

# NUCKOLLS NEWS

## Official Newsletter of the Nuckolls Worldwide Kindred Society

Editor: Sandi Koscak, 608 Sierra Vista Dr, Truth or Consequences, NM 87901  
575-297-4110; sandi.j.koscak@gmail.com

The Nuckolls News is published quarterly by the Nuckolls Worldwide Kindred Society for the benefit of our members, and for all who have an interest in the surnames NUCKOLLS/NUCKOLS/NUCHOLS/NUCKLES/KNUCKLES/NUCKOLES/, etc. The Society was formed in 1995 by Sandi Koscak, Adrian Hopkins and Edward Reynolds in an effort to reprint the book "First Virginia Nuckolls and Kindred" by Bertha Nuckolls including an index which was not in the publication. When the cost of reprinting was beyond a budget on a personal level, they decided to form a Society to raise the funds for reprinting the book. We wanted to also include our direct lines to include in the new publication, and the project soon became so popular, that many people contacted me with their lines to also be included. The book which was originally 175 pages then became a major publication with over 1200 pages. We have published the newsletter 4 times yearly since the Society was founded.

Most of the NUCKOLLS families in North America come from either of two origins. One comes from a story from the granddaughter of Nathaniel Nuckolls. "For over three hundred years, there have been Nuckols families in Scotland, so James could have very well been from there. Whatever his roots, James was a yeoman, a man who worked for years to earn the right to a piece of land. A small piece, by the standards of the James River planters, but land of his own, that may still be in the possession of his descendants, some three hundred years later. A letter copied Aug 31, 1957 by Bertha Nuckolls, written by Ann Elizabeth Nuckolls, daughter of Nathaniel Nuckolls, granddaughter of Thomas Nuckolls " ....his ancestors came from Dunfermline, Scotland, and settled in Virginia.""



Another source appears here: History of Ohio, American Historical Society, Chicago, 1925. Section V pg 302 "While analysis of the surname Nuckols seems to indicate a remote German origin, the American branch of the family traces its lineage to a sturdy Scotchman, who was a substantial shipbuilder in Scotland, where he maintained his home in the City of Glasgow. According to well established family tradition there were nine Nuckols brothers who came from Scotland to America, and their posterity is now scattered about in different states of the union. Investigation made by representatives of later generations of the family all seem to indicate a common ancestor, the Glasgow shipbuilder. " The Ross Co, Ohio biography of James Austin Nuckols proudly attests to the Scottish shipbuilder from Glasgow.

From the chronological history of Scotland we find that 1684 The first trans-Atlantic voyage made by a Clyde ship (The "George") when a vessel sailed from Greenock employed on a special mission to America with 22 persons transported to Carolina for attending conventiclers and 'being disaffected to Government'. In 1719 First Greenock based vessel (built at Crawfurdseyke in 1719) crosses Atlantic. It was part of the Darien expedition, having been fitted out at Cartsdyeke in 1697. (This expedition was to Panama)

Because our first records of Nuckolls are 1657 York County, 1689 in New Kent Co and 1702 in Hanover, the "Scottish Shipbuilder" would have had to come to America prior to 1657, prior to the time Scotland was able to produce sea-going vessels. See history of Greenock <http://www.greenock-town.co.uk/history.html> and history of Glasgow <http://www.scotland.org/about/innovation-and-creativity/features/education/maritime.html>

Which brings us to the second story handed down by family members that they were all from England.....

*Welcome to the Nuckolls Worldwide Kindred Society*

*Researching Nuckolls, Nuckols, Nuckles, Nuckels, Nuchols, Knuckles, Nuckoles*



## NUCKOLLS Of England

### *Legend of the Nuckolls Rose*

From a self-published book by Frances C Griffin, 1313 Butts Station Road, Chesapeake, VA 23320 entitled "Nuckles of Virginia" "It says by tradition in the Nuckles family that three brothers came from York England. They were merchants. Their names were John, James and William. They came to Jamestown Virginia. They, with the colonists came over and established the first permanent English colony in America....." Further support of this story is found in **THE NEW RIVER FRONTIER SETTLEMENT ON THE VIRGINIA-NORTH CAROLINA BORDER 1760-1820** by Paula Hathaway Anderson-Green\* Published in the Virginia Magazine of History and Biography, V86: pgs. 413-431 ,1978.

In Pioneer Settlers, (by Benjamin Floyd Nuckolls), Nuckolls states that according to family tradition three Nuckolls brothers from York, England, came to Jamestown, VA; their descendants spread out in Virginia. From the brother John came a line into Louisa Co., with a John who m. Mary Garland circa 1776. Then circa 1790 John and Mary's family moved from Louisa to New River on Meadow Creek, following a cousin Charles Nuckolls, who came in 1780. Eventually John and Mary returned to Louisa, but several sons remained in the Grayson area, as did descendants (some moved on to TN and KY)

Perhaps there is more romance than truth.

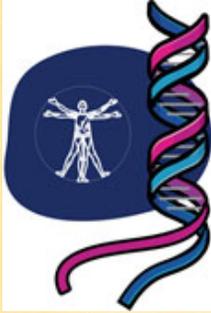
"John Nuckolls married Agatha Bullock in Virginia, perhaps in Dinwiddie County. The Nuckolls family came over from England and settled in Virginia. Their history runs back to 1452, when the "War of the Roses" began. The house of York led one faction and the house of Lancaster the other. They were adherents to the house of York, the emblem of which was the white rose. One family that sided with York in that struggle was named Nuckolls. When the original Nuckolls emigrated to America he brought a bush of that rose with him. Each member of the family kept a bush of this famous rose. When John Nuckolls and his wife Agatha, came to South Carolina, they brought the rose with them and planted it at Whig Hill, near Grindall Shoals. From that plant, their descendants got cuttings or roots, and several members of the family had the white rose until 1860, when sentiment was knocked out of the hearts of many of our people. If the Rose of York is now living, it is at the residence of John D Jeffries, who owns the W T Nuckolls homestead. "Aunt Nancy " Dawkins had the rose until the time of her death, about 1861 or 1862, and T D Littlejohn now owns the famous homestead."

## NUCKOLLS COAT OF ARMS

The arms has very interesting meaning. The colors denote truth, justice, peace and virtuous qualities, wisdom and steadfastness. The gold chief of the shield denotes illustrious deeds, elevation of mind, domination, and authority. The three Cornish choughs\* are the emblem of long life. It is the king of crows, a carnivorous bird. The silver pales symbolize military strength and fortitude given to those who defend cities, or who had supported his government of their sovereigns by standing up rightly for prince or country. Engrailed signifies on land or earth. In crest, the ear of golden wheat, we find symbolized that the bearer deserves well for his hospitality and it is also an allusion to plenty. \*Cornish Chough: is called "the king of crows." "...may betoken the bearer thereof to be a man of stratagems to the disadvantage of his enemies." Might (also) betoken "watchful activity for friends."



Source.... "Pioneer Settlers of Grayson Co, VA" pg 93 and "History of Grindal Shoals" by J B Bailey



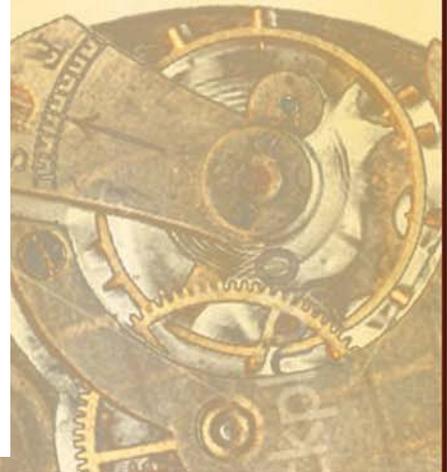
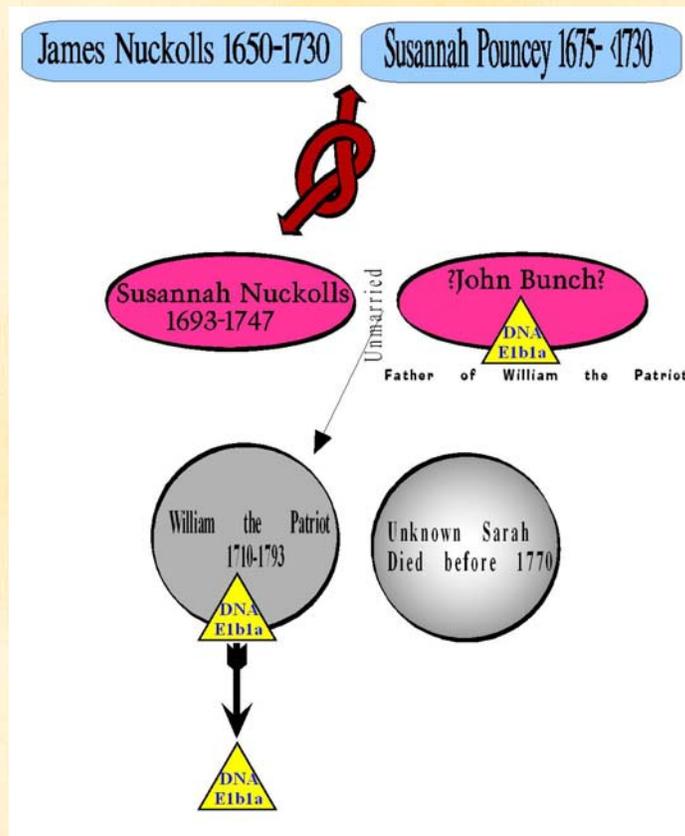
# DNA NEWS

The Nuckolls Worldwide Kindred Society began a DNA project 3 years ago in order to try and connect some families who were not documented to be descended from the immigrant ancestor, James Nuckolls who signed the Blissland Complaint in April 1677.

The DNA project began with descendants from the lines of Silvester Nuchols (VA-NC-TN) and John Nuckles of North Carolina. DNA results confirmed they had the same ancestor as recent as 6-8 generations, which made these two most likely brothers having the same father. As of this date, we have not proven their connection, but have a likely candidate in Charles Nuckols who lives in same county of Warren NC on the tax list from 1771—1786. The William Nuckols in Warren Co, NC in 1715 is the possible father of Charles. William's date of birth would match with the son William of the immigrant who was born c1768. Although no confirmed documentation, all of these dates and locations seem to have a nice fit.

With other test results, we were able to determine what seems to be a merging line of African American descent. DNA results with Haplogroups of **E1b1a** are of African descent.

Proven the William the Patriot the son of Susannah Pouncey. Susannah the daughter of James Nuckolls. The father of William a likely BUNCH since 36 markers match for DNA. See [Will of James Nuckolls](#) and read Indenture of [William the Patriot](#). Both published in this current newsletter.



## Books and Materials Offered by NWK



### BOOKS

#### First Virginia Nuckolls & Kindred by Bertha Nuckolls

Book is out of print, and is not copyrighted, so the Society offers copies of the pages. Bertha Nuckolls died before finishing this book and so it was completed and edited by Sally Stetson Tongren. I assume Sally and husband Hale Nuckolls Tongren are both still living (as of 2008), as I do not find them in the SDDI. This book was printed by Thomas Todd Company in Boston Mass. originally and the dedication reads: Dedication to Benjamin Floyd Nuckolls, Ruth Nuckolls Johnson and Bertha Nuckolls, The historians of the Nuckolls family who believed that "The long toil of the brave is not lost in darkness." 146 pages. \$15.00

#### First Virginia Nuckolls & Kindred Book II

Over 900 pages and has a hard bound cover. There are also many old family photos. The Book may be ordered from Higginson Books. 148 Washington St, Salem, MA 01970. 978-745-7170. It is now available to be ordered on line at [www.higginsonbooks.com](http://www.higginsonbooks.com).

#### First Virginia Nuckolls & Kindred Book II Addendum

The Nuckolls Society has added thousands of additional names and many family lines that did not appear in the first published book in 2000. The new book will have the newly discovered connections and many family lines that were not included in the first book. It is about the same size and will include much more research material. We are now collecting payment for the addendum which will cost 79.95 plus 5.00 for media mail shipping.

#### Kentucky Knuckles

New book provides all of the research and documentation that proved Obediah Nuckles and Overton Knuckles were one and the same person. Includes all of his descendants known today. This book was a limited print and sold out immediately. A recent discount in printing fees made it possible to print 14 additional copies of this book. So if you missed out on the first one, or wish family members to have a copy, now is your chance! \$43.00 Includes shipping and handling.

NOW also can be ordered in spiral bound soft cover for \$29 (\$26 for members), which includes shipping. Over 300 pages

### DOCUMENT DVD



Includes hundreds of family photos, tombstones, 1000's of scanned documents, birth, marriage, death certificates, deeds, wills, military documents, and all past newsletters, as well as source documents and letters. Each year we add at least a hundred if not more new documents as they continue to be released. For the contents of this year's 2010 Version 10.0, the list of documents can be viewed at <http://freepages.genealogy.rootsweb.ancestry.com/~nuck141/Contents2009.txt>

Members \$5 Non Members \$15.00

#### ALL Nuckolls Society Books on CD

First Virginia Nuckolls & Kindred by Bertha Nuckolls

First Virginia Nuckolls & Kindred Book II

First Virginia Nuckolls & Kindred Book II Addendum

Kentucky Knuckles- Ancestors & Descendants of Obediah Overton Nuckolls

Pioneer Settlers of Grayson County Virginia by B F Nuckolls

All Society Newsletters 1998-2010

Complete GEDCOM 28643 individuals, 262,000 text note records

All descendants of James Nuckolls, the immigrant, in searchable PDF format.

*Nuckolls Society New Web Pages Now User Friendly!!!*

<http://freepages.genealogy.rootsweb.ancestry.com/~nuck141/>

## LETTER FROM THE EDITOR



Well, we are back in New Mexico. What a whirlwind experience. We sold our home in Montana to the first person who looked at it. Then it was off to NM to find a new home. We were ready to come home empty-handed after looking at everything at the lake. The our realtor called saying a lady she sold a home to 12 years ago had just died and the daughters could not afford the payments. We bought the home before it ever went on the market.



So we arrived here August 22nd and have been busy ever since. We had to replace the carpet in the home before moving in and add a fence for the dogs. We moved in on my birthday, and have spent all of September unpacking boxes and trying to get some-what settled in. I have my library unpacked and should be in a position to ALMOST get back to normal again. It has been a real experience of things that went entirely wrong, but we managed to work through the obstacles.

Because of lack of time for this issue, I am posting one long article about the Indian blood and possible connection of Obediah Nuckles of Amherst Co, Virginia who was found on the Indian Rolls. We are still seeking a person for DNA from his unproven son, George to see if he was a Bias.. **NOT TO BE CONFUSED** with the Obediah Knuckles who settled in Grainger Co, TN with descendants in Bell Co, KY

We also have a paper submitted by Shirley Pearce of the Nuckolls Society who descends from Flossie Nuckolls and John James Van Glider. Called "Mohican Van Glider's" edited by Shirley W Dunn. Archived into our source documents, it is available to our members upon request.

### NUCKOLLS SOCIETY CONTACT INFORMATION

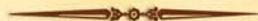
David Nuckols—President	dnuckols@higherspeed.net
Bruce Nuckols —Vice President	bjbruce11@cox.net
Judy Lowe - Board of Directors	julo@scrtc.com
Sandi Koscak—Secty-Treas –Web Host-Editor	sandi.j.koscak@gmail.com

### NEW or RETURNING MEMBERS SINCE LAST ISSUE

Anna Marie Seale Nuckolls (husband Terry of Richard and Tempie line) annanucks@gmail.com

### ADDITIONS and CORRECTIONS to Nuckolls Family Contact Email Listings

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## JOIN OR RENEW YOUR NWK MEMBERSHIP

Any of our readers who are not now members of the Nuckolls Worldwide Kindred Society are invited to join us. Benefits of membership include four (4) issues of the NUCKOLLS NEWS each year. You will have the benefit of free research on your family lines, even if they are not related to the Nuckolls. You will be eligible for discounts on all of the books, CD's and materials published by the Society. By submitting at least three (new) documents in a year, you qualify for a discount on your membership. New first-time members may receive our document CD for \$5. Our memberships run from January through December of each year. If renewing or joining in mid-year, please submit pro-rated amounts on the membership form found at: <http://freepages.genealogy.rootsweb.ancestry.com/~nuck141/memberapp.html>

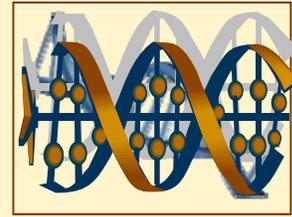
Please send your \$15 annual dues to NWK c/o Sandi Koscak, 314 Hope Rd, Helena, MT 59602. Checks can be made payable to NWK or Nuckolls Society. Current members on the postal mailing list have an expiration date on their address labels. New members are requested to submit their direct lineage so contact can be made when I uncover someone from under a rock.

Most all of our newsletters are delivered by an email delivery system that allows attachments. Mark Knuckles was kind enough to provide this free service for the Society. In order to receive your quarterly newsletters without disruption, you need to set your spam filters to receive mail from : NuckollsSociety@EmailList.cc. Each time you renew, you will receive a farewell message immediately followed by a welcome message. This is the system updating the expiration date of your subscription.

If you are not a member of our discussion, group, I encourage you to join. There are 4 lists at rootsweb: NUCKOLS-NUCKOLLS- NUCKLES & KNUCKLES. I am the moderator for all 4, so when I post a message it is sent to all 4 lists. If someone posts a message to the board, I try to intercept it and make sure the other 3 lists receive the contents also. To subscribe send an email with the word "subscribe" in the subject line to: [Nuckolls-L-request@rootsweb.com](mailto:Nuckolls-L-request@rootsweb.com) (or) [Nuckols-L-request@rootsweb.com](mailto:Nuckols-L-request@rootsweb.com) (or) [Nuckles-L-request@rootsweb.com](mailto:Nuckles-L-request@rootsweb.com) (or)

## INDIAN BLOOD LINES

### & DNA TESTING RESEARCH



The American Indian Quarterly 27.3 (2003) 781-806  
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From Nansemond to Monacan  
The Legacy of the Pochick-Nansemond among the Bear Mountain Monacan

Jay Hansford C. Vest

In 1948, Library of Congress scholar William Gilbert wrote: "Indian blood still remains noticeable in our eastern States population in spite of the depletions arising from over 300 years of wars, invasions by disease and white men from Europe and black men from Africa."<sup>1</sup> Noting that Virginia's surviving Indian groups tended to retain traditions of their Native origin, Gilbert identified several Indian groups along the Blue Ridge and Piedmont zones of the state. Stating these concentrations "beginning with Rappahannock County in the north and continuing southward along the Blue Ridge through Rockbridge and Amherst counties and striking directly southward to Halifax County on the North Carolina border," he gave definition to the geographical occupation of these interior Virginia tribal groups.<sup>2</sup> Specifically he identified five hundred to six hundred mixed-bloods in central and the extreme western end of Amherst County near Bear Mountain and Tobacco Row Mountain of the Blue Ridge. Known locally as "issues," he describes these people as having "a very rich brunette with straight black hair and Caucasian features."<sup>3</sup> Acknowledging a second group northwest of Amherst County, he further identified a population of over three hundred "Brown people" exhibiting "a mixture of white, Indian, and occasionally Negro blood." While self-identified as American Indians, these groups were locally considered to be "mulattos" but acknowledged as "a group apart from both whites and Negroes."<sup>4</sup>

Before proceeding with this history of a Pochick-Nansemond band among the Monacans, we would do well to acknowledge the derogatory nature of the racial epithets, such as "issues," "brown people," and "mulattoes" as they were inappropriately applied to these Native people. The [End Page 781] term mulatto, however, does have a legal history in the confines of Virginia law. As early as 1705, Virginia law held that "the child of an Indian and the child, grand child, or great grand child of a negro shall be deemed, accounted, held and taken to be a mulatto."<sup>5</sup> The legislative intention was clearly to include Indians among the colony's colored population, thereby creating a biracial—white and colored—society. The mulatto definition inclusive of Indians was re-affirmed in the subsequent racial codes including the racial integrity acts of 1822 and 1924. Under the authority of Walter Ashby Plecker, M.D., registrar of the Virginia Bureau of Vital Statistics, "there were only two races in Virginia: white and 'colored,' which to him and to most people meant black."<sup>6</sup> As a consequence of this legislation, all Indians became legally mulattos, an ambiguous racial category in colonial folklore reflecting admixtures of race, including black-white, Indian-white, Indian-black.

American Indians were, nonetheless, classified mulatto regardless of racial admixture, so that Virginia's full-blood Indians could be deemed mulatto under the terms of the racial codes. Mestizo, the Spanish

folklore for Indian-white admixtures was never in use in Virginia.<sup>7</sup> Consequently when one finds reference to a mulatto in a known Virginia Indian community, one cannot immediately assume that the mulatto referenced is a racially mixed person and by no means should one conclude that the possible admixture is solely black. In fact, evidence suggests that mulatto admixtures among the Virginia Indians were largely white beginning presumably with Thomas Rolfe.

While the preceding brief summary exhausts the information supplied by Gilbert, it does not begin to manifest the social history and cultural significance of these surviving Virginia Piedmont and Blue Ridge Indian groups. In recent years, the scholarly consideration of the central Blue Ridge Indian communities has advanced considerably thanks to the work of Peter Houck. Houck's *Indian Island in Amherst County* (1984) manifests significant scholarly efforts in exploring and explicating the mystery and history of the Rockbridge-Amherst Indian communities that Gilbert noted in 1948.<sup>8</sup> Indeed, Houck's work served as the benchmark for the state's formal recognition of the Monacan tribe of Virginia in 1989.<sup>9</sup>

Houck's identification of the central Blue Ridge Indians of Rockbridge and Amherst counties as Monacan, notwithstanding its scholarly depth, suggests an ethnographical bias favoring the original peoples of the region. Framing his local evidence, moreover, with an Asian-Siouan-Monacan [End Page 782] pre-history and history, Houck's works reach a near tautologically-based conclusion favoring Monacan identity. While this logic is reasonable and presented within an eastern Siouan historical perspective, Houck supplies little evidence that verifies or affirms the Monacan ethnic identity.<sup>10</sup> As a result, this ethnographical syllogism may be stated as follows: Since a remnant Indian community survives today in Rockbridge and Amherst counties, and since the Monacan tribes were the aboriginal peoples of the central Blue Ridge and piedmont zones, then the surviving Indians today must be Monacan.<sup>11</sup>

While the aboriginal residents of the Blue Ridge and piedmont zones of Virginia were classified amid the Monacan Division of eastern Siouan Nations, there were three Siouan confederacies native to this area. These included: 1) the Monacan confederacy identified as containing the Monacans or Manakins, Meiponsky, Mahoc, Nunaneuck or Nuntily, Mohetan or Moneton; 2) the Nahyssan or Tutelo confederacy comprising the Yesáng or Yesáh, also known as Tutelo, the Monasukapanough or Saponi, and the Occanichi or Occaneechi; and the Manahoac confederacy including the Hassinnungas, Manahoac, Outponeas, Stegarke, Shakakoni, Tauxitonia, Tegninateas, and Whonhentees.<sup>12</sup> Of these, the Nahyssan group, including the Yesáng, Yesáh or Tutelo, and the Monasukapanough or Saponi occupied the central piedmont, Blue Ridge and Valley region near contemporary Lynchburg living in an area of general expanse from present-day Charlottesville to Roanoke.<sup>13</sup>

Mooney informs us that until 1670, these Monacan tribes had been "little disturbed by whites," although they were given to much shifting about due to "the war waged against them by the Iroquois."<sup>14</sup> Initial contacts with colonial explorers and the Nahyssans, Yesáng, and Saponi, began in the 1670s with the German physician-explorer, John Lederer.<sup>15</sup> The trade oriented Batts and Fallam expedition also initiated contact.<sup>16</sup> It was apparent, however, that independent Indian traders had already made commercial and social inroads among the central Virginia tribes. By the time of Bacon's Rebellion in 1676, the Monacan tribes had begun to ally themselves together in close association near their Occaneechi confederates on a series of islands in the presently known Roanoke River near contemporary Clarksville, Virginia. Prompted to this defensive strategy by their implacable enemies from the north, the Iroquois, the Monacans were forced to seek security in treaty alliance with the Virginia Colony. By 1685 Iroquois raids directed at the Monacans in Virginia triggered the [End Page 783] colonial governor of Virginia, Lord Howard of Effingham, to treat with the Hodenosaunee at Albany. The Iroquois had been harassing the Monacans, who were under the supervision and protection of Virginia, with the intent of driving them "into the Covenant Chain as direct tributaries of the Five Nations rather than through the intermediation of Virginia." Lord Howard's treaty concluded with a pledge from the Iroquois to stay behind the mountains and beyond the Virginia settlements, however, the Five Nations "demanded that the Virginians send one of their allied tribes to become an Iroquois tributary."<sup>17</sup> While Lord Howard assumed he had

secured the League's agreement to halt their wars upon the Virginia tribal tributaries, including the Monacans, it was by no means settled, and the Iroquois continued to raid the Monacans.

Occupying the former Meherrin town site, Unote, present-day Emporia, the Tutelo arrived in 1705 completing the Siouan consolidation.<sup>18</sup> As tributary tribes by virtue of the 1677 Treaty of the Middle Plantation, Governor Alexander Spotswood sought to secure the frontier by consolidating these Siouans on a reservation along the Meherrin River known as Fort Christanna nearby present-day Lawrenceville. Although the Siouan tribes began settling about a mission school created by Governor Spotswood in 1713, the treaty establishing the Fort Christanna Reservation was consummated in 1714.<sup>19</sup>

A mutual protection compact, the 1714 treaty provided for a reservation of six miles squared, 23,040 acres, a palisaded fort with cannons and a group of armed rangers for defense, and a school for Indian children, as well as a governing factor commanding the post and administering Indian affairs under the authority of the Virginia Indian Company.<sup>20</sup>

Occupying Fort Christanna under the authority of treaty and the administration of the Virginia Indian Company, the Siouan tribes remained there until some time in the 1720s. When exactly they departed their reservation is uncertain; however, several factors transpired in the 1720s that encouraged them to remove from Fort Christanna. The first factor in the decline of Fort Christanna was the demise of the Virginia Indian Company. Under the Saponi treaty of 1714, the Virginia Indian Company was responsible for maintaining the Fort and attending the Indians' fiduciary needs as delegated by the colonial trust obligation. The Virginia Indian Company was a private fur-trading firm that had been given monopoly over the Indian trade via the 1714 treaty. As a monopoly, it was widely opposed by prior independent fur traders, such as William Byrd II, who [End Page 784] sought its demise. When it did in fact go bankrupt in the mid 1720s, all fiduciary services and support for the Christanna Reservation were lost to the Saponi and their allies. As a result, a second factor in their abandonment of the reservation emerged when white settlers began taking up reservation land without the formal opposition of the Virginia Indian Company. As the tribes found themselves without fiduciary support and surrounded by invading land grabbers, they no doubt found their position at Fort Christanna untenable and gradually removed elsewhere. Third, Governor Spotswood negotiated a treaty with the Iroquois at Albany in 1722. Subsequently by about 1730, evidence indicates that at least three of the Siouan tribes—Saponi, Tutelo, Occaneechee—accepted Iroquois tributary status and removed to Shamokin, modern Sunbury, Pennsylvania.<sup>21</sup> By the 1730s few, if any of the Siouan Indians were left in the area.

While Houck, as well as Woods and Shields, accept the Monacan as resident at the Fort Christanna Reservation, no evidentiary link is offered explaining their removal to the central Blue Ridge areas of Rockbridge and Amherst counties.<sup>22</sup> Examining, however, "the Indian Grave" near Monticello in Albemarle County, anthropologist David Bushnell noted Jefferson's reference to Indian mourners attending the site. Bushnell also recognized that other area residents witnessed Indian mourners at local burial mounds. Acknowledging this precedence, Bushnell concluded:

At present time there are living along the foot of the Blue Ridge, in Amherst County, a number of families who possess Indian features and other characteristics of Aborigines. Their language contains Indian words; but as yet no study has been made of their language. While these people may represent the last remnants of various tribes, still it is highly probable that among them are living the last of the Monacan.<sup>23</sup>

Although this deduction is highly plausible, it does acknowledge that "remnants of various tribes" are manifest in the central Blue Ridge region.

A connection to Fort Christanna nevertheless remains important as the contemporary Monacan Nation seeks to assert its sovereignty and affirm its historic cultural ties to a Siouan ancestry. In the first case, a historical connection to Fort Christanna and the Saponi occupants is necessary to affirm the treaty rights

that entail a continuing fiduciary obligation with the United States. In this manner, Monacan sovereignty is affirmed via the Fort Christanna treaty of 1714. In the second case, as [End Page 785] the contemporary Monacan Nation seeks to revive its Indian cultural ancestry, a historical tie to specific Native peoples is essential to an affirmation of their cultural authenticity.

Further research does suggest that the Indians of the central Blue Ridge did in fact devolve from Fort Christanna. Although never explicitly traced, there are several historical and genealogical sources that tend to affirm this claim that the Monacan Nation and their Indian associates in Rockbridge and Amherst counties are derived from Fort Christanna. First, there is a correspondence of surnames evidenced in the community—Urvin (Irvine), Turner, Floyd, and West (Vest)—that are associated with land patents adjoining Saponi Old Fort and Unote in southside Virginia.<sup>24</sup> Second, the surnames of several Indian traders—Beverly, Irwin (Irvine), Jones (Johns), and Hix (Hicks)—who were members of the Virginia Indian Company that governed Fort Christanna under the Indian Trade Act are evidenced, in part, among the Monacan tribe today.<sup>25</sup> Third, in 1728, while these Saponies occupied Fort Christanna, William Byrd II, conducted, on behalf of Colonial Virginia, a survey of the dividing line between Virginia and North Carolina designed to resolve border settlement disputes.<sup>26</sup> Accompanying Byrd as attendant "surveyors" were "15 able Woodsmen, most of which had been Indian Traders," there were several men bearing surnames—Jones (Johns), Hamilton (Hambleton), Evans, Hix (Hicks)—that are found among the Monacan tribe today.<sup>27</sup> While these references do not exhaust the historical and genealogical evidence, there is additional cultural evidence that affirms this Fort Christanna origin.<sup>28</sup>

Although scholars have generally concluded that the Christanna Indians were Siouan including the Nanyssans as referenced above, there is evidence to surmise that there was some amalgamation of Algonquian and Iroquoian peoples among these Natives. In considering the case of Obadiah Knuckles-Bias/Bass ancestry, which follows, we can observe a specific link between the contemporary Monacan Indian Nation and Fort Christanna, yet this story holds an ironic twist, as the evidence supports a Nansemond heritage, in part, for Obadiah Knuckles-Bias. By the last quarter of the seventeenth century, Virginia Indians were increasingly using first names and some surnames.<sup>29</sup> It is this practice and the genealogy that evolves from it that permits us investigation of the origin questions of Rockbridge and Amherst Indian ethnohistory.

Citing a circa 1700-1800 era, the Bear Mountain Monacan acknowledge [End Page 786] on their original membership rolls "Obadiah Nuckles (m.) Susan Nuckles."<sup>30</sup> Affirming a Bias/Bass lineage, the aforementioned Obadiah Knuckles was legally recognized as the natural or biological son of John Bias. In a land conveyance and acknowledgment of fact, the record reads:

Know all men by these presents that I John Bias of the County of Amherst for and in consideration of the love and affection I bear to my natural son Obadiah Knuckles as well as for consideration of one dollar to me in hand paid before the ensembling . . . delivery of these presents and more particularly for the continued kindness of the said Obadiah Knuckles to me during a long affection and under the belief of the continuance of the . . . during my life here given and granted and by these presents do give and grant unto the . . . Obadiah Knuckles his heirs and assign forever the tract of land on which I now live. Supposed to contain one hundred acres and adjoins the lands of Richard S. Ellis, Talbert Noel and others. To have and to hold the said tract of land unto him the said Obadiah Knuckles and his heirs forever after my death and the said John Bias for himself his Exers. and admrs. will warrant and defend the lands aforesaid against the claim of all every person whomsoever witness my hand and seal the 31st day of August 1835.

John x Byas<sup>31</sup>

This will clearly identifies Obadiah Knuckles (Bias), an original Monacan tribal roll member, to be the natural or biological son of John Bias.

The Byas or Bias/Bass lineage is among the most sustainable claims to Indian heritage within the cen-

tral Blue Ridge areas of Rockbridge and Amherst counties. In tracking the family genealogy through southside Virginia, the Bias family is independently affirmed as descendants of the Pochick-Nansemond tribe who migrated to the Nottoway and Meherrin river area in the late seventeenth century and subsequently merged into the Fort Christanna Indian Community prior to locating in the central Blue Ridge area of Rockbridge and Amherst counties in the 1720s. Evidence indicates that James Bias (b. circa 1735), father of Obadiah, John, Larkin, and Roland, was in fact the grandson of James Bass (b. 14 January 1684) a direct descendant of "Robin the Elder of ye Nansimuns Kingdom."<sup>32</sup>

In his *Bass Families of the South*, Albert Bell reports, "some of the Bases intermarried with some of the Nansemond Indians."<sup>33</sup> Reporting on the Bass family in Virginia, Bell records: [End Page 787]

The first English settlement in Isle of Wight County was made by Captain Christopher Lawne and Sir Richard Worsley, knight, baronet, and their associates; . . . On April 27, 1619, they arrived at Jamestown, with one hundred settlers, in a ship commanded by Captain Evans. They immediately settled near the mouth of a creek on the southside of the James River, still known as Lawne's Creek (circa 21 November 1621).

Captain Nathaniel Bass and others undertook to establish another plantation in the same neighborhood—and his plantation was known as "basse's choice" and was situated on Warrosquoyacke (now Pagan) River.<sup>34</sup>

The Plantation, Basse's Choice, was therefore situated within the homelands of the Warraskoyack Indians for whom the river was named. The Warraskoyacks occupied a site that was subsequently known as Fergusson's Wharf, in Isle of Wight County. Tribal territory extended from the village along the James River for about five miles and another twenty miles inland.<sup>35</sup> It was to the Warraskoyacks that Captain John Smith, nearly broken with starvation, turned for food in November 1607. Having been "scorned" at Kecoughton "as a starved man," Smith made friendly contact with the Warraskoyacks who sold him corn.<sup>36</sup> In the next year, on 29 December 1608, Smith called again on the Warraskoyacks and bought provisions for his journey to Werowocomoco, Powhatan's residence. The Warraskoyacks again proved friendly and warned Smith of a possible ambush planned by Powhatan.<sup>37</sup> By the late 1630s, the friendly Warraskoyacks were so depleted that they withdrew upriver to join the Nansemonds.<sup>38</sup> In this period 1638, notwithstanding, a son of Captain Nathaniel Basse married a Nansemond woman, the daughter of the King of the Nansemond Nation.<sup>39</sup> Reviewing Bass family records, Bell reports the marriage.

"John Basse married Keziah Elizabeth Tucker of Robin the Elder of ye Nansimuns kingdom, a Baptized Christian, in Holy Matrómonie accdg to ye cannons of ye Church of England, ye 14th day of August in the Yeare of our Blessed Lord 1638." [He adds in darker ink, different handwriting, "Died 1699. AE 83."]  
40

This marriage is the foundation union for many of the surviving contemporary Nansemonds of Norfolk County today and it is central to the [End Page 788] Bias/Bass Indian descendants of the central Blue Ridge area of Rockbridge and Amherst counties.

It should be noted that other Basse family members also intermarried among the nearby Powhatan tribes. Bell notes "Great Peter, a King of the Nansemonds (upwards of 60 in 1710), was an honorable ancestor of many Bases of Norfolk County, and related to the ancestors of some others."<sup>41</sup> Descendants of the Nansemond Bass families remain in Norfolk County today and are the primary members of the Nansemond tribe as recognized by the state of Virginia.<sup>42</sup> In the late 1660s, however, the Nansemonds split into two distinct segments: the first segment was Christian settlement Indians who remained in Norfolk County centered around the Bower's Hill area; The second segment became known as the "Pochay-icks," or Pochicks, who in 1669 census where accounted to have forty-five bowmen in Surry County. This segmentation may reflect the original tribal divisions of Nansemond and Warraskoyacks with the Pochicks being the latter. These Pochicks then inhabited the headwaters of the Blackwater River. Their king or werrowance signed both versions of the Treaty of the Middle Plantation in 1677

and thereby preserved a reservation for the tribe in contemporary Southampton County.<sup>43</sup>

On Good Friday, 22 March 1622, a combined Powhatan force led by Opechancanough fell upon the English settlements with the intent of ridding Tsenacomocah (Powhatan Virginia) of these invader colonists.<sup>44</sup> Bell, moreover, reports "there were twelve hundred and forty (British) inhabitants in the colony at the time of the attack. Of these, three hundred and forty-seven were killed by Indians in the eighty settlements on the north and south sides of the James River, of which number fifty-three were residents of the county."<sup>45</sup> With Captain Basse in England, everyone was slain at Basse's Choice. "The census of 1623-24 (February)," reports Bell, "showed them as living at 'Warwicke Squeak' and 'basse's choice' fifty-three persons, twenty-six having died since April last."<sup>46</sup> The results were not those which Opechancanough sought for his people. Instead of leaving Tsenocamocah the English responded wrathfully, seeking revenge and eradication of the Natives. Later that same year the English under the command of Sir George Yearly took three hundred men into the Nansemond country and devastated much of the area. An anonymous recorder explains:

In the summer of 1623 the governor sent companies in all directions [End Page 789] against the Indians. Capt. William Tucker, of Kecoughtan (Hampton), commanded the expedition against the Nansemonds and Warrascoyacks. On the same day, August 2, 1623, all of these commands fell upon the Indians, slaughtered many, cut down their corn, and burnt their houses. A week later, Capt. Tucker went down a second time against the Nansemonds.<sup>47</sup>

As a result of this attack, the Nansemonds were forced to seek shelter among neighboring tribes. One segment of the tribe took refuge in the Great Dismal Swamp while another went to live among the Nottoways and Meherrins. Following a truce the tribe regrouped, but when Opechancanough initiated a second Good Friday campaign against the English in 1644, the English retaliated and in 1646 the Nansemonds were thoroughly subdued. By the 1660s, the Nansemonds were living in two segments, one on the outskirts of the Dismal Swamp at Bower's Hill, and the other now called Pochicks living among the Nottoway and Meherrin peoples.<sup>48</sup> Cultural ties between the two Nansemond bands remained, however, until 1806.<sup>49</sup>

By 1713 this alliance between the Pochick-Nansemonds and the Nottoway and Meherrin tribes was complete.<sup>50</sup> Seeking to further secure the frontier and satisfy the pedagogical requirements of the tributary tribes' treaty, the colony had been educating Indian children at the Brafferton Indian School of the College of William and Mary. By the summer of 1712 there were twenty-two Indian boys at William and Mary.<sup>51</sup> Among these youth, there was one Pochick-Nansemond named Squirrel, thereby affirming their participation in the program.<sup>52</sup> In 1713 via Governor Spotswood treaties with the Iroquoians of southern Virginia—the Nottoway and Meherrin—as well as their Algonquian allies, the Pochick-Nansemond, children from these tribes were removed to Fort Christanna for their education.<sup>53</sup> In fact, writing to the Bishop of London on 27 January 1714 [1715], Governor Spotswood declared:

The General Assembly having entrusted me with a Sum of Money for finishing the Fort at Christanna and for defraying the charge of ye guard for 2 years, I intend God willing, in the month of March, to stay about six weeks or Two months, both to see the Trade settled and to encourage the Other Tributary Indians to remove thither, as well as to influence by my presence the putting their Children to School. I have already established there a School-Master, one Mr. [End Page 790] Charles Griffin, at the Salary of fifty pounds a year, which I have engag'd to pay out of my own pocket during my continuance in the Government, or that other provision be made for him. At this School I intend not only that all ye Children of the Saponie and other Indians aforementioned shall also, according to their Treaty, send Twelve of theirs untill further provision be made for a School at their own Town, and as ye Person I have pitch'd on for this Employ't is heartily inclined to the Service, and the fittest I could have found, I cannot have but great hopes of good Success of these, my endeavours.<sup>54</sup>

In fact, during the 1740s Charles Griffin [Jr.], the apparent son of the Fort Christanna schoolmaster and a Native woman, was among a group of Saponi Indians called into Orange County Court to face charges

of Hog stealing.<sup>55</sup> At this time a band of Saponi was living near Spotswood's holdings and the Germana community he had founded there. Spotswood's creation of the Christanna school in 1713 leads to a direct association between the Siouan tribes occupying the Fort Christanna Reservation and the Pochick-Nansemond, as well as the Meherrin-Nottaway.<sup>56</sup>

In 1714 the colonial governing council decided to incorporate the Nansemond with the Saponi.<sup>57</sup> Reported in the executive journals on 1 March 1713 [1713/14], the order reads:

Whereas it hath been judged necessary that the Maherine Indians be incorporated with the Nottoways & the Nansemonds with the Saponies in order to strengthen those Settlements as well as to remove them to places where they may be less lyable to differences with the English Inhabitants & for the greater conveniency of instructing their Children in Christainity by the Missionarys intended at those two Settlements.<sup>58</sup>

Although Dodson offers that the degree of "success attended this attempt to merge Algonquian [Nansemond] with Siouan [Saponi] is not known," the following linguistic evidence suggests that it was a successful merger.

In April 1716, John Fontaine (1693-1767), a young Huguenot who came to America in 1715, accompanied Governor Spotswood on a visit to Fort Christanna. Although Fontaine called the Indians about the Fort "Saponey," they were in fact remnants of several Siouan and other tribes who had been driven there by the Iroquois.<sup>59</sup> Furthermore, Fontaine kept a diary during his visit in which he recorded forty-six words or phrases. [End Page 791] Of these expressions, thirty-two have been assigned to language families generating a distribution of 56 percent Siouan, 41 percent Algonquian, and 3 percent Iroquoian.<sup>60</sup> This polyglot dialect, the lingua franca of Fort Christanna evidences the three aboriginal language families of Virginia and further suggests that the reservation population was significantly diversified beyond the Siouans. Indeed, Algonquian terms were nearly as well represented as those of the Siouan suggesting that a significant remnant of the Algonquians, such as the Pochicks, were present on the reservation. This finding acts to affirm the amalgamation of these Algonquian Pochick-Nansemond among the Siouan Saponi as implicated in the colonial policy mandating the education of their children at the reservation school. Accordingly, the evidence supports the Bias/Bass association at Fort Christanna and subsequently in their migration to the central Blue Ridge areas of Rockbridge and Amherst counties.

While there is direct evidence sustaining the Bias/Bass Indian claim amid the Bear Mountain Monacan, it has largely been overlooked and ignored. As previously acknowledged, Bias/Bass Indian ancestry is manifest in the Knuckles/Nuckles family among the Monacan tribe. Explaining several interviews that he conducted among the Bear Mountain people, Houck writes:

Following . . . Johns, Branham and Redcross . . . there were numerous other people with different names, who arrived in the community over the next 150 years. Beverly, Clark, Adcock, Terry, Nuckles, Hicks, Hamilton, Lawhorne, Penn, Lawless, Roberts are recognizable surnames but, there were others.<sup>61</sup>

Although Houck suggests that the surnames arrived gradually over an extended interval, we can, in fact, identify some of them within the origin of the community and its earlier Fort Christanna history.<sup>62</sup> Given that the Knuckles/Nuckles surname appears to be a recent out-community acquisition, the Bias/Bass, from which the Monacan identified Knuckles/Nuckles descends, is affirmed herein as a Pochick-Nansemond surname.

Despite the fact that the Bias/Bass line is affirmed as Pochick-Nansemond herein, Obadiah Knuckles evidences an affirmative temporal connection to the Monacan tribal roles. Nonetheless, since Obadiah Knuckles (Bias) married Susan Johns daughter of Tarlton Johns and Elizabeth Redcross Johns, where Tarlton is son of Will and Mollie Johns of Bear Mountain, there is a tendency to assume Indian heritage

solely derived [End Page 792] from the Johns and Redcross lines.<sup>63</sup> The evidence herein, however, clearly affirms that Obadiah Knuckles (Bias) was descendant from a Native Indian heritage that devolved from the Fort Christanna reservation like that of the other original roll members of the Bear Mountain Monacan community.

When examining the records concerning Obadiah Knuckles (Bias), we can note the direct implication of his Indian heritage as a result of his compelled registration as a mulatto under the 1822 Virginia racial code. Among these records reference to Obadiah Knuckles (Bias) appears as follows:

Amherst County Court Clerks Office May 7, 1860 - 311 - Registered by order of April Court 1860 Obadiah nuckles [Bias] a free man of colour—bright complexion—5 feet 10 3/4 inches high—small scar between eye brows—no other scars apparent on head, face or hands—born in Amherst & descended from ancestors free before the 1st day of May 1806.<sup>64</sup>

Although declared a free man of colour or mulatto, it should be noted that Knuckles (Bias), like other Indians and the Bear Mountain Monacans including the "original families" of Johns, Branham, and Redcross among others, was legally so defined by the 1822 Virginia racial code.<sup>65</sup> Since Knuckles (Bias's) complexion was "bright" and his ancestors free before 1806, and because he was living in a known Indian community, it is probable that he had no African bloodlines. Commenting upon skin pigmentation and the variances of races, physical anthropologist Alice Brues notes, "Many Native American Indians fall well within the skin-color range of Europeans."<sup>66</sup> Conversely in areas where slaves were taken, west African skin pigmentation is very dark.<sup>67</sup> As a result, the "bright mulatto" racial classification would satisfy a description of American Indian pigmentation while ill fitting that of a "Negro" or African American.

Addressing the apartheid history of Virginia is never an easy matter; on the one hand, one seeks to identify the racist's indicators, such as the term mulatto, as a means of affirming Native ancestry, while on the other hand, one must be sensitive to the slight to African Americans. As Rountree explains in "The Indians of Virginia," Natives were forced into the "colored" status, thereby making them a "third race" in a "bi-racial state."<sup>68</sup> Rountree writes: [End Page 793]

People of dark complexion claimed that their "suspicious" ancestor had been an Indian, sufficiently far back, and they were then classed as whites. Plecker and his associates were outraged at this; it did not seem to occur to them that the menial jobs and second-rate schools and hospitals set aside for "colored" people were enough to make anybody pass for white who could.<sup>69</sup>

As chief of the state's vital statistics bureau, Plecker was methodical when classifying Indians. Furthermore, he drew upon the 1822 racial code classifications to discredit Indian descendants under the authority of the 1924 Racial Integrity Act that he pushed through the Virginia legislature. As Rountree explains, "If the Indians category was a way station to whiteness, it had to be eliminated, or at least discredited. This meant proving that all people in Virginia who claimed to be Indian were actually of African ancestry and therefore colored."<sup>70</sup> The unfortunate result of these apartheid conditions is that we are often forced to revisit the racism and sort it out with reasoned inferences to American Indian identity, such as those employed herein. There is, however, no intent to offend or discredit other races in this effort to affirm American Indian identity.

As noted earlier, Obadiah Knuckles (Bias) is known to have married Susan Johns of the Bear Mountain Monacan community, however, this marriage appears to have been a second union. An 1815 marriage register identifies Belinda Gue as wife of Obadiah Knuckles (Bias).<sup>71</sup> Personal property taxes are reported to have been paid by Knuckles (Bias) during the years 1821-1824 and again in 1860 when he was noted as a "male free negro 21 to 55 years" by the assessment.<sup>72</sup> Evidence that Susan Johns was his second wife seems to be confirmed by an 1857 land transaction between Richard Johns, her father, and Obadiah Knuckles (Bias).<sup>73</sup>

In the second context of affirming the Pochick-Nansemond Bias/Bass line among the Monacan community, there appears a William Bias, registered among the Amherst County free black population in 1822. Clearly William Bias would have been a contemporary of Obadiah Knuckles (Bias). The transcript for William Bias reads:

12-16 September 1822—wm byas a free man of colour commonly called Buck Hook aged about 23 about five feet eight or nine inches high with a scar over his left eye a bright mulatto born free.<sup>74</sup> William Bias shared the same racial standing as Obadiah Knuckles (Bias) [End Page 794] including "bright mulatto" complexion with its implicit Indian history. But who was William Bias in relation to Obadiah Knuckles (Bias)? Probate records indicate that William Bias descended from Larkin Bias.<sup>75</sup> Subsequently, it is shown that Larkin Bias (b. 1759) was the younger brother of Obadiah Bias (b. 1755) and John Bias (b. circa 1757), all of whom were born to James and Elizabeth Bias of the Amherst area. These three brothers are reported to have been "Revolutionary War soldiers from Amherst County, comprising the territory of the present County of Nelson."<sup>76</sup>

James Bias/Bass's (b. 1734) fourth son, Roland (b. circa 1760), brother to Obadiah, John, and Larkin, likewise had a descendant designated mulatto under the 1822 racial integrity act. Roland's son "Tobias acquired several hundred acres on 'Hatt' [sic] Creek in the late 1790s" despite his status as a free man of color.<sup>77</sup> Consequently, descendant respectively from the sons of James Bias, there was a third generation who were required to register as non-white (mulatto) under the 1822 racial codes.

In returning to the questions surrounding the kinship of Obadiah Knuckles (Bias), William Bias, and Tobias, we must acknowledge that they were cousins descendant from the brothers Obadiah, John, Larkin, and Roland Bias. Each of these cousins, Obadiah Knuckles (Bias), William Bias, and Tobias, were registered mulatto which was, as we have reasoned above, a formal racial designation for non-whites including Indians in the Commonwealth of Virginia. There were, in addition, two other cousins who apparently avoided non-white registration. Hiram Bias, the son of Obadiah Bias, and therefore first cousin of Obadiah Knuckles (Bias), as well as James R. Bias, son of Larkin Bias and brother of William Bias, were mysteriously omitted from the 1822 racial registration of non-whites. While there is no known explanation for their omission from racial registration, they may have simply avoided the mandate that befell their brothers and cousins. It is apparent that some counties, such as Augusta and Rockbridge, were not as diligent in applying the racial law, thereby creating the opportunity for these individuals who lived atop the Blue Ridge astride the county line to pass without registration. Nonetheless, given that Obadiah Knuckles (Bias) is recorded as an original ancestor on the Bear Mountain Monacan membership roll, it is evident that his cousins Hiram, William, and James Bias, as well as Tobias, shared the same genes through the Bias/Bass Indian lineage or Pochick-Nansemond and Monacan amalgamation at Fort Christanna.

There remains considerable deductive evidence that further affirms [End Page 795] this conclusion that the Bias/Bass line was among the original Indian founders of the Rockbridge-Amherst Indian community. Central to acknowledging the Monacan Indian heritage of the Bias/Bass family line, it must be recognized that Bias/Bass ancestors were present in the central Blue Ridge region comprising Rockbridge and Amherst counties well before European settlers began entering the area. Sustaining this claim is the arrival of Quakers at Goose Creek near Lynchburg. Evidence from Quaker sources shows that Indians solely inhabited the subject region in 1742. Quaker historian Summers Brown notes that,

When the scouts who preceded the Hat Creek colony in 1742 went over this ground they could find only one aged white man. He was the only one of his kind in a radius of forty-five miles. Indians who disputed its possession and offered combat with the Whites from the very first inhabited the region. Some were of the Sapon nation but most of these red men were of the Tuscaroras tribe and were commonly known as Monocans.<sup>78</sup>

In fact, according to William Cabell the subject Indians exclusively inhabited the area in 1743 when they robbed him of £90 during his survey of the land. Moreover, Cabell asserted:

I was the occasion of carrying the settlements at 50 miles to the Westward when no other man would attempt it. . . . In one of my attempts to locate those outlands I was robbed by the Indians of little less than £90, as I am able to prove.<sup>79</sup>

An Order of Council subsequently approved Cabell's patent for land in the area on 6 May 1743.<sup>80</sup> In fact a decade earlier in the period of 1730 to 1734, Cabell reports his experience of "chopping out" survey lands when his party was surrounded by a large body of Indians. The Indians had followed his "chops" through the woods and they were very incensed about them. Being a quick-witted fellow, Cabell is credited with explaining that the marks were only a means of finding their way back, and this explanation is said to have pacified the Indians so that they spared his life.<sup>81</sup> As a result, these obscure references establish two related points: first, Indians exclusively inhabited the area, and second, it was an area untrammelled by Colonialists—Europeans with Africans—in the 1740s.

An additional reference dating from the 1740s and derived from an early historical source affirms that the Bias/Bass family was established [End Page 796] within the subject area prior to the colonial interdiction there. Appointed as Parson for St. Anne's Parish, which centered upon the Bedford-Campbell counties area, at the time including the Blue Ridge summit of later Rockbridge and Amherst counties, Reverend Robert Rose kept a diary that includes a rare reference to the Bias/Bass family. In his diary for October 1747, Parson Rose writes: "Went up to the mountain to look for land and found only bears lay on top of the ridge near a pond called Bryress or Blyre's cabin."<sup>82</sup> Percy suggests, "If he [Rose] was talking about the very top of the Blue Ridge in this area then one of the few places where there could have been a pond is the Montebello section."<sup>83</sup> Given the Revolutionary War service record of Obadiah, John, and Larkin Bias that locates them in that portion of Amherst County, which subsequently became Nelson, then the "Bryress or Blyres cabin" becomes a likely candidate for the original James Bias cabin.

In addressing the "Bryress or Blyres cabin," it should be noted that there are many variants acknowledged for the Bias/Bass family tree. Moreover, area records often alternate Bias with Byas and Byers, and so forth. with variants including Byeas, Biass, Bazre, Boaz, Byase, as well as additional variants including Byass, Byaas, Baze, Boaz, Byasse, Bryer, Brier being evident. Accordingly the name was not standardized as common among literate people and Parson Rose's references must surely be to an illiterate people with the name derived from oral tradition. In family oral history, Hansford C. Vest (b. 1919) reported that James Benjamin Bias, a cousin of Obadiah Knuckles (Bias) son of Hiram Bias came to live with his nephew Hiram Vest circa 1890-1900 at Hico during the final years of his life. He was said to have spoken in a high-harking voice characteristic of a Native American dialect.<sup>84</sup> This orality—accent and dialect—suggests that it would be difficult for listeners to understand and report, in standardized literary diction, the surname without variation such as the record indicates. Consequently, there is every reason to affirm the "Bryress or Blyre's" reference to be to the Bias/Bass family with its Indian heritage and characteristically similar variants.

Brown notes that the first European land claims upon the area were made respectively by Col. John Boling and George Braxton in the early 1740s. Braxton's grant on the north side of the James, which includes the subject Rockbridge and Amherst counties area, was dated 25 November 1743, and following his death in 1749, his son Carter Braxton inherited the land. In another obscure reference, which may suggest the location of the [End Page 797] "Bryress or Blyre's cabin," Brown notes that "Secretary John Carter, about the same time as his brother-in-law, George Braxton, located lands in this section on Tye River, adjoining Rev. Robert Rose."<sup>85</sup> Furthermore, Brown has noted that "Speaker John Robinson, Col. John Chiswell, and other non-residents located lands by their agents" at this time.<sup>86</sup> While these references do not dispel the antiquity of the Bias/Bass presence within the subject area as inhabited by Indians prior to these entrepreneurial land claims, the names of the early European entrants to the area remain today on several land features. Dating to 1744, Parson Rose's land was located on the Piney

and upper Tye rivers according to Brown.<sup>87</sup> Rose's land was, therefore, northeast of the present Irish Gap and centered near Montebello, a location that was within the near vicinity of the Clarktown area where a contemporary Indian community is known to have survived. Accordingly, the "Bryress or Blyre's [Bias/Bass] cabin" was within the northern bounds of the historic Indian community commonly referred to as Irish Creek, and this fact further suggests an affirmative Monacan Indian identity by association.<sup>88</sup>

In review, following the Rose diary the Bias/Bass were known to reside among the bears on a high ridge in an area where Europeans feared to venture and where resident Indians had robbed surveyor Cabell. Clearly the Bias/Bass family, with its history of non-white mulatto status in Obadiah Knuckles (Bias), William Bias, and Tobias, and its historic residency among the Irish Creek Indian community pre-dating European settlement, must be concluded to be one of the original families of Monacan Indian heritage in the Blue Ridge section of Rockbridge and Amherst counties. Furthermore, there is a documented Indian ancestry of Pochick-Nansemond heritage manifest from the Bias/Bass lineage.

Several other long-standing surnames within the Monacan community may also be implicated as Pochick-Nansemond by association. Among these there is Evans, a name acknowledged amid the earliest Monacan history.<sup>89</sup> As noted earlier, a Captain Evans commanded the ship carrying the English planters who settled amid the Warraskoyack Indians, who later merged with the Nansemonds. Like Nathaniel Basse whose descendants in part joined biologically with the Nansemond tribe, Captain Evans or his progeny may have generated the Evans surname that is evidenced at Bear Mountain today. Furthermore, among the Irish Creek community and the old Albemarle county area at Montebello, presently Nelson county, two of the earliest area surnames there include Jarvis and Shepherd, [End Page 798] both of which are evidenced in old Surry County records in the area and period when the Pochick-Nansemond occupied a reservation at the headwaters of the Blackwater River.<sup>90</sup>

In consequence, the facts of the Bias/Bass Indian ancestry are: 1) Pochick-Nansemond Indian lineage, 2) antiquity within the area—before Europeans and Africans, 3) residing in an area of known Indian inhabitation during this period, 4) subsequent descendants—Obadiah Knuckles (Bias), William Bias, and Tobias—labeled mulatto or colored, a status accorded Indians by the racial codes, and 5) the oral tradition reflecting James Benjamin Bias and his sister, my great-great grandmother, Elizabeth "Betsy" Bias, daughter of Hiram Bias.

Perhaps as a legacy to this grandmother and as a more telling account of Native history, there was an oral narrative passed to me by my paternal grandparents, Charlie I. Vest and Littie A. Hamilton Vest, that gives living reference to the cultural hero Bobtail and the Great Dismal Swamp.<sup>91</sup> In the tale, Bobtail duels with the Thunder Spirit in the region of the Great Dismal Swamp prior to advancing up the James River to the central Blue Ridge area. Missing the historical documentary evidence of the Pochick-Nansemond merger into the Christanna Indian community and the subsequent migration to the central Blue Ridge, the oral reference to the Great Dismal Swamp has puzzled me for many years.<sup>92</sup> It is only now that we may put it to rest in acknowledging the Pochick-Nansemond amalgamation into the Monacan tribe. While personally meaningful and creditable in affirming a traditional cultural heritage, this acknowledgment of a Pochick-Nansemond heritage within the Monacan community affirms the elusive Fort Christanna connection that Houck and others intuited. In doing so, it opens many doors to the recovery of Monacan culture, history, and legal sovereignty.

Jay Hansford C. Vest is an associate professor of American Indian studies at the University of North Carolina at Pembroke.

#### Endnotes

1. William Harlen Gilbert Jr., "Surviving Indian Groups of the Eastern United States," Annual Report, Smithsonian Institution (Washington dc: U.S. Government Printing Office, 1948), 407.
2. Gilbert, "Surviving Indian Groups of the Eastern United States," 407.

3. Gilbert, "Surviving Indian Groups of the Eastern United States," 407.
4. Gilbert, "Surviving Indian Groups of the Eastern United States," 407.
5. Alden T. Vaughn, *Roots of American Racism* (New York: Oxford University Press, 1995), 17-19. [End Page 799]
6. For further discussion of this racist history, see Helen C. Rountree, "The Indians of Virginia: A Third Race in a Biracial State," in *Southeastern Indians: Since the Removal Era*, ed. Walter L. Williams (Athens: University of Georgia Press, 1979), 27-48.
7. Sherrie S. McLeRoy and William R. McLeRoy, *Strangers in Their Midst: Free Black Population of Amherst County, Virginia* (Bowie md: Heritage Books, 1993), 5, 51, introduce standardized definitions of the terms mestizo and mulatto where a "mestizo" is a "person with mixed Indian and Caucasian ancestry" while a "mulatto" is "a person with mixed Negro and Caucasian ancestry." These definitions are highly misleading to Virginia history where the term mestizo was never used. Mulatto was a legal term used to support an anti-miscegenation policy wherein all persons with any racial admixture other than white including Indians were deemed and taken to be a mulatto.
8. Peter W. Houck, M.D., *Indian Island in Amherst County* (Lynchburg va: Lynchburg Historical Research, 1984); and in a revised edition, Peter W. Houck and Mintcy D. Markham, *Indian Island in Amherst County* (Lynchburg va: Warwick House Publishing, 1993). See also, Samuel R. Cook, *Monacans and Miners: Native American and Coal Mining Communities in Appalachia* (Lincoln: University of Nebraska Press, 2000). While Cook makes intriguing use of ethnogenesis theory and sociocultural comparisons, he never really explores the origin of the "Monacan" people, and his comparative approach between Native Americans and coal miners weakens the value and quality of his work as a Native ethno-historical and ethnographical resource.
9. Virginia General Assembly, House Joint Resolution No. 390, extends state recognition to the Monacan Indian tribe of Amherst County, 1989.
10. Houck, *Indian Island*, chapter one (1-7), "The Asians," emphasizes a paleo-Indian migration to North America, while chapter two (8-15), "The Sioux" explores the Siouan origin of the original woodland Indians occupying the region. A direct linkage devolving from Asians to Siouans to Monacans is implied, and thus the local community is tautologically declared Monacan as presumed by an inferred regional bias.
11. Houck, *Indian Island*, 34-35, does cite the 1755 Lewis Evans map, which locates the "monacan and tuscarora" along the central Blue Ridge mountain range. See Lewis Evans, *Central Map of the Middle British Colonies and the Country of the Confederate Indians*, 2nd ed. (Philadelphia, 1775). Indicated in 1755, this location is, nonetheless, well after the Fort Christanna reservation era and cannot be used as a definitive aboriginal reference for locating the Monacan.
12. James Mooney, *The Siouan Tribes of the East*, U.S. Bureau of American Ethnology, Bulletin 22, Smithsonian Institution. (Washington dc: U.S. Government Printing Office, 1984), 23-55; Houck, *Indian Island*, 17; and there is also Heriberto Dixon, "A Saponi by Any Other Name Is Still a Siouan," *American Indian Culture* [End Page 800] and *Research Journal* 26:3 (2002): 65-84, wherein he borrows Houck's table to sustain his Siouan classifications.
13. Mooney, *Siouan Tribes*, 37-52; and Houck, *Indian Island*, 21.

14. Mooney, Siouan Tribes, 26.

15. William P. Cumming, ed., *The Discoveries of John Lederer* (Charlottesville: University of Virginia Press, 1958).

16. Robert Fallam, "A Journal from Virginia beyond the Apailachian Mountains, in Sept. 1671, Sent to the Royal Society by Mr. Clayton, and read Aug. 1, 1688, before the said Society," in *The First Explorations of the Trans-Alleghany Region by the Virginians, 1659 - 1674* by Clarence W. Alvord and Lee Bidgood (Cleveland: Arthur H. Clark, 1912), 183-95.

17. Francis Jennings, *The Ambiguous Iroquois Empire* (New York: W. W. Norton, 1984), 180, 182.

18. The migration of the Saponi tribes to Unote and southside Virginia sites, as well as to Fort Christanna have been discussed by several scholars, including Christian Feest, "Notes on Saponi Settlements in Virginia Prior to 1714," *Quarterly Bulletin (Archeological Society of Virginia)* 28:3 (1973): 152-55; Jane Douglas Summers Brown, "The Saponi Indians: Their Town and Fort of 1708-1714," *Quarterly Bulletin (Archeological Society of Virginia)* 50:2 (1995): 1-12; and Ray R. Sasser and Dennis Hodgins, "Colonial Land Patents for Saponi Old Fort and Unote," *Quarterly Bulletin (Archeological Society of Virginia)* 50:2 (1995): 20-23.

19. Helen C. Rountree, *Pocahontas's People: The Powhatan Indians of Virginia Through Four Centuries* (Norman: University of Oklahoma Press, 1990), 157, reports: "The Siouan speakers of piedmont Virginia, North Carolina, and South Carolina (Saponis, Enos, Occaneechees, Stukanoxes, and Tutelos) were also on the move during the early eighteenth century. Many of them came temporarily to rest in the Virginia colony, which tried to draw them in as tributaries and settle them peacefully around a combined fort and mission named Fort Christanna." Despite this implication, the Saponi and their allies occupied this fort and surrounding reservation by treaty. The treaty is affirmed in *The Public Record Office, Journal of the Commissioners for Trade and Plantations from February 1708 - 9 to March 1714 - 5* (London: His Majesty's Stationary Office, 1925), 568, which records: "Treaty with the Saponie Indians, concluded at Williamsburg, the 27th of February, 1713."

20. See "Treaty of Peace between Virginia and the Saponis, Stuckanoes, Occaneechees, and Totteros," 27 February 1713 [1714] *Colonial Office 5/1316*, Library of Congress transcripts, pp. 619-27.

21. Claude Schaeffer, "Introduction: The Tutelo Indians in Pennsylvania History" in *The Tutelo Spirit Adoption Ceremony: Reclothing the Living in the Name of the Dead* by Frank G. Speck (Harrisburg: Pennsylvania Historical Commission, 1942), xi. [End Page 801]

22. Houck, *Indian Island*, 26. Karenne Wood and Diane Shields, *The Monacan Indians: Our own Story* (Madison Heights va: Office of Historical Research, Monacan Indian Nation, n.d.), 16-17.

23. David I. Bushnell Jr., "The Indian Grave: A Monacan Site in Albermarle County, Virginia," *William and Mary Quarterly Historical Magazine* 23: (Oct. 1914) n. 2: 112.

24. Brown, "Saponi Indians," 1-12; and Sasser and Hodgins, "Colonial Land Patents for Saponi Old Fort and Unote," 20-23.

25. Leonidas Dodson, *Alexander Spotswood: Governor of Colonial Virginia, 1710 - 1722* [1932] (New York: ams, 1969), 85, fn. 23.

26. William G. Stanard, ed., "The Indians of Southern Virginia, 1650-1711," *The Virginia Magazine of History and Biography* 7:4 (Apr. 1900): 337.

27. William Byrd, *William Byrd's Histories of the Dividing Line betwixt Virginia and North Carolina* [1728], introduction and notes by William Boyd and Percy G. Adams (New York: Dover Publications, 1967), 29.

28. The several articles that I have authored on the Saponi-Monacan-Tutelo peoples include: Jay Hansford C. Vest, "The Buzzard Rock: Saponi-Monacan Traditions from Hico, Virginia," *Lynch's Ferry: A Journal of Local History* 5:1 (Spring/Summer 1992): 26-31; Vest, "My Mother's Brother': Monacan Narratives of the Wolf from the Virginia Blue Ridge," *Weber Studies* 12:3 (Fall 1995): 117-22; Vest, "From Bobtail to Brer Rabbit: Native American Influences upon Uncle Remus," *American Indian Quarterly* 24:1 (Winter 2000): 19-43; Vest, "A Tutelo Inquiry: The Ethnohistory of Chief Samuel Johns's Correspondence with Dr. Frank G. Speck," in publication review, *American Indian Culture and Research Journal*, 2003: 43 pp.; and Vest, "An Odyssey Among the Iroquois: Tutelo Relations in New York," in publication review, *American Indian Quarterly*, 2003: 32 pp.

29. Rountree, *Pocahontas's People*, 112, 154-55.

30. See Monacan Indian Nation's Original Membership Rolls, Madison Heights va, 11 September 1997.

31. Amherst County, Deed Book V, 1835: 327, emphasis added.

32. Albert D. Bell, "Nansemond Indian Ancestry of Some Bass Families," in *Bass Families of the South* (Rocky Mount nc: Albert D. Bell, 1961), 12. The respected anthropologist, Helen Rountree in *Pocahontas's People*, examined Bell's research and, satisfied with its depth and accuracy, she quotes Bell without reservation. Rountree's overall work with the Nansemonds gives the impression of sustaining and affirming Bell's findings. Furthermore, Bell's research rests upon an impressive array of both official and familial records regarding the Nansemond tribe at Bower's Hill. Affirmed in formal recognition, the Nansemond tribe was officially acknowledged by the Virginia General Assembly in February 1985. Acknowledging the fact that Bass is the primary surname among the Nansemond at Bower's Hill, Bell's research is soundly grounded in this tribal history and its official status as a Virginia tribe. [End Page 802]

33. Bell, *Bass Families of the South*, 2. Commenting on the organization of his book, Bell notes the inclusion of a "parenthetical report on that subject [Bass intermarriages among the Nansemond Indians], numbered separately, and appended to the Virginia section." Due to this odd organization, I have cited this section separately; cf. Bell, "Nansemond Indian Ancestry."

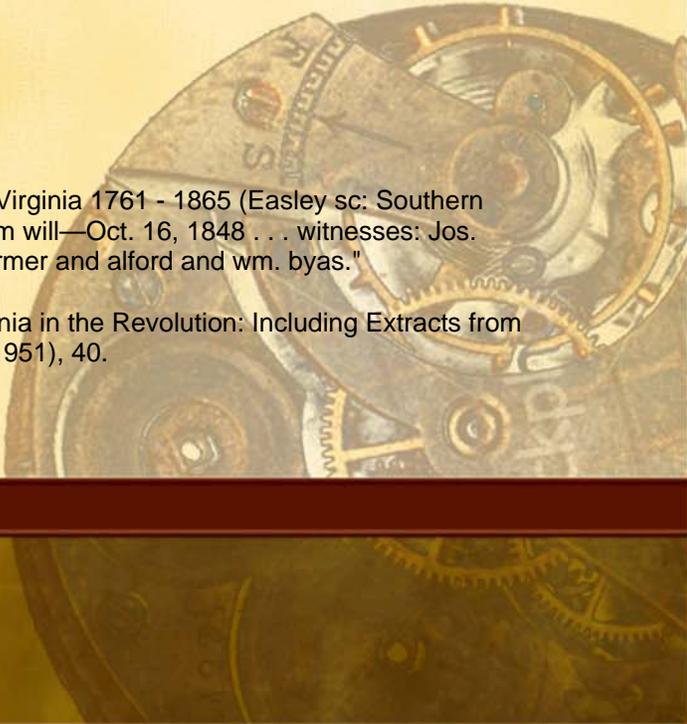
34. Bell, "The Bass Family of Virginia," *Bass Families of the South*, 1. See also Anonymous, *A Brief History of Isle of Wight County, Virginia*; Virginia Writers Project, *Inventory of the County Archives of Virginia*, "No. 47 Isle of Wight County," (Richmond: The Virginia Historical Records Survey, April 1940), 2; Rogers Dey Whichard, *The History of Lower Tidewater Virginia* (New York: Lewis Historical Publishing Company, 1959), 85, 250; and John Bennett Boddie, *Seventeenth Century Isle of Wight County Virginia* (Baltimore: Genealogical Publishing, 1973), 97-89.

35. Virginia Writers Project, "Isle of Wight County," 1; and Anonymous, "Isle of Wight County Records," *William and Mary Quarterly Historical Magazine* 7:4 (April 1899): 205-315 wherein the author writes: "The first occupants of this county known to history were the Warrascoyack Indians. Their village was seated somewhere on Burwell's Bay, on James River, and their territory extended some five miles along the shore and twenty miles inland."

36. Rountree, *Pocahontas's People*, 35.

37. Rountree, *Pocahontas's People*, 49.

38. Rountree, Pocahontas's People, 82. Although distinct Powhatan Chiefdoms at the time of English arrival, the Warraskoyacks and the Nansemonds may have been related segments of the same people; see Rountree, Pocahontas's People, 120.
39. Rountree, Pocahontas's People, 84.
40. Bell, "Nansemond Bass Families," in Bass Families of the South, 12.
41. Bell, "Nansemond Bass Families," in ~~Bass Families of the South~~, 5.
42. Bell, "Nansemond Bass Families," in Bass Families of the South, 2; and Rountree, Pocahontas's People, 266-67.
43. Rountree, Pocahontas's People, 108.
44. Rountree, Pocahontas's People, 73-75.
45. Bell, "Bass Families of Virginia," in Bass Families of the South, 1; citing Col. E. M. Morrison, Isle of Wight County, 1608 - 1907 .
46. Bell, "Bass Families of Virginia," in Bass Families of the South, 1.
47. Anonymous, "Isle of Wight County Records," 208.
48. Whichard, Lower Tidewater Virginia, 2:136-37. Rountree, Pocahontas's People, 96, 94, affirms that the Nansemond split occurred in the 1660s, and this period is supported by a 1663 feud recorded between the Wayanocks and the Nansemond now known as Pochicks.
49. Rountree, Pocahontas's People, 162.
50. Rountree, Pocahontas's People, 109, 154, 157. [End Page 803]
51. Rountree, Pocahontas's People, 169.
52. Rountree, Pocahontas's People, 170 and fn. 304, 336.
53. Rountree, Pocahontas's People, 169.
54. R. A. Brock, ed., The Official Letters of Alexander Spotswood, Lieutenant-Governor of the Colony of Virginia, 1710 - 1722 , 2 vols. (Richmond: Virginia Historical Society, 1932), 2:90, emphasis added.
55. Dr. D. A. Grinnan, "The Last Indians in Orange County, Virginia," The Virginia Magazine of History and Biography 3:190; also Walter Havighurst, Alexander Spotswood: Portrait of a Governor (New York: Holt, Rinehart and Winston, 1967), 66.
56. Martha W. McCartney, "History of Fort Christanna" (Williamsburg: Center for Archaeology, 1979), 14-15. The amalgamation of previously disparate tribes in southside Virginia was fairly commonplace during late seventeenth and early eighteenth centuries; see for example A. W. Bohannon, "The Surry Indians," Old Surry (Petersburg: Plummer Printing Company, 1927), 66-74.

57. Dodson, Alexander Spotswood, 78, emphasis added.
58. H. R. McIlwaine, ed., *Executive Journals of the Council of Colonial Virginia*, vol. 3 (1 May 1705-23 October 1721) (Richmond: The Virginia State Library, 1928), 366-67, emphasis added.
59. Edward P. Alexander, "An Indian Vocabulary from Fort Christanna, 1716," *The Virginia Magazine of History and Biography* 79:3 (July 1971): 305.
60. Alexander, "Indian Vocabulary from Christanna," 307.
61. Houck, *Indian Island*, 120, emphasis added.
62. Jay Hansford C. Vest, *Hico Legacy: The Indian Ancestry of the Vest*, Hamilton, Ramsey, Jarvis, Bias, Laurman, Mays, Sheperd, Whitten, Clark, Evans, Hicks, Urwin Families of Rockbridge and Amherst Counties, Virginia (Clinton ny: Hamilton College Print Shop, 2002).
63. Houck and Markham, *Indian Island*, 195. Houck, *Indian Island*, 51-58, affirms the Johns and Red-cross lineages as original Monacan families.
64. McLeRoy and McLeRoy, *Strangers in Their Midst*, 95.
65. For the 1822 law, see William Walter Henning, *The Statutes at Large* (Philadelphia: Thomas De Silver, 1823), 4:252. In reference to the 1924 Racial Integrity Law see *An Act to Preserve Racial Integrity*, Act of March 20, 1924, ch. 371, 1924 Va. Acts 534.
66. Alice M. Brues, *Peoples and Races* [1977] (Prospect Heights il: Waveland Press, 1990), 96.
67. Brues, *Peoples and Races*, 94-95.
68. Rountree, "Indians of Virginia," 27-48.
69. Rountree, "Indians of Virginia," 41.
70. Rountree, "Indians of Virginia," 41.
71. McLeRoy and McLeRoy, *Strangers in Their Midst*, 151. [End Page 804]
72. McLeRoy and McLeRoy, *Strangers in Their Midst*, 180.
73. McLeRoy and McLeRoy, *Strangers in Their Midst*, 164.
74. McLeRoy and McLeRoy, *Strangers in Their Midst*, 54.
75. Rev. Baily Fulton Davis, *The Wills of Amherst County, Virginia 1761 - 1865* (Easley sc: Southern Historical Press, 1979), 141, which reads "Archeleus Gilliam will—Oct. 16, 1848 . . . witnesses: Jos. Harmer; jas. byas 'of larkin byas'; wm. byas. Proved by Harmer and alford and wm. byas."
76. Lenora Higginbotham Sweeney, *Amherst County, Virginia in the Revolution: Including Extracts from the "Lost Order Book" 1773 - 1782* (Lynchburg: J. P. Bell, 1951), 40.
77. McLeRoy & McLeRoy, *Strangers in Their Midst*, 38.
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78. Douglas Summers Brown, *A History of Lynchburg's Pioneer Quakers and Their Meeting House, 1670 - 758* (Lynchburg va: J. P. Bell, 1936), 41-42.

79. Alexander Brown, *The Cabells and Their Kin* (Richmond va: Garrett and Massie, 1939), 49-50, original emphasis.

80. Brown, *The Cabells*, 49-50.

81. Brown, *The Cabells*, 43.

82. Rose Diary in the Virginia Historical Society collections, quoted in Alfred Percy, *Piedmont Apocalypse* (Madison Heights va: Percy Press, 1949), 16, original emphasis.

83. Percy, *Piedmont Apocalypse*, 16.

84. Affidavit of Hansford Charles Vest (b. 1919 Hico, Amherst County va, and d. 1998 Hattiesburg ms), dated 7 January 1997.

85. Brown, *The Cabells*, 57.

86. Brown, *The Cabells*, 57.

87. Brown, *The Cabells*, 55-56.

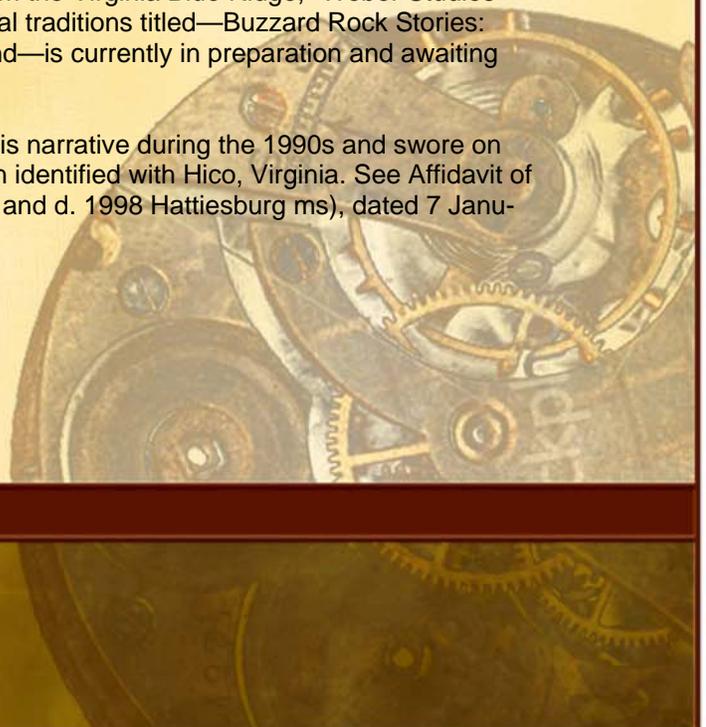
88. Vest, *Hico Legacy*, locating other Monacan families including Hamilton/Hambleton, Shepard, and Mays nearby the Montebello area, as well as Jarvis, Laurman, and Ramsey within upper Pedlar-Irish Creek district.

89. Houck, *Indian Island*, 51-59; and see Monacan Indian Nation's Original Membership Rolls.

90. Vest, *Hico Legacy*, "Jarvis Indian Ancestry," 53-66, and "Sheperd Indian Ancestry," 90-95.

91. For an affirmation of the aboriginality of Bobtail, see Vest, "From Bobtail to Brer Rabbit. I have also recounted additional Bobtail stories in my publications: "The Buzzard Rock: Saponi-Moncan Traditions from Hico, Virginia," *Lynch's Ferry: A Journal of Local History* 5:1 (Spring/Summer 1992): 26-31; and in "My Mother's Brother": Monacan Narratives of the Wolf from the Virginia Blue Ridge," *Weber Studies* 12:3 (Fall 1995): 117-22. A complete collection of these oral traditions titled—*Buzzard Rock Stories: Saponi-Monacan Narratives from Hico, Virginia and Beyond*—is currently in preparation and awaiting publication. [End Page 805]

92. My father, Hansford C. Vest, recorded his version of this narrative during the 1990s and swore on his oath to its authenticity within the Buzzard Rock tradition identified with Hico, Virginia. See Affidavit of Hansford Charles Vest (b. 1919 Hico, Amherst County va, and d. 1998 Hattiesburg ms), dated 7 January 1997. Manuscript in author's possession.



The article discusses in depth the history of the Pochick-Nansemond band of the Monicans, also called "Issues", "Brown People" and mulattoes. By 1685, the Iroquois were harassing the Monacon, and by 1714, the Monacon were among the people at Fort Christanna. Following the closure of Fort Christanna, this particular band apparently moved to what is now Rockingham and Amherst Counties. The only evidence of this is that Thomas Jefferson described "Indian mourners" coming to visit an Indian grave near Monticello in Albemarle Co., Va.

Genealogical evidence of this Monacan connection to Fort Christanna is evident in some of the surnames as well as the surnames of several well-known traders. The Native people had to take their surnames from someplace. Land patents adjoining the Saponi Fort include Urvine (Irvine), Turner, Floyd and West (Vest). Trader names include Beverly, Irwin (Irvin), Hicks (Hix) and Jones (Johns). The next connection we have is a will from John Bias of Amherst Co., to his natural son Obadiah Knuckles, August 1835. It is believed that this John Bias is a member of the Native Bass family. Obadiah Knuckles was on the original Monacon tribal rolls and married Belinda Gue and secondly, Susan Johns, daughter of Tartleton Johns and Elizabeth Redcross Johns. This document, as well as others, identifies Obadiah Knuckles as the biological son of John Bias. Today, were one of the Knuckles males to take a DNA test, we would expect that they might well match a Bias.

Peter Houck in *Indian Indians in Amherst County* tells us about interviews conducted among the Bear Mountain people, "Following...Johns, Branham and Redcross...there were numerous other people with different names, who arrived in the community over the next 150 years, Beverly, Clark, Adcock, Terry, Nuckles, Hicks, Hamilton, Lawhorne, Penn, Lawless and Roberts are recognizable surnames but there were others." Interestingly enough, we find many people with these same surnames registering in the WWI draft in 1917/1918 as Indians.

#### Note from Fredwyn (NWK Member)

While I am on the computer I wanted to mention the Melungeons thing again. Mother and I were always interested in them. Daddy did some work for a bank president who was a petite little woman with white hair and blue eyes, and she was a Melungeon. She gave us a booklet to read when I was a little girl. Not much has been written about them because not much is known. I think I heard that they did DNA tests to disprove the idea that they are from the lost colony at Roanoke. They ALL claim to be Porty-gee (Portuguese). There are several instances where census takers put down Port and then had someone cross it out and put FPC or mulatto. They all have swarthy skin such that the young girls try to hide their splotchy arms. Some have blue eyes and even blond hair occasionally. They are obviously a mixture of races, but it goes back a long way, perhaps to the time before any white men came into Tennessee and Western NC. But when I look through the common Melungeon names... like Collins (as in Anson Collins), Mullins, Young, Goins (as in Agnes Goings), and even Bunch, it makes me think. I can't get it off my mind. If Obediah was married to a Melungeon that would explain why some of his children married Melungeons also. I guess William the Patriot was half black, but some of his children may have passed as Melungeon... Not that anybody would want to. Both were considered equally "low class." I just wanted to pass this on so you could start thinking about this. If you want to pass this on to Mark Bunch, feel free. Maybe he should start considering Melungeon - African American marriages also. It might help some pieces fall in place.

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