

CULTURES IN CONTACT



Jamestown-Yorktown Foundation

CULTURES IN CONTACT

Introduction

The Jamestown-Yorktown Foundation is an agency of the Commonwealth of Virginia that operates Jamestown Settlement and Yorktown Victory Center. Through these two museums the Foundation accomplishes its educational mission to commemorate the first permanent English settlement in the New World and the important role Virginia played in the formation of the United States of America.

This booklet is designed to provide teachers with information and activities that will help students participating in the Foundation's educational program, "**Cultures in Contact**," gain the most from their program. The goal of this program is to help students understand the early experiences of Native Americans and English settlers as they first met and interacted in Virginia in 1607. The booklet is divided into two parts. Part I provides background information for the teacher beginning with an essay describing these two cultures and followed by suggested teacher directions and answers to the activities. Part II includes a series of activities which can be reproduced for use with the classes. Suggestions are offered on how to best organize your unit of study to include the hands-on program, on-site visit, and classroom activities. During the hands-on portion of this program, your students will participate in role playing, examining period illustrations, and analyzing reproductions of artifacts worn and used by both peoples. The guided tour of Jamestown Settlement will provide experiences of the English and Powhatan Indians that will reinforce learning.

The program objectives for "**Cultures in Contact**" are as follows:

1. Be able to name three things that each group wanted from the other and explain why they wanted them.
2. Be able to explain why the English and the Indians had a difficult time communicating with each other.
3. Be able to explain three things that each group might find unusual or different about the other.
4. Describe how you might have acted (differently) if you were an Englishman or Indian at Jamestown in 1607.

Through these experiences and the information and activities provided in this booklet, students should be able to identify cultural differences and similarities and explain reasons why Englishmen and Indians may have acted the way they did during the first years at Jamestown. Most importantly, you will help them understand the experiences of meeting and relating to people of different cultures to broaden their understanding and acceptance of people who are not like themselves.

Cultures in Contact

Background Information

and

Teacher Guide

CULTURES IN CONTACT

Background Information

Two groups of people came in contact at Jamestown in 1607: Native Americans, called the Powhatan Indians, and the English settlers. Historians believe that Native Americans came to North America from Eurasia over 10,000 years ago when the water between what is now Alaska and the Eurasian continent was frozen over. By 1607 the Powhatan Indians, a group of Algonquian-speaking Eastern Woodland Indians, had been living in eastern Virginia for at least 300 years. Many of the English who settled in Jamestown were adventurers and explorers searching for sources of wealth such as gold and silver or for the legendary Northwest Passage to the rich trading centers of the Orient. Because the Powhatans had no written language, most of what we know about their culture has come from the writings of English-speaking men who spent time in Virginia during this early contact period.

The Powhatan Indians and the English were very different from each other in their dress and appearance. Jamestown settlers were most likely dressed in the English style of the period according to their status. Because they were also serving as soldiers, they probably wore caps, doublets or jerkins, slops, stockings and low heeled shoes, and each was likely armed with a sword, a matchlock gun and bandolier, armor of some type, and a helmet. English women were absent from first contact experiences as they did not arrive until the Second Supply in September 1608.

Compared to the English, Powhatan men and women would have appeared scantily clad, usually wearing only aprons of deerskin or grass around the waist. Capes or mantles of animal skins, furs or feathers were sometimes worn by the Powhatan hierarchy as symbols of prestige and wealth, and moccasins and leggings of deerskin were occasionally worn by hunters or travelers. Reddish colored paint, made of bloodroot, oils and animal fats served as face and shoulder paint as well as winter insulation and summer insect repellent. Hair was cut in a variety of fashions: men were shaved on the right, leaving the left side longer and often decorated with feathers or animal parts. Women's hair was kept in a variety of fashions, usually cut short before puberty and generally longer as adults. Both men and women wore necklaces and ear ornaments of shells, copper and freshwater pearls according to their status or wealth. Powhatan men and women also tattooed their bodies with geometric shapes and animal pictures.

The Powhatan Indians desired certain things from the English settlers. The Jamestown settlers found that the Powhatans wanted English metal objects such as knives, chisels and hatchets, cloth and wool blankets, glass beads, and copper

items. English weapons and lead musket balls were much sought-after items. **The English settlers desired certain things from the Powhatan Indians.** The English, who were sometimes starving, and having trouble adapting to their new environment, looked to the Indians for food and knowledge of the land. Corn, therefore, was probably one of the most sought-after Indian products. Without thinking, the English assumed that land used but not occupied by the Powhatan tribes was available, and they took possession of Indian land for many purposes. Settlers also wanted animal furs, especially beaver pelts, which were then exported to England for felt hat production.

The Powhatan Indians and the English spoke different languages which made communication and mutual understanding very difficult. The first Jamestown settlers were English-speaking people, many of whom probably had both spoken and written skills, and also brought with them the varied dialects from their English counties of origin. Later settlers were probably not as literate as the first group of Englishmen, which included many of the gentry class. These dialects would sound foreign to many English-speaking people today. The Powhatan Indians spoke a very different language called Algonquian, specifically from the Eastern Algonquian subgroup of languages which, like English, was spoken in at least two (possibly more) distinguishable dialects. Unlike the English, however, the Algonquian-speaking Native Americans used no written form of communication and were amazed at the English ability to send written messages. The captured John Smith sent a written request to James Fort with Indian messengers who, upon returning with the requested items, believed that Smith "could either divine or the paper could speak."

Exchanging "hostages" was a method used by both groups to express good intentions or guarantee the good faith of the other group as well as a way to learn about the other's culture. In 1609 John Smith left young Henry Spelman with Chief Powhatan to learn their language. Spelman lived with the Powhatans for about a year, learned much about his hosts and their language, and upon returning, served as an interpreter for the English. Spelman's descriptions of the Indian culture serve as the only accounts written by an Englishman who actually lived with the Powhatans.

Clothing and language were not the only differences between the two groups. The Powhatans and English viewed many of each others' actions and habits as different and unusual. Male and female **work roles** differed greatly between English and Powhatan cultures. The English was a patrilineal society in which family lineage was determined by the father's side of the family. Although English men were accustomed to seeing women perform a great deal of domestic work, manual labor outside of the home was usually considered men's work. Powhatan society was matrilineal: following family lineage through the mother's side of the family. In addition to domestic work, women also performed many of

the necessary manual tasks in the Powhatan community, such as farming and house building. Consequently, the English viewed Powhatan men as lazy because they did not perform the same work that English men did at home. The English, of course, brought no women to Jamestown until 1608 which may have confused the Powhatan's view of the English culture.

Powhatan houses were primarily longhouses, made by bending saplings to create a frame and then attaching pieces of tree bark or grass mats to cover the frame. In most Powhatan tribes, women built these longhouses, called "yehakin" in Algonquian, some of which were large enough to house as many as twenty extended-family members. **Buildings at Jamestown** were apparently constructed in the manner most familiar to Englishmen. Houses were framed with wood timbers, and walled with wattle and daub, a stick and mud combination. Roofs were most likely thatched with reeds from nearby marshlands. Although the settler's houses were built like single family homes that had been constructed in England, they probably housed as many as six to ten men during the early settlement period.

Powhatan and English religious beliefs also differed in many ways. The Powhatans did not separate religion from other aspects of daily life such as medicine, work, eating or dancing. Powhatan priests, for example, also practiced medical healing, and the Powhatan sweat lodge was used both for personal hygiene and spiritual cleansing. Powhatans were polytheistic, and thus worshipped many gods including things that could hurt them like fire, water, lightning and thunder. They focused their worship on pleasing Oke or Okeus, the god they believed had evil powers, and commonly made offerings of items such as dried tobacco, deer meat, and puccoon or bloodroot. The English at Jamestown were primarily Anglican, a Protestant form of Christianity. The English, who worshiped only one god, viewed the Powhatans as savages, and expected them to convert willingly to Christianity once introduced to the power of the Christian god. Native Americans, because of their belief in many gods, generally did not find it difficult to accept belief in the Christian god without rejecting belief in their other gods, a characteristic that mystified and angered their would-be English saviors.

Medical practices of both cultures would seem primitive when compared to 20th-century medicine. Although some English and Indian medical practices were similar, such as the use of herbal remedies, purging, vomiting and cupping or blistering, the reasons behind them were quite different. The Powhatans saw health and religion as closely related parts of their lives. Sickness was the result of individual or tribal transgressions against the gods and the natural world. Minor ailments were treated with simple, natural remedies, but major illnesses were believed to be caused by some foreign substance introduced into the body by bad spirits. Powhatans believed that this foreign substance upset the internal balance

of the ailing person and could only be cured with the aid of the priest who used purges and magical remedies to rid the patient of the illness. The English, too, believed that illness was caused by an imbalance in the patient's body but did not call on their religious leaders to cure diseases. Many medical men of this period believed that illnesses were caused by an excess of one of the body's four humors: blood, phlegm, black bile or yellow bile. Healing was accomplished by attempting to restore a balance to the patient's body by removing the excess humoral liquid by bleeding, purging, vomiting, etc. Although herbal cures were well known in England, the settlers did not trust the herbal remedies used by the Powhatans, and viewed Powhatan healing practices with great suspicion. We have to wonder what the Powhatans may have thought of the English practice of bleeding.

Members of both cultures brought different diseases and immunities with them as they came in contact at Jamestown. Of the two, the Indians were the most susceptible to new diseases. Having lived in an environment free from many serious infectious diseases for hundreds of years, the Powhatans' bodies were not prepared to ward off new diseases brought by English settlers. Smallpox, measles and other respiratory diseases brought illness and death to the Powhatan people in untold numbers. After a death in a Powhatan family, female relatives remained at home mourning and wailing loudly with faces painted black, possibly to symbolize death or extreme sadness. The English, on the other hand, had already experienced most of the diseases present in Virginia, but still suffered from typhoid, dysentery and possibly malaria. These diseases killed hundreds of Englishmen, but were caused by unsanitary living conditions, brackish water and poor nutrition rather than from contact with the Powhatan Indians.

Apparently neither the Powhatans nor the English really understood each other's ideas of land use and ownership. Consequently, Powhatans in later years eagerly "sold" land to the English not fully understanding that they would lose all right to use of that land. When Powhatans continued to hunt on land sold to the English, the new English owners considered them trespassers and ordered them to leave. Additionally, when the English saw large tracts of unoccupied land throughout Virginia, they assumed that it was not in use and therefore available to be claimed. They did not always appreciate the Powhatan system of communal land allocation and the fact that open land was not unused but was considered community hunting and fishing territory, an important source of food for Indian families.

These different needs, understandings, and views of the other culture often resulted in fighting and violence. Both groups initiated violence at different times and did not always attempt a peaceful exchange before resorting to warfare. The first violent encounter for the Jamestown settlers was their hostile greeting from the Indians at Cape Henry in April 1607. The English later resorted to violence as a

way to obtain Powhatan food, information or loyalty.

Both groups had certain advantages when violence erupted. The Powhatans were capable of organizing warriors for large scale attacks, although most assaults were ambushes conducted by only a few men. Powhatans would begin the attack by showering the enemy with arrows, and would then close to fight with war clubs. Each warrior tried to get within accurate shooting range without exposing himself to enemy fire, which meant moving fast and using whatever concealment was available. War cries and body paint may have been used to frighten the enemy or to get him to make the first move and expose himself to Powhatan arrow fire. Although the Powhatans had the advantage in terms of numbers, tactics and familiarity with the wooded landscape, the English brought with them superior technology and firepower. English ships, like the Susan Constant, carried cannon that not only killed but terrified many would-be Powhatan attackers. A settler was usually armed with a musket of some type, a sword, and often wore protective armor, a helmet and shield (or target). English military formations and tactics that worked well on the open European battlefields, did not work well in wooded Virginia. Weapons like the pike were not as useful as the musket and sword. Captain John Smith often found that a confident attitude and a few men armed with muskets could defeat or frighten away groups of Indian warriors of much greater numbers. Although the Indians succeeded in killing and wounding numerous Englishmen during early skirmishes, the settlers' superior technology and the Powhatans' fear of their unfamiliar power ultimately put the Powhatans on the losing side of most conflicts.

Descendants of both the Powhatan Indians and the English settlers still live in Virginia. The lifestyle of both groups has changed with advances in technology, but the lifestyle of the Powhatan Indians began changing immediately upon contact with the English settlers. The Powhatans found that they had to adopt many aspects of the dominant English culture in order to survive on the fringes of rapidly expanding English society. Powhatans began learning to speak English and eventually lost the Algonquian language skills over generations of contact with the English. Powhatans also began adopting aspects of the English material culture, using English cloth and tools in place of traditional materials and implements. During the 17th century many of the Powhatans who survived warfare with the English were killed by English diseases, especially smallpox. As black slaves were introduced to Virginia, the Indians were grouped with African-Americans and considered in the same social class. By the end of the 17th century there were probably about 1000 Powhatans living in Virginia. Today there are seven organized tribes which are recognized by the Commonwealth of Virginia as Powhatan Indians: the Mattaponi, the Upper Mattaponi, the Nansemond, the Chickahominy, the Pamunkey, the Rappahannock and the Eastern Chickahominy.

CULTURES IN CONTACT

Teacher Guide to Activities

ACTIVITY I: A work sheet, "Comparing Cultures" has been provided. This can be used effectively in many different forms and at various times. This could be made into an overhead work sheet to use and reuse with the class; as a design for a bulletin board that could be ongoing; as a pre-test for individual students to begin to identify bias; as a culminating activity; as a review after the hands-on program or guided tour; or in some other imaginative manner. The concept of the worksheet is central to the unit study.

ACTIVITY II: The basic research and historical background for the "Cultures in Contact" program is derived from anthropology. The next set of activities offers the opportunity to teach students about anthropology, the method of anthropologists, and ethnohistory. The first step in this direction is "Vocabulary". The enclosed list covers terms appropriate to the fields of social science and an understanding of culture.

Once the students understand terminology, they are presented with a problem to solve using the methodology - - "An Anthropologist Studies the Lunch Room". This two-page activity requires each student be given observation time; encourages individual evaluation of methodology; and leads to class hypotheses.

ACTIVITY III: Students are given an anthropologist's problem from the past -- "How does the Ethnohistorian Use the Information From the Past...To know about Powhatan Indian Homes?" This activity can be done without completing Activity II, however, it has been inserted sequentially with the study of the field of anthropology.

SAMPLE ANSWERS:

The homes are round and covered with mats. There is a door opening at the flat end.

The longhouse is oval in shape. This shape does not conform to the squared corners and/or flat end of the John White drawing.

Longhouses are located near rivers; built like English arbors; covered with mats or bark; smoke hole at top.

The Powhatan Indians most likely built their homes with rounded ends. They probably would have learned to build a house that would be stable. The archaeological evidence supports the round ends.

ACTIVITY VI: A good children's book about the Sea Venture is A Lion to Guard Us by Clyde Robert Bulla. It includes some interesting interaction with the main character, an English girl, and the Powhatan Indians. This part of the book is pure fiction and might provide some good discussion on documented relationships between the English and Powhatans.

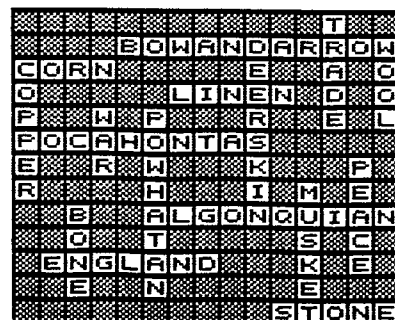
ACTIVITY VII: The map activity will focus attention on the dramatic changes in population distribution that occurred in Tidewater Virginia in a very short period of time. The Native American population was significantly reduced due to disease and warfare. The remaining Powhatan tribes first chose to retreat from the rivers and then, in 1644, were confined to reservations. Students should be able to hypothesize that Indian villages are located along the rivers; that English settlers caused Powhatan Indian villages to move away or that English settlers occupied abandoned Indian villages; over time, the number of Powhatan villages was greatly reduced; English settlement expanded.

ACTIVITY VIII: The pictures of the English pikeman and the Indian warrior offer visual evidence of important differences between these two cultures. These prints and the contrast of dress and clothing will be a significant part of the "Cultures in Contact" program. This activity may be best saved to use as a review and will be especially useful for students who may miss the program.

ACTIVITY IX: "Powhatan Indians and English Settlers" is a crossword review of many of the terms and concepts of this unit. Answers are at the bottom.

ACTIVITY X: Using the enclosed information entitled "Viewpoints of History", have students make some hypotheses about the experiences of minorities in the early years of 17th-century Virginia. English women, Powhatan Indians, and now the African-American is introduced. Students can employ their ethnohistory skills to chart their knowledge of this new cultural element into Virginia. The absence of substantial information is one of the main points made by this lesson.

ANSWERS TO CROSSWORD PUZZLE:



Cultures in Contact

Activities

COMPARING CULTURES

CATEGORIES	POWHATAN INDIANS	ENGLISH SETTLERS	MY LIFE TODAY

VOCABULARY

Anthropologist -- A person who studies the culture of a group of people at a given time.

Archaeologist -- A person who studies about people from the past by excavating sites where these people lived for the purpose of finding evidence of their culture.

Behavior -- A way of acting or behaving.

Bias -- Prejudice; opinion that is held in disregard of facts.

Culture -- The skills, arts, customs, behavior of a group of people at a given time.

Ethnohistorian -- A person (anthropologist, archaeologist, or historian) who uses historical records together with anthropological and/or archaeological evidence to reconstruct past cultures.

Historian -- A person who studies the written record of the past.

Hypothesis -- An educated "guess." The social scientist will use the collected evidence to try to find explanations which can then be "tested" against additional evidence.

Observation -- Noting and recording of facts, as for research.

The Anthropologist's Method: Anthropologists observe culture over a period of time. They record their observations in notebooks, on tapes, or even on videos. They record only what they see. They do not let bias enter into their observations. They also do not interfere or try to change the behaviors that they observe. The observations that they record provide data for forming hypotheses about the culture. Once hypotheses are formed, the anthropologists test the hypotheses with additional observations and research.

The Ethnohistorian's Method: Since ethnohistorians study past cultures, they cannot make direct observations. They must pull together all of the evidence available about a culture and then make the hypotheses. Evidence might include surviving artifacts, written documents -- letters, diaries, newspapers, plays, books, -- maps, archaeological evidence, paintings and prints. Some of the evidence will be biased, and the ethnohistorian will have to compare evidence to try to arrive at the most correct conclusions.

AN ANTHROPOLOGIST STUDIES THE LUNCH ROOM

You are the anthropologist. It is your assignment to try to explain the culture of your school's lunch room. You should observe one table only. Begin your observation as the students arrive, and end when all have left. Be sure to have your paper and pencil; write down observations as you see them. If you miss something, do not try to guess at what happened. Do not write your opinions or become involved with the "culture" you have chosen to observe.

THINGS TO OBSERVE:	MY OBSERVATIONS:
How many sit at the table? Are there empty seats? How many girls? boys? Diagram to show seating.	
How is lunch packaged - box, bag or tray? Describe special features of package - eg. picture on bag	
Observe the order that individuals eat their food - dessert first? all of one thing first?	
Observe communication between individuals. Who talks most? least? Who listens? Other?	
How do school rules affect behavior? - assigned tables; no talking during certain times; other?	
Do students trade food? What items get traded? How is the trade agreed upon?	
What do students do when they finish lunch? Do they each clean up? Share cleaning? Leave a mess?	
Other?	

Now that you have completed your observation...

1. Go back and review your recorded observations.

Did you write your opinions?

Were you biased at all in how you recorded data?

Anthropologists would eliminate any biased data from their study. Can you think of reasons why your information could be biased?

2. Use your data to make three hypotheses about the culture of the lunch room.

(1) _____

(2) _____

(3) _____

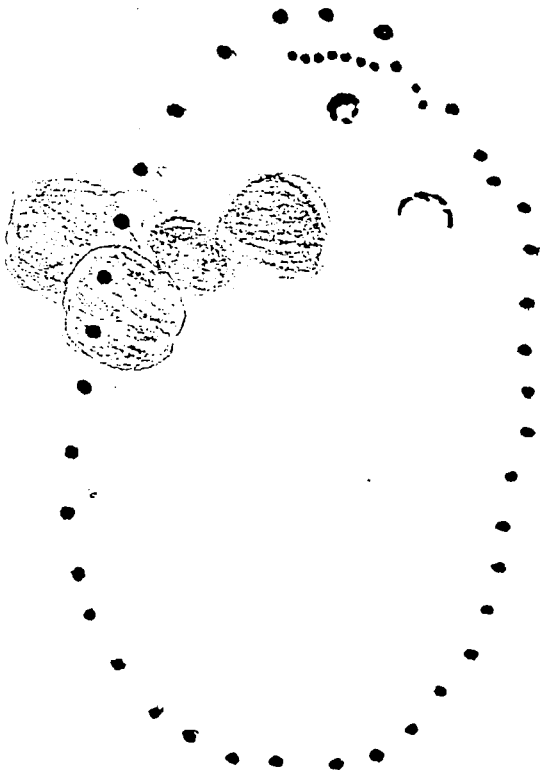
3. Test your hypotheses against those made by your classmates. Do they agree? If they disagree, why did the data lead to such different hypotheses?

You have learned and used some very valuable skills. As you study the cultures of the Powhatan Indians and English settlers, try to form hypotheses about these cultures that are based on the data and are not biased by any notions that you have about Indians or Englishmen. Try to understand who these people are and why they interacted as they did in the early years of the Jamestown settlement.

**HOW DOES THE ETHNOHISTORIAN USE INFORMATION FROM THE PAST...
TO KNOW ABOUT POWHATAN INDIAN HOMES?**

Paintings: Most famous of 17th-century artists depicting the native Americans was John White, the governor of the Roanoke Colony. His watercolors were published as black and white prints and viewed throughout Europe. He painted his pictures of the North Carolina Indians, and there is a great similarity between those Indians and the Powhatans. Look at the picture of "Secota". Describe the Indian homes.

Archaeology: Very little of Powhatan homes remain after 400 years for the archaeologists to discover. There have been postholes located. Where the support poles go into the ground, they leave stains in the ground that are identifiable 400 years later as a "map" for the size and placement for the support poles. Here is a diagram showing these postholes in a site at Jordan's Point up the James River from Jamestown. What do these patterns reveal about a longhouse?



Archaeological site, Jordan's Point

John White, "Secota"

English Accounts: John Smith wrote many books about Jamestown and Virginia. In his General History of Virginia, New England and the Summer Isles, he describes the Powhatan homes.

Their buildings and habitations are for the most part by the rivers, or not far distant from some fresh spring. Their houses are built like our arbors, of small young sprigs bowed and tied and so close covered with mats or the barks of trees very handsomely that notwithstanding either wind, rain, or weather, they are as warm as stoves but very smoky; yet at the top of the house there is a hole made for the smoke to go into right over the fire.

What new information do you get about Powhatan homes? Are there any differences from White's paintings?

Experimentation: Historians today try to re-create Powhatan homes as we have done at Jamestown Settlement. Some of the re-creations have looked like the John White drawings with a flat end. These seem to collapse very easily. Other re-creations have had the rounded ends like the archaeology shows. These houses have been more stable. Which way do you think the Powhatan Indians actually built their houses? Why do you think this?

The longhouses we build get moldy and rot very quickly. We can only have a fire in our re-created longhouses when an employee is present to ensure safety. What clue can you find in the John Smith description that might explain why the Powhatan homes would last longer than ours at Jamestown Settlement's Indian Village?

MY POWHATAN DICTIONARY

Here are some common words used by the Powhatan Indians around the year 1607, with an English language meaning:

Algonquian -- The language spoken by the Powhatan Indians.

Apooke -- Tobacco

Apokan -- A tobacco pipe

Arrahacounes (or Rahaughcums) -- Raccoons

Attawp -- A bow

Attonce -- Arrows

Chesapeake -- Big salt bay

Chickahominy -- Crushed corn people

Crenepo -- A woman

Cuppeh -- Yes

Hominy -- A common Indian food prepared by grinding corn, soaking it, and cooking it over the fire all day.

Huskanaw -- Powhatan boys' initiation into manhood

Matah (or Tah) -- No

Mattassin -- Copper

Mockasins -- (English spelling: Moccasins) Shoes

Musses -- Woods; pieces of wood

Nemarough -- A man

Opossum -- Opossum

Pokatawer -- Fire

Pokosack -- A gun

Powhatan -- 1. Indian title for Wahunsunacock, leader of the Powhatan chiefdom; 2. Name for birthplace (village) of Wahunsunacock; 3. Name used by the English for the Indians of southeastern Virginia.

Quioccasan -- Powhatan word for the village temple used to house priests and for the burial of tribal chiefs.

Suckquohana -- Water

Tamahaac (or Tomahawk) -- A hatchet

Tsenahcommacah -- Virginia

Wahunsunacock -- Birthname of the paramount chief of the Powhatan Indians, Chief Powhatan.

Werevance -- Powhatan word for chief of a tribe

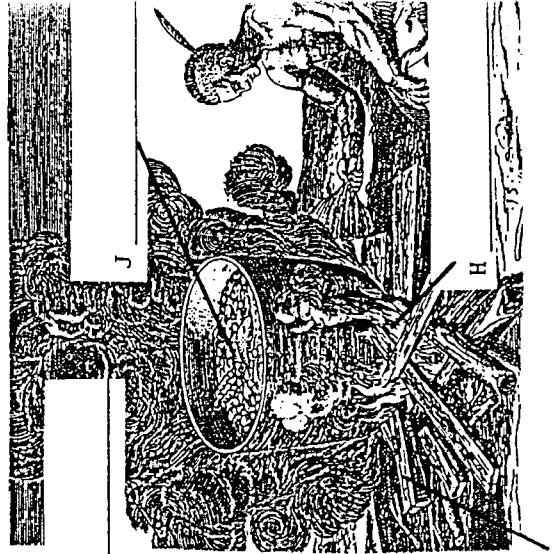
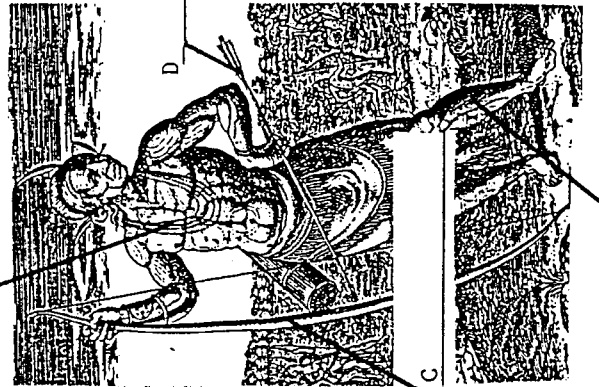
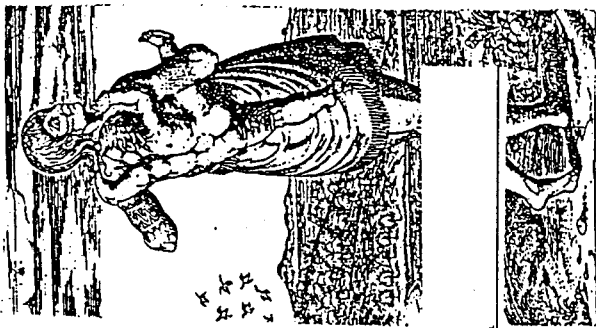
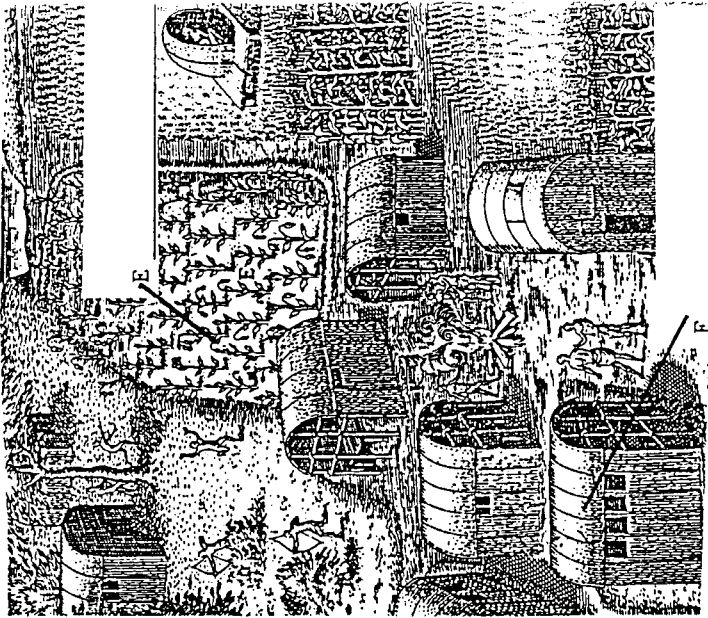
Wingapo -- Welcome, word of greeting, "my beloved friend"

Yehakin -- Powhatan word for house, longhouse

SOURCES:

Barbour, Philip L., The Complete Works of Captain John Smith, Vol. I.
 Rountree, Helen C., The Powhatan Indians of Virginia, 1989.
 Wright, Louis B., Freund, Virginia, eds., The Historie of Travell into Virginia Britania (1612) By William Strachy, gent., 1953.

USE YOUR POWHATAN DICTIONARY TO FILL IN THE CORRECT ALGONQUIAN WORD IN EACH SPACE BELOW:



B I

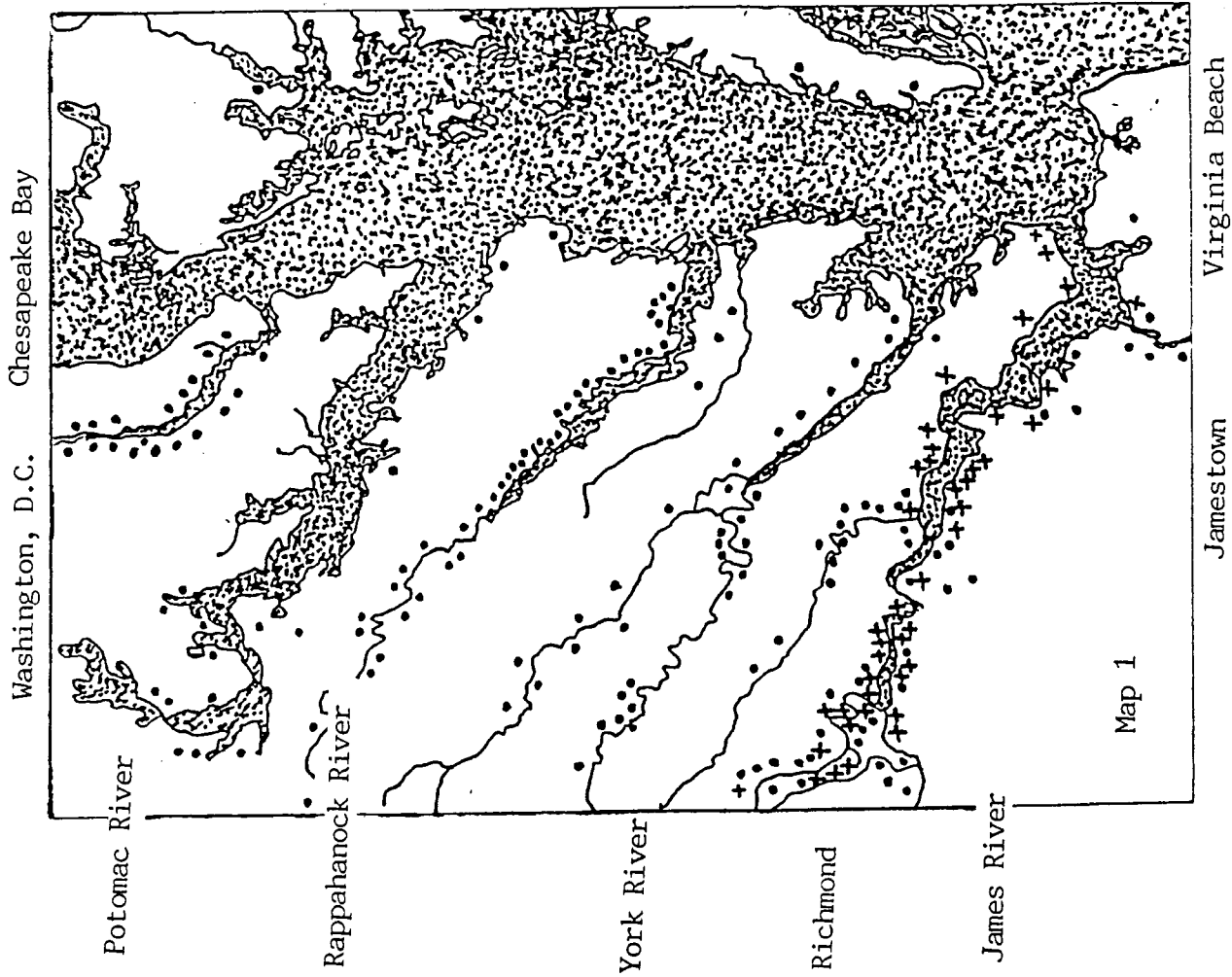
WHERE CULTURES MEET

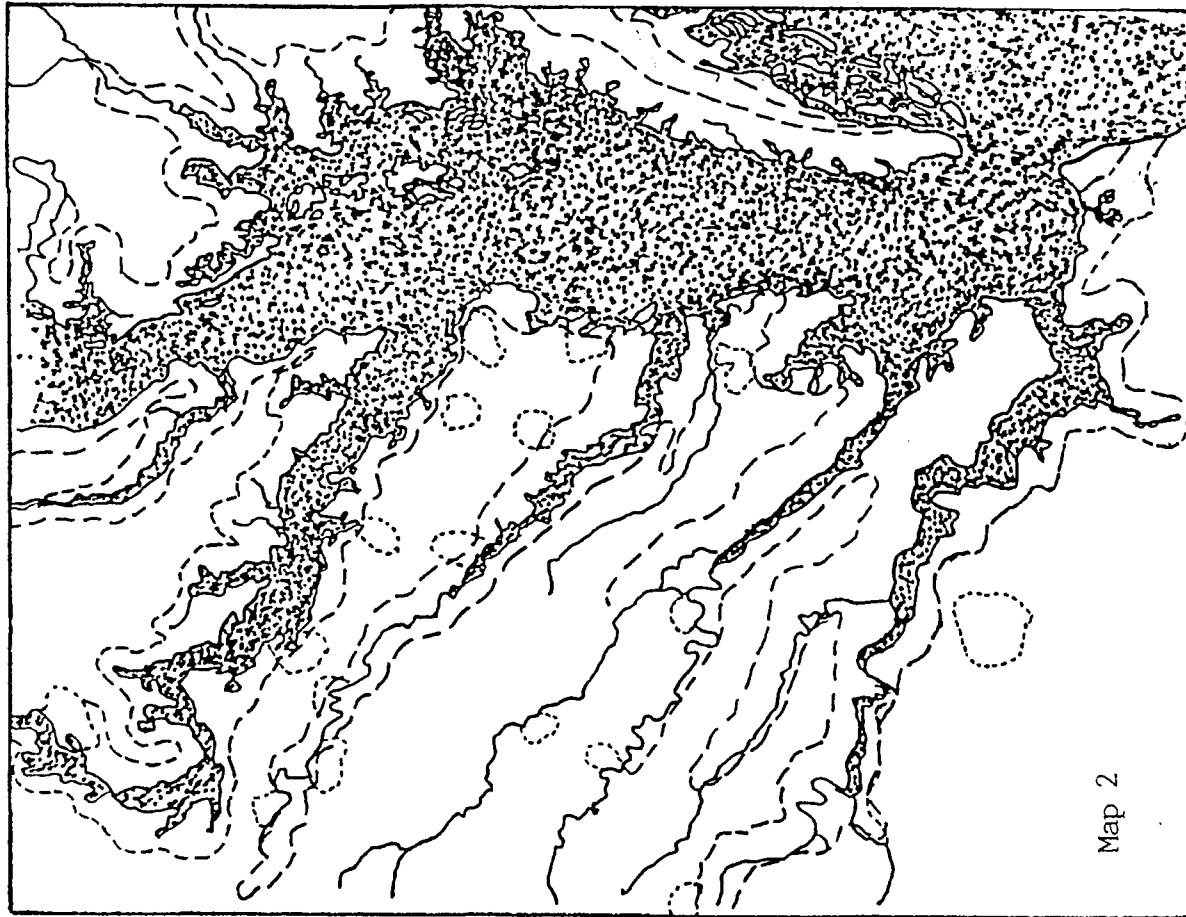
1. You will need to use a map of Virginia. Find the 9 place names that are written around the edge of Map 1. Draw a red line from the place name to its location on the map. Show the location of Virginia Beach, Richmond, and Washington, D.C. with a red dot.

2. Now, take a blue pencil and draw a line to connect the three red dots. The Powhatan chiefdom was mostly located within this blue triangle.

3. Look at Map 1 and locate the small black dots. Each of these dots identifies a Powhatan Indian village located at that spot before 1608. Lightly color around these dots with a green pencil. What is one hypothesis that you can make about the location of all of these villages?

4. Look on Map 1 for the crosses. Everywhere that you see a cross, color it yellow. These yellow crosses show where English settlements had located by 1625. What do you suppose happened to the Powhatan villages that were located in the same areas before 1608?





Map 2

5. Now look at Map 2. Find the small areas which are surrounded by dotted lines. Color these areas green. These areas are the villages occupied by Powhatan Indian tribes in 1675. Are there more or less tribal villages in 1675 than in 1608? What has happened to the Powhatans?

6. Still using Map 2, with your yellow pencil, color the area between the river banks and the long dashed lines. This is the area where the English settlements were located in 1675. Are there more or fewer English settlements in 1675 than in 1625?

7. Use the information from these maps to form two hypotheses about population distribution in Tidewater Virginia between 1608 and 1675.

To the left is a picture of a 17th century pikeman.

He would always wear a shirt probably made of linen that would come almost to his knees. This is his underwear, and he may also wear it to sleep at night.

Long knit stockings would come over his knees. It was quite fashionable to show off the curves of the calf.

His loose pants were called "slops". They could be very full and might be padded as much for warmth as for fashion. Colorful ribbons often fastened the loose legs tightly below the knee.

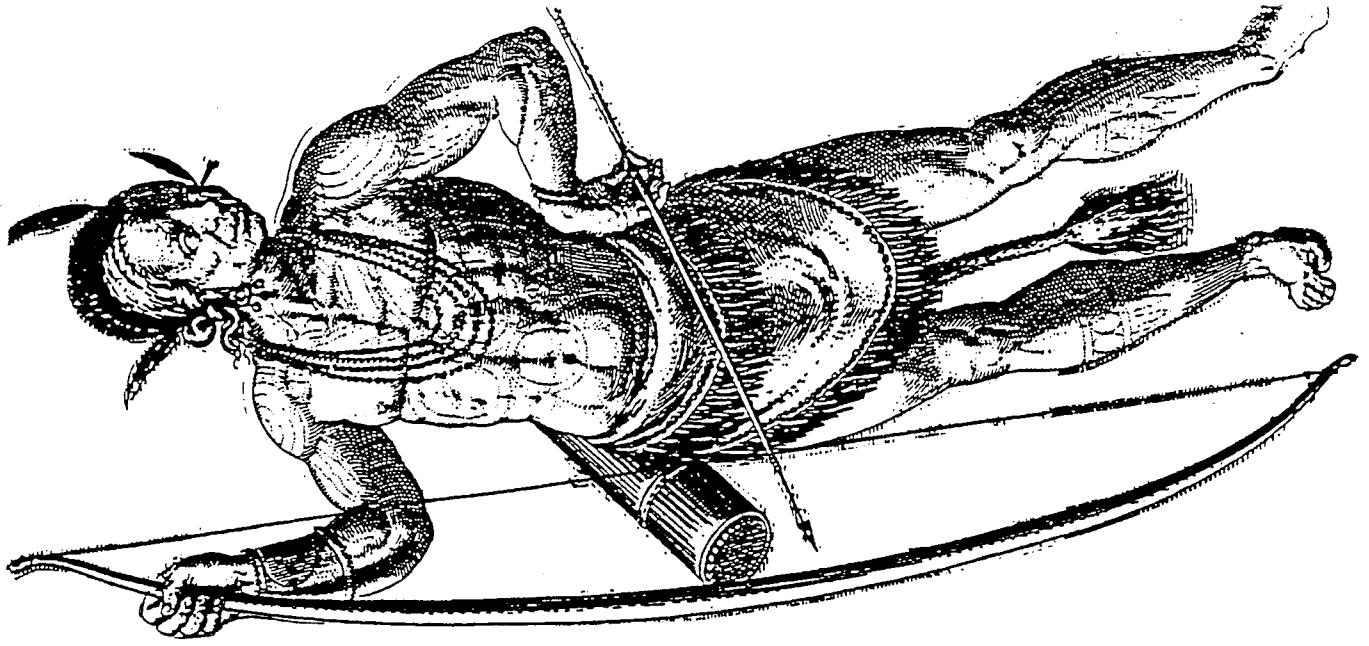
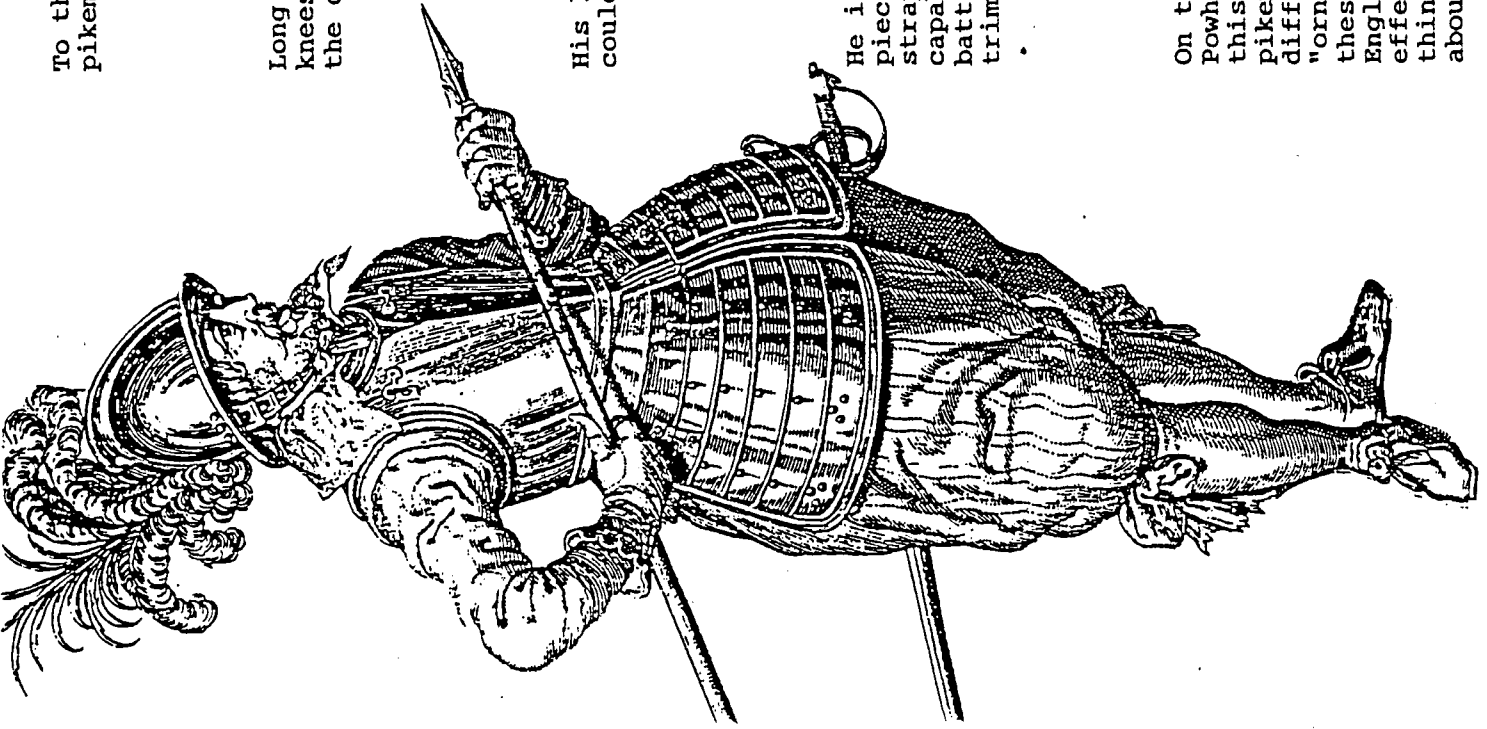
His leather shoes most often tied. The shoes could be worn on either foot.

A doublet -- like a short coat -- was worn over and covered his shirt. It might have been made from wool, silk, leather, or linen. Wealthy gentlemen might have embroidery or braid trimming the doublet.

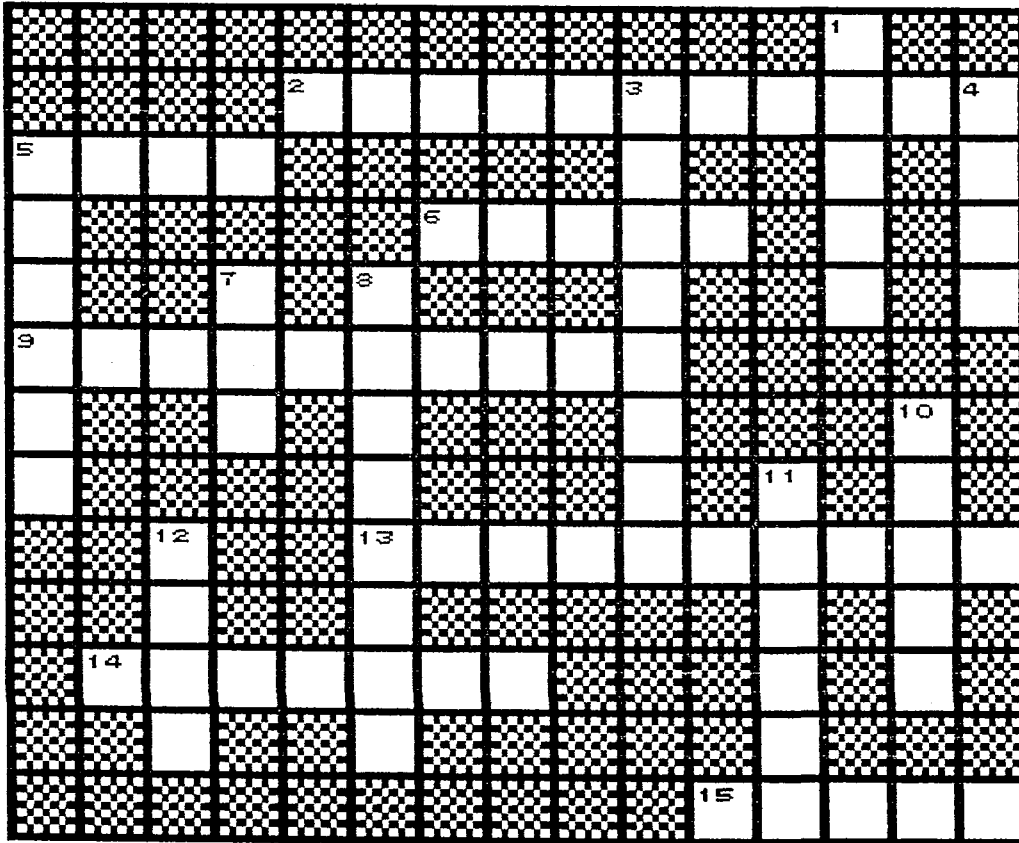
He is wearing plate armor which is made in pieces and fastened together with leather straps and thongs. The metal plate armor was capable of stopping a musket bullet on the battlefield. His helmet is of the same metal trimmed with plumes.

The Pikeman carries a sword and a pike. In Virginia, the pike was not a useful weapon because the pike hit tree branches in the forests.

On the right, is an Indian warrior. A Powhatan warrior probably looked a lot like this. Compare the dress of the English pikeman and the Indian warrior. What different materials have been used? What "ornaments" does the Indian wear? Compare these to the ribbons and plumes of the Englishman. Whose weapons would be most effective in battle? Explain. What do you think these two warriors would have thought about each other in their first meeting?



CULTURES IN CONTACT



Across Clues

2. An Indian weapon (3 words).
5. A Native American food crop that the English settlers needed.
6. A fabric made from flax.
9. Daughter of an Indian Chief, she married John Rolfe.
13. The language spoken by the Powhatan Indians.
14. The country ruled by King James I that settled Jamestown.
15. An important raw material used by the Powhatan Indians to make tools.

Down Clues

1. The settlers and Indians would _____ metal tools for corn.
3. The material used by the Powhatan Indians to make clothing.
4. Fabric made from sheep used by the English to make clothing.
5. The only metal used by the Powhatan Indians; the chief wore jewelry fashioned from this.
7. When the English and Indians disagreed, they sometimes went to _____.
8. The name the English called Wahunsunacock and the Indian confederation that he ruled.
10. When the English and Indians were getting along, they were at _____.
11. The English weapon that gave them the most advantage over the Native Americans.
12. The Powhatan Indians might use this material to make a needle or fish hook.



VIEWPOINTS ON HISTORY: TO THE TEACHER

The following information and activities have been developed to allow the student to accomplish the following:

1. To study an excerpt from a primary document from the early Jamestown contact period.
2. To realize the limitations of primary sources of history.
3. To compare the cultural background of diverse people who shaped early Virginia history.
4. To attempt to identify possible thoughts and concerns of people living in a different time and under very different circumstances from the 20th century.

To introduce this activity, students may need to create a chart comparing various cultural groups. Some of this information can be drawn from the Pre and Post-Visit Activity Books. Students may need to do further research to complete the chart. In some instances, there may be no known answer. The following offers some suggestions:

Powhatan Indians	English Gentlemen	English Women	African Servants
---------------------	----------------------	------------------	---------------------

Where did they live?
What were their houses like?
How did they get to Virginia?
Why did they end up in Virginia?
Could they read and write?
How educated were they?
What did they eat?
Who was their ruler?
How do we know about these people?

A chart like this could be completed on the board before the activity begins so that students could pull from this common source of information to make their suppositions.

Further sources of information:

Breen, T. H. and Stephen Innes. "Myne Owne Ground": Race and Freedom on Virginia's Eastern Shore, 1640-1676. Oxford University Press. New York. 1980.

Feest, Christian F. The Powhatan Tribes. Chelsea House Publishers. New York. 1990.

Quarles, Benjamin. The Negro in the Making of America. Collier Books. New York. 1969.

Rountree, Helen. The Powhatan Indians of Virginia. University of Oklahoma Press. Norman and London. 1989.

Spruill, Julia Cherry. Women's Life & Work in the Southern Colonies. W.W. Norton. New York. 1972

VIEWPOINTS ON HISTORY

When we study primary sources of early Virginia history, we turn to the journals of Englishmen who recorded their reactions to the land and the events that they experienced firsthand. The following is an account from George Percy, who was among the original Jamestown Settlers, as he first observed the land that he would help to change:

"...The six and twentieth day of April, about four o'clock in the morning, we descried the land of Virginia. The same day we entered into the Bay of Chesupioc directly, without any let or hindrance. There we landed and discovered a little way, but we could find nothing worth the speaking of, but fair meadows and goodly tall trees, with such fresh waters running through the woods as I was almost ravished at the first sight thereof.

"At night, when we were going aboard, there came the savages creeping upon all four from the hills like bears, with their bows in their mouths, charged us very desparately in the faces, hurt Captain Gabriel Archer in both his hands, and a sailor in two places of the body very dangerous. After they had spent their arrows, and felt the sharpness of our shot, they retired into the woods with a great noise, and so left us."

1. There are some words that may be used differently or not at all in our 20th-century vocabulary. Use an Oxford English Dictionary at the library to see how word meanings have changed. When George Percy wrote, the English language was not standardized with dictionaries.
2. Did George Percy think that Virginia offered rich natural resources? What makes you draw your conclusion?
3. What do you think George Percy felt about the native Indian population? What makes you draw your conclusion?
4. How would the events of April 26, 1607, have been recorded if one of the Powhatan Indians on the shore had written a journal?

It is interesting to think about the resources that are NOT available to historians. Englishmen were the only people writing journals about Virginia's early colonial history. The Powhatan Indians had no written language. Women arriving in the colony from England may not have known how to read and write; at least the few early arrivals did not leave their thoughts and experiences on paper for future students to read. Finally, the African populations introduced after 1619, came from an oral tradition of history and found themselves employed as laborers with no opportunities to write down history as they saw it.

VIEWPOINTS ON HISTORY: In the following activity, you are asked to step back in time. Assume the identity of a witness to history who has not been heard. Choose one of the three people described below to write a journal entry.

1. **Ann Burras** -- Ann was probably fourteen years old when she arrived in Jamestown in 1608 with the second supply of settlers. She was the maid to Mistress Forrest. Jamestown was still very unsettled in 1608. These two women were the only two English women residing in Jamestown, and Ann was the only unmarried woman. She was probably much sought after as a wife. What would Ann Burras have written in her journal sometime during the first week after her arrival?

2. **Anthony Johnson** -- "Antonio a Negro" arrived in Virginia sometime in 1621 aboard the James. He was purchased by overseers of the Bennett plantation located on the south side of the James. He would work as a laborer in the tobacco fields. Some black laborers were already working in Virginia; the first had arrived in 1619. In Virginia, they would work for the plantation until they could pay off the cost of their indenture -- that usually took seven years. What were Anthony's thoughts as he left Jamestown probably on a shallop (a small sail-powered boat) to begin to work at the Bennett plantation?

3. **Tomocomo** -- Tomocomo was a counselor to Chief Powhatan. He was chosen in 1616, along with about a dozen Indians, to sail to England with Pocahontas. The Virginia Company leaders were hoping that John Rolfe, his wife - Pocahontas, and their young son - Thomas, would visit England and create new interest in investing money in the Company. Tomocomo was instructed by Powhatan to go and to learn how many Englishmen there were over the water so that Powhatan could determine how strong the English were. On June 12, 1616, the Treasurer docked in Plymouth. Tomocomo carried with him a large stick on which he began to cut notches to represent the Englishmen that he was counting. The passengers probably were carried by coach into London which had a population near 300,000 people then. What would Tomocomo want to record in his journal to take back to Virginia after his first week of visiting London?

After you have finished your journal entries, share them with others who chose the same person.

1. How were your entries the same? How were your entries different?
2. Were you able to think like that person in that time or are your thoughts more like someone living in the 1990's?
3. Work together to revise your journal entry to be more historically correct.

VIEWPOINTS ON HISTORY -- FOLLOW-UP

Do you wonder what became of these three people in the history of Jamestown? We only have fragments from their lives, but you may find these bits and pieces revealing.

Ann Burras was married to John Laydon within a few months of her arrival. John was fourteen years older and perhaps a carpenter by trade. There is some information that indicates that they may have had their home outside of Jamestown near Kecoughtan or Elizabeth City and therefore would not have experienced the starving time in Jamestown in the winter of 1609. Ann was a seamstress and was punished for cheating the company under the severe "Laws Divine, Morall, and Martiall" enforced by Governor Thomas Dale. She was whipped upon her bare back for having unraveled thread from the bottom of shirts. She claimed to have lost a baby because of the whipping. Ann and John had at least four more daughters. They also lived through the Indian uprising of 1622. John acquired land, and they continued to farm. We do not have records that show how or when she died.

Anthony Johnson met and married Mary, another African laborer on the Bennett plantation. He was very lucky since there were so few women available for marriage. Later Anthony and Mary were living on the eastern shore of Virginia raising livestock. Apparently Anthony was able to bring five people into the colony and therefore, was able to claim 250 acres of land under the headright system. As slavery became the dominant way of life for African-Americans, the Johnsons apparently remained free to farm, to take cases to court, to buy laborers - including Casor, a Negro slave, - and to pay taxes. A fire in 1653 destroyed much of his plantation, and the court granted relief to the family. Later the extended Johnson family, which now included 2 married sons and grandchildren, moved north into Maryland in search of fresh, more productive land. Anthony leased a 300-acre plantation named "Tonies Vineyard". His death shortly afterward left Mary in charge of the family.

Tomocomo was probably amazed at the things he saw in London. There were far more people, larger buildings, and more activity than he ever would have seen in Virginia. He returned to Virginia (Pocahontas did not return since she died and was buried in England) and told Powhatan all that he saw and learned. The Powhatan, Wahunsunacock, must have found the news depressing. The English had told him that they didn't plan to stay. Even when they died, as in the winter of 1609, more English came. Now he had the proof that there were still many more who could come. Wahunsunacock was getting old. It was his brother, Opechancanough, who would lead the uprising in 1622 that was a futile effort to destroy the English. He must also have had the reports of English strength that Tomocomo had gathered in London.

Cover: The print is an early 17th-century engraving by Keller. It tells how Captain Samuel Argall made a treaty Chickahominy Indians in 1614. Capt. Argall sits with four Indians on the mat while an elder of the tribe explains to his people the meaning of the treaty. In the background, trading is being conducted along the James.

For Further Information
Contact:
Outreach Education & Specials Services
Jamestown-Yorktown Foundation
Post Office Box 1607
Williamsburg, Virginia 23187-1607
(757) 253-4939