indians engaged in fresh-water, as well as salt-water fishing. Perhaps the women were

permitted to collect shell fish. Wherever inland kitchen middens are found the numerous snail and mussel shells present bear evidence of the natives' love for these molluscs. In a midden on Glouchester point examined a few years ago, I was impressed by the fact that most of the shells found were clams, not more than four percent were oyster shells. It was quite obvious from an examination of this midden that the stench from this garbage heap would ultimately become more than the Indians could enjoy, for fires were built on the shells from time to time.

From Lederer's report, cited earlier, we are informed that the ancient inhabitants of Virginia fed only on raw flesh and fish. This was not true of the seventeenth century Indians of Virginia. Wherever remains are found, the charred bones are mute evidence of cooked meat. Reports handed down from whites who made contact with these people indicate that the Indians cooked their food more thoroughly than did the whites. They ate all kinds of animals, both invertebrate and vertebrate, and some of the men considered it effeminate to balk at anything. When going on a long expedition through unfriendly territory, where discovery would be dangerous and fires were forbidden, they generally carried parched corn, dried meat and often a pudding-like mixture called pemmican.

The Indians about whom we are concerned in this discussion thought that the gods had human shapes and therefore they represented them by images. They had priests who were older, sober men, and also conjurers, who were younger, more active men who were given to exhausting exhibitions of trickery. Henry Spelman, who spent a long time as a captive among the Algonquians, says (1884) that for the most part they worship the devil, which the conjurers can make appear at will. Each tribe has an image of its own god which is usually kept in a special house. In some cases they give presents of beads and copper to this god and at times offer special supplications. Once a year the Patomecks offer a child as a sacrifice to their god whom they call Quiquasacke.

Although the Indians were fundamentally communistic, they recognized a difference between their lords (weroances) and the common people. To quote from Strachey (1849): "Concerning the immortality of the soule they suppose that the common people shall not live after death; but they thinck that their weroances and priests, indeed whom they esteeme half quoughcosughes, when their bodyes are laied in the earth, that that which is within shall go beyond the mountaynes and travell as farr as where the sun settts into most pleasant fields, growndes, and pastures, where yt shall do no labour; but stuck finely with feathers, and painted with oyle and pocones, rest in all quiet and peace, and eat delicious fruicts, and have store of copper, beades, and hatchetts; sing, daunce, and have all variety of delights and merrymments till that waxe old there, as the body did on earth, and then it shall dissolve and die, and

come into a woman's womb againe and so be a new borne unto the world."

The Siouans believed in a supreme god and several minor deities. When people die, all travel along the same road for a long time until they come to a fork. Here the good are separated from the bad by a flash of lightning and are hurried away to a charming warm country where spring is ever lasting and every month is May. People are always young, and women are as bright as stars and never scold. The people who have been bad are taken to a dark and barren country where it is always winter. The people stay hungry and the only thing they have to eat is a bitter potato that gives them the gripes and fills their bodies with loathsome ulcers. The women are old and ugly and have panther-like claws which they use on the men who slight their passions. Attention should be called to the fact that this information was recorded by William Byrd about 1728, and it looks very much as if the Indians had been influenced by white man's religion.

The Iroquoians concept of religion was not obtained until occasional contacts with the whites for over a century. The account that we have shows a decided similarity to the Christian belief and must be considered as influenced by it.

Among the Algonquians, and other Indians in Virginia, it was the custom for a man to have as many wives as he wanted and was able to buy. For the wealthy polygyny was the rule, and it is said that Powhatan had over 100 wives. When a chief wanted additional wives, the fairest in the land were brought to him. If an ordinary man became interested in a girl, he would inquire of her people as to the price demanded; and if the arrangements were satisfactory, the woman would go to him upon payment of the requested amount. In some cases promises were accepted in part, and if the woman was passed on to some other man before this was paid, the second husband would assume that obligation. Apparently a woman could not be "given in marriage" without her consent. Prior to marriage, which took place at an early age, girls bestowed their favors on whom they wished. Among some of the tribes these "light o' loves" accepted gifts for their favors. Also there was a class of prostitutes made up of adulteresses and outcasts who advertised their trade by the way they painted their faces. Sometimes men made temporary alliances with such women.

Marriage itself was a serious affair, and adultery was severely punished. Among some tribes only the man was held guilty. He might have to take the woman as wife and pay her people any outstanding obligations, or pay the husband the amount of the marriage dowry, or for presents he had made to her, or for the loss of her services in his garden and cornfield. Sometimes death was the penalty.

The ritual associated with marriage varied from tribe to tribe. In some cases a string of beads of the demanded length was broken over the couple's joined hands; a bowl of food was placed under the eaves of the girl's people's corncrib and if the girl allowed the youth to steal up and take a spoonful of it, he was accepted; reeds exchanged between the two; an ear of corn divided between them; venison given to the girl by the boy and an ear of corn given to the boy by the girl. Before marriage the man was supposed to possess a house as pointed out by Hawkins (1848) ". . . when a man has built a house, made his crop, and gathered it in, then made his hunt and brought home the meat, and put all this in possession of his wife, the ceremony ends, and they are married." In some tribes the union was not considered to be established until after the succeeding harvest festival (busk). Until that time either could leave the other, but afterwards the woman was considered to be bound to her husband. Should a man marry a second wife he could not bring her into the same house with the first wife without her consent. Also he was supposed to have the first wife's consent to subsequent alliances.

Swanton (1946) says: "In succession to the chieftainship Algonquians preferred the female side to the male side though there is no evidenc of a totemic system." Powhatan inherited his office through his father and he passed his authority on to his brothers and son. In some of the tribes authority was through matrilineal descent.

The methods of disposing of their dead differed greatly among the different tribes and among the different classes within a tribe. Usually important persons were disposed of in a manner to indicate belief in an after life. Attention has been called to the fact that the chiefs and priests were considered to be in a different category from the average person by some of the tribes. When members of this higher category died their bodies received special attention. Some of the Virginia Indians disposed of the bodies of their dead chiefs very much like Hariot (1588) described for the Carolina Algonquians: "They build a scaffold 9 or 10 foote highe . . . and lai the dead corpses of their weroans theruppon." In preparing the corpses for deposition on the scaffold the viscera are first removed, then the skin is taken off and all of the flesh is cut from the bones. The bones are dried and put back into the skin and this is stuffed with dry grass or sand and sewn up. The scaffold is under a roof and by the body an idol is placed. A priest lodges under the scaffold and mumbles prayers day and night. Such temples may be kept for years and come to contain many of their chief persons. Spelman (1884) says that the corpses of ordinary persons are placed on scaffolds 9-12 feet high and apparently are left there until all the flesh is off the bones. The bones are then placed in a mat and hung up in the house until it falls down, after which they are buried among the ruins.

The Siouans sometimes put their dead in temporary open graves until the flesh had disappeared and then placed the bones of important persons in caves, if they were available. The bones of lesser persons would be collected in bundles and buried indiscriminately in mounds. Jefferson (1801) dug into the Saponi mound near Charlottesville, Virginia, and estimated that it contained about 1,000 bodies, the bones occurring in a jumbled manner. Numerous skeletons have been removed from several places in Virginia. The author, with Mr. John H. Reeves, Jr., has removed about twenty skeletons from a recently located site on the Staunton River, Halifax County. Most of these were buried in the flexed position and lying on the left side. In one case a person and a dog were buried in one corner of a house, a person in each of two other corners, while the fourth corner was used as a garbage pit.

The dog was placed on a cairn of stones, but there was no evidence of special offerings with adult skeletons. Whenever children skeletons were uncovered, ossuaries and beads were usually found. This is suggestive of the practice of the ancient Mycaenians. Skeletons unearthed by Mr. Reeves on the New River, near Eggleston, showed a similar practice. These were probably Monetons, while the skeletons found on the Staunton River might have been Saponis.

Timberlake (1765) says of the Cherokees: "They seldom bury their dead, but throw them into the river; yet if any white man will bury them he is generally rewarded with a blanket, besides what he takes from the corpse, the dead having commonly their guns, tomahawkes, powder, lead, silverware, wampum, and a little tobacco, buried with them."

When northern Europeans overran the Roman Empire, the conquering hordes became amalgamated with the vanquished and, to a great extent, took over their language and culture. When some of the descendants of these same northern Europeans conquered the primitive tribes inhabiting Virginia, there was little amalgamation and but little of this primitive culture was appropriated and adapted to the use of the colonists. For the most part the natives were exterminated, placed on reservations, or driven westward. At one time the red man seemed to be doomed to extinction, but during the past several decades he has made a comeback. There are about one half as many Indians in the United States now as there were in 1607. There are only about one thirtieth as many in Virginia as there were when Jamestown was settled and most of these are of mixed blood.

Swanton (1946) says that "No considerable number of Powhatan (Algonquian) Indians seem ever to have removed from the locality. They gradually died out or retired into one or two reservations where a few mixed-blood descendants still live." These include "the Pamunkey, Chick-

ahominy, Powhatan, Mattapony, Werowocomoco, Nansemond, Rappahannock, Potomac, Tappahannock, Wicocomoco, and Accohamoc, though only the first two are of any considerable size. Hodge (1912) calls attention to the fact that with the treaty of Albany in 1722, the history of the Powhatan tribes practically ceased and the remnants dwindled to near extinction. "They now number altogether about 700, including the Chickahominy, Nansemond, Pamunkey, and Mattapony."

All of the Siouan Tribes have departed from Virginia. The Monacans remained on the James River at Manikin until after 1702. They probably joined the Indians from Fort Christanna when they migrated to New York about 1740 and established themselves among the Iroquois. The Manahoacs were at Fort Christanna in 1714. They united with the Saponis and went with them to New York, after which they disappear from history. It is not known whether the Monetons joined the Tutelos or moved westward. The Saponis, Nahyssans, and Occaneechis were at Fort Christanna and went to New York. They were adopted into the League of Iropuois in 1753.

The Iroquoians seem to have been more adept at playing the "balance of power" game. Perhaps because of this they have left more descendants. The Meherrins probably united with the Tuscaroras and moved to New York, where they joined the Confederation about 1722. The Nottoways, called Mangoacs by the Raleigh expedition, maintained their identity until as late as 1825, when they were living on a reservation in Southampton County. In spite of broken treaties and repeated encroachments by the whites, the Cherokees maintained their position until 1836, when the bulk of them were forcibly moved beyond the Mississippi. About 1,500 remained behind and were subsequently placed on a reservation in western North Carolina. These have multiplied, as have those in Oklahoma, so that now there are twice as many of them as there were in 1607.

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