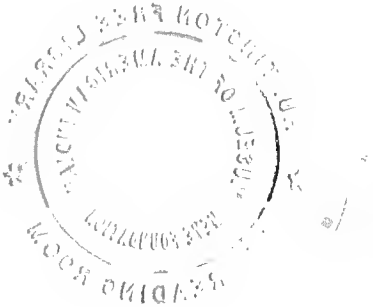
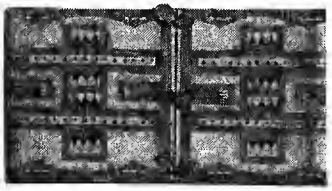
REPORT (DUPLICATE)

CONDITION AND TRIBAL RIGHTS OF INDIANS OF ROBESON AND ADJOINING COUNTIES IN NORTH CAROLINA.

BY

SPECIAL INDIAN AGENT O. M. MCPHERSON.





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DEPARTMENT OF THE INTERIOR.

OFFICE OF INDIAN AFFAIRS.

WASHINGTON. September 19, 1914.

Hon. Cato Sells,

Commissioner of Indian Affairs.

My dear Mr. Sells:

On June 30, 1914, the Senate passed a resolution (S. Res. 410) authorizing and directing the Secretary of the Interior to cause an investigation to be made of the condition and tribal rights of the Indians of Robeson and adjoining counties in North Carolina. Said resolution reads as follows:

> Resolved, That the Secretary of the Interior be, and he hereby is, directed to cause an investigation to be made of the condition and tribal rights of the Indians of Robeson and adjoining counties of North Carolina, recently declared by the Legislature of North Carolina to be Cherokees, and formerly known as Croatans, and report to Congress what tribal rights, if any, they have with any band or tribe; whether they are entitled to or have received any lands, or whether there are any moneys due them, their present condition, their educational facilities, and such other facts as would enable Congress to determine whether the Government would be warranted in making suitable provision for their support and education. (See Exhibit "A")

On July 23, 1914, you instructed me to proceed to Robeson County, North Carolina, as early as convenient, and make the investigation called for by the resolution. In obedience to your instructions I immediately proceeded to Lumberton, in said State, and the results of my investigation

will appear under appropriate headings in this report. (See Exhibit "A" 1)

HISTORICAL

The Croatan Indians (designated "Cherokee Indians of Robeson County" by an Act of the General Assembly of North Carolina, ratified March 11, 1913) comprise a body of mixed-blood people residing chiefly in Robeson County, North Carolina. A few of the same class of people reside in Bladen, Columbus, Cumberland, Scotland and Hoke counties, North Carolina, and in Sumpter, Marlboro and Dillon counties, South Carolina. It is also said that a similar people, called "Redbones", reside in these counties in South Carolina, but I think it probable that they belong to the same class of people as those residing in Robeson County, North Carolina. In the Eleventh Census of 1890, under the title "North Carolina Indians", they are described as "generally white, showing the Indian mostly in actions and habits". It is stated that "They were enumerated by the regular census enumerator in part as whites; that they are clannish and hold with considerable pride to the tradition that they are the descendants of the Croatans of the Raleigh period of North Carolina and Virginia". (See Exhibit "A" 2).

They are described in the Hand Book of American Indians, Bureau of American Ethnology, Bulletin No.30, as a people evidently of mixed Indian and white blood, found in various

sections in the eastern part of North Carolina, but chiefly in Robeson County. It is also stated that for many years they were classed with the free negroes, but steadfastly refused to accept such classification or to attend the negro schools or churches, claiming to be the descendants of the early native tribes and white settlers who had intermarried with them.

A bulletin of the Thirteenth Census (Census of 1910) "Indians of North Carolina", shows their numbers to be as follows:

Bladen County	36
Columbus County	12
Cumberland County	48
Scotland County	74
Sampson County	213
Robeson County	5895
Total in N.C.	6278

In a statement furnished the Committee on Indian Affairs, House of Representatives ,, February 14, 1913, in the hearing o on Senate Bill 3258,it is said: "According to the Census of 1910, the number of Indians in Robeson County was 5,895. There are also about 1,500 to 2,000 in adjoining counties in North and South Carolina, making a settlement in all of about 8,000 persons".

Apparently,the Indian Office had no knowledge of the

existence of the Croatan Indians until the latter part of 1888. About that time 84 of these Indians, describing themselves as "a part of the Croatan Indians living in Robeson County", and claiming to be "a remnant of White's lost colony", petitioned Congress "for such aid as you may see fit to extend to us". This petition was referred to the Indian Office, and on January 7, 1889, a copy was sent to the Director of the Bureau of Ethnology, with the statement that there was no record in the Indian Office showing any such Indians on any such colony as that referred to, and requesting to be furnished with such information as said Bureau had concerning these people. On January 11, 1889, the Director of the Ethnological Bureau replied:

> I beg leave to say that Croaton was in 1585 and thereabouts the name of an island and Indian village just north of Cape Hatteras, North Carolina. White's colony of 120 men and women was landed on Roanoke Island just to the north in 1587, and in 1590 when White returned to revisit the colony he found no trace of it on Roanoke Island, save the name Croaton carved upon a tree which according to a previous understanding was interpreted to mean that the colonists had left Roanoke Island for Croaton. No actual trace of the missing colonists was ever found, but more than one hundred years afterwards Lawson obtained traditional information from the Hatteras Indians which led him to believe that the colonists had been incorporated with the Indians. It was thought that traces of white blood could be discovered among the Indians, some among them having grey eyes. It is probable that the greater number of the colonists were killed; but it was quite in keeping with Indian usages that a greater or less number, especially women and children, should have been made captive and subsequently incorporated into the tribe. (See Exhibit "B" 2).

On January 29, 1889, the Indian Office communicated with Mr. Hamilton McMillan, of Fayetteville, North Carolina,

concerning these Indians, with the result that on July 17,1890, Mr. McMillan sent the Office a copy of his booklet relating to these people, entitled "Sir Walter Raleigh's Lost Colony". Further mention will be made of Mr. McMillan's views concerning the Robeson County Indians. On August 11, 1890,in reply to a letter of July 2 of that year, the Commissioner of Indian Affairs wrote Mr. W. L. Moore of Osborne, North Carolina:

> It appears from his statement that this band is recognised by the State of North Carolina, has been admitted to citizenship, and the State has undertaken the work of their education.
>
> While I regret exceedingly that the provisions made by the State of North Carolina seem to be entirely inadequate, I find it quite impracticable to render any assistance at this time. The Government is responsible for the education of something like 36,000 Indian children and has provisions for less than half this number. So long as the immediate wards of the Government are so insufficiently provided for, I do not see how I can consistently render any assistance to the Croatans or any other civilised tribes. (See Exhibit "B" 7).
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> (See Exhibit "C" for the McMillan Booklet).

Much doubt and uncertainty has existed as to the source of the Indian blood of this people, and as to whether their ancestors comprised a part of White's Lost Colony (sometimes spoken of as Raleigh's Lost Colony). Some of these Indians hold to a tradition that they are of Cherokee origin, and affect to believe that the action of the General Assembly of North Carolina in designating them as "Cherokee Indians of Robeson County" in some way confirms this tradition. I find that the question of the source of their Indian blood,and whether

their ancestors were a part of Governor White's lost colony are so inextricably bound together that it will be necessary to treat of both subjects under the same heading.

WHITE'S LOST COLONY.

The first explorer of the region originally known as Virginia, comprising the territory afterwards known as Virginia, North Carolina and South Carolina (omitting for the present some explorations along the coast made by Lane) was John Lederer a learned German, who resided in the Virginia colony during the administration of Sir William Berkley. It appears that he made "three several marches" through the country referred to, between March 1669 and September 1670. Copious extracts from Lederer's notes of traval are printed in Vol. II of Hawks' History of North Carolina, together with lengthy explanatory notes. A map of Lederer's explorations accompanies Talbot's translation of the notes (which were written in Latin) by the aid of which Dr. Hawks endeavored to trace the explorer's wanderings in North Carolina. A fac simile of the map is printed in the history; also a fac simile of the map of Carolina drawn by Ogilsby in 1666. Photostat copies of these maps and of the text of Chapter VII, Volume II, of Dr. Hawks' history accompanied this report. (See Exhibit "C").

Dr. Hawks found himself unable to reconcile some of

Lederer's narrative with later well-known geographical and historical facts. This was probably due to inaccuracies in courses and distances traveled by the explorer, to errors in names and locations, and to still greater inaccuracies in the original map. It is not my purpose to attempt to reconcile or explain these inaccuracies, but merely to call attention to some important facts which seem to have some relation to the early history of the so-called Croatan Indians.

There is a long-standing tradition among these Indians that their ancestors were white people, a part of Governor White's lost colony, who amalgamated with the Coast Indians, and afterward removed to the interior where they now reside; and it is my purpose to inquire into the historical data which support or contradict this tradition. It is a matter of common knowledge that the Indians are a people of "traditions", being entirely destitute of written records. Indeed I would regard the tradition of these people that their ancestors comprised a part of the "lost colony" as of little value were it not supported by what is regarded as authentic historical data. Mr. James Mooney, in the Hand Book of Indians, Bureau of American Ethnology, Bulletin No. 30, expresses doubt that these people originated from White's lost colony. He says:

> The theory of descent from the lost colony may be regarded as baseless, but the name itself serves as a convenient label for a people who combine in themselves

the blood of the wasted native tribes, the early colonists or forest rovers, the runaway slaves or other negroes, and probably also of stray seamen of the Latin races from coasting vessels in the West Indian or Brazilian trade".

Mr. Samuel A'Court Ashe, a most creditable historian, also seems to doubt the origin of the Croatan Indians from White's lost colony. He says in part:

> Because names borne by some of the colonists have been found among a mixed race in Roseson County, now called Croatans, an inference has been drawn that there was some connection between them. It is highly improbably that English names would have been preserved among a tribe of savages beyond the second generation, there being no communication except with other savages. If English names had existed among the Hatteras Indians in Lawson's time, he probably would have mentioned it as additional evidence corroborating his suggestion deduced from some of them having gray eyes, and from their valuing themselves on their affinity to the English. It is also to be observed that nowhere among the Indians were found houses or tilled lands or other evidence of improvement on the customs and manners of the aborigines. When this mixed race was first observed by the early settlers of the upper Cape Fear, about 1735, it is said that they spoke English, cultivated land, lived in substantial houses, and otherwise practiced the arts of civilized life, being in these respects different from any Indian tribe. (See Exhibit "CC").

Except for the doubt expressed by these writers, the universal opinion of those who have written concerning the early history of the Carolinas, as far as I have been able to ascertain, supports the tradition of the Indians.

Governor White's notes of his voyage to Virginia, (North Carolina) in search of the colony he planted in Roanoke Island in 1587, are printed at length in Hawks' History of North

Carolina,extracts from which are re-printed in McMillan's pamphlet heretofore referred to. According to a secret understanding which White had with the colonists before he returned to England, if they departed from Roanoke Island before his return (and there had been talk that they might go fifty miles into the interior) they were to carve upon the trees or posts of the doors "the name of the place where they should be seated" When White and his men on August 16,1590, landed on the north point of the island, where they had left the colony three years previously, and proceeded up the sandy bank, they saw upon a tree in the very brow thereof,the fair Roman letters C.R.O.,which they "presently knew to signify the place where they should find the planters seated". It was also understood "that if they should happen to be distressed in any of those places" they should carve over the letters or name a cross; but White and his men found no such sign of distress. The narrative continues: "And having well considered of this we passed through the place where they were left in sundry houses,but we found the houses taken down and the place very strongly enclosed with a high palisade of great trees with curtains and flankers, very fortlike, and one of the chief trees or posts at the right side of the entrance had the bark taken off and five feet from the ground, in fair capital letters, was graven "CROATOAN" without any cross or sign of distress". It should be noted that

White's narrative indicates that the colonists (or "planters" as he called them) originally removed to Croatoan, an island south of Cape Hatteras, and not to Croatan, a part of the mainland. Mr. McMillan in his pamphlet (p.11) says: "It is evident from the story of Governor White, as given on a preceding page, that the colonists went southward along the coast to a Croatoan Island, now a part of Carteret County, in North Carolina, and distant about one hundred miles in a direct line from Albemarle Sound".

The Tuscarora Indians was a powerful and warelike tribe, occupying the central eastern part of North Carolina. They had frequent encounters with the Cherokees and Catawbas on the west and southwest, and with the Cheraws on the south, but stood as an impassable barrier to encroachments on their territory until the destructive war of 1911-13. The exact location of the Tuscaroras cannot be determined from Lederer's notes nor from Ogilby's or Talbot's map, further than that they occupied a very advantageous position in eastern North Carolina; but as indicative of the character of the people at this time (1670), especially the principal chief, Lederer says:

> Not thinking fit to proceed further, the eight-and-twentieth of June I faced about and looked homewards. To avoid Wisacky marsh I shaped my course northeast; and after three days' travel over hilly ways, where I met with no path or road, I fell into a barren, sandy desert, where I suffered miserably for want of water, - the heat of summer having drunk all the springs dry, and left no sign of any, but the gravelly channels in which they run; so that

if now and then I had not found a standing pool, which provident nature set round with shady oaks, to defend it from the ardor of the sun, my Indian companion, horse, and self had certainly perished with thirst. In this distress we travelled till the twelfth of July, and then found the head of a river, which afterwards proved Eruoo; in which we received, not only the comfort of a necessary and seasonable refreshment, but likewise the hopes of coming into a country again, where we might find game for food at least, if not discover some new nation or people. Nor did our hopes fail us; for after we had crossed the river twice, we were led by it, upon the fourteenth of July, to the town of Katearas, a place of great Indian trade and commerce, and chief seat of the haughty emperor of the Taskiroras, called Kaskusara, vulgarly called Kaskous. His grim majesty, upon my first appearance, demanded my gun and shot, which I willingly parted with, to ransom myself out of his clutches; for for he was the most proud, imperious barbarian that I met with in all my marches. The people here at this time seemed prepared for some extraordinary solemnity; for the men and the women of better sort had decked themselves very fine with pieces of bright copper in their hair and ears and about their arms and necks, which upon festival occasions they use as an extraordinary bravery; by which it would seem this country is not without rich mines of copper, but I durst not stay to inform myself in it, being jealous of some sudden mischief towards me from Kaskous, his nature being bloody, and provoked upon any slight occasion.

Therefore, leaving Katearas, I travelled through the woods until the sixteenth, upon which I came to Kawitziokam an Indian town upon a branch of Borenoke River, which here I passed over, continuing my journey to Menchaerink; and on the seventeenth departing from thence, I lay all night in the woods, and the next morning betimes going by Natoway, I reached that evening Apamatuck, in Virginia, where I was not a little overjoyed to see Christian faces again.

(For the full text of Lederer's notes and Dr. Hawks' comments, see Exhibit "D")

John Lawson, Surveyor General of North Carolina, was the next explorer who left a permanent record of his travels among the Indian tribes of the Carolinas. He commenced his journey at Charlestown, December 28, 1700, passed up the Santee and Wateree rivers and thence across the foot-hills to the head

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waters of the tributaries of the Neuse and thence down these rivers to the coast. For many days he thought that he had crossed to the headwaters of the Cape Fear River, but after encountering Enoe-Will, an Indian who acted as his guide and interpreter during the latter part of his journey, discovered his mistake. He apparently passed through the country of the Santees, Waterees, Cheraws and Catawbas, and on the return trip through the country of the Catawbas, Tuscaroras and Corees. It is possible that he may have entered the country of the Cherokees on the Hiwassee River, though this is by no means certain. I was fortunate in obtaining an original copy of the Lawson history, printed in London in 1718, from which I have copied liberally by photostat process. As in the case of the Lederer notes, it is not my purpose to review the Lawson history in extenso, but merely to call attention to such parts as relate to the lost colony and to the Indians with whom it is supposed they amalgamated. The history is addressed to the "Lords-Proprietors of the Province of Carolina in America", and the Author says in the Preface:

> Having spent most of my Time, during my eight Years Abode in Carolina, in travelling; I not only survey'd the Sea-Coast and those Parts which are already inhabited by the Christians, but likewise view'd a spatious Tract of land, lying betwixt the Inhabitants and the Ledges of Mountains, from whence our noblest Rivers have their Rise, running towards the Ocean, where they water as pleasant a country as any in Europe, the Discovery of which being never yet made publick, I have, in the following Sheets, given you a faithful Account thereof, wherein I have laid

> down everything with Impartiality,and Truth, which is indeed,the Duty of every Author,and preferable to a smooth Stile,accompany'd with Falsities and Hyperboles.

It seems evident that Lawson and his party were unable to converse with the Indians of the several tribes through which they passed, except in the sign language, until they encountered Enoe-Will,one of the headmen of the Coree tribe, a small tribe originally residing on the coast near the mouth of the Neuse River, and which was probably allied with the Hatteras, Pamlico and other coast tribes. About the point of leaving the country of the Keyauwees, most of the party abandoned Lawson, with a view of proceeding to Virginia, leaving him and one companion to pursue their journey alone through North Carolina. On page 53 Lawson says:

> This morning most of our Company having some Inclination to go straight away for Virginia, when they left this Place; I and one more took our leaves of them,resolving (with God's Leave) to see North Carolina,one of the Indians setting us in our way. The rest being indifferent which way they went,desired us, by all means,to leave a Letter for them, at the Achonechy-Town. The Indian that put us in our Path,had been a Prisoner amongst the Sinnagers; but had out-run them,although they had cut his Toes,and half his Feet away, which is a Practice common amongst them, They first raise the skin,then cut away half the Feet,and so wrap the Skin over the Stumps,and make a present Cure of the Wounds. This commonly disables them from making their Escape, they being not so good Travellers as before,and the Impression of their Half-Feet making it easy to trace them. However, this Fellow was got clear of them, but had little Heart to go far from home, and carry'd always a Case of Pistols in his Girdle, besides a Cutlass,and a Fuzee.

Notwithstanding they were "put in their path" by the Indian referred to, Lawson and his companion apparently travelled

a hundred miles or more without a guide. During this time they had nothing to subsist on but parched corn, and probably passed over the neutral territory between the Catawbas and the Tuscaroras. Near the "town" of Achonechy, probably 120 miles from the country of the Keyauwees, they encountered "30 horses coming on the road with four or five men on other jades, driving them". These proved to be a small company of Englishmen from Virginia, who were going into the Carolinas to trade with the Indians. The leading man was named Massey, and he advised Lawson by all means "to strike down the country for Roanoke, and not think of Virginia because of the Sinnegars". He also persuaded them to call upon Enoe-Will as they went to Adshusheer, "for that he would conduct them safe among the English", giving him the character of a very faithful Indian. About three o'clock they reached the town, and within two hours Enoe-Will came into the "King's" house, where they were staying. The next morning they set out with Enoe-Will "towards Adshusheer, leaving the Virginia path and striking more to the eastward for Roanoke". Lawson describes the journey to Adshusheer, where Enoe-Will resided, "as a sad stony way" which made him quite lame. Here the Indians brought them two "cocks" (chickens), which to my mind is conclusive evidence that these Indians had previously come in contact with the whites, as Indians in their native state, as a rule, are destitute of domestic animals, except the horse and dog. Lawson says of Enoe-Will:

"Our guide and landlord, Enoe-Will, was of the best and most agreeable temper that ever I met with in an Indian,being always ready to serve the English,not out of gain,but real affection."

The Following day much rain fell and they staid at the Indian town. The next morning they set out early,and traveled about ten miles when they were stopped by the high water in the river. Lawson thought that they were on some tributary of the Cape Fear River; but on inquiry of Enoe-Will he learned that it was Enoe River, and emptied into a place called "Enoe Bay",near his country,which he left when he was a boy; by which Lawson perceived that Will was one of the Coreas, and that the river they were waiting to cross was a branch of the Neuse River. This locates the Coreas when Will was a boy - probably fifty or more years previously - on the coast near the mouth of the Neuse River; and for the first time the traveler learned that he was much further north than he had supposed.

On page 58,the author says: "The next day,early, came two Tuskerora Indians to the other side of the river,but could not get over. They talked much to us, but we understood them not. In the afternoon, Will came with the mare and had some discourse with them. They told him the English, to whom he was going, were very wicked people; and that they threatened the Indians for hunting on their plantations". This incident reveals the fact that the travelers were within or near the Tusca-

rora country, and that already friction existed between the English and the Tuscaroras. The author continues: "Will had a slave, a Sissipahan Indian by nation, who killed us several turkeys and other game, on which we feasted", showing the existence of Indian slavery among the Corees (or Schoccores as Lawson sometimes called them) at this time.

A short distance after crossing the branch of the Neuse River referred to, they halted for the night. The traveler carried an illustrated Bible with him and as they lay in camp at this place Enoe-Will asked to see the book. Lawson describes what took place as follows:

> My Guide Will desiring to see the Book that I had about me, I lent it him; and as he soon found the Picture of King David, he asked me several Questions concerning the Book,and Picture,which I resolved him,and invited him to become a Christian. He made me a very sharp Reply,assuring me, That he loved the English extraordinary well, and did believe their Ways to be very good for those that had already practiced them, and had been brought up therein But as for himself,he was too much in Years to think of a Change, esteeming it not proper for Old People to admit of such an Alteration. However, he told me,If I would take his son Jack, who was then about 14 Years of Age,and teach him to talk in that Book,and make Paper speak,which they c call our Way of Writing, he would wholly resign him to my Tuition; telling me,he was of Opinion, I was very well affected to the Indians.

This conversation between the traveler and his guide reveals several important things: First that Enoe-Will must have been between 60 and 70 years old at this time,and that he was familiar with the fact that the English could "talk in a book" and "make paper speak". Couple this with the fact that

the guide had an English name, "Will", which he probably assumed at the age of 20 or 21, and the information previously given by him that he lived on Enoe-Bay when he was a boy,leads quite certainly to the conclusion that the Corees had come in contact with at least some portion of the lost colony. It must be remembered that when Will was a boy there were no English settlements on the east coast of North Carolina other than White's lost colony.

A few days after the conversation between the traveler and his guide,quoted above, Lawson reached the plantation of his friend, Mr. Richard Smith, on "Pamptigouch River", "where being well received by the inhabitants,and pleased with the goodness of the country, we all resolved to continue".

In the second part of his history, which the author designated "A description of North Carolina", he speaks of the early settlement of the country and of the lost colony as follows

> The first Discovery and Settlement of this Country was by the Procurement of Sir Walter Raleigh,in Conjunction with some publick-spirited Gentlemen of that Age,under the protection of Queen Elizabeth; for which Reason it was then named Virginia,being begun on that Part called Roncak Island, where the Ruins of a Fort are to be seen at this day,as well as some old English Coins which have been lately found; and a Brass-Gun, a Powder-Horn,and one small Quarter deck-Gun,made of Iron Staves, and hooped with the same metal; which Method of making Guns might very probably be made use of in those Days,for the Convenience of Infant-Colonies.
>
> A farther Confirmation of this we have from the Hatteras Indians, who either then lived on Roncak-Island, or much frequented it. These tell us,that several of their ancestors were white People,and could talk in a Book,as we do; the Truth of which is confirmed by gray Eyes being

found frequently amongst these Indians,and no others. They value themselves extremely for their Affinity to the English,and are ready to do them all friendly Offices. It is probable,that this Settlement miscarried for want of timely Supplies from England; or thro' the Treachery of the Natives, for we may reasonably suppose that the English were forced to cohabit with them,for Relief and Conversation; and that in process of Time,they conformed themselves to the Manners of their Indian Relations. And thus we see how apt Humane Nature is to degenerate.

I cannot forbear inserting here,a pleasant Story that passes for an uncontested Truth amongst the Inhabitants of this Place; which is, that the Ship which brought the first Colonies,does often appear amongst them,under Sail,in a gallant Posture,which they call Sir Walter Raleigh's Ship; And the truth of this has been affirmed to me,by Men of the best Credit in the Country.

A second Settlement of this Country was made about fifty Years ago,in that part we now call Albemarl County, and chiefly in Chuwon Precinct, by several substantial Planters, from Virginia,and other Plantations.

Lawson's history is regarded as the standard authority for the period it covers; I find it extensively quoted from by all subsequent historians; and if his statements concerning the amalgamation of the lost colony with the Hatteras Indians is not true,the "mystery" of what became of White's Colony can never be solved. But there are many facts and circumstances which confirm Lawson's record.

When White returned to Roanoke Island in 1590,in accordance with the secret understanding between himself and the colonists, he found the word "Croatoan" graven upon a tree comprising one of the door posts of the palidade; and above it he found no cross or sign of distress. This, to my mind,indicated that the colonists were not captured in warfare by the Indians,

but went with them voluntarily to find a better location than Roanoke Island. If they went with the Hatteras Indians voluntarily, amalgamation with them was inevitable.

I understand that when the Act of the North Carolina Legislature designating them Croatans was publicly read to the Indians, one aged Indian, a very intelligent man, remarked that he had always heard his ancestors say that they were Hatteras Indians. Manteo was friendly to the English, and would undoubtedly do everything in his power to protect them. On page 234 of his history Lawson describes the Hatteras Indians as consisting of one town residing on the Sand Banks, with 16 fighting men. The Hatteras Indians are described in the Hand Book of American Indians, Bureau of Ethnology (p.537) as follows:

> HATTERAS. An Algonquian tribe living in 1701 on the sand banks about C. Hatteras, N.C., E. of Pimlico Sound, and frequenting Roanoke id. Their single village, Sandbanks, had then only about 80 inhabitants. They showed traces of white blood and claimed that some of their ancestors were white. They may have been identical with the Croatan Indians (q.v.), with whom Raleigh's colonists at Roanoke id. are supposed to have taken refuge.

The presence of gray eyes and fair skin among these people in Lawson's time cannot be explained on any other hypothesis than that of amalgamation with the white race; and when Lawson wrote (1709) there was a tradition among the Hatteras Indians that their ancestors were white people "and could talk in a book"; and that "they valued themselves extremely for their affinity to the English and were ready to do them all

friendly offices". I have already referred to the fact that Enoe-Will,a Coree Indian, who had been raised on the coast,and who was probably nearly 70 years of age when he acted as Lawson's guide, knew that the English could "talk in a book" and as he further expressed it,"could make paper talk", indicating that he was familiar with the customs of the English. The Corees are described in the "Hand Book", Bulletin No.30,(p.349) as follows:

> COREE. A tribe, possibly Algonquian,formerly occupying the peninsula s. of Neuse r.,in Carteret and Craven cos., N.C. They had been greatly reduced in a war with another tribe before 1696,and were described by Archdale as having been a bloody and barbarous people. Lawson refers to them as Coranine Indians,but in another place calls them Connamox, and gives them two villages in 1701 - Coranine and Raruta - with about 125 souls. They engaged in the Tuscarora war of 1711, and in 1715 the remnants of the Coree and Machapunga were assigned a tract on Mattamuskeet lake, Hyde co., N.C.,where they lived in one village,probably until they became extinct.

There is an abiding tradition among these people at the present time that their ancestors were the lost colony, amalgamated with some tribe of Indians. This tradition is supported by their looks, their complexion, color of skin,hair and eyes,by their manners, customs and habits, and by the fact that while they are,in part,of undoubted Indian origin, they have no Indian names and no Indian language - not even a single word - and know nothing of Indian customs and habits. Speaking of the language of this people, Mr.McMillen says:

The language spoken is almost pure Anglo Saxon,a fact which we think affords corroborative evidence of their relation to the lost colony of White. Men (Saxon) is used for man, father is pronounced faythor, and a tradition is usually begun as follows:

"Men, my faythor told me that his faythor told him,"&c. Mension is used for measurement, aks for ask,hit for it, hosen for hose, lovend for loving,housen for houses. They seem to have but two sounds for the letter a, one like short e. Many of the words in common use among them have long been obsolete in English speaking countries.

Col. Fred A. Olds, Secretary of the North Carolina Historical Association, says of their language:

The language spoken by the Croatans is a very pure but quaint old Anglo-Saxon,and there are in daily use some seventy-five words which have come down from the great days of Raleigh and his mighty mistress, Queen Elizabeth. These old Saxon words arrest attention instantly. For man they say "men", pronounce father "feyther", use "mension" for measurement, "ax" for ask,"hosen" for hose, "lovened" for loving, "wit" for knowledge, "housen" for houses; and many other words in daily use by them have for years been entirely obsolete in English speaking countries.

Just when the colonists and the Indians with whom they amalgamated removed to the interior is not certainly known,but it is believed to have been as early as 1650. At the coming of the first white settlers to what is now known as Robeson County, there was found located on the banks of the Lumber River a large tribe of Indians,speaking the English language, tilling the soil,owning slaves and practicing many of the Arts of civilized life. McMillan says: "They occupied the country as far west as the Pee Dee,but their principal seat was on the Lumber,extending along that river for twenty miles. They held their lands in common and land titles only became known on the approach of white men. The first grant of land to any of this tribe,of which there is written evidence in existence,was made by King George the Second in

1733,to Henry Berry and James Lowrie, two leading men of the tribe,and was located on the Lowrie Swamp,East of Lumber River in present county of Robeson in North Carolina. A subsequent grant was made to James Lowrie in 1738. According to tradition there were deeds of land of older date, described as "White" deeds and "Smith" deeds, but no trace of their existence can be found at this date.

And what is of greater significance,a very large number of the names appearing among the lost colony are to be found among the Croatan Indians, a fact inexplicable upon any other hypothesis than that the lost colony amalgamated with the Indians.

These names, common to both,are printed in italics in the McMillan booklet (Exhibit C.) The present investigation discloses that the Indian names, Indian language and Indian customs and habits perished,while the English names,English language and English customs and habits prevailed. Mr.McMillan adds:

> The writer has been much interested in investigating the tradition prevalent among the Croatans and expresses his firm conviction that they are descended from the friendly tribe found on our east coast in 1587,and also descended from the lost colonists of Roanoke who amalgamated with this tribe.

From the foregoing I have no hesitancy in expressing the belief that the Indians originally settled in Robeson and adjoining counties in North Carolina were an amalgamation of the Hatteras Indians with Governor White's lost colony; the present Indians are their descendants with a further amalgamation with the early Scotch and Scotch-Irish settlers, such

amalgamation continuing down to the present time, together with a small degree of amalgamation with other races.

I do not find that the Hatteras Indians or the so-called Croatan Indians ever had any treaty relations with the United States, or that they have any tribal rights with any tribe or band of Indians; neither do I find that they have received any lands or that there are any moneys due them.

CLAIM OF CHEROKEE ORIGIN.

Since writing the foregoing, the Office has received and referred to me a communication dated September 7, 1914, from Mr. A. W. McLean of Lumberton, North Carolina, the local representative of these Indians concerning their claim to Cherokee origin. Mr. McLean refers to a statement presented by him on February 14, 1913, to the House Committee on Indian Affairs, respecting the origin of these Indians, and asks that his communication be treated as supplemental to said statement. In the statement referred to Mr. McLean said in part:

> We are of the opinion that they were originally a part of the great Cherokee tribe of Indians which inhabited the western and central portions of Carolina before the advance of the white man.
>
> Indeed, Mr. McMillan, in his account before referred to takes the position that they are of Cherokee descent; though we confess that we can not reconcile this contention with his main contention that they are descendants of Gov. White's or Sir Walter Raleigh's lost colony.
>
> Long before historians began to study the origin of these people they claimed to be of Cherokee descent. In fact they have always claimed that they were originally a part

of the Cherokee Tribe and that they gave up their tribal relation after they had participated with the white man in the war against the Tuscaroras. These Indians had great roads or trails connecting their settlements with the principal seat of the Cherokee Tribe in the Allegheny Mountains. There is a well-authenticated tradition among them, handed down through several generations, that this small remnant after participating with the whites in the war against the Tuscaroras took up many of the habits and customs of the white man and therefore refused to remove west with the great Cherokee Tribe. It is also certain that in this they were influenced by the admixture of Anglo Saxon blood, which had taken place to some extent even in that remote period.

In the communication Mr. McLean says:

"My opinion is, from a very exhaustive examination made before and after the Hearing above mentioned, that these Indians are not only descendants of Sir Walter Raleigh's Lost Colony, as contended by Mr. Hamilton McMillan in his statement, a copy of which Mr. McPherson has in his possession, but that they are also mixed with the Cherokee Indians. In the first place, these Indians have contended from time immemorial that they were of Cherokee descent, and they further have had a tradition among them that their ancestors, or some of them, came from "Roanoke and Virginia". Roanoke and Virginia, of course, originally comprised all of Eastern North Carolina, including Roanoke Island, the settlement of Sir Walter Raleigh's Lost Colony. (For the full text of Mr. McLean's statement and communication see Exhibit "F".)

The history and traditions of the Cherokee Indians of North Carolina in my judgment do not confirm the Claim of the Robeson County Indians to Cherokee origin. The Cherokees were the mountaineers of the South, originally holding the entire Appalachian region from the head waters of the Kanawha on the north to middle Georgia on the south. Their principal towns were upon the headwaters of the Savannah, Hiwassee and Tuckasegee rivers, and along the entire length of the Little Tennessee

to its junction with the main stream. As far as I can learn, there is no tradition that they ever occupied the coast country in North Carolina or elsewhere. Indeed, interposed between the Cherokees and the coast were three or four powerful tribes with which they were in perpetual warfare. On the east and southeast the Tuscaroras and Catawbas were their inveterate enemies, with hardly even a momentary truce within historic times; and evidence is not wanting that the Sara or Chera were originally their deadly enemies. Had inclination led them toward the coast in the time of the earliest colonization, they would probably have been driven back by other hostile tribes. In the Nineteenth Annual Report of the Bureau of Ethnology (p.21) speaking of the early location of the Cherokees, it is stated:

> From a careful sifting of the evidence Haywood concludes that the authors of the most ancient remains in Tennessee had spread over that region from the south and southwest at a very early period, but that the latter occupants, the Cherokee, had entered it from the north and northeast in comparatively recent times, overrunning and exterminating the aborigines. He declares that the historical fact seems to be established that the Cherokee entered the country from Virginia, making temporary settlements upon New river and the upper Holston, until, under the continued hostile pressure from the north, they were again forced to remove farther to the south, fixing themselves upon the Little Tennessee, in what afterward became known as the middle towns. By a leading mixed blood of the tribe he was informed that they had made their first settlements within their modern home territory upon Hiwassee river, and that, having lived there for a long period, they could give no definite account of an earlier location. Echota, their capital and peace town, "claimed to be the eldest brother in the nation," and the claim was generally acknowledged. In confirmation of the statement as to an

early occupancy of the upper Holston region, it may be noted that "Watauga Old Fields", now Elizabethtown, were so called from the fact that when the first white settlement within the present state of Tennessee was begun there, so early as 1769, the bottom lands were found to contain graves and other numerous ancient remains of a former Indian town which tradition ascribed to the Cherokee, whose nearest settlements were then many miles to the southward.

In this historical statement there is no tradition that the Cherokees had ever occupied any portion of the coast country.

The strongest and most persistent tradition of the Robeson County Indians is that their ancestors were a part of the "lost colony"; and it seems most probable that the lost colony, if amalgamated with any Indian tribe, (which seems historically certain) amalgamated with a Coast tribe, and not with a "mountain tribe" residing three hundred miles to the westward, between whom and the coast settlements three or four hostile tribes were interposed. In this connection it should not be overlooked that at the time of the earliest attempts at colonization, and at the time of the great Tuscarora War, the Coree and Hatteras Indians, who resided on the coast, were firm allies of the Tuscaroras; in fact, they could not have maintained their position on the coast, as against the tribes further west and southwest, except through a firm alliance with the stronger Tuscaroras.

The first definite history of the Cherokees begins with the year 1540, at which date they were firmly established

where they have always afterward been known to reside,namely,in the mountain section of the Carolinas and Georgia. The earliest Spanish adventurers failed to penetrate so far into the interior and the earliest entry into their country was made by the intrepid De Soto, who advanced into the interior in May 1540 by way of the Savannah River, in his fruitless quest for gold. There is no record of a second attempt to penetrate the Cherokee country for twenty-six years. In 1561 the Spaniards took formal possession of the bay of Santa Elena, now Saint Helena, near Port Royal on the coast of South Carolina. The next year the French made an unsuccessful attempt at settlement at the same place, and in 1566, Menendez made the Spanish occupancy sure by establishing there a fort which he called San Felipe. In November of that year Captain Juan Pardo was sent with a party from the fort to explore the interior and probably penetrated into the Cherokee Country,but on account of the deep snow in the mountains he did not think it advisable to go further,and so returned The following summer Captain Pardo left Port Santa Elena with a small detachment of troops and penetrated the Cherokee Country but the trip was fruitless of important results,and he returned having discovered nothing more valuable than some mica mines.

It was at about this time that the Catawbas,residing east of the Cherokees, were at the height of their power and influence,and for nearly a hundred years they were engaged in petty warfare with the northern Iroquoian tribes,particularly

with the Cherokees. During this period the Catawbas stood as a barrier between the Cherokees and the coast..

Not until 1654 did the English come in contact with the Cherokees,called in the records of that period Rechahecrians, probably a corruption of Rickahockans, apparently the name by which they were then known to the Powhatan tribe in Virginia. In this year the Virginia colony which had recently concluded an exterminating war with the Powhatans, was alarmed at the news of the approach of a large body of Rechahecrian Indians who had invaded the country and established themselves at the falls of the James River. On page 30 of the Nineteenth Annual Report of the Bureau of Ethnology it is stated:

> In 1670 the German traveler, John Lederer, went from the falls of James River to the Catawba country in South Carolina, following for most of the distance the path used by the Virginia traders, who already had regular dealings with the southern tribes,including probably the Cherokee. He speaks in several places of the Rickahockan, which seems to be a more correct form than Rechahecrian,and his narretive and the accompanying map put them in the mountains of North Carolina,back of the Catawba and the Sara and southward from the head of Roanoke river. They were apparently on hostile terms with the tribes to the eastward,and while the traveler was stopping at an Indian village on Dan river about the present Clarksville, Virginia, a delegation of Rickahockan, which had come on tribal business, was barbarously murdered at a dance prepared on the night of their arrival by their treacherous hosts. On reaching the Catawba country he heard of white men to the southward,and incidentally mentions that the neighboring mountains were called the Cuala mountains by the Spaniards. In the next year , 1671,a party from Virginia under Thomas Batts explored the northern branch of Roanoke river and crossed over the Blue Ridge to the headwaters of New river,where they found trace of occupancy,but no Indians. By this time all the tribes of this section,east of the mountains, were in possession of firearms.

This reveals the fact that the Cherokees in the earlier part of their known history were on hostile terms with the tribes to the eastward, which, as before,stated,,included the powerful and war-like tribe of the Tuscaroras. The Catawbas were in immediate contact with the Cherokees on the south and east,but the Tuscaroras also stood as an impassable barrier between them and the coast. To the south of the Tuscaroras were the Sara or Cheraws,who in the earliest historical periods were also hostile to the Cherokees.

On page 38 of the Ethnological report above referred to it is stated:

> Throughout the eighteenth century the Cherokee were engaged in chronic warfare with their Indian neighbors. As these quarrels concerned the whites but little, however momentous they may have been to the principals,we have but few details. The war with the Tuscarora continued until the outbreak of the latter tribe against Carolina in 1711 gave opportunity to the Cherokee to cooperate in striking the blow which drove the Tuscarora from their ancient homes to seek refuge in the north. The Cherokee then turned their attention to the Shawanc on the Cumberland, and with the aid of the Chickasaw finally expelled them from that region about the year 1715. Inroads upon the Catawba were probably kept up until the latter had become so far reduced by war and disease as to be mere dependent pensioners upon the whites. The former friendship with the Chickasaw are at last broken through the overbearing conduct of the Cherokee, and a war followed of which we find incidental notice in 1757,and which terminated in a decisive victory for the Chickasaw about 1768. The bitter war with the Iroquois of the far north continued,in spite of all the efforts of the colonial governments,until a formal treaty of peace was brought about by the efforts of Sir William Johnson (13) in the same year.

(For the full text of the history of the Cherokees as given in said report, See Exhibit "G").

Until after the exterminating war with the Tuscaroras in 1711-1713, it seems quite impossible that the Cherokees could have gotten to the coast of the Carolinas; but this was 124 years after the planting of the English colony on Roanoke Island by Governor White.

As mentioned by Mr. McLean, it is quite probable that a small number of the Cherokees were allied with the whites, the Cheraw and Catawba Indians against the Tuscaroras, for assertion to this effect is made by Williamson, Gregg and Mooney; but in a report of his Indian allies, made by Col. Barnwell himself, at Fort Narhantes (the stronghold of the Tuscaroras) on February 4, 1712, he does not mention the Cherokees. I quote from the Hand Book of American Indians, page 845:

> In a letter dated at Narhantes Fort, Feb. 4, 1712, Col. Barnwell gives a list of the various tribes of Southern Indians who composed his motley army. In his own spelling these were: the Yamassees, Hog Logees, Apalatchees, Corsaboy Watterees, Sagarees, Catawbas, Suterees, Waxams, Congarees, Sattees, Pedees, Weneaws, Cape Feare, Hoopengs, Wareperees, Saraws and Saxapahaws. Ft. Narhantes, according to Barnwell was the largest and most warlike town of the Tuscarora.

When the Tuscaroras were first visited by Lawsonthey possessed the country lying between the coast of North Carolina and the foothills, having 16 towns and about 1,200 warriors. For their history, their alliance with the small coast tribes, their struggles with other tribes, the Tuscarora war, etc., see Exhibit "H".

After the close of the Tuscarora war it is possible that a few of the Cherokee Indians taking part therein remained in what is now Robeson County and amalgamated with the Indians then residing there; but it must be remembered that when the first Scotch settlers located in that section of country, they found seated on the Lumber River and its tributaries a tribe of Indians speaking English, tilling the soil like white men, owning slaves, and practicing many of the arts of civilized life. This could not have been the Cherokees, for there is no tradition among them that they ever spoke the English language; but it does constitute one of the strongest links in the chain of evidence that this "Indian tribe" were the descendants of the "lost colony" which by force of necessity had become amalgamated with one of the coast tribes. While I say it is possible that some of the Cherokees who took part in the Tuscarora war may have remained in the east and amalgamated with the coast tribes, including the so-called Croatans in Robeson County, it is much more probable that they induced individual members of these tribes to migrate west with them, for it is a matter of history that the remnants of some of these small coast tribes did migrate west and became absorbed in the larger tribes, and in this way lost their identity. To my mind it is much more probable that some of the Croatans went west and became absorbed by the Cherokees than that a few Cherokees remained east and

became absorbed by the Croatans. It is not unlikely that in this way the ancestors of the John Lowrie who signed the Cherokee treaty of 1806 may have been connected with the Croatans, but emigrated west after the Tuscarora war. But the circumstance of the similarity of names between the signer of the treaty of 1806 and one of the leading families of the Croatans would carry little weight as establishing identity between the two, for among the Cherokees in 1806 were a number of English and Scotch names, and a few of French origin; and the name Lowrie or Lowrey was then, as it is now,a very common English name, and might appear in several of the Indian tribes. The mere "tradition" that the two families were related,in the absence of record evidence to this effect,could have but little weight for, as explained in the earlier part of this report, the Indians are a people of traditions and in the absence of record evidence are content to accept tradition as fact.

The tradition obtained by Gregg from William H. Thomas that the Cherokees originally occupied the territory assigned to the Catawbas,and that there was a sanguinary battle between them,lasting from morning until night, resulting in frightful losses on both sides,as a result of which an agreement was entered into between them by the terms of which the Catawbas were to occupy the country formerly occupied by the Cherokees and the Cherokees were to remove further west into the mountains,

does not seem to be substantiated by the reports of the Ethnological Bureau. For the first chapter in Gregg's History of the Old Cheraws, in which he relates this tradition and gives the origin of the names of certain rivers in South Carolina, see Exhibit I. The map included in the narrative (between pages 2 & 3) taken from map in Vol.I, Transactions of American Ethnological Society, no doubt shows correctly the relative locations of the several tribes occupying the territory of the Carolinas when the earliest explorations were made by the whites. Reference is particularly made to this map for such locations.

The Catawbas were the most important of the Eastern Siouan tribes, and doubtless had a number of conflicts with the Cherokees, but the Cherokees were essentially mountaineers, and held dominion over the Appalachian Chain from the headquarters of the Kanawha to central Georgia. The Cherokees were of Iroquoian stock while the Catawbas were of Siouan stock, and racial differences may have had something to do with their petty conflicts. The principal villages of the Catawbas were formerly on the west bank of the river, in what is now York County, South Carolina, opposite the mouth of Sugar Creek. I quote from the Hand Book of American Indians, pages 213 and 214.

> Further investigations by Hale, Gatschet, Mooney, and Dorsey proved that several other tribes of the same region were also of Siouan stock, while the linguistic forms and traditional evidence all point to this E. region as the original home of the Siouan tribes. The alleged tradition which brings the Catawba from the N., as refugees from the French and their Indian allies about the year 1660,

does not agree in any of its main points with the known facts of history, and if genuine at all, refers rather to some local incident than to a tribal movement. It is well known that the Catawba were in a chronic state of warfare with the northern tribes, whose raiding parties they sometimes followed, even across the Ohio.

The first notice of the Catawba seems to be that of Vandera in 1579, who calls them Issa in his narrative of Pardo's expedition. Nearly a century later, in 1670, they are mentioned as Ushery by Lederer, who claims to have visited them, but this is doubtful.

Lawson, who passed through their territory in 1701, speaks of them as a "powerful nation" and states that their villages were very thick. He calls the two divisions, which were living a short distance apart, by different names, one the Kadapau and the other the Esaw, unaware of the fact that the two were synonyms. From all accounts they were formerly the most populous and most important tribe in the Carolinas, excepting the Cherokee.

From the full text of the history of the Catawbas as given in the Hand Book, see Exhibit J.

Referring to the origin of certain names, as mentioned by Gregg, it is stated in the Nineteenth Annual Report of the Bureau of Ethnology that the word "Cherokee" has no meaning in the Cherokee language, and seems to be of foreign origin. As used among themselves the form is Tsa-lagá or Tsa-ragi. It first appears as Chalaque in the Portuguese narrative of De Soto's expedition, published originally in 1557. There is evidence that it is taken from the Choctaw word Choluk or Chiluk, signifying a pit or cave, derived from the Mobilian trade language, a corrupted Choctaw jargon formerly used as a medium of communication among all the tribes of the Gulf states. As given by Gatschet, the Catawba name for the Cherokees was Manteran, mean-

ing "coming out of the ground", which is nearly equivalent to the meaning contained in the Choctaw word. The report adds: "Adair's attempt to connect the name Cherokee with their word for fire, atsila, is an error, founded upon imperfect knowledge of the language". (See Exhibit G. pp.15 & 16)

The word "Santee" (the name of an eastern Siouan tribe) is from the Sioux or Dakota word "insanyati", meaning Knife Lake.

The word "Wateree" (also the name of an eastern Siouan tribe) is probably from the Catawba word "wateran", meaning to float on the water.

Congaree is the name of a small eastern Siouan tribe and the word is probably of Siouan origin; and Pedee is likewise the name of a small Siouan tribe and the word is thought to be of Siouan origin. While the word "Lumbee" is not found in the Hand Book (the Lumber River was anciently called the Lumbee) it is probably of the same origin. The "Lumbee" River is a branch of the Pedee and the similarity of the names would suggest the same origin. All these small Siouan tribes were originally parts of or confederated with the Cheraws, and about 1739, with the Cheraws, became incorporated with the Catawbas. For a complete history of all these small tribes, see Hand Book of American Indians.

The Cheraws are of Siouan stock, and originally ranged from southern Virginia to the Cape Fear River in South Carolina, their principal seat being near the town of Cheraw, S.C., which

takes its name from them. In numbers they probably stood next to the Tuscaroras, but are much less prominent in history because of their almost complete destruction by the time the white settlements reached them. They were first visited by De Soto in 1540 and later by Lederer and Lawson. They were undoubtedly known to the Cherokees in very early times for they ranged over a part of the territory originally claimed by the Cherokees, but I find no authentic history that they were ever a part of the Cherokees or even allied with them. It is much more probable that they had numerous conflicts with the Cherokees in early times as they ranged over their territory and were continually harassed by the Iroquoian tribes. The Cherokees are of Iroquoian stock, while ethnologists claim that the Cheraws were of Siouan stock, and on account of this racial difference and difference in language, there is no reasonable probability that an alliance ever existed between them. The Cheraws were continually harassed by the Iroquoian tribes, and about 1710 were compelled to remove farther southeast and joined the Keyauwee, a small Siouan tribe. Being still subject to attacks by the Iroquois, between 1726 and 1739, they became incorporated with the Catawbas. The last historical notice of them was in 1768 when their remnant, reduced by war and disease, were still living with the Catawbas. The final absorption of the Cheraws by the Catawbas seems to refute the claim that the Cheraws were a branch of the Cherokee tribe. It is not improbable, however,

that there was some degree of amalgamation between the Indians residing on the Lumber River and the Cheraws, who were their nearest neighbors.

For a full history of the Cheraws and Cherokees, as given in the Hand Book of American Indians, see Exhibit K.

THEIR PRESENT CONDITION.

It is not altogether easy to describe the exact condition of these Indians. They are essentially a farming people living almost exclusively in the country, and in many respects their condition is identical with that of their white neighbors among whom they live. A much less proportion of the heads of families however, are land owners than among the whites, which means a much less degree of prosperity. It is conservatively estimated that not more than one-quarter of the heads of families are land owners, the holdings frequently amounting to only four or five acres; it follows that the great majority of them are renters. But in the communities where their land holdings are equal to that of the whites they give evidences of equal prosperity, and as I went through such settlements, from farm to farm, it was impossible for me to tell from outward appearance whether I was passing the farm of an Indian or that of a white man. One of these Indians is the owner of five hundred acres of land; two or three others own about three

hundred acres each,and lesser amounts are owned by a considerable number. These men would be classed as prosperous farmers in any community. But it must be understood that most of the land in Robeson County is very level and a considerable proportion is included in swamps and low lands. The tillable land of the county, however, would be classed as fertile bottom land readily susceptible of raising large crops of cotton, tobacco and corn.

Among the small land owners and renters a lesser degree of prosperity prevails,and among very many families there is much poverty and wretchedness. Many of the very old people who are unable to care for themselves are extremely needy and should be sent to the Home for the Aged and Infirm of Robeson County. It may be said of the entire body of Indians that they speak only the English language; that they are good farmers and cultivate their lands equally as well as the whites; that they are entirely self-supporting and self-reliant; that many of them live in substantial houses,and that all of them practice the arts and habits of civilized life. In these respects they are different from most of the Indian tribes.

The following statement of property owned by these Indians was furnished me by the State Auditor:

Answering your letter of July 24th,which you handed me this date I give you the following information,taken from the records of this Department:

ROBESON COUNTY	1912	1913
Number of Indian Polls	960	1,010
Value property listed for taxation	$493,900	$506,094
SCOTLAND COUNTY		
Number Indian Polls	38	44
Value property listed for taxation	$ 6,500	$ 5,689
HOKE COUNTY		
Number of Indian Polls	13	28
Value property listed for taxation	$ 3,574	$ 4,463

The records on file in this Department from Cumberland, Bladen and Columbus Counties do not show any Indian Polls.

EDUCATIONAL FACILITIES.

Prior to 1835, the adult male Croatans exercised the right of franchise in North Carolina, and, it seemed to be the current tradition that at least a few of thechildren attended the white schools, wherever schools for the whites had been established in Indian settlements; but for the most part they were compelled to attend "subscription" schools organized and conducted by themselves. By Clause III of Section III of the amendments to the constitution of 1835, the Croatans lost the right of franchise, and from that date until the adoption of the constitution of 1868, they were regarded and treated as "free

persons of color" - which practically meant free negroes - and during this period they were not permitted to attend the schools for whites; there were practically no educational facilities open to the Indians at this time. There were doubtless some subscription schools, but they must have been of the poorest sort.

Between 1868 and 1885 efforts were made to compel the Indians to attend the negro schools, but they persistently refused to do this, preferring to grow up in ignorance rather than attend the colored schools. It would be more accurate to say that parents would not permit their children to attend the negro schools, preferring rather that they should grow up in total ignorance. The children raised to manhood and womanhood during this period are the most densely ignorant of any of these people.

Up to 1885, these people had been without name or designation, but through the efforts of Hon. Hamilton McMillan, by an Act of the General Assembly of North Carolina of February 10, 1885, they were designated "Croatan Indians"; and by the same act they were granted separate schools for their children, school committees of their own race and color, and were allowed to select teachers of their own choice, subject to the same rules and regulations applicable to all teachers under the general school laws. By section two of the act the county board of education was directed to see that the act, was carried into

effect, and to proceed to establish suitable school districts as shall be necessary for their convenience, and to do all necessarythings to carry the Act into effect. Under this Act the number of free public schools has increased to such an extent as to fairly meet the needs of the Indians. I heard no complaint on account of their district schools. Their teachers are selected by their own school committees, and as a rule are of their own race. Practically all their teachers have attended their normal school.

Mr. J. R. Pool the County Superintendent of School for Robeson County, furnished me with the school statistics of the Indians for the school years 1912-1913 and 1914-1914. I glean the following facts from his statement:

SCHOLASTIC YEAR 1912-1913.

Census (6 to 21 years of age	2643
Enrollment (6 to 21)	1662
Average daily attendance	970
Number of schools	27
Number of teachers (male 21, female 11)	32
Number of districts	27
Value of school buildings	$7,900
Average length of term	85.7 (days)
Average special tax districts	111.43 "
Expended for repairs	$ 500.00
Teachers' salaries	$5,475.25

SCHOLASTIC YEAR 1913-1914.

Census (6 to 21 years of age)	2948
Enrollment (6 to 21)	1854
Average daily attendance	1164
Number of schools	27
Number of teachers	36
For repairs and new buildings	$1160.
Total value school buildings	$9060
Average length of term (all schools)	102.66 days
Average in special tax exhibits	104.00 "
Teachers' salaries	$6,410.25

(See Exhibit M.)

NORMAL SCHOOL.

The Act of the General Assembly of North Carolina, ratified March 7, 1887, provided for a normal school for the Indians of Robeson County. Four Indian trustees were appointed and were given full power to select three additional trustees; to rent or acquire suitable buildings, appoint teachers, and to do all necessary things to inaugurate a normal school. The sum of $500 was appropriated annually for two years for the support of the school. The school was at first located near Pates in a building formerly used for district school purposes, but after

the destruction of this building by fire it was removed to the town of Pembroke, where a much larger building was erected, consisting of four rooms.

By the Act of the General Assembly of March 8, 1911, the board of trustees of the normal school was empowered to convey by deed the title to all the property of said school t the State Board of Education. Section two of the Act authorized the State Board of Education to appoint seven members of the Indian race to constitute the board of trustees for the school. The appropriation for the school has been increased from time to time,the present appropriation being at the rate of $2750. per annum. I have no statistics as to the enrollment and attendance at the school, but I understand that it has always been maintained to the exhaustion of the appropriation,and that it has contributed greatly to the educational advantages of these people in the preparation of teachers for their district schools.

LEGISLATION BY THE STATE OF NORTH CAROLINA.

Prior to the adoption of certain amendments to the constitution on the second Monday of November 1835,the Croatan Indians voted and otherwise enjoyed all the rights and privileges of the elective franchise for State officials; but Clause 3 of Section 3 of the amendments adopted on said date provided that no free negro, free mulatto,or free person of mixed blood, descended from negro ancestors to the fourth generation,inclu-

sive (though one ancestor of each generation may have been a whit person) shall vote for members of the senate or house of commons (See Exhibit L-1). Under this clause they were subsequently denied the right of franchise.

Section 7, Chapter 68,of the Acts of the General Assembly of 1854,provides that all marriages since the 8th day of January 1839,and all marriages in the future between a white person and a free negro,or free person of color,to the third generation,shall be void. It was held that the term "or free person of color" applied to the Croatans; but notwithstanding this prohibition I understand that occasional marriages between the Indians and white persons occurred. I was unable to ascertain whether or not any such marriages had been declared void. (See Exhibit L - 2).

An amendment to the Constitution of North Carolina in 1857,provides that every free white man of the age of twenty-one years, being a native or naturalized citizen of the United States, and who has been an inhabitant of the State for twelve months immediately preceding the day of any election, and shall have paid public taxes, shall be entitled to vote for a member of the senate for the district in which he resides. (See Exhibit L - 3).

Section 1 of Article 6 of the Constitution of 1868, provides that every male person born in the United States,and every male person who has been naturalized, twenty-one years

of age, and possessing the qualifications set out in said article, shall be entitled to vote at any election by the people in the State, except as therein otherwise provided. After the adoption of the constitution of 1868, the right of franchise was restored to the Croatans.

The amendment of 1902 to Section 4 of Article 6 of the constitution of 1868 reads:

> Every male person born in the United States, and every male person who has been naturalized, twenty-one years of age, and possessing the qualifications set out in this article, shall be entitled to vote at any election by the people in the state, except as herein otherwise provided.
>
> . . . . . .
>
> Sec. 4. Every person presenting himself for registration shall be able to read and write any section of the Constitution in the English language; and before he shall be entitled to vote he shall have paid, on or before the first day of May of the year in which he proposes to vote, his poll tax for the previous year as prescribed by Article v, Sec.1, of the Constitution. But no male person who was on January 1 1867, or at any time prior thereto, entitled to vote under the laws of any State in the United States wherein he then resided, and no lineal descendant of any such person, shall be denied the right to register and vote at any election in this State by reason of his failure to possess the educational qualifications herein prescribed: Provided, he shall have registered in accordance with the terms of this section prior to December 1, 1908. The General Assembly shall provide for the registration of all persons entitled to vote without the educational qualifications herein prescribed, and shall, on or before November 1, 1908, provide for the making of a permanent record of such registration, and all persons so registered shall forever thereafter have the right to vote in all elections by the people in this State, unless disqualified under Section 2 of this article: Provided, such person shall have paid his poll tax as above required. (See Exhibit L-4).

This section is what is known as the "grandfather clause" of the Constitution of North Carolina,which denies the right of franchise to those who are not able to read and write any section of the Constitution in the English language; but this clause is held not to apply to the Indians of Robeson County for the reason that they,or their ancestors, prior to 1867,or at a time prior to said date, were entitled to vote under the laws of the State, The Indians of course,must pay this poll tax and must comply with the registration provisions.

In the case of the State vs. Manuel (20 N.C.,144) Justice Gaston held:

> Upon the Revolution,no other change took place in the laws of North Carolina than was consequent upon the transition from a colony,dependent upon a European King, to a free and sovereign State. Slaves remained slaves. British subjects in North Carolina became North Carolina free-men. Foreigners,until made members (citizens) of the State,continued aliens. Slaves manumitted here became free-men,and therefore if born within North Carolina are citizens of North Carolina; and all free persons,born within the State,are born citizens of the State". (See Exhibit L-5).

Under this decision which was subsequent to the Constitution of 1835, which deprived free negroes and free mulattoes of the right to vote,"free persons of color" (the Croatan Indians) were not included,and it seems that they should not have been denied the right of suffrage.

Section 1 of Chapter 51,Laws of 1885,provides that the Indians of Roseson County,and their descendants,shall hereafter "be designated and known as the Croatan Indians". It should

be noted that the Act does not declare that they are Croatan Indians, but merely designates or names them Croatans, by which name they shall thereafter be known.

Section 2 of the Act provides that said Indians and their descendants shall have separate schools for their children, school committees of their own race and color, and shall be allowed to select teachers of their own choice, subject to the same rules and regulations that are applicable under the general school law. The remaining sections of the Act provide for putting the schools into operation under the general laws applicable to free schools within the State. (See Exhibit L-5-1/2) Prior to this enactment the Indians had no separate schools for the education of their children. Efforts had been made to compel them to attend the schools established for the negro population, but they steadfastly resisted such efforts and absolutely declined to attend the colored schools. The statistics respecting the number of schools, number of children of school age, attendance, etc., will be found under a separate heading.

Section 1, Chapter 400 of the laws of 1887, provides that W. L. Moore, James Oxendine, James Dial, Preston Locklear, and others who may be associated with them, shall constitute a body politic and corporate, for educational purposes, in the County of Robeson, under the name and style of the "Trustees of the Croatan Normal School"; that they shall have perpetual

succession with the right to sue and be sued,etc. The other sections of the Act provide for putting the said normal school into operation,and section 7 appropriates $500 annually for the period of two years for the support of the school. This appropriation has been increased from time to time,the present appropriation for the support of the school being $2750. (See Exhibit L-6). The purpose of the normal school is to prepare persons as teachers for their public schools,and I understand that practically all the teachers in their district schools have attended the normal school.

Section 1, Chapter 254 of the laws of 1887,amends Section 1810 of the Code of North Carolina by adding thereto the words: "That all marriages between an Indian and a negro or between an Indian and a person of negro descent to the third generation inclusive shall be utterly void: Provided,that the Act shall apply only to the Croatan Indians". (See Exhibit L-7).

Section 1, Chapter 458 of the laws of 1889, provides that the Croatan Indians of Richmond County,and their descendants, shall be entitled to the same school privileges and benefits as are the Croatan Indians of Robeson County. (See Exhibit L-8).

Section 1, Chapter 60 of the laws of 1889, amends Section 2 of the laws of 1885 by adding after the word "law" in the last line of said section the words: "And there shall be excluded from such separate schools for the said Croatan Indians

succession with the right to sue and be sued,etc. The other sections of the Act provide for putting the said normal school into operation,and section 7 appropriates $500 annually for the period of two years for the support of the school. This appropriation has been increased from time to time,the present appropriation for the support of the school being $2750. (See Exhibit L-6). The purpose of the normal school is to prepare persons as teachers for their public schools,and I understand that practically all the teachers in their district schools have attended the normal school.

Section 1, Chapter 254 of the laws of 1887,amends Section 1810 of the Code of North Carolina by adding thereto the words: "That all marriages between an Indian and a negro or between an Indian and a person of negro descent to the third generation inclusive shall be utterly void: Provided,that the Act shall apply only to the Croatan Indians". (See Exhibit L-7).

Section 1, Chapter 458 of the laws of 1889, provides that the Croatan Indians of Richmond County,and their descendants, shall be entitled to the same school privileges and benefits as are the Croatan Indians of Robeson County. (See Exhibit L-8).

Section 1, Chapter 60 of the laws of 1889, amends Section 2 of the laws of 1885 by adding after the word "law" in the last line of said section the words: "And there shall be excluded from such separate schools for the said Croatan Indians

all children of the negro race to the fourth generation". (See Exhibit L-9).

Section 1, Chapter 536 of the laws of 1897, provides for the expenditure of an unexpended balance of $281.25, being the unexpended appropriation of 1895 for the support of the Croatan normal school. (See Exhibit L-10).

Section 1, Chapter 168 of the laws of 1911, authorizes the trustees of the Croatan normal school to convey the property by deed to the State Board of Education, and authorizes said board to accept the same. Section 2 authorizes the State Board of Education to appoint seven members of the Indian race, formerly known as Croatans, to constitute a board of trustees for said school, and the remaining sections provide that such board of trustees, and their successors, shall manage and control the affairs of the Croatan normal school. (See Exhibit L-11).

Section 1, Chapter 215 of the laws of 1911, provides that chapter fifty-one of the public laws of North Carolina, Session of 1885, be amended by striking out the words "Croatan Indians" wherever the same occur in said chapter and inserting in lieu thereof the words, "Indians of Robeson County". Section 2 provides that in all laws enacted by the General Assembly of North Carolina relating to said Indians subsequent to the enactment of said chapter fifty-one of the laws of 1885, the words "Croatan Indians" shall be stricken out and the words "Indians

of Robeson County" shall be inserted in lieu thereof. Section 3 provides that the said Indians residing in Robeson and adjoining counties, who have heretofore been known as Croatan Indians, together with their descendants, shall hereafter be known and designated as "Indians of Robeson County", and by that name shall be entitled to all the rights and privileges conferred by any of the laws of North Carolina upon the Indians heretofore known as Croatan Indians. Section 4 provides that the school situated near the town of Pembroke in Robeson County, known as the Croatan Indian Normal School, shall hereafter be known and designated as "The Indian Normal School of Robeson County", and under that name shall be entitled to all the privileges and powers heretofore conferred by law upon said school.

Section 5 of the Act takes up a new line of legislation and provides that the Board of Directors of the State Hospital for the insane at Raleigh be authorized and directed to provide and set apart at said hospital, as soon after the passage of the Act as practicable, suitable apartments and wards for the accommodation of any of said Indians of Robeson County who may be entitled under the laws relating to insane persons to be admitted to said hospital.

Section 6 authorizes and directs the sheriff, jailor, or other proper authorities of Robeson County to provide in the common jail of the county and in the Home for the Aged and Infirm of Robeson County, separate cells, wards, or apartments for

the said Indians, in all cases where it shall be necessary under the laws of the State to commit any of said Indians to the jail or to the County Home for the Aged and Infirm. (See Exhibit L-12).

Section 1, Chapter 123 of the laws of 1913, provides that chapter 215 of the public laws of North Carolina, session of 1911, be amended by striking out in the last line of section 1 of said Act the words "Indians of Robeson County", and inserting in lieu thereof the words "Cherokee Indians of Robeson County"; that is to say, the designation of said Indians was changed from "Indians of Robeson County" to "Cherokee Indians of Robeson County". The other sections of the Act make provision for a corresponding change in the designation of said Indians wherever the designation "Indians of Robeson County" occurs in the laws of the State. (See Exhibit L-13).

Section 1, Chapter 199 of the laws of 1913, enacted March 12, 1913, provides for an appropriation of $500 in addition to the $2,500 already appropriated for the support of the normal school for said Indians, for the years 1913 and 1914. (See Exhibit L-14).

THEIR NEEDS.

As already indicated, a considerable number of these Indians, probably rather less than one-eighth, are prosperous farmers; another group, amounting approximately to one-eighth

are fairly well-to-do; about one-half of them would be classed as poor people, and about one-quarter of them as very poor, but entirely self-supporting. This classification relates to the families, considered as a unit. The families, as a rule, are very large, and the children under eighteen years of age greatly outnumber the adults. Any financial assistance extended to the poorer classes, in the way of furnishing them with lands and with means to properly cultivate their lands, would be of great benefit to them and would undoubtedly be gratefully received.

In a personal canvass of a very large number of the heads of families, I found that they differed widely as to what would be the best method of extending assistance to individual families, but there was entire unanimity of opinion as to the way in which the entire body of people could best be helped, namely, in providing them with some higher institution of learning where the more ambitious of their young people could obtain a better education than is now possible and better training for useful occupations in life .

Their district schools I am told will compare favorably with the district schools of the colored people and the whites residing in the same vicinities, and their normal school, if better equipped and better supported would furnish them teachers for their district schools, but there are no higher

institutions of learning in North Carolina, to which they have access, where they can send their youth who desire to obtain a more liberal education; the State institutions for the education of the white and colored youth are not open to the Indians of Robeson and adjoining counties. In consequence, their young people who desire to obtain a better education than that furnished throughthe medium of the normal school are unable at present to do so. It is true that these young people could attend the Carlisle Indian School, and other non-reservation Indian schools, but most of them are too poor to do so, and besides these non-reservation Indian schools do not furnish precisely the character of training they desire.

In addition to the common or district schools and the normal schools for both white and colored children, the State of North Carolina has provided the youth of both these races with institutions of learning, imparting instruction in agriculture and the mechanic trades, and to some extent in domestic science; but there are no such schools of higher instruction open to these Indians. As I understand the matter, they are prohibited by law from attending these higher institutions of learning established for the education of white and colored youth. It is conjectured that the very limited number of these Indians, compared with the white and colored population, accounts for this discrimination.

I might say here that in my judgment, the children of these Indians,as a rule, are exceedingly bright,quick to learn from books,as well as from example,and are very eager to obtain further educational advantages than are now open to them. If the reverse were true,there would be little encouragement to furnish them with higher institutions of learning when they were incapable of taking advantage of their present educational facilities or indifferent about obtaining a higher education; but I believe the more ambitious of their youth to be eager to attend higher institutions of learning than those now provided.

While these Indians are essentially an agricultural people, I believe them to be as capable of learning the mechanical trades as the average white youth. The foregoing facts suggest the character of the educational institution that should be established for them, in case Congress sees fit to make the necessary appropriation, namely, the establishment of an agricultural and mechanical school,in which domestic science shall also be taught.

The preparation of this report has been somewhat delayed since my return from North Carolina because of the great amount of historical research called for by the investigation.

The correspondence in connection with the investigation is filed as Exhibit M.

Very respectfully submitted,

(Signed) O. M. McPherson,
Special Indian Agent.