



The Carolina Pine

The Official Newsletter of the Coastal Carolina Indian Center

Volume I, Issue 1, Summer 2005 — CCIC in the Media • Re-creating the village of *Secota* • CCIC assists in search for Lost Colony • Seeds of Knowledge: Bay River Indians • Solving Family Mysteries

HELLO AND WELCOME to the first issue of *The Carolina Pine*, the official newsletter of the Coastal Carolina Indian Center (CCIC). We're happy to welcome all of our new members and look forward to getting to know each of you as we grow together.

CCIC has been very busy since the first ever Great Salt Water American Indian Heritage & Veterans Honor Powwow in Jacksonville, North Carolina last November. We have been working on a number of exciting projects which we will discuss at greater length in this newsletter. Some of these include plans for the Coastal Carolina Indian Village & Museum as well as research projects we're involved in regarding the Lost Colony as well as the inaccurately described as "extinct" tribes of eastern

North Carolina.

We're also happy to report that in May we received our 501(c)3 status from the Internal Revenue Service. That now puts us in a position to be able to actively pursue fundraising efforts to get our Village & Museum projects off the ground, as well as some other tasks we've been wanting to accomplish.

Please enjoy this edition and let us know of an ideas, questions, or comments you may have using the contact information on the back of this newsletter.

CCIC in the Media

CCIC Vice President, Sara Whitford, has been interviewed recently by Public Radio East's Megen George as well as DownEast Today's Rick Vernon in regards to various topics surrounding the Indians of eastern North Carolina.

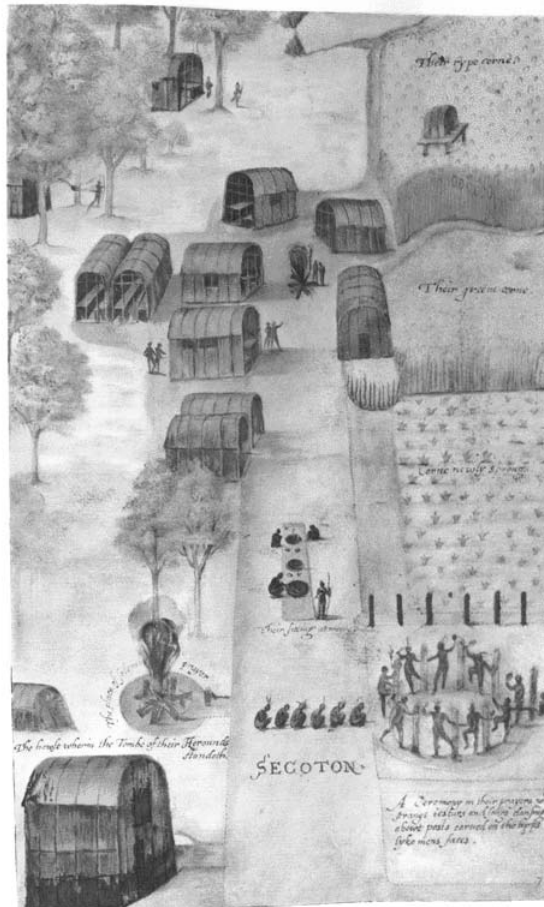
Sara's interview with PRE, a local National Public Radio affiliate, was specifically regarding the history of the Tuscarora and dealt with various misconceptions that many have about the tribe including the ideas that there are no Tuscarora left in North Carolina and that after the Tuscarora war all of the surviving Tuscarora went north to join the Haudenosaunee (Six Nations - Iroquois Confederacy).

Sara explained that a good number of Skarure stayed behind in their original homeland, North Carolina, and that their descendants are still alive and well and living in and around the same communities their ancestors lived in just after the war.

She also explained that, contrary to popular belief, not all Skarure were on the side of war in the early 18th century. In fact, the Tuscarora were pretty well divided based on who lived in the "Upper" towns versus who lived in the "Lower" towns. The Upper towns, led by King Tom Blount, were opposed to entering into warfare with the colonists, while the Lower towns, led by King Hancock, aligned themselves with many smaller regional tribes of the Neuse & Pamlico rivers and firmly stood against the colonists.

Sara's interview with DownEast Today (a local morning show that airs in over 600,000 households from Raleigh to the coast) was in reference to CCIC's

involvement with assisting the Lost Colony Center for Science & Research (LCC) in their studies regarding the descendants of the earliest North Carolinians. CCIC has been actively researching more than a dozen surnames that are of extraordinary interest to LCC due to their potential ties to not only the Hatteras/Croatan, Mattamuskeet and Tuscarora tribes, but potentially to the mystery of the Lost Colony itself.



John White painting

DownEast Today found the interview with Ms. Whitford to be interesting enough that they've invited her to do a regular segment that will air the first Friday of each month beginning in July.

For more information about programs or your local listings, visit Public Radio East online at www.publicradioeast.org and DownEast Today online at www.downeasttoday.com. Check the CCIC website for news on future interviews.

Recreating *Secota*: The Project Begins

Now that CCIC has received its 501(c)3 status from the federal government, we're now ready to actively start pursuing fundraising efforts as well as a search to identify the ideal location for the Coastal Carolina Indian Center's re-creation of the old village of *Secota*, or *Secoton*.

For anyone unfamiliar with North Carolina Indian history, *Secota* was one of the key villages documented by nearly all pre-colonial and colonial era explorers to the Carolinas. It was home to the Secotan Indians, a tribe usually identified as linguistically Algonquian.

Thanks to John White, the Englishman-appointed-

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governor of Sir Walter Raleigh's colony at Roanoke, we have a variety of illustrations that he painted in 1587 depicting the everyday life of the Indians he was in contact with. Two of his pictures were of the villages "Pomeiock" and "Secoton".

CCIC decided to make good use of White's illustration of Secota and rebuild the village. At some future date, we'd like to re-create Pomeiock as well, but for the present project, the reason we chose to begin with Secota over Pomeiock is because of the level of detail in the painting — depicting everything from fields of various crops, the ceremonial circle, various homes and even their fresh water source. It is also an open village plan versus a fortified village plan, which we felt would better lend itself to the sort of environment we want to have for visitors to the village.

Steps we are currently taking to get this project underway include fundraising efforts that we're publicizing via broadcast and print media.

We're also issuing an open invitation to farm/land owners who have acreage in eastern North Carolina that they think might be ideal for this project. We encourage them to contact us with information about their property including a description of the location, terrain and photos of spots on the property that might naturally fit the layout of Secota.

If anyone is interested, they may contact the Coastal Carolina Indian Center via e-mail, phone or regular post. Please see our contact box at the end of this page.

CCIC assists search for Lost Colony

In fall of 2004, just before our first Great Salt Water Powwow, CCIC discovered — quite by accident — that another organization which happens to be researching the fate of the Lost Colony has a number of surnames being studied by CCIC as key names in their research.

The Lost Colony Center for Science & Research (LCC) has been using every available resource — including, but not limited to, oral histories, archaeology, and satellite technology to try to uncover the migration path that the colonists took after leaving Roanoke. They are also using genealogical clues to start bridging the gap between a number of families whose surnames have the greatest correlation with both the passenger roster of the Lost Colony as well as with Indian tribes of the eastern North Carolina region.

After determining that a number of the surnames in question were being studied by both groups, we decided to combine our efforts to assist one another in researching these names.

Some include names associated with the last "Kings" of the Croatan/Hatteras and Mattamuskeet Indian tribes, William Elks and John Squires, respectively.

The evidence is overwhelming that the direct descendants of these men are still living today in high concentrations in a number of eastern North Carolina counties.

For anyone interested, the primary names of interest in LCC's research are:

Barbour	Berry	Brooks
Buck	Caroon	Carrow
Elks	Farrow	Gibbs
Hodges	Jennette	Mayo
Pain	Padgett	Pierce
Pinkham	Squires	Whahab

If anyone would like more information about LCC, please visit their website at: www.lost-colony.com. You may contact the director of the Lost Colony Center via e-mail at willardfred@hotmail.com or by phone at (252) 946-5087.

Seeds of Knowledge



In each issue, *The Carolina Pine* will offer up one "seed of knowledge" relating to the history, language or culture of the First People of eastern North Carolina. This issue's installment focuses on the Bear River or Bay River Indians. The Bay River Indians made their home, as their name indicates, on the Bay River which is a small river that runs about midway between the Pamlico and Neuse Rivers in present day Pamlico County. It seems from looking at the historical record that the Bay River Indians were actually Pomuik Indians on earlier maps.

The agreement printed in this installment was ordered by then-deputy governor of Albemarle, Henderson Walker in response to reports of a number of white travelers being assaulted by Indian gangs.

According to the Colonial Record, in the latter half of the seventeenth century a number of complaints had been registered with the General Assembly in reference to seafarers, traders and travelers along the coast, and particularly in the Cape Fear region being in fear of local Indians who were allegedly making life quite difficult for anyone who wondered into their territory. It was stated that they [the Indians] "do murder or hold in Slavery all persons that either by Shipwreck or passing in small vessels so unhappily fall under their Power." (Colonial Record of North Carolina, Volume I, p. 674)

South Carolina had dealt with such "Indian troubles" by entering into a protection agreement with their local tribes around 1695-1696 which ultimately led to the Indians there offering assistance and friendship to wayward travelers instead of entering into conflicts with them. A few weeks after the agreement went into effect in South Carolina, the local Indians there offered fifty two survivors of a shipwreck off the coast "their friendship and food." (Johnson, 188)

Apparently, white travelers in North Carolina's coastal region continued to have troubles for a few years before Deputy Governor Walker decided to enter into a similar agreement with the Bay River Indians.

As will be evident in future installments of "Seeds of Knowledge", nearly all treaties or "Articles of Agreement" with tribes had common characteristics: Indians are made into virtual English subjects, they are ordered to come to the aid of any Englishmen who they find in need (through shipwreck, etc.), they are ordered to take up arms against or else hand over to the English any Indians found trying to do harm to the "King's Subjects", they are given specific instructions to ensure that any item found belonging to an Englishman be returned to him or his allies immediately. In return for doing all of these things for the English, the English promise to maintain friendly terms with the Indians abiding by the agreement and not do them harm.

Unfortunately, these agreements didn't really offer any special protection to the Indians as it did to the English. There are no assurances made that Indians in need will be assisted or that items recovered belonging to Indians will be returned to them.

Surely agreements such as these ultimately contributed to a number of tribes feeling as though their kindness had been taken for granted and that the government had preyed upon their good nature and taken advantage of them. The colonial government may have meant well in trying to protect their subjects and maintain some level of peace with the "natives", but the lopsidedness of such agreements left the Indians vulnerable to every sort of encroachment and assault imaginable. After all, the protection these agreements offered were only useful if the Indians never stood against the English. The minute these local tribes tried to stand up to defend their right to maintain their villages, their hunting and fishing lands or their ways of life,

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they were looked upon as being in defiance and in breach of the agreement.

Here are some elements to consider as you read this agreement:

- Government-encouraged division amongst tribes (see “4thly”)
- The requirement that the Indians pay tribute to the English
- The apparent necessity to instruct the Indians on how they are to assist the English
- We must also wonder what would have caused King Sothell and Matthews to sign this document. What advantages did they achieve from this agreement?

There are also a couple of noteworthy names in this agreement:

- Thomas Blount was a prominent figure in the affairs of colonial Carolina. He was frequently involved with solving matters between the colonists and Indians. He is also the apparent namesake of the man who became leader of the upper Tuscarora towns, King Tom Blount. It is not known whether or not King Blount was an illegitimate son of Thomas Blount, the colonist, or if he was merely someone who the elder Blount had taken under his wing.
- King Sothell, the chief of the Bay River Indians is apparently named for colonial governor, Seth Sothel. “Seeds of Knowledge” will take an in-depth look at the correlation between Indian leaders and their colonial namesake counterparts in future installments.

Articles of Agreement with the Bay River Indians

Pamptico, the 23rd 7ber, 1699.

Articles of agreement made and concluded on by & between Daniel Akehurst, Caleb Calloway, Thomas Blount & Henry Slade of on parte in behalf of the Government of North Carolina & Sothel King of the Bear River Indians with his Great Men on behalf of the sd Nation of the other Part as foloweth:

1ly. The Indians shall at all times if they are accused by any Englishmen or Judiciary of murdering any of the King’s Subjects they shall send the said Indians soe accused into the English Government or to some Officer to answer the Accusation.

2ly. If any Shipp or Vessel shall be cast away on any shore & any of the men be found that have effects in the load, they shall relieve them with provisions & conduct them to sum English plantation for which they shall have a match coat reward for each man soe conducted & what goods they find on the Seashore they will deliver to the English government & they shall allow them reasonable salvage for ye same.

3rdly. As to the goods they can take any that are ruin, for all they shall bring into the English as alleged (illegible), or vessel in which they are (illegible) shall have a match coat for each man (illegible).

4thly. The Indians shall at all times assist the English in all trouble with all Indians as shall ofer, are not to fight against the English or any Indians who fight with them.

5thly. The sd King or sum of his great men shall yearly & during year make their appearance at the Genirall Corte to be holden in July & then & their pay to pair of Skins as a tribute to the English Government.

	<i>King Sothell,</i>	<i>Matthews,</i>	
	Signum	Signum	
<i>Edmund Welly,</i>	<i>Capt. Gibbs,</i>	<i>Lewis Vandermulen,</i>	<i>Geo. Fisher,</i>
Signum	Signum	Signum	Signum

(The original of this document is at the Court House at Edenton, N.C.)

Johnson reference above is from *The Algonquians: Indians of That Part of the New World First Visited by the English — Volume 2 History and Traditions* by F. Roy Johnson. ©1972 Johnson Publishing Company, Murfreesboro, N.C..

Uncovering clues to family mysteries

The mission of CCIC is straightforward: to research & preserve the history, culture, language & traditions of the First People of coastal Carolina, to educate others on what we learn and know, and to take time to celebrate our ancestors, our history and the opportunity we have in today’s world to enjoy a heritage that was dangerous to claim just a few generations ago.

Family research is part and parcel of this mission. Oftentimes we’ll hear from someone who knows they are “part-Indian”, but doesn’t know anything about the tribe or exactly how to figure out the Indian branch(es) of their family tree. We at CCIC are always happy to assist people with researching their own indigenous roots. Sometimes this comes in the form of pointing them in the right direction to get started on determining *who* their ancestors were, and in other cases, we’ve been fortunate enough to be familiar with one or more lines of an individual’s family tree because certain surnames might be present in our own research into the Indian families of eastern North Carolina.

Here are some tips and some fantastic resources you can look into if you’re researching your family tree:

1) Know where your ancestors came from. If you aren’t already knowledgeable about this, talk to your oldest living relatives and see what they know. Pinpointing a specific community where someone lived can be particularly helpful in researching eastern North Carolina genealogy. Oftentimes, families intermarried with each other dozens and dozens of times. You can find clues by learning who the key families in the community were.

2) Do some research on the old maps. Cartographers as late as the mid-eighteenth century were still listing Indian communities on maps of eastern North Carolina. Perhaps you can’t take your family back that far just yet, but knowing which tribes lived in which areas can offer you clues as to what tribe(s) your ancestors might have been part of. Unfortunately, many individuals have been told that their Indian great-grandmother or grandfather was “full-blooded Cherokee.” While that may be true in some cases, it’s highly unlikely unless your ancestors have direct ties to the western part of the state. The only period the Cherokee spent much time in eastern North Carolina was during the Tuscarora war — and at that time, they were here to assist the colonists in fighting the Tuscarora, who the Cherokee had long been enemies with.

3) Try to learn as much as you can about who known tribal leaders were in the areas your ancestors lived. A good example of this is the Squires, Mackeys, Russells and Longtoms in early Currituck/Hyde Counties. Individuals with these names signed many a dded on behalf of the Mattamuskeet Indians in the 1700s. When they were conducting official business of selling off a piece of reservation land, they would be identified as “Indian,” however if they were conducting a personal land transaction, there would usually be no mention of the individual being Indian.

Here are some books & websites we recommend to get you started:

NCGenWeb - (<http://www.rootsweb.com/~ncgenweb/>) This should be at the top of everyone’s list when it comes to researching North Carolina Genealogy. NCGenWeb is part of a nation-wide network of 100% free genealogical websites focusing on specific areas of the country. NCGenWeb has a search form that will allow you to search for individual names or surnames statewide or in specific counties. Thanks to countless researchers who’ve taken the time to document and transcribe everything from select census records to wills to deeds to court records & all sorts of things in between. You can also find a good history of how and when the various North Carolina counties were formed.

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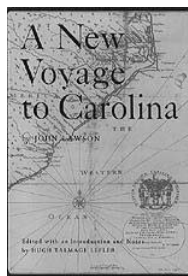
Ancestry.com - This is a fantastic website where you can find federal census records as well as old state tax lists going back to the colonial era. Also birth, death, marriage & military records. It's expensive for a personal subscription, but well worth it if you don't mind shelling out the bucks. Otherwise, you can visit your local library. It's likely they'll have access to the library edition of Ancestry.com which is completely free for you to use. (<http://www.ancestry.com>)

Virginia GenWeb - The Virginia counterpart to NCGenWeb is very useful because a number of North Carolina's earliest families are first documented in Virginia. From what we're finding, a number of the earliest settlers who came into Virginia intermarried with the Indian women there and then moved south into North Carolina. These Indian/White families often moved together in groups and stayed together, continuously intermarrying within their same communities for generations to come. Also, part of North Carolina's northern counties were once considered to be part of southern Virginia. (<http://www.rootsweb.com/~vagenweb/>)

North Carolina Archives Online MARS Catalog - This is a wonderful way to start searching the North Carolina Archives for information about your ancestors. We suggest searching for surnames only, unless it's a very common surname. We also suggest that you click "Select All" instead of searching individual collections — that way you have the greatest chance of achieving some results. In some cases you'll actually be able to view the document online. In other cases you can record the information about the document you wish to see and write to archives to request a copy of it. (<http://www.ncarchives.dcr.state.nc.us>)

East Carolina University Online Collections - We are grateful to ECU for making the effort to put a number of out-of-print or limited availability genealogical and historical reference books about eastern North Carolina online, in their entirety, for website visitors from around

the world to enjoy. Some of the best titles include Abstract of North Carolina Wills by J. Bryan Grimes, ©1910; North Carolina Wills and Inventories by J. Bryan Grimes, ©1912; and Sketches of Pitt County, a brief history of the county, 1704-1910 by Henry T. King, ©1911. (<http://www.lib.ecu.edu/ncc/historyfiction/>)



A New Voyage to Carolina by John Lawson. ©1967 by The University of North Carolina Press.

The book as it's printed today has a wonderful introduction that gives a good background on the Indian tribes that Lawson came in contact with. Included are some wonderful maps as well as many of John White's illustrations.

A Briefe and True Report of the New Found Land of Virginia by Thomas Harriot. ©1972 by Dover Publishing.

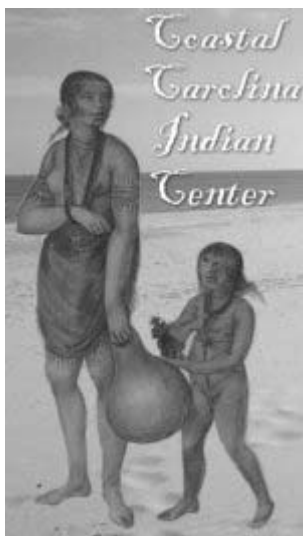


Harriot's book contains DeBry's famous engravings of the Indians and maps of our coastal region. They are based on John White's watercolors and were enhanced by Harriot's own descriptions of the landscapes and people — as he was present when John White first created them. The descriptions are priceless.

Of course we also encourage you to visit your local library for a number of genealogical sources and historical sources that might be either out of print or limited in availability.

If you would like further suggestions of great resources based on your area of the state, contact us. Hopefully we can help!

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