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FOREWORD

Southern Indian Studies replaces the *Bulletin* of the North Carolina Archaeological Society, which has not been issued regularly since January, 1938. However, it is not restricted to reports on archaeology or to North Carolina. It is a medium of publication for any studies on the Indians of the Southern states. It is concerned with prehistory and antiquities, with history and ethnography, and with social studies and acculturation in the modern world. *Southern Indian Studies* is primarily for the layman, but it is hoped that it will also serve to keep the professional workers in the South in closer touch with each other. Any short, informal, or speculative article will be welcomed.

The Editor.

WHITE, INDIAN, AND NEGRO CONTACTS IN COLONIAL SOUTH CAROLINA

JOHN M. LOFTON, JR.

Charleston, the first permanent white settlement in South Carolina, was established on the west bank of the Ashley River in 1670. The stimulus for the settlement of Carolina came from Barbados, where the English planters were clamoring for more and cheaper land. Sir John Colleton, one of the panters of Barbados, interested seven other English noblemen in a proposal to colonize the Carolina country, and they petitioned Charles II for a grant of the region. This cleared the way for the founding of the colony.[1] Included in the first group of colonists were 150 settlers from England, who came to Carolina by way of Barbados in an expedition commanded by Joseph West. After ten years in the New World the settlers formally moved the site of their town to Oyster Point between the Ashley and Cooper Rivers.

While rice and indigo were cultivated in the early years of the Carolina colony, they were not at first produced on a large scale for export.[2] Instead the colonists early turned their attention to the manufacture of naval stores and to trade with the Indians for deerskins. The introduction of cotton as a staple crop came much later.[3]

The idea of the plantation regime with slavery as the basis of the labor system was brought to Carolina by the planters from Barbados.[4] This provided the impetus for the slave trade between Africa and the West Indies and Carolina. The first Negroes to enter the colony are thought to have been brought by the original settlers.[5]

First White and Indian Contacts.—An account of one of the first contacts with the Indians by the settlers of Charleston has been preserved. The pioneers, while on their way to the site where they were to settle permanently, anchored in Sewee Bay, now called Bull's Bay, off the north end of Oni-see-caw, now

1. Johnson, Guion G., 1930, p. 8.
2. *Ibid.*, pp. 17-18.
3. *Ibid.*, p. 23.
4. *Ibid.*, p. 31.
5. Gordon, 1929, p. 1.

Bull's Island. The following description is contained in "Mr. Carteret's Relation":

> ye Longe boate went Ashoare . . . vpon its approach to ye Land few were ye natiues who vpon ye Strand made fires & came toward vs whooping in theire own tone and manner making signes also where we should best Land, & when we came a shoare they stroaked vs on ye shoulders with their hands saying Bony Conraro Angles, knowing us to be English by our Collours (as we supposed) we then gave them Brass rings & tobacco at which they seemed well pleased, . . . Some 3 Leagues distant from the shipp carrying along with us one of ye Eldest Indians who accosted us ye other day, & as we drew to ye shore A good number of Indians appeared clad with deare skins haueing with them their bows & Arrows, but our Indian calling out Appada they withdrew & lodged theire bows and returning ran up to ye middle in mire & watter to carry us a shoare where when we came they gaue us ye stroaking Complim^t of ye country and brought deare skins some raw some drest to trade with us for which we gaue them kniues beads & tobacco and glad they were of ye Market. by & by came theire women clad in their Mosse roabs bringing their potts to boyle a kinde of thickening which they pound & make food of, & as they order it being dryed makes a pretty sort of bread, they brought also plenty of Hickery nutts, a wall nut in shape, & taste onely differing in ye thickness of shell & smallness of ye kernell. the Gouern^r & seu'all others walking a little distance from ye water side came to ye Hutt Pallace of his Ma^ty of ye place, who meeteing us took ye Gouerno^r on his shoulders & carryed him into ye hous in token of his chearfull Entertainment. here we had nutts & root cakes such as their women useily make as before & watter to drink for they use no other lickquor as I can Learne in this Countrey.[6]

These were the Sewee Indians. How their status had been changed by contact with the white man by 1700 is related by John Lawson, surveyor general of North Carolina, who set out in a canoe from Charleston on December 28 of that year to make his way to North Carolina. He says:

> These Sewees have been formerly a large Nation, though now very much decreas'd, since the English hath seated their Land, and all other Nations of Indians are observ'd to partake the same Fate, where the Europeans come, the Indians being a people very apt to catch any Distemper they are afflicted withal; the Small-Pox has destroy'd many thousands of these Natives, who no sooner than they are attack'd with violent Fevers, and the Burning which attends that Distemper, fling themselves over Head in the Water, in the very Extremity of the Disease; . . .

6. Gregorie, 1925, pp. 6-7.

> Rum, a Liquor now so much in Use with them, that they will part with the dearest thing they have, to purchase it; and when they have got a little in their Heads, are the impatients Creatures living, 'till they have enough to make 'em quite drunk; and the most miserable Spectacles when they are so some falling into the Fires, burn their Legs or Arms, contracting the Sinews, and become cripples all their Life-time, others from Precipices break their Bones and Joints, with abundance of Instances, yet none are so great to deter them from that accurs'd Practice of Drunkenness, though sensible how many of them (are by it) hurry'd into the other World before their Time—as themselves often times will confess.[7]

Negro Immigrants.—As has been pointed out, Negroes were probably brought into Carolina by the first settlers. The "Fundamental Constitutions" prepared by John Locke to guide the Lords Proprietors in governing the colony recognized slavery in 1669.[8] Though Negroes were involuntary immigrants, they contributed to the building of the colony.[9]

Estimates indicate that Negroes constantly outnumbered white men during the colonial period. In 1708 the ratio was 3,500 white to 4,120 Negro slaves. There were at this time 1,400 Indians in the colony, according to estimates.[10] In 1715 the population of South Carolina was given as 6,250 whites and 10,500 Negroes. It had grown by 1749 to 25,000 whites and 39,000 Negroes. By the end of the colonial era in 1775 the figures were approximately 60,000 whites and 100,000 Negroes.[11]

Though not recognized as original settlers because brought without their consent from their African home, Negroes nevertheless contributed to the culture of the colony. One writer has observed that:

> . . . to a very large extent, even though in slavery, they were participating in the creation of the culture of the New World. They were gaining industrial and agricultural skills, learning the English language, and acquiring an American stamp more definitely than the second generation European who continued links of association with the lands of his national origin.[12]

In South Carolina the persons who played the most important roles as agents of the Negro's Americanization were the representatives of The Society for the Propagation of the Gospel in

7. *Ibid.*, p. 10
8. Gordon, 1929, p. 1.
9. Klingberg, 1941, p. 1.
10. Gordon, 1929, p. 1.
11. Klingberg, 1941, p. 1.
12. *Ibid.*, p. 132.

Foreign Parts, with its home office in London. These missionaries were able to see the Negro not alone as a producer, but, more fundamentally, as a human being. In the plantation system the missionaries not only guided the Negro in adaptation to his new environment, but also intervened for him with the white masters, urging acceptance of his right to a place in the church and in the school.[13] It is through these men's eyes that the Negro of colonial South Carolina may be most clearly seen. Some of their observations will be revealed later in this paper. Other agents of the Negro's Americanization were the drivers, who themselves were American-born Negroes or earlier immigrants.

The settlement of the American continent had opposite effects on Negroes and Indians. The settlement of thousands of white men and their Negro slaves not only took up room formerly occupied by the Indians but also extinguished by rapid degrees the tribal life of Indians who could not quickly identify themselves with the white men.[14] As one writer has pointed out, the Negroes had the advantage over the Indians in the fight to survive by identifying themselves with the white men. Many of the Negroes in Africa, he says, were in the agricultural stage of civilization at this period, whereas the American Indians were in the hunting and fishing stage. This gave the Negroes two advantages. They were superior physically to some extent and were more accustomed to the regular and monotonous toil necessary to agricultural work by which the white man's civilization was supported.[15]

There were other reasons for the differences in the reactions of the Negroes and the Indians. Negroes were a long way from any possible help by fellow tribesmen. As a result of subconscious analysis of their situation, they adopted diplomacy as a means of survival.[16] Moreover, the Negroes as against the Indians and all immigrant groups had been brought by violence from their African world and were therefore without normal contact with a home base culture of their own. This predisposed them to adapt the white man's civilization. They lost knowledge of their African mores.[17]

13. *Ibid.*, pp. 138-139.
14. *Ibid.*, p. 22.
15. Gordon, 1929, p. 6.
16. *Ibid.*, p. 7.
17. Klingberg, 1941, p. 124.

Indians on the other hand, with forests and fields to lose, had a special motive for resistance. In order to keep the slaves from joining forces with the Indians, the colonists, as far as possible under the circumstances, carefully isolated them from all contacts. In spite of this, there were many instances of Negro slaves running away to cast their lot with the Indians.[18]

Though Negroes were an article of commerce from an economic point of view, they were able even in colonial times to assert in the face of all public sentiment to the contrary that they were human beings capable of learning trades and carrying on business successfully.[19]

The Reverend Thomas Hasell, S.P.G.F.P. missionary in the parish of St. Thomas, who arrived in 1709, concluded that Negroes born and brought up in South Carolina, were civilized and spoke English as well as he.[20]

Bishop William Fleetwood of St. Asaph, in a famous sermon preached before the society in 1711, argued that Negroes were not inferior to white men, that slavery was not justified by low prices for tropical products, that Negroes would work for wages, and that they were "equally the Workmanship of God, with themselves; endued with the same Faculties and intellectual Powers; Bodies of the same Flesh and Blood, and Souls as certainly mortal . . ."[21]

Negroes on the Plantation.—The method used in the early days of the plantation regime to initiate Negroes, fresh from Africa, to the plantation life and work was to assign them to certain reliable slaves, known as drivers. These drivers, armed with the power to issue rations to raw recruits or withhold them, taught the new Negroes to do plantation work which required little skill. They also taught them to speak English. At the end of a year the master or overseer for the first time directed the work of the "new Negro," assigning him to a special task along with the other seasoned hands. The planter usually divided his hands into four classes: drivers, tradesmen, house servants and field hands.[22]

18. Gordon, 1929, p. 8.
19. Sellers, 1934, p. 97.
20. Klingberg, 1941, p. 31.
21. *Ibid.*, p. 36.
22. Johnson, Guion G., 1930, pp. 77-78.

Types of houses provided for slaves varied from one plantation to another. Usually a group of cabins, their size and construction depending on the taste or financial circumstances of the owner, were arranged in a camp or along a street at some distance from the planter's house.[23]

In South Carolina "well disposed masters" gave their slaves once a year a suit of coarse woolen cloth, two rough shirts and pair of hose. All of the Negro's clothing and probably most of his shoes were imported from England before the Revolution.[24] The law prescribed the only kind of clothing that might be worn by ordinary slaves, namely: "Negro Cloth, Duffils, Kersies, Osnabrugs, blue linen, chect linen, coarse garlix, course calicoes, check cottons and Scotch plaids." More latitude was allowed as to the clothing of livery men and waiting boys.[25]

In the early days of the colonial era the diet for Negroes consisted for the most part of rice or Indian corn, which they had to grind into meal in crude hand mills, and of salt meat. Toward the latter part of this period the rigors of slavery were softened somewhat when fish, a little tobacco, and summer clothing were also given out.[26]

But Negroes were also expected to provide themselves with necessities of life as is shown by a letter from the clergy of South Carolina in 1712:

> There are many planters who, to free themselves from the trouble of feeding and clothing their slaves allow them one day in the week to clear ground, and plant for themselves as much as will clothe and subsist them and their families. In order to do this, some Masters give their slaves Saturday, some half that day, and others Sunday only; which they endeavor to justify, that if they were not obliged to work that day, they would be employed in that which is worse.[27]

While the plantation system entailed the employment of the greatest number of Negroes in agricultural work, they were also employed in almost every branch of business. Even jewelers were advertising their slaves for fancy prices because they could fashion rings.[28] There was widespread employment of Negroes

23. *Ibid.*, pp. 88-89.
24. Sellers, 1934, p. 94.
25. *Ibid.*, p. 96.
26. *Ibid.*, p. 95.
27. Klingberg, 1941, p. 7.
28. Sellers, 1934, p. 99.

as tradesmen both in Charleston and on the plantations, which were communities in themselves, often employing blacksmiths, carpenters, coopers and tailors. This tended to hinder the development of mechanical arts among the whites. Seeing only black people perform manual labor, the mechanic came to look upon physical exertion as a badge of slavery.[29]

Education and Religious Instruction of Negroes and Indians.— The educational program of the S.P.G.F.P., inseparable from its Christianization progam, was the first break in the dike separating the races. Missionaries of the society were particularly charged to instruct Negroes as well as whites. The majority of them relied on the teaching of reading and writing as preliminary measures to the teaching of the essentials of Christian doctrines. This educational program made it possible at first for Negroes to be Christianized, to become readers and, later, passing out of slavery, to have their own churches, bishops, colleges and institutions.[30]

The S.P.G.F.P. was also interested in instructing the Indians. The mission of the Reverend Samuel Thomas, the first worker for the society who arrived in Charleston in 1702, was to convert the Yamassee Indians.[31] He did not remain long enough among the Indians to make any observations, but his successor, Dr Francis Le Jau, reported:

> The Indian children of our neighborhood speak English! There is hope that in process of time they may be instructed. Amidst their wild ways of living we may perceive a great deal of patience, sobriety justice and modesty. Their eatables are in common. Their head man whom we ignorantly call king has the power over them as that of a father in his family, but he labors and fares with the rest . . . I discoursed lately with some of our free Indians. They ingeniously own they have forgot most of their traditions since the establishment of this colony. They keep their festivals and can tell but little of the reasons.[32]

Despite the opposition of many of the planters to the program of instruction because they held to the tradition that education was useless, that it was unnecessary, that it took too much time away from manual work, that it made slaves lazy and proud, and that the slave could not interpret what he read, the work

29. *Ibid.*, p. 102.
30. Klingberg, 1941, pp. 4-5.
31. *Ibid.*, p. 8.
32. *Ibid.*, p. 19.

went forward.[33] The fact that the first missionary had taken Negroes for instruction and taught twenty of them to read had settled the matter permanently for the society as to Negroes' ability to learn quickly.[34]

That Negroes used their ability was evident in their original interpretations of the dramas and poetry of the Bible after they had learned to read. They had a tendency to dramatize their reading and would spread their own interpretations of Christianity to others.

The effects of the efforts to Christianize were not always pleasing to the missionaries. One reported in 1724:

> I find that some of our negro-pagans have a notion of God and of a Devil, and dismal apprehensions of apparitions. Of a God that disposes absolutely to all things. For asking one day a negro-pagan woman how she happened to be a slave, she replied that God would have it so and she could not help it. I heard another saying the same thing on account of the death of her husband. And a Devil whereby who leads them to do mischief, and betrays them, whereby they are found out by their masters and punished. They are also sensible that as we are Christians, we do not act accordingly, upon which account a negro boy about 14 who has never been instructed, being blamed by his mistress (as she was going to church) for some things he had done amiss, was heard to say, My mistress can curse and go to church . . .[35]

This same missionary was more satisfied with what he observed of the Indians. He reported:

> I find by experience that these poor Pagans are endued with very good natural parts, of a temper very sedate and easy, and quite opposite to that hot and violent spirit of the negros. They are not altogether as destitute of natural religion as is commonly thought. They entertain a notion of a Supreme Being, to whom the Charrokees offer their first ears of Indian corn. They observe several festivals, as those of the moon. They believe that there was formerly an universal flood, and that our wild pidgeon went out to see for land. And I am credibly informed that some of the Indians near the French territories practise circumcision. Here is a form of prayer used by one of the Indian kings before taking his Cassina in the morning, which deserved to be printed in gold letters.
>
> Thou chief King of all things, let this thy day be a prosperous one to me, and favor me with the Continuance of my being, for I thank thee who regardest me.

33. *Ibid.*, p. 5.
34. *Ibid.*, p. 9.
35. *Ibid.*, p. 5.

> I find further that all Indians have a notion of a further state; those between us and North Carolina believe the wicked go in a cold country being very lean and naked, feeding only on mens excrements, and that the good go in a very pleasant warm country where nothing is wanting to make them happy . . . Drinking and stealing, but particularly the former vice are two only things the Christians have taught the Indians . . .[36]

While the missionaries were fully aware of the ironies of slavery as incompatible with Christian doctrines, they were so determined on the Christianization and education of the Negroes that they often aided in securing legal acknowledgement that baptism was not emancipation. They complained particularly of the circumstances which separated wives and husbands, Children and parents. One of them pointed out that he could not be very zealous about baptizing slaves because he knew they could not live up to the Christian covenant as far as matrimony was concerned. "They marry after their heathen way and divorce and take others as often as they please," he reported.[37] As to the Indians' attitude toward marriage, one of the workers wrote that they "in general allow fornication but condemn adultery; some punishing their women guilty of that crime with death, others by cutting off their hairs as a mark of infamy."[38]

Status of Free Negroes.—The problems of free Negroes both economic and legal, were exceedingly difficult. While Negroes owned property and participated in many trades, their movement was restricted; Negroes could not testify against a white man in court and were often in danger of being kidnapped and sold into slavery.[39] Mrs. Helen T. Caterall, however, states that the "free negroes of South Carolina were accorded many of the privileges of white men." They were part of the militia, were permitted to own land and were even allowed seats in the legislature. In one case, she reports, it was held that a free person of color might take and hold, convey by deed, dispose of by will, or transmit to his heir at law, both real and personal estate.[40]

In the clash between the colonial white and native African cultures, that of the Negro had little chance of survival. The Negro was a member of a subject race. He was not only cut off

36. *Ibid.*, pp. 56-57.
37. *Ibid.* p. 14.
38. *Ibid.*, p. 56.
39. *Ibid.*, p. 33.
40. *Ibid.*, p. 33.

from physical contact with his home base culture, but he was discouraged from observing tribal arts and practices as he remembered them. He was required to learn English. He was indoctrinated with the white man's religion. Except for a few words introduced into the American language such as *okra, gumbo, yam, goober, cooter,* and *buckra,* the contribution of the Negro to the white man's culture has been largely intangible.

Associate Editor
Arkansas Gazzette
Little Rock

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41. Johnson, Guy B., 1930, p. 57.

ABSTRACTS OF THE PAPERS FROM THE SIXTEENTH ANNUAL MEETING OF THE NORTH CAROLINA ARCHAELOGICAL SOCIETY, CHAPEL HILL, JANUARY 15, 1949

RECENT TRENDS IN ARCHAEOLOGICAL THEORY

JOHN GILLIN

Archaeology has been dominated by emphasis on methods, careful technique, and meticulous detail. Until recently, the literature of the science has consisted of detailed descriptions of process, uninteresting to the general reader, and the reasons for archaeological research have remained indefinite. This period of development has been of value, however, in perfecting techniques.

Scientific archaeology, carried on within the last hundred years, has preoccupied people for a much longer period as a hobby. Collection and measurements were first made for their own sake. Curio collections were then made with a historical interest, in order to establish chronological sequences of cultures.

Within the last few years, some new interests have appeared in the field. Especially, there is a concern with the culture represented by an archaeological study, with reconstruction of that culture, and with increased understanding of its functioning. This trend shows influence of developments in cultural anthropology and ethnology. The present position of ethnologists and cultural anthropologists concerning the place of artifacts in a culture is that artifacts are not culture, because they are not learned customs; they are only products of the cultural activity.

Gillin illustrated the newer, more functional approach in American archaeology by short reviews of four important papers,[1] each contributing something to archaeological advance in this sense. This point of view was introduced into archaeological writing by Irving Rouse of Yale in 1939. He took the position that artifacts are only evidences of culture. To parallel the terms

1. Rouse, Irving. *Prehistory in Haiti.* Yale University Publications in Anthropology, No. 21. New Haven, 1939; Wauchope Robert. *Excavations at Zacualpa, Guatemala.* Middle American Research Institute Publ. No. 14. New Orleans 1948; Brew, J. O. *Archaeology of Alkali Ridge.* Papers of the Peabody Museum of Harvard University, Vol. 21. Cambridge, 1946; Taylor, Walter W. *A Study of Archaeology.* Memoirs of the American Anthropological Association, No. 69. Menasha, 1947.

pattern, ideal, norm, variations, etc., in culture studies, archaeology uses the term *type* for a pattern of artifacts, which may include many variations, modes of technique.

Influence of ethnology on archaeological thinking has been exerted by Dr. Robert Wauchope, director of the Middle American Research Institute at Tulane University. In his reconstruction of ancient Guatemalan customs, he gives a running story like an eye-witness account of their time, based on archaeological findings. Incidentally, the book is interesting reading.

J. O. Brew, director of the Peabody Museum at Harvard, made a study of Alkali Ridge in Utah. In this he recommends boiling down elaborate classification systems such as that used for Southwestern pottery, and adopting a system designed for usefulness. He criticizes the genetic system of nomenclature of the Pecos Conference.

The writtings of Walter Taylor also are very readable. Taylor believes that archaeologists should contribute to the knowledge of culture and the general knowledge of mankind. He considers idiosyncratic traits and habits a part of culture.

This may be permissible in archaeology, because the appearance of one artifact probably represents more like it which are not found. But in the study of culture, their inclusion would create confusion because of the infinite variety of individual psychology.

In conclusion, artifacts should be sought with meticulous technique, as always, but in addition, archaeology should undertake to interpret culture and thereby contribute to our knowledge of social institutions. Archaeology, no longer confined to the study of dead peoples, is no longer a dead science.

Department of Sociology and Anthropology
The University of North Carolina
Chapel Hill.

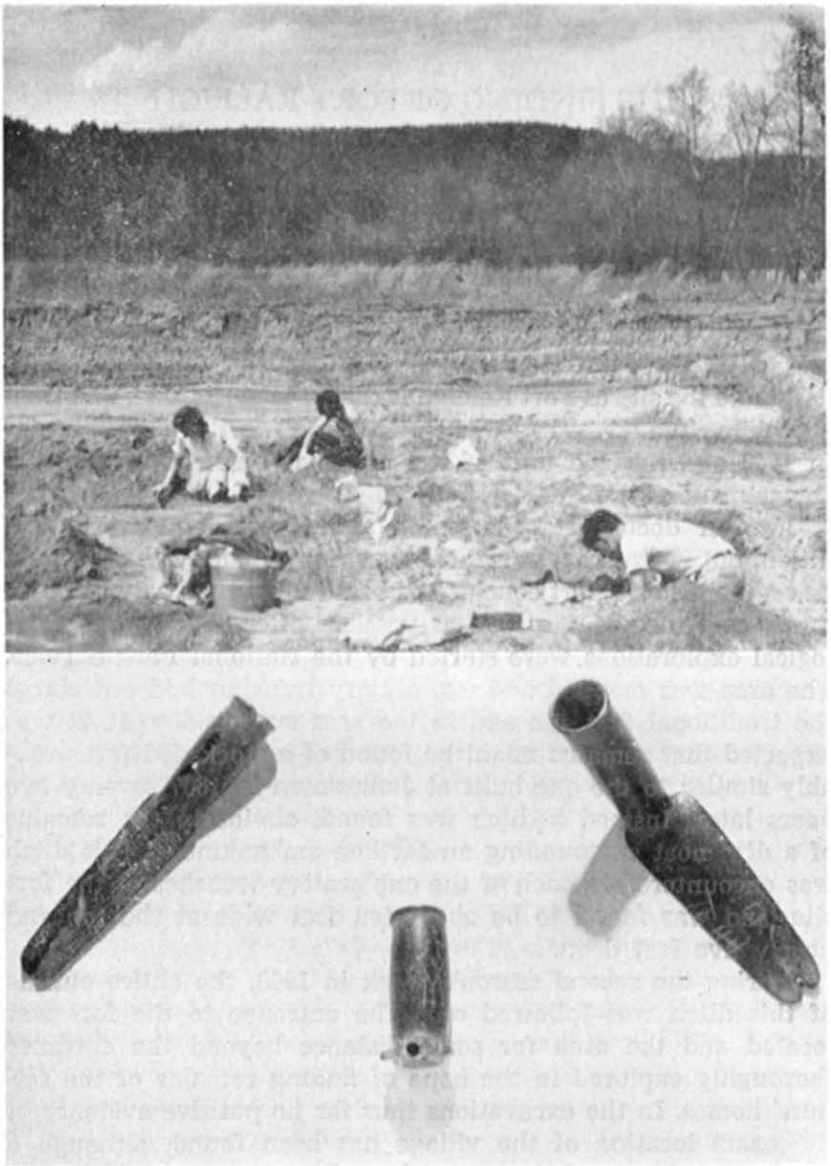
THE OLDEST CULTURE IN NORTH CAROLINA?

JOFFRE L. COE

The culture of the first people to tread the soil within the present boundaries of North Carolina is, of course, unknown. Last summer, however, excavations uncovered a most remarkable deposit of habitational debris on a site located near Badin, North Carolina. Here the evidence of human occupation was found buried under alluvial sand and silt to a depth of about fifteen feet. The oldest of the material recovered was extremely crude and consisted primarily of stone tools for chopping and scraping. No projectile points were recovered from this lowest level, but this sample may not be representative. Overlying this deposit and separated from it by a layer of sterile sand were the remains of quite a different culture. Here large leaf-shaped projectile points were common and the earlier crude stone choppers were not found. After this evidence of occupation there was evidence of considerable flooding: nearly a foot and a half of sand separated it from the next oldest deposit, which contained the remains of a culture previously identified as the Guilford Focus. People of this culture made and used long, slender, spike-like stone projectile points and hafted crudely chipped hourglass-shaped stones to wooden handles for use as axes. Next in order were found the remains of the well-known Savannah River culture, and finally at a depth of about eighteen inches the remains of the first clay pottery were recovered. This was a crude, heavy, rock tempered ware with the surface covered with a coarse wicker fabric impression. This pottery was associated with the Badin Focus, famous for its fine work in both chipped and polished stone. Overlying this and just below the plowed soil was found a later type of pottery which was better made and impressed with a fine wicker fabric. This pottery was made by the Yadkin Focus people who also made large triangular arrow points. It is believed that at this one site there is represented about 3000 years of culture history, from about 1500 B. C. to 1500 A. D.

Laboratory of Anthropology and Archaeology
The University of North Carolina
Chapel Hill

This illustration of the excavation near Badin shows a worker exposing the middle level of this deep stratified site. The Savannah River type material was found in the soil just above the worker's hat.



Top Illustration—A view of the excavation area at Morrow Mountain.

Lower Illustration—Three stone pipes recovered from the Morrow Mountain excavation.

THE FINDING OF FORT RALEIGH

J. C. HARRINGTON

For at least a hundred years a low mound of earth at the north end of Roanoke Island has been known as the site of Fort Raleigh—the place where the first English colonists settled in 1585. Occasionally someone would question the authenticity of this traditional site of Ralph Lane's "new fort in Virginia." There was sufficient evidence in support of the claim, however, to designate the site as Fort Raleigh National Historic Site. The tract containing the alleged fort site was deeded to the United States in 1940 and made a unit of the National Park Service of the Department of the Interior.

Further documentary research added some support to tradition, but it was recognized that archaeological evidence would be required to support conclusions based upon the study of documents and records. As soon as possible after the war archaeological explorations were started by the National Park Service. The area was mapped and exploratory trenches laid out across the traditional fort site and in the area surrounding it. It was expected that remains might be found of a stockaded fort probably similar to the one built at Jamestown in 1607, twenty-two years later. Instead a ditch was found, obviously the remains of a dry moat surrounding an earthen embankment. This ditch was encountered in each of the exploratory trenches at the fort site, and was found to be about ten feet wide at the top and nearly five feet deep.

During the second season's work in 1948, the entire outline of this ditch was followed out. The entrance to the fort was located and the area for some distance beyond the entrance thoroughly explored in the hope of finding remains of the settlers' homes. In the excavations thus far no positive evidence of the exact location of the village has been found, although a number of objects of the period have been recovered.

The fort proved to be of a unique shape, with three bastions, two pointed and one rounded. The most conclusive evidence for this being the remains of the 1585 fort is that it is very similar in plan to an earthwork built by Ralph Lane's party a few weeks earlier when they stopped in Puerto Rico to obtain salt. For-

tunately the artist for the expedition, John White, made a drawing of the Puerto Rico fort. If such a drawing were available for the Roanoke Island fort the historian's work would have been much simplified.

Although the English probably anticipated trouble with the Indians, the fort appears to have been built primarily as a defense against possible attack by the Spanish from the sea.

The fill in the fort ditch was carefully studied, and revealed rather interesting information. The bottom foot or so had filled in rather quickly, probably soon after construction. After that the fill accumulated very slowly with woods mould, sand, and other natural materials.

No excavating has been done as yet inside the fort, an area approximately fifty feet square. In the explored area no structural remains, such as posts, walls, or building foundations, have been found. It is hoped that further excavating will add to the present picture, both as to the appearance of the fort and the location of the settlers' cottages in the village, presumably nearby.

The project is somewhat different from conventional archaeology in this country, although the principles and procedures of good archaeological method apply equally to both. Here there was considerable historical data to appraise and relate to the archaeological findings. Neither the historical nor the archaeological evidence is conclusive in itself, but the two studied as a single body of related data furnish a surprisingly complete picture of the situation and relatively sound proof that this was the fort built by the Raleigh colonists in 1585.

A small model of the fort has been prepared, and is on exhibit in the remodelled museum at Fort Raleigh. The National Park Service plans to continue the archaeological explorations at the site and, if feasible, will reconstruct the fort on the site. In this full-scale reconstruction, the earth would be carefully removed from the original ditch and thrown up to form a parapet, or embankment, in much the same process as the fort was built originally.

National Park Service
Richmond, Virginia.

NOTE: *A complete report of this excavation has been published in The North Carolina Historical Review,* XXVI (April, 1949), 127-149

NOTES OF GENERAL INTEREST

EXCAVATING IN A PARKING LOT AT MORROW MOUNTAIN STATE PARK

On March 17, 1949, grading was begun on a parking lot at Morrow Mountain State Park near Albemarle. This lot was to accommodate the cars of visitors who would use the boating facilities now under construction. Almost at once the grading equipment began uncovering the remains of an Indian village. When this was brought to the attention of Mr. W. G. Wilder, the Superintendent of the Park, he stopped the work until a representative of the University's Laboratory of Anthropology could visit the site and make recommendations for future work. On March 29 Coe and six students returned to the site and spent two days uncovering the burials and refuse pits that had been exposed. In all, a total of thirteen burials and fifteen other pits were found and excavated.

This site is very interesting in many respects. It is located across the river from the type site of the Uwharrie Focus, and most of the material in the upper level belongs to this cultural group. Underlying this upper level, and separated from it by about a foot of sand, are the remains of a much earlier occupation. This has been identified with the Savannah River Focus of Georgia, but only in its prepottery stage. Thus this site represents two major occupations, the Savannah River (500 A.D.) and the Uwharrie (1200 A.D.). Evidence of two later cultures, the Pee Dee (1500 A.D.) and the Caraway (1700 A.D.) were found on the surface, but not in any great quantity.

Of special interest were three stone smoking pipes recovered from graves. The upper two (see illustration) were salvaged from the grading work by Mr. Wilder, and the lower specimen with the broken stem was recovered during the excavation on March 30. The pipes are all made from the same type of stone, a chlorite-schist, which is soft and easy to carve, but takes a beautiful luster when polished. All three had been decorated with engraved lines, and the specimen on the right still had a part of the bone stem in position. These pipes have further significance in that they represent two different periods. The

pipe on the left is typical of the Caraway culture, while the other two represent the earlier Uwharrie period.

Excavations will continue on this site until September when the parking lot area will be surfaced and the unexcavated portions will be sealed in for future generations.

JOFFRE L. COE
Laboratory of Anthropology and Archaeology
The University of North Carolina
Chapel Hill

OPPORTUNITIES FOR THE STUDY OF SOCIETY AND CULTURE AT THE UNIVERSITY OF NORTH CAROLINA

The Department of Sociology and Anthropology at Chapel Hill offers an undergraduate major, and a Master's degree in Anthropology, and a minor in Anthropology for the Ph.D. degree. The staff in the general field of anthropology includes John P. Gillin in Cultural anthropology with research interests in Latin America and Southern culture; Guy B. Johnson in race and ethnic groups; and Joffre L. Coe in prehistoric archaeology and the American Indian.

The following courses are offered in Anthropology:

FOR UNDERGRADUATES
- General Anthropology—Gillin, Johnson, Coe
- Archaeology of North America—Coe
- Research Methods in Archaeology—Coe

FOR GRADUATES AND ADVANCED UNDERGRADUATES
- Cultural Anthropology—Johnson, Gillin
- The Negro—Johnson
- Races and Peoples of Africa—Johnson
- Native Peoples and Cultures of Latin America—Gillin
- Folk Cultures in the Modern World—Gillin
- Indians of North America—Johnson, Coe
- Introduction to Folklore—Boggs

FOR GRADUATES
- Theories of Culture—Gillin
- Culture and Personality—Gillin
- Race and Culture Contacts—Johnson
- Seminar in Anthropology—Gillin, Johnson
- Thesis or Dissertation Seminar—Any member of the Department

Additional graduate courses which may be taken in Sociology include:
- Social Structure—Vance

Contemporary Society—Odum
Social Institutions—Blackwell
Methods in Social Research—Blackwell, Jocher
Folk Sociology—Odum

Training and experience in research are emphasized in the graduate program in anthropology. Through the Laboratory of Anthropology and Archaeology opportunities for field work are provided with particular emphasis upon the culture of the North American Indian. Training and experience in museum work are provided under the direction of Joffre L. Coe.

Through the Institute for Research in Social Science research opportunities are available in cultural anthropology and in the field of race. A four-year investigation of Southern culture has provided a chance for selected graduate students to spend nine months in field work in a Southern community under the direction of John P. Gillin. A study of the tri-racial culture (Indian, Negro, White) of Robeson County, North Carolina, is being conducted by Guy B. Johnson. Graduate students have access to the laboratory workshop and departmental library maintained jointly by the Institute and the Department.

HOWARD W. ODUM
Department of Sociology and Anthropology
The University of North Carolina
Chapel Hill

ARCHAEOLOGY AT THE UNIVERSITY OF GEORGIA: PROGRAM OF 1949-1950

The Department of Anthropology and Archaeology at the University of Georgia is completing its second year of development. Last year, A. R. Kelly, head of the Department, was engaged in river-basin surveys on the lower Flint and Chattahoochee rivers, and on the Oconee river near Milledgeville, Georgia. The first project is a cooperative undertaking with the Smithsonian Institution; the second was undertaken with the Georgia Power Company. Courses of instruction are being offered for the first time this year. The Department has the following personnel: A. R. Kelly, associate professor; W. H. Sears, field supervisor and instructor; A. J. Waring, Jr., research associate in American archaeology.

This summer, July 1-August 17, the Department will conduct

a summer field training school in archaeology, emphasizing methods of survey and salvage in the river basins, centering on the area of the lower Flint and Chattahoochee rivers, with headquarters at Bainbridge, Georgia. Most of the students will come from out-of-state institutions, as formal insruction began only this year at Georgia.

Concurrently with the survey training school at Bainbridge, the University of Georgia will work with the Department of State Parks in carrying out a scheduled excavation on a presumptive burial mound located on Kolomoki Mounds State Park, near Blakely, Georgia, 40 miles northwest of Bainbridge. A program of stabilization of field exhibits and initial park museum planning will be tied into the explorations at Kolomoki. A working fund of $10,000 is available for Kolomoki developments in archaeology this year, and considerable work is expected to be done during summer, fall, and winter.

Mr. William H. Sears is completing during May, 1949, work begun in October at 9 Ck 5, on the Etowah river near Woodstock, Georgia. This is one of the richest and most important sites in the Allatoona reservoir, as indicated from the preliminary survey of Mr. Joseph Caldwell of the Smithsonian Institution in 1948. The site exhibits a mound and large associated village area, giving chronological coverage to the main Etowah period, followed by later occupations of undetermined duration, assimilated to the Savannah series first delimited at the Irene Mound site near Savannah, Georgia, and a late Lamar-like variant. Work accomplished on the site by Mr. Sears, before the winter rains temporarily stopped the work, shows the first extensive stratigraphic contexts on the relations of Etowah with other horizons in the Georgia Piedmont, in central and coastal Georgia.

Mr. Sears' report on the first season of work at Kolomoki, summer of 1948, is completed and has gone to the University of Georgia press. This summer's work at Kolomoki will hinge upon the first qualified mound exploration at this major site in southwest Georgia. The general area is significant because of its geographical proximity to the northwest Florida coast, southern Alabama, and the movements south and southwest along the Flint and Chattahoochee from the coastal and piedmont sections

of the State. Previously Sears had excavated in the village area, summer of 1948, where an entrance road and dam were being constructed by State Parks.

The results of this summer's survey on the lower Flint and Chattahoochee will be combined with those of 1948 in a summary report on the archaeology of these basins.

Museum preparation of a special exhibit on the "Southern Cult" has been completed and the exhibit is now available at the Georgia Art Museum on the Athens campus. Antonio J. Waring Jr. has prepared a small brochure on the "Southern Cult" in connection with this exhibit. The exhibit is attracting very favorable attention, and it is hoped that the public may be awakened to the serious losses in sites, materials, and data, particularly in the Allatoona and Etowah region, where government construction is fast approaching completion. Loan materials from the U. S. National Museum, the University of Tennessee, the Alabama Museum of Natural History, and the University of Oklahoma, as well as from private collectors, have made possible a good representation of the area spread of basic cult ideas and paraphernalia. It is planned to give considerable attention to the "Cult" in a special course on eastern U. S. archaeology to be given in the summer field training school by Dr. Gordon R. Willey, visiting professor in Anthropology, and by Dr. Waring who will also attend.

A. R. KELLY

Department of Anthropology and Archaeology
The University of Georgia
Athens

THE ARCHAEOLOGY RESEARCH PROGRAM FOR 1949-1950 IN NORTH CAROLINA

Last summer the University's Laboratory and the State Parks collaborated in a survey of several sites in and around the Morrow Mountain Park. Paul Streiff from the University of Michigan was employed to represent the Parks Service and Coe represented the University. This summer this same joint project will continue with Jim Wood, a student at the University of North Carolina, representing the State Parks.

Coe was awarded a $500 grant-in-aid from the Carnegie Research Fund to continue the work on the deep stratified site near Badin (see page 15), and will begin work about June 5.

The Division of State Parks received this year an appropriation of $27,500 for the continuation of the research and restoration program at the Town Creek State Park near Mt. Gilead. The technical aspect of this work will be under the direction of the Laboratory of Anthropology. Plans are being made to begin work this summer on an intensive two-year project.

JOFFRE L. COE
Laboratory of Anthropology and Archaeology
The University of North Carolina
Chapel Hill

The National Park Service plans to build a fire-proof museum at Fort Raleigh in which the excavated objects and the historical documents and other related materials will be arranged to tell as full a story as possible of the first attempt by the English to colonize the New World. The reconstructed fort, the museum, and the Lost Colony symphonic drama will function as a unit for interpreting this primary episode in American history.

NEW BOOKS WORTH READING

EVANGELICAL ANTHROPOLOGY

MIRROR FOR MAN. By Clyde Kluckhohn. New York Whittlesey House, McGraw-Hill Book Company, 1949.

Since the end of the era when Boas dominated anthropological thinking and attitudes, more and more anthropologists have tended to state boldly that anthropology is *the* science of human relations. More recently, perhaps stimulated by the lash of Senatorial scorn wielded cuttingly at the 1946 hearings on the National Science Foundation bill, many anthropologists have set out to "sell their product" to the general public. Their thesis is that anthropology is a practical science which can go a long way toward providing answers to many of the perplexing problems of the world. In *Mirror for Man*, Dr. Clyde Kluckhohn, Professor of Anthropology at Harvard University, proves himself to be foremost among evangelical anthropologists.

The book, winner of the 1949 Whittlesey House, *Science Illustrated* contest for scientific books for the layman, does an admirable job of defining clearly the nature of anthropology, of identifying and describing its various branches and divisions, of relating it to other scientific disciplines, and of indicating the practical uses to which it may be put in the world today.

In a brief introductory chapter, Dr. Kluckhohn explains what anthropology is and why it has traditionally been concerned with the study of primitive cultures. This is followed by a series of chapters on ethnology, archaeology, physical anthropology, and anthropological linguistics. Although he has fewer than 25 pages to the chapter, he does an excellent job of presenting the core of each of these fields of study and of relating each to the other and all to modern problems. Although this is designed to be appetizing educational fare for the layman, it should prove also to be refreshing for the mass of field workers who too seldom lift their noses from their study of bone measurements, potsherds, phonemes, kinship charts, or folktales, as the case may be.

One of the most interesting chapters is entitled "Anthropologists at Work." I know of no other place where the non-academic work of contemporary anthropologists is presented adequately.

Dr. Kluckhohn describes their work in the fields of industry, colonial administration, and warfare, both in the United States and in Great Britain. At one point he lists eighteen different agencies of the United States government that employed anthropologists in their professional capacities during the recent war. So thorough is the exposition of present day practical applications of anthropological knowledge, that the total effect of the chapter is surprising and impressive. Anthropologists are becoming as great a potential threat to mankind as the atomic physicists have become. A constant vigilance will be necessary in the future to see that the science grows toward becoming a perfected instrument for peace rather than a tool for shackling great masses of mankind. Dr. Kluckhohn recognizes this threat, rather vaguely, and tags on to the end of one of his chapters a suggestion that anthropologists develop a "professional code." If anthropology holds the promise which he claims, however, it also holds a vastly greater threat than any code of ethics is likely to restrain.

It seems to this reviewer that the great contribution of *Mirror for Man* lies in the last two chapters: "An Anthropologist Looks at the United States" and "An Anthropologist Looks at the World." In these chapters, Dr. Kluckhohn gives a convincing demonstration of the insight and understanding that can be gained from application of the methods and attitudes—primarily the attitudes—of anthropology. Recurring to an idea that appeared briefly in his chapter on languages, the author here states as his main argument that the problems of international living are not caused by the illogical attitudes and behavior of one group or another, or, necessarily, by the fact that different groups may be pursuing different goals. Lack of understanding rises mainly from the fact that different cultures base their systems of logic, as well as of value, on different premises.

Thinking back over Dr. Kluckhohn's arguments and examples, it seems safe to say that anyone who will read these pages introspectively will come away from this book with many of the premises from which he views his own culture and the cultures of foreign contemporaries clarified and reshaped. For the reviewer, the book was a most healthful intellectual experience.

It should be pointed out that in at least one or two respects

Mirror for Man could have been a better book. In the chapters just discussed, the author showed a tendency toward epigrammatic statement that gave the impression of glibness. Though there is no reason to suspect that this impression of glibness is the result of anything more than the pressing necessity to cram the conceptual skeleton of a major ethnographic study and a philosophy of international relations into some 70 pages, it nevertheless detracts from the basic message. With full credit to the quality of thought represented, it still stands as a serious literary weakness. One other point demands some criticism. Why is there no bibliography? A book with the stimulus value which this one obviously has should never leave the reader without some guide to further reading in the field. A bibliography provides such a guide, and it does not seem to me that a scientific book for the layman is complete without one.

Dr. Kluckhohn has done an eloquent job of selling anthropology in the marketplace of ideas. All of us will profit by everyone who reads it.

M. P. KNOWLTON

Department of Sociology and Anthropology
University of North Carolina
Chapel Hill

A CARTOONIST LOOKS AT ARCHAEOLOGY

MEN OUT OF ASIA. By Harold Sterling Gladwin. New York: Whittlesey House, McGraw-Hill Book Company, 1947. 390 pages, 5 plates, 8 maps, 138 text figures.

Men Out of Asia is undoubtedly one of the most fascinating books since *Snow White and the Seven Dwarfs*. It presents a theory that American Indian cultures came from Asia. This theory is based upon the assumption that Asiatic cultures reached America through seven or more migrations through Alaska and across the Pacific. The theory is given graphic illustration in 138 cartoons that represent generally accepted views as held by a character called Phuddy Duddy. As Fearless Fosdick has van-

quished the most desperate criminals and Superman has rescued men from impossible situations, so Gladwin has laid poor old Phuddy Duddy in his grave. These illustrations are extremely ingenious. They not only sell the idea—they sell the book.

But Gladwin rests his whole theory of the growth of American Indian cultures upon a house of cards. He holds that diffusion is "the principal factor in the spread of knowledge and the growth of culture." The theory appears to solve the problem of the relationship of the Old World to the New, but one gets the impression from *Men Out of Asia* that the environment of the Americas was indeed sterile, since creative thought is considered unlikely after the immigrants crossed the Bering Straits. Gladwin denies a psychic unity for mankind which would tend to produce similar cultural developments, although he subscribes to this unity within his races. All the Pygmy peoples seem to have been consistent in leaving undone those things which they ought to have done. Here all the very short peoples besides Sicilians and Laps have been included in one race. Diffusion of traits may alter this psychic unity of races, but it seems that a migration of a people is necessary for really effective diffusion to occur. The implication is not, however, necessarily that the culture is biologically determined. It is rather that culture change is difficult except in certain cases such as the Uto-Aztecan speaking peoples who accepted the culture of any people with whom they came in contact. This, however, was an expression of a basic cultural configuration which made the people attempt anything almost.

Gladwin paints a picture of Australoid life (called Cochise culture today) from its first settlement in the Southwest at about 20,000 years ago through its contact with Folsom Negroids in 10,000 B.C. and with Mongoloids after about 300 B.C. The Australoids brought in the culture which is similar to that of their brethren in Australia. The Negroids brought in Folsom and Yuma points, twining basketry, and other things which combined with Australoid culture to produce Basket Maker. The book tells of the coming of Algonquins (2500 B.C.-500 B.C.) with cord-marked pottery and other traits. Then the Eskimos came and were followed by round headed Mongoloids who became Cadoans, Huastecs, Toltecs, and Andean peoples. Next are Melanesians who

became the Caribs. Then came the fleet which Alexander the Great had outfitted for exploration just prior to his death. This fleet picked up a following of people from along the coast of Southern Asia, sailed down Malaya through Indonesia, by New Guinea, and through Micronesia and Polynesia to the areas of the great American civilizations. The Southern Asiatics formed the Polynesians and also the Arawak people of America. The people of the Andes, Middle America, and Mexico were influenced tremendously by the Eastern Mediterranean and Southern Asiatic poples. The great civilizations grew from this influence—there was purposeful building of the civilizations by various white leaders who came in the Fleet. Another possible migration was one composed of Pygmy—or partially Pygmy—people which preceded the Australoids and shows effects upon South American people such as the Yahgan.

There is some evidence, in the form of legends, temple pyramids, canoe types, etc., for the passage of the fleet, but it is not strong evidence. The Armenoid nose which is found in New Guinea is cited as the result of these Eastern Mediterraneans who contacted New Guinea. According to the route followed by the fleet in this book, however, the nose should occur in Micronesia and Polynesia. The Armenoid nose of the Maya is another physical influence by these Eastern Mediterraneans. This nose form problem is one which might be significant. Some ships may have skirted the North Pacific and influenced the North Pacific Coast Peoples of North America.

Gladwin cites much evidence in cultural similarities for evidence in favor of diffusion from the Alexandrian Empire to the American civilizations. He also omits much of the trait detail in American civilizations which is not the same as in the Alexandrian Empire. The similarities are many, and no competent anthropologst has ignored them.

The last migrants are the Uto-Aztecan speaking Mongoloids followed by the Athabascans. These peoples are of special interest because they apparently came to America with very little culture and then adopted culture from people they contacted. The development of most American Indian cultures may be shown in these peoples who began simply and attained more complex development by borrowing from their neighbors.

Throughout the book Gladwin satirizes the idea of independent invention which orthodox anthropologists embrace in order to explain American Indian cultures. This is not a possible explanation according to Gladwin. The time was not sufficient for growth into the civilizations which did arise. Much of the book is evidently fantastic, but much should not be overlooked. On one point Gladwin falters—he admits the genius of American Indians in plant domestication, but even here he has an answer—as, for example, the possible possession of corn by the Chinese before it was in America.

The spirit of this book has best been stated by Dr. Ralph Linton: "Mr. Gladwin approaches the problem of American origins with the tentative jocularity of an elderly gentleman patting a new secretary's posterior. If she objects, he can lament her lack of sense of humor; if she does not, the next moves are obvious." [1] The patting has been done with a masterful touch but this reviewer is not yet ready to be seduced by clever cartoons and a smooth line.

WILLIAM W. WOOD, JR.

Department of Sociology and Anthropology
The University of North Carolina
Chapel Hill

1 *American Antiquity*, XIII (April 1948), 331.

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