

ANTIQUITIES

OF THE

SOUTHERN INDIANS,

PARTICULARLY OF THE

GEORGIA TRIBES.

BY

CHARLES C. JONES, JR.

NEW YORK:
D. APPLETON AND COMPANY,
549 & 551 BROADWAY.
1873.

ANTIQUITIES OF THE SOUTHERN INDIANS, PARTICULARLY
OF THE GEORGIA TRIBES

by

CHARLES C. JONES, JR.

With a New Introduction by

STEPHEN WILLIAMS

Director, Peabody Museum

NATIONAL MUSEUMS OF CANADA
MUSÉES NATIONAUX DU CANADA
LIBRARY = BIBLIOTHÈQUE

Published by AMS Press, Inc., New York
for Peabody Museum of Archaeology and Ethnology
Harvard University, Cambridge, Massachusetts
1973

Gulf of Mexico, into the interior, and were there exchanged for skins and other articles. In some such way, in all likelihood, was the material obtained from which these shell pins were fashioned.

The perforated stone¹ in its shape and size is not unlike the spindle-whorls found at Meilen and elsewhere in Europe.² Whether it was indeed used for a similar purpose, or merely worn as an ornament, or with what specific intent fashioned, we cannot state with certainty. We incline to the belief that it was probably suspended as an ornament.

An imperforate discoidal stone, a grooved axe, badly worn, a beautifully-polished wedge-shaped axe or stone celt, a chisel of greenstone, a fragment of a soapstone pipe, and a large stone bead (Fig. 12, Plate VI.) complete the catalogue of relics taken from these graves.

In the vicinity were ploughed up Venetian beads, fifty-five in number, varying in shape and color, some of them being red, others blue, others white (of which variety some have a blue wreath, inlaid, encircling them), others green, with crimson and yellow horizontal stripes upon them, and others black. The material of which they are all made is either glass or porcelain.

In the ancient town of Cutifachiqui, De Soto³ found a dirk and beads which belonged to Europeans who, the Indians said, had many years before sailed into the port distant two days' journey from this point.

Biedma⁴ narrates that De Soto, while at this In-

¹ Fig. 11, Plate VI.

² See Keller's "Lake Dwellings of Switzerland," Plate III., Fig. 13.

³ "Relation of the Knight of Elvas," p. 64 (Buckingham Smith's translation).

⁴ "Relation," etc., p. 240 (Buckingham Smith's translation)

dian village, caused a mosque to be opened in which were interred the chief personages of the country. In it were found pearls, two wooden axes of Castilian make, *a rosary of jet beads*, and some false pearls, such as were brought from Spain for the purpose of traffic with the natives. It was conjectured that these European articles had been obtained by the Indians from the followers of the Licentiate Ayllon.

Rosaries¹ of glass beads, with crosses and hatchets of Vizcayan make, were discovered in unrolling the bodies of some dead Indians entombed (if we correctly interpret the geography of the expedition) on the bank of the Savannah River. This occurred in 1540, while the army of De Soto was enjoying the hospitalities of the queen who ruled over the tribes of this region.

When speaking of the beads manufactured by the natives, the early historians enumerate such as were made of pearls, shells, sea-snails, stone, clay, and bone. From Indian mounds on the Georgia coast the writer has taken glass and porcelain beads, which proves that the custom of mound-building, or at least of interring the dead in mounds already constructed, existed at a period subsequent to the early intercourse between the Indians and the Europeans. In an oval mound about six miles, by water, above Lake Monroe, in Florida, Dr. Brinton saw numerous small blue and large white glass beads, which he regarded as inhumed at the time of the formation of the tumulus.²

We know that the Spaniards brought quantities of European beads with them, with which to conciliate the natives, and that the missionaries who accompanied

¹ Fontaneda, p. 45 (Buckingham Smith's translation).

² "Notes on the Floridian Peninsula," p. 170.

their expeditions were not wanting in an abundant supply of rosaries. Nothing was more common, or, according to the report of the times, more conducive to the spread of Christianity in these benighted wilds, than the general dissemination of rosaries and wooden crosses. The acceptance at the hands of the priests, by the Indian, of such a gift, was too often chronicled as an instance of conversion.

Beads were also distributed by the early navigators at various points along the coast. The discoverers of the Mississippi dispersed them freely among the tribes then peopling the banks of the "Father of Waters," and the wanderings of the pioneers of the west are still verified by the presence of these coarse ornaments. After having grossly violated the hospitalities of the Queen of the Savannah, De Soto moved with his command along the line of the Savannah River to its head-waters. Thence turning to the southwest, before reaching the confluence of the Etowah and the Oostenaula Rivers, in his journeyings through Cherokee Georgia, it is probable that he passed either directly through or very near Nacoochee Valley.¹

Certain it is that, during the sixteenth century, ample opportunity would have been afforded to a prominent chief of this valley to have possessed himself of such beads as those which we are now examining.

No trace of iron, bronze, or steel, existed in these graves. The presence of the copper axe and stone implements furnishes good ground for believing that their owner had enjoyed no opportunity for exchange-

¹ Map compiled by J. C. Brevoort, in Buckingham Smith's translation of the "Narratives of the Career of Hernando de Soto." No. 5, Bradford Club Series, New York, 1866.