



The Haliwa-Saponi & Magazine Spring

Overview

Historic Halifax is an important historical site to North Carolina, best known for where the Halifax Resolves (the first official call for independence from England by the elected leaders of an entire colony) was created. Equally important to the area, however, is the rich indigenous history and present-day tribal members of North Carolina's Haliwa-Saponi living there. In this lesson, students will learn about the Haliwa-Saponi, the third-largest tribe in the state with about 4,000 enrolled members, as well Magazine Spring, a site sacred to the tribe. Students will demonstrate their understanding by designing a wayside marker to be placed at the site to call attention to and educate visitors about the Haliwa-Saponi and Magazine Spring (an actual project approved for the site in 2021.)

Grades

5-8

Materials

- North Carolina Tribal Map, color version available [here](#); a printer-friendly black and white version is available [here](#)
 - Optional investigation: [Native Lands Interactive Map](#)
 - [This site](#) teachers can optionally consult provides information about state and federal recognition of tribes, and the impact on those recognized and those not, that may be helpful to explain to students.
- Haliwa-Saponi Powwow commercial (1 min.), available [here](#)
- Singing on the Land at Historic Halifax, short video [here](#)
- Images of Magazine Spring from 1915 and 1961, attached
- The Haliwa-Saponi and Magazine Spring, student handout attached
- Magazine Spring Historic Wayside, image attached
- Haliwa-Saponi official website: www.haliwa-saponi.com
 - Allowing students to hear about the Haliwa-Saponi from a member of the tribe is one of the most powerful ways to drive home the theme of "we're still here" and ensure accurate representation. Teachers may [want to contact the Tribe](#) to see about arranging a classroom visit (in person or virtual.)
- Historic Halifax official website: <https://historicsites.nc.gov/all-sites/historic-halifax/>

Additional (Optional Resources)

- [The NC American Indian Heritage Commission](#)
- [UNC American Indian Center](#)
- [Museum of the Southeast American Indian](#)

Preparation

- The history, culture and present day contributions of indigenous people is incredibly rich and diverse. Despite the negative impacts of colonization and settlement post-Columbus, indigenous people and cultures are still present all around the state and nation. For support in teaching an inclusive past and present that elevates the themes of resistance, resilience, and the ongoing presence and contributions of American Indians today, see the UNC-CH American Indian Center's recommended resources [here](#).
- Many educators (and students alike) wonder about the proper terminology between Native American, American Indian, indigenous, etc. Since there is no single American Indian culture or language, the answer

may vary. This lesson utilizes both “indigenous” and “American Indian.” Click here to read more about [terminology](#) and engage students in this same discussion regarding how words matter.

- Allowing students to hear about the Haliwa-Saponi from a member of the tribe is one of the most powerful ways to drive home the critical understanding that indigenous people are still here due to their resistance and resilience. This also helps ensure accurate representation. Teachers can reach out to the tribe to see about arranging a visit (in person or virtual) at <https://www.haliwa-saponi.org/contact>.

Procedure

North Carolina’s Tribal Diversity

1. As a warm up, project and handout copies of the [NC Tribal Map](#) (a black and white version is also available [here](#).) Ask students to spend a few moments examining the 2020 map and then discuss:
 - What is this document and what information is it providing? When was this information last updated? Who created it and how can you verify whether this is a trustworthy source?
 - What observations about this map do you have? What information first strikes you, interests you, and/or surprises you?
 - What does this map ultimately tell us about North Carolina and indigenous people?
 - Ideally, teachers have included instruction about indigenous cultures throughout each lesson. Important information to highlight and/or review includes:
 - It is important to know and remember that American Indians were the first people to live in the continental United States and the land that we know today as North Carolina.
 - While the diversity of indigenous people and cultures is vast, the state of North Carolina recognizes eight tribes [NCGS 71(A)] that are pictured on the map. They are: Eastern Band of the Cherokee Nation, Coharie, Haliwa-Saponi, Lumbee, Occaneechi, Meherrin, Sappony and Waccamaw-Siouan. The Eastern Band of the Cherokee Nation is also recognized by the federal government.
 - Optional: [This site](#) provides information about state and federal recognition of tribes, and the impact of having recognition, that may be helpful to explain to students as part of this conversation.
 - While indigenous populations were negatively impacted by colonization and settlement, many still resisted and persisted, and still live in and contribute to North Carolina and elsewhere around the country.
 - In fact, North Carolina has the largest American Indian population east of the Mississippi River. ([Source](#))
 - Ask students if any of them identify as American Indian/Native American, and if they would like to share their heritage, to do so.
 - What defines a tribe? What are some challenges you believe surround the process of mapping indigenous communities and tribes?
 - How do maps hold bias?

Introduction to the Haliwa-Saponi

2. Next, ask students to find the county of Halifax and to identify the tribe located there. State the name of the tribe (**Haliwa-Saponi**) and ask students to repeat it, to ensure proper pronunciation. (Optional extension: In class or for homework, have students investigate the [Native Lands Interactive Map](#). They can use the map to input various addresses (the school’s, home addresses, etc.) and discover additional information about indigenous people.)
3. Review or introduce information about the Haliwa-Saponi to students:
 - While Historic Halifax is an important historical site to North Carolina, including being the home of the Halifax Resolves (the first official call for independence from England by the elected leaders of an

entire colony), it is important to acknowledge and learn about the indigenous people who lived in the area before colonists settled.

Haliwa-Saponi tribal members in Warren and Halifax counties are direct descendants of the Saponi, Tuscarora, Tutelo, and Nansemond Indians, and smaller Eastern Siouan-speaking tribes. In the mid-1700s, a number of these native people migrated to North Carolina from Virginia and bought several large tracts of land that make up the modern day Haliwa-Saponi community. This area, known as the Meadows, encompasses most of southwestern Halifax County and southeastern Warren County. The Haliwa- Saponi have their tribal headquarters in Hollister, western Halifax County.

These ancestors of the Haliwa-Saponi lived a semi-traditional life of farming, hunting, and fishing in the area.

Today, the Haliwa-Saponi Indian Tribe is the third-largest tribe in the state with about 4,000 enrolled members, primarily residing in Halifax, Warren, Nash, and Franklin Counties. The Haliwa-Saponi Tribe was recognized by the state of North Carolina in 1965. (Additional information about the Haliwa-Saponi is available at <https://www.haliwa-saponi.org/>.)

- **Teacher Note on the Tuscarora:** Relatedly, nearby Halifax is the Indian Woods reservation, at one time the largest known in the eastern continental United States. It was located on the north side of the Roanoke River between Quitsna Swamp and Deep Creek in the southwestern corner of Bertie County. 300 years ago, in 1717, the northern band of the Tuscarora Nation moved onto the reservation after struggling to stay neutral in the Tuscarora War of 1711-1713. In that war, English forces killed or enslaved roughly a quarter of the Tuscarora Nation, previously the leading political, military and trading power in all of eastern North Carolina. They called this part of Bertie County, “the Swampy Lands’. Somewhere between the 1760’s and 1804, the Tuscarora in Indian Woods left not only Bertie County, but first moved south near the South Carolina state line to what is now Robeson County. Later the migration moved to the northern states, eventually settling on the Tuscarora Reservation in Niagara County, NY. ([Source/Read More](#).)

4. Play [this short one-minute video](#) to provide a visual introduction to the Haliwa-Saponi. Let students know it is a commercial for their annual Powwow, which is typically held the third weekend of April to celebrate the Tribe’s recognition by the North Carolina General Assembly in 1965. The event coincides with the annual blooming time of the Dogwood Trees in the South East. The Dogwood was an important plant for Native Peoples as the bark and leaves were used for various medicines and the wood was used for tools and arrows. This is the oldest and largest American Indian Powwow in North Carolina (held in Hollister) and features arts and crafts, dance, food, and more. ([Source](#)) Discuss:
 - What image of the Haliwa-Saponi does this powwow advertisement project?
 - In that clip, you saw images of modern-day members of the Haliwa-Saponi in performing in historical dress. How would you describe what you saw? What is being conveyed in their dress, style of movement, voices, etc.?
 - Why do you think the Haliwa-Saponi host this annual powwow and prioritize celebrating their culture, traditions and ancestors?
 - Did you already know about the Haliwa-Saponi before today? If not, why do you think that is? Why is it important to not overlook the rich and diverse cultures of indigenous people all across North Carolina?
 - Students may also be interested in seeing footage from an actual powwow, such as [this clip](#) of traditional singing and drumming.

Magazine Spring at Historic Halifax

5. Explain to students that one important site to the Haliwa-Saponi, historically and today, is Magazine Spring, part of [Historic Halifax](#), a historic site managed by the NC Department of Natural & Cultural Resources. Project the attached images of Magazine Spring, one from 1915 and the other from 1961, and share:

- Magazine Spring in Halifax, NC is an important reminder of the presence and contributions of the Haliwa-Saponi, past and present. The Spring was built by the Haliwa-Saponi ancestors (the Tuscarora), and supplied drinking water before the settler “founding” of Halifax. The Haliwa-Saponi viewed the spring as a precious resource meant to nourish and serve all people, therefore, they shared the spring with the settlers and residents of Halifax and members of migrating tribes. The spring was once considered the purest water in the region and it was the only source of drinking water for those living in Halifax for two hundred years.

During the Revolutionary War, Halifax was an important recruiting center and supply depot; the spring was named for a gunpowder magazine located nearby.

Around 1915, townspeople built a wood frame springhouse over the spring to keep the water clean and cool. The current springhouse is a reproduction of the original structure.

As for the name “Magazine Spring,” it is believed the name stuck after an area near the Spring was used to store ammunition for State troops starting around 1918. From this storage facility (called a magazine), supplies were distributed to the troops operating anywhere in eastern North Carolina. *(Source)*

Let students know that the 1961 image is of Chief William “Bill” Rikard (Tuscarora) and Chief W. R. Richardson (Haliwa-Saponi) drinking from the Magazine Spring. Taken in 1961, the photograph contains the signatures of both chiefs.

(Sources: <https://americanindiancenter.unc.edu/resources/about-nc-native-communities/>; [History of Halifax County](#); and the NCDNCR [Historic Halifax](#) site Wayside)

6. Use excerpts from this short video, [Singing on the Land at Historic Halifax](#), in which Arnold Richardson (on a hand-carved red cedar American Indian flute) and Netye Lynch (on a hand drum) – both members of the Haliwa-Saponi – perform at Magazine Spring. If you play the video at [3 min., 17 sec.](#), students can see Magazine Spring and hear about the Spring from Arnold Richardson, who is a musician, sculptor, storyteller, and member of the Haliwa-Saponi tribe of eastern North Carolina. His work spans decades, and is defined by his drive to revitalize the cultural heritage of eastern North Carolina’s American Indians. In the earlier part of the video, students can hear some of the performance, in which Mr. Richardson plays an American Indian flute, the oldest melodic instrument in the Western Hemisphere. His work as a cultural educator and mastery of this sacred instrument, along with his ability as a stone sculptor, gourd carver, and percussionist led him to be the American Indian Folk Artist for the North Carolina Arts Council from 1982 to 1989 and a North Carolina Heritage Award recipient in 2004. Richardson has also worked as an instructor in the Haliwa-Saponi’s Traditional Arts Programs for Students. (Teachers may want to play the music in the background as students work on their culminating assignment below.) After sharing and viewing the video excerpts, discuss:
 - Magazine Spring is considered a sacred site to the Haliwa-Saponi. Why?
 - Why did the Haliwa-Saponi share the location of the Spring with others, rather than view it as theirs alone?
 - What are the places in your own culture that you view as sacred? (This might be a church, a cemetery, memorial sites, national parks, etc.)
 - Magazine Spring is located at today’s Historic Halifax site (operated by the NC Department of Natural and Cultural Resources.) While the site is most known for the creation of the "Halifax Resolves," why is it equally critical that the history of the site include the Haliwa-Saponi and Magazine Spring?

Design a Historical Wayside for Magazine Spring

7. Provide the attached article to students, “Magazine Spring: A sacred site receives some care.” Students should read the article and answer the corresponding questions. A major theme of the article is the important reminder that indigenous people are still here, even though our history books sometimes makes it seem like they disappeared. While it is true that the process of colonization and settlement had a

tremendously negative impact on native people (from displacement to death), American Indians remained resistant and resilient to the best of their ability. Make sure to discuss this concept and theme with students, pointing out the importance of not only acknowledging the contributions of native people throughout history, but also their contributions today. Remind students that today, North Carolina has the largest American Indian population east of the Mississippi River.

- Before students read the article, point out to them that the chief of the Haliwa-Saponi tribe who is quote in the article, [Dr. Brucie Ogletree Richardson](#), became the first woman to serve as Tribal Chief of the Haliwa-Saponi in 2014.
8. The article mentions that part of the effort to acknowledge the importance of Magazine Spring and the Haliwa Saponi includes the creation of a new educational sign. In the second part of this activity, students will evidence what they have learned by designing their own version of what the final product (a historical wayside) should look like. (Make sure students know that traditionally, a historical wayside is a graphic-embedded fiberglass panel set into an aluminum frame, positioned outside near its subject-matter.
 9. Teachers should determine how much time to devote to this assignment. It can either be done as a quick class or homework activity (with students doing a basic sketch of their design on paper), or it can be more in depth, with students taking time to show their concept in a more detailed way (i.e., on poster board, using a computer design program, creating a 3-D model, etc.) It may also be beneficial to have a class conversation regarding best practices for educational displays and waysides. Many of [these recommendations for effective museum exhibits](#) can also apply to the creation of an educational sign. Teachers should let students know what is expected and how much time they will have before the design is due.
 10. On the day the projects are due, have students display their work around the room. Students can then complete a “gallery walk” of each other’s work, leaving post-it notes of feedback regarding what they like about each design, and what questions they have. (This can be done regardless of whether the assignment is a quick in-class sketch, or a more extensive project.) After the gallery walk, close with a discussion that uses students’ work as a way to review important themes and what they have learned. During the discussion, students may also be interested in seeing the actual wayside that was installed by Magazine Spring in 2011. An image of the wayside is attached.

1961 Image of Magazine Spring



Chief William "Bill" Rikard (Tuscarora) and Chief W. R. Richardson (Haliwa-Spaoni) drinking from the Magazine Spring. Taken in 1961, the photograph contains the signatures of both chiefs.

Source: NCDNCR [Historic Halifax](#) site Wayside

Magazine Spring, 1915



[Source](#)

Name: _____

The Haliwa-Saponi and Magazine Spring

I. Read the article below. As you read, think about what major themes come up. Answer the questions underneath.

Magazine Spring: A sacred site receives some care

Daily Herald (Roanoke Rapids, NC) | June 11, 2021 | by Carolyn Harmon

On Tuesday morning, state employees and archeologists were on-site to desilt Magazine Spring at the Historic Halifax Site. To honor the sacred site, some members of the Haliwa-Saponi tribe were present, offering prayers and comments, with Arnold Richardson playing the flute.

Chief Brucie Ogletree Richardson of the Haliwa-Saponi Indian Tribe said, "I am so happy we are here today. We know there are many people — their belief has been they are gone, they are forgotten — well we didn't go anywhere, we are still here today."

The goal is to keep moving, she added. As a tribe, the members and the elders have been working for a long time to get recognition. "And I want to tell you today, our tribal council that is in place, we have taken some steps toward federal recognition that to my knowledge have never been taken before," she said.

One effort has been the establishment of an ad hoc Magazine Spring Committee. It has to do with the importance of Magazine Spring and what it means to the tribal people.

"These are our ancestors, so the bottom line is we cannot forget what is over here at Halifax," she said. "As a result, one of the things we did, we started working with the state and county on how can we get some help to get some kind of recognition for the importance of this Magazine Spring."

As a continued part of that effort working with Historic Halifax and the state, a new sign will be constructed about the spring, displaying the Haliwa-Saponi tribal seal. A date is in the works for the unveiling of the sign.

"Hopefully, it will be placed somewhere close to this vicinity or out closer to the highway or the street, so people will know we are no longer a forgotten tribe, or the tribes who were here are no longer forgotten," Ogletree said.

Gregory Richardson, N.C. Department of Administration Commission of Indian Affairs executive director said, this is so important, not only for Halifax County and the Haliwa-Saponi tribe, "it's important for our state and nation to know we still have remnants of our rich history right here in our community, right in the Haliwa-Saponi back yard."

Haliwa-Saponi member Senora Lynch said, "Our people are fighting for federal recognition — we deserve it, we have fought for it for many years: my elders, my grandfather and so many others — to reestablish ourselves as Indian people. I am standing here in honor of my mother my grandmother, my great-grandmother, and so many others. I thank God for the non-natives who are here because we need your help too. When you say our name, say it proudly. We don't have to deny history anymore. Our people wrote Indian on our documents, but it was wiped out. We need to rewrite this history. "

Chief Ogletree said, "We cannot forget the work of our elders — we are determined. We are going to continue moving forward, we did not go anywhere, we don't plan to go anywhere, our goal is to continue to let others know, yes Haliwa-Saponi, the Indians of North Carolina — we are still here." [Source](#)

Answer:

1. Why do you think Chief Brucie Ogletree Richardson of the Haliwa-Saponi Indian Tribe felt it important to note that “we [the Haliwa-Saponi] are still here today”?

2. Why are she and the Haliwa-Saponi Tribe pushing for more attention/recognition regarding Magazine Spring and the Haliwa-Saponi in general?

3. What do you think Haliwa-Saponi member Senora Lynch meant when she said, “we don’t have to deny history anymore”?

II. Design a Wayside for Magazine Spring.

The article mentioned that part of the effort to acknowledge the importance of Magazine Spring and the Haliwa Saponi, a new sign (wayside) will be constructed about the spring and the Haliwa-Saponi. Imagine that you have been hired as the lead designer on this project and create a mock-up of your design.

- a) Start by researching more about the Haliwa-Saponi, including their history and their contributions to North Carolina today. You might start at www.haliwa-saponi.com. Use the knowledge you gained in class and your additional research to think about what is most important to convey and how to best present it.
- b) Create a design that will be placed at Historic Halifax to highlight the importance of and educate visitors about Magazine Spring and the Haliwa-Saponi. Your design can be in any format you choose, but must include visuals and text (and any other elements you see fit.) Think creatively!
- c) Prepare a written or verbal statement explaining the intention and reasoning behind your design choices and why you chose to share the information you selected to include.

NOTES:

Magazine Springs

According to local traditions, the spring supplied drinking water to ancestors of the Haliwa-Saponi Indian Tribe long before the existence of Halifax. The Haliwa-Saponi viewed the spring as a precious resource meant to nourish and serve all people, therefore, they shared the spring with residents of Halifax and members of migrating tribes. The spring was once considered the purest water in the region.

During the Revolutionary War, Halifax was an important recruiting center and supply depot. The spring was named for a gunpowder magazine located nearby. The hill above Magazine Spring is known as Indian Ridge, where arrowheads and other artifacts have been found.



Chief William "Bill" Richard (Thecvora) and Chief W. R. Richardson (Halwa-Saponi) drink from Magazine Spring. Taken in 1961, the photograph contains the signatures of both chiefs.
Courtesy of the Haliwa-Saponi Indian Tribe



The present stonework may date back to the 18th century. Around 1915, forestripes removed the front wall of the stonework enclosure and built a wood frame springhouse to keep the water clean and cool. An iron grate was added during the 1930s. The current springhouse is a reproduction of the original structure, which stood atop the stonework and pool.



In 2017, Haliwa-Saponi tribal citizens held the first traditional ceremony at Magazine Spring in over 100 years.
Courtesy of the Haliwa-Saponi Indian Tribe