

and told him the cause of his comeing (to wit) to teach them a divine doctrine, whereby to lead them to heaven, and to enrich with such ornaments of civill life as our owne country abounded withall, not doubting but this emperour beinge satisfied, the other kings would be more peaceable. With this intention he tooke our pinnace and went therein higher up the river. In their way they found still all the Indians fleede from their houses; till comeing to Patomecke towne, he found there the king<sup>1</sup> thereof a Childe, governed by Archihoe, his uncle. Here, by an Interpretour, they had some speech with Archihoe, a grave and considerate man, and shewed his errours in part unto him, which he seemed to acknowledge, bidding them all very welcome. They could proceed but little with him in matters of religion, their interpretor being a protestant of Virginia, but promised shortly to returne to him, some one or other; which he desired they would and promised they should have the best entertainment they could make them and his men should hunt and fish for them, and he and they would devide what soever they got, being (as they all generally be) of a very loveing and kinde nature.

From here they went to Pascatoway, the seat of the Emperour, where 500 bowmen came to meet them at the water side. Here the Emperour, lesse feareing then the rest came privately aboard, where he found kind usage, and perceiveing we came with good meaneing towards them, gave leave to us to sett downe where we pleased. The king being aboard, his men by the water side feared some treason, till by interpre-tours we assured them otherwise. In this journey our governour tooke Captaine Henrie fleet, and his 3 barkes, who had beene a firebrand to inflame the Indians against us. This Capt: brought aboard our shipp accepted of a proportion in our beaver trade, for to serve my Lord, excellent in language, love, and experience with the Indians, most of all other. Thus he remained, untill haveing talked with Claborne, another of our chiefe enemies, he revolted, and leaveing us went againe and traded with out leave, and got that time above 200 skins, and as we feared incensed the Indians against us; yet first he had brought us to as noble a seat as could be wished, and as good ground as I suppose is in all Europe.

<sup>1</sup>See pp. 84, 125, *infra*.

Whilist our governour was abroad, the Indians began to loose feare and come to our coart of garde, and sometimes aboard our shipp, wondering where that tree should grow, out of which so great a canow should be hewen, supposing it all of one peece, as their canows use to be. They trembled to heare our ordinance thinking them fearefuller then any thunder they had ever heard.

The governour being returned from Pascatoway, by ffleets directions, we came some 9 or 10 leagues lower in the river Patomecke, to a lesser river on the north side of it, as bigge as Thames, which we call S<sup>t</sup> Georges. This river makes 2 excellent bayes, wherein might harbour 300 saile of 1000 tunne a peece with very great safetie, the one called S<sup>t</sup> Georges bay,<sup>1</sup> the other, more inward, S<sup>t</sup> Maries. On the one side of this river lives the king of Yoacomaco, on the other our plantation is seated, about halfe a mile from the water, and our towne we call S<sup>t</sup> Maries.

To avoid all occasion of dislike, and Colour of wrong, we bought the space of thirtie miles of ground of them, for axes, hoes, cloth and hatchets, which we call Augusta Carolina. It made them more willing to enterteine us, for that they had warres w<sup>th</sup> the Sasquasahannockes, who come sometimes upon them, and waste and spoile them and their country, for thus they hope by our meanes to be safe, God disposeing things thus for those which were to come to bring the light of his holy law to these distressed, poore infidels, so that they doe indeed like us better for comeing so well provided, assuring themselves of greater safety, by liveing by us. Is not this miraculous, that a nation a few daies before in generall armes against us and our enterprise should like lambes yeeld themselves, glad of our company, giveing us houses, land, and liveings for a trifle. *Digitus dei est hic,*<sup>2</sup> and some great good is meant toward this people. Some few Indians are here to stay by us till next yeare, and then the land is wholly to be ours alone.

The natives of person be very proper and tall men, by nature swarthy, but much more by art, painting themselves with colours in oile a darke read, especially about the head,

<sup>1</sup> Afterward called St. Inigo's Creek.

<sup>2</sup> "This is the finger of God." Ex. viii. 19.

which they doe to keep away the gnats, wherein I confesse there is more ease then honesty.<sup>1</sup> As for their faces they use sometimes other colours, as blew from the nose downward, and read upward, and sometimes contrary wise with great variety, and in gastly manner. They have noe bearde till they be very old, but instead thereof sometimes draw long lines with colours from the sides of their mouth to their eares. They weare their [hair] diversly some haveing it cut all short, one halfe of the head, and long on the other; others have it all long, but generally they weare all a locke at the left eare, and sometimes at both eares which they fold up with a string of wampampeake or roanoake about it. Some of their Caucorouses<sup>2</sup> as they terme them, or great men, weare the forme of a fish of Copper in their foreheads. They all weare beade about their neckes, men and women, with otherwhiles a haukes bill or the talents of an eagles or the teeth of beasts, or sometimes a pare of great eagles wings linked together and much more of the like. Their apparell is deere skins and other furrs, which they weare loose like mantles, under which all their women, and those which are come to mans stature, weare perizomata<sup>3</sup> of skins, which keep them decently covered from all offence of sharpe eies. All the rest are naked, and sometimes the men of the younger sort weare nothing at all.

Their weapons are a bow and a bundle of arrowes, an ell long, feathered with turkies feathers, and headed with points of deeres hornes, peeces of glasse, or flints, which they make fast with an excellent glew which they have for that purpose. The shaft is a small cane or sticke, wherewith I have seene them kill at 20 yards distance, little birds of the bignesse of sparrows, and they use to practise themselves by casting up small stickes in the aire, and meeting it with an arrow before it come to ground. Their bow is but weake and shoots level but a little way. They daily catch partridge, deere, turkies, squirrels and the like of which there is wonderfull [plenty?], but as yet we dare not venture ourselves in the woods to seeke them, nor have we leasure.

Their houses are built in an halfe ovall forme 20 foot long, and 9 or 10 foot high with a place open in the top, halfe a

<sup>1</sup> Honesty in the now obsolete sense of seemliness.

<sup>2</sup> See p. 84, *infra*.

<sup>3</sup> Girdles.

yard square, whereby they admit the light, and let forth the smoake, for they build their fire, after the manner of ancient halls of England, in the middle of the house, about which they lie to sleep upon mats, spread on a low scaffold hafe a yard from ground. In one of these houses we now doe celebrate,<sup>1</sup> haveing it dressed a little better then by the Indians, till we get a better, which shall be shortly as may be.

The naturall wit of these men is good, conceiveing a thing quick to. They excell in smell and taste, and have farre sharper sight than we have. Their diett is poane, made of wheat, and hominie, of the same with pease and beanes together, to which sometimes they add fish, foule, and venison, especially at solemne feasts. They are very temperate from wines and hote waters, and will hardly taste them, save those whome our English have corrupted. For chastity I never see any action in man or woman tendinge to soe much as levity, and yet the poore soules are daily with us and bring us turkie, partridge, oisters, squirells as good as any rabbit, bread and the like, running to us with smileing countenance and will help us in fishing, fouling, hunting, or what we please.

They hold it lawful to have many wives, but all keep the rigour of conjugall faith to their husbands. The very aspect of the women is modest and grave; they are generally so noble, as you can doe them noe favour, but they will returne it. There is small passion amongst them. They use in discourse of great affaires to be silent, after a question asked, and then after a little studdie to answeere in few words, and stand constant to their resolution. If these were once christian, they would doubtlesse be a vertuous and renowned nation. They exceedingly desire civill life and Christian apparrell and long since had they beene cloathed, had the covetous English merchants (who would exchange cloath for nought but beaver, which every one could not get) held them from it (God forbid we should do the like).

As for religion we neither have language as yet to finde it out, nor can wee trust therein the protestant interpretours. Mr Altham<sup>2</sup> hath writ somethin thereof, w<sup>ch</sup> himselve can witnesse; and likewise Mr Thorowgood, who drives trade with the Indians. They acknowledge one god of heaven,

<sup>1</sup> Celebrate the mass.

<sup>2</sup> Father John Altham, S. J.

whome they call our god, and crie a 1000 shames on those that so lightly offend soe good a god, but give noe externall honour to him But use all their might to please an *Okee* which signifies a frantique spirit, for feare of harme from him. I heare also, they adore wheat and fire, as gods very beneficiall to mans nature. In the Matchcomaco, or temple of the Patuxans, this ceremonie was seene by our traders; at a day appointed the townes about mett together, and built a great fire, then standinge all about the same, lifted up their hands to heaven Crieing *Taho Taho*, after this was brought forth a bagge of *Poate*,<sup>1</sup> which is their tobacco, with a great tobacco pipe, and carried about the fire, a young man following it, crieing *Taho Taho*, with great variety of gesture of body, this done they filled the pipe, and gave to every one a draught of smoake from it which they breathed out on all parts of their bodies, as it were to sanctifie them to the service of their god. This is all I can say, save that we perceive they have notice by tradition of Noah his flood. Wee have not beene above one moneth Conversant amongst them and therefore must reserve further particulars to the next ship.

I will end therefore with the soyle, which is excellent so that we cannot sett downe a foot, but tread on Strawberries, raspies, fallen mulberrie vines, acchorns, walnutts, saxafras etc: and those in the wildest woods. The ground is commonly a blacke mould above, and a foot within ground of a readish colour. All is high woods except where the Indians have cleared for corne. It abounds with delicate springs which are our best drinke. Birds diversely feathered there are infinite, as eagles, swans, hernes, geese, bitters, duckes, partridge read, blew, partie coloured, and the like, by which will appeare, the place abounds not alone with profit, but also with pleasure +

#### LAUS DEO

<sup>1</sup>Spelled *Potu* in the Latin version. Md. Hist. Soc., *Fund Publication* no. 7, p. 42. See p. 136, *infra*.