



Inventing America

They Journeyed From England Equipped With Little More Than Gumption. What's Their Legacy? Only Our National Identity.



BY BILL O'LEARY — THE WASHINGTON POST

The Godspeed, a reproduction of the 17th-century original, sails up the James River. Passengers who made the 1607 crossing came to get rich but mostly died.

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An Integrated Curriculum For The Washington Post Newspaper In Education Program

A Word About Jamestown at 400, Part II

The English settlers of 1607 established the New World's first permanent English settlement. They built a fort, but their location on the James River – chosen to defend against attack by Spanish warships from the sea and Indians on the mainland – put them in the middle of a mosquito-infested swamp. They traded with the Powhatan for food until their welcome wore thin. By 1661, the representative body, which set the foundation for democracy, legalized slavery, then made it hereditary.

This is the second of a two-part guide focusing on Jamestown and its 400th Anniversary commemoration. The articles that are included were all published on May 9, 2007, as part of a special “Jamestown 400” section of *The Washington Post*.

The articles can be categorized under four main themes: The convergence of three cultures, the invention of America, the realities of survival and daily life, and the significant contributions of archaeology in understanding the Jamestown settlement and its inhabitants. We hope they will augment your textbooks and enrich your study of America's birthplace.

The activities in this and the first portion of the Jamestown guide meet history, civics, government, home economic, career education and English Language Arts academic standards.



Lesson: The commemoration of the 400th anniversary of the first permanent English settlement in America provides lessons in survival and death, cooperation and conflict, culture and archaeology, government and independent spirits. This second of a two-part Jamestown at 400 NIE guide provides Washington Post articles, illustrated bio of a young Jamestown settler, maps, an archaeologist's profile, and suggested activities for a study of Jamestown, yesterday and today.

Level: Low to high

Subjects: History, Civics, Government, Home Economics

Related Activity: Journalism, Language Arts, Careers

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Jamestown at 400**Meet the Namesake**

For a quick introduction to or review of the life and attitudes of James I, read “King James I, ‘the Wisest Fool in Christendom.’”

- What was the attitude of James I toward the English settlement in the New World?

- Give examples of James I being “the wisest fool in Christendom.”

For further understanding, form research groups that focus on the relationship of England to Spain, Elizabeth I to James I, and the personal points of view of James I to his official acts.

Consider America's Inventors

“Inventing America: They Journeyed From England Equipped with Little More Than Gumption. What's Their Legacy? Only Our National Identity” provides stimulus for discussion and many possible activities. Here are a few you may wish to do with your students:

- A list of vocabulary found in the article is provided. Students could be asked to define the words. Assign each student a word to locate in the text, define as used and explain the concept that *Post* writer Fredrick Kunkle is presenting using the term.

- Kunkle writes: “The story of Jamestown is a tale of trial and error, folly and innovation, fecklessness and derring-do. It is a portrait of life as it is lived, not as we might wish it to be: messy, contradictory, without obvious moral lessons. Here, three ancient and complex cultures — European, African, Indian — collided.” Place students in three groups, each representing a different culture. After some reading and research, students are to present the cultures as they were in the early

1600s, how the groups collided in Jamestown and ways in which they represent or refute the statement of Kunkle.

- Characteristics and motives of the first English settlers are presented. Ask each student to select a person or group that is identified (For example, investor in Virginia Company, indentured servant, second son, Kimbundu-speaking captured individual, immigrant) who would serve as his or her alter ego. Take on the persona of that person or a member of the group then and now to reveal more about his character, motivations and role in society. How does each respond to change, to hardship, to meeting daily needs?

- Kunkle provides characterizations of the first settlers that are present in today's Americans and their government (“surprisingly true to who we are in 21st-century America”). Ask students to select one of characteristics (For example: “a little greedy, a little religious and a little reckless” or “open to mixing with other cultures, especially if there's a buck to be made”) and agree or disagree with Kunkle's statement of legacy with contemporary examples.

For more information on the Algonquian language, read “A Dead Indian Language Is Brought to Life” (page 13) and review the map “Native Language” (page 6) in *Dawn of a New World*, Jamestown at 400, Part I.

Chart Cultural Diffusion

James Butler, Holy Family School, Hillcrest Height, Md., contributed the following activity.

U.S. Recognition of Virginia Tribes

Excerpts from a report by Brigid Schulte, May 9, 2007

Nearly 400 years to the day that English settlers first landed in Virginia, the U.S. House of Representatives passed a bill [May 8] that would grant federal recognition and status as sovereign nations to six Indian tribes from the state.

The unanimous voice vote came just days after tribal chiefs danced, drummed and greeted Queen Elizabeth II on her visit to commemorate the 400th anniversary of the founding of Jamestown, the first permanent settlement by the English in what they called the New World.

Steve Adkins, chief of the Chickahominy tribe, who watched from the House gallery, said it has been hard for Virginia Indians to ask for something they feel they've had for centuries. “But today is historic, that in the eyes of the federal government, they've restored our status,” he said.

Adkins said the tribes, which have been recognized by the state of Virginia in recent years, want federal recognition not just for their pride and to preserve their culture but for access to housing and health grants, as well as scholarships available only to children in federally recognized tribes. Without federal recognition, he said, Virginia Indians have been “stigmatized” and seen as in “inferior” by the 562 federally recognized Indian tribes. ...

The Virginia Indians' treaty dates to 1677 — before the United States existed — and was signed by King Charles II of England. Further, their paper history was virtually erased in the 20th century, when the state declared that there were only two races in Virginia, white or “colored.” State bureaucrats changed birth, marriage and death records. Until the U.S. Supreme Court overturned the law in the late 1960s, to claim to be an Indian was punishable by as much as a year in jail. ...

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In this activity, students will investigate the development of the Jamestown settlement by examining cultural universals brought forth by the three cultures. Through the examination of the cultural universals, students will be able to see how the Jamestown settlement developed and settlers were able to adapt and survive in their surroundings. Students should be reminded how the natural environment in which each group lived influenced its development and the contributions of different people.

Students will be divided into groups of two for this activity. Teachers should explain to students that the purpose of this lesson is to compare the development of the Jamestown settlement at its onset to the country today. In the first part of the lesson, students will research cultural universals for the Caucasian, African, and Indigenous peoples. Students will find information for one or more of the following topics for all three groups: food, ways of acquiring food, medicine, clothing, beliefs, art, music, transportation, technology, family, housing, technology, laws, system/form of government, games, ways of acquiring/passing on knowledge, language, and recreational activities. "Three Cultures Converge" is provided in this guide for use with this activity.

The information collected by students should be organized in the form of written descriptions, drawings, maps, timelines, and any other medium necessary to communicate their cultural universals. Once all groups have their information collected and organized, teachers will allow time for all groups to present their

findings. The findings should be presented so that the whole class can see the results from the other groups. This will allow for a class discussion as to whether there are any shared cultural universals between the three groups. Similarities and differences will be examined as to how each was a help or a hindrance to the settlement and survival at Jamestown.

Students in each pair will then list all information they can pertaining to our society today. Teachers may want to use three large sheets of newsprint to post in the classroom or three blank boards, if possible, for the culminating activity. Written on the blank sheet to the left will be the heading *Past*, in the center will be one of the cultural universals researched such as *Medicine*, and on the right panel will be the heading *Present*. Under the heading for *Past* and *Present* the students will list all of their research findings plus those from the class discussion. The center sheet will contain cultural universals that are shared between the two time periods. Teachers may also want to eliminate the *Present* section of the activity and focus on the period of 1600 for the three groups.

For this activity the initial research on the cultural universals of the three cultures would remain. For the culminating activity the discussion would focus on how each of the cultural universals changed each culture. This is when teachers would explain how the agricultural techniques of the Indigenous peoples allowed for the settlers to survive during the time when the settlers nearly starved to death, how gun powder changed warfare in the

Read About Jamestown

1607: A New Look at Jamestown

Lange, Karen and Ira Block (photog.)
National Geographic, 2007 (Ages 8-12)
Incorporates the latest archaeological evidence, research with Dr. William Kelso, and photographs of reenacts and artifacts

1609: Winter of the Dead

Massie, Elizabeth
Tor Teen, 2007 (Grade 7+)
Research, action and engaging dialogue blend well in this novel of Jamestown's hardships, friendships and desperation

The Jamestown Colony

Sakurai, Gail
Children's Press, 1997 (Ages 9-12)
Covers the first years including death and the "Starving Time," relationships and arrival of the first women.

My America: Our Strange New Land, Elizabeth's Jamestown Colony Diary, Book One

Hermes, Patricia
Scholastic, Inc., 2002 (Ages 9-12)
In 1609, 9-year-old Elizabeth arrives with her parents; in her journal she records life in the new colony, from mosquitoes to John Smith and Pocahontas

My America: The Starving Time: Elizabeth's Jamestown Colony Diary, Book Two

Hermes, Patricia
Scholastic, Inc., 2002 (Ages 9-12)
Elizabeth records the death and departure of colonists, lives of children and birth of a sister. Read *Season of Promise: Elizabeth's Jamestown Colony Diary, Book Three* for the 1610-11 final chapters in her diary.

Surviving Jamestown: The Adventures of Young Sam Collier

Karwoski, Gail and Paul Casale (illus.)
Peachtree Publishers, 2001 (Ages 9-12)
Told from the perspective of 12-year-old Sam Collier, page to John Smith; covers 1606-1609 when Sam returns to England

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New World, and the contributions of the African population to the language or economy of the colony.

Dig It

Meet William M. Kelso, an archaeologist, whose attention to primary documents led to the discovery of Jamestown's fort. Read "A Second Founding: Archaeologist's Feat Gives New Depth to Celebration."

The following questions may be part of class discussion of the article:

- What is the significance of Jamestown in Virginia history? U.S. history? British history?
- Summarize the span of time and work done in archaeological excavations at the site of Jamestown. Students might also be grouped to create a timeline based on information in this article.
- In what ways might Kelso's experience have aided him in his work in Jamestown?
- What role do primary documents (journals, ships' logs, letters, older maps, published works by participants) play in the work of archaeologists? In what way did these documents assist Kelso in his breakthrough discovery?
- In what ways does nature and time interfere with the work of archaeologists?
- In addition to evidence of the fort's location, what did Kelso and his team find over a decade of work?

Read and discuss "Down a Well," a short piece that presents the findings in one well discovered during work at Jamestown, the approach taken by the archaeological team and the speculations that follow such a discovery.

These articles may be accompanied by reading "Seed of Vice and Empire Is Found at Jamestown" found in Jamestown at 400, Part I. Archaeologists found 400-year-old tobacco seeds during excavations.

Understand Ways of Life

Patterson Clark's illustrated "Being in displeasure of my friends and desirous to see other countries," presents the story of Henry Spelman, a 14-year-old Jamestown settler who arrived aboard the *Unity* in 1609 and two ways of life during the period.

Examine the images and text on the left side of the illustration. Summarize the way of life lived by the Algonquian people. Then focus on the right side of the illustration. In what ways did the English settlers retain life as lived in England? Ask students to write a comparison and contrast of the two ways of life. In what ways could the two groups benefit from one another? In what ways was one way of life better suited for the environment than another?

How did John Smith's involvement change Henry's life? In what way did Spelman influence both settlers and native inhabitants?

Henry kept a diary from which much of his life is known. Discuss the importance of keeping a diary. What kind of details adds to an understanding of life of one period when read years later? Students might be asked to keep a diary for one week. In one entry they may be asked to record and interpret a conversation, song or other daily exchange. At the end of the week, read entries as if they were historians living in 3007. What

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Older Readers and Teachers

A Briefe and True Report of the New Found Land of Virginia: The 1590 Teodor De Bry Latin Edition

Hariot, Thomas and Theodor De Bry
University of Virginia Press, 2007
Reprint of a 1590 edition, engravings of Indian villages, activities and dress. What Europeans knew of the New World before Jamestown and Plymouth.

A Land As God Made It: Jamestown and the Birth of America

Horn, James
Basic Books, 2006

This history of Jamestown emphasizes events that impact today's society: the March 22, 1622, Powhatan attack that took 347 lives; the first slaves to be introduced into England's American Colonies; agreement to employ representative government.

Jamestown, the Buried Truth

Kelso, William M.
University of Virginia Press, 2006
Learn more about artifacts and remains found in the garbage heaps, trash pits, and gravesites of Jamestown. Photos and illustrations bring the work of archaeologists to life.

The Journals of Captain John Smith Thompson, John and John Smith

National Geographic Books, 2007
Historian Thompson annotates Smith's journals, adding historic perspective.

Nightmare in Jamestown

DVD, National Geographic, 2005
Uses discoveries from excavations to recreate life in Jamestown — disease, starvation, secret plots and Spanish spies.

Godspeed to Jamestown

DVD, History Channel
Follows the 18-month effort to recreate a fully operational replica or the 40-ton *Godspeed*.

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might historians conjecture about the young people who lived in 2007?

Study Survival

The work of archaeologists and scientists, forensics investigation and knowledgeable speculation are demonstrated in “Settlers’ Remains Tell Tales of Harsh, Short Lives.”

- What means are used to determine identity, cause of death and state of health of remains unearthed during excavation?

- What do the examples given reveal about life in Jamestown?

“In Desperate Hours, Did a Crazy Colonist Deem His Wife Good Enough to Eat?” offers not only a gruesome account of possible cannibalism, but also a note of caution when reading primary sources. Discuss with students the reasons for reading more than one account of an event.

Plan a Menu

If students were the British settlers what foods would they have brought with them to Jamestown? What provisions would likely provide for a continued food supply?

Review what happened in reality.

Read and discuss “Where Settlers, Slaves and Natives Converged, a Way of Eating Was Born,” a *Washington Post* Food section article.

- Name the three sisters discovered in the New World.
- What are the ingredients found in traditional Brunswick Stew?
- John Smith’s journals reveal the consumption of which food?
- Which new foods did the English settlers introduce to the Powhatan Indians?
- Which foods did slaves contribute to Jamestown meals?
- Name foods that they had in common.

Reviewed: Book World Says

The Jamestown Project

Kupperman, Karen Ordahl
University of Virginia Press, 2006
Focuses on the negotiation between colonists and Native Americans, labor and profit: how experiments with tobacco and success of indentured servitude were key to success.

Book World: “Kupperman, a historian at New York University and author of several books on early America, looks across centuries and continents to set Virginia in context as just one of many dozens of colonial ventures. ... But it drains Jamestown’s story of color and tension. ... Her retelling is tepid, as is her conclusion: ‘The key to building English societies abroad, however messy and incomplete, was discovered in Virginia and all successful colonies henceforth followed its model.’” [Praise is given to Kupperman’s *Captain John Smith*, 1988.]

The Birth of Black America: The First African Americans and the Pursuit of Freedom at Jamestown

Hashaw, Tim
Carroll & Graf, 2007
In addition to the seizure of Angolans on a Spanish slave ship, the story of the “Black Mayflower” that brought Africans to Jamestown in 1619 and their descendants.

Book World: “Some were enslaved for life; others became indentured servants, like poor whites, laboring

for a term of years before winning back their freedom. ... Hashaw, an investigative journalist, makes the most of the scant material on Virginia’s first Africans. But he dilutes this neglected story by chasing after a big-time scoop, alleging a conspiracy tying the Africans’ arrival to the Pilgrim’s departure. ... Already, in 1619, a year before the Pilgrims landed, America’s founding flaw was evident. A society built on the contrary pillars of freedom and bondage was destined to fracture.”

Savage Kingdom: The True Story of Jamestown, 1607, and the Settlement of America

Woolley, Benjamin
HarperCollins, 2007
Leaders and little known settlers are brought to life. Woolley looks at many sides — business ventures and religious mission, natives’ growing distrust and perilous conditions, war in Angola and slave markets in Mexico — to present a perspective on England’s New World venture.

Book World: “If Kupperman’s book suffers from too little drama, Woolley’s has too much. ‘On a cold January day in 1606, a messenger walked inconspicuously across the cobbles of London’s Strand,’ a typical chapter opens. ... Only later do we learn the messenger’s mission: delivering a dry document about the financing of colonization. Woolley, a London-based journalist, has done prodigious research.”

Organize students into groups of four to five members. Using the foods that are mentioned in the article, have them plan a menu. This could be done combining foods from the different cultures or asking students in

particular groups to use only the foods contributed by one of the cultures.

This activity could be extended by having students find recipes, organize a grocery list and use the Food section ads to plan a budget for the meal.

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King James I, 'the Wisest Fool in Christendom'

By STEVE VOGEL
Washington Post Staff Writer

• Originally published May 9, 2007

The colony that bore his name was of no great import to him, and he was disgusted by the crop that would prove to be its economic foundation. He was more interested in the flying squirrels sent from Virginia as zoological curiosities than the consequences of English settlement of the New World.

Yet King James I of England, for whom Jamestown and the James River were named, approved the creation of the colony and kept it alive despite worries that its presence might provoke war with Spain.

Jamestown sprang from the spirit of exploration established by the king's predecessor, Queen Elizabeth I. The Age of Elizabeth had seen English ships sent around the world and several attempts to establish a colony in North America, none successful.

James had assumed the throne of Scotland in 1567 when his mother, Mary, Queen of Scots, was forced to abdicate, and he became king of England after his cousin Elizabeth died in 1603.

James lacked Elizabeth's boldness; his primary concern was to avoid war with Spain, Europe's greatest power, with which he made a quick peace.



COURTESY FOLGER SHAKESPEARE LIBRARY

James I, who approved Jamestown's creation, was repulsed by its main crop, tobacco, but kept the colony alive despite concerns about Spain.

But James refused to renounce any English claim to North America despite Spain's domination of the New World. In 1606, he granted a charter to the Virginia Company to establish a colony in North America. When the Spanish ambassador demanded that he put an end to Jamestown, the king demurred.

Erudite yet lacking in vision, he was famously dubbed "the wisest fool in Christendom." James also had a most unregal bearing. "A lifetime of gluttony and immoderate drinking had much reshaped his head and body," historian David Price wrote in his history of Jamestown. Pocahontas, introduced to James in 1617 during her visit to London, could scarcely believe he was king.

Despite his habits, James was repulsed by smoking, describing it as a "custome Lothsome to the eye, hateful the Nose, harmfull to the braine, [and] dangerous to the Lungs."

Still, James did not intercede as Pocahontas's husband, John Rolfe, crossed native Virginia tobacco with seeds from the West Indies to create a lucrative crop for Jamestown.

"When it really came down to it, he was quite willing to take the revenue," scholar James Horn said. "He was a pragmatist."

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BY BILL O'LEARY — THE WASHINGTON POST

The Godspeed, a reproduction of the 17th-century original, sails up the James River. Passengers who made the 1607 crossing came to get rich but mostly died.

Inventing America

They Journeyed From England Equipped With Little More Than Gumption. What's Their Legacy? Only Our National Identity.

By FREDRICK KUNKLE
Washington Post Staff Writer

• Originally published Sunday, May 9, 2007

We know so little about them. One hundred and five adventurers, men and boys, boarded three cramped ships in England in December 1606 and risked everything on a six-month voyage to a place that almost no one in Europe had ever seen.

They are like a 17th-century portrait, clouded by time yet surprisingly true to who we are in 21st-century America. And like

all true portraits, the image is not entirely flattering.

They were the ones who established the New World's first permanent English colony on the shores of the James River in Virginia, who formed the New World's first representative government before the Mayflower crew ever spied land. They spoke English, a relatively new and remarkably pliant language that would easily absorb bits of Spanish, French and Algonquian. Despite their rocky start, these fortune-minded adventurers would be models

of entrepreneurial thinking for generations to come.

But Jamestown's settlers also vowed to exterminate the Indians after they could not win them over by gentler means. They blithely tossed aside egalitarian instincts when they saw that slavery could make them rich. And the crop that secured their fortunes — tobacco — condemned millions to servitude and millions more to an early death from its smoke.

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We may trace our fondest ideals to Plymouth Rock, but it is in Jamestown, in all its shame and glory, that we catch the earliest glimpse of the powerful, prosperous, wild, weird and burgeoning nation we have become.

The story of Jamestown is a tale of trial and error, folly and innovation, fecklessness and derring-do. It is a portrait of life as it is lived, not as we might wish it to be: messy, contradictory, without obvious moral lessons. Here, three ancient and complex cultures — European, African, Indian — collided. Somehow, between fitful bouts of exploitation and cooperation that forged a new culture, Jamestown became the embodiment of the American experiment.

It's easy to see why the Pilgrims, driven by conscience and fired by a desire for religious freedom, have peopled our national myth for so long. The men of Jamestown were a different lot altogether.

This bunch came with soft hands and eyes filled with gold, and their venture was compelled by the hawk-eyed calculations of the investors behind the Virginia Company, a forerunner of the multinational corporation. Many were indentured servants.

Their leaders were gentlemen from the upper classes of English society for whom real work was something crass, best left to others. Some were second sons who stood to inherit nothing from their fathers. Others were working stiffs who gambled on a better future in Virginia than the likely odds of starving in London's slums. At one low point, their sovereign, King James, was said to have called the settlers "terrible people" who deserved to perish.

True, part of their mission was creating a Protestant counterweight to mighty Spain's Roman Catholic empire

in the New World. But mostly the Jamestown colonists came here to get rich. Instead, they mostly died.

They died of typhoid, dysentery, famine. Drought worsened their predicament, and the brackish river water was slimy with waste. Their location — chosen to defend against attack by Spanish warships from the sea and Indians from the mainland — put them in the middle of a mosquito-infested swamp. Their ability to live off the land depended on good relations with the Indians, who supplied food through trade or under duress, and sometimes not at all when they were in a mood to starve the colonists out.

In the "Starving Time," winter 1609-10, some colonists dug their own graves and lay down in them resigned to die. They boiled their fancy collars, or ruffs, for the starch. They ate their animals, then they ate their dead. Henry Collins would achieve lasting infamy for murdering his pregnant wife and feasting on her body — or so the colonists wrote at the time. By March 1610, more than half — by some accounts, 80 percent — had perished.

Jamestown's leaders ordered the settlement to be evacuated. They buried the fort's cannons in preparation for their voyage home. But in a twist not even a Hollywood scriptwriter could get away with, three ships appeared with 150 fresh recruits. To some, it was the hand of Providence.

But it was grit that kept the colony going. One of the toughest of the survivors was Capt. John Smith, the first proto-American, a self-made man who would transform Old World habits into New World attitude.

The son of a yeoman farmer, Smith wanted more than a muddy patch of ground to till. He studied Machiavelli and war and ventured to the Netherlands and Eastern Europe as

Words to Know

Blithe
 Burgeoning
 Capricious
 Chattel
 Crass
 Dehumanize
 Duress
 Egalitarian
 Entrepreneurial
 Embodiment
 Enterprise
 Exterminate
 Extinction
 Fecklessness
 Grit
 Happenstance
 Indentured
 Legacy
 Noxious
 Pliant
 Proto-American
 Relish
 Representative government
 Servitude

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a soldier of fortune. Captured in battle by the Ottoman Turks, he was even sold into slavery, escaping by killing the master — and all this before setting sail for America at 27.

Perhaps because of his travels, he — unlike most of the other English settlers — was not overawed by the Indians or their ruler, Powhatan. His negotiations with them served the colony well.

Smith was runty, fearless, wily to the point of being cocky. What he lacked in Oxford degrees, he made up for in street smarts, and he seemed to relish challenging class lines. This emerged during the crossing, when leaders of the colony threatened to hang him for “mutinous” behavior.

But as the settlement teetered on extinction, the value of Smith’s many skills, especially in his dealings with the Indians, became obvious. The colonists wisely put him in charge.

Smith was the first to see the necessity of an entrepreneurial spirit. Upending the communal arrangements that had led to nowhere but disorder and starvation, Smith laid down a new law: “He that will not worke shall not eate.”

Here is the seed of modern free enterprise, the founding of USA Inc. In Jamestown, we get a look at the first American public relations campaign as Virginia Company leaders imposed controls on the flow of news from the colony and sought to conceal its uglier realities. And we meet one of the first great international brands of all time: sweet-leaf Virginia tobacco.

Even the concept of self-government — and, later, the spirit of rebellion — went hand in hand with good business. When the colony’s General Assembly met for the first time in July 1619, the intent of its representative government was not so much a bold step toward an ideal of freedom as an effort to improve

management of the colony’s business affairs and lure immigrants.

But such a hopeful step. The Virginia General Assembly built upon English common law to lay the groundwork for constitutional government, religious freedom and private enterprise in America. It was here, in a tiny chapel in the sweltering summer heat, that Americans began to acquire the habit of running their own affairs. Bills that swept aside harsh martial law and regulated indentured servitude would evolve into ringing declarations of rights and eventually — under the hand of Virginians such as Thomas Jefferson — the Declaration of Independence and the Bill of Rights.

Yet days later, these same men took their first steps toward enslaving others. In August 1619, the *White Lion*, a Dutch man-of-war, arrived with 20 slaves raided from a Portuguese ship bound for Mexico. Thirty more Africans arrived soon after aboard a second ship from the raid. Although their status is unclear, these Kimbundu-speaking people from what is today part of Angola were the first unfortunate souls uprooted from Africa to toil in North America’s fields.

By 1661, the same representative body that set America on a course for democracy would also legalize slavery, then make it hereditary. By 1705, slaves had been classified as property, and the process of dehumanization was complete. By 1750, nearly half the residents of the Old Dominion had no more rights than chattel.

With just a few sweeps of the pen, the New World bestowed its first important subsidy on big business and buried its terrible cost: cheap labor for plantation America in exchange for a legacy of racial divisions that exists even today. Yet, as an investment for its backers in London, who purchased shares equal

to roughly \$2,500 to \$2,850 each in today’s dollars, owning a piece of the Virginia Company turned out to be as disastrous as holding a pile of Enron stock.

Eventually, the Virginia Company went bust, and King James dissolved it May 24, 1624. But by then, offshoots of the colony had spread along the James as one plantation after another took hold. Eventually they thrived, thanks to tobacco, a product the Virginia Company investors had initially shunned because they thought it a noxious fad.

The “jovial weed” became America’s first transatlantic cash crop, making Virginia, on the eve of the American Revolution, the most powerful colony. Never mind that the soil-robbing crop choked off efforts to produce other goods or that its cultivation consumed more and more slaves. Today the Virginia General Assembly still wrestles with the question of imposing a smoking ban.

So much was ironic. So much was happenstance. So much was capricious. There were no angels without demons, and Jamestown’s darker legacies still haunt us.

In so many ways, who they were is who we are: a little greedy, a little religious and a little reckless. We are open to mixing with other cultures, especially if there’s a buck to be made. But we can be just as quick to dehumanize them. We are strivers who wiped away the Old World’s hereditary class system but replaced it with another.

Yet Jamestown offers a glimpse of one of America’s greatest traits: a willingness to discard what was no longer useful, to trust an indomitable spirit to persevere and to believe that everyone can rise through hard work.

Four hundred years later, we look back at the founders of Jamestown, marveling at their courage, despairing of their mistakes. They seem all too familiar.

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Three Cultures Converge

The year 1607 marked the convergence of three cultures in the New World that would help give rise to a culturally diverse society 400 years later. The meeting of Caucasian, African, and Indigenous peoples would change the face of the New World forever.

As in 1607, our country today is made up of different groups of people who each bring unique elements to the

whole. When different cultures come together we have cultural diffusion (in anthropology, "the process by which a cultural trait, material object, idea, or behavior pattern is spread from one society to another," *Webster's New Millennium Dictionary of English*).

In pairs you are to research cultural universals for the Caucasian, African, and Indigenous peoples. You will find information for two or more

of the following topics for all three groups: food, ways of acquiring food, medicine, clothing, beliefs, art, music, transportation, technology, family, housing, technology, laws, system/form of government, games, ways of acquiring/passing on knowledge, language, and recreational activities. Below is an example of a form that can be used to collect your information:

Cultural Universal	Caucasian	African	Indigenous People
Technology			
Medicine			
Games			
Laws			

Partners _____ and _____

Topic 1 _____

Topic 2 _____

"Being in displeasure of my friends, and desirous to see other countries..."

JAMESTOWN
VIRGINIA
400
Years

Drawing of the original settlement, 1607

So begins the written account of Henry Spelman, 14, who after a three-month ocean voyage from England aboard the *Unity* set foot on the shores of Virginia in 1609 for a life of adventure as a Jamestown colonist. Henry spent less than two weeks in Jamestown before Captain John Smith led him to the falls of the James River. There, Smith

"traded" Henry to Parahunt, son of Chief Powhatan, for a piece of land. It was expected that Henry would live with the native people, learn their skills, customs and language, and report back to the English at a later time. Henry did just that, eventually becoming a skilled and well-regarded interpreter for both peoples.

The Need for Trade

Relations with the Powhatan Indians were shaky. Chief Powhatan wanted to trade goods, increase his status and help expand his empire to the west. The English needed food, allies and knowledgeable guides.

Witness to an Atrocity

Henry witnessed many hostile encounters between the English and the Powhatan Indians. One of the most traumatic occurred six months after he began living with Parahunt. English Captain John Ratcliff was ambushed after accusing the Indians of not trading fairly. According to Henry's diary, Ratcliff was tied up naked to a tree and had a fire set at his feet and his skin cut away by razor-sharp mussel shells. After witnessing this, Henry ran away and came under the protection of another chief, Patawomeke, with whom Henry lived for three years. He was traded back to the English for some copper.

The Algonquian language, now extinct, was spoken by the Powhatan people of tidewater Virginia in the late 16th and early 17th centuries.

What Happened to Henry?

When the Indians attempted to drive the English out of their territories in 1622, Henry survived the massacre at Jamestown. In the spring of 1623, with the settlement short of food, he volunteered to take an expedition north to the Potomac River to barter with Indians farther from the scene of hostilities. On March 23, 1623, at the site of present-day Washington, Henry's party was attacked by Anacostan Indians who were avenging previous English mistreatment. Henry was killed. He was 27.

Henry translates:

Virginia Algonquian: "Mir petan pukutewar, nishh mankuy manotit, koc-ic wumirurun nukot tumahik."

English translation: "Bring and give corn, three big baskets, and he will give you one ax."

The crude Jamestown fort was built on a swampy, mosquito-infested island that lacked fresh water and wild game.



A Look at Two Ways of Life

1 Scarecrow hut: Guarding the fields from inside a scarecrow hut was an important job for young boys. Keeping animals away from the crops also let boys practice with a bow and arrow.

2 Yehakin: What Henry describes as a building "like an oven with a little hole to come in at" was a semi-permanent house that was framed with saplings and covered with woven reeds or bark.

3 Pastimes: Henry describes boys playing ball: "They make their goals as ours, only they never fight nor pull one another down."

4 Three sisters: The constalk serves as a pole for the beans; the beans help add the nitrogen to the soil that the corn needs; and the squash provides a ground cover of shade that helps the soil retain moisture.

5 Adult life started early. Indian girls married around age 12, boys at 14.

6 Women were responsible for working the fields, preparing meals, tanning skins.

7 Powhatan men, on average, were six feet tall. Hair was shaved from the right side of the head to keep it from tangling in the hunter's bowstring. Men's main tasks were hunting, fishing and protecting the village.

8 Breechcloth worn below the waist.

9 Linen "slops" (short pants) and cassock (vest): Dyes cost a lot, so only gentlemen wore bright colors.

10 Doublet (jacket) and knee socks held up by knitted garters. Leather shoes had holes to let air in.

11 Most of the common work was farming. When riches were not found, tobacco became the cash crop.

12 Pigs, chickens, goats and small kitchen gardens supplied food. Colonists relied on the Indians for food.

13 Housing: The settlers used an English construction method, "wattle and daub." Between the posts of a sturdy timber frame, they wove branches and saplings to form a wattle wall. Then, "daub" — layers of a mixture of clay, sand, straw and water — was applied. Roofs were thatched.

SOURCES: "A True Relation of Such Occurrences and Accidents of Note as Hath Happened in Virginia" by Captain John Smith, 1608; "Relation of Virginia," by Henry Spelman, 1609, published 1872; "The Jamestown Adventure: Accounts of the Virginia Colony, 1605-1614," edited by Ed Southern; Mike Lund and Jay Tompkins, Jamestown-Yorktown Foundation; Blair A. Rudes, associate professor, Applied Linguistics Program, Department of English, University of North Carolina at Charlotte

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Settlers' Remains Tell Tales of Harsh, Short Lives



PHOTO BY CAROL GUZY — THE WASHINGTON POST

Part of a skull recovered from a well at the Jamestown site. Smithsonian anthropologist Douglas Owsley has been studying the bones of Jamestown's dead. He has about 30 sets of remains in his lab under study.

By MICHAEL E. RUANE
Washington Post Staff Writer

• Originally published May 9, 2007

The boy was probably about 15, and some time during the long sea voyage to Jamestown 400 years ago, he broke off one of his lower front teeth. Infection set in and spread to his chin, where it destroyed a section of bone the size of a half-dollar.

He must have been unimaginably miserable — but much more agony was in store. He later broke his collarbone and got shot with an arrow that lodged near his left knee, and he died. He was dumped in a narrow grave, where he lay in a crooked position for almost four centuries.

Poor lad. A fine welcome to America.

But now, as his broken tooth, damaged chin and fractured collarbone rest in a laboratory in the Smithsonian Institution's National Museum of Natural History, the boy is telling scientists the story of his harrowing existence in early Jamestown, a place where life was often cut short by disease or violence.

The boy's remains are among those of nearly 100 early Jamestown residents that archaeologists have unearthed in recent years and that anthropologists have been scrutinizing for clues to life there.

Scientists have also unearthed thousands of artifacts the colonists left behind: pistols, daggers and armor; pipe stems, pottery and copper jewelry;

and farming, medical and carpentry tools.

Many of the discoveries are on display at Jamestown's Archaearium, a museum at the historic site run by the Association for the Preservation of Virginia Antiquities, and the National Park Service's new visitor center, a short walk away.

But most of the attention has been on the human remains and on what they, and the burials, might reveal about how the early colonists lived and died.

Some finds have been spectacular. In September 1996, archaeologists working at the site of Jamestown's first fort stumbled upon the grave of a man,

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about 20, who appeared to have been buried in a hexagonal wooden coffin.

Tests showed he was probably born in Virginia and was alive around 1620. The striking thing was that he had suffered a severe gunshot wound that had virtually torn off his lower right leg and left behind a large round bullet and 21 pieces of buckshot.

He was given the archaeological designation "JR102C." But who was he? And how was he killed? Could he have been an Indian, shot in a skirmish with colonists? Unlikely, experts say: A slain Indian probably would not have been buried at such expense.

How was he killed? Did he shoot himself? Also unlikely. Ballistics tests showed that he was probably shot from at least 15 feet away, said William M. Kelso, who has directed archaeology at Jamestown for 13 years.

Two other scenarios seem more likely, Kelso said: The man was wounded accidentally during a military drill or shot during a duel. A right-handed man standing sideways to narrow his profile could easily have sustained such a wound in a duel, Kelso said.

The story of "JR," a cast of his skeleton as it was found in the ground and a reconstruction of his face are on display in the Archaearium.

Jamestown graves have yielded many other mysteries.

In 2002, archaeologists found the remains of a seemingly important man who was buried with an iron-tipped captain's staff, a sign of authority. Experts wondered whether the remains were those of Capt. Bartholomew Gosnold, a noted English adventurer and leader of the Jamestown expedition who died of an unspecified illness four months after the settlers arrived.

But an investigation, including the examination two years ago of a grave in Britain thought to hold Gosnold's sister, was inconclusive. Kelso said he thinks



PHOTO BY CAROL GUZY — THE WASHINGTON POST

Douglas Owsley, an anthropologist with the Smithsonian Natural History Museum, is studying Jamestown's bones, most of which belonged to young adults.

the man's bones — also on display in the Archaearium — are probably those of Gosnold, but he can't be certain.

What is certain, Kelso and other scientists said, is that life in early Jamestown could be short and painful and was accentuated by disease, want and violence.

Examination of 50 Jamestown graves from the settlement's first decades shows that almost half of the deceased perished in their 20s, Kelso wrote in his recent book, *Jamestown, the Buried Truth*. Many seemed to have been buried in simple shrouds — the garments' pins are often left behind. A few had coffins. One woman had been crammed into a wooden shipping crate.

There are "no old people," said Douglas Owsley, an anthropologist with the Smithsonian Natural History Museum who is studying Jamestown's dead. "They're young, young adults."

And teenagers, such as the boy whose bones are in Owsley's Smithsonian lab. His remains were discovered in August

2005 with the arrowhead still stuck near his knee.

"This is the boy," Owsley said, gently examining the jaw. You can see the damaged incisor, which Owsley guesses broke during the voyage, when he was probably eating poorly and had no dental care.

The infection caused an abscess and spread to the bone of the chin. "An abscess alone is bad, and this is far worse than an abscess," Owsley said. "He's a very sick young man."

Four centuries later, evidence of his affliction remains, along with the broken collarbone. The arrowhead, no doubt the result of a combat wound, has been removed. Owsley said it's not clear how the collarbone was broken nor what finally killed the boy.

But you can also see, he said, amid everything else, that the boy's wisdom teeth, which he would have gotten at about 18, were not in.

He didn't live long enough to get them.

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In Desperate Hours, Did a Crazy Colonist Deem His Wife Good Enough to Eat?

By MICHAEL E. RUANE
Washington Post Staff Writer

• Originally published May 9, 2007

The famished Jamestown colonists began by eating their horses. The horses were followed by rats, mice, dogs, cats, snakes and ... boots.

Then they began eyeing each other.

They would later call it the "starving time" — a desperate period about three years after the first landing in 1607 that killed scores of settlers and might have driven some to cannibalism.

George Percy, one of Jamestown's early leaders, provided about 1625 what is probably the best-known and most gruesome account. He described a "worlde of miseries" that included hunger-crazed colonists digging up the dead and one man who killed, "salted" and carved up his wife for food.

This story was repeated, and luridly embellished, over the years. "Whether

she was better roasted, boiled or carbonado'd (barbecued), I know not," the colony's famous Capt. John Smith wrote in his version of events about the same time. "Such a dish as powdered wife, I never heard of."

Percy reported that he had the unnamed murderer hanged by his thumbs to extract a confession and then had him executed for the "crewell and unhumane" act.

But archaeologists have been wary of the Jamestown cannibalism reports.

"That's tricky to prove," says William M. Kelso, director of archaeology at the Association for the Preservation of Virginia Antiquities and Jamestown's lead archaeologist.

Referring to Percy's story, Kelso says: "I think there was a sort of Jeffrey Dahmer-type guy that was there. Somebody that was insane . . . somebody that's just totally twisted

and they get under stress and they do something like that."

"But I don't think . . . [the colonists] all sat around chowing down on each other," he says. "I think it was remarked upon because it was remarkable."

Joanne Bowen, curator of zooarchaeology at the Colonial Williamsburg Foundation, says no physical evidence of cannibalism has so far been found at Jamestown. She says archaeologists have found evidence that starving colonists did eat horses, rodents, cats, dogs and snakes.

She says archaeologists did find a piece of human skull mingled with ancient food remains at Jamestown, but it bore no knife or chop marks that would indicate it was part of a meal. It was probably mingled accidentally, she says.

As far as the bones go, she says, cannibalism at Jamestown "is still an open-ended question."

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A Second Founding

Archaeologist's Feat Gives New Depth to Celebration

By MICHAEL E. RUANE
Washington Post Staff Writer

• Originally published May 9, 2007

JAMESTOWN, Va. — Once again, the three brave ships will sail the mighty James and moor by Virginia's fair shore.

But this weekend, it will be to the noise of a party — the 400th anniversary celebration of the first permanent English settlement here in 1607. There will be feasts, music, reenactments and a visit by President Bush on Sunday.

Yet lost, perhaps, amid the celebration of the famed landings, is an achievement of another kind — one not of adventure, but of science.

Much that is new and exciting in the story of Jamestown is the result of discoveries made in the past 13 years by a white-haired 66-year-old archeologist named William M. Kelso, who found something here no other archaeologist had been able to find in a century of looking: The long-lost site of Jamestown's fort.

Kelso's findings, unfolding quietly over more than a decade, take Jamestown's story back to its beginning, experts say, and rank among the greatest in North American archeology in the past 50 years.

"It's a big deal," said Carter L. Hudgins, chairman of the department of history and American studies at the University of Mary Washington in Fredericksburg. "It's something you thought you'd never be able to look at. ... We can now begin with the letter A. We don't have to begin with the letter D."



XXXXXXXXXXAS

William M. Kelso, director of archaeology for the Association for the Preservation of Virginia Antiquities, Jamestown Rediscovery project.

Kelso himself seems astonished. Last week he hosted the queen of England and Vice President Cheney. This week, the president. He chuckles: "This is the whole ball of wax, man."

On May 14, 1607, after a voyage of almost five months — attended by what was probably Halley's Comet in the night sky — a hundred or so colonists came ashore on Jamestown Island. It is now a low-lying 1,500-acre tract of loblolly pines, sweet gum trees and marsh grass on the lower James about 150 miles south of Washington.

The colonists, who had left London in December, had sailed into the Chesapeake Bay almost three weeks earlier aboard three ships: the *Discovery*, the *Godspeed* and the *Susan Constant*.

They had been attacked by some Indians and befriended by others and had

found the land brimming with wildlife, fruit and flowers, like a paradise.

The voyagers located one likely settling spot, but the water was shallow and their ships would have to anchor out in the river. At Jamestown, the river was "six fathom" deep near the shore, one of them wrote later, and the ships could be moored close and lashed to the trees.

The colonists started on the fort the day they landed — eventually cutting timber and setting logs vertically into the ground side-by-side, according to their later accounts. The fort was "triangle-wise," George Percy, one of the expedition leaders, wrote, "having three Bulwarkes at every corner like a halfe Moone, and foure or five pieces of Artillerie mounted in them."

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By mid-June, Percy wrote, the enclosure was complete.

Over the succeeding months and years, the settlers endured disease, famine and death, as well as friction with the Indians and one another. At one point, the colonists packed up and started for home, only to return after meeting an in-bound ship filled with newcomers.

Decades passed. Jamestown grew and became Virginia's capital. The first Africans arrived in 1619, and slavery evolved. In the 1690s, the capital moved to Williamsburg, the fort crumbled, and the island was largely abandoned. As the tide of history swept inland, Jamestown reverted to farmland, and its name entered the halls of U.S. history.

Archaeology here began in the late 1800s. The first dig, conducted from 1893 to 1903, was led by Mary Jeffrey Galt, co-founder of the Association for the Preservation of Virginia Antiquities. The APVA, a private nonprofit agency, had been given a crucial 22-acre section of the island by landowners in 1893.

More excavation was done in the 1930s. In the mid-1950s, with the 1957 anniversary approaching, the National Park Service, which owns the rest of the island, dug for the fort in three different areas. In one case, archaeologists dredged up the river bottom offshore.

None of these efforts found any trace of the fort, and the consensus grew that it must be elsewhere out in the river.

On April 4, 1994, with a new anniversary approaching, Kelso, now the APVA's director of archeology, jabbed a shovel into the Jamestown turf to begin a new search.

An expert on Colonial America, Kelso had pioneered the archeology of slavery at Thomas Jefferson's Virginia home, Monticello, and at a former plantation outside Williamsburg called Kingsmill.

A stocky man with a trim, white moustache, Kelso once dreamed of a career as a placekicker in football — he

still reveres the late, legendary Cleveland Browns kicker Lou Groza.

But he found archeology more interesting: Kelso retains an air of wonder at his good fortune at Jamestown. Archaeologists are seldom so lucky and seldom give tours to visiting foreign monarchs.

The story of his quest, however, is irresistible.

"A lot of people came to me and said, 'Look, Bill, you're a nice guy, but there's nothing here,'" Kelso recounted in a recent interview in his office at the site; he also lives nearby. "All the evidence was saying it wasn't there, to most people."

But not to him. He said he thought: "By God, I'm not going to go to my grave saying, 'Why didn't I take a shot at that?'" Kelso said he has always been awed by the power of places.

"You have all these stories and myths around you, and then you go to the place, and somehow you get another understanding," he said. "It brings this sense of reality to what you can't access any other way."

Kelso said most people thought the Jamestown fort must have been erected near the spot where the colonists tied their ships. That had to be in deep water where the river channel once ran close to the island. But 25 acres of that section had long since washed away, he said.

Among other things, Kelso said, he reread the account of the deep-water landing and thought: "They didn't say they put the fort there; they said they landed there."

In addition, the approximate size of the fort — 1.75 acres — could be deduced from a surviving description penned about two years after the landing.

There was also an ancient Jamestown map, apparently drawn in 1608 by Spain's ambassador to Britain, which included a crude rendering of a triangular fort.

And there were remains of an old church about 50 yards from the river,

which Kelso figured might be on the site of an earlier church that was said to have been in the middle of the fort.

"The whole key to digging here was the church," he said. Churches might be rebuilt over time, he reasoned, but they are seldom moved far from their original site.

He started digging between the church and the river, guessing that he might intersect with evidence of one wall of the fort.

Within weeks, he said, he had: a straight line of discolored earth that contained precise soil imprints probably made by the decayed wood of side-by-side vertical timbers set in a trench about 2 1/2 feet deep.

Painstaking excavation over the next few years gradually revealed similar evidence of the other two walls and outlines of parts of the bulwarks at the corners, he said.

Not only was the fort site not lost to the river, Kelso said, but 90 percent of it survived — undiscovered for 400 years.

As the digging expanded, Kelso found evidence of buildings erected within the fort, tens of thousands of artifacts the settlers left behind — last week it was two ivory chess pieces — and the remains of about 100 settlers themselves.

Crews even found the hole where Kelso believes the fort's flag pole was.

Taken together, his findings have brought Jamestown a rich new life, deepened the portrait of its early inhabitants and rewritten the opening chapters of U.S. history.

"I just love it," he said as he stood one day recently in the middle of the site, marked with a timber stockade probably much like the original. He said he looks around the place where he has spent more than a decade of his life and thinks: "Wow, look at this."

And he knows that beneath his feet there is much more.

"Another lifetime," he said, laughing. "That's what I need."

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Down a Well, Fishing for Historical Clues

• Originally published May 9, 2007

Here's how this might have happened:

One day, about 400 years ago, a resident of Jamestown went to the well at the north end of the fort to draw water. He was careless and dropped his snazzy, brass-barrel, fully loaded Scottish pistol. Splash.

He fetched a halberd — a staff tipped with an ax head — and bent the point into a hook. He lowered the halberd into the well to fish out the pistol, but dropped the halberd in, too.

Then he got a boarding pike — a metal-tipped spear — and bent that into a hook. But, by a toad's toes, the pike also fell in. Wisely, he gave up. And there, at the bottom of the 15-foot-deep well, the pistol, pike and halberd lay for almost four centuries.

Until last summer.

Danny Schmidt, a senior staff archaeologist with the Association for the Preservation of Virginia Antiquities, says this was one scenario pondered after the square, oak-lined well was discovered in late 2005.

The well, the older of two found at the site, had been so forgotten that a long-vanished house and chimney had been built on top of it.

For months, archaeologists with the association, which owns the fort site, burrowed into the well and back in time. Through the fireplace bricks. Through the rubbish and fill that choked the well when it was abandoned.

Finally, they reached the water table where the ancient artifacts lay, mostly intact, as if they had been dropped yesterday.

Schmidt says experts can never be sure, but the pike and halberd, bearing an English lord's coat of arms, certainly



BY BILL O'LEARY — THE WASHINGTON POST

The Archaearium at Jamestown is chock-full of artifacts from the rediscovery of the settlement.

seem to have been altered to pull something out of the well.

"Down there next to all of that was the Scottish pistol," he says. And they were retrieved in reverse order: pike, halberd, pistol.

"For us, it's just goosebumps," he says. "We're thrilled. You feel like you're stepping back in time. Those objects are in mint condition. They're like they were the day they went in."

But there's one thing that remains perplexing.

"I don't understand," Schmidt admits, "why they didn't drop down a ladder and just climb in."

— Michael E. Ruane

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Where Settlers, Slaves and Natives Converged, a Way of Eating Was Born

By GENEVA COLLINS
Washington Post Staff Writer

• Originally published May 9, 2007

A hundred-plus Englishmen debark from three ships and set up housekeeping on the swampy shores of the James River. This year's 400th anniversary celebrations honor that event as the beginning of this nation, but let's also hail it as the start of Southern cuisine.

It's true the Spanish hit America's shores first, bringing pork to the New World and disseminating corn to other parts of the globe, but what we think of as quintessential Southern cooking — country ham, hominy grits, black-eyed peas — has its roots in the convergence of English, Native American and African American cultures in Jamestown beginning in the first half of the 17th century.

Those English settlers were ill-prepared, according to Randy Shifflett, a history professor at Virginia Tech: "The Virginia Company . . . told them it was a land of milk and honey, with naked savages wanting to trade for trash. They found instead that the locals were wary and didn't react kindly to exploitative negotiations."

Many of the provisions they had sailed with were either depleted or spoiled by seawater during the six-month crossing, Shifflett says. The men weren't particularly skilled at hunting and fishing — leisure activities for landed gentry back in England — or at farming, either. Perhaps if they had brought women (who didn't arrive in large numbers until 1619) they would have planted more kitchen gardens.



BY MICHAEL WILLIAMSON — THE WASHINGTON POST

Some historians think early Jamestown settlers ate squirrel because it was easy to hunt — and was close to the fort.

Instead, they insisted on growing tobacco, a lucrative cash crop but not much use when food was scarce, which was just about all the time during those first years.

The New World offered the settlers such culinary riches as corn, squash and beans, often referred to as the three sisters. Before relations turned sour, the Native Americans showed them how to make corn pone and how to hull and soak corn kernels with lye from ashes to make hominy and then pound it into grits.

Archaeological evidence shows the settlers also ate a lot of squirrel, which

was easier to obtain than deer or other larger animals without straying too far from the fort and risking an encounter with unfriendly Indians, Shifflett says.

Among Southerners, "there's all this controversy over who invented Brunswick stew" — a dish traditionally incorporating squirrel and arguably named for Brunswick County, Va. — says culinary historian Cindy Bertelsen, co-chairman of the Peacock-Harper Culinary History Friends, which oversees the collection of historic cookbooks at Virginia Tech. "But it's probably just what everybody ate back then: a stew with root vegetables, corn, beans and a little meat."

The waters offered up prodigious amounts of sturgeon, shad, oysters and turtles. According to one account of a dire period in 1609, the colonists subsisted on nothing but oysters for nine weeks — some today might not consider that dire — save for "a pint of Indian corn to each man of a week." Capt. John Smith, the colony's intrepid leader (and a man who might have stretched the truth some), writes of once being stung by a stingray while fishing in the Rappahannock River. He became so ill that the fishing party planned his funeral. He not only recovered but ate the dastardly stingray for supper.

The English had brought with them pork and cattle, both new to the Powhatan Indians. Some hogs escaped from the fort, soon turned feral and flourished in the woods, laying the groundwork for the Virginia ham industry.

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The first slaves arrived in Jamestown in 1619, originally from what is now Angola. Their immeasurable contributions to Southern cuisine include okra, black-eyed peas and peanuts (the last brought to Africa from Peru by the Portuguese). Stops in the Caribbean brought hot pepper and other spices.

“Virginia peanut soup as we know it is a direct descendant of maafe,” a peanut soup eaten by the Wolof people of Senegal and Gambia, says Michael Twitty, a descendant of enslaved colonial Virginians and a culinary historian who specializes in African American foodways.

The Jamestown settlers, slaves and Native Americans of the 1600s “all had what I call a common edible vocabulary,” he adds. All three groups were used to eating mushes of some type: corn mush for the Indians, oatmeal for the English, millet porridge for the Africans. Ditto griddle breads cooked on cast iron in embers and called hoecakes or ash cakes.

“What the Africans had to go through to survive gave them an incredible instinct for flavor,” says Twitty, who disputes the concept that the slaves ate only “what was thrown to them.” They had kitchen gardens and were allowed to hunt and fish, he says. They sold their produce to their owners and at markets and used the money to buy their freedom.

Several historians credit slaves with adding greens and other vegetables to plantation owners’ meat-and-starch-centric diets.

“There have been some studies done on the slave diet [that have shown] they may have been healthier than their white counterparts,” says Nancy Carter Crump, author of *Hearthside Cooking: An Introduction to Virginia Plantation Cuisine* (Howell Press, 1986). “Meat and starches were heavier



BY CHRIS GARDNER — ASSOCIATED PRESS

Before relations turned sour, Native Americans showed settlers how to make corn pone and how to hull and soak corn kernels with lye from ashes to make hominy.

on plantation dinner tables, but slaves were eating more vegetables.”

But Southern cooking is about more than components.

“It wasn’t just ingredients, but style, that the English contributed to the culture,” notes Barbara Haber, author of *From Hardtack to Home Fries: An Uncommon History of American Cooks and Meals* (Free Press, 2002) and a former curator of the voluminous cookbook collection at the Radcliffe Institute’s Schlesinger Library at Harvard University. “The famously hospitable Virginia style” developed

once supply ships started coming to the colony regularly, she says. The concept of who ate when, the order of the meal and the setting of the table would have been based on British customs.

The boats “would bring china and all these other amenities. Planters’ dining rooms in early Virginia were very fancy, with many courses served,” as households vied to replicate the ways of back home, she says.

Southern hospitality is British in origin? No wonder they never forgave us for inventing iced tea.

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Academic Content Standards

This lesson addresses academic content standards of Maryland, Virginia and the District of Columbia.

Maryland

Social Studies: Individuals and Societies Change Over Times (Topic A, Standard 5) Analyze the chronology and significance of key historical events during the age of European exploration (Indicator 1). Objectives (Grade 5, History)

- Describe the origin, destination and goals of the North American explorers.
- Evaluate the results of the interactions between European explorers and native peoples.

Analyze the chronology and the significance of key historical events leading to early settlements in Colonial America (Indicator 2) Objectives (Grade 5, History)

- Describe the major settlements in Roanoke, St. Augustine and Jamestown
- Analyze how key historical events impacted Native American societies

Emergence, Expansion and Changes in Nations and Empires (Topic B, Standard 5) Analyze the growth and development of colonial America (Indicator 2) Objective (Grade 5, History)

- Describe the religious, political and economic motives of individuals who migrated to North America and the difficulties they encountered.

Social Science: Students will use geographic concepts and processes to examine the role of culture, technology, and the environment in the location and distribution of human activities and spatial connections throughout time. (Standard 3) Objective (Grade 5, Geography)

- Compare geographic locations and geographic characteristics of colonial settlements, such as Jamestown, Plymouth, Boston, Philadelphia, Charleston and New York City.

The Maryland Voluntary State Curriculum Content Standards can be found online at <http://mdk12.org/mspp/vsc/index.html>.

Virginia

Virginia Studies: The student will demonstrate knowledge of the first permanent English settlement in America by

- explaining the reasons for English colonization;
- describing how geography influenced the decision to settle at Jamestown;
- identifying the importance of the charters of the Virginia Company of London in establishing the Jamestown settlement;
- identifying the importance of the arrival of Africans and women to the Jamestown settlement;
- describing the hardships faced by settlers at Jamestown and the changes that took place to ensure survival;
- describing the interactions between the English settlers and the Powhatan people, including the contributions of the Powhatans to the survival of the settlers (VS.3)

The student will develop skills for historical and geographical analysis including the ability to

- identify and interpret artifacts and primary and secondary source documents to understand events in history;
- compare and contrast historical events;
- make connections between past and present;
- interpret ideas and events from different historical perspectives.

Standards of Learning currently in effect for Virginia Public Schools can be found online at www.pen.k12.va.us/VDOE/Superintendent/Sols/home.shtml.

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Social Studies: Students describe the productive resources and market relationships that existed in early America (4.5, Grade 4)

- Students describe the economic activities within and among Native American cultures prior to contact with Europeans.
- Students understand the development of technology and the impact of major inventions on business productivity during the early development of the United States. For example, students use the Internet to discover the ways in which Native American culture conducted trade along the Trading Path (a route spanning the Chesapeake Bay Region to Northern Georgia).

Social Studies: Students describe the cooperation and conflict that existed among the Native Americans and between the Indian nations and the new settlers. (4.6)

- Students understand the major ways Native Americans and colonists used the land, adapted to it, and changed the environment.
- Students explain the cooperation that existed between the colonists and Native Americans during the 1600s and 1700s (e.g., fur trade, military alliances, treaties, and cultural inter changes).

Learning Standards for DCPS are found online at www.k12.dc.us/dcps/Standards/standardsHome.htm.