

POCAHONTAS

Bright Stream Between Two Hills

BY

MARGUERITE STUART QUARLES



PUBLISHED BY
THE ASSOCIATION FOR THE
PRESERVATION OF VIRGINIA ANTIQUITIES

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ILLUSTRATED

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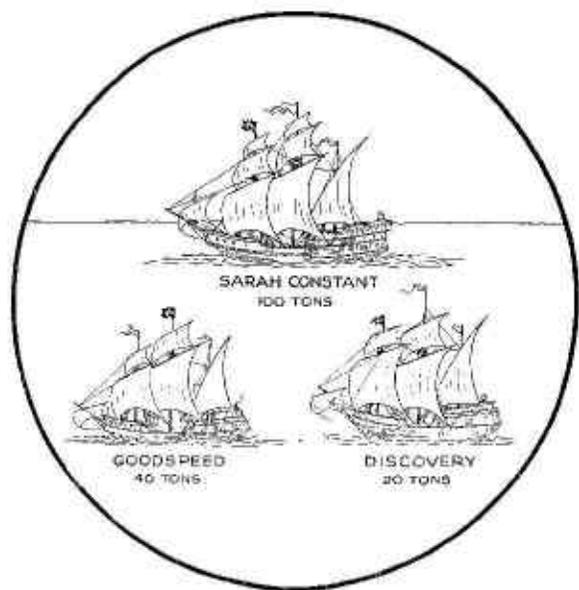
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FOREWORD

IN this small book on the Indian Princess Pocahontas I have gathered, from scattered and fragmentary sources of authentic information on her life, those incidents which I feel to be the most significant in a story that is unique, and which I hope may be of interest to all who read its pages. Had she done no more than save the life of Captain John Smith, she would have won a place among the great; but this was only one of a number of deeds which make her outstanding far above any of her time, a personality which commands not merely admiration but affection.

No one has yet written anything of her that does full justice to her great abilities and lofty character. Her story is an epic one, which leaves a haunting memory of a romantic life and early death, and those of us who love her memory feel for her a great reverence, and understand why Captain Smith, in his writings, spoke of her as the "Nonpareil of Virginia."

—M. S. Q.



THE SHIPS THAT BROUGHT THE FOUNDERS
OF THE NATION

Sailed from Blackwall, England, December 19, 1606
Arrived at Jamestown, Virginia, May 13, 1607



POCAHONTAS

TIME, which often delights in obliterating, has through the centuries mellowed with unfading color the story of Pocahontas, whose kind services to the lonely and destitute Virginia Colonists of 1607 will forever make her one of the most beloved figures in American history, and place her in the front ranks of the world's great women. Her story is inseparable from that of Captain John Smith, the gallant Englishman, for whom she risked her young life; thus we think of them together. In the annals of heroes their names will forever be imperishable, their memory cause for much that fills us with inspiration.

Historians have placed the year of her birth as 1595, and John Smith describes her, at the time of their first meeting, as: "The King's most deare and well beloved daughter, being but a childe of twelve or thirteen yeares of age, whose compassionate pitiful heart, of my desperate estate, gave me much cause to respect her." She is said to have had twenty brothers, eleven sisters, and eleven step-mothers. Of her mother we have no definite information, but her father, the Mighty Chief Powhatan, was about seventy at the time the English arrived in Virginia. He owned a number of villages and moved, as suited his pleasure, from one to another. He is described as a tall, gaunt old man with a "sour" look. His ability, both in war and in peace, made him feared not only by his own subjects, over whom he ruled as a King, but by other tribes as well.

The Indians of Virginia were of the Algonquin Nation. They were divided into many tribes, such as the Powhatan, Pamunkey, Mattaponi, and others. Making weapons, tomahawks and arrows was the work of the men, and their pleasures consisted in fishing from canoes along the many rivers, or warring with other Indian tribes. The woman's share in life was menial: erecting and pulling down the wigwams, carrying

them in times of migration, cooking the food, rearing the children, and applauding the men at their sports. Into this life grew little Pocahontas, an untutored child of the Virginia forests, brought up under barbarous conditions. She bore three names: Amonate, Pocahontas (meaning "A Bright Stream Between Two Hills"), and Matoax, which translated means "The Little Snow Feather." Matoax, her secret name, was used only among her own people, as the Indians believed harm would befall those whose real names were known to other tribes. To the suffering and discouraged settlers of early Jamestown she extended primitive hospitality and generous friendship. Pocahontas, perhaps, did more to influence the fate of the Western continent than any other woman in the world, except Queen Isabella, of Spain. In 1616 John Smith, writing of her to Queen Anne, said: "She next under God was still the instrument to preserve [preserve] this Colony from death, famine, and utter confusion."

On December 19, 1606,* three small ships, the *Sarah Constant*, the *Goodspeed*, and the *Discovery*, left Blackwall, England, and sailed down the Thames to carry a band of 105 Englishmen toward that virgin continent which they believed held not only a short passage to India, but: "where gold is more plentiful than copper—for rubies and diamonds they go forth on holidays and gather 'em by the seashore." For four months they labored through a wild waste of waters which appeared to overwhelm them. But God's hand directed both wind and tide, and on April 26, 1607, they sailed into the mouth of Chesapeake Bay.

Strachey, writing of the Chesapeake said: "Indeed it is a goodly Bay, and a fairer not easily to be found." Another writer says: "They discovered nothing worth speaking of but faire meadows and goodly trees, with such Fresh Waters running through the woods, as I (George Percy)† was almost ravished at the sight thereof." He further states: "Indians came creeping upon all fours, from the hills like bears . . . bows in their mouths and charged us very desperately in the faces . . . after they had spent their arrows and felt the sharpness of our shot they retired into the woods with a greate noyse."

*See Appendix A.

†Brother of the Duke of Northumberland.

Continual war at sea between the Spanish and the English made such an exposed spot too dangerous, but they planted a cross, and called the place Cape Henry.* Two days were spent exploring land and sea. After a time they sailed up a new-found river which, in honor of their King, they named James; on May 13th, they came about sunset to a low lying peninsula, which they also named for their King, Jamestown, where, amid the blowing of trumpets and sound of excited talking, the ships came to anchor in water so deep that they could be moored to the trees along the shore. The voyage had been long and fearful, and the men were glad to put foot on land, where, in the pleasant month of May, sweet odors were exhaled by nature's flowers; the sky was barred with crimson and gold as the fiery rim of the sun sank over the western horizon and land and river were glorified. Here on Virginia soil they knelt, and led by the Reverend Robert Hunt, their Chaplain, gave thanks to God who had brought them safely through the terrors of the deep.

During the first month a fort was built, and the entire Colony established within it. The murmur of many voices, the chopping of axes, the sound of laughter and of song floated out on the still air. Squirrels chattered at their interrupted peace, and through the limitless expanse of the forest rang the bewildered call of wild beasts. At dusk there came to the weary group within the fort the dank, rich fragrance of wet mould and rain-bruised ferns, and the eerie sighing of reeds beneath the willows. Above them the stars gleamed strangely, like lamps in the midst of the sky; while about them millions of fireflies flickered, and the glow-worms burned with splashes of magical light. Lurking outside, Indians crept up through the high grass and watched uneasily. And, coming by day, sometimes full-armed with bow and arrow, in sign language they offered hospitality, begging the English to lay aside their arms. The white men, however, feared treachery and felt their lives endangered by the savages.†

Under these conditions began the settlement of Virginia. Every stroke of the axe, and the fall of trees meant the building of America's future. The story of hardship, disease, famine and death among the Colonists is well known. It is the tale of a fearful struggle for food, and life, maintained

*See Appendix B.

†See Appendix C.



CAPTAIN JOHN SMITH

Restless, intrepid ruler of early Virginia—greatly beloved by the child Pocahontas. He left Virginia in 1609, never to return.

through suffering and danger, yet broken with bright gleams of courage and heroism. It is the incredible narrative of how a few men arrayed their spirits against a terrible unknown; and with the ocean behind them, and the wilderness before them, fashioned a nation from the silence and solitudes of a strange land.

Among those who settled at Jamestown in 1607 was Captain John Smith, born in Lincolnshire, England, a soldier-adventurer of vigorous personality. He was feared by the savage more than any of the English, yet on numerous occasions his skill and alertness of mind won their admiration. His many expeditions for food brought him face to face with the Indians in their woodland haunts. He made their acquaintance at their homes on the banks of the rivers, observed their strange rites and usages. His retentive mind stored the details for his picturesque accounts of them, which are so delightfully given in his history of Virginia.

During December of 1607 the food supply at Jamestown grew very low, and starvation, sickness and discouragement laid a heavy hand upon the little group of Englishmen. John Smith, impatient of fatigue and of every variety of bodily suffering, set about to trade with the Chickahominy Indians for corn. Thus began his famous trip which led him into capture, and brought about his first meeting with Pocahontas. With a small party of men in a boat, he proceeded as far up the Chickahominy river as deep water permitted. Anchoring the shallop in mid-stream, and giving orders to those on board to await his return, he selected two men and an Indian guide and pushed forward in a canoe. The river was very narrow, and the low-hanging vines and snags made travel difficult. The cold was so intense that after an hour's thus proceeding, they landed to warm their benumbed bodies and cook some food over a tiny flame. When they had eaten, Smith, taking the guide with him, pushed through the underbrush into the forest, leaving the two men to guard the canoe on the river bank. They had not gone very far when all about them the air was filled with the hideous yells of Indians. Pointing his pistol at his guide, Smith demanded in sign language the meaning of the shouting, but the man seemed as startled and surprised as Smith himself. Suddenly there arose from the underbrush Indians on all sides of him drawing their bows as they advanced. Quickly tying his guide to his arm by a garter, and



—William Orinway Partridge, Sculptor.

POCAHONTAS

"She next under God was still the instrument to preserve this colony from death, famine and utter confusion."

using him as a shield for his own body, Smith shot into their midst, killing one Indian. Arrows fell about him, sticking into his clothes, one striking him cruelly in the thigh. Finding himself surrounded by this large band of savages, with Opechancanough as their leader, Smith began walking backwards, away from the group. In doing so he stepped into a quagmire and sank to his waist in the chilly water. Indians pulled him free, dripping with mud and slime, and carried him before their Chief. Bewildered by this fearful turn of fortune Smith's active mind sought some means of delay and, if possible, to prevent the bloody death which he felt awaited him. Drawing from his pocket a tiny compass, he placed it in the Chief's hands. Opechancanough seemed fascinated. Through the glass he saw the movement of the needle, yet could not touch it with his fingers. Seeing the gleam of puzzled interest on the face of his captor, Smith began talking rapidly, using every Indian word he had ever heard, explaining with vigorous gesticulations of his arms and hands the rising of the sun, the moon and the stars. It availed him nothing, however, for rough hands pulled and pushed him, and tied him to a tree. Then, as though at some quick turn of his mind, Opechancanough stepped forward, and holding the compass before the Indians demanded that Smith be set free. Smith was then led, between guards, on a long march to the Chief's village where he was exhibited before others of the tribe. Much food was set before him, and when he had eaten all he wanted, the remainder was placed in a basket and hung on poles above his head until offered him at the next eating.

A few days after his capture the Indians tried to bribe Smith with a promise of: "Life, liberty, land and women" if he would give certain information regarding the best point of attack on the settlement at Jamestown. Tearing a scrap of paper from a note-book, he wrote a message of warning to those in the fort, requesting that they send by the bearers of the note certain articles which he had promised the Indians. Later they returned with the promised toys and beads. Opechancanough and his tribe were much impressed, and marveled that the paper "could talk."

A few days later Smith, together with a large group of Indians, led by the Chief, was forced to march, cold and weary, many miles. He was exhibited in several villages along the way, where he was stared at with great curiosity, though never



POCAHONTAS SAVING THE LIFE OF CAPTAIN JOHN SMITH

"When no entreaty would prevail. . . The King's dearest daughter . . . got his head in her arms and laid her own upon his to save him from death."

mistreated by the Indians, who came eagerly forward to meet them. After several weeks of such tramping, through rain that wet him to the skin, and winter winds that chilled him to the bone, he was taken to the village of the Great Powhatan, at Werowocomoco on the banks of the York river. He felt now that the hour of his doom had indeed arrived, and he steeled himself for the end that he believed would be his. Here grim warriors stood wondering at him "as if he had beene a monster, till Powhatan and his trayne had put themselves in their greatest braveries." When all was ready he was led before the King. At his entrance the people gave a "loud shout" and pressed closely about him. He advanced, between his guards, down an aisle of flaming torches, which threw fantastic dancing shadows over the painted faces of the men and women standing in rows on either side—two rows of men, and as many women behind them. Powhatan half sat, half reclined upon a bed, or couch of boughs, which was covered with racoon hides. On either side of him sat two of his young wives. Water was brought Smith with which to wash his hands and turkey feathers with which to dry them. He was then fed, during which time a consultation was held by Powhatan and a number of his braves. His fate decided, several large stones were placed on the ground in front of the throne. Smith was seized roughly, dragged forward and his head forced down upon them. A grim warrior swung high his club, while those about him strained forward to see the deadly end. Then Pocahontas, the beloved daughter of the King, dashed from the crowd of onlookers and threw herself across Smith's body, earnestly begging her father to spare his life. At the sudden interruption of his order Powhatan's expression showed anger and disapproval, but it did not frighten Pocahontas. She kept her large dark eyes turned with mute appeal toward her father's haughty face. "When no entreaty would prevaile . . . The King's dearest daughter . . . got his head in her arms and laid her owne upon his to save him from death; whereat the Emperor was contented that he should live to make hatchets, and her bells, beads, and copper."⁸

In entreating for the life of Captain Smith Pocahontas was only exercising her tribal rights and privileges, for an Algonquin maiden could, by adopting a prisoner into the tribe, determine his fate. One feels, however, that she had an almost

⁸See Smith's letter to Queen Anne, also Appendix D.

supernatural courage to come between the fierce old Indian Chief and his prisoner, for he was a supreme power among his people and his word their law.

The excited guard broke ranks with a yell. Amid pushing and pulling and the deafening shouts of Indian voices, Smith was lifted from the ground and carried in triumph to the couch where Powhatan sat. There the pipe of peace was pressed upon him, and for some time it was passed between Smith and the gaunt old Chief. Pocahontas all the while watched the two men with much interest.

Several days later Powhatan "caused Captain Smith to be brought forth to a greate house in the woods, there upon a big mat by the fire to be left alone. Not long after from behind the mat that divided the house, was made the most dolefullest noyse ever heard; then Powhatan, more like a devill, than a man, with some two hundred more as blacke as himselfe, came to him and told him they were his friends and presently he should goe back to Jamestown to send him two greate gunnes, and a grynstone, for which he would give him the Country of Chapahowsick, and forever esteem him as his son Nataquod."

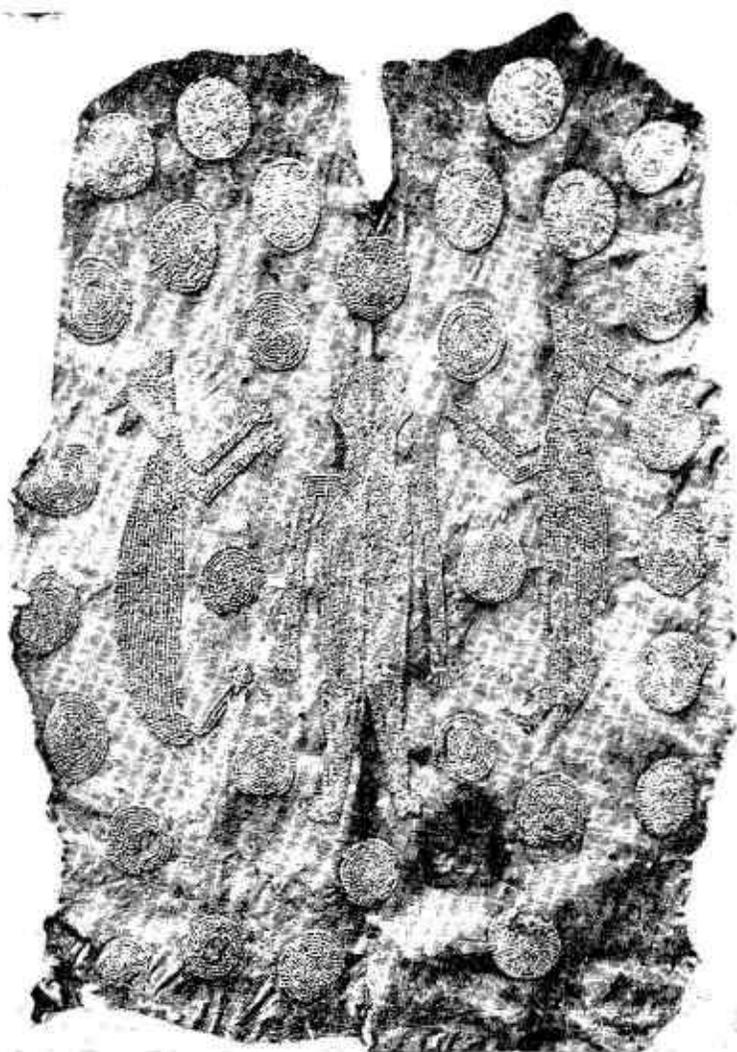
For a month Smith lived among the tribe on the York, and during that time he was an almost constant companion of the little Pocahontas. Between them there grew a deep and abiding friendship, his through a grateful appreciation of what she had done in his behalf; while to her his great courage kindled a glow of new interest in life, so that his very presence caused an excitement heretofore unknown in her young heart. The thought of his leaving for Jamestown brought an almost overwhelming sadness which made her fearful that she would see him no more.

Perhaps Powhatan realized that Captain Smith was a man of so great importance to the Colonists that serious attempts would be made to restore him to his people, and having no desire to bring the fury of the English upon his tribes, the day for the journey was set. He furnished Smith with twelve guides. At night they "quartered in the woods" beside a camp-fire. The great spirit of darkness spread over them. Everything was silent, except the breathing of the men, and the voice of the air: that toneless humming which is never silent. Lying there beneath the stars with the strangeness of his situation and the horror of those recent experiences so vividly in his mind Smith had a longing to steal off through the mighty wood

alone and be rid of those savages, whom he felt might at any moment take his life. However, he says "Almighty God by his divine providence had mollified the hearts of those stern Barbarians with compassion." Arriving at Jamestown he returned the guides, not with the guns requested by Powhatan, but with beads, and presents for the old Chief and members of his family, and toys and trinkets for his friend Pocahontas.

During the spring of 1608 a fire destroyed the fort and many of the huts at Jamestown. The food supply, scanty as it had been, was burned. Powhatan hearing of the destitute condition of the white men sent a party of Indians bearing twenty turkeys, requesting that in return he should be sent twenty swords. On being refused he took back his gift, and during the darkness of night made an attempt to seize the fort and the arms he desired. Not only were his men defeated but many taken prisoner. Again through the forest he sent messengers, and this time with them his beloved daughter Pocahontas. Over their shoulders they carried baskets of bread, and other foods. He begged that the English forgive the rashness of his subjects, and requested that the captured men be released. John Smith graciously accepted the apology, and making one condition that they be turned over to Pocahontas herself, released the Indians held in the fort. After this Pocahontas came many times to Jamestown, always bringing food, which she delivered into the hands of Captain Smith. (Studley and Edward Harrington in their account of Smith's return to Jamestown from Werowocomoco add emphatic testimony that during this time "ever once in foure or five dayes Pocahontas, with her attendants, brought him so much provision, that saved many of their lives, that els for all this had starved with hunger.") Sometimes she came alone; often with a train of young Indian women, bearing on their backs baskets of bread, sometimes a deer. Her companions were timid at first, and afraid to come near the settlement, but Pocahontas, her eyes filled with wonder and confidence, came bravely in at the palisade gate. If there was any uneasiness in her heart it vanished at the sight of Smith, who greeted her kindly, and with the respect he truly felt for her.

In September of 1608 she appears again in our story as a voluntary hostage, when Captain Smith with four companions called on Powhatan at Werowocomoco to try to induce him to return with them to Jamestown to accept presents. Captain



DEER-SKIN MANTLE SENT BY POWHATAN TO KING JAMES I, BY CAPTAIN
CHRISTOPHER NEWPORT

Now in Ashmolean Museum, Oxford.

As far as known, this is the only relic of the Jamestown Settlers extant.

Newport, who had recently returned from England, had made plans for an elaborate coronation of the Indian King. It was his hope, as well as the hope of all at the settlement, that Powhatan would visit them, and accept the crown which had been brought for him from England. While Smith and his men were seated by a fire awaiting the pleasure of the Chief, they heard singing, and on turning in the direction of the sound, saw a number of young Indian women coming toward them. Their almost nude bodies were stained with Puccoon juice. Their leader was Pocahontas, who wore a girdle of otter skins. She carried a bow in her hands, and over her shoulder was fastened a quiver of arrows, while above her forehead she had the "antlers of the deer." After rather fantastic dancing, these girls conducted the men to a nearby wigwam, where they were served a quantity of food. A torch-light procession concluded the ceremony. When Powhatan appeared the next morning, he refused to go to Jamestown, saying: "I am also a King, and this is my land. Your father is to come to me, not I to him, nor yet to your fort, neither will I bite at such bate." Finding him so fixed in his resolve, Smith and his men returned to the settlement without him. As a result, Captain Newport went himself to Werowocomoco, and the interesting and well known ceremony was held there: a ceremony in which the Chief refused to kneel to receive the crown. When forced to do so, and the crown was placed on his head, a volley was fired in honor of the occasion. Powhatan, expecting an attack, was much startled, but on finding that none was intended consented to become Powhatan the First, under James the First of England, and requested that his old moccasins and deer-skin mantle be sent his new brother, the King of England.

The winter 1608-9, with its ice and snow, brought again the question of food to the settlers. The supply was nearly exhausted, and there seemed no choice but to ask help from the Indians. John Smith, taking with him about fifty men, equipped the pinnace as best he could and started on the expedition. George Percy was with him, also Francis West, brother of Lord De La Warr, and several other gentlemen. It was well into January (1609) when they reached their destination, Werowocomoco. The river was frozen over, and the men had a difficult time forcing their frail boat through the ice. Smith went ashore, and talked the situation over with Powhatan, but was informed by him that corn would not be given unless the

white men came unarmed to the shore, stating as an excuse that the guns frightened his people and threw them into a panic. This message Smith carried back to the waiting men. That night they camped on the river bank. Smith said: "The snow we digged away and made a greate fire in the place . . . there we lay very warme . . . to keep us from the winde we made a shade of a mat. As the winde turned we turned the shade." Then Pocahontas the King's "dearest jewell and daughter, in the darke night came through the irksome woods and told Captain Smith great cheare should be sent us by and by; but Powhatan and all the power he could make would after come and kill us all if they that brought it could not kill us with our owne weapons when we were at supper. Therefore if we would live shee wished us presently to be gone. Such things as she delighted in he would have given her; but with teares running downe her cheekes, she said she durst not be scene to have any, for if Powhatan should know it, she were but dead, and so she ranne away herself as she came."

In October, on the return from an expedition Captain Smith was badly burned by an explosion of gunpowder which lay in the bottom of his canoe. There being "no chirurgeon* nor churgery" at Jamestown to relieve him, he decided to sail for England in a ship which was departing next day. The news that he had died spread almost instantaneously through the Indian tribes. At first Powhatan refused to believe it. That the active young man with the merry blue eyes would come no more to barter and trade with him seemed impossible. However, though never fully convinced, he decided that if death had come to him, it had been through the treachery of enemies at Jamestown. Thus his hatred of the English grew deeper. Pocahontas and her "Trayne of Indian girls" appeared no more bearing food to the settlers, nor stole through the "irkesome woods" in the blackness of night to give warnings of attack. Not until 1612 is there any further mention of her, when it is chronicled that she intervined between death and the English, having managed at the time of the massacre of Captain John Ratcliffe to save the life of Henry Spilman, "A young man well descended, who lived many years after by her meanes among the Patawomekes."

About this time there sailed from England to Virginia,

*Surgeon.

Captain Samuel Argall. He found the Colonists in "farre better state" than had been reported, and gave the credit to Sir Thomas Gates and Sir Thomas Dale, and their work among them. He busied himself repairing the boats and ships which had "decayed for lacke of Pitch and Tarre," and in "pursuing the Indians with Sir Thomas Dale for their corne." During April, 1613, hearing that Pocahontas was visiting an uncle, the King of Potomacs, he made plans to capture her and hold her in exchange for certain of the English who had been taken prisoner by her father. With this thought in mind he set out in the ship, *Treasurer*, to make a visit to the uncle. Having formed a friendship with an old ally of Captain Smith, named Japazaws, he bribed him by means of a copper kettle, and other gifts, to bring Pocahontas on board his ship. Japazaw's wife, feigning a great longing to go aboard, insisted that Pocahontas accompany her. Unconscious of Argall's intended capture, the girl fell easily into his hands. Carried to Jamestown, it was her first visit in several years. Word was sent Powhatan that his daughter was being held at the settlement. Of the message that she would not be released until he restored men, arms and tools, which he held, he at first took no notice. The messengers returned and reported that Powhatan was distressed over the capture of his daughter, but the ransom demanded was one impossible for him to meet, because the stolen arms had passed through his hands, and were scattered through many tribes within a month's journey. Three months later, however, the men were returned, and the guides who brought them to Jamestown asked that Pocahontas be given in exchange. The request was refused by Governor Dale, who stated the return would be made only when Powhatan had delivered the arms and tools as well.

During her stay among the English at Jamestown,* Pocahontas lived in the home of the Reverend Alexander Whitaker, where she was treated with every kindness and consideration, and was given religious instruction. She made friends with the women of the Colony, and went with them twice each Sunday to attend services in the church in the little palisaded town. Under the Reverend Richard Bucke she became the first Virginia Indian convert to Christianity and was given the name Rebecca. (Sir Thomas Dale, in a letter dated June 18, 1614, to "an esteemed friend" in London wrote: "Powhatan's

*See Appendix E.



—From an Old Engraving.

BAPTISM OF POCAHONTAS IN THE OLD CHURCH AT JAMESTOWN, 1613

daughter I caused to be carefully instructed in the Christian Religion, who, after she made some good progress therein, renounced publicly her Country Idolatry, openly confessed her Christian faith, was, as she desired, baptysed."

Among those whom Pocahontas met at the settlement was a young widower, John Rolfe, who according to Ralph Hamor was "a gentleman of much commendation," and whom the Reverend Mr. Whittaker spoke of as, "honest and discreet." Rolfe was a graduate of an English University, and was descended from a fine old family, whose ancient home at Heacham may be seen in England today. In the church, there are the tombs of his mother, twin brother, and others of his family, whom he left when he started with his young wife and Sir Thomas Gates to seek his fortune in Virginia; only to find, however, at first, misfortune when, with other passengers of the *Sea Venture*, they were castaway upon the Bermuda Islands. Both this first Mrs. Rolfe and her baby, christened "Bermuda," succumbed to all these hardships, and Rolfe, the English gentleman, was facing this adventure into a new world alone, at Jamestown, where Pocahontas was brought a hostage. In Rolfe's own words she caused him ere long to feel that "his hart and best thoughts are and have byn a longe time so intangled and intralld in soe intricate a laborinth, that I was even awearied to unwynde my selfe thereout."*

The following spring Sir Thomas Dale decided to go to Werowocomoco to call on Powhatan. With Argall's ship the *Treasurer* and about one hundred and fifty men, he set sail for Powhatan's Seat on the York River. Pocahontas was carried with them as a peace-maker. John Rolfe also was with them. After a trip filled with exciting encounters with Indians along the way, who made a "great bravado," and let fly many arrows, they anchored their ship near the "chieftest residence" of Powhatan. Here they were met by some four hundred or more Indians who were fully armed. A truce was declared with them until next day, when two of Pocahontas' brothers, "being very desirous of seeing their sister . . . at sight of whom, and her well fare . . . they much rejoiced, came and promised that they would persuade their father to ransome her and to conclude a firm peace with us forever." John Rolfe was

*See Appendix F.

KEY TO THE MARRIAGE OF POCAHONTAS
at Jamestown.

1. Halberdiers
2. Gov Sir Tho^s Dale
3. Alex^r Whitaker
4. M^r Forest & Child
5. M^r B^r Easton & Child
6. Cherishes
7. Bridesmaids
8. Pocahontas
9. John Rolfe
10. Indian Attendants
11. Capt. George Percy
12. Brothers in Pocahontas



13. Henry Spilman
14. William Sparce
15. Thomas Savage
16. Master Sparkees
17. Thomas Sewell, Wife & Child
18. M^r Horton & Grandchild
19. Sir Tho^s Gates
20. Opachess, Uncle to Pocahontas
21. A younger Brother to Pocahontas

Henry Brudenell

Size of Print 36ⁱⁿ by 25

John C. M^r B. & Co.

FROM THE ORIGINAL PICTURE IN THE POSSESSION OF THE PUBLISHER.

sent by Governor Dale as messenger to Powhatan. He was not admitted to the Chief's presence, but Opechancanough promised to "further their respects."

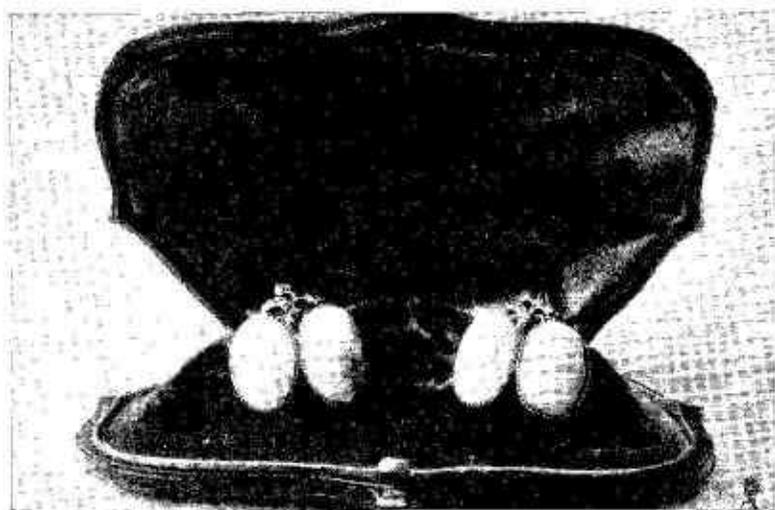
Standing there on the shore, among the warriors, Pocahontas' manner was one of dignity. She would not talk to any save the best sort and to them only she said simply: "If her father had loved her he would not value her less than old swords and axes, wherefore she would still dwell with the Englishmen who loved her."

Being unable to get from Powhatan any definite settlement, and as the corn planting season was rapidly advancing, the Colonists decided to return to Jamestown. Before leaving they sent a message to the Chief that they would return, and if he would not then make a final agreement they would burn all the houses and kill as many of his men as possible.

While on this trip John Rolfe made known to the Governor his love for Pocahontas. He wrote a long letter telling him how matters stood between them, and gave it to his good friend Ralph Hamor who handed it to the Governor.* Dale approved heartily, feeling that this romance, peculiar as it seemed to many, would bring about a happy solution to their present difficulties. Pocahontas "herself acquainted her brothers therewith." Powhatan gave "sudden consent," and about ten days later sent Opachisco, an old Indian uncle of Pocahontas, and the two brothers to whom she had talked at Werowocomoco, to witness the marriage. He refused to come himself to Jamestown.

On April 5, (or 15th—there is some uncertainty) 1614 the little settlement on the James hummed with excitement over the wedding. The bells in the church chimed, sending their music through the forest and over the water. They mingled with the babble of human voices, and perhaps the plaintive notes of a flute. The distant shore picked up the sounds and gave echoing answer. It was not the first marriage in the settlement, for in the year 1609 John Laydon, carpenter, had married Ann Burras, maid of Mistress Forrest; but the marriage of Pocahontas and John Rolfe formed a bond of peace and friendship between the Indians and the English. Governor Dale writing of it said. "She is since married to an English gentleman of good understanding, and his letter to me

*See Appendix F.
†See Appendix G.



POCAHONTAS' EARRINGS

These white shell earrings have been preserved and handed down from generation to generation in the family of Henry Rolfe, the brother of John, in whose care the little son of Pocahontas was left after her death at Gravesend in 1617.*

*See Appendix L.

contained the reason of his marriage to her. You may perceive another knot to bind the peace the stronger. Her father gave apprehension to it, and her uncle gave her to him in the church. She lives civilly and lovingly with him, and I trust will increase in goodness, as the knowledge of God increaseth in her. She will go to England with me; and were it but the gaining of this one soul, I will think my time and toil and present stay well spent."

Little is known of the married life of John Rolfe and Pocahontas, except that tradition says they lived for a time at Varina, a spot on the James River situated not far from the "City of Henrico." Here they built their home, and Rolfe worked at tobacco raising. Here, too, it is believed was born their son, whom they named Thomas in honor of Sir Thomas Dale, Governor of Virginia, who played so important a part in their lives.

In 1616 they sailed for England with Governor Dale, taking their son Thomas with them.* One of Powhatan's shrewdest councillors, Uttamatom, went also in order that he might report to the Chief on his return, the number of persons in England. For this purpose he carried a stick on which he planned to cut a notch to a person. It is on record that he was "quickly wearie of this taske," and we may well imagine that he threw away his stick in disgust.

John Rolfe was the son of Dorothy Mason and Eustacius Rolfe of Heacham, near the sea-coast of Norfolk, England. It was probably Dorothy Rolfe who welcomed her son and his Indian bride as they stepped over the ancient threshold of the ancestral home, Heacham Hall, a threshold where so many of the family had passed before, and where we are told Pocahontas "was welcomed by his astonished relatives." One thinks of her as striving to copy the strange ways of the English household, and the "formal and civill" manners of Mistress Dorothy. Perhaps the stately old trees about the home reminded her of the days when she was a little savage gliding beneath the shadows of the Virginia forest to warn the English; or playing leap-frog and turning cart-wheels about the streets of the settlement at Jamestown.

Still believing her old friend Captain John Smith to be dead, here in a land of which, during his captivity at Werowo-

*See Appendix H.



POCAHONTAS IN ENGLISH COURT DRESS

The original of this portrait, which was painted from life, is in the Andrew Mellon Collection.

comoco, he had told her so many interesting and glowing tales, the joyful news awaited her that he still lived. He called on her at Branford, where she was visiting with "divers friends." Overcome with surprise and emotion at the sight of him, she covered her face with her hands, and it was several minutes before she could trust herself to speak. Smith and the others left her alone a little while to recover herself. When at length she stood before him she called him "Father," saying simply, "You did promise Powhatan what was yours should be his, and he the like to you. You called him father, being in his land a stranger, and by the same reason so must I do you." The Captain would not allow it, explaining that she was the daughter of a King. She answered him, "Were you not afraid to come into my father's Countrie and caused feare in him and all of his people and feare you here I should call you father: I tell you I will, and you shall call mee childe, and so I will be for ever and ever your Countrieman. They did tell mee alwise you were dead and I knew no other till I came to Plimouth; yet Powhatan did command Uttamaton to seeke you and know the truth, because your Countriemen lie much."

John Smith took a number of his friends to call on Pocahontas, and they "generally concluded" they had seen "many English ladies worse favored, proportioned, and behavioered." Purchas, writing of her life in England said, "She did not only accustome herself to civillite, but carried herself as a Daughter of a King, and was accordingly respected not only by the great Virginia Company . . . but divers particular persons of Honour." Purchas was present when the "Lord Bishop of London, Dr. King, entertained her with festival state and pompe beyond what I have seen in his great hospitality afforded to other ladies." Lord and Lady De La Warr presented her at Court, "where it pleased both the King and Queen Majestie honourably to esteem her."

When entertained at receptions, theatre, and banquets she caused much interest and no small excitement, as did her royal bearing and elegant costumes. A portrait of her, which is still in existence, shows her in a rich dress of silk and velvet, and having a high lace collar, and an ostrich fan in one slender hand. When Ben Johnson's "Christmas His Masque" was played at Court, Pocahontas was in the audience. She also appeared at a "Twelfth Night Masque."

John Rolfe, having been appointed Secretary and Recorder



THE SEDGEFORD HALL PORTRAIT OF POCAHONTAS AND HER SON—THOMAS
ROLFE—Origin unknown.

Now in King's Lynn Museum, Norfolk, England.

General of the Virginia Colony, made plans to return to Jamestown. So it was that during the month of March, with her husband and son, Pocahontas left London, "though sore against her will," expecting to sail in the *George*. The ship, however, had not cleared port at Gravesend when Pocahontas, whose health had been failing for some time, was fatally stricken. Realizing that the end was drawing near, she said quietly to her husband, "All must die; it is enough that the childe liveth." Thus, on a foreign shore, far from her native kingdom she bowed her young head in death. It is recorded, "It pleased God at Gravesend to take Pocahontas to his mercy in about the two and twentieth year of her age . . . she died agreeably to her life, a most sincere and pious Christian." She was buried in the chancel of St. George's Church, Gravesend, England, March 21, 1617.*

John Smith, writing of Pocahontas' death said, "Poor little maid. I sorrowed much for her thus early death, and even now cannot think of it without grief, for I felt toward her as if she were mine own daughter."

When he had buried all that was mortal of his beloved wife, John Rolfe, in the solitude of his great grief, sailed away to Virginia. His son Thomas, whom he called "the living ashes of his mother," he left in England. The reason for this he explained in a letter to Sir Edwin Sandys, saying the trip from Gravesend to Plymouth had made the little motherless boy too sick and unfit to voyage across the rough waters. At Plymouth Sir Lewis Stukeley, a "Worthie Knight and Vice Admirall of Devonshire," who "earnestly entreated" to have the keeping of the child, was given his care until John Rolfe's brother Henry, a member of the Virginia Company, could arrange for his welfare and guardianship.

In Virginia Rolfe, young and vigorous, advanced the good of the Colony in experimenting with the "Golden Wede," tobacco, which was the settlers' currency and only medium of exchange in the new country. He discovered a process for packing it which was the means of its safe transportation, and sent the first shipload to England, thus inaugurating the great tobacco trade. Through this valuable discovery Virginia realized a rich export product which was of the greatest importance to her future. It not only stimulated trans-Atlantic trade but

*See Appendix 3.

instilled a new spirit of confidence and power among the struggling settlers. Remembered principally as the husband of the beloved Pocahontas, John Rolfe was also the promoter of the first extended period of Colonial peace and the pioneer in the great tobacco industry.*

Though three hundred and more years have passed over Jamestown, one still feels vividly there the spirit of Pocahontas. She is alive in the whispering voice of the wind over the grasses, and the murmur of the river with its endless tides breaking against the shore. The bare grayness of the winter's trees, and the color of spring flowers seem a part of her. Though she lies buried in English soil, her spirit dwells at Jamestown which lovingly echoes her romantic life.†

*See Appendix I.

†See Appendix I.

Memorial to John Rolfe

JOHN ROLFE—An English Gentleman, Came To Virginia In 1610 and Died In 1622. He Was A Member Of Council And Secretary Of State. In 1614 His Marriage With Pocahontas Caused A Period Of Good Feeling Between The Indians And The Colonists. As A Member Of The General Assembly Of Virginia In 1619 He Was One Of The Founders Of American Democracy. His Introduction Of The Cultivation Of Tobacco In 1612 And His Making The First Shipment Of Tobacco To England From Virginia Made Him The Pioneer Of A Great Industry Which Has Profoundly Affected The Economic, Social, And Business History Of Our Country.

This Tobacco Association Of The United States has erected this memorial as a grateful tribute to his memory.

A. D. 1928

—In the Church at Jamestown.

Epitaph to Captain John Smith

To The Living Memory Of His Deceased Friend
CAPTAIN JOHN SMITH
Sometime Governor Of Virginia
And Admiral Of New England
Who Departed This Life The 21st Of June 1631
Accordamus Vincere Est Vivere

Here lyes one conquered that hath conquered Kings,
Subdued large Territories and done things
Which to the World impossible would seem,
But that the Truth is held in more esteem.
Shall I report his former Service done
In honour of his God and Christendome?
How that he did divide from Pagans three
Their heads and lives, Types of his Chivalry,
For which great Service in that Climate done,
Brave Sigismundus, King of Hungarion
Did give him as a Coat of Armes to wear
These conquered heads got by his Sword and Spear
Or shall I tell of his Adventures since
Done in Virginia that large Continent?
How that he subdued Kings unto his Yoke
And made those heathen flee, as Wind doth Smoke
And made their land, being of so large a Station
An Habitation for our Christian Nation,
Where God is glorified, their Wants supply'd;
Which else, for Necessaries must have dy'd.
But what avails his Conquests, now he lyes
Interr'd in Earth, a Prey to Worms and Flyes?
O! May His Soul in sweet Elysium sleep
Until the Keeper that all Souls doth keep
Return to Judgment: and that after thence
With Angels he may have his Recompence.

—In the Church at Jamestown.

—Original in St. Sepulchre's Church, London, England.

Free translation of the Latin epitaph of John Rolfe of Heacham, father of John Rolfe who married Pocahontas.

John Rolfe, gentleman, late of Heacham, breathed his last in the 32nd year of his age. He was joined with death on the 29th day of November, 1594. He meant much to his family. While still alive he wished all his neighbors and relatives to be better off because of him, making them stronger with his strength. Nothing could alter the firmness of his character. In spite of the scorn of many, calmly and without taking offense, he pursued the ordinary occupation of trade. He increased the export and import of everything in which England was either abounding or lacking. He achieved the greatest utility by his zeal and labor in these affairs, and thus in his death he seemed a fierce flame overwhelmed by a great flood of water. He was still in possession of all his forces and had not fulfilled many years when he died. Sorrow came to many through his death and burial; but since he was outstanding in his deeds, although he is recorded to be dead, the knowledge of his life well led and his deeds well done has not been forgotten.

ORIGIN OF THE ANCIENT ROLFE FAMILY

"In the deep interest excited by Pocahontas, but little is said of her husband and his family. The Rolfe family has been in Norfolk, England since Saxon times. 'Rolf' in *Doomsday Book* owning twenty-eight carucates* of land at Horsea near Yarmouth. He was one of the many small owners of Danish or Norwegian extraction left undisturbed by William the Conqueror. If the old tradition that the mother of Pocahontas was of Runic† descent should prove to have any foundation, how curious would be the union of Rolfe and Pocahontas."

*A carucate was as much land as could be tilled with a plough and a team of oxen in one year—i. e., 120 acres.

†Scandinavian.



HEACHAM HALL, SEAT OF THE ROLFE FAMILY, NORFOLK, ENGLAND

The Elizabethan wing to the right is the original house. Here Pocahontas stayed on her visit to England in 1616.

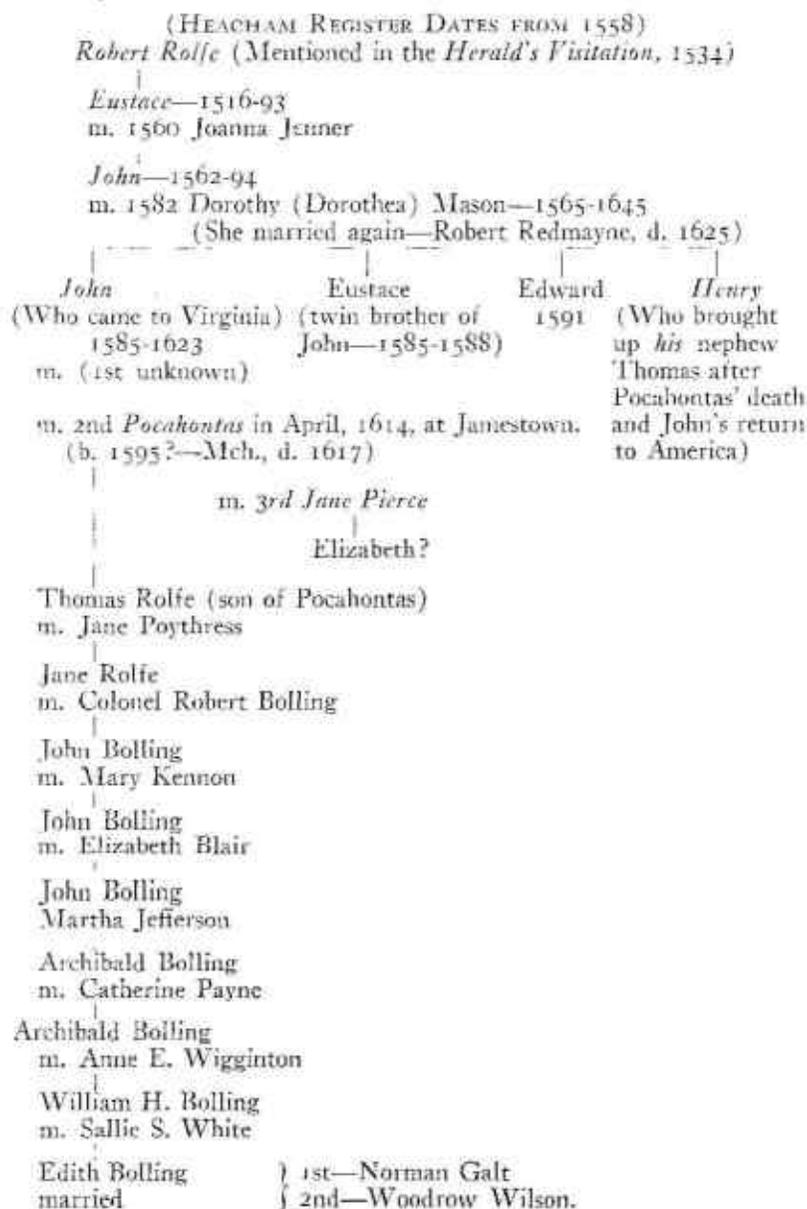


BOLLING HALL, ANCESTRAL HOME OF THE BOLLING FAMILY, BRADFORD, ENGLAND
Now a public museum.

GENEALOGICAL NOTES

THE ROLFE FAMILY TREE

Following is the family tree of the Rolfe family from 1516 to Mrs. Woodrow Wilson. Succeeding blank pages are for the continuation of family branches.





COLONEL ROBERT BOLLING,
THE HUSBAND OF JANE ROLFE, GRANDDAUGHTER OF POCAHONTAS
Progenitor of the Bolling family of Virginia.

GENEALOGICAL NOTES



JOHN BOLLING, JUNIOR.
SON OF JOHN BOLLING AND MARY KENNON



JOHN BOLLING, SENIOR,
SON OF JANE ROLFE AND ROBERT BOLLING

wrought into their flesh." Their religion was nature worship, and their God they called "The One Alone," who was a God of the sky and the sea, a mysterious spirit intertwined with force and power. A force in action; a power in strength. Theirs was a worship of force in all its manifestations as: the fire that burned, water that drowned, and the thunder and lightning. Even the clouds that swept across the skies and burst into water over the earth bringing to life the green of the sleeping forest and the tender blades of corn. All forces of outward nature, in so far as they came into visible contact with their own life, they interpreted as great beings with whom they had to contend. When their God brought evil upon them they called him Okee, and to this God they made strange sacrifices. In storms they would cast offerings into the sea or river with invocations, and before eating "the better sort will take the first bite and cast it in the fire."

APPENDIX D

In Smith's letter regarding Pocahontas, which he wrote to Queen Anne of "Great Brittainie," he said (in part) "Some ten years agoe (*i. e.* January 1608) being in Virginia and taken prisoner by the power of Powhatan their chiefe King, I received from the great Saluage (savage) exceeding great courtesie, especially from his sonne Nantaquas, the most manliest, comeliest, boldest spirit I euer saw in a Saluage (savage); and his sister Pocahontas . . . she hazarded the beating out of her own braines to saue (save) mine, and not only that, but so preuailed (prevailed) with her father that I was safely conducted to James Towne. . . . When inconstant Fortune turned our peace to warre, this tender Virgin would still not spear (spare) to dare to visit us, and by her own iarres (?) have been oft appeased, and our wants still supplied; were it the policie of her father thus to employ her, or the ordinance of God thus to make her his instrument, or her extraordinarie affection to our Nation, I know not . . . being of so great a spirit, how euer (ever) her stature."

Pocahontas, in similar fashion, saved Henry Spilman in 1612.

In speaking of what detractors have called "the exploded story of Pocahontas rescuing Captain John Smith," Mr. Wyndham Robertson in *Pocahontas and her Descendants*, published in 1887, says:

"The first story (of Pocahontas' rescue of John Smith) came necessarily (as he was the only white man present) from Captain John Smith. All the first publishers' narratives of it are his, or fairly referable to him. These publications are, in the order of dates, his Letter to the Queen, 1616; his General History, 1624; Purchas's Pilgrimage, 1626; and his New England Travels, 1624."

So much emphasis, by those who have tried to doubt the story, has been placed upon the fact that mention of it is omitted from "True Relation" published in 1618, which was, however, neither published nor supervised by Smith—the true publisher, being unknown, and parts of the original suppressed. This suppression can be readily understood

APPENDICES

APPENDIX A

After the gloomy tragedy of 1587 at Roanoke Island, in Albermarle Sound, in what is now North Carolina, with its strange disappearance of the colonists, no further attempts at settlement were made by the English for eighteen years. Gradually, however, new causes arose to make colonization important and desirable. England began to feel that newly discovered lands might be valuable for homes for those who could not find work, and had no means of livelihood. During the fourteenth and fifteenth centuries famine and pestilence had reduced the number of people, but the population so increased during the sixteenth century that neither work nor wages could be found for all. For years the formation of stock companies for trade in foreign countries was becoming more and more popular. England also desired to break the Spanish monopoly of commerce in the New World, and to discover gold and other precious commodities. Added to this was the hope of finding a passage to India. King James issued Virginia's first charter in 1606, and the second in 1609, which extended the area of the one in 1606. In addition to the charters, other documents outlining the government of the proposed colonies show with how much importance England regarded these colonial developments.

APPENDIX B

On April 29, 1896 the Association for the Preservation of Virginia Antiquities, by permission of the United States Government, placed upon the old Lighthouse at Cape Henry a tablet of bronze, surmounted by a Latin cross, and bearing these words:

"Near this spot landed April 26, 1607, Captain Gabriel Archer, Hon. George S. Percy, Christopher Newport, Bartholomew Gosnold, Edward Maria Wingfield, with twenty-five others, who, calling the place Cape Henry, planted a cross April 29, 1607.

"Dei gratia Virginia condita."

(From the A. P. V. A. Year Book 1896-97.)

APPENDIX C

Captain John Smith's description of the savages found in Virginia showed them to be barbarians—cunning, treacherous, and vindictive. They lived in wigwams or arbors built of trees, and dressed in deer-skins, the women wearing mantles of feathers, "exceedingly warme and handsome." Their women "some haue their legs and hands, brests and faces cunningly imbroidered with diuerse workes as beasts, serpents, artfully

babies. She certainly would not have been "The Non-Pareil of Virginia," as she was called, under such circumstances.

APPENDIX F

Petition of John Rolfe for permission to marry Pocahontas, which reads in part as follows:

"Let therefore this my well advised protestacion, which here I make betweene God and my owne conscience be a sufficient wytnes, at the dreadfull Day of Judgement (when the seccers of all men's hartes shall be opened) to condemne me herein of my chief intent & purpose be not to stryve with all my power of boddy and mynde in the undertaking of soe weighty a matter (noe waye leade soe farr foorth as man's weaknes may permytt, with the unbridled desire of carnall affection) for the goode of the plantacion, the honoure of oure countrye, for the glorye of God for myne owne saluacion, and for the conuertinge to the true knowledge of God and Jesus Chryst an unbelievinge creature, namely, Pokahuntas—to whome my hart and best thoughte are and have byn a longe time so intangled & intrahled in soe intricate a lobiariath, that I was ever awearied to unwynde my selfe thereout. But Almighty God who never faileth those that truly invoke His Holy name, hath. . .

At your command most willinge to be desposed.

Jo. Rolfe."

(MS. Ashmoican 830, Fol. 118. 19 Bodleian Library.)

APPENDIX G

Alexander Whittaker, in his letter to his cousin, the Minister of Black Friars' Bridge, London, as to the baptism of Pocahontas:

"To my verie deere and loving cozen:

Sir: the colony here is much better. Sir Thomas Dale, our religious and valient Governor hath . . . by warre upon our enemies, and kind usage of our friends . . . brought them to seeke for peace of us which is made, and they dare not breake. But that which is best, one Pocahontas or Matoa, the daughter of Powhatan, is married to an honest and discreet English gentleman, Maister Rolfe, confessed the faith of Jesus Christ, and was baptized; which thing Sir Thomas Dale had laboured a long time to ground in her."

APPENDIX H

In the *Court and Times of James I*, Vol. I, p. 262, Chamberlain Esq., writing to Sir Dudley Carlton, August 1, 1613, says:

"There is a ship come from Virginia with news of their well-doing which puts some life into that action that before was almost at the last cast. They have taken a daughter of a king that was their greatest enemy as she was going feasting upon a river to visit certain friends; for whose ransome the father offers whatsoever is in his power, and to become their friend, and to bring them where they shall meet with gold

because prospective colonists might become fearful of adventuring to a new country where such savagery existed.

APPENDIX E

Jamestown is described about the time of Pocahontas' marriage (1614) in Hamor's *A True Discourse of the Present Estate of Virginia*, printed in London in 1615, as follows:

"The Towne itselفة by the care and prouidence (providence) of Sir Thomas Gates, who for the most part had his chiefest residence there, is reduced into a handsome forme, and hath in it two faire rowes of houses, all of framed timber, two stories and an upper garrett or corne loft high, besides three large and substantial storehouses, joyned together in length some hundred and twenty foot, and in breadth forty, and this towne hath been lately newly and strongly impaled and a faire platforme for Ordnance (guns) in the West Bulworke raised: there are also without this towne in the Island some very pleasant and beautiful houses, two Blockhouses to observe and watch least the Indians at any time should swim ouer (over) the back rieur (river) and come into the Island, and certain other farm houses."

Attempts have been made from time to time to discredit Pocahontas and her romantic story. These have all been ably answered by Wyndham Robertson in his *Pocahontas and Her Descendants*, published by J. N. Randolph and English in 1887, and reprinted by Germans Incorporated for the *Green Bookman*. The most recent statement about Pocahontas in a well-known magazine, has omitted any questioning of her assistance to John Smith, her bringing food to the starving colonists, her actual marriage to John Rolfe, and of the child, Thomas, living and returning to Virginia to found a family of distinguished descendants, but states that she was married first to an Indian and had three Indian children, before she married John Rolfe.

This statement was based upon a phrase used by Strachey, Secretary to the Colony, in his *History of Travaile into Virginia*. He mentions a marriage "some two years since to a Captain Kocoum." Strachey wrote his *Travaile into Virginia* some years after his return to England, and after Pocahontas' marriage to John Rolfe. He wrote in the present tense in his *Travaile* of things which took place while he was in Virginia and things which happened later, so he probably referred to Pocahontas' marriage to John Rolfe, mistaking the name of her husband. There was only a lapse of time of about two and a half years when Pocahontas was not in intimate contact with the colonists, and she had no young baby either just before or after she came to Jamestown, so, as she was very young, wearing the ceremonial clothes of a child customary to Indian children, during John Smith's stay at Jamestown, the whole story seems to be completely discredited. In addition to this there is the complete respect accorded her both in Virginia and in England by the Queen and Court, as well as the interest taken in her by the Reverend Alexander Whittaker and the Reverend Richard Bucke—she lived in Whittaker's family while a hostage at Jamestown—which seems all unlikely if she had been a married woman with a family of Indian

APPENDIX L

The best existing memorial of Pocahontas is undoubtedly the memory of her, which is cherished by all who know her story, but there is yet some personal property in the form of a set of mussel shell earrings, said (by good authority) to have been owned and worn by the Indian Princess. Each is formed of a double shell, of the rare white type, found on the Eastern shore of Behring Straits. Double shell earrings were universally worn among the American Indians, but the white variety were reserved exclusively for the adornment of a chosen few. The princely shells of Pocahontas' are set in silver rims, inlaid with small steel points, which would suggest that they were re-set in England. An interesting tradition concerning these earrings is that they were re-set for Pocahontas by the Duke of Northumberland, brother of George Percy.

APPENDIX M

It is not known who painted the Booton Hall portrait of Pocahontas, but it was engraved by Simon de Passe, whose family came from the Low Countries, and numbered among its members several engravers. It was presented to the last Peter Elwin of Booton Hall, Norfolk, who was born in 1730, and died in 1798, and who was a descendant of the daughter and heiress of Anthony Rolfe of Tuttington, who married an Elwin. The portrait is two feet six and a half inches high, and two feet one inch wide, and bears the inscription:

"Matoaka alias Rebecka Filia potentiss Princ Powhatan
Imp. Virginia."

APPENDIX N

The Sedgeford Hall portrait was formerly at "Heacham Hall." It represents Pocahontas with her little son, and is a spirited and most interesting picture. The tunic is crimson, and the lower dress olive green, and the ornaments of silver. The famous shell earrings are in her ears, and a string of pearls around her neck. This portrait was purchased by the head of the Rolfe family from a Mrs. Charlton, who stated that "her husband had bought it in America." Now in King's Lynn Museum, Norfolk, England.

mines. They proposed unto him three conditions:—To deliver all the English fugitives; to render all manner of arms or weapons of theirs that are come to his hands; an to give them 300 quarters of corn. The first two he performed readily, and promiseth the other at their harvest if his daughter may be well used in the meantime. . . .”

Chamberlain, writing in 1616: “Sir Thomas Dale is arrived from Virginia and brought with him some ten or twelve old and yonge of that countrie, among whom the most remarquable person is Pocahontas (daughter of a Kinge, or Cacique* of that countrie) married to one Rolfe an Englishman.”

APPENDIX I

Bishop Meade, in his *Old Churches and Families of Virginia*, Vol. I, p. 135, states that after her (Pocahontas') death a letter to the London Company, written in 1617, from Virginia, says, “Powhatan goes about visiting his country, taking his pleasure in good friendship with us; sorry for the death of his daughter, but glad her son is living. So does Opechancanough. They both wish to see the boy, but we do not wish him to come to Virginia until he is a man.” (See also letter of John Rolfe to Sir Edwyn Sandys, of June 8, 1617 from Jamestown—*Ferrar Papers*—Magdalene College, Cambridge, published in *Virginia Historical Magazine*, Vol. X, p. 130, 1903.)

Pocahontas did not have the opportunity of bidding good-bye to her father, as he was not in the vicinity of Jamestown at the time of her departure for England. She never saw him again. His death is recorded at about 1618. He was succeeded by his crippled brother Opitchapan, and on the death of this brother Opechancanough became King.

APPENDIX J

John Rolfe was killed in the horrible massacre of 1622, near Henrico. (It is interesting to note that Pocahontas died among the English people, while Rolfe fell a victim to Indians, under Opechancanough, his wife's uncle.) Rolfe married three times, Pocahontas being his second wife, and his third was Jane Pierce, of Virginia, by whom he had a daughter Elizabeth.

Thomas Rolfe, son of John Rolfe and Pocahontas, returned to Virginia after he became a man. He was a person of usefulness and standing in the Colony, where he carried on his father's work in exporting tobacco. In the year 1641 he was given, by his kinsman Opechancanough, a tract of land known as Smith's Fort on the south side of the James River. He married Jane Poythress, and from these two are descended some of the most interesting and distinguished families of Virginia, among them being the Bollings, Eldriges, Randolphs, Guys, Tuckers, and many others. Jane, daughter of Jane and Thomas Rolfe married Colonel Robert Bolling, an active planter, who took a large part in politics and affairs of his community. (The second Mrs. Woodrow Wilson was a Miss Bolling, being a direct descendant.)

*Cacique—a native chief.

ROLFE Family

ESTATE Lawrence
P. Richmond



THE OLD CHURCH TOWER
JAMESTOWN, VIRGINIA

GOODS REFERENCE ONLY

The Orange County California
Genealogical Society

Do Not Circulate

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NOTE

For proof of Pocahontas' marriage, son, and other descendants, see W. G. Stanard on "Pocahontas," *The Richmond News Leader*, June 2, 1922.

For Rolfe Family Tree in England see: *Virginia Magazine of History and Biography*, Vol. 27, 107. Also from *Heacham Records* kindly furnished The Association for the Preservation of Virginia Antiquities by Miss Dorothy Neville Rolfe of London, England.

Wyndham Robertson in *Pocahontas and Her Descendants* says that "John Bolling III married *Martha* Jefferson, sister of President Thomas Jefferson. In Mrs. Woodrow Wilson's recently published biography *My Memoirs*, she gives the wife of John Bolling as *Mary* Jefferson.

Mrs. Woodrow Wilson's descent from Pocahontas is given in Robertson's *Pocahontas and Her Descendants*, published in 1887, down to her grandfather, Archibald Bolling, who married Anne E. Wigginton. The descendants were not carried further in this volume than that generation.