

Chapter 2

Natives and Newcomers



Chapter Preview

Terms: archaeologist, atlatl, pemmican, culture, ceremonial center, dialect, clan, matrilineal, consensus, conjurer, immunity, expedition, colony, Lost Colony

People: Archaic people, Woodland people, Mississippian people, Tuscarora, Catawba, Cherokee, Giovanni da Verrazano, Hernando de Soto, Juan Pardo, Walter Raleigh, Philip Amadas, Arthur Barlowe, Ralph Lane, Thomas Harriot, John White, Francis Drake, Virginia Dare, Lumbee Indians

Places: Town Creek Indian Mound, Fort Raleigh

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 with drums made of deerskin stretched over clay pots and gourd shakers full of corn kernels. Earlier, the Waxhaw men had gyrated 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 into benches along the walls, each spectator also listening to the stories the dancers chanted. Just like everyone else, Lawson snacked on stewed peaches and smoked venison 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, 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.

Lawson was one of the first white explorers to come into contact with a culture that had been a thousand years in the making. Native Americans had lived in the Carolinas since the beginnings of civilization, and their lifestyles were the product of the many lessons learned about their bountiful environment. What had taken so long to perfect, however, was soon displaced and all but destroyed by the early 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.

Below: This painting imagines the voyage of Christopher Columbus’s ships the *Niña*, *Pinta*, and *Santa María* to the New World. **Opposite page:** This Clovis spear point is characteristic of the earliest human inhabitants of North Carolina.





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. At the same time, football was popular in England. Sometimes they used the head of an executed criminal to kick around.

SCIENCE

Corn was grown as early as 7000 B.C. 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.

ART

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

RELIGION

Pyramids were part of many early religious sites across the world, including the Egyptian culture of about 2700 B.C. and the Mayan culture of Central America about 500 A.D.

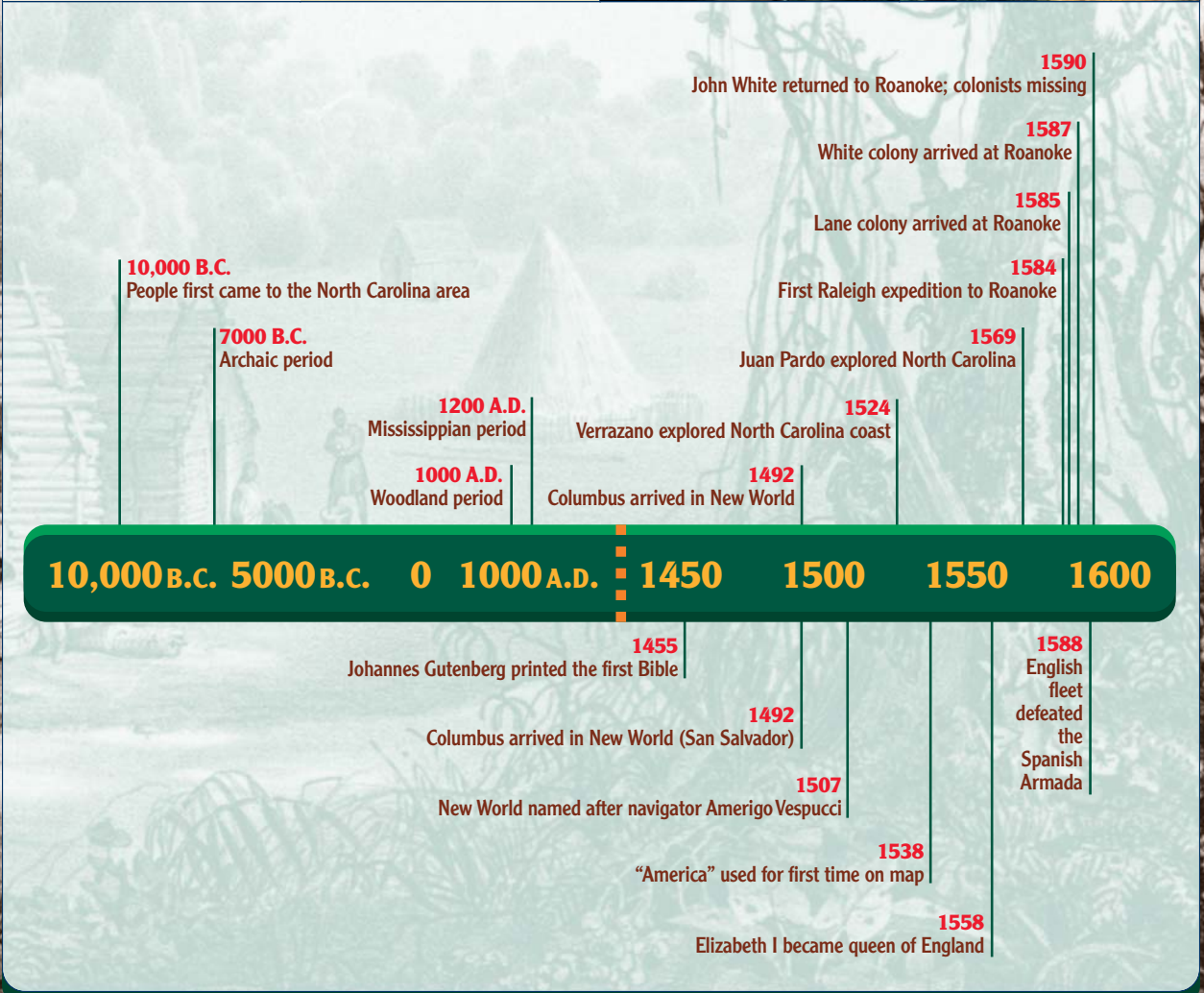
EVERYDAY LIFE

Men in Persia invented pants about 500 B.C. Buttons for pants and shirts first appeared in France about 1200 A.D. During the same time, Native Americans went without both, although men wore leggings and breechcloths.

ARCHITECTURE

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

Figure 3 Timeline: 10,000 B.C. – 1600 A.D.



10,000 B.C. 5000 B.C. 0 1000 A.D. 1450 1500 1550 1600

TARGET READING SKILL

SQ3R

Defining the Skill

The reading material in social studies textbooks is usually structured and includes detailed information. Because of the amount of reading required, it is beneficial if you can skim or read the material quickly in order to recall prior knowledge, locate specific information, and predict the content of the reading. **SQ3R**, which stands for *survey, question, read, recite, and review*, is a reading strategy that will help you do this.

Practicing the Skill

Practice the SQ3R strategy by skimming Section 1 of Chapter 2.

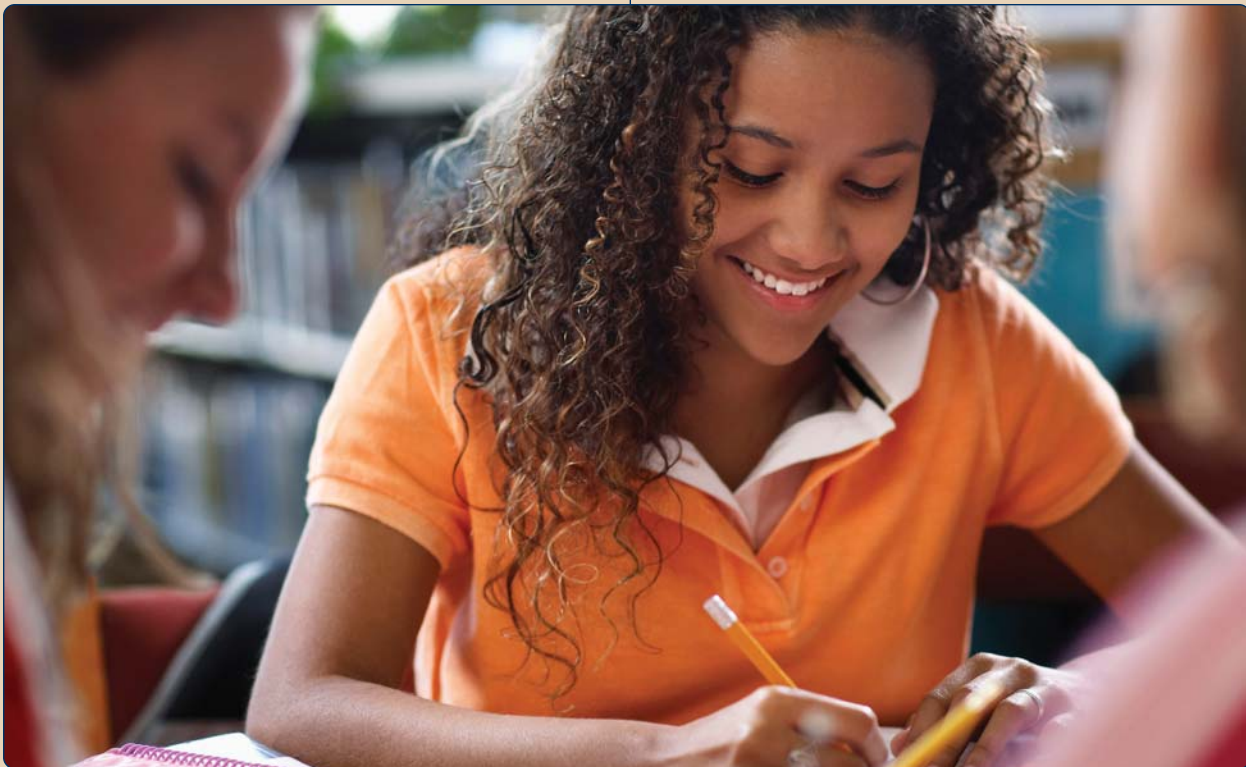
Survey: As you read, survey the section to determine its title as well as the main idea found in the first paragraph.

Question: After your survey, make a list of questions you think will be answered in the section.

Read: Read the section, noting any unfamiliar vocabulary words.

Recite: Write the answers to any of the questions you posed in your survey. On a separate sheet of paper, write down the main ideas in the section and then summarize the section in your own words.

Review: Finally, on a separate sheet of paper, rephrase your notes into questions. Then, answer your questions from memory.



Section 1

The First Inhabitants

As you read, look for:

- the various periods into which scientists divide prehistoric cultures
- vocabulary terms **archaeologist**, **atlatl**, **pemmican**, **culture**, **ceremonial center**

This section will help you meet the following objective:

8.1.02 Identify and describe American Indians who inhabited the regions that became Carolina and assess their impact on the colony.

When people first settled what later became North Carolina, they were often cold. **Archaeologists** (scientists who discover and explain the evidence of human habitation found buried in the ground) believe that 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. This was at least 12,000 years ago. 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

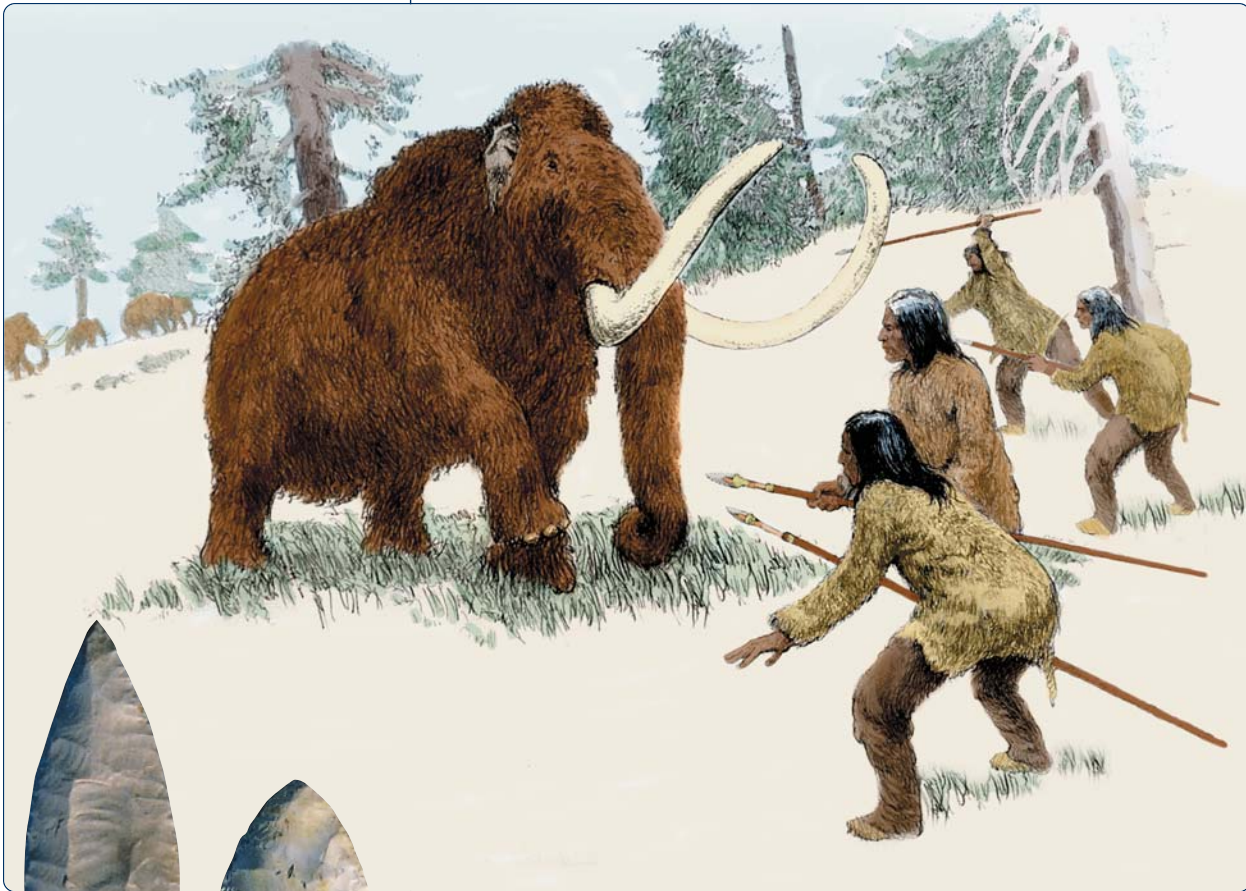


Figure 4 Prehistoric Cultures

Culture	Time Period
Paleolithic	10,000 B.C. - 7000 B.C.
Archaic	7000 B.C. - 500 B.C.
Woodland	1000 B.C. - 1000 A.D.
Mississippian	800 A.D. - 1500 A.D.

Map 8 Bering Land Bridge

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



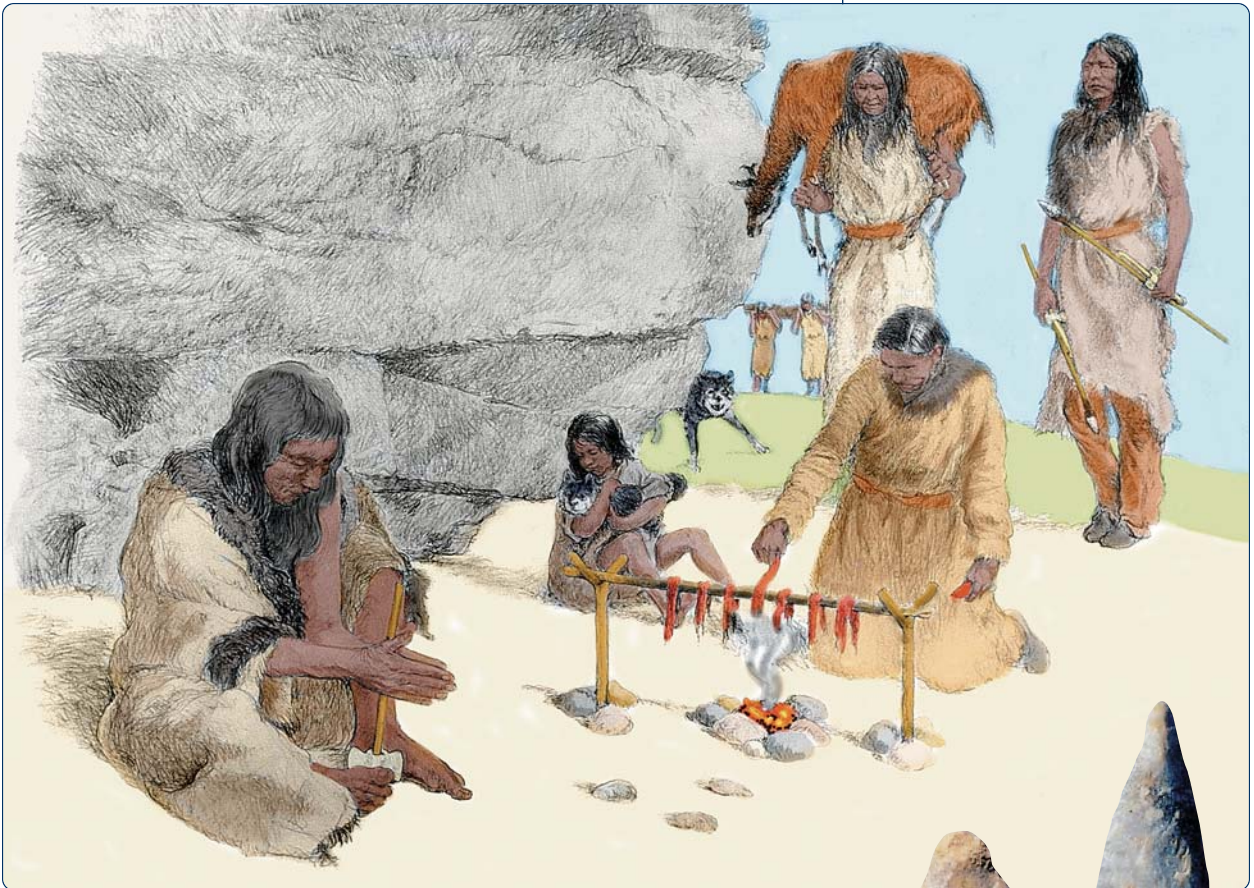
Top and above: Using only stone-tipped weapons and their ingenuity, the Paleolithic hunters killed mammoth and other large animals.

Outer Banks 12,000 years ago, 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 in the Uwharrie Mountains, since 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.

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 a bear or deer skin and provide clothing. Elongated 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 the winter they would move closer to the fall line, hoping to find more fish in the rapids of the nearby streams.

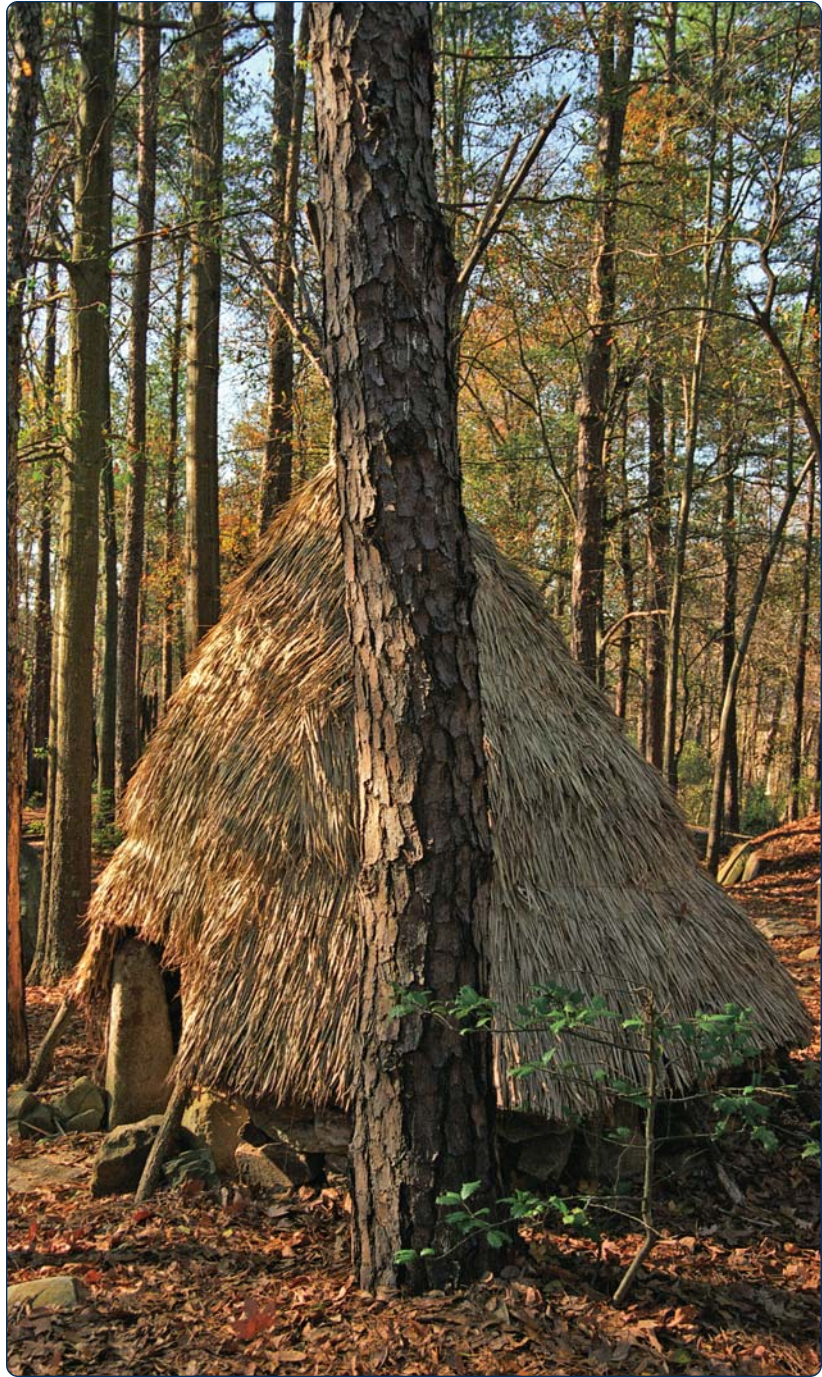
Some time about 6,000 years ago (give or take a thousand), the Archaic people developed an improved spear. Archaeologists have found these tools up and down the fall line. The points were more fluted (had more grooves), and hunters had learned that they could fling their spears a longer distance if they 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. People 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

Top: After the large animals died out, the Archaic people relied on gathering local food and hunting smaller animals. **Above:** These stone arrowheads reflect the smaller prey hunted during the Archaic period.



Top and above, left: These two photographs depict ceremonial stones with petroglyphs (art carved into the stone) at the Schiele Museum of Natural History's outdoor Stone Age Heritage Exhibit in Gastonia. **Above, left:** This hut is part of the same exhibit.



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*, the real name for what Americans call corn, had 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.

Did You Know?

Archaeologists who have constructed and tried the atlatl have found that a man using one can pierce a 4-inch target from 40 yards away.

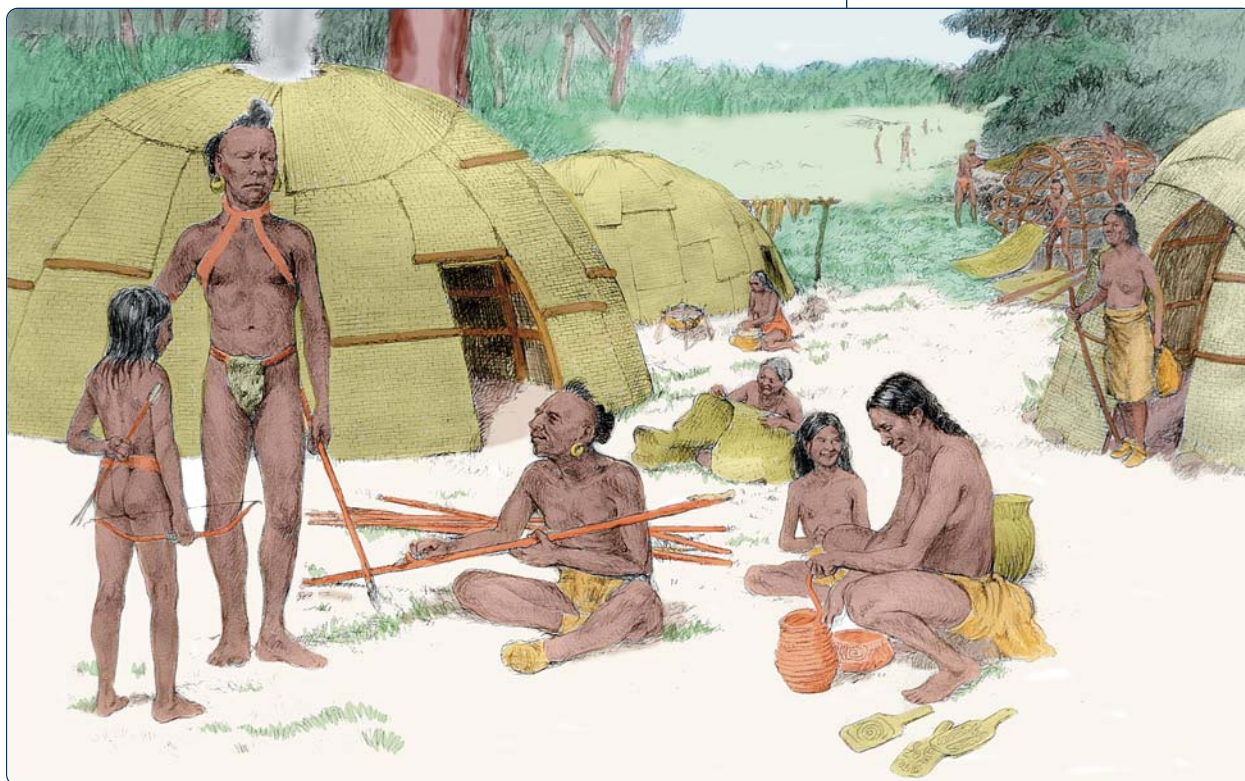
The corn grew well in stream bottoms, particularly when it was grown together with its “sisters” beans and squash. As a result, the level of nutrition once again increased, and people were able to stay in one place longer. What archaeologists call “a village tradition” became the normal way of living. Potters learned to roll clay between their hands—like American children would later play with colored

clay then coil the rolls into the shape of a pot. They tempered (mixed) the surfaces with sand and cooked the pots in a huge fire. This made the pottery stronger. Some villages even had an underground storage pit. The oldest known villages were centered in the Uwharries on the tributaries of the Pee Dee River. These were the ancestors of the Catawba. Other



Below: The atlatl allowed hunters to throw spears or darts a greater distance. The hunters no longer had to get so close to their prey.

Below: Circular houses, probably of pole, wickerwork, and bark construction, characterized Woodland settlements.





Top: 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. **Above:** Across the plaza from the temple mound stands a reconstructed minor temple. It is thought that the priests lived here.

villages have been found in the deep mountains, along the Little Tennessee River. These people were likely the ancestors of the Cherokee.

Because the Indians of that day depended so much upon the forests for shelter and hunting, scientists have called them the Woodland culture.

Mississippian Influence

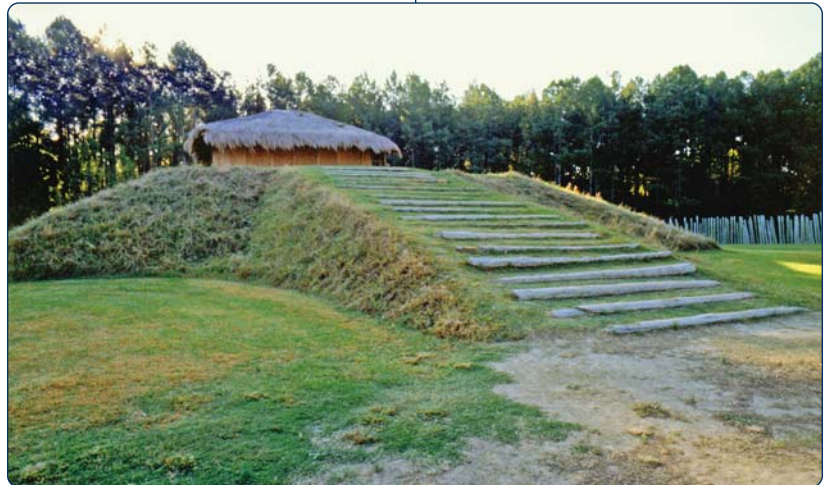
For several centuries, the original inhabitants were influenced by a culture that came into the country from the southwest. (A **culture** includes the beliefs, traditions, music, art, and social institutions of a group of people who share common experiences.) Historians call this particular influence 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 Mississippian culture into North Carolina was along the Pee Dee River. About 800 years ago (around 1200 A.D.), outsiders set up villages along the creeks that fed into the Pee Dee. It is unclear whether they ran away the inhabitants and took over their fields and forests or just convinced the inhabitants to live like they did. Most

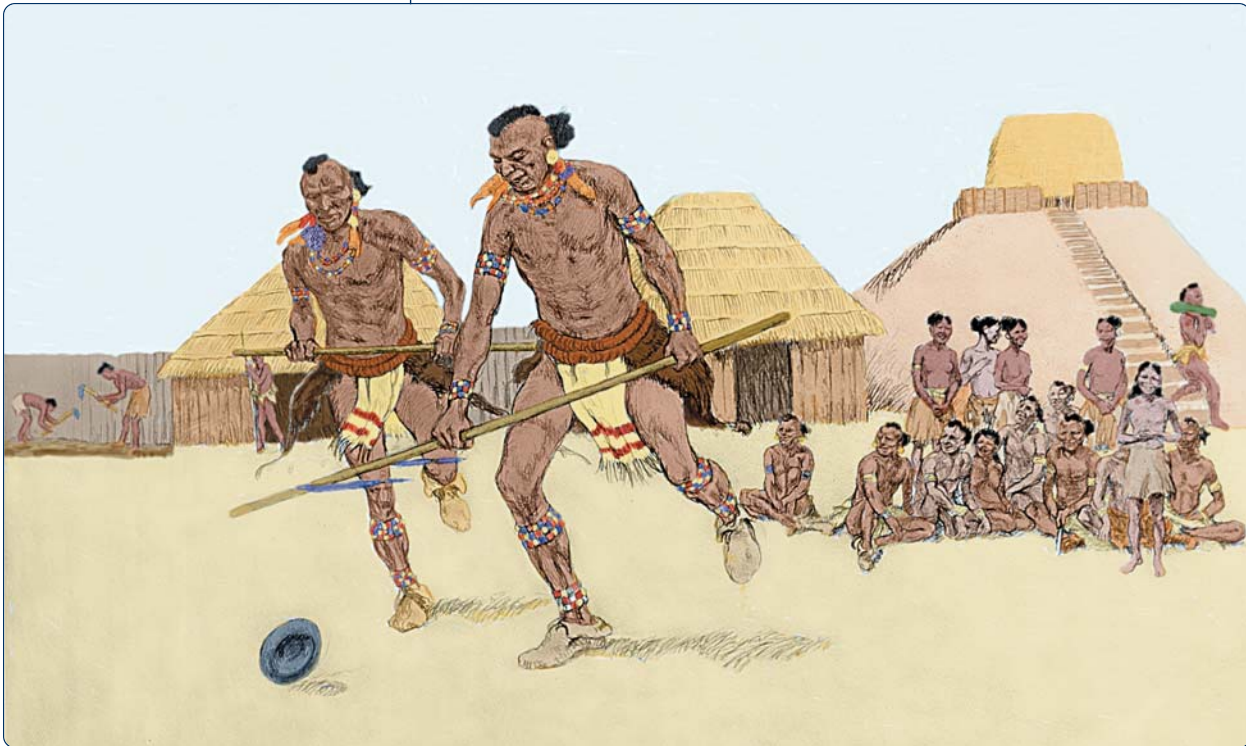


of these newcomers were farmers and hunters, just like the people they replaced. They were also traders, looking for minerals, flints, and other valuable materials that were needed back in the larger towns on the Mississippi. The proof they were traders comes from items like copper from Michigan, which 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 before 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 here.



Above: The temple was the most important structure at the Town Creek Indian Mound. The mound itself was built by people from the surrounding area who carried the dirt for the mound in baskets.



Below: This illustration of a Mississippian village shows a temple mound to the right rear.

Did You Know?

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

The people came several times a year to celebrate. The most important festival was the Green Corn Ceremony. Since 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, 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 of strong herbs that would help them purge the toxins from their bodies. The priest did the same. Before the assembly, he would re-light 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.

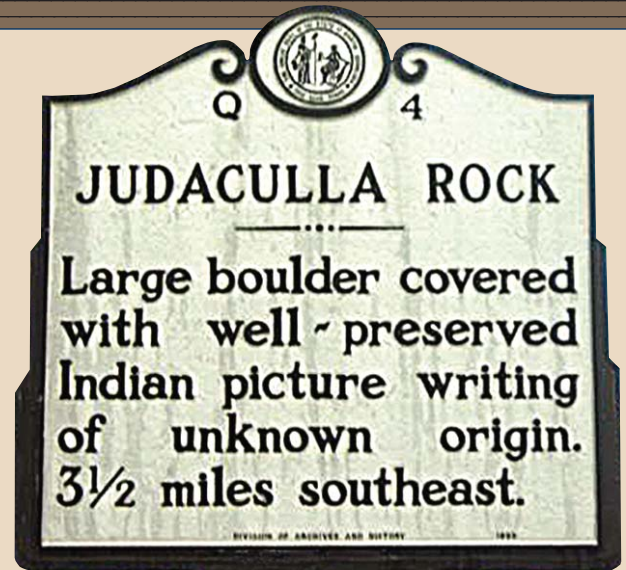
It's Your Turn

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?

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.



Left: The markings on Judaculla Rock have been filled with sand to make them easier to see.



Section 2

Indian Life at the Time of European Contact

This section will help you meet the following objectives:

8.1.02 Identify American Indians who inhabited Carolina and assess their impact on the colony.

8.1.04 Evaluate the impact of the Columbian Exchange on the existing cultures.



As you read, look for:

- the tribes that lived in early North Carolina
- how people of the Woodland culture lived
- how contact with Europeans affected Native American life
- vocabulary terms **dialect, clan, matrilineal, consensus, conjurer, immunity**

The Indian cultures that would play important roles in the history of North Carolina had been well organized by the 1500s. Most would be 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 white 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.

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 Indians 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 one of the largest of the Carolina bays. 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 a white visitor 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,

Did You Know?

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



faire, and well tasted.” The Algonquins are the Indians North Carolinians see when they view 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 300 to 500 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

Opposite page: 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 left:** This is John White’s painting of Secoton, on the Pamlico River. **Above right:** This is a chief, or “Herowan,” from Roanoke.



Map 9 Indian Tribes in North Carolina

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



Above: The Catawba Reservation Cultural Center, near Rock Hill, South Carolina, features Catawba artifacts like this log drum.

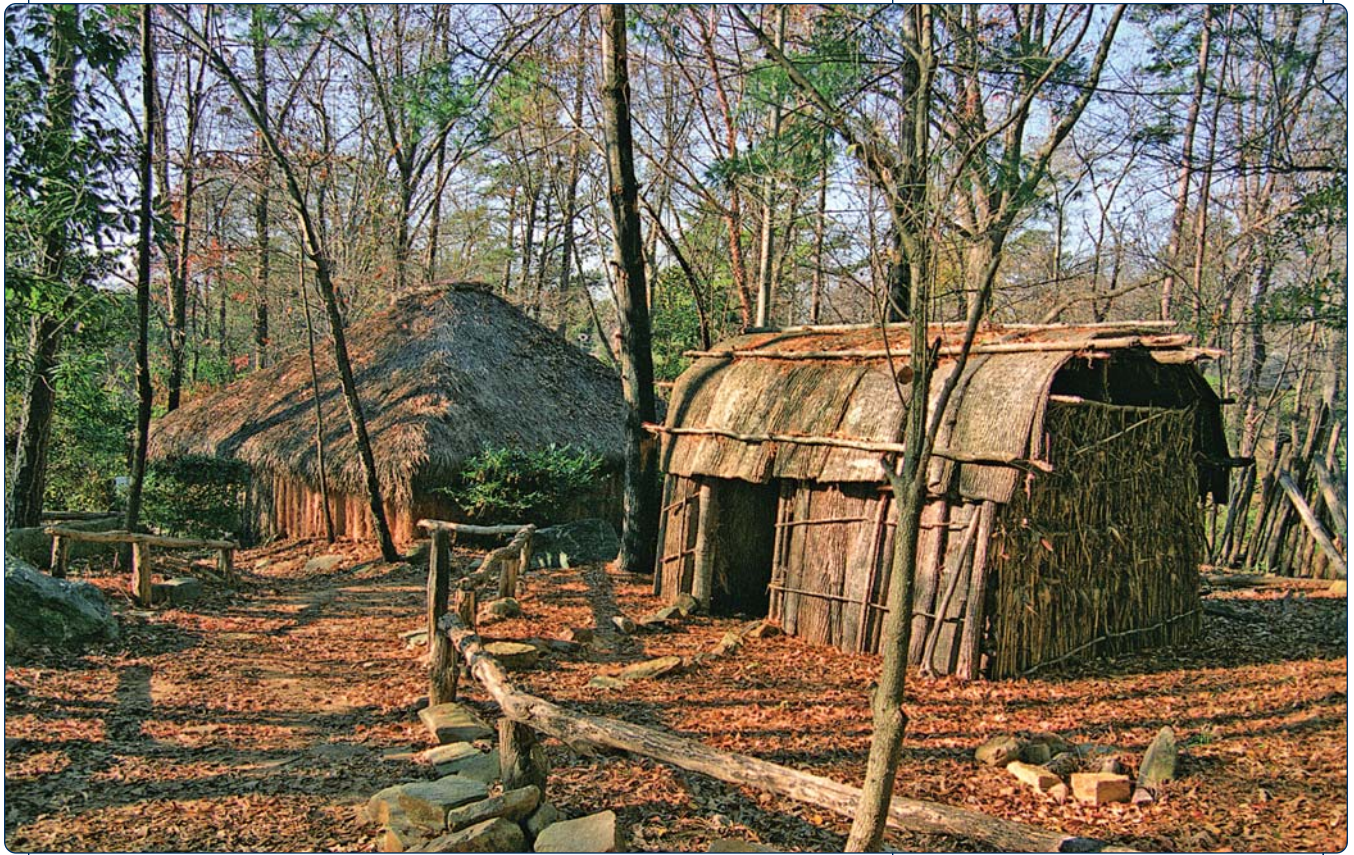
Iroquois nation of New York and possibly came south in the 1400s. One Iroquois chief said of the Tuscarora, “They were of us and went from us long ago.”

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.”

The Catawba

Beyond the fall line, more than a dozen different groups lived in the rolling hills of the Piedmont. They had many names, which 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 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.

A lot of groups moved back and forth across the hilly Piedmont in the 1500s. The Saponi, who had lived in Virginia for a time, spent several decades concentrated on the Yadkin River at one of its fords. 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 sounded much alike. They spoke various versions of the Siouan language. At some point in their past, the Siouan had lived in the northern areas of what became the United States. When



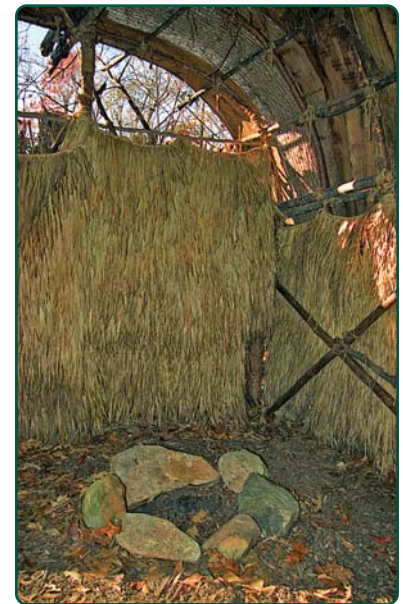
a lack of resources forced the Sioux to migrate, some headed south, others west. The Catawba, in fact, were distantly kin to the more famous Sioux tribes of the Great Plains.

The Cherokee

The Cherokee have been the most famous Indian group in North Carolina history, both for their size and their location. Originally, the ancestors of the Cherokee lived in the upper stretches of 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 whites 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.

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. So numerous were they that they had three distinct divisions.



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



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

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.

The villages on the upper reaches of the Savannah River in South Carolina and Georgia were the “lower Cherokee.” Those who lived in the Tennessee River valley in what became the state of Tennessee were 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 intricately 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, Indians 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 Indians’ 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.

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 a open-air one in summer.

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



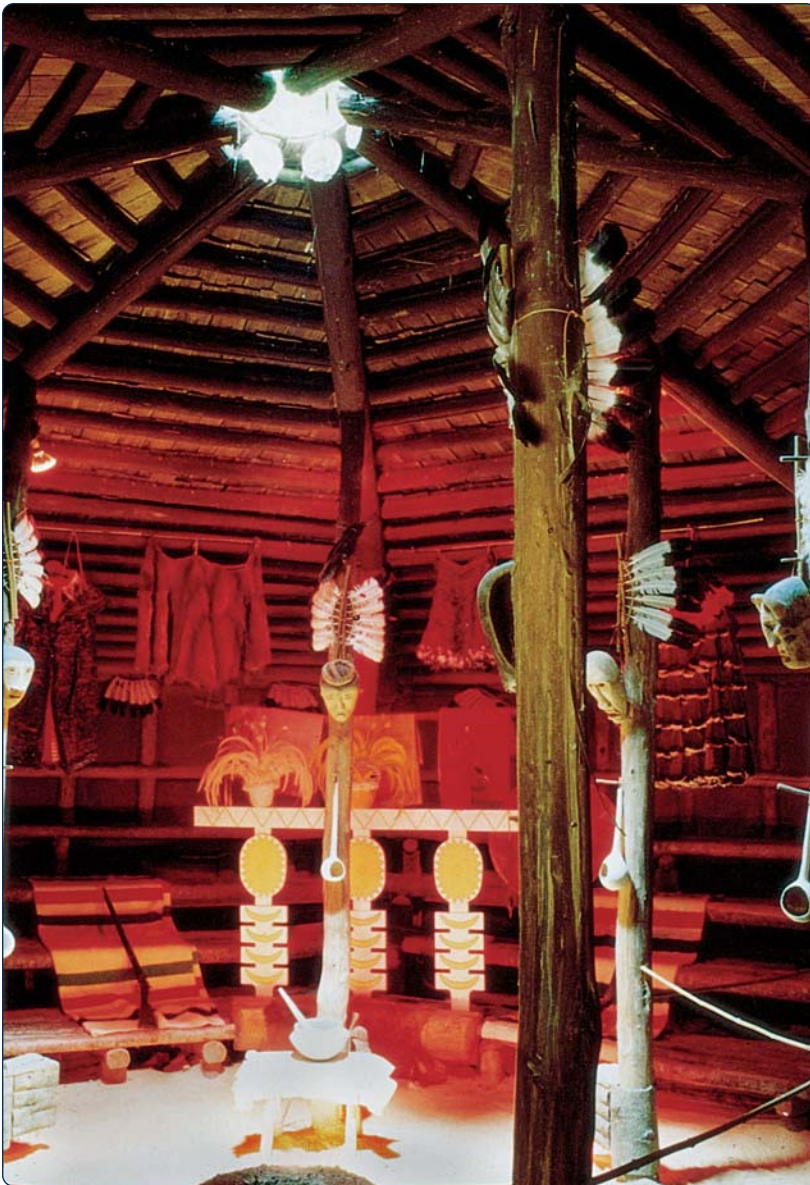


Above: John White made this painting of the wife of the chief at Pomelooc carrying a child on her back. **Right:** White painted the ways the coastal Indians fished, using gigs, nets, spears, and a weir (upper left).

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 braves from rival 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 “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.





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 Oconoluftee Village in Cherokee provides seating for representatives of the seven clans.

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, to help them 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 peace time, and another whose role was to lead the tribe in warfare.

GROWING UP...

Cherokee



Above: 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.

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 in the training of his children. For example, a boy often learned about how to kill each type of animal from an uncle. The lesson included teaching respect for the spirit of the prey, since 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.

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 re-

spected 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



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

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.



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

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 their environment. In significant 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**, what white people would later often call a medicine man, 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 also told stories over and over again 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 killed 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, a famous spot 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 mountain top 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.

The Columbian Exchange

The various tribes were flourishing at the time of white contact in the 1500s. But the meeting of the Native Americans and the Europeans brought drastic changes to both.

Over millions of years, different forms of plant and animal life had developed in different places around the world. When Europeans came to the Americas, they brought with them animals such as horses, pigs, sheep, goats, and chickens and traded them to the Indians. The Indians, in turn, traded various birds and small animals, one of which was the turkey. Food stuffs were also exchanged. Plant foods 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 and so had no **immunity**, or resistance. The most deadly diseases were smallpox, measles, chicken pox, and influenza. Soon, disease and warfare with the white intruders decreased the Native American population. A century later, half as many Indians inhabited North Carolina.

It's Your Turn

1. What was the largest group of Native Americans in North Carolina when the Europeans came?
2. Why did the Cherokee make woven baskets instead of pottery?
3. How did the Woodland Indians govern by consensus?



Above: The Cherokee avoided most snakes, but they found ceremonial uses for the fangs and rattles of the rattlesnake.

Did You Know?

The Columbian Exchange—the exchange of plants, animals, foods, people, diseases, and ideas between the Old World and the New World—was named after Christopher Columbus, whose “discovery” of America began the changes.

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 most shallow lakes around.

Long before the white people arrived, the lake fascinated the first Indians. 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 their strongest young brave. At the critical moment, a beautiful





Above: Theodore de Bry made this engraving of an Indian mother and her son on the shore of Lake Mattamuskeet, based on one of John White's paintings. **Below:** Lake Mattamuskeet is North Carolina's largest natural lake, and one of its shallowest.



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.

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 who 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

This section will help you meet the following objective:

8.1.03 Compare and contrast the relative importance of differing economic, geographic, religious, and political motives for European exploration.

Below: This mural in the United States Capitol commemorates Christopher Columbus's first voyage to the New World.

As you read, look for:

- the first European explorers in North Carolina
- vocabulary term **expedition**

A little more than thirty years after Christopher Columbus discovered the New World, the first Europeans known to set foot on what became North Carolina waded ashore near Cape Fear in 1524.

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. Verrazano was under orders to find “a strait to penetrate to the Eastern ocean.”

Verrazano and his men found native peoples—most likely from either the Waccamaw or Cape Fear groups—stoking 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.

Above: Because of Spain’s success in the New World, Francis I of France supported Giovanni da Verrazano’s search for a route to the Orient. Verrazano was the first European to explore the coast of North Carolina.

Did You Know?

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



Above: 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.

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.

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.

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 dressed and squared stone, indicating that a base had been set up there.

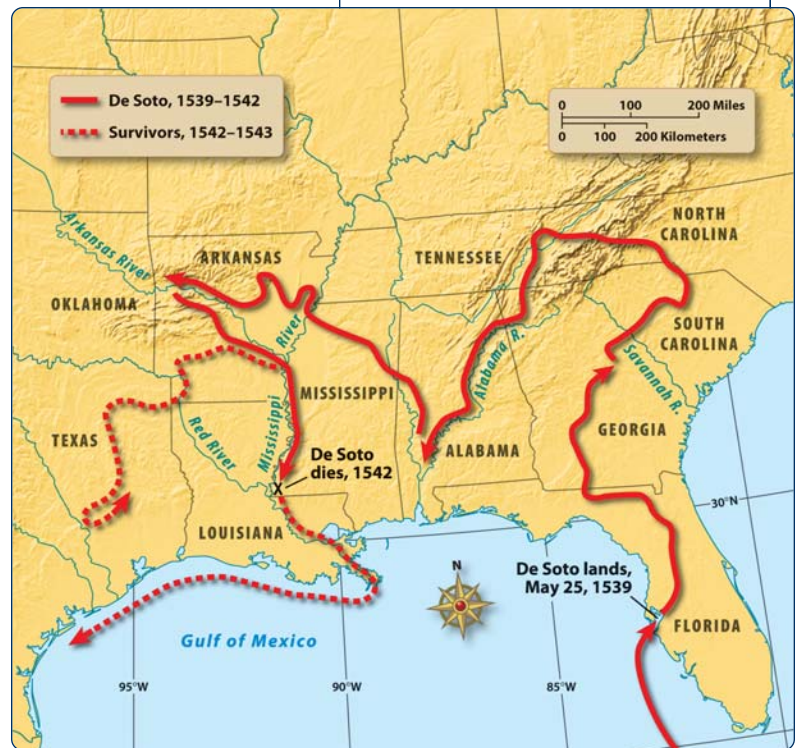
Apparently, Pardo hoped to find gold and other riches in the mountains and then use the camps as stopping-off points on the way back to the coast. Maybe as many as a hundred Spanish stayed in the foothills region for several years before giving up, just as others had.

Walter Raleigh and the English

Not just the French and Spanish were fooled by the future site of North Carolina. By the late 1500s, the English had grown in strength and power to become Protestant rivals of the Catholic Spanish. The English wanted part of the New World riches for themselves. At the time, a small group of influential men became close to the English Queen, Elizabeth I. 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. 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 dreamt 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.



Map 10 De Soto's Expedition

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

Did You Know?

In 1578, Sir Humphrey Gilbert received a six-year patent, or license, to explore North America. His 1583 expedition, undertaken just before his patent was to run out, landed in Newfoundland.

It's Your Turn

1. What was the Northwest Passage? Why was it important?
2. What was the goal of the early Spanish explorers?

Section 4

The Story of the Lost Colonists

This section will help you meet the following objectives:

8.1.01 Assess the impact of geography on the settlement and developing economy of the Carolina colony.

8.1.02 Identify American Indians who inhabited Carolina and assess their impact on the colony.

As you read, look for:

- the first English attempts to settle North Carolina
- the Lost Colony
- vocabulary terms **colony**, **Lost Colony**



Above: Queen Elizabeth I granted patents first to Sir Humphrey Gilbert and then to Walter Raleigh to discover “remote” lands for colonization.

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 Indians named Manteo and Wanchese.

So happy was Queen Elizabeth about the expedition that she quickly made 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.

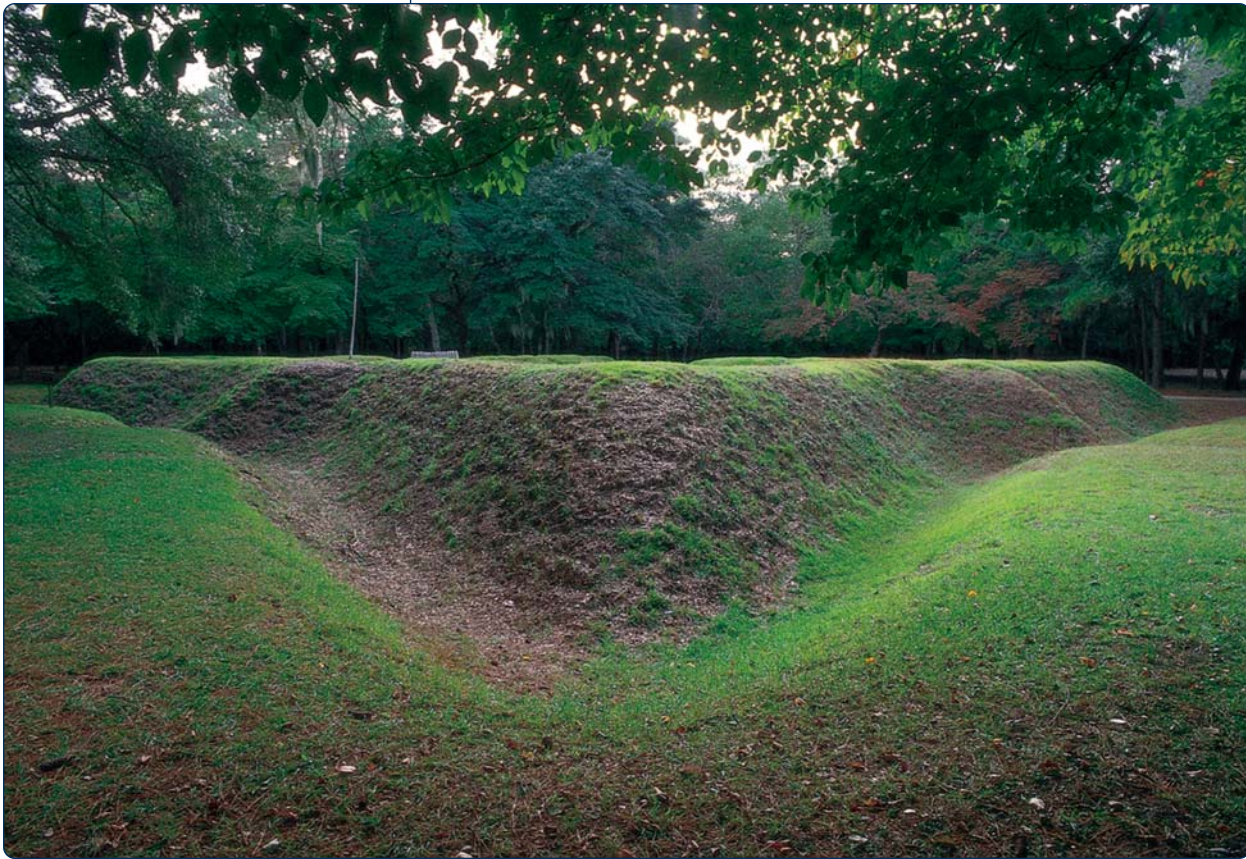
The Lane Colony

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



Top: 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.

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



Above: 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.

Did You Know?

The Sea Dogs were English sea captains who attacked Spanish treasure ships (with the Queen's approval) and stole their cargo.

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. 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. (A **colony** is a group of people who settle in a distant land but who are still under the rule of their native land.)

In summer 1586, Francis Drake, the most famous of the so-called English Sea Dogs, 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. (What exactly happened to them has gone unrecorded. John Lawson later wrote that their descendants were the Hatteras Indians.)

Soon after Lane left, Richard Grenville arrived from England to resupply Fort Raleigh. Finding no one around (perhaps the Spanish prisoners were hiding), 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.

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. Since 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, got his own bout 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



Above: In 1588, Sir Francis Drake was too busy defending England and helping defeat the Armada to worry about the Roanoke colony.
Below: This painting imagines the baptism of Virginia Dare.





Above: A visit to the *Elizabeth II* in Manteo gives an idea of what shipboard life was like in the sixteenth century.

supplies. White left to return 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 very 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.

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 Ocracoke 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,

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

Did You Know?

Today, visitors to Roanoke Island can see the story of *The Lost Colony* on summer nights. *The Lost Colony* is the oldest and longest-running outdoor drama in the country.



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 is put on each summer on the actual site of the Roanoke settlement.

to the Chesapeake and lived among the Indians 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 Indians expected to be punished for holding them in captivity. According to a record found in the British record office in London, 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.

The mention of children begs the question: What was the fate of Virginia Dare? Did she grow up to be a successful adult? Did she adopt the ways of the natives? Did she get to have a family of her own? No one knows. However, North Carolinians have never forgotten the story of the first European baby born in their state. One story that residents of the Coastal Plain told for years was the occasional sighting of a white doe, a perfectly formed deer that could be seen on moonlit nights. A legend grew that the deer was the spirit of Virginia Dare, still present in “the goodliest land.”

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 whites return to the area along the Outer Banks.

they took the name Lumbee, derived from the swampy river that is their homeland.

There is one other known story about the 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 attempted to move to the original destination, the mouth of the Chesapeake Bay. Smith was told by several Indians that some white people had come

It's Your Turn

1. What name was given to the land explored by Amadas and Barlowe?
2. What caused Lane to abandon his colony at Roanoke?
3. Why did it take John White so long to return to his colony at Roanoke?

CAROLINA CELEBRITIES

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 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. Raleigh and a number of his friends came from the “West Country,” to the west of London. They 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 mud hole 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 axe 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. Since 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

Summary

- Scientists usually divide prehistoric peoples into four cultures: Paleolithic, Archaic, Woodland, and Mississippian.
- The Archaic period began around 9,000 years ago, when the weather became warmer. During this period, hunting improved, diet became healthier, and the population tended to increase. Seeds were also first planted and harvested during this time period.
- The introduction of maize during the Woodland period allowed people to stay in one place longer. They began living in villages, often along streams and rivers.
- The Mississippians were known for their ceremonial centers, which allowed the people to come together for religious ceremonies and recreation. The farthest advance of the Mississippian culture into North Carolina was along the Pee Dee River.
- The Indian cultures that played important roles in North Carolina's history include the Algonquin, the Tuscarora, the Catawba, and the Cherokee.
- The tribes that lived in North Carolina when the first Europeans came shared many beliefs, habits, and customs.
- None of the early explorers of North Carolina were successful in finding gold or other riches.
- Sir Walter Raleigh was the first to attempt to establish a colony in North Carolina. The Lane colony and the White colony, however, both failed.
- The disappearance of the Roanoke settlers has led to their being called the "Lost Colony."

Reviewing People, Places, and Terms

Match each of the following terms with the definitions that follow.

ceremonial center

clan

colony

conjurer

culture

expedition

immunity

pemmican

1. An area where Mississippians came together for religious worship, recreation, and fellowship
2. The 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. What are 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 changed life for the better during the Woodland period?
5. What is the Town Creek Indian Mound? To which culture does it belong?
6. Which Indian group has been the most famous in North Carolina history? What two things made them famous?
7. Why did Native Americans respect nature?
8. Name three of the early explorers of North Carolina.
9. Why might July 13, 1584, be considered the birthday of North Carolina?
10. What was the Lost Colony?

Developing Critical Thinking

1. It is amazing to think that such a simple invention as the atlatl helped to drastically change the way people of that time lived. In a few sentences, describe an invention made during the past century that you believe has helped to change people's lives in the same way.
2. What might have been the effect on history if so many Native Americans had not died from disease brought by the Europeans?
3. "Gold, Glory, and Gospel" are factors said to have attracted the Europeans to the Americas. How do you think these factors affected European exploration and settlement of the New World?
4. Would you have wanted to be a member of the Lane colony? Why or why not?

Writing Across the Curriculum

1. Evidence of the first ceremonial burials by Native Americans comes from the period about 5,000 years ago. Your textbook says that even dogs received burials, which was a sign of their importance to the community. Write a burial service for a dog that could have been performed in one such community 5,000 years ago. Include information about ways that dog was important to the people and to the community.

2. In the 1500s, the first whites came into the area that is now North Carolina. Write a scene from a play, describing the dialogue between the white people who arrived and the Native Americans who were there when they arrived.

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 3000 A.D., 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?

Exploring Technology

1. Go to web site www.teachervision.fen.com/indians/lesson-plan/4994.html. Scroll down to the list of facts about Iroquoian society in the seventeenth century that explain what a matrilineal society is. How do you think your life would be different if you had lived in this society? Would you have been happy living in such a society?
2. Go to web site library.thinkquest.org/J002559/ and click on the "Theories" link. Read all the theories listed. Which theory listed (or come up with your own) makes the most sense to you? Why do you think that?

Encountering Diversity

1. 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.