

Lost Colony Research Group

Newsletter

Genealogy ~ DNA ~ Archaeology

July 2011

Following the Croatoan

In 2010 when the North Carolina Society of Historians awarded the Lost Colony Research Group the prestigious Malcolm Fowler Award, their question was why we weren't following the Croatoan. Little did they know, we are and have been for some time. Records that touch upon the Hatteras have been scattered throughout many different types of records in many locations. Altogether, there aren't many.

The Colonists left us one very clear message, in duplicate. When they left Fort Raleigh on Roanoke Island, they disassembled the houses and left in an orderly manner. In doing so, they also left two messages, "Cro" and "Croatoan", carved into a fort post and into a tree, in order to tell John White on his return trip where they would be found. They also left him another message, by omission. He had agreed with them that if they were in distress, they would carve a cross, the cross formee, along with any message, and there were no crosses. They were not in peril when they left. White tell us also that, prior to his departure in 1587, there had been discussion of plans to move "50 miles into the main", but his records are mute on any further location(s). The Chesapeake area has been speculated, but that doesn't match with the 50 mile criteria.

John White tells us in his journal in 1590 that he was greatly relieved that the colonists had joined their friends, the Croatoan, the tribe of Manteo, on Hatteras Island. And with that, they disappear from the English records. John White was blown back to England in a hurricane, never able to return. Subsequent expeditions were sporadic and had even less success in determining whether the colonists survived or not.

White and Harriot created a map in 1585 that showed in red the various locations of the Indian towns that were discovered during their explorations. The depiction of the Outer Banks was somewhat distorted, and of course the geography has changed between 1585 and 2010 as a result of various storms, but in essence, White showed the entire

island he called Croatoan as inhabited by Indians, as shown below. The outlet at the top of Croatoan is now closed so that Cape Hatteras today connects the two islands of Croatoan and Paquiwoc.



Although White was unable to visit Croatoan during his 1590 rescue trip, he reported that the colonists' houses on Roanoke Island were removed, not torn down, destroyed or burned, and there was no evidence that the colonists had left under duress. When White discovered the "Croatoan" and another "Cro" carving, and no crosses, he knew that the colonists had left a message containing their location, as they had also agreed to do prior to his departure. White commented in his journal that he was "greatly joyed that I had safely found a certain token of their safe being at Croatoan which is the place where Manteo was born", "the island of our friends."

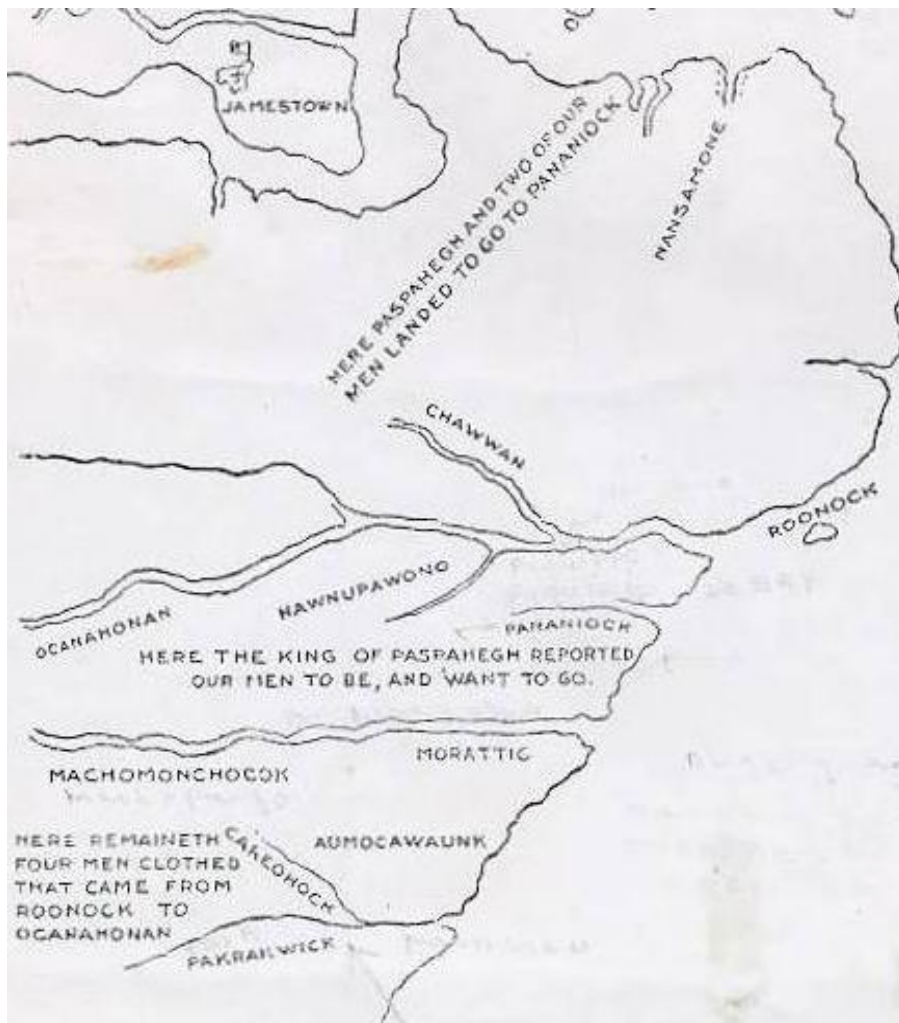
The 1590 deBry map (North is at right), taken from various maps drawn during the 1584-1587 voyages shows three Indian villages, one at Buxton and one in the general location of Frisco and third one slightly further south.



Later maps indicate three main Indian villages on what is now Hatteras Island, one in or near Avon, formerly Kinnekeet, 3 miles north of Buxton, one at Buxton and one at Frisco, where Brigands' Bay is currently located. The Brigands' Bay location was the last location to have an active Indian village, into the 1800s, based on deeds and other local history.

Jamestown reported that there were a few survivors, but that most colonists were dead. The Powhatan claim to have massacred them, but then a few pockets of some colonists who were reported to be slaves were also reported. None were found and it's unclear how actively they were actually sought, although at least three separate reports were received regarding colonist locations.

The Zuniga map was a spy map shipped to the King of Spain by one of the Jamestown associates. On the original map, the rivers seem to be either mislabeled or misplaced relative to Roanoke Island. Regardless, it does show that in at least two locations, English remained at that time, in addition to Jamestown. A simplified redrawing of the Zuniga map is shown below. Neither location shown is on the outer banks islands, which are not pictured on the map at all.



James Sprunt, historian, in his book *"Tales and Traditions of the Lower Cape Fear, 1661-1896"* reports that the Cape Fear Coree Indians told the English settlers of the Yeamans colony in 1669 that their lost kindred of the Roanoke colony, including Virginia Dare ...had been adopted by the once powerful Hatteras tribe and had become amalgamated with the children of the wilderness.

The next documentation we find regarding the Hatteras or colonists is the 1701 journal of John Lawson published as the book "A New Voyage to Carolina" where he visited the Hatteras Indians and reported that the "Hatteras Indians these are them that wear English dress." He then discussed the fact that they descended from white people, the colonists, and wrote the following; "A farther Confirmation of this we have from the Hatteras Indians, who either then lived on Ronoak-Island, or much frequented it. These tell us, that several of their ancestors were white People, and could talk in a Book, as we do; the Truth of which is confirmed by gray Eyes being found frequently amongst these Indians, and no others. They value themselves extremely for their Affinity to the English, and are ready to do them all friendly Offices. It is probable, that this Settlement miscarried for want of timely Supplies from England; or thro' the Treachery of the Natives, for we may reasonably suppose that the English were forced to cohabit with them, for Relief and Conversation; and that in process of Time, they conformed themselves to the Manners of their Indian Relations."

Lawson adds; "I cannot forbear inserting here a pleasant story that passes for an uncontested truth amongst the inhabitants of this place; which is that the ship which brought the first colonists does often appear amongst them under sail in a gallant posture which they call Sir Walter Raleigh's ship; and the truth fo this has been affirm'd to me by men of the best credit in the country."

Lawson also tells us that the Hatteras have "16 fighting men", which in population studies is typically multiplied by 4 or 5 to obtain the village population, which, in this case, would be between 64 and 80 people in 1701.

In 1710, the Reverend John Irmstone of Bath wrote in a letter to his superior about people from Hatteras and Ocracoke who came to get baptized. He gives no surnames, but says, "these persons, half indian and half English, are an offense to my own and I gravely doubt the Kingdom of Heaven was designed to accomodate such. They stunk and their condition was not improved by the amounts of sacramental wine they lapped up nor by sprinkling with baptismal waters."

In 1715, the Hatteras had fought with the English in the Tuscarora War and were given 16 bushels of corn due to their condition described as "very poor, being in great poverty".

The earliest land grants in North Carolina for Hatteras Island were granted beginning in 1716¹ when land in this area apparently became available for ownership². Men who

¹ Land grant information extracted from "*The Province of North Carolina, 1663-1729, Abstracts of Land Patents*" by Margaret Hofmann.

were listed as neighbors³ on the tax lists in this district⁴ were granted land between September and December 1716, as follows; Davis, Gibbs, Johnson, Rollason (Rollinson), O'neal, Callihan and Farrow.

The only earlier grant on the "sand banks"⁵ was to William Reed in June of 1711 whose grant included the "Cape Hatteras Indian towns". One William Reed was very politically active and was the Governor of North Carolina from 1722-1724. This may have been his grant which he quickly sold and/or assigned or lost. On the 1715 tax list, Col. William Reed is the county's largest landholder with 3370 acres. He is likely the man who obtained the early land grant that included the Indian Towns and he probably never even saw the land. Some of this land in Buxton was patented as late as 1760.

We know from various later records that Davis, Gibbs, Johnson and Farrow's land abutted an Indian village. In 1759, two hundred acres was granted to "William Elks and the Hatteras Indians". According to later deeds, this land abutted the original grants of Davis, Gibbs, Johnson and Farrow. The 1756 legislative proceedings leading up to Elks' 1759 land grant are recorded in the NC State Records, and tell us that the Indian village was not new, existing prior to the surveying of the land for Henry Davis in 1716.

We know that the first available land valuation list for Currituck County in 1714⁶ included many of these individuals among the 192 total. In 1716, 1717 and 1718⁷, the residents are shown grouped into their various districts and the 1720 tax list tells us the number of acres owned and whether owners obtained their land by deed or patent.

There is a 1716 entry for concealed tithables that is extremely interesting.⁸ Generally, this means that the men had slaves or family members that they should pay tax on and they did not. Looking at the names and looking at the Hatteras Neighborhood reconstruction project, this is the entire group living around William Elks. If these men

² Various portions of North Carolina were made available for land patents by the Royal Proprietors at differing dates. Some very early, mostly very large, grants were made from Virginia, but Hatteras Island was not among these early Virginia grants.

³ Neighbors were determined by being listed contiguously on the tax list and by a reconstruction of the neighborhood by using land patents and deed. Surnames were spelled variously.

⁴ Tax lists in Currituck County during this timeframe were submitted by district. Each district had a constable whose responsibility it was to visit each resident and determine the amount of land owned and other personal property upon which the resident was to be taxed. The constable lived in the district and was only assigned the residents in his particular area. These constables submitted lists, some of which were labeled with a district name. In 1718, there were two lists that were labeled with the name "bankes" included, one a larger list called "sand bankes" and a second one, smaller, but including all of the surnames of the landowners discussed, labeled "[illegible] bankes". In previous and subsequent years, these two districts were combined, but the 2 separate lists for 1718 provide us with groupings of two neighborhoods that were apparently distinct from each other in location. Reconstruction of the neighborhoods from deeds and land grants confirms this division.

⁵ Hatteras island was variously referred to as "the banks", "sand banks", "Hatteras banks", and other similar references. Fortunately, it makes land transactions on the island easy to differentiate from mainland transactions. Land patents and deeds were searched from 1663-1804 inclusive for early and original land owners on contemporary Hatteras Island.

⁶ NC State Archives Colonial Court Records, 1714 Currituck County Tax Records, Valuations

⁷ Ibid, 1716, 1717, 1718 and 1720 various lists

⁸ <http://www.ncgenweb.us/currituck/tax/1716tith.html>

had "Indian" wives, daughter-in-laws or children, they would of course not want to pay taxes on them, because white men don't pay tax on their wives, etc. But according to the court, if you were not 100% white, you had to have tax paid on you. This appears for all the world like a group being accused of this. Keep in mind this is the entire list of concealed tithables for the whole county and all of them live on Hatteras and are neighbors. We know from Job Carr's 1756 testimony and Henry Davis's 1716 land grant that references "ye Sandy banks on Cape Hatterass joining ye Indian Town" that in 1716, William Elks was living adjacent Henry Davis.

The 1716 men with concealed tithables are:

John O'Neal
William Wells
Henry Gibs
Richard Jonston
John Robertson
Fran: Farow
Henry Davis
John Macuing
Thos. Spencer So. Ba:
Bryan Callehan
John Callehan

These men were all neighbors, appearing in this order on the tax list:

John Smith, a negro
Richard Ballence
John Oneall
Wm: Wells
John Lewist
Henry Gibs
David Jones Ser.
David Jones Jur.
Richard Jonston
John Robertson
Frances Farow
Henry Davis
John Mecuing
Thos: Spencer So. Banks
Bryan Callehan
John Callehan
Edward Bony
Mathew Hanna

In 1718, the tax collector did us an immense favor and he separated the "Bankers" from the rest, meaning the men who lived on the Outer Banks islands. The rest of the tax list

lived on the mainland. The list of men who paid taxes on the "Bankes" in 1718, not just the men who owned land, were:⁹

John Oneal
John Cirk
Wm. Wells
Davd. Jones Ser.
Davd. Jones Jur.
John Maccuin
Danl. Guthree
Henr. Gibbs
Henr. Davis
William. Johnson
Fra. Faroh
John Lewis
Thos. Spencer

The list was totaled here, then the following two men added. It is unclear whether they were added to the Sand Banks list or the larger list but at the end of the Sand Banks list.

Robert Paumer
Foster Jervis Jur.

All of the 1718 men had only one tithe, so paid tax only on themselves. This indicates that they had no slaves, no males over the age of 16 and their wives were not "people of color". This certainly interesting, because many of these men were the same men who were prosecuted just two years earlier for concealing tithes. Apparently some kind of agreement, perhaps an early version of "don't ask, don't tell", was worked out, because there is no indication of concealing tithables again and these men are not claiming more than one taxable person. Perhaps they had Indians living on their land and the Indians were not to be taxed.

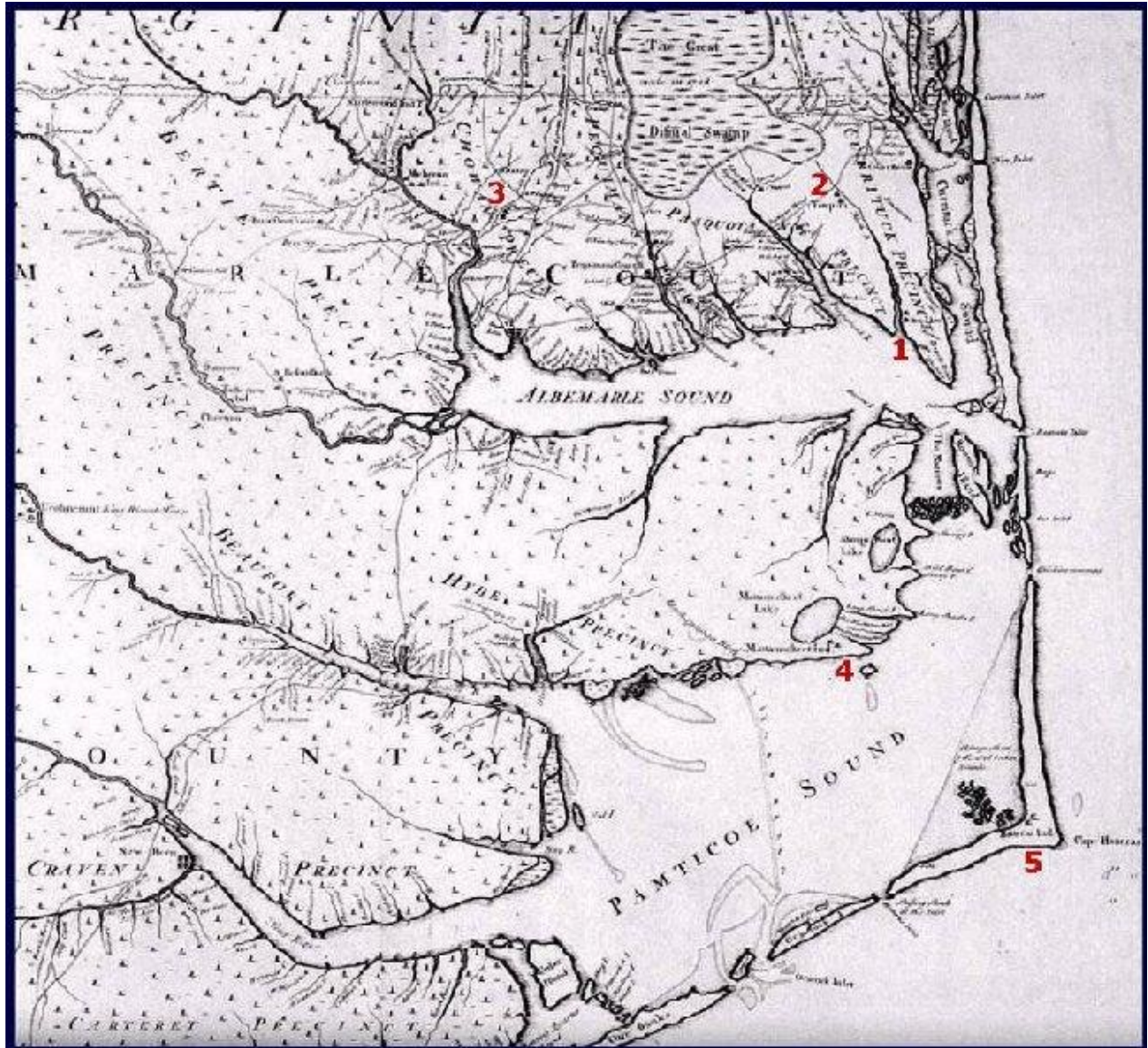
On the 1717 Currituck Tax Levy list, we find three Elks men, none of which owned land. There was Thomas Elkes, John Elkes and William Davis for Emmanuel Elks. In 1718, all of these men were gone except Thomas Elks who was on the insolvent list for 1717 and 1718 as well. There were three Davis men as well, but only one, Henry Davis, lived on Hatteras Island. The rest of these men, including the Elks, lived on the mainland. The Elks family is known to have owned land in various locations in coastal Carolina and a later article will detail this English Elks family. The only possible, if remote, connection is that the Henry Davis on Hatteras Island may have been related to William Davis who obviously was somehow connected to Emmanuel Elks and the Hatteras Native Elks family might have for some reason adopted the Elks surname through this connection. This is a distant logical stretch, especially since we have nothing except speculation to base this commentary on. They did not even live in close proximity, in fact, there was at least 30 miles of water between these families. We do know from

⁹ <http://www.ncgenweb.us/currituck/tax/1718tith.html>

DNA studies that the English Elks family is exactly that, English, not Native. We track them from Virginia at a very early date.

In 1720, we find this entry in the legislative notes for the state of NC: "To Anthony Hatch in Little River you are hereby directed and required for the use of the Hatteras Indyans that they may not be unprovided to serve the publick if occasions requires to deliver unto Capt. John Oneale on the banks and of the indyans aforesaid 20 lbs powder and 40 pounds shot with 100 flints if so much be instore if noe deliver as much of each kind as you have. John Oneale signs his mark in receipt."

The 1733 Moseley map shows Hatteras Indian Town in the current Buxton location along with his note "Indians, none inhabiting the See Coast, but about 6 or 8 at Hatteras who dwell among the English." The village is marked below with two little "houses" on the sound side of Cape Hatteras.



The Indian villages are marked above with numbers corresponding to the following tribes and locations: 1. Poteskeet - Currituck County; 2. Yeopim (Weapemeaoc) - Pasquotank (now Camden) County; 3. Chowan - Chowan (now Gates) County; 4. Mattamuskeet - Hyde County; 5. Hatteras (Croatan) - Currituck (now Dare) County.¹⁰

In the 1730s and 1740s, the Farrow and other Hatteras families including the Gibbs, Spencers, Stows, Jones and Walls were purchasing land around Lake Mattamuskeet from the Mattamuskeet Indians. In 1740, two transactions took place on the same day, although they were not stated to be a trade.

Currituck Deed Book 3 Deed 632, page 22 - April 2, 1740 recorded June 26, 1740 - Charles Squires, Indian, to Jacob Farrow, 100# NC money, land, [no acreage mentioned], in Aramoskeet adjoining William Browning, Joshua Wallis line, Syrpis Swamp, with Cornelius Jones, Thomas Dudley, signed John S: Squires (sic). [S: appears to be his mark]

Currituck Deed Book 3 Deed 635, page 24 April 2, 1740 recorded Aug. 22, 1740 - Jacob Farrow to Charles Squires, Indian, of Arromuskeet in Currituck County, 100#, 200 acres on Hatteras Banks beginning a the north side of Cutting Sedge Marsh, by a house that Vallentine Wallis built, the sound side, Callises Dreen, sea side, witness Cornelius Jones, Thomas Dudley, signed Jacob Farrow.

The land purchased by Charles Squires is never found being sold. It may have been lost for taxes, but it has been located at being in the Buxton area based on the location of Cutting Sedge from Baylus Brooks' "Hatteras Place Name" map.



¹⁰ Map and tribal village identification site from <http://homepages.rootsweb.ancestry.com/~jmack/algonqin/moseley.htm>

In the book *Villany Often Goes Unpunished, Indian Records from the North Carolina General Assembly Sessions 1675-1789* by William L. Byrd III, he transcribed the following 1756 entry:

"Job Carr about Hatteras Indian lands. I have made diligent inquiry as to the complaint of Thomas Elks indian and I find the greatest part to be erroneous...the complaint of sundry persons that came and indeavor to disposess him and the rest of the indians which is a small number for there is but (faded) man beside himself and one small boy of he male I (faded) and I have strickly examined he said Thomas Elks what pers (faded) there were that I (faded) the indians and he ansvere me none but Thomas Robb Junor and demanded of he said Robb Junor his reason of his encroachment uppon the Indian Land and Robb denied he had done it or intended to do it for he dsered no more than his one and according produced a plot and pattin for a pece of land containing 320 acres which was surveyed to his grandfather Mr. Henry Dayvis in yr 17?6 [1716] beginning at the Indian Town and rainging to the northward and for the better clearing up the matter I caused Mr Hezeciah Farrow and Capt Jacob Farrow to examine the indian boundary line...for the said indians never had any grant or patting [patent] for it as ever they were acquainted with or had any knowledg of so that I conceive they have no right to compaine seaing they have no grant or patting for any lands neither is Thomas Elks intitiled to the royelty for he is but a son in law to the late King Elks desesed and part of the Maromosceat line of indians **for the tru line of the Hatteras Indians are mostly dead.** Job Carr"

In 1759, William Elks and the Hatteras Indians are granted 200 acres on Hatteras Banks that includes the Indian Town.

In John Swanton's "Indians of North America", he tells us that in 1761, the Rev. Alex. Stewart baptized 7 Indians and mixed-blood children of the "Attamuskeet, Hatteras, and Roanoke" tribes and 2 years later he baptized 21 more. Reverend Stewart goes on to say that the "Hatteras and Roanoke Indians" are "newly arrived from Roanoke Island" to live with the Mattamsukeet.

In 1770 William Elks of Hatteras sells to Isaac Farrow 100 acres and in 1771, he sells 50 acres on Hatteras Banks to George Clark.

In 1788, Mary and Elizabeth Elks sell 200 acres of land bounded by the old Indian Town to Nathan Midgett. It does not say it includes the Indian Town.

At this point the amount of land sold by the Elks family equals 350 acres and the land granted totals 200 acres. We don't know how much was left in the deed to Nathan Pinkham, below. I expect that this was the deed for the actual "Indian Town" itself, that Mary lived there until her death.

In 1802 Elizabeth Elks pens a deed to Nathan Pinkham for the "Indian lands" if her son does not reach the age of 21. In 1823, Nathan Pinkham files that deed and margin notes indicate that all other parties are dead.

With that, the curtain closes on the records we have concerning the Croatoan Indians.

Summary

The Hatteras Indian tribe appears to be extinct as a tribe, and was nearly so by 1756. The last remnant appearance that we can trace is the 1823 deed filing. Based on the 1756 legislative entry, it would appear that the last of the Hatteras married into the Mattamuskeet Indians and the tribal remnants may have gone to live among them based on Stewart's 1761 entry. It also appears that they were significantly admixed by this time as well and as early as 1710 based on Irmstone's letter and as early as 1701 based on Lawson's observations.

Are the Hatteras really extinct, or was the tribal identity actually the only thing "dead"? Had the balance of the Hatteras assimilated into either the European or the Mattamuskeet populations, or both? If the Hatteras were already admixed with the colonists, as reported by Lawson in 1701, their complete assimilation, meaning when they were no longer able to be identified visually as Indians, would have happened rather quickly. Did they move to join their kin at Mattamuskeet? Are there any discernable remnants left? Research is underway to answer those questions.

Port O' Plymouth Roanoke River Museum Records

Hold Surprise for Martin County Genealogist

We Southerners have heard the expression "Damn Yankee" all our lives. But Jennifer Shephard, like many Southerners, never dreamed it could correctly be applied to any of her ancestors. Discovering the service records of your ancestors is an integral part of your genealogy research. Here's Jennifer's story of finding.....

One Yankee in a Family of Rebels!

The first military service record I received was when I was living in California. A professional researcher I hired found it in Washington, DC. That particular ancestor was Ashley Modlin of Martin County who served in Co. H, 1st North Carolina Infantry. Directly under the company, in which he served were the words (Confederate) plain as day, consequently there was no question as to which side he fought on.

After that, I began to order my own Military Service records directly from the National Archives, using the form required for that purpose. As I obtained service record after

service marked (Confederate) I became just a little bit proud. I was born and raised in the South and had always considered myself somewhat of a Rebel.

Each time I sent for and received copies of Civil War Service Records of my ancestors, I got very excited. Needless to say, the excitement has never waned. I still become as excited as ever at finding information on my ancestor that I could get from no other records.

About six years ago, I sent for and received Civil War Service Records on my ancestor Samuel Stillman of Washington County, NC. On 12 Apr 1992, I attended the reenactment of the Battle of Plymouth, in Plymouth, NC. I have attended only one other reenactment, the one at Ft Branch, Hamilton, NC. I was not prepared for the emotions I felt while watching these reenactments. Everyone should experience at least one Civil War reenactment. Even if you are not a Civil War buff, it gives you a different perspective of what your ancestors lived through during the War Between the States.

While waiting for the battle of Plymouth to begin, I overheard a conversation between Jimmy Hardison, one of the reenactors, and a spectator. They were discussing the battle and the fact that the Port O'Plymouth Roanoke River Museum had a computer print-out of the names of the soldiers who fought in the Battle of Plymouth. I told Jimmy I had a Civil War ancestor named Samuel Stillman and that he was from Washington County. Jimmy said he had seen that name on a list. I immediately made plans to visit the museum, talk to Patricia Monte, the Curator, and get a look at that list of soldiers.

The following Thursday, I made the trip to the Museum in Plymouth where I met Patricia Monte. She was very helpful and quite knowledgeable about Washington County history, although she is not a native of Washington County. Right away I got busy looking for Samuel Stillman's name. I had no problem finding it, there it was among the other union soldiers, listed under Co. C., 1st North Carolina Infantry. I just sat there in shock; my Samuel Stillman had fought for the **North not the South** as my other ancestors had. I also learned his company was not involved in the Battle of Plymouth.

Shortly afterwards, Jimmy Hardison walked into the museum and asked me how I was doing. I said "I'm not sure, I just found out my Samuel Stillman was a **Yankee!**" Jimmy responded, "I knew that and I assumed you did". Well I didn't know it! As I picked up Samuel's service record I asked Jimmy, "How can you tell if they fought for the North?" Before the words were out of my mouth, I noticed the words (Confederate) were not in parenthesis under the Company in which Samuel fought.

I had had those military service records in my possession for several years and had not read them thoroughly enough to know I had one Union Soldier among all my Confederates. I felt really stupid to have worked in genealogy since 1974 and not known that I had a Yankee among my ancestors; especially when I had the paperwork in my files to prove it! The lesson I learned? Read all of the documents you obtain while researching your families and don't stop there; be sure you review them from time to

time. You will see things you didn't see the first or second time you read them. You want to be sure you understand all the information you have possession of, so that you can include it in your family history.

I can't really explain how I felt when I discovered my Union Soldier. My feelings were definitely mixed and I knew I could visit the National Archives again and look for a pension application that Sam would have filed. My friend, Luella, had found some very interesting information on her Yankee ancestors during our previous trips to the National Archives. Well, now it was my turn to find out some things about Samuel; information I could find from no other source.

While I sat there in the museum thinking about Samuel, I began to view the situation from a different perspective. I did not know, before my visit to the reenactment, that Plymouth citizens were Union sympathizers and that there was a Union Garrison in Plymouth.

When I later visited the National Archives in Washington, DC, I located Samuel's pension records. Those records revealed that Samuel was married before he married my 2nd Great Grand-mother, that all his children by his first wife had died at birth or at a young age.

Samuel's first wife became ill with typhoid fever during their stay in Beaufort and died while they were there. In addition to this type of information, there is extensive information on the condition of his health and affidavits by neighbors (to prove he was indeed who he said he was), for the purpose of receiving a pension for his injuries.

Upon Samuel's return [to Plymouth] he filed a claim for the loss of his horse, which was confiscated by the Union Army during the conflict. He was paid \$100.00 for it. After his return he met my 2nd Great Grandmother, Mary Emily Modlin. They were married on 20 Jan 1867. Included in his pension records were the names and birth dates (day, month and year) of all of their children. This information was quite a find. It is something you won't find anywhere else in NC. They didn't begin keeping vital records until after 1913 so there are no birth or death records for anyone before that date. Samuel's records also revealed he suffered from "gravel" the old term for kidney stones and heart palpitations, both of which I evidently inherited from him. Thanks a lot Grandpa.

Reading Samuel's application records enabled me to gain more insight into the situation Samuel and his family, as well as other families in the area, faced during the Civil War. Those families were uprooted from their homes and sent to Beaufort, NC to live under the protection of Federal Troops. How sad that they had to leave their homes and most of their possessions for the duration of the war. They probably had little left when they returned, as quite a number of farms and buildings sustained damage (some irreparable) during the conflict.

One of the documents found among Samuel's papers was a letter written in his own handwriting. Only a genealogist or historian can appreciate the value of such an item.

This is what he said in his letter: "Dear Sir: In reply to your inquiry in regards to writing my name. Yes I can write my name but some times I get people to write when I have not got my glasses. My eyesight is very bad and I am a poor penman any way. When I did not sign my name I made my mark. I have stated the reason why I have made my mark at any time. Hoping this explanation may be sufficient. I am yours Truly, Samuel Stillman". This letter indicates he was well educated for his day and time.

Can you imagine having to leave your home and all your belongings, here in the US and having to live under protective custody? I certainly can't. Although I'm a true southerner I hold no animosity toward my ancestor; he was brave enough to fight for what he believed in, just as my Confederate ancestors did. He was willing to give his life if necessary for that cause. Fortunately, he didn't have to make the ultimate sacrifice. On 5 Feb. 1920, he died at the age of 83 of paralysis and stroke, preceding his wife, Mary Emily by only 9 months and 7 days. This is probably the best discovery I've made thus far in my genealogy research. Not because I discovered a Union ancestor, but because his pension records revealed so much information about his family, particularly the complete dates of the children's births.

Book Review

Grenville and the Lost Colony of Roanoke by Andrew Thomas Powell

By Jennifer Sheppard

Mr. Powell is in the distinctive position to have written this book as he not only lives in England but is the retired Mayor of Bideford with access to never before published information regarding the voyages. He also possesses firsthand knowledge of "Croatoan" having spent time where the colonists were said to have settled. This gives him a unique perspective on America's greatest unsolved mystery.

I must confess, household chores and the like suffered greatly while I was reading this book because it was virtually impossible to put down! This work is concisely written, easy to read, brilliantly shared and exciting to say the least.

The introduction of the book sums it up beautifully, from which I quote: "The story of the first attempt to colonize America by the English nation is a story of extraordinary courage, despair, misfortune, joy and simple wonder.....prepare for an adventure no Hollywood producer could hope to conjure in their wildest dreams, and remember, as you read, that this is a true story."

Mr. Powell leads us step by step, through the entire sequence of events undertaken to plant a permanent English settlement in what was to become the USA. He begins his

book with a short biography of Sir Richard Grenville, the “unsung hero” that is “unsung” no more. Some may not be aware that Grenville made more than one voyage to what was to become America and also served as “onetime Lord of the Manor of Bideford and was almost exclusively known for being the subject of an Alfred, Lord Tennyson poem.....”

Next, Andrew Powell covers “The Voyage of Amadas and Barlowe 1584 and The Voyage of Grenville 1585.” He moves on to include The Military Colony of 1585, Parts One and Two. Then he covers the “Voyages of 1586, The “Planters’ Colony of 1587,” “The Voyages of 1588,” “The deposition of Pedro Diaz 1585-1589,” “Raleigh’s Assignment of 1589,” and ends the transcriptions with “The Voyage of 1590. Subsequently he includes information unknown to have been published on the “ships and captains of England” involved in these voyages, without whose participation this amazing adventure would not have been possible.

And last but not least, Mr. Powell shares his own thoughts and analysis on “The Colonists,” including the types of expertise the people considered for this exploration, would have had to possess in order to survive and to thrive in their new lives in an unknown wilderness.

In the next chapter “Questions, Answers; Answers, Questions, he summarizes the “If Only’s”” revealing the possible “near misses” and “close encounters” that may have designated Croatoan as the first permanent English settlement in America rather than Jamestown. Mr. Powell ends his work with “The Hunt for The Lost Colony” wherein he provides never before published information uncovered by The Lost Colony Research Group, Professor Mark Horton of Bristol University and the author himself, Andrew Powell.

The footnotes containing detailed explanations of unfamiliar terms and words, found in the transcription of the original documents, are invaluable and much appreciated by the reader. This enables the reader to understand obsolete terms/words found in the journals he meticulously transcribed. As a genealogist who insists on working with primary sources whenever possible, this is certainly a plus and the fact that it is a true and accurate account of what actually happened make it a terrific read.

I highly recommend this book to anyone interested in the study of the so called “Lost Colony” and to those who truly enjoy reading a good non-fiction story which just happens to be some heretofore unknown history of what would one day become the United States of America!

The book is 302 pages, measures 8 X 5 inches, ISBN-10: 1848765967; ISBN-13: 978-1848765962 (Troubador Publishing Ltd © 2011, 5 Weir Road, Kibworth Beauchamp, Leicester, LE8 OLQ, WW.TROUBADOR.CO.UK). The book is also available at www.amazon.com for \$16.78.

Little Joshua Gray Tombstone Returned

"LITTLE J. GRAY BORN FEBr 13 Day 1808, DIED DED. 24, 1891, AGED 83 Yrs 10 MO and 12 DaYs" is what the marker said. But this marker was not on the grave of the person it memorialized, it was in Sandwich, Massachusetts. And so the mystery begins, or maybe more to the point, began to end.

Little Joshua Gray was buried to one side or the other of his daughter, Bethany, in the Grey family cemetery near the Little Kinnakeet Lifesaving Station. But his marker was no place there to be found.

No one knows how the marker got to Massachusetts, or when, but someone there was cleaning out a house and found it. They took it to the police department. The dispatcher there, a history buff, attempted to see who it belonged to, determining it was not local. From there it went to the Town Clerk, who also had no luck with a local identification, and from there to the Sandwich Heritage Museum and Gardens. In an attempt to find its owner, they published the information in a newsletter for the Association for Gravestone Studies. The President of the Chesterfield Virginia Historical Society saw the article and got online and found Little Joshua, contacting the Hatteras Island Historical Society founder, Dawn Taylor.

What you may not know is that Dawn and I with assistance from historian Kay Lynn Sheppard have been compiling a Hatteras Island Families Data Base to use as a part of the Hatteras Families DNA project. The Hatteras Families DNA project is focused towards determining if any of the colonists survived there, and to see if we can also find some evidence of the Hatteras Indians remaining in the population.

With the information in the data base, we were immediately able to document Little Joshua's identity, birth and death, from the information on the marker, and Dawn was able to arrange for the marker to be shipped home. The single slab of thick oak arrived back on Hatteras Island in the middle of February. Wanda O'Neal, the great-great-great-granddaughter of Little Joshua welcomed the marker and is shown here holding it, with a little help from a friend who is probably descended from Little Joshua Gray's cat.



Dawn would like to see the marker returned to the Gray family cemetery where it belongs, but erosion is an issue as well as the fact that the grave marker would soon meet the fate of the other wooden grave markers on Hatteras Island - total decay.

For now, the marker will be housed at the Chicamacomico Life Saving Station in Rodanthe, NC which opens April 18th for the season. The marker will be able to be viewed there. The Hatteras Island Genealogy Society will be raising funds to place a permanent marker of similar design on the grave. If you'd like to participate, or to just keep up with the saga of this well traveled marker, visit the Hatteras Island Genealogy Society blog at <http://hatgensoc.wordpress.com/author/hatgensoc/>.

Great Grandma was a Full Blooded Cherokee Princess

~ Now What????

I can't tell you how many inquiries I get that begin with "my grandmother was a full blooded Cherokee princess". In self-defense, I've written an article about how to research Native heritage - and how DNA can help in that process.

So you've become interested in your family heritage and someone told you that your great-grandmother was a full blooded Cherokee princess. You find this quite interesting of course, and would like to find out more. But where do you turn, what do you do, and can DNA testing help you? Let's look at your options one at a time.

First, let's just be honest here. Your great-grandmother was probably NOT a full blooded Cherokee Princess. I've heard this story thousands of times - even in my own family - and it's simply not true. There are two reasons it's not true - but don't give up - keep reading - there's light at the end of the tunnel!

Reason 1 - The Cherokee didn't have princesses.

Reason 2 - Unless your great-grandmother was living on the Cherokee Reservation in either Oklahoma or North Carolina, she probably wasn't full blooded. The Cherokee east of the Mississippi were relocated in the 1830s in the ordeal known as the Trail of Tears. You can read more about that at this link - http://en.wikipedia.org/wiki/Trail_of_Tears and here http://en.wikipedia.org/wiki/Cherokee_removal. A census was taken at that time, and even then, few Cherokee were "full-blooded". Many were admixed with mostly European traders, but a few with African Americans as well.

The Cherokee who were allowed to remain east of the Mississippi were already living outside of the reservation, were citizens of the states in which they lived and owned land, living mostly as Europeans, not Native people. Most were Native women married to white men. Today they form the Eastern Band of the Cherokee and mostly descend from people on the original Baker Roll. You can search the Baker Roll here - <http://www.accessgenealogy.com/native/baker.php>.

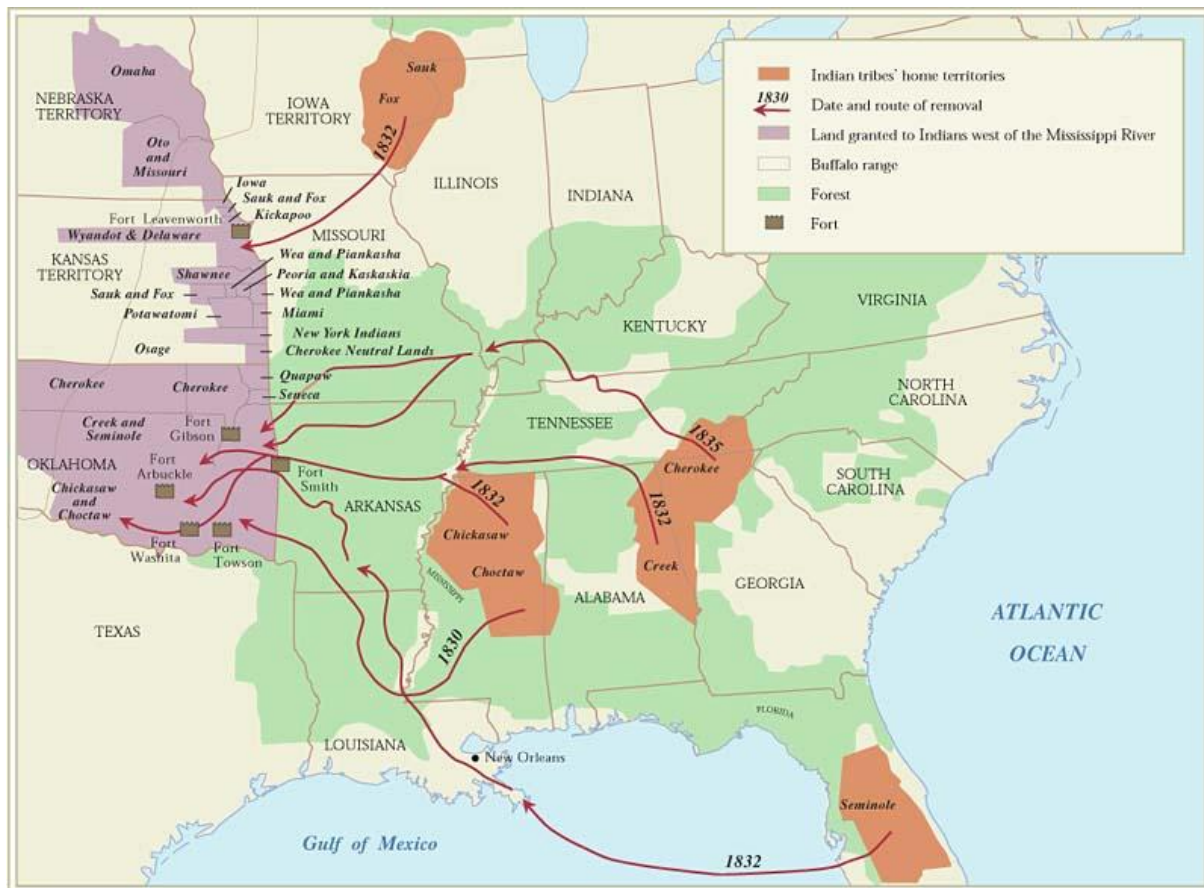
Given a generation length of 25-30 years on the average, the Cherokee removal was between 6 and 7 generations ago. IF your ancestor was full blooded at that time, and IF they married a full-blooded white person for every generation since, you would be 1/64th Cherokee and great-grandma would have been 1/8th. Of course, there are a lot of IFs in that statement.

Now, the good news. Many times, where there is smoke, there is fire. If your family carries the oral history that you have some Native ancestry, you probably do. These stories tend to become exaggerated over time and also tend to lose track of the correct generation.

Let's talk about some things you can do to discover your Native heritage.

1. The census is your friend. Thankfully, the census has been indexed and is available online. Some years are available free by using Heritage Quest, available though most libraries via the internet with a library card. Check with your local library. Personally, I use Ancestry.com but it requires a subscription for most years. In the census, if your ancestor was of mixed heritage and it was visible, they may be noted as mulatto in the census. There were only three categories, black, white and mulatto. In this context, mulatto meant mixed. Find them in every census available. The census began in 1790 and in most places, the census is available every 10 years, except for 1890 which was destroyed. Sometimes their ethnic designation changed from census to census and even one mulatto finding is a significant hint. Check their siblings too.

2. Where did they live? The census will tell you not only where they lived, but where they were born and where their parents were born. Often you can track the family back in time. If your ancestors were Cherokee, they would have been living where the Cherokee tribe was located. On the map below, you can see where the Cherokee and other tribes were found before removal in the 1830s.¹¹



¹¹ <http://mapoftheunitedstates.wordpress.com/2008/04/08/trail-of-tears-map/>

3. The word Cherokee has become generic, like the word Kleenex. Many people who descend from now defunct tribes have lost their tribal name. The Cherokee are the best known tribe east of the Mississippi, and therefore many families have assumed for years that the Cherokee were their ancestors, when they were not. In the 1600s, 1700s and 1800s, many tribes were nearly decimated and their remnant people joined together. You can read about this in my paper titled [Where Have All the Indians Gone? Native American Eastern Seaboard Dispersal, Genealogy and DNA in Relation to Sir Walter Raleigh's Lost Colony of Roanoke](#). This paper is available free on my website, but was originally published in the Journal of Genetic Genealogy. It discusses the various tribes, their locations as well as their fates at length.

4. There are Native resources you can check. There were several rolls taken beginning in 1817 and ending in 1924. You can see them at this link - <http://www.tngenweb.org/tnfirst/rolls.html>. The most famous and useful are the Dawes Rolls and the Guion Miller Roll, both of which are used to document tribal heritage and at that time, enrollment in the tribe. You can search the final rolls index for free at this link - <http://www.accessgenealogy.com/native/finalindex.php>. Many legitimate Cherokee enrolled, and many families with a history of Native heritage attempted to enroll as well. Most were declined because even then, they could not prove their connection to the Cherokee. However, if one of your family members, or their siblings, or cousins attempted to enroll, the application is chocked full of genealogy information. These applications are the Holy Grail of Native American genealogy research. Notice on the bottom of this page that you can also search other rolls as well. You can also search at www.footnote.com using the collection title "Dawes Packets".

5. You can engage others to help you in your search. A company called Cherokee Roots has published a significant amount of information in book format and will also assist you in your search. You can see their products and services here - <http://www.cherokeeroots.com/>.

How Can DNA Testing Help?

DNA testing can help you in a number of ways, depending on who is available to test.

There are three kinds of DNA testing for genealogy. All three test different parts of the human DNA and for different genealogy reasons.

A white paper is available that explains this at <http://www.dnaexplain.com/Publications/Publications.asp> titled DNA Testing For Genealogy: The Basics.

The first type of DNA testing is Y chromosomal testing. Men given their Y chromosome to their sons, which is what makes them male. Women don't have a Y chromosome, so they can't contribute any part of it to their sons. Therefore, the father's Y chromosome is passed intact to his sons. He inherited the same chromosome from his father, and

his father from his grandfather, on up the paternal tree, which fortunately matches the surname. Therefore, men can test their Y chromosome to see if they match another man of the same surname to see if they share a common ancestor.

Based on the results, men are grouped together in larger groups called haplogroups, and there are two Native American haplogroups that men fall into. This identifies them as Native American. In our situation with great-grandma, this won't work, because she did not have a Y chromosome. However, if you know who great-grandma's father was, you can test his male descendants (of the same surname) today to see if maybe great-grandma's Native ancestry came from her father.

The second type of DNA testing is mitochondrial DNA testing. Women give their mitochondrial DNA (mtDNA) to both sexes of their children, but only the women pass it on. Men do not contribute their mitochondrial DNA to their children. Therefore, in the current generation, men and women can both test, but when testing ancestors, the person to test today must be descended from the woman in question through all females to the current generation. In our case, if you are descended from great-grandma only through females, meaning your mother, and her mother, then you can personally test to see if great-grandma was Native through her mother. Like with men, women's results are grouped together in haplogroups and your haplogroup will tell if your maternal ancestor was Native on her mother's side.

If you are unlucky and you don't descend from great-grandma through all females, meaning she is your father's grandmother, for example - you're still not out of luck. Find someone who descends from her through all females and ask them to test. If she has a son left living, he can test as well. What if she had no female children who had female children or sons left living? Then move up the tree a generation to her mother and see if she had any female children who had female children.

The third type of testing is called autosomal testing. It tests all of your DNA and one of the results is a percentage of ethnicity. This tells you how much of 7 basic worldwide groups you are, including Native American. This test is quite accurate back about 5 generations and beyond that, can sometimes pick up minority ancestry. Even 1% is enough to confirm the oral history as accurate. Looking at your family tree - if your Cherokee ancestor was 5 generations back in time, you would be 3.12% Cherokee. If your Cherokee ancestor was really great-grandma and she was full blooded, you would be 12.5%, which is plenty to be detected using autosomal testing.

There are differing types of DNA tests for genealogy and various quality factors. I strongly recommend that you use Family Tree DNA for testing purposes for a number of reasons. First, they don't "guess" at your haplogroup, they test. Other firms attempt to extrapolate, and many times, incorrectly. Second, they have the largest data base for comparison to others who have tested - and you may well find cousins you didn't even know you had. Third, they have projects you can join, for free, and obtain discounts if you order your tests through projects. Projects can be surname projects or projects such as those focused on Native Americans - and you can join an unlimited number.

Each project has an administrator who is a volunteer, but generally very helpful. Lastly, they are one of only two firms to use the latest technology for autosomal testing (as of 2011) which tests over half a million autosomal locations. You just can't do the ethnicity predictions accurately with only a few locations. Some firms try to do them with as few as 15 and 21, as compared to half a million.

The tests can be ordered at www.familytreedna.com and they are the Yline test for males, the mitochondrial test for female ancestors and the Family Finder tests for ethnicity percentages. After your testing is complete, if you want more information about the DNA results and an heirloom report, you can also order a Personalized DNA report, either at Family Tree DNA or at <http://www.dnaxplain.com/shop/features.aspx>.

Enjoy your search for your family!!! It's a journey you'll never regret.

~Out and About ~
Family History Society of Eastern North Carolina

This month it was Anne Poole's turn to present a program about the Lost Colonists, what we are doing to find them, and our DNA projects. On Saturday, June 4th, at the Riverfront Convention Center in New Bern, Anne joined several other presenters at the Family History fair sponsored by the Family History Society of Eastern North Carolina.

This event was highly publicized, and just under 500 people attended. All, of course, are interested in Family History. Two of our long-time members joined Anne for part of the day and shared Lost Colony related family history with us! It's always wonderful to meet our members, or in this case, to see them again! Elizabeth Poole, Anne's daughter, helped throughout the day as well.

The only problem Anne had was that her session was TOO popular, and she wound up with twice the number of attendees as had signed up for the session. Now that's a great problem to have - and the event management graciously made additional copies of the handouts for the extra guests.

If your family is from eastern NC, check out the Family History Society and maybe plan on attending a meeting. <http://www.enfamilies.org/Welcome.html>

A big thank you to both Anne and Elizabeth for representing our organization. Take a look at how nice our booth looked. When not presenting, Anne was talking to attendees about the Lost Colony.



Henry T. (Tart) Berry

One of our longtime members, Linda Dail, joined Anne Poole at the genealogy conference on June 4th, and shared with her a photograph of her ancestor. If the family story is true, you may be about to see a descendant of a Lost Colonist. This particular Berry family carries with it the oral history that they are descended from the two colonists, Henry and Richard Berry.

Pricilla Berry, daughter of Henry O. Berry, and reputed to be the granddaughter of one of the male Berry colonists, married James Lowery. Another version of the story says she was 1/8th Tuscarora and was descended from Henry Berry, the colonist. The math on this is a bit off, but the essence of the story remains. James Lowery and Henry O. Berry shared a land grant in 1730/1732, land that is today located on the Lumber River. These men were two of the Lumbee Indian progenitors. You can read more about the actual grant and see a copy in our December 2010 Newsletter at: <http://www.rootsweb.ancestry.com/~molcqdrg/nl/nl12-02-10a.htm>

This grant would allow us to presume both men were of age, so therefore born in 1700 or before. Priscilla would be about the same age as James Lowery, presumable here

the son-in-law of Henry O. Berry, so Henry Berry would have been about 40 or 50 years old, or maybe older, so born 1690 if Priscilla was born when he was young, or born earlier if not. Given that the colonists were lost in 1590, if we do the math, we see that Priscilla potentially could be the granddaughter of Henry the colonist. If Henry the colonists were 25 in 1790, and he had a child when he was 50 (late in life, for purposes of argument), so in 1615, and that child had a child between the ages of 25 and 40, so between 1640 and 1655, that child could have been Henry O. Berry. Or perhaps Priscilla was a great-granddaughter.

In any event, some of Henry O. Berry's family moved across the NC border to SC and that is exactly where we find this family.

The photo is of Henry T. (Tart) Berry, whose daughter Nancy married Franklin Monroe Haselden whose family provided this photo.



There are several contributed genealogies for this family, and none of these have been confirmed. The information about the later generations all agrees, but the earlier ones diverge.

Henry Tart Berry was born in 1845 and died in 1914 in Marion County, SC. He married Nancy Jackson and later, two additional wives. Henry Tart Berry was the son of Andrew Stephen Berry born in 1802 and Elizabeth Tart. Andrew was the son of Stephen Berry who died in 1860 in Marion County, SC and Sarah Dew. At this point, the various genealogies diverge. Some claim that Stephen is the son of Andrew Berry born in 1735 and Nancy Smith and that Andrew (1735) is the son of Henry O. Berry who had the 1730 land grant with James Lowery.

Another version claims that Stephen is the son of Hudson born in 1752 and died in 1840 in Greenville, SC. Hudson was from Prince William County, Va. and was married to Sarah Anthony. If this is true, this probably is NOT the colonist Berry line. We know the Henry O. Berry line was on the Lumber River by 1730.

The DNA of this family line is provided by kit 107994. This participant matches other folks in the Berry surname project. Jim Berry, the administrator provides us with the following information from his Berry website.

Take a look here <http://tinyurl.com/6hgr94z> at the English Colony Berrys. 'Hover' over the ID# to see names and kit numbers.

You can see the ancestries of the various members of this family here: <http://tinyurl.com/5ta2p8> They are called the English Colony Berrys because the earliest known ancestor of one of the earlier testers, "Andrew Berry is estimated to have been born about 1720. By 1735, Andrew was identified as part of the 'English Colony' at Sandy Bluff on Big Pee Dee in South Carolina (present day Marion County, but originally Liberty in the old Georgetown District). Known sons were Henry Berry, Stephen Berry, John Berry, Andrew Berry and Samuel Berry. Andrew Berry also had four daughters. Descendants of Andrew Berry remained in Marion County, South Carolina for many generations."

It's interesting to note that there was a significant group of mixed race individuals who had formed a community at Sandy Bluff at a relatively early date. A group of Welsh settled there in the 1730s, and by 1739 they had filed a petition complaining "That several Out Laws and Fugitives from the Colonies of Virginia and North Carolina most of whom are Mullatoes or of a Mixed Blood" had thrust themselves among them, paying no taxes nor quit rents, "and are a Pest and Nuisance to the adjacent Inhabitants," and that they were "a part of a band of robbers sought by the Virginia government, and have the sympathy of some of their neighbors."

You can read more about this family at this website:
http://www.jsberry.net/Carolina_Berrys.html

Thanks to Linda for this most interesting photo and sharing your family history with us!

Catch us Online

Our Lost Colony website includes more than 8000 pages of research, all free, at <http://www.rootsweb.ancestry.com/~molcqdrg/> or www.lostcolonyresearch.org

Our Project on Facebook - <http://www.facebook.com/pages/Lost-Colony-of-Roanoke-DNA-Project/126053773239?v=wall&mid=20b5112G3d98ba62G0G66#!/pages/Lost-Colony-of-Roanoke-DNA-Project/126053773239?v=wall> - thanks to Janet Crain for this

Our Blog - <http://the-lost-colony.blogspot.com/> - If you don't subscribe to our blog...now's a great time to do that...just click on over and sign up so you don't miss anything!! Thanks to Janet Crain and Penny Ferguson for our wonderful blog.

Our Website - <http://www.rootsweb.ancestry.com/~molcqdrg/> - Nelda adds to information to our website almost daily. Have you checked your surnames lately to see what is new? Please contribute something for your surnames, or a county of interest. Thanks to Nelda Percival for her untiring work on our website.

GenealogyWise - <http://www.genealogywise.com/group/thelostcolonistsofroanoke> -
Thanks to Andy Powell for setting this up.

Our DNA projects at Family Tree DNA:

Lost Colony Yline - (paternal surname) -
<http://www.familytreedna.com/public/LostColonyYDNA/default.aspx>

Lost Colony Mitochondrial - (maternal line) - <http://www.familytreedna.com/project-join-request.aspx?group=LostColonymtDNA>

Lost Colony Family Finder - (autosomal)
<http://www.familytreedna.com/public/LostColonyFamilyFinder/default.aspx>

Hatteras Island Fathers DNA project at
<http://www.familytreedna.com/public/HatterasFathers/default.aspx>

Hatteras Island Mothers DNA project at
<http://www.familytreedna.com/public/HatterasMothers/default.aspx>

Hatteras Island Family Finder project at
<http://www.familytreedna.com/public/Hatteras-Families/default.aspx>

Hatteras Island Genealogy Society at
<http://www.facebook.com/#!/group.php?gid=245433063719&ref=ts>