

RESEARCH REPORT



THE ENSLAVED COMMUNITY AT HAWFIELDS

Alamance County, North Carolina

PREPARED FOR:

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Greensboro, North Carolina 27410

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**Hawfields
Alamance County, North Carolina**

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1.0 INTRODUCTION

Richard Grubb & Associates, Inc. (RGA) researched and prepared this report on the enslaved community at Hawfields in Alamance County, North Carolina. The report provides a general historical narrative about slavery in the Hawfields community, drawing on primary sources to document and, where possible, identify by name enslaved individuals who may have been interred in the Hawfields Presbyterian Church Cemetery on the south side of Old Hillsborough Road and the southeast side of NC Highway 119.

This report fulfills Stipulation 1.B.b of the Memorandum of Agreement (MOA) between the United States Army Corps of Engineers, the North Carolina State Historic Preservation Office, and Scott Mayo Properties II, LLC, for the construction of NC Highway 119 Industrial in Alamance County, North Carolina. Scott Mayo Properties II, LLC, plans to construct an industrial facility which requires federal permits in accordance with Section 106 of the National Historic Preservation Act (54 U.S.C. § 306108). USACE has determined that this undertaking will have an adverse impact on the Henderson Scott Farm Historic District (AM0497) which is listed in the National Register of Historic Places (NRHP). Due to the historical relationship between the Henderson Scott Farm District and the Hawfields Presbyterian Church and Cemetery (Hawfields), Hawfields was invited to be a concurring party of the agreement even though the undertaking does not affect the church or cemetery.

2.0 HISTORICAL OVERVIEW

Originally occupied by the Sissipahaw (Saxapahaw) Native American tribe, the area that would become Alamance County was settled in the eighteenth century by English, German, and Scotch-Irish immigrants who traveled south from Pennsylvania, Maryland, and Virginia into the Carolina backcountry along the Great Wagon Road in search of inexpensive, fertile land. They were drawn by accounts such as that of William Byrd, who surveyed the boundary between Virginia and the Carolinas in 1728. According to Byrd, the area “between the Eno and Saxapahaw Rivers ... [has] the reputation of containing the most fertile high land in this part of the world” (Whitaker 1949:13).

Architectural historian Carl Lounsbury observed that the early European settlements emerged in a “hodge-podge fashion through the indiscriminate patenting of choice tracts of land and by individual squatters taking up unclaimed and undeveloped sites” (Lounsbury 1980:1). Nevertheless, small communities developed with churches at their centers. Quakers settled close to Cane Creek in southern Alamance County, German Lutheran and Reformed congregations were established in west-central Alamance, and the Scotch-Irish Presbyterians established their community and church between the Haw and Eno rivers in the “Haw Old Fields” (Turner 1962:3).

These Scotch-Irish settlers established a church called Hawfields around 1755 and initially worshiped in a log building on Wilson Road approximately 3 miles northeast of the present church building. Though the original church building is no longer extant, a cemetery associated with it remains south of I-40 just east of the Alamance County border in Orange County (PIN 98234467162). The cemetery contains an unknown number of unmarked graves and a granite marker identifying it as the first Hawfields church cemetery (Scott et al. 1945:22).

In 1780, the congregation built a new frame church within the present-day cemetery at the south corner of Old Hillsborough Road and NC Highway 119, the site of which is marked by a granite monument erected in 1926. According to a description included in a church history published in 1926, the rectangular building measured roughly 40 feet by 70 feet and faced south. The interior included gallery seating for enslaved church members. In 1842, a section on the west side of the building was “divided off” for additional seating for enslaved congregants. Although it was considered a “splendid country church,” it was eventually thought to be inadequate for the congregation and plans were made for the construction of the present church in 1852 (Scott et al. 1945:22–23). The new brick church was completed in 1855 and sits northwest of the cemetery across NC 119. Henderson Scott, a prominent landowner, farmer, and long-time Hawfields Presbyterian Church member, purchased the abandoned church building and moved it to the Melville community to house his plug chewing tobacco business (Craig 1986:8-2).

2.1 Antebellum Agriculture in Orange and Alamance Counties

Originally part of Orange County, the Hawfields community, like much of the surrounding county, was made up primarily of yeoman farmers (Mattson 1996:4). Early residents of Orange County were subsistence farmers who cleared adequate acreage and grew enough foodstuffs to feed their households and livestock (Mattson 1996:6). The land was well-suited for growing small grains, corn being amongst the most popular (Mattson 1996:4). Throughout the late eighteenth century, the majority of landowners raised their crops on less than 500 acres of land (78 percent of the county’s

population), and only 3 percent of Orange County's population owned more than 1,000 acres (Mattson 1996:4).

Early settlers utilized the labor of enslaved people, and by 1790, enslaved people made up 20 percent of the population in Orange County (Mattson 1996:4). The vast majority of enslaved people lived and labored on smaller farms, rather than large farms. This held true into the nineteenth century.

Alamance County was formed from Orange County in 1849, and slavery continued to play a major role in the economy and communities within the newly formed county through the Civil War (Fountain 2014:408). By 1860, 520 out of 883 farms were home to enslaved people (Alamance County n.d.). These farms typically housed one to five enslaved people, and about 33 percent of Alamance County's population was enslaved. Of Alamance County's total population of 11,852 in 1860, 3,445 people were enslaved (Fountain 2014:412). The labor of the enslaved people produced wheat, oats, and tobacco, and farms during this period also produced a variety of dairy products, beef, and pork (Fountain 2014:421). Reflecting countywide patterns, the Hawfields community was home to subsistence farmers who grew a variety of crops throughout the late eighteenth and nineteenth centuries. These farmers utilized the labor of enslaved people to carry out their work.

2.2 Hawfields Presbyterian Church Cemetery

The Hawfields Presbyterian Church Cemetery has been in continuous use since the 1780s. It contains over 1,700 marked burials and an unknown number of unmarked burials. Its earliest burials, including that of Hawfields pastor Reverend John DeBow, who died in 1783, are located near the site of the 1780 church building in the north-central section of the cemetery. According to his gravemarker, Henry Cameron Cook (1809–1875) is buried “beneath his pew in the old church.”

The church cemetery was not restricted to its white congregants. In the antebellum period, Presbyterians were concerned with the religious instruction of enslaved people, and therefore, included them in worship and church membership (Turner 1962:123–124). Hawfields Presbyterian Church's earliest surviving membership roll dates to 1838 and lists enslaved church members by first name, gender, and the initials of their enslavers. In 1838, Hawfields had 146 white members and 25 enslaved members. In 1850, 45 enslaved church members were listed by first name and the full names of their enslavers (Turner 1962:254–258). Between 1856 and 1860, enslaved church members numbered between 30 and 43.

A granite monument erected in 1922 marks a section of the cemetery which may contain the graves of enslaved church members (Figure 2.1–2.3). The monument reads:

“IN MEMORY OF
THE FAITHFUL SLAVES
MANY OF WHOM WERE MEMBERS OF
HAWFIELDS PRESBYTERIAN CHURCH
AND ARE BURIED IN THIS CEMETERY

‘BE THOU FAITHFUL UNTO DEATH AND I
WILL GIVE THEE A CROWN OF LIFE’ REV. 2:10”

The monument was presented by the family of Stephen Alexander White and dedicated by the Hawfields Presbyterian Church in June 1922. In November 2023, RGA's geophysical specialists Olivier Vansassenbrouck and Cayla Cannon conducted a survey of a 0.2-acre area around the monument using ground-penetrating radar (GPR) to identify and map marked and unmarked burials in the north-central area of the cemetery. As a result of this survey, 65 GPR anomalies were identified as potential burials (Richard Grubb & Associates, Inc. [RGA] 2023:4-10; see Figure 2.3). Of these anomalies, 64 are currently unmarked and only one is associated with a surface marker, which dates to 1988 (RGA 2023:4-10). The anomalies suggest that the people interred there were not buried in orderly rows; however, their individual east–west orientations, the tradition of most Christian burials, are generally congruent with the extant markers which surround this section. This arrangement of graves could also be due to a use of space that was less formalized or oriented around ideals which made the creation of orderly rows of graves less important. There was also a cultural practice in vernacular cemeteries across the southern Piedmont of burials arranged in loose rows or family clusters (Clauser 1994). Despite the listing of enslaved members in church records, there are no records of their burials. It is likely that their graves were marked with ephemeral markers (e.g., wooden gravemarkers) or surficial grave decorations.



Figure 2.1: Monument erected in the section for enslaved people in the Hawfields Presbyterian Church Cemetery.

Photo View: Southeast; Photographer: Debbie Bevin; Date: September 12, 2023.



Figure 2.2: A view of the section for enslaved people in the Hawfields Presbyterian Church Cemetery with the 1922 monument at the center.

Photo View: Northeast; Photographer: Olivier Vansassenbrouck; Date: September 12, 2023.

Total church membership dropped off after the Civil War, from 224 in 1860 to only 173 in 1870, which likely reflects the transfer of many formerly enslaved members to their own churches after emancipation (Turner 1962:265).

2.3 Melfield United Church of Christ Cemetery

The Melfield United Church of Christ, a historically Black congregation located at 2145 Melfield Drive in Haw River, uses the northern corner of the Hawfields Presbyterian Church Cemetery (see Figure 2.3). Though this northern corner of the cemetery is used by the Melfield United Church of Christ, Hawfields Presbyterian Church owns the parcel. In the late 1960s or early 1970s, Hawfields United Church of Christ and Melville United Church of Christ consolidated to form Melfield United Church of Christ (*The Daily Times-News* 1970:11-B). The exact location of Hawfields United Church of Christ is not known but, as the name suggests, it was likely in the Hawfields community, while Melville United Church of Christ was located 4 miles to the south in the Melville community. Interestingly, a memorial in the Melfield United Church of Christ section of the cemetery bears the name of Patience Scott White, a Black woman who worked for the Scott family. The marker notes that it was erected by the family of Henderson Scott “for her years of faithful service” (Find a Grave 2008). The memorial does not include birth or death dates. Additional research into the life of Patience Scott White is recommended.

Identified on Hawfields Presbyterian Church Cemetery maps as Section HW, the area utilized by Melfield United Church of Christ encompasses 0.62 acres. Most of the marked graves in Section HW date to the second half of the twentieth century and later. The section utilized by Melfield United Church of Christ lies outside the present National Register of Historic Places (NRHP) boundary for Hawfields Presbyterian Church (NR 1978) (see Figure 2.3). It is recommended that the NRHP boundary be expanded to include the 0.62-acre Section HW. There is no physical division between Melfield United Church of Christ’s section of the cemetery and the rest of Hawfields Presbyterian Church cemetery, and Section HW should be considered part of Hawfields Presbyterian Church

Cemetery. The histories of Hawfields and Melville United Churches of Christ, and their relationship with Hawfields Presbyterian Church, are recommended for further research.

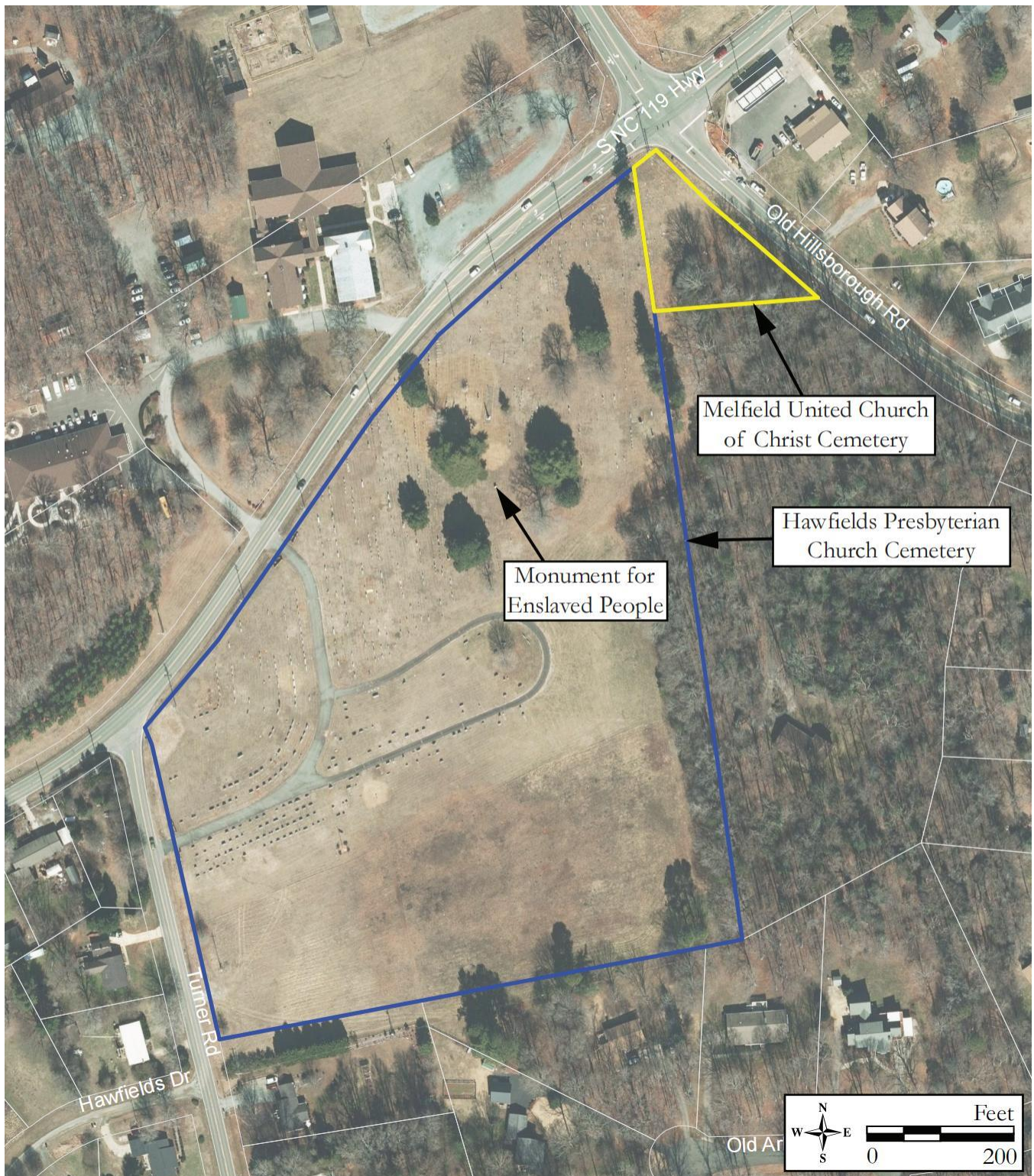


Figure 2.3: Aerial photograph showing the relationship between Hawfields Presbyterian Church Cemetery, Melville United Church of Christ Cemetery, and the monument for enslaved people (ESRI 2023).

3.0 THE ENSLAVED COMMUNITY AT HAWFIELDS

Little has been written about the enslaved community at Hawfields. As books and articles about Hawfields mention the enslaved community only in passing, it can be difficult to develop a narrative for people whose voices have been systematically silenced. The following paragraphs analyze historic documents and sources to better understand the enslaved community at Hawfields.

Written by Dr. Herbert Snipes Turner, *The Church in the Old Fields* is a historical sketch of Hawfields Presbyterian Church that covers the period from 1738 through 1960 using historical documents held by the church, some of which have been lost since the completion of the book in 1962. The book has served as an invaluable resource and the appendices include transcriptions of documents that are no longer extant.

Not all searches for members of the enslaved community at Hawfields were fruitful. The Works Progress Administration (WPA) Slave Narratives, available through the Library of Congress, did not yield any results for the names of enslavers within the Hawfields community, based on Hawfields Presbyterian Church's membership rolls from 1838 and 1850.

What follows is in no way a comprehensive study of the enslaved community at Hawfields. Recommendations for further research are included in Section 4.0.

3.1 Hawfields Presbyterian Church Records

Church records are an often-overlooked source when it comes to understanding a community. Churches, especially those established in rural locations, served as community hubs for those who lived nearby. Where church records exist in these rural communities, they can provide valuable insight into the lives of their congregants.

Hawfields Presbyterian Church retains some historical records, though most records date to the twentieth century. Dr. Turner, author of *The Church in the Old Fields*, included two lists of early members (Appendix A). Unfortunately, these lists only record the church's White members; however, the names on the list in some cases can be linked to personal papers, deed records, bills of sale, wills, and probate records, which identify enslaved people by name.

Hawfields Presbyterian Church Session Book

Hawfields Presbyterian Church maintains a session book with entries from 1836 through the 1870s. The book is a record of session minutes that included discussions of a variety of topics from financial contributions to building plans to congregant issues. Most notably, for the purposes of this report, the session book lists membership rolls from 1838 and 1850. Both membership rolls identify enslaved people amongst the White congregants.

The 1838 membership roll is divided into "coloured males" and "coloured females" at the end of the membership roll (Figure 2.1). Each enslaved person is recorded by their name and their enslaver is identified by their initials. The initials of the enslavers were cross-referenced with the White congregants listed in the membership roll in an attempt to associate the enslaved people with their enslaver (Table 2.1). The 1838 membership roll includes the names of 7 enslaved men and 16 enslaved women for a total of 23 enslaved members at Hawfields Presbyterian Church.

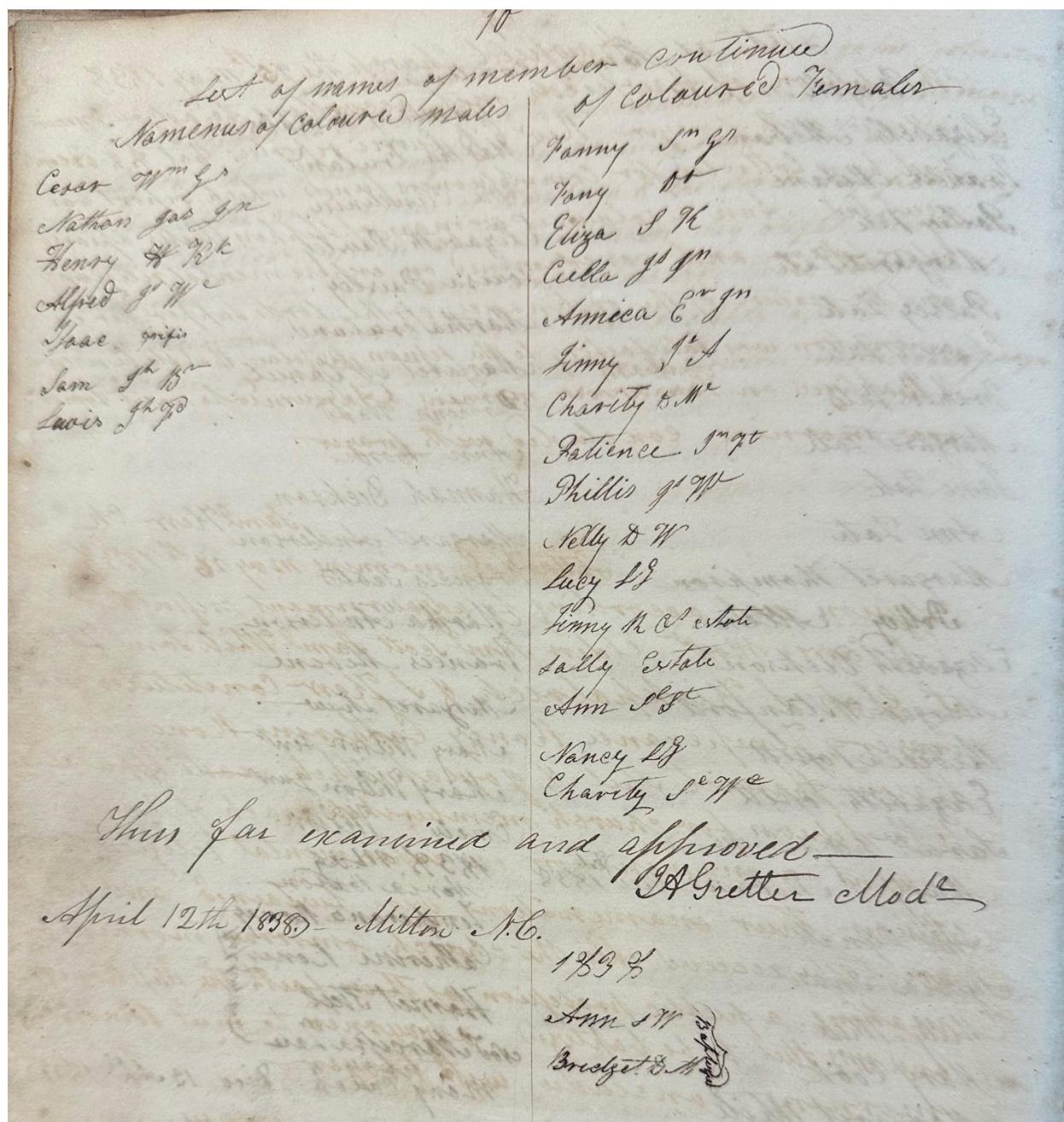


Figure 3.1: A photo of the names of "coloured" men and women in the 1838 membership roll within the session book (Hawfields Presbyterian Church 1838).

Table 3.1: List of "Coloured Males" and "Coloured Females" in the 1838 membership roll of Hawfields Presbyterian Church (Hawfields Presbyterian Church 1838).

Enslaved Person	Initials of Enslaver	Potential Enslaver Name
Cesar	W ^m G ^s	William Glass
Nathan	Jas. Jn.	James Johnston
Henry	H K ^k	Hannah Kirkpatrick
Alfred	J. W.	James White
Isaac	Grifis	<i>Unknown</i>
Sam	J B ^r	James Baker
Lewis	J F	James Freeland
Fanny	Sm G	Samuel Glass
Fany	Sm G	Samuel Glass
Eliza	S K	Samuel Kerr
Ciella	J ^s J ⁿ	Joseph Johnston
Amica	Er J ⁿ	Elinor [Eleanor] Johnston
Jinny	J A	<i>Unknown</i>
Charity	D M ^e	David Mebane
Patience	J ^m F	John Freeland
Phillis	J W	John White
Nelly	D W	Davis White
Lucy	L S or S G	<i>Unknown</i>
Jinny	R C Estate	R. Christmas Estate
Salley	R C Estate	R. Christmas Estate
Ann	P F ^r	P. Freeland
Nancy	L G or S G	Stephen Glass (most likely)
Charity	S W	Samuel White or Stephen White

The 1850 membership roll includes much more detail than the 1838 membership roll. While also including the names of the enslaved people, the 1850 membership roll includes information about dismissal, suspension, and death of its congregants. Table 2.2 partially abstracts the information found in the 1850 membership roll. The record includes both names of enslaved people followed by the name of their enslaver and people of "colour" who are presumed to be free Black congregants.

The inclusion of death dates in the 1850 membership roll may indicate that the individual was buried at Hawfields Cemetery; however, this could not be ascertained based on the available records and the absence of interment records. If those individuals with death dates in the 1850 membership roll were buried at Hawfields, at least 12 enslaved people were buried at Hawfields Cemetery: Fanny Jr., Isaac, Patience, Nancy, Bridget, Sury, Eliza, Esther, Nathan, and Ellen (Hawfields Presbyterian Church 1850). The names of eight "coloured" members of the church likely to be buried in Hawfields Cemetery are Mariah, Patience, Andrew, Candace, Sarah, Daniel, Charles, and Reuben (Hawfields Presbyterian Church 1850).

Table 3.2: Abstracted names and details from the 1850 membership roll of Hawfields Presbyterian Church (Hawfields Presbyterian Church 1850).

NAME	ENSLAVER	DISMISSED	SUSPENDED ¹	DECEASED	REMARKS
Cesar	Mrs. Royster	Gone			Gone
Nathan	James Johnston		5/22/1846		
Fanny	Samuel Glass			[?]	Gone
Fanny Jr.	Samuel Glass			10/1844	
Henry	Hannah Kirkpatrick		10/26/1845		
Alfred	James White		4/8/1837		
Eliza	Samuel Kerr			Gone away	
Celia	James Johnston			Gone away	
Isaac	Griffis			11/1842	
Amica	Elinor Johnston		11/8/1849		
Sam	James Baker	Gone			Gone
Jane	Jane Allen	Gone			Gone
Lewis	James Freeland			[?]	
Charity	David Mebane			[?]	
Patience	John Faucett			Decd	
Phillis	James White		1857		
Nelly	David White			Dead	
Lucy	Long			[?]	
Jane	R. Christmas Estate			[?]	
Sally	R. Christmas Estate				
Nancy	Long			Deceased 1857	
Charity	Samuel White				Gone
Ann	Samuel White				Gone 1857
Bridget	David Mebane			Decd	
Mary	Mrs. Allen			[?]	
Hannah	Mo. Tate				
Sury	James White			1870	Gone
Elijah	Mr. Currier				Gone
Ceily	Samuel Scott				
Eliza	John Johnston			Deceased 1841	Gone
Sukey	Mrs. Fossett	Gone Away	10/26/1845		
Esther	Joseph Bason			Dead	
John	Samuel White				
Nathan	Samuel White		5/22/1846	Dead	
John	A. G. Hughes		1854		
Nathaniel	George White		1857		
Synthia	Samuel Tate				
Ellen	A. Dixon			Dead	
Catharine	Giles Mebane				
John	Mr. Wilson				
Lucy	P. Moore				
Robbin	Giles Mebane				
Sarah	Joseph Tate				

¹ According to the Presbyterian church, a suspension is a form of censure by which an individual is denied the privileges of membership in the church.

Table 3.3: The names of "coloured" people and abstracted details from the 1850 membership roll of Hawfields Presbyterian Church (Hawfields Presbyterian Church 1850).

NAME	DISMISSED	SUSPENDED	DECEASED	REMARKS
Ann	Dismissed			
Mariah			Dead	
Patience			Dead	
Andrew			Dead	
Mary				
Phebe				
Hannah	Dismissed 1872			
Winna	Dismissed 1872			
Betsy		10/23/1846		
Mary Jane				
Charles	Dismissed 1872	5/22/1846; 11/8/1849		
Mary Ann				
Mellissa				
Milly				
Mehala		4/26/1851		
Daniel		10/23/1846		
Cely				
Candace			Dead 1855	
Sarah			Dead	
Patience				
Daniel			Dead 1865	
Charity				
Charles			Dead	
Reuben			Decd 10/1851	
Polly				

Overall, the membership rolls from 1838 and 1850 provide valuable information, including the names of enslaved people and the names of those who enslaved them. The 1850 membership roll occasionally includes death dates, which suggests that the enslaved person was interred at Hawfields Presbyterian Church Cemetery.

3.2 Census Records

Though the names of enslaved people are not included in census records, the census still provides important information. Enslaved people are counted in the “tick mark” censuses of 1790 through 1840 under the head of the household, just like all the other members in the household apart from the head of the household.² In 1850 and 1860, separate schedules for enslaved people were used. Although the names of the enslaved people are not included, the 1850 and 1860 slave schedules list

² “Tick mark” refers to the tally marks used by enumerators for these censuses. The censuses from 1790 through 1840 only identify the name of the head of the household. The rest of the family members are tick marks based on their sex, age, race, and whether or not they were enslaved.

the age, sex, and race of the enslaved people under the name of their enslaver.³ This provides some understanding of the identities of the enslaved people in the Hawfields community.

Using the names of white congregants at Hawfields Presbyterian Church, it is possible to identify enslavers, thus assisting in the identification and enumeration of enslaved people in the Hawfields community. Taking the names from the membership roll of 1850, searches in the 1850 and 1860 slave schedules were conducted using the names of the enslavers. In doing so, the 1850 slave schedule included the names of 51 white members of Hawfields Presbyterian Church. These 51 individuals enslaved approximately 310 people (U.S. Bureau of the Census [U.S. Census] 1850; Appendix B). The ages of the enslaved people ranged from one month to 100, with an average age being about 20 years old. Of the 310 enslaved people, 159 were female and 151 were male. Only 2 of the 310 people were identified as “Mulatto.”

By the time of the 1860 census, the number of enslavers and enslaved had decreased. According to the records, 37 Hawfields Presbyterian Church members enslaved 265 people (U.S. Census 1860; Appendix B). The ages of the enslaved people ranged from one month to as old as 70. By this time, the average age of an enslaved person in the Hawfields community had dropped to 18. Of the 265 enslaved people, 117 were female and 148 were male, which is a notable increase in the male population in comparison with the 1850 census records. Another increase included the number of people identified as “mulatto.” This number jumped to 24 people at the time of the 1860 census.

The difference between the 1850 and 1860 slave schedule numbers may be due in part to not having updated membership rolls for the period. It is also possible White church members who appear in the 1850 census may have died before 1860, thus their assets and enslaved people may have gone to children or others who were not listed in the 1850 membership roll. While this number may not be completely accurate due to the 10-year gap between the 1850 membership roll and the 1860 U.S. Census, this still provides a glimpse into the enslaved community at Hawfields. A significant but undetermined number of enslaved people in the greater Hawfields community were not associated with Hawfields Presbyterian.

3.3 Deed Records

Orange County

In a recent effort to record the names of enslaved individuals, Orange County created an index of enslavers and enslaved people listed in Orange County deeds books, will books, and bills of sale. This website, which is free to use, provides the names of nearly 1,600 enslaved people. Each record includes the source, date of the transaction or will, names of the enslavers, names of the enslaved people along with their age and gender, and any other relevant information regarding the transaction. Since the Hawfields community was part of Orange County until the formation of Alamance County in 1849, these records are a valuable resource to cross-check the names of enslaved people and enslavers found in the Hawfields Church records.

When cross-referencing the names of enslavers with the names of enslaved people that appear in the Hawfields Church membership rolls of 1838 and 1850, there are two results. The first result dates to

³ The 1850 and 1860 slave schedules are available online through Ancestry.com and FamilySearch. Unfortunately, the index searches for these schedules are not perfect and often require flipping through digital census pages to find the names of white enslavers.

1810 when Theophilus Rogers sold six enslaved people to David Mebane, a member of Hawfields Church (Chilton 2021). An enslaved woman named Bridget was included in this sale, and a woman named Bridget, enslaved by David Mebane, appears in the 1850 membership roll for Hawfields Church. According to the membership roll, Bridget was received into the church on May 27, 1838, and baptized in 1838. The record indicates she died at an unknown date. The recordation of her death may suggest that she is buried at Hawfields Presbyterian Church.

Another woman, Nancy, who was 18 years old in 1845, appears in the Orange County deed books when she was sold to Jacob Long following the death of her enslaver Benjamin Roney (Chilton 2021). The only comment on Nancy's record was that she died in 1857. Like the recorded death of Bridget, Nancy's recorded death points to her burial in the section for enslaved people at Hawfield Presbyterian Church.

While it cannot be known for certain whether these two women, Bridget and Nancy, are the same women in the deed transactions as those in the membership rolls, it is highly likely.

Alamance County

Unlike Orange County, Alamance County does not maintain an index of enslavers and enslaved people. Additional in-depth research in the Alamance County deeds is recommended to cross-reference names of enslavers and enslaved people in the Hawfields community after the county's formation in 1849.

3.4 Wills and Probate Records

Enslaved people were treated as property, and so they were included in estate inventories and sometimes willed or gifted to other family members following the death of an enslaver. For the purposes of this research report, several prominent families and members of the Hawfields Presbyterian Church were identified, and a search was conducted for wills and probate included names of enslaved people.

The White Family

Two wills for the White family were reviewed. David White, whose will dated to 1833, provided the names of several enslaved people in his will. He also included the ages of the enslaved people, which was uncommon and provided additional details regarding the people he enslaved. Those enslaved people were: Wyttey (about 22 years old), Nill (about 52 years old), Cate, Ann (about 15 years old), Surey (about 14 years old), Jane, Hary (about 29 years old), Jordan (about 24 years old) and Liza (about 20 years old) (State Archives of North Carolina [SANC] 1833). The word "about" before the age of the enslaved people was included in the will. This inclusion reflects the fact that birth dates for enslaved people were not typically recorded in family bibles or other records like those of Whites.

The other White family will reviewed was that of Nancy White, whose relationship with the previously mentioned David White is unknown. Nancy White made her will in 1856 and in it she names one "Negro woman" named Priscilla (SANC 1856).

The Bason Family

Bason was another common surname found in the membership rolls of Hawfields Presbyterian Church. Joseph Bason's 1849 will provided the names of at least eight enslaved people, which suggests

he was a wealthy community member. The names of the enslaved people are Sam, Frank, Harry, Phoebe, Caroline, Sury, and Mary (SANC 1849). One of the names of an enslaved person is illegible.

The Scott Family

The Scott family was a prominent and wealthy family who were part of the Hawfields community. The wills of Samuel Scott, the patriarch of the family, along with John Scott, his son, were reviewed to identify potential enslaved people who were included in wills. Samuel Scott, who died in 1837 and was a member of Hawfields Church, included the names of nine enslaved people: Cosner (or Conner), Sealy, Jim, Patience, Luly Ann, nelly, Tamer, Ann, and Hymer (SANC 1837). John Scott died in 1855, and in his will two enslaved people were mentioned by name: Jimmy and Caroline (SANC 1855).

Jane Scott Allen, daughter of Samuel Scott and wife of Alexander Allen, was also a member of Hawfields Church. In her will, she named two enslaved women: Mary and Martha Ann (SANC 1840). Both Mary and Martha Ann were willed to Jane Scott Allen by her husband following his death in 1835 (SANC 1835).

The Mebane Family

Like the Scott family, the Mebanes were also wealthy members of the Hawfields Presbyterian Church and Hawfields community. David Mebane's will from 1842 does not include ages, but he does give specific instructions for the care of the enslaved people and occasionally includes their relationships with one another. Due to the many names and details, the contents of David Mebane's will are summarized in the table below. Note that the enslaver in the last column is the name of the person to whom David Mebane willed the enslaved person.

Table 3.4: The names of details, if any, of enslaved people in the will of David Mebane (SANC 1842).

NAME OF ENSLAVED PERSON	DETAILS	NAME OF ENSLAVER
Ishel		Elizabeth Mebane (wife of David Mebane)
Amy	Daughter of Ishel	Elizabeth Mebane
Higgy		Elizabeth Mebane
Ephraim		Elizabeth Mebane
Abel		Elizabeth Mebane
Giles		Elizabeth Mebane
Tom		Elizabeth Mebane
Hannah		Elizabeth Mebane
Bob		Alexander Mebane (son of David Mebane)
Lewis		Alexander Mebane
Tamer		Alexander Mebane
Charles	"take care of them in their old age"	Alexander Mebane
Alice	"take care of them in their old age"	Alexander Mebane
Bridget	"take care of them in their old age"	Alexander Mebane
Jim	"children of Paul"	Alexander Mebane
Cate	"children of Paul"	Alexander Mebane

NAME OF ENSLAVED PERSON	DETAILS	NAME OF ENSLAVES
Sam	“children of Paul”	Alexander Mebane
Celia	“children of Paul”	Alexander Mebane
Nel		Alexander Mebane
Chenly		Alexander Mebane
Porter		Alexander Mebane
Ruffin		Alexander Mebane
Harry		Alexander Mebane
Peter	“and the other negros I have already let him have”	George A. Mebane (son of David Mebane)
Jerry	“and the other negros I have already let him have”	George A. Mebane
Peggy	“and her child which I have formerly given him”	George A. Mebane
Ned		George A. Mebane
Alia	“and her [illegible]”	George A. Mebane
Juno		George A. Mebane
Flora	Daughter of Juno	George A. Mebane
Sam	Son of Juno	George A. Mebane
Nel	Daughter of Juno	George A. Mebane
Joe	Son of Juno	George A. Mebane
Stanford	Son of Miller	George A. Mebane
Eliza		Julia Ann Curry (granddaughter of David Mebane)
Cornwall		Wiley Mebane (son of David Mebane)
Bilo		Wiley Mebane
Beck		Wiley Mebane
Winny		Wiley Mebane
Joe		Wiley Mebane
Mangum		Fanny Walker (daughter of David Mebane)
George		Fanny Walker
Little Tamar		Fanny Walker
Moriah		Fanny Walker
Ripy		Fanny Walker
Jane		Fanny Walker
Minerva		Martha Ann Holt (daughter of David Mebane)
Grace		Martha Ann Holt
Julia		Martha Ann Holt
Elva		Martha Ann Holt
Constant		Martha Ann Holt
Demps		Elizabeth Elbridge Mebane (granddaughter of David Mebane)
Erick		Elizabeth Elbridge Mebane
Cynthia		Elizabeth Elbridge Mebane
Jack		Sidney Mebane (son of David Mebane)
Sam		Sidney Mebane
Paul		Sidney Mebane

NAME OF ENSLAVED PERSON	DETAILS	NAME OF ENSLAVER
Greene		Sidney Mebane
Henry		Thomas Ruffin Mebane (grandson of David Mebane)

Elizabeth Mebane, wife of David Mebane, created a will before her death in 1849. In it, she mentions five enslaved people but does not include their relationships. They are Giles, Ephraim, Higgy, Abel, and Thom (SANC 1845). Notably, these enslaved people were willed to Elizabeth Mebane upon the death of her husband.

Wills and probate records are essential documents to identify the names of enslaved people. They may also provide other details such as age and relationships. Additional research in wills and probate records of other Hawfields Presbyterian Church members will undoubtedly uncover more enslaved people.

4.0 SUMMARY OF FINDINGS AND RECOMMENDATIONS FOR FURTHER RESEARCH

4.1 Summary of Findings

Based on available resources, RGA was able to identify the names of numerous enslaved people who lived in the Hawfields community, some of whom were members of Hawfields Presbyterian Church.

Hawfields Presbyterian Church possesses a session book that contains membership rolls from 1836 and 1850. These include the names of enslaved people identify the person's enslaver. This valuable information provides identification of some, but not all, members of the enslaved community at Hawfields.

Census records quantify the number of enslaved people who were enslaved by members of the Hawfields Presbyterian Church. The census does not include names, but does provide ages, genders, and races of the enslaved people. According to the 1850 slave schedule, 51 White members of Hawfields Presbyterian Church enslaved 310 people. That number appears to have decreased by 1860 when 37 White members of Hawfields enslaved 265 people.

Enslaved people were treated as property by their enslavers, and the names of enslaved people appear in both deed records and will and probate records. Both records groups provided the names of enslaved people. Wills, like that of David Mebane, may provide the relationships between enslaved people. Knowing family connections amongst enslaved people is useful when attempting to trace formerly enslaved people after the Civil War.

4.2 Recommendations for Further Research

As stated previously, this study of the enslaved community at Hawfields only scratches the surface. It compiles information and is meant to serve as a jumping-off point for future research. Below are recommendations for further research:

- **Hawfields Presbyterian Church Records:**
 - o Read through the session book in its entirety for the names of enslaved people.
 - o Research the "coloured" individuals listed in the 1850 membership roll. These are likely free people and not enslaved, especially considering they did not include the name of an enslaver.
- **Alamance County Deed Records or Bills of Sale:** These records have the potential to identify the names of enslaved people after the formation of Alamance County in 1849, much like the Orange County records do prior to 1849.
- **Freedmen's Bureau Records:** These are available online through Ancestry.com. Searches can be done using the name of the enslaved person, or possibly the name of the enslaver.
- **Genealogies:** It can be difficult to conduct a broad search for enslaved people, particularly when looking at an entire community. It is recommended that researchers look into the White families who were members at Hawfields, in addition to the Black families. Focusing on individual families may help to identify new sources of information and will aid the research process by having a narrower focus.

- **Census Research:** Additional census research should focus on the years after the Civil War using the 1870 and 1880 U.S. censuses. Formerly enslaved people may have remained close to their former enslavers and may have been recorded nearby in the census. Earlier censuses may be consulted. It is important to note that only the head of the household is listed for the 1790 through 1840 censuses, and all household members, including enslaved people, are tallied by gender and age group.
- **Tax Lists:** Tax lists may provide more insight into the enslaved community at Hawfields. For example, Orange County has a tax list available online from 1816. For the purposes of this report, it was not reviewed.
- **Church Research:** Additional research should be undertaken to understand the early history of the Hawfields and Melville United Churches of Christ (now Melfields United Church of Christ) to determine if they include descendants of the formerly enslaved people of the Hawfields community. Patience Scott White may be a good starting point because her memorial associates her with Henderson Scott.
- **Public Outreach:** Public outreach in Alamance and Orange counties is strongly recommended to identify any descendants of individuals enslaved in the Hawfields community. These descendants may have family records or oral traditions that could enhance the understanding of the enslaved community at Hawfields.

The last recommendation is not for research but for preservation of historic documents. It is recommended that the 1836 session book be digitized so that it may be available to a wide range of researchers and to ensure the information within the document is saved.

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APPENDIX A: EARLY CHURCH MEMBERSHIP

This table lists the names that were included in the earliest list of members of Hawfields Presbyterian Church, which was transcribed by Dr. Turner before the records were destroyed (Turner 1962:250).

Members of Hawfields Church before 1800	
Geo. Allen & family	John Patton, Sr.
Mrs. George Allen	Stephen White
Joseph Freeland	Anna Ross White
Mrs. Joseph Freeland	David Tinnen & several of the family
Mr. Stockard, father of Hon. John	Mrs. William
Eli McDaniel	Hugh ----
---- Ray	Miss Polly Wilson
Andrew Murdock	Mrs. Rachel Jones
Mrs. Margaret Murdock	Two of the Morris family
James Gill	John Woods
John Nelson	Richard Woods
---- Tate	Matthew Woods
Rev. Robert Tate	Joseph Baker, Sr.
Joseph Tate	Turner family
Samuel Tate	Sam Kirkpatrick
Samuel Scott	Mrs. Hannah Kirkpatrick
Alexander Mebane, Jr.	Alex Kirkpatrick
James Mebane, son of Alex.	Rev. Wm. Hodge
Alexander Russell	Mrs. Charity Hodge
Alexander Patton	Mrs. Ann Bullridge
Alexander Johnston	Mrs. Anderson
James McAdams, Sen.	Mrs. Roney Hodge

The table below is another unofficial membership list from Hawfields Presbyterian Church that dates to between 1800 and 1820 and was transcribed by Dr. Turner (Turner 1962:250–251).

Members of Hawfields Church, 1800–1820
John Allen
Nancy Hodge
Mrs. Smith who married & went to Guilford
Samuel White & wife Nancy wife, was a Mebane
Elizabeth White, wife of David White, formerly daughter of Alex Allen
Hannah White, daughter of Bryan wife of Joseph White
Amelia White, daughter of Geo. Faucette, wife of James
John White & wife
Elizabeth Woods, wife of Richard Woods, daughter of James Mebane
Jane Elliott, daughter of James Mebane, wife of Alexander Elliot
Mary Armstrong, daughter of James Mebane
Margaret Johnston, daughter of James Mebane
David Mebane family
Fanny Mebane, married Fenner Walker
Martha Mebane, married Pleasant Holt
Jane Mebane, married John Thompson
Betsy Mebane, married John Mitchell
Elbridge Mebane & wife, daughter of J. Moore
Mrs. Attelia Mebane, wife of Geo.
Mrs. Betsy Mebane, wife of David, Sr.
John Nelson & wife, lived at the Sharp place; she was a Burnside
Rebecca Mebane, daughter of Robert Mebane and wife
James, died in Texas about close of War

APPENDIX B: 1850 AND 1860 SLAVE SCHEDULES

This table lists the name of the enslavers who were members at Hawfields Presbyterian Church and the details about the people they enslaved, according to the 1850 Slave Schedule.

ENSLAVER	DETAILS OF THE ENSLAVED PEOPLE		
Name	Age	Gender	Race
Anne Royster	52	Female	Black
	52	Male	Black
	21	Female	Black
	9	Male	Black
	2	Female	Black
	4/12	Male	Black
Samuel M. White	25	Female	Black
	20	Female	Black
	6	Male	Black
	2	Female	Black
Nancy White	33	Female	Black
	31	Male	Black
	26	Male	Black
	7	Female	Black
	4	Female	Black
	6/12	Female	Black
Samuel Tate	69	Male	Black
	50	Female	Black
	29	Male	Black
	28	Female	Black
	15	Female	Black
	9	Male	Black
	7	Female	Black
	5	Male	Black
	5	Female	Black
	3	Female	Black
	3	Female	Black
	6/12	Male	Black
	6/12	Male	Black
	30	Male	Black
	24	Male	Black
	20	Female	Black
John Scott	36	Female	Black
	13	Male	Black
	11	Female	Black
Elizabeth Glass	80	Female	Black
	30	Male	Black
	13	Female	Black
	12	Male	Black
	13	Female	Black
	11	Female	Black

ENSLAVER	DETAILS OF THE ENSLAVED PEOPLE		
Name	Age	Gender	Race
	11	Female	Black
	10	Female	Black
	9	Male	Black
	5	Female	Black
	17	Female	Black
	9/12	Female	Black
	35	Female	Black
Samuel Kirkpatrick	35	Male	Black
	33	Male	Black
	32	Female	Black
	30	Female	Black
	18	Female	Black
	18	Female	Black
	13	Male	Black
	9	Male	Black
	8	Female	Black
	5	Female	Black
	4	Male	Black
	3	Female	Black
	2	Male	Black
Samuel Kerr	50	Male	Black
	45	Male	Black
	37	Male	Black
	30	Female	Black
	26	Male	Black
	23	Female	Black
	23	Female	Black
	21	Female	Black
	19	Male	Black
	13	Female	Black
	9	Male	Black
	7	Male	Black
	8	Female	Black
	6	Female	Black
	5	Male	Black
	5	Male	Black
	1	Male	Black
	6/12	Female	Black
John Faucette	20	Female	Black
	18	Female	Black
	13	Male	Black
	11	Male	Black
	3	Male	Black
	2	Female	Black
	1	Female	Black
	1/12	Female	Black
John Faucette	35	Male	Black
Susan/Susanna Craig	50	Male	Black

ENSLAVER	DETAILS OF THE ENSLAVED PEOPLE		
Name	Age	Gender	Race
	47	Female	Black
	44	Male	Black
	20	Male	Black
	20	Female	Black
	10	Female	Black
	11	Female	Black
	4	Male	Black
	2	Female	Black
	1/12	Female	Black
Alex/Alexander Patton	18	Female	Black
John Freeland	22	Male	Black
Joseph Freeland	55	Male	Black
	45	Male	Black
	35	Male	Black
	30	Female	Black
	10	Male	Black
	12	Female	Black
	1	Male	Black
George Freeland	22	Male	Black
	20	Male	Black
	21	Female	Black
	15	Female	Black
	13	Female	Black
	8	Female	Black
	6	Female	Black
	10	Male	Black
	8	Male	Black
	2	Male	Black
James C. Patton	12	Female	Black
James M. Patton	17	Female	Black
Samuel Patton	31	Male	Black
	17	Female	Black
John Johnston	60	Male	Black
	23	Female	Black
	5/12	Female	Black
William Johnston	22	Male	Black
	14	Female	Black
James M. Johnston	50	Male	Black
	35	Female	Black
	17	Female	Black
	4	Male	Black
	1	Male	Black
	1	Male	Black
James Johnston	21	Female	Black
	16	Female	Black
	16	Male	Black
Joseph Tate	38	Male	Black
	28	Female	Black

ENSLAVER	DETAILS OF THE ENSLAVED PEOPLE		
Name	Age	Gender	Race
	17	Male	Black
	9	Male	Black
	5	Female	Black
	3	Male	Black
	2	Female	Black
	1	Female	Black
Joseph Tate, Sr.	40	Female	Black
	38	Male	Black
	25	Female	Black
	19	Female	Black
	22	Female	Black
	14	Male	Black
	12	Male	Black
	10	Male	Black
	8	Male	Black
	6	Male	Black
	6	Female	Black
	4	Male	Black
	4	Male	Black
	3	Male	Black
	1	Male	Black
	1	Female	Black
Elizabeth Tate	24	Male	Black
	16	Male	Black
	10	Male	Black
Robert Tate	34	Female	Black
	20	Female	Black
John Tate	35	Female	Black
	23	Male	Black
	16	Female	Black
Joseph Thompson	50	Female	Black
	32	Female	Black
	28	Male	Black
	11	Male	Black
	6	Male	Black
	4	Female	Black
	2	Male	Black
Joseph Thompson	45	Male	Mulatto
	70	Female	Black
Robert Dixon	50	Male	Black
	43	Male	Black
	35	Female	Black
	19	Female	Black
	12	Male	Black
	10	Male	Black
	1	Male	Black
Thomas Faucett	12	Female	Black
William Faucett Jr.	22	Male	Black

ENSLAVER	DETAILS OF THE ENSLAVED PEOPLE		
Name	Age	Gender	Race
William Faucett	50	Female	Black
	45	Female	Black
	22	Female	Black
	22	Male	Black
	1	Female	Black
John Mebane	45	Female	Black
	20	Male	Black
	20	Male	Black
	14	Male	Black
	12	Male	Black
	8	Female	Black
	6	Female	Black
Mary Wood	50	Male	Black
	20	Female	Black
Alexander Woods	80	Male	Black
	53	Male	Black
	53	Female	Black
	42	Male	Black
	30	Male	Black
	28	Female	Black
	26	Female	Black
	24	Female	Black
	22	Female	Black
	21	Male	Black
	12	Male	Black
	11	Male	Black
	7	Female	Black
	6	Female	Black
	4	Female	Black
	3	Male	Black
	2	Male	Black
	11/12	Female	Black
Frances Scott	65	Female	Black
Henderson Scott	60	Male	Black
	50	Female	Black
	40	Female	Black
	40	Female	Black
	30	Male	Black
	25	Female	Black
	23	Female	Black
	18	Female	Black
	13	Male	Black
	6	Female	Black
	5	Female	Black
	5	Male	Black
	5	Male	Black
	3	Male	Black
	2	Female	Black

ENSLAVER	DETAILS OF THE ENSLAVED PEOPLE		
Name	Age	Gender	Race
	5/12	Male	Black
	4/12	Female	Black
	28	Female	Black
Mary Jane Allen	18	Female	Black
	16	Female	Black
Robert F. White	27	Female	Black
	13	Male	Black
Jane Clendenin	90	Female	Black
	25	Female	Black
	60	Male	Black
	17	Male	Black
	2	Female	Black
Elizabeth Paisley	40	Female	Black
	34	Male	Black
	12	Male	Black
	10	Male	Black
	9	Female	Black
	7	Female	Black
	5	Female	Black
	11/12	Female	Black
Barbara Bason	60	Male	Mulatto
	44	Male	Black
	7	Female	Black
	32	Male	Black
	27	Male	Black
	21	Male	Black
	21	Male	Black
	19	Male	Black
	16	Male	Black
	13	Female	Black
	13	Female	Black
	11	Female	Black
	10	Male	Black
	6	Male	Black
	4	Male	Black
Jeremiah Bason	60	Male	Black
	52	Male	Black
	25	Female	Black
	36	Male	Black
	19	Female	Black
	7	Female	Black
	5	Male	Black
	5	Female	Black
	1	Male	Black
Henry Bason	41	Male	Black
	32	Female	Black
	22	Female	Black
	18	Female	Black

ENSLAVER	DETAILS OF THE ENSLAVED PEOPLE		
Name	Age	Gender	Race
	16	Male	Black
	13	Male	Black
	11	Male	Black
	10	Male	Black
	8	Female	Black
	5	Male	Black
	3	Male	Black
	8/12	Female	Black
	1	Female	Black
Benjamin Roney	20	Female	Black
	2	Male	Black
	1	Male	Black
	3/12	Female	Black
Sarah Roney	11	Male	Black
Samuel Hodge	100	Female	Black
William Kirkpatrick	50	Female	Black
	18	Male	Black
	17	Male	Black
	13	Male	Black
	21	Female	Black
	11	Female	Black
	2	Male	Black
Joseph Baker	21	Female	Black
	12	Male	Black
	9	Female	Black
	6/12	Female	Black
	15	Male	Black
John Holt	50	Male	Black
	21	Male	Black
	75	Female	Black

This table lists the name of the enslavers who were members at Hawfields Presbyterian Church and the details about the people they enslaved, according to the 1860 Slave Schedule.

ENSLAVER	DETAILS OF THE ENSLAVED PEOPLE		
Name	Age	Gender	Race
Joseph Bason	28	Female	Mulatto
Susanna Craig	50	Female	Black
	38	Female	Black
	30	Male	Black
	8	Male	Black
	1	Male	Black
Thomas D. Faucett	24	Female	Black
John M. Faucett	15	Male	Black
	15	Female	Black
	1	Female	Black
Mary Smith	45	Female	Black
	40	Female	Black
	14	Female	Black
	9	Female	Black
	18	Male	Mulatto
	40	Female	Mulatto
	15	Female	Mulatto
	14	Female	Mulatto
	12	Female	Mulatto
	9	Female	Mulatto
	70	Female	Black
Mary Smith	43	Female	Black
	20	Female	Black
	18	Female	Black
	16	Male	Black
	14	Male	Black
	9	Female	Black
	5	Male	Black
	12	Female	Black
William T. Tate	47	Male	Mulatto
	6	Female	Black
Joseph Thompson	38	Female	Black
	24	Female	Black
	14	Male	Black
	13	Female	Black
	7	Male	Black
	6	Male	Black
	3	Male	Black
	1	Female	Black
	1	Female	Black
Nancy Tinnen	55	Male	Black
	50	Female	Black
	18	Female	Mulatto
	18	Female	Black

ENSLAVER	DETAILS OF THE ENSLAVED PEOPLE		
Name	Age	Gender	Race
	16	Male	Black
	15	Male	Mulatto
	13	Female	Black
	10	Male	Black
	9	Female	Mulatto
	7	Male	Mulatto
	10	Female	Black
	24	Male	Black
Nancy White	60	Male	Black
	55	Female	Black
Addison Wilson	20	Female	Black
	4	Male	Black
	3	Male	Black
	1	Female	Black
Mary Wilson	17	Male	Black
	16	Female	Black
	12	Male	Black
	10	Male	Black
	9	Male	Black
	8	Male	Black
	8	Male	Black
J. S. Scott (James S.)	19	Male	Black
	19	Female	Black
	1	Female	Black
	50	Female	Mulatto
J. H. Holt (John H.)	23	Female	Black
	16	Female	Black
	13	Male	Mulatto
	1	Female	Black
	6	Female	Black
John Faucett	28	Female	Black
	23	Male	Black
	21	Male	Black
	13	Male	Mulatto
	11	Female	Black
	56	Female	Black
	10	Female	Mulatto
	8	Female	Black
	7	Male	Black
	3	Male	Black
	4 mos.	Male	Black
	17	Male	Mulatto
Martha Freeland	60	Male	Black
	24	Male	Black
	17	Female	Black
	14	Male	Black
	12	Male	Black
	10	Female	Black

ENSLAVER	DETAILS OF THE ENSLAVED PEOPLE			
Name	Age	Gender	Race	
George Freeland	6	Male	Black	
	45	Female	Black	
	37	Male	Mulatto	
	35	Male	Mulatto	
	16	Female	Black	
	12	Male	Mulatto	
	11	Male	Mulatto	
	10	Male	Black	
	9	Male	Black	
	7	Female	Black	
	6	Female	Black	
	4	Female	Black	
	1	Male	Black	
	John Freeland	37	Male	Black
Elizabeth Paisley	56	Female	Black	
	45	Male	Black	
	22	Male	Black	
	20	Male	Black	
	18	Female	Black	
	16	Female	Mulatto	
	15	Female	Black	
	11	Female	Black	
	9	Male	Black	
	7	Female	Black	
	2	Female	Black	
	2 mos.	Male	Black	
	B. F. Mebane (Benjamin Franklin)	42	Male	Black
		31	Female	Black
		17	Female	Black
	14	Female	Black	
	7	Male	Black	
S. A. White (Stephen A.)	40	Male	Black	
	18	Female	Black	
	1 mo.	Male	Black	
	5	Male	Black	
	40	Male	Black	
Alvis Crawford	38	Female	Black	
	4	Female	Black	
	1	Female	Black	
Jane Clendenin	35	Female	Black	
	25	Male	Black	
	25	Female	Black	
	11	Female	Black	
	9	Male	Black	
	7	Female	Black	
	6	Female	Black	
	4	Male	Black	
	1	Female	Black	

ENSLAVER	DETAILS OF THE ENSLAVED PEOPLE		
Name	Age	Gender	Race
A. M. Woods (Alexander M.)	62	Male	Black
	62	Female	Black
	52	Male	Mulatto
	41	Male	Black
	39	Female	Black
	37	Female	Black
	35	Female	Black
	34	Female	Black
	32	Male	Black
	21	Male	Black
	17	Female	Black
	16	Female	Black
	14	Female	Black
	12	Male	Black
	12	Male	Mulatto
	9	Female	Black
	8	Male	Black
	6	Male	Black
	6	Male	Black
	4	Female	Black
	3	Male	Black
	2	Female	Black
	9 mos.	Female	Black
	9 mos.	Male	Black
John Tate	43	Female	Black
	34	Male	Black
	9	Male	Black
	7	Male	Black
James M. Johnston	14	Male	Black
	10	Male	Black
	14	Female	Black
S. M. White (Samuel M.)	60	Female	Black
	45	Female	Black
	40	Male	Black
	20	Male	Black
	16	Male	Black
	8	Female	Black
	7	Male	Black
	4	Female	Black
	3	Female	Black
Elizabeth Tate	38	Male	Black
	25	Male	Black
	20	Male	Black
George Allen	16	Male	Black
	35	Female	Black
	10	Female	Black
Robert Dixon	53	Male	Black
	50	Female	Black

ENSLAVER	DETAILS OF THE ENSLAVED PEOPLE		
Name	Age	Gender	Race
	35	Female	Black
	17	Male	Black
	15	Male	Black
	11	Male	Black
	9	Male	Black
	7	Male	Black
	6 mos.	Male	Black
David M. Mebane	50	Female	Black
	32	Female	Black
	30	Male	Black
	25	Male	Black
	8	Male	Black
	6	Male	Black
	4	Male	Black
	3	Female	Black
	4	Female	Black
	1	Male	Black
	12	Female	Black
W. F. Bason (William F.)	18	Male	Black
	12	Male	Black
William A. Kirkpatrick	25	Male	Black
Jeremiah Bason	52	Male	Black
	50	Female	Black
	30	Female	Black
	12	Male	Black
	10	Female	Black
	6	Male	Black
	5	Female	Black
	5	Female	Black
	4	Male	Black
	4 mos.	Male	Black
H. Scott (Henderson)	12	Male	Black
	11	Male	Black
	11	Male	Black
	11	Male	Black
	11	Male	Black
	10	Male	Black
	10	Male	Black
	10	Male	Black
	6	Female	Black
	6	Female	Black
	5	Male	Black
	5	Male	Black
	5	Male	Black
	4	Male	Black
	4	Male	Black
	3	Female	Black
	2	Male	Black

ENSLAVER	DETAILS OF THE ENSLAVED PEOPLE		
Name	Age	Gender	Race
	2	Male	Black
	1	Male	Black
	1	Male	Black
Robert F. White	44	Male	Black
	23	Male	Black
	20	Male	Black
	20	Female	Black
	18	Female	Black
	7	Female	Black
	9 mos.	Female	Black
Joseph Freeland	50	Male	Black
	45	Male	Black
	44	Female	Black
	14	Female	Black
	8	Male	Black
	7	Male	Black
	6	Male	Black
	5	Male	Black

[External] ER 20-0834 Mitigation: Additional Documentation

Debbie Bevin <dbevin@rgaincorporated.com>

Thu 3/7/2024 2:25 PM

To:DCR - Environmental_Review <Environmental.Review@dncr.nc.gov>

Cc:Taylor Irwin <Tlrwin@windsorcommercial.us>;Ellen Turco <eturco@rgaincorporated.com>;Harville, Katie E <katie.harville@dncr.nc.gov>;Olivia Heckendorf <heckendorf@rgaincorporated.com>

 1 attachments (2 MB)

Research Report - Enslaved Community at Hawfields.pdf;

CAUTION: External email. Do not click links or open attachments unless verified. Report suspicious emails with the Report Message button located on your Outlook menu bar on the Home tab.

Please find attached a report on the enslaved community at Hawfields Presbyterian Church which fulfills Stipulation I.B.b. of the Memorandum of Agreement for the above project.

Please let us know if you have any questions or require any additional information.

Thank you,

Debbie Bevin

Senior Architectural Historian



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