

Episode 31: Native American Tri-racial Identity

The Michael Eure Show Podcast

INTRODUCTION: Hello, this is Michael Eure, and I'd like to invite you to the Michael, Eure Show featuring student hosts and very special guests talking about a variety of interesting topics. You can find us on the Eagle Stream YouTube channel.

MICHAEL EURE: Good afternoon and welcome to the Michael Eure Show.

This is Part 2 featuring Dr. Arwin Smallwood from North Carolina A&T, actually North Carolina Agricultural and Technical State University.

Dr. Smallwood, could you briefly reintroduce yourself?

DR. ARWIN SMALLWOOD: Again, I'm Dr. Arwin Smallwood. I'm the chair of the Department of History and Political Science at North Carolina A&T State University. I've specialized in research on North Carolina history, particularly eastern North Carolina history, African American history, and I look at the relationship between African Americans and Native Americans in eastern North Carolina.

So, I'm gonna pick up where I left off and this presentation still will deal with, you know, the tri-racial identity of Indians in North Carolina and southeastern Virginia. And I specifically look at Tuscaroras Meherrins, Nottoways, all of whom are Iroquois, but then also other Indian groups who are of Siouan background or of Algonquin background.

So, we're gonna go ahead and pick up where we left off, and I'm gonna move into specifically talking about eastern North Carolina. My earlier presentation kind of started broadly and talked about the relationship between the North Carolina Indians and the other Indians east of the Mississippi.

And then I moved into starting to talk about North Carolina Indians in particular and the impact of the Spanish and the English on native peoples here in North Carolina and Virginia.

So, I'm gonna pick up now and continue to talk about the development of native peoples and mixing between native peoples, Africans and Europeans, in North Carolina and South southeastern Virginia. And hopefully will help you better understand the uniqueness of eastern North Carolina and the peoples here in state of North Carolina.

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So, we ended our last conversation talking about various native groups and I listed roughly 16 of them here that were in northeastern North Carolina and southeastern Virginia.

The largest group in eastern North Carolina, were the Tuscarora Indians. And they were, you know, very influential group of Indians who traded, and of course, we're militaristic, but controlled, most of eastern North Carolina and much of southeastern Virginia, from pretty much south of Richmond, Petersburg down to the Cape Fear.

And the Meherrins and the Nottoway Indians of Virginia, all of whom are Iroquois and the Nottoway Island Meherrins are split off from the Tuscaroras. They're from the same basic genetic mix with all, you know, basically, in alliance together and traded together, intermarried with one another and work together.

And then the other Indians of the eastern part of North Carolina like the Machapunga Bear River, Mattamuskeet, Chowanoke, Yeopim. Many of the eastern Indians, east of them in the coastal or Tidewater area of North Carolina and Outer Banks, where Algonquin people, Algonquian speaking people.

But many of them came into alliance with the Iroquois, particularly after the arrival of the Europeans in their push from the coast to the to the interior. Many of these Indians ended up coming into alliance with the Tuscarora Indians.

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So, today I'm going to talk a little bit about the English and the arrival of the first Africans, and I called them Drakes Regiment and they're roughly 700 Indians that were Africans that were involved with Sir Francis Drake.

Most people are familiar with the lost colony. If you ask about the lost colony of 1587, most people know about the 100 and some whites who were left on Roanoke Island who disappeared. And it's been one of the great mysteries in American history and in North Carolina history as to what happened to those people.

But very few people know that a year prior to that, that Sir Francis Drake brought over 7, 6, 700 Africans. A regimen is 700, roughly, but somewhere between 3 and 600 Africans whom he had employed to fight for England against the Spanish. And had used to raid islands in the Spanish Caribbean and attack Spanish ships all through Cuba, the Lesser Antilles, Florida, Port St. Augustine's, and even in parts of South Carolina.

And then as a reward for their service, brought them to and released them in eastern North Carolina on Roanoke Island.

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So, when we talk about the English in eastern North Carolina, most people understand that the English, Ralph Lane and John White, explored and mapped eastern North Carolina.

This is a recreation of one of their early maps, which was shown in the first, in part one. So, they knew a good deal about the native peoples in the coastal areas in northeastern North Carolina in and around the Great Dismal Swamp area, and even to the South of the Albemarle Sound in and around the alligator Swamp.

And so, they made contact with native peoples, as I mentioned before, spread disease which ended up ravaging native communities, but they mapped villages and had some understanding of the native people.

In rowing up the Roanoke River, this is a highlight of Bertie County and to the south of Bertie County is the Roanoke River and Ralph Lane and his expedition went up the Roanoke River. They were attacked by the Tuscarora Indians, who lived in the that part of Bertie County and in eastern North Carolina.

They had no interest in allowing the English to explore and gather intelligence about their area and about their villages, and so they attacked them and drove them back out to Roanoke Island.

This is well documented. We know that they fled to the island, and we know they kind of prepared for another attack. But Drake arrives shortly after this, and he basically picks up the explorers and he releases these Africans on the island and in eastern North Carolina. And he sails back to England with these early explorers who had really agitated the local Indians as well as devastated the local Indian populations from their spread of disease.

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This is a recreation of the attack on Lane's expedition on the Roanoke River.

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And these again, the Africans that were released on Roanoke Island, most of these Africans, as I said between 3 and 600 regiment and 700 and you've created basically an African regiment.

Most of these Africans were armed. They were given guns and they used their guns to fight for England and so when these Africans were released on Roanoke Island, one of the things that we see happening is that these Africans have weapons.

They have, you know, training and they are prepared to exist in this hostile landscape.

In fact, many of these Africans were Maroons. What we call runaway slaves throughout the Spanish Caribbean and throughout the Americas. and they had lived in very harsh conditions, in swamps and in the mountainous areas of the Lesser Antilles and Greater Antilles and Florida.

And so, when they were introduced into eastern North Carolina with their weapons, they were actually given a tactical advantage over the native populations that were there. And then you have to also remember that those native populations had been decimated by diseases that were spread by the early explorers.

As I mentioned in my previous presentation, wherever the English went to try to interact with and trade with the native peoples there in eastern North Carolina, they brought disease and before they left or as they were leaving, hundreds of native people begin to die. The old, the young, from different diseases that the Europeans had brought.

And this became so bad that when the native people saw the English sailing up the various waterways in eastern North Carolina to try to make contact with their villages, they abandoned their villages, and they ran away. They did not want to have any contact with the English because they saw them as harbingers of death.

And so, when we get to the Tuscaroras on the Roanoke River, again that is their reaction to the English coming into their territory. Not only did they not want them to explore and understand anything about their territory, but they also are very aware of the fact that they had brought disease.

Now this is important, and I'll move quickly. When we talk about the introduction of the Africans and the fact that the Africans are well armed and the fact that the Africans had were accustomed to living in swamps and in hostile environments because they had done so in the Caribbean, in places like Cuba, places like Puerto Rico and Jamaica, as well as Florida.

So, the environment in eastern North Carolina was nothing that they were not familiar with and they certainly knew how to navigate it.

And we will see that and see the impact that they have on native peoples because as I mentioned before, many of the Indians like the Machapungas, the Bear River, the Mattamuskeet. These Indians did not exist in the earliest maps and drawings that were done by John White of Eastern North Carolina.

They come into existence later in the 1600s and at the time of the Tuscarora War, and many of these native peoples basically are black Indians. And they appear to be black in appearance.

Many of the remnants of those Indians still exist in Hyde County and throughout eastern North Carolina, and Pasquotank and Perquimans.

Some have identified themselves as African Americans. Others still identify themselves as Indian, and, you know, they are still they descendants of these people are still scattered throughout eastern North Carolina.

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This is a drawing of that voyage that we just talked about. If you look to the northeast of your map or the right top corner of your map, you'll see a fleet of ships returning from the New World. But that fleet of ships left, went along the coast of Portugal along the West Coast of Africa.

If you follow the line coming from England, you see the fleet in the Atlantic Ocean approaching the Lesser Antilles, the Spanish Islands, and the Lesser Antilles. And then of course, you see the route that they took through the Lesser Antilles, attacking Spanish islands, attacking Spanish ships, attacking Florida, Fort St. Augustine, FL and then going up the coast to North Carolina and then returning to England.

On this voyage with these African soldiers that they picked up in the Caribbean and promising them their freedom if they would fight for England, the English amassed a fortune. They took gold. They took silver. Precious, you know, all types of precious metals and precious stones.

And when they arrive back in England, the wealth that they extracted from the Spanish colonies in the Americas was used by the English government to build the British Navy. And basically, enrich and build the British Empire and their future, you know, exploits in the Americans.

So, it's a story that's not talked about. There's a lot of North Carolina history and a lot of history with natives and African peoples that has been left out and we haven't really discussed.

Traditionally, scholars said, well, these people must have died, you know when they arrived in the Americas, but as I've tried to outline for you based on their background and their immunity to diseases like malaria and smallpox, these Africans obviously

survived in eastern North Carolina, and you can see the impact that they had on the various native peoples in eastern North Carolina.

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It's also important to understand that in this group of Africans that there was a mix of people. There were some Jews, there were some Muslims, there were some Moors. Moors are north Africans, and there were West Africans.

So, there were numbers of different peoples, including Native Americans from the Caribbean, from places like Puerto Rico and Cuba, all of whom were trying to escape the oppression of the Spanish in the Spanish colonies.

And who were very willing to join the English and assist the English and their assaults on the Spanish in North America.

A lot of people forget that the Muslims and the Moors occupied Portugal and Spain for centuries before they were able to unite themselves under Catholicism and expel them. And they were able to do that with the assistance of Moors and I always point back to Shakespeare's and the Opera Othello and the play and the opera about the African general who helped the Spanish in their campaigns.

So, the Spaniards were quite familiar with Africans and the English didn't have quite as much familiarity, but they did become familiar with them. But they were seen as soldiers and they were basically used by the Spanish and then later by the English to get a foothold in North America.

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So, it's important for North Carolinians to understand that when we look at our history and we talk about the history of African Americans and Indian African people in eastern North Carolina and in North Carolina, that our history predates the history of enslaved people in Virginia who arrived in 1619 by at least 33 years. And this is just for North Carolina.

But if you go further south to South Carolina and to Florida, you'll find that of course Africans were introduced by the Spaniards even before that Port St Augustine's, which is today, Jacksonville, FL was an all-African Garrison.

It was basically manned by all African soldiers and it was their goal, their role to pacify the Indians in Florida and along the road that's called Zacatecas, which was to go across towards Texas.

So, there have been an African presence in Florida, in South Carolina, in Georgia under the Spanish and with the Spanish from the very beginning, from exploration going back to the times in which Africans were used as soldiers and generals, and the Spanish and Portuguese armies to expel the Moors and the Muslims from Portugal and Spain.

And so, in North Carolina, it's important to understand that the English just basically took a play out of that playbook, and they employed these Africans to help them get a foothold in North America as well.

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So, when we talk about African triracials and African Indian white people, again, we see native peoples, the Algonquian speaking peoples of eastern North Carolina absorbing Africans and Europeans and other Indians.

And we see the Tuscarora doing the same thing as Indians get displaced by European expansion and settlement as Native Americans are impacted by disease, and we see how disease is ravaging our world in our country and changing our lives today.

And as I've said, oftentimes, imagine what would happen if you did not have a we didn't have this technology. If we could not Zoom, I mean imagine what would have happened to our population and the decline in the population based on this outbreak of disease.

So, the same thing happens to native people and then native people, women as well as men, they are they, they need a community to survive. It is a landscape that has still wild animals. It still has, you know, farming that needs to be done, the building structures.

And so many native people readily accepted into their community and adopted people, whether they were of African descent or European descent, who were willing to be a part of the community and to put the Community first and help these communities to survive what was already a hard existence but made harder by the invasion of Europeans and the impact that the English and other Europeans were having on native peoples and native societies.

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So, we have Creolization. Certainly we have some whites who have no mixtures. We have some Africans that have very little or no mixture and we have some native peoples who may have little or no mixture.

But there are many people who are either part white and part Indian, part black and part Indian, part Indian and part native. I'm sorry, native Indian and African native and African, but there are mixes of all three and after centuries we're talking centuries. I mean, this is all happening over 400 years ago, after centuries of intermixing. It may be if you do your DNA test, you see less Native American blood, but it's important to understand that Native Americans were foundational to the beginnings of the colonies, and many Africans and European peoples, you know, have a mixture of one or more of those elements.

It's also important, though, that there is a significant, particularly here in eastern North Carolina and southeastern Virginia, a significant triracial population for people who are both Indian, black and white.

And they may identify themselves as Indian, they may identify themselves as African American, or they may identify themselves as white, but they understand that they have this mixed heritage.

Take one group for example. The Melungeons, who really have roots in eastern North Carolina, have all these elements, Muslim, Jews, West African, you know, background. And they moved into the mountains.

Their home place is Davarity, Tennessee, and they basically will basically in that region they will live and you know, intermarry and create a community in the mountains of North Carolina and Tennessee and Virginia, West Virginia, Eastern Kentucky.

Understanding that they are not like the rest of the peoples of that region and oftentimes are, you know, persecuted by their white neighbors because of their obvious mixture.

But they now today many of the Melungeons, embrace that mixture that triracial heritage and many of them are beginning to trace their ancestry, which traces back to eastern North Carolina and South Eastern Virginia, where we know that this is the beginnings of some of these mixed peoples.

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So, there are a series of questions. Again, I will, you know, post them. I won't go through the entire question, but the bottom line is, you know, we talk about these early settlements, you know, how did black and Indigenous people collaborate and build communities both separately and together?

And the answer to that question is certainly they did do that, but it's important to remember that there were at least four distinct types of communities that involved Indians, blacks and whites, and what would come triracial communities. There were the settlements themselves.

Native people were enslaved and put on plantations with Africans, and you also bring in white indentured servants. So, Indians, blacks and whites, on plantations in southeast Virginia and in eastern North Carolina intermixed and intermarried with one another.

Then we see in the swamps, particularly the Great Dismal Swamp, but also the Alligator swamp, we have Maroon societies, these Africans that are dropped off in eastern North Carolina, they make alliances and intermarry with Indian people, Indian women who are in eastern North Carolina in places like Hyde County.

And they end up being independent people and still seeing themselves as native people and they exist and live throughout eastern North Carolina and in the swamps of eastern North Carolina.

Then you have frontier settlements in the 1600 Virginia. Originally, when Virginia was founded, there were indentured servants. There were Indian black and white indentured servants. There was no real distinction being made between any of these groups of people.

When you finished your servitude after 5-to-7 years, you could basically be free and you could go and, after your servitude, purchase land and begin to grow tobacco and you know, try to make a life for yourself, just like the other white planners.

Eventually, Virginia began to change the law, and they evolved into what we call race-based slavery. And they began to legislate that whites and blacks could not marry, that whites, blacks and Indians could not, you know, marry and own property in Virginia, even though there were many peoples who had already intermixed.

So, we had already triracial and biracial people who were Indian and black, white and black, Indian, white and black, and they were basically forced out of Virginia because they would have had to become slaves because they begin to move to race-based slavery. And if you had any African ancestry, you were gonna be considered a slave.

Many of these people will move to the frontier, so when we talk about the frontier settlements and we talk about mixed race people on the frontier settlements, some of the first people to settle the frontier and really negotiate and trade with other independent Indian nations on the frontier, like the Tuscarora, were mixed-race

people. Because they found it easier and better to live with native people than to live in the white settlements where the whites were trying to force them into slavery and servitude.

And then finally, native nations, and we talked about the Meherrin, we talked about the Nottoways, we talked about the Tuscarora as well as the Bear River and the Muchapungas and the Mattamuskeet. Most of these independent Indian nations, they adopted runaway slaves, Africans, as well as poor whites who were indentured servants, who did run away as well. And so they adopted these people into their nations and they intermarried with their nations.

And as I mentioned to you before, the Tuscarora claim responsibility for destroying the lost colony and taking the white settlers that were there, and they routinely, they and their kinsmen, the Six Nations harbored runaway slaves and intermarried, and intermixed with them.

So, many native nations in the eastern U.S. on the frontier or border with white settlements had mixed race people and were mixed race. Not all of the Indians in the nation were, but a number of them, a significant number of them, were of mixed race.

Because at that time native people did not, and still I think for the majority today, it wasn't about race, it's about, you know, kinship and most of them were matriarchal. If your mother was a Native American, if your mother was a Tuscarora, then the child is a Tuscarora.

Whether the father was White, whether the father was Black, whether the father was Cherokee, if the mother is a Tuscarora, the child is a Tuscarora, and most of the nations in the eastern United States, that was how they developed their communities and their societies.

So, they were based on the bloodline of the mother and they basically, the children followed the bloodline of their mother. So, in that sense, you could have a native woman who might have a child who was dark skinned, who looked like an African. Or have a child that was light skinned with blonde hair and blue eyes and looked like a white person.

But the mother was Indian, so we see a lot of that happening with many of the native peoples in eastern North Carolina during this period.

EURE: Okay, Dr. Smallwood. I know we have at least one question, so at this point, are you ready?

SMALLWOOD: Yes, I'm ready.

EURE: Alright, this is Akeem from Elizabeth City State University.

How transformative do you believe, including this information into formal education would be, or could it be?

SMALLWOOD: Well, I'm a person who believes that education matters, and the better educated people are, the better decisions that they make.

And I would say coming from eastern North Carolina and sharing a heritage that, you know, is what I'm trying to, you know, teach people.

I think that for everyone understanding this history and understanding how we are all connected, uh, is beneficial, and I certainly like, would like to think, that many of the people who reside in that region in eastern North Carolina, understanding like their, food ways, their cultural ways and things that we do in eastern North Carolina, how heavily influence they are by our native ancestors and by the native people, even the foods that we eat, corn beans and squash with the Tuscarora and Iroquois called the three sisters.

Those things did not exist in Europe prior to contact with Europeans and Africans. They were introduced to Europeans and Africans by the Native Americans. So, there's just so much that I think we can all learn from understanding how interconnected our lives are and were during this particular era and how over time, people forget, and they move apart and move away. But how much we had in common?

EURE: We have another question.

This is from Dr. Chris O'Riordan-Adjah from Wake Tech engineering. A great presentation and information. Is it possible to get these PowerPoints, thanks.

And I can answer that too. Yes, they're going to be housed with the Michael. Eure Show and you can email me, Chris and I'll send you all of the slides and also you can get them directly from Dr. Smallwood.

Alright. Any other questions? If not, I'm I'm gonna just announce. Normally we try to keep this... oh another one, from the Elizabeth City.

Thank you for answering my question.

My alma mater, ECSU, is in Pasquotank County. Great presentation.

Thank you, Akeem.

Okay, and Akeem used to teach a class at Wake Tech as well, so that's how I met him, and we took some students on the trip down there before the pandemic. And we're going to take some students to A&T when the pandemic is over.

Otherwise virtual and I know a lot of you have to leave at 12:30, but we're going to continue and we're gonna do this just like we're in class, and we're gonna go all the way up until 5 minutes till one.

So, now Dr. Smallwood, you can continue.

SMALLWOOD: Okay. Alright, so next slide please.

So, this is just illustrating some of what I was talking about.

So, we've talked about eastern North Carolina. We've talked about exploration. We've talked about the English making efforts to try to plan a colony at Roanoke. We all know that that colony failed. Many of you didn't know about the fact that they were Africans left there as well.

But what this map illustrates is as Virginia, and then, of course, when the English come back in 1607, they attempt to set up a settlement in Jamestown, which is successful and from Jamestown, they begin to expand, you know, north, west and south, back into North Carolina where they had failed to really get a foothold for quite a few years earlier.

This map illustrates after the passage of the laws to change, you know, who could be considered a slave, or who could be put into individual servitude to Africans and making Africans basically slaves for the rest of their natural lives.

Many of these mixed-race people, they were already biracial and triracial Indian and black, Indian, black and white, flee Virginia and move down into eastern North Carolina. Particularly in Bertie County, where a lot of the earliest settlers of Bertie County were mixed-race people who settle in Bertie County with the Tuscarora Indians. That region down there was controlled by the Tuscarora.

There were Maherrins to their north, as you see on this map, to the west there we're Maherrins. And of course, there were Nottoways in Virginia, just on the border with the settlements.

So, and again, the Nottoways the Maherrin and the Tuscaroras are all Iroquois. They're all in military alliance.

Many of the native peoples to the east, the Powhatans, would be in fractured and being enslaved by the English as they expanded in Virginia, and they were coming

down into northeastern North Carolina. Had already had a devastating impact on native people in eastern North Carolina, and many of these people were coming into military alliance with the Tuscaroras because of the fact that they were the strongest native group there on the border with on the frontier with the English you were coming in.

So, this map illustrates the English campaigns in eastern North Carolina and the routes that they took to move into Pasquotank, Perclamente, Chowan, Currituck counties, and then over into the Bertie Precinct, and what became Bertie County?

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So, these settlements continue to grow and as these maps are illustrating, as these settlements grow, you do have the great Dismal Swamp, which can't be farmed and is very problematic for whites and lots of Native Americans and Africans move into the Great Dismal Swamp and they intermarry. And they're also runaway white indentured servants, or whites who just don't wanna be under Virginia rule, who move into the Great Dismal Swamp as well.

And then you see down in the southeast with the Alligator Swamp, it's the same thing.

And you need to remember, so, if you're studying early colonial documents that the Virginians considered northeastern North Carolina to be Virginia, they called it Old Virginia.

So, eastern North Carolina, all this area that you see shaded in Gray, all of this is considered Virginia. And so, Virginia pretty much policed the area, but they continue to expand west and trying to acquire, you know, good tobacco land in the coastal plains and in the Piedmont. And they just didn't have the energy to try to track these Maroon communities in the Great Dismal Swamp. Which I've already explained, were basically independent sovereign Indian, Indian-African, mixed nations in the Great Dismal Swamp and the Alligator swamp of eastern North Carolina.

What they did is just went around it. They tried to avoid those people, but those people existed as independent sovereign people in those areas and it became somewhat problematic for them until they begin to drain the swamps to try to get those people out.

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So, we see large numbers of white-indentured servants. We see large numbers of English settlers beginning to move into the British colonies in the Caribbean as well

as in Virginia and North Carolina, and even in the northeast, in places like Massachusetts.

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And because of the importance of tobacco and the expansion of tobacco plantations throughout Virginia and Northeastern North Carolina, the need and the demand for labor became very intense. And they will begin the process of importing large numbers of Africans as well.

And so, we see, you know, eventually 10s, you know, hundreds, thousands of Africans being brought into North Carolina and Virginia and into the 13 colonies, as well as the British Caribbean.

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So, we see the development of colonies of English influence, you know, the English colonies in Virginia, North Carolina, Maryland, and even in New England with Massachusetts as well as places like Rhode Island and Connecticut.

But there were other European nations, the Dutch along the Hudson River valley. The French along the Saint Lawrence River Valley and even, you know, the Swedes.

So, we have other Europeans who are attempting to settle, but in all of these areas, they're Africans being introduced as slaves in all of these areas. And these Africans are running away and these native people are taking these Africans in and they're intermixing and intermarrying with them.

And they are opposed, you know, in the Northeast and northeastern Indians stand opposed to slavery.

Now why this is the case, I'm not completely sure, but the Six Nations of the Mohawks, the Oneidas, the Onodegas, the Cayugas and the Tuscaroras, along with the Meherrins and Nottoways with their brothers and kinsmen, tended to stand against African and Indian slavery.

And they tended to oppose the expansion of slavery into their territories. And you can see there at the locations of their territories on this map and also the Indians that are aligned with them, which would include the Delaware Indians, the Nanticoke Indians and even those members of the Powhatan Confederacy who have not already been enslaved or destroyed by the English in the Chesapeake River Valley or the Chesapeake Bay region.

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So, again, we'll talk a little bit about the slave trade, the Native American slave trade and the African slave trade, and I should be able to touch on the Tuscarora War.

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Many people know about the African slave trade. Fewer people know about the Native American slave trade. There were millions of Native Americans, beginning with the Spanish in the Caribbean, who were shipped out of the British Caribbean. We talked about this in the last presentation, back to Spain and Portugal and many of the women were sold as sex slaves and concubines to the various families in Europe.

The same thing happened in North America. People tend to not understand that there was a brisk Native American slave trade and that, yes, other Native Americans assisted the English in enslaving Native Americans.

And so we see that the Tuscaroras were caught up in this trade. Native people were not unlike Europeans or like African peoples. They had long-standing disagreements and conflicts with one another, the Catawbas, the Cherokees, the Creeks, the Yamasees. They did not get along with the Tuscaroras and their allies, you know, the Six Nations or the other Indian groups that we're aligned with them like the Saponies and the Tutelos and the Choanokes.

And so, then when the English offered guns and gunpowder and munitions to Native Americans, if they would assist them in destroying native nations, or in slaving those nations, there were nations that did involve themselves in that slave trade.

So, like Africans, being involved in the African slave trade and then selling those Africans to Europeans, there were Indians who were involved in the native slave trade and they used the weapons that the English gave them to defeat and destroy their enemies. And those Indians were sold off into slavery.

One of the largest, biggest causes of the Tuscarora War was the kidnapping and enslavement of Tuscarora women and children, which was occurring by white settlers who were moving into eastern North Carolina and by other groups of people.

This set off the Tuscarora War, which became the bloodiest and most destructive war in colonial North Carolina history.

But there were 10s of thousands of Indians, millions of Indians, that were kidnapped and sold into slavery and shipped to the British Caribbean.

While I have this illustration up, I will mention just very briefly. Generally speaking, of the men and boys were sometimes shipped to places like Massachusetts into New York and Philadelphia, but what they didn't realize is that the Tuscaroras in particular were allies with the Six Nations. So, as soon as these Indian males got north, they ran away to the Six Nations.

And as I said, the Six Nation never returned slaves, and in fact it was almost inciting a major continental war with the enslavement of Tuscaroras.

So, they began to ship the Tuscarora men and boys over a certain age to the Caribbean. To Jamaica, Saint Kitts, Nevis and they would be seasoned there. They could not run away, they could not get back. They knew the landscape and North America better than the English did, so they couldn't escape and get back to their people. So, they sent them to the Caribbean.

They kept Native American women, and they shipped African men who had been seasoned in the British Caribbean to the mainland, and they intermarried them or bred African men with native women.

And of course, the native men that were sent to the British Caribbean, they paired them with American women in the Caribbean.

So, there was a process, and this trade did exist. North Carolina was a part of the trade. One of the causes for the Tuscarora War, and even at the end of the Tuscarora War, over 1/3 of the people are gonna be slaughtered in the war. A third of the people are gonna be enslaved and shipped to various plantations in Virginia, North Carolina, and the British Caribbean. And they're gonna be made into slaves, and they gonna be mixed with African people.

This is a forced mixing biracial, triracial mixing, and we've talked about all the different ways in which native people are mixed with Africans.

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Again, just illustrating that slave trade in the European nations that were engaged in it.

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And then again, I'm getting to the question of how slavery affected both communities. That's both African communities and Native American communities.

And as I've illustrated again, as people are introduced and the need for labor and the legal expansion of slavery, both Native Americans as well as Africans, are caught up

in what we call the Native American slave trade, and they are being basically used as slave labor to clear land and to cultivate cash crops, particularly in North Carolina tobacco.

And again, and it has to be touched on, it does split Native American nations in between slaving nations and non-slaving nations.

And we look at the divide today between the north and the South and that divide basically Virginia, North Carolina. I talked about, in the first part of this presentation, the Northeastern Woodlands and the Southeastern Woodlands. The Northeastern Woodlands pretty much runs down to the Cape Fear River, and it includes the Tuscaroras and the Algonquins that were on the coast, the Machapungas, Mattamuskeet, Bear River, etcetera. And it goes from there along the Cape Fear River northward.

So, the Indians South of the Cape Fear River and it gets sources here in the Triad and region and the Winston Salem, Greensboro region. Those native nations South of that river, they, like the Catawbas, the Yamasees, the Cherokees, they became involved with the slave slavery, actually taking native peoples and selling them as slaves.

And as a result of that, unfortunately there became conflicts between the northeastern Indians, the Tuscaroras and their allies, and the southeastern Indians, which led to wars between the two groups of people.

So, slavery had a very negative impact on native people in North Carolina in terms of dividing native people, and they'd already had disagreements or conflicts before. But the slave trade really only intensified these differences between native nations that were present in North Carolina.

Next slide please.

This is just the I won't go through all of these dates for this. The evolution of the laws pertaining to African people in Virginia and North Carolina. And remember, northeastern North Carolina was considered part of Virginia until they separate and create North Carolina as a separate colony. And so the laws that were being passed in Virginia would have impacted the peoples in, the native and African peoples all peoples, in North Carolina as well as Virginia.

I point you to go down to, start with D in 1662, that the children follow the condition of their mother, and you remember that I mentioned to you that native people were matriarchal and that it didn't matter who the father of the child was. But if the woman was Native American, the child was considered Native American.

And if it was considered Native American would have been considered free. So, the law is being adjusted here to say that, you know, if a person is enslaved, then the child will follow the condition of the mother, and they would be enslaved.

Also in 1664, I'm skipping along here, but in 1664 we see interracial marriage being banned in the colony and any free woman who marries a slave will serve the slaves master until her husband dies and their children will be enslaved.

So, we see again that there were intermixing that was taking place between whites and blacks and whites, blacks and Indians. And we see laws trying to deal with them.

I always point out to my students that we don't pass a law until we have a problem, right? We didn't pass seat belt law until, you know, people are being killed, not wearing the seat belt. So, we made it mandatory.

We didn't pass drunk driving laws. People can't drink and drive until people starting to be killed and we said we gotta do something about it. So, we passed a law.

So, when you look at this legislation, these laws that are being passed in Virginia and they're impacting North Carolina because North Carolina's seen as a part of Virginia, you have to understand that this is something that's happening. You know, how rampant it is, but it's happening and it's problematic to the leaders of Virginia and they wanted to change it.

Next slide please.

And then the last of these laws that I think are very important as we go to 1664 and, let's see, [indecipherable] we already did that one.

So, we go down to 1670 and we talk about Indians being captured elsewhere and sold as slaves to Virginia, were to serve for life and those captured in Virginia until the age of 30.

The point is that you see that there is a very brisk Native American slave trade taking place in Virginia and in North Carolina in the 1600s.

Next slide please.

Here what we wanna point to is, go down to 1682 and it says all servants who were negros, Moors, mulatto or Indians, we're to be considered slaves at the time of their purchase, if neither their parents nor country were Christian.

And you heard me talk about Moors before, right? You heard me talk about Muslims before, right? We've been talking about African Americans and Indians, right?

And so, what is a negro and what is the mulatto? Well, many of the early documents will show mulattos as being black and Indian, and so we assume mulatto are people who are black and white.

But we'll see, if you look at the colonial records and you look at slavery, you'll see that black and Indian are considered negros and they're considered mulattos. And so we're basically classifying mixed people and pulling them away from their traditional way of interacting with one another to create a slave society, so that you can have an insulative labor force that will help to enrich the land owners and the plantation class.

Next slide please.

And so, I'm going to stop with these. I won't go into a whole lot more detail, but you see by 1691, you know, 1691, you know, owners were compensated for negro, mulatto or slaves that were killed resisting.

And then in 1691, we also see a law being passed forbidding the miseducation of, abominable mixture between, you know, Africans and whites, or Africans and Indians. And then any white, you know, man or woman who marries a negro, mulatto or Indian is to be banished.

We talked about the people moving from Virginia to eastern North Carolina, to Bertie County, that they're gonna be banished. So, the point is what I'm saying is that they are finding people, they're banishing people. But laws are being passed to try to separate these people, but they're mixing them all together and just calling them negros or calling them blacks, when in fact they are mixed heritage and if they were in Indian communities or Indian societies, they would be considered Indian.

Okay, so, we'll pass through this next slide please.

And then again, these last ones I point out just because again talking about mulatto, again, it's 1705, it's important to remember that North Carolina doesn't legalize slavery until 1715, which is, uh, two years after the end of the Tuscarora War.

And one of the reasons why they're doing this is because they have now captured all of these Indian, Tuscaroras, Mattamuskeet, Bear River. All these different Indians who have aligned themselves against them in the war and they made them slaves.

And then we go up to 1705 and it says the mulatto is defined as the child of an Indian, the grandchild or great grandchild of a negro, right?

So, we know that Indians and blacks have intermixed and been intermixing for a very long time, probably as free people, most likely as free people in the swamps. And then they're being captured, and they're being sold into slavery on plantations in Virginia and North Carolina.

And so the law is adjusting to deal with these Africans, these mulatto and Indians, you know, and they're gonna be prohibited from holding office, prohibited from owning land. And laws are gonna stop them from being intermarried with what is considered the pure whites or whites who are not of any mixed ancestry?

Okay, next slide please.

And so now we're coming into the Tuscarora War, and we're gonna wind down this presentation if I have time.

So, you know, Michael, you have to let me know, Mr. Eure, let me know when to close out, but we'll wind it down real quick.

As I mentioned, the Tuscarora War was as much about slavery and about the kidnapping and enslaving the Tuscarora women and children, and the allies of the Tuscarora, the Algonquin peoples in eastern North Carolina, as anything else and that is what will set off that war.

Next slide please.

And so, we see the Tuscarora sitting in eastern North Carolina. I talked about the Cape Fear River being the dividing line between the northeastern Indians and southeastern Indians, and so not just the Tuscaroras, but they're allies. The Hatteras, the Cape Fear Indians you know that are in eastern North Carolina.

These Indians all tend to be opposed to the institution of slavery because so many of their women and children have been enslaved and mixed with Africans, and so they are gonna engage in a great war, a great military campaign against the whites to end their expansion and their colonization of their homeland and to basically push them out.

You see to the southeast, those Indians south of the Cape Fear River, the Catawbas, the Yamasee, the Cherokees, the Creek, the Chickasaws, Choctaws. What we eventually call the Five Civilized Tribes, they were all actually slaving Indians.

They all actually owned slaves, and forced, marched slaves out to Oklahoma when they moved to Oklahoma, after Indian removal. But they are involved in the Native

American slave trade and later in the capturing of runaway Africans throughout the 16 and 1700s.

In fact, the Timucua Indians that you see down here in Florida and the Appalachians were completely decimated by the Cherokees and sold off into slavery to Charleston, South Carolina, and shipped to the British Caribbean.

So, slavery had a very negative impact not just on North Carolina and Virginia, but on the Deep South as well. And we still see lingering and lasting effects of this institution on just not just African people but native peoples as well.

Next slide please.

So, this map shows the villages, the Tuscarora villages in eastern North Carolina. Just at the start of the Tuscarora War and the roads leading into the southeast to where the southeastern Indians are.

Next slide, please.

And again, these are the Native Americans that were in alliance with one another's against the colony of North Carolina during the Tuscarora War.

So, there was Seneca Indians would come down from New York State, there were Iroquois Indians who were supportive.

Not just the Senecas, all of the Six Nations, but the Senecas, one of the largest groups, the Monacans who Jefferson said were Tuscaroras, but they were a mix of Tuscarora and Siouan people.

But the Monacans of the Piedmont of Virginia, Nottoways, who I've already said were, you know, basically Iroquois and Kinsman or branch of the Tuscaroras. The Meherrins and then Mingos, who tended to be a mix of Seneca and Tuscarora, who did not follow the matriarchal bloodline. They were a part of this alliance as well.

And then to the east, you had Machapunga Indians, your Bear River Indians, your Mattamuskeet Indians, the Core and Neuse Indians, all of whom were of mixed ancestry. You know African, Indian, African Indian white ancestry. And they create a confederation that will fight against the white settlers who are trying to expand into their territory and to enslave their people.

Next slide please.

This is just an advertisement that was at a Boston Post office, and it illustrates the selling of a Indian boy from Carolina, that's what was highlighted. Again, this is just

documentation showing the enslavement of Indian people from the Carolinas and that they were being shipped not just to the Northeast but to the Caribbean.

Next slide please.

And this is the Tuscarora War Council. You know, with their whites there, John White, I'm sorry, John Lawson and Baron Christoph Von Graffenried. Christoph Von Graffenried, who were held.

You'll see in the center there two white men with their hands bound, and the one African with his hands bound.

I have to explain this illustration to people because it gives the impression that the Africans were treated the same as the whites.

They were actually two Africans that, but with Lawson and Von Graffenried when they were captured by the Tuscaroras and put on trial for kidnapping and selling into slavery Native American women and children.

Both Africans were immediately freed, allowed to go free. One African joined the Tuscaroras and participated in the war. The other African hid in the forest and then returned to John White and after he was tried and released. I'm sorry Graffenried.

John Lawson was actually executed by the Tuscaroras for his crimes against the Tuscarora, but Baron Graffenried was freed because the chiefs spoke in his favor, and he was freed.

The slave that was with Graffenried, one of the slaves, hid in the forest and then returned to Graffenried when he was released. Graffenried drew the illustration, and he drew his faithful slave there beside him because he was loyal to him and returned to him.

But the other slave is not represented in the image because he did not return. He joined the Tuscaroras and the Tuscaroras were known for taking in runaway slaves and adopting them into their nation. and those slaves, oftentimes of course, helped them design fortifications with them when they fought against the whites during the war.

Next slide please.

These are images of the attacks, Tuscaroras attack plantations and settlements, and they freed Africans unless the Africans took up arms against them and supported their white slavers.

So, they again during the war, again they made a distinction between the Africans who were enslaved, who they saw in the same condition as their loved ones who had been kidnapped and sold into slavery. But they did not appreciate the whites who had come and taken their people and sold them into slavery.

Next slide please.

But it's also important to understand that during the Tuscarora War, in the first war, and second, there were two wars. The Tuscaroras were united in the First war and in that first war pretty much had defeated the whites in North Carolina.

It was Native Americans, Cherokees, Creeks, Chickasaw, not Chickasaws, but Catawbas and Yamasees who aligned themselves with the whites and created an overwhelming force that defeated the Tuscaroras at Fort Neoheroka and basically ended up destroying the Tuscaroras, killing a third of them, enslaving a third of them, and then the rest became refugees and either fled North Carolina or dispersed into the swamps throughout eastern North Carolina.

There are numerous descendants of the Tuscaroras in eastern North Carolina today. You know, in Robeson County and other various counties between Robeson County and Bertie County. But numerous descendants of Tuscaroras and the other Indian groups, the Mattamuskeet, Machapungas who fled into the swamps and remain in North Carolina and refused to leave.

And Neoheroka, there was a memorial put there a couple of years ago. It is still considered one of the largest mass burials of native people, over 900, close to 900 people were killed and burned alive in the Fort during the final siege at the Fort Neoheroka, and it's still in Snow Hill, NC, today.

And a memorial to those people who were killed in that battle was put up a couple of years ago, which I thought was a wonderful thing to talk about, you know, what had happened in terms of the sacrifice that Tuscarora people had experienced there during the Tuscarora War and the impact that it had on the Tuscarora people in North Carolina.

Next slide please.

So, and again you have to close me down because I mean we were wrapping it up.

The war ends. These are the nations here, the Cherokees, the Creeks, the Yamasees, the Catawbas and then white slavers, who basically destroy the Tuscaroras in eastern North Carolina and enslaved them.

And it leads to what we call the Tuscarora diaspora, because even though they were many Tuscaroras that stayed in North Carolina as refugees in their homeland fleeing persecution and violence. Others left North Carolina and settled in a host of places.

Next slide please.

It's important to understand that following the Tuscarora War and the acquiring of Tuscarora and their allies land in eastern North Carolina. In a skirmish after the war in 1715 with, in which White was wounded, wasn't killed, he was wounded by Tuscaroras, the state of North Carolina issued a general order that called for the complete destruction of the Tuscarora nation, as if they've never been peace made with them.

That order led to the systematic slaughter of the remaining free Tuscaroras throughout eastern North Carolina.

A lot of people in eastern North Carolina, if you talk to them, they're of African American, Native American, or mixed European ancestry, they'll say that they're Cherokee.

Now Cherokees were never in this part of eastern North Carolina other than during the Tuscarora War. Cherokee lands began in Tennessee and the mountains of Tennessee and North Carolina.

But the Cherokees were great heroes to North Carolina for their role in the destruction of the Tuscarora during the Tuscarora War.

So, I believe as, and this is an assumption, you know that as a defensive mechanism or a way to preserve their existence, many remnant peoples who are Tuscarora or other began to say that they were Cherokee to basically preserve their existence in eastern North Carolina.

Because Tuscaroras, if they knew you were a Tuscarora, you would either be killed, or you would be enslaved. Your women and children would be taken and enslaved.

And so many of the Tuscaroras who were left in eastern North Carolina after the war, who did not migrate out, just kind of went undercover and just blended into the white and the general black population in eastern North Carolina.

EURE: Alright, I'm gonna interrupt now.

Although I think it was very, very, very interesting and we have some comments. But I also wanna say anybody who wants these slides, please email me and I'll get them

to you. Dr. Smallwood has given us that great privilege and thank you for willingness to share.

So, any of teachers that want to share this with your students or expand on this conversation, or maybe even ask about Dr. Smallwood do a sub, because all of these things that we talked about today were really like a whole semester. You know today and the last time and we did all that, you did a great job of maintaining, you know, your... I can tell you're a Rhodes Scholar for real.

And I know that means you travel throughout North Carolina doing presentations and virtually I thank you for sharing your expertise with Wake Tech students, faculty, staff, and the community.

The first again is from Chris O'Riordan-Adjah. Thanks for sharing about the Native American slave trade. I always wondered about that. This is great. We definitely like to learn about.

Thanks, Chris.

And Zach Oxendine, I know some Oxendines, but that's great information. They're from down in. Is it Robeson, not Robeson County but Pembroke area?

Chris again. This is just great. Chris, you just liked a lot, didn't you?

I just watched a five-part series on slavery by Dr. Henry Louis Gates on the frontline, which started in 1500s, but he went through the timeline was very quickly, but this is great.

And Christy Shields again, our Student Activities Director, and you got to meet her backstage earlier. Great information. Thank you so much for sharing your expertise.

Tanya Beatty. That's interesting about the Cherokee label. I didn't think of that.

And Akeem again. Do you know any ancestry research that can distinguish the Indian ancestry?

So, this is a question for you.

SMALLWOOD: And yes, if you reach out to me by email, I can give you some links, but there are several, especially with DNA today, there are several projects that really go through peoples connections to various native groups and I can give you the links to those and they actually use DNA as well to try to match families and match people.

So, yes, there are, they're old sources that talk about family names, because there are certain family names, as you know, the Michael just noted the Oxendine's, just like Locklear's down in Robeson County. You got Locklear's, Oxendine's, Lowry's. I mean, there are a couple of families that are very, very prolific, prominent, well-known families that are connected.

So, yes, there are lists of native families and native peoples, and then people have been using DNA to match those people as well.

And even with some of the mixed-race people, you know, I think Tanya Beatty, I've talked to some folks that are part Saponi, part Lumby, and part Tuscarora, and then, you know, they have these mixes, and you have clumps of family names with the Melungeon, and they overlap. Whether we're talking about Gibsons or we talk because you can see there's a reservation in Canada that's a Tuscarora Six Nation. Reservation, called Gibson.

It has a native name as well, but it was called Gibson for a long time and we had Gibsons all over. You'll find Gibsons with the Melungeon name as well as with some Indian families.

But there are some families that overlap and some that don't. It's all a matter where they settled, and who they intermarried with, and you'll have, you know, consistency with certain family names.

EURE: Laura Bethea from my office of Career and Employment Resources. Wow, this is a wealth of information. I'm intrigued to learn more. Thanks for sharing your knowledge and expertise with us today. And Laura also works on our Equity and Diversity Projects at Wake Tech, which I think she does an excellent job with that. Making sure that we have equitable outcomes for all of our students.

Finally, I'm gonna let you have the closing word, and I'm gonna say this is the Michael Eure Show version of the Martin Luther King Holiday celebration.

And I know people like to do breakfast's and sing Kumbaya, but I think this kind of information is very relevant to what Martin Luther King stood for. And I hope that we will celebrate it virtually,

And I would also say the North Carolina Museum of History will be hosting the statewide kick off for Black History Month for North Carolina on January the 30th, the last Saturday. And you can go to the museum's website and get that information and you can sign up for different workshops and jazz performances and dance performances and authors and wonderful history.

And there is something coming up about the native Native American, African American European mixer at the museum. And I'll send that to you, Dr. Smallwood, and I'll have that at the next show.

So, I'm gonna step back and say you, you got a lot, and I know it's a lot, but if you want those slides, just email me. And Dr. Smallwood, you just need to give out your contact information. And Sarah, could you just put that, and Sara's been in the background doing so much. Thank you so much.

Y'all can directly email him or call him. You may want him to come to your school, to your class or your organization.

So, I'll let you close it out. It's been great and thank you again for coming.

SMALLWOOD: Well, again, I wanna thank you for the invitations for both invitations and the audience. I wanna thank you all for taking the time to hear this presentation.

And yes, I'm always available and willing and interested in working with community groups and with students.

And to the comment earlier, yes, I'm a believer in education and having deep, deep roots in eastern North Carolina.

I know that there's just a lot that I grew up not knowing, and I've learned it through doing this research and traveling around, and I certainly I believe that there is value in those of us who have ties to North Carolina and learning this history and understanding it and being able to share it with our children.

EURE: Well, thank you again, audience, and I'll see you in two weeks on the next. Michael Eure Show at 12:00 o'clock.

It's gonna be hard to find somebody to top to you, but we're gonna try.