

Cover

MISCELLANEOUS PAPERS

RELATING TO

ANTHROPOLOGY

PREPARED UNDER THE DIRECTION

OF

PROF. OTIS T. MASON.

FROM THE SMITHSONIAN REPORT FOR 1881.

WASHINGTON:
GOVERNMENT PRINTING OFFICE.

1883.

MISCELLANEOUS PAPERS

RELATING TO

ANTHROPOLOGY.

PREPARED UNDER THE DIRECTION

OF

PROF. OTIS T. MASON.

FROM THE SMITHSONIAN REPORT FOR 1881.

C

WASHINGTON:

GOVERNMENT PRINTING OFFICE.

189M. 1883

#42-32

north side of the Bayou Cock d'Indes near its mouth, a few miles distant from Bayou La Batterie, in the extreme southern part of this county. But comparatively a small part of the large mound is left, and what remains serves as a beautiful site for a farm house, shaded by magnificent live oaks of the growth perhaps of scores of decades, offering under their shade, from an elevation of from 25 to 35 feet, a fine view of the surrounding country, and the island-studded waters of the Gulf. A quarter of a century ago these banks furnished this city for years with lime for building, and are still much used for the construction of roadbeds; having, however, passed of late years into the hands of farmers, the application of lime for agricultural purposes tends now, more than anything else, to their demolition and rapid disappearance. Considerable quantities of remains of the industries of these shell-bank builders have been found, mostly in the shape of ornamental pottery, as testified by a collection of these relics in the hands of Major Walthall. They consist of a pipe, bowls, handles of pots, mouthpieces of jars, representing heads of birds and animals, and human heads with a most characteristic and impressive cast of features, reminding me strongly of the faces of Mexican idols. Some of these are almost identical with those mentioned by Mr. Putman, in his report on the Peabody Museum of Archæology and Ethnology, published in the June number of the *American Naturalist*, and figured under Nos. 7775-76, specimens representing female heads bearing the very same features and the same style of head-dress as No. 7778. They are all made of soft clay found on the bay shore, mixed with very small particles of burnt shell. What interested me mostly in looking over these remains is the occurrence of the same double concave, rounded, and polished disks, agreeing exactly with those of No. 7838 in the same paper.

I learn that near Mount Vernon Arsenal, 30 miles distant from this city, and about $3\frac{1}{2}$ miles from the Alabama River, are ancient burial grounds, and that the exploration of the same has, from time to time, been attempted by different persons, I do not know with what result.

SILVER CROSSES FROM AN INDIAN GRAVE-MOUND AT COOSAWATTEE OLD TOWN, MURRAY COUNTY, GEORGIA.

BY CHARLES C. JONES, JR., LL.D., *Augusta, Ga.*

The two silver crosses, correct representations* of which are herewith presented, were taken, in November, 1832, from a grave-mound at Coosawattee Old Town, in Murray County, Georgia. Indian relics were found associated with them. We incline to the opinion that they may properly be referred to the expedition of Hernando de Soto.

If we interpret aright the wanderings of the Adelantado over the

*These drawings are half-size, and delineate both faces of each cross.

territory embraced within the geographical limits of the modern State of Georgia, his command halted for a while at the precise spot where these objects were obtained; and thence, moving down the valley of the Oostanaula, reached Chiaha, the site of the present town of Rome, where De Soto tarried during the month of June, 1540, to recruit his men and animals.

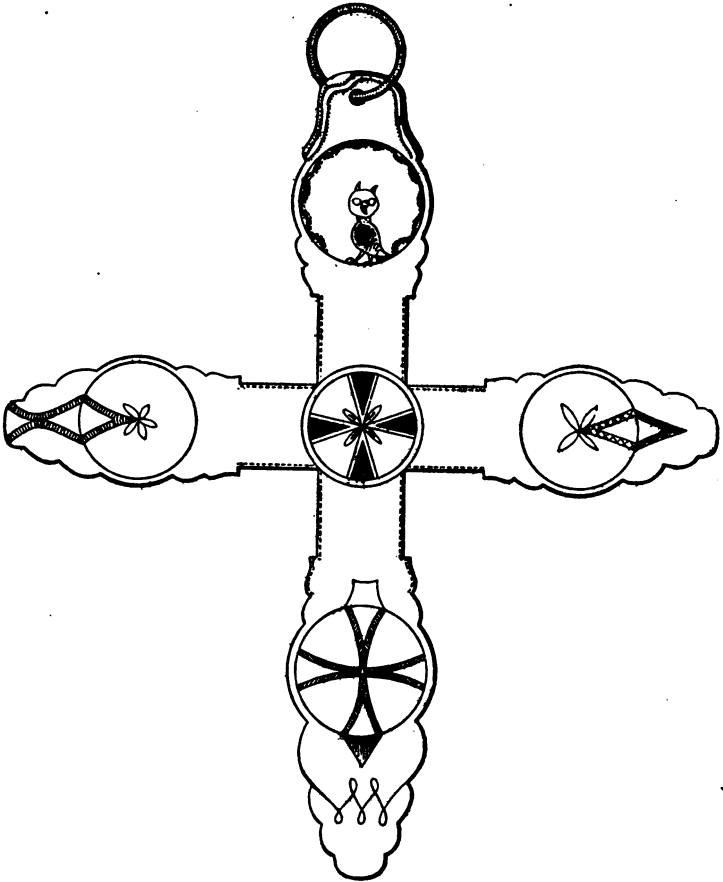


FIG. A 1.

In the Spanish narrative we are informed that before entering the village of Canasagua the strangers were met by twenty natives, each bearing a basket of mulberries.

Now, this name *Canasagua* lives to-day, and is borne by the *Connasagua River*, which, uniting with the Coosawattee, forms the Oostanaula. Coosawattee Old Town is located not far above the confluence of these streams. Within the historic period it continued to be a favorite abode of the Cherokee Indians.

In the neighboring county of Habersham, metallic objects of Euro-

pean manufacture have been unearthed under such circumstances that we feel justified in attributing them to the companions either of De Soto or of Louis de Velasco.

It is a well-established fact that twelve priests, eight clergymen of inferior rank, and four monks accompanied the Adelantado's army. We are assured that the conversion of the natives was one of the avowed

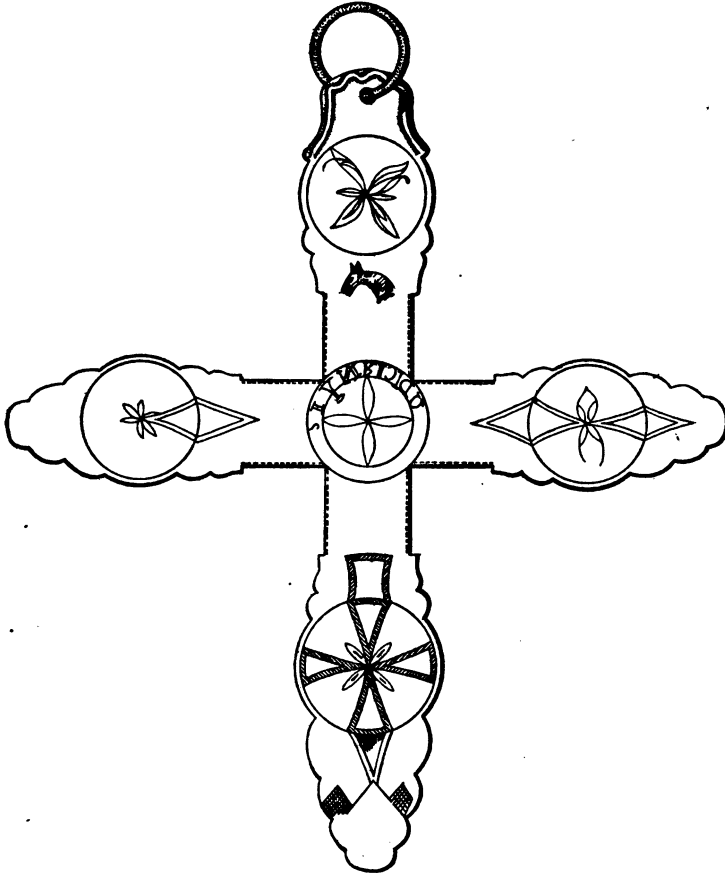


FIG. A 2.

purposes of the expedition. These clerical gentlemen were supplied with crucifixes, crosses, and rosaries, which they employed about, and distributed during the course of, their religious labors. That some effort was made to indoctrinate the aborigines in the mysteries of Christianity, and to lead them to look upon the cross as a symbol of peace, we are distinctly advised. Witness the erection of large wooden crosses, and the teachings of the priests at Achese, at Casqui, in the province of Icasqui, and elsewhere.

It appears by no means improbable that these crosses were presented

by the Spanish clergymen of the expedition to prominent Indians—reckoned as converts at the time—and that their fellows, in obedience to a custom long established and maintained even to the present moment, upon the death of the fortunate owners, buried them in the grave-mounds erected for their sepulture.

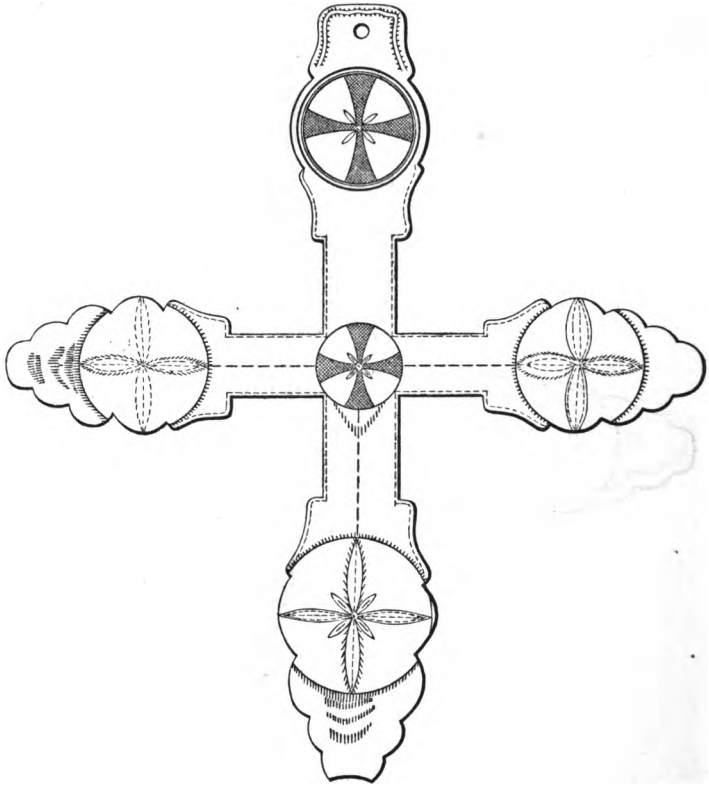


FIG. B 1.

We regret that we have no suitable references at hand which would enable us to determine, at least approximatively, the date of the manufacture of these crosses. The silver of which they are made is seemingly quite pure, and each cross is about the thirtieth of an inch in thickness.

Some intrusive engraving appears on the face of one of these objects. Behold the delineation of the head and neck of a *horse*! Even the most superficial examination will convince any one that this figure was not made with the graver's tool which wrought the other ornamentalations, but that it was more rudely done, and, in all likelihood, with the sharp point of a flint flake.

Why an *owl* should have been figured on the other face of this cross, I know not. Were this a Roman relic our wonder would not be excited.

We are at a loss to suggest a satisfactory interpretation of the inscription appearing in the center of one of the faces of the cross which still retains its ring for suspension. Can it be a rude tracing by the donor, on the spur of the moment, of the name of the Indian to whom the cross was presented? This inscription has an illiterate, unskillful, and hasty look about it. It is not a of a kind with the rest of the engraving, and was certainly added after the completion of the object. Writing

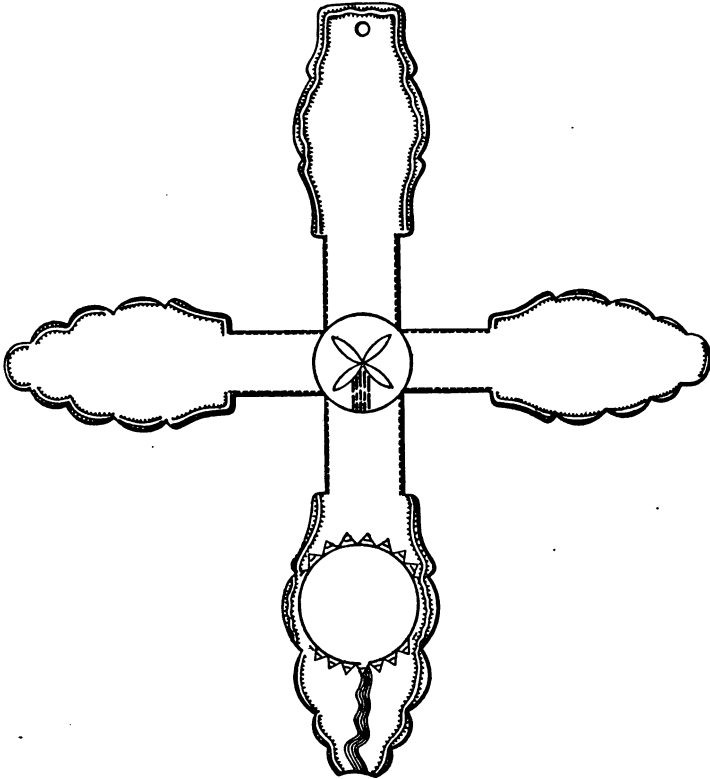


FIG. B 2.

ten from left to right, it runs as follows: IYNKICIDU. Read from right to left, we have UDICKNYI. In either case, by a slight exercise of the imagination, we have a name with a traditional aboriginal ring about it. Manifestly these letters were not within the double circle when the cross passed from the shop of the silversmith, and we are persuaded that both a clumsy tool and an unskilled hand were employed in their superscription.

As we well know, the Florida tribes were wholly unacquainted with the *horse* prior to the advent of the European. To them, therefore, on its first appearance, this quadruped must have proved an object of special interest and wonder. These silver ornaments, too, were doubt-

less held in high esteem, because, in beauty of material, symmetry of form, and excellency of manufacture, they far excelled all the products of aboriginal fabrication.

May we not suggest that the native, into whose ownership one of these crosses passed, endeavored with a flint flake to perpetuate his recollection of this animal which, in his esteem, was not less remarkable than the pale-faced stranger or his shining gift? We cannot resist the impression that this equinal delineation was the work of an Indian.

THE GREAT MOUND ON THE ETOWAH RIVER, GEORGIA.

BY CHARLES WHITTLESEY, of Cleveland, Ohio.

Not having seen a detailed description of this mound, I made a visit to it in behalf of the Western Reserve Historical Society in May, 1871. It stands upon the north bank of the Etowah, about 2 miles below where it is crossed by the Chattanooga and Atlanta Railway, near Cartersville. Its form, size, and elevation are singular and imposing. It occupies the easterly point or angle of a large and luxuriant river bottom, a part of which is subject to inundations. The soil is a deep, rich, black loam, covering several hundred acres, which has been cultivated in corn and cotton since the Cherokees left it about forty years since.

I was compelled, by bad weather, to make the survey in haste. The bearings were taken with a prismatic compass, the distances measured

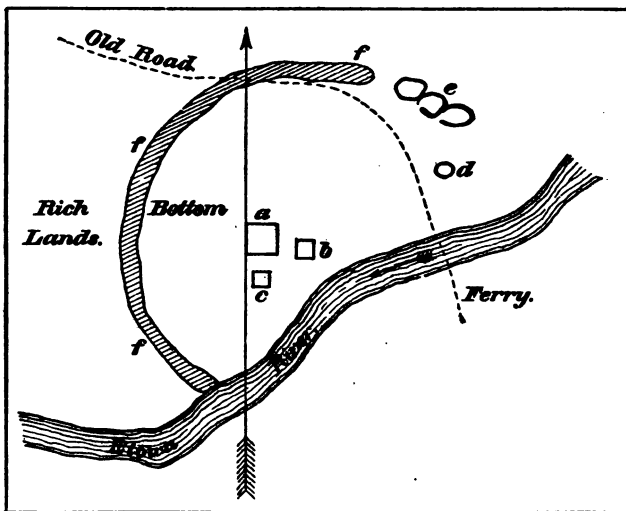


FIG. 1.

by pacing, and the elevations obtained with a pocket level. They are therefore subject to the corrections of future surveyors. Its base covers a space of about 3 acres, and stands at a level of 23 feet above low water in the river. In great floods the water approaches near the mound on