



THOMAS HARRIOT

**A brief and true report
of the new found land of Virginia**

**of the commodities and of the nature and manners of
the natural inhabitants. Discovered by the English
Colony there seated by Sir Richard Grenville Knight
In the year 1585. Which Remained under the govern-
ment of twelve months, At the special charge and
direction of the Honorable SIR WALTER RALEIGH
Knight lord Warden of the Stanneries Who therein
hath been favored and authorized by her MAJESTY and
her letters patents: This fore book Is made in English
BY Thomas Hariot Servant to the abovenamed Sir
WALTER, a member of the Colony, and there employed
in discovering**

◆ London, 1590 ◆ Excerpts ◆

**TO THE ADVENTURERS, FAVORERS, AND WELLWILLERS¹
OF THE ENTERPRISE FOR THE INHABITING AND PLANTING IN VIRGINIA.**



SINCE the first undertaking by Sir Walter Raleigh to deal in the action of discovering of that Country which is now called and known by the name of VIRGINIA; many voyages having been thither made at sundry times to his great charge; as first in the year 1584, and afterwards in the years 1585, 1586, and now of late this last year of 1587. There have been diverse and variable reports with some slanderous and shameful speeches bruited [reported] abroad by many that returned from there. . . . Which reports have not done a little wrong to many that otherwise would have also favored & adventured in the action, to the honor and benefit of our nation, besides the particular profit and credit which would redoubt to themselves the dealers therein; as I hope by the sequel of events to the shame of those that have avouched the contrary shall be manifest: if you the adventurers, favorers, and wellwishers do but either increase in number, or in opinion continue, or having been doubtful renew your good liking and furtherance to deal therein according to the worthiness thereof already found and as you shall understand hereafter to be requisite. . . .

I have therefore thought it good being one that has been in the discovery and in dealing with the natural inhabitants specially employed; and having therefore seen and known more than the ordinary to impart so much unto you of the fruits of our labors, as that you may know how injuriously the enterprise is slandered. . . .

Of our company that returned, some for their misdemeanor and ill dealing in the country, have been there worthily punished; who by reason of their bad natures, have maliciously not only spoken ill of their Governors; but for their sakes slandered the country itself. . . . [S]ome have spoken of more then ever they saw or otherwise knew to be there; some others have not been ashamed to make absolute denial of that which

Excerpted, English and some punctuation modernized, by the National Humanities Center, 2006; www.nhc.rtp.nc.us/pds/pds.htm. Full text with the de Bry engravings: (1) in Early Modern English at Documenting the American South (University of North Carolina at Chapel Hill Library), at docsouth.unc.edu/nc/hariot/menu.html; (2) in Early Modern English and modernized English at Virtual Jamestown at text.lib.virginia.edu/etcbin/jamestown-browse?id=J1009. To view the de Bry engravings with the John White watercolors on which they were based, see Virtual Jamestown at www.virtualjamestown.org/images/white_debry_html/jamestown.html. Digital images of the de Bry engravings reproduced by permission of the University of North Carolina at Chapel Hill Library.

¹ Favorers and Wellwillers: Farmers and Wellwishers

although not by them, yet by others is most certainly and there plentifully known. And some others make difficulties of those things they have no skill of.

The cause of their ignorance was, in that they were of that many that were never out of the Island [Roanoke] where we were seated, or not far, or at the leastwise in few places else, during the time of our abode in the country; or of that many that after gold and silver was not so soon found, as it was by them looked for, had little or no care of any other thing but to pamper their bellies; or of that many which had little understanding, less discretion, and more tongue then was needful or requisite.

Some also were of a nice bringing up, only in cities or towns, or such as never (as I may say) had seen the world before. Because there were not to be found any English cities, nor such fair houses, nor at their own wish any of their old accustomed dainty food, nor any soft beds of down or feathers: the country was to them miserable, & their reports thereof according. . . .

THE FIRST PART, OF MERCHANTABLE COMMODITIES.

Silk of Grass or Grass Silk.



Here is a kind of grass in the country upon the blades whereof there grows very good silk in form of a thin glittering skin to be stripped off. It grows two foot and a half high or better: the blades are about two foot in length, and half inch broad. . . . Hereof is it be planted and ordered as in Persia, it cannot in reason be otherwise, but that there will rise in short time great profit to the dealers therein . . .

*Worm Silk . . . Flax and Hemp . . . Alum . . . Wapeih . . .
Pitch, Tar, Rosin, and Turpentin . . . Sassafras . . . Cedar . . .
Wine . . . Oil . . . Furs . . . Deerskins . . . Civet cats . . . Iron . . .*

Copper.

A hundred and fifty miles into the mainland in two towns we found with the inhabitants diverse small plates of copper, that had been made as we understood, by the inhabitants that dwell farther into the country: where as they say are mountains and Rivers that yield also white grains of Metal, which is to be deemed *Silver*. For confirmation whereof at the time of our first arrival in the Country, I saw with some others with me, two small pieces of silver grossly beaten about the weight of a Teston [small English coin], hanging in the ears of a *Wiroans* or *chief Lord* that dwelt about four score miles from us; of whom through inquiry, by the number of days and the way, I learned that it had come to his hands from the same place or near, where I after understood the copper was made and the white grains of metal found. The aforesaid copper we also found by trial to hold silver. . . .

Pearl . . . Sweet Gums . . . Dyes of divers kinds . . . Woad² . . . Sugar canes . . .

THE SECOND PART, OF SUCH COMMODITIES AS VIRGINIA IS

known to yield for victual and sustenance of man's life, usually fed upon by the natural inhabitants: as also by us during the time of our abode. And first of such as are sowed and husbanded.



AGATOWR, a kind of grain so called by the inhabitants; the same in the West Indies is called MAIZE: English men call it Guinea wheat or Turkey wheat, according to the names of the countries from whence the like has been brought. The grain is about the bigness of our ordinary English peas and not much different in form and shape: but of divers colors: some white, some red, some yellow, and some blue. All of them yield a very white and sweet flour: being used according to his kind it makes a very good bread. We made of the same in the country some malt, whereof was brewed as good ale as was to be desired. . . .

² Woad: blue dye from a plant in the mustard family

Okindgier, called by us *Beans*, . . . *Wickonzówr*, called by us *Peas*, . . . *Macóccqwer*, according to their several forms called by us, *Pumpkins*, *Melons*, and *Gourds*, . . .

There is an herb which is sowed apart by itself & is called by the inhabitants Uppówoc: In the West Indies it has divers names, according to the several places & countries where it grows and is used: The Spaniards generally call it Tobacco. The leaves thereof being dried and brought into powder: they use to take the fume or smoke thereof by sucking it through pipes made of clay into their stomach and head; from whence it purges superfluous phlegm & other gross humors, opens all the pores & passages of the body: by which means the use thereof, not only preserves the body from obstructions; but also if any be, so that they have not been of too long continuance, in short time breaks them: whereby their bodies are notably preserved in health, & know not many grievous diseases wherewithal we in England are oftentimes afflicted.

This Uppówoc is of so precious estimation among them, that they think their gods are marvelously delighted therewith: Whereupon sometimes they make hallowed fires & cast some of the powder therein for a sacrifice: being in a storm upon the waters, to pacify their gods, they cast some up into the air and into the water: so a weir for fish being newly set up, they cast some therein and into the air: also after an escape of danger, they cast some into the air likewise: but all done with strange gestures, stamping, sometimes dancing, clapping of hands, holding up of hands, & staring up into the heavens, uttering therewithal and chattering strange words & noises.

We ourselves during the time we were there used to suck it after their manner, as also since our return, & have found many rare and wonderful experiments of the virtues thereof; of which the relation would require a volume by itself: the use of it by so many of late, men & women of great calling as else, and some learned Physicians also, is sufficient witness. . . .

Of Roots.

OPENAUK [ground nut or marsh potato] are a kind of roots of round form, some of the bigness of walnuts, some far greater, which are found in moist & marish grounds growing many together one by another in ropes, or as though they were fastened with a string. Being boiled or sodden they are very good meat. . . .

OKEEPENAU . . . *Kaishúcpenauk* . . . *Tsinaw* . . . *Coscúshaw* . . . *Habascon* . . . *Leeks* . . .

Of Fruits.

CHESTNUTS, there are in divers places great store: some they use to eat raw, some they stamp and boil to make spoonmeat, and with some being sodden they make such a manner of dough bread as they use of their beans before mentioned. . . .

WALNUTS . . . MEDLARS . . . METAQUESUNNAUK . . . GRAPES . . . STRAWBERRIES . . .
MULBERRIES . . . SACQUENUMMENER . . . *Acorns* . . .

Of Beasts.

Deer, in some places there are great store: near unto the sea coast they are of the ordinary bigness as ours in England, & some less: but further up into the country where there is better seed they are greater: they differ from ours only in this, their tails are longer and the snags of their horns look backward. . . .

Coneys, [rabbits] Those that we have seen & all that we can hear of are of a grey color like unto hares: in some places there are such plenty that all the people of some towns make them mantles of the fur or flue of the skins of those they usually take.

Saquenúckot & *Maquówoc* [perhaps muskrat, opossum, mink, or raccoon] . . . *Squirrels* . . . *Bears* . . .
Lion . . . *Wolves* or *wolvish Dogs*

Of Fowl.

Turkey cocks and *Turkey hens*: *Stockdoves*: *Partridges*: *Cranes*: *Hérons*: & in winter great store of *Swans* & *Geese*. . . . *Parrots*, *Falcons*, & *Marlin hawks*

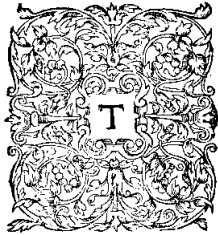
Of Fish.

For four months of the year, February, March, April and May, there are plenty of *Sturgeons*: And also in the same months of *Herrings* There are also *Trout*, *Porpoises*, *Rays*, *Oldwives*, *Mullets*, *Plaice* *Sea crabs* *Oysters* *Mussels*, *Scallops*, *Periwinkles*, and *Creuises*. . . . *Tortoises*

THE THIRD AND LAST PART, OF SUCH OTHER THINGS AS IS BE USE-

ful for those which shall plant and inhabit to know of;
with a description of the nature and manners of the people of the country.

Of commodities for building and other necessary uses.



Hose other things which I am more to make rehearsal of, are such as concern building, and other mechanical necessary uses; as divers sorts of trees for house & ship timber, and other uses else: Also lime, stone, and brick, least that being not mentioned some might have been doubted of, or by some that are malicious reported the contrary.

Oaks . . . *Walnut trees* *Fir trees* *Rakiock* *Cedar* *Cyprus* *Maple* *Witch-hazel* *Holly*. . . . *Willows*. . . . *Beech* and *Ash*. . . . *Elm*. *Sassafras* trees *Ascopo*

Of the nature and manners of the people.

It rests I speak a word or two of the natural inhabitants, their natures and manners, leaving large discourse thereof until time more convenient hereafter: now only so far forth, as that you may know, how that they in respect of troubling our inhabiting and planting, are not to be feared; but that they shall have cause both to fear and love us, that shall inhabit with them. . . .

Their manner of wars among themselves is either by sudden surprising one another most commonly about the dawning of the day, or moon light; or else by ambushes, or some subtle devices: Set battles are very rare, except it fall out where there are many trees, where either part may have some hope of defense, after the delivery of every arrow, in leaping behind some or other.

If there fall out any wars between us & them, what their fight is likely to be, we having advantages against them so many manner of ways, as by our discipline, our strange weapons and devices else; especially by ordinance great and small, it may be easily imagined; by the experience we have had in some places, the turning up of their heels against us in running away was their best defense.

In respect of us they are a people poor, and for want of skill and judgment in the knowledge and use of our things, do esteem our trifles before things of greater value: Notwithstanding in their proper manner considering the want of such means as we have, they seem very ingenious; For although they have no such tools, nor any such crafts, sciences and arts as we; yet in those things they do, they show excellence of wit. And by how much they upon due consideration shall find our manner of knowledge and crafts to exceed theirs in perfection, and speed for doing or execution, by so much the more is it probable that they should desire our friendships & love, and have the greater respect for pleasing and obeying us. Whereby may be hoped if means of good government be used, that they may in short time be brought to civility, and the embracing of true religion.

Some religion they have already, which although it be far from the truth, yet being at it is, there is hope it may be the easier and sooner reformed.

They believe that there are many Gods which they call *Mantóac*, but of different sorts and degrees; one only chief and great God, which has been from all eternity. Who as they affirm when he purposed to make the world, made first other gods of a principal order to be as means and instruments to be used in the creation and government to follow; and after the Sun, Moon, and Stars, as petty gods and the instruments of the other order more principal. First they say were made waters, out of which by the gods was made all diversity of creatures that are visible or invisible.

For mankind they say a woman was made first, which by the working of one of the gods, conceived and brought forth children: And in such sort they say they had their beginning.

But how many years or ages have passed since, they say they can make no relation, having no letters nor other such means as we to keep records of the particularities of times past, but only tradition from father to son.

They think that all the gods are of human shape, & therefore they represent them by images in the forms of men, which they call *Kewasowok* one alone is called *Kewás*; Them they place in houses appropriate or temples which they call *Mathicómuck*; Where they worship, pray, sing, and make many times offerings unto them. In some *Machicómuck* we have seen but one *Kewas*, in some two, and in other some three; The common sort think them to be also gods.

They believe also the immortality of the soul, that after this life as soon as the soul is departed from the body according to the works it has done, it is either carried to heaven the habitat of gods, there to enjoy perpetual bliss and happiness, or else to a great pit or hole, which they think to be in the furthest parts of their part of the world toward the sunset, there to burn continually: the place they call *Popogusso*.

For the confirmation of this opinion, they told me two stories of two men that had been lately dead and revived again, the one happened but few years before our coming in the country of a wicked man which having been dead and buried, the next day the earth of the grave being seen to move, was taken up again; Who made declaration where his soul had been, that is to say very near entering into *Popogusso*, had not one of the gods saved him & gave him leave to return again, and teach his friends what they should do to avoid that terrible place of torment.

The other happened in the same year we were there, but in a town that was three score miles from us, and it was told me for strange news that one being dead, buried and taken up again as the first, showed that although his body had lain dead in the grave, yet his soul was alive, and had traveled far in a long broad way, on both sides whereof grew most delicate and pleasant trees, bearing more rare and excellent fruits then ever he had seen before or was able to express, and at length came to most brave and fair houses, near which he met his father, that had been dead before, who gave him great charge to go back again and show his friends what good they were to do to enjoy the pleasures of that place, which when he had done he should after come again.

What subtlety soever be in the *Wiroances* and Priests, this opinion works so much in many of the common and simple sort of people that it makes them have great respect to their Governors, and also great care what they do, to avoid torment after death, and to enjoy bliss; although notwithstanding there is punishment ordained for malefactors, as stealers, whoremongers, and other sorts of wicked doers; some punished with death, some with forfeitures, some with beating, according to the greatness of the facts.

And this is the sum of their religion, which I learned by having special familiarity with some of their priests. Wherein they were not so sure grounded, nor gave such credit to their traditions and stories but through conversing with us they were brought into great doubts of their own, and no small admiration of ours, with earnest desire in many, to learn more than we had means for want of perfect utterance in their language to express.

Most things they saw with us, as Mathematical instruments, sea compasses, the virtue of the loadstone in drawing [attracting] iron, a perspective glass [type of telescope] whereby was shown many strange sights, burning glasses [magnifying glasses], wildfire works [fireworks], guns, books, writing and reading, spring clocks that seem to go of themselves, and many other things that we had, were so strange to them, and so far exceeded their capacities to comprehend the reason and means how they should be made and done, that they thought they were rather the works of gods than of men, or at the leastwise they had been given and taught us of the gods. Which made many of them to have such opinion of us, as that if they knew not the truth of god and religion already, it was rather to be had from us, whom God so specially loved than from a people that were so simple, as they found themselves to be in comparison of us. Whereupon greater credit was given to that we spoke of concerning such matters.

Many times and in every town where I came, according as I was able, I made declaration of the contents of the Bible; that therein was set forth the true and only GOD, and his mighty works, that therein was contained the true doctrine of salvation through Christ, with many particularities of Miracles and chief points of religion, as I was able then to utter, and thought fit for the time. And although I told them the book

materially & of itself was not of any such virtue, as I thought they did conceive, but only the doctrine therein contained; yet would many be glad to touch it, to embrace it, to kiss it, to hold it to their breasts and heads, and stroke over all their body with it; to show their hungry desire of that knowledge which was spoken of.

The *Wiroans* with whom we dwelt called *Wingina*, and many of his people would be glad many times to be with us at our prayers, and many times call upon us both in his own town, as also in others whither he sometimes accompanied us, to pray and sing Psalms; hoping thereby to be partaker of the same effects which we by that means also expected.

Twice this *Wiroans* was so grievously sick that he was like to die, and as he lay languishing, doubting of any help by his own priests, and thinking he was in such danger for offending us and thereby our god, sent for some of us to pray and be a means to our God that it would please him either that he might live or after death dwell with him in bliss, so likewise were the requests of many others in the like case.

On a time also when their corn began to wither by reason of a drought which happened extraordinarily, fearing that it had come to pass by reason that in some thing they had displeased us, many would come to us & desire us to pray to our God of England, that he would preserve their corn, promising that when it was ripe we also should be partakers of the fruit.

There could at no time happen any strange sickness, losses, hurts, or any other cross unto them, but that they would impute to us the cause or means thereof for offending or not pleasing us.

One other rare and strange accident, leaving others, will I mention before I end, which moved the whole country that either knew or heard of us, to have us in wonderful admiration.

There was no town where we had any subtle devise practiced against us, we leaving it unpunished or not revenged (because we sought by all means possible to win them by gentleness) but that within a few days after our departure from every such town, the people began to die very fast, and many in short space; in some towns about twenty, in some forty, in some sixty, & in one six score, which in truth was very many in respect of their numbers. This happened in no place that we could learn but where we had been, where they used some practice against us, and after such time; The disease also so strange, that they neither knew what it was, nor how to cure it; the like by report of the oldest men in the country never happened before, time out of mind. A thing specially observed by us as also by the natural inhabitants themselves. . . .

. . . [S]ome people could not tell whether to think us gods or men, and the rather because that all the space of their sickness, there was no man of ours known to die, or that was specially sick: they noted also that we had no women among us, neither that we did care for any of theirs.

Some therefore were of opinion that we were not born of women, and therefore not mortal, but that we were men of an old generation many years past then risen again to immortality.

Some would likewise seem to prophesy that there were more of our generation yet to come, to kill theirs and take their places, as some thought the purpose was by that which was already done.

Those that were immediately to come after us they imagined to be in the air, yet invisible & without bodies, & that they by our entreaty & for the love of us did make the people to die in that sort as they did by shooting invisible bullets into them.

To confirm this opinion their physicians to excuse their ignorance in curing the disease, would not be ashamed to say, but earnestly make the simple people believe, that the strings of blood that they sucked out of the sick bodies, were the strings wherewithal the invisible bullets were tied and cast.

Some also thought that we shot them ourselves out of our pieces from the place where we dwelt, and killed the people in any such town that had offended us as we listed, how far distant from us soever it were.

And some others said that it was the special work of God for our sakes, as we ourselves have cause in some sort to think no less, whatsoever some do or may imagine to the contrary, specially some Astrologers knowing of the Eclipse of the Sun which we saw the same year before in our voyage thitherward, which to them appeared very terrible. And also of a Comet which began to appear but a few days before the beginning of the said sickness. But to exclude them from being the special an accident, there are farther reasons than I think fit at this present to be alleged.

These their opinions I have set down the more at large that it may appear to you that there is good hope they may be brought through discreet dealing and government to the embracing of the truth, and consequently to honor, obey, fear and love us.

And although some of our company towards the end of the year, showed themselves too fierce, in slaying some of the people, in some towns, upon causes that on our part, might easily enough have been born withal: yet notwithstanding because it was on their part justly deserved, the alteration of their opinions generally & for the most part concerning us is the less to be doubted. And whatsoever else they may be, by carefulness of ourselves need nothing at all to be feared. . . .

The Conclusion.

Now I have as I hope made relation not of so few and small things but that the country of men that are indifferent & well disposed may be sufficiently liked [S]ometimes as we made our journeys farther into the mainland and country; we found the soil to be fatter; the trees greater and to grow thinner; the ground more firm and deeper mold; more and larger champions [fields]; finer grass and as good as ever we saw any in England: in some places rocky and far more high and hilly ground; more plenty of their fruits; more abundance of beasts; the more inhabited with people, and of greater policy & larger dominions, with greater towns and houses.

Why may we not then look for in good hope from the inner parts of more and greater plenty, as well of other things, as of those which we have already discovered? Unto the Spaniards happened the like in discovering the mainland of the West Indies The mainland also of this country of *Virginia*, extending some ways so many hundreds of leagues, as otherwise then by the relation of the inhabitants we have most certain knowledge of, where yet no Christian Prince has any possession or dealing, cannot but yield many kinds of excellent commodities, which we in our discovery have not yet seen. . . .

Thus referring my relation to your favorable constructions, expecting good success of the action, from him which is to be acknowledged the author and governor not only of this but of all things else, I take my leave of you,
this month of February, 1588.

FINIS.



**THE TRUE PICTURES
AND FASHIONS OF
THE PEOPLE IN THAT PART
OF AMERICA NOW CALLED
VIRGINIA, DISCOVERED BY ENGLISHMEN**

sent thither in the years of our Lord 1585, at the special charge
and direction of the Honorable SIR WALTER RALEIGH
Knight Lord Warden of the stannaries³ in the duchies of
Cornwall and Oxford who therein has been favored
and authorized by her MAJESTY
and her letters patents.

Translated out of Latin into English

by RICHARD HAKLUYT.

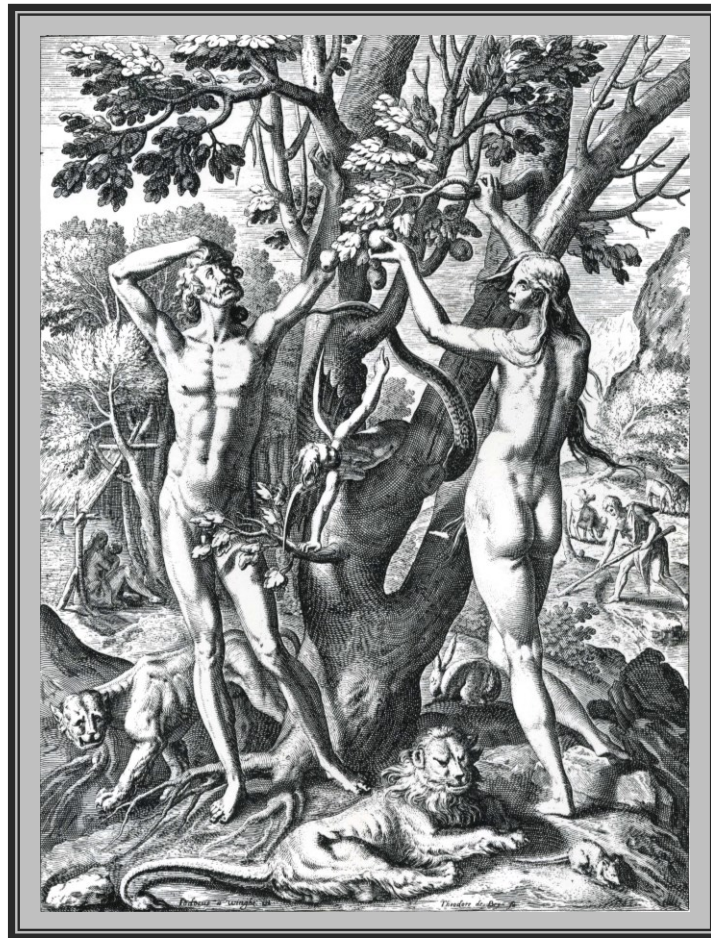
*DILIGENTLY COLLECTED AND DRAWN by JOHN WHITE who was sent thither specially and
for the same purpose by the said SIR WALTER RALEIGH the year abovesaid 1585, and also the year 1588,
now cut in copper and first published by THEODORE de BRY at his own charges.*

THE TABLE OF ALL THE PICTURES CONTAINED IN THIS BOOK OF VIRGINIA.

*[Note: Fourteen of the twenty-three sections are included here; they are marked with asterisks below. For the full text
in early Modern English, with illustrations, see Documenting the American South (docsouth.unc.edu).]*

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|--|---|
| * I. The chart [map] of all the coast of Virginia. | * XIII. Their manner of fishing in Virginia. |
| * II. The arrival of the Englishmen in Virginia. | XIII. The broiling of their fish over the flame. |
| * III. A Weroan or great Lord of Virginia. | * XV. Their seething of their meat in earthen pots. |
| III. One of the chief Ladies of Secota. | * XVI. Their Sitting at meat. |
| V. One of the Religious men in the town of Secota. | * XVII. Their manner of praying with their rattles
about the fire. |
| VI. A young gentlewoman daughter of Secota. | * XVIII. Their dances which they use at their high
feasts. |
| VII. A chief Lord of Roanoac [Roanoke]. | * XIX. The town of Pomeiooc. |
| * VIII. A chief Lady of Pomeiooc. | * XX. The town of Secota. |
| IX. An aged man in his winter garment. | * XXI. Their Idol Kiwasa. |
| X. Their manner of carrying their Children and
attire of the chief Ladies of the town of
Dasamonquepeuc. | * XXII. The Tomb of their Werowans or chief Lords. |
| * XI. The Conjurer. | XXIII. The marks of sundry of the chief men of
Virginia. |
| XII. Their manner of making their Boats. | |

³ Stanneries: tin mines.



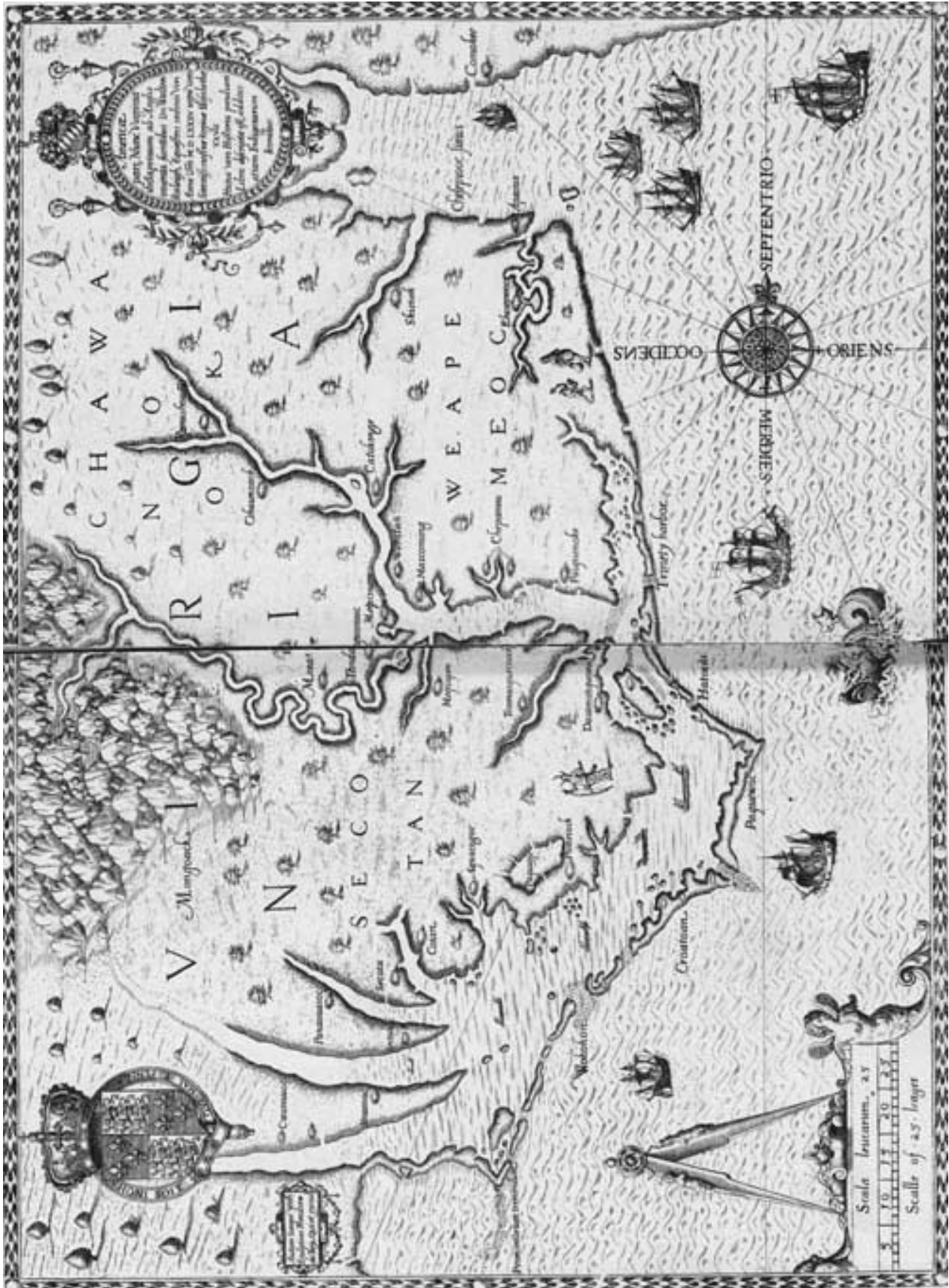
To the gentle Reader.

[from Theodore de Bry, the publisher and engraver]



Although (friendly Reader) man by his disobedience, we are deprived of those good Gifts wherewith he was endowed in his creation, yet he was not bereft of wit to provide for himself, nor discretion to devise things necessary for his use, except such as appertain to his soul's health, as may be gathered by this savage nations, of whom this present work entreats. For although they have no true knowledge of God nor of his holy word and are destituted of all learning, Yet they pass us in many things, as in Sober feeding and Dexterity of wit, in making without any instrument of metal things so neat and so fine, as a man would scarcely believe the same, Unless the Englishmen Had made proof thereof by their travels into the country. Considering, Therefore that it was a thing worthy of admiration, I was very willing to offer unto you the true Pictures of those people which by the help of Master Richard Hakluyt of Oxford Minister of God's Word, who first Encouraged me to publish the Work, I created out of the very original of Master John White an English painter Finally I heartily Request you, that if any seek to Counterfeit these my books, (for in these days many are so malicious that they seek to gain by other men's labors) though would give no credit to such counterfeited Draft. For diverse secret marks lie hidden in my pictures, which will breed Confusion unless they be well observed.

I. The carte of all the coast of Virginia.



II. The arrival of the Englishmen in Virginia.



The sea coasts of Virginia are full of Islands, whereby by the entrance into the mainland is hard to find. For although they be separated with divers and sundry large Division, which seem to yield convenient entrance, yet to our great peril we proved that they were shallow, and full of dangerous flats, and could never pierce up into the main land, until we made trials in many places with our small pinnace. At length we found an entrance upon our men's diligent search thereof. After that we had passed up, and sailed therein for a short space we discovered a mighty river falling down into the sound over against those Islands, which nevertheless we could not sail up anything far by Reason of the shallowness, the mouth thereof being annoyed with sands driven in with the tide therefore sailing further, we came to a Good Big island, the Inhabitants thereof as soon as they saw us began to make a great and horrible cry, as people which never before had seen men appareled like us, and came away making out cries like wild beasts or men out of their wits. But being gently called back, we offered them of our wares, as glasses, knives, babies [dolls], and other trifles, which we thought they delighted in. So they stood still, and perceiving our Good will and courtesy came fawning upon us, and bade us welcome. Then they brought us to their village in the island called Roanoc and unto their Weroans or prince, which entertained us with Reasonable courtesy, although they were amazed at the first sight of us. Such was our arrival into the part of the world which we call Virginia, the stature of body of which people, their attire, and manner of living, their feasts, and banquets, I will particularly declare unto you.

III. A weroan or great Lord of Virginia.



The Princes of Virginia are attired in such manner as is expressed in this figure. They wear the hair of their heads long and bind up the end of the same in a knot under their ears. Yet they cut the top of their heads from the forehead to the nape of the neck in manner of a cockscomb, sticking a fair long feather of some bird at the Beginning of the crest upon their foreheads, and another short one on both sides about their ears. They hang at their ears either thick pearls, or somewhat else, as the claw of some great bird, as comes into their fancy. Moreover they either tattoo, or paint their forehead, cheeks, chin, body, arms, and legs, yet in another sort than the inhabitants of Florida.⁴ They wear a chain about their necks of pearls or beads of copper, which they much esteem, and thereof wear they also bracelets on their arms. Under their breasts about their bellies appear certain spots, where they use to let themselves bleed, when they are sick. They hang before them the skin of some beast very finely dressed in such sort, that the tail hangs down behind. They carry a quiver made of small rushes holding their bow ready bent in one hand, and an arrow in the other, ready to defend themselves. In this manner they go to war, or to their solemn feasts and banquets. They take much pleasure in hunting of deer whereof there is great store in the country, for it is fruitful, pleasant, and full of goodly woods. It has also store of rivers full of divers sorts of fish. When they go to battle they paint their bodies in the most terrible manner that they can devise.

⁴ For his 1591 publication of Jacques Le Moyne de Morgue's narrative [*Brevis narratio*] of the failed attempt by the French to settle in Florida, de Bry cut forty-two engravings based on Le Moyne's watercolor depictions of the Timucuan Indians of Florida.

VIII. A chief Lady of Pomeiooc.



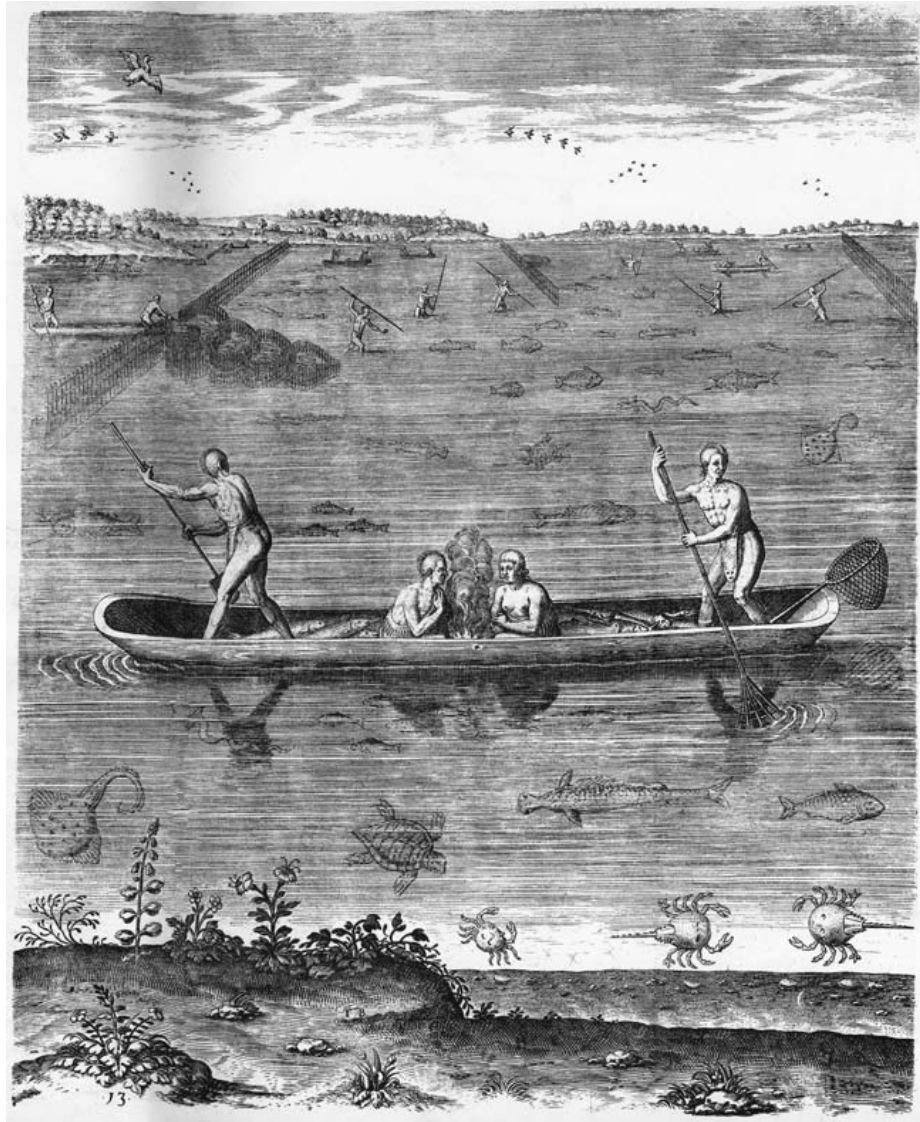
about 20 miles from that Island, near the lake of Paquippe, there is another town called Pomeioock hard by the sea. The apparel of the chief ladies of that town differ but little from the attire of those which live in Roanaac. For they wear their hair trussed up in a knot, as the maidens do which we spoke of before, and have their skins tattooed in the same manner, yet they wear a chain of great pearls, or beads of copper, or smooth bones 5 or 6 folds about their necks, bearing one arm in the same, in the other hand they carry a gourd full of some kind of pleasant liquor. They tie deers' skin doubled about them crossing higher about their breasts, which hangs down before almost to their knees, and are almost altogether naked behind. Commonly their young daughters of 7 or 8 years old do wait upon them wearing about them a girdle of skin, which hangs down behind, and is drawn underneath between their twist [crotch], and bound above their navel with moss of trees between that and their skins to cover their privates withal. After they be once past 10 years of age, they wear deer skins as the older sort do. They are greatly delighted with puppets and babes [dolls] which were brought out of England.

XI. The Conjurer.



They have commonly conjurers or jugglers which use strange gestures, and often contrary to nature in their enchantments: For they be very familiar with devils, of whom they inquire what their enemies do, or other such things. They shave all their heads saving their crest which they wear as other do, and fasten a small black bird above one of their ears as a badge of their office. They wear nothing but a skin which hangs down from their girdle, and covers their privates. They wear a bag by their side as is expressed in the figure. The Inhabitants give great credit to their speech, which oftentimes they find to be true.

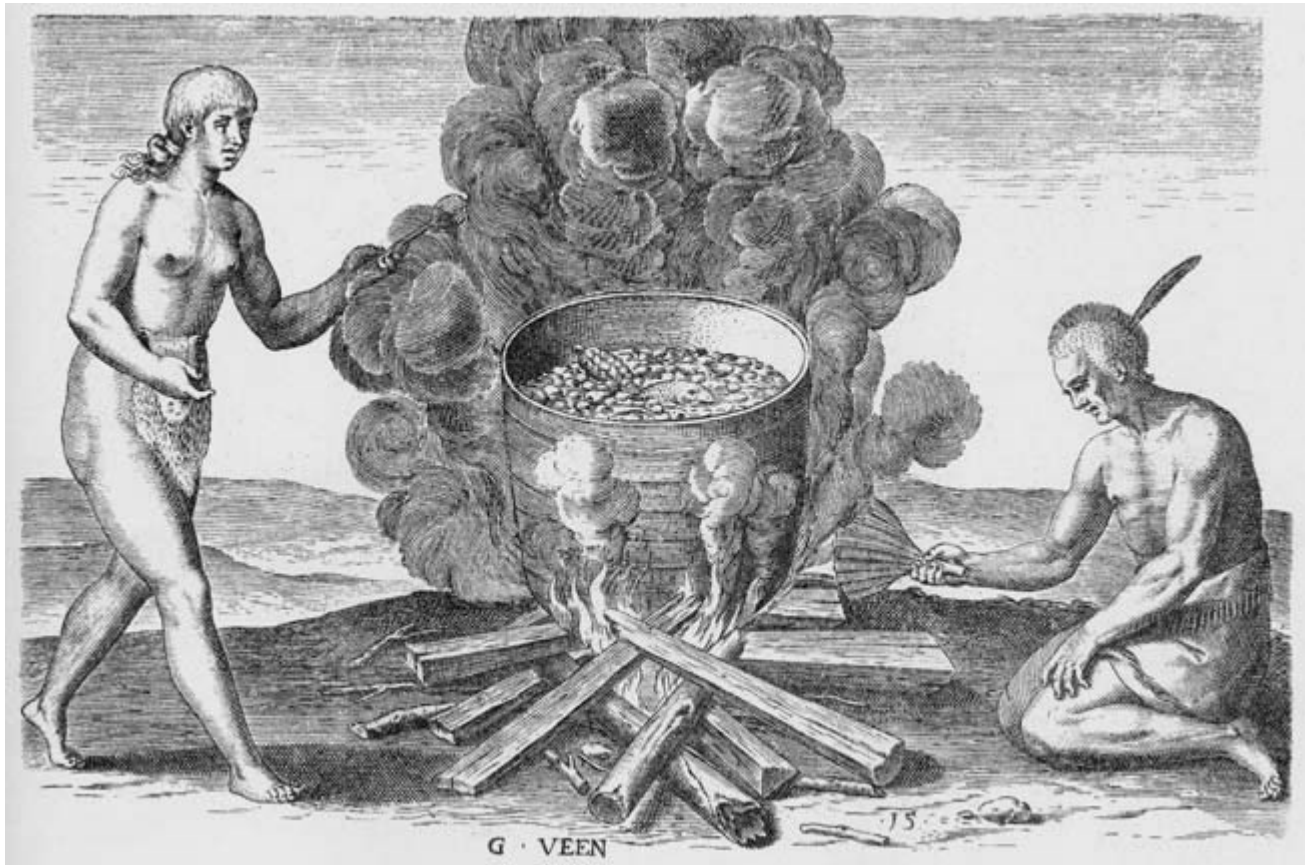
XIII. Their manner of fishing in Virginia.



They have likewise a notable way to catch fish in their Rivers, for whereas they lack both iron, and steel, they fasten to their reeds or long rods, the hollow tail of a certain fish like to a sea crab instead of a point, wherewith by night or day they strike fish, and take them up into their boats. They also know how to use the prickles, and pricks of other fish. They also make weirs, with setting up reeds or twigs in the water, which they so plant one within another, that they grow still narrower, and narrower, as appears by this figure. There was never seen among us so cunning a way to take fish withal, whereof sundry sorts as they found in their Rivers unlike in ours, which are also of a very good taste. Doubtless it is a pleasant sight to see the people, sometimes wading, and going sometimes sailing in those Rivers, which are shallow and not deep, free from all care of heaping up riches for their posterity, content with their state, and living friendly together of those things which god of his bounty has given to them, yet without giving him any thanks according to his desert .

So savage is this people, and deprived of the true knowledge of god, For they have none other than is mentioned before in this work .

XV. Their seething⁵ of their meat in earthen pots.



Heir women know how to make earthen vessels with special cunning and that so large and fine, that our potters with their wheels can make no better: and then remove them from place to place as easily as we can do our brass kettles. After they have set them upon a heap of earth to stay them from falling, they put wood under which being kindled one of them takes great care that the fire burn equally round about. They or their women fill the vessel with water, and then put therein fruit, flesh, and fish, and let all boil together like a gallimaufry [hodgepodge], which the Spaniards call olla podrida [burgoo]. Then they put it out into dishes, and set before the company, and then they make good cheer together. Yet are they moderate in their eating whereby they avoid sickness. I would to god we would follow their example. For we should be free from many kinds of diseases which we fall into by sumptous and unseasonable banquets, continually devising new sauces, and provocation of gluttony to satisfy our insatiable appetite.

⁵ seething: vigorous boiling.

XVI. Their sitting at meat.



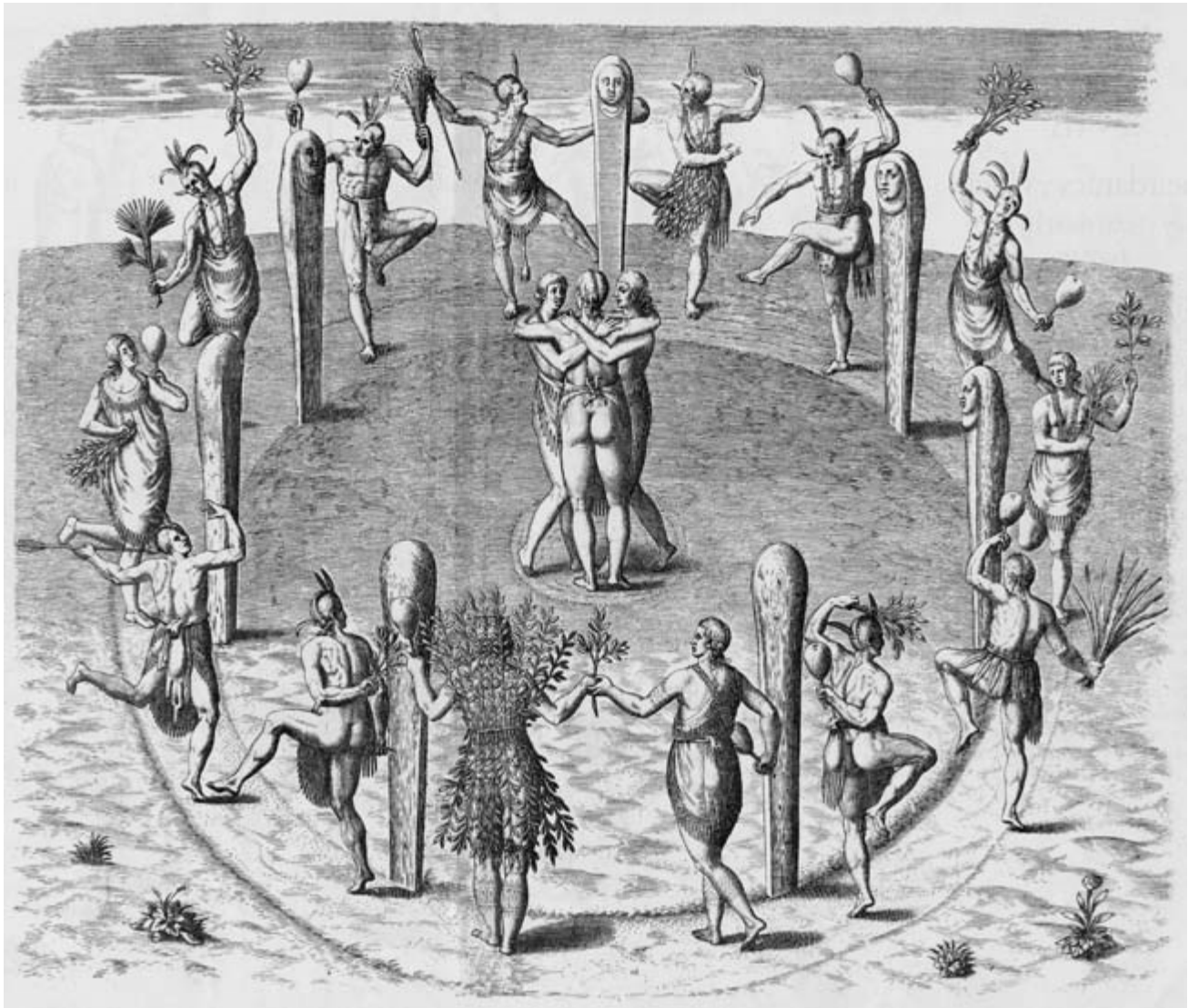
Heir manner of feeding is in this wise. They lay a mat made of bent [grass] on the ground and set their meat on the middle thereof, and then sit down Round, the men upon one side, and the women on the other. Their meat is Maize sodden, in such sort as I described it in the former treatise of very good taste, deer's flesh, or of some other beast, and fish. They are very sober in their eating, and drinking, and consequently very long lived because they do not oppress nature.

XVII. Their manner of praying with Rattles about the fire.



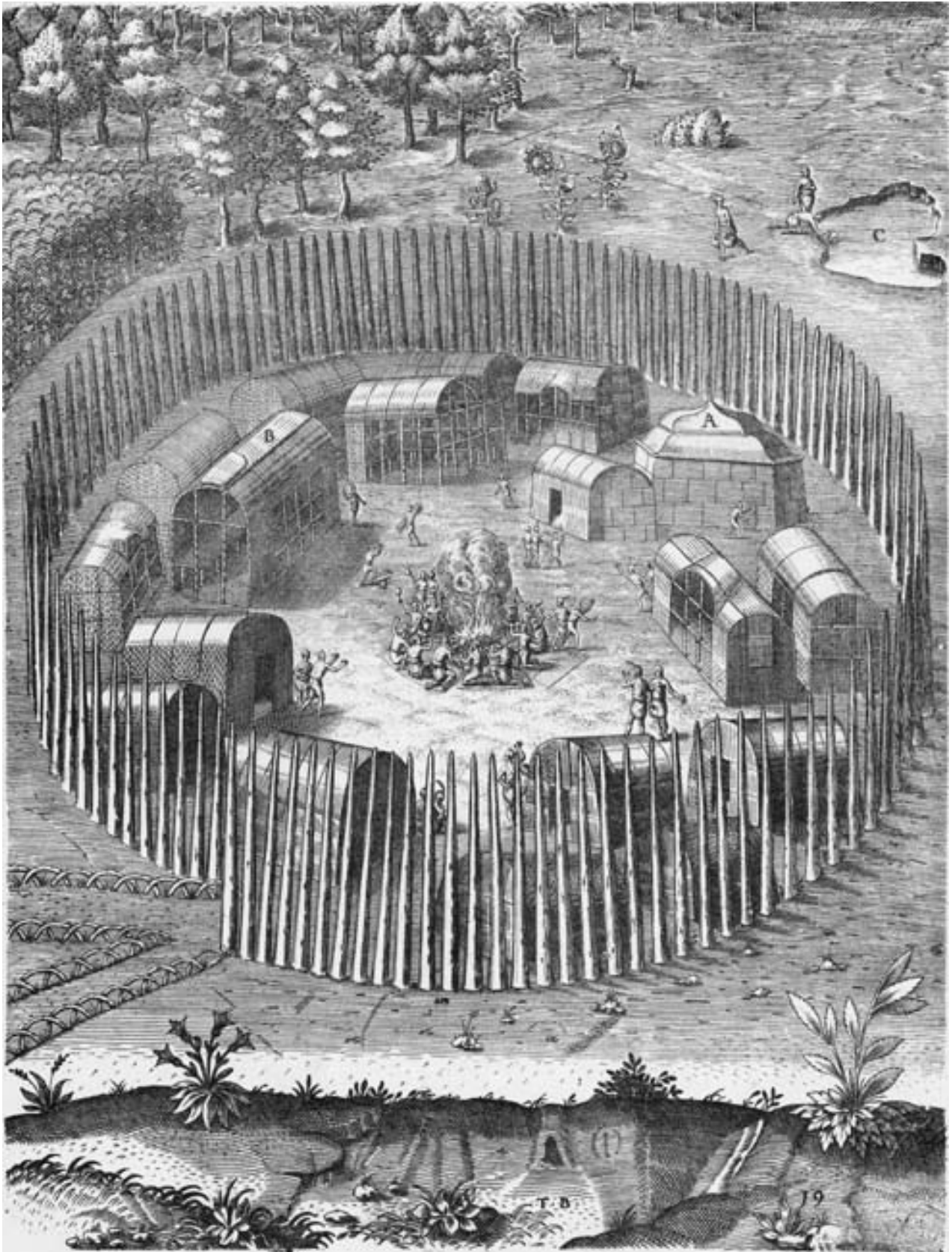
hen they have escaped any great danger by sea or land, or be returned from the war, in token of joy they make a great fire about which the men and women sit together, holding a certain fruit in their hands like unto a round pompion [pumpkin] or a gourd, which after they have taken out the fruits and the seeds then fill with small stones or certain big kernels to make the more noise, and fasten that upon a stick, and singing after their manner, they make merry: as myself observed and noted down at my being among them. For it is a strange custom, and worth the observation.

XVIII. Their dances which they use at their high feasts.

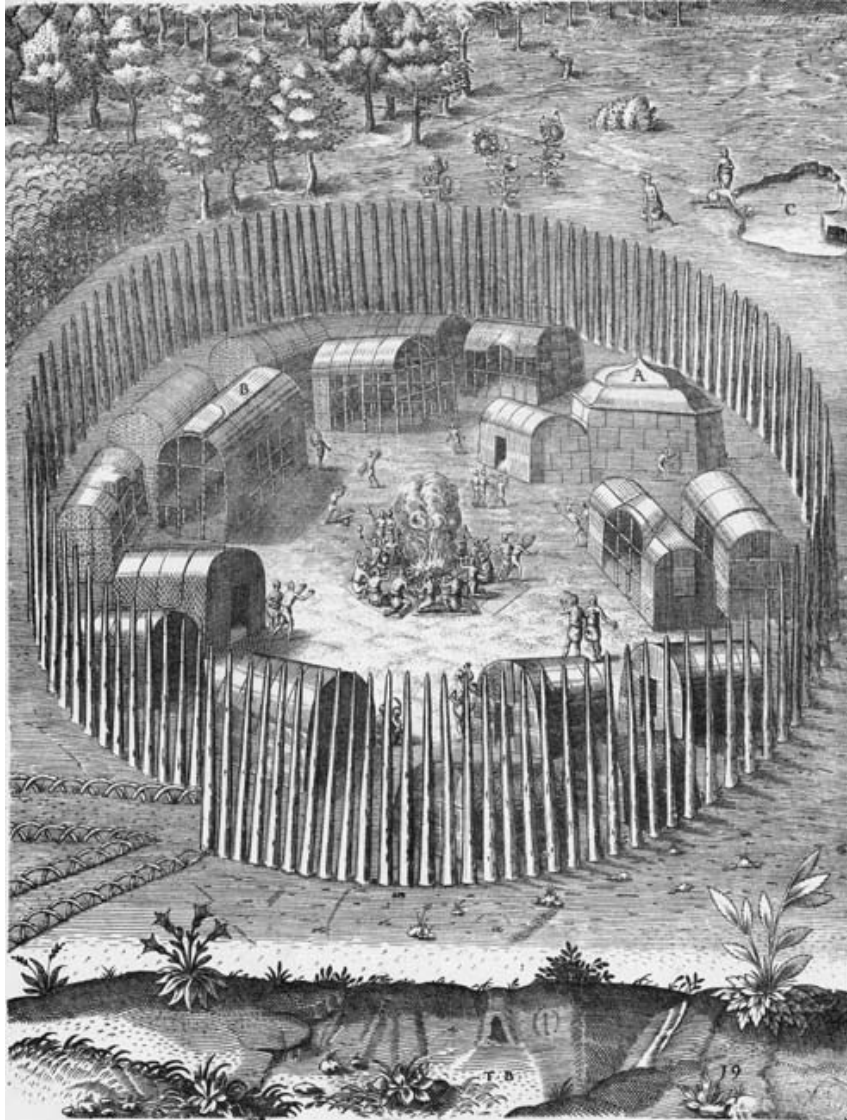


AT a Certain time of the year they make a great and solemn feast whereunto their neighbors of the towns adjoining repair from all parts, every man attired in the most strange fashion they can devise, having certain marks on the backs to declare of what place they be. The place where they meet is a broad plain, about which are planted in the ground certain posts carved with heads like the faces of Nuns covered with their veils. Then being set in order they dance, sing, and use the strangest gestures that they can possibly devise. Three of the fairest Virgins of the company are in the middle, which embracing one another do as it were turn about in their dancing. All this is done after the sun is set for avoiding of heat. When they are weary of dancing, they go out of the circle and come in until their dances be ended, and they go to make merry as is expressed in the 16th figure.

XIX. The Town of Pomeiocc.

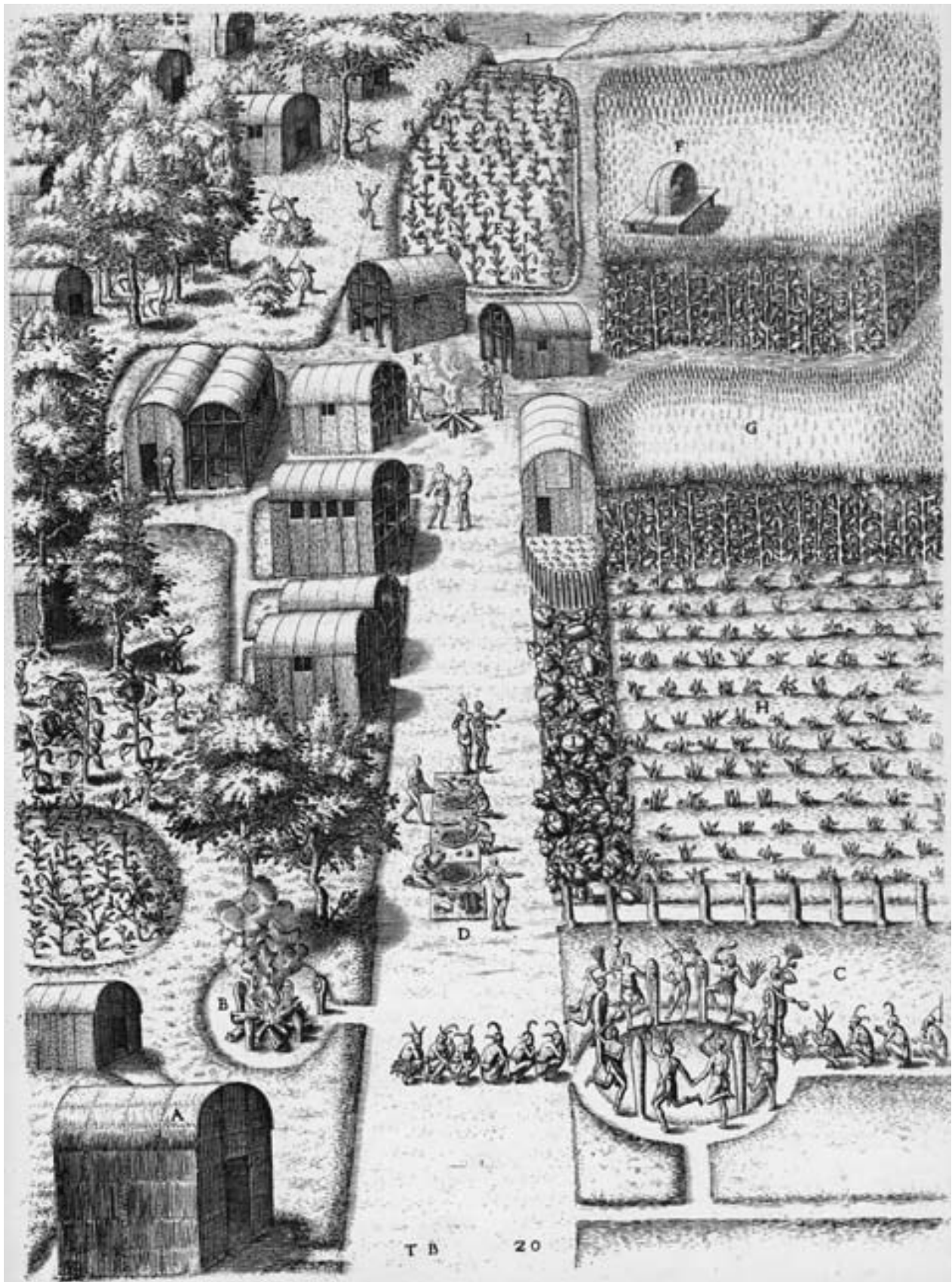


XIX. The Town of Pomeiooc.

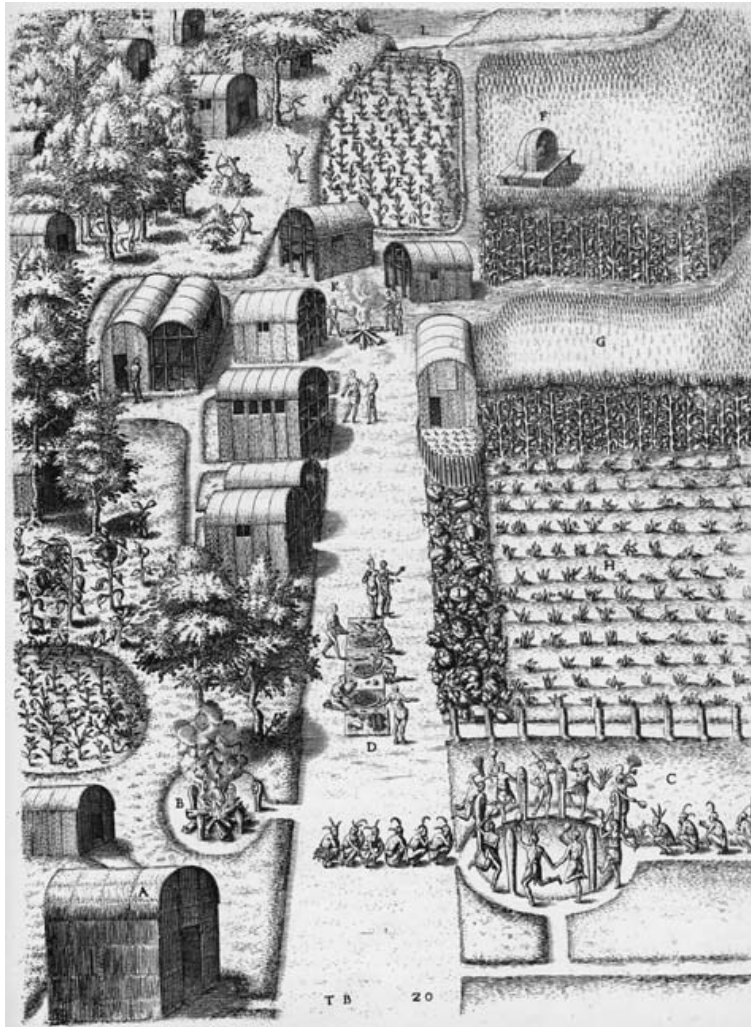


The towns of this country are in a manner like those which are in Florida, yet are they not so strong nor yet preserved with so great care. They are compassed about with poles struck fast in the ground, but they are not very strong. The entrance is very narrow as may be seen by this picture, which is made according to the form of the town of Pomeiooc. There are but few houses therein, save those which belong to the king and his nobles. On the one side is their temple separated from the other houses, and marked with the letter A. It is built round and covered with skin mats, and as it were compassed about. With curtains without windows, and has no light but by the door. On the other side is the king's lodging marked with the letter B. Their dwellings are built with certain posts fastened together, and covered with mats which they turn up as high as they think good, and so receive in the light and other. Some are also covered with boughs of trees, as every man lusts or likes best. They keep their feasts and make good cheer together in the middle of the town as it is described in the 17th Figure. When the town stands far from the water they dig a great pond noted with the letter C whence they fetch as much water as they need.

XX. The Town of Secota.



XX. The Town of Secota.



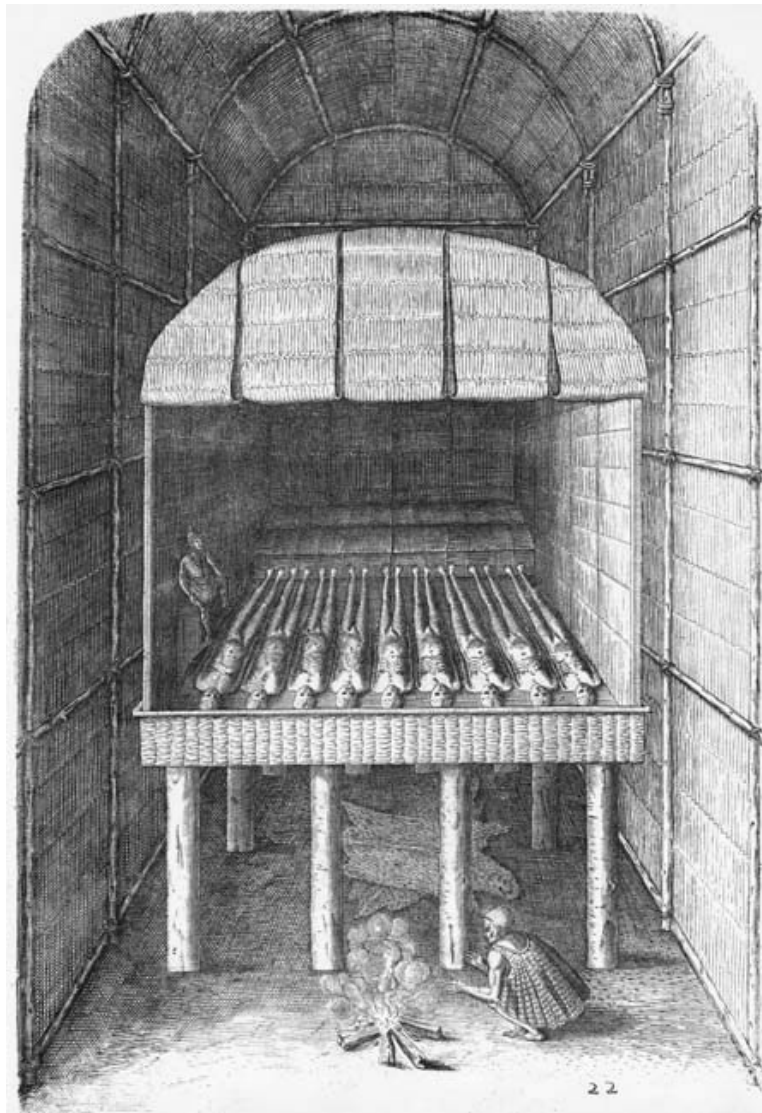
Their towns that are not enclosed with poles are commonly fairer. Then such as are enclosed, as appears in this figure which lively expresses the town of Secotam. For the houses are Scattered here and there, and they have gardens expressed by the letter E wherein grows Tobacco which the inhabitants call Uppowoc. They have also groves wherein they take deer, and fields wherein they sow their corn. In their corn fields they build as it were a scaffold whereon they set a cottage like to a round chair, signified by F, wherein they place one to watch, for there are such number of fowl and beasts that unless they keep the better watch, they would soon devour all their corn. For which cause the watchman makes continual cries and noise. They sow their corn with a certain distance noted by H; otherwise one stalk would choke the growth of another and the corn would not come unto his ripeness G. For the leaves thereof are large, like unto the leaves of great reeds. They have also several broad plots C, where they meet with their neighbors to celebrate their chief solemn feasts as the 18th picture does declare: and a place D where after they have ended their feast they make merry together. Over against this place they have a round plot B where they assemble themselves to make their solemn prayers. Not far from which place there is a large building A wherein are the tombs of their kings and princes, as will appear by the 22nd figure; likewise they have garden noted by the letter I wherein they use to sow pompions [pumpkins]. Also a place marked with K wherein they make a fire at their solemn feasts, and hard without the town a river L from whence they fetch their water. This people, therefore void of all covetousness, lie cheerfully and at their heart's ease. But they solemnize their feasts in the night, and therefore they keep very great fires to avoid darkness, and to testify their joy.

XXI. Their Idol Kiwasa.



He people of this country have an Idol, which they call KIWASA: it is carved of wood in length 4 foot whose head is like the heads of the people of Florida, the face is of a flesh color, the breast white, the rest is all black, the thighs are also spotted with white. He has a chain about his neck of white beads, between which are other Round beads of copper which they esteem more than gold or silver. This Idol is placed in the temple of the town of Secotam, as the keeper of the kings' dead corpses. Sometimes they have two of these idols in their churches, and sometimes 3, but never above, which they place in a dark corner where they show terrible. These poor souls have none other knowledge of god although I think them very Desirous to know the truth. For when as we kneeled down on our knees to make our prayers unto god, they went about to imitate us, and when they saw we moved our lips, they also did the like. Wherefore that is very likely that they might easily be brought to the knowledge of the gospel. God of his mercy grant them this grace.

XXII. The Tomb of their Werowans or Chief Lords.



They build a scaffold 9 or 10 foot high as is expressed in this figure under the tombs of their Weroans, or chief lords which they cover with mats, and lay the dead corpses of their weroans thereupon in manner following: first the bowels are taken forth. Then laying down the skin, they cut all the flesh clean from the bones, which they dry in the sun, and well dried they enclose in Mats, and place at their feet. Then their bones (remaining still fastened together with the ligaments whole and uncorrupted) are covered again with leather, and their carcass fashioned as if their flesh were not taken away. They lap each corpse in his own skin after the same in thus handled, and lay it in his order by the corpses of the other chief lords. By the dead bodies they set their idol Kiwasa, whereof we spoke in the former chapter: For they are persuaded that the same does keep the dead bodies of their chief lords that nothing may hurt them. Moreover under the foresaid scaffold some one of their priests has his lodging, who Mumbles his prayers night and day, and has charge of the corpses. For his bed he has two deer skins spread on the ground, if the weather be cold he makes a fire to warm by withal. These poor souls are thus instructed by nature to reverence their princes even after their death.