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GRAPHIC SKETCHES

FROM

OLD AND AUTHENTIC WORKS,

ILLUSTRATING

THE COSTUME, HABITS, AND CHARACTER,

OF THE

ABORIGINES OF AMERICA;

TOGETHER WITH

RARE AND CURIOUS FRAGMENTS RELATING TO THE DISCOVERY AND
SETTLEMENT OF THE COUNTRY.

NEW YORK:

PUBLISHED BY J. & H. G. LANGLEY,

NO. 57 CHATHAM STREET.

1841.

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P R E F A C E.

A WANT has been long felt and acknowledged of a work, that may come within the means of every one, on the subject of the *Manners, Habits* and *Personal Appearance* of the aborigines of our country, at the time of its discovery and settlement by the hardy adventurers that planted civilization on its shores, and began a new volume in the history of the world.

The great scarcity that the lapse of two centuries has occasioned, of contemporary works, and the changes in character and habits that were so suddenly introduced among them as the coming of the white man, have been the cause of many prevalent errors, that begin to wear the appearance of truth, and we have learned to regard the Indian through a lens of our own contrivance.

It may be well imagined with what feelings of interest and curiosity, the old regarded the developement of the character and resources of the new world; how eagerly they crowded about the bold navigators that had returned from its shores, and sought the discourse and

page that could tell its wonders. Books were demanded, and they were produced, with every advantage and embellishment that enterprise and money could procure. As the bewildered traveller often finds his way most readily by retracing his steps, we turn to these venerable volumes, that are now only to be met with in rare collections, and placed out of sight and beyond the reach of the great mass of readers, as the surest sources of information.

In the course of a laborious research among these old volumes, a valuable portfolio of drawings has been made from the engravings they contain, illustrating the early history of America; the habits, costume, and character of the aborigines; the navigators by whom it was discovered; and the first colonists; which it is the purpose of this publication to present in a form sufficiently concise, and at a cost within the means of all; for which it could only be executed by our peculiar good fortune in having the labor of years thus placed at once in our hands.

We trespass, knowingly, on no preoccupied ground. An actual want of such information as these sketches so admirably convey, has induced the undertaking, which will be continued with such energy as the approbation of the public and its support may warrant; thus laying the foundation of a useful and valuable depository of information connected with, and illustrating the early history of our country.

GRAPHIC SKETCHES.

PART I,

THE NATIVES OF VIRGINIA,

BY JOHN WYTH.

1585—1588.

INTRODUCTION.

From the first collection of voyages published at Vicenza, in Italian, in the year 1507, under the title of "the New World and Countries newly discovered by Albericus (Americus) Vesputius"—to the close of that century, there are none that bear a comparison with the admirable work of De Bry; especially on account of the many illustrations it contains, derived from the most authentic sources that it was possible to reach. Before that, nothing in this way, with the exception of a few rude wood cuts in the work of Ranusio (1550) had appeared.

Theodore De Bry possessed within himself, every requisite for the achievement of the great undertaking in which he embarked, being not only one of the most skilful engravers of his time, but largely engaged as a bookseller and publisher at Frankfort-on-the-Main, where he spent most of his days, and where, either on his own account, or in connexion with his sons John Theodore, and John Israel, he produced and published

a great number of plates and illustrated works. He was born at Liége in 1528 and died in 1598.

In 1587 he made a visit to England, and there obtained, through the influence and advice of Richard Hacklyt, the celebrated compiler of voyages, the original drawings representing the inhabitants of the new world, that he afterwards engraved and published in his own great work, and which have always been considered the most valuable and authentic illustrations of the sort in existence.

The undertaking was that of a man of enlarged views; and its success fully proved, not only the soundness of his judgment, but the great skill with which he carried out his plan. The collection was at once put to press in Latin, French and German. There is reason to believe he contemplated an English edition, but it was never carried beyond the first part, which he published in 1591. The French edition never went beyond the first, or at most the second part, and the Latin and German editions are all that were completed; and they, from the detached manner in which they were published are extremely rare, and seldom to be met with in a complete form. The first part appeared in 1590, and six others followed during his life. After his death, his sons, in connexion with Meriam, the engraver, and Fitzer, the publisher, who married his daughters, continued the publication which seems to have become truly the patrimony of the De Bry family, who from the resources

and union they possessed among themselves were enabled to carry out the design that had been left to them, in the full tide of successful experiment.

The first part of the collection of De Bry is one in which we, as Americans, are most deeply interested, as it relates to the Aborigines of Virginia, a general title then given to a vast, unknown and undefined extent of country, claimed by England on the Continent of North America.

The Engravings representing the inhabitants of Virginia, have no direct reference to the subject matter of the original work, which consists of a Discourse or Memorial addressed to the Promoters and Protectors of the newly established colony at Roanoak island, in the present state of North Carolina, which of itself is very concise, and loses much of its interest in our day from the fact, that the nursling, for whom the author so earnestly pleads, has long since grown to a vigorous and healthful manhood, and, like most outcast and persecuted children, is likely to prove the Joseph of the family. In the developement of the resources and products of the country there is much information to interest the botanist and the naturalist. But, it would so far exceed the limits to which we are restricted, to go into a subject that would lead us page by page to a volume, that may be better supplied by abler hands, that with a few leading memoranda and dates, we shall at once begin the series of illustrations of the habits, costumes and manners of the

Aborigines, which we have copied: leaving the materials we have thus collected to the student, antiquarian, artist, and historian, to make of them such use as they may think proper.

An increasing interest seems to have been kept alive in England, in the work of discovery, by the successful return of her navigators, bringing news of hitherto unknown lands and promises and hopes of greater achievements, and still greater access of dominion to her crown. But, notwithstanding Sebastian Cabot had a century before, to use the phrase of an old writer, "ranged the greater part of the unknown world" under the flag and commission of a British Sovereign, it was not until 1584 that serious efforts were made to establish a colony on its shores, and to take actual possession.

In that year "Queen Elizabeth granted letters patent to Sir Walter Raleigh, for the discovering and planting new lands and countries, not actually possessed by any christian;" who associating with him Sir Richard Grenville, and divers other gentlemen and merchants, equipped two vessels immediately; which they placed under the command of Captain Philip Amidas, and Captain Barlow, who sailed from the Thames on the twenty-seventh day of April, taking the southerly route by the Canaries and West Indies.

On the second of July they fell in with the coast of Florida in shoal water; where they were greeted with a "most delicate sweet smell, though they saw no land,"

which ere long they spied, and coasted along it for a hundred and twenty miles, without finding any harbour. The first that appeared they entered with much difficulty, and anchored. Then returning thanks to God, they landed and took possession in the Queen's name. They found their landing place sandy and low, "but so full of grapes, that the very surge of the sea sometimes overflowed them: of which they found such plenty in all places, both in the sand, the green soil and the hills, as in the plains; as well on every little shrub as also climbing toward the top of high cedars, that they did think in the world were not the like abundance." The place where they landed proved to be an island called Wokokon.

For three days after their arrival they saw none of the inhabitants. On the third day three of them appeared in a little boat, one of whom suffering himself to be taken without resistance, came boldly on board the vessel, and was dismissed with presents with which he seemed well pleased.

The next day came many boats, and in one of them the king's brother with forty or fifty men, "proper people, and in their behaviour very civil." His name was Granganameo, they called their king *Wingina*, and their country *Wingandacoa*. Leaving his boats at a short distance from the ships, he came with his train to the point, where spreading a mat he sat down. Though the strangers came to him armed, he evinced no fear or distrust, stroking his head and breast and theirs also with

his hand in sign of peace and friendship. He then addressed them in a long speech, and accepted the presents offered him. He was greatly regarded by his people, for all stood in silence but four, on whom presents were also bestowed, but he took them away, and made signs to indicate that every thing belonged to him.

The king himself was absent, in consequence of wounds he had received in a recent battle.

Granganameo repeated his visits, came on board the ships with confidence, and brought with him his wife and children. They were of mean stature, but well favored and bashful. She had a long coat of leather, and about her forehead a band of white coral, and so had her husband: in her ears were strings of pearls hanging down to her middle, of the size of large peas; the rest of the women had pendants of copper, and the noblemen five or six in each ear. His apparel was similar to that of his wife, only the women wear their hair long on both sides, and the men on one. Their hair is black, but there were seen children having it of a light chesnut color.

On one of their visits, Granganameo took a great fancy for a pewter dish, that so pleased him that he gave twenty deer skins for it, and hung it about his neck in great pride. For a copper kettle he gave fifty deer skins. For an armour he would have given a bag of pearls, but the English affected an indifference to their value, in order to ascertain the place from whence they

were derived. He was just to his promise, ever came true to his appointed time, and daily sent presents of game and fruits.

From thence a party proceeded in exploring the neighboring coast, and landed at the island of Roanoak, where ultimately the location of a colony was fixed.

In 1586 another expedition was undertaken, under the command of Grenville, at the expense of a company formed for the support of the colony, but with the most unfortunate results, and Sir Francis Drake having sailed along the coast of Virginia, was prevailed upon by the colonists to take them back to England.

Efforts were renewed in 1587, by Sir Walter Raleigh and Sir Richard Grenville, for the reestablishment of the colony, and under these circumstances one of the English, who had made the voyage to Virginia, addressed the discourse to the company which De Bry has embodied in his work. It was evidently written to do away with the prejudices that had been excited against the country, by the disappointed men who had returned, awakened from their golden dreams, by a reality that they may have painted in its darkest colors, by way of apology for their own instability. It was printed originally in London, in the year 1588.

In former expeditions to Virginia, an English painter by the name of John Wyth had been sent by Queen Elizabeth to draw the topography, and represent from nature, the form of person of the inhabitants, their

clothing, customs, and manner of living. These Theodore De Bry procured in his visit to England, in 1587, engraved and published in the first part of his great work, in 1590. From the Latin edition of which we have copied, in outline, the illustrations, as best adapted to indicate with distinctness the forms and details of objects in the first place, and in the next we are thus enabled to bring our publication within the means of every school and library, public and private, in the country.

To those who have formed their ideas of the costume and habits of the Indians from what they are, rather than what they were ; before the arts of civilized life had placed within their reach the means of personal decoration ; and its vices and passions taught them the shame of nakedness, these representations may seem unreal ; but executed as they were originally, from personal observation, and engraved and published to the world in the face of so many living witnesses of their truth, the presumption in their favor is sufficiently strong to challenge any objection we may urge against their authenticity, after having stood the scrutiny of more than two centuries. Among the Indians of the many little villages about Roanoak, the moccasin, the leggin, and the ample cloak of fur or skin, seem to have been used by old men alone, and then only as a protection from the partial winter of their mild climate. The simplicity of their

wants, their lives and habits taught them no other requirements for clothing.

If further evidence were requisite to establish the truth of the designs of Wyth, the fact of their having been so often copied in other works might be mentioned, and a long list of witnesses brought forward in their defence ; but it is deemed unnecessary, and we at once proceed to the task we have undertaken, in the confidence that our labors will meet the approbation of the American public, to whom they are respectfully dedicated.



PORTRAITS TO THE LIFE

AND

MANNERS OF THE INHABITANTS,

OF THAT PROVINCE IN

AMERICA,

CALLED

VIRGINIA;

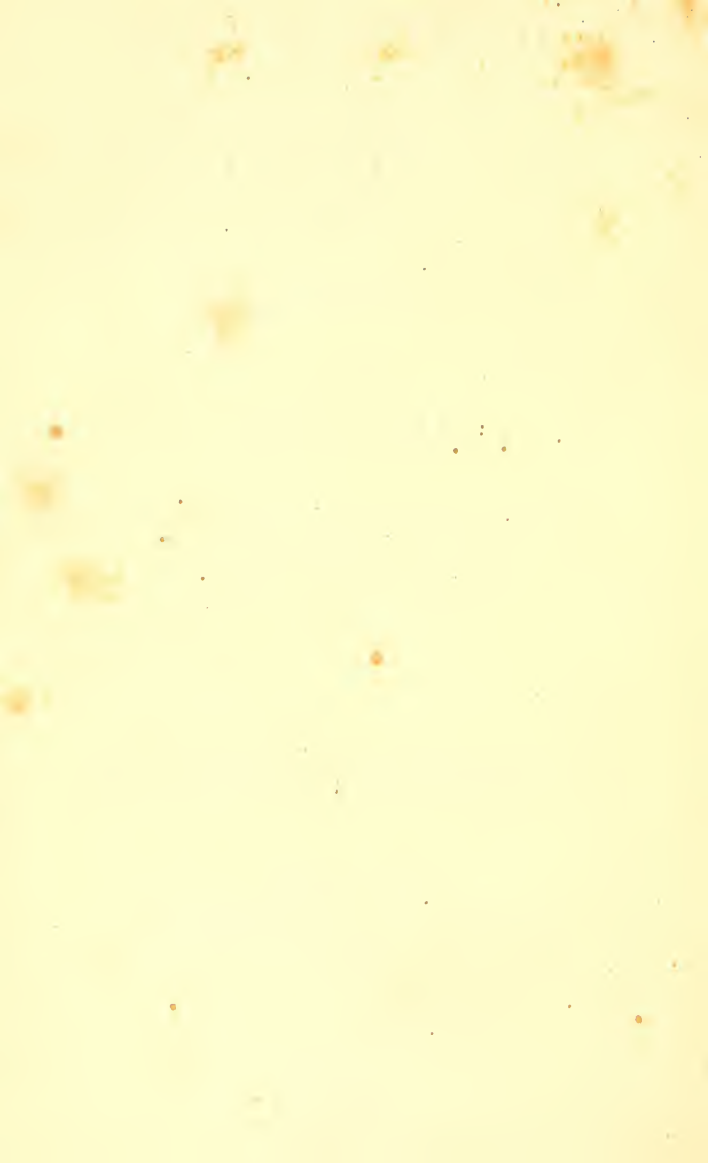
IN CHARGE OF THE HONOURABLE GENTLEMAN, SIR WALTER RALEIGH,
KNIGHT AND STEWARD OF THE STANNARIES IN CORNWALL AND
EXETER, BY LICENCE AND AUTHORITY GRANTED IN THE
YEAR 1585, FOR THE GOVERNMENT OF THE NEW
PROVINCES, BY THE MOST SERENE
QUEEN OF ENGLAND
ELIZABETH.

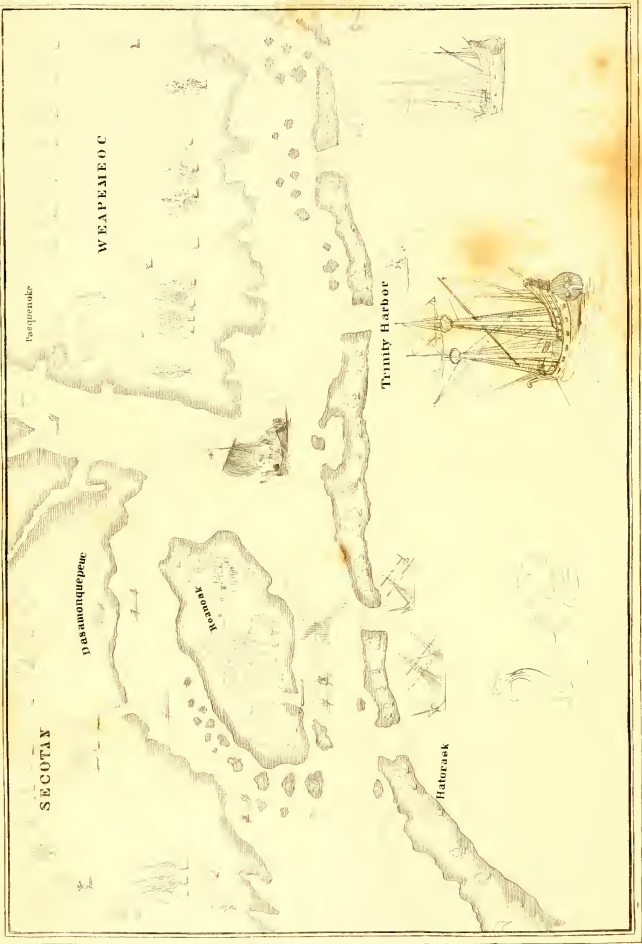
The whole carefully executed and drawn to the life, by JOHN WYETH,
sent forth to that province in the years 1585 to 1588, afterwards en-
graved on copper, and first published by Theodore De Bry, 1590.

NEW YORK:

PUBLISHED BY J. & H. G. LANGLEY.

1841.





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THE ARRIVAL OF THE ENGLISH IN VIRGINIA.

THE coast of Virginia abounds with islands that render the approach to it both difficult and hazardous ; for, although the inlets are numerous, they are extremely shallow and it was not until after repeated trials that we could find one affording a safe entrance, which is now well known, however, to the English. Having passed the inlet, we discovered a large river which we were unable to enter in consequence of the sand drifted across its mouth by the tides, and continued our course to a large island, the inhabitants of which, as soon as they perceived us, raised a loud and terrible yell, as if they had never seen men the like of us before, betaking themselves to flight, and howling like so many wild furious beasts. But, by exhibiting the presents we had with us, such as knives, beads, looking-glasses and the like, they soon grew more friendly, and on being satisfied of our pacific intentions made us welcome. We were conducted to their town called Roanoak and then to their *Werowance*, or chief, who received us kindly, although much surprised by our appearance.

Such was our coming into that part of the new world which we call Virginia : the personal appearance, costume, habits, feasts and ceremonies of whose inhabitants we shall severally present to view.





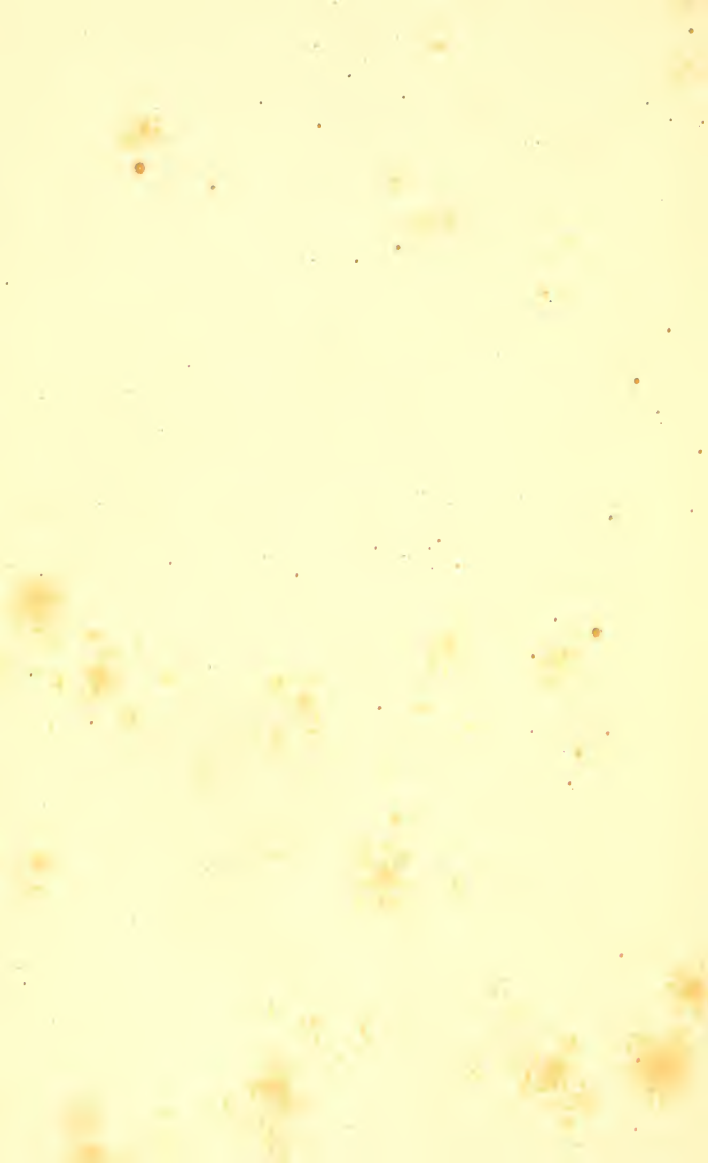
L. H. ...
...

A CHIEF, OR PRINCE, IN VIRGINIA.

IN this fashion the Virginian Chiefs, or Princes, shew themselves in public. Their hair is forced backward, and collected in a knot over the ear, except that on the crown of the head it is cropped, and made to stand up in a crest, like the comb of a cock, where it is ornamented with a bright colored feather, and two smaller ones are placed at each side. They hang in their ears rude pearls, or such ornament as they may fancy, the foot of a bird or such like. They tattoo or paint their foreheads, cheeks, arms, legs and bodies, and hang about their necks, strings of rough pearls, or beads of copper of their own manufacture, as well as bracelets on their wrists. On their chests may be observed the scars of wounds inflicted on themselves, to produce a discharge of blood in time of sickness. A finely dressed skin covers their loins, with the tail left to hang behind, to which they attach their quiver, made of bulrushes tied together. Thus with a bow in one hand and an arrow in the other, they are prepared for defence.

In this costume they go to war, or attend certain annual ceremonies or feasts. They are fond of hunting the deer with which the country abounds, for it is pleasant, fruitful, and well wooded. In the rivers are found fish of various kinds.

In preparing for war they paint themselves in the most horrible manner possible.





W. H. Holmes
1871







C. Kelly, Worcester, Mass., 1860.

NOBLE WOMAN OF SECOTAN.

THE women of Secotan are well enough formed. When they walk abroad they carry their arms folded, and are dressed in a finely tanned skin reaching from the waist nearly to the knees, the rest of the person is naked. Their hair is cut short in front, parted and thrown back, falling thinly over the shoulders, and kept together by a sort of coronet. Their foreheads, cheeks, arms and legs are tattooed, and a sort of collar is tattooed or painted about their necks. Small eyes, flat noses, low foreheads, and large mouths are the prevailing characteristics of their faces.

In their ears are hung long pearls, small bones well polished, or such like trifles. The pearls, however, are not so large as those worn by the women of Florida. They are fond of strolling in the fields and along the banks of the rivers, to watch the chase, or taking of fish.

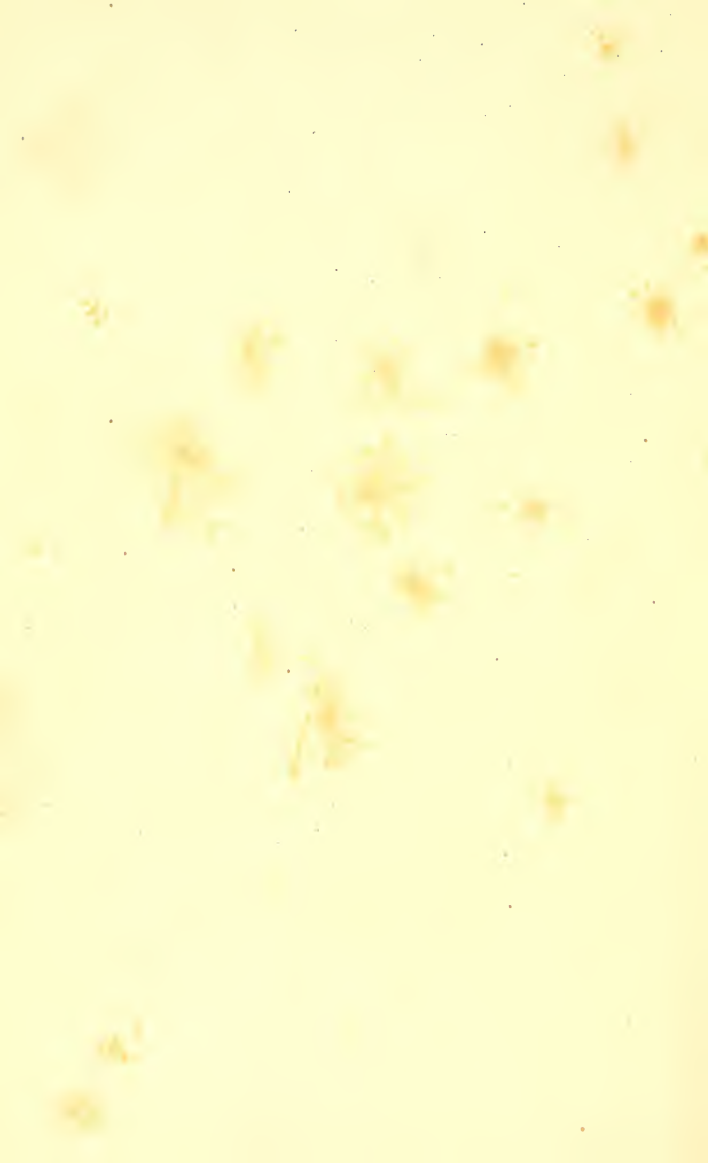




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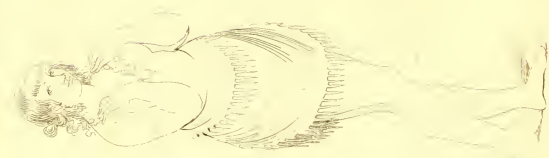
PRIEST OF SECOTAN.

THEIR priests are men advanced in years, and possessed of superior knowledge to the rest. They have their hair cropped and in a crest on the crown of the head, in the general fashion; with the exception that it is trimmed in front, like the rim of a hat. In their ears are long drops. Their cloaks are made of soft skins very finely dressed, with the hair outside. The rest of their persons is naked. They are considered great conjurers, and resort much to the river to favor the sport of shooting ducks, swans and other birds, with the bow and arrow.





A Priest of Sootun



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NOBLE GIRL OF SECOTAN.

IN Secotan the young girls of rank are dressed much in the same fashion as the women before mentioned, with the exception, that, instead of the collar tattooed or painted about the neck, they wear a necklace of large pearls intermixed with copper beads or bits of polished bone.

They tattoo their cheeks, arms and legs; their hair is cut in front in double folds and collected behind in a knot, as represented; they are stout, with eyes expressing much modesty, and they generally have their hands on their shoulders. They amuse themselves, fishing in the creeks and rivers.

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A CHIEF OF ROANOAK.

THE chief men of the island and town of Roanoak wear their hair cropped, parted and in a crest like the others ; except that it is carried back and tied behind like a woman's. They hang a string of pearls, or other beads in use among them, from their ears, and have bracelets of the same. They neither paint nor tattoo their bodies, but as a token of rank and authority, suspend by a string of beads about their neck a square plate of copper on their breasts. A skin very finely dressed and ornamented with fringe, etc., like the women, extends from the waist nearly to the knees. When they walk abroad they carry their arms folded, with a knowing air.

The island of Roanoak is pleasant and abounds with fish.





The Story of the...

NOBLE MATRON OF POMEIOCK.

ABOUT twenty miles from Roanoak island, near the Lake of Paguippe, there is another town not far from the sea, called Pomeiock, in which the costume of the better sort of women differs but little from those of Roanoak.

They wear their hair in a knot, like the young women before represented; and are in like manner tattooed. They hang around their necks four or five strings of beads, in which one hand is slung; and generally carry in the other, a gourd filled with a sweet sort of liquor. The skin worn by them is doubled and extends nearly to the knees in front; the rest of their persons being entirely naked.

It is truly pleasing to behold the native indians, now wading along the shore, or running hither and thither in their tranquil rivers, free from every solicitude for the acquisition of riches for themselves, or their posterity, content with their lot, and receiving a bountiful supply of the few real wants of life, from the hand of Providence.

In this only, the privation of a knowledge of God, are they barbarians.





[Faint, illegible text, likely a title or description of the figure.]

OLD MAN OF POMEIOCK.

(Winter Dress.)

THE old men of Pomeiock are clothed in a large skin, which gathered on the shoulder, hangs below the knees. One arm is left bare for use. These skins are either prepared with the fur on, or are lined with the soft fur of some other animal.

The young men do not suffer their beards to grow, but pluck it out as soon as it appears. Occasionally among the old men a little beard may be seen, but it is rare.

The country adjacent to Pomeiock is very fruitful and pleasant, indeed, there is nothing in England to compare with it.





Women of ...

WOMEN OF DASAMONQUEPEUCK.

(Manner of carrying their children.)

IN the town of Dasamonquepeuck, four or five miles from Roanoak, the women dress and tattoo themselves much in the same manner as those in that place ; except that they have not bands or coronets about their heads, and they do not tattoo their legs.

They have a remarkable manner of carrying their children, as shewn in the picture.



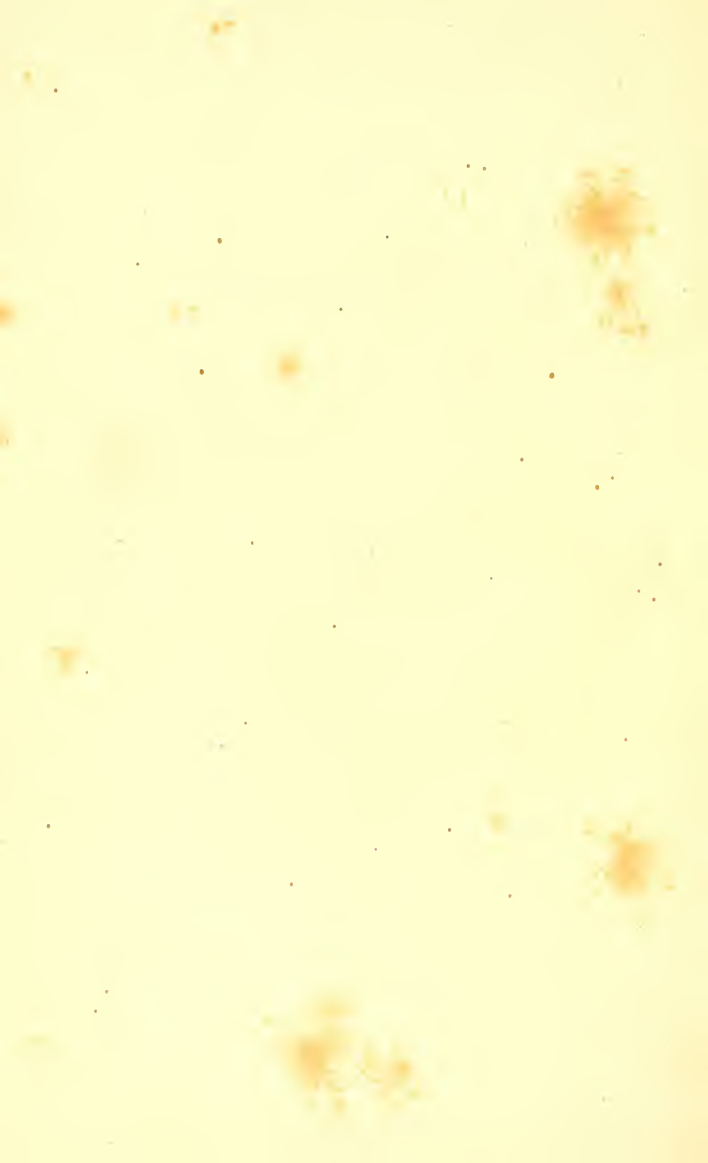


Le dieu Coyote

A PRIEST OR CONJURER.

THERE are common among them, certain Priests, or conjurers, familiar with the devil ; who, in their incantations make most strange and unnatural gesticulations.

Their heads are shaven, except on the crown, where it is in a crest like the rest, and they wear a bird above the ear, as a symbol of their black art. They go naked with the exception of a skin hung before, and kept up by a string about the loins ; to which is also suspended a pouch, as represented. The natives have great faith in their predictions which are often verified.



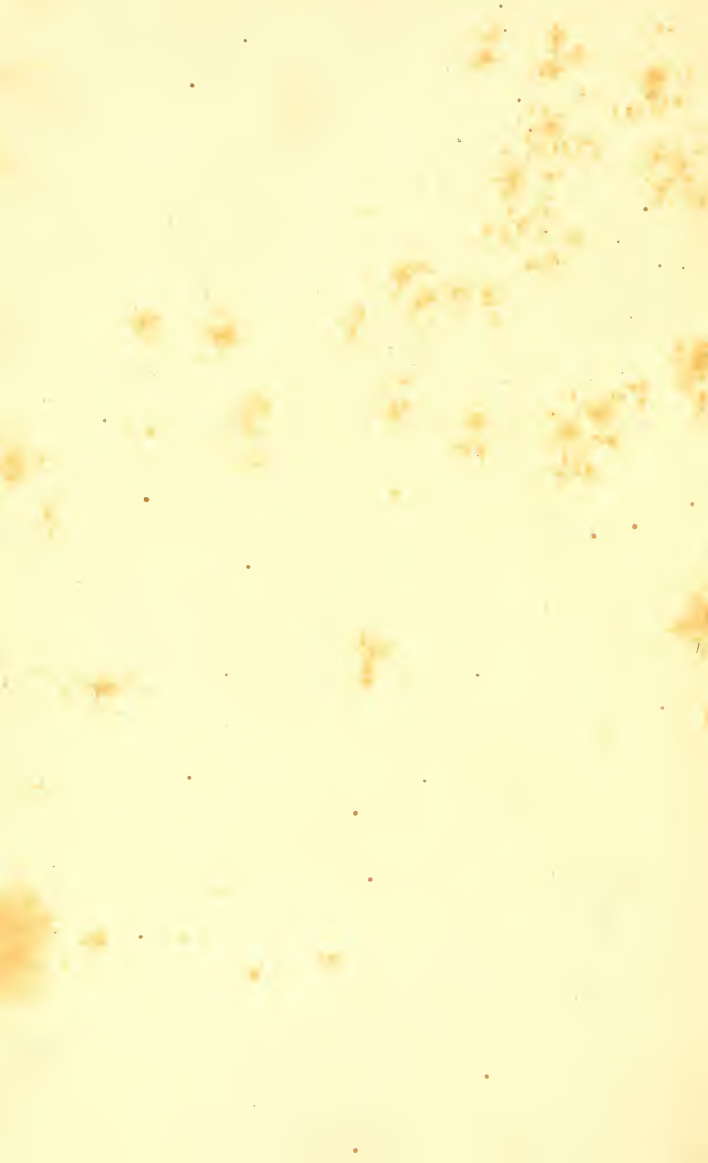


The Mechanics of the Human Foot
as they relate to the

METHOD OF MAKING BOATS IN VIRGINIA.

THE method of making boats in Virginia is very remarkable ; for, without iron or other tools, such as we have, they make them not less convenient and suitable, for navigating their rivers and fishing.

A tree being selected, of such size and height as they desire, they surround it about the roots with a slow fire, which being fed with chips and moss gradually burns it off. The top and branches are in like manner burnt off, and the thickness of the tree retained for the width of the boat. It is then placed upon forks and cross-pieces at a convenient height from the ground—the bark being removed with shells, they retain the exterior entire for the bottom of the boat, and on the other side, kindle a fire the whole length of the log. After it is sufficiently burnt they scrape away the charcoal with shells, renew the fire, and thus alternately by means of fire and scraping, fashion their boats.







Father's of Virginia

FISHING IN VIRGINIA.

THE natives of Virginia have a curious method of fishing, and supply the want of steel or iron by fixing to the end of long poles or reeds, the horny tail of a certain fish like a sea-crab with which, with wonderful dexterity they spear fish either day or night.

They have another method of taking fish by means of certain mats fixed in the water with sticks, like a fence ; which woven into a strait, gradually contracts as shewn in the design. A more cunning trap for fish is not known in England ; of which many kinds are found in the rivers in Virginia, and of very great strength.

It is truly pleasing to behold the native indians, now wading along the shore, or running hither and thither in their tranquil rivers, free from every solicitude for the acquisition of riches for themselves, or their posterity, content with their lot, and receiving a bountiful supply of the few real wants of life, from the hand of Providence.

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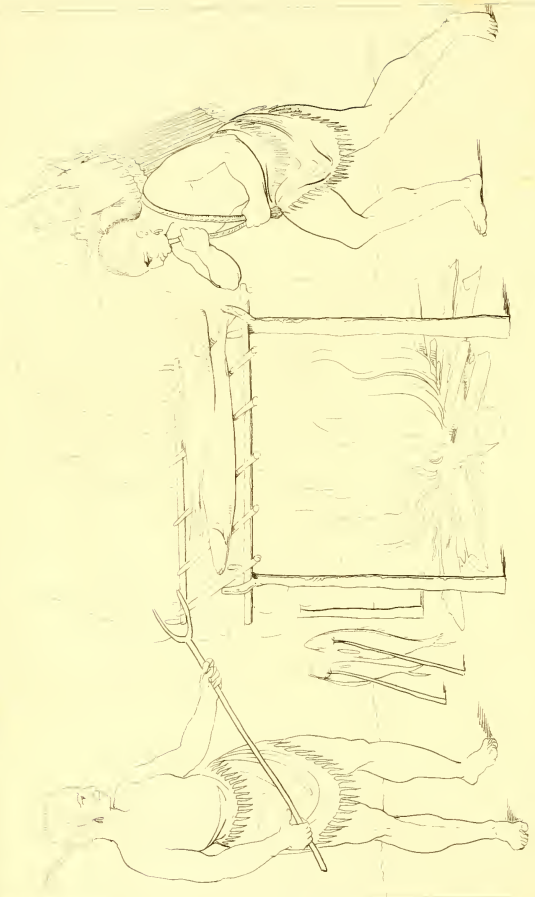


Illustration of a Native American scene, showing a man holding a staff and a woman with a child, near a large structure.

WOODEN RACKS FOR COOKING
FISH.

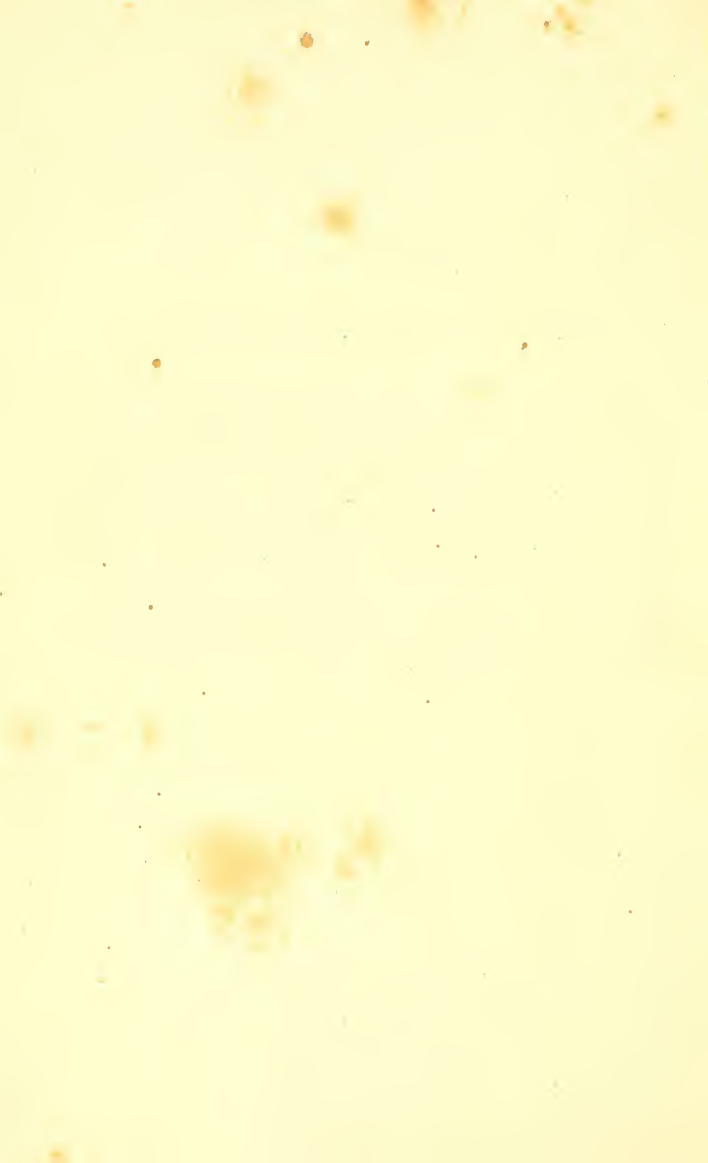
THE fish are carried to a convenient place, where four forked sticks are driven into the ground, across which others are laid as represented, and on these, the fish are placed and the fire is lighted; but not as may be perceived, in the same manner as is the custom with the inhabitants of Florida.





COOKING IN EARTHEN POTS.

THE women make earthen pots of various shapes with much art, as round and often well formed as if they had come from a potter's wheel. These they carry about and make much the same use of, as we do in England of brazen vessels. Filled with water they are placed upon the fire, and fruit, flesh, corn, etc, thrown in and cooked together, forming a sort of salsmagundi, which is laid upon platters, and served to the assembly. They take their meals together, and with commendable moderation.





Manner of sitting

PLATE 18.

MANNER OF EATING.

IN this fashion they take their meals :—The women on one side and the men on the other ; seated in a circle on a rush mat, with a tray of boiled maize in the midst, and other food, such as the flesh of deer, fish, &c.





Ceremony of the Feast to Fire

THE SOLEMN FEAST OF FIRE.

ON the occasion of deliverance from dangers by sea or land, or at the close of a war, they build a fire, around which they seat themselves, men and women together ; and rejoice with singing and making a great noise with a sort of rattle, formed of a dry gourd filled with stones and having a stick run through it for a handle ; as I myself have witnessed and delineated, for it is a rare thing and worthy of observation.





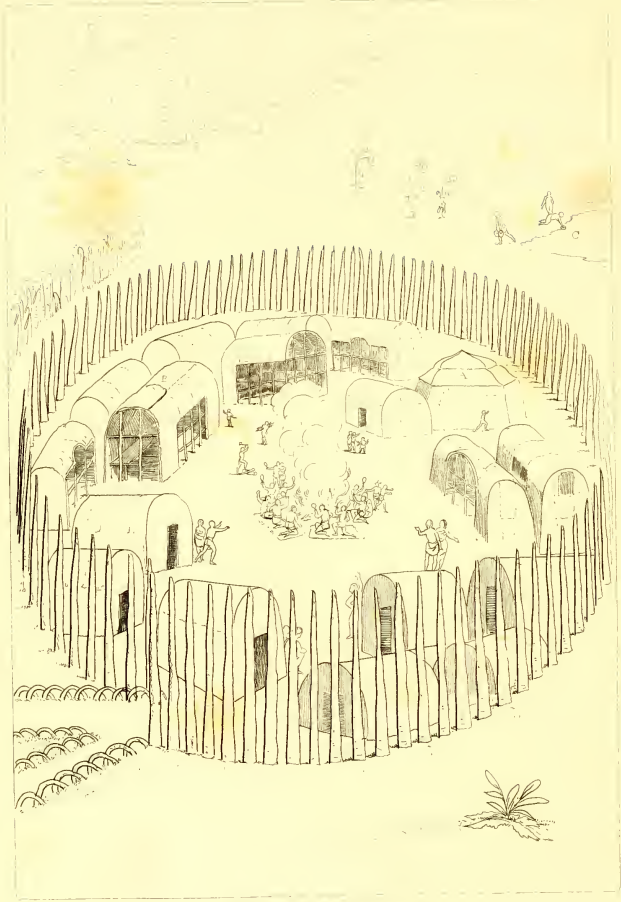
Virginia Dance at a solemn Feast

VIRGINIAN DANCE AT A SOLEMN FEAST.

At a certain time in the year, a great and solemn feast is celebrated, at which all the inhabitants of the neighboring towns are collected, decorated in their outlandish fashions, and having on their shoulders the marks that designate the places of their nativity.

A large area is enclosed by posts rudely carved with faces, around which they dance, sing and make the most uncouth gesticulations, while three of their most beautiful young women, with arms entwined, dance and leap around together in the centre. This takes place after sunset to avoid the heat; and, as one party becomes wearied, another succeeds, until they are ready to assemble at the feast.





Architectural drawing of a large, semi-circular, multi-tiered structure with a central courtyard.

TOWN OF POMEIOCK.

THE towns in Virginia are very like those of Florida, not, however, so well and firmly built; and are enclosed by a circular palisade with a narrow entrance.

In the town of Pomeiock, the buildings are mostly those of the chiefs, and men of rank. On one side, is the Temple (A) of a circular shape, apart from the rest, and covered with mats on every side; without windows, and receiving no light except through the entrance. The residence of their chiefs (B) are constructed with poles fixed in the ground, bound together and covered with mats, which are thrown off at pleasure, to admit as much light and air as they may require. Some are covered with the boughs of trees.

The natives, as represented in the plate, are indulging in their sports. When the spring or pond is at a distance from the town, they dig a ditch from it that supplies them with water.



TOWN OF SECOTAN.

SOME of their towns are not enclosed with a palisade and are much more pleasant. Secotan, for example, here drawn from nature :—Where the houses are more scattered and a greater degree of comfort and cultivation is observable ; with gardens in which tobacco (E) is cultivated, woods filled with deer, and fields of corn. In the fields they erect a stage, (F) in which a sentry is stationed to guard against the depredations of birds and thieves. Their corn they plant in rows, (H) for it grows so large, with thick stock and broad leaves, that one plant would stint the other and it would never arrive at maturity, (G). They have also a curious place, (C) where they convene with their neighbors at their feasts ; as more fully shown in plate 20, and from thence they go to the feast, (D). On the opposite side is their place of prayer, (B) and near to it the sepulchre of their chiefs, (A) the interior of which will be shown in the following plate. They have gardens for mellons, (I) and a place (K) where they build their sacred fires. At a little distance from the town is the pond, (L) from which they obtain their supply of water.



Figure 1. A. Indian.

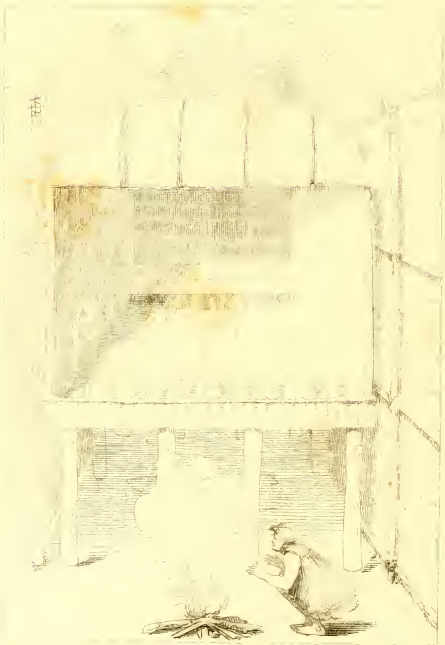


Figure 2. B. Indian.

KIWASA THE IDOL.

THE Virginians have an idol which they call Kiwasa. It is about four feet high, made of wood and its head is reported to have been taken from the people of Florida. The face is painted red, breast white, and the rest of the body black. The legs are variegated with white. Around the neck is suspended a necklace of white beads, mixed with larger ones of copper; which they esteem far more valuable than gold or silver.

This idol is placed in the temple at Secotan, as the guardian of the dead bodies of their chiefs. Sometimes they have two of these idols in their temples, never more; and when seen in a gloomy place, by an uncertain light, they are horrible objects.

SEPULCHRES OF THEIR CHIEFS.

ON a platform nine or ten feet high, are placed the dead bodies of their *Werovans*, or chiefs; after having removed the bowels and fleshy parts, which are dried and enclosed in boxes at the feet of the skeletons, over which the skin is replaced. Above them is seen their guardian Kiwasa, and beneath, the habitation of the priest, who, night and day, mutters prayers and watches the dead.







Manu's Religion in the East.

MARKS OF CERTAIN WARRIORS.

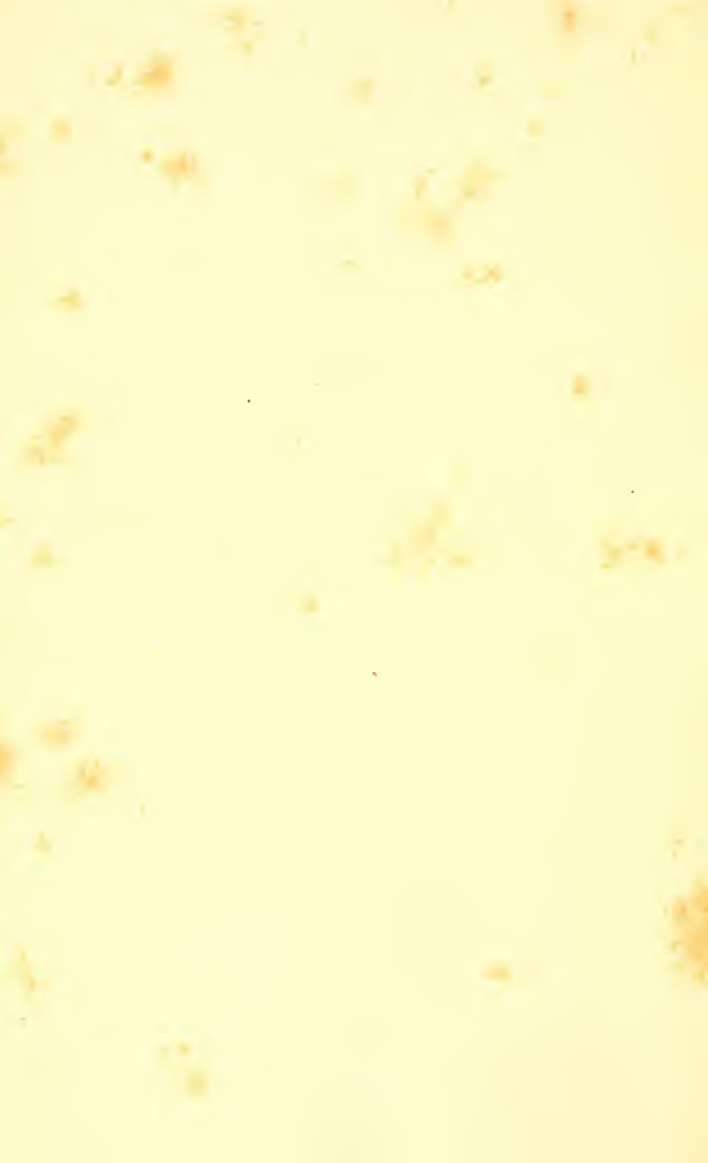
THE greater part of the natives of the provinces have marks on their shoulders indicating the place to which they belong. Thus:—

A. The mark of Wingina, a chief of Roanoak.

B. A kinsman of Wingina.

C and D. Marks of certain Braves of Secotan.

E. F. and G. Men of note in Pomeiock and Aquas-kogock.



PART SECOND will contain the designs of LE MOYNE, a painter of Dieppe, who was commissioned on the expedition of LAUDONNIER to Florida in 1564, for the purpose of delineating the topography and people of the country, and may probably exceed fifty plates.









