

The Natives and the Newcomers

Chapter Preview

Terms:

conjurer, archaeologist, culture, atlatl, pemmican, ceremonial center, dialect, clan, matrilineal, Columbian Exchange, immunity, expedition, charter, colony, Lost Colony

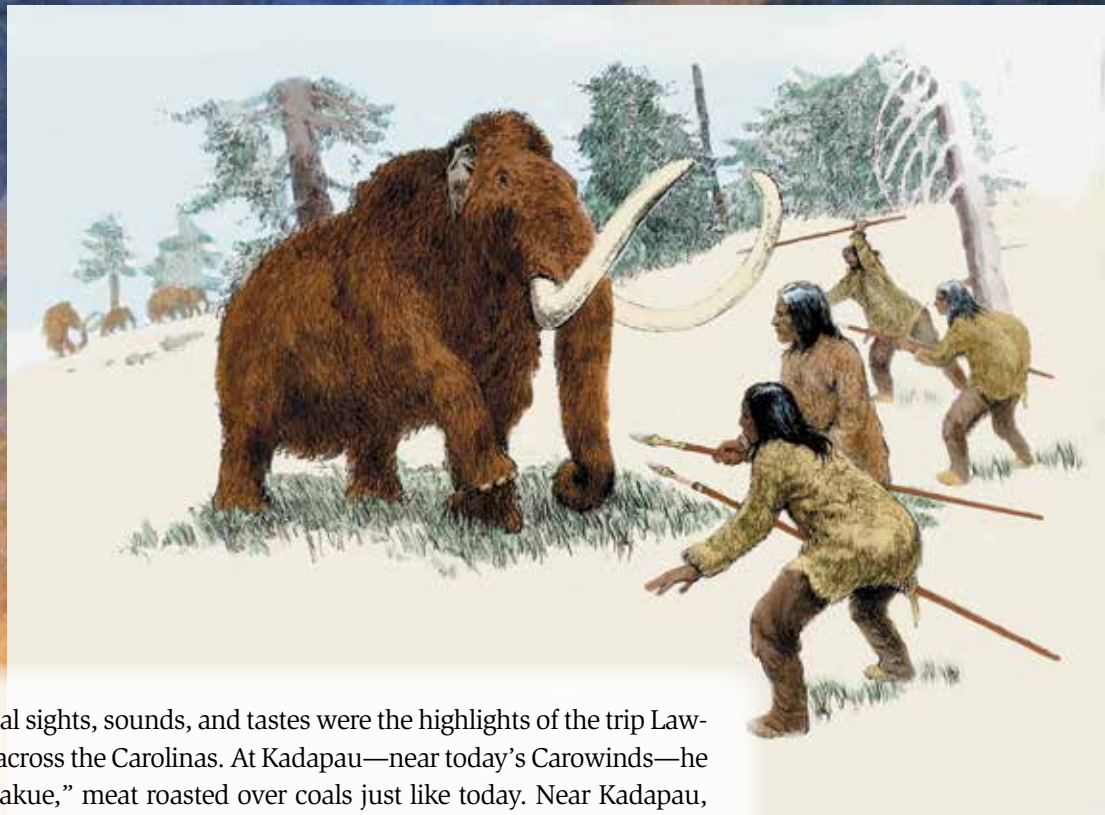
People:

Christopher Columbus, Juan Pardo, Giovanni da Verrazano, Hernando de Soto, Elizabeth I, Walter Raleigh, Philip Amadas, Arthur Barlowe, Manteo, Ralph Lane, Thomas Harriot, John White, Francis Drake, Virginia Dare

Places:

Bering Strait, Town Creek Indian Mound, Fort Raleigh, Roanoke Island

Carolina's native people greatly interested John Lawson. In 1700, the English explorer visited Waxhaw, near present-day Charlotte. There, the women danced nonstop in a circle for six hours, until "a white lather" of sweat covered their bodies. Musicians accompanied them by beating drums made of deerskin stretched over clay pots and shaking gourds filled with corn kernels. Earlier, the Waxhaw men had spun around and gestured for two hours—"a way of dancing nothing short of a stamping motion," Lawson reported back to England. Their shrieks echoed off the walls and pyramid roof of their council house. Villagers crowded onto benches along the walls, each spectator listening to the stories the dancers chanted. Just like everyone else, Lawson snacked on stewed peaches and smoked *venison* (deer meat) as he watched.



Unusual sights, sounds, and tastes were the highlights of the trip Lawson took across the Carolinas. At Kadapau—near today’s Carowinds—he ate “barbakue,” meat roasted over coals just like today. Near Kadapau, Lawson watched thousands of pigeons fly over in one afternoon. While at Sapona (where I-85 crosses the Yadkin River today), a “fierce wind came up” and almost blew down the village. The **conjurer** (what Europeans called a “medicine man”)—who was supposedly able to cast spells on people and nature—rushed from his hut, muttered phrases into the air, and “in two minutes the wind ceased.”

When Lawson returned to England, he published the account of his adventure. It was the first book written about North Carolina. Some readers recognized that the miracle performed by the Sapona chief was really caused by the passing overhead of a tornado. Even so, the “delicious country” that Lawson explored was filled with wonders. “None I have ever seen exceeds it,” Lawson said of the region’s natural resources and human accomplishments.

The culture that John Lawson observed and wrote about had been a thousand years in the making. Native Americans had lived in the Carolinas since the beginnings of civilization, and their lifestyle was the product of the many lessons learned about their environment. This lifestyle was all but destroyed by the explorations of Europeans. First the Spanish, then the English, came to claim Carolina as their own. They, too, would suffer in the exchange of germs, habits, and ideas between the natives and the newcomers.

Above: Using only stone-tipped weapons, courage, and skill, the Paleolithic hunters killed mammoths, mastodons, and other large animals. **Background:** This painting imagines the voyage of Christopher Columbus’s ships, the *Niña*, *Pinta*, and *Santa Maria*, to the New World.

Background: People of the Mississippian culture built mounds throughout the southeastern region of today's United States.

Signs of the Times



Sports

The Aztecs in present-day Mexico played a form of one-on-one basketball. The hoop was made of stone and the ball of solid rubber. The loser was beheaded. Sometimes they used the head of an executed criminal to kick around. A similar rough game called “football” was played in England in the 1500s; Queen Elizabeth I outlawed the game in London because of the number of serious injuries.

Art

John White, an English watercolorist, was painting scenes of Native American villages near Roanoke Island in 1585 when Michelangelo, one of the greatest European artists of all time, was still serving an apprenticeship in Italy.

Everyday Life

Men in Persia invented pants about 500 BC. Buttons for pants and shirts first appeared in France about AD 1200. During the same time, Native Americans went without both, although men wore leggings and breechcloths (garments worn about the loins).

Science

Corn was grown as early as 7000 BC in Central America, the same time that agriculture first appeared in western Asia with crops of lentils, barley, and wheat.

Mathematics

Europeans first used fractions in 1585, the same time that Thomas Harriot, an English mathematician, was exploring Roanoke Island for Sir Walter Raleigh.

Religion

Pyramids were part of many early religious sites across the world, including the Egyptian culture (around 2700 BC) and the Mayan culture of Central America (around AD 500). In a similar way, mounds were built as part of the culture of natives living in North Carolina. It is believed that the mounds were built for religious purposes.

Architecture

The Gothic cathedrals of Europe first appeared around AD 1100, about the same time that the biggest of the serpent mounds were being built by Native Americans.

Figure 4.1

Timeline
10,000 BC to AD 1600

10,000 BC - People first came to the North Carolina area

7000 BC - Beginning of Archaic period

1000 BC - Beginning of Woodland period



AD 1000

AD 1200 - Beginning of Mississippian period



AD 1200

AD 1300

AD 1400

Johannes Gutenberg printed the first Bible - **1455**

Columbus arrived in New World (San Salvador) - **1492**

New World named for navigator Amerigo Vespucci - **1507**

"America" used for first time on map - **1538**

Elizabeth I became queen of England - **1558**

English fleet defeated the Spanish Armada - **1588**

1524 - Verrazano explored North Carolina coast

1569 - Juan Pardo explored North Carolina

1584 - First Raleigh expedition to Roanoke

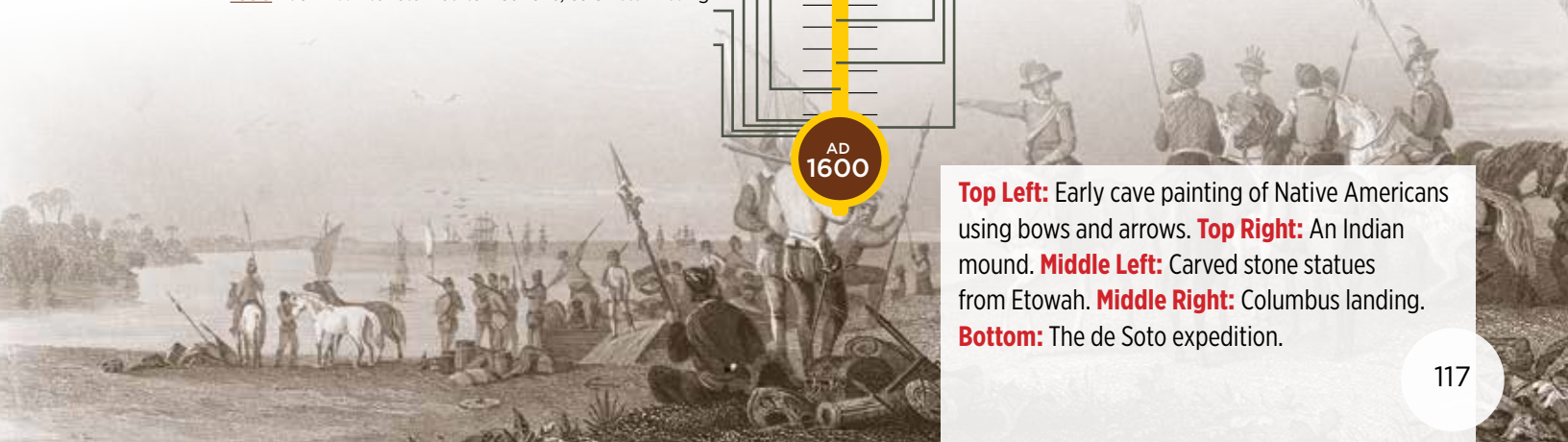
1585 - Lane colony arrived at Roanoke

1587 - White colony arrived at Roanoke

1590 - John White returned to Roanoke; colonists missing

AD 1500

AD 1600



Top Left: Early cave painting of Native Americans using bows and arrows. **Top Right:** An Indian mound. **Middle Left:** Carved stone statues from Etowah. **Middle Right:** Columbus landing. **Bottom:** The de Soto expedition.

Section 1

Cultures of the First People

As you read, look for


 Setting a Purpose

- ▶ the various periods into which scientists divide prehistoric cultures;
- ▶ advances in toolmaking, hunting, and agriculture;
- ▶ the importance of ceremonial centers and the Green Corn Ceremony;
- ▶ terms: **archaeologist, culture, atlatl, pemmican, ceremonial center.**

IN OTHER WORDS

There are a number of terms used to describe the first people in North America. Among them are American Indians, Indians, indigenous peoples, Native Americans, and native peoples.

When people first settled what later became North Carolina approximately 12,000 years ago, they were often cold. **Archaeologists** (scientists who study and interpret artifacts of past human life) believe the first inhabitants of this area came from Asia during the last great Ice Age. Many scientists believe the first people came to North America across a land bridge at what is now the Bering Strait. That climate was much colder than today's. Winters lasted longer, and temperatures dropped a lot lower. Much of the land was covered by spruce and fir trees, which today only thrive in the high mountains. Huge mastodons and other now-extinct animals roamed the Uwharries. The beach was closer to the Fall Line than to the Outer Banks. In fact, there were no Outer Banks, but there were the first formations of what later became the Sandhills.

Very little remains of these first people. They are called *Paleolithic*—Latin for “old stone,” a reference to the make-up of their tools. Most of the first people spent some of their time *foraging* (searching for food) in the Uwharrie Mountains, because the slate there could be easily turned into weapons for hunting. Some of the oldest-known spear points have been found near Morrow Mountain in Stanly County. It was the use of the first tools that led to the first real grouping of people, as they learned to feed and house themselves in common. Their habits and patterns are classified as the *Archaic* period, another reference to a long-ago age.

Below: A woolly mammoth (left) and an American mastodon (right) facing each other, showing the physical differences between the two animals.





Map 4.1

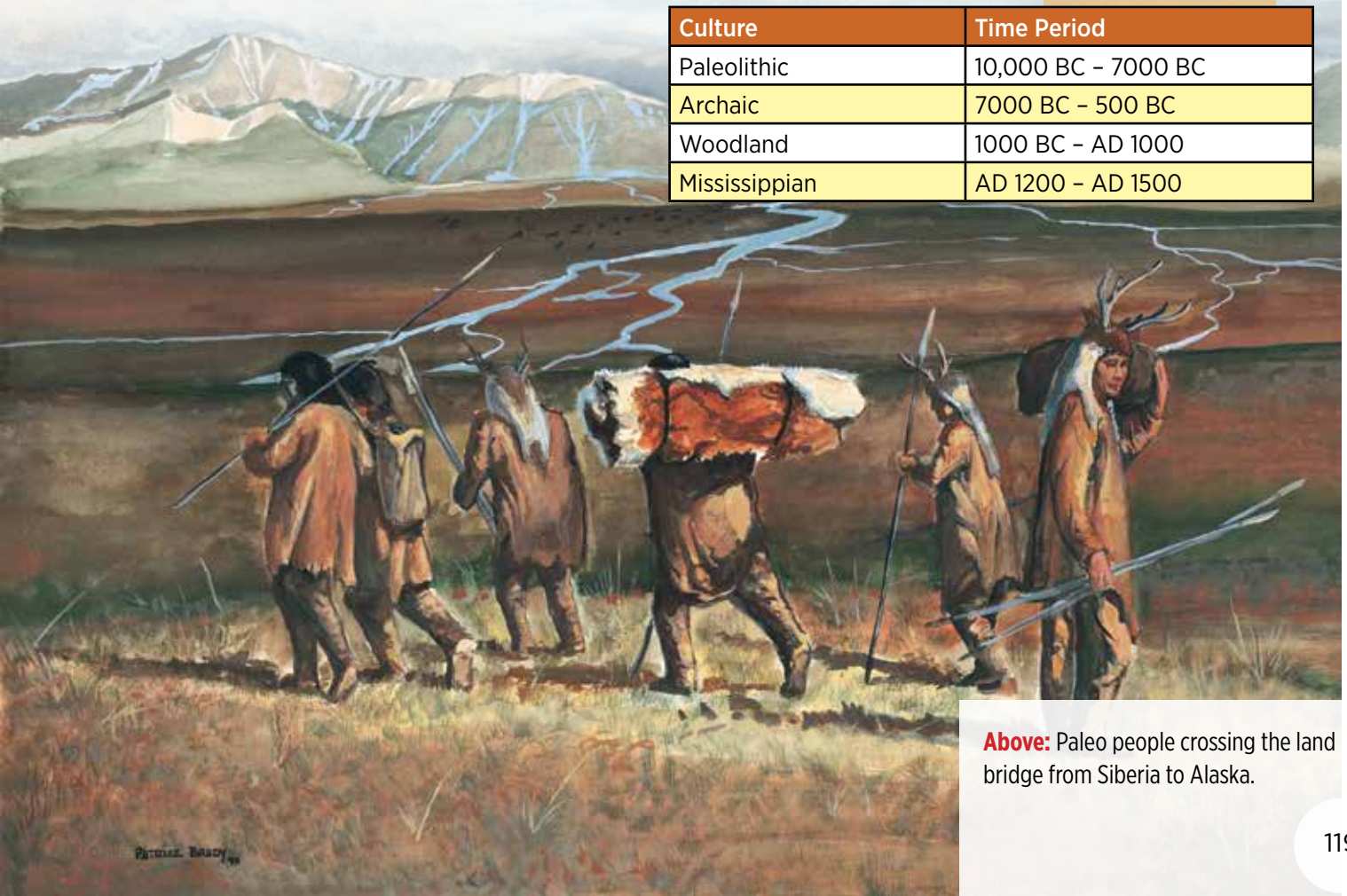
Bering Land Bridge

Map Skill: Which two continents were connected by the Bering Land Bridge?

Figure 4.2

Prehistoric Cultures

Culture	Time Period
Paleolithic	10,000 BC - 7000 BC
Archaic	7000 BC - 500 BC
Woodland	1000 BC - AD 1000
Mississippian	AD 1200 - AD 1500



Above: Paleo people crossing the land bridge from Siberia to Alaska.

DID YOU KNOW...

Archaeologists who have constructed and tried the atlatl have found that a man using one can pierce a four-inch target from forty yards away.



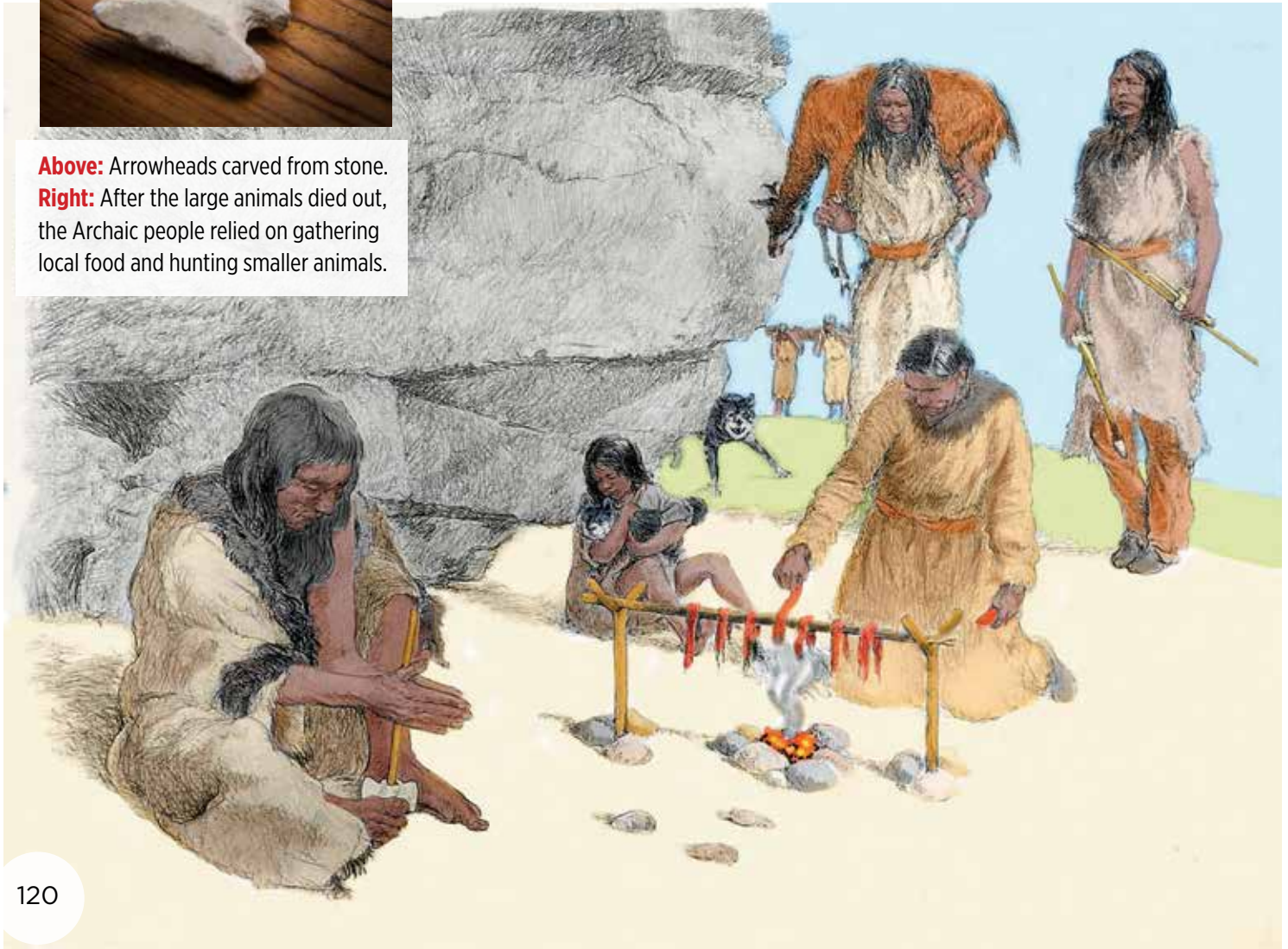
Above: Arrowheads carved from stone.
Right: After the large animals died out, the Archaic people relied on gathering local food and hunting smaller animals.

These habits and patterns of living are the basis of culture. **Culture** is the beliefs, traditions, music, art, and social institutions of a group of people who share common experiences. Some might think of the Paleolithic people as having a simple culture. However, these people had learned to survive in harsh conditions using only stone tools. Could you do as well?

The Archaic Period

When warmer weather returned about 9,000 years ago, people formed foraging communities to help one another hunt game and gather nuts and berries from the forests. As hickory nuts, black walnuts, and oak acorns became more plentiful, people grew healthier. Their flint tools became more complex. Scrapers made from sharp flint could take the fur off the skin of a bear or deer and provide clothing. River rocks were made into the first hammers, some of which were used to open the hard shells of the nuts. The foragers would move from place to place according to the season. They would spend spring along the coast, where they learned to trap and spear fish; in winter they would move closer to the Fall Line, hoping to find more fish in the rapids of nearby streams.

Some time about 5,000 to 7,000 years ago, the Archaic people developed an improved spear. Archaeologists have found these tools up and down the Fall Line. The points were more *fluted* (had more grooves), and hunters had learned they could fling their spears a longer distance



if they used a launcher that extended their throw. The **atlatl** was a carved stick that had a base at right angles to the shaft. The hunter could set a spear on the atlatl and then fling the spear forward with more force and speed. Hunting improved; in fact, for the first time, smaller groups could succeed. It was no longer necessary to use a lot of people to corner the prey before killing it. Once again, life improved, diet became more satisfactory, and population tended to increase.

About 5,000 years ago, the climate warmed more, and people began to live together in larger communities. Groups set up small clusters of huts on floodplains near creeks and rivers. For the first time, people had the technology to survive in the mountains. *Hearths* (permanent stone formations for campfires) have been discovered on the Swannanoa River near Asheville. During this time, the inhabitants made the first known clay pottery, shaped by pounding with hands and rocks. They also carved out soft soapstone to make bowls they could heat directly on the fire. For the first time, people planted seeds and harvested crops, most often squashes, gourds, and sunflowers. They improved their tools as well, using axes to chop trees and long rocks in bowls to grind meat, nuts, and grease together. This mixture, **pemmican**, was a long-lasting and nourishing food. There is also the first evidence during this time of ceremonial burials, where the bodies of the dead were carefully stored and preserved. Even dogs received burials, an indication of their importance to a community that still depended on hunting. Survival got even more likely about 1,500 years ago with the introduction of the bow and arrow, which made it easier to hunt smaller game.

The Woodland Period

Life for the first inhabitants took another great leap in quality, sometime about 3,000 years ago, when corn arrived in the area. *Maize*, what Americans call corn, originated in Mexico. The first kernels were smaller than popcorn seeds. Over time, the plant grew larger and more fruitful. It was carried to what later became the United States by traders making their way up the Mississippi River. Eventually, it was introduced to the Atlantic Coast, drastically altering life among the peoples there.

The corn grew well in stream bottoms, particularly when it was grown together with its “sisters,” beans and squash. As a result, the level of nutrition once again increased, and people were able to stay in one place longer. What archaeologists call “a village tradition” became a part of the culture of the people. Pottery was used for cooking, and some villages even had an underground storage pit in which food could be stored in strong clay pots. The oldest known villages were centered in the Uwharries on the tributaries of the Pee Dee River. These people were the ancestors of the Catawba. Other villages have been found in the deep mountains, along the Little Tennessee River. These people were likely the ancestors of the Cherokee. Because people living in this time depended so much upon the forests for shelter and hunting, this time is known as the *Woodland* period.



Maize is not a simple crop. Today, there are over three hundred kinds of corn.



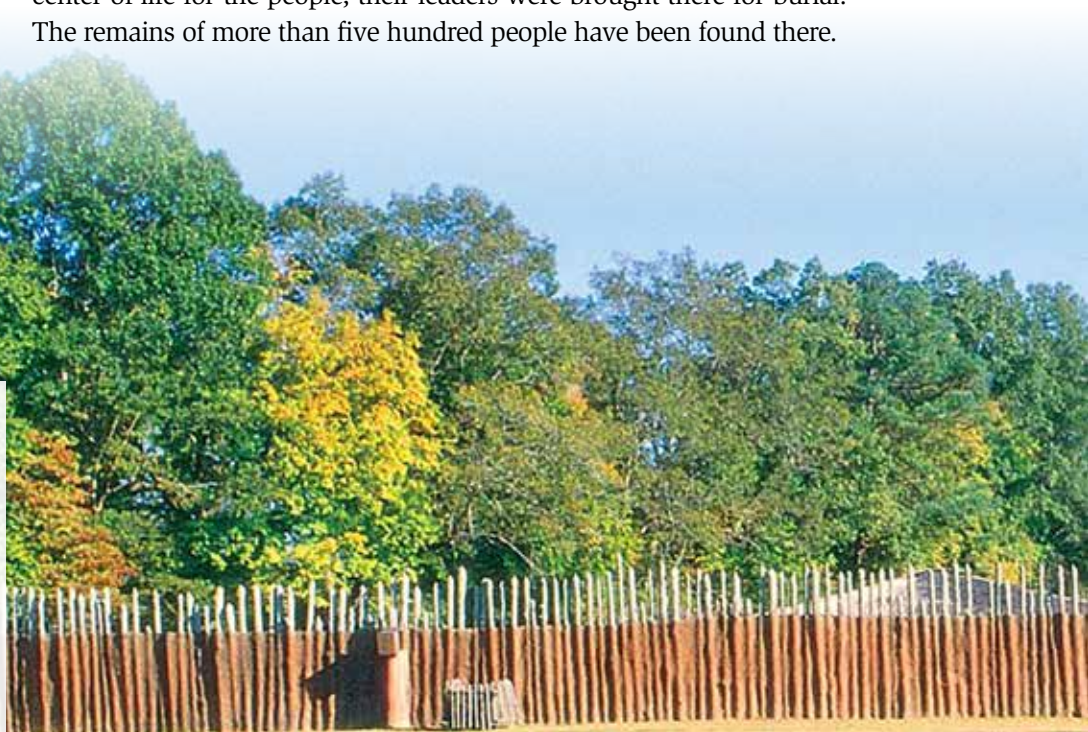
Top: Spear points were formed from stone. **Top Right:** An atlatl was used to launch spears for more effective hunting.

Mississippian Influence

For several centuries, the original people were influenced by a culture that came from the southwest. Historians call this influence the *Mississippian* culture because its principal towns were located along the Mississippi River. The Mississippians, in turn, had been influenced by traders who came north from present-day Mexico and taught them new ideas. In particular, the Mississippians built **ceremonial centers** wherever they lived, areas that allowed them to come together for religious worship, recreation, and fellowship. The Mississippians believed that such ceremonies helped them grow better crops and live in better harmony with the earth. Their ceremonies were led by priests who had great control over their lives.

The farthest advance of the Mississippian culture into North Carolina was along the Pee Dee River. About 800 years ago (around AD 1200), outsiders set up villages along the creeks that fed into the Pee Dee. It is unclear whether they chased away the inhabitants and took over their fields and forests or just convinced the inhabitants to live like they did. Most of these newcomers were farmers and hunters, just like the people they replaced. They were also traders, looking for minerals, flints, and other valuable materials that were needed back in the larger towns on the Mississippi. The proof they were traders comes from items like copper from Michigan, which archaeologists have found on the site.

To create community among the settlers, the priests ordered them to spend the autumn months erecting a square mound in the middle of the settlement. A large, level field surrounded the mound, and a *palisade* (a fence of sharpened logs) was erected to keep out intruders. Today, North Carolinians call this ceremonial center Town Creek Indian Mound, with the word *town* designating its place as the ceremonial center. On top of the mound, the settlers built a house with a pyramidal roof, where the priest lived with his family and where he conducted religious activities in front of crowds packed into the palisade area. Because the mound area was the center of life for the people, their leaders were brought there for burial. The remains of more than five hundred people have been found there.



Top: Native American woman painting pottery. **Bottom:** The reconstructed ceremonial center at Town Creek is surrounded by a palisade fence of pine poles for protection. There was also an underground tunnel leading into the center from the river.

The people came several times a year to celebrate. The most important festival was the Green Corn Ceremony. Because maize had become such an essential food, Native Americans rejoiced each year when the corn grew ripe enough to eat. It was like the European Christmas, New Year's Day, and Mardi Gras rolled into one celebration. Families in each village cleaned out their houses, bathed themselves, put on new clothes, and extinguished their fires before coming to the ceremony. They would also take the "black drink," a tea made from strong herbs that would help them purge the toxins from their bodies. The priest did the same. Before the assembly, he would relight his own fire on the mound. The people then feasted on roasting ears (boiled corn on the cob) and watched a ball game that resembled lacrosse. When they returned home, they took embers from the sacred fire to rekindle the flame in their homes, thus starting the new year.

The Town Creek culture seems to have survived for several hundred years. However, by the 1500s, when the first whites came into the area, it had lost influence. Its customs, however, had become daily habits for most of the native peoples of what became North Carolina.

It's Your Turn

1. Why were the first people in America called "Paleolithic"?
2. Why was pemmican important to the early people?
3. What did the Green Corn Ceremony celebrate?
4. Why was the development of the atlatl an important technological advancement?



HAVE YOU VISITED...



Town Creek Indian Mound?
Situated on Little River (a tributary of the Great Pee Dee) near Mt. Gilead in Montgomery County, Town Creek Indian Mound is one of our most popular state historic sites. The same director has conducted archaeological research there for more than fifty years. The site has a visitor center with interpretive exhibits and audiovisual programs, a reconstructed ceremonial center, and a nature trail.

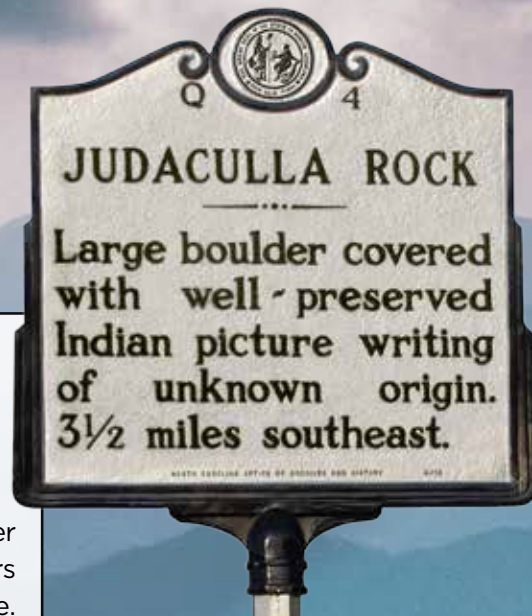


Above Left: Reproduction of a Woodland Indian dwelling.

special Feature

History by the Highway Judaculla Rock

The markings on Judaculla Rock in Jackson County have never been translated. No one is sure if the Cherokee or their ancestors made the strange “power lines” that crisscross the soapstone. Some scientists think they are 3,000 years old. Legend says it was Judaculla, the slant-eyed giant, that scratched the marks with his seven-fingered claws as he crawled over the rock. At one time, there were other similar stones in the area.



North Carolina State Archives

Above: Judaculla Rock as seen in the 1930s when the Parker family filled the carvings with chalk. **Right:** Recent excavations exposed more of the rock. It is believed that it was once part of a larger site.



Photo courtesy of Christopher Park

Section 2

The Native People “Discovered”

As you read, look for

- ▶ tribes that lived in early North Carolina;
- ▶ the culture of the Woodland people;
- ▶ how contact with Europeans affected Native American life;
- ▶ terms: **dialect, clan, matrilineal, Columbian Exchange, immunity.**



You may know the children’s rhyme “In fourteen hundred ninety-two, Columbus sailed the ocean blue.” It’s true, Christopher Columbus, the famous Italian explorer, sailed from Spain across the Atlantic Ocean in 1492. While he was searching for an improved route to trade with Asia, he had no idea that North and South America were in his way! What followed Columbus’s voyages was a rapid increase in exploration from Europe to the West. As the explorers ventured into the area that we know as the Carolinas, they found people living on the land. From the explorers’ point of view, these lands were a “new world” full of strange animals, plants, and people.

For the native people, these lands were their home, and the light-skinned Europeans were the strange ones. With their large boats, peculiar animals, and powerful weapons, the Europeans represented both a curiosity and a threat.

The native cultures that would play important roles in the history of North Carolina had been well organized by the 1500s. Most were renamed by the Europeans who first encountered them, but the groups had developed customs and values that withstood many of the problems that came with European contact. The same basic groups still live in North Carolina in the early twenty-first century.

Archaeologists think that more than thirty different groups lived on the Coastal Plain, Piedmont, and Mountains in the 1500s. Some were no larger than one or two villages, like the Eno, who gave their name to a river near Durham. Other nations numbered in the thousands, the largest being the Cherokee in the westernmost mountains.



Above Left: John White’s paintings provide much information on early Native Americans of the Roanoke region. This painting shows how some Native Americans painted their bodies before hunting or feasting. **Above Right:** This is a chief, or “Herowan,” from Roanoke. **Below:** This is John White’s painting of Secoton, on the Pamlico River.



DID YOU KNOW...

Before the arrival of the first Europeans, more than 30,000 Native Americans were living in present-day North Carolina.

Algonquin Tribes

Along the coast lived small groups that spoke various versions of the Algonquin language. This particular language was shared by villages and tribes all along the Atlantic Coast from what is today Maine down to North Carolina. These groups included the Chowanoc and Pasquotank who lived north of the Albemarle Sound, each of whom was the namesake for a county. One Chowanoc village had more than one thousand people in the late 1500s. The Waccamaw, the largest group on the Cape Fear, gave their name to Lake Waccamaw (one of the largest of the Carolina bay lakes) and to the Waccamaw River. Like all native peoples, these groups took particular advantage of their environment, depending heavily on fish taken from the sea and sounds. In addition, reported Arthur Barlowe, a visiting Englishman in the 1500s, they ate many “kinds of fruits, melons, Walnuts, Cucumbers, Gourdes, Pease, and divers roots.” It was also said that their corn “was very white, faire, and well tasted.” The Algonquin were the subjects of the famous watercolor paintings done by John White of the Lost Colony.

The Tuscarora

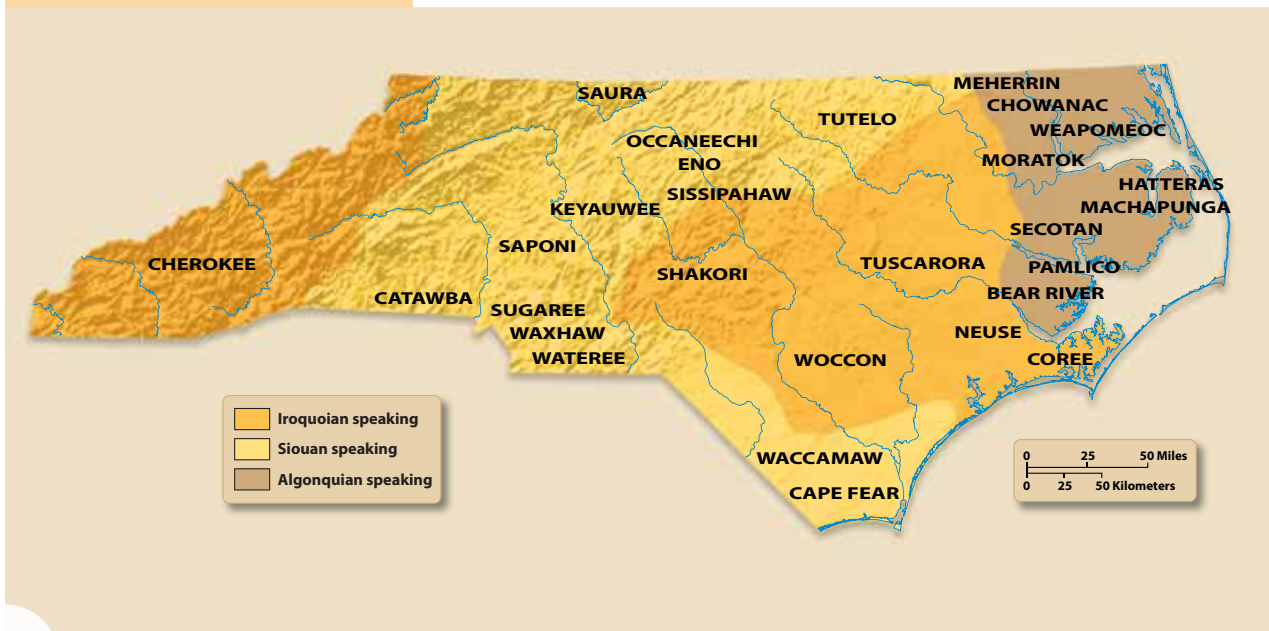
The Coastal Plain was dominated in the 1500s by one tribe, the Tuscarora. This group had about fifteen large villages, each with about three hundred to five hundred people, concentrated near the Neuse and Tar Rivers. The name *Tuscarora* means “hemp gatherers.” The Indians used hemp to make rope and binding cord. The Tuscarora were kin to the famous Iroquois nation of New York and possibly came south in the 1400s. One Iroquois chief said of the Tuscarora, “They were of us and went from us long ago.”

One early explorer noted that the Tuscarora had flat bodies. Tuscarora children “were laced down hard to a board in their infancy” to give them the correct form of posture later. They ended up with “exceedingly well-shaped limbs.” One English explorer claimed their legs and feet were “the handsomest in the world.”

Map 4.2

Native American Tribes in North Carolina

Map Skill: To which language group did the Catawba belong?



The Catawba

West of the Fall Line, more than a dozen different groups lived in the rolling hills of the Piedmont. They had many names that have survived as places in North Carolina, including Waxhaw and Saxapahaw. The largest group came to be called the Catawba, a name given them by the explorer Juan Pardo—because he heard them say something that sounded like *ka pa tu*, meaning that they lived “where the river divides.” This was a reference to a group of towns where the southern and northern forks of the Catawba River came together, south of today’s Charlotte. Some of the Catawba actually called themselves *is wa*, “the people who lived on the river.” They were distinguished by the burnt-black pottery they made out of the various clays found in the area.



Many groups moved back and forth across the hilly Piedmont in the 1500s. The Saponas, who had lived in Virginia for a time, spent several decades concentrated on the Yadkin River at one of its *fords* (shallow crossing places). This was the tribe visited by John Lawson in 1700. The Occaneechi lived near the present site of Hillsborough and were known to be miners in the Uwharries. Regardless of what name they went by, the tribes in the Piedmont spoke languages that were various versions of the Sioux language. At some point in their past, the Sioux had lived in the northern areas of what became the United States. When a lack of resources forced the Sioux to migrate, some headed south, others west. The Catawba, in fact, were distantly kin to the more famous Sioux tribes of the Great Plains.

Above: The Schiele Museum of Natural History in Gastonia has a reconstructed Catawba village. The council house (left) is just as John Lawson described it in 1700.

DID YOU KNOW...

According to the United Nations, the four staples of diets around the world are wheat, rice, corn, and potatoes. Two of the four—corn and potatoes—were developed by Native Americans.

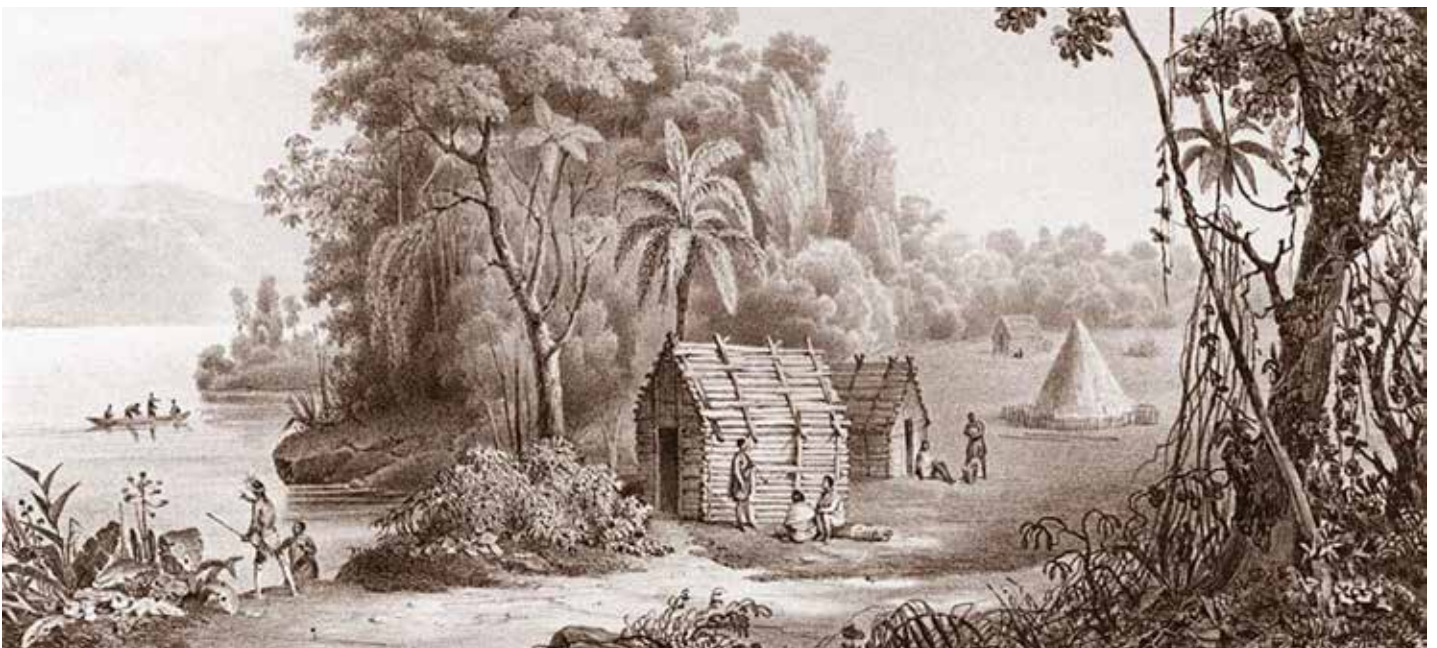
Below: This 1797 lithograph shows a “middle Cherokee” village on the Tellico River, now part of Tennessee.

The Cherokee

The Cherokee are the best-known Indian group in North Carolina history, both for their size and their location. Originally, the ancestors of the Cherokee lived around the Ohio River. Like the Tuscarora, they were kin to the Iroquois. The Cherokee, however, did not have the same good relations with their northern kinfolk that the Tuscarora had. The Cherokee had been driven from their original homes after long years of fighting with the Iroquois.

The Cherokee first settled in the deep mountains during the height of the Woodland period. Like the Catawba, the Cherokee called themselves another name—*yun wi ya*, “the people” or “the principal people.” The word Cherokee may be a variation of a Mississippian word for “people who live in caves,” a reference to their mountain homes. When Europeans first arrived, the Cherokee controlled a mountain region of 40,000 square miles, including parts of western North Carolina, eastern Tennessee, northern Alabama and Georgia, and western Virginia. They would later be considered one of the “Five Civilized Tribes” of the Southeast, along with the Chickasaw, Creek, Choctaw, and Seminole.

The Cherokee were one of the largest tribes in what became the United States. They may have numbered more than 30,000 during the late Woodland period. The villages on the Savannah River in South Carolina and Georgia were home to the “lower Cherokee.” Those in the Tennessee River valley in what became the state of Tennessee belonged to the “upper Cherokee.” The most important villages, in terms of size and prestige, were often located among the “middle Cherokee.” These villages were concentrated on the Little Tennessee River in the very western part of North Carolina. One, Nikwasi, was located at the present site of the town of Franklin and was a ceremonial center similar to Town Creek. Disputes within the Cherokee community could be resolved by discussions at this “sacred town.” Each of the three principal groups spoke a different **dialect** (a variation in the pronunciation of words) of the Cherokee language.



The Cherokee lacked clay to make much pottery. Instead, they stored many items in woven baskets made of green strips of tender branches, often from oak trees. Through the centuries, Cherokee baskets have been some of the most beautiful works of art made by North Carolinians.

Native American Habits and Beliefs

The Woodland culture had become so common by the 1500s that the tribes shared many beliefs, habits, and customs. For example, all tribes hunted, with deer being the most valuable prey, both for its meat and its skin. All depended upon the same products from the forest, including grapes and berries in season and nuts like chestnuts, black walnuts, and hickories. Often, natives would supplement their diets during the cold depths of winter by finding holes in trees where squirrels had hidden their supplies. If they could catch the squirrel as well, they ate it too.

All tribes planted the “three sisters”—corn, beans, and squash—all of which were dried and preserved. The vegetables balanced the natives’ diet in winter when game was scarce. Algonquin groups, for example, mixed corn and beans with meat and grease for a dish they called *succotash*. Today, a variation on that meal, Brunswick stew, is served in barbecue restaurants across the state.

Below: This John White painting depicts the village of Pomeioco, located to the southwest of Lake Mattamuskeet. Note the palisade and the bark longhouses.



Village Life

Village life was the norm for all Native American groups by this time. The coastal tribes often built bark longhouses, but the more common form of shelter was a wattle-and-daub hut. For this, tree branches were bent from one side of the hut to the other. Smaller green vines or twigs were woven like cloth among the larger branches. The family then filled in the air spaces with wet clay. The structure had the advantage that, if it fell down or burned, it could be as easily replaced as repaired. Because their climate was the coldest, the Cherokee often had two houses for each family group, a sturdy one in winter and an open-air one in summer.

Each village followed rules and customs that helped individuals find their way through life and have a sense of belonging and accomplishment. Because a growing population meant competition for resources, most villages had palisades around them, to keep out bears, wolves, and attackers from other tribes.

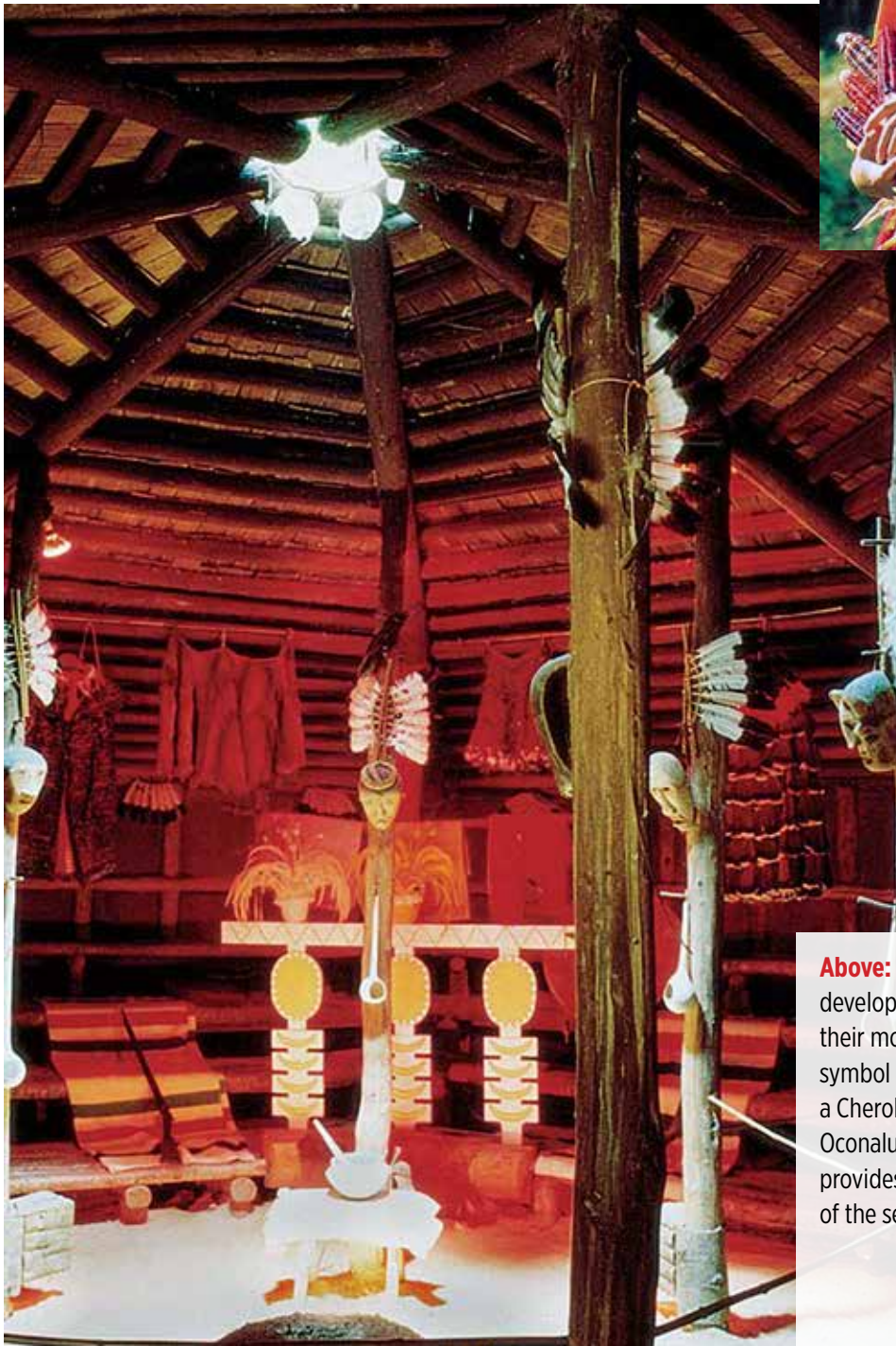
Woodland Indians established their kinship ties through the women of the tribe. All children belonged to the **clan** (an extended family of people with a common ancestor) of their mothers. Today we call this a **matrilineal** society, where the “family line” is traced through the “matri,” or mother. Children were raised by members of the mother’s family. The grandmother had great influence over all her grandchildren. Uncles acted almost like fathers to the boys of the group. The father, by rule, came from another clan, to ensure the physical diversity of the tribe. When a man married, he came to live in the household of his mother-in-law. He might be kind and loving to his children, but he actually had duties back in his own mother’s house, where he was an uncle to young members of his own clan.

Below: John White painted the ways the coastal Indians fished, using gigs, nets, spears, and a weir (upper left). **Bottom Right:** White made this painting of the wife of the chief at Pomeiooc carrying a child on her back.



The Woodland culture divided work up fairly cleanly between men and women. Men helped clear the ground in the spring for planting, but women owned the seeds and planted and nurtured them. Men spent long periods hunting, usually after planting and after the harvest. The men groomed their hunting areas with the same care that the women did their gardens. For example, every year Catawba men burned off their best hunting grounds across the Piedmont, so they could see their prey. This kept much of the Piedmont a grassy savanna land for hundreds of years.

Most tribes governed by consensus, meaning they discussed their problems until almost everyone agreed to the same action. Older men and women were often consulted in major decisions, and it was considered very impolite to interrupt elders until they were completely finished talking. Often, tribes had two different sets of leaders, one who governed in peacetime, and another whose role was to lead the tribe in warfare.



Above: As Native Americans developed agriculture, corn became their most important crop, a symbol of life. **Left:** This replica of a Cherokee council house at Oconaluftee Village in Cherokee provides seating for representatives of the seven clans.

special Feature

Growing Up... Cherokee

According to Cherokee tradition, just as there are four seasons in a year, so a person goes through four stages of life. Being in the womb is the first, childhood is the second, family is the third, and being an elder is the last. Childhood, then, was part of the natural order of things.

All Cherokee children identified with the extended family of their mother. Cherokee organized their society around kin groups called clans. A Cherokee's identity was determined by his or her mother's mother. The maternal grandmother organized food and shelter and made sure that all of her grandchildren were properly cared for and taught respect and duty. A council of grandmothers ruled each village. Their word was law, and no one easily crossed them.

Cherokee children followed clearly stated rules. Girls learned valuable lessons from their mothers, grandmothers, and aunts who lived within the clan. Boys learned about being a man from their mother's brothers—in other words, their maternal uncles. A father in Cherokee society had an important position as a provider and protector of the village, but he shared the training of his children with the mother's brothers. For example, a boy often learned how to kill each type of animal from an uncle. The lesson included teaching respect for the spirit of the prey, because the Cherokee believed that all living things had a spirit shared through the whole world, and to disturb the spirit would be unhealthy for both the individual and the whole clan.

Below: Cherokee boys were taught how to hunt each different kind of animal by one of their maternal uncles. Demonstrating hunting skills was one of the requirements for a boy's passage into manhood.





Above: Basketmaking was an important skill for Cherokee girls to learn. The Cherokee did not make much pottery and used baskets for storage.

Both boys and girls were expected to learn about the traditions of their clan. Each Cherokee clan had a name that explained its function in the greater nation. For example, the Long Hair Clan, also known as the Twister Clan because of the braids the grandmothers wore, were the keepers of religious traditions taught through dance and song. The Deer Clan taught boys to be hunters and tanners, and each boy learned which parts of the deer's insides could be used as medicine. Members of the Blue Holly Clan kept special mixtures to cure children, which they had gathered from plants in the woods. Each Cherokee child came to understand how interdependent the whole village was. One person's skill, taught to him or her by the elders, could save and sustain others.

Both boys and girls changed their behavior when they became teenagers. When a girl reached puberty, her hair was twisted and braided in a certain way to announce the event. Boys passed into manhood when they were able to demonstrate that they could use the skills taught them by their uncles. This involved survival in the woods and their first successful hunt.

When it was time to become an adult, one had to find a companion outside the clan. Every boy and girl had to seek the permission of the grandmothers to be together. If a boy wanted a girl to marry him, he went out and killed a deer, following the sacred habits that respected its spirit. He brought the meat to the girl at the home of her parents. If she cooked it, they became engaged.

The day of the wedding, the young man built a fire in the woods and asked his clansmen to join him. When the fire died down, he bid his friends farewell and took the embers to the sacred circle, where the priest used them to start the "marriage fire." During the same time, the bride bathed and dressed her hair with corn pollen, to make the marriage fertile. When the marriage fire was ready, the couple approached from opposite sides. After the two clans present exchanged gifts, the couple entered the sacred circle, and the priest announced to all the guests and spirits present that "Ni go di sge s di" continued. The Cherokee phrase is loosely translated, "This is the way it is." The newly married couple then moved into the house of the bride's mother, and the cycle of village life continued.

Belief Systems

All Native Americans respected nature as much as they did their elders. They knew that their very survival depended upon their interaction with the environment. In many ways, their religion was about nature. At the core of their beliefs was a reverence for the spiritual qualities of all things, from rocks to plants to animals to the very sky above. Native Americans believed a spirit could be found in all things. A hunter, for example, would pray for forgiveness to the spirit of a deer just before he killed it, to help the spirit escape the animal and find a home elsewhere in the natural order. A conjurer might ask the wind to spread the heat of a sick person's fever into the nearby woods, giving the patient relief. Participants in the Booger Dance wore fearsome masks made from a variety of natural materials. The whole design used the spirit of each ingredient like a compound to ward off any evil that had come into the village.

All Native Americans repeated stories to gain an understanding of how nature worked. The stories often involved monsters and beasts, much the way Europeans told “fairy tales” about strange things that happened in the woods. The Cherokee, for example, said that both hunting and farming came from the cave where Kanati the Hunter and his wife Selu Cornwoman lived. Kanati hunted by letting one animal at a time out of the cave and then killing it. Selu hoarded all the seeds deep inside the cave, and everyone went hungry. One day, the Little People, who lived under rocks and roots, came and killed Kanati and Selu. They let the animals out and spilled the blood of Kanati and Selu on the ground, which freed the animals and seeds for others to use.

The Cherokee believed that the Little People could help them in times of trouble. During one battle at Nikwasi, it is said the Little People came flying out of a burial mound and defeated the invaders. Another time, a white minister reported he saw the Little People flying around Chimney Rock, the famous granite spire in the mountains.

The Cherokee respected the mountains around them and believed that they struggled against the powers living on the ridges. In a cave in a river bend, near today's Fontana Lake, lived Uktena, a huge serpent with horns who shook the earth as he slithered. On the mountaintop above lived Tlanuwa, a great hawk “larger than any who lives now” who was said to be “very strong and very savage.” These fearsome creatures kept people from living their daily lives until some wise medicine men stole hawk eggs from the nest and fed them to the giant snake. The two animals then fought each other and left the people alone.



Above: This “buffalo man” mask was worn in ceremonies to depict the existence of ghosts, witches, and evil spirits. **Below Right:** Today's Cherokee practice Christianity and sometimes engage in ancient religious rites.



The Columbian Exchange

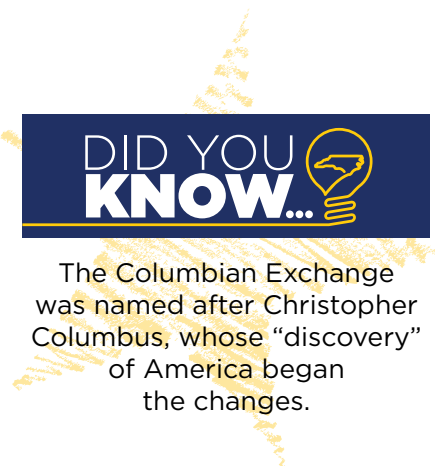
When Europeans arrived in the 1500s, the tribes were doing well. But the meeting of the Native Americans and the Europeans brought drastic changes to both. People, ideas, and goods from Europe were brought to the Americas. Whether from trade or warfare, things were taken from the Americas to Europe, too. This exchange of plants, animals, foods, people, diseases, and ideas between the Old World and New World was called the **Columbian Exchange**.

Figure 4.3
Columbian Exchange



The Europeans, for instance, brought with them animals such as horses, pigs, sheep, goats, and chickens and traded them to the native people. The natives, in turn, traded various birds and small animals, one of which was the turkey. Plants native to the Americas included corn, potatoes, beans, cacao (chocolate), tomatoes, and peppers. The Europeans brought beets, rice, peaches, coffee, and oats.

Europeans also brought something that was far deadlier to the Indians—diseases. The Native Americans had never been exposed to these diseases so their bodies had no **immunity**, or resistance. The most deadly diseases were smallpox, measles, chicken pox, and influenza. Soon, disease and warfare with the Europeans decreased the Native American population. The entire population of some Caribbean islands was wiped out by these new diseases. Within a hundred years of first contact with the Europeans, it is estimated that the number of Native Americans in the Carolinas was reduced by half.



It's Your Turn

1. What was the largest group of Native Americans in North Carolina when the Europeans came?
2. What was at the core of all Native American beliefs?
3. How did the Columbian Exchange benefit Europeans more than Native Americans?

special Feature

Carolina Places Lake Mattamuskeet

Mattamuskeet is more than just the largest natural body of fresh water in North Carolina. The lake, which stretches eighteen miles east to west and six miles north to south, is also one of the shallowest lakes around.

Long before Europeans arrived, the lake fascinated the first Native Americans. The name of the lake is Algonquin for “dry dust.” That must mean that during long-ago droughts, the wetland dried up. An Algonquin tradition even suggests how the water got in the lake. At a time long before Columbus, the people lived happily in harmony with nature. Then, a drought lingered for several years, and the people and animals almost starved. The people decided to build a great bonfire with all the dry wood they had. They hoped the brightness of the fire would attract the attention of the Great Spirit. It did, but something must have been wrong with the people. A great wind blew the fire out of control, and it caught in the nearby, dried-out woods. It burned great holes in the ground for more than a year.

To save themselves, the people offered to sacrifice the strongest young brave. At the critical moment, a beautiful maiden threw herself in front of the executioners and prayed to the rain gods to save her beloved and the rest of the people. The people looked up and saw a shooting star. Soon, rain followed, for days on end. The fires were put out, the lake filled with water, and the people were rescued.



Some of the wildlife at the Mattamuskeet National Wildlife Refuge. It averages only 2 feet in depth, but it is 18 miles long and 5-6 miles wide, containing about 40,000 acres.



Above: One of the many boardwalks found on the lake. **Below:** Lake Mattamuskeet Pump Station, also known as Mattamuskeet Lodge, is a historic pumping station built in 1911.

Lake Mattamuskeet may well have been created by fire, although romance likely had little to do with it. The earth under the lake is peat, which will burn when it is dry. It is possible that lightning started a fire that burned for a long while and carved out the shallow saucer that later filled with water.

In the early 1800s, some state leaders wondered if draining the lake would open up some of the richest soil around. Draining it, however, was a problem, for the bottom of the lake is actually three feet below sea level. Once steam-powered engines came along, the idea was renewed. In 1915, the New Holland Company built the world's largest set of pumps to get rid of the water. The four machines could take out more than a million gallons of water a minute! To keep new water from seeping in, hundreds of miles of canals were dug in all directions. In 1925, the company built a new town, called New Holland, on the dried lake bed to house hundreds of workers to grow the crops. In 1928, the New Holland families grew a variety of crops that had the best yields in state history. The achievement gained widespread attention. One agricultural scientist said the lake bed was "the finest farm land in the world."

Then, in 1932, one of the great disasters in state history occurred. The pumps failed after a huge rainstorm. The lake began to fill up again with floodwaters. The mud was knee deep in places. The lake filled in, covering much of the town.

In 1934, the federal government bought the property to return it to the birds. The refilled Mattamuskeet has been a wildlife refuge for more than seventy years. Almost one-fifth of all the migratory birds that fly over the eastern United States stop each fall at Mattamuskeet. They fatten up for winter on the abundance of fish in the lake. The old pumping station was for years used as a hunting lodge. The lodge and its tall observation tower, which resembles a lighthouse, have survived into the twenty-first century.



Section 3

European Explorers Come and Go

As you read, look for

Setting a Purpose

- ▶ motivations for European exploration;
- ▶ the first European explorers in North Carolina;
- ▶ encounters between Europeans and native people;
- ▶ terms: **expedition, charter.**

A little more than thirty years after Christopher Columbus's discoveries, the first Europeans known to set foot on what became North Carolina waded ashore near Cape Fear in 1524. These early explorers were motivated by the hope of finding precious metals and the desire to discover an all-water route through North America to Asia.

DID YOU KNOW...

Explorers called the hoped-for all-water route through the North American continent the "Northwest Passage."

Giovanni da Verrazano and the French

Giovanni da Verrazano was an Italian explorer working for the king of France. Verrazano hoped to find for the French what Columbus had not found for the Spanish. He was looking for a shorter water route to China and the riches of Asia.

This large painting in the United States Capitol commemorates Christopher Columbus's first voyage to the New World.



Verrazano and his men found native peoples—most likely from either the Waccamaw or Cape Fear groups—burning huge fires on the beach. The Europeans later told people back in France that the natives “resemble the Orientals.” Verrazano thought that the color of the Carolina beaches meant that gold had to be nearby, but that was a false hope. He also failed to find the route to China, although he went back to Europe and claimed that he had. His ship had dropped anchor off Portsmouth Island, near Cape Hatteras, and the explorer came to believe that the water on the other side of the island led to Asia. He was actually looking at Pamlico Sound. Maps drawn in Europe for the next fifty years, however, identified “the sea of Verrazano” and showed it extending from Cape Hatteras to what is today California.

Verrazano was simply the first of many Europeans to be fooled and disappointed by encounters with what became North Carolina. The others looked just as eagerly as he had for a road to easy riches. None of the early explorers was successful.

Hernando de Soto and the Spanish

Columbus did not find the road to China. He did, however, help establish a vast New World empire controlled by the Spanish. By the 1520s, the Spanish had conquered native peoples from Cuba to Mexico, discovered the real Pacific Ocean, and lucked into huge gold and silver mines in South America. Having found gold, they looked for more, from the deserts of New Mexico to the mountains of North Carolina.

Hernando de Soto and six hundred soldiers began to explore the area that became the southeastern United States in 1539. By the middle of 1540, his **expedition** (a journey for a specific purpose) crossed into the Carolinas.

Hernando de Soto explored much of the southeastern United States. He marched across Florida, Georgia, South Carolina, and North Carolina in 1539-1540. Eventually, he reached the Mississippi River.



DID YOU KNOW...

De Soto encouraged the native people to believe he was an immortal sun god, so his men had to conceal his death. They hid his corpse in blankets weighted with sand and sank it in the middle of the Mississippi River during the night.

De Soto and his men made their way into the North Carolina mountains, generally following the course of the Catawba River to its headwaters at the Blue Ridge. There they found an extensive village they called Xuala, whose people were likely the forerunners of the Catawba. The Spanish then crossed the mountains and moved into Tennessee where they met the Cherokee. From there, they trekked all the way to the Mississippi River, where de Soto died and was buried in the river itself. Other than a few ornaments worn by natives, he never found the gold he sought.

De Soto treated the native peoples very badly during his expedition. His men demanded favors from the tribal leaders and stole their goods and animals at will. So hated was de Soto that the Cherokee for centuries mocked him in their Booger Dance. He came to represent someone who did not respect the earth or other human beings.

Map 4.3

De Soto's Expedition

Map Skill: Why do you think de Soto's route was so complex?



Juan Pardo and More Spaniards

The second group of Spanish explorers stayed longer. Juan Pardo was a Portuguese soldier in the Spanish army. His expedition left a base camp on the South Carolina coast in 1569 and followed the rivers to much of the same area earlier explored by de Soto. Pardo's group included Catholic priests who tried to convert the natives to Christian beliefs and habits.

Along the way, Pardo left behind small groups of soldiers who were to set up camps for future exploration. One was in the foothills near present-day Morganton. Another was at Guatari, the name given to the Sapona village on the Yadkin River near present-day Salisbury. Early residents of Lincolnton later discovered "the Spanish well" next to old house foundations of cut and squared stone, indicating that a base had been set up there.

Apparently, Pardo hoped to find gold and other riches in the mountains and then use the camps as stopping-off points on the way back to the coast. Maybe as many as a hundred Spanish stayed in the foothills region for several years before giving up, just as others had.

Walter Raleigh and the English

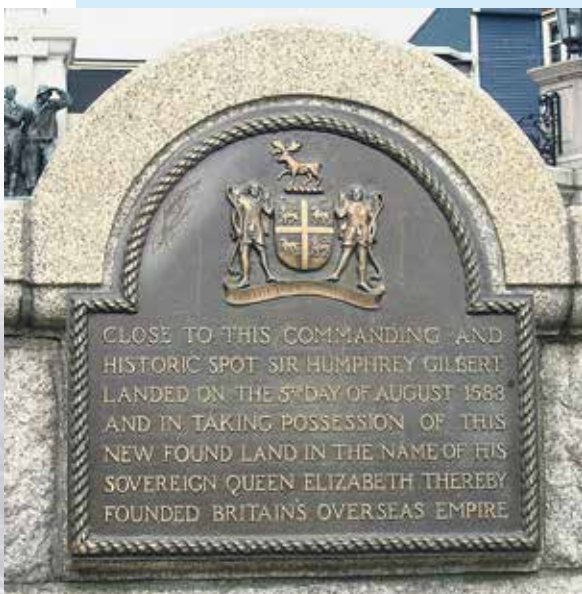
By the late 1500s, the English had grown in strength and power and wanted part of the New World riches for themselves. At the time, a small group of men became close to Queen Elizabeth I of England. The group included two half-brothers, Sir Humphrey Gilbert and Sir Walter Raleigh. The two men had studied the Verrazano reports and believed they could find the route to China.

In 1578, Raleigh and Gilbert convinced the queen to plan an expedition to find the Northwest Passage so that England would benefit and grow rich by trade with other nations. Then Queen Elizabeth granted a **charter** (a type of document issued by a monarch) to explore the New World. The expedition was turned back the first year by heavy storms and Spanish attacks. The two received permission for a second expedition. However, the queen would not let Raleigh leave, for she had dreamed that he would die if he sailed away. Gilbert did go, but he was lost at sea in 1583. The next year, Raleigh gained permission to try again, and he sent the first of several expeditions to the New World.

The Raleigh expeditions were the first English attempts to settle in the New World. They would become famous in North Carolina history, for they resulted in what came to be known as the Lost Colony.

It's Your Turn

1. What was the Northwest Passage, and why would its discovery have been so important?
2. Why did Juan Pardo leave groups of soldiers behind on his explorations? What happened to those soldiers?
3. What happened on the Raleigh party's two unsuccessful attempts to reach the New World?



Plaque in Newfoundland, Canada, commemorating Sir Humphrey Gilbert's founding of the British Empire.

Section 4

The Story of the Lost Colonists



Above: Queen Elizabeth I granted a charter first to Sir Humphrey Gilbert and then to Walter Raleigh to discover “remote” lands for colonization. **Below:** The 1585 colony commanded by Ralph Lane built a fort on Roanoke Island. The site, now called Fort Raleigh, was excavated and reconstructed between 1947 and 1950.



As you read, look for

- ▶ the first English attempts to settle North Carolina;
- ▶ scientific and artistic achievements of the Lane expedition;
- ▶ the birth of the first native white North Carolinian;
- ▶ the mystery of the Lost Colony;
- ▶ terms: **colony, Lost Colony.**

July 13, 1584, might easily be considered the birthday of North Carolina. On that day, Englishmen first spied the shore they would call “the goodliest land under the cope of heaven.” The commanders of the two small ships sent by Raleigh—Philip Amadas and Arthur Barlowe—held a ceremony to claim the land in the name of Queen Elizabeth. They found an inlet across the Outer Banks and dropped anchor in the sound that “the Indians call Roanoak.”

The Englishmen rowed their small boats across the sounds and walked up and down the coast for more than six weeks, taking notes about how suitable the land was for settlement. They returned to England by autumn with notebooks, samples of plants, and two native people named Manteo and Wanchese.

So happy was Queen Elizabeth about the expedition that she quickly named Raleigh a knight and allowed him to call the area “Virginia,” after her title as the Virgin Queen. Raleigh moved to set up a permanent English presence on the coastline.



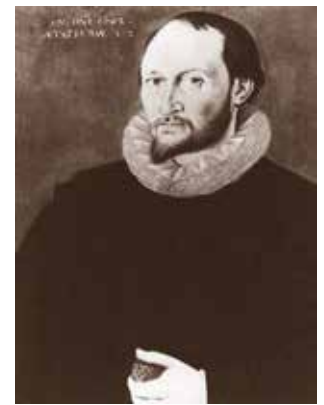
The Lane Colony

In the spring of 1585, Raleigh sent a second expedition to Roanoke. Richard Grenville commanded the ships, and Ralph Lane was sent to erect a fort for protection and settlement. In addition, two very talented men went along to learn more about the New World. Thomas Harriot was noted as a poet, a mathematician, and a scientist. He helped develop algebra and experimented with an early version of the telescope. Harriot spent almost a year on Roanoke recording his impressions and collecting plant specimens. Accompanying him was John White, an artist. White's watercolors of natives and their village life became some of the most significant pieces of art in early American history. Between Harriot and White, the Lane expedition became one of the most important scientific journeys ever made. Much of their information is still stored and studied in British museums.

While Harriot and White explored the sounds and the Outer Banks, Ralph Lane and about one hundred soldiers built a base, which they called Fort Raleigh. England now had a **colony** (a group of people who settle in a distant land but are still under the rule of their native land) in what became North Carolina. Unfortunately, they caught a dose of the Spanish fever for gold and wasted a lot of time digging and searching for it, without luck. They also fought among themselves and, soon after, antagonized the nearby natives. Eventually, lack of success and shortages of food pushed the English soldiers to violence. They murdered the local chief and killed a number of inhabitants in nearby villages. A year after its arrival, the Lane colony was in peril, as the natives turned against them and the food supplies dwindled.

In the summer of 1586, Francis Drake arrived with a small fleet of ships. Drake, the most notorious foe of the Spanish in the Caribbean, had just completed a successful raid on Spanish ports, taking away plunder and prisoners. Drake put in at Roanoke Inlet to replenish the Fort Raleigh soldiers. When a hurricane threatened, all the Englishmen decided to abandon Roanoke and head home. To make room for the Lane company, Drake left behind a number of his prisoners, a mix of slaves and Europeans who had worked for the Spanish.

Soon after Lane left, Richard Grenville arrived from England to resupply Fort Raleigh. Finding no one around, Grenville decided to sail to the Caribbean and, like Drake, plunder and pillage. He left fifteen soldiers to guard Fort Raleigh. They too were never seen again.



Top Left: Sir Richard Grenville, who led an expedition from England to Roanoke Island in 1585, fought the Spanish Armada in 1588 and died in a naval engagement with Spain.

Top Right: Thomas Harriot was a brilliant scientist who published his observations of the New World in 1588. **Below:** John White's map of "Raleigh's Virginia," probably drawn in 1585-1586, appears remarkably accurate even today.



DID YOU KNOW...

Francis Drake was the most famous of the so-called Sea Dogs, English sea captains who attacked Spanish treasure ships (with the Queen's approval) and stole their cargo.

The White Colony

Despite the failure of the Lane colony, Walter Raleigh was determined to continue English settlement. But this next time, Raleigh sent women and children with the soldiers, in an attempt to make the natives think that better relations would follow. Since John White had been to Roanoke, he led the group of 110 settlers. Because Roanoke had proven to be unsuitable for settlement, the expedition aimed to land at the mouth of the Chesapeake Bay, where the deeper water allowed ships to go and come more safely. However, the pilot, Simon Fernandez, developed his own case of gold fever. He left White and the others at Roanoke and sailed toward the Caribbean.

The settlement quickly ran into many of the same difficulties experienced previously. Despite the help of Manteo, the colony ran short of supplies. White returned to England to bring back needed supplies. He left behind a new granddaughter, Virginia Dare, born August 18, 1587. Virginia Dare was the first baby born to English settlers in the New World and, in a sense, the first native white North Carolinian.

John White did not return for three years. England was desperately defending itself from a major Spanish invasion. The Spanish Armada—one of the largest fleets ever assembled in Europe—was intended to end for all time any English threat to Spanish control of the New World. The Spanish,

however, met disaster as leaders like Raleigh and Drake helped scatter the Spanish ships all over the seas surrounding the British Isles. White was finally able to return to Roanoke, and he arrived one day after Virginia's third birthday in 1590.

No one was at Roanoke. White blew a trumpet to alert the settlers of his approach. He then sang silly English songs to show he was not a disguised Spaniard. Still, as he later reported, "we had no answer." He was not immediately alarmed. Since Roanoke was such a bad location, the settlers had often talked of moving elsewhere. But they had promised that if they did move they would carve their destination on a tree, so White could find them.



Above: A visit to the *Elizabeth II* in Manteo gives an idea of what shipboard life was like in the sixteenth century. **Right:** This painting imagines the baptism of Virginia Dare.

The settlers also promised to carve a cross above the name of their destination if they were in danger. White found two clues at Roanoke, both of which suggested the destination of the colonists. On one tree near the shore were the letters *CRO*; on a post near the gate was the word *CROATOAN*. The letters referred to the village on Hatteras Island where Manteo lived, so White assumed the Roanoke colonists had gone there for safety. Neither had a cross above it.

White wanted to go immediately to Croatoan, where he thought the refugees likely were. But the other members of his party had other ideas. Then a storm damaged their ship, and the season for hurricanes was approaching. White was forced to sail back to England without going the fifty miles to Hatteras to find his colony. No Englishman ever saw the Roanoke colony again.

The Fate of the Lost Colony

The missing Roanoke residents became known in North Carolina history as the **Lost Colony**. No one can pinpoint their exact fate. One early speculation was that the Spanish had raided the settlement, but no records ever appeared to prove this. It is possible that the nearby natives, who were still angry about the Lane colony, killed the colonists. White, however, found no evidence of violence. So the likely story is that the colonists did what they promised to do. They went to live with the Croatoans, just as the message on the tree said. They may well have been alive when White left for England.

A century later, the natives who lived at Cape Hatteras told John Lawson that their ancestors “could talk from a book.” Some later moved inland to escape white settlements. They likely settled near the Cape Fear region on the Lumber River. In the 1700s, white settlers were startled to find that Indians living on the Lumber had blue eyes, built houses, and had English names. At one time, these Indians called themselves Croatoans and claimed the Lost Colony as their ancestors. In the twentieth century, they took the name Lumbee, derived from the swampy river that is their homeland.

HAVE YOU
VISITED... 

Roanoke Island Festival Park? This state historic site across from the waterfront in Manteo celebrates the first English settlement in America. The park’s centerpiece is a representational ship, the *Elizabeth II*, where families can help costumed 16th-century sailors perform their tasks. At the Settlement Site, visitors can try woodworking, play Elizabethan games, and watch the blacksmith at work.



Below: North Carolina’s most famous outdoor drama tells the story of the mysterious disappearance of the Lost Colony.

There is one other known story about the possible fate of the Roanoke settlers. When the English came back to the New World in 1607 and established Jamestown on the Chesapeake Bay, their leader, John Smith, and others searched for the Lost Colony. Smith thought that the Roanoke residents may have attempted to move to the original destination, the mouth of the Chesapeake Bay. Smith was told by several natives that some white people had come to the Chesapeake and lived among the tribes there. They had died of various causes. Some were caught in the middle of tribal wars. Others were murdered at the approach of the whites because the Native Americans expected to be punished for holding them in captivity. According to a record found in the British record office in London, the powerful Virginia chief Powhatan (most famous for being the father of Pocahontas) “miserably slaughtered...men, women, and children of the first plantation at Roanoke.” There was also a story told that some were taken to Occaneechi to work in the Uwharrie mines there, but no one could prove that was true.



Above: The internationally famous actress Lynn Redgrave played Queen Elizabeth in the 2006 production of the outdoor drama *The Lost Colony*. In this scene, John White is presenting one of his paintings to the Queen. The play was written by North Carolinian Paul Eliot Green.

The mention of children begs the question: What was the fate of Virginia Dare? Did she grow up to be a successful adult with a family of her own? Did she adopt the ways of the natives? No one knows. However, North Carolinians have never forgotten the story of the first European baby born in their state.

The disaster at Roanoke kept the English away from what became North Carolina for more than fifty years. Only after the second attempt to create “Virginia” was successful did Europeans return to the area along the Outer Banks.

In the 2010s, researchers have found a new clue about the settlers’ fate. Under one of the two patches that were placed on top of a John White map, they discovered a mark at the western end of the Albemarle Sound. This location would have been a logical place for the Roanoke residents to hide from the Spanish. Archaeologists dug up the site, and—sure enough—they found English pottery pieces and other items that dated to the 1500s. While it cannot yet be proven which people actually lived there, the find does give North Carolinians new hope that their greatest mystery may someday be solved.

It’s Your Turn

1. What name was given to the land explored by Amadas and Barlowe?
2. How was the work of John White and Thomas Harriot different from that of many other explorers in the New World?
3. Why was John White delayed in returning to North Carolina, and why was he then unable to go to Croatoan in search of the Lost Colonists?

special Feature

Carolina People Sir Walter Raleigh

Although the state capital is named for Sir Walter Raleigh, that English aristocrat never set foot on our soil. Raleigh was responsible for the three attempts to establish an English colony at Roanoke, and he was eager to find out about the fate of the Lost Colony. But he never came to look for himself. In fact, Raleigh only crossed the Atlantic once, to lead a military expedition to South America. Although it is possible he spied the shore of Cape Hatteras from out in the Gulf Stream, no record suggests it.

Raleigh rose to fame and temporary fortune by being part of the group of Englishmen who helped keep Elizabeth I on the throne in the 1570s. These men worked together to further their aims and those of the “Virgin Queen.” Elizabeth never married, but she and Raleigh were said to have flirted a lot. One famous story is that, early in her monarchy, the queen was walking down a street and Raleigh spread his cloak over a mudhole to keep her dress clean. Raleigh later had the cloak drawn on his coat of arms, to commemorate the incident. Elizabeth clearly cared about him. When he later fell in love with one of the queen’s ladies-in-waiting, she jealously threw him in jail.

Raleigh helped Elizabeth conquer Ireland. She rewarded him with a huge plantation there. Raleigh is said to have introduced the potato, a plant native to South America, to Ireland while he was living there. The white-fleshed tuber is known to this day as the “Irish potato.”

Raleigh’s fortunes changed drastically when Elizabeth died in 1603. The new king, James (of King James Bible fame), distrusted Raleigh and accused him of treason. He imprisoned Raleigh in the Tower of London. While there, Raleigh wrote *The History of the World*, a very ambitious work that was incomplete when he was beheaded in 1618. On the way to his execution, Raleigh, one of the best wits in England, looked at the ax held by the henchman and remarked, “This is sharp medicine, but it is a cure for all diseases.” After his execution, Raleigh’s head was embalmed and given to his wife, the former lady-in-waiting. She carried it almost everywhere she went for the rest of her life.

Raleigh was regarded as one of the best poets of his day, as good at times as his contemporary, William Shakespeare. As was the custom of that day, there was a variety of spellings for words, including Raleigh’s name. In fact, he never once is known to have spelled it the way North Carolinians do. He often preferred “Rawley.”

Raleigh’s last act was to create a custom that lasted a long time in England and America. Because he had been one of the first Englishmen to popularize tobacco, he asked to delay his execution until he had a last smoke. In this way, he helped establish the popularity for one of North Carolina’s best-known products.



Chapter Review

Chapter Summary

Section 1: Cultures of the First People

- Scientists usually divide prehistoric peoples into Paleolithic, Archaic, Woodland, and Mississippian cultures.
- During the Archaic period, which began around 9,000 years ago, the weather became warmer, hunting improved, diet became healthier, the population tended to increase, and seeds were first planted.
- The introduction of maize during the Woodland period allowed people to stay in one place longer—often in villages along streams and rivers.
- The Mississippians were known for their ceremonial centers. Their culture advanced into North Carolina as far as the Pee Dee River.

Section 2: The Native People “Discovered”

- The Indian cultures that played important roles in North Carolina’s history include the Algonquin, Tuscarora, Catawba, and Cherokee.
- The Algonquin lived mainly along the coast, the Tuscarora on the Coastal Plain, the Catawba mainly in the Piedmont, and the Cherokee in the Mountains region.
- Woodland period natives hunted, gathered grapes, berries, and nuts, and planted corn, beans, and squash.
- Tribes lived in clans and traced their ties of kinship through their women. Work was fairly evenly divided between Woodland period men and women.
- Native American beliefs included a deep love and respect for nature.

- With the arrival of Europeans, many products and ideas were exchanged between the Old World and New World. This is known as the Columbian Exchange.

Section 3: European Explorers Come and Go

- Giovanni da Verrazano explored the coast of North Carolina for the French in 1524. He mistakenly believed the Pamlico Sound was a water route to Asia.
- Hernando de Soto explored North Carolina searching unsuccessfully for gold.
- Juan Pardo brought more Spaniards, including Catholic priests, to present-day North Carolina to search for riches and try to convert the natives.

Section 4: The Story of the Lost Colonists

- The English sent three expeditions to the New World in the 1580s under the direction of Walter Raleigh. The first expedition claimed land in the name of Queen Elizabeth and called it “Virginia.”
- In 1585, Walter Raleigh sent a second expedition to our coast. Issues with natives, fights among themselves, and time wasted searching for gold doomed the Lane colony.
- The White colony, a third attempt to settle English men, women, and children on Roanoke Island, failed when their leader had to return to England for supplies and returned to find the colony had vanished.
- There are many theories about the fate of the Lost Colony. A discovery of artifacts in the 2010s gives hope that the mystery can be solved.

Activities for Learning

Reviewing People, Places, and Things



Match the following with the correct description that follows.

ceremonial center	culture
clan	expedition
colony	immunity
conjurer	pemmican

1. an area where Mississippians came together for religious worship, recreation, and fellowship
2. beliefs and traditions of a group of people who share common experiences
3. an extended family of people with a common ancestor
4. a journey for a specific purpose
5. a group of people who settle in a distant land
6. a Native American “medicine man”
7. a mixture of meat, nuts, and grease
8. resistance to disease

Understanding the Facts



1. Name the four prehistoric cultures.
2. Why was the atlatl an important development?
3. During what period were seeds first planted and harvested?
4. What plant drastically improved life during the Woodland period?
5. What is the Town Creek Indian Mound? To which culture does it belong?
6. What was the significance of the Green Corn Ceremony?
7. What is meant by a “matrilineal” society?
8. Describe the two sets of leaders many tribes had.
9. Name three of the early explorers of North Carolina.
10. Why might July 13, 1584, be considered North Carolina’s birthday?

11. Why did Sir Walter Raleigh not journey to the New World?
12. Who were Thomas Harriot and John White?
13. Who was Sir Francis Drake?
14. What is significant about Virginia Dare?
15. What was the Lost Colony?

Developing Critical Thinking



1. What might have been the effect on history if so many Native Americans had not died from disease brought by Europeans?
2. In what ways was the Lane colony successful? In what ways was it a failure?
3. What might have been the outcome had John White been able to return from England to Roanoke more quickly than he did?

Applying Your Skills



1. Prepare a time capsule for this year that includes ten items that would tell about your culture today. Why have you chosen these items? If archaeologists found your time capsule in AD 3000, what would they conclude about your world, society, and culture?
2. Use your research skills to find out more about the diseases that Europeans introduced into the New World. Which diseases were the most deadly and why? How long was it before these diseases were controlled in the New World?

Encountering Diversity



Native Americans had an oral tradition of passing down tribal history, traditions, religious beliefs, and folklore to younger generations. Ask your parents or another adult for a story that has been handed down through their family. Share the story with the class.

Writing across the Curriculum

Write a short historical fiction story about the Lost Colony. Be sure to include details such as where they were and what they were doing by 1590.