

Beverley interprets the bivalve shell at the right in the engraving as 'a Cockle shell, which they sometimes use instead of a spoon'; but he also describes the usual spoons as very large (cf. the commentary on no. 48), and the individuals here are eating with their fingers.¹ It seems more probable that the shell is intended to indicate that shellfish were among the common Indian foods, along with the maize, walnuts,² and fish shown nearby. However, it should be noted that shell spoons were not uncommon in North America, and are mentioned for the Delaware.³

The tobacco pipe in the engraving is an accurate representation of the obtuse angle elbow-pipe, well known archaeologically from the Carolinas and Virginia, usually of clay but sometimes of stone (chlorite).⁴ The type was introduced by the Roanoke colonists to England, and imitated there.⁵ An example of red clay has been excavated from the ditch at the Roanoke fort, where it was probably lost by the colonists of 1585-6⁶ (see fig. 2). The form drawn is close to this Roanoke specimen, but it can be matched even more precisely by other archaeological specimens from neighbouring regions. The illustration shows that here, at least, this type of pipe was smoked without a separate wood or cane stem.

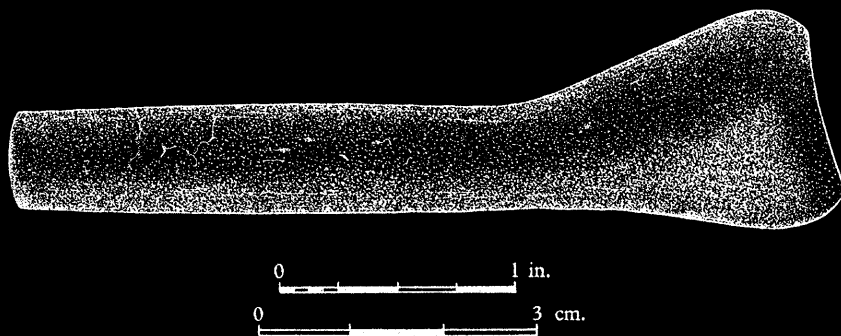


Fig. 2. Indian clay pipe from Fort Raleigh excavations (National Park Service, Fort Raleigh National Historic Site, catalogue no. 98).

The man is wearing one of several types of ear ornament shown by White; other, less clear, indications of this type are in nos. 45 and 49. There was a great variety of men's ear ornaments in this general region; although this specific type seems to be otherwise undocumented, it is not outside the range of variation reported.⁷

The sitting posture shown in the water-colour⁸ is one of the indications of the accuracy of White's observations:

¹ Beverley, *Virginia* pp. 182, 184.

² See Quinn, p. 351, n. 1.

³ Birket-Smith, *The Caribou Eskimos*, pp. 143, 309, 310.

⁴ W. H. Holmes, 'Aboriginal pottery of the eastern United States', Bureau of American Ethnology, *Twentieth Annual Report* (1903), p. 158, pl. cxlii; C. G. Holland, 'Pre-ceramic and ceramic cultural patterns in northwest Virginia', *Anthropological paper*, no. 57, Bureau of American Ethnology, *Bulletin*, no. 173 (1960), p. 55, figs. 7g and h; Haag, *Archeology*, p. 83, fig. 10; J. D. McGuire, 'Pipes and smoking customs of the American aborigines', *Annual Report of the Smithsonian Institution for 1897, Report of the U.S. National Museum*, pt. 1 (1899), pp. 609-12, figs. 213-15, 218; W. J. Graham, *The Indians of Port Tobacco River, Maryland* (1935), pl. vi.

⁵ Quinn, p. 345.

⁶ Quinn, pp. 430, 907; Harrington, *Search for the cittie of Raleigh*, p. 40 (with photograph); photograph in C. W. Porter, III, *Fort Raleigh National Historic Site, North Carolina*, rev. edn. (National Park Service, Historical Handbook Series, no. 16 (1956)), p. 36.

⁷ Swanton, *Indians*, pp. 510-11.

⁸ Type 59 in Hewes' classification—'World distribution', p. 235 (see p. 40, no. 1); 'Anthropology of posture', p. 124 (see p. 40, n. 1); personal communication to W. C. Sturtevant, May 17th, 1960.

it is an uncommon and awkward one for Europeans, but occurs elsewhere in the world. The engraver has altered it by stretching out the legs, converting the posture into an ordinary one for Europeans. An indication of the extent to which Beverley's reports on the Virginia Algonkians are based on these engravings rather than his personal observations is his remark, accompanying his version of this illustration, that the Indians sat to eat 'with their Legs lying out at length before them, and the Dish between their Legs'.¹ The resting position of the woman's left arm is also non-European; it occurred in Hewes' data 'mainly among western American Indians'.²

45. INDIAN PRIEST

A. DRAWING BY JOHN WHITE

Plate 41

An elderly man stands facing half-right, his right foot placed slightly in front of his left, wearing a short cloak which covers his left shoulder and arm. It is tied with a string on the right shoulder leaving the right arm bare. It reaches barely to the thighs and is made of narrow strips of light brown fur, with hem and neckband probably of reversed skin. His right hand is raised and points downwards with

the index finger. There is a suggestion of veins (or body painting (?)) on the right forearm. His hair is shaved close at the sides leaving a stiff roach from the forehead to the nape of the neck and also a fringe projecting from his forehead. A few wisps of facial hair can be seen on his chin and upper lip. Some of the wrinkles on the face would appear to have been emphasized with red paint. He is wearing an ornament consisting of a strip of skin threaded through the lobe of the ear, tied below the ear and marked at each end with a grey streak, probably representing a bone or shell bead.

Black, various shades of brown, grey and pinkish water-colours, heightened with white (partly oxidized), over black lead outlines; 26.2 × 15.1 cm. or 10¼ × 5¾ in.

Inscribed in dark brown ink, at the top, *One of their Religious men.*

1906-5-9-1 (14), L.B. 1 (15), C-M. & H. 42.

Literature: Quinn, pp. 430-1, no. 44 (a); Croft-Murray & Hulton, p. 45, no. 42, pl. 33.

OFFSET

The drawing has been transferred clearly but lightly and fairly evenly. The white strokes at the knees, front and back, have offset in an oxidized form.

P. & D., 199. a. 2, L.B. 2 (15).

¹ Beverley, *Virginia*, p. 182.

² Hewes, 'Anthropology of posture', p. 124; cf. the commentary on no. 51.