

Episode 30: Native American Tri-racial Identity

The Michael Eure Show Podcast

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MICHAEL EURE: Good afternoon and welcome to the Michael Eure show, our very special guest today is Dr. Arwin D. Smallwood. And Dr. Smallwood is the chair, professor and chair of the North Carolina Agriculture Technical State University, Department of History and Political Science, and the Carnegie Woodson distinguished lecturer for the... and I'll let him go into details, association for the study of African American Life.

So, Dr. Smallwood, tell us a little bit about yourself.

DR. ARWIN SMALLWOOD: Well, I'll try to make it as brief as I can, but I'm a native of eastern North Carolina. And I grew up in Bertie County and a little place called Indian Woods.

So, my family and I, you know, I grew up here and my both sides of the family, mother and father were from here and all of my ancestors for hundreds of years.

Attended a Bertie High School, North Carolina Central for my undergraduate degree in political science. Master's in history from North Carolina Central, and then my PhD from the Ohio State University.

EURE: Okay.

Well, so today I'll topic and it's gonna be a really deep topic. And for the audience just let you know if you have any questions, you can just put them in the chat, and we'll go back and get them towards the end of this presentation. If for some reason we go over a little bit, we will still answer your questions, and this is gonna be a Part 1 and a Part 2 program.

So I'm going to ask Sarah to just kind of move us over to the side and we'll just start with our presentation.

SMALLWOOD: Again, I wanna thank you, Michael and Sarah, for, you know, advancing my slides for me.

But for this invitation and opportunity to speak with your audience and the title of the presentation is The Tri-racial Identity of Indians of North Carolina and Southeast Virginia.

There's a historic relationship between the native peoples and even today, and the residents of Southeast Virginia and the northeastern North Carolina.

We'll touch on the Tuscarora Indians, the Meherrin Indians and the Nottoway Indians. Mostly Tuscarora and Meherrins are in North Carolina, and Nottoway's are in southeast Virginia.

And then we'll touch on a few others in southeastern North Carolina, near Hyde County, like the Bear River Mattamuskeet, and Machapungas, and we'll touch on those.

So, I've, next slide, please, and I'm gonna try to answer a few questions.

Next slide, please.

And then so the question...

EURE: I was going say at this particular slide, you're getting ready to do it. I just wanted to know if you could pronounce these different groups. Because I noticed a lot of them. There are places in North Carolina that are named after these tribes, so just go through the list if you don't mind.

SMALLWOOD: Sure, sure.

So here you have the Machapungas and again the map shows the location of the Indians and I'll go through their, you know, do the pronunciations. The Machapungas, you have the Bear River Indians, you have the Mattamuskeet Indians, the Chowanoke or Chowan Indians. The Yeopim, Hatteras, which down in southeastern North Carolina, coastal regions. The Core, the Roanoke Indians which were on and along the Roanoke River. Moratuck Indians also along the Roanoke River. Moratuck was also, meant Roanoke. The Neuse Indians, the Pamlico, the Hoskeet, the Pasquotank and then the Tuscarora, Meherrin and Nottoway.

And as you see on the map, the Tuscaroras are split into what we call the upper Tuscaroras and the lower Tuscaroras. And they and the Meherrins and Nottoways who really have the same language group or families like being French or German or English, they are of the same group. Together create a pretty powerful confederation that stretched from Southeast Virginia, kind of South of Petersburg down into eastern North Carolina and down to the Cape Fear River.

So, the earlier Indians that I mentioned that were basically Algonquin Indians, which is another language group, and then the Tuscarora Indians, Meherrins and Nottoways and Iroquois. And then to the west of them, we'll have some Siouan tribes.

But these are the tribes that you know are concentrated in the eastern part of the state, southeast Virginia and the places they the Indians, that the English, when they settled or tried to settle North Carolina and then did settle Jamestown.

The region that they're coming, you know that these are the Indians that they will have engaged and encountered during that time.

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So, the questions that I have here, you know, I'm going to go back over them, but there are five basic questions I'm gonna try to answer.

And those questions are basically going to look at and try to help you better understand what happened with indigenous people prior to the arrival of Europeans.

How Europeans impacted, white Europeans impacted indigenous people, and then how the introduction of Africans as slaves impacted indigenous people.

And then how those peoples they basically create a new culture and we talked about triracial culture or triracial people. We're gonna kind of talk about these different, you know, aspects of things and how things happen.

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So, the first question that I'm gonna try to answer is, you know, what have we overlooked about black and indigenous peoples in America, particularly in North Carolina and Virginia. But when studying the centuries before 1619 and the answer to that question is a great deal. Native people in North Carolina and Virginia before contact with Europeans, they did have a distinct culture.

And I talked about the language groups, but once these peoples arrive, due to disease or warfare, many native peoples were reduced in number, in size and oftentimes the intermix would runaway slaves and intermixed with white indentured slaves, poor whites who are fleeing oppression from Virginia.

And they created, you know, new communities and new societies. This happened independently, but it also happened on plantations and it even happened in the actual settlements themselves. And I'll touch you when I talk a little bit about that as I go through the presentation.

But you also have to go back to talk about the impact of Europeans. We all start our history of North Carolina with the English and even with in Virginia. But really that history starts with the Spanish and the Spanish will have a profound impact on the Chesapeake, on Virginia, on eastern North Carolina and Western North Carolina. And I'm gonna touch on some of those today in this presentation.

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So natives of Virginia and North Carolina at first content.

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So, as I mentioned at the start, if you look at North Carolina and this is a map of the eastern United States, pretty much native nations east of the Mississippi River, there were several major language groups in North America at the time of the arrival of Europeans.

Now the language groups basically are just representing the fact that people spoke a language that was the same and they can communicate with one another.

As I said before, it's like the French language or English or German or Russian. You know, they're, you know, different language groups.

OK, if you know anything about African nations or European history, you know in world history, you could have many different Russians, can speak different types of Russian. You know, Russian of the Russian language and Russian or many different types of English who speak different dialects or different types of English, right?

So even today in America, we have a certain dialect that we speak, in England is different. And then if we look at Australia, which is another, you know, English colony. Their dialect, you know, is a little different.

So, the language is basically the same. The people can understand each other, but there are differences in dialect.

So, if you look at this map and you look at North Carolina, in North Carolina and eastern North Carolina, you have Algonquian peoples who spoke, they had Algonquian language. But although they were different peoples and different nations of people, they spoke the same language and they could understand and communicate with one another.

Then to the west of them we're in the Iroquois people, I have mentioned the Tuscaroras, the Meherrins and the Nottoways, they're highlighted in yellow.

Coming down from Petersburg or Richmond, VA, stretching throughout eastern North Carolina. And then in the western part of the state, in the mountains, you'll have the Cherokees, who also were Iroquoian and originally actually separated from what we called the Haudenosaunee people or the Iroquois people, and then settled in Tennessee and then the mountains of North Carolina and Tennessee.

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Most of the native peoples who end up coming into North Carolina, so before we start talking about triracials or talking about native people and their impact and mixes with Africans, we have to talk about the societal structures.

Even today, if you look in Southeast Virginia, northeastern North Carolina, these Indian nations are named for the river systems that still exist and drain into the Albemarle Sound.

Beginning with the Nottoway River in Virginia, where the Nottoway Nation primarily settled, going down towards Chowan, you have the Meherrin River with the Meherrin Nations settled.

As you come into North Carolina and they converge into the Chowan, and then you have the Roanoke River. And then from the Roanoke again the Chowan come together into the Albemarle Sound.

Native peoples used rivers to course fish, to trade, to travel and so, and they settled on the banks of these rivers. They had farms, gardens where they grew the three sisters: corn, beans and squash.

But cultures, you know, basically revolve around these various rivers.

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And for the Iroquois people, that includes not just the river systems of southeast Virginia and northeastern North Carolina, but it also includes the river systems of

central eastern North Carolina, the Tar River, the Neuse River.

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And also, Cape Fear River.

So Tuscaroras in particular are along the Cape Fear they're along the Tar and the Neuse, but they are scattered throughout eastern North Carolina, pretty much from Raleigh and Durham to the coast. And even the Greensboro region, Guilford County. You'll see Tuscaroras being hunting and traveling throughout that region as well.

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And I'm put this slide in just to talk about the southeastern Indians, because there's great interaction between the northeastern or between the Tuscaroras who are considered Northeastern Indians, Northeastern Woodland Indians, and the Southeastern Woodland Indians. And that pretty much is the divide of this river system. The Pee Dee River systems, those Indians South of the of the Pee Dee river tend to be what we consider Southeastern Indians.

The Catawba Indians, the Yamasee Indians, the Pee Dee, and a number of other smaller tribes. But that's kind of the dividing point between the North Carolina Indians or the Northeastern Indians and the Southeastern Indians, who tended to be a Siouan Indians in South Carolina and in the Piedmont of South Carolina and North Carolina.

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So, when we start talking about the triracials and we start talking about these native groups, it's important for us to, again, understand the geography of North Carolina and Virginia and its neighbor, South Carolina.

Understand the Native Nations and where they were situated and understand that just like today, the state of North Carolina has relationship with Virginia. It has a relationship with South Carolina. The United States has a relationship with Canada

and it has a relationship with Mexico. Native Nations had relationships. They had trading partnerships. They had military alliances with one another to protect each other.

So again, when we look at Southeast Virginia and although the people of southeast Virginia, there's a mix of Iroquoian and Algonquin peoples.

Again, these peoples did interact with one another and they did maintain alliances with one another, and they maintained communication with one another as it pertains to the introduction of Europeans into their regions, as well as the introduction of Africans later.

So, we have to understand that there was a thriving culture of native peoples that existed prior to the arrival of Europeans. And then when the Europeans arrived, they will have a tremendous impact on those cultures and really turning many societies upside down.

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So, the reason I focus on Tuscaroras, Meherrins and Nottoways, and we start talking about, you know, nations that are, you know, are tri-racial nations. I'm gonna give you a couple examples why. But that is one of the most influential nations of Indians that are in North Carolina during this particular time period. And the Nottoways, the Tuscaroras, and the Meherrins are Iroquois, as I said before. And they are, you know, connected by blood to what we call the Iroquois Confederacy, collectively they are called the Haudenosaunee people. And they're collecting, they maintain their connections with those people throughout the early, before the arrival of Europeans and even after the arrival of Europeans.

In fact, many Tuscaroras after the Tuscarora War will leave North Carolina and relocate in New York State and Pennsylvania. And they will officially be recognized by the British government as the Sixth Nation of the Iroquois Confederacy. Umm, which was the most powerful Indian confederation in the history of north of North America.

These routes show the migration pattern that as one people they migrated out of the Mississippi River Valley, out of the Great City of Cahokia, ancient city of Cahokia move east, separate into what becomes known as the Six Nations or Five Nations. The Mohawks, the Onondagas, the Cayugas, the Senecas.

And then in North Carolina, Three Nations: the Tuscaroras, the Nottoways and the Meherrins.

And then again, there are Nations to the South with them, that I mentioned before. The Cherokee, who actually were Haudenosaunee originally, was separated and moved into Tennessee.

But then it, down in the southeast, their neighbors, the Creeks, the Catawbas, the Yamasees, the Santee and then to the west, towards Tennessee and Mississippi. You have the Chickasaws and the Choctaws.

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Now, I'm not gonna read all of these, but this is a detailed listing of all of the Native Americans that were in the coastal plains of North Carolina at the time of first contact between the English or European Spanish, the English and other Europeans.

These are all of the Nations have been used that we've been in contact with, have been in place during that first contact.

Now I've gone over several of them already, so you're if you're looking at the slide presentation, you see that we've talked about the Moratoks and the Roanokes and then Chowanokes or Chowan.

So, we talked about most of these Indians, but I'm just restating them here so that people have a clear understanding of the many different nations of Indians that existed in eastern North Carolina and in some cases southeast Virginia during the time of first contact.

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And that's just a continuation of all of the different Indian groups that would be found in the Piedmont of North Carolina.

So, you have the Tidewater regions of North Carolina, which is pretty much from the mouths of the rivers, the Roanoke, the Tar, the Neuse, the Cape Fear and the Chowan Rivers eastward. Those of Tidewater Indians and then from the mouth of those rivers up to around Raleigh or just West of Rocky Mount, would be considered the Coastal Plains and he had to Coastal Plains Indians, which we just looked at that slide.

Then we have the Piedmont Indians. So, from Raleigh westward into the Piedmont, before you get to the mountains of, you know, Greensboro, Winston-Salem, you know, the Charlotte area.

But the Piedmont, these are the nations of Indians that you would find there in that area. The Occaneechis, you know, the Saponis. You know, the Haliwa, the Tutelos.

But again, a number of different Indians that would be found in the Piedmont regions of North Carolina and also Virginia, and South Carolina. And then in the mountains of North Carolina, of course, again, there were the Cherokees. Cherokees really were in the valley in Tennessee. What is the Tennessee Valley.

Really Cherokees, mostly in Tennessee between the Tennessee River what's called one time, the Cherokee River, which stretches from the western part of the Tennessee to the east.

So that's kind of the breakdown of native peoples and native cultures in North Carolina. And that's really kind of our starting point as we begin to talk about where, when and why and how do these intermixes occur between Native Americans, Africans and Europeans.

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So now I'm gonna try to very briefly talk about the impact of the Spanish.

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If we were to look at North America and I just tried to briefly explain that there's a distinction between the northeast and the southeastern Indians and that divide is the Cape Fear River. The Indians north of the Cape Fear River, including the Tuscaroras and the Indians of Virginia, Maryland, Pennsylvania were considered northeastern Indians. And the Indians south of the Cape Fear the Catawba, the Santee the Yamasees are considered to be southeastern Indians.

So, if we were to look at a map of, you know, North America, specifically the American south. At the start, the first contact in 1492, we have a makeup that's something like this because the Tuscaroras were one of the largest and most powerful groups of Indians and they kind of dominate trade in relationships in North Carolina between the Indians of North Carolina and their neighbors in Virginia.

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EURE: Dr. Smallwood, can you tell us about the Tuscarora [indecipherable] that's one, and the second one about the settlements from former Indian capitals of what are cities now and then, I know you gotta go through a lot and we're almost, we're at the halfway point and I know we got a long way to go, but I just wanted to ask those questions really quick. Go ahead.

SMALLWOOD: Okay, so the question that Michael is asking, Mr. Eure is asking, amongst the Tuscarora people because they intermixed with Europeans early. They're one of the groups that claims responsibility for the destruction and absorption of the lost colony.

Many members of the Tuscarora Nation were born with blue eyes, green eyes, gray eyes, and sometimes with all auburn hair. If you've ever seen people's kind of reddish hair, it's like a reddish auburn hair.

But this eye became known about the Six Nations and among other Indian nations, as the Tuscarora eye, because it was so prevalent amongst the Tuscarora.

Remembering most native people had black hair and they had brown eyes, right?

And so the Tuscaroras distinguished themselves amongst their neighbors, who are Algonquians or other Iroquois Indians.

And even Sioux Indians, because they were so many of their members that had these characteristics and no matter where they migrated to, whether it was New York State, Canada, Louisiana, no matter where they migrated, even scattered throughout parts of eastern North Carolina, they still carried those characteristics with them.

And you'll see those who end up intermarrying more heavily with African Americans. You'll see dark skin, African Americans with blue eyes, piercing blue eyes. You see them of all different shades of color in terms of skin color, but the eyes you know, are pretty consistent amongst the Tuscaroras themselves as well as the whites and the Africans that they were found had intermarried.

And then the other question that Michael is asking and is a result of the Tuscarora War, which we, you know, which is much later than this period. We're in the Colonial Period now. The early Colonial Period during the first contact with Spanish and English. But the Tuscarora War occurs in 1711, from 1711 to 1713. And after the Tuscarora War and the defeat of the Tuscarora, about a third of the Tuscarora were killed. Another third were enslaved. The others became refugees and fled North Carolina and were scattered from Virginia through Pennsylvania into New York State, and even over into Canada.

And you still see the remnants of that migration, if you go throughout the western part of Maryland, you'll find counties named Tuscarora, High Schools named Tuscarora. You get into Pennsylvania, and you'll have the Tuscarora Mountains in Pennsylvania. In New York State you'll have, you know, Tuscarora Mountain, and Slide Mountain.

So, this forced migration out of North Carolina and back to the lands of their ancestors in New York State and Pennsylvania. Will leave, you know, marks all along

the landscape from North Carolina, you know, to Pennsylvania and to New York as well as Canada.

Even the Tuscarora Trail, which goes up through the mountains through West Virginia, Maryland into Pennsylvania. Steel Bear is the name of the Tuscaroras who left North Carolina after defeat in that war.

In fact, the Tuscarora Trail is called the death trip because so many Tuscaroras died in that forced migration out of North Carolina at the close of the Tuscarora War between 1713 and 1715.

Umm this image represents, and I know we're gonna wind down in a moment, represents the Spanish and their conquest of the Americas and the conquistadors, their explorations of the Americas.

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And it's important for people to understand that the Spanish were in North America first. That the Spanish, you know, did detailed maps of the southeastern part of the United States, Florida, Texas, Louisiana, South Carolina. They mapped Indian nations and Indian villages, so the Spanish had a great knowledge of the native peoples of North America.

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But very few people I think understand that the Spanish also had incursions into North Carolina. That the Spanish raided the coast of North Carolina for slaves. There was a very brisk Native American slave trade that was conducted by the Spanish in which they enslaved Native women and children, particularly women. They shipped them back to Europe to serve as concubines and sex slaves for the Europeans.

So, there was a very brisk slave trade in British, in the Caribbean that the Spanish controlled before the British arrived in Mexico and in Central America, as well as in North America.

And so, as this map illustrates, the Spanish were all along the coast of North Carolina. They raided villages along the coast in Virginia, North Carolina, South Carolina and Florida.

They attempted to plant settlements, an idea to establish colonies in Florida and in North Carolina, in Florida, South Carolina and also Virginia.

I think very few people realize, along with DeSoto and Pardo's expeditions into the western part of North Carolina where they spread disease and attacked Indians. Very few people realized that in 1570 the Spanish established a mission, a Catholic Church in what is now Jamestown, Virginia, and attempted to convert the Indians of Virginia to Catholicism.

And so, they had a tremendous impact on the peoples, the native peoples, of North Carolina and Virginia and South Carolina. But throughout the southeast, that will lead to mixing between Indians, Africans and Europeans.

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These are just examples of the expeditions in the western part of North Carolina and the [indiscipherable] step was set up in South Carolina and North Carolina.

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And then the campaigns through that region, I mean, if you look at these drawings were done by Batholomew who accompanied the Spanish conquistadors their campaigns in North Carolina and throughout the Americas.

Different native villages look different. The way they built their houses were different. Very clear from this illustration that these are long houses. The Iroquois feel long houses, and so you can tell Tuscarora, Meherrin, Nottoway houses as well as the rest of the Six Nations from other Indian Nations because they had a distinct look.

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But the Spanish attacked these houses and attacked these people, seizing their food supplies, you know, burning and destroying their communities, taking their women and children.

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And generally intimidating the people using war dogs to hunt people down, ripped them to pieces.

I apologize again for some of these slides. They're graphic, but these are the things that happened to native people by the Spanish in the southeast, but also in North Carolina.

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They murdered chiefs, like I said, they raided their villages. They burned houses, took belongings.

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And again, to intimidate and instill fear in Native communities throughout the southeast, but particularly in North Carolina and Virginia.

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So, you see the graphic nature of this. The burning alive of Native people, the hanging of chiefs and clan mothers, the taking of their children and women. Again, this is a very, violent campaign.

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This is an image of a native peoples hands and feet's being chopped off, you know, by the Spanish.

Now, before I found these images, there was, at the American Philosophical Society and Philadelphia, they have, you know, oral recorded, audio recorded and transcribed, histories by Tuscaroras that were told, you know, to observers.

And one of those histories, one of those stories about the handless maid. About the fact that there was this young girl, beautiful young girl, whose hands had been chopped off.

Now, I thought that was just some type of metaphor. I thought that was a story that was just told to young kids to kind of, you know, keep them on the right path. But when I found these drawings by Bartolomeu, I understood that this was actually a true event. It's something that actually had happened and it had stayed with the Tuscarora people for generations. And it was recorded in their stories that have passed down from generation to generation.

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And, so most of this is happening in the western part of North Carolina, coming up through South Carolina. So, this is the Spanish region that you know is affected by these campaigns by the Spanish. And it's important to understand that one of the results of this is alliances, right?

Traditionally, the Catawba Indians in the Siouan Indians were enemies of the, you know, Iroquoian Indians, the Tuscaroras, Meherrins, and Nottoways. But, because of this campaign by the Spanish, we're gonna see shifting alliances in the West.

And so, the Tutelos, and Saponis, they will end up falling into alliance with the Tuscaroras. And we'll see that they are pretty much in alliance with the Iroquois, right on down through the 1600-1700s.

And if you go to the Grand River, Six Nation Reserves today in Canada, you'll still find Tutelos and Saponies living amongst the Six Nations as allies and as friends.

And whereas with the Catwaba, the Catwaba remained at odds with the Tuscaroras, so they remain enemies.

But this region here, what we talking about between that separates the lands of the Tuscaroras or the Iroquois people from the Siouan people.

These campaigns lead to some major political, you know, realignments. Not to mention the changes in the populations due to the impact of disease as well as warfare during this time period.

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So the mixing of people, and I know I'm out of time, probably already out of time. So I'm running low on time, so I'm gonna just now throw in and help you understand that this mixing begins as early as 1492 between, and between 1492 and 1584 and it only increases after the English come to North Carolina, explore and create the Roanoke settlement on Roanoke Island.

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So, it's important to understand that the Spanish for almost 100 years have been in the Americas, exploiting the Caribbean, exploiting Central America, Mexico, the Southeastern United States, the coast of North Carolina, Virginia, South Carolina, and Florida. And they are taking native people, particularly native women, out, and they are taking them back to Europe and they're selling them into Europe and slaves and they are beginning to import Africans into the Caribbean and even into Florida.

One of the other things I think it's important to note here is that many of the Africans who came originally with the Spanish and ended up in Florida and parts of the Americas actually are coming as conquistadors as soldiers.

And if you look at Fort St Augustine's where Jacksonville, Florida is established today, Fort St Augustine's was a fort that was garrisoned by all African soldiers under the Spanish flag. And it was their job to basically pacify the Indians in the southeast and protect the road to Zacateca.

So, it's important to understand that there was a lot of Africans have been brought

even as far north as what is now Paris Island in South Carolina. Large numbers of Africans were brought to that location and were there.

So, there were Africans introduced all throughout the Florida, South Carolina, parts of Georgia, of even as far north as Virginia and North Carolina. But Africans have been introduced into the hemisphere clearly in the Caribbean, in South America, Central America, in Mexico.

And these Africans as slaves on plantations, intermixed with Indians who have been enslaved. But they also intermixed, you know, in the frontier as they ran away from plantations and even as soldiers that settled in the Americas. Very complex stratified society in Spanish America.

When we talk about race mixing and some of that finds its way into North America and into eastern North Carolina.

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So again, Indians, Africans and whites, poor whites who were indentured servants, which are basically white slaves, you know, brought to the Americas also to Virginia, basically want a better life, and they want freedom too.

So, they run away and these three groups on the plantations as slaves in runaway communities, what we call maroon communities and also in Indian villages cause Indians took in runaway Africans and took in runaway fighting digital servants who did not want to live as people of, you know, in servitude to white elites.

And all these people intermarried in these isolated maroon communities, or runaway slave communities, in these Indian villages and then through force on plantations where they will all be enforced, you know, to work together as slaves on plantation.

So, there was mixing occurring all throughout the Americas all throughout Virginia and North Carolina as a result of these practices.

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So ,we will see that overlapping of culture, the creolization of North Carolina culture, between Native Americans and Africans. And this is where we get our triracial isolates.

We know about mullatos, you know, people, and mullatos originally were a mix of Indian and white, but we understand it as a mix of white and black. But mulatto could be a mix of Indian and white, Indian and black or you know, Indian and white. So it was just, we have all these overlaps.

You have whites and Indians that are mixed. You have blacks and whites that are mixed. You have blacks and Indians that are mixed, Black Indians, and then you have your triracial isolates who are of the bloodline of all three.

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So, this just illustrates, you know, the migration and we're gonna move quickly through these slides.

This is the middle passage. Africans, as the African slave trade accelerates, we have more and more Africans being brought into the Americas and they find their way into North Carolina.

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And again, this is from the rating of African villages in Africa for slaves.

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Their ordeal was not unlike the ordeal of native people in terms of the slave trade.

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And, so it's important to understand that during the slave trade, after the slave trade and after Africans are brought to the Americas...

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... that there is going to be a mutual understanding of the cruelties that Europeans have perpetrated against these people.

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So, the Africans who are forcibly brought from Africa and forced to work on plantations in the Americas and the native people who have been exploited and intimidated and enslaved and shipped the opposite way back to Europe, these people actually forge alliances and friendships.

They're both being exploited, and they both understand it and they've both been brutalized and so they actually forge alliances.

So, it's they, you know, and so it's important to understand in the first 100 years, 200 years of colonization and the development of America's, the relationship between Indians and Africans was a much closer relationship than I think many people realize.

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You know they are suffering the same, you know, oppression. They're suffering the same exploitation, and so for Africans and Indians who are enslaved on plantations together, it was a natural understanding that they forged friendships and alliances.

And when Africans were able to escape and Indian slaves were able to escape, again, they all tell the same stories about how they were, you know, how they were abused under the institution of slavery.

Next slide, please.

So, the English, so, Michael, you have to tell me. I'm thinking we're out of time now. We're way over time. So, you have to you have to stop me because I, we can keep going with this.

EURE: [indecipherable] time, but we're gonna go up something very important. And I think it's gonna trying to get up to the Tuscarora War. But if we don't, this was a good place that I think you would [indecipherable.]

SMALLWOOD: So...

EURE: Go ahead.

SMALLWOOD: ... watching what I've just talked about is really the early intermixing between Africans and Native Americans and Europeans, which create triracial peoples.

On plantations and independent societies, or maroon societies, that are free of slavery and also in the community, the established white settlements, right?

So, this is happening like said from 1492 until the 1580s when the English attempt to establish their colonies.

So, for 100 years we have a lot of racial mixing taking place, right? And it's not just in Central America, South America, Mexico. It's happening even in Florida, and even as far north as Southeastern North Carolina and South Carolina.

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But then we have the coming of the English, right? The English are coming to Roanoke Island, and they are exploring the river systems of northeastern North Carolina and of eastern North Carolina. And they're making contact with the native peoples that are getting that region.

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So, we know from John White's drawings that, you know, and from the writings of about early exploration of eastern North Carolina, well documented, you know the coastal areas. This is a map of eastern North Carolina. It shows clearly the Outer

Banks. It shows Roanoke Island. It shows the Albemarle Sound, it shows the Roanoke River and the Chowan River. You have to turn it sideways.

If you turn this map sideways, then it looks just like eastern North Carolina, right? And if you look at the map closely, you'll see that eastern North Carolina is called Virginia.

I can't, you know, show you here, but if you read across the top of the illustration, you'll see a large "V" you'll see an "I" that's in the forest. There you'll see the "R" on the north side of the Roanoke. You see the "G" you know right there, you know by the Meherrin River and then you'll see "I". And then beneath it again, "NIA" Virginia.

So that's when I'm start talking about Virginia and North Carolina and I said they're kind of interchangeable. And the relationship between Indian peoples, you know, the [indecipherable] and the Europeans, because the English saw the whole region as Virginia.

And when they moved to Jamestown, they called Virginia, now what we know is Virginia proper Virginia, but they call, you know, North Carolina, Old Virginia. Because that's the way they saw it.

So, there was a great understanding of this region and of the nations of Indians that are in this region and the Indians knew the Europeans, particularly the English, not to mention in Spanish, because they've had interactions with the Spanish before and now, they were having these interactions with the English, and they were not very positive.

Next slide please.

You see the villages? These are mapped from John White as well. Look the same as the villages to have the Spanish had right? You know, so you see that Iroquoian villages, you see the long houses, [indecipherable] Palisades.

Next slide please.

They are well developed society, laid out villages and communities. This illustrates, you know, tobacco in the center top part of this image is a little field of tobacco. But then you go over, you see corn to the right, right on the right corner. You see fields of corn and then down from that you see a garden with the three sisters.

You see squash you see beans, you know, with the three sisters are, corn, beans and squash. And you see it growing in the garden and you see the native communities there.

So, I always point to this illustration because people say, well, where Native Americans aren't very civilized, or they didn't have any, you know, real culture.

No, they were very cultured, and they had a great civilization. They had religion, you know, they took care of their children, and their families. They loved their families.

They have extended families and in these long houses their extended families lived. You would have a generations living in the same house, the children, the parents, the grandparents. And if they were still alive, the great grandparents all lived in the same house, and in community clusters.

Well, everyone within the village is related by blood. They're all cousins and we still see remnants of that in communities throughout eastern North Carolina today.

And we also still see if you grew up in eastern North Carolina like I did, the family still grow three sisters. They still grow corn, beans, squash, they grow white potatoes. All of these crops, tobacco, which made North Carolina great.

But these things did not exist in Europe before they arrived in North America, made contact with the native people.

These are crops that are native to North America, and now we eat them with, you go to most restaurants down east, the seafood, oysters, you know, shrimp, you know, the various, the herring was, you know, the herring, you know, basically spawn up the Roanoke, the Tar, the Neuse Rivers by the millions. You know, the Chowan rivers by the millions.

So, all of these things native people were taking advantage of, so I have to take a moment to say this, because even African Americans today and whites who live in the region today.

We, you know, take these things and strive and assume what we've always done these things. But all these things were taught to us by in some cases our native ancestors. You know, who were either forced into slavery and intermarried or just freely intermarried.

And so today, we've forgotten about that native ancestry, but all these things are introduced to us by them.

Next slide please.

And you just see the abundance of the landscape. You see fish, these are the images of natives fishing in the Albemarle Sound. So all kinds of fish and they're catching all kinds of fish in the Sound.

And so, they had a very fertile landscape, and they had a very abundant life, which is taught to, you know, the Africans and to the Europeans when Europeans move into the region.

Next slide please.

So, the spreading of disease.

Next slide.

It's important to understand when we say, well how do we get this mixing, if you read the records of colonial records of North Carolina. We know that when the English arrives, yes, the Indians did greet them in friendly and they did try to negotiate with them and trade with them.

But one of the things that happened is they everywhere the English went, they

spread disease. Every village that they touched; people died by the hundreds. They wiped out whole villages of people, old men, women and children.

You know, from these diseases we see the pandemic today and the impact that it's having today, but we can do this presentation virtually and we can avoid contact with each other and not have the type of death that they had.

But at that time, again with the spreading of the diseases that the early explorers, English explorers, they pretty much decimated most of the native communities of the Outer Banks of North Carolina and into the interior of the coastal regions of North Carolina. The tidewater regions of North Carolina.

Next slide, please.

So this impacts not just northeastern North Carolina, the Chowan, Roanoke, Meherrin, Nottoway Rivers, but it also impacts, you know, central Coastal Plains. The Tar, the Neuse Rivers as well, because they are exploring and mapping that whole area. The Albemarle Sound, the Pamlico Sound.

The mouths of these rivers and everywhere they go to, you know, interact with native people. They are spreading disease, and that disease is ravaging that area.

In this early times, you gotta have a cohesive village, a cohesive family to survive. And as these men and these people are impacted by these diseases, as old men and women are, you know, decimated, young children died. When Africans are introduced and the Europeans are introduced at the Roanoke, it actually, most native communities will adopt people, they will bring people in, and they will adopt them into their communities. And through those adoptions, they make them family, gonna get intermarried with them.

And through that intermarriage, we see that because they have to replace the people that have been lost to disease and or to warfare. But in this case, just the disease alone has a tremendous impact.

Now, we have already talked about the Spanish in the Chesapeake, right? Enslaving, we saw the type of impact they have, right? Not just in the western part of North Carolina, but along the coast of North Carolina as well.

And now the English have come back and they're having a similar impact, although they're not attacking villages in that way. The disease that they are spreading is having the same type of an impact on these native communities.

Next slide, please.

Again, this is just showing again as far South as the Cape Fear region. You know that these impacts are having.

Next slide.

And so, and I'm gonna stop us here, Eure, for a few questions because I won't make it to the Tuscarora War, and I don't wanna spend all of the time talking, I'll do wanna answer any questions that might come up.

But this map I come back to, we started with it, now we're back at this map, right?

If you look at the early English map of eastern North Carolina, some of these Indians that will end up being there in the time of the Tuscarora War between around 1711 to 1713 did not exist prior to that period, prior to the 1600s and 1700s.

The Machapungas, for example, in remnants of them still live in Hyde County, which is south of the Albemarle Sound in eastern North Carolina. These are black Indians. The Machapunga Indians are black Indians and they did not exist prior to the arrival of Europeans and the release on Roanoke Island of over 300 African, you know, Maroons that the English had picked up in the Spanish Caribbean armed and brought to North Carolina and released as a reward for their service to the English, in raiding and destroying Spanish settlements and Spanish ships to seize gold and silver.

The Bear River Indians, they did not exist, black Indians. So you had Indians, but

these Indians, you know, looked different.

The Mattamuskeet Indians. They looked different. They were clearly mixed with African and they're scattered all throughout the Alligator Swamp area, but the areas of southeastern North Carolina and northeastern North Carolina, and they didn't exist prior to the arrival of the Europeans and the introduction of these African Maroons and the lost colony, the White colonist that were basically left on Roanoke Island in this area.

If we go down remnants of the Hatteras Indians, we also see the Chowanoke Indians for there are Chowanoke Indians still in northeastern North Carolina.

There are still Meherrins, and Nottoways. If you talk about the Nottoways of Virginia and some of this mixing is not from this early period. It just continues throughout the 1600s and 1700s.

When I talk about the Nottoway Indians, a person that everybody will know the name they'll know is Nat Turner. Everyone's heard of Nat Turner and everybody knows about Nat Turner's revolt in southeastern Virginia.

But how many people know that Nat Turner's great great granddaughter's Chief of the Nottoway Nation of Indians of Virginia today and that they see him as an Indian? He was a black Indian, he was a Nottoway Indian.

And so it's important to understand that these Indians, Indians and blacks are thoroughly intermixed and intertwined in the 1600s and 1700s and even today in into the 1800s, when we start talking about Gabriel Prosser's revolt or Nat Turner's revolt, I mean, a lot of these insurrections in Bertie County, North Carolina, and Indian Woods, which was a Tuscarora reservation, there was what was called, you know, the Great Slave Conspiracy, which occurred in Easter in 1802, uh 1801.

And it was the worst planned slave insurrection in the history of the state of North Carolina. And it was a insurrection orchestrated by Tuscarora Indians and blacks and many of the Tuscaroras were mixed with black.

In fact, some of the Tuscaroras were left to relocate to New York and Canada was so dark they looked African.

So it's important to understand that, you know, all throughout this region from Southeast Virginia down into eastern North Carolina, Bertie County and even further south, the relationship between the Indians who escaped enslavement and lived in the swamps and the alligator, or Great Dismal and then various swampy areas throughout southeastern North Carolina, that there was a long historic relationship between these communities, either on the plantations as Indian peoples and independent Indian communities, or as Maroon communities where these were places where slaves ran away to not be captured. And they found other Indians living there who had been driven out of their lands, out of their ancestral homes. And also poor whites who are white indentured servants who were fleeing, you know, persecution and basically indentured to serve in slavery, free and slavery themselves, and basically mixing with these Africans and Indians in these areas in which they could not be tracked by dogs. Particularly in the swamps for the dogs were no use to them in the swamp, you know they couldn't track these runaways the swamp.

So, I'm gonna stop there.

You know, we didn't get to the Tuscarora War, but what we're, what I'm saying is there's so much to discuss and talk about before we even get to the Tuscarora War to kind of help understand what the Tuscarora War was about because it was about slavery.

It was about the Tuscaroras, their women and children being kidnapped and sold into slavery, and about them harboring runaway slaves.

They would harbor blacks who ran away in their settlements and that led to that great conflict that that bloody war and that also was the most destructive war in colonial North Carolina history and nearly ended the North Carolina colony. It was such a destructive war.

So, I'll stop there and entertain any questions that anyone may have.

EURE: This is from Allison [indecipherable] from the North Carolina Museum of History.

[indecipherable] for part two. Very informative call, and I can answer that part two. It's going to be on January the 14th and it'll be our celebration of Martin Luther King Day. Because his actual birthday was March the 15th. So, thank you, Allison.

And Dr. Smallwood, and some people will be getting this podcast and they won't be able to see the slide, but I think you did a good job of describing, but give people your contact information because we talked today. Today was like a class, college student, so I hope you got a lot out of that.

Can you just give us your contact information, Dr. Smallwood?

SMALLWOOD: I will, I'll type it in, type it in now.

EURE: For the audience. It's on the screen.

SMALLWOOD: Oh, it's already there. Okay, I'm sorry.

Thank you.

EURE: If you could just say the number 336.

SMALLWOOD: Okay. Yeah, my well, my direct number if you're here that A&T is 336-285-2048, again 336-285-2048.

And then my email address is asmallwo@ncat.edu.

EURE: Alright. Thank you.

SMALLWOOD: You're welcome.

EURE: Christy Shields is the director of student activities at Wake Tech. I agree with Allison, I would love to hear more.

So, you know, we're gonna have you back. Maybe when the pandemic is over, we can have come on campus and give the presentation for our students. But with Christy and Dr. Malone, maybe we can get together and have you do a virtual, well you can certainly do the MLK, but we'd like to expose our students to people like you, and a place that they might wanna go to like North Carolina A&T, and major in engineering and political science.

SMALLWOOD: Well certainly, we would certainly love to have you.

And so, I do wanna say that as well. We would enjoy having your students here in our department and at the university in general. So, certainly.

EURE: And [indecipherable] we went over a lot, but very much worth it.

I want to say look we forward to seeing in 2021 on January the 14th at 11, no 12:00. 12:00 and it will possibly be longer and for all of you who have people that wanna look at this, gonna be on YouTube and they can get it, you know, certainly by 6:00 this evening. All they got to do put in the Michael Eure Show, look for this particular one.

And again, thank you Dr. Smallwood. Do you have any closing statements?

SMALLWOOD: No. Just that again, I encourage everyone to learn as much as you can about your own past your own history, but certainly about the history of North Carolina.

I think we have a very unique history and I, you know, love sharing it with people. So, do explore and learn more about North Carolina history and visit these places.