

## *History of Barnaby Skipper, the Cheroenhaka*



*The white man made us many promises but he never kept but one of them—he promised he would take our land, and he took it.  
Red Cloud, 1821-1909, Sioux Chief*

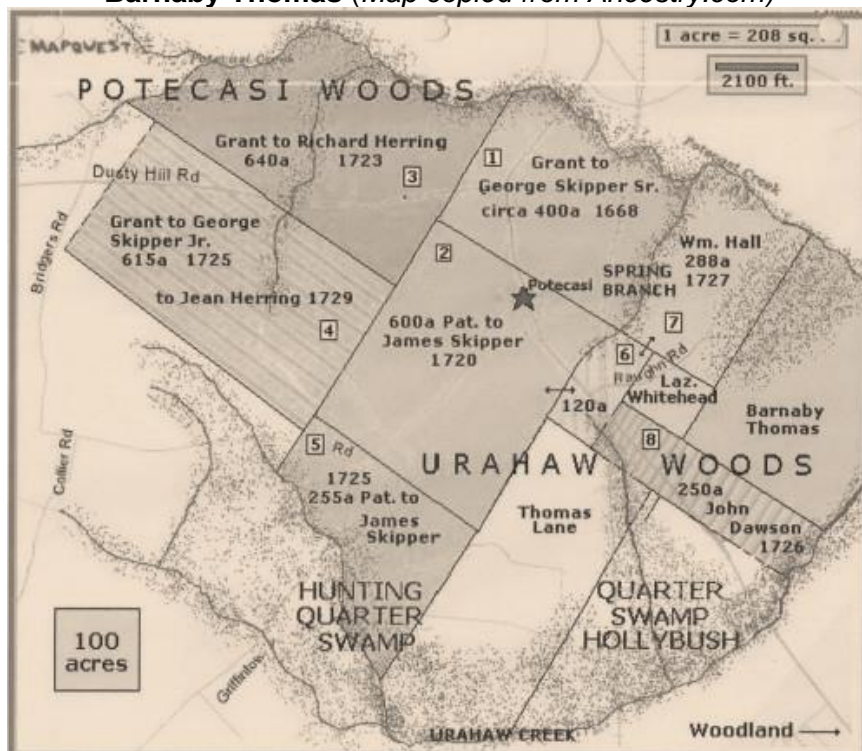
## EARLY YEARS OF BARNABY SKIPPER, THE CHEROENHAKA

“Am I Nottoway, or Cheroenhaka?” A young Barnaby Skipper may have asked his parents. His parents, George Skipper and Mary Bailey Skipper, natives of the forest in what became known to the British as the royal colonies of Virginia and North Carolina, may have told him he was both. As natives they were Cheroenhaka, as subjects of the British Crown, they had become Nottoway.

As he grew older, an adult Barnaby would see his father become a *Nottoway* Chieftain. Finally, approaching middle age himself, he accompanied his aging father to the North Carolina/South Carolina border where they began building him a plantation on hundreds and hundreds of acres on land that had once belonged to another set of Indians called the Cheraws, a section of which his grandfather had purchased in the 1740's. His adult history lies in Anson County and Richmond County, North Carolina and in Marlboro County, South Carolina. The three counties are adjacent to one another, and the Barnaby Skipper Plantation and its history stretched across the land of all three of them from 1765 and after for as long as he lived. Barnaby's history is all about the land.

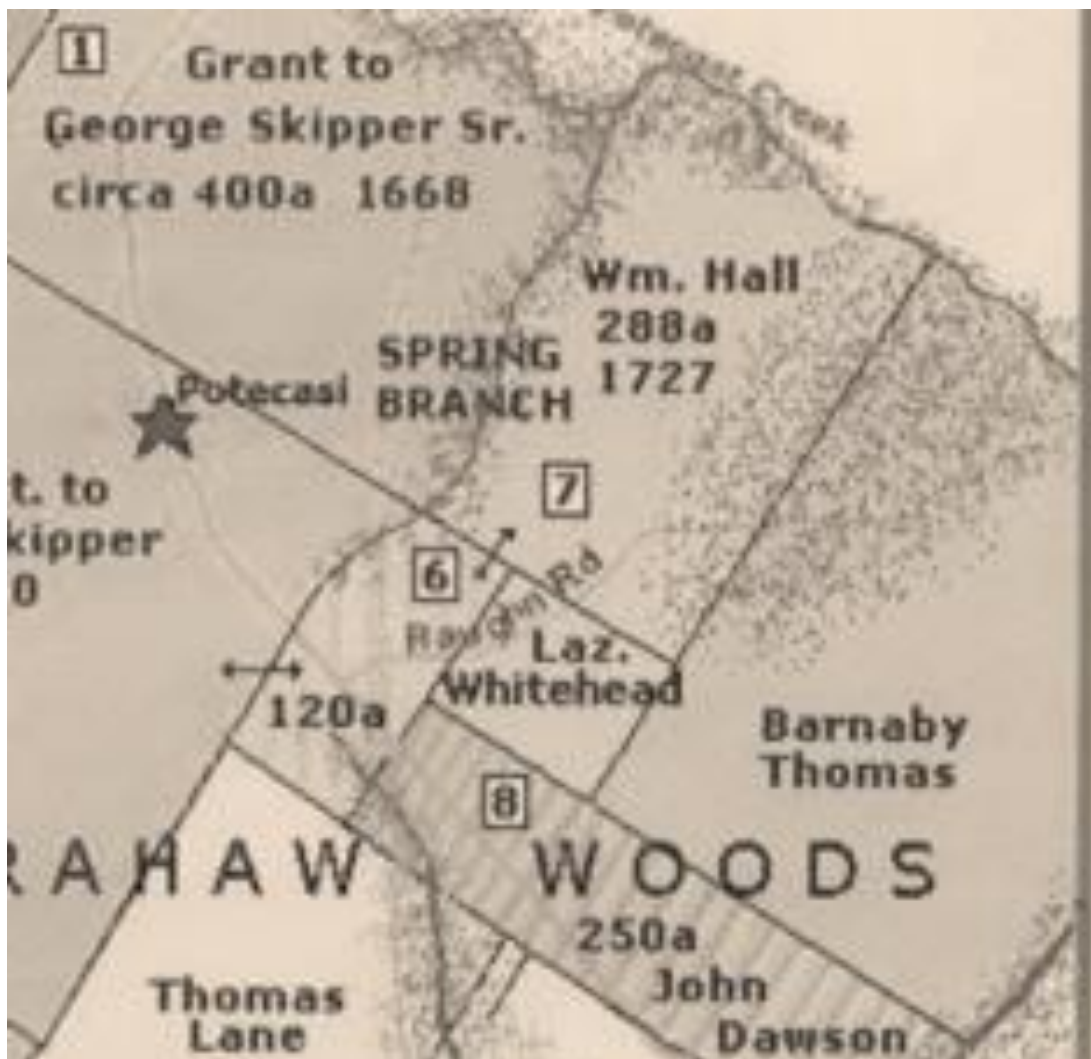
### *A Tale Of Two Barnabys, Establishing his Birth*

**1727 Era Map Showing Skipper Property in a North Carolina Community Next to Barnaby Thomas** (*Map copied from Ancestry.com*)



1727

## Barnaby's Great-grandfather On the Virginia and North Carolina Border



**DETAIL: 1727 Map Showing Skipper Property in North Carolina Community Next to Barnaby Thomas and the Virginia Colony** (Map copied from Ancestry.com)

A 1727-28 record of one landholder is probably for the first of the Virginia/North Carolina George Skipper dynasty, born in 1644, or thereabouts. As such, he would be Barnaby's great-grandfather, and in 1728 he and his wife Mary bought one hundred and twenty acres of Bertie County, North Carolina from William Hall, *adjoining Barnaby Thomas*:

*George Skipper Sr & wife Mary to Wm. Hall 1/11/1728 £45, 5 shillings for 120a on N side of Hollybush or Porter Swamp adjoining **Barnaby Thomas**. Wit: Wm. Johnson, David Herring, May court 1729, Edward Mashborne, clerk of court.*

**Pictured RIGHT: Early 1900's Native American Photo of Mother and Child.**

Barnaby Skipper was born in 1727 at the southern tip of his family's tribal lands in colonial Virginia. Since 1668 his great-grandfather, as if he were white, had held a paper title to Potecasi land that stretched into the northern Carolina area. The white man's line between the Carolina District and the Virginia Colony was not yet laid out, so he could have been born on either side. Besides their tribal towns from Skipper's to Isle of Wight, Virginia, a map of the tentative Bertie-Chowan area on the northern Carolina side shows the family owning property in the Potecasi area about the time of his birth. Around 1727, near the elder Skipper's acreage lies the property of Barnaby Thomas. Later North Carolina census records show that Barnaby Skipper was born around 1727 and that he was given the name of Barnaby. The Anglicized *Nottoway* commonly gave themselves and their sons the names of well-liked neighbor men—thus, Barnaby Skipper, born 1727 near or in a tentative North Carolina Colony. In like fashion, his mother was a Bailey because her father had known and admired a Quaker named Bailey. It should be noted that almost fifty years later Barnaby named a son Needham, an unusual name the Bailey Quakers had also bestowed upon their kin.

As a young man he would have known his father and his grandfather Watt Bailey as tribal chieftains. Additionally, he could have known his mother Mary was born a Bailey simply because her father had chosen the Bailey name from a Quaker family. After Anglicization, Barnaby's father and his father's father went by the Skipper name, starting as early as 1668. His great-grandfather, who was the first *Nottoway* named Skipper, is said to have died before Barnaby had a chance to know him, so the boy Barnaby would have only known the families' Indian names of his Cheroenhaka ancestors if they were carried on by oral family traditions.

"I like Mr. Thomas, and I like his name," the young Barnaby may have pondered, "but I wonder if I have a name of my own—of my own people?" There was a lot for an Indian boy to mull over concerning his Indian-ship. The white man had seen to that when they forced him, during his childhood, as they had forced his father before him, to learn a British way of life sitting at a school desk where English propaganda replaced Cheroenhaka names, history, language, culture, and religion in their so-called Christian schools.

As an Indian child whom the British wished to indoctrinate, young Barnaby Skipper faced "a world of grim options" at every turn.

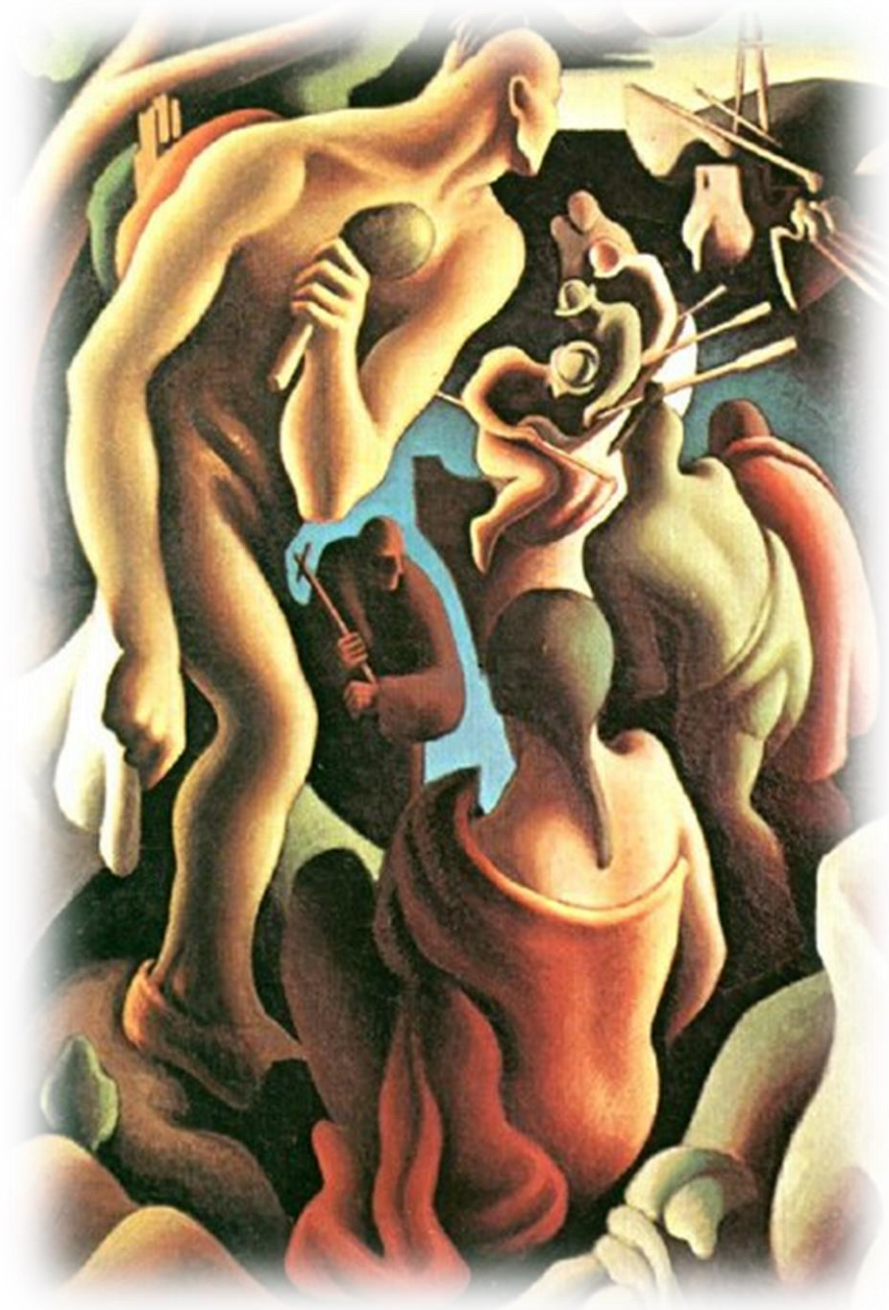




## **American Discovery Viewed by Native Americans**

*painting by Thomas Hart Benton (1922)*

*Salmon, Peabody Essex Museum. Public Domain*



## Early Life and Times in Southampton Virginia

Around the time of Barnaby Skipper's birth there was a woodsman combing the Virginia/North Carolina border region of the Cheroenhaka—a white man named Epaphroditus Benton. "Benton," of course, was pronounced and spelled, "Bainton," by the British. He has a place in Skipper history because in 1728 the Englishman William Byrd came to make a survey which included the ancient tribal ground of the Skippers, and he found Benton roaming the woods outside their towns with, ". . . *other Inhabitants of the Forest, not much wilder than Himself.*" The Skippers, by other names, were gentle and happy Cheroenhaka natives who were the caretakers of those woods.

By the time the Cheroenhaka were renamed the *Nottoway*, white men roamed throughout. In describing the infamous woodsman in 1728, Byrd gives a hint of what Barnaby's people were watching as invaders overtook their land and claimed everything from their names to the ground they walked on and the woods they walked in. Whites were hunting their woods, clearing them to build roads and ferry crossings, and to establish plantations where roamed their cattle, pigs, fowls, and horses.

*"We hurry'd away the Surveyors, who cou'd run no more than 6 Miles because of the Uneven Grounds near Roanoke-River. We did not follow with the Baggage til 10, being staid to christen 6 Children, & to discourse a very civil Old Fellow, who brought us 2 fat Shoats for a present. The Name of our Benefactor was Epaphroditus Bainton, who is Young enough at 60 Years of Age, to keep a Concubine, & to Walk 25 miles in a day. He has forsworn ever getting on a Horse back, being once in Danger of breaking his Neck by a fall. He spends most of his time in hunting & ranging the Woods, killing generally more than 100 Deer in a Year. He pretends to Skill in the Virtues of many Plants, but I cou'd learn nothing of that kind from him. This Man was our Guide to Maj. Mumford's Plantation, under the Care of Miles Riley, where we were regaled with Milk, Butter, & many other Refreshmets. The Maj'. had order'd some Wine to be lodged here for us, & a fat Steer to be at our Service; but the last we refus'd with a great many thanks. From hence we continu'd our Journey to the Canoe-Landing upon Roanoke River, where Young Mumford & M' Walker met us. Here we ferry'd over our Baggage & our Persons, ordering the men with the Horses to the Ford near a mile higher, which leads to the Trading Path."*

1728 William Byrd

The shorter account of the encounter with Epaphroditus "Bainton" from the 'History of the Dividing Line', pages 156 & 158, is as follows:

*"We did not follow the Surveyors till towards Noon, being detain'd in our camp to Christen Several more Children. We were conducted a nearer way, by a Famous Woodsman, call'd Epaphroditus Bainton. This Forester Spends all his time in ranging the Woods, and is said to make great Havoc among the Deer, and other Inhabitants of the Forest, not much wilder than Himself."*

**History of the Dividing Line Betwixt Virginia and North Carolina**, 1728 William Byrd

The History of the Dividing Line, as reviewed by Wikipedia,

*is a lively account by William Byrd II of the surveying of the border between the Colony of Virginia and the Province of North Carolina in 1728. Byrd's account of the journey to survey the contentious border with his chief surveyor William Mayo included such nuggets as the derivation of the name of "Matrimony Creek," so named because of its 'brawling' waters.*

*Each of the two colonies provided surveyors and technicians to the team. William Byrd was the chief representative from Virginia, and Edward Moseley was the chief representative from North Carolina. Byrd also compiled what he called a **Secret History** of the project. **Wikipedia***

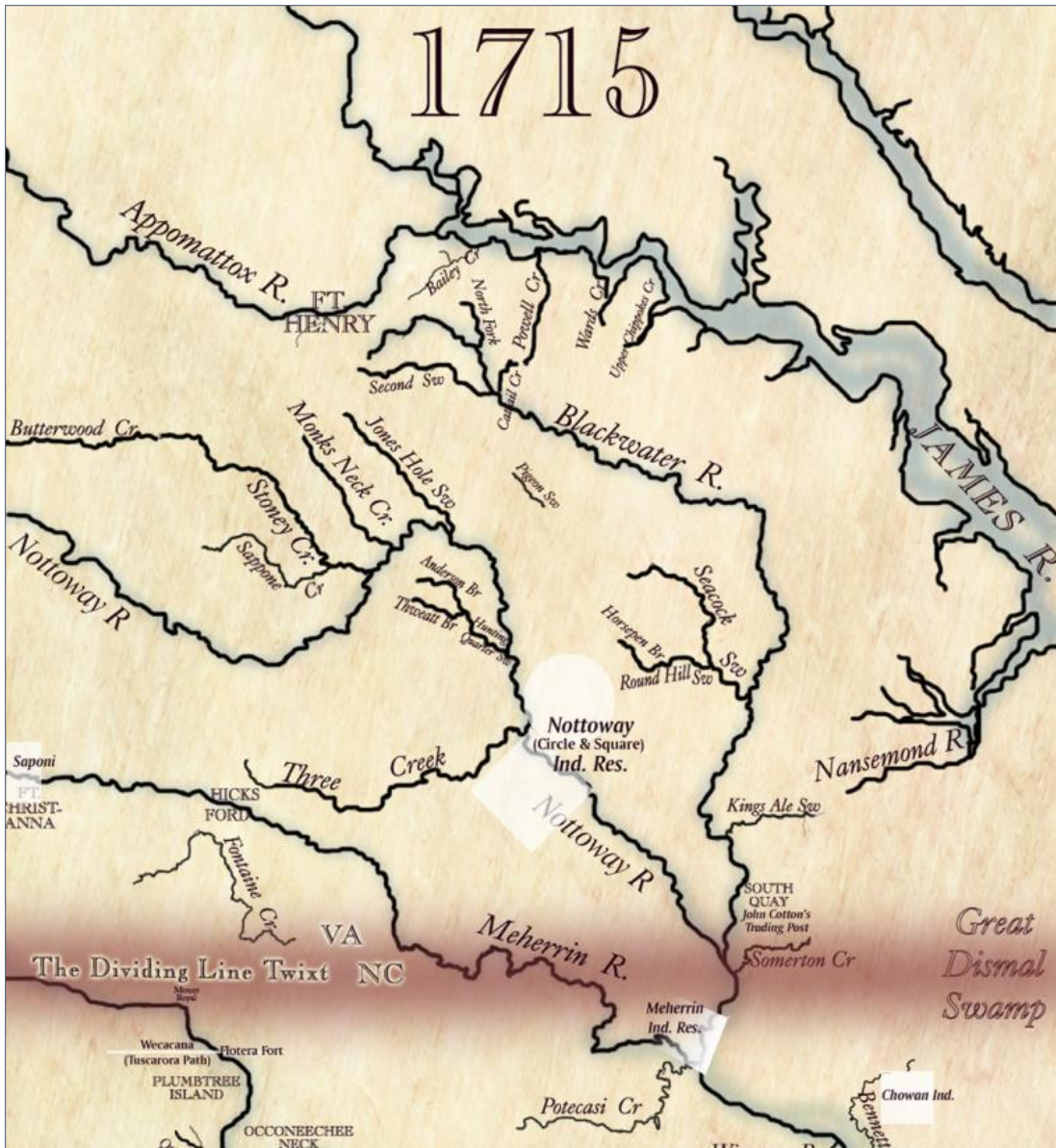
Byrd's writings include helpful descriptions of Barnaby's people that link the Cheroenhaka back to the ancient Haudenosaunee of Native America's Confederacy of Five, then Six, Nations.



**Colorful Haudenosaunee Headdress**



# William Byrd's 1728 Line of a Future Virginia and North Carolina

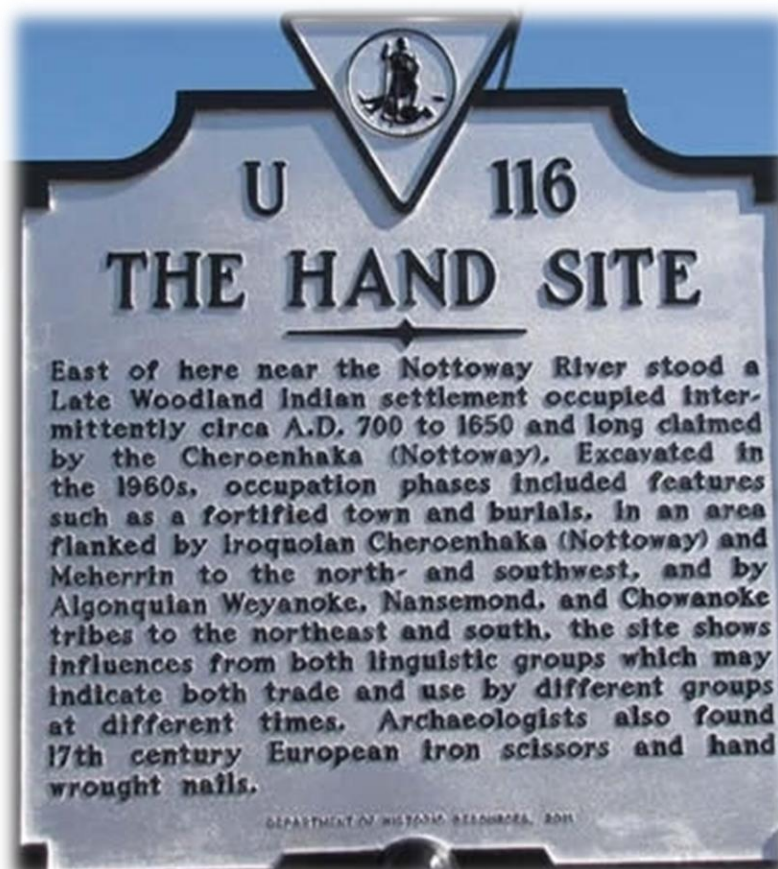
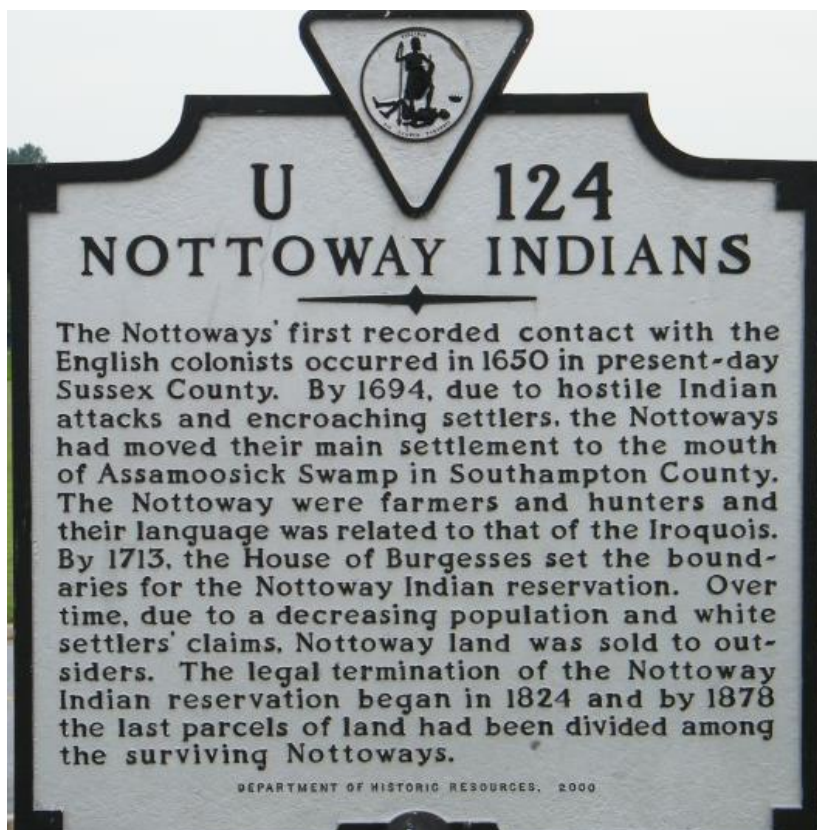




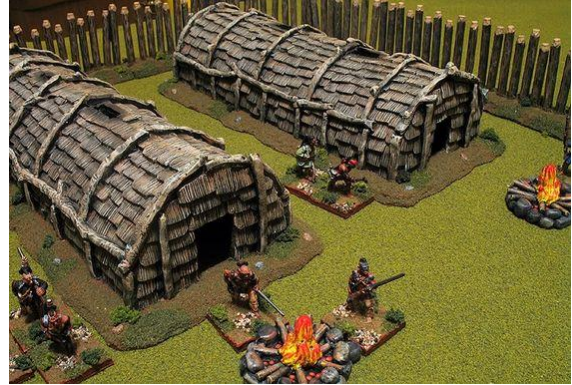
### *The Dividing Line*

Historical markers mark the actual spots where baby Barnaby's family farmed, fished, hunted, worshipped, and played in Southampton, VA and in Northampton, NC. In 1728 when William Byrd visited the towns of the *Nottoway* Indian Tribes living on their Circle and Square Reservations, at least one George Skipper was living there. He was baby Barnaby's father, and he would one day be a tribal leader who would sign his name to the sale of thousands of acres of tribal lands, and history would lend the Skipper name to a community where the family had lived, where Barnaby was born--a community that still stands in 2023.

From Byrd's log it is clear that people were hunting out the woods, adding animals, farming plantations, establishing trading posts, and creating ferry crossings deep into Virginia's woodlands.



***PICTURED: Long houses with palisade fence, characteristic of the building custom of their Haudenosaunee ancestors, renamed by the French—Iroquois.***



***PICTURED: Bark house with canoe.***



***PICTURED: Cultivating the Three Sisters—Corn, Beans, and Squash with sacred seeds handed down from the days of their Haudenosaunee ancestors.***

In spite of the invasion of immigrants, near the Virginia-North Carolina boundary line, a tribe of Cheroenhaka carried on as the so-called *Nottoway*, where, one day in 1749, an Indian named George Skipper would be serving as a chief. In 1728 when William Byrd visited Skipper's town in their Circle and Square Reservation, he described the housing, the gardens, and the men and women in his *Dividing Line* diary.





**PICTURED RIGHT:** 1900 Photo of  
*Beaded Indian Dress.*

Byrd's admiration of their physical appearance--for their colorful and beaded dress, as well as their decorative hair styles and rhythmic dancing—was obvious but overshadowed by a condescending way of thinking concerning the usefulness of the female—females such as baby Barnaby's mother, Mary Bailey. The dark skinned women, he wrote, would make fine wives for English planters—who didn't need to worry about the "sad" color of their skin, because, according to him, *it would bleach out in two generations. . . .*

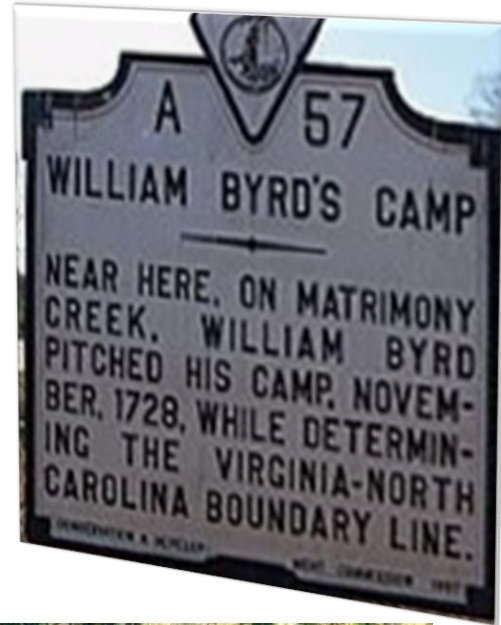
Byrd was a useful geographer, however, and in November of 1728, he mapped out the line that would determine the Virginia - North Carolina border. An historical marker is posted on the spot where he camped several miles west of Southampton. Beginning in the 1730's the handsome Nottoway Skippers wore a trail





between the many Indian towns located in the two colonies.

After foreign colonization, beginning in 1607 Jamestown, the British Anglicized every Indian name that got in their way, thus, *Nottoway* became an Anglicized name for the authentic Cheroenhaka. White men did not stop at Jamestown, or names, of course, and they greedily began claiming land that already belonged to somebody.



*1908 Photo By Roland Reed.*

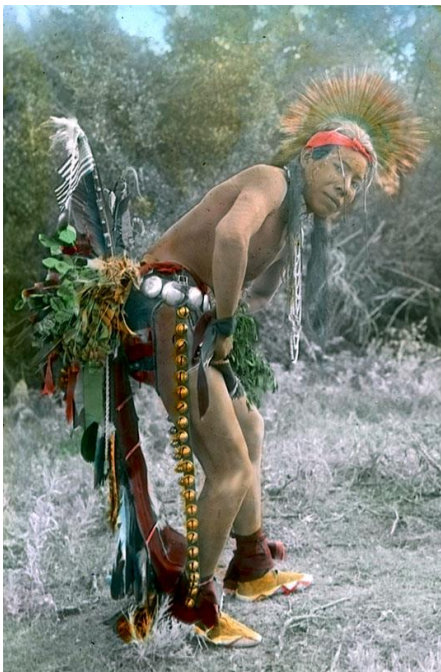
*A display of Haudenosaunee/Iroquois style dress and baskets.*





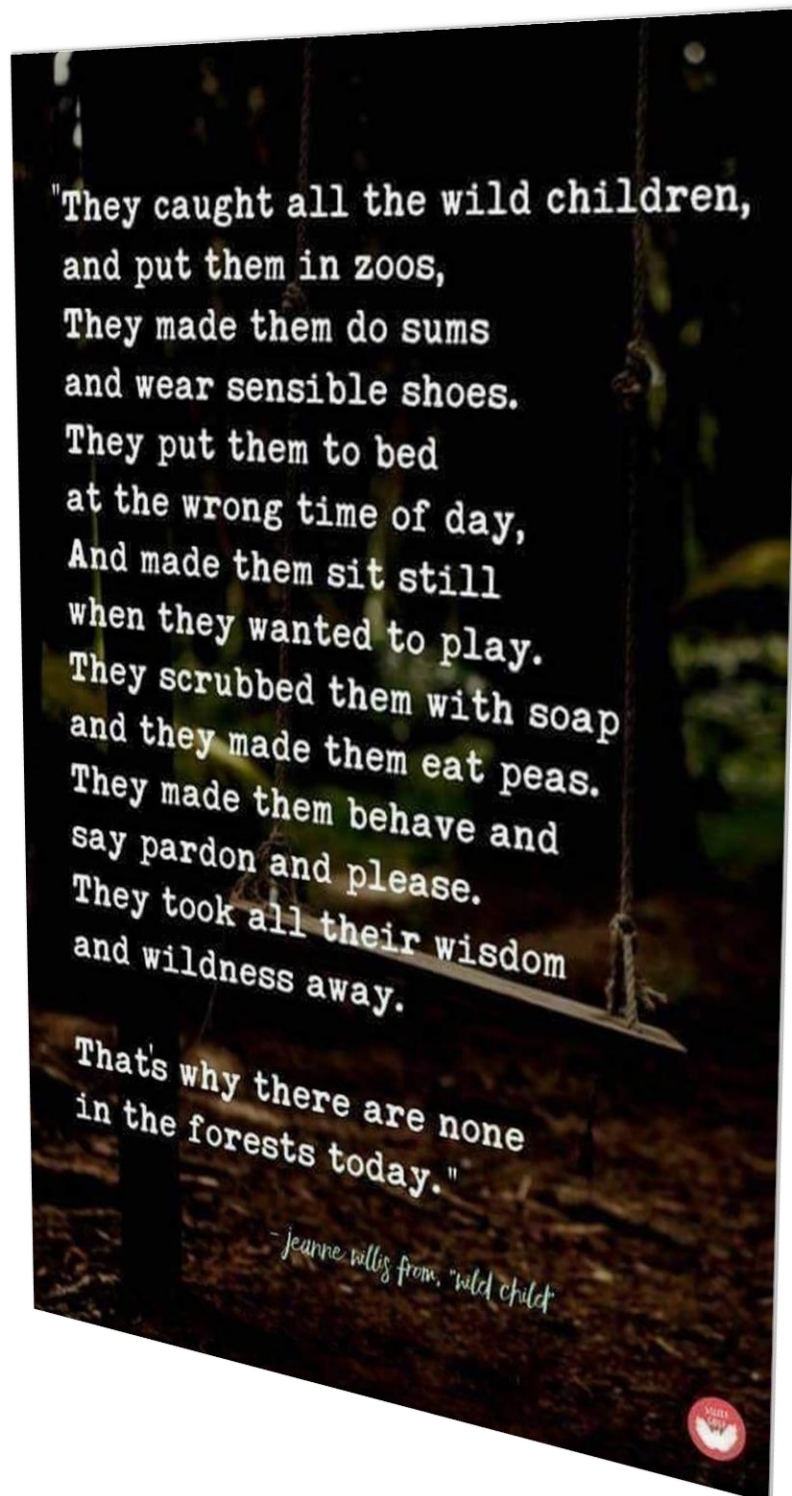
Long ago the Cheroenhaka tribe had branched out from the so-called Iroquois Nations of the Great Lakes area and moved Iroquois/Haudenosaunee dress, hairstyles, dances, food, housing, and customs into prehistoric Virginia. The homes, made up of Longhouses; the farms, cultivating corn, beans, and squash; and the towns of the ancestors of Barnaby Skipper's people had been around the area as early as 700 A.D. Contained in Byrd's journal are descriptions that link these Cheroenhaka back to the Great Lakes to the culture of their *Iroquois* Haudenosaunee brethren. But while they were in the neighborhood, to secure the ruin of Barnaby and his dark skinned people, the British began forcing the sons of the natives into their schools to try to teach them how to be white. The Anglo classroom, in the words of one school critic, was the place where a child like Barnaby would find himself facing "a world of grim options."

TOP: *Iroquois headdress*. From Wilhelm Lamprecht (1838-1906) oil on canvas, public domain

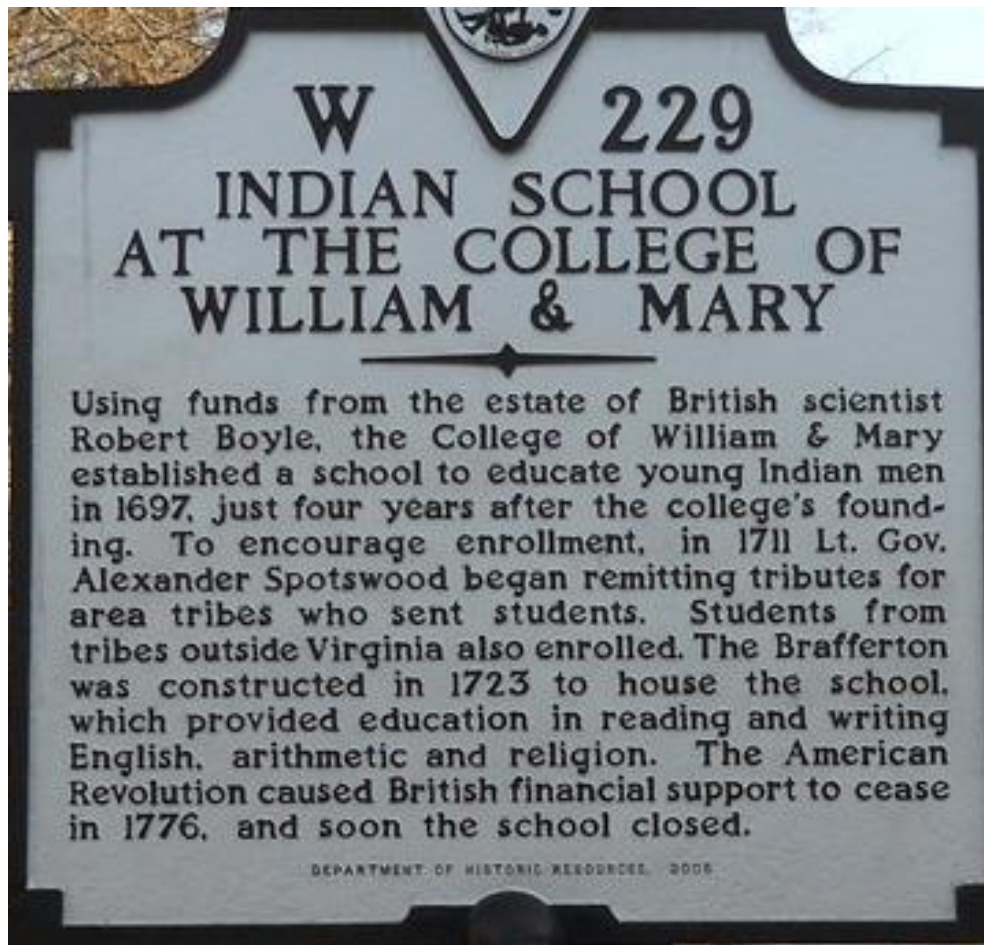


LEFT: *Iroquois Style Dance*. Early 1900's Photo By Richard Throssel.

## Barnaby's Schooling, A World of Grim Options.



*Jeanne Willis, from WILD CHILD  
By permission of Jeanne Willis*



*The following excerpts are taken from research concerning the possible training experiences of Nottoway boys such as Barnaby Skipper. His father's age would have also placed him in a schoolroom, as an Indian boy, under a "world of grim options" which Indian children always faced in the tyrannical training schools the white man set up for them.*

*The consensus found in the following reports is that the Native American boys who attended these schools—at least the Brafferton—refused to be educated in European culture and principles. Nevertheless, the Cheroenhaka became the so-called Nottoway, and they lost their land, their homes, and their families to British rule. Bailey and Skipper records show that they even lost their Indian names.*

*The up side of their forced education was that George Skipper and the other chiefs of his generation learned to read and write. So did their children—children like Barnaby and his brother George. ...* Helen Vaughan Michael



### **Brafferton School for Nottoway**

*In 1711 Colonial Lieutenant Governor Alexander Spotswood, along with 1600 armed men, met with the Cheroenhaka (Nottoway) Indian Chief Men, offering "Tribute" forgiveness, referenced in The Treaty of 1677, (Tribute was 20 Beaver Skins and 3 Arrows) if the Cheroenhaka (Nottoway) Indian Chief Men would send their sons to the "Brafferton."*

*The original 1693 royal charter establishing the College of William & Mary in Williamsburg originally called for the creation of a grammar school and an Indian School. The Indian School was meant to educate select Native Americans in European culture and principles. It was hoped that these students, after converting to Christianity and adopting European behaviors, would go on to spread these beliefs to their tribes. Subjects taught included reading, writing, arithmetic, and Christianity.*

*Several former students ... found themselves in roles that brought them into contact with some of the Founding Fathers; Thomas Step served as a liaison for George Washington during the French and Indian War.*

*July 21, 2007 Issue IV of the Journal of the Cheroenhaka (Nottoway) Indian Tribe Southampton County, Virginia, the WASKEHEE© US Copyright Office on August 16, 2007- Reg. #: TX 6-820-738.*

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### **History of Brafferton Indian School Building, William and Mary College, Williamsburg, VA**

*The Brafferton was constructed in 1723, ... designated for charitable and pious purposes, was used to "civilize" Indian youth, prepare them for Anglican priesthood — and produce interpreters and cultural liaisons who could aid Britain's colonial expansion. Part of this process was to strip Brafferton students of their native clothes and names, giving them English identities.*

*...*

*While the English tried to 'civilize' the Brafferton students, the Indigenous boys never lost their culture. "In the end, the Indian School had the opposite effect to the one intended. Instead of convincing Indians to become good Englishmen, it allowed the Indians to learn enough about British culture to defend their old ways of life."<sup>[3]</sup>... Wikipedia*



From: *The Indian School at William & Mary*  
 THE BRAFFERTON, *The Indian School Renewal & Renovation*

One of the William & Mary's missions was, "that the Christian faith may be propagated amongst the Western Indians, to the glory of Almighty God...." ...W&M would keep "soe many Indian children in Sicknesse and health, in Meat, drink, Washing, Lodgeing, Cloathes, Medicine, books and Education from the first beginning of Letters till they receive Orders and be thought Sufficent to be sent abroad to preach and Convert the Indians."

Royal Governor Francis Nicholson (1698–1705) enthusiastically anticipated that if "any great [Indian] nation will send 3 or 4 of their children thither" they could be trained in British ways and then "sent back to teach the same things to their own people."...

The Indian School at William & Mary cannot be counted a success by the standards of the Englishman. It failed in the goal of Anglicizing and Christianizing the native populace. As soon as the Indian students left the school, the colonists complained, they abandoned the behaviors they learned at the Brafferton and resumed Indian ways of life. Worse yet, from the colonists' point of view, some Indians used their knowledge of English not to help the Virginians but to defend their tribes' cultures and well-being.

[ps://www.wm.edu/about/history/historiccampus/brafferton/indianschool/index.php](https://www.wm.edu/about/history/historiccampus/brafferton/indianschool/index.php)

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**“We used to be there”: The lost history and legacy of America’s Indian School, By Tamara Dietrich, Daily Press, Dec 25, 2019**

Buck Woodward and Moretti-Langholtz co-wrote the book "Building the Brafferton: The Founding, Funding, and Legacy of America's Indian School" based on their research. Woodard, then director of the American Indian Initiative at Colonial Williamsburg, set out on a painstaking odyssey over more than a decade to flesh out the complex story of the Indian school.

...Brafferton alumni were linked to colonial icons from Patrick Henry to George Washington to Thomas Jefferson, to battles spanning the French and Indian War to the Revolution.

. . .From a Native standpoint, it's just as important — if not more so — to flesh out that shared narrative, said Ashley Atkins Spivey, a Pamunkey tribal member and associate anthropologist.... “It's a part of this long history of colonial powers, and then what becomes the United States, engaging, warring against, creating genocide against, trying forced assimilation against and negotiating with, via treaties, the indigenous populations of this country. And it starts here in Virginia. . . .For modern Americans, Indians in Virginia boil down to Pocahontas and her father, Chief Powhatan.

“Unfortunately, . . . you don't really hear about our history and our contributions to history following the 17th century,” claimed the Pamunkey.

Eventually, and after assurances of the students' safety, Indian boys did come — from the Nottoway and many others. **...In 1715, Governor Spotswood noted they “have an excellent Genius for Drawing.”**

...Tribal leaders made their own calculations for sending their boys to the Brafferton as they traversed an increasingly complicated and perilous landscape of Native nations and European powers vying for supremacy and even survival.

“Most tributaries were forced into subordination,” writes Dylan Ruediger in “Building the Brafferton.” “But some seem to have voluntarily entered it as a calculated political response **to a world of grim options.**”

. . .If the British had their agendas, the tribes had theirs.

“Native communities had agency,” said Woodard. “And there are times of accommodation and there are times of resistance. So it was important to have some people in the community that could translate and be familiar with sometimes the enemy, sometimes the ally.”

Some students embraced acculturation and Christianity, while others resisted. One educator complained that Brafferton students were eager to learn to read and write, only to return home to “follow their savage customs and heathenish rites.”

Woodard was instrumental in finding names and fleshing out the lives of numerous Brafferton alumni, all as complex as their times. Some were linked to iconic figures of the era, became decorated soldiers or Christian ministers, while others resisted

*acculturation and the inexorable displacement and diminishment of their people.*

***Thomas Step, a Nottoway, was an orator, emissary, leader of escorts and war captain for Virginia during the French and Indian War.***

***Lt. Col. George Washington wrote to the Virginia governor to praise Nottoways for their distinguished service and recommend they be recognized. He singled out “Captain Tom, the Chief of the Nottoways: He has received less, and deserves more than any of them.”***

*The House of Burgesses later awarded Step and other Nottoways compensation and suits of clothing for their “great bravery” and “gallant behaviour.”*

*In 2011, .....A special ceremony was held, inviting more alumni and members of the Indian School’s far-flung “descendant communities” to perform honor songs and offer prayers. “Blessing the ground because that’s where their ancestors tread, and spirits linger — memories linger, histories linger in spaces,” Woodard said. “We wanted to remember them and say that they weren’t forgotten.”*

*. . .For Spivey, he says in order to navigate the future it’s critical to appreciate the nations that were here long before European ships sailed up the James River. . . “People in this country don’t learn about Native history in general,” Spivey said. “Because our country wasn’t just founded. It was founded on these relationships that were built and forced upon people that were already here. A complex group of communities that were already here **governing themselves.***

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*Brafferton Building, Wikipedia Photo*





### **Memos, Notes, and Quotes Concerning a World of Grim Options:**

----George Washington's 1757 scout, Tom Step, was a peer of Chief George Skipper 3<sup>rd</sup>.

----Woodard said, *"We wanted to remember them and say that they weren't forgotten."*

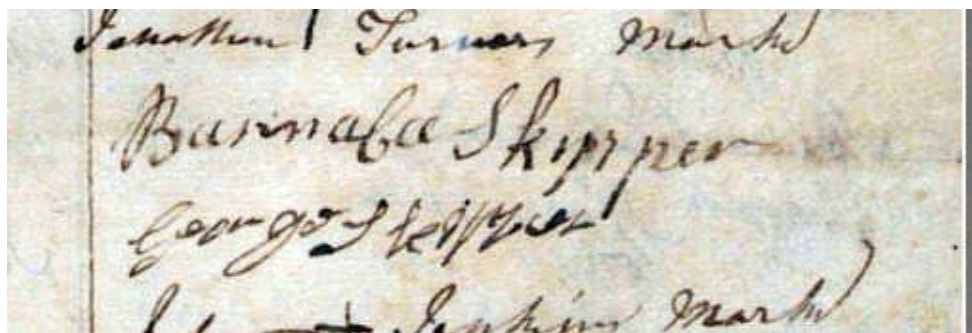
----Spivey said. *"Because our country (USA) wasn't just founded. It was founded on these relationships that were built and forced upon people that were already here. A complex group of communities that were already here, governing themselves."*

----...could aid Britain's colonial expansion. Part of this process was to strip Brafferton students of their native clothes and names, giving them English identities. ...Wikipedia

----writes Dylan Ruediger in "Building the Brafferton." *"But some seem to have voluntarily entered it as a calculated political response to a world of grim options."*

----Barnaby Skipper's father, and he and his brother George, learned to read and write. . . . .

### **Signatures of Barnaby Skipper and brother George, 1769**



### **How Chief Watt Bailey Got his Name**

*The relationship of the Nottoway to non-Indian planters, such as William Hines and the Quaker Walter Bailey must have conferred an insider-status, as both men purchased Circle Tract lands and Nottoway headmen took their names as honorifics when signing mid eighteenth-century deeds (DB5:455; DB8:17, Isle of Wight, VA). Marks and signatures of Nottoway leaders suggest the creation of English-style names – some names adopted whole cloth as honorifics, others as hybridized descriptors, and some by descent. The headmen...are listed on Nottoway documents between 1715 and 1749.*

FROM: *Continuity Within Change: Virginia Indians National Register Project, Under Represented Communities Grant Program –Historic Preservation Fund P15AP00020, “The Millie Woodson-Turner Nottoway Reservation Allotment and Farmstead, 2017,”* Buck Woodard, Ph.D. and Danielle Moretti-Langholtz, Ph.D. College of William & Mary Department of Anthropology, Williamsburg, Virginia

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### **Life and Times in Southampton, Virginia for the Teenage Son of a Future Chief**

Childhood stories of an Indian boy facing “a world of grim options” as he stood in the way of white men who wanted Indian lands, are not happy ever after tales. The European assault on Native America that began with the establishment of Jamestown, Virginia in 1607 was the beginning of an assault on Barnaby Skipper. Barnaby would not be born for another 120 years, but the white invaders had already laid out their traps for him, because Barnaby was born, an Indian child.

Too bad for Barnaby, because the raiders didn’t want him to know he was Indian. Specifically, they didn’t want him to know he was Cheroenhaka and they didn’t allow the Cheroenhaka to know and keep their Cheroenhaka names. His tribal name was changed to *Nottoway* and his Cheroenhaka grandfathers had their names changed to Skipper and to Bailey. Thus his father was called George Skipper and his mother was called Mary Bailey. It was some years after their baby Barnaby was born that his father and his grandfather Watt Bailey became tribal chieftains.

Barnaby and his father have a written history. The reason they have a history is because they could read the documents of white men and write their names on them. The reason the two Skippers could read and write is because as children they were taken from their homes and forced to learn

inside white Christian classrooms that were established to terminate Indian culture.

The papers they left are revealing, but on the other hand, these literate natives were almost stripped of their entire identities. Their stories—traced through their signatures--leave a whisper of their voices to impart a hint of their Cheroenhaka individuality back to their descendants. In spite of their Native hardships, which are recorded in traditional American history, it can be known that before white men came and ruined their lives, the Cheroenhaka had tribal life figured out and lived it well according to their own Golden Rule, a past that traditional historians left out. Bishop Alexander Gregg made note of their seemingly Christian behavior:

*Some of the customs of the Indians of Carolina indicated a degree of kindness and social affection, as well as an appreciation of duty, of which they are not generally supposed to have been possessed.*

*When one of their own nation had suffered any loss, every man, according to his quality, threw down some present which often amounted to treble the loss incurred, . . .saying, “they must help; otherwise their society would fall, . . .”*

**Lawson, p. 172. Lawson, pp. 178, 179.**

**History of the Old Cheroaws by Bishop Alexander Gregg, Published: 1867.**



*Sermon on the Mount by Carl Bloch (1877)*

Far from being heathen with savage ways, it's as if by some miracle these good people had heard Jesus preach his Sermon on the Mount and believed in what he said.



## ***Barnaby's Ancestors, the Haudenosaunee***

On becoming a *Nottoway* Indian boy, Barnaby would have to learn the ways of white men, which he did. By the time he was born in 1727 the English realtors had moved into Nottoway territories and taken over, eventually moving him and his parents and grandparents out. Including Indian chiefs, the Skippers were citizens of a spanking new British Empire, subjects of its crowned heads and subjected to the laws of the royal family. They were subjected to his or her Majesty's culture too.

He was born in a type of building called a Longhouse. During Robert Byrd's survey of the Virginia and North Carolina border area he visited Indian towns and villages, and he described the bark covered Longhouses in which Barnaby's people lived. Later research of Thomas Jefferson linking the language of the Cheroenhaka with the Iroquois Sioux also connects the two peoples with this kind of housing. Note that *Iroquois* is the name the French stuck on the Haudenosaunee.



***Longhouses, Haudenosaunee (Iroquois) Village Diorama, New York State Museum***

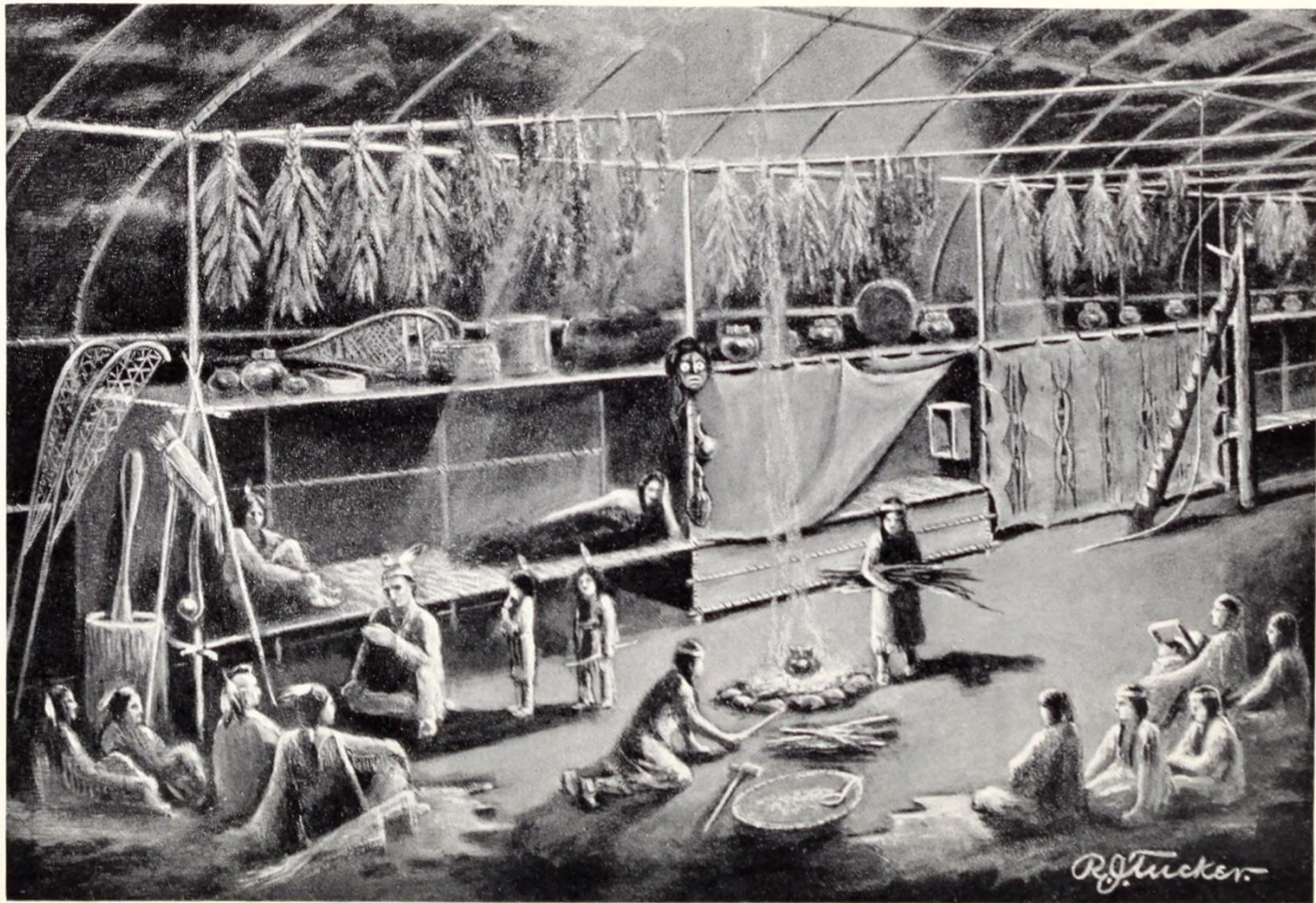
*The name Haudenosaunee means "People of the Longhouse." To the Haudenosaunee people, the Longhouse meant much more than the building where they lived. The Longhouse was also a symbol for many of the traditions of their society. Five nations formed the original Haudenosaunee (Iroquois) Confederacy. These nations shared a territory they thought of as a large Longhouse.*

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At least a thousand years ago the Skipper's Cheroenhaka ancestors brought the Longhouse tradition with them when they migrated south into what would become the woodlands of the Virginia Colony. That is where surveyor Richard Byrd found them in 1728, around the time of Barnaby's birth, and in his diary he was able to describe in detail this type of Longhouse which he saw in the Indian towns and villages he visited in the Southampton, Virginia/Northampton, North Carolina area where Barnaby grew up.

## The Atmosphere In Which Legends Were Told

*From a Painting Showing the Interior of a Bark Longhouse  
By Richard J. Tucker, 1923  
Public domain via Wikipedia*



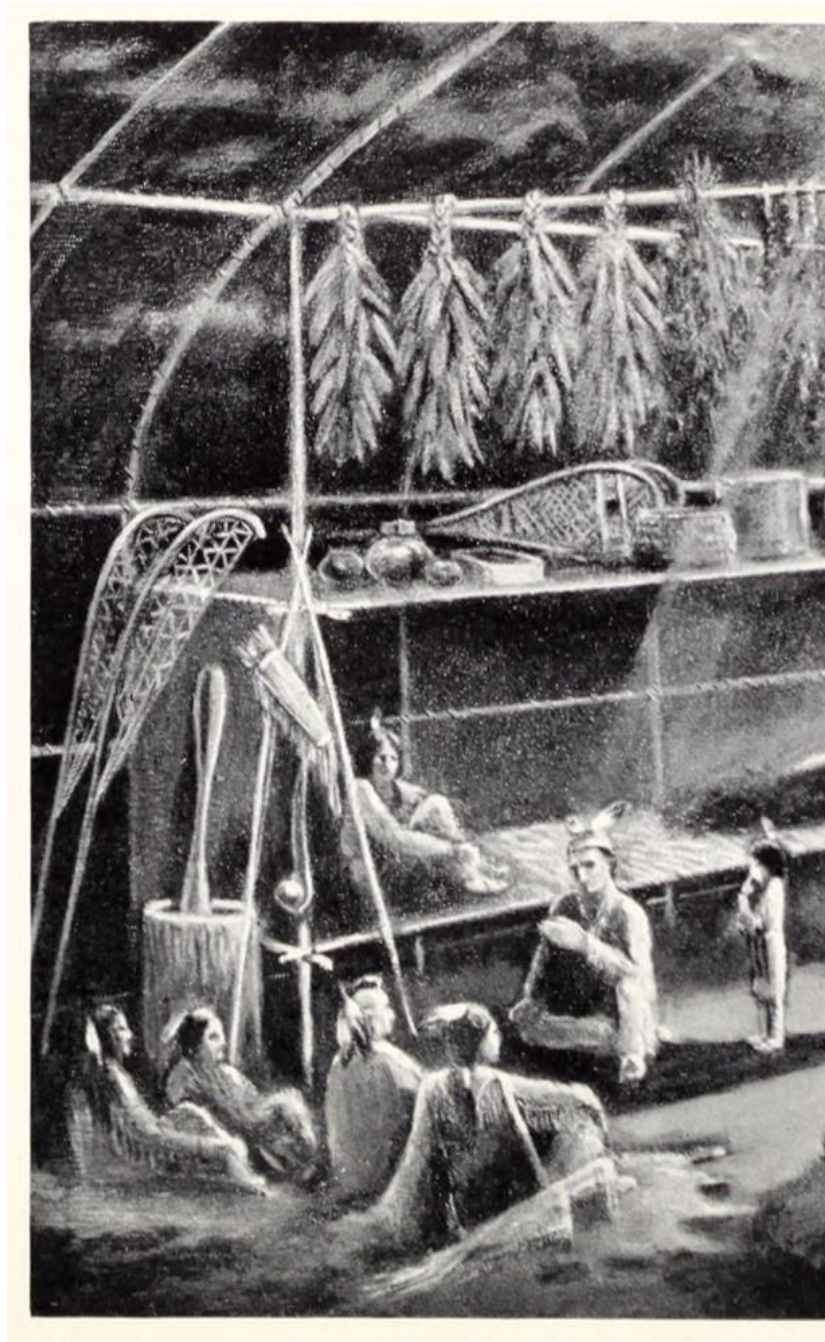
THE ATMOSPHERE IN WHICH LEGENDS WERE TOLD.  
FROM A PAINTING SHOWING THE INTERIOR OF A BARK LONG-HOUSE, BY RICHARD J. TUCKER.

Richard J. Tucker , 1876 – 1956, Original publication: [Seneca Myths And Folk Tales](https://archive.org/details/senecamythsfolkt00park):  
<https://archive.org/details/senecamythsfolkt00park>



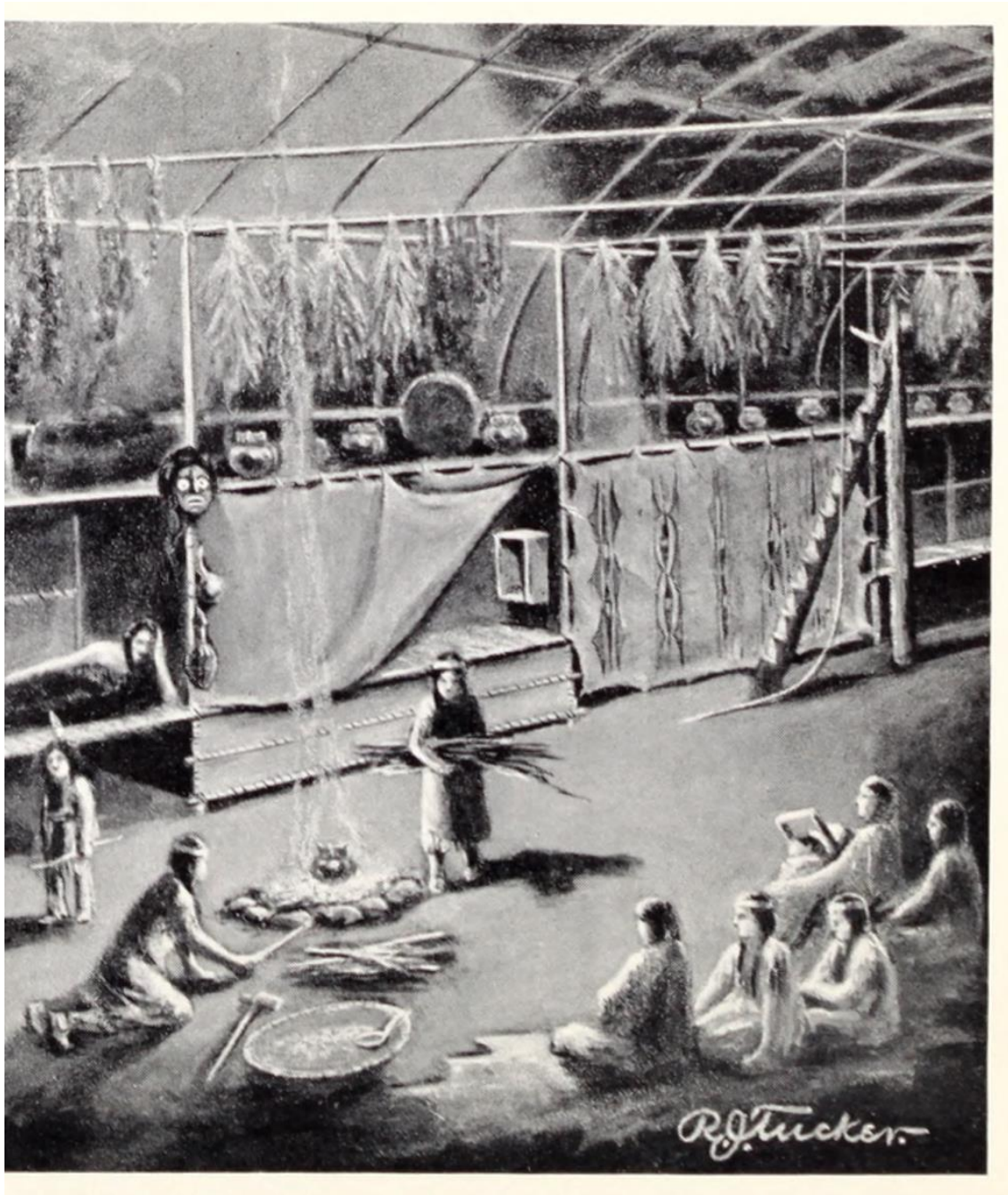
## Detail 1: The Atmosphere In Which Legends Were Told

By Richard J. Tucker  
Public domain via Wikipedia





**Detail 2: The Atmosphere In Which Legends Were Told**  
By Richard J. Tucker  
Public domain via Wikipedia



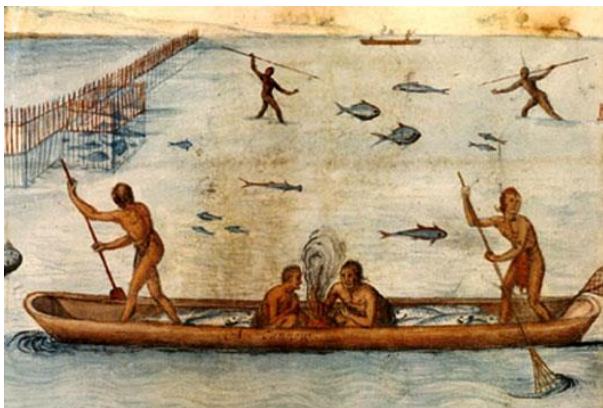


At birth the child was given the English name of Barnaby after a Chowan/Bertie County neighbor. As a teenager in the 1740's he would have spoken the English language, had learned to read and write, was aware of some European fabrics and fashion, and may have moved into a house built of logs. His mother may have eventually cooked his meals on a cookstove in a kitchen where he was sitting at a table with a knife and fork. At the Christian school he had been forced to attend he may have been taught to say grace in English over his mother's meals. After mindless and heartless coercion, some Nottoway practiced the Anglican religion. Ironically, Barnaby's folks already believed in and lived by the religious rule of loving and caring for others as had been taught by Jesus Christ long ago in a faraway land.

As their Longhouses and traditions disappeared, Nottoway refugees, along with other tribes, began searching for new stomping grounds further and further south in the Carolinas. Barnaby's grandfather, George 2<sup>nd</sup>, was among the earliest stompers.

**NC Deeds [DB1, P20]** *George Skipper received a patent for 200 acres on the north side of the Neuse River joining the Mouth of a Branch, the fork of a branch, and the river on 21 Mar 1742, proved in Johnston County between 1 November 1746 and April 1750 for sale.*

***From Johnston County, the old man and the Skippers with him could canoe down the Neuse River to trade their Native goods***



The Skipper migration began when the boy was fifteen, when he had to say goodbye to a grandpa. The old man moved from the VA-NC border with some family members and others of the tribe, and he headed south into central North Carolina where the borders of counties in that part of the country were also undergoing



numerous changes. Barnaby's grandpa, George Skipper 2<sup>nd</sup>, made his first stop in Johnston County—or the general area of Johnston--in the middle of North Carolina.



*Johnston County, North Carolina Map*



*Along much of its length, the Neuse River is characterized by loose, sandy banks, muddy water year-round, and a dense tree canopy overhead. **Wikipedia***

It was the early part of the 1740's when Barnaby's grandfather moved from the Virginia/North Carolina border lands and took up a patent for two hundred acres in Johnston County. He had traveled all the way to the banks of the Neuse River to start up another Nottoway neighborhood. From Johnston County, the old man and the Skippers with him could canoe down the Neuse River to trade their native fabrics and goods with the white colonists and coastal Indians in the Brunswick, Onslow, and Horry communities near the Atlantic seacoast. In addition, he stomped all the way to Anson, on the North/South Carolina border where he picked up some acreage there.





**NC Deeds [DB1, P20]** *George Skipper received a patent for 200 acres on the north side of the Neuse River joining the Mouth of a Branch, the fork of a branch, and the river on 21 Mar 1742, proved in Johnston County between 1 November 1746 and April 1750 for sale.*

Since the Skipper name appears in later coastal area documents, some of the Skipper Indians may have stayed alongside the white people and lived by the sea with them, but in 1749 George Skipper 2<sup>nd</sup> was back upriver buying another tract of land in Anson County, North Carolina. In that same year his son was still living in Southampton, Virginia, where, as a chieftain, George 3<sup>rd</sup> was signing dated deeds to Nottoway land. By 1749 Barnaby and his brothers were young adults, the sons of a father who was signing the latest deeds to the woodlands where they had grown up.

In the 1760's when only the signatures and symbols of Nottoway Chieftains George Skipper 3<sup>rd</sup> and William Peach were put to three final deeds to their territory; the signings took place in Southampton County, Colonial Virginia, where a border was shared with Northampton and Bertie and Chowan in the Carolina District. This is the exact area of Barnaby's 1727 birth, along what is now the Interstate-95 corridor. When leaving the Southampton community, Chieftain George Skipper and his family had to forsake their Nottoway town in Southampton. Today it is called, Skippers.

*Descendants of George Skipper, 2015, at the Skippers Interstate Exit*



## **LEAVING BARNABY'S BOYHOOD HOME**

*Along a comparatively quiet stretch of VA Interstate-95 there stands a typical green road sign that says, "Skippers." It is a huge sign placed just north of the Carolina-Virginia border, announcing that I-95 is headed for a tiny spot in the world where once lived a Native American family named Skipper.*

*The Skippers were members of a tribe that was called the Cheroenhaka until British ships crossed the Atlantic Ocean and founded their community of Jamestown in 1607. After arriving, the white immigrants Anglicized the whole countryside, and as they moved out far and wide, they changed the Cheroenhaka tribal name to Nottoway. They also gave members of the tribe English names.*

*One Cheroenhaka became known as George Skipper. By 1749 a third or fourth generation George Skipper was a Nottoway chief whose people farmed, hunted and fished the landscape which is now in the grip of I-95 and similar but smaller strips of cement, tar, and asphalt. Peanut farmers are the current stewards of area acreage, and Exit 4 at Skippers is now a favorite stop for truck*

drivers and other travelers along I-95. But, Barnaby's family of merchants, traders and artisans were the first to set up shop here.

As white men took over the farms, shops, and towns of the Cheroenhaka they wrote up real estate deals in their favor and brought in the local chieftains to sign their deeds. In what was then Southampton, Virginia, from 1749 to 1762 their stack of deeds proclaimed that Barnaby's father was a Nottoway Indian Chief:

10 September 1760, Southampton, Virginia

This Indenture Tripartite made the tenth Day of Sept in the first year of the Reign of our Sovereign Lord George the Third, now King of Great Britain and in the year of our Lord Christ One Thousand Seven Hundred and sixty, **Between George Skipper and William Pearch-- Chief Men of the Nottoway Indian Nation of the first part; Joseph Gray, Wm Taylor and Howell Edmunds of the County of Southampton Gentlemen of the Second Part...**

Skippers, Virginia, in what was once Southampton, is where the Skipper branch of the Cheroenhaka tribe lived off the land—farming, hunting and fishing, and trading until 1762. That year Chief George Skipper signed the last of the colonists' deeds and moved his family south to Anson County on what would become the state line of North and South Carolina.

The last of the transactions occurred on November 12, 1762, and afterwards George Skipper no longer appeared on the list of Chief Men. After 1763 Chief George Skipper could be found in Anson County with at least one of his sons—the son he named Barnaby. *Helen Vaughan Michael*

Virginia Welcome Center  
Interstate 95-N Mile Marker 0,  
Skippers, VA 23879  
**2023**





## THE LAST NOTTOWAY SKIPPER CHIEF IN SOUTHAMPTON

In April of 1761, Southampton County, Virginia, after three parcels of *Nottoway* Circle and Square Tracts were sold to the interlopers, and George Skipper signed the deeds, he left Virginia. The father of Barnaby, Chief George Skipper, moved his family from the Virginia-North Carolina border to another border between the North and South Carolina colonies. They left the Southampton region that had been Barnaby's childhood home, where he and his father had gone to school, and where they, along with his grandfather and great-grandfather, had long been farmers, hunters, and traders.

At a Court held for the County of Southampton, Virginia, the 8th Day of March 1749, the pen, or quill, of Court Clerk Richard Kello launched the first of a volume of documents that would grant the white colonists the rights to the Nottoway's 1715 Circle and Square tracts of land, signed by Barnaby's father. This sad 1749 apocalypse to the regulated genocide of a noble people had its genesis August 7th, 1735 during a Session of the General Assembly held at Williamsburg. Alcoholism, disease, and pressure from Virginia's invading white hoards had all but butchered Cheroenhaka tribal life. Prodded by Trustees who lined up like vultures over a dying victim, members of the Virginia Legislature seized the opportunity to walk off with the besieged acreage of the natives and passed an act to allow the tribe to sell land in Southampton County, "To support themselves," wrote the lawyers. To help the Trustees keep their fists tightly, and legally, closed around the deeds, once the Chiefs had signed them, Indian Interpreters, Henry Briggs and Thomas Wynn, were dismissed by the same Act. While some future chieftains, like George Skipper, could read and write, the ones in the 1735 group were too old to have been affected by the forced schooling Chief Skipper had endured. So, on the same day the interpreters were discharged, the transfer of massive tracts of land began. For the next quarter of a century, the Trustees, their families, their friends, and their neighbors kept grabbing and snatching until both Circle and Square Tracts of Land were held almost exclusively in their white hands.

King Edmonds, William Hines, Sam Cockerowse, James Frank, Tom Cockerowse, Wainoak, Robbin, Jr., Will Cherrino, Peter, Ned, and Scholar were some of the first Chief Men of the so-called Nottoway Nation to sign the 1735 document. They sold twenty-three parcels of land—almost seven thousand acres--from the Circular Tract and earned £396, 6 shillings.

George Skipper and Watt Bailey were not among them, but the two of them were there fourteen years later when the sale of the Circular Tract continued:

*January 1st, 1749. Transcription of Excerpt, page 48.*

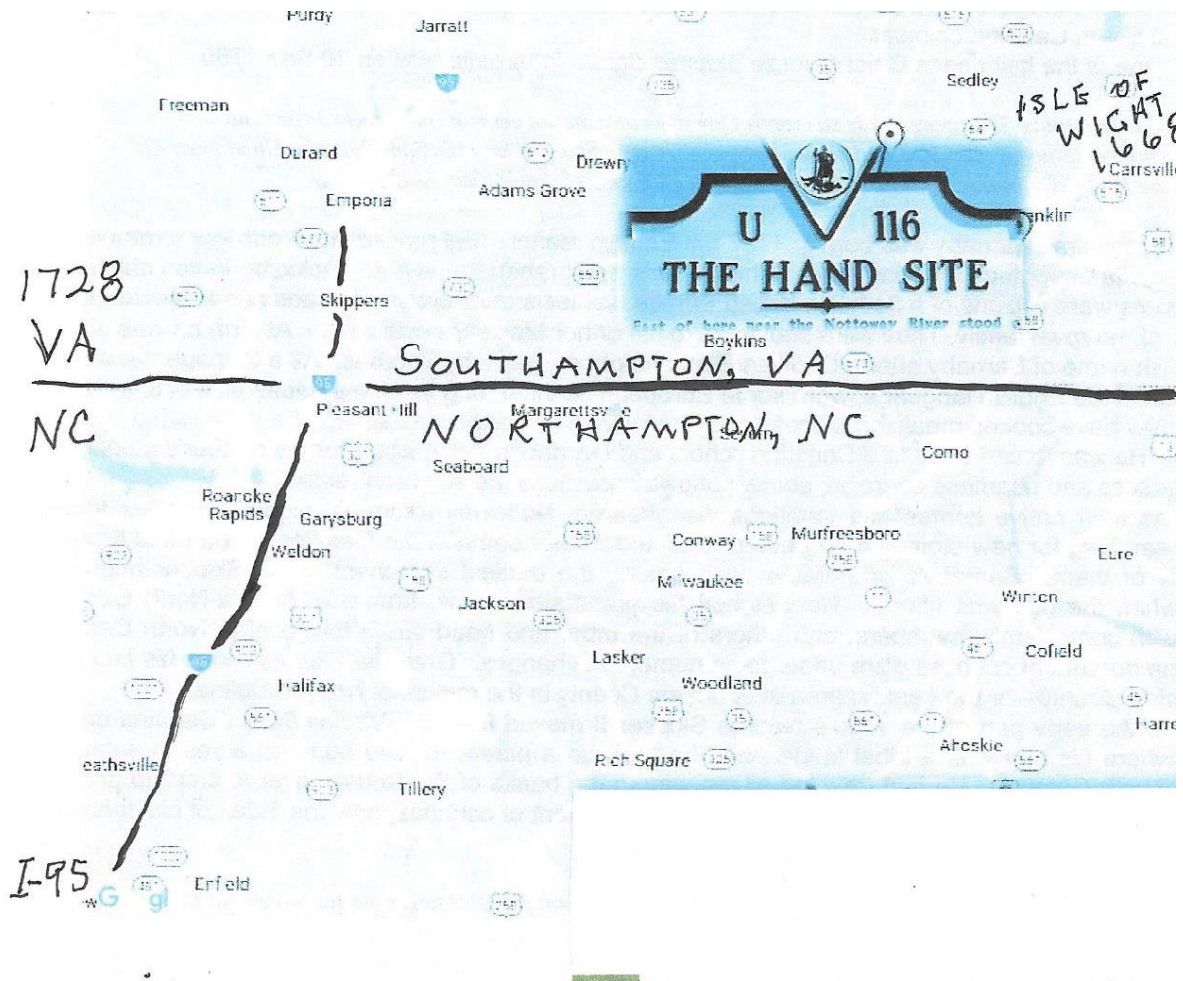
*This Indenture Tripartite, made the first Day of January in the Twenty third Year of the Reign of our Sovereign Lord George the Second by the Grace of God of Great Britain, France and Ireland King Defender of the faith \_\_and in the Year of our Lord God one Thousand seven hundred & forty-nine and Between Sam, Watt Bailey, Jack Will, John Turner, & George Skipper, Chief Men of the Nottoway Indian Nation of the first part, . . . and Trustees of the County of Southampton of the third part; that the Chief Men of the Nottoway Indians are empowered to make Sale of all or any Part of a certain circular Tract of Land*

George Skipper 3<sup>rd</sup>, as one of the chief men, is listed in tribal documents as he took part in the sale of reservation land from 1749 until 1762. As their reservation disappeared, "Nottoway" refugees began searching for new homes along the North Carolina-South Carolina border, among them, Barnaby and his father. After Barnaby was all grown up George Skipper 3<sup>rd</sup> signed his last document and moved his family from Virginia. He left his name on a community there that still stands along the Interstate 95 corridor of the United States.

*Thanks to the Skipper families who sent me pics of the Skipper, Virginia I-95 road signs.*

*Helen Vaughan Michael*





**Skippers, Virginia, I-95 Map**



## FROM WHENCE HE CAME, AND WHY

After contact with the white man, the “Virginian ancestors” of Barnaby Skipper were gobbled up into the colonial economy during the mid 1600’s, and there was no chance of looking back. His Indian forefathers and their peers integrated produce from Cheroenhaka farms and brought in furs to the shops and factories of coastal colonial merchants and shippers, and they introduced handmade goods of Cheroenhaka artisans to the white colonists. Lt. Governor Spotswood, c.1676-1740, told the Board of Trade in London that the *Nottoway* were, “Trafficking with the inhabitants their Skins and Furrs for Cloathing, powder, Shott and other European manufactures.” In addition, financial ledgers on the so-called *Nottoway* and other Indian traders with whom there were business deals were kept by surveyors and scouts such as William Byrd.



### *Longhunter and Gun, PICTURED, RIGHT*

Later on down the road, 18<sup>th</sup> century Natives like Barnaby had to compete with Virginians known as Long Hunters such as Henry, Richard, and Charles Skaggs. Not to mention, Daniel Boone. The Long Hunters traveled long distances into country previously unexplored by white men and stayed for months at a time, trapping animals for pelts which could be sold or traded at home markets.

The so-called *Nottoway* worked on “company store” credit at these home markets. Giant, wealthy fur trading companies in America’s future got their start off of deerskins the Indians brought in--along with the pelts of beaver, mink, otter, and muskrat that they trapped and traded for credit. Fur from Virginia critters provided felt for millions of hats worn by European soldiers at war and for opulent robes and cloaks in which European royalty wrapped themselves. Deerskins were turned into leather for breeches, shoes, gloves, book covers, and saddles, etc.



***Calico, linen and wool replaced buckskin of the Natives. Travel and trade was by canoe and by footpaths that led from market to market. Horses were on the way.***

The Cheroenhaka were already renamed *Nottoway* when they traded for guns that replaced bows; traded for calico, linen and wool that replaced buckskin; traded for iron tools that replaced stone; and traded for kettles that replaced native ceramics. This may have worked out for Mary Bailey Skipper's kitchen and garden, but far from advancing tribal culture, participation in the white man's capitalistic system wiped out the *Nottoway's* successful subsistence-based economy. Running into the competitive colonial economy rendered the tribe unable to keep up their traditional cooperative trading and communal production methods. In addition, diminished resources from increased competition from the Long Hunters forced *Nottoway* citizenry to open new markets to provide for their towns' needs. As fate would have it, one place new markets opened up was in the Isle of Wight neighborhood of George Skipper 1<sup>st</sup>:

*The establishment of Isle of Wight markets allowed the Nottoway to sell Indian-made wooden bowls and utensils, which assisted the Iroquoian towns with acquiring additional avenues for income (Henning II:410, 480; Binford 1967:167). Finely woven mats made of cattails or tule reed were also sold to planters, as were "Baskets of*

*their own making” “of a very fine sort of Bullrushes, and sometimes of Silk-grass, which they work with the figures of Beasts, Birds, Fishes” or dyed in “several sorts of Figures, in imitation of Gorges, Crosses, Stars, or any other odd kind of Figure that their imagination suggests” (Byrd 1967:122; Brickell 1737:338, 349). A modified Euro-Indian ceramic tradition also emerged during this period. Nottoway women produced earthenware plates, shallow bowls, and mugs in European styles for sale to Southside farmsteads (Binford 1964:303; 1990; Egloff and Potter 1982:114).*

*Land sales coincided with the Nottoway and associated groups’ participation in the fur trade and the expanding colonial frontier. Loss of territorial hunting grounds through European settlement, marked with an increase in demand for manufactured goods, resulted in a “viscous cycle” of dependency and debt with James River traders (Binford 1967:163-168; Rountree 1987:198; Woodard 2013:45-48). Equally, competition for land use and trade resources created factionalism among Iroquoians:*

*“...the Tuskaruroe Indians (being encouraged thereto) do often come in the upper partes of the Countrey, about Appamattox, amongst the English, who furnish them with Gunns and Powder & shott, which enables them to hunt upon and burn up all the their [Nottoway] grounds, whereby their game is destroyed and their hunting spoyled. That the English trust the Tuskaruroes in trade with Rum & other goods which they bring out amongst the Nottowayes, and sometimes set into Play [gambling], and lose all or great parte of those goods, and [the Tuskaruroe] not being able to make satisfaction to the English, they tell them the Nottways take their goods from them, which occasions Differences and dissatisfaccons between the English and the Nottoways” (Palmer 1875:65)*

*The sale of uninhabited lands allowed for the settling of trade deficits and reopening of exchange with local merchants and traders who kept those debts. The Nottoway complained that they were often engaged by “ill disposed and dishonest people” who plied them with alcohol and took “great advantages of them, by first getting them in debt, and then taking their skins, money, cloaths, and ammunition; by*



*which means they defeat the just trader from getting paid, for furnishing them with the necessaries of life” (Hennings V:273). At other times the Nottoway feigned that they were decrepit and unable to maintain themselves without the land sales,*

*“...reduced by warrs sickness and other casualties, to a small number and among those that remain many are old and unable to labour or hunt...whereas they have petitioned this general assembly to be enabled to sell the first mentioned tract in small parcels, for the payment of their debts, and the better support and maintenance of them and their posterity” (Hennings IV:459).*

**FROM: Continuity Within Change: Virginia Indians National Register Project, Under Represented Communities Grant Program –Historic Preservation Fund P15AP00020, “The Millie Woodson-Turner Nottoway Reservation Allotment and Farmstead, 2017,” Buck Woodard, Ph.D. and Danielle Moretti-Langholtz, Ph.D. College of William & Mary Department of Anthropology, Williamsburg, Virginia**

. . .Let the sales begin.



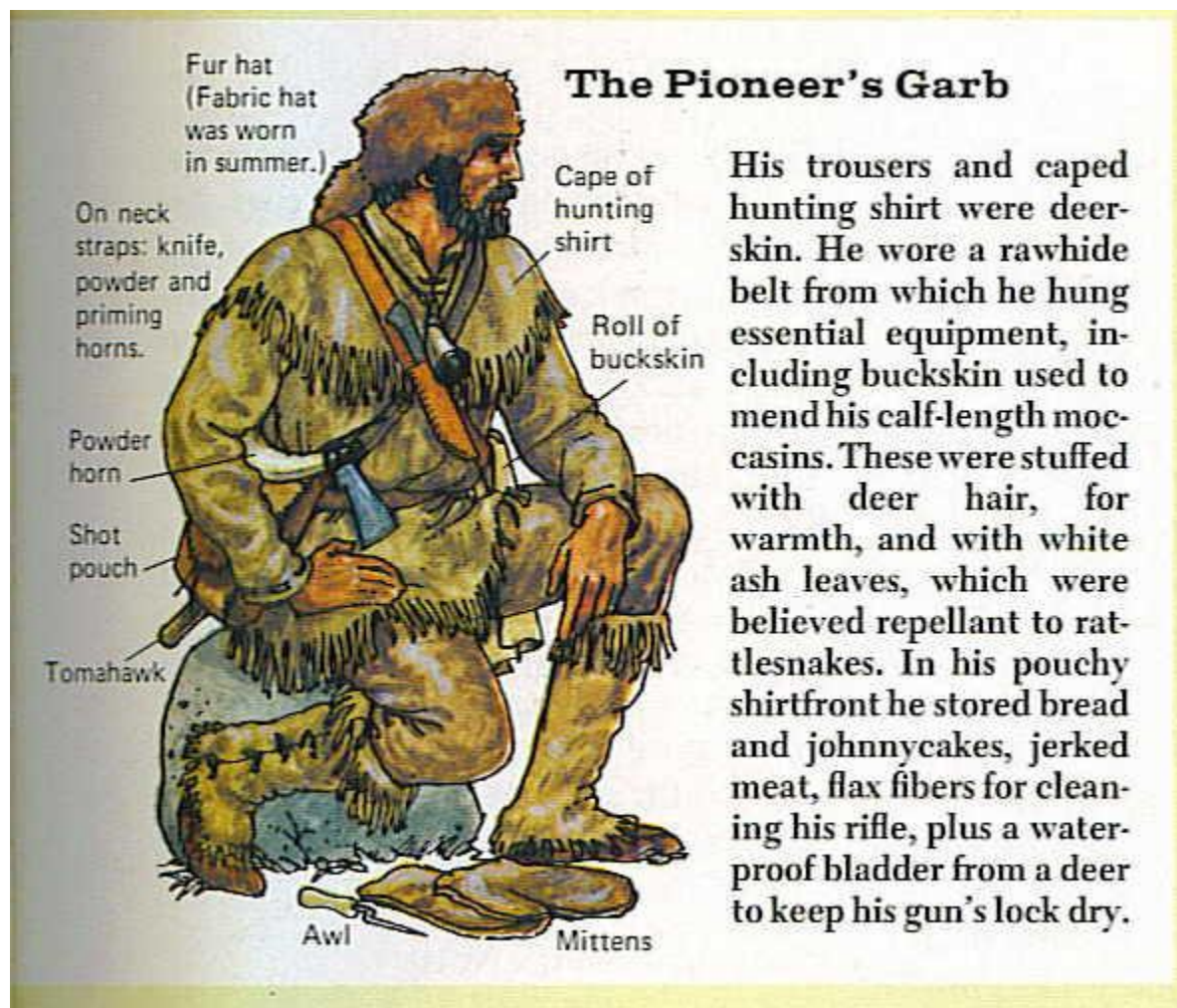
## Bambi and the Animal Skin Trade



*National Geographic “Bambi” Photo, via Wikipedia*

*Land sales coincided with the Nottoway and associated groups’ participation in the fur trade and the expanding colonial frontier.*

*The so-called Nottoway worked on “company store” credit at these home markets. Giant fur trading companies in America’s future got their start off of deerskins the Indians brought in.*



## AFTER SOUTHAMPTON, 1749-1765

The Colonists were able to force the hand of Barnaby's father as he served as a *Nottoway* chieftain until they owned practically all of Virginia, and the landless migrant Skippers headed south where they established their own domain in the Carolinas. The sale of *Nottoway* lands provided the Skippers the means to escape their debts and supplied them with the resources to buy livestock and set up their households in a new land—the Old Cheraws. Barnaby Skipper first appeared in Anson County, North Carolina in 1763, all grown up and with a growing family. According to a North Carolina Taxpayers List, he arrived there with his father, and perhaps brothers named George (George 4<sup>th</sup>) and Benjamin, and he bought up some horses and a pasture where they could graze.

After Chief George Skipper's last *Nottoway* land deals were signed in 1760-62 Virginia, he followed his own father's footsteps south, with some of his family. He may have died soon after because his name disappears from records, and the Chief is replaced in his biography by two of his sons, Barnaby and George. A Benjamin in the area is probably another son. Assuming that Barnaby had grown into adulthood in the home of his father and mother—as much as the British would allow—he left Southampton with his father and arrived in Anson with him. There is no record of Mary Bailey Skipper. Finally, only the name of Barnaby is left in this distant colonial outpost, once known as the land of the Cheraws.

From Barnaby's adolescence until he is in his mid thirties, his father is in Southampton, Virginia signing dated papers. Since Barnaby shows up in Anson, North Carolina in the 1760's with his retired chieftain father, it can be assumed that he too came down from their tribal town in Southampton that is known today as Skippers.

. . . The headmen listed on *Nottoway* documents that include the names of Watt Bailey and George Skipper go on from 1749 to 1761 in Southampton. His grandfather Watt Bailey fades away early on, but George Skipper 3<sup>rd</sup>, Barnaby's father, being a younger man, holds out in Southampton, Virginia until 1761-'62. The abstracts of the dated, signed Southampton deeds are registered in Northampton, North Carolina, but all deeds are signed and dated in Southampton, Virginia, the home of the Skipper family.



***Index of Transcribed Dated Southampton Deeds Signed by George Skipper***

*Abstract of Deeds; Northampton County, North Carolina; Public Registry; Deed Book One and Deed Book Two; 1741 to 1759, abstracted by Margaret M. Hofmann, Salt Lake City Family History Library.*

*Transcribed for this narrative by Helen Vaughan Michael. Additional abstracts from 1760 to 1762 exist but are illegible.*

*pg 48 of the Nottoway Indians deed of 1749—Wm Vaughan witnessed; Interpreters discharged*

*pg 49 of the Nottoway Indians deed*

*pg 50 of the Nottoway Indians deed*

*pg 51 of the Nottoway Indians deed*

*pg 52 of the Nottoway Indians deed*

*pg 54 of the Nottoway Indians deed*

*pg 55 of the Nottoway Indians deed*

*pg 56-63 of the Nottoway Indians deed*

*pg 124 of the Nottoway Indians to Howell Edmunds, Jr deed of 1757*

*pg 125 of the Nottoway Indians to Howell Edmunds, Jr deed of 1757*

*pg 126 of the Nottoway Indians to Howell Edmunds, Jr deed of 1757*

*pg 127 of the Nottoway Indians to Howell Edmunds, Jr deed of 1757*

*pg 129 of the Nottoway Indians to Joseph Warren deed of 1757*

*pg 130 of the Nottoway Indians to Joseph Warren deed of 1757*

*pg 131 of the Nottoway Indians to Joseph Warren deed of 1757*

*pg 132 of the Nottoway Indians to William Pope, Sr deed of 1757*

*pg 133 of the Nottoway Indians to William Pope, Sr deed of 1757 and of the Nottoway Indians to William Pope, Jr*

*pg 135 of the Nottoway Indians to Isaac Johnson deed of 1757*

*pg 136 of the Nottoway Indians to Isaac Johnson deed of 1757 and of the Nottoway Indians to Charles Simmons deed of 1757*

*pg 137 of the Nottoway Indians to Charles Simmons deed of 1757*

*pg 138 of the Nottoway Indians to Charles Simmons deed of 1757 and of the Nottoway Indians to Miles Cary deed of 1757*

*pg 139 of the Nottoway Indians to Miles Cary deed of 1757*

*pg 140 of the Nottoway Indians to Elisha Crocker deed of 1757*

*pg 141 of the Nottoway Indians to Elisha Crocker deed of 1757 and of the Nottoway Indians to Arthur Foster deed of 1757*

*pg 142 of the Nottoway Indians to Arthur Foster deed of 1757*

*pg 143 of the Nottoway Indians to Arthur Foster deed of 1757*

*pg 104 of the Nottoway Indians to Miles Cory, the younger deed of 1761-62*

*pg 105 of the Nottoway Indians to Miles Cory, the younger deed of 1761-62*

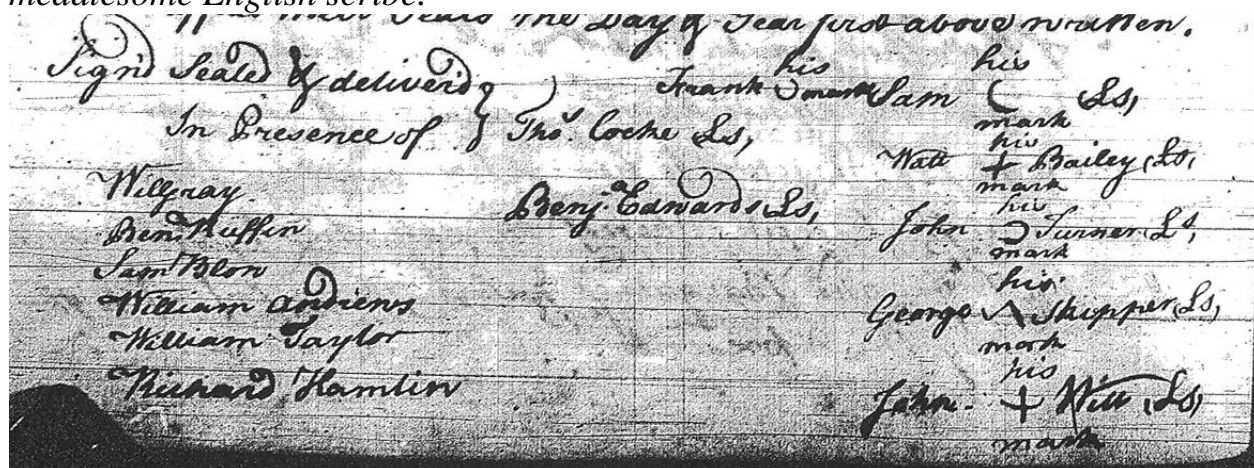
*pg 108 of the Nottoway Indians to Miles Cory, the younger deed of 1761-62*

*pg 143 of the Nottoway Indians to Arthur Foster deed of 1757 and of the Nottoway Indians to William Turner, Jr deed of 1757*

pg 144 of the Nottoway Indians to William Turner, Jr deed of 1757  
 pg 228 of the Nottoway Indians to Henry Taylor deed of 1761-62  
 pg 229 of the Nottoway Indians to Henry Taylor deed of 1761-62  
 pg 230 of the Nottoway Indians to Henry Taylor deed of 1761-62  
 pg 84 of the Nottoway Indians to James More deed of 1761-62  
 pg 85 of the Nottoway Indians to James More deed of 1761-62  
 pg 86 of the Nottoway Indians to Howell Edmunds deed of 1761-62  
 pg 87 of the Nottoway Indians to Howell Edmunds deed of 1761-62  
 pg 228 of the Nottoway Indians deed of 1761-62 (no transcription)  
 pg 229 of the Nottoway Indians deed of 1761-62 (no transcription)  
 pg 230 of the Nottoway Indians deed of 1761-63 (no transcription)

***Detail of George Skipper Signature and his Nottoway Symbol  
 1749, Southampton, VA.***

*Includes Watt Bailey and four other Nottoway Chieftains—Frank, Sam, John Turner, and John Will. Symbols may represent title or rank or even the hand of a meddlesome English scribe.*



After Barnaby's elderly father signed the last of the deeds to the Circle tracts of Nottoway lands, he moved his family south and helped Barnaby get settled. One of the last dates on the legible deeds signed by Chief George Skipper in Virginia is 10 Sep 1760:

*This Indenture Tripartite made the tenth Day of Sept ...in the year of our Lord Christ One Thousand Seven Hundred and sixty, Between George Skipper and "William Pearch"--Chief Men of the Nottoway Indian Nation. . . in Southampton.*

*Transcription of excerpt by Helen Vaughan Michael*

The last of the *Nottoway* transactions occurred on November 12, 1762, and afterwards George Skipper no longer appeared on the list of Chief Men. After 1763 the George Skipper 3<sup>rd</sup> of the 1700 generation could be found in Anson County with at least one of his sons—Barnaby.

*"Conveyed from CLARK to SKIPPER 1 Feb 1749:"*

. . .After George Skipper 2<sup>nd</sup> received a patent on the Neuse River in 1742, seven years later he purchased 200 acres on the Pee Dee River in Anson County, North Carolina from John Clark. John Clark was a powerful landowner at the time. George Skipper 2<sup>nd</sup> looks like Barnaby's grandfather who had left Southampton a few years earlier. In '49 his age could be calculated at around eighty years. His son, Chief George--George Skipper 3<sup>rd</sup>--was in Southampton, beginning to sign *Nottoway* deeds in '49. In 1763, in his sixties and finished with the deeds, the Chief turned up on a Tax List in Anson. Two years later he was selling fifty acres to Barnaby Skipper out of the Pee Dee River acreage which his father had bought from Mr. Clark. Evidently, George 3<sup>rd</sup> inherited his father's plantation. His father was too old to be alive by then, much less to be farming or in the real estate business. With his inheritance Chief George was suddenly a planter, just like the man from whom he had once rescued Barnaby's mother, Mary Bailey. [*William Saunders, Colonial Records of North Carolina, VI*].

It was not long before Barnaby, himself, owned the rest of the two hundred acres--plus, hundreds more--and was said to have a plantation of his own.

*1765, 13 Feb, Anson, North Carolina. GEORGE SKIPPER of Anson, planter, to BARNABA SKIPPER, for £20 proc. money...50 Acres adj. MR. GRIFFUTHS, granted to JOHN CLARK, 200 Acres on N side Pee Dee, near mouth of Little Creek, conveyed from CLARK to SKIPPER 1 Feb 1749. [Anson Co NC Deed Abstracts 1747-1768, p. 53]*

The next day for another £20 "Barnabay" Skipper bought two strawberry roan colts and three sorrel colts and three sorrel mares with colts from George Skipper—a total of eleven horses.

*1765 14 Feb. Anson Co, North Carolina, p. 188. GEORGE SKIPPER to BARNABA SKIPPER, for £20...2 strawberry Rone Horses, 3 sorrel Do., 3 mares & colts...GEO. SKIPPER (SEAL), Wit: John Crawford, Saml. Snead. [Anson Co NC Deed Abstracts 1747-1768, p. 53]*



**Young Strawberry Roan Horse****White-faced Sorrel Horse**

More than 150 years after Jamestown, like the true Indian that he was, Barnaby perhaps wanted this small herd of horses to measure his wealth. For sure, he had family members who needed a ride.

---

*A horse's hoof uncovered during excavations of the original settlement at Jamestown indicates that the English brought horses with them. By 1611 horses, cows, goats, and pigs were part of the colony, much to the astonishment of the Powhatan Indians, who were not accustomed to such domesticated creatures.*

***Credit: Preservation Virginia  
 FEATURED IN  
 Domesticated Animals by Early Virginia  
 Indians,  
 Uses of Bridges by Early Virginia Indians***

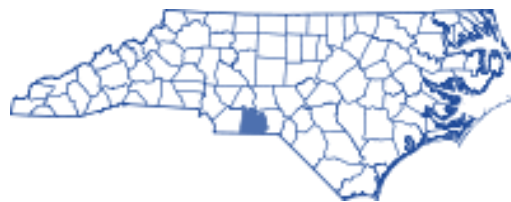


## THE BARNABY SKIPPER PLANTATION HIS DOMAIN ON THE CAROLINA BORDER 1763-1808

One way or another the second George Skipper had helped his grandson Barnaby begin to establish himself on hundreds of acres of land that lay in Anson, with Richmond waiting to the east and Marlboro to the south. Thereafter, the adult life of Barnaby fills the pages of civil, land, and census records in these three border communities from 1763 through 1800 and, counting his children, beyond. Skipper family members may still be found in Richmond, Anson, and Marlboro today.



SKIPPER, Barnaba	Anso	1763
Benjamin	Anso	1763
Clemonds	Brun	1772
Fred	Blad	1763
George Sr.	Anso	1763
George 160 acres	Chow	1721



**MAP: Anson, North Carolina**

*Barnaby Skipper, 1763 Anson County, North Carolina Taxpayers List, 1679-1790, Vol. 2*

### *Mathematical Analysis of Family Ties*

\*“George Skipper, 160 acres, 1721 Chow” fits the George Skipper 1<sup>st</sup> used in this text. Chowan is his 1720’s Potecasi Woods property.

\*“George Sr.” matches George Skipper 2<sup>nd</sup>. The children of Watt Bailey and George Skipper 2<sup>nd</sup> would marry around the year 1720 and become the parents of Barnaby. (NOTE: Chowan/Bertie acreage divided between: George 2<sup>nd</sup> and James Skipper and Jean Skipper Herring--siblings in the 1720’s.)

\*Barnaba Skipper is Barnaby from the North Carolina/Virginia border area (Chowan/Berti) who buys horses and pasture in Anson, 1763 from his 63-year-old father or, his 98-year-old grandfather.

\*Benjamin Skipper, Anson 1763, is probably Barnaby’s brother.

Mathematically, the horse trader the thirty-eight-year-old Barnaby was dealing with that February day in Anson could have been his aged grandfather, “George Skipper, planter” aka, George Skipper 2<sup>nd</sup> in this narrative. Although his father had finished his term as a Nottoway Chief in Southampton, Virginia in 1762, realistically he had not yet had time to grow a plantation of crops, while George Skipper 2<sup>nd</sup> had been in Anson since 1749. Barnaby, in buying land and horses from this plantation, which had probably become his father’s inheritance, was making preparations for a new home for his growing family which he had started in the mid 1750’s and eventually included five sons and three daughters. Documented names of his children according to Anson, Richmond, and Marlboro records are: Elizabeth, Rachel, Patience, John, William, Silas, Needham, and Barnabas. There is no paper trail on the name of his wife, so the name of the mother of these children is not recorded. Later records on Elizabeth indicate she was born in 1755, and she is probably the oldest child.



1765



*Image: Tribal Camp With Grazing Horses. Early 1900s. Glass Lantern Slide By Walter McClintock.*

Beginning with eleven horses he pastured in Anson County, Barnaby Skipper prospered, raised a family, became a political activist, went to war, and made friends and enemies.

## VOLUME 3

- Pp. 181-182: 1 Jan 1765, JAMES LONG of Anson, carpenter, to WILLIAM MASK for £110... part of a grant to JOHN ASHLY 27 Nov 1746, adj. JORDAN ASHLY, 200 A on Little River...JAMES LONG (X) (SEAL), ELIZABETH LONG (X) (SEAL), Wit: DENNIS NOLLEN (2), CHAS. ROBINSON.
- Page 183: 24 Jan 1765, WILLIAM IRBY sold to RANDOLPH CHEEK...10 sows...WILLIAM IRBY (SEAL), Wit: JAMES HUTCHINS, GABRIEL DAVIS (G).
- Pp. 183-184: 22 Jan 1765, SAMUEL SNEAD of Anson, planter, to ISRAEL SNEAD, of same, planter, for £50 proc. money...200 A on Hitchcock Cr., adj. JOHN WILES ...JOSEPH HALLS, granted to SNEAD 22 Jan 1765...SAML SNEAD (SEAL), Wit: THOS. DOWNER, MARSHALL DEGGE, JOSEPH HALL (J).
- Pp. 185-186: 26 May 1762, MATHEW CREED, late of Anson, but now of Craven Co., SC, to PHILLIP DILL of Anson, for £80 proc. money...200 A, part of 400 A... granted to THOMAS THOMPkins...MATHEW CREED (SEAL), Wit: WM LITTLE, THOMAS DIXON, LAURANCE EASTERWOOD.
- Pp. 186-187: 23 Feb 1765, WILLIAM WITTSHEAR of Anson, to EDWARD ELLERBE of Craven Co., SC, for £75...250 A on S side Hitchcock Cr., adj. JOHN CRAWFORD, Waltens branch...WILLIAM WITTSHER (SEAL), MARY WITTSHEER (SEAL), Wit: THOMAS ELLERBE, JOHN ELLERBE, JOHN MULCASTER.
- Page 188: 14 Feb 1765, GEORGE SKIPPER to BARNABA SKIPPER, for £20...2 strawberry Rone Horses, 3 sorrel Do., 3 mares & colts...GEO. SKIPPER (SEAL), Wit: JOHN CRAWFORD, SAML. SNEAD.
- Pp. 189-190: 22 Apr 1765, JOHN GIBSON of Anson, to JOHN RYLE of same, planter, for £40...140 A granted to sd. GIBSON on S side Rocky River, granted 2 Nov 1764...JOHN GIBSON(SEAL), Wit: JOSEPH CULPEPPER, CHARLES HARRINGTON.
- Pp. 190-191: 23 Oct 1764, CHARLES HIGDON of Anson, to ELIZABETH TALLANT, for £4... 25 A, part of 100 A adj. LEONARD HIGDON, on Buffelow Cr., nigh Mount Pleasant...granted to LEONARD HIGDON 24 \_\_\_ 1762...CHARLES HIGDON (SEAL), Wit: JNO. PICKETT, MARSHALL DEGGE.
- Pp. 192-193: 13 Feb 1765, GEORGE SKIPPER of Anson, planter, to BARNABA SKIPPER, for £20 proc. money...50 A adj. MR. GRIFFUTHS, granted to JOHN CLARK, 200 A on N side PD, near mouth of Little Creek, conveyed from CLARK to SKIPPER 1 Feb 1749...GEO. SKIPPER (SEAL), Wit: SAML SNEAD, JOHN CRAWFORD, THOS. MOORMAN Recd. £20 of BARNABA SKIPPER 14 Feb 1765. GEO. SKIPPER (SEAL).
- Pp. 193-194: 19 Jan 1765, JOHN VANHOSE, SEN. of Anson, to JOHN HAGLER, of same, for £20 proc. money...150 A on SW side Pee Dee, adj. JOSHUA WEAVER, JOHN HALL...granted to JOHN DAVIS 25 May 1757 & conveyed to VANHOSE 14 Apr 1760....JOHN VANHOSER (SEAL), Wit: EDMUND LILLY, SARAH LILLY, JOHAN JACOB [could be VANHOSER, German signature].
- Pp. 195-196: 20 Oct 1764, TILMON HELMS of Anson, to DENNIS NOLLEN of same, for £15 proc. money. .150 A granted to HELMS, 27 Nov 1762 on E side Little River South side Buffellow, adj. GEO. HELMS, CHAS. ROBINSON...TILMON HELMS (T) (SEAL), Wit: DANIEL McDANIELD (D), CHARLES ROBINSON.

No. 4006

County Anson

Name Skipper Barnaby

Acres 300

Grant No. 955

Issued July 25 1774

Warrant No. \_\_\_\_\_ Entry No. 79

Entered 20 May 1778

Book No. 3 Page No. 351

Location West of Pee Dee on the  
W. side of Mark's Creek

Remarks:

No. 3070

County Anson

Name Skipper Barnaby

Acres 300

Grant No. 955

Issued July 25 1774

Warrant No. \_\_\_\_\_ Entry No. 401

Entered 24 May 1773

Book No. 20 Page No. 117

Location On Frank's Creek  
beg. at a line

Remarks:

Skipper Barnaby Anson, NC land Grant,  
1773-74

Skipper Barnaby\_1778 Anson, NC land grant

West of the Pee Dee on the \_ side of Mark's Creek 1778, 300 A./On Mark's Creek, beginning at a line. 1773, 300A

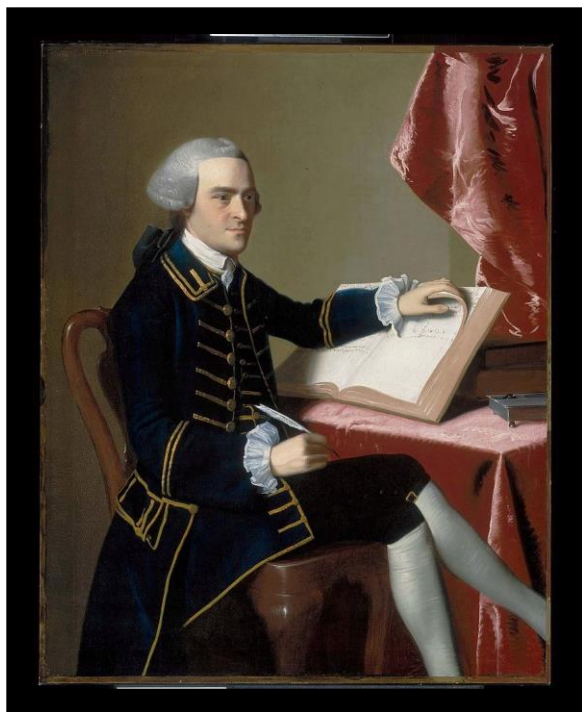
Barnaby continued to add to his holdings in Anson County into the Revolutionary War years, up to 1778. With the land granted east of the Pee Dee, he was headed toward the area that eventually was Richmond County. Late in the war when he sold some of his Anson County property to an army buddy, his holdings of hundreds of acres were sufficient to be called, "the Barnaby Skipper Plantation." According to the 1792-1793 Sheriff's Tax Book of Richmond County, North Carolina, he held 1175 acres in that county, alone. Later records of the holdings of his children show that he may have doled out hundreds of acres to them in Marlboro County, South Carolina before he died.



## THE COURAGE OF BARNABY SKIPPER, 1769-1771, PART 1

Across the Northern stage the bold actions of the Sons of Liberty that brought down the wrath of the British Empire on Boston, New York, and Philadelphia and triggered imperial guns in the American Revolution played into the Carolina arena and around the world. The men in the northern colonies who signed treasonous petitions and declarations in opposition to unfair taxation, cruel and unusual punishment, and overbearing social control over their private lives bore names that have come down through the pages of history. Dr. Joseph Warren, Sam Adams, John Adams, John Hancock, Paul Revere, and their fellow Revolutionaries—Benjamin Franklin, Thomas Jefferson, and George Washington—made the war happen all the while knowingly risking life, welfare, homes, fortunes, and reputation for the right to have their say.

They weren't the only ones—or even the first—to risk all for freedom and justice. In North Carolina men were petitioning for human rights and marching into battle years before Lexington and Concord and before Thomas Jefferson wrote the Declaration of Independence which was signed with an original “John Hancock.” In North Carolina, after their Petition of 1769 failed to get the King to show southern colonists some respect, two years later Carolinians fought and died at Alamance—sometimes called, “The First Battle of the American Revolution.”



*Portrait of Hancock by John Singleton Copley, c. 1765 (Public Domain)*

Barnaby Skipper was there. He put his name to the treasonous paper of 1769 and when it failed, he signed up for the fight at Alamance against old King George III. Besides being a landowner with over a thousand taxable acres who needed roads and bridges, he was a subjugated Anglicized *Nottoway* Indian, and he had longstanding personal complaints against the imperialistic British. Especially dear to his heart would have been Clause 16 in the people's failed petition.

Since 1691 the right of his people to marry whomever they wished had been denied by laws against interracial marriage. It was tough luck if a white girl fell in love with an Indian boy, because for nearly eighty years white women were not allowed to marry Indian men. Thus, Clause 16:

*16. That every denomination of People may marry according to their respective Mode, Ceremony, and custom after due publication or Licence.—  
Dated October ye 9th 1769*

Among the hundreds of signatures are those of *Barnaby Skipper* and *George Skipper* of Anson County. Concerning grievance number 16, perhaps Barnaby hoped by the time his sons were old enough to marry, they could marry a white woman, if they wished. Perhaps in his youth he himself had known the heartache of being loved by a young white woman who could not marry him, lest the “sins of the fathers” be visited upon their children:

*In 1691 the Virginia Assembly prohibited interracial marriages and ordered the illegitimate, mixed-race children of white women bound out for 30 years [Hening, Statutes at Large, III:86-87].*

### ***Petition from inhabitants of Anson County, October 09, 1769***

*Mr Speaker and Gent of the Assembly. The Petition of the Inhabitants of Anson County, being part of the Remonstrance of the Province of North Carolina, Humbly Sheweth*

*That the Province in general labour under general grievances, and the Western part thereof under particular ones; which we not only see, but very sensibly feel, being crouch'd beneath our sufferings: and notwithstanding our sacred priviledges, have too long yielded ourselves slaves to remorseless oppression.—Permit us to conceive it to be our inviolable right to make known our grievances, and to petition for redress; ...*

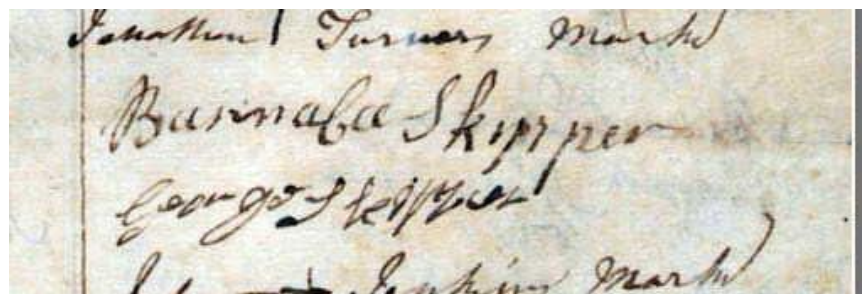
*17. That Doctr Benjamin Franklin or some other known patriot be appointed Agent, to represent the unhappy state of this Province to his Majesty, and to solicit the several Boards in England:—*

*Dated October ye 9th 1769. Signatures.*

**From: Petition from inhabitants of Anson County concerning taxes and fees for public officials. Snor, John; Et Al. October 09, 1769,**

Volume 08, Pages 75-80. [From MS. Records in Office of Secretary of State.]

**SIGNATURES OF BARNABEE SKIPPER AND GEORGE SKIPPER  
ON THE NORTH CAROLINA REGULATORS PETITION OF 1769**



The petitioners are two literate Skippers amongst men who only make their X marks, which indicates an education for both men, brothers who went to school together when the Nottoway/Cheroenhaka were forced to send their boys to Christian schools. Their literacy in the midst of yeomen farmers who were only capable of making their marks matches the history of their youth.

Their father, Chief George Skipper, could write, having also been under the forced schooling mandate in his youth, and his signature appears from 1749 to 1761 on the real estate deals the white colonists cooked up for the so-called *Nottoway*. Middle aged here, Barnaby and George had been “side-by-sides” throughout the Carolina districts of Anson, Richmond, and Marlboro for the past 10-20 years. Their father has probably passed on to happier hunting grounds, since he has not signed any sort of land deal in over five years.

It took courage to sign the treasonous *PETITION FROM INHABITANTS OF ANSON COUNTY CONCERNING TAXES AND FEES FOR PUBLIC OFFICIALS* in 1769, and the Carolinians were years ahead of their fellow revolutionaries in Philadelphia. A literate Barnaby Skipper could have literally had a hand in writing the Anson County declaration to which he inscribed his very own “John Hancock.”

***The Beginning for Warrior Barnaby: The Battle Of Alamance, 1771***

Before the Revolution there were minor incidents of war in the colonies and signs that Barnaby Skipper was ready for a fight. One of these harbingers of colonist dissatisfaction culminated in the Battle of Alamance in Orange County, North Carolina, 1771. The core of the



problem, as in the other colonies, was unfair taxation and official indifference and corruption. Two years earlier George and Barnaby Skipper of Anson County had put their *John Hancocks* on the Regulator Petition protesting British tax regulation, neglect, and oppressive decrees.

The old Nottoway Chief would likely be in his seventies, or even passed on, so these two Anson County Skippers signed up for war, quite possibly in their elder's name. Since, after helping to set up Barnaby with land and horses in 1765, George Skipper 3<sup>rd</sup>, the Nottoway Chief, appeared in no more records, his Indian sons could have looked at the chance for battle as a memorial to a fallen Chief.

The rebellion in Orange County of colonial North Carolina was called The Battle of Alamance, and when the rebels lost, it was the final battle of the War of the Regulators. The fighting took place in Orange County, 1771, when Royal Governor William Tyron took 1,000 militia troops into central North Carolina to quell the brewing rebellion.



***"Alamance, The First Battle of the Revolution, Burlington, N.C."  
From the original drawing by J. Steeple Davis,  
written on a postcard, circa 1905-1915.***

*The Regulators. Prior to the American Revolution, many people in North Carolina were upset by the way the government was handling the colony's affairs. Their complaints were not only about the form of government or the colony's laws but about abuses caused by government officials. Complaints from the colonists included excessive taxes, **dishonest sheriffs**, and illegal fees.*

<https://www.ncpedia.org/anchor/regulators>

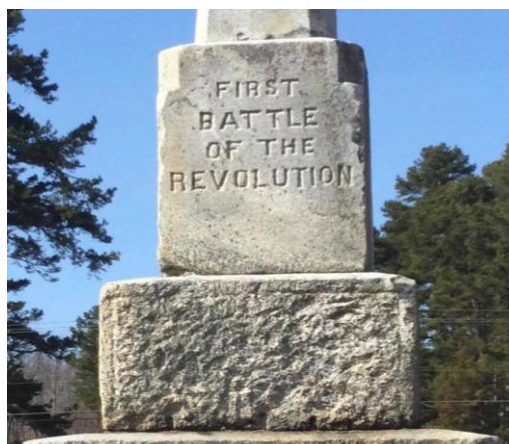
The British put out a huge bounty on the freedom fighters and on the men who had signed petitions pleading for better government. Several of the Regulators were permitted to go in search of them, “on leaving their Children Hostages.” Considering the number of Tories in North Carolina, it’s a wonder any of the protestors escaped a hanging.

### *Alamance Battleground Monument*

*16 May 1771*

*Alamance, North Carolina*

[https://en.wikipedia.org/wiki/Alamance\\_Battleground](https://en.wikipedia.org/wiki/Alamance_Battleground)

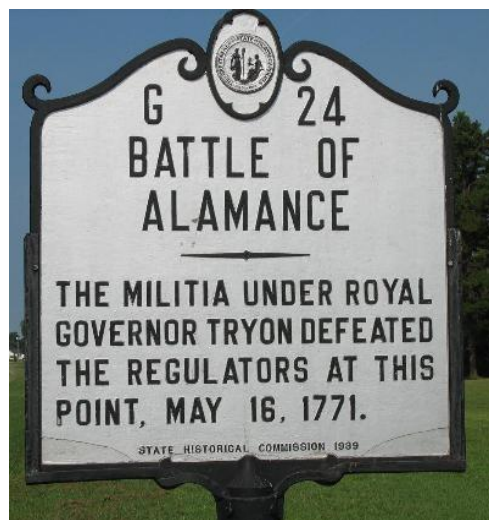


North Carolinians, George and Barnaby Skipper, were protesting the same British abuse and neglect that was about to start a war in New England. Maps of the area show that farms in the area were in dire need of bridges. History of families in the area show that competent surveying of county and state lines was needed. Plus, it had been eighty years since the 1691 Assembly prohibited interracial marriages with the threat of enslavement for the mixed-race children of white women. Skipper Indians, affected personally, surely added Item 16 to the “Petition from inhabitants of Anson County.” Declaring, *“That every denomination of People may marry according to their respective Mode, Ceremony, and custom,”* this may have been a personal grievance just in case one of their sons grew up and had a baby with a white woman, a Skipper grandchild wouldn’t have to be enslaved.



Since the Skippers were among the few North Carolinians who were educated, Barnaby, schooled Indian that he was, could have added grievance #16 in his own handwriting.

***Marker, North Carolina State Historical Commission  
Battle of Alamance in Orange County, North Carolina, 1771***





## **BARNABY SKIPPER, THE IROQUOIS CONFEDERACY, AND THE AMERICAN REVOLUTION, 1779-1782, PART 2**

All along, unannounced in American history, and thus unbeknownst to America, Indian Barnaby Skipper served in the American Revolution, and he was a gallant brave. Americans love the virtuous George Washington, and Nathanael Greene is attrition warfare's ultimate general, thus their history is a well-told tale. But Barnaby was with them all along—un-named and unheralded—and the strength and courage it took for an older Indian warrior with a family to join them in the fight against the world's most powerful military, and win, is a notable fact. In his own way Barnaby also adds something to part of his Haudenosaunee legacy.

Before the states were united, before there were dollars and cents, before there was a star spangled banner, before there was a united army—many colonists saw the common sense in the idea of equality long before they saw the value in unity. Thus, with no united colonies, no leader, no flag, and no army--they made the decision to fight and die for the idea of a free nation, if not for a united one. In no way, but spiritually, were they prepared to be free.

Except for the Natives; for them freedom had always been a natural state, and their governments had practiced democracy for centuries. They also knew the value of unity. Nevertheless, when Barnaby enlisted he got a taste of how hard it had been for his Cheroenhaka forefathers to fight England. England had become an all-powerful imperial giant who believed one man had been appointed by a god to rule, by divine right, over all other men. But this time, the Indian had help.



As early as 1754 American founding fathers came under the political influence of Native Americans. At the same time they kept busy trying to exterminate their tribes, and get them off the land, white colonial leaders understood the wisdom in the governing principles of the native tribesmen. The *Iroquois* Confederacy—the Haudenosaunee--had lived under democratic principles for hundreds of years before Jamestown. When printer Benjamin Franklin heard one of their leaders list the articles of their constitution which had served Barnaby's people well for so long, he put it in print.



*Benjamin Franklin*

The Indian speaker recommended that the thirteen colonies unite, as had the Five Nations of the *Iroquois* Confederacy. He advised them to form a union which would make them stronger. The metaphor he used, that many arrows cannot be broken as easily as one, inspired the catch of thirteen arrows in the grasp of an eagle talon pictured on the Great Seal of the United States that is still used today. More importantly, the articles of the *Iroquois* Confederacy actually appealed to the nation's white founding fathers and became the great laws of the United States Constitution.



*Great Seal of the United States*

For example, the United States Constitution restricts governing members from holding more than one office, outlines processes to remove bad leaders, designates two branches of legislature with procedures for passing laws, defines who has the power to declare war, and sets up a balance of power between the governing branches. These are the Haudenosaunee ideas and practices that appealed to the men who began writing the Constitution in 1787.

Written in 1787, ratified in 1788, and in operation since 1789, the United States Constitution is the world's longest surviving written charter of government, and the men who wrote it were inspired by Haudenosaunee ideas.



Sadly, borrowing their form of government could not stop white men from killing Indians or lower their vile hopes of eradicating indigenous tribes. Indians had the land, and white people wanted it.

Too bad for Barnaby and his kind that the white man and his kind would not be able to live up to the expectations of the document—expectations that within the United States Constitution a government could be found that was put together by a group of geniuses so well, someone joked, that even a bunch of idiots could run it.

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*The Iroquois, officially the Haudenosaunee, meaning "people of the Longhouse", are an Iroquoian-speaking confederacy of First Nations peoples in northeast North America. They were known during the colonial years to the French as the Iroquois League, and later as the Iroquois Confederacy. The English called them the Five Nations, comprising the Mohawk, Oneida, Onondaga, Cayuga, and Seneca (listed geographically from east to west). After 1722, the Iroquoian-speaking Tuscarora people from the southeast were accepted into the confederacy, which became known as the Six Nations. Wikipedia*

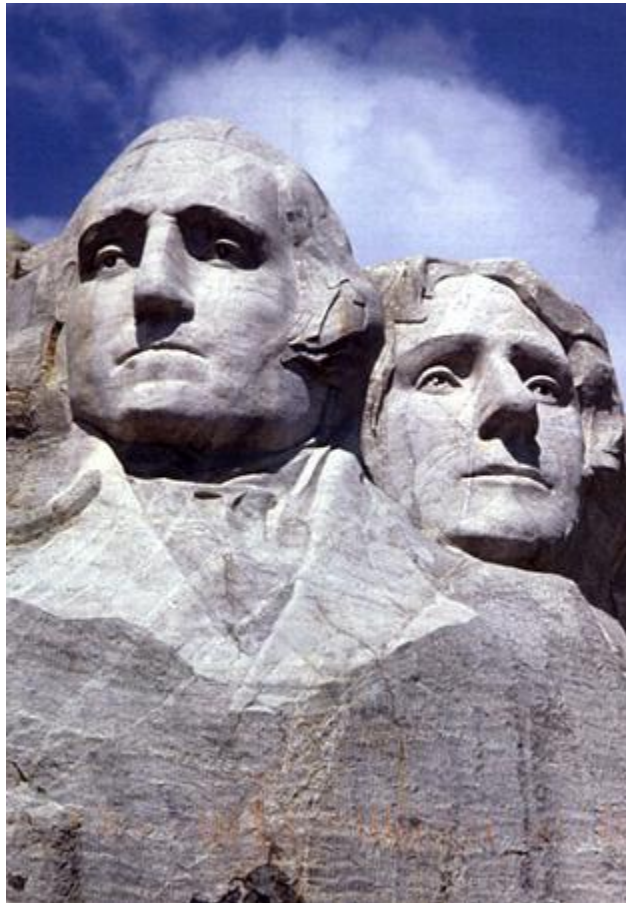
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*The Thirteen British Colonies of America 1776*



*Our country owes its life to heroes whose names it will never know.*

*General George Washington*

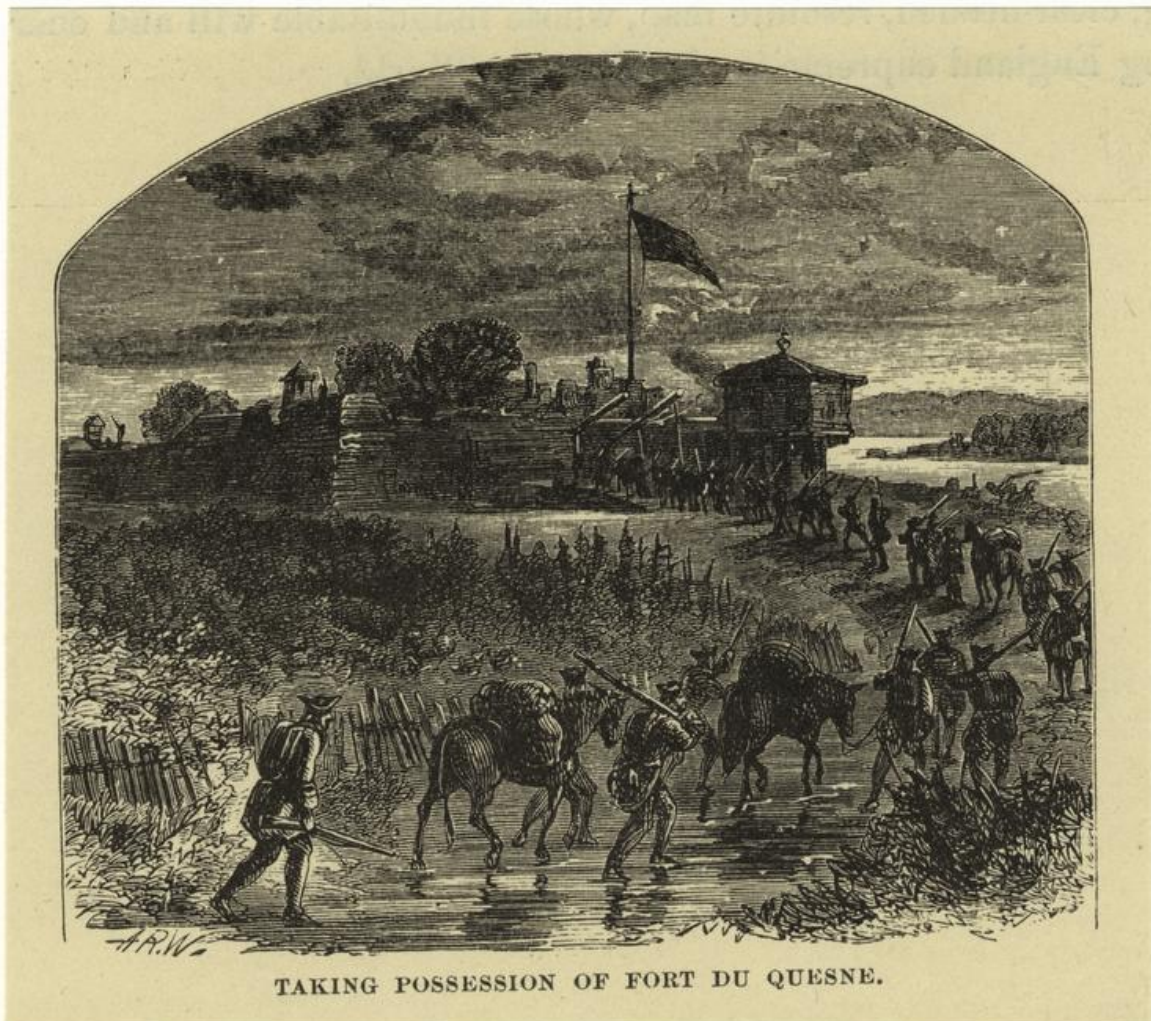


**George Washington and Thomas Jefferson, Mt. Rushmore Monument**

At the end of the war, General Washington paid homage to the legions of brave men and boys who had followed him into battle against the world's super power. The war was won, he pointed out, by thousands of heroes whose names would never be known, except on their military payroll and muster sheets. Heroes like Barnaby Skipper.

In spite of being an American Indian, whose legacy has been mangled and tangled by family genealogists and scholarly researchers alike, much can be known about Barnaby Skipper. Early on, the records of the Skippers made it into the archives of the invasive British officials, clerks, and administrators. Scribbling their English derived family name under the imposed tribal title of *Nottoway*, they left some intriguing signs. Similar to footprints along the tribe's Carolina trails, written words match the footpaths left by Skippers in the Virginia woodlands.





**Fort Duquesne Pittsburgh, Pennsylvania,**  
*by Alfred Waud, public domain.*  
*French and Indian War Image*

Though Anglicized and practically extinct, the legacy of Barnaby's tribe and its worth were kept alive, in part, by such prominent folks as Virginians George Washington and Thomas Jefferson—by Washington who admired and used the so-called *Nottoway* as scouts and warriors in the French and Indian War and by Jefferson who admired their culture and made a study of it and their language for all posterity. The scouts and warriors Washington called up bore the names of peers of Chief George Skipper, and Jefferson employed the help of Edie Turner in his study of linguistics—herself and her Virginia neighbors still bearing more names of his father's peers. Sadly, such facts have been buried in the pages of time or lost in the errors of language.

As for Barnaby's legacy, he became prominent on his own merit, justifying the convictions of Washington and Jefferson concerning his people. In the years leading up to the American Revolution, Barnaby Skipper, proved to be as courageous, determined, and farsighted as the Sons of Liberty--his peers in rebellious Boston. As the war went on, as a man in his fifties with eight Indian youngsters still at home, he joined in to fight against the vicious Tories who were murdering and plundering in the Carolina back country where his family lived. No Loyalist in Boston ever showed the propensity for cruel and unusual punishments that was felt in the pitiless hearts of the Tories residing in his Carolina neighborhood.

Upholding an affinity for a philosophy that favored the aristocracy—clutched tightly in the closed minds of aristocrats--the remnants of an old English heritage kept hanging around in Tory behaviors for years in the colonies. Helpfully, though, this same heritage could be found in the way white Americans measured and counted, in the way they spoke and wrote their language, and in the way they worshipped. But some traditions were bad. Most onerous of all, in their legal system a poor man was guilty if a rich man said he was. Poor people often found themselves trying to prove they were innocent of a crime they did not commit.

Tories dominated the political arena. In 1776 the colonists still spoke English, practiced an Anglican religion, and counted their money in English denominations—the reason being, most of them were English, and most Englishmen were Tories. Colonists had been proud and loyal subjects of English royalty for one hundred and seventy years. In the 1760's many became angry simply because Parliament and King George had stopped treating them like Englishmen. Colonists possessed no representation in Parliament, and their closest kinship to the mother country could be described as that of mistreated step-children and adopted Indians. Only after years of neglect and abuse did individual citizens began to fight. Even so, the King always owned his loyal subjects, the Carolina Tories.

George II was King of Great Britain from 1727 until 1760. He was a neglectful monarch. After thirty-three years of virtually governing themselves, the Patriots loved their freedom, and an unsuspecting George III had a hard time convincing his independent minded Carolina colonists that he had been appointed by God to rule over them.

According to traditional historians, in the war to come many Native Americans saw the conflict as an opportunity to drive back the surging white settlers and so, they picked the Loyalist's side. Nowhere was this less true than in the Carolina backcountry where resided, after 1762, several Skipper families and descendants of other displaced natives.

Several tribes, refugees from Virginia, had escaped the onslaught of British colonists by making their way to the Cheraws, on the banks of the Pee Dee and Santee Rivers, where Cornwallis found them waiting as a formidable foe.

To escape having to fight them, and George Washington, Cornwallis headed for Yorktown, Virginia, hoping the British Navy could find him there and give him a lift back to England.

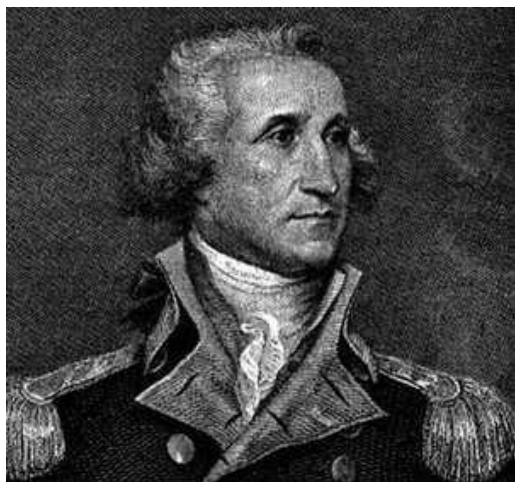
## YORKTOWN



*Washington Firing First Gun*  
*Henry Alexander Ogden Painting, Public Domain*

Military records tell the truest tales. Nothing says, "I was here," with more authority than army payroll and muster sheets and the pension applications that follow wars. Barnaby Skipper left one worth £ 22 silver.





## BARNABY SKIPPER AT WAR IN THE SOUTH, A BRAVE WARRIOR, PART 3

This Page, Images: Anonymous Engravings of Generals Washington, Nathanael Greene. (Rhode Island Historical Society), and Francis Marion (c. 1732 – February 27, 1795)

General George Washington fought the American Revolution on two fronts. He led the fight up North where part of the war was against the snows of Valley Forge, the ice on the Delaware River, and a blizzard at Middlebrook, New Jersey. Down South in 1781 he sent his right hand man, General Nathaniel Greene, to help out the angry Patriots in their fight against Lord Charles Cornwallis. There the fight, peculiar in its cruelty, often engaged Tory neighbor against Patriot neighbor.



In the Southern theatre of war Francis Marion shined as a hardnosed leader of the rebellious Patriots. His expertise was in guerilla warfare. Greene's Continental troops arrived in the Carolina back country to be met with a whole new level of tactics Marion's men were frequently compelled to use in their battles of neighbor against neighbor. Greene was a great general who did what worked. He had his men copy Marion in his unorthodox war against the Redcoats and their loyal minions, and thus he wore out General Cornwallis in a war of attrition. Cornwallis claimed that, "Colonel Marion had so wrought the minds of the people, that there was scarcely an inhabitant between the Santee and the Pee Dee that was not in arms against us." Barnaby Skipper was one of the inhabitants along the Pee Dee who took up arms against them.





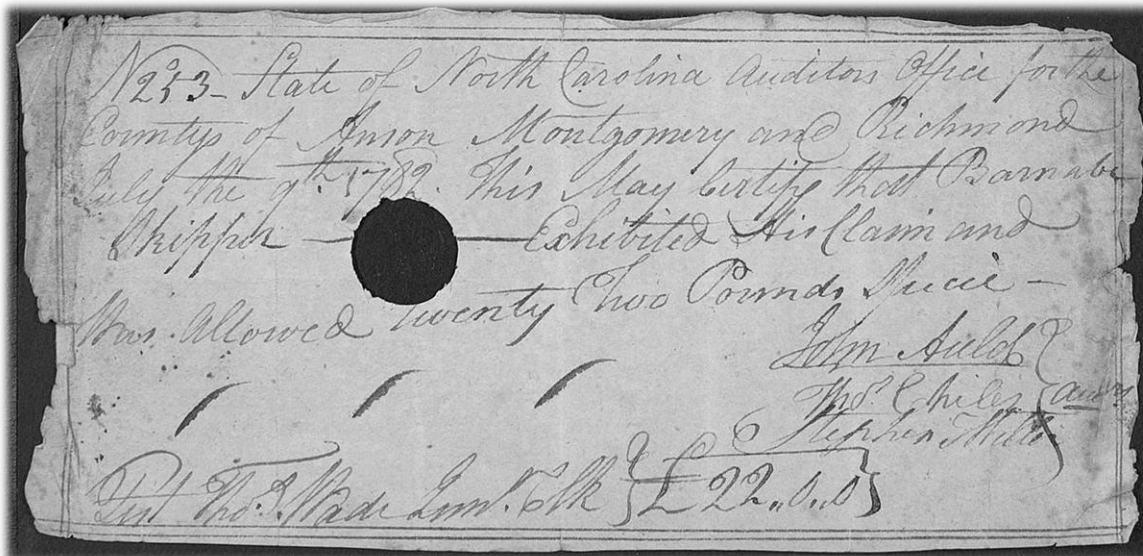
West of the Marlboro, South Carolina property of Barnaby an incident called the Waxhaw Massacre took place on May 29, 1780. A battle was fought between Continental forces and a Tory force led by British officer Banastre Tarleton. After the battle the wounded were treated at nearby churches by the congregants who heard tales of Tarleton's alleged violation of quarter—meaning, he killed surrendering Patriots. A large number of wounded were available to repeat the tale. A large number of kinfolk from all over the Pee Dee countryside showed up to tend to the wounded and heard their stories. When they heard what had happened from the lips of their suffering husbands, sons, brothers, fathers, and even grandfathers, news of a massacre spread through the farmland and rapidly enlisted new recruits.

*Sketch of the Waxhaw Massacre thought to be for a 19th century lithograph*



Barnaby Skipper of Anson and Richmond Counties was one who enlisted:

***North Carolina Revolutionary Pay Voucher, 1779-1782, For Barnaby Skipper***



*No 253 State of North Carolina Auditor's Office for the County's of Anson, Montgomery and Richmond July the 9<sup>th</sup> 1782. This may certify that Barnabe Skipper - O----Exhibited his claim and Was allowed Twenty Two Pounds Specie ---*  
*John Auld}*  
*Thos. Chiles} Auditors*  
*Stephen Shelton}*

*Test Was Pade Amt. Clk } £22..0..0*

North Carolina Revolutionary Pay Vouchers, 1779-1782

Transcription of Document by Helen Vaughan Michael



***Waxhaw Massacre***  
***May 29, 1780--Monument And Mass Grave At The***  
***Battle Site***

Throughout the years leading up to the war, Barnaby and George Skipper appear side by side--ready for battle, signing treasonous papers, and as Pee Dee farmers with guns as well as pitchforks. It can be assumed that they are brothers, the sons of Chieftain George Skipper 3<sup>rd</sup> and the grandsons of Chieftain Watt Bailey and an older George Skipper 2<sup>nd</sup>. Besides their involvement in a fight against corruption and incompetence called the Battle of Alamance, and earlier adding their names to the People's Petition, their two names also appeared on property and land documents. Barnaby, with proof of age, is on future census lists in Richmond, North Carolina and Marlboro, South Carolina.

### *A Practical And Philosophical War*

When the overconfident British neglected the people's demand for their rights as English subjects, North and South, it came to war. By 1780, war records show, the fighting was actually on the Skipper doorstep. The free-wheeling militia of Francis Marion had the Redcoats wishing they could go home, while angry voices out of the Waxhaw Massacre hollered for vengeance across Marlboro County. Being a man of principle and courage, Barnaby, in his fifties, was thus inspired to join the fray to try to gain freedom, justice, and the new American way of governing himself. New, that is, to the American colonists, but not to the Cheroenhaka. Self government grew out of old principles, well-known and practiced by his native people, the Haudenosaunee, for centuries. New America would soon be borrowing these proven Haudenosaunee principles for their United States Constitution.

The Anson County People's Petition predates the Declaration of Independence by about six years and was significant because it showed that the people of North Carolina—native and white--had long held their own grievances and demands along the lines of those held by the Boston revolutionists. In addition, many of the British subjects in the area, like Barnaby, were Natives the colonists had been incorrectly calling "Indians" for over one hundred and fifty years.

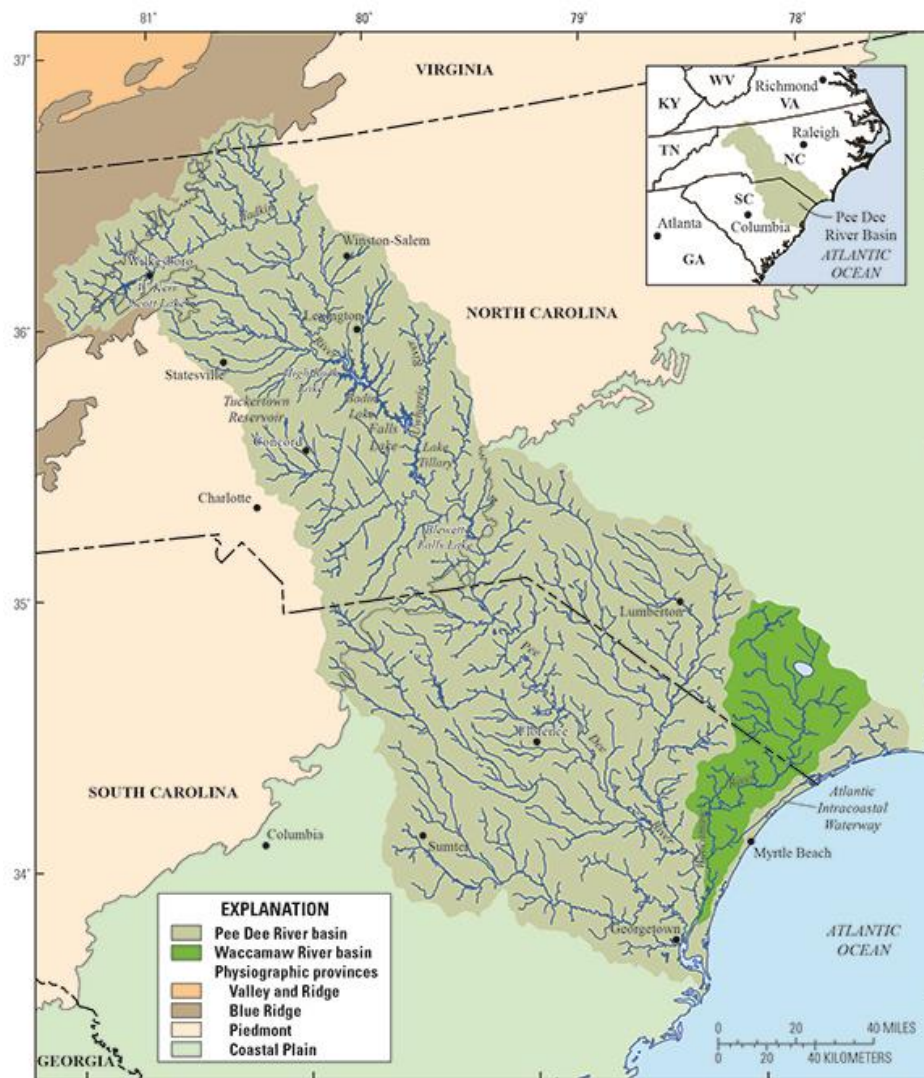
Name-calling was not the only mistake English authorities would make. It turns out they were not very good at governing from a long distance. After years of neglect, the colonists grew use to governing themselves and began to resent being treated exclusively as taxable assets to the crown. They were unrepresented in a Parliament that taxed them and gave them nothing in return for their money. Roads and bridges



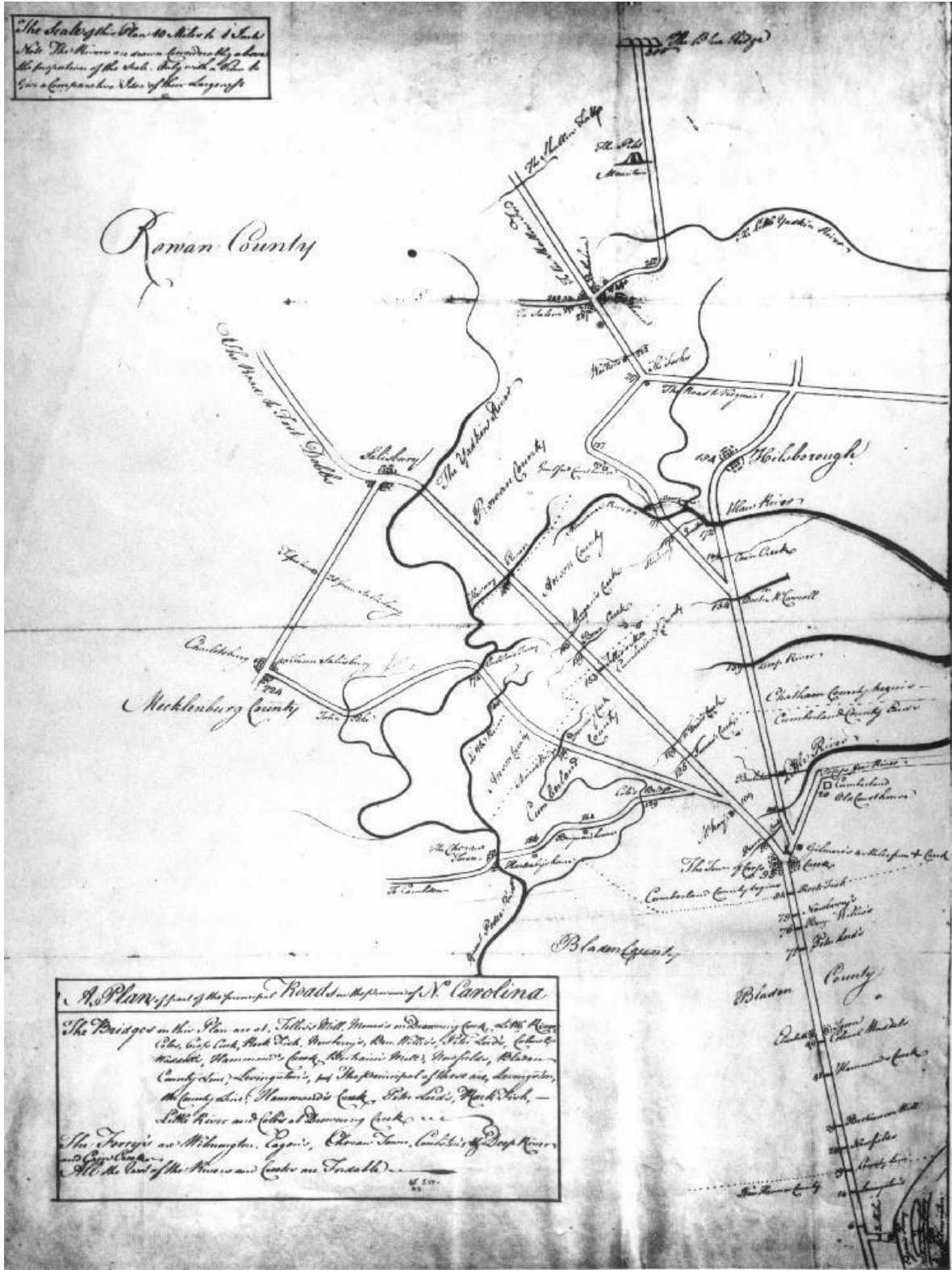
and borders were three big issues to the water-logged residents along the border of the two Carolinas.

Rivers and creeks laced the settlements that had developed upon the banks of the Pee Dee River. The King had been informed as early as 1769: citizens needed roads, waterways needed crossings, and the two colonies needed a straight fence to separate their taxpayers who needed directions to the correct taxman. It was a feeble-minded landlord who favored corrupt overseers and who neglected the needs of his tenants in the Pee Dee River basin.

***Maps Showing Skipper Property Need of Good Roads and Well-Built Bridges***







Roads and Bridge Problem, Anson NC and "Marlborough" SC (early Bladen County).

## BARNABY SKIPPER'S WORLD AT WAR ALONG THE PEE DEE RIVER

*The Pee Dee River Basin, Home to the Tribe of Barnaby Skipper*  
 File:Pee Deerivermap.png From Wikipedia



### *A Skipper View of the Rebellion in the Carolina Backcountry*

Barnaby was born in 1727 into a prominent Native American family along the dividing line of what would become North Carolina and Virginia in what is now the Bertie-Chowan area. His father and mother, and her father, had been tribal leaders of Indians in Virginia--people the colonizing British called the *Nottoway*. The tribe's native name was the Cheroenhaka. The British called his parents George Skipper and Mary Bailey, and their native names got lost in British arrogance. This was one reason Barnaby was bound to love the American Revolution. His Cheroenhaka forefathers had suffered long enough under English royalty, and here he was in an America where English colonists were suffering under King George III. White people all around Barnaby began calling His Majesty a tyrant, and they were calling their dark skin neighbors their allies.

When put upon, white colonists had enough to put them in sympathy with the Natives, so they rebelled against their mother England, King George, and his English Parliament and declared their independence. For the first time in known history, a war would be fought for an idea--not for kings or lands or power or gold. While roads and bridges were a big part of the idea, freedom-loving colonists came to believe that God had not anointed any one man to rule over them. Instead, they began to believe in a God that gave them the right, with His help, to rule over themselves. A belief Barnaby's native people had held all along.

No longer able to think of themselves as subjects of King George, men, women, and children went to war believing in the idea of equality--that is, no king or nobleman was better than any other man no matter how much land or power or gold lay in the royal coffers. When Thomas Jefferson wrote it down, at the risk of being hanged, drawn, and quartered, many brave gentlemen signed up on the notion that all men are created equal. To an Indian, this sounded like a cause whose time had returned. In spite of what later historians wrote—that Indians favored the British--when heroic rebels from New England to Georgia were fighting for equality, the Carolina *Nottoway* and many of their Old Cheraw Indian neighbors joined the Patriots. From the beginning the Patriot cause was their cause. Fiftyish Barnaby joined up, eager to follow leaders who talked about throwing off the heavy yoke of British tyranny that had taken everything from the families of his forefathers—even their names.

In the end it was the rebellion of all these common folk, small merchants, and yeomen farmers who forced the English and Lord Charles Cornwallis to fight so long and hard in the Carolinas that they lost the war. In 1781 the proud Redcoats had to drag themselves into Yorktown, where—starving, worn out, covered in vermin, and out of ammunition--they surrendered.

This time, Barnaby Skipper was the one still standing—a proud and victorious inhabitant of over a thousand acres he held up and down the banks of the Pee Dee River. He couldn't get back his name, but he no longer had to pay taxes to a foreign land on roads and bridges that were never built, and there were no longer Royal restrictions on who white women could marry.

Sadly, corruption in the offices of local sheriffs never ceased, and in years to come an Indian with so much land may have rankled the new guns in town. Long after the Revolution was won, several Pee Dee River inhabitants recalled their fight with the Richmond County Tories in various pension applications, one indication of how much the Carolina Indians

favored the Rebels. These documents, in conjunction with other county documents bearing the Skipper name might also be an indication of how much some white folks still might resent an Indian who owned a plantation.

**1784-1787  
POST WAR RICHMOND CENSUS, PART 4**

**Detail, page 1 of 2**

*1784-1787, Richmond NC: Barnaby Skipper is “above 60”. He has 5 sons under 21 still living at home with him and his wife. They are Barnabas, William, John, Silas, and Needham. Their 3 sisters-- Elizabeth, Rachel, and Patience—are probably older sisters, but as yet, unmarried. In this and future documents the name of Barnaby’s wife is never mentioned.*

Swine McIntosh	2	4	3	.	.
Benj. Skipper	1	1	3	.	.
John Bone	1	2	5	.	.
Dun Rye	1	1	3	.	.
John Watkins	1	4	4	.	.
Barnaby Skipper	.	6	4	.	.
John Wallace	1	1	1	.	.
Wm. Holox	1	1	2	.	1

*Next page, SKIPPER, RYE, WALLACE, SNEAD, and HARRINGTON families fill this Richmond County neighborhood. There is no category for INDIANS.*



## 1784-1787 NC State Census, Page 2 Of 2

## Post War Testimony Of Tory Fighters

STATE CENSUS OF NORTH CAROLINA 1784-1787											
Head of Household						Head of Household					
	WM 21-60 yrs. WM under 21 & above 60	WF all ages	Blacks 12-50	Blacks under 12 & above 50			WM 21-60 yrs. WM under 21 & above 60	WF all ages	Blacks 12-50	Blacks under 12 & above 50	
RICHMOND COUNTY											
Pg. 1					Thos. Curtis					1 6 2 . .	
Col <sup>n</sup> . Charles Medlock	3	2	2	6	6					55 97 157 56 55	
James James	1	2	4	.	.	Pg. 2					
Isreal Sneed	1	1	2	6	10	James Smith	1	3	3	1	3
Robert Webb	1	6	3	2	1	James Smith Jr.	1	.	2	2	4
David Sneed	1	1	2	.	.	Walter Leak Esq.	2	.	2	7	6
Randolph Haley	1	.	.	.	.	John Hany	1	1	4	.	.
Daniel Sneed	1	2	4	1	1	John McCray	1	2	1	.	.
Zach. Martin	1	2	4	.	.	Anguish Steward	1	2	5	.	.
David Sneed Jr.	2	1	2	.	1	John McDuffee	1	3	5	.	.
Isreal Sneed Jr.	1	4	2	.	1	Duncan McCray	1	3	2	.	.
Solomon Rye	1	2	3	.	.	Daniel McCaul	1	1	1	.	.
Lott Stricklin	1	1	1	.	.	Farquar McCray	1	.	.	.	.
Gilbert McNear	1	1	6	1	.	Alex <sup>r</sup> . McCray	1	4	4	.	.
Allen McKaskill	2	3	2	.	.	Christopher McCray	1	2	2	.	.
Robert Melson	1	3	6	.	.	Zpher. McCray	1	3	2	.	.
Swine McIntosh	2	4	3	.	.	Alex <sup>r</sup> . McCray	1	4	3	.	.
Benj. Skipper	1	1	3	.	.	John Keachey	1	1	1	.	.
John Bone	1	2	5	.	.	Margaret Keachey	.	1	2	.	1
Dun Rye	1	1	3	.	.	Reubin Thompson	1	1	2	.	.
John Watkins	1	4	4	.	.	Duncan McInnise	.	2	2	.	.
Barnaby Skipper	.	6	4	.	.	Farquar McCray	1	2	2	.	.
John Wallace	1	1	1	.	.	Farquar McCray	.	3	3	.	.
Wm. Haley	1	1	3	.	1	Farquar McCray	1	1	1	.	.
John Campble	1	.	3	.	.	James Keachey	1	3	3	.	.
Ann Hill	1	1	6	.	.	Christopher McCray	1	2	2	.	.
Benj. Moreman	2	1	1	.	.	Martha Henry	.	1	1	.	.
Andrew Moreman	1	.	4	.	.	Anthony Mathews	1	4	5	.	.
Henry Wm. Herrington	2	2	3	22	22	[next name and figures covered over as pages pasted together]					
Shadrack Bagget	1	2	7	.	.	Thos. Adams	1	2	5	.	.
Richd. Griffin	1	2	6	.	.	Alex <sup>r</sup> . McCray	1	.	1	.	.
John Moreman	1	1	4	.	.	Malcom McCray	1	5	2	.	.
James Bagget	1	.	4	.	.	Alex <sup>r</sup> . McCray	1	1	2	.	.
James Bagget Jr.	1	2	2	.	.	Paul McCaul	1	2	1	.	.
Martha Matthew	.	2	2	.	.	John Morison	.	1	1	.	.
James Powers	1	.	1	.	.	John McCaul	1	2	1	.	.
Absolum Rye	1	2	5	.	.	Wm. Newbery	1	2	1	.	.
Silas Haley	2	1	1	.	1	Alex <sup>r</sup> . McCray	1	1	3	.	.
John Speed Esq.	2	3	1	8	5	James Smith	1	1	2	.	.
John Newbery	1	.	2	.	.	Wm. Johnson	1	5	2	.	.
Wm. Newberry	1	1	3	.	.	Jean Shepherd	.	1	3	.	.
Christian McKaskill	.	2	8	.	.						
Catherine McLeoud	.	3	2	.	.						
Ann Morrisson	.	2	3	.	.						

### *His Family and the Neighbors*

Elizabeth Skipper Quick began married life at the same time the guns of war hammered mercilessly across her father's farmland and the Carolinas, from the Pee Dee River basin to the High Hills of the Santee. Southern Tories, also known as Loyalists, stayed at the throats of the Colonial Rebels, and they outnumbered them in the Carolinas until General George Washington ordered his Continental Army south under the command of General Nathanael Greene; Greene rescued the besieged Patriots with the help of the Carolina Militia men, commanded by Francis Marion. Elizabeth's husband served as a Private with the Continentals. Her father was in the militia. Since the war was in their back yard, it's not surprising the Quick couple had a child during the conflict, making Barnaby a warrior grandpa.

#### *The Spirit of '76*

Earlier, a child of his own was born during the fighting...

Into the war torn section of the backcountry of 1776, a baby named Barnabas was born in Richmond County, North Carolina. Little Barnabas was seven before the guns in his backyard grew quiet, silenced by a treaty in 1783 that ended the war. And, while the British were fighting in wars all over the world, only in America had soldiers like his father, and fellow men in arms like Solomon Quick, John Wallace, Robert Rye, Sion Odom, William Vaughan and James Skipper, been smart enough, brave enough, and strong enough to fight and defeat the foolish idea that God made and appointed kings.



Still, in the Carolinas, Tories never did get their minds—or hearts—around the idea that any man the people chose could be king—an idea in which the natives had believed since their own genesis. The words Thomas Jefferson wrote about all men being created equally, never meant anything but nonsense to a Tory, but they were basic to the everyday beliefs and behavior of American natives of the Haudenosaunee breed.

The war made American families heirs to the memories of their very own warriors--a treasure chest of war stories. Told by some when they were aged veterans—their stories in their pension applications were as valuable as the wartime accounts of braves who once told the stories of

their battle scars in the firelight of their Longhouses. In the coming years census lists and civil court documents would help muster sheets, military payrolls, and pension applications of his kin and comrades tell of the adventures of Barnaby Skipper, a soldier patriarch of his family.

However, in the Carolinas the honor of serving and winning came at a cost when hard feelings left over from the war led to future feuding among those who had experienced the war close to home. Barnaby had not had to go far to fight. He only had to step out his door to join the war against his Tory neighbors. Years later, its bitterness was remembered by old soldiers who returned from the fight to their homes in the Pee Dee River Valley. For the family of Barnaby Skipper it may have never ended....

The Southern Tories who believed that George III had a God-given right to rule over them may have been defeated in 1783, but they never went away. Being aristocratic wannabees, their disappointment was unbearable. To be whipped by Indians like Barnaby and like Solomon Quick of the Tuscarora tribe, who believed that ever since the beginning of time they were blessed with a God-given right to be free, left bitterness seething and roiling in the blackened hearts of the losers for another four score and seven years—and even beyond.

Even before July 4, 1776, tales of blood drawn between disgruntled colonists who signed petitions and who had fought at Alamance and those contented with being ruled by a king were told in the homes of Carolinian veterans who had witnessed burnings, killings, and the horror of the disagreement. The big war added volumes.

After 1783 many war stories from the American Revolution were preserved in pension applications. Sixty years later James Skipper of New Bern, Craven County, North Carolina recalled how he . . .

*...was marched to Virginia where had been a battle fought. "I saw the Blood on the ground said to be Charles Fordyce's blood and saw all the wounded and the place where the slain were buried. From thence we marched to Norfolk ...when it was burnt, it being set on fire the first day of January 1776." ...Returning to New Bern he received a furlough for 15 days before going back to fight at Kinston on Neuse River "in my own County...." He added a story from the summer of 1781, when "...there landed a man at Wilmington, North Carolina called Craig; **he and the Tories embodied and was said to be likely to do our Country much damage.**"* **Pension Application**

James's story ends up with him in the cavalry. In a letter dated October 6, 1835, the son of the veteran, Simon Skipper, added a poignant memory to his father's service:

*I myself can relate many periods that I have heard him relate of the Revolution and one I well remember that about the winter of 1794 and 1795 he entered in a job with one John Smith, and while they was in the woods at work much of their conversation was of the Revolution in which Smith related that the troops of North Carolina, just a while before they got to the line between the two States, that one Samuel Glover and a party formed a mutinous Resolution; made known to the General he immediately had sixteen apprehended and swore that one of their number should be put to death, and the sentence came out against Glover and he was shot, and I do think that from Smith's realization that they both shed tears for their Brother soldier...."*

Closer to home, seventy-seven-year-old Sion Odom recalled his war days. Sion was from Marlboro, South Carolina. He told how as a young soldier returning to his Pee Dee River Valley home, he served as an MP before he also volunteered to ride in a cavalry regiment.

*...he returned to Marlboro and found that his father had moved to Richmond County, North Carolina to which place he went. He was there authorized ...in catching deserters and those who were drafted in the militia and would not serve. ...**He then volunteered in a regiment of Light Horse, spent his time pursuing the Tories in Richmond County, NC.** About this time, either General Cornwallis or some part of his army came to Cheraws. ... from that time until the close of the war, **he turned out whenever called upon to suppress the Tories who were plundering and murdering all over the country.***

*At one time he was obliged together with his brother Richard Odom, to hide himself in the swamps of Crooked Creek in Marlboro District. when, before he knew it **he was surrounded by the Tories, and taken prisoner.** They carried him over Gum Swamp in Richmond County. One of the Tories named John Turner, who had had a previous quarrel, declared he would kill him. **Pension Application***

Barnaby was rich enough to have been a Tory. At least he was rich in land and horses. His Anson County estate fenced in sufficient acreage to be called a plantation, and his Richmond County realm was made up of



over one thousand acres. He served in the Revolution with Solomon Rye, an old army buddy, kin by marriage, and a longtime neighbor, and North Carolina records show that Solomon purchased “the Barnaby Skipper Plantation” in Anson County in 1784.

So, why was a wealthy land owner a Patriot?

Begotten of an ancient Native American heritage, Barnaby was a man who believed in self-government. He believed in service to his tribe. He believed in the power of peace talks to solve a dispute. And, he believed he had his duties as a warrior. At the end of his life, he and his children still owned hundreds of acres along the Pee Dee River in Richmond, North Carolina and Marlboro, South Carolina where Skippers were once in arms against Cornwallis. Where the British Empire battled against Americans serving under General Nathanael Greene, he signed up for the fight. He had been one of the inhabitants that the Redcoats and Tories wished they didn't have to fight. There lay his farm. There lived his family. Like his Cheroenhaka forefathers and the Haudenosaunee of old, and like his fellow soldiers from Valley Forge to Yorktown, he struggled to keep his land together, his family safe, and his sacred honor intact, until this time, he won.

### *Haudenosaunee Story of Democracy Told in a Wampum Belt*

*The Wampum, originally created from shells and porcupine quills, was introduced at the time of the founding of the League of the Five Nations by Hiawatha. Google*

*The Hiawatha Belt depicts the original five nations of the Iroquois Confederacy and how they were all woven together. Wikipedia*



## *A Skipper Incident In Richmond, North Carolina, Post War USA*

### Making New Laws for Self Government

As soon as the guns of war grew quiet national and local laws began growing out of the needs of a people who wanted to govern themselves. Nationally, representatives from the thirteen victorious colonies struggled for months to write a paper--revising the Articles of Confederation--which could unite and be used to fairly govern thirteen different entities in a democratic republic.

#### *Preamble to the United States Constitution*

*We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.*

To this end after four years of wheeling and dealing in Philadelphia, national representatives of the people set up the administrative, legislative, and judicial branches of a federal authority. The drafting of the laws of the Constitution of the United States began on May 25, 1787, and ended on September 17, 1787 when it replaced the Articles of Confederation. It was ratified by some states in 1789. After adding the first ten amendments, known as the Bill of Rights, a final ratification took place in 1791.

On a local level, the wrangling of laws out of daily living sometimes took on the personal attributes of the inhabitants of a community. In Richmond County, North Carolina where dwelled Barnaby Skipper, parallel years of local law-making and federal law-making carried on apace. There, the Skippers and extended family members, immediately after the war ended, became involved in numerous civil action cases. At times it seemed as if the war and independence had left these country folk in a legal mess, and as free citizens they went about establishing justice and insuring domestic tranquility as they saw fit.

While laws familiar to Barnaby could no longer be used by officials to terrorize a citizen, because now individuals had legal rights, a strange phenomenon appeared in the legal state of affairs as citizens he knew became involved in making and using local laws. Initial recordings in the Civil Action Papers of North Carolina listed charges against keeping a

messy house, adultery, handling liquor without a license, working on the Sabbath, and switching a boy about the face and back--along with actual crimes of livestock theft worth at least 6 pence, theft of at least 6 pence, the assault of an official, impersonating the sheriff, assault, an assault on a woman, and filing of a false warrant. There may have been ample reason for outlawing the filing of false warrants. Right or wrong, Patriot or Tory, free men and women of Richmond actively sought their day in court.



### The Skippers, Their Horses, and the Local Law

By 1786 Elizabeth Skipper Quick, probably Barnaby's oldest daughter, found herself caught up in a court of law. She was a resident of Marlboro County, South Carolina where she and husband Solomon made their home. Their farm was presumably compliments of a dowry from her father which he had surveyed himself. In 1786 she was coerced into giving a deposition in a Civil Action Case against her father, of Richmond County, North Carolina involving a horse.

Horses were a valuable commodity during wartime, and after the war, claims on them stacked up in the courtroom. Elizabeth's statement tells how two years earlier, at the war's end, her father and a man named Abraham Odom were in a dispute over the ownership of a horse.

*In February of 1784 Elizabeth's husband, Solomon Quick, sent her to her father's house for a horse Abraham Odom said was his. She said she went accordingly, and told Barnaby that she had come for Abraham Odom's horse.*

*Barnaby asked, "Where is Abraham?"*

*She answered, "He was at my husband's house last night."*

*Barnaby then said, "Tell Mr. Odom to come for his horse himself."*

The two men had made a bargain, Barnaby explained, and he suggested that Mr. Odom should come speak to him in person to seek satisfaction for his trouble. Barnaby felt the two should act according to the bargain they had made, and so he did not let his daughter take the disputed horse, and Elizabeth went home without it.

**Original conversation re-written and dramatized by Helen Vaughan Michael.**

**From: Civil Action papers- 1785-1786 - CR.082.325.2. North Carolina Archives**



Nothing is said to explain Mr. Odom's reluctance to meet with Barnaby face to face. Although no record says how the quarrel was resolved, there is evidence that it was amiable; not far down the road a son and the grandsons of Barnaby married into the Odom family. A half century later Skipper and Odom descendants still lived together in the Marlboro, South Carolina community and were active in church-building.

The Rye family of Patience Skipper, the sister of Elizabeth, also made an appearance in court over yet another disputed war horse. Patience was married to Robert Rye, and in Marlboro County, 1786, her family went inside a courtroom when Robert Rye was asked to give a deposition in another Civil Action Case over one of these treasured steeds.

*Robert Rye appeared before Claudius Pegues a Justice of the Peace of Marlboro County to tell how in 1781 he, in company with William Jordon and others, went to the house of Joseph Hall in search of a horse to carry him to war.*



*There, Jordon borrowed Hall's horse. There was Tory danger nearby, and as Jordon promised to return the horse next day, he quickly added, "If I am not defeated by the Tories."*

*Jordon did bring back the horse, but he told Hall that he still needed the horse a little longer in the fight with the Tories, and since the Tories represented a vicious threat to the patriot community, Hall agreed. Then, Robert Rye claimed that he was the one who rode the horse, in company with Jordon, down to Captain Speed's encampment. There, the horse, with a number of others, was delivered to the Captain. Rye claimed that he was ordered to take and keep the horse for the use of the service until further orders. In later action he was ordered out on a march to Betty's Bridge (**Beatti's Bridge, August 4, 1781**) and he rode the horse into battle. Hall's horse was lost in the action.*

**From: Civil Action papers- 1785-1786 - CR.082.325.2. NC Archives**

Rye's 1781 cavalry experience is corroborated by the account of William Vaughan in his pension application. Vaughan was a neighbor who also lost a horse in the battle at *Beatti's Bridge*. Perhaps he is a descendant of the same William Vaughan who once witnessed the first of the *Nottoway* deeds Chief George Skipper and Chief Watt Bailey signed.

*State of North Carolina Anson County: Declaration of William Vaughan ...served as herein stated – I was a volunteer to serve in behalf of the United States – a private in a company of light horse in Cumberland County ...to keep the Tories from passing ...then we were marched to the various Bridges to keep the Tories from crossing then ...marched ... to keep under the Tories in Anson County and the adjoining Counties ...in pursuit of Tories ....Not long after I was a volunteer again for six months and marched ...back again into Anson County, then crossed Pedee River then on to Drowning Creek to Bettys Bridge (Beatti's Bridge, August 4, 1781) here we had a Battle with the Tories & I had my horse Shot in the action here the Americans got defeated, ...Also I was employed Six months to provide Beef cattle for the regular Army when marching through this section of the Country on their march to the South, the year not recollected – I remember seeing ...General Nathanael Green and his army stopped a Short time near my house when I lived at the crossroads near Mays Mill on Jones's Creek.*

**From: Civil Action papers- 1785-1786 - CR.082.325.2. NC Archives**

Daughlin Schinmon	77 1/2	2
Barnaby Skipper	1175	
Joseph Nicholson	110	

*1792, Richmond County, North Carolina, An Indian with Land  
Richmond County Sherriff's Tax Book, 1792. Detail, 1 of 2*

By 1792, Barnaby Skipper's plantation in Richmond County, North Carolina, totaled at least 1175 acres. Throughout history and up to the present day, Indians claiming their rights to own property troubled their white neighbors, and Barnaby's ownership of over a thousand acres in Richmond County, alone, may have troubled a white man or two. Among men who didn't even own a hundred acres there might have been a fellow farmer who resented an Indian owning so much.

Yeomen farmers like Barnaby's neighbors belonged to a class of commoners who owned and cultivated their own land. These poorer farmers with no more than 50 to 200 acres made up the majority of Barnaby's neighbors, a few of whom may have been Loyalist aristocratic wannabees during the Revolution.

In any case there were enough of them to keep the old ways of their British forefathers intact. They especially had a fondness for electing corrupt officials in Richmond County during Barnaby's final years. As in days of old, the sheriff's office was a favorite gathering place of crooked and shady characters.

*Richmond County Sheriff's Tax Book, 1792*  
2 of 2

Richmond County Sheriff's Tax Book 1792 (Second Half of bk .793)				
Name	Land	poles	lots	studs
Peter Nicholson	50	1		
Hugh McKinnon	100	1		
Daniel Nicholson		1		
Daniel McLennan	50	1		
James Bagget Jr.	100	1		
Thos. Beckett	271	1		
Isaac Wiley	285	1		
Neill McLand	200	1		
Mathew Covington	570	1		
Ditto	325		Anson Cy.	
Iferal Sneed	727	1		
Daniel Curry	300			
Finley McCaskill	150	1		
Allen McCaskell	542	1		
Ed Adon	105			
John Hurten	200			
Derby Hemigin	200	1		
Samuel Cope		1		
Samuel Cotter	170			
Duncan McQuaque	50	1		
John Harrison	50	1		
Samuel McDonald	260	1		
Findley McCaskell	180	1		
John McInnis	200	1		
Thos. Hine	300	1		
River Jurden		1		
James Bagget	300			
Neill McKinnon	77½	1		
Laughlin McKinnon	77½	1		
Barnabas Skipper	1175			
Robert Nicholson	115			

## THE LEGAL ARCHIVES OF THE SKIPPERS AND COLES

### *Patience Skipper Rye, In the Middle of a Patriot vs. Tory War*

Barnaby Skipper's Haudenosaunee ancestors must have been calling out to him as he fought the war for individual freedom and justice for all. The justice system of the Haudenosaunee had to go into overdrive to seek fair play for him and his family in the years following the Revolution.

From the experiences of his early Native American family living in the troubled Carolina District a paper trail of triumphs and trials survived. They, the otherwise triumphant Skipper Indians, literally had to endure a few trials.

Barnaby's daughter, Patience Skipper Rye, offers an intriguing example...

In 1808 perhaps fate placed her in the middle of a Patriot vs. Tory war that went on and on, feud-like, for a seemingly endless number of years. By 1808 she was nearing fifty years old. She was born the granddaughter of two Anglicized *Nottoway* Indian Chiefs; she was the daughter of a soldier of the American Revolution; she was the wife of a soldier of the American Revolution; she was an Indian woman who came out of a family that had money, land, horses and sons. Still, in the Carolina backcountry, for all her blessings she may have endured the post war resentment of former Tories and/or racists toward her people's good fortune and standing.

As an adult she had to bear the fear and worry of endless accusations by another family against her and her family. Finally, she endured the trauma of her brothers, of her in-laws, and of her husband mysteriously disappearing.

Maybe it wasn't just being an Indian in a world of white people. Maybe the honor of being an early Daughter of the American Revolution, in the Carolinas, came at a cost when hard feelings left over from the war led to future feuding—feuding that affected her personally. Years passed, and the war's resulting rancor could have led to the spitefulness which trapped her in a witch hunt in 1808. That year, according to homegrown testimony, Patience had enemies. . . "who might fabricate a story about her." It seems a gaggle of gossips accused her of killing her non-existent new born baby!

Patience's murder trial, or more accurately, her non-trial, never took place. Because there was no body, no baby, no corpse, the Coroner refused to listen to the talkative ladies and made no inquiry, following the new laws of the land written up in the United States Constitution. Failing to



enlist the help of the Coroner, the Richmond ladies took their babble to a sympathetic justice of the peace who tried and failed to make a case against their victim.

One potential enemy of Patience who might have formed a fabrication about her was Elizabeth Cole, who seemed to be the loudest babbler, but the evidence that an innocent woman was being railroaded into court by neighborhood gossips prevailed against Miss Cole. A murder trial could not be held in new America without a dead body. No doubt of help to the Coroner who would not hear the case was the disdain Patience's Constitution-writing forefathers bore against the British for forcing innocent people to prove they were not guilty of a crime they had not committed.

Patience had never been a stranger to the court of law. Family members of Patience were summoned to appear in court for a period of nearly thirty years, from 1780 to 1808. Though charges were made against her and her kin, there are no Richmond County court records of a Skipper being tried—much less, found guilty. During this eventful period of accusations, it was their patience, with a small “p”, that was being tried.

Some of the cases against them seem contrived out of spite by one member or another of the Cole family, who seemed to have their own way of trying folks. Beginning in 1785, at war's end, in *State vs. John Viner and Robert Rye*, jurors for the State heard that the accused had, “... very wickedly inclined, did feloniously steal, take, carry away and kill one white cow, the property of Soloman Dearman,” one of the jurors being, James Cole. Coles were perpetual Richmond jurors. A John Cole eventually became sheriff, and after a career of beating up on women, a Peter Cole became a constable. Suspiciously, during their terms as lawmen, Skipper and Skipper kin began disappearing.

Legal problems started after Patience became the wife of Robert Rye in Marlboro County, South Carolina in 1786. It began when her husband had been asked to give a deposition in the civil case over the loss of his friend's war horse.

Furthermore, loss of livestock “valued at more than six pence” was mentioned in Richmond's fledgling criminal justice system as one of several crimes involving Coles vs. Skippers and kin. There is something personal about the legal conflict between the families, but more evidence is needed to reveal the whole story. Fortunately for this new American family, there never seemed to be enough evidence against any of them that they had to prove they were innocent of committing crimes they didn't commit.

The other family, the Coles, also were accused of a variety of crimes.

In 1780 David Cole got the illegal ball rolling for his family when he was accused of assaulting a woman:

*March 1780 - State vs. John Matthews, David Cole & Moses Hurley. Indt. AB Wits Abigail Brice, A True Bill, John Cole, Foreman. North Carolina, Richmond County. March Court of Pleas and Quarter Sessions. The Jurors for the State of North Carolina upon their oath do present that John Matthews, Moses Hurley and David Cole . . . with force and arms at the county aforesaid to wit, with guns, clubs and staves in and upon one Abigail Brice . . . being an assault did make . . . did beat wound and ill treat so that of her life it was despaired of and other wrongs and enormities to her . . . did to the great damage of Abigail Brice . . . Jam Auld, Attorney for State.*

**RICHMOND CO CRIMINAL ACTIONS 1777-1788, transcribed by Myrtle Bridges, 19 Apr 2006**

Abigail Brice was not the only woman the Coles did not get along with. Meanwhile, the Rye vs. Cole conflict carried on:

*June 1785 - State vs. John Viner, Robert Rye. Solomon Dearman, Pros.State of North Carolina, Richmond County. The jurors for the State upon their oaths present that John Viner & Robert Rye, very wickedly inclined did feloniously steal, take, carry away and kill one white cow, the property of Soloman Dearman of the value of six pence . . . Jno McNairy CS. Jurors, Esqs, Charles Medlock, Jno Bounds and James Cole.*

**RICHMOND CO CRIMINAL ACTIONS 1777-1788, transcribed by Myrtle Bridges, 19 Apr 2006**

James Cole, the perpetual juror. . . And all the while, the accusations against the duo of Hendrickson and Rye for cattle rustling went on and on.

*October 1785 - State vs. Hendrickson & Rye  
State of North Carolina, Richmond County. Whereas, Ann Hill complains to Charles Medlock one of the justices of the peace for said county upon oath that sometime in October last, that she had two head of cattle feloniously stolen, taken and carried off, to wit, one no horns of a light red heifer, the other a red and white pided with horns. Each three years old, and that she has manifest reason to suspect that Andrew Hendrickson and Robert Rye both of said county, labourers, of stealing said heifers. 8th day of September 1785. Charles Medlock.*

Continuing into December:

*December 1785 - Warrant & Recognizance for Andrew Hendrickson, bound over for cow stealing. £50 bond. Joseph Hall, Jun and William Hunter each £25. State of North Carolina, Richmond County. Whereas Thomas Quick this day came before me one of the Justices of the peace for the said county and made oath that he has lost some cattle, and has just cause to believe that Andrew Hendrickson has made way with them.. . . December 1785. Chas. Medlock. To any lawful officer to execute. Summons River Jordon and Robert Rye.*

RICHMOND CO CRIMINAL ACTIONS 1777-1788, transcribed by Myrtle Bridges, 19 Apr 2006

Finally, a baffling “cannot be ascertained case” for stealing from “a person unknown,”

*December 1785 - State vs. Andrew Hendrickson. Indt. P. Lar. Thos. Quick, Pros., Robert Rye & River Jordon, Wits. A True Bill. Thomas Pankey, Foreman.*

*. . . present that Andrew Hendrickson . . . did with force and arms feloniously steal, take and carry away one heifer of the value of six pence the proper goods and chattels of a person unknown . . . Jno McNairy, County Solicitor.*

RICHMOND CO CRIMINAL ACTIONS 1777-1788, transcribed by Myrtle Bridges, 19 Apr 2006

Eighteen months after the final charge was made against Robert Rye’s friend, Andrew Hendrickson, Peter Cole beat up a woman named Ann **Hendrickson**. . . .

*July 1787 - State vs. Peter Cole Indt TAB Ann Hendrickson Pros. A True Bill State of North Carolina, Richmond County. The jurors for the State upon their oaths present Peter Cole, on the 5th day of June 1787, did with force and arms make an assault upon a certain Ann Hendrickson at the county of Richmond aforesaid and her the said Ann did beat wound and ill treat, to her great damage and against the peace and dignity of said State. John McNairy, Atto for the County*

RICHMOND CO CRIMINAL ACTIONS 1777-1788, transcribed by Myrtle Bridges, 19 Apr 2006

### *Litigating the Skippers*

Before the Bill of Rights and the United States Constitution, the end of the war left many such accusations and even indictments in question throughout the Carolinas. Some were settled amicably, but surely some went to court, while others turned into grudges that led to long lasting and

bloody feuds—and another war. The Skippers and Quicks were involved in legal battles into the next decade. In January 1793, in Richmond County, North Carolina, legal proceedings were brought against Solomon Quick and two sons of Barnaby Skipper by a man named George Cole.

Cole's complaint swore that two months before, in November, he had lost a boar stag to thieves. *"I believe John Skipper, William Skipper, and Solomon Quick, in partnership, stole the hog and I can prove it,"* he said. The complaint further stated Cole knew of witnesses who could prove that the two Skipper brothers in conjunction with their Quick brother-in-law had undoubtedly taken hogs from other people.

*"I command you to take John Skipper, William Skipper, and Solomon Quick and have them or any one of them brought before some JP of this County and turned over to any Lawful officer,"* Cole pleaded. His plea was signed by D. Henagan.

The case eventually included all the Skipper siblings, except Elizabeth—Silas, William, seventeen-year-old Barnabas, John, Needham, Patience Skipper Rye, and Rachel Skipper Wallace--and their aging father. Also summoned as witnesses for the State were their Rye and Wallace in-laws. All of them could be called hostile witnesses.

The other side kept it in the family, as well: *"Any Lawful officer"* who tried to serve or enforce the summons, turned out to be—a Cole, Peter Cole, the man who liked to fight women.

The complaint of January 1793:

*State vs. William Skipper, John Skipper and Solomon Quick. State of North Carolina, Richmond County. This day George Cole complains to me on oath that on or near November last he lost a certain boar hog which he has cause to believe and doth believe that John Skipper, William Skipper and Solomon Quick in partnership stole the said hog and also says that he also that he believes he can make appear by good witness that the said John Skipper, Wm. Skipper and Solomon Quick has unlawfully taken hogs from other people. These are therefore to command you to take the bodys of the above John Skipper, Wm. Skipper, Solomon Quick and have them or any one of them before some justice for the said county to be dealt with as the law directs. Given under my hand this 3rd day of January 1793.*

*D. Henagan. Summon Needam Skipper, Patience Rye, John Rye, John Wallis and Rachel Wallace, Witnesses for the State*



The following uncooperative people were bound for a court appearance in connection with Cole's complaint:

*William Skipper £50, Barnaby (Barnabas) Skipper £25, John Skipper £50, Barnaby Skipper £25. George Cole £10 and Needham Skipper £10 for their given evidence vs William and John Skipper. John Wallace bound £10 for Patience Rye's testimony vs. the two Skippers and £10 more for Rachel Wallace's testimony vs. the two Skippers. John Rye was bound £10 for his given evidence vs. the two Skippers. The above Recognizances entered into before Henry W. HARRINGTON on the 5th & 7 of Jany 1793.*

Only Rachel Skipper Wallace gave a deposition, and it was strange, to say the least:

*Rachel Wallace, being duly sworn declares that above 3 or 4 weeks ago she went with her brother Needham Skipper to her father Barnaby Skipper's corn crib & she saw the Head of a Hog, that the said Head was marked with a hole in each Ear & that she thinks the Ears were fresh marked by the Slopes, Sometime after this William Skipper came who was mad & broke out in a passion & said Damn or curse the fool who put the head there & said he did not put it there, that she heard her brother Needham then say, that was the head which Solomon & John said they had eat, by which this Deponent thinks the said Needham intended to signify Solomon Quick and John Skipper. Sworn the 7th Jany 1793. Before Hy Wm Harrington*

At least, it can be assumed that the head of a dead animal could not be both eaten and sitting in a corncrib. Moreover, there was good reason for William to be hopping mad. Nobody in those days would put dead animal parts in their own family's corncrib. Corn cribs represented the treasure house of every farm, and their yellow harvest was guarded like it was real gold.

The Skippers, along with John Rye and John Wallace, managed to refuse to testify against their kinfolk and were charged for failure to appear. When Constable Peter Cole, the alleged woman-fighter, tried to take Needham Skipper's horse as a penalty for his non-appearance, Cole found fighting against Skipper men to be more difficult than fighting women.

Six months earlier:



*July 1792 - State vs. Peter Cole. Assault on Lydia Bond, North Carolina, Richmond County. The Jurors for the State and County on oath present that Peter Cole on the 16th day of May 1792 at said County with force and arms an assault did make on the body of Lydia Bond and her did abuse insult and treat in an indecent manner to her great damage and against the peace and dignity of the State. D. Judson Atto*

Cole, himself, having the same name as Needham's brothers' accuser, was ganged up on and beaten, wounded, and treated in an indecent manner by Needham and two or three of his brothers and/or his father.

Needham, who was armed, kept his horse, but he could no longer be found living in Richmond. His disappearance was the first of several to come.

*April 1793 - State vs. Needham Skipper, Peter Cole, Pros. Richmond County, April Term 1793. The Jurors for the county aforesaid on their oaths present and say that Needham Skipper **late of said county on the 20th day of February, 1793** then and there being, with force and arms did take away from Peter Cole one horse, on which the said Peter had taken by execution in the county afore-said and contempt of the laws and against the peace of the State. J. Willis.*

*April 1793 - State vs. Silas Skipper, State of North Carolina, Richmond County. The Jurors for the county aforesaid on their oaths present and say that Silas Skipper on the 20th day of February 1793 in the county aforesaid then and there being an assault did make and did beat wound and evil treat Peter Cole, Constable, to the great damage of said Peter and against the peace of the State. J. Willis.*

*April 1793 - State vs. John Skipper State of North Carolina, Richmond County. The Jurors for the county aforesaid on their oaths present and say that John Skipper on the 20th day of February 1793 in the county aforesaid then and there being an assault did make and did beat wound and evil treat Peter Cole, Constable, to the great damage of said Peter and against the peace of the State. J. Willis.*

That fall, charges were made either against their younger brother Barnabas or their father, Barnaby, who had also brought a gun to the fight:

*State vs. Barn Skipper AB Peter Cole, Pros. North Carolina, Richmond County. October Session 1793. The Jurors for the State upon their oath present and say that Barn Skipper of the county aforesaid on the 20th day of February then and there being, with force and arms an assault did make on the body of Peter Cole and him they did beat wound and evil treat to the great damage of him the said Peter, and against the peace of the State. John Cole, Foreman. Willis.*

Begotten of a powerful Native American heritage, Barnaby was a man who believed in peace talks to solve a dispute. Since a trial, if any, is lacking documentation it's impossible to know what the authorities did about him and the accusations against his family. Records do show the Skippers to be absolutely against being tried. If there was a trial, the record of the court proceedings went missing.

Sad to say, papers were not the only thing to disappear. After the incident with the hog's head, Skippers and their allies went missing from their homes, their neighborhoods, and from further Richmond records. Since legal authorities have access to court papers—not the citizen being charged—they are the ones who know where the papers can be found. History has shown that corrupt officials also have known where missing persons ended up.

One such authority was John Cole, another perpetual jurymen. He became Richmond County Sheriff in 1796:

*October 1796 - State vs. Daniel McLauchlin. . . . State of North Carolina, Richmond County. . . .given under my hand and seal this 10th day of October 1796. Jno Crowson. To **Sheriff John Cole** . . .*

Around the same time John Cole became sheriff, troubling fissures began to crack open the Skipper family alliance against subpoenas. The disappearance of four of its most outspoken members is alarming. Except for memorabilia and in memoriam Barnaby's sons William and Needham, along with his Rye and Wallace sons-in-law, were never heard of again in the years following their legal fight with the Coles over a horse and slaughtered hogs. William simply drops off the map, and Needham, *late of*

*said county*, was never heard of in Richmond after he got his horse back in '93. Hopefully, he rode it away to safety. Needham's married siblings, adding sons to the family, began naming their newborns, *Needham*—perhaps in his memory. Next, in 1808 when Patience found herself in the Richmond courthouse at the insistence of Elizabeth Cole, she was alone. She had a son named Needham, but no one seemed to know what had happened to her husband, Robert Rye. Finally, the missing persons quandary never looked more sinister than when John Wallace vanished, along with the others, around the time a Cole was sheriff. Elizabeth Skipper Quick and her husband Solomon filed what sounds like a missing person report in 1798 Marlboro County. It was for her sister's husband, John Wallace, who went missing in 1794, a few short months after George Cole's hog allegedly went missing, and a hog's head turned up in Barnaby Skipper's corn crib:

*State of South Carolina, Marlborough county. Before me Drury Roberts, one of the Judges of the County aforesaid, appeared Solomon Quick and Elizabeth Quick who being duly sworn saith that somewhere about fourteen years past they were invited by a certain John Wallace to go with him and Rachel Skipper & see them get married, they went accordingly to the house of the Reverend Mr. Smith who was living at that time in the County of Marlborough aforesaid after being there some time the said John Wallace & Rachel Skipper did stand up together when the said Mr. Smith did repeat in a publick manner the usual matrimonial ceremony. & the said John Wallace & Rachel Skipper did agree to take each other as husband and wife and the said Smith did Declare them as such . the said John Wallace and Rachel Skipper his wife has lived together as man and wife ever since the time of their marriage until their four years past when he left her with their children which they had when they were together. . . .*

*Sworn to & subscribed this 19<sup>th</sup> day of **January 1798** before me, J. Robertson, J.M.C. Solomon Quick (X), Eliz'th Quick (x).*

*Memorandum. Solomon Quick & Elizabeth Quick saith that the John Wallace within mentioned was a low chunky made man & suppose him to be between thirty & forty years of age & generally wore short curled hair & there was a large scar on one of his legs. Elizabeth Quick saith that the said Wallace told her it was occasioned by a scale of a Rock which was broke by a Cannon Ball. He generally uses his left hand & is what we call left handed. He has a tolerable large face with large*



*jaws somewhat marked with the small pox. The above description was in agreeable to the best of our recollection.*

*Given under our Hand this 10<sup>th</sup> day of January 1798 in presence of D Robertson. Solomon Quick and Elizabeth Quick (With X Marks)*

**SOURCE:** <http://archiver.rootsweb.ancestry.com/th/read/SCMARLBO/2000-09/0968995563>

## **FAMILY AND FARM, TRADITIONS, AND RELIGION ALBUM**



*18<sup>th</sup> century (1790's) barn, Mable Harp photo, 1997*

In 1779 the eastern part of Anson County became Richmond County. And the part of Richmond County east of the Pee Dee River was where Barnaby Skipper lived with his wife and eight children.

Before the Constitutional mandate for people-counting, North Carolina took a state census from 1784 through 1787. At the same time delegates in Philadelphia were still struggling to make the Articles of Confederation work for the new nation. North Carolina's list includes the names of people in Richmond who stay circumstantially linked to the *Nottoway* Skippers, and in the midst of these names appears—Barnaby Skipper. The census taker recorded that he is an older man with five boys and three girls still young enough to be living with their mom and pop. He

is over sixty years old—old enough to be an Indian son born to George Skipper and Mary Bailey in 1727 and named Barnaby after their neighbor, Barnaby Thomas. A Benjamin Skipper lives nearby.

Nothing is known about the Skipper children's mother, which is sometimes an indication of an Indian female; although she is listed as white, so is Barnaby, and he is a full blood *Nottoway* via the Cheroenhaka. Their children were all born before the Revolution, thus they were born under British Colonial law which decreed that Barnaby's wife had to be an Indian. Children born to a white woman and Barnaby would have been enslaved by the white man's law of 1691. The census taker didn't have to ask for much information, but one fact stands for a distinctive truth—Barnaby Skipper didn't keep slaves on his plantation. A second fact is historical: according to British law, all five of his sons would have been enslaved if their mother had been a white woman.

Barnaby Skipper did not need slaves. He didn't need slaves because he was the father of five Indian sons. Civil Action archives reveal their names to be William, John, Needham, Silas, and Barnabas. The girls are older sisters, who, during those times would have helped with the farm work, too. Indian women had a long history of raising good crops.

Two of the three daughters, Rachael and Patience, would find husbands from the Wallace and Rye families on the list. Elizabeth married into the Quick family. The girls were all married before the ink dried on Richmond's 1790 United States census, ordered by the new Republic's national Constitution. Other names linked to the Skippers were the Sneads and a Henry William Harrington-- an army officer and a Richmond judge who served in the war with Barnaby, and he would have presided over the Skipper's trial, probably in a friendly manner, if there had been one. The Benjamin Skipper on the census could be the brother of Barnaby.

After the war, when Solomon Rye--his old army buddy, soon to be kin by marriage, and a longtime neighbor of Barnaby--purchased "the Barnaby Skipper Plantation" the record was recorded in Anson County. According to North Carolina land records that happened in 1784, but it doesn't say how much of the plantation Rye bought. While Barnaby may have still owned land in Anson County, through this census and additional civil records, he can positively be located in Richmond to the east and Marlboro to the south up to the federal census of 1800. The last record on Barnaby is the 1800 Marlboro, South Carolina census. Whether it was Barnaby or the state line that moved is not known, but determining the border does have

an unstable history. Apparently, they could have used the help of William Byrd:

*. . . that the Commissioners . . . ignorant, were not at all times in a fit condition for the work . . . surveying lands . . . its irregular, zigzag course indicates either gross carelessness, or, that the work was begun and ended in a common frolic. . .* **Bishop A. Gregg**

As a matter of fact, an interesting footnote to the border debacle happened in 1772. A Francis Clark was appointed overseer to build a road and a bridge over Solomon's Creek that year. Barnaby Skipper and Benjamin Skipper were members of his crew.

**Recorded on 13 January 1772. ANSON COUNTY EARLY RECORDS. North Carolina, Reference 929.156 M 11 Anson Records Page 74.**

The Skipper estate, webbed by creeks and rivers, as it was, sounds like a mystical place of streaming water and even takes on a spiritual quality when researched as an ancestral home. Maps of area streams murmur with the sound of water rippling over ancient rocks as they babble their way down to the Pee Dee River. The Pee Dee riverbed bubbles up amid the splashing and sloshing of the onrushing waters of creeks emptying into the flow. Verdant banks of foliage offer cover to the deer, foxes, raccoons, opossums, and wolves that come to drink. Beaver, birds, otter, and muskrats make their homes on the water's edge. Except for those left by fishermen and hunters, hardly a human footprint can be seen, but here and there the remains of a river road, a ferry crossing, a mill, or perhaps a bridge over the narrows is discovered.



In the heart of its mystique dwelt the Skipper Indians.

PEE DEE RIVER



*Artist's conception of Town Creek Indian Mound during the late Town Creek-early Leak phases circa 1350 CE. The site is a prehistoric Native American archaeological site located near present-day Mount Gilead, Montgomery County, North Carolina. Its main feature is a platform mound... Wikipedia*

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While there doesn't seem to be a family burial site, the area is rich in Native American lore concerning Indian wars, the dead, and burial mounds. Bishop Gregg visited the upper part of Marlboro District, near the North Carolina line in 1859. This is the exact 18<sup>th</sup> century location of the beginning of the Barnaby Skipper estate of nearly one hundred years earlier. The Bishop saw a mound which according to local yore stood on the grounds of an Indian battle of long ago. Gregg writes,

*Its dimensions were about ten by fifteen feet. Many years before, a partial excavation had been made, and in digging down on this occasion for a short distance small pieces of bone were found mixed with the earth throughout, so that no opinion could be formed as to the depth of the first layer of bodies. Four feet below the surface a point was reached where the soil had not been disturbed, and a little below this were found from four to six skeletons, lying regularly, in a horizontal position, with the feet to the east, having evidently been placed in two layers. The larger bones were in a comparative state of preservation, and one of the jawbones with the teeth entire, apparently of a person about middle age. With the bones were found a stone hatchet, a beautiful arrow-head, and a pipe, and strange to relate, the smell of tobacco about the pipe was perceptible for several hours after the exhumation. The tradition relating to the battle and the burial was well founded, and carried them nearly a century back. On the Pedee, is an instance of this, where many remains of the kind were once visible, though now for the most part levelled by the plough.*





Henry Herbert La Thangue, 1895  
*The Last Furrow*  
 Public Domain

The battle may have been the Native Cheraw fighting for their lives and territory against the Cherokee and others. The plough might have belonged to the descendants of Barnaby Skipper.

The Native American tribe of the Skipper family, the Cheroenhaka, descendants of the Haudenosaunee, once lived a good life, and early historians made a point of noting that Christian and socialist principles and practices thrived throughout their pre-colonization communities. Bishop

Gregg seemed fascinated by their kindness and social affection towards their neighbors as they experienced the benefits of living by what Christians called the Golden Rule. They lived their daily lives as stewards of the earth and tended to the needs of one another as if the life of their community depended on it. So, if one's neighbor had a need, Bishop Gregg reported, *"They rendered him assistance, saying, 'There were several works which one man could not effect,' and that therefore they must help him; otherwise their society would fall."*

Before the white man arrived with his distant and blurred view of the relationship between gods and men—no doubt contrived out of their economic greed and political needs—the daily life of Native Americans flourished in the belief of a good and benevolent god balanced against one who was evil and malevolent, similar to the God and the Devil described in the Bible of Christianity. Remarkably, the so-called savages thus lived by Christian principles they must have learned from the good half of their gods. Without any reported need for a live visit from Jesus of Nazareth in the flesh they did unto others kindly, tended to widows and orphans, and helped those in need more than was asked of them. Regrettably, even the good Bishop could not see that they lived their religion—every day. Every day. After describing their religious behavior, he says, *As to religion,*

*they believed that the world was round, and that there were two spirits, the one good and the other bad. The good spirit they reckoned to be the author and maker of everything. It was He, they said, who gave them the fruits of the earth; and taught them to hunt, fish, and be wise enough*

*to overpower the beasts of the wilderness and all other creatures, that they might be assistant and beneficial to man. They did not believe that the good Spirit punished any man in this life, or that to come, but that he delighted in doing good, and in making his creatures wise and happy. The bad Spirit (who lived, as they thought, separate from the good spirit) they made the author of sickness, disappointment, loss, hunger, travail, and all the misfortunes that human life is incident to.*

**History of the Cheraws, Gregg, 1867**



. . . Not unlike the Bible story found in the first verses of Genesis. Like unto it, Gregg found some Indians, like groups all over the world, believing there had once been a great flood of biblical proportions.

**PICTURED LEFT:** *Indians at Prayer on a River. 1912 Photo by Roland W. Reed.*

Alas and alack, the Native's perverse Anglican overlords tried to replace the lessons of the Cheroenhaka's gentle god at the Christian schools which the sons of the Natives were forced to attend. By comparison, the gods of the white man must have seemed like they were all from hell. The attitude of the Indians toward their gods and one another,

described in the Bishop's words, today sound Bible-ish, and it's hard to understand why the early colonists dubbed them as savages--a circumstance that surely was related to the white man's awful obsession with terminating the natives and taking their land.

Unfortunately for the Cheroenhaka, turned Nottoway, except for a Quaker here and there, the white colonists didn't appear to be true believers in their god's version of the Golden Rule. As a cruel result, many Indians in the Carolinas were baptized and labeled as one Protestant

religion or another by the mid 1700's. By the time Barnaby Skipper was a plantation owner, it's not clear how much or how little his religion had been Anglicized. Bravery in battle or political protest is not a pure measurement of one's religious indoctrination. Still, it seems clear he was a good and decent man who stood for human rights, who believed in family values, and he possessed the courage to fight for what he believed in.

Therefore, how strange it was to find the Coles accusing members of the Barnaby Skipper clan of theft and, eventually, murder. Surely it was the Coles, as someone testified, who were their enemies who wished them ill, who would "fabricate stories" about them to try to bring them down.

### LIFE ON AN EARLY AMERICAN FARM

The new nation had a new name, a new Constitution, and a new President. Under George Washington, the free white population of the United States was growing, and the country was well on its way to becoming an agricultural Mecca. However, the infant government, trying to find its legs, was in depression. It had no banking system, no national economic system, and no financial tradition except for huge war debts owed to France. In contrast, the plantations of the Carolinas were relatively well off. The rice, tobacco, sugar and indigo industries—plus the slaves themselves enriched the southern economy. It's possible North Carolinians escaped the worst of the nation's financial woes.

Barnaby was a plantation owner, and his Indian children grew up to plow the land, to tend its livestock, and to inherit it when the time came, similar to how it had been with their forefathers since time was measured in moons instead of calendars. Plantations like Barnaby's and the one he sold to Solomon Rye currently grew crops that earned a living off of corn, sugar, vegetables, tobacco, and hay, while grazing livestock churned out a big piece of the national slab of economic butter. Cotton fields and the slaves who ran them came after his time. In 1794 Eli Whitney invented a device to speed up the processing of the plant into fabric and his gin made cotton a lucrative crop, and although it was not Whitney's intention, subsequently, the Southern market for human hands to cultivate cotton became the biggest enterprise in the world. While Barnaby's family owned a lot of land and livestock, he probably didn't grow cotton.



Men and women slaving over a cotton gin.

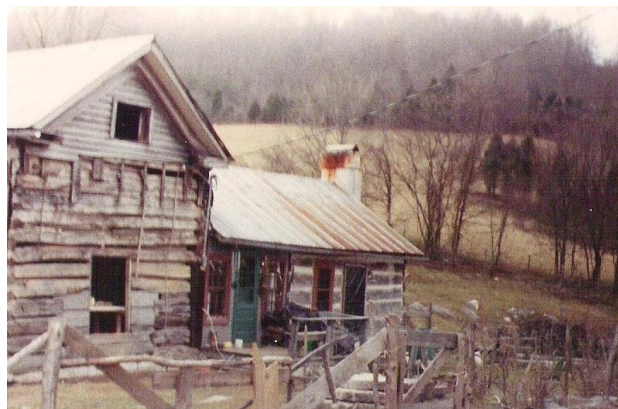
There is no record of him owning slaves, and for the growing of crops in his agricultural world, five sons and three daughters were counted on to do the work.

Farm children helped their families raise their crops; earning their keep, they were valuable assets to their mothers and fathers. Even while small they were taught how to do simple but vital chores—especially that of hoeing weeds out of corn rows and picking the ears when they grew full. They filled up the corn cribs from which they fed the hogs--hogs which farm families raised to put bacon on the table. Milking the cow—and a good life on every farm depended on a good milk cow—was a chore even the smallest of hands could accomplish. A child just needed to be tall enough to carry a bucket of milk without sloshing it. Children that big could slop hogs and pick and husk the corn that fed them.

Needless to say, no member of a farm family would dream of ruining their own corn crib with the bloody head of a dead hog.

These hard-working stewards of the land drew on a family-based agricultural system that their descendants carried on wherever they settled, and it lasted into the mid-twentieth century, up until the time big agribusinesses of corporate America took over the growing of green things.

Back in the late eighteenth century, farming and tending the land worked well for the Pee Dee River Skippers, and the family prospered under this system. These Indian children grew up in a house that was a home—regardless its shape--with a father who provided well enough for his family. Latter day descendants still puzzle over the perplexing legal enigma encircling this extraordinary landowner. Except for their Indian blood, how else could the ownership of pigs and cows and horses grow to be such a legal headache for these good people? The answer surely lies in the history of the United States—in the ownership of its land.



*Reconstruction of 18<sup>th</sup> century (1790's) farmhouse. 1985 Vaughan photo.*



## THE FIRST UNITED STATES CENSUS 1790

### *Richmond, North Carolina*

*Name Barnabas Skipper*

*Home in 1790 (City, County, State) Richmond, North Carolina*

*Free White Persons - Males - 16 and over 4*

*Free White Persons - Males - Under 16 1*

*Free White Persons - Females 1*

*Number of Household Members 6*

***1790, Richmond North Carolina: Barnaby Skipper is at least sixty-three. He has four sons still living at home with him and his wife. His wife's name is still unknown, but at least, she still lives.***

---

In 1790 Barnaby Skipper was older than sixty-three. His wife's name was still unknown, but she still lives. Some of the names of friends, relatives and associates in his Richmond neighborhood were Wallace, Rye, Quick, Snead, Odom, Harrington, and Jordan. On the census he has four sons still living at home with him and his wife. They are: Barnabas, Needham, John, and William. Silas has left home—as have his sisters: Elizabeth, Rachel, and Patience. The census taker of 1790 would find that Silas and the girls had married, left home, moved nearby, and started families of their own.

The three daughters of Barnaby married into the Quick, Rye and Wallace families, all neighbors in their Richmond community. Elizabeth met Solomon Quick, perhaps as he was paying a visit to her brothers across their fence line, or road, or river, and they got married. Silas also married into the Quick clan. Two other daughters, Patience and Rachel, married men from families on the 1790 Richmond census. Patience married Robert Rye, the war veteran, and Rachel married John Wallace who also served in the war. Rachel's John Wallace disappeared under suspicious circumstances after fourteen years of marriage. He left her with two young boys as well as leaving a small community called *Wallace* on the Marlboro map. Patience's John Rye was from one of Richmond's numerous Rye families. He also disappeared to parts unknown, leaving family members to search for him.

As mentioned before, early American marriages usually formed amongst the locals, and later records would show that Elizabeth's brothers, William and John, were running around with Solomon Quick, when, as a sister is prone to do, even today, she married her brother's friend. His

family's farm was located in Anson County on White's Creek which empties into the Pee Dee in Marlboro County, South Carolina.

The Skippers lived to the east of the Quick plantation. The two families had been neighbors since 1779 at least, when, that year Elizabeth's well-educated father and Solomon Quick dragged the chains that measured off acreage that may have been dowry for the bridal couple's new farm. Hopefully, Barnaby and Solomon were better surveyors than the ignorant gang of Royal drunks mentioned by Bishop Gregg as not knowing "the difference between a statute and a geographical mile." In light of Bishop Gregg's humorous observation that the King's surveyors had been a clumsy bunch of Englishmen who didn't know what they were doing, the clever Barnaby must have decided to learn to do his own surveying. He and the future husband of Elizabeth are on record during the war as the men who surveyed the border of her farm. From the time they worked together surveying land for her, the Skippers and Quicks continued to keep close company. After marriage, all of Barnaby's children, except Needham and William, can be found on farms—possibly adjoining, probably endowments—in Marlboro, South Carolina's censuses. Needham and William can't be found anywhere.

### ***Article I, Section 2***

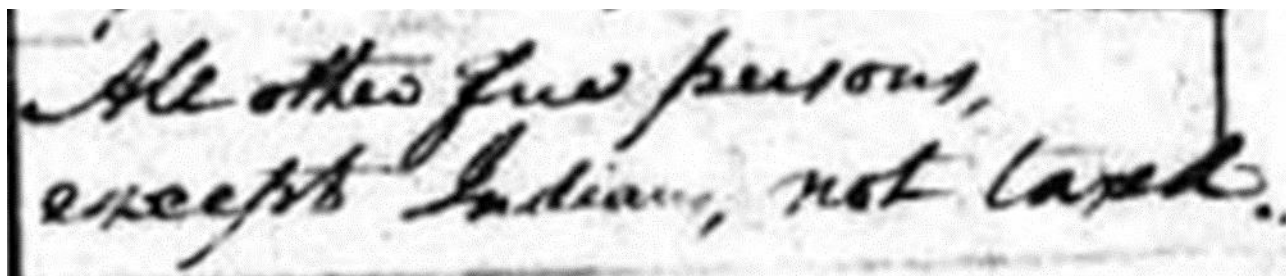
Borrowing the idea of democracy from the Haudenosaunee was not the only good idea the victorious patriots came up with. To keep track of its democratic citizenry the United States Constitution mandated a census be taken every ten years:

***Article I, Section 2: Representatives and direct Taxes shall be apportioned among the several States... according to their respective Numbers.... The actual Enumeration shall be made within three years after the first meeting of the Congress of the United States, and within every subsequent Term of ten Years.***

Article I was good for white men who owned property in 1790. Black men won the right to be counted in the Civil War and women won the right in the 20<sup>th</sup> century. But as late as 2018 the U.S. government of mostly white men was still violating Indian rights to their land. Until 1810 no census even mentions "Indians." That year the third United States census adds, "All other free persons, except Indians, not taxed." Except here,

there is no other category for Indians. Indians simply didn't count, except as exceptions.

*All other free persons, except Indians, not taxed.*



This meant that Indians didn't get counted, except as whites. Thus, in 1784-1787 and again in 1790 landowner Barnaby Skipper and his Indians got counted as whites in North Carolina.

1790 Richmond North Carolina Census,  
Detail, Right Column, 3<sup>rd</sup> down, Barnaby Skipper

James Crouch	1				John Morrison	1			1		
Thomas Cochrane	1	1	5		Ann Inead				2		
Thaddeus Baggett	2	1	3		Barnabas Skipper	4	1		1		
James Baggett Sr.	1		3		Joseph Sapida	2	1		5		
James Baggett Jr.	1	4	1		Christian McKay		1		3		
George Bonds	1	2	6		Tarquaird McKee	1	2		3		
Daniel Brown	2		2		Peter Bethune	1	3		1		
Richard Bennett	1		4		William Miles	1	3		4		
John Douglas	2	4	3		Lepe Strickland	1					
Isabel Dues	1				Bird Shephard	1	2		3		
Amount carried forward 1000		1130	1444	54	563	Amount carried over	1072	1101	2052	54	577

1790 Richmond North Carolina Census

Schedule of the whole number of persons within the Division allotted to Guilford Dudley											
Names of heads of Families	181	182	183	184	185	Names of heads of Families	181	182	183	184	185
<b>Richmond County</b>						<b>Richmond County</b>					
Amount brought over	956	1069	1020	54	524	Amount brought forward	1000	1130	1944	54	563
William Adams	1					Thomas Dorkery	2	2	5		9
Thomas Brown	2	2	1			William Edd	1	1	5		
Amey Gibson		3	1			Arch <sup>d</sup> Graham	8		3		1
Abel McCall	1					James Greer	1		1		
Robert Johnston	1	1	2			William Hall Sr	1	1	4		
Joseph Hull	1					Moses Hurley	1	3	1		
Margaret McSphee	1		1		2	Sam Henry	1		1		
James Beasley	1	2	5			Lurana Jones	1	2	1		
Lethro Moore	1		2			Thomas Johnston	1	2	4		
Benjamin Dumas	3	3	4		21	John Johnston	1	3	3		
Andrew Dumas	1		5		1	Robert Johnston	1	2	3		
Stephen Pitcock	1		1			William Johnston	1				
Thomas Walker	1	3	1		4	William Lowers	1				
Samuel Chears	1	1	1			John McHinner	1	3	5		
Samuel Witherson	1	3	1			Laughlan McHinner	2		5		1
Leffe Alsbrook	1	1	3			William McKay	2	1	2		
John Robertson	4	3	10		2	Phil Martin	1		1		
Henry Hicks	2	3	3			Daniel McTear	1	2	4		
Lucian Dumas	1		1		1	Daniel McPherson	1		2		
Sarah Rogut		1	2			William Salt Jr	1		1		
Johnathan Balding	1		1			August Morris	3	2	3		
Peter Watts Sr	1		3			Rich <sup>d</sup> Atkial	1				
Peter Watts Jr	1	2	3			Arch <sup>d</sup> McCaru	1				
William Watts	1		2			Daniel McCaru	1	2	4		
Lusannah Dumas		3	1		1	Duncan McLenan	1		3		
James Guchings	1					Daniel McKay	1	1	4		
John Morrison	1		1		1	Duncan McLenan Jr	1				
Hugh Cameron	1	3	4			Hector McNeil	1	1	2		2
Wm Jordan	1	1	3			Richard Oxum	2		2		
Isaac Throckland	1	1	2			Matthew Watson	1				
Darius Burns	1	2	4			Mathew Woodel	1				
Edmond Brown	1	3	5			Harling Williamson	1	4	3		
Jugal Campbell	1	3	4			John Matties Jr	1	2	5		
Daniel Curry	1	3	5			Francis Nixon	1	1	2		1
Daniel Carmichael	2		3			William Mooreman	1				
Henry Clark	1		6			Malcolm McQueen	1	2	4		
John Caser	1	1	1		6	Duncan McKay	1	1	4		
James Crouch	1					Rowy McStubby	2				
Thomas Cockraham	1	1	5			John Morrison	1		1		
Andrack Bagget	2	1	3			Ann Inead			2		
James Bagget Sr	1		3			Barnabas Shepper	4	1	1		
James Bagget Jr	1	4	1			Joseph LaPete	2	1	5		
George Bounds	1	2	6			Christian McKay		1	3		
Daniel Brown	2		2			Langshard McKee	1	2	3		
Richard Bennet	1		4			Peter Bethune	1	3	1		
John Douglas	2	4	3			William Miles	1	3	4		
Gabriel Des	1					Leffe Throckland	1				
Amount ferried over	1000	1130	1944	54	563	Amount ferried over	1072	1101	2052	54	577



Barnaby, the family patriarch, had a Richmond County, North Carolina plantation of more than a thousand acres in the 1790's. By 1800 the state line had moved across the fence or river or road so that he had a Marlboro County, South Carolina address, but regardless of their address, the family was still together. Rachel, now alone with two sons following the disappearance of their father, seems to be staying with Barnaby and her mother. One son, Silas, moved nearby with his wife and two daughters. The Marlboro census of 1800, which referred to Native Americans as Free White Persons, is the last record on Barnaby Skipper, the son of a Cheroenhaka Chief and the Indian Princess he rescued from slavery.



*Turn of the Century Postcard of an Indian Couple. Colorized.*

It's likely that the old man, in his eighties, died before he met the census taker of 1810. His burial site is unknown. Family members stayed in the area for the next hundred years, and the DNA of some of their descendants is very likely to be found there still.

## 1800 UNITED STATES CENSUS MARLBORO COUNTY, SOUTH CAROLINA

1800 Barnaby Skipper was at least seventy-three with an elderly wife and an adult daughter, probably Rachel, whose husband had gone missing, with her young son. Barnaby's son—probably Barnabas, 24, remained. This is the last census on which the name of the 1727 so-called Nottoway Barnaby Skipper appeared, and his unknown wife still lived as well.

## 1800 Marlboro County, South Carolina for Barnabas Skipper

Brought Forward	614	287	191	239	135	503	203	290	26	10	21
Lewis Stebbins	2	"	"	1	"	2	1	"	1	"	"
Derby Smith	"	"	1	1	"	2	"	1	"	"	"
John Stebbins Jr.	"	"	1	1	"	2	"	1	"	"	"
Wm. Stapleton	1	"	"	1	"	2	"	1	1	"	"
Wm. Shanks	2	"	"	1	1	1	2	1	1	"	"
George Shanks	2	"	"	1	"	1	"	"	1	"	"
Madrasch Stefford	1	"	1	1	"	1	"	1	"	"	"
Nathan Stucky	1	"	"	1	"	1	"	1	"	"	"
James Spears	1	2	"	1	"	2	1	1	1	"	"
Baxter Smith	"	"	"	1	1	1	"	1	"	1	"
Baxter Smith Jr.	"	"	"	1	"	2	"	"	1	1	"
William Smith	2	2	1	"	1	3	2	1	1	"	"
Lehua Summford	1	1	"	"	1	1	"	1	1	"	"
Lehua Summford	1	"	"	"	"	"	"	"	"	"	"
James Stephens	1	"	1	"	"	1	"	1	1	"	"
Annis Stapleton	2	"	"	1	"	1	"	1	1	"	"
William Stebbins	1	"	1	"	1	2	"	1	1	"	"
Charles Strother	"	"	2	"	"	1	"	1	1	"	"
George Stanton	3	1	"	1	"	2	1	2	1	"	"
Barnabas Skipper	"	1	1	"	1	"	"	"	1	1	"
James Stebbins	1	2	"	1	"	1	1	1	1	"	"
Israel Sneads	3	1	2	"	1	1	"	"	1	"	"
Thomas Stebbins	1	1	"	1	"	4	"	"	1	"	"
Lewis Stebbins Jr.	1	"	1	"	"	1	"	1	"	"	"
Ann Stephens	2	"	1	"	"	"	"	"	"	1	"
Jonathan Stucky	"	"	"	1	"	1	"	1	"	"	"
William Sellers	3	"	"	1	"	"	"	1	1	"	"
John Smith	2	"	"	1	"	"	"	1	"	"	"
Silas Skipper	"	"	1	"	"	2	"	1	"	"	"
Ann Stephens	2	"	1	"	"	"	"	"	"	1	"
John Stebbins	"	"	1	"	"	"	"	1	"	"	"

Home in 1800: Marlboro District, South Carolina

Free White Persons - Males - 10 thru 15:	1
Free White Persons - Males - 16 thru 25:	1
Free White Persons - Males - 45 and over:	1
Free White Persons - Females - 26 thru 44:	1
Free White Persons - Females - 45 and over:	1
Number of Household Members Under 16:	1
Number of Household Members Over 25:	3
Number of Household Members:	5

After the war Barnaby lived in Richmond, North Carolina, which was the address of his daughter, Patience Skipper Rye, until at least 1808. Legal problems with the Coles in the county of Richmond show he also lived there, at least through 1795. Whether he moved, or the county lines moved, cannot be ascertained.

In the end Barnaby Skipper owned enough land that he could leave plenty for his children in both North and South Carolina, and thus, for their children. There is no record of Barnaby Skipper's death, a circumstance which does not bode well for him, considering the politics of his Richmond County years. But maybe, like the good old soldier that he was, he just fades away.

Whatever happened to him, his legacy now lies in his descendants and in the documents on the land he left for their future. In addition, he lived life well--he must have passed on something of himself for the coming generations in the lessons he had learned to live by. Although he owned a lot of land to hand down to his children, perhaps he even believed in this Native American adage,

*The land is not ours to hand down to our children; we are borrowing it from their future.*

#### EXIT SKIPPERS

