

The Tuscarora Ask Pennsylvania for Aid ^[1]

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By the early 1700s, the Albemarle Settlement had expanded well beyond its original boundaries. Tensions between settlers and the Tuscarora had been rising: settlers were claiming exclusive ownership of lands Tuscarora had hunted on for years, native peoples were being enslaved, and trade between settlers and the tribe were not always mutually advantageous. In 1710, the town of New Bern was settled along the Neuse and Trent Rivers. Attempting to avoid further conflict, the Tuscarora sought refuge in Pennsylvania to escape the harassment and enslavement by the southern settlers. Their request for asylum in Pennsylvania was ultimately refused. Below is a transcription of a report of commissioners from the Pennsylvania provincial government who met with representatives of North Carolina's Tuscarora in 1710.

At Conestogo, June 8th, 1710.

Present:

- John Ffrench.
- Henry Worley.

Iwaagenst Terrutawanaren, & Teonnottein, Chiefs of the Tuscaroroës, Civility, the [Seneques](#) Kings, & four Chief more of [yt nacon](#), wth. Opressa y^e [Shawanois](#) King.

The Indians were told that according to their Request we were come from the Govr. & Govmt., to hear what proposals they had to make [anent](#) ^[2] a peace, according to the [purport](#) ^[3] of their [Embassy](#) from their own People.

They signified to us by a [Belt of Wampum](#), which was sent from their [old Woman](#), that those Implored their friendship of the Christians & Indians of this Govmt., that without danger or trouble they might fetch wood & Water.

The second Belt was sent from their children born, & those yet in the womb, Requesting that Room to sport & Play without danger of Slavery, might be allowed them.

The third Belt was sent from their young men fitt to Hunt, that privilege to leave their Towns, & seek Provision for their aged, might be granted to them without fear of Death or Slavery.

The fourth was sent from the men of age, Requesting that the Wood, by a happy peace, might be as safe for them as their forts.

The fifth was sent from the whole nation, requesting peace, that thereby they might have Liberty to visit their Neighbours.

The sixth was sent from their Kings & Chiefs, Desiring a lasting peace with the Christians and Indians of this Govmt., that thereby they might be secured against those fearful [apprehensions](#) ^[4] they have these several years felt.

The seventh was sent in order to [intreat](#) ^[5] a [Cessation](#) ^[6] from murdering & taking them, that by the allowance thereof, they may not be affraid of a mouse, or any other thing that Ruffles the Leaves.

The Eight was sent to declare, that as being [hitherto](#) ^[7] Strangers to this Place, they now Came as People blind, no path nor Communicacon being [betwixt](#) ^[8] us & them; but now they hope we will take them by the hand & lead them, & then they will lift up their heads in the woods without danger or fear.

These Belts (they say) are only sent as an Introduction, & [in order to break off hostilities till next Spring](#) for then their Kings will Come & sue for the peace they so much Desire.

We [acquainted](#) them that as most of this Continent were the subjects of the Crown of Great Britain, tho' divided into several Govmts.; So it is expected their Intentions are not only peaceable towards us, but also to all the subjects of the Crown; & that if they intend to settle & live [amicably](#) ^[9] here, they need not Doubt the protection of this Govmt. in such things as were honest & good, but that to Confirm the sincerity of their past [Carriage](#) towards the English, & to raise in us a good opinion of them, it would be very necessary to [procure](#) ^[10] a Certificate from the Govmt. they leave, to this, of their Good behaviour, & then they might be assured of a favourable reception.

The Seneques return their hearty thanks to the Govmt. for their Trouble in sending to them, And acquainted us [thaby advice of a Council amongst them it was Determined to send these belts, brought by the Tuscaroroës, to the five nations.](#)

May it please your honr.

Pursuant ^[11] to your honrs. & Council's Orders, we went to Conestogo, where the forewritten Contents were by the Chiefs of the Tuscaroroës to us Deliver'd; the sincerity of their Intentions we Cannot anywise Doubt, since they are of the same race & Language with our Seneques, who have always proved trusty, & have also for these many years been neighbors to [a Govmt. Jealous of Indians, And yet not Displeas'd with them](#), wishing your honr. all happiness, we remain,

Your honrs. Most humble & Obliged servants,

- JOHN FFRENCH,
- HENRY WORLEY.

<u>Journey to Conestogo</u>	DR.
To bread,	£0 4 2
To Meat,	0 4 0
To Rum,	1 10 2
To Sugar,	0 15 2
To two Men's hire for Baggage,	4 0 0
To John,	1 4 0
	£8 5 2

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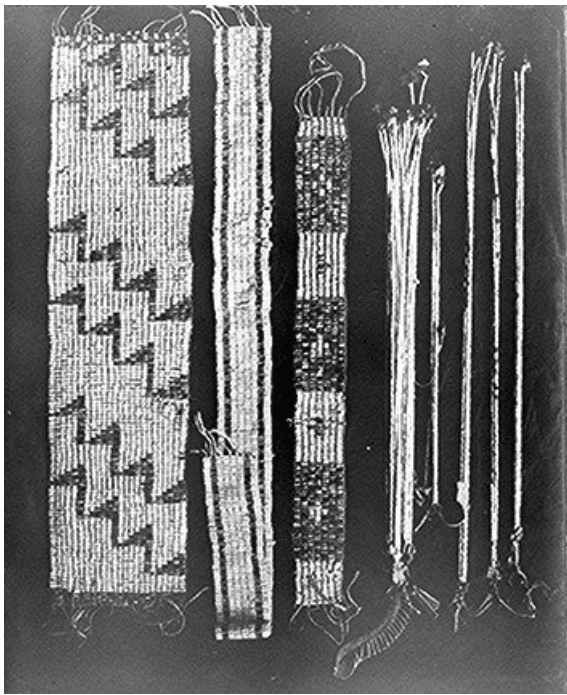
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Watch and Listen:

Video Clip: [Traditional Wampum Belts](#) ^[25] from PBS' series *Native America*

Artifacts:



[26]

Several eastern North America tribes used wampum belts to represent important events -- such as treaties -- through the weaving of differently colored beads made of shell.

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