

INDIANS OF VIRGINIA

and the Eastern Woodlands - a History

Today, the relatively few Native Americans still living in the Eastern Woodlands region of the United States and Canada belie their former importance in shaping national experience and anthropological development in each country.

Most systematic research of the Eastern Woodlands Indians began with first European explorations in the sixteenth century. However, ancestors of historic tribes inhabited the region from about 10,500 BC. Studies of prehistoric and historic natives became more extensive during the seventeenth, eighteenth, and nineteenth centuries. Yet even into the present, archaeologists have often disagreed on how the Eastern Woodlands Indians evolved from prehistoric times to the present.

PALEO INDIANS

Initial penetration and settlement of the Eastern Woodlands region began about 10,500 BC - 6000 BC. Paleo Indians at that time were hunters, and their environment encompassed the tundra or park-tundra that adjoined the southern edge of the Wisconsin ice sheet. When ice began to withdraw from the terminal moraine, the tundra and spruce woodlands followed it northward. In 6000 BC, after the last of the Canadian ice disappeared, floral and faunal zones stabilized.

Some writers speculate that there were actually two stages of Paleo Indians: Early and Late. Excavation sites, tools, and implements from each stage have been studied to determine subsistence patterns and climatic changes for the region in which they were used.

Early Paleo - 10,500 - 8000 BC

Scattered evidence for Early Paleo Indians was discovered in several sites in Vermont, New York, Massachusetts, and Ohio. Tool forms, especially fluted points, exhibited consistency through most areas. Biface knives, biface preforms, end scrapers, side scrapers, flake knives, and other unifaces were also used. Very few known sites have produced tools of the "rough stone" category, such as hammerstones, anvil stones, pitted stones, or abraders.

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On the southern border of the Northeast culture area, the environment supported a number of small but widely distributed population groups. For example, the Modoc Rockshelter in southern Illinois contains 28 feet of stratified deposits and remains that were radiocarbon dated to about 8000 BC. Deposits from another site, the Koster, located on the Illinois River, have been dated as far back as 5100 BC.

In New England, New York, and adjoining areas of this region, however, there are few Early or Middle Archaic remains. Some discoveries have been noted in Staten Island that date between 5310 and 7410 BC. But since they occurred together on one level, there is speculation about a mixture of components. Other sites have included Harry's Farm on the Delaware River in New Jersey, and areas in Pennsylvania and New Hampshire.

Despite new data on artifact assemblages and radiocarbon dates, most information on Early and Middle Archaic cultures comes from the southern and coastal parts of the Northeast.

Following 3000 BC, several Late Archaic phases have been defined in New England, New York, and other sections of the Northeast. Occupancy has been determined by the size and number of sites and by the amount of refuse.

Some scientists speculate that an "explosion" in population and/or stability of occupation took place. It is possible that these changes occurred in response to further environmental changes, although the Northeast had evolved to an essentially modern environment at least one or two thousand years earlier.

CULTURAL DEVELOPMENTS - 3000 - 300 BC

More than a century of excavations revealed important artifacts to support theories about technology and subsistence patterns of Northeast Indians from the late Archaic and Early Woodland periods (and in some areas, transitional periods between these eras). Cultural patterns were probably determined by environmental differences as well as by communication and exchange networks, which followed a number of natural features including drainage patterns and ecological zones.

One important factor in determining cultural patterns in the Midwest was the mixed prairie-hardwood forest of western Indiana, Illinois, and areas southward and westward. Extensive grasslands and stands of oak and hickory trees provided the setting for deer and elk, beaver, bear,

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Weapons, implements, and tools implied hide- and bone- working industries. Woodworking tools were also made. Art, magic, and religion items were found in cemeteries in Maine and the Atlantic Provinces. Charms and amulets made from the feet and bills of diving birds, and claws and teeth of seals, bears, caribou, fox, and beaver were used for good luck in hunting. Burial ceremonies was elaborate.

By 1800 BC in Newfoundland, and by 100 BC south of the Saint Lawrence River, these people were replaced by groups of interior hunters who moved along the coast and began utilizing additional resources, especially shellfish. The newcomers may have originated in the Canadian Shield and slowly spread into the open pine and spruce forest of Maine and Atlantic Provinces. Evidence suggests that the Shield Archaic tradition can be traced forward to present-day Algonquian-speaking groups of the Northeast, including the Micmac, Maliseet, and Abenaki, in an essentially unbroken sequence.

Movement to the coast of Algonquian speakers is speculated to have occurred after Maritime Archaic people vacated the area (or, alternatively, may have been partly responsible for their demise). Continuity between earlier and later inhabitants has long been recognized, although research has not yet demonstrated any "direct" relationship between Maritime Archaic and later Algonquians.

Saint Lawrence Mixed Forest Area

Flora and fauna of the Northeast are highly homogenous south of the Great Lakes-Saint Lawrence formation. Along with a mixed prairie hardwoods area, the oak, hickory, chestnut and deer-turkey environment was that of Late Archaic peoples on both Atlantic coastal and interior riverine drainages. Artifact types and varieties and adaptive patterns are similar in both major physiographic areas. Some likenesses may be the result of convergence, but others clearly show persistent contact between coastal and interior areas via rivers whose headwaters nearly meet in the Appalachian Mountains.

Atlantic Coastal Area.

On the Atlantic coast, important mammals included the Virginia deer, black bear, raccoon, woodchuck, opossum, eastern and New England cottontail rabbit, otter, red and gray foxes, gray squirrel, and wolf. Also

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shelters for small, mobile bands. Seasonal movements were likely determined by a variety of subsistence resources, including mammals, birds, fish, and plant foods, as they became available. There are no common objects of personal adornment, decoration, or recreation in the Lake Forest Archaic, although these became increasingly more common after about 1500-1000 BC

Lake Forest Archaic cultural history is not completely understood (and perhaps will never be) due to the destruction of sites. Eastern portions of the Lake Forest provide data to support two phases of development: the Vosburgh, dated about 2500 BC, and the Vergennes, which was dated earlier. In the west, changes reflect minor alterations in tools, but in this area there is a somewhat greater suggestion of local or regional evolution of implement styles toward the Early Woodland forms.

TRANSITIONAL CULTURES

Late Archaic transitional cultures centered on the coast of the Middle Atlantic States and radiated from there along the coast and major river systems (the Susquehanna River being one of the major systems). Sites for this culture are all located along major rivers and their tributaries.

Later Susquehanna peoples added shellfish to their diet, while red meat still comprised a major portion of their food (as it had during the earlier Late Archaic period). Artifact forms changed somewhat, yet there seem to be no profound changes in the way of life between the two periods. The rapid spread of Susquehanna artifacts, however, clearly implies some adaptive advantages. There is also evidence of a more sedentary existence via discovery of heavy and not easily transportable soapstone bowls.

Although the cultural history of the Susquehanna tradition is complex and not yet completely understood, there is a strong indication that it arrived in the Northeast via the coastal plain during about 2000 BC. It flourished until after 1000 BC, while adopting or inventing the use of ceramic vessels, which marked the transition from Archaic to Woodland cultures.

Late Archaic-Early Woodland Cultures

Recent studies by pre-historians have attempted to distinguish Archaic cultures from Early Woodland cultures, with perplexing results. It seems the only clear criterion has been the presence of ceramics in the latter.

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is indicated, and both cultural and environmental factors need to be considered. In the northern section, for example, agricultural innovations were implemented at a later time than in southern regions.

Third, within a single time frame, elements of cultural developments interacted at different times. Next, the Middle Woodland cultural climax spread to the north from the south along the same channels as did earlier agriculture and ceramics. However, in spite of a lag in origin, northern and southern cultures reached their peak of development at approximately the same time.

The change from Middle Woodland to Late Woodland was primarily an artistic emphasis, and this was also a trend that moved from south to north. The subsequent Middle Mississippian influence was weaker and more varied in northern cultures than in southern, due to the northern economic base being essentially the same for Middle and Late Woodland periods, while establishment of an efficient agricultural system in southern areas had tremendous social and demographic impact.

It is clear that the cultural history of the Northeast remains to be completely understood. Radiocarbon dating provides some clues; however, interpretations continue to differ, and the mystery remains for future scientists to unravel.

LATE PREHISTORY CULTURE PATTERNS

During late prehistory, native groups from three distinct cultural areas in the Northeast lived and maintained their separate cultural traditions. They included the Coastal, St. Lawrence, and Great Lakes Indians.

Coastal Region

It was primarily river drainage systems that determined the economic shift from generalized hunting and gathering, to more specialized exploitation of natural resources. This shift seems to have taken place earlier in the southern than in the northern region of the Northeast.

On the East Coast, drainage basins of rivers and streams that flow into the Atlantic and into the southern part of the Gulf of Saint Lawrence were occupied by Eastern Algonquian tribes. Extremely south were Iroquoian groups of the upper drainages of the Neuse, Tar, Roanoke, and Chowan rivers.

Given the ecological differences between Newfoundland at the one extreme and coastal North Carolina at the other, the cultural pattern of the

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Coastal region has three separate patterns. At the southern extreme lived Virginia and Carolina Algonquians; their pattern was one of well-developed farming. Villages were small, and had anywhere from several to a few dozen houses. Although this group had essentially permanent dwellings, depletion of soil and other resources required relocation within intervals of 5 to 20 years.

Their houses were elongated bark-or-mat covered, and barrel-roofed with straight or rounded ends. Population density was higher than in northern drainages, and strong cultural influences were affected from the greater Southeast. On the same rivers, but upstream, lived various Iroquoian and Siouan tribes who combined hunting, farming, and fishing.

In the middle drainage systems, from the Delaware to the Merrimack, farming was also important. However, it was of greater importance to those inhabiting the lower coastal portions of the drainages, where fishing and shellfish gathering supplemented agricultural pursuits. Upstream and downstream groups were closely related, but hunting and gathering were more important to the latter. Within each drainage, regular interactions took place between upstream and downstream communities, and it is likely that economic exchange also took place.

In both areas, houses were large enough to accommodate extended family groups, although none were as large as the communal dwellings of the Iroquoians. Nonetheless, studies have shown that dwellings were larger in areas where Iroquois influence was greater. Villages were sometimes palisaded, and settlements were permanent for a decade or more in areas where agriculture was possible. Settlements in the interior uplands were less so. The Algonquians of the middle drainages were influenced by Iroquoians in the interior.

In the area of the Eastern Abenaki to the Beothuk of Newfoundland, on the other hand, farming was of little importance. Settlements were less permanent toward the northeast, and houses were smaller in the northern drainages. The settlements were probably abandoned during the season when shellfish collecting or interior hunting were done, which differed from farther south where some of the young and old probably stayed behind to protect crops during the summer.

The economic importance of shellfish decreased northward. In northern drainages, hunting and fishing were more important than they were in the south. There is some evidence for division of local tribes into upstream and downstream groups, and it is likely that this was for economic reasons. On some rivers, it seems that there was a tendency for

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some groups to specialize in exploitation of marine resources, while others exploited resources of interior forests and streams.

Although conflicts apparently sometimes arose between local Eastern Algonquian communities, there seems to have been some general feeling of common culture between them. Frequent trade and intermarriage likely diffused the groups somewhat.

Since about 6000 BC, prehistoric cultures of the coastal plain have differed from those of upland oak-chestnut-hickory forests. Archaeological sequences suggest that the coastal area was characterized by a steady development without any notable discontinuities, and implies that prehistoric traditions that led to historic cultures extend back several thousand years. Archaeology does not support origin myths that say that most tribes were relatively recent arrivals from distant and nonspecific regions. Rather, it seems generally that many parallel sequences were part of a broader pattern of development, and each diverged somewhat from the mainstream in response to local conditions.

The late prehistory of East Coast cultures appears to be a smooth outgrowth from earlier periods. Each local sequence reflects a long-term stability, and there are a number of in-place developments, each of which was contained within a natural drainage unit. Innovations moved from south to north through the area as local cultures adapted to conditions. Stronger waves of change moved northward over time as such economic activities as ceramic manufacture, agriculture, and shellfish gathering were extended.

HISTORIC NORTHEAST INDIANS

It is difficult to determine when the first meetings between Europeans and Native Americans took place. Limited definitive information, along with distortions by European ideas and interpretations, raise questions about the accuracy of information obtained from this time period. Generalizations abound, and differences between northern and southern groups were often not addressed. However, it is clear that European contact greatly affected changes in aboriginal cultures.

The earliest recorded European contacts seem to have been of brief duration and were largely insignificant to natives in the areas of contact. However, by the fifteenth and sixteenth centuries, economic interests motivated further exploration by Europeans. Increasingly, dependence on importation of expensive goods from Asia by an overland route to Venice forced Europe to consider finding a shorter route. Nautical

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began when a silver cup was found missing. The English burned the Indians' corn and destroyed the village. They killed the Indian chief and left for home. In 1587, another group of English attempted colonization, but the natives had not forgotten the earlier destruction. When supplies arrived for the colonists at the settlement, there was no one left to receive them. Although some have speculated that the colonists joined the Croatoans, the tribe of their loyal Indian guide and interpreter, no definite explanation has been given.

During the sixteenth century, all attempts at colonization were dismal failures. However, northern areas remained favored for trading, as hunting and fishing were more profitable here than further south and on the coast.

English interests brought about an increasing desire by the French to realize their own claims in the New World. In 1604, a group of French colonists settled on the Sainte Croix River in Maine. From there, Samuel Champlain explored the New England coast south to Cape Cod in search of a better location for the French colony. The influence of the French was strong, and some of the Indians along the coast began to sport European clothing or speak some French and Basque words.

In 1607, when the French colonists temporarily gave up their coastal enterprise and left for home, some 120 English settlers and two Indian guides arrived on the Kennebec River to begin another colony. It was also doomed to fail. The first Indians they met spoke some French, and conflicts ensued. After a severe winter in which a fire also burned most of the English supplies and lodgings, the colonists returned to England in 1608. Coastal Maine remained a source of conflict between English and French throughout the seventeenth century.

On the Chesapeake Bay in Virginia, a group of 144 English colonists arrived in 1607. The next year, another 190 joined the group. The colony survived despite quarrels, starvation, and hostility with the Indians, mostly because of the dealings of Captain John Smith. His success began the start of a new phase in relationships between Indians and whites along the central East Coast.

Increasing numbers of Europeans arrived, and the Indians were introduced to a range of new cultural aspects. The newcomers differed from fur traders primarily in their interests: they were less interested in the furs of the Indians than they were in their land.

Henry Hudson explored the New England coast in 1609 while searching for a passage to China. He found a cheaper way to obtain furs

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allies of the English were appalled by their ruthlessness, and by their murder and enslavement of Pequot survivors.

This conflict is closely related to the creation of a league uniting the Puritan colonies of Massachusetts, Connecticut, New Haven, and Plymouth under Articles of Confederation in 1643. However, Roger Williams' Providence Plantations colony was excluded from the league. Seeing a threat to his colony and to the Narragansetts, he sought protection against the English. Intertribal wars and retaliations, agreements and breaking of agreements became part of the chaos that developed between tribes, sachems, chiefs, and their English allies. The Narragansetts soon became pawns in the conflicts, and the confederated colonies declared war on the Narragansetts.

While numerous causes have been alleged in justification of the declaration, the principal reason seems to be the Narragansetts' desire to maintain control of their own affairs in making war and making agreements. Although the tribe sought to avoid violence against the English and to meet reasonable demands, they were strongly opposed to the destruction of their position as an autonomous nation. However, a treaty was agreed upon on August 28, 1645 that made all the sachems acknowledge guilt for various misdeeds. They were to pay 2,000 fathoms of wampum and an annual tribute for each Pequot living among them, cede the whole Pequot country to the English colonies, and give hostages to the English as a pledge of good behavior.

Relations between the Narragansetts and the colonists continued to be marked by conflicts, rumors of conspiracies, and occasional punitive expeditions.

Further conflicts included King Philip's War, a bloody battle in 1675 between the Plymouth colonists and the Wampanoag Indians based on the issue of land. King William's War (1689-1697) and Queen Anne's War (1702-1711) were part of an international struggle between Great Britain and France, and the Indians played a secondary role to the two nations.

In Virginia, conflicts between the Indians and the colonists were similar to those in New England. Suspicion, violence against the natives, and broken trade agreements escalated until war was inevitable. Destruction wrought retaliation, and further attacks were carried out by both factions.

Bacon's Rebellion in 1675-1676 was a terrible battle fought over the Indians' fear of losing control and the English desire to dominate trade and land ownership.

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hunting beaver for trade. Although the Iroquois were highly effective warriors, they did not cultivate any entrepreneurial skills in order to compete with other tribes for resources. They did not form alliances as middlemen, nor did they cultivate any trading relationships with tribes to obtain trade goods.

Only the Mohawks sought to secure French neutrality in trading. By 1642, western tribes of the Iroquois confederacy were attacking Huron villages to obtain furs. Many tribes of the Huron confederacy were attacked in a methodical matter, beginning with more remote communities on the eastern border and moving inward. Village by village, the Huron were forced to disperse.

By 1650, Iroquois warriors had dispersed many of the tribes they sought to destroy, and they now moved more westward and into Erie country. The Erie had gained strength by adopting many of the Huron who had been dispersed, and also by adopted many Neutral refugees. The Erie region inhibited the Iroquois from raiding and hunting in the Ohio Valley where beaver was plentiful.

In 1651-1652, the Mohawks attempted to attack the Susquehannocks, hoping to disperse them as they had the Huron. However, they failed because the Erie and Susquehannocks had become powerful and strong in number. In 1653, the Seneca led the Iroquois confederacy into the first general peace between themselves and the French. This peace lasted until 1658. However, their war with the Erie continued until 1657.

After 1650, the Mohawks became extremely aggressive in dealing with other tribes of the Iroquois, and the western tribes sought an alliance with the French. The conflict led to hostilities resuming between the Iroquois and the French.

In 1663, the power of the Susquehannocks was broken. But this did not come as a result of victory by the Iroquois, but by an attack by European backwoodsmen from Maryland and Virginia. The defeat of the Susquehannocks was the last of the Iroquoian groups that had surrounded the Five Nations Iroquois. The Iroquois victory did not, however, bring them the peace or prosperity they sought. The French were now able to trade not only in the north, but also to extend their trade routes into the lower Great Lakes and Illinois country.

Although the Iroquois launched a full-scale war with the Illinois in 1680, the attack not only brought them into conflict with their Indian enemies but also with Frenchmen who were competing with them for furs. The Iroquois were forced to enter into a new era, one in which they

Delaware and the Shawnee. Another group received Iroquois permission to live on the lower Susquehanna in 1701.

However, the Iroquois kept a close watch over their former enemies, and after a small disturbance in 1728, they ordered the groups to leave the area and go back to Ohio. By 1731, the Shawnee had established three towns on the Kiskimintas River, and later settlements were established on the lower Allegheny and upper Ohio rivers.

In 1734, a Shawnee division from the south killed a Seneca chief. The French sought out the Shawnee in order to offset the work of English traders, but the French were unsuccessful until 1745, when Martin Chartier's half-breed son Peter persuaded the tribe to plunder traders of Pennsylvania and decamp down the Ohio. Instead of remaining on the Wabash where the French had allowed them to settle, they divided and part followed Chartier to Alabama, while the remainder settled at the mouth of the Scioto River. Along with other Shawnee on the Ohio, this group enlisted Iroquois aid in 1748 for renewed friendship with Pennsylvania. A French minister in charge of the colonies at the time wrote that these Shawnees had formed a kind of republic that was dominated by Iroquois of the Five Nations.

British colony traders who were active in the Ohio country, along with resident Indians, were finding it difficult to negotiate with the Iroquois Council at Onondaga. Without permission, they began direct negotiations with one another. The trading post at Logstown became the site for treaties between Pennsylvania and Virginia officials with the Indians. The colonies and a Seneca spokesman designated Shingas (a Delaware) as the ruler of these people. The trade republic was added to by Wyandot and Miami that had defected from the French in 1747. However, it was disrupted by French occupation of the Forks of the Ohio in 1754. Logstown was torched and pro-British followers retired to eastern Pennsylvania and then to Iroquois country in New York.

The Shawnee defected to the French, and a new village was built for them at Logstown. Ohio Iroquois who accepted French occupation lost their status after the British were victorious in 1758; some who remained formed detached, roving bands that were later identified as Mingo. The Iroquoian League retained considerable prestige and influence. However, the British had no further need to support claims to the Ohio country, and the Iroquois were not in any position to repeat warlike activities of the previous century.

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Delaware migration to the Ohio country was sporadic and piecemeal. By 1737, the Delaware had sold all their land in Pennsylvania and were primarily living on lands assigned to them by the Iroquois. Some Delaware later settled as far upriver as present Warren. Others moved down the river to and below the Forks of the Ohio; by 1751, their farthest boundary was a town on the Scioto a few miles above its mouth. These Delaware became part of the Logstown trading complex. Lacking any unified tribal organization, they accommodated themselves to the French military occupation of 1753-1759 in a variety of ways that ranged from retirement to attacks on English settlements.

The war and subsequent British occupation accelerated the western movement of the Indians. Scattered Delaware groups contributed in the 1760s to a resurgence of the "Delaware nation" under leadership of King Netawatwees. Although he did not succeed in uniting all the Delaware, his influence survived his death in 1776.

Shawnee bands around the Scioto River were less successful. The fugitive band in Alabama returned from the south and moved to Illinois. They may have rejoined those living on the Scioto River after the French defeat in 1760. A group was involved in hostilities with Virginia in 1774.

American Revolution

At the onset of the American Revolution, the Delaware underwent a difficult time; along with their western neighbors, the Miami, they shifted their settlements westward; some small parties broke away and crossed the Mississippi.

The second dispersal of Indians from the Ohio Valley was final. Pontiac's War in 1783-1784 was a somewhat planned but partly spontaneous uprising. It involved most British groups of the area but failed in its attempt to end British occupation and halt English settlement. At the first Treaty of Fort Stanwix in 1768, the Iroquois surrendered claims to lands south of the Ohio to the Kittanning. The eastern section of this area was the first part of the Ohio Valley that the Indians lost to white settlement.

After the American Revolution, the new nation handled the claims of the Indians of Ohio in two treaties. The first was with the Iroquois at Fort Stanwix in 1784, and the second was with the western tribes at Fort McIntosh in 1785. The Iroquois surrendered to the United States all their claims to lands west of New York and Pennsylvania. In separate

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INDIANS -- A to Z

ACCOHANOC

The Accohanoc were an Algonquian-speaking tribe of the Powhatan confederacy that formerly lived on the river of the same name, in Accomac and Northampton Counties, Virginia. In 1608 they had 40 warriors. Their main village bore the tribal name. They became mixed with blacks in later times and the remnant was driven off at the time of the Nat Turner insurrection, about 1833.

Their descendants may live on the Pamunkey and Mattaponi State reservations and in the Chickahominy, Rappahannock, and Upper Mattaponi communities in Virginia, with the remnants of the other Powhatan subtribes. They numbered 1,350 in a recent count. (See POWHATAN CONFEDERACY)

ACCOMAC

The Accomac tribe was part of the Powhatan confederacy of Virginia, and as such, spoke an Algonquian language. They formerly lived in Accomac and Northampton counties, east of Chesapeake Bay. According to Jefferson, their principal village, which bore the tribal name, was near Cheriton, on Cherrystone inlet, in Northampton County.

According to Trumbull, *Accomac* means "the other-side place," or "on the other side of the water-place." In Massachusetts language *ogkome* or *akawine* means "beyond," and *ac*, *aki*, or *ahki* means "land." The term is probably akin to the Chippewa *ngaming*, "the other shore," and to the Sac, Fox, and Kickapoo *ugamaheg-ing* expresses "place where."

In 1608 they had 80 warriors. As they declined in numbers and importance they lost their tribal identity, and the name became applied to all the Indians east of Chesapeake Bay. Up to 1812 they held their lands in common and were known as Accomacs, living chiefly in upper Accomac County and also known as Gengaskins, living near Eastville, in Northampton County.

They became mixed with runaway black slaves, and in the Nat Turner insurrection, about 1833, were treated as such and driven off.

Their descendants may be among the remaining 1,350 members of Powhatan confederacy subtribes on the Mattaponi and Pamunkey state

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Eustance Ahatsistari (Huron, ? - August, 1642), was a chief who distinguished himself in warfare against the Iroquois Confederacy, the traditional enemy of the Huron.

In 1641, Ahatsistari and 50 Huron warriors defeated about 300 Iroquois. Earlier, under his leadership, the Hurons had routed a large party of Iroquois in war canoes on Lake Ontario. In August 1642, while leading a small party of Huron and French up Lake Saint Peter, Ahatsistari and his group were ambushed by a band of Mohawk Indians. He was killed several days after the ambush.

ANNAWAN

Annawan (Wampanoag, ? - August 12, 1676), was a sachem who served as chief counselor and captain under King Philip (Metacom). He had earlier served under Philip's father, Massasoit, in wars against other New England Indian nations. Even among his enemies, Annawan was recognized as a great and valiant soldier.

When Philip was killed in an attack on his swamp fortress, Annawan rallied the surviving warriors. They escaped and continued to attack settlers of Swansea and Plymouth, constantly moving their camp to avoid detection.

Later that year, a captive Indian led a small party under Captain Benjamin Church to Annawan's retreat, (now known as Annawan's Rock), a hill set in a swamp near the Reheboth River.

There they surprised and captured Annawan and his chief counselors. The main party of warriors was deceived into surrendering when Church told them that that his army had surrounded them.

Annawan, correctly believing his party to be the last to resist the English, gave Church a deerskin bundle containing Philip's wampum belts, symbols of his office and other effects.

Although Church pleaded for Annawan's life, his confession that he had tortured and killed several English captives led the Plymouth authorities to behead him while Church was away.

APPOMATTOC

The Appomattoc Tribe of the Powhatan Confederacy formerly lived on the lower Appomattox River, in present Virginia. They had 60 warriors in 1608, and were of some importance as late as 1671, but were extinct

During the Revolution they fought with the colonists. Much later, they sold all but one plot of land to whites. Then they were given a reservation, and because of their long cooperation with whites, they were never removed from their land.

CHEROKEE

The Cherokee were a powerful, detached tribe of the Iroquoian family, formerly holding the whole mountain region of the South Alleghenies, in southwest Virginia, west North Carolina and South Carolina, northern Georgia, east Tennessee, and northeast Alabama, and as far as the Ohio River.

The tribal name is a corruption of *Tsalagi* or *Tsaragi*, the name by which they commonly called themselves, and which may be derived from the Choctaw, "cave people," in allusion to the numerous caves in their mountain country. They sometimes also call themselves *Ani-Yun-wiya*, "real people" or *Ani-Kitalhwagi* "people of Kitalwa", one of their most important ancient settlements.

Their northern kinsmen, the Iroquois, called them *Oyatageronon* "inhabitants of the cave country," and the Delawares and connected tribes called them *Kituwa*, from the settlement already noted. They seem to be identical with the Rickohockans, who invaded central Virginia in 1658, and with the ancient Talligewi, of Delaware tradition, who were thought to have been driven southward from the upper Ohio River region by the combined forces of the Iroquois and Delaware.

The language has three principal dialects: (1) *Elati*, or Lower, spoken on the heads of Savannah River, in South Carolina and Georgia; (2) Middle, spoken chiefly on the waters of Tuckasegee River in west North Carolina, and now the prevailing dialect on the east Cherokee reservation; (3) *Atali*, Mountain or Upper, spoken throughout most of upper Georgia, east Tennessee, and extreme west North Carolina. The lower dialect was the only one that had the "r" sound, and is now extinct.

The upper dialect is that which has been exclusively used in the native literature of the tribe.

HISTORY. There seems to have been a Cherokee migration legend similar to that of the Creeks, according to which the tribe entered their historic seats from some region toward the northeast.

In 1540 De Soto seems to have passed through only one town that had a Cherokee name, but Juan Pardo in 1566 learned of another, Tanasqui,

tribe has a larger proportion of white admixture than any other of the Five Civilized Tribes.

In 1934 the Tribal Reorganization Program initiated by President Franklin D. Roosevelt and Commissioner of Indian Affairs, John Collier, enabled Cherokees and other Native Americans to reorganize their tribal institutions, fostering some rediscovery of their cultural heritage.

The tribal headquarters for the western Cherokee is in Tahlequa, Oklahoma. Eastern Cherokee are located mainly in western North Carolina. Total population, in a recent census, is estimated at anywhere from 65,000 to over 100,000.

CHESAPEAKE

The Chesapeake Tribe was an Algonquian-speaking people who lived in Virginia at the time of discovery and were extinct as a tribe by 1669. Little more is known about them conclusively. They are estimated to have numbered about 100 in 1607, and possibly have been called *Ethesepiooc*. The name *Chesapeake* means “country on a great river,” and may have designated a small Powhatan Tribe that lived near Norfolk, Virginia, in the 1600s.

CHICKAHOMINY

The Chickahominy tribe belonged to the Powhatan Confederacy. The Chickahominy were located in Virginia, and, despite their small number, were one of the area’s more important tribes.

The name means “related to the Powhatans,” and part of their confederacy, the Chickahominy were never under the confederacy’s complete power, as were other tribes. This independence gave them a significant degree of political power.

Their political and religious leaders were the same. They seemed to have worshipped *Oke*, the God of Evil. Priests warned they could summon Oke at any time. It was the most effective threat and accounted for their power. There was also *Ahone*, the God of Good. The great religious ceremonies took place in large, wooden temples, sometimes 60 feet long.

The Chickahominy lived in wooden houses that were smaller versions of the temples. Though their name indicated they crushed corn they seem to have put less emphasis on agriculture than other southeastern tribes. They relied mainly on meat and fish, which they usually baked.

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after a hard battle in 1666. They were an important tribe, and seem to have ruled over the other Indians of the Connecticut Valley within the limits of Massachusetts, including those at Agawam, Nonetue, and Squawkeag. They combined with the Narragansett and Tunnis in attacks on Uncas, the Mohegan chief. All these tribes joined the hostile Indians under King Philip in 1675.

POWHATAN

Powhatan (Powhatan, 1560 - April 1618), also known as *Wa-hun-sen-acawh* or *Wa-hun-fon-a-cock*, was the sachem or ruling chief of the Powhatan confederacy, which consisted of about 200 tribes in the Virginia tidewater region, from the Potomac South almost to Albermarle Sound, at the time of the English settlement at Jamestown.

The name *Powhatan* is from the Algonquian *Pau't-hanne* or *Pauwau-atan* originally meaning "falls in a current" and later "hill of the powwow". Chief Powhatan was the first Indian leader known to have any significant contact with the early English colonists who sailed into Chesapeake Bay in 1607.

Though best known as the father of Pocahontas, Powhatan had consolidated his rule and stature long before the English colonists arrived. His father had been Chief of a southern tribe that was driven northward by the invading Spanish conquerors. Powhatan's father turned conqueror himself after settling in Virginia, by taking control of several local tribes. However, it was Powhatan who added many more of the tidewater tribes to form a genuine confederacy. At the time of the colonists' arrival, 200 tribes were paying taxes and providing military support to Powhatan.

His principal place of residence was Werowocomoco, on York River in the county of Gloucester. Powhatan was reputed to rule his confederacy with an iron hand, using cruelty on prisoners and malefactors. By some accounts, he lived in great dignity and splendor, attended by a guard of 40 warriors and guarded by sentries at night.

Suspicious of the white newcomers from the beginning, Powhatan was friendly for the most part until numerous provocations drove his followers to engage in petty warfare with the colonists.

The Indians ambushed small groups of settlers and murdered field workers. Powhatan refused to sell corn when the English needed it most. Nevertheless, Powhatan constantly reiterated his goodwill toward the

TREATY COMMITMENTS

--a History of Broken Promises

The classic book, *A Century of Dishonor*, by Helen Jackson, was published in 1880. Subtitled "A Sketch of the United States Government's Dealings With Some of The Indian Tribes," it remains a vivid and compelling narrative of the incredibly unjust treatment of America's natives, focusing mainly on the hundred years ending in the late 1870s, the first century of the United States as a nation.

It is highly recommended in its entirety, and with apologies this brief outline of her work is included, using Helen Jackson's words as much as possible. This is the essence of her work, minus many vivid and fascinating details.

The question of whether the United States dealt honorably with the Indians turns on a much disputed and little understood point. Some sentimentalists say that the Indians were the real owners of the land, while some politicians hold that they had no right of ownership whatever. Between these views lay innumerable grades and confusions of opinion.

The Indians "right of occupancy" was recognized by all the great discovering Powers. Did the United States, on taking its place among the Nations, also recognize the Indian "right of occupancy"? On this point there is no doubt.

Stealing is everywhere held to be dishonorable, as is lying, in all its forms. Breaking of promises and betrayals of trust are scorned even among the most ignorant of people. However, when the acts of nations are discussed, there seems to be a less clear conception, a less uniform standard of right and wrong, honor and dishonor.

In charging a government or nation with dishonorable conduct, it should merely be shown that its moral standard ought not differ from the moral standard of an individual. What is cowardly, cruel, and base in a man, is cowardly, cruel, and base in a government or nation.

The right of refusing to submit to injustice, of resisting injustice by force if necessary, is part of the law of nature, and as such is recognized by the law of nations. From this arises the right to a just defense, which belongs to every nation and to every individual. Men pledge justice to each other by promises or contracts, while between nations, treaties are made. National contracts or treaties are even more solemn and sacred than private ones on account of the great interests involved.