

Cp970.01
K46h

Indians of eastern N.C.
- Kidder

The Library
of the
University of North Carolina



Collection of North Caroliniana

Cp970.01
K46h

UNIVERSITY OF N.C. AT CHAPEL HILL



00030748905

**This book must not
be taken from the
Library building.**

Op 370.01
K46h

HISTORICAL SKETCH OF THE INDIANS WHO
INHABITED THE EASTERN PART
OF NORTH CAROLINA.

By Frederic Kidder.

Hist. Mag.
June, 1857.

Card in pack

X



*Library of
The University of North Carolina*

COLLECTION OF
NORTH CAROLINIANA

ENDOWED BY
JOHN SPRUNT HILL
of the Class of 1889

p 970.01 - K46h

HISTORICAL MAGAZINE.

VOL. I.]

JUNE, 1857,

[No. 6.

General Department.

HISTORICAL SKETCH OF THE INDIANS
WHO INHABITED THE EASTERN PART OF
NORTH CAROLINA.
FROM 1524 TO THE PRESENT TIME.

Extracts from a Paper read before the New England Historical
and Genealogical Society, May 5, 1857,

BY FREDERIC KIDDER, ESQ.

In pursuing investigations into the early history of almost any part of our country, we meet at once with traces of a race which till a comparatively recent period have been unknown and whose history the researches of the most persevering antiquary cannot pursue beyond the period of European discovery and colonization.

Much philosophical enquiry has been expended in endeavors to solve the question — so naturally presented to every enquiring mind led in any way to pursue this subject, — from whence did the aboriginal inhabitants of America come? and at what period did they make their advent here?

In attempting to answer this query, some of our most ingenious writers have gone over the whole ground, and have brought forward many interesting arguments to show in what way this continent might have been peopled, but have entirely failed in demonstrating in any satisfactory manner that there is more than a possibility of their theory being correct. In the limits of a paper like this, it will not be advisable to enter upon this field of enquiry, but rather to proceed at once to detail what we have been able to collect relative to the Indians who inhabited the eastern part of North Carolina, giving the particulars of their earliest discovery, the names of the various tribes, their locations, numbers and customs, as well as some account of the wars in which they became involved, causing their extinction or removal from the State. Every person who has had much experience in collecting facts from any other source than written authorities, must be aware that but slight reliance can be placed upon any relation beyond the vision or memory of the relator. And without giving credence to any of the various tales with which the natives were so much disposed to amuse and

HIST. MAG. 21

often to satisfy the Europeans on their first arrival on their shores, we will commence at once with the authentic narratives of the earliest discovery and explorations of this coast.

The earliest interview which any European had with the Indians in the territory now constituting the State of North Carolina, took place during the voyage of Verrazzano, in 1524. He first made the coast in the latitude of 34°, probably just north of Cape Fear, and thus describes the natives which he saw there:—

“Many people who were seen coming to the sea-side fled at our approach, but occasionally stopping, they looked back upon us with astonishment, and some were at length induced by various friendly signs to come to us. They showed the greatest delight on beholding us, wondering at our dress, countenances and complexion. They then showed us by signs where we could more conveniently secure our boat, and offered us some of their provisions. That your Majesty may know all that we learned, while on shore, of their manners and customs of life, I will relate what we saw, as briefly as possible.

“They go entirely naked, except that about the loins they wear skins of small animals, like martens, fastened by a girdle of plaited grass, to which they tie all round the body the tails of other animals, hanging down to the knees. All *other* parts of the body and the head are naked. Some wear garlands similar to birds' feathers. The complexion of these people *is black*, — *not much different from that of the Ethiopians*. Their hair is black and thick, and not very long; it is worn tied back upon the head in the form of a little tail. In person they are of good proportions, of middle stature — a little above our own, — broad across the breast, strong in the arms, and well formed in the legs and other parts of the body. The only exception to their good looks is that they have broad faces; but not all, as we saw many that had sharp ones with large black eyes and a fixed expression. They are not very strong in body, but acute in mind, active and swift of foot, as far as we could judge by observation. In these last particulars they resemble the people of the East, especially those most remote.

We could not learn a great many particulars of

their usages, on account of our short stay among them and the distance of our ship from the shore."*

After this brief interview, a period of more than sixty years elapsed before this coast was again visited by Europeans, and the red man pursued his original occupations, and pleasures, without any intervention from the other hemisphere. And if the happiness of his race alone was to be consulted, it were well if their knowledge of the white man had been limited to the transient visit of the enterprising Italian.

But the spirit of adventure was now aroused through Western Europe, and in 1584 Captains Barlow and Amidas, with two ships, made their appearance on this coast.

* * * * *

The next year was signalized by the arrival of numerous ships and colonists under Sir Richard Grenville. In this fleet came several gentlemen of high repute in their native country,—men who had been trained at Oxford and Cambridge,—among whom was Thomas Hariot, a philosopher, mathematician, and historian, who here saw human nature in its most primitive aspect and unsophisticated form.

It is to his pen we are indebted for an interesting account of the natives of this region; and as it was written previous to the great changes which their manners and customs soon underwent in consequence of their commerce with the whites, it is of much more value than any subsequent one.

There was also in this expedition "Master John White, an English painter, who was sent into the country by the Queen's Majesty, not only to draw the description of the place, but lively to describe the shapes of the inhabitants, their apparel, manners of living and fashions, as well as of many other things, at the special charges of the worthy knight, Sir Walter Raleigh, who bestowed no small sum of money in the search and discovery of that country."

It is to the talents of White that we are indebted for the illustrations of aboriginal life to be found in that rare work entitled "Hariot's Virginia," published by De Bry, in 1590; and that they were true representations, we want no better proof than to know that they were executed under the eye of such true and honorable men as Lane and Hariot. * * * * *

As it is certain that previous to the advent of the Europeans the habits and practices of Indian life had known little change, we can assume that the pen of Hariot and the pencil of White would as well describe the aborigines of five centuries ago, as of the period when Raleigh's ships first rode at anchor along the sandy shores of Ocracock and Hatteras. * * * * *

* N. Y. Historical Collections, vol. 1.

The description of the natives of this coast previous to about 1590 were mainly from persons who had been sent out in the expeditions made at the suggestion and charge of Raleigh. On the abandoning of his colonization project, the intercourse with the natives ceased; and there was probably for a period of sixty years very little if any intercourse between Europeans and Indians, till the English commenced permanent settlements along the shores of Albemarle Sound and Chowan River, which must have been subsequent to 1650.

In the absence of any other chronicler for a long period than Lawson, it will be necessary to draw largely from his work, entitled "The History of Carolina," which was published at London, in 1718. It details a long journey which he made into this part of the country as early as 1700, and was probably mostly written not far from 1710. He seemed to have been well versed in all matters relating to the Indians, and his statements may be relied on. In the following pages we shall confine our description to the country lying east of the Falls in the Roanoke and Tar Rivers, and northward of Core Sound.

Over this large area was spread various tribes who seem to have been known by distinct names, and who often spoke quite different languages, while their general habits and modes of living were similar.

The following may be considered as the nearest approximation to their names, locations, and numbers, about the year 1700: The Tuskarora Indians had fifteen towns, viz: Haruta, Waqui, Contah-nah, Anna Ooka, Conauh-Kare, Harooka, Una Nauhau, Kentanuska, Chunaneeets, Kenta, Eno, Naur-high-ne, Oonossoora, Tosneoc (Tosnot), Nonauharitse, Nursoorooka. These towns contained then by estimation 1,200 fighting men and a total population of not far from 4,000 persons. The Waccon (Wocracon or Ocracock) tribe had two towns, viz: Yupwaureman and Tootatmeer, containing 120 warriors. Machapunga tribe were probably located on the river of that name. Although their town was called Maramiskeet (Matimuskeet), it had only 30 fighting men. Bear River (Bay River?) tribe, 50 fighting men. Maherring Indians were located on the Maherring river, and had 50 warriors. Chuwon (Chowan) Indians were settled on Bennet's Creek, and had 15 men only. The Paspatank Indians, on that river, had but 10 men. They had previously been considerably engaged in farming, kept cattle and made butter. Poteskeit tribe were situated on the North River, and had 30 fighting men. The Nottaway tribe were on Winoack Creek, and had 30 fighting men. The Hatteras tribe were located on the banks near the Cape, and had 16 fighting men. The Connamox tribe were located about Cape Lookout, in two towns,

Coranine and Raruta, and had 25 fighting men. The Neus were probably on that river; their towns were Chatooka and Rouconk; fighting men, 15. Pamptico Indians, 15 fighting men. The Jaupim Indians had only 6 persons.

The Toteros, Saponas, Keiauwees, Acanechos, and Schoecories, had then lately emigrated from the west, and the five tribes were supposed to contain in all about 750 persons. These were principally located on the Sapona (Deep) River and its tributaries. Lawson states that all these tribes had very much diminished since their intercourse with the whites, and that rum and the small pox had reduced them within fifty years to less than one sixth of their original numbers.

Thus these various tribes and divisions contained over 1,500 fighting men, and, including women and children, over 6,000 persons.

In their general characteristics the Indians of this part of the country were more advanced in those arts that go to make up the comforts of life, than were the natives of most parts of America.

In person they were an exceedingly well shaped people,—rather taller than Europeans,—their faces broader and cheek-bones not so prominent as in the more northern tribes. This peculiarity it will be seen is a strongly marked feature in all the portraits now extant, and is still a marked feature in the remaining southern tribes.

The color of all the American Indians was quite uniform, and the difference of climate seemed to have no effect on the surface of the skin.

But the tribes which we are now describing had a singular custom of daubing themselves with a preparation of bear's grease mixed with the soot from burning pitch pine, similar to lampblack. Commencing this in earliest infancy, it was always continued, and gave them a *very black and uncouth appearance*. In hunting, these people excelled all others, depending entirely on the bow and spear till some time after the permanent settlement of the country; and when they came to possess fire-arms, they soon handled them quite as dexterously as the whites, and were for a long time employed by the planters for this purpose, as no part of the continent more abounded in game than this region. But the superiority of these Indians over the northern tribes seemed to be mainly in their greater attention to agriculture. To satisfy us on that point, it is only necessary to examine the picture of the town of Secota, in Hariot's work before alluded to; and all the chroniclers who have written of them previously to the Indian war in 1712, fully describe the abundance of their vegetables and the great extent of their fields. In this respect they seemed to be far in advance of almost any other tribes of which we have minute information.

Unlike their northern neighbors, they did not

consider labor as degrading, and compel their women to cultivate the earth; but, on the contrary, they seemed to delight in the labors of the field, and used every exertion to impress their young men early with the necessity of cultivating the soil.³ Of course their efforts were not to be compared with those demanded in our own time. Their circumstances and necessities did not require it; for, with a mild climate, the virgin soil yielded abundant harvests without the manures or deep ploughing that are now required. But that their main subsistence was derived from the productions of their fields, there can be no reasonable doubt. The variety of their productions must have been much greater than has generally been supposed.

The most important of these was the maize or Indian corn. To what particular part of the continent this plant was indigenous, has never yet been fully ascertained; but certain it is, that nowhere does it seem to be more prolific, or show a more splendid appearance, than on the alluvial lands in the eastern part of North Carolina. There many fields have continued to produce large crops for two centuries without showing any apparent diminution of fertility. Cultivated as this plant is over the entire extent of our national domain, it may be considered as the best symbol of our country, more expressively representing plenty than any other production of our soil. The ease with which it was planted, gathered and preserved, without risk of injury from insects or the elements, as well as the rapidity with which it could be prepared for use, made it invaluable to the aborigines.

They also cultivated extensively a great variety of beans; some of which, particularly *calanancies*, are in use among the white people at the present day. Watermelons, squashes, pumpkins, and gourds, were quite abundantly raised, as also ground-nuts, and undoubtedly potatoes.

With regard to this last vegetable, considerable doubt has been expressed whether it had been known to the aborigines of this part of our country previous to the arrival of the Europeans; but if we consider it a well authenticated fact that the earliest colonists carried it to England, and that Raleigh took great pains to cultivate it on his estate in Ireland, and disseminate it through that island, it would seem but a fair inference that it was once a native of Roanoke Island or its immediate vicinity. But as botanists have in vain looked for the plant in its wild state in that neighborhood, it has been decided that it could never have been indigenous to that locality. May it not, like the maize, have been a native of some more southern clime, and cultivated and perpetuated by the Indians, as no other vegetable would seem to answer as well the description which

Harriot gives of one of their principal productions.

Perhaps the most remarkable production of their fields was tobacco. This plant was indispensable to their comfort and happiness, and was highly valued. The only use made of it was in smoking, and this was the manner in which it was consumed in Europe for a long period after its introduction there; and it is certainly to be regretted that its use was ever extended to chewing.

It was not only as cultivators of the soil that these Indians exhibited their industry; but, considering their implements and facilities, they were no mean artisans. By referring to the work before mentioned, it will be seen how readily they felled the largest trees of the forest by fire, and fitted them to a proper length in the same way. And how completely they made that element do the duty of the axe and adze, in excavating and shaping their canoes, as well as their bows and other utensils! Lawson informs us that in his time he had known Indians who, with an ordinary knife, would stock a gun in a skilful manner, although they had never seen it done before; and he asserts that many of them readily learned and worked at handicraft trades, as well as Europeans.

In their dispositions and habits of social life they certainly exhibited a milder deportment than has been generally attributed to them. They could not at that time be called a warlike people; and while most of the aboriginals of the country were so constantly engaged in contests with neighboring tribes, the general character of these people was that of men of peace.

They never quarrelled among themselves nor treated any of their household with severity. Much of their time was spent in amusements; among these was gaming. This was principally done by means of split reeds, about seven inches in length and fifty-one in number. The art is to discover first what number each one has after they have been distributed. To perform this with facility, required considerable numerical calculation, which often astonished the white people who were spectators. They had several other games, one of which somewhat resembled the throwing of dice, for which they substituted the stones of the persimmon, one side of which was marked, and was decided by the number of times these came uppermost in a given number of throws. Their ball-playing was extremely exciting, and gave them an opportunity to display their great agility and speed.

Lawson says: "They are patient under all their afflictions, and have many amiable qualities. They are really better to us than we have ever been to them, as they always freely give us of their victuals at their quarters, while we let them walk by our doors hungry, and do not often re-

lieve them. We look upon them with disdain and scorn, and think them little better than beasts in human shape; while, with all our religion and education, we possess more moral deformities and vices than these people do."

He proceeds to give his ideas of what measures are most proper and available to civilize and make them good and useful citizens. His advice was certainly by far the most proper and practical method of Christianizing them that had then been proposed. He seems to have urged the carrying out of the law of kindness and human brotherhood in the true spirit of philanthropy.

Living as he did among this people for several years, and well knowing their habits, capacities, and inclinations, it must be supposed that his information, and advice, was given with truthful and serious intentions of benefiting their condition, and rendering a service to the white people who had settled around them. It also shows that the natives were kind-hearted and industrious, anxious for instruction, with a capacity fully equal to the white settlers in learning and practising the arts of civilized life, as then in use among the rude pioneers of that region. But the wise suggestions of the kind-hearted Lawson had no influence.

* * * * *

In December, 1710, the Meherin Indians fell on one of the most distant settlements on Chowan River, and killed two or three persons. This was a direct retaliation for an attack the whites had made on them a short time previous. The people throughout the province were much alarmed, and many gathered into small forts for mutual protection, while they sent an application to the Colonial Legislature for relief; but the government were too much engaged in their own petty schemes of aggrandizement, to listen to any application of their constituents. The Indians were for a time appeased, and confidence restored; but finding themselves continually encroached on by the whites, who took possession of their best lands as fast as they wished to extend their settlements, they again made preparations to assert their natural rights and find redress for long continued insults and wrongs.

The Tuscaroras were now by far the most numerous and energetic tribe, and it was on their territory that the whites had recently trespassed; consequently they took the initiative in calling on all the tribes to send delegates to a council of war. In this meeting it was arranged to make one united effort to redress their wrongs and remove the white intruders from the country at a single blow. In order to effect this, an arrangement was made for each tribe to act only in the district to which it might be assigned.

Thus to the Tuscaroras was apportioned all the settlements on the Roanoke River, as well as the

region between that and the Chowan River, while the Pampticos were to assault all the whites to be found on the north side of the latter. The Cothechneys living on the stream that then bore their name, but now known as the Contentney, were to join the Corees, who inhabited the shores and island near Beaufort. They were to fall on the Swiss and Huguenots who had very recently erected their cabins along the banks of the Trent and Neus; while the small tribes of Mattamuskeets and Muchapungos were allotted to take possession of the town of Bath and the immediate vicinity.

As showing the universal feeling of hostility that pervaded all the Indian tribes at this time, it is only necessary to mention, that although the secret must have been known to some hundred individuals, a large part of whom were in daily intercourse with the whites, it was not divulged or the plot for a moment suspected by the settlers.

On the day preceding the new moon, the Tuscaroras, twelve hundred strong, left their chief town, which, according to their ancient usage, they had enclosed with a palisade, and soon breaking into small divisions, sought the vicinity of the white settlements, while some few entered the houses with the usual enquiries for food or traffic. Assuming to feel disappointed and aggrieved, altercations between them and their entertainers soon took place. On a sudden a loud whoop was given, and all the Indians who had been secreted in the vicinity rushed upon the unsuspecting whites, and a scene of indiscriminate slaughter immediately commenced. The aged grandsire, the stalwart husband, the affectionate wife, with their children of every age and sex, fell victims to the tomahawk and scalping-knife. In many settlements the massacre was complete; not a single white escaped; whole families and names became extinct.

On the Neus and Pamptico Rivers the Tuscaroras, now transformed into infuriated tigers, caused the blood of the whites to flow like water. More than a hundred and thirty persons were known to have been murdered within a few hours, the largest part of whom never received the rites of burial, as the survivors dared not leave their refuge for any purpose.

The Corees in the meantime had executed barbarous work upon the poor Swiss palatines who had but a short time previous found here a shelter from persecutions in the Old World, but only to find a sanguinary grave amid the pine forests on the banks of the Trent.

After this bloody butchery had been mainly consummated, the Indians, instead of retiring to their strongholds, seemed rather to have become more infuriated by the sight of their victims, whose bodies they continued to dishonor and man-

gle like demons from the infernal regions, and finished the awful scene by setting fire to every building and vessel within their range.

This state of affairs continued for several days, and in the meanwhile the surviving whites had collected into some places of temporary safety, where, by standing on a continual guard, they could defend themselves and their families against the foe.

This massacre took place on the 22d of September, 1711,—a day and year long remembered throughout this region.

A short time previous, Mr. Lawson, who was then Surveyor General of the province, had, in company with Baron Graaffenreidt, who had superintended the emigration of the palatines, ascended the Neus with a design to explore the country bordering on that river for the purpose of laying out a tract of land for a place of residence for these emigrants. Having reached a point some twenty miles above Newbern; they landed and were preparing to pass the night, when they were suddenly joined by a large number of Indians, who were evidently in bad humor, and who, taking from them their provisions and arms, compelled them to take a long march into the forest till they reached an Indian town. Here Lawson and his companion underwent a long examination before a council of more than two hundred warriors, as to the general claims of the whites and the immediate reason for their being found there. Lawson's reply was that they wished to find a nearer route to the Virginia settlements, for which purpose they had designed merely to explore the country.

After a lengthened consultation, in which the Indians complained much of the conduct of the whites, and were particularly severe on Lawson, who they supposed to be the main cause of their being dispossessed of their lands, they finally concluded to dismiss their prisoners and let them return. But at the earnest suggestion of an influential chief, they were detained till the next day, when a party fell on them and gave them a brutal beating; and another council being held, they were condemned to die. The next day this decision was carried into effect, Lawson and a negro servant who had accompanied him being roasted alive; while the Baron, against whom they had no particular animosity, was retained a prisoner for a few weeks and then set at liberty. Thus perished by an awful death a man who, so far as we can judge by his writings, was really the truest friend those tribes had ever found among all their white acquaintances, and who found only a horrid death from the race whose customs and virtues he had faithfully chronicled, and thus perpetuated their names and annals to all coming time.

As soon as the whites could rally from the awful panic which the general slaughter had created, they soon collected into small forts, eleven in number, and made some efforts to retaliate on the enemy.

A party of about fifty men made an excursion to see what was the condition of the outer settlements, and soon met a large body of Indians, with which they kept up a desultory fight for three days. The Indians lost fifteen, and the whites but two; but were forced to return to their quarters, which they found surrounded by a body of the enemy, who were soon repulsed.

At the same time, a small tribe who were supposed to be friendly, had been allowed to remain within the fort; but during the attack on the outside, they rose upon the garrison. They were soon subdued, but not till nine of their number were slain, and about forty women and children secured and soon sent off by a vessel to be sold as slaves.

As soon as possible a messenger had been despatched to Charleston, who laid before the Legislature of South Carolina a petition which set forth the distressed situation of the colony, and further stated that owing to the continued broils among the people, they could make but little effort against the enemy, and must implore aid from their sister colony. This was promptly granted, and a large sum, equal to eighty thousand dollars, was voted to carry war into the camps of the hostile Indians.

Six hundred militia and three hundred friendly Indians, under the command of Col. Barnwell, were soon on their march to the scene of devastation before described.

An express had also been sent to Governor Spotswood of Virginia, with the news of the massacre. But as he had previously been informed that the Tuscaroras who inhabited their more northern towns were not implicated in the bloody transaction, he sent word to them to meet him in council at an appointed time on the Nottaway River. Some of the chiefs attended, and, after considerable preliminary discussion, he proposed that all of them who had not joined in the massacre should make common cause with the Virginians against the hostile party.

But intestine feuds and jealousies were not at this period limited to North Carolina alone, but were rife in Virginia, and the Legislature refused to pass the necessary bills to place a suitable force in the field to operate in conjunction with the friendly Indians, for the relief of their neighboring colonists. But the Governor wisely took measures to prevent the Indians within his territory joining the malcontents.

As soon as Col. Barnwell with his troops and Indian allies arrived, he was joined by as many

soldiers as Governor Hyde could induce to take up arms.

Meanwhile the Tuscaroras had not been idle, but gathering their forces into one body and erecting such defenses as their means would admit, they waited the movement of the troops. On the banks of the Neus, about twenty miles above Newbern, was the spot where the Indians were disposed to make a stand. Here they had enclosed a large space by a strong palisade, inside of which was secured an enclosure of logs. Within this barrier they had placed their women and children, while the warriors went forth to meet Barnwell and his allied forces. A battle took place, in which the South Carolinians fought with much bravery, and were boldly supported by their Indian associates. The Tuscaroras were defeated, having more than a hundred of their warriors slain and a large number wounded. The survivors retreated to their stronghold. Barnwell captured over a hundred, which were afterwards sold as slaves.

In a few days Barnwell and his forces appeared before the Tuscaroras' stronghold, and with a Swiss, who had seen service in Europe, acting as engineer, they commenced a regular investment of the place. The siege continued some days, as the whites were forced to make regular approaches towards the fortification. At last the Indians, finding that there was no escape, and that preparations had been made to set their works on fire, offered to capitulate. Barnwell granted them terms, and supposing the war was ended, returned home.

The next year, Governor Hyde having received orders from England, made some efforts to reduce the belligerent Indians to terms, and give peace and quiet to the people. But the colony had been so reduced by the war that nothing could be effected, and application was again made to South Carolina and Virginia for assistance. The former of these promptly raised a small army, which they placed under the command of Col. James Moore, who immediately marched his forces to the Indian district and awaited for orders.

In the meantime, the reins of government had fallen into the hands of President Pollock, who infused new energy into the desponding colonists, which soon had a beneficial influence on the tribes.

On the 25th of November, preliminary articles of peace were signed by the President and council on the one part, and Tom Blunt Savoonah and four other chiefs for the Tuscaroras.

By this instrument the Tuscaroras promised to make war on the Cothechnys, Corees, Bear River, and Pamptico Indians, and to give no quarter to any male of these tribes above the age of fourteen years, but to capture and sell to the English all

under that age; and as soon as these tribes were destroyed, then to join the whites against the Muchapungos. They also bound themselves to surrender to the English all the property they had captured during the war and relinquish a large part of their lands lying below the Cotechny, and also to pay a yearly tribute, and give hostages for the fulfilment of all the articles.

In a few weeks the armistice that had been agreed on was broken, and the Tuscaroras again assumed a hostile attitude, but fearing the South Carolina forces, retired to Fort Nahucke, which they had strongly fortified. Col. Moore had brought with him about one thousand friendly Indians, with whom, and a small militia force, he surrounded the fort. A terrible battle took place.

The Tuscaroras within the fort were finally captured or destroyed to a man. It is related that Col. Moore secured over eight hundred prisoners, all of whom were afterwards disposed of as slaves, many of them being shipped to the northern colonies for a market.*

A treaty was again made with Tom Blunt, as head chief; but it did not prove effectual, as the Indians had now become so desperate that their chiefs had but little control over them. A desultory and harassing war lasted for some time, which was finally brought to a close by the energy of Col. Moore and his Indians, who followed the hostile savages into their retreats amid the swamps and morasses with which this part of the country abounds.

These continued reverses at last broke the spirits of the remaining Tuscaroras. They had repeatedly sent runners to their old friends, the Five Nations, for aid; but none came,—probably from the influence then exerted over the Iroquois by the colony of New York, with whom they had made treaties pledging themselves never to lift the hatchet against the whites.

Finding all hope futile as regarded rest for themselves in any part of their ancient domain, and reduced to a tithe of their former numbers, their very existence as a tribe becoming doubtful, they availed themselves of a previous invitation from the Five Nations, and decided to remove to their territory and blend their fortunes with that confederacy.

It is impossible to fix the date of this exodus. Some authors place it as early as 1712, which is probably an error. Schoolcraft states it as occurring in 1714, in which year some parties certainly went; but is it not more likely that it occupied some two or three years? It is certain that the main part of the tribe had joined the Iroquois in 1717, by whom they were cordially adopted as the

* In the "Boston News-Letter" of that year are many advertisements of Southern Indians, for whom purchasers were wanted.

Sixth Nation; and although no particular territory was then assigned to them, they became the guests of the Oneidas, and were located a few miles west of the present site of Utica. Of their precise numbers then, it is impossible to fix a reliable estimate. Between 1708 and 1715, they had lost 1,000 warriors, who represented a population of at least 5,000 souls. In 1736, the French estimated they had 250 warriors or 1,250 souls. In 1763, Sir William Johnson said they had 140 warriors, who would represent a population of about 700 persons. This was undoubtedly very near the truth, as he was on very confidential terms with their chiefs.

At the commencement of the Revolutionary war, Johnson made great exertions to retain the Iroquois in the service of the king. With most of the tribes he was successful; but through the exertions of the Rev. Mr. Kirkland, a missionary, the Oneidas took up arms on the side of the colonies, and were joined by the largest part of the Tuscaroras, who were then their neighbors. They did not suffer much by the war, and soon after its close, finding the white settlements constantly encroaching upon them, they wisely assented to receive a grant of land from their ancient friends, the Senecas, within the present limits of Niagara County, to which they soon removed. Their title was confirmed to them by the State of New York.

A part of the land which had been allotted to them by North Carolina was leased to individuals, and had been constantly in their possession by permission of the Legislature. It was now disposed of, and the proceeds invested in lands which they purchased of the Holland Company, in their immediate vicinity.

On this territory they soon commenced making improvements, and have continued to progress until at the present time they appear to possess most of the comforts and conveniences of the neighboring white people who rank as the humbler class.

Retaining one of the peculiarities of their Carolina ancestors, the men cultivate the soil with energy and success, while the women are noted as thrifty housewives, and pride themselves on their dairies. In religion and education they have made commendable progress, having had a mission established among them as early as 1807. Some forty years ago, a Presbyterian church was organized, which now contains about fifty members.

About twenty years since a Baptist church was formed, over which James Cusick, a chief and brother of their historian, officiates.

Their schools are said to be nearly as well attended and kept as those among their white neighbors; and two-thirds of their whole number are members of a temperance society.

In 1845, they numbered about 50 families, in

all, 283 souls. They cultivated over 2,000 acres of land; and raised that year nearly 5,000 bushels of wheat, 3,500 bushels of corn, over 4,000 bushels of oats, and made 7,537 pounds of butter. They also produced many other articles. They keep a considerable stock of cattle, hogs, and some horses, and have in their possession over 5,000 acres of good land.

A few years since, the writer visited their village, situated about eight miles from Niagara Falls, and was surprised to find there a community so prosperous and flourishing. They still retain traditions of their former importance and numbers; and some of their oldest men like to speak of the tales recited by their grandfathers, who told of their warlike exploits, as well as their success in hunting, when they wandered between the Neus and Moratic Rivers.

They still continue to speak their original language, much corrupted however by their intercourse with the other tribes of the confederacy. Like all Indian dialects, it is continually varying with their own condition. But it retains its distinctive peculiarities, and philologists are still puzzled in deciding to which of the grand divisions it originally belonged. Lawson gives a short vocabulary of it, which makes it certain that it could not be classed with the Algonquin, which was the almost universal tongue spoken throughout the Northern and Middle States, extending west to the Upper Mississippi, and excluding the Iroquois, whose language is totally distinct from any other known. Is it not probable that the original language of the Tuscaroras was radically the same as the Senecas? and may they not have once formed one community?

To a person of an enquiring mind, who takes any interest in the aboriginal race, the short ride from the great Cataract which brings him to the residence of the remnant of this once great people, is full of instruction. We can see here the lineal descendants of the men who welcomed Raleigh's colonists to the New World, — who held familiar intercourse with Grenville, Lane, Hariot, and White, and whose portraits illustrate the volume before mentioned; for Secota and Pemeiock were at that time the chief towns of the Tuscaroras, and were only deserted by them for a more interior location, on the advent of the first permanent white inhabitants.

Their history is an instructive one. It shows what changes they, as well as the whole land, have undergone since the white man first cast his anchor on the sands of their native country. With their present habits of temperance and industry, they may retain their distinctive character and name for centuries yet to come, the only living representatives of the numerous tribes who once inhabited eastern North Carolina.

BIOGRAPHY OF "THE REVOLUTION"

A SKETCH OF THE LIFE OF
ROGERS CLARK, THE
TUCKY, AND THE
OLUTION IN

BY HON. JOHN REYN

THE valley of the Mississippi is more for the preservation of its early settlers' great abilities and extraordinary services eral Clark, than to any other individual. A many great and honored heroes, such as Governor Shelby, Generals Sevier, Robinson, and others, whose names are handed down to posterity with a blaze of glory, "acted well their parts," yet, the extraordinary talents and services of General Clark in the Revolution stand unrivalled in the great Western Valley, and deservedly entitle him to the highest honors and fame. It was in the West, what General Washington was in the East, the unrivalled champion of the Revolution; and he may be hailed with great propriety *The Washington of the West.*

He was born on the 19th of November, in Albemarle County, Virginia, of highly respectable and wealthy parents. — He received a common education, and directed his youthful energies to the forest and the chase. He, like Washington, was engaged in his early days as a surveyor of land. In the year 1772 he was at the mouth of the Kanawha, on the Ohio River, in the pursuit of his profession. But the martial music in 1774 inflamed his youthful mind, and he joined the campaign of Gov. Dunmore to chastise the Indians in the valley of the Scioto, in the present State of Ohio. He commanded a company from the Old Dominion, during a part of the campaign; and was appointed on the march a staff officer to Governor Dunmore.

In the year 1775, he made Kentucky his residence, and remained there during life. At that early day, Kentucky existed without a government. Young Clark, whose mind was by nature and reflection exceedingly strong and comprehensive, decided at once that the country must have an organized government; and an assembly of the people to act on the subject was convened at Harrodsburgh in the year 1775.

Clark and Gabriel Jones were appointed by the meeting to present their condition to the Government of Virginia, and the result was, the county of Kentucky was established in the year 1776, and a complete Government organized in it, under the protection of the parent State, Virginia. This was the main pillar of defence for the West against the hordes of hostile savages that surrounded the country on all sides.

But after many years of the greatest exertions







