

The Establishment and Development of
the Indianwoods Community of
Bertie County, North Carolina

by

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THE ESTABLISHMENT AND DEVELOPMENT OF THE INDIANWOODS
COMMUNITY OF BERTIE COUNTY, NORTH CAROLINA

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ABSTRACT

ARWIN D. SMALLWOOD. The Establishment and Development of the Indianwoods Community of Bertie County, North Carolina. (Under the direction of DR. DAVID W. BISHOP.)

This is a study of the various residents of an area of Bertie County, North Carolina known as Indianwoods. The primary focus is the development of the Black community there since 1802. The history of the Indianwoods community is written in chronological order; the study includes historical facts as well as current data.

Oral interviews, county, state, federal and personal records were used, as well as public documents. Specific histories of churches and organizations served as sources of information. A comprehensive bibliography of primary and secondary sources was examined and utilized.

It has been concluded that the Indianwoods community has a rich history that spans 277 years, and it encompasses three very distinct and different races and cultures. It has also been concluded that the most significant changes within the present community have occurred from 1964 to the present. Finally, today the black residents of Indianwoods have created their own culture which is a combination of all three and they have made outstanding contributions to their community, county, and state.

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DEDICATION

I dedicate this paper to the memory of my father, Mr. Bart F. Smallwood 1935-1985, and to all the professors, family members, and friends who encouraged me, were patient with me, and maintained their faith in me throughout my struggle with his death.

"For it is not death or hardship that is a fearful thing, but the fear of hardship and death. . .

Epictetus

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CHAPTER I

INTRODUCTION

Indianwoods is located in Bertie County which is in the northeastern section of North Carolina. It is bordered to the north by Hertford County, to the northwest by Northhampton and Halifax counties, to the south by Martin and Washington Counties and to the east by the Chowan River and the Albermarle Sound. It is approximately seventy-five miles from the Atlantic Ocean and has an area of 721 square miles. The population as of 1980 was 21,024.¹

Bertie County was first explored in 1585-86, but the first settlers did not go to Bertie until 1655. Most of those were migrants from neighboring Virginia in search of fertile farm lands which were found along the county's rivers. In 1722, Bertie county was named after James and Henry Bertie, both Lord Proprietors of Carolina. It was called the Bertie Precinct until 1759, when it was reduced to its present size.²

¹Pamphlet, "A Community Profile" Bertie County, North Carolina, Windsor, NC, 1984, 1.

²Alan D. Watson, Bertie County, A Brief History (Raleigh: North Carolina Division of State Archives and History, 1982), 11.

Initially, Bertie County was inhabited by American Indians. The largest known group of Indians in the area were the Tuscarora and Iroquois. As the first European settlers migrated to Bertie, the American Indians befriended them. It was not long, however, before the settlers began to take over the fertile lands on the banks of the Roanoke and Chowan Rivers, and hostilities began. Those conflicts intensified, and they took the form of armed combat in 1712 with the outbreak of the Tuscarora Indian War. The war finally ended in 1715, and this resulted in the departure of all the Indian tribes except the Tuscarora, who were given land in the community now known as Indianwoods. The Tuscarora Indians remained on this reservation until 1803. After years of living under intolerable conditions imposed by the state legislature in 1752, they sold their rights to this land and migrated north to join the Six Nations of Indians in New York.³

The state of North Carolina later sold these lands after receiving a memorial from the chiefs of the Tuscarora Nation on November 12, 1828. This memorial was sent to P.B. Porter, Secretary of War, and it stated that two principal Tuscarora Chiefs, Sacarusa and Longboard, were returning to North Carolina "for the purpose of

³Ibid., 7.

adjusting some claims that the Nation supposes itself to have on land within your state from which they formerly emigrated."⁴ After an examination of this request by a special committee, chaired by George E. Spruill, and upon its recommendation, the Tuscaroras were paid the sum of \$3,250 on November 19, 1831, for approximately 8,000 acres of former reservation land in Windsor, North Carolina.

After the end of the Tuscarora Indian War in 1715, Bertie County, which began as a rural farming community, witnessed a population boom. Virginia's residents showed a gradual increase in taking advantage of the new inexpensive lands left by the defeated Indians during the war. As more settlers came in, a new sense of community began to develop. Also, more slaves were brought in to clear and work farm land. In addition, the Roanoke and Chowan Rivers provided an abundance of fish, especially herring and perch, thus creating a thriving fishing industry that lasted until the present.

As more people came to Bertie, the need for better laws and effective government grew. Thus, by 1720 the residents of the Bertie Precinct began to petition the Colonial Assembly for a central and convenient meeting place. In 1722 the Colonial Assembly, which convened

⁴J. Bryon Grimer, Letter to Mr. Luther W. Jack Concerning the Tuscarora Indians in Bertie, 6. North Carolina Collection, University of North Carolina, Chapel Hill, NC.

in Edenton, North Carolina, decided that there should be a regular place for holding courts in Bertie. Because Bertie at that time contained Hertford and North Hampton Counties, it was decided that the courthouse would be built at St. John's, which was located midway between the Chowan and Roanoke Rivers. This was considered to have been an ideal location because the rivers were main arteries of transportations and most of the major plantations were built along their banks.⁵

In 1783, because of Bertie's large size, Hertford County was separated from this area and the courthouse was moved to its present location in Windsor, North Carolina. Bertie was finally reduced in 1859 when North Hampton was made into a separate county.

The people of Bertie County desired the company of other settlers although the rural area of the county had poor roads. Meetings at the courthouse, which were held only four times a year were desirable times for social gatherings. As their desires for more activities and interaction increased, they became more creative in their pursuits of things to do. Thus, they grew fond of religious meetings, horse races, cockfights, and military musters. While the court was in session, residents, traded horses, bought, exchanged or sold their

⁵ Roy E. Johnson Collection, P.C. 367, North Carolina State Archives, Raleigh.

home grown commodities.

Slaves or Indians were often at these gatherings. In the slaves case, they were often accompanied by their master as helpers in bringing home a heavy load, or to be sold. Most slaves who lived in Indianwoods after 1803 never got as far as the country store, which was known as Spruill's Store from its owner (See Appendix 1). Indians rarely got beyond the boundaries of their reservation. If they left the reservation they were often beaten, arrested, sold into slavery and sometimes even killed. Thus most Indian trading was done well within the boundaries of the reservation at an area most residents today refer to as Grabtown. This was where Indianwoods Road began and forked to the North and South coming from Windsor (See Appendix 2). Here under a great oak tree the Indians would trade animal skins and hand-made crafts for rum and other European goods. The tree where this trading took place still stands (See Appendix 3). It is almost directly in front of Liberty Hall, the home of Edward R. Outlaw (1840-1921). Outlaw was a member of the North Carolina General Assembly, a Bertie County Commissioner and sheriff of the county for a number of years. Some residents believe the house was built by the Indians before they left as a final attempt to gain acceptance from their white neighbors, but it failed. Residents also

say that today the Outlaw home is haunted and no one can spend the night in the home.⁶

Life was not always good in those rural areas. Newspaper accounts from the Roy F. Johnson Collection reported that it was not uncommon for the gatherings to have their fights, which were described as generally being started by bullies who had consumed too much strong drink. One article described such an incident as follows: "A stout man in liquor wanted to fight with another man not so disposed. The liquored man lay down on the tavern floor upon his back with his legs and arms extended. He called "Now strike me, hit me, kick me, stomp me!; Yet the man would not be provoked to start a fight for which he would shoulder the blame."⁷

This was the typical day-to-day life of rural Bertie County. So unrestricted and relaxed were the behaviors of the average eastern North Carolinian, that it drew citizens from neighboring Virginia. Most notably among those citizens was William Byrd, a Virginia commissioner, who in 1728 helped to clarify the dividing line between the southern boundary of Virginia and the northeastern boundary of North Carolina. Byrd observed that Carolinians did what they pleased and lacked the rules of sportsmanship. He went on to say that there were instances

⁶Bertie Ledger Advance, Thursday, December 12, 1985, 5.

⁷Johnson, Collection, P.C. 367.

where people gouged each other's eyes out, slit each other's noses, cut out each other's tongues, bit fingers and ears off and some fights could be described only as narling coon and dog scraps. Byrd further said that this behavior was not unlimited to the poor and lower classes, but that a furious quarrel was recorded between Governor Burrington and Chief Justice Gale. This was a conflict in which after a heated exchange of words the judge swore that if he saw Burrington again he would slit his nose and crop his ears.⁸

The people of Bertie County had even less respect for colonial authority. In one instance, a magistrate of the Currituck Precinct took it upon himself to order a rabble rouser to the stockade for being disorderly and drunk. So intemperate were the citizens of Bertie to this act that the magistrate was forced to take flight, and he narrowly escaped without being whipped. Even Governor Gabriel Johnson noted that the people of Bertie were of rebellious spirit.⁹ He noted in a letter to the London board of trade that in the Precinct of Bertie, 500 men after hearing of a man being accosted about paying taxes threatened the tax collector with violence, made rebellious speeches and cursed the king's name. They disbanded only after hearing that the man and the

⁸ Ibid.

⁹ Ibid.

tax collector had come to an agreement.

Bertie residents also had a reputation for looseness and overindulgence in sex. This assertion was supported by accounts in William Byrd's diary of his observations during his work of surveying the North Carolina-Virginia boarder. It was also supported by Bastardy Bonds of Bertie County, which contained bonds from 1739 throughout 1876, and the number of women with children out of wedlock continued to increase throughout the late 1700's and into the early 1800's. In the bonds the fathers of the illegitimate children as named by the mothers were forced by the courts to either care for their children through marriage or face imprisonment. Bastardy bonds seemed to have increased steadily from 1739 to 1825, and they peaked at 55 from 1860-1870, after which there was decline in 1871.¹⁰ From 1871 to 1875 Bertie County had its highest number of Bastardy Bonds files, which totaled 111 for the five year period.¹¹ This did not mean that other counties did not have similar rates of Bastardy Bonds, but they tended to support claims by Byrd of intense sexual behavior by Bertie citizens. Reports continued to be given about Bertie's rebellious spirit which was carried well over into the Revolutionary War. By the 1801 Census there were approximately

¹⁰Ibid.

¹¹Bastardy Bonds of Bertie, North Carolina State Archives, Raleigh, 1739-1876.

10,998 people living in Bertie County, 5387 slaves, and 5,611 whites. In Windsor, North Carolina there were approximately 237 people: 119 black slaves and 118 whites.¹²

Bertie citizens seemed to develop a sense of independence and respect for organized assemblies. By 1830 they managed to form social organizations which kept up with the politics of their day. They expressed their support for their favorite political candidates through letters of support and their votes. In one such instance in August, 1831, six members of the Bertie Social Organization sent a letter of support and friendship to Governor John Branch Enfield whose character had been attacked by his enemies. So impressed was he with their concern for him that he wrote them back responding: "I pray you gentlemen, to accept for yourselves and those you represent, my cordial assurances of respect, esteem, and gratitude."¹³

¹² 1800 US Census, Population of US, Third Census, 1800 (Washington, DC: Printing Office), 1801, 2K,L.

¹³ John Branch, Letter to the Citizens of Bertie, 1831, 38, Niles Weekly Register.

Bertie's involvement with the Civil War seemed to be in conjunction with Hertford, North Hampton and Martin counties. The citizens of Bertie supported the confederacy with money and manpower. Bertie had been a large slave county. In fact, it was the home of Governor Stone, and the Hope Plantation, is a historical landmark today. Although there are no official accounts of the behavior of Bertie soldiers during the Civil War, John Tyler in his poem, Bertie at Gettysburg, gave an unsupported account of the heroic men of Bertie. Tyler gives an explicit description of the Battle at Gettysburg, and named the Bertie Company as Company C under the leadership of General Robert E. Lee. From his poem it was quite obvious that the men were proud to be from Bertie. The loss of life was extremely heavy as the following line reveals: "Into the struggle went thirty-eight Privates of Company C, and on the field when the fight was over, dead, and wounded lay thirty-four Privates of Company C."¹⁴ There were blacks who fought as well, Joseph Cherry the grandfather of Lord Cornwallis Cherry fought on the side of the union army; he held the rank of Corporal and fought for his family's freedom. L.C. Cherry told of his grandfather's stories of his confrontations with confederate soldiers. In his last battle,

¹⁴ John Tyler, Bertie At Gettysburg and Other Poems, 1896, 10.

claims L.C. Cherry, he was wounded and after the war was given a pension which he used to purchase more than 300 acres of land which is still in the Cherry family today.¹⁵ Cherry still possesses his grandfather's tombstone which he saved when the black cemetery where it marked his grandfather's burial site was bulldozed for farming land in 1980 (See Appendix 4).

After the war, Bertie did no better than the rest of the South. Devastated by the war economically, the men who returned from the war had very little to look forward to. There were, however, some exceptions. One in particular was Elizabeth Outlaw. It was recorded that after the war, she made numerous purchases which were uncommon for the average person in the county. It was also disclosed that the war interrupted the social schedule of Sallie Smith only briefly.¹⁶ The majority of blacks however were overjoyed. Many blacks began to take full advantage of their new freedoms they began to come together to worship and build communities of homes for themselves. Although the first churches would not be officially built and records were not kept until 1877, many of the newly freed slaves of Indianwoods would come together and fellowship under what became known as the gospel oak (See appendix 5). Under this

¹⁵ Lord Cornwallis of Indianwoods, interviewed by author, 26 December 1989, Indianwoods, tape recording in author's possession.

¹⁶ Watson, Bertie County, A Brief History, 23.

oak tree there was built the Indianwoods Baptist Church in 1877, which still exists today.¹⁷

After the war, Bertie County became a part of an important political district for the Republican Party. Because of this, the newly freed slaves were able to influence the Reconstruction efforts until 1877. George A. Mebane, born a slave in Bertie County, was the first Black to be elected to the North Carolina Senate in 1876. With the rise of groups such as the Ku Klux Klan and white citizens groups, however, Blacks were thoroughly intimidated by 1879. Therefore, the Democrats, who were Confederate Loyalists, regained power. Mrs. Rosetta Bond recited the story of how Blacks lost their rights to vote it was confirmed by Mr. and Mrs. Bond, Cornwallis Cherry and many other residents of Indianwoods. Mrs. Bond stated she was told by her parents that a Black elected official who's name they did not repeat sold the Black ballot box to white's who did not want the votes counted for a barrel of flour. When he got home, however, only the top of the barrel was flour the rest was sand, and so went the Blacks rights to vote until 1964.¹⁸

Finally, much can be learned about present day Indianwoods by examining Bertie County's past. Bertie

¹⁷Indianwoods Baptist Church, Windsor, NC, 1900.

¹⁸Rosetta bond of Indianwoods, interviewed by author, 26 Decmeber 1989, Indianwoods, tape recording in author's possession.

was and still is isolated and rural. It's roots were in self-sufficiency and local concern. The Indianwoods community has a history that parallels the county's history. It has seen three very distinct cultures grow and prosper with their ups and downs.

CHAPTER II

THE TUSCARORA INDIAN WAR AND RESULTING CONFLICTS BETWEEN INDIANS, WHITES AND BLACKS 1700-1802

Prior to the Tuscarora Indian War, the Tuscarora numbered about 4800 with approximately 1200 warriors, and fifteen towns. The larger towns being in the southern and central, coastal plains of North Carolina.¹

The Tuscarora controlled territory from present day Kinston, North Carolina well into Southern Virginia (See Appendix 6 and 7). Their relationship with the first white colonists was one of wonderment and brotherhood. They offered no resistance to white settlement of the coastal lands and traded freely with them for European goods. As more and more Europeans migrated into North Carolina, problems began to arise. Indian tribes residing on Tuscarora lands complained that livestock was being taken, children were being stolen, and lands belonging to Indians were being taken by colonists.²

One of the very first white colonists to interact with the Tuscarora in the area of Indianwoods was Christopher de Graffenrid. De Graffenrid was actually

¹U.S. Department of Interior, Indians of North Carolina (Washington, DC: Government Printing Office, 1915), 194.

²Ibid., 7.

captured by the Tuscarora during the beginning of the tensions between colonists and the Indian tribes, but upon the insistence of Chief Tom Blunt he was allowed to go free because of his fair dealings with the neighboring Indian tribes.³ De Graffenrid's accounts of the role Chief Blunt played in saving his life during his capture, and in attempting to prevent the Tuscarora War of 1711 are well documented in his diaries and written accounts recorded in the Colonial Records of North Carolina. De Graffenrid was in North Carolina at this time because of a lucrative contract he signed with the Queen of Britain. The Colonial Records of North Carolina reveal that on October 10, 1709, Lady Anne, Queen of Great Britain, sold to Christopher de Graffenrid and Lewis Mitchell, both of London, a large tract of land in North Carolina, and also gave them the responsibility and benefits of six hundred poor paletines which came to about ninety-two families.⁴ Those families were given twenty shillings a piece and new clothes, for the purpose of leaving England and settling in North Carolina under the leadership of de Graffenrid and Mitchell. Both de Graffenrid and Mitchell were given five pounds, ten shillings and free passage by ship

³William L. Saunders, ed., The Colonial Records of North Carolina. Vol 1(Raleigh: State of North Carolina, 1986), 979.

⁴Ibid., 987.

to North Carolina.

Upon arriving in North Carolina de Graffenrid and Mitchell were instructed by the Queen to survey and adjust the boundaries of what was termed uncultured and wasted lands in need of inhabitants. Queen Anne requested that the land, after being surveyed, was to be given to the six hundred Paletines who accompanied him. The land was to be divided in two hundred and fifty acre lots for each family in order to avoid disputes.⁵ This land along with the queen's pledge to supply the settlement with supplies such as grain, cattle and tools were formulated into a contract which both Mitchell and de Graffenrid agreed to.

It is apparent from The Colonial Records that neither the Queen nor her subjects gave any consideration to the rights to land held not only by the Tuscarora Indians but by the other tribes also. Thus it would seem that conflicts between the colonists and Indians were unavoidable. Most of the injustices done to the Tuscarora nation in North Carolina seemed to have occurred in the southern part of the Tuscarora territory, which would explain the neutrality of the northern band under Chief Blunt. De Graffenrid explained in his diary that during his capture in 1711, it was asserted by the Indian Chiefs present that the Surveyor-General Lawson had, by

⁵ Ibid., 987, 988.

illegally selling Indian lands caused a tribal war near New Bern. This cost many lives and caused much hatred for the Surveyor-General. This can generally be seen as one cause of the Tuscarora War. Because of this unnecessary bloodshed caused by the Survey-General's abuse of Indian lands, the Tuscarora captured de Graffenrid and the Surveyor-General; and after considerable discussion executed General Lawson and allowed de Graffenrid to go free.⁶ Even de Graffenrid acknowledged that the Indians did not act in starting the war without provocation. De Graffenrid, however, insisted that he and his colonists had nothing directly to do with starting or encouraging the war, and he emphasized three points in his letter to then Governor Hyde of North Carolina: (1) The Indians spared his life as a sign of their respect for his dealings with them, (2) That he, in purchasing the land called Chattanqua, paid for it three times; once to L.L. Props, once to the Surveyor-General, and the third time to the Indian King called Taylor. (3) Finally, during his capture and the convening of the Great Assembly of the Tuscaroras (where wrongs committed against Tuscarora were discussed), he wrote, not one Chief lodged a complaint against him.⁷ However, the Tuscarora had

⁶Ibid., 987.

⁷Ibid.

become angered over the continued abuse inflicted by the colonists. Chief Blunt, as recorded by de Graffenrid in his diary, spoke against any further violence, but the southern portion of the Tuscarora nation which had already lost lives and who were suffering the most under colonial advancements refused to end hostilities. Thus, tribes of the southern section of the Tuscarora nation including the Core, Pamlico, Motamuskeet, Bear and Machapungo joined forces to create a compact which was led by Chief Hancock, who held the strongest forces.⁸

The Compact conducted it's first raid on September 22, 1711 in the Trent and Pamlico Rivers. One hundred and thirty colonists were killed and the war began. The Compact planned to cut off the colonists from each other and drive the colonists from their territory. When the news of the attack reached Governor Hyde, he enlisted the aid of South Carolina. South Carolina sent Colonel John Barnwell to aid Governor Hyde. Colonel Barnwell marched his forces through eastern North Carolina, while Governor Hyde who was working with Virginia's Governor, attempted to secure the release of de Graffenrid and Surveyor-General Lawson. De Graffenrid negotiated his own release with Chief Blunt's help and secured the safety of his colony. He outlined his six-point

⁸U.S. Department of Interior. Indians of North Carolina, 181.

provisional treaty in October of 1711.⁹ On January 30, 1712, Colonel Barnwell attacked Narhantes, the head town of the warring Tuscarora, and in the ensuing battle killed sixty-two Tuscaroras, fifty-two men and ten women and captured thirty prisoners. Barnwell's losses included thirteen killed; seven whites, six Indians; and sixty wounded; thirty-two whites and twenty-eight Indians. Barnwell continued to march on to Chief Hancock's village, along the way destroying the Tuscarora village of Core about thirty miles outside of New Bern. The king of Core and his forces fled to New Bern along with the other tribes and took refuge in Chief Hancock's town, where Barnwell was halted.¹⁰ A treaty was negotiated, but just as quickly broken by Barnwell who was disappointed because he was not paid by North Carolina. Thus he broke the treaty, seized the Tuscaroras and made them slaves. This destroyed all Indian confidence in the word of the white colonists, and thus began the Second Tuscaroran War.

Again North Carolina asked South Carolina for assistance. This time South Carolina sent Colonel James Moore with a force of about 900 Indians which finally ended the war in 1713. In a letter dated March 27,

⁹Saunders, ed., 935.

¹⁰Frederick W. Hodge, ed., Handbook of American Indians North of Mexico. Part 2 (Washington, DC: Government Printing Office, 1910), 946.

1713, to President Pollock of North Carolina, the final battle was described. It was stated that: "392 prisoners were taken, that the scalps were taken, that the scalps number 192, that there were 200 killed and burned in Chief Hancock's village, 166 killed and removed from village, for a total of 950 in losses to the Tuscarora nation."¹¹ These staggering losses and destruction occurred at Nohoroco, one of the Tuscarora's strongest forts. The loss of this fort, along with the capture of Chief Hancock by the northern Tuscarora under Chief Blunt, forced the warring Tuscarora to surrender in 1713.¹² After their surrender, arrangement was made by the Tuscarora to relinquish their lands in North Carolina, all agreed except Chief Blunt and a few smaller tribes which supported the colonists during the war. Chief Blunt was given a small portion of land by Governor Eden and this became Bertie County in 1717. It was generally outlined as being bounded by the Roanoke River and Roquist Creek, and contained some of the more fertile lands of Bertie County.¹³ The remaining tribes left North Carolina to join the Five nations of Indians, to become the Six nations in New York.

¹¹US Department of Interior, Indians of North Carolina (Washington, DC: Government Printing Office, 1915), 187.

¹²Watson, Bertie County, A Brief History, 6.

¹³Ibid.

Although Tom Blount was established as the leader of the remaining tribes, there were still bands of hostile Indians that raided white settlements. They included the Core, Pamlico, and Machapunga tribes. They avoided capture by staying on the move and hiding in the swamps. In April of 1713, about fifty of these Indians attacked and captured settlers along the Alligator River.¹⁴ Raids like those were conducted well into 1718 causing as much, and in some cases more, damage than the war itself. As late as October 1718, the General Court was disrupted by threats of Indian attacks.¹⁵ Since Tom Blunt, leader of the remaining Tuscarora, had aided Governor Pollock in the war his reward was the fertile land along the Roanoke River which is now Indianwoods. The original boundaries of this reservation extended well beyond the present boundaries of the Indianwoods community today (See Appendix 8, 9, 10). The ending of the Tuscarora War and the departure of the warring tribes for New York split the Tuscarora nation into two separate nations, one residing in New York and the other in North Carolina. By 1717, the Governor and State Legislature had moved all of the remaining Tuscarora into the Indianwoods Reservation. Chief Blunt

¹⁴Saunders, ed., The Colonial Records, Vol II, 31, 30-40.

¹⁵Ibid., 124, 188-189.

settled the land with about 800 remaining Tuscarorans. But reservation life proved to be harder than Chief Blunt had expected. As early as 1721, whites began to encroach upon his people's land, claiming that the boundaries were uncertain.¹⁶ The feuds over land, and the inability of Blunt's people to adjust to the confinement of the reservation caused many of the Tuscarorans to leave. Thus, by 1731 only about 600 Tuscarorans remained.¹⁷ Continued intense feuds over land between the Tuscarorans and residents of Bertie prompted the state legislature in 1748 to pass legislation which defined the boundaries of the Tuscarora Reservation. Those boundaries were stated in Article 1 of the treaty between the United States and the Tuscarora Nation.

It read:

Allotted to thme by the Legislature of said state, situated in the county of Bertie, beginning at the mouth of Quitsnoy Swamp, running up the said swamp four hundred and thirty poles, to a scrubby oak, near the head of said swamp, by a great spring. Then north ten degrees, east eight hundred and fifty poles, to a persimmon tree in Roquis Swamp and along the swamp and pocoson, main course north fifty-seven degrees west, two thousand, six hundred and forty poles to hickory on the east side of the Falling Run or Deep Creek, and down the various course of the said run, to Moratlock or Roanoke Rivers;

¹⁶Watson, Bertie County, A Bief History, 6.

¹⁷Ibid., 7.

then down the river to the first station
(See Appendix 11).¹⁸

However, even this measure was not enough to keep discontented Tuscarorans on the reservation. In 1754 North Carolina conducted a survey to determine the number of people in North Carolina, and recorded only 301 Tuscarorans remaining in Indianwoods; 100 men and 201 women and children.¹⁹ Conditions continued to worsen for those few Indians who remained, mostly because of the treatment to them by the residents of Bertie County. Many of the larger plantation owners wanted the fertile lands located in Indianwoods, thus through a series of leases the county land office, conspired to confiscate as much land as possible. Charges were made that Indians were harboring runaway slaves and failing to pay debts; these were charges which would successfully relieve many Indians of their lands. In 1766 a Tuscarora chief made arrangements with Governor William Tryon for the removal of as many remaining Indians as would come. In the resulting agreement between the chieftain and North Carolina, it was agreed that 8000 acres would be leased for 150 years. This was only about one-half of the land allotted to them in 1748. When the Chieftain

¹⁸Walter Lowrie and Matthew St. Clair Clarke, ed. American State Papers, Vol 1, class II Indian Affairs (Washington, DC: Gales and Seaton Publishing, 1832), 685.

¹⁹Watson, Bertie County, A Brief History, 7.

finally left, less than one hundred Indians remained on the rest of the land which is today called Indianwoods. These Indians asked for protection of their remaining land and themselves from the increasing numbers of whites moving onto their area. Thus the Governor did act to salvage the remaining Indian lands.

By the start of the American Revolution, whites had begun again to trick the Indians into long term leasing of their land, for which they were paid very little and sometimes nothing at all. In December of 1777, after protest from the remaining Indians the legislature prohibited the leasing of any more Indian lands in Bertie and appointed a commission to superintend Indian affairs. They also, legalized the already obtained leases.

After continued suffering at the hands of the citizens of Bertie in 1801, a delegation of Tuscarora from New York made arrangements to remove the remaining Tuscarora from North Carolina. In 1802 the State Legislature passed a law allowing the remaining Tuscarorans to depart and lease their remaining lands to the residents of Bertie.

In 1803 the last Tuscaroran left North Carolina, leaving the last piece of a former reservation land known as Indianwoods to whites and a number of mixed-blooded people. This ended Indian culture and life in Indianwoods, but not their desire to regain their

native lands. The Tuscarora Indians have continued to try to regain their land lost after the war. On February 21, 1803, the Tuscarora Nation communicated to the United States Senate their desire to have the Federal government assist them in readdressing grievances they held with the State of North Carolina over Indianwoods Reservation land given to the Tuscarora after the war.

The United States government appointed William Richardson Davie as superintendent of the resulting treaty by the President of the United States with consent of the Senate. Davie supervised the leasing and selling of Indian land as the remaining Tuscarorans prepared to depart Indianwoods. The last recorded attempt by the Tuscarora to regain their land in Indianwoods was in 1815 when Sacarusa X Longboard sued the heirs of William King for money due on land leased by the Tuscarorans upon their departure to New York the court held that the grant of 1717 by Governor Eden was absolute and did not require the Indian to remain on the land thus forcing the heirs of William King to pay reparation to the Tuscarora Indians. This conclude recorded Tuscarora activity in Indianwoods in Indianwoods. Today, Indianwoods is a historic site as this landmark (See Appendix 12).

Very little is known about the Tuscarorans by the present inhabitants of Indianwoods. What is known is

passed on orally. The older of the residents of the community tell of what they were told by their grandparents and parents. Lucenda H. Hill, seventy-nine years of age of Indianwoods remembers her grandfather Charlie Roscoe telling her of his early days. She recalls he told her when he was twelve that he was a water bucket boy as a slave. Lucenda remembered that slavery ended. Lucenda has lived in Indianwoods all of her life. She stated that the old history of Indianwoods revealed that where she now lives in the southern part of Indianwoods near the Roanoke River was once under water, but the Indians built a series of pipes which they used to drain the land for farming. Those pipes are said to be still under various parts of Indianwoods.²⁰ (See Appendix 13). Lucenda stated that she became aware of the pipes only after modern farm machinery began breaking them up. Lord Cornwallis Cherry, a farmer, stated that the Indian burial ground was located on Pugh's Road. He stated that when the road was being built the road crews dug up skeletons and many Indian artifacts including tomahawks, arrowheads, and charms. These statements were supported by other residents of the community when they were asked where did the Indians

²⁰ Lucenda H. Hill of Indianwoods, interview by author, 28 December 1989, Indianwoods, tape recording in author's possession.

bury their dead? All indicated the same area.²¹ (See Appendix 14). Many residents also stated tha their parents told them that the Indians were punished in a wooded area near the home of James Bond on Indianwoods Road (See Appendix 15).

At the end of the Indianwoods Road going to Windsor, there is an area called Grabtown. There is a large oak tree which has a history prior to the time of whites and Balcks it served as a trading post for the Indians after the departure of the Indians during the latter years. Even today some residents believe the Tuscarorans are trying to regain their land taken from them after their departure. Tanya Watford, mother of one and life time resident, claims to have seen a car with Tuscarora written on it driving through the area as late as September 1989. They appeared to pause only long enough to look at various landmarks, she responded.²² The residents of the Indianwoods community all reported that to their knowledge no Indians nor Blacks of that community ever intermarried or had any dealings with each other. Polly Outlaw recalls her mother telling her stories of how the Indians would holler and yell as they traveled up and down the roads in front of her mother's parent's

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Lord Cornwallis Cherry of Indianwoods, interviewed by author, 26 December 1989, Indianwoods, tape recording in author's possession.

22 Tanya Watford of Indianwoods, interview by author, 22 December 1989, Indianwoods, tape recording in author's possession.

home.²³ Cornwallis Cherry stated that he was told that the Indians felt sympathetic to the Blacks because of their enslavement, but only because they are trading with them, and that they had no personal dealings with them.²⁴ The Tuscarorans were excellent hunters and fishermen, and they spent much of their time along the Roanoke River fishing for herrings and perch. Many of their hunting and fishing grounds would be sold from under them before they would ever leave for New York. Today, the Tuscarora Reservation has been replaced by the Indianwoods district, which is about 8,000 acres and is made up of several smaller communities which include: Spring Hill, Indianwoods, Saint Francis, and Beaching Light. These four communities have their own churches, and they exist independently of each other (See Appendix 16, 17). The Indianwoods District is bordered to the west by Woodville, north by Snake Bite, east by Windsor and south by the Roanoke River. (See Appendix 18). The community named Indianwoods is said to be the last area possessed by the Tuscarora before they left for New York. It now has about 200 families--all of them are Black. Nearly

²³Polly Holley Outlaw of Indianwoods, interview by author, 28 December, 1989, Indianwoods, tape recording in author's possession.

²⁴Lord Cornwallis Cherry of Indianwoods, interview by author, 26 December 1989, Indianwoods, tape recording in author's possession.

all of the residents live along the Indianwoods Road, which runs from highway 11 to Grabtown where it splits and goes to Saint Francis and Beaching light. The Indianwoods community is from Grabtown to Millies Smallwood's Home (See Appendix 19). Today the people of Indianwoods have taken both the old Indian traditions of hunting and fishing, and the slave traditions of farming and being self sufficient, and created their own unique community, a community which today has prospered and continues to grow and change.

CHAPTER III
THE ESTABLISHMENT OF THE INDIANWOODS COMMUNITY
AND THE DEVELOPMENT OF THE BLACK
COMMUNITY AFTER 1865

In 1803 after the departure of the Tuscarora Indians from Indianwoods, white farmers began to move into the fertile land formerly untouched by the Indians. In 1803 several leases were given by the Tuscarorans to large farmers who desired the rich lands along the banks fo the Roanoke River, among them were John Pugh, William Johnston, Thomas Pugh, Ebenezer Slade, and Jeremiah Slade. These farmers leased some lands for their own use and others for the use of parties they represented. These were not, however, the first whites to lease land and move into Indianwoods.¹ The first recorded lease was filed in the Bertie County Courthouse in Windsor, North Carolina in 1766, by Robert Jones, and some unnamed parties, as well as the Tuscarora Indians. From 1775 to 1777 a total of eight leases were made between the Tuscarora Indians and various farmers in Bertie. The eight recorded leasers included: Zedekiah Stone, Thomas Pugh, Sr., Thomas Pugh, William King, Titus Edwards,

¹Bertie County Register of deeds, Index of Deeds and Leases Between Residents of Bertie and Tuscarora Indians 1775-1831. Bertie County Courthouse, Windsor.

John Johnston, and John McKaskey.² Although the leases tended to indicate that there were a large number of white farmers and plantation owners already farming in the area and most likely living on reservation lands owned by the Tuscarora before 1803, there is no retrievable data to confirm or deny their physical presence. However, oral information passed on in an interview with Polly Outlaw suggested that although the Indians kept to themselves they probably lived side by side on their land with white residents long before their departure in 1803. In 1829 all leased and owned lands claimed by the Tuscarora Indians were put under the supervision of Alfred M. Slade with the consent of the necessary chiefs.³ Two years later in 1831, with the consent of Chief William Chew and others, all Indian lands leased or owned were sold to the State of North Carolina for the sum of three thousand two hundred and fifty dollars. Those government activities legalized claims by residents of Indianwoods to their land, and also dramatically increased the influx of new farmers and hunters. It must be noted here that in the course of tracing the selling of land for settlement in Indianwoods, the writer observed several leases between the

²Ibid.

³Bertie County Register of Deeds Book, cc p. 150 final deed between State of North Carolina and Tuscarora Indians.

Tuscarora Indians and the residents of Bertie County and discovered an inconsistency which might give credibility to rumors and claims that some Tuscarora Indians still lay claim to portions of Indianwoods. On nearly all leases agreed to buy the Tuscaroras from 1803 through 1829, either Chief Sacarusa, or Longboard and in most cases both, signed the documents along with supporting chiefs. In 1831 when the lands were officially sold to the State of North Carolina neither chief's signature or mark was made on the documents, nor were there any references made to their support or opposition to the sale. Only Chief William Chew and his supporting chiefs signed the final deed. Upon further investigation the writer discovered that this is the only deed which grants Bertie County and the State of North Carolina title to this land.⁴

With the Indians gone and the chances of them returning eliminated, Bertie County began to sell off the remaining lands to both those already settled in Indianwoods and those desiring to further their farming interest there. Within a few months all remaining land was in the possession of white farmers. Many of the new residents came from near by Windsor and Lewiston and took advantage of the change to acquire new farm land. The exact numbers of people in the community

⁴Ibid.

at this time is unclear but the population continued to rise, because of the sale of the land.

The first Blacks came to Indianwoods as slaves and there was the usual population increases for both white and Blacks. Slavery in Indianwoods as best can be documented was not unlike slavery elsewhere in North Carolina. Mr. Aron Bazemore of Windsor was raised in Indianwoods, and he is more than one hundred years old. He told stories of how slavery was as told to him by his grandfather and father. He repeated: "In those days a Black man had no rights he had to do whatever he was told; he could not even have a wife."⁵ Thus slavery in Indianwoods was not unlike slavery throughout the South. Mr. Bazemore also recounted a story which could not be substantiated about one Black man (which he did not distinguish as slave or free) who dug a hole in the ground and hid his woman there, and he never allowed her to come out for fear of being taken. There she cooked for him and had his children and the whites never found her. Bazemore refused to discuss any details of what he was told about actual day to day life as a slave saying only "that it was tight and I rather not talk about it."⁶ Catherine Bond of Indianwoods

⁵Aron Bazemore of Windsor, interview by author, 27 December 1989, Windsor, tape recording in the author's possession.

⁶Ibid.

a retired school teacher stated however that during that time her great-grandmother would tell her that slaves could do nothing without their master's permission, and if they were caught praying or reading the Bible they were severely punished. She went to to say that so strong was their desire to pray that they put wash buckets over their heads and hid so their voices would not carry.⁷

Most whites owned only one or two slaves. Those slaveowners worked the fields along with their slaves. The slaves were both fieldhands and house servants. Most of the male slaves worked the fields, and the females slaves remained to cook and clean the slaveowners home. Most families were self-sufficient, and grew their own crops and raised their own livestock. This caused the whites and their slaves to become somewhat detached form the rest of the section. The slave master, however, was not as isolated as the slaves because he made monthly or yearly visits to Windsor to pay taxes and sell crops.⁸

⁷Catherine Bond of Indianwoods, interview by author, 5, March 1990, Windsor, NC, tape recording in author's possession.

⁸Cornelius O. Cathey, Agriculture in NC Before Civil War. (Raleigh: DC Division of State Archives an History 1974), 44.

This appeared to be the typical day to day life of many residents of the area. Although there is no record of sexual contact between whites and Blacks, it was apparent from the complexion of many of the residents today that some interaction must have occurred. Usually, slave women were ashamed of being raped, therefore, that was a topic rarely discussed. By the start of the Civil War a very well defined community was apparent, in which slaves were a very important part. Indianwoods never contained more than a very few families, and it has been referred to as a township only in the last thirty years. It was referred to as the Indianwoods distrikt for tax and election purposes. The townships were Windsor and Lewiston.

Recent historical writings have dispelled the previous myth that slavery was a benign institution in which the slaves were reasonably content. In fact slavery has been revealed as a dehumanizing system of coercion, despite the fact that some slaveholders did not treat their slaves in a brutal fashion.⁹ By the beginning of the Civil War, slaves made up seventy percent of the population of Windsor, and Indianwoods was considered to have been part of Windsor. Windsor, according to

⁹William C. Harris, North Carolina and the Coming of the Civil War (Raleigh: NC Division of State Archives and History, 1988), 7.

the 1870 Census, had approximately 186 slaves and 129 whites.¹⁰ The large numbers of Blacks along with the economic dependence of the community on slaves made it very difficult for slaveowners to accept the possibility of freeing their slaves. As stated earlier, many of the slaveowners only owned one or two slaves which they would have to help them with the maintenance of their farms. The loss of this free labor in many cases meant economic ruin for the farmer and his family. In addition, many white slaveowner and nonslaveowner could not forget the Nat Turner insurrection which happened only to the North, in southern Virginia. The fear of violence from blacks along with their desire to maintain their social structure combined with economic worries to help make Indianwoods and all of Bertie County a confederate stronghold.¹¹

During the Civil War there was very little that changed for slaves in Indianwoods. Because of Indianwoods being a rural community, most the slaveowners produced their own food. Day to day life remained the same. Many slaves were unable to read or leave their master's land without permission, and a few slaves were

¹⁰ 1870 United States Census, Population of each state and territory Ninth Census 1870 (Washington, DC: Washington, DC Printing Office, 1872), 220.

¹¹ Watson, Bertie County, A Brief History, 12.

oblivious to the fact that Civil War was being fought over the slavery issue. Most slaves, however, did know of the war, and they would run away to find the union army. One such claim was made by Lord Cornwallis Cherry. he stated that this great-grandfather Joseph Cherry ran away from his master in Indianwoods and joined the Union Army.¹² The only evidence obtainable to support his claim was this marker (See Appendix 20), and the fact that he now has over 300 acres of land in Indianwoods in which he contributed to his grandfather who originally bought it with his pension from the war. If the marker can be used to substantiate his claim then there were at least two Blacks from Indianwoods who fought in the Civil War (See Appendix 21), which is located in Spring Hill Baptist Church Cemetery. It has nearly the exact markings, as Joseph Cherry's. However, there are no records to indicate who Lewis Williams was; nor where his descendants were from; nor when he died. There were perhaps several more that could be documented according to Alan Watson, a Professor of History at the University of North Carolina at Wilmington. In his book, A Brief History of Bertie County, he stated: "Blacks found the war a liberating experience. Those who did

¹² Lord Cornwallis Cherry of Indianwoods, interviewed by author, 26 December 1989, Indianwoods, tape recording in author's possession.

not escape the freedom behind federal lines served the Union Army in various ways including that of informant."¹³ It must also be noted that union forces began operations primarily in northeastern section of North Carolina including Bertie, and in fact occupied this area from 1863 until the end of the war. This would tend to account for the active roll in the war on the side of the Union by slaves from Bertie County and Indianwoods.

There were two major results of the Civil War on the Indianwoods community: (1) a decline in the Black population in Indianwoods and (2) an increase in Black political power throughout Bertie county.¹⁴ Black migration out of Indianwoods and the surrounding areas really began with the occupation of the area by Union forces during the war. After the war, however, the number of slaves leaving increased as they began to realize that they were truly free. The 1870 Census showed a nine percent drop in the overall population of Bertie County due mostly to the departure of slaves. However slaves increased in Indianwoods from 1860 to 1870, there were 186 Blacks in Indianwoods in 1860, and by 1870 it had risen to 228.¹⁵

¹³Watson, Bertie County, A Brief History, 13.

¹⁴Ibid.

¹⁵1870 US Census Population of each state and territory Ninth Census, 220.

Those Blacks who chose to stay in Indianwoods, however, began to take full advantage of their newly given freedoms, especially the power of the ballot. Republican candidates began to sweep local elections throughout Bertie County with Black support. Even some Blacks were elected to important positions; for example, George A. Mebane, a former slave in Bertie county, represented Bertie County in the North Carolina State Senate from 1876-1877 and again in 1883.¹⁶

With reconstruction, came federal programs and money to help rebuild, and uplift former slaves from their condition. Most Blacks in Indianwoods could care for themselves, after they had been taught by their master how to live on the land. This was useless, however, because most could not afford to buy enough land to make a livelihood. Thus when Reconstruction ended, many slaves found themselves without food or any means to continue to support their families. Some hunted and fished for fresh meat to sell, but most simply began to work with and for their former masters again, as sharecroppers. Sharecropping would remain the primary source of income for most Blacks, until the mid 1950's when with the development of better roads and transportation people would begin going out to Indianwoods to

¹⁶Watson, Bertie County, A Brief History, 84.

work more traditional jobs.¹⁷

Before 1803, Indianwoods was sparsely populated. It contained white farmers and slaves. There were only about 100 Tuscarorans remaining in the area. After 1831, when the reservations were sold various communities were developed which were too small to be called towns, but they contained people who lived, worked and traded together. These communities, after 1865, would see the early developments of the first Black churches, schools and livelihoods. By 1865, Indianwoods the original Tuscarora Reservation, had become several separate smaller communities known as: Saint Francis, Beaching light, Spring Hill Kings, Greenpond, Coniotte and Indianwoods. The community of Indianwoods, it was given its name because it was the area in which the last 100 Tuscarorans lived.¹⁸ Those communities and their boundaries were collectively, referred to by Bertie County, (for tax and voting purposes) as the Indianwoods District, and maintains the same basic boundaries of the initial reservation of 1715 given to Tom Blunt.

The communities carved out of this district are all important but some are more important than others

¹⁷ Andrew J. Cherry of Windsor, interview by author, 26 December 1989, Windsor, tape recording in author's possession.

¹⁸ Lord Cornwallis Cherry of Indianwoods, interview by author, 26 December 1989, Indianwoods, tape recording in author's possession.

thus the four we will be concerned with are Spring Hill, Indianwoods, Saint Francis, and Beaching light. As one can observe from the attached map, all communities intersect and in fact some overlap (See Appendix 22). This map is not 100 percent accurate since there were no recorded boundaries for those communities. Those were understood boundaries respected and passed on only by the residents of the communities. Please observe that in the remainder of this paper the emphasis will be placed upon the community of Indianwoods, with the majority of the topics explaining the community developments.

Black community development in Indianwoods after 1865 was difficult. Blacks had always enjoyed fellowship together, and although they were forbidden to socialize they would find ways to gather in groups in obscure places where they would sing, dance and pray together.¹⁹ Thus the first institution in Indianwoods and the surrounding community to develop were the churches. The first Black Indianwoods church was officially established in 1876, when the congregation first decided to build on the land upon which they were meeting. Many members, including Polly Outlaw, stated that their history was much older than the records indicated.

¹⁹ Aron Bazemore of Windsor, interview by author, 27 December 1989, Windsor, tape recording in author's possession.

According to Polly Outlaw, the church began as early as 1866.²⁰ The church began when the parishioners had no church and they gathered underneath a great oak tree which they called the Gospel Oak. Later they built Indianwoods Chapel which became Indianwoods Baptist Church (See Appendix 23).

The first recorded pastor of the church was Abrom Meban; he and Baptist Terpin, Valder Bond, Moses Gilliam, Robin Smallwood, Cary Speller, and Isaac Bond, constituted the church administrators. There were no divisions of deacons and trustees.²¹ Upon Reverend Meban's departure, reasons not given, Reverend Thaddeus Wilson became minister of the church. The church history indicates that Rev. Wilson pastored in the churches original building described as a "small upright board building." It was also recorded that Rev. Wilson did some preaching under the Gospel Oak where they first began meetings.²² Following Rev. Wilson was Rev. J.J. Thompson or "Black Horse" as he called himself. He was regarded as a dynamic speaker and under his leadership the first building program was begun and more land was acquired. After

²⁰Polly Holly Outlaw of Indianwoods, interview by author, 26 December 1989, Indianwoods, tape recording in author's possession.

²¹Indianwoods Baptist Church History 1877-present, Church Records, Windsor.

²²Ibid.

Rev. Thompson's death Rev. John Paige Law served the church for a short while before he resigned and Rev. U.G. Privott became temporary pastor in 1936, and he remained in that position for three years until a new minister was selected in 1939. By 1940 Rev. Haywood Ruffin was accepted as the new pastor, and the church continued to grow and it served the community.²³ In 1949 Rev. John White became pastor and made as his goal to find a young inexperienced minister who would be able to remain with the church longer than some of the previous ministers. He was very successful, and the church hired in 1950 the Reverend C. Melvin Creecy. Rev. Creecy has served as pastor for Indianwoods Baptist Church from 1950 to present. Under his leadership the church saw membership rise and in 1961 their new church was built (See Appendix 24).²⁴

Unlike many churches, Indianwoods has maintained many of its original programs which were designed to promote community involvement. One such program was the Baptist Training Union (known as BTU). This program was introduced to Indianwoods by Grady G. Rice, Sr., in 1938, under the pastorship of U.G. Privotte. At that time it was known as the Y.M.C.A. Its purpose was to train young men for future church service as

²³Ibid.

²⁴Ibid.

deacons, ushers, trustees and supportive church members. The only two recorded officers at this time were J.T. Hyman who served as president and Curtis H. Cooper who served as secretary.

Later the name was changed to Baptist Young People's Union (BYPU). This was done to include the total membership of the church. In 1946 under the pastorate of Rev. John White the name was changed again to its present name the Baptist Training Union (BTU). Today (1990) the BTU is under the direction of Rev. C. Melvin Creecy. The program continued to stress morality and community service. Rev. Creecy stated that "the purpose of our program is to build character through religious training, and develop future leaders for not only for our church, but also for the community as a whole."²⁵ Today BTU is held twice a month, 2nd and 4th Sunday's. It must be noted that of the churches of the communities that make up the Indianwoods district, Indianwoods has continuously maintained a larger membership of young men and women, who are very active within the church, as choir members, ushers, and participants in Sunday School and regular church service. It should be mentioned

²⁵ C. Melvin Creecy of Rich Square, interview by author, 29 December 1989, Rich Square, tape recording in author's possession.

that some of our neighboring churches do not have the BTU.

As the Indianwoods community grew so did the desire and need for quality education in the Indianwoods district grow. There were four schools in the area: Spring Hill School, Kings School, Indianwoods School and Saint Francis School. All of them are active except Kings School, which burned down in 1984 (See Appendix 25). Children, from what is now called the Indianwoods community, attend Indianwoods School and Kings School.²⁶ The schools were owned by the churches in the beginning because the churches paid the salaries of the teachers and raised money to purchase textbooks for the students. Catherine Bond attended Spring Hill School, and she remarked: "I remember my teachers they were superb. I never had teachers as good as them."²⁷ Residents who attended the early schools reported that in those schools children of all ages were taught in the same classrooms the older children would be on one side and the younger children would be on the other. Even within the school there was a sense of fellowship and working

²⁶ Lord Cornwallis Cherry of Indianwoods, interview by author, 26 December 1989, Indianwoods, tape recording in author's possession.

²⁷ Catherine Bond of Indianwoods, interview by author, 26 December 1989, Indianwoods, tape recording in author's possession.

together. Many times after school all of the children would help stack the wood box and clean the building because there was not enough money to pay a janitor.²⁸

Following the period of integration after 1964, all of the community schools were closed. The students residents of Indianwoods were being bused to Windsor Elementary School in Windsor, N.C., and after their graduation, they attended Bertie High School, which was the only high school in the entire county today.

Today many of the young people from Indianwoods leave and go to college, and rarely do they return because of the lack of well paying jobs. Those who remain there generally obtain factory jobs, marry and raise their families within the same community and churches they were raised. Most residents say that life in Indianwoods has continued to change and progress until the arrival of drugs. Rev. Cherry of Spring Hill Baptist Church stated that "the community as a whole is much better of today than it was when I arrived in 1954 but much can still be done to make it even better."²⁹ It is clear that since 1865 the Black community of Indianwoods has progressed, and that it's residents have

²⁸ Lord Cornwallis Cherry of Indianwoods, interview by author, 26 December 1989, Indianwoods, tape recording in author's possession.

²⁹ Andrew J. Cherry of Windsor, interview by author, 26 December 1989, Windsor, tape recording in author's possession.

constantly looked for and worked for the betterment of their community. They started churches, schools and adapted to their economic perils after Reconstruction; they were an isolated and self-sufficient group of people who survived adversity to become a strong and prosperous community.

CHAPTER IV
COMMUNITY LEADERS AND THEIR IMPACT ON THE
RESIDENTS OF INDIANWOODS

After integration of public accommodations, and the passage of the 1964 Civil Rights Act, Indianwoods seemed to have come alive with community activity. As mentioned in Chapter three, the people of Indianwoods desired and enjoyed each other's company. As early as 1867, during the Reconstruction period, they began building churches to pray, worship and socialize with each other. Thus from 1965 to the present, Indianwoods experienced a period of community and political growth unlike any other rural community in Bertie County.

Leaders began to emerge and make contributions that not only improved the quality of life for the residents of Indianwoods, but also social relations within the entire county. Residents began to take full advantage of the programs and freedoms guaranteed by the 1964 Civil Rights Bill.

Prominent leaders who lived in or worked in the community included: Rev. Andrew Jackson Cherry, pastor of Spring Hill Baptist church and former member of Bertie County Board of Education, James S. Pugh, President of the United Concerned Citizens, a group which fights for Black justice. Mr. Pugh was one of the original

founders of this group, Reverend C. Melvin Creecy, pastor of Indianwoods Church and a former representative in the North Carolina State Legislature representing the 5th District, Cy Anthony Grant, now a district judge in Durham, North Carolina he was educated and raised in Indianwoods. Jethro Pugh, a former professional football player with the Dallas Cowboys was also raised in Indianwoods. Throughout the 1960's and 1970's, Indianwood's standard of living rose tremendously and many of its youth were able to go to college, and they therefore received better employment. Reverend Andrew Jackson Cherry recalled that when he first became pastor of Spring Hill Baptist Church in 1954, "most of the members were uneducated, a few had a high school education and only one or two had high school diplomas. Most could neither read nor write very well."¹ Rev. Cherry went on to say that through encouraging the members of his church to finish school and to keep their children in school, more and more members began finishing high school and even attending college by the late 1960's. However, it was more difficult to educate residents in regard to politics, and how they could best use their new political power gained in the 1960's. Some community leaders with strong ties to the church,

¹Reverend Andrew Jackson Cherry of Windsor, interview by author, 26 December 1989, Windsor, tape recording in author's possession.

encouraged residents to register and vote in all elections. Polly Outlaw, registered voters in the Indianwoods District from 1970-to the present. Mrs. Outlaw was also a member of Indianwoods Baptist Church where she served as the secretary until she retired. Mrs. Outlaw stated that "things had changed for the better, until drugs began to enter the community."² Mrs. Outlaw indicated that the church continuously played an important part in getting residents to register and to vote. Blacks not only voted in Indianwoods but they also ran for offices during elections. They gained political power and the ability to use that power well. Black political leadership and community growth reached it's peak in the 1980's. Many Blacks with ties to the Indianwoods community were successful in obtaining local and state offices. For example, Reverend Creecy, pastor of an Indianwoods Church, ran in 1980 for the North Carolina State Legislature as a candidate in touch with the people (See Appendix 26). The church and the entire community supported his candidacy. Less than seven months after his election, the Bertie Ledger the area newspaper, reported him lobbying Governor Hunt with the northeastern

² Mrs. Polly Holly Outlaw of Indianwoods, interview by author, 26 December 1989, Indianwoods, tape recording in author's possession.

Caucus for economic development.³ Throughout the 1980's individuals with ties to Indianwoods continued to dominate local politics. Reverend Andrew Jackson Cherry, pastor of Spring Hill Baptist Church, and first cousin to Lord Cornwallis Cherry of Indianwoods, was elected twice to the Bertie County Board of Education, and in January of 1984 filed for re-election. Mrs. Cora White of Indianwoods also filed for re-election after her first term on the Bertie County Board of Education.⁴ (See Appendix 27). Those successes were made possible by voter registration drives conducted by each precinct in Bertie County. In those drives, workers from each precinct were given instructions on what groups to target for registration. Workers explained to potential voters the importance of voting and how to vote. On election day, they would drive to pick up those voters who had no way to get to the polls. This type of concern for residents not only helped to increase voter registration but also the turnout as well. Follow up letters would be sent to various community leaders outlining plans and successes and also reminding residents of the locations of their polling places. In those letters political leaders outlined their strategies, and informed

³Andrew Jackson and Lesiha Phillips, "Northeastern Caucus discusses regional development." Bertie Ledger Advance, 16 July 1981, p. 1.

⁴Bart Smallwood, personal uncataloged records, private collection in home, Rt. 1, Windsor, NC.

residents of a 1976 letter concerning their future plans.⁵ (See Appendix 28). The letters were very detailed as to what the political leaders wanted to accomplish and what they expected from their workers. Those letters left very little to chance and some letters even restated the polling place for each precinct, including Indianwoods. Indianwoods' polling place was Harrell Grant's store (See Appendix 29). The late Harrell Grant was the father of Cy Anthony Grant, a top law graduate of North Carolina Central University's Law School and now a Durham District Court Judge.⁶ Grant's store was chosen because of its central location for the four communities which made up the Indianwoods precinct. It also served as a place for young people to meet, dance, and have fun. Although there were other small country stores, Grant's store continued to be popular until his death in 1986. Today the store is still used as a polling place for local elections. Although Reverends Andrew Jackson Cherry and C. Melvin Creecy were two of the political giants associated with Indianwoods, there were others who were just as influential and successful outside the realm of elected office. One such leader was James S. Pugh. Pugh was a member and deacon of Spring Hill Baptist Church. He also

⁵ Ibid.

⁶ Ibid.

helped to organize the Bertie Association of Concerned Citizens, of which he became president. Pugh went throughout the community to encourage residents to speak out against injustice in the form of economic and political oppression. Pugh, with the support of his pastor Andrew Jackson Cherry and his church, pleaded for economic and political changes for all the residents of Bertie County. Reverend Cherry preached a message of self help, and unity which seemed to stimulate progressive action among his congregation. Reverend Creecy of Indianwoods Baptist Church, preached a similar message of self help which resulted in the motivation of his members to serve the community and to better themselves. One leader, however, who stood out in the Indianwoods community and who made major contributions to enhance community life was Bart F. Smallwood.

Smallwood was the son of Luke and Glossie Smallwood of Indianwoods. He was the youngest boy of eight children; four girls and four boys.⁷ Although his father had a reputation for being a proud and hard working man, he and his family spent all of their lives in poverty, because of sharecropping. When he was old enough he attended the all Black school of Spring Hill, where

⁷ Mrs. Lois Marie Smallwood of Indianwoods, interview by author, 22 December 1989, Indianwoods, tape recording in author's possession.

he received his diploma in 1955.⁸ Smallwood then took a job with Lea Lumber Company, where he remained until his death in 1985. Smallwood became well known throughout Bertie County for his volunteer work with the children of Indianwoods. Under his leadership the four communities that made up the Indianwoods district, (Saint Francis, Beaching light, Spring Hill and Indianwoods, were brought together in unity for the first time since the Tuscarora Indians lived and hunted the lands in the mid 1700's. (See Appendix 30). Smallwood was noted for founding the first all Black recreational park in Bertie County in 1965; and for establishing the first all Black volunteer fire department in Bertie County in 1976.⁹ (See Appendix 31). Both the park and recreation center served the four communities that made up the Indianwoods district. This district was drawn almost exactly the same way as the original Tuscarora Reservation which was established in 1713. (See Appendix 32).

Even more historic were the park and fire department which were located in the Indianwoods community on the last piece of land occupied by the Tuscarora before they all left in 1803. Smallwood met and married

⁸Bart Smallwood, personal uncataloged records, private collection in home, Rt. 1, Windor, NC.

⁹Ibid.

Miss Lois Marie cherry the daughter of Lotty and Lord Cornwallis cherry in 1958. Both went to school together and lived in Indianwoods all of their lives. The two had five children, two girls and three boys.¹⁰ As Reverend Creecy remarked: "One afternoon while returning from work in 1965 on the area that became the Blue Jay Recreation Center, Smallwood saw a number of young boys playing baseball running to stumps for bases. He asked the children why they were playing in such a dangerous area, and they replied they had nowhere else to play."¹¹ Thsu began the development of the Blue Jay Recreation Center and Ball Club. At this time in the community, baseball was well liked and followed by both the young and old, thus Mr. Smallwood began to talk to church leaders and community leaders about leasing some land where both little league, and regular baseball could be played. He traveled to the four churches in the Indianwoods district and asked for their economic and physical support for this project. The response was overwhelming: Reverends Andrew J. Cherry and C. Melvin Creecy, of Spring Hill and Indianwoods churches, both endorsed him and required the same of their congregations.

¹⁰ Mrs. Lois Marie Smallwood of Indianwoods, interview by author, 22 December 1989, Indianwoods, tape recording in author's possession.

¹¹ Reverend C. Melvin Creecy of Rich Square, interview by author, 29 December 1989, Rich Square, tape recording in author's possession.

The pastors of Beaching light and Saint Francis also supported Smallwood. The four churches began announcing every Sunday the work that Mr. Smallwood was trying to accomplish and that the community residents must aid him in his project. With the financial and physical support of the community churches and residents the Blue Jay Ball Club was informally organized in 1966. Smallwood and a small group of residents under his leadership began leasing a lot of land from Henry B. Spruill for \$50.00 a year, which was raised by donations from the four churches representing the four communities it would serve.¹² With the land acquired efforts were made to recruit young men who were interested in playing baseball; it was not long before eighteen players were recruited and the Blue Jay Ball Club was formed. The team was originally named the Cain Blue Jays after the location of the new playing field in an area known as Cain. The team was so successful that the next year the young women of the community began their own softball team with eighteen young women. Records of many of the first members of those two teams were hard to locate but the extreme interest shown by the young people in the community caused Smallwood and his group to desire

¹²Bart Smallwood, personal uncataloged records, private collection in home, Rt. 1, Windsor, NC.

to become more structured and permanent. Thus Smallwood became totally dedicated to the program. He would travel throughout the various communities asking residents, businesses and friends to give money to keep the program going and to improve it. Very often Smallwood would pay for the teams travel out of his own pocket.¹³ He would use his pick-up truck to carry the team from place to place.

Getting supplies was also difficult since funds were so low, but Smallwood would often convince many businesses to sell to him on credit bats, balls, and gloves.

As the interest in the project grew a need for some type of building to have and conduct park business became apparent in 1971. Smallwood and his group asked Henry B. Spruill for the use of his abandoned barn, adjacent to the property, for their use. Spruill agreed on the condition that if the barn was destroyed by fire smallwood and the group would pay him the sum of \$600.00. This was outlined in a letter to Smallwood on March 31, 1971.¹⁴

The interest in the recreation center continued to grow, and by 1973 the project was well organized

¹³Mrs. Lois Marie Smallwood of Indianwoods, interview by author, 22 December 1989, Indianwoods, tape recording in author's possession.

¹⁴Bart Smallwood, personal uncataloged records, private collection in home, Rt. 1, Windor, NC.

having a president, Bart F. Smallwood, Vice-President, Roy Bond, Secretary, Mrs. Evelyn T. Outlaw, and Treasurer, James R. Outlaw, Jr. It also had a seven member Board of Directors, including Irving Coggins, Oscar Roscoe, Joe Frank Hyman, Joe W. Thompson, Garland Outlaw, Mrs. Ester Allen, and Mrs. Catherine bond. These officers continued to seek out more businesses and residents to support what Smallwood was trying to promote.¹⁵

In the Spring of 1973 the above group successfully petitioned the Bertie County Commissioners for a recreation fund grant for \$2,500.00. \$1,500.00 of this grant was to be used to began purchasing their leased land, and the rest was to be used to expand the recreation center, and aid its existing little league ball club, big league ball club, and a playground for small children. In a personal note to Bart Smallwood dated September 12, 1973, Henry B. Spruill confirmed that he would sell the 5½ acre lot of land, that he had previously leased to Bart Smallwood, and the Blue Jay Recreation Center for \$2,000.00 down and \$750 per year for six years and \$1,000.00 the seventh year. The down payment consisted of \$1,500.00 from the county grant and \$500.00 in donations. The recognized trustees of the Blue Jay Recreation Center were: Bart Smallwood, Dorsey Lee Smallwood, James R. Outlaw, Roy Bond, Ambrose Bond and

¹⁵ Ibid.

Joe Willey Thompson.¹⁶ The boundaries were specified in the final deed:

Beginning at a point at the northern edge of S.R. 1108, corner for Kevin Cooper, which point of beginning is located South 44 degrees 29 minutes East 405.26 feet and North 36 degrees 24 minutes West 30.38 feet and South 44 degrees 29 minutes East 126.45 feet from the center of a culvert beneath S.R. 1108; thence from said beginning North 45 degrees 31 minutes East 300 feet to a corner; thence turning right and running South 44 degrees 29 minutes East 423 feet to a ditch; thence North 63 degrees 30 minutes East 56 feet and South 56 degrees 05 minutes East 298 feet along said ditch to a corner; thence turning right and running South 45 degrees 31 minutes West 411 feet to the edge of the road; thence turning right and along the edge of S.R. 1108 North 44 degrees 29 minutes West 730.20 feet.¹⁷

With the land secured, the group then began to discuss it's long term plans. Their principle goal was to provide wholesome, quality recreation for both youth and adults of the four communities. Their long term plans included two baseball fields, a well equipped playground and a community building. The total estimated cost was \$120,000. With the county grant, they began putting their plans into action. They purchased the following items:

Purchase of land.....	\$1500.00
Play equipment.....	369.68
Wire fence.....	300.00

¹⁶ Ibid.

¹⁷ Ibid.

Rent of land before purchase...	50.00	
Wire for ball screen.....	30.82	
Little league football.....	250.00	18
Total.....	\$2500.00	

Community support was on the increase; people really began to enjoy themselves; now on Sunday afternoons they enjoyed a good baseball game while their children played basketball or used the playground. The little league teams would play on Saturdays and the adult teams played on Sunday afternoons. (See Appendix 33). It must be noted that all of the improvements made with the funds raised were done by Bart Smallwood and other residents who had the spare time. Most residents and some officers of the project acknowledged that the park was both built and maintained by Smallwood.

Smallwood, who was also a husband and father of four was never faltering in his dedication to the improvement of the recreation center, and the development of the communities youth.

The Blue Jay Ball Team was the backbone of the recreation center. It brought people from miles around, and hundreds of dollars in donations. Smallwood loved baseball and managed both the little league and the big league teams. He was also a champion of good sportsmanship. He would have each little league player make the following pledge of sportsmanship before they played:

I trust in God, I love my country and will respect its laws. I will play fair and strive to win. But¹⁹ win or lose, I will always do my best.

With those values in mind, the team would travel throughout the county playing other teams for the love of the sport and the chance to play ball. As the little leaguers grew older, they began to play on the big league teams, thus the program had all the ingredients for continued success. On May 2, 1974 the Bertie Ledger Advance published a group photo of the baseball team wearing new uniforms purchase for them by Hoke Roberson Sr., who became their sponsor. Roberson was co-owner of RXW Chevrolet Company of Windsor.²⁰

Although baseball was very successful the recreation center continued to try new programs to enhance the lives of it's young people. In the Fall of 1974, Smallwood organized a little league football team after receiving an invitation to a meeting at Bertie Senior High School concerning the beginning of a county league. The meeting was called by Jerry Smith, a coach of a little league football team in Windsor.

Sixteen boys made up the first Blue Jay Football Team. Their names were, Andrew Roscoe, Arming Cherry, Anthony Smallwood, Darryl Cherry, David Mack Smallwood,

¹⁹ Ibid.

²⁰ Ibid.

Eric Smallwood, Glenn Wiggins, Larry Smallwood, Solomon White, John Pugh, Gray Pugh, Robert Smallwood, David Smallwood and Johnnie Smallwood. This however, would not be as successful as baseball, and would be dropped the next year.²¹

By the end of 1974 attendance was averaging 45 children a day; whereas, more than 450 attended baseball games. With the number continuing to rise again the recreation center petitioned the county for more money giving as their objective to improve services offered. To do this, they required money to purchase additional equipment. They outlined their proposal in September of 1974:

land.....	\$1,000.00	
equipment.....	1,200.00	
water pump.....	200.00	
up keep of park.....	1,300.00	
fence.....	500.00	
building.....	500.00	
bathroom.....	1,300.00	
TOTAL.....	\$5,000.00	22

The request came to total of \$5,000.00. It is not clear from the records reviewed whether the entire amount was obtained by the center, but it is clear from newspaper accounts and site visits that all of the aforementioned items were installed at the facility during the years to follow. From 1974 to 1976 the center sponsored

²¹Ibid.

²²Ibid.

dances, raffles, fish and barbecue dinners, and all kinds of creative contest such as, the Little Miss Blue Jay Pageant. The center became a meeting place for the community where community ties were strengthened. The disciplinary rules were: (1) No alcoholic beverages or drugs on premises and (2) No profane language. The constitution was also strengthened, and things continued to go well.²³ In late 1976 baseball regulations which previously had not been needed were developed and expanded to settle disputes over baseball revenue and how the ball team should operate. "We, the recreation committee shall redefine the role of baseball in the Blue Jay Recreation Program to settle unrest among the players."²⁴ As this passage indicates baseball had grown to be so well liked by the residents that some players began to desire to be paid for their services. This was never intended. It was only to be a game of fun between various communities within the county. However, the resulting controversy did bring into focus how successful the center had become. The center continued to prosper and with state representatives such as J.J. Monk Harrington and C. Melvin Creecy securing state funds, it continued to grow and offer many different services to the communities in its service

²³ Ibid.

²⁴ Ibid.

area. Bart Smallwood was relentless in his attempts to bring new services to the four communities that made up the Indianwoods district. Thus on August 29, 1976 in Indianwoods Baptist Church at 12:00 noon, he conducted a fire department development program. The Program included Rev. Andrew J. Cherry of Spring Hill, Reverend W.A. Moore of Beaching light, C. Melvin Creecy of Indianwoods, Rev. Eugene Watson of Saint Francis; county commissioners: Pete Alston, Windsor Fire chief and James Kearny-F.H.A. supervisor. These individuals stressed the importance of a fire department within the community and how it could be accomplished.²⁵ Thus with the communities support, plans were made to raise money to acquire a truck and fire fighting equipment. The first recorded members and officers were Bart Smallwood, President, James S. Pugh, Vice President, Juanita Pugh, Secretary, Robert Cherry, Treasurer, Lloyd Cooper, Fire Chief, Chief Lanim Cooper, Assistant Fire Chief, Training Officer, Roy Bond, Assistant Training Officer, Captain Tank Division, Robert T. Smallwood and George Bond all together there were a total of 45 members. In the first year of their organization they were donated a fire truck by the Windsor Fire Department. The truck was old but it was maintainable and was soon in use.

²⁵ Ibid.

The Blue Jay Fire District was from the end of the Spring Hill community to the edge of the Indianwoods community (See Appendix 34).

Today the Blue Jay Fire Department under the leadership of Robert Earl Cherry has continued to grow and prosper. In 1980 Bart Smallwood, in a letter to the recreation center's Board of Directors, resigned his position as president, because of neglect of his family.²⁶ He continued to work however with the baseball program, and as a volunteer with the children at the recreation center. On September 4, 1985, Smallwood was honored for twenty years of service to the Indianwoods community and the Blue Jay Recreation Project. A marker was placed at the building in honor of him as the organizer of the first baseball team in 1965. (See Appendix 35).

Two months later on December 18, 1985, Smallwood died of lung cancer. Smallwood was highly respected throughout the Indianwoods community and Bertie County. On November 1, 1983 he had been recognized by the then North Carolina Governor James B. Hunt for his outstanding service to his community and to Bertie County. Smallwood was buried in the Church Cemetery of Indian-

²⁶Bart Smallwood Collection, Windsor, private collection.

woods Baptist Church on December 20, 1985 at 10:00 a.m.²⁷ His funeral brought community leaders from all across Bertie county, white and black, to pay heir last respects to the man and his contributions o the Indianwoods and surround communities.

²⁷ Mrs. Lois Marie Smallwood.

CHAPTER V

SUMMARY AND CONCLUSION

This has been a study of the various residents of an area of Bertie County, North Carolina known as Indianwoods. It's primary focus has been the development of the Black community since 1802, when the last of the Tuscarora Indian nation were forced to leave their reservation to join the five Indian nations in New York. The history of the Indianwoods community spans 277 years, and three distinct and very different races and cultures. The study begins with the Tuscarora Indians, who once maintained a massive empire in Northeastern, North Carolina and Southern, Virginia.

After numerous problems between the Indians and white colonists, warfare began in 1711. This war brought an end to the powerful Tuscarora nation, and it produced two opposing forces of Tuscaroras: one supported by the colonial North Carolina Indians under the leadership of Chief Tom Blunt, and the other group which was led by Chief Hancock who opposed white advancement into their native land. Two separate wars were fought between the Hancock's forces and the colonial North Carolinians. That war ended in 1713 after the capture of Chief Hancock by Chief Tom Blunt and the destruction of Hancock's largest fort. In

the resulting treaty all, warring tribes under Hancock's command left North Carolina to join the five Indian nations in New York where they begun a new home for the Tuscarora nation. In 1715 as a reward for his loyalty, Chief Tom Blunt was given an area in Bertie County which became known as Indianwoods. Here Blunt and his descendants would remain until 1803, after suffering under the restraints of reservation life and the continued abuses by unscrupulous whites in Bertie County. However, they were forced to leave, and they joined the Tuscarora nation in New York.

The Tuscaroras complained about the lack of payment on properties leased from them by whites in Indianwoods. Therefore, in 1831 all of the Tuscarora property was sold to the state of North Carolina by Chief William Chew for \$3,500. This payment ending all legal claims to land in Indianwoods by the Tuscarora.

Evidence in the form of registered leases in the Bertie County Courthouse and oral accounts passed on by the present inhabitants, indicated that whites, slaves and the Tuscarora Indians shared Indianwoods for an unspecified time from 1775 to 1803. After 1803, however, more and more whites who desired the fertile farm lands within the Indianwoods Reservation went into the area and they brought their slaves. The whites dominated the area until after the American Civil War.

During the Civil War many Blacks participated in

the war effort, some as informants and others as soldiers. Because of the early occupation of Bertie County and Northeastern, North Carolina by union forces, many Blacks joined the Union forces as early as 1862. One such slave was Joseph Cherry, who was wounded during the war. He qualified for a veterans government pension. Therefore, he purchased 300 acres of land which is still in the Cherry family today. During the Reconstruction period, many Blacks who remained in Indianwoods took full advantage of their new political rights. They and other Blacks in Bertie County helped the Republicans Party control Bertie County government, and they actually elected a Black to the North Carolina State Senate in 1876.

By 1877, Blacks organized their own churches and schools. Most were in very small communities which had been part of the original Tuscarora Reservations. Those communities were: Spring Hill, Greenpond, Conniotte, Beaching light, Saint Francis, and Indianwoods. Indianwoods receiving it's name because it was the last area the Tuscarora Indians lived in before their departure in 1803. As Reconstruction ended, so did the freedom enjoyed by the Blacks throughout Bertie County. By the late 1880's Blacks could no longer vote, and most were sharecroppers who worked for their former masters in order to support their families. The Indianwoods Reservation became known as the Indianwoods

District, and the several communities developed into four: Spring Hill, Indianwoods, Saint Francis, and Beaching light. Those four communities were progressive, and they developed their own churches and schools.

Indianwoods however, continued to stand out as an extremely progressive and political community. One church, founded in 1877, sponsored numerous community and church organizations. One organization was the Baptist Training Union (BTU), which encouraged young men and women to stay in the church and to become responsible community leaders.

Indianwoods and the surrounding communities would be the home of many political and civic leaders such as Bart F. Smallwood, C. Melvin Creecy, Andrew J. Cherry and James S. Pugh. Those individuals, along with other concerned residents in Indianwoods, helped to organize and develop a community recreation center and an all Black volunteer fire department, the first in Bertie County.

In conclusion, many questions remained unanswered about various aspects of the community, such as it's legal initial sale to the State of North Carolina in 1831. Why did several communities develop independent of each other? How close were the remaining four communities? Those questions and others have been raised by my research, and they probably can be answered through a separate thorough study of each question. Finally,

the history of the Indianwoods community was nearly 300 years old. It has seen three distinct groups of people live and prosper there; beginning with the Tuscarora Indians, and concluding with its present Black population. The Black population, which migrated into the neighboring towns of Windsor and Lewiston, eventually dominated Indianwoods from 1865 to present. Here they grew and prospered by combining their ingenuity with the old Indian traditions of hunting and fishing, and with white codes of law and work habits to create a new and very unique community.

This community would lead the county in community and individual accomplishments. Indianwoods is a unique community founded on 277 years of history, and it offers much in the way of insight into both North Carolina and American histories.

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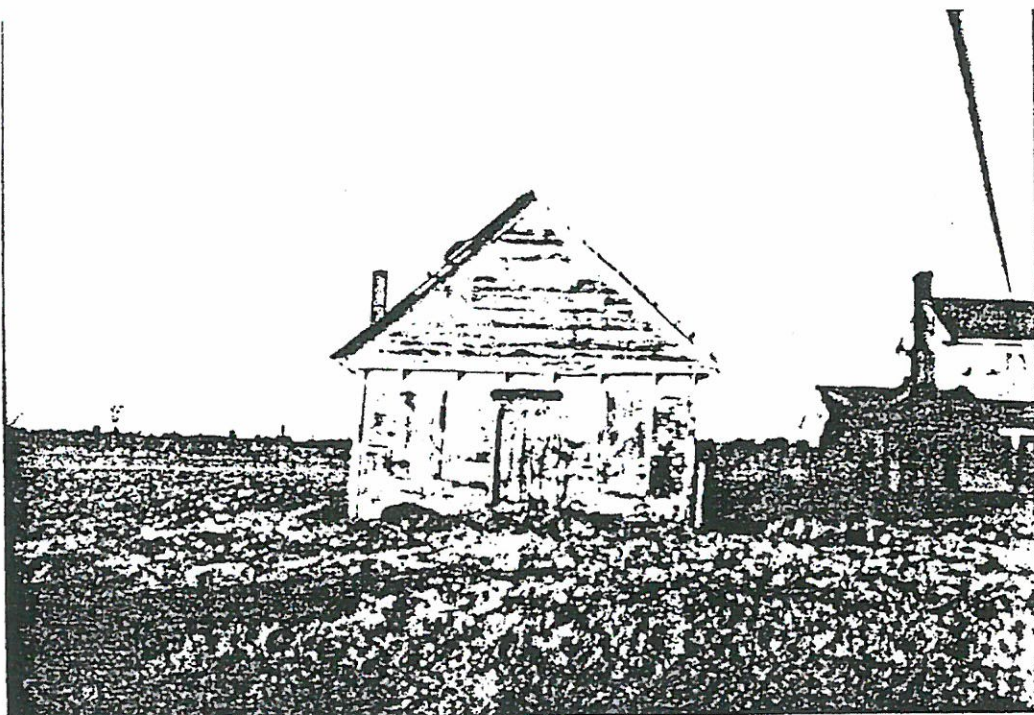
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Woodson, Carter G. "Beginnings of the Miscegenation of the Whites and Blacks." Journal of Negro History III(October 1918): 335-353.

APPENDIXES

Appendix 1



Spruill's Store

Appendix 2



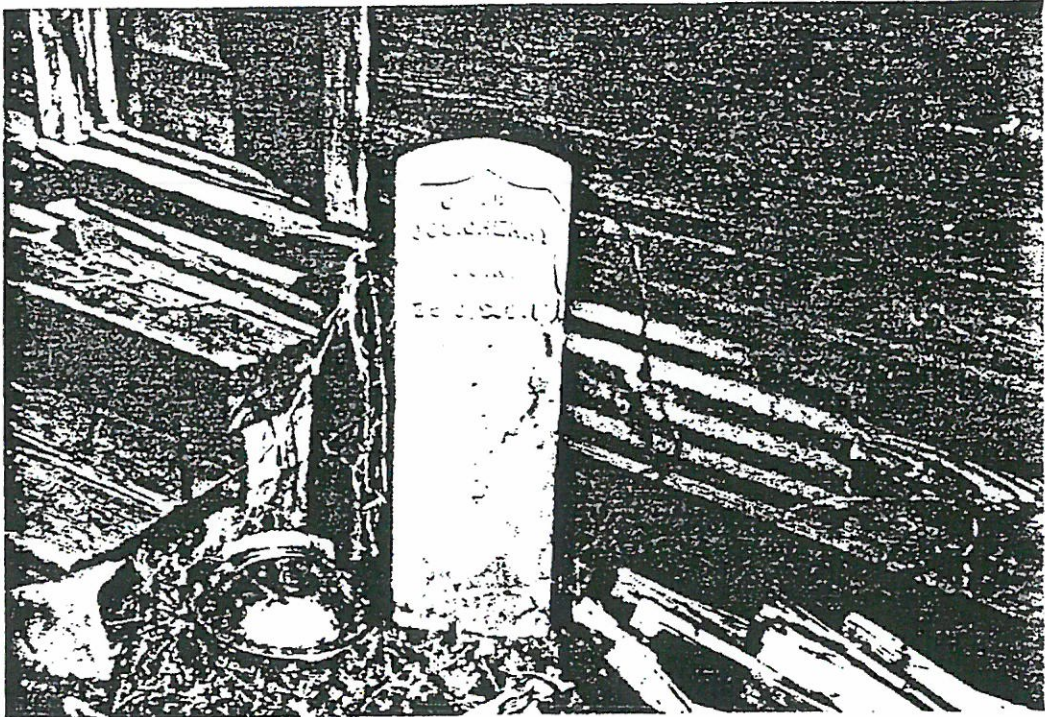
Indian Trading Post

Appendix 3



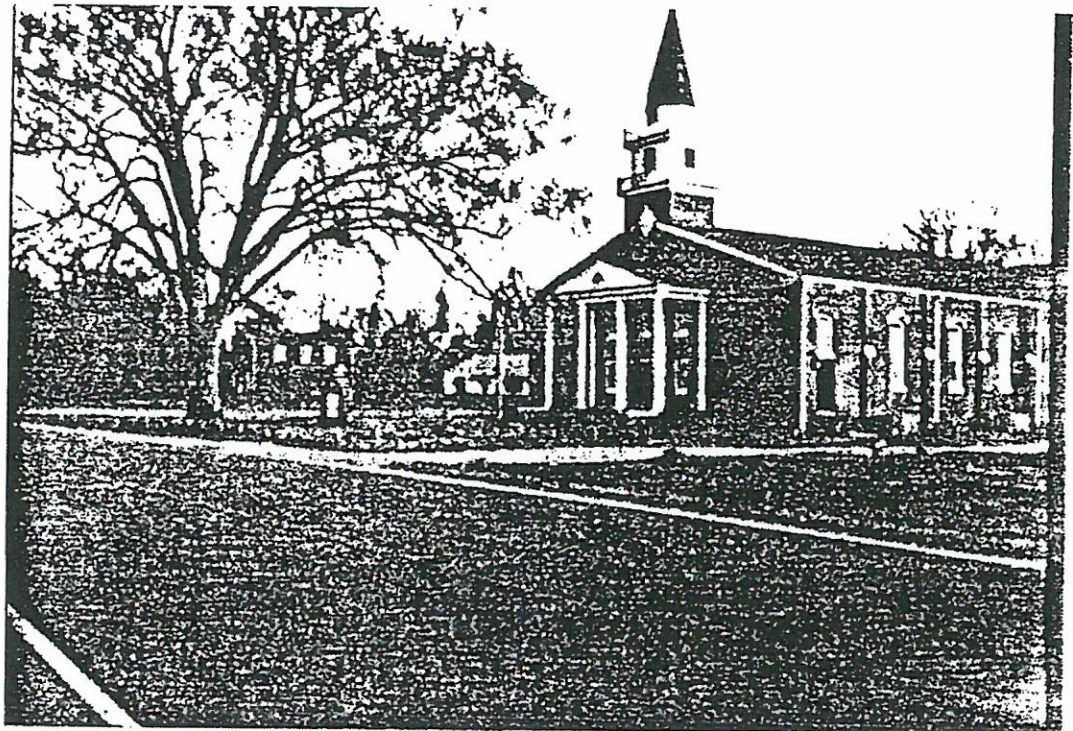
Outlaw Home

Appendix 4



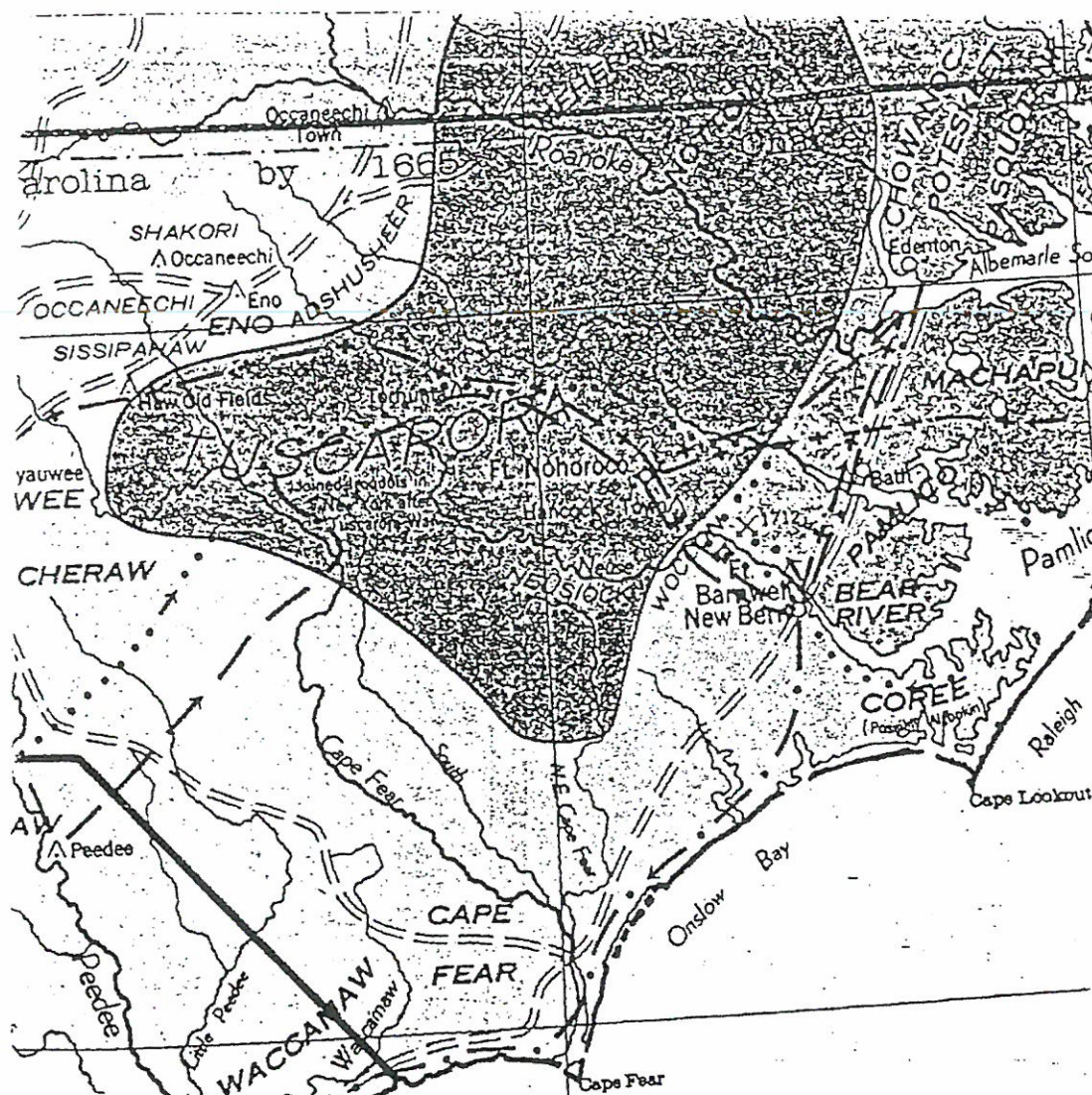
Joseph Cherry Union Army Corporal

Appendix 5



Indianwoods Church and the Gospel
Tree

APPENDIX 6 and 7



INDIANS about 1700

Algonquian.....
 Iroquoian.....
 Siouan.....
 Muskogean.....

Principal Paths..... Indian Towns..... Battles.....

CAMPAIGNS AGAINST THE INDIANS

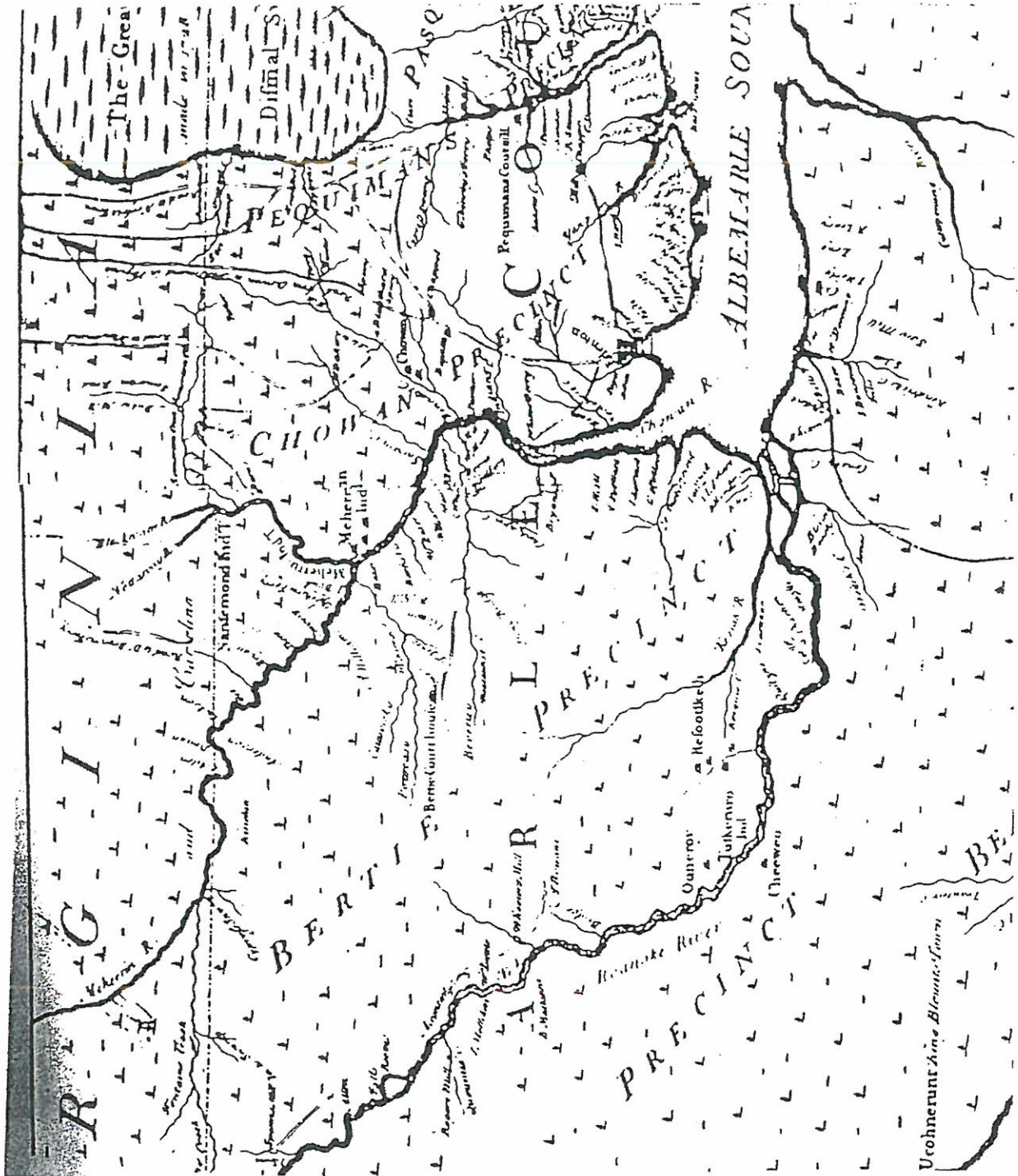
Barnwell 1711-12..... M. Moore 1713.....
 J. Moore 1712-13..... M. Moore 1715.....
 Rutherford 1776.....

Scale 20 miles to the inch

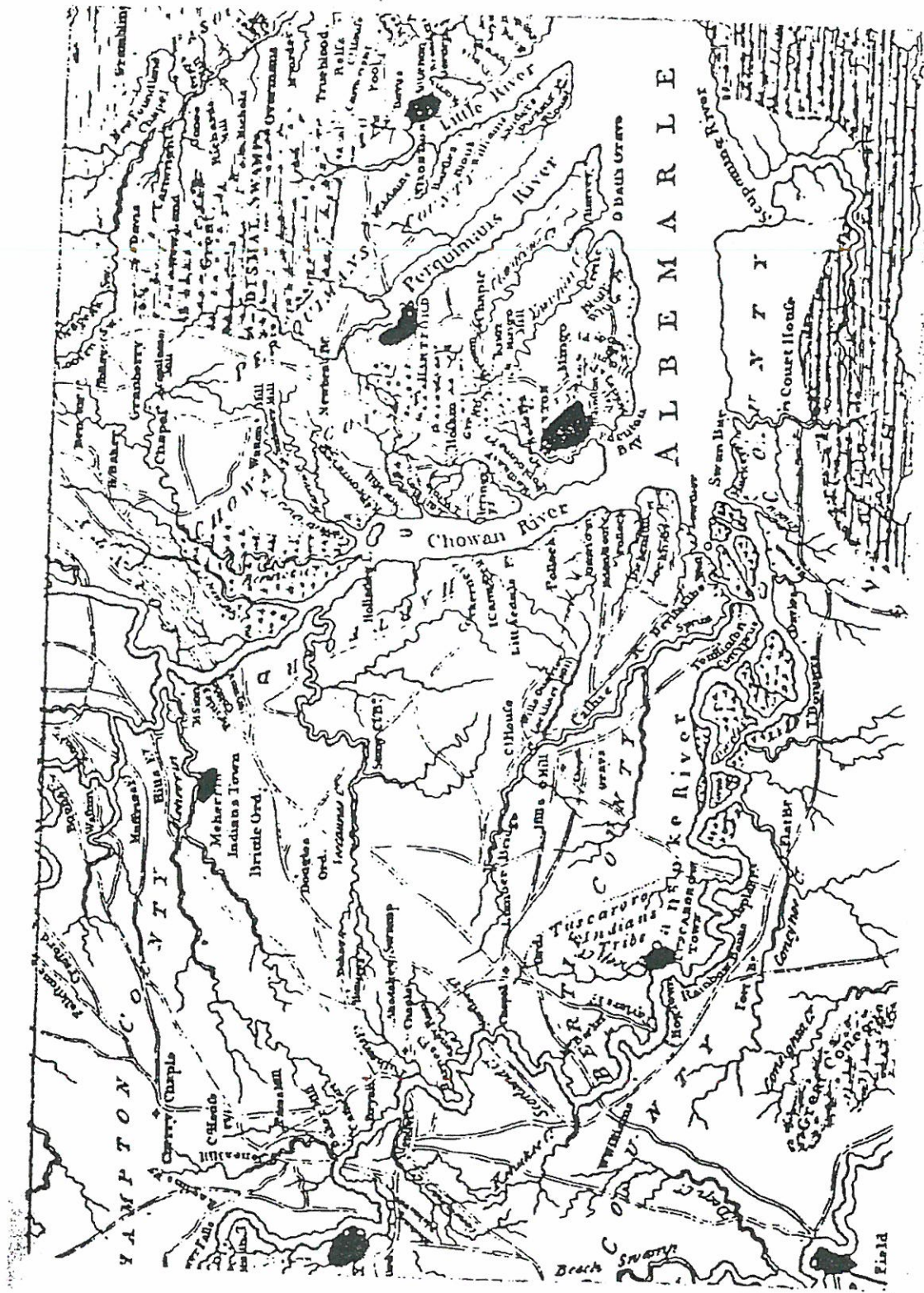
0 20 40 60 80 100

Tuscarora Nation

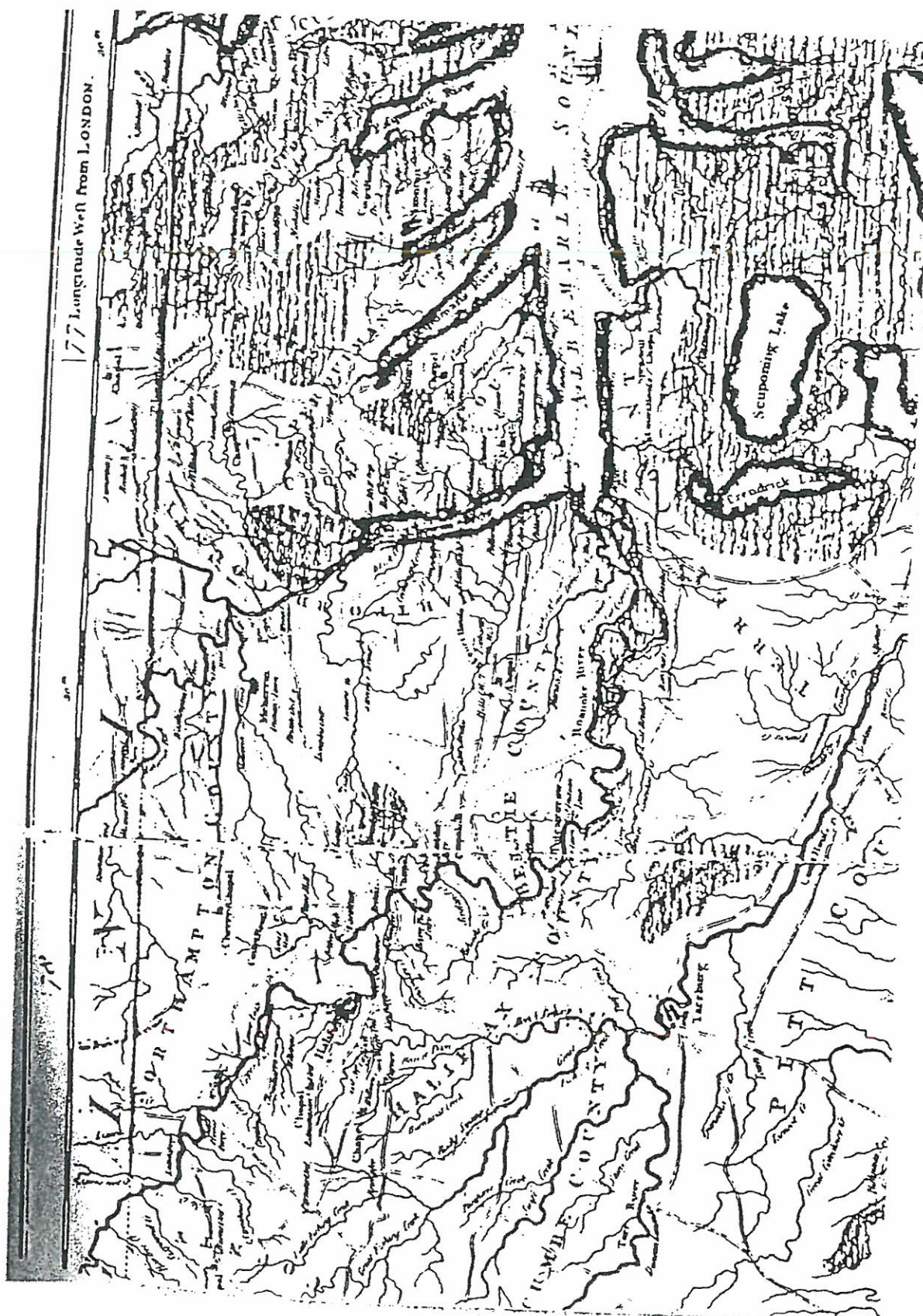
APPENDIX 8



Indian lands

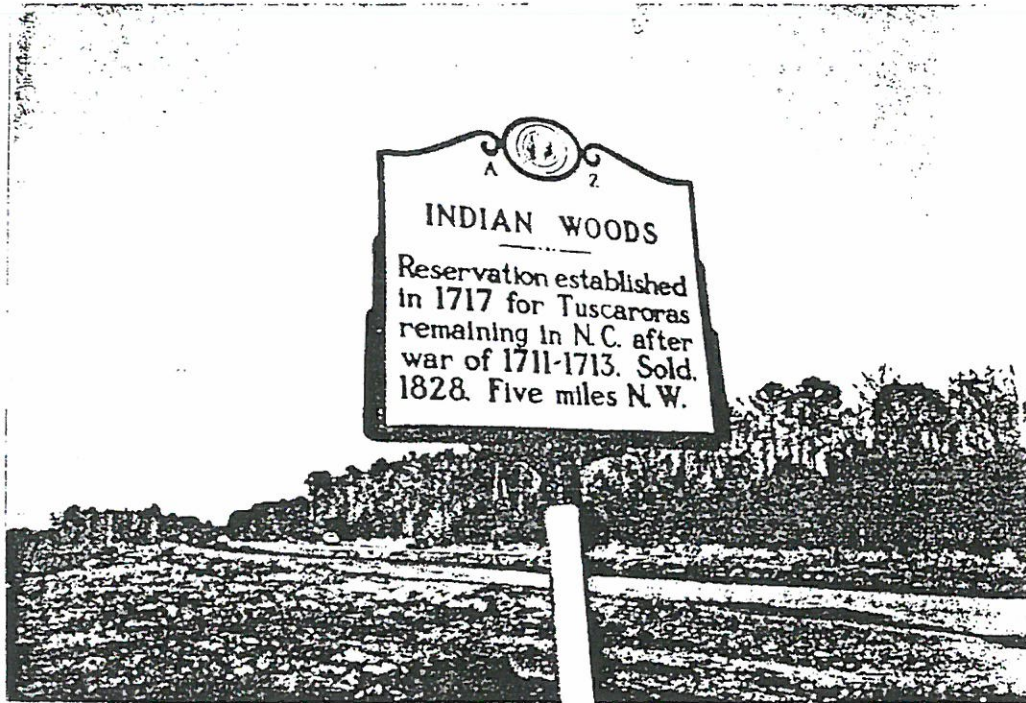


Indian lands



Indian lands

APPENDIX 12



Landmark Declaring Indianwoods-
Historic Site

APPENDIX 14



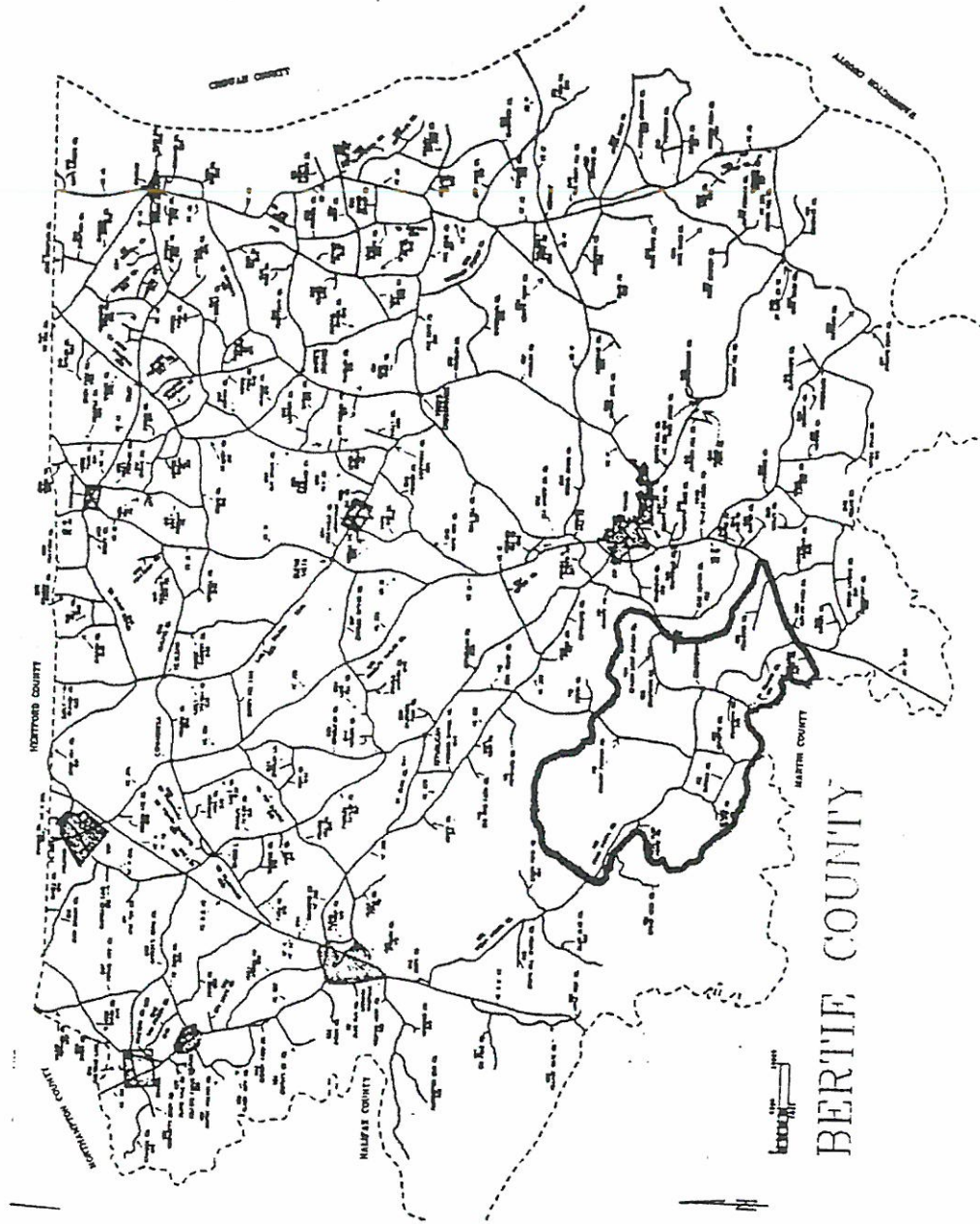
Indian Burial Ground

APPENDIX 15



Indian Punishing Groud

APPENDIX 16 and 17



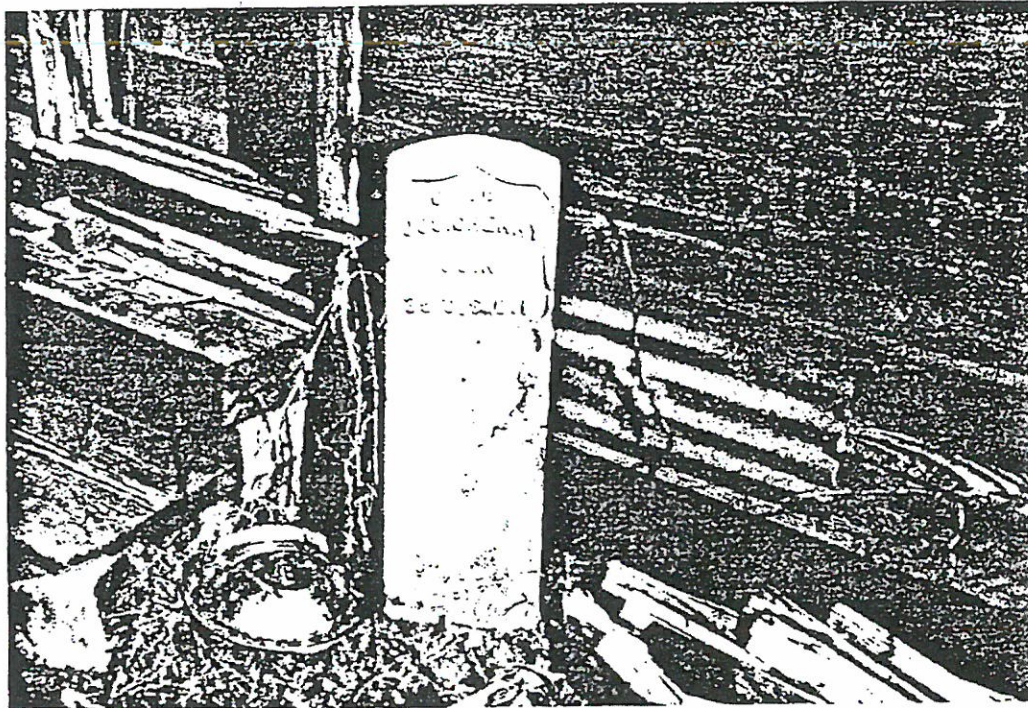
Indianwoods District

APPENDIX 18



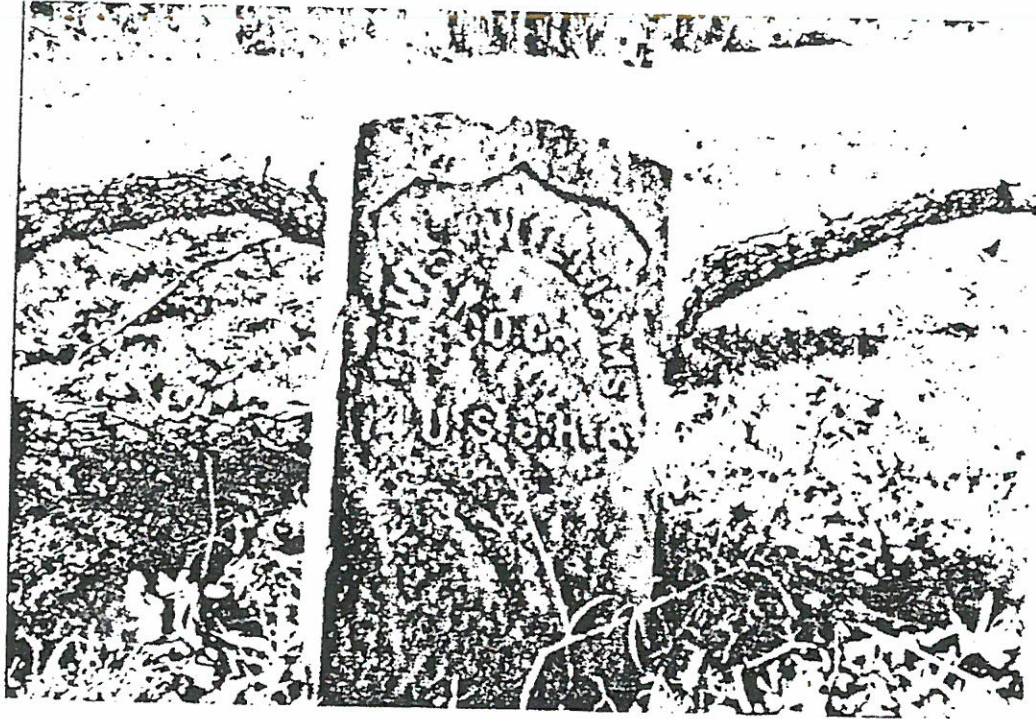
Roanoka River

APPENDIX 20



Joseph Cherry's Marker

APPENDIX 21



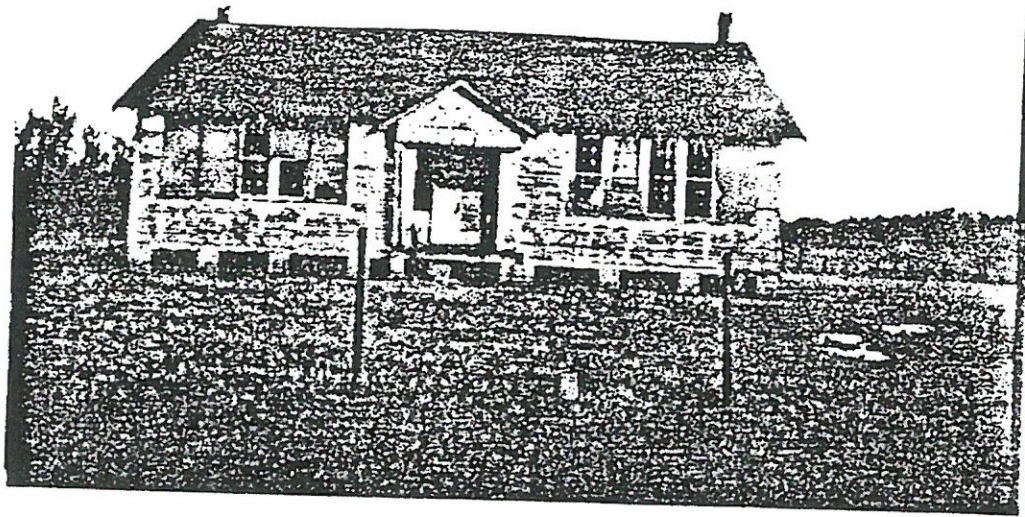
Lewis William's marker possibly
from Civil War

APPENDIX 25A



Kings School lot

APPENDIX 25B



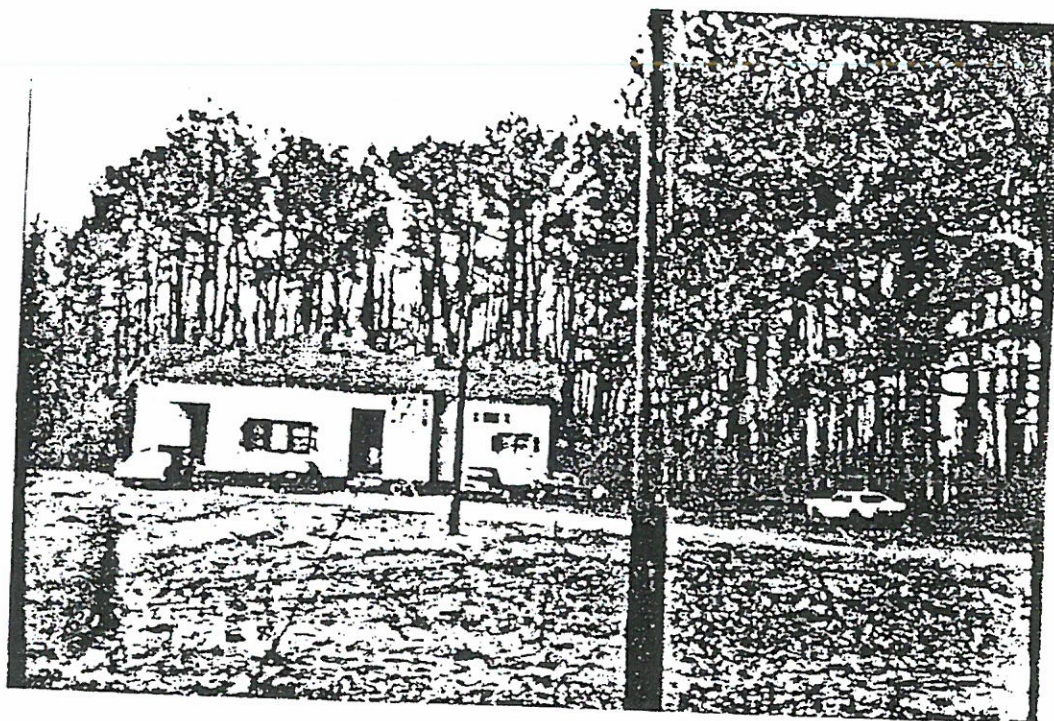
Indianwoods School

APPENDIX 25C



Spring Hill School

APPENDIX 25D



Saint Francis School

REPRESENTATION FOR
THE PEOPLE

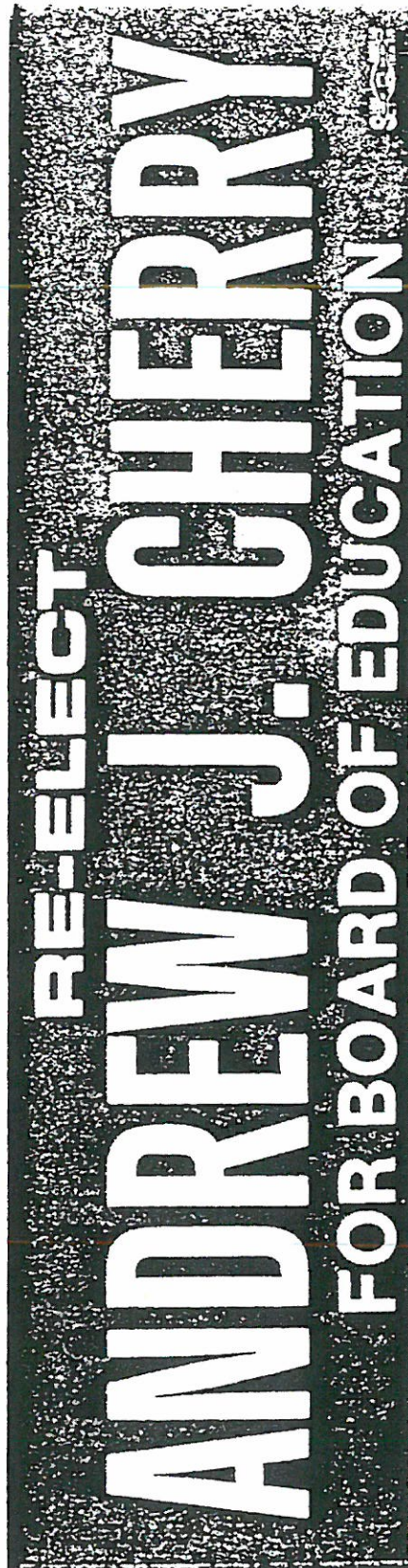
IN TOUCH WITH
THE PEOPLE



**VOTE FOR
C. MELVIN CREECY**

**FIFTH DISTRICT
HOUSE OF REPRESENTATIVES**

Campaign Plyer



Berti Board of Education

APPENDIX 28

"Please Read"

REGISTRATION FOLLOW-UP
July 22, 1976

"Please Read"

Phone: 794-2296

P.O. Box 484
Windsor, NC 27983

Dear Community and Campaign Worker,

May we take this opportunity to congratulate you on the very outstanding job that you have done in getting un-registered persons on the county registration books. We cannot praise you too highly, for your efforts, and we give you our sincere thanks for the job done and the spirit with which you went about the job.

We are reminding you that the campaign is not over, until the last vote is counted August 17, 1976 and November 2, 1976. Then and only then will we be able to relax.

Let each of us keep in our minds and constantly remember our purpose and the candidates purpose, in this effort: To Put On The Board of Commissioners and The Board of Education, Those Who Represent Us. Nothing else matters. Who the person is, does not matter, so long as the person is Black. Please remember that, HAVE YOUR ANSWERS READY, for each and every one who tries to get you to do otherwise.

Get together with the others who are working in the community effort to get the candidates elected. Make your own plans for getting our people to the polls, August 17, 1976. If you need help call or write to the above phone number or address.

We are and will be most grateful to you for any contributions that you will collect and send in to us. (Please follow the instructions we sent you about giving receipts. If you do not give a receipt please send the person's name and address and the amount given and we will send the receipt.)

Special Important Note

Our organization will meet on July 28, 1976 at 8 o'clock PM, at the Home Demonstration Building, Windsor, N.C. Please make sure that at least two workers from each precinct come to this meeting. All our candidates will be at this meeting. This meeting is very necessary and important.

We know that this is a busy time with most of you. However, may we plead with you, beg you, ask you and persuade you to plan and be at this meeting. You know, after having worked with you, your children, and grandchildren, I cannot bring myself to believe that you and they are not interested in taking a step forward to make life a little better in Bertie County for yourself and others; Come to the meeting. Let's hear what you have to say, hear what we have to say and make some plans.

Candidates

Golden Roland
For Commissioner

Rev. A. J. Cherry
For Board of Education

Emmet N. Kimbrough
For Commissioner

Campaign Letter

APPENDIX 28

KNOW YOUR POLLING PLACES

This is a list of the polling places in each precinct, in Bertie County. Be very sure that the registered voters, in your precinct know where to go to vote.

WINDSOR I, Precinct.
Agriculture Building
Back of courthouse

WINDSOR II, Precinct.
Askeville Fire Department
Askeville

COLERAIN I, Precinct.
Colerain Fire Department
Colerain

COLERAIN II, Precinct.
Town Hall
Powellsville

MERRY HILL, Precinct.
Love's Store
Merry Hill

WHITES, Precinct.
Dwight Baker's Store
Perry Town

SNAKEBITE, Precinct.
Mt. Arat Republic Masonic Lodge
Republican

MITCHELL I, Precinct.
Hexlina Community Building
Hexlina

MITCHELL II, Precinct.
Aulander Town Hall
Aulander

ROXOHEL, Precinct.
Kelford Fire Department
Kelford

WOODVILLE, Precinct.
Masonic Building
Leviston

INDIANWOODS, Precinct.
Harrell Grant's Store
Near Indianwoods Church

SPECIAL NOTE

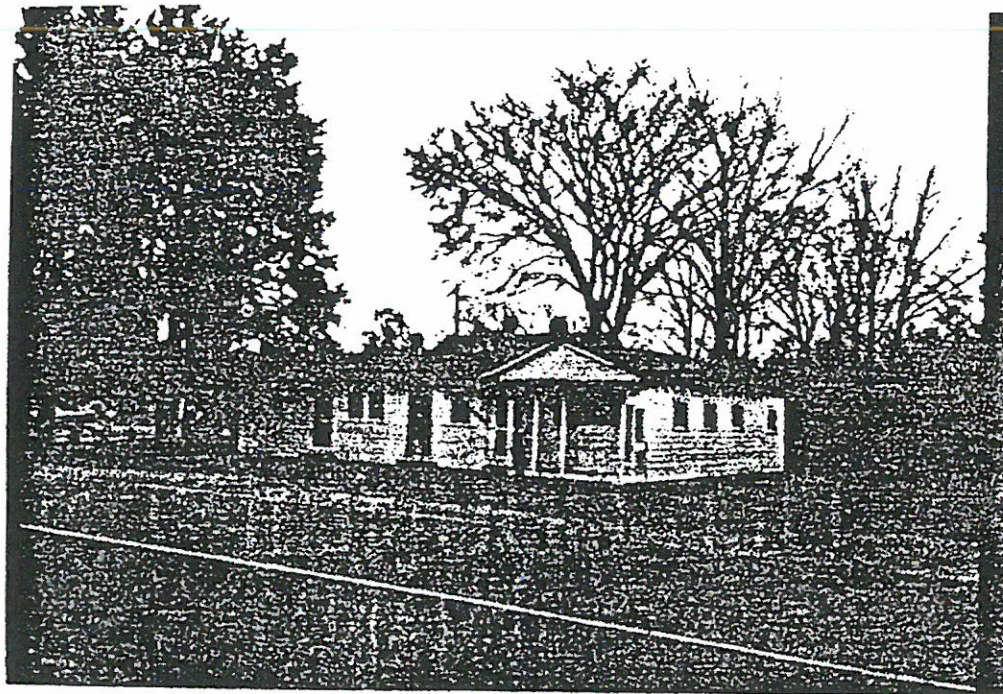
We have asked for the miniature voting machines and we hope that they will be available for our use. Will you start now, you and the other workers in your community get together, call each other, set a date when you will want to use the voting machine. We will make out a schedule as the request from you come in. Don't wait. Do it now.

The county registration books will open again after the August 17, 1976 primary election. Watch the Bertie Ledger for the announcement.

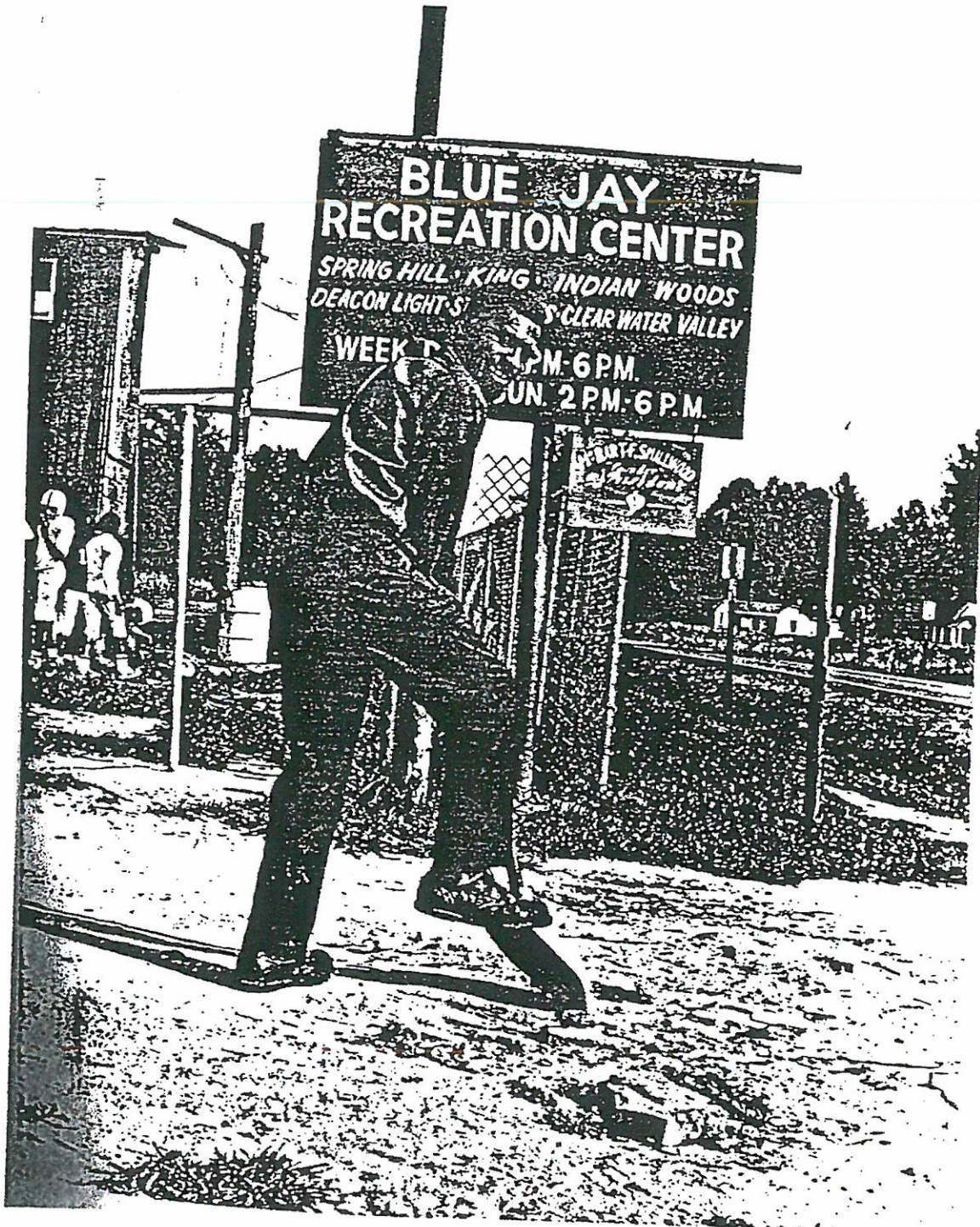
Be sure that you pick up your supply of sample ballots at the July 28, 1976 meeting.

Campaign Letter

APPENDIX 29

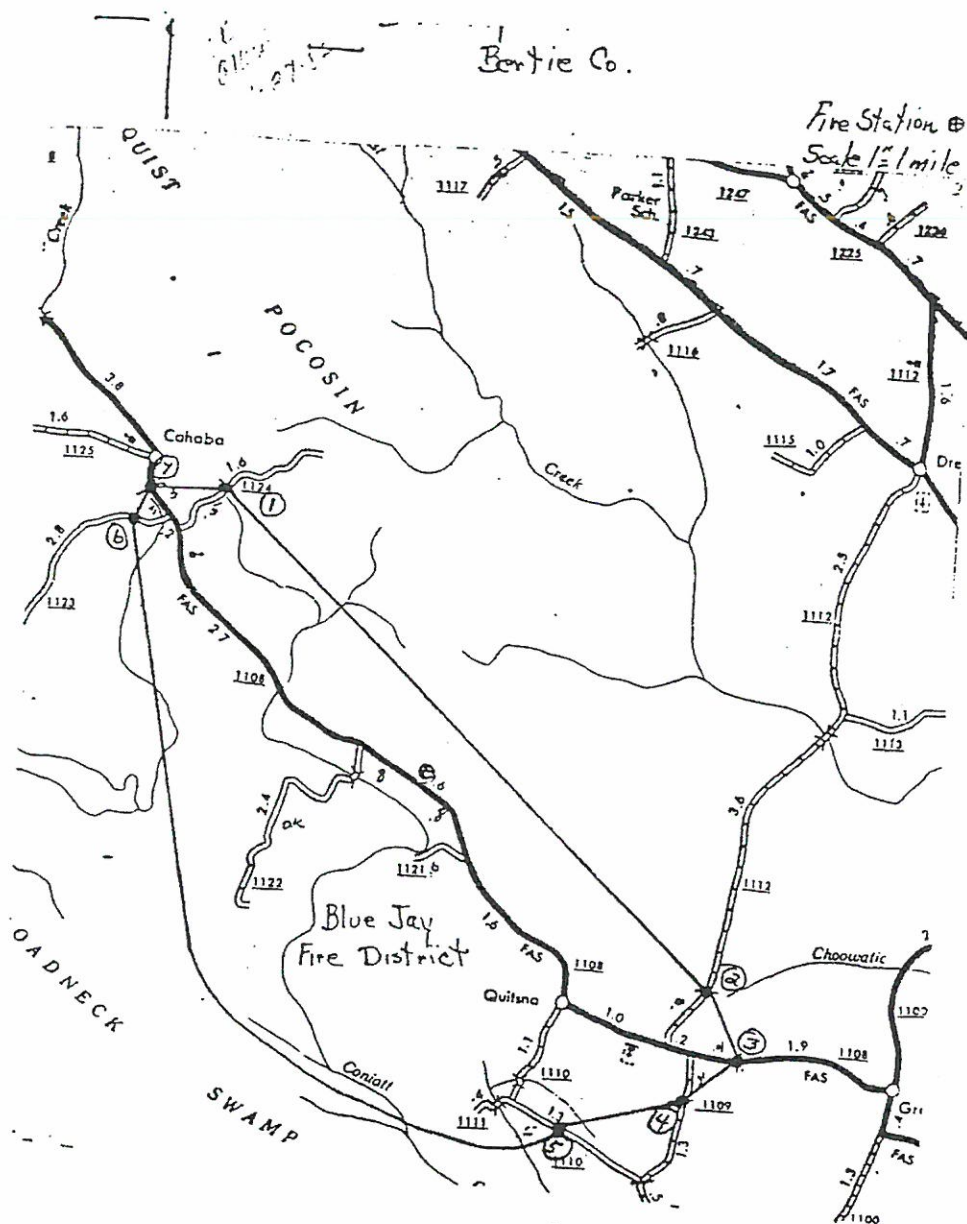


Harrell Grant's Store Polling Place
of Indianwoods District

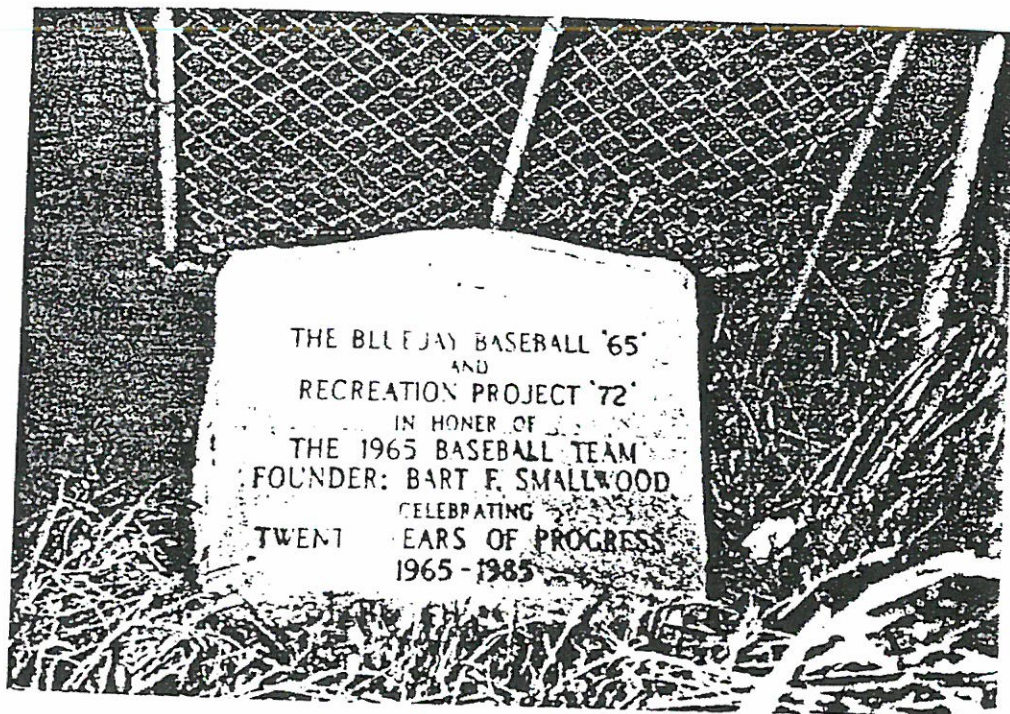


Community Project

APPENDIX 34

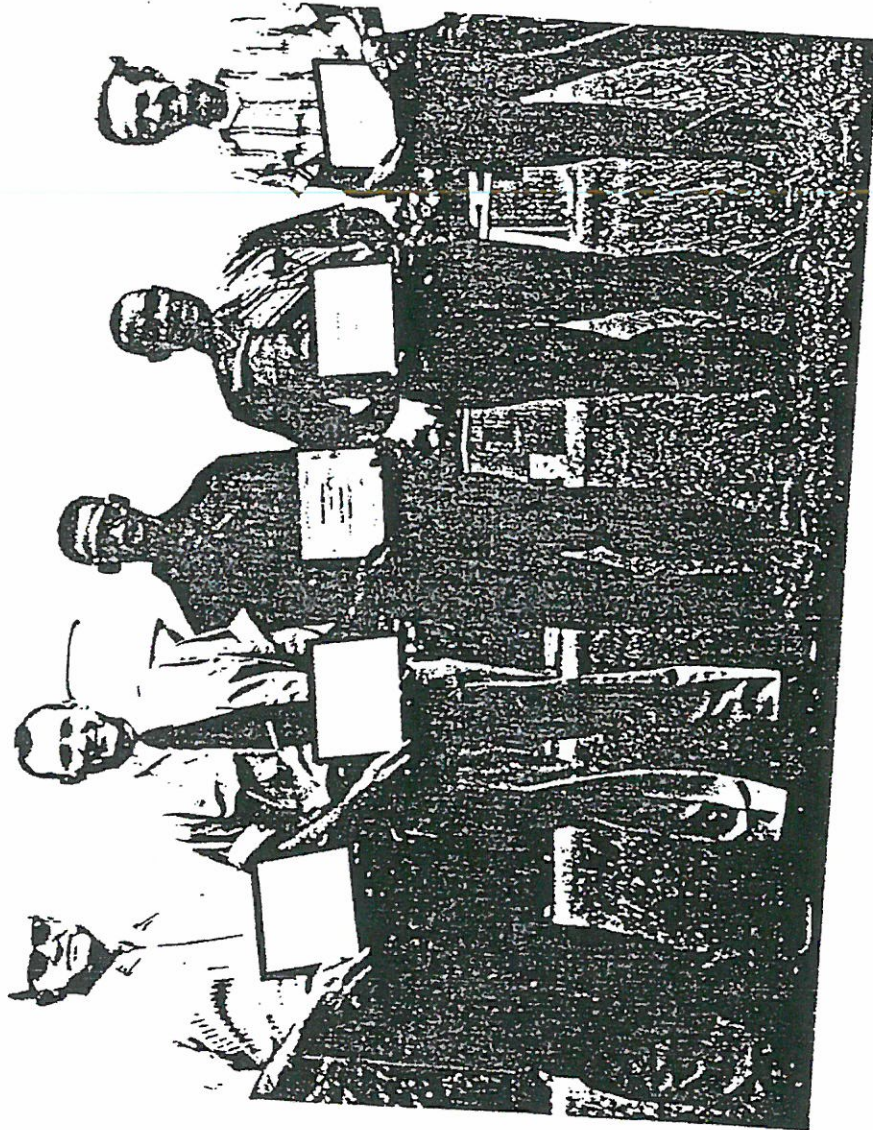


Fire District



Marker honoring Bart Smallwood and first
baseball team

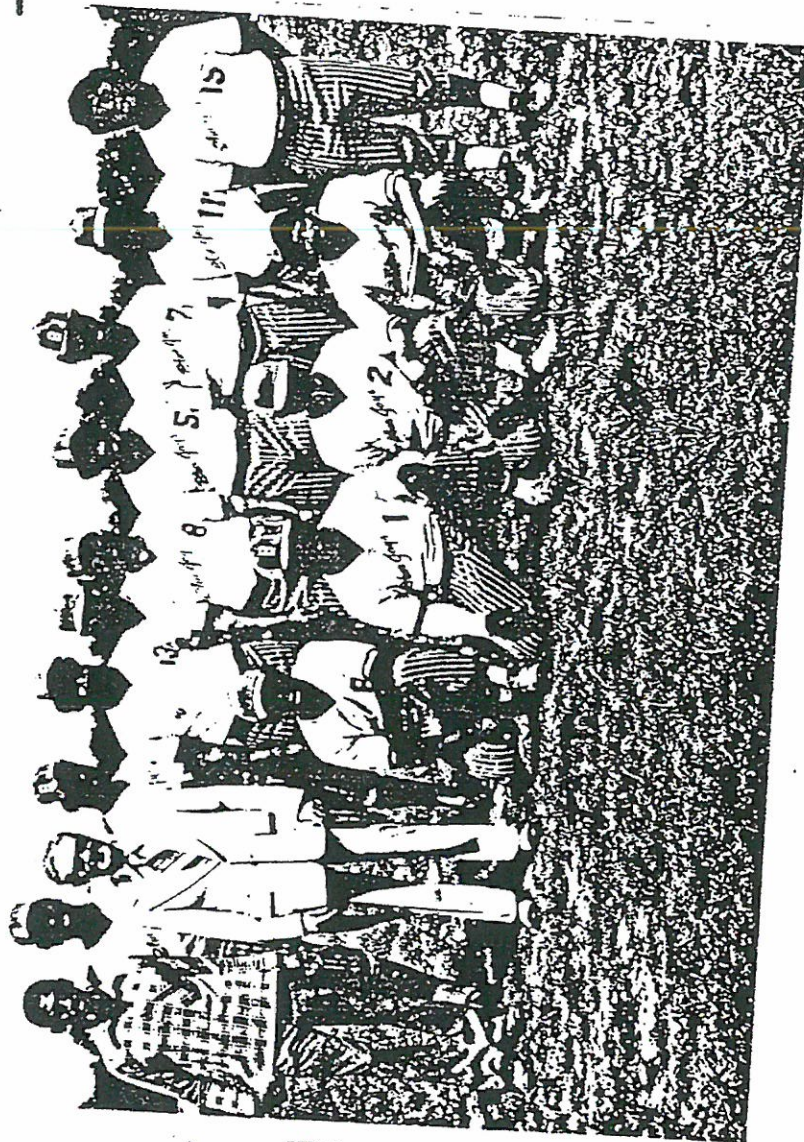
APPENDIX 35A



Smallwood receiving award for community
service

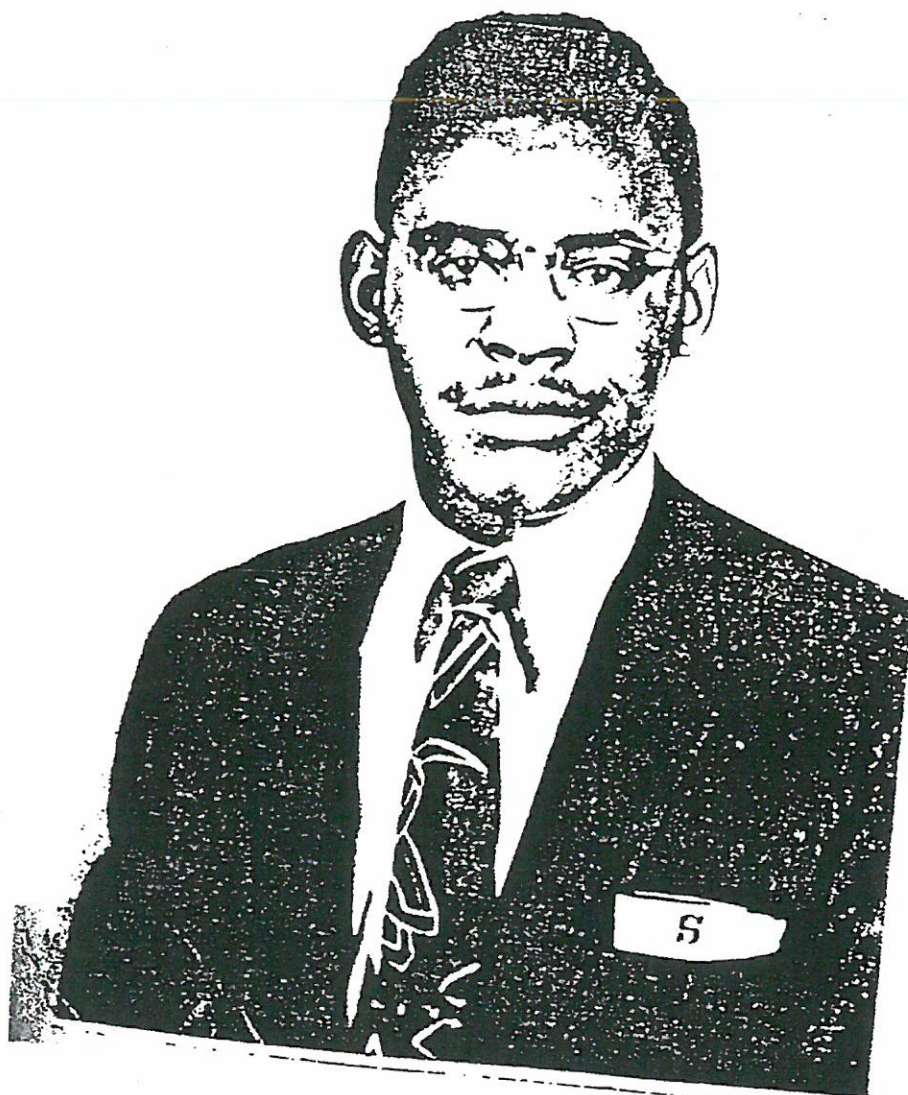


Board of Directors of Blue Jay
Recreation Center



First Baseball Team, 1974

APPENDIX 36



Bart Smallwood, founder and president
of Blue Jay Recreation Center
and Fire Department