John

Theophilus F. John

pastor of St John's German Evangelical Church

died April 7 or 8, 1912

(b July 30, 1866 in St. Louis

his father a St. Louis minister at that time

Nephew of Rev. John Kopf (pastor of Friedenskirche St. Louis in June 1888)

leaves widow, 2 sons Hulbert & Waldemar

dau. Elfrieda Louise

brothers Rev. Samuel - ann arbor MI

Rev. Rudolph - chic. IL

bur. Cave Hill

John Family

August 15, 1963

Mrs. Harvey Holman
526 Denver St.
Salt Lake City, Utah

Dear Mrs. Holman:

We do not have a copy of the late Don John's genealogy. It is possible that his wife could give you some information about his family records. She is, I believe, living in Florida. I suggest that you write Mr. Philip R. Cloutier, Altawood Court, Anchorage, Kentucky and ask if he could supply Mrs. John's present address. Mr. Cloutier is a collector and dealer in rare books and I am sure some of his clientele may have been customers of Mr. Don John.

Sincerely,

(Mrs.) Dorothy Thomas Cullen

ssc

Curator and Librarian

Aug. 3. 1963
526 Denver St -
Salt Lake City. Utah

AUG 9 1963

The Filson Club:
118 West Breckinridge St.
Louisville, Ky.

To whom it may concern -
I'm wondering if you could help me in any way?
Several years ago - a Mormon John of your city was compiling genealogy on the Elida Johnson family -
He passed away several years ago - But I was wondering if could get anything of this nature in your library -
I was interested in getting all the names of the descendents of Elida Johnson and Sarah Hughes

which I understand he had gathered -

I'd appreciate it so much if you could enlighten me on this - And if you do have anything along this line with this information and would let me know the cost etc - I'd be very grateful

Thanking you -

Very truly yours -

Mrs. Harvey Holmes

526 Member St -

Salt Lake City, "

Utah

John's family

5-01-02

Dear Nettie,
This is the material that Walter Ward Peters looked into. His father was raised in Ashland and my father was raised in Louisa. Walt is continuing his research into the Johns and is going around to the Viginia libraries. If you do not want this material throw it out because I have copies. As you may know, there are still Johns over in Louisa.

Regards,

Joan McQuillan

Joan McQuillan
324 East 41st St.
N.Y.C. 10017

For Jan McQ.

done by Walter Ward Peter

that is, the Amherst Co. AHEA

Dear family...

Enclosed are several chapters of a book entitled "Indian Island in Amherst County," by Peter Houck and Mintcy Maxham, both "locals" from the area. It is the story of the Monacan Indians, and in particular the way in which the Monacans inter-married with whites, and how that old colonial pattern of white men marrying Indians on the "woman poor" frontier led to some serious problems as "civilization" began to take hold following the American Revolution. The Johns family is intimately connected with this "Indian Island" – in fact, the "founder" of this enclave is a guy named William "Will" Johns. The descent in our line is as follows:

Rebecca Jane Johns married Calvin Breckenridge Peters (They were the parents of Levi Peters, who married Della Ward, who begat Walter Edgar Peters.)

Rebecca was the daughter of Martin Harrison Johns (b. Floyd Co, KY, 1838) and Mary Louise Goble.

Martin was the son of James Lewis Johns (known as "Lewis"; b. 1814 in Amherst Co, VA) and Mary Fulkerson.

Lewis was the son of Thomas Johns, Jr. (b. 1786 in Amherst Co, VA) and Nancy Layne

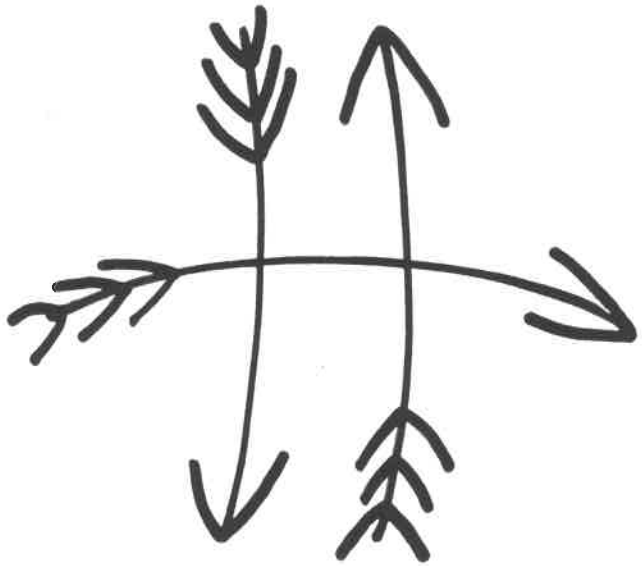
Thomas, Jr. is the son of Thomas Johns, Sr. (b. about 1742 in Amherst Co, VA) and Mary Mehone.

Thomas, Sr. is the son of Robert Johns (b. about 1722 in King William Co, VA) and, as several records have it, "Mary, an Indian."

Will Johns is the younger brother of Thomas Johns, Sr. Will later married Mary Evans, a woman who was also the child of an Indian-white marriage. He and his family stayed in Amherst Co. – thus the connection to the "Indian Island," but our branch left. Robert Johns died in 1779, leaving the bulk of his estate to his Indian wife, though some property did get transferred to his sons. (There were at least three other children – Robert, Jr., Joseph, and Benjamin – as Robert, Sr.'s will names them, in addition to Thomas, Sr. and Will.)

It appears from several sources that both of the Thomas Johns – Sr. and Jr. – left Amherst County sometime after the birth of Lewis Johns in 1814. Thos. Jr. received a land patent for service in the War of 1812, and he exercised that patent in Ross County, Ohio (south of Columbus – Chillicothe is the county seat) in 1826, taking his wife, children, and aging father (parents? – don't know when Mary Mehone died) with him. [redacted]. Both Thomas, Sr. and Jr. died in Ross County. Lewis Johns migrated into Kentucky, marrying in Floyd County in 1837 ... and the rest of the Johns saga (or our piece of it) is all Kentucky related.

It is my guess that the deteriorating situation in Virginia with regard to race laws in the 1820's (see the reprint, p.57ff) made it the better part of wisdom to leave Virginia and, in fact, to go to some part of the country that did not have that "peculiar institution" known as slavery, and thus did not worry about who was a mulatto, an octoroon, or whatever. Hope you enjoy this stuff ...



INDIAN ISLAND IN AMHERST COUNTY

Peter W. Houck
Mintcy D. Maxham

Illustrations by the author except where noted

III
The Monacan

It might be well to remember that there is no connection between these Monacan Indians and the little band of Cherokees that settled in the Amherst Blue Ridge after the Revolution.

Alfred Percy, *Amherst County Story*, 1961[1]

There have been considerable difficulties in sorting through all the names that have been applied over time to the cultural group inhabiting the Virginia Piedmont at English contact. Captain John Smith's *Map of Virginia*[2] identified five Monacan villages on the James River drainage west of the Fall Line — Rassawek, Monahassanugh, Monasukapanough, Mowhemcho, and Massinacak. Smith also located five Mannahoac villages on the Rappahannock River in the Virginia Piedmont. Archaeological and ethnohistorical research has revealed that the Monacans and Mannahoacs were culturally one people and therefore are considered under the general heading "Monacan."[3]

But Monacans moved and realigned in the centuries following contact in response to disease and pressure from the Iroquois Five Nations and colonists. Various names have been used to refer to these groups, including Tutelo, Saponi, and Nahyssan. Though they possessed different names, they were related linguistically, politically, and culturally.

The name Monacan was a word from Powhatan's Algonquin language meaning "earth-people" or "diggers in the dirt," so it, too, like the word Sioux, does not come from the Siouan language.[4] Because the Monacans were characterized in the early literature as more hunters than farmers, this "digger" interpretation appears curiously inappropriate. Recent archaeological evidence reveals that the Monacans relied heavily on a diet of corn.

The small group of English colonists who initially found the Monacans by exploring the Piedmont were not interested in cultural studies. The first was Captain John Smith, a name familiar to all Virginians. In 1607, Captain Smith and Captain Christopher Newport, ever the opportunists, sought gold in the Piedmont, but instead made the first white contact with the Monacans. Other early Piedmont travelers include John Lederer (1670), a German surgeon who preferred exploring wilderness country to practicing medicine, and William Byrd, II (1728) who was a surveyor commissioned to divide Virginia from North Carolina. They were brave men in their

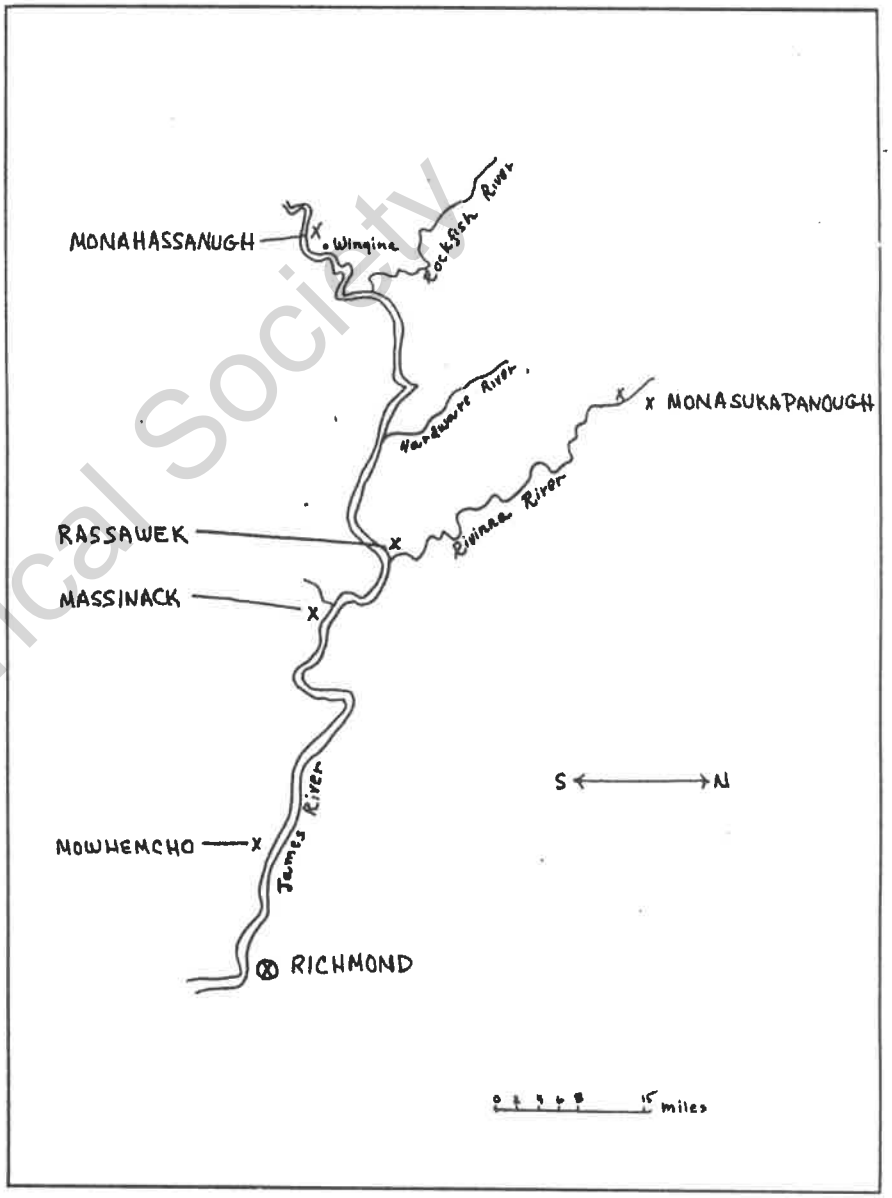
own right, but more concerned with their assignments than the Monacan people. However, these three explorers made valuable, albeit sketchy, notes in their journals that give us a few glimpses about them. They did no physical harm to the Monacans. The settlers who followed these explorers centuries later were the ones who contributed to the Indians' downfall by ruthless acts — first, by deluding a trusting Aborigine and then, seizing his ancient domain on flimsy pretexts.

The Monacans, different from the coastal Indians, were experts in secretly escaping the reach of the early English, having learned by evading the Iroquois. As a result of their stealth, the information written in various notes about Monacans was scattered. Indian scholars, however, especially David Bushnell in 1930, were finally able to piece together what we now know from varied historical records and artifactual finds.[5]

Sectional rivalries among Indians in those times frequently involved competition over control of the trunk of a river and its branches. The Monacans, not the Powhatans, controlled the upper James River at White contact. Monacan territory extended from the "falls or cataract of waters" outward into its branches at the James River headwaters, the Jackson and Cowpasture Rivers, and possibly the upper Appomattox River.[6]

In spite of the proven fact that Monacans were ranging back and forth in central Virginia when the English arrived, today there is a commonly held myth that the Amherst County Indians were of Cherokee derivation. Another rumor is that they were Seminoles, the Indians of the Everglades in Florida. H. E. Steptoe, a native Lynchburger, wrote in a letter (1956) that, "These people are generally believed to be from the Seminole Tribe who went south many years ago and decided to remain over in the area because of lack of strength to continue the journey or possibly because they preferred not to go along with the rest of the tribe."[7] As fatuous as the Seminole fairy tale may be, it is also whispered that they were "the Lost Portuguese," descended from Portuguese mutineers who abandoned ship off the Carolina coast around 1660,[8] or Pamunkeys from Powhatan's confederacy.[9] The Cherokee myth will later be explained in some detail as it was through a strange twist of history that this particular fable was perpetuated.

Despite all of the confusion about Monacans, there is little doubt that some of their tribes were contacted by Anglos and that a dialogue was established with them. Hardly two weeks had passed after Captain John Smith arrived at Jamestown in 1607 when, cresting on a wave of enthusiasm, he led an expedition from the James River estuary up to "the falls" — a series of rapids several miles long extending through what is now the heart of Richmond.



Map 5
The Five Monacan
Towns in Virginia, 1608

Endeavoring to go beyond that point, Smith encountered two problems. First, his party would have to abandon their boats because of the rapids, and second, Powhatan, a local petty chief, or werowance, balked at providing an Algonquin guide for a venture into hated enemy territory.[10]

There was a second encounter almost one year later in August 1608, when Smith led a party into the Piedmont near Fredericksburg. Smith and his men had a skirmish with a group of Mannahoac Indians, where one, Amorokek, was captured. Undaunted, the following month, Smith sent an expedition of Captain Newport and 120 men into the Monacan territory beyond the falls. They were the first Englishmen to encounter Monacans at the Mowhemcho and Massinack villages. They followed a trail along the river to the extreme eastern part of Powhatan County between Benards Creek on the east and Jones Creek on the west (see Map 5). They then progressed to Massinack, likely located at the mouth of Mohawk Creek a mile north of the present town of Goochland. Newport wrote afterwards, "The people [Monacans] neither treated us well nor ill, yet for our securitie we tooke one of their petty kings and led him bound to conduct the way."[sic] The trip took only five days, and few notes were made; however, a remarkably accurate map was reconstructed after the trip, which was presented by Captain John Smith in his *Generall Historie* [sic] *of Virginia*, 1624.[11]

Since only two of the five Monacan villages located on Smith's map (see Map 5) were visited by Newport (Mowhemcho and Massinack), the other three (Rassawek, Monasukapanough, and Monahassanugh) were most likely located for Newport by the "petty king." Amorolek probably identified the five mapped Mannahoac villages for Smith. More than sixty years elapsed after the Smith and Newport expeditions before another white man, John Lederer, revisited Mowhemcho, then called "Monacan Town" by the English and "Manakin Town" by the Huguenots, who inherited it in 1699. Lederer found the town depleted to only thirty warriors, possibly due to the Iroquois pressure from the north or fear of English adventurers.[12]

Rassawek was said to be the Monacans' principal town. Smith's map places it at the junction of the James and Rivanna Rivers in Fluvanna County, near the present town of Columbia. Monasukapanough was probably the village adjacent to the mound Thomas Jefferson excavated in the late 1700s. The burial mound, located on Jefferson's land approximately two miles north of Charlottesville on the Carsbrook floodplain, was the result of the accretion of bones of deceased members of the village and their deposition together at certain intervals. A complex of these mounds

is located in the Valley, Blue Ridge and Piedmont provinces of Virginia and have been positively associated with the Monacan culture.[13]

Monahassanugh is believed to be located near present-day Wingina in Nelson County. This site was first examined in 1892 by the archaeologist Gerard Fowke, but was not excavated until Howard MacCord's work in 1971. Archaeologists are still very interested in the site and the information about the Monacans it could reveal. Current excavations are being conducted by Longwood College and the University of Virginia.[14]

Some of the names used to describe the Monacans have derived from their village names. Nahyssan likely is a contraction of Monahassanugh, and Saponi is probably a short form of Monasukapanough. Throughout the historical documents, the names Tutelo, Saponi, Nahyssan, Mannahoac, and Monacan strongly co-occur. These groups have been shown to be related linguistically and culturally — thus they can be described as "Monacan."[15]

Remember, the Monacans were not confined to the named Monacan and Mannahoac villages. Captain John Smith indicates in his writings that there are other villages. Archaeological evidence supports this, as the lowland regions adjacent to large Piedmont river systems such as the James and Rappahannock are filled with an almost continuous line of Late Woodland Monacan sites. Thomas Jefferson also located the Monacans "on the upper part of the James River."[16]

Before leaving the five original Monacan towns, Rassawek deserves our special attention (see Map 5). It was referred to by early writers as the principal town, or capital, of the Monacan chiefdom. Although not visited by Smith, he wrote in 1629, "upon the heads of the Powhatans are the Monacans, whose chief habitation is at Rassaweek."[17] It was located in the vicinity of the mouth of the Rivanna River as it enters the James, some twenty miles north of where Captain Newport turned to retrace his way to "the falls" in 1608. Many artifacts, old and more recent, have been found in concentrations within a radius of a few miles of this famous Monacan site, near the present town of Columbia.[18] Obviously, this site was a favored area by Indians for thousands of years. Imagine Rassawek as a model of ideal environs for Monacans. They had a preference for a bend in the river, bathed by the sun of a southern exposure in winter. Camped at the mouth of an incoming stream, for protection they had a moat of water on two sides of a triangular living area. Further barriers against their adversaries, the Northern Iroquois, were the high bluffs on the northern bank of the river coming up to the village. Although the English visited Rassawek only after the Monacans left, trails from

the other campsites must have converged here where chiefs would meet, smoke tobacco, and discuss the encroachment of the white man.

We should not be deluded by the paucity of Indian historical recordings of the Piedmont during the last half of the 1600s that English-Indian contact and social intercourse had not begun. When Dr. Lederer made his expedition in 1670, sixty years after Newport, he was welcomed at a Monacan campsite with a volley of rifle fire, proving that the Indians had been selling furs for guns.[18] Guns, replacing arrowheads, were a benchmark of the early stage of Europeanization of the Indian. Lederer also wrote about the dilemma he faced when the Saponi chief offered him a principal man's daughter as a sign of friendship.

Lederer learned other lessons in his friendly encounter with Monacans. If you do not want to get lost in the wilderness, you follow the existing paths which were originated by buffalo, then Paleos, and later Monacans:

> *The twentieth of May 1670, one Major Harris and myself, with twenty Christian horse, and five Indians, marched from the falls of James-river, in Virginia, toward the Monakins; and on the two and twentieth were welcomed by them with volleys of shot. Near this village we observed a pyramid of stones piled up together, which their priests told us, was the number of an Indian colony drawn out by lot from a neighbour-country over-peopled, and led hither by one Monack, from whom they take the name of Monakin. Here enquiring the way to the mountains, an ancient man described with a staffe two paths on the ground: one pointing to the Mahocks, and the other to the Nahyssans; but my English companions slighting the Indians direction, shaped their course by the compass due west, and therefore it fell out with us, as it does with those land-crabs, that crawling backwards in a direct line, avoid not the trees that stand in their way, but climbing over their very tops, come down again on the other side, and so after a days labour gain not above two foot of ground. Thus we obstinately pursuing a due west course, rode over steep and craggy clifs, which beat our horses quite off the hoof. In these mountains we wandered from the twenty fifth of May till the third of June, finding very little sustenance for man or horse; for these places are destitute both of brain and herbage.*[20]

Other early English explorers who met the Monacans may not have been as benevolent as Lederer. Their accompanying epidemic diseases — tuberculosis, venereal disease, and smallpox, in particular — were compounded by the biannual harassment from the Iroquois to deplete the Monacan. As vicious aggressors, Iroquois were without peer. At a time when they had gained domination as

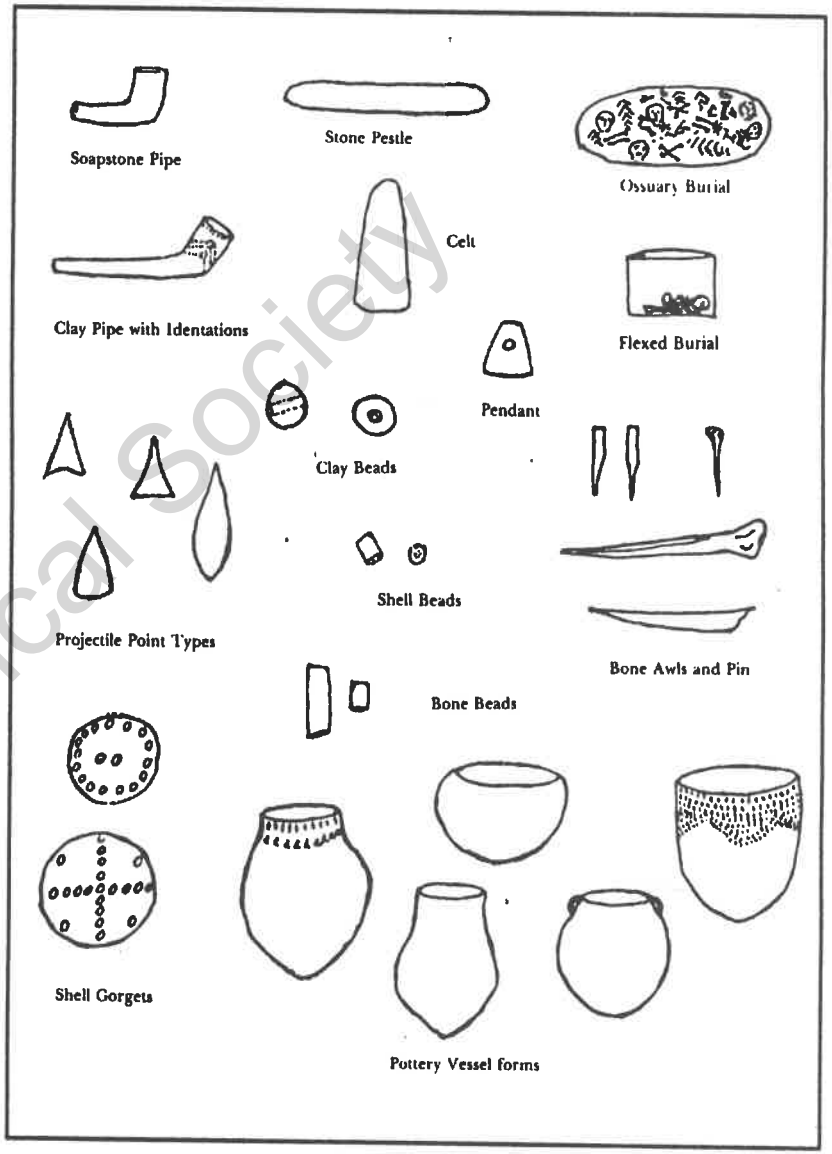


Figure 1
Representative Artifacts of the
Late Woodland Period Indians in Virginia
(From *Indians in Seventeenth-Century Virginia*, courtesy of Jamestown-Yorktown Foundation, Inc.)

the Five Nations of the north, they were more at liberty to redirect their hatred to the Eastern Siouans. Killing to them became self-engendering, not for territory, but almost for sport. One English writer, John Lawson, author of *The History of Carolina, Containing the Exact Description and Natural History of That Country, Etc.*, described the Iroquois as "a sort of people that range several thousands of miles making all prey they lay their hands on. These are feared by all the savage nations I was ever among."[21] A striking agreement was given by Captain John Smith seventy years earlier, who said they made war with all the world![22]

Our historic records indicate that the Monacans, unlike the Iroquois, were not bellicose by nature. There are no recorded massacres of Whites who ventured into their territory. Lederer wrote, "I adventured to put myself into their power, having heard that they never offer any injury to a few persons from whom they apprehend no danger."[23] This statement suggests Monacans, although reluctant to take chances, were willing to meet on common ground with the Whites, if not overpowered.

The relationship of the Monacans with their eastern enemy, Chief Powhatan and his Algonquin chiefdom, provides some interesting contrasts. Traditionally the Monacans were not believed to have a supreme ruler like Powhatan. The Monacans may have been united under a chiefdom as were the Powhatans, but such a chiefdom may have disintegrated as the result of the marauding Iroquois and the pressures of white contact. As for relations between the Powhatans and Monacans, we know from Smith that on occasion the Monacans would raid Powhatan's cornfields below the falls, and after the Huguenots moved into Manakin Town in 1699, the remnant Monacans would visit and trade for corn.[24] Despite the Algonquin-Monacan differences, the two lived in peaceful coexistence, at least after white contact. Interestingly, Captain Newport tried to divide and conquer the Monacans by offering his soldiers to Powhatan, but the old chief saw through this deception.

Actually, rather than major Monacan-Algonquin hostilities, as with the Iroquois, there is evidence of relatedness between the two great Indian groups. Their arrowheads, huts, and cultures were very similar. (See Figure 1.) Tiny triangular arrowheads common to both groups were "hafted" to the shafts with glue. The Monacans used primarily quartz and quartzite, the common crystalline stone of the Piedmont, for their tools. They also used this stone to temper their clay pots; the Coastal Plain Powhatans used the abundant shell for their temper. Hemp was used to shape and smooth their pottery and twine was also used for fabrics.[25]

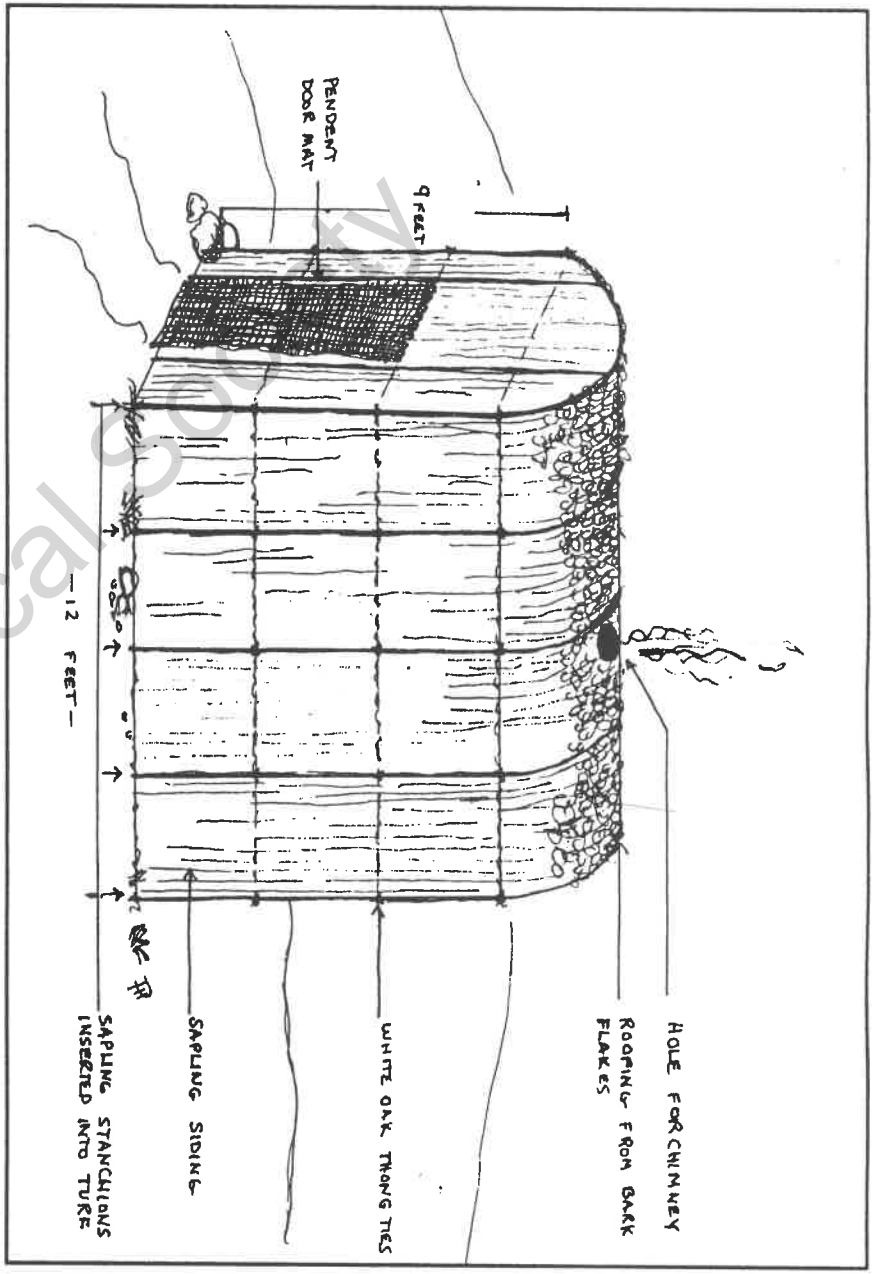


Figure 2
Monacan Hogan in the Piedmont at White Contact

The Monacan huts were also very similar to those of the Algonquins (see Figure 2). Irish-Huguenot John Fontaine of Virginia described in his journal in 1714 how Monacans lived at Fort Christanna when they were being protected by Whites. The Indian "houses" were built in a circular or rectangular manner, which they constructed by taking long saplings, sticking them in the ground, and covering the roof with bark.[26]

Historic Siouans believed in a supreme creator under various names to whom their chief offered sacrifice. As to their other customs, Mooney records,

> *They had a strict marriage and kinship system founded on clan division with a descent on the female line. Marriage within the clan was regarded as incest and punished with great severity. Even in death this division was followed out and separate quarters of their burial places were assigned to each of the four clans. The dead were wrapped in skins of animals and buried with food and household properties deemed necessary for the use of the ghost in the other world. When a noted warrior died, prisoners of war were sometimes killed at the grave to accompany him to the land of the dead....*[27]

The Mannahoac, another Siouan subtribe of the Monacan group who lived along the Rappahannock River, revealed much to Captain Smith when he explored the Chesapeake Bay in 1608. A captured Manahoc, named Amorolek, "sayd here were neighbors and friends, and [Monacans] did dwell as they in the hilly countries by small rivers, living upon roots and fruits, but chiefly by hunting."[28] [sic]

The Monacan traditional history was passed down in long narrative from fathers to children, who were obliged to learn it by heart. Their customs were also related to William Byrd in 1728 by his Indian guide, Bearskin. Byrd wrote, "The [Monacan] men are described as having something great and venerable in their countenances, beyond the common mien of savages, which agreed with their reputation as the most honest and brave Indians the Virginians had ever known."[29]

At the turn of the seventeenth century, the Monacans were drawn closer to the English by both awe and fear. Awe of the white man's technology was a powerful influence. It would be analogous to a present-day encounter in our society with extraterrestrials who have skills and technology superior to our own. Guns, scissors, and metal knives to the Monacans were the equivalent of what flying saucers would be to us.

By the mid-17th century, the Piedmont Indians had been reduced to four main concentrations: The Monacan, along the James; the Saponi, along the Rivanna and James Rivers and Otter Creek;

(Picture 3) Nikonka, 1870
The only surviving picture of a pre-19th century Monacan Indian.

the Tutelo, in the Roanoke Valley; and the Occaneechi, on islands at the confluence of the Roanoke and Dan Rivers. Anthropologist Jeffrey Hantman believes that these groups were linked as subdivisions of a larger Monacan chiefdom equivalent in influence to the Powhatan, but the existence of that chiefdom has not been proven.[30]

Fear of the Iroquois, who were descending the valley of the Virginia Blue Ridge in greater numbers, was the other reason the Monacans were forced to huddle in large numbers near the English forts for their survival. Sometime after 1671, the Tutelos and Saponis were driven south by the Iroquois to join their Siouan kin, the Ocaneechis, who camped on an island, now covered by Bugg's Island Lake, at the confluence of the Dan and Staunton Rivers near Clarksville. This group was later forced into North Carolina, where they had a testy relationship with the neighboring Tuscarora. After ten years of constant agitation, the Saponis, a name the English then applied collectively to all Monacans, returned north to Virginia to be given protection by the whites at Fort Christanna in Brunswick County. But further deterioration in cultural relationships led to the hanging of one of the chiefs. They thus made a reluctant peace with their hated enemy, the Iroquois, and joined them in Pennsylvania, along with some of the Carolina Tuscaroras, as their Sixth Nation.

Monacan history from that point on becomes clouded as they merged with other Indian groups in similar straits. The combined groups fled Pennsylvania for Canada after the entire Iroquois Six Nations were dispersed during the American Revolution. Disease, debauchery, and culture shock took their toll. In 1870, when Hale visited a reservation in Canada with the descendants of a mixture of Indian tribes, he obtained some information from the last surviving Tutelo (Monacan) who died in 1871.[31] (See Picture 3.)

Any hope of keeping in touch with the abandoned Monacan kindred vanished after that last surviving Tutelo died in Canada over a century ago. However, a question which has puzzled contemporary Virginia historians is whether there were Monacans who refused to join in these migrations to the north after 1728. Where might their descendants be located? Very little has been written about it; however, Indian scholar Bushnell wrote in 1914:

> *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 many 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.*[32]

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[18]Bushnell, p. 12.

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[20]*Ibid.*

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Reference — Figure 1

[1]Ben C. McCary, *Indians in Seventeenth Century Virginia* (Charlottesville: University Press, 1957), p. 36.

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[1]Beverly, pp. 174-175.
[2]Edward Porter Alexander, ed., *The Journal of John Fontaine, and Irish-Huguenot Son in Spain and Virginia* (Chapel Hill: 1972), pp. 83-84.

Reference — Map 5

[1]Bushnell, p. 18.

Reference — Picture 3

[1]Hale, p. 10.

IV
Traders

The common method of carrying this Indian commerce is as follows: Gentlemen: Send for the Goods proper for such Trade from England, and then either venture them out at their own Risk to the Indian Towns, or else credit some Traders with them of Substance and Reputation, to be paid in Skins at a certain price agreed betwixt them.

William Byrd, II (1728)[1]

Riding along Route 29 North from Lynchburg to Amherst, amid the flashing of neon signs, it is hard to imagine our ancestors whacking their way through the backwoods. In the early 1700s, Goochland County extended from "the falls" to the Blue Ridge. Albemarle County was carved from Goochland in 1774, and Amherst from Albemarle, in 1761. Amherst and Lynchburg were the western frontier. Some of the Monacans were moving north to join the Iroquois, the French were in the west, and English were venturing beyond the Rivanna River, where Thomas, son of Peter Jefferson, played on his daddy's lap.

William Byrd, I had set himself up as an Indian trader at "the falls," sending frontiersmen as far as five hundred miles into what is now North and South Carolina during the early 1700s. Traders began to move their goods along the upper James River sometime around 1720. According to Alexander Brown, author of the 1895 book, *Cabells and Their Kin*, a Scottish hunter and fur trader named Hughes was the first known white man to open a post for Indian trade above "the falls." He built his cabin deep in the silent forests along the Blue Ridge. Hughes' wife, a full-blooded Indian, was the alleged daughter of Opechancanough, who, during his glory days was chief of the thirty tribes of the Powhatan chiefdom east of the Falls.[2] Opechancanough, Chief of the Pamunkey tribe, was the brother of the famous Chief Powhatan. At his death Opechancanough assumed leadership from his brother and led the Algonquins in the famous massacres of 1622 and 1644. Opechancanough was killed in prison shortly after that.[3] His daughter, Nicketti, meaning "dewdrop," and Trader Hughes located their trading post a half mile away up Otter Creek from the James River, where there is now a recreational lake and campground.[4]

The fact that Nicketti was Algonquin, and her father had been an enemy of the Monacans, was probably a help, not a hindrance in establishing Hughes' credibility with the local Monacans.

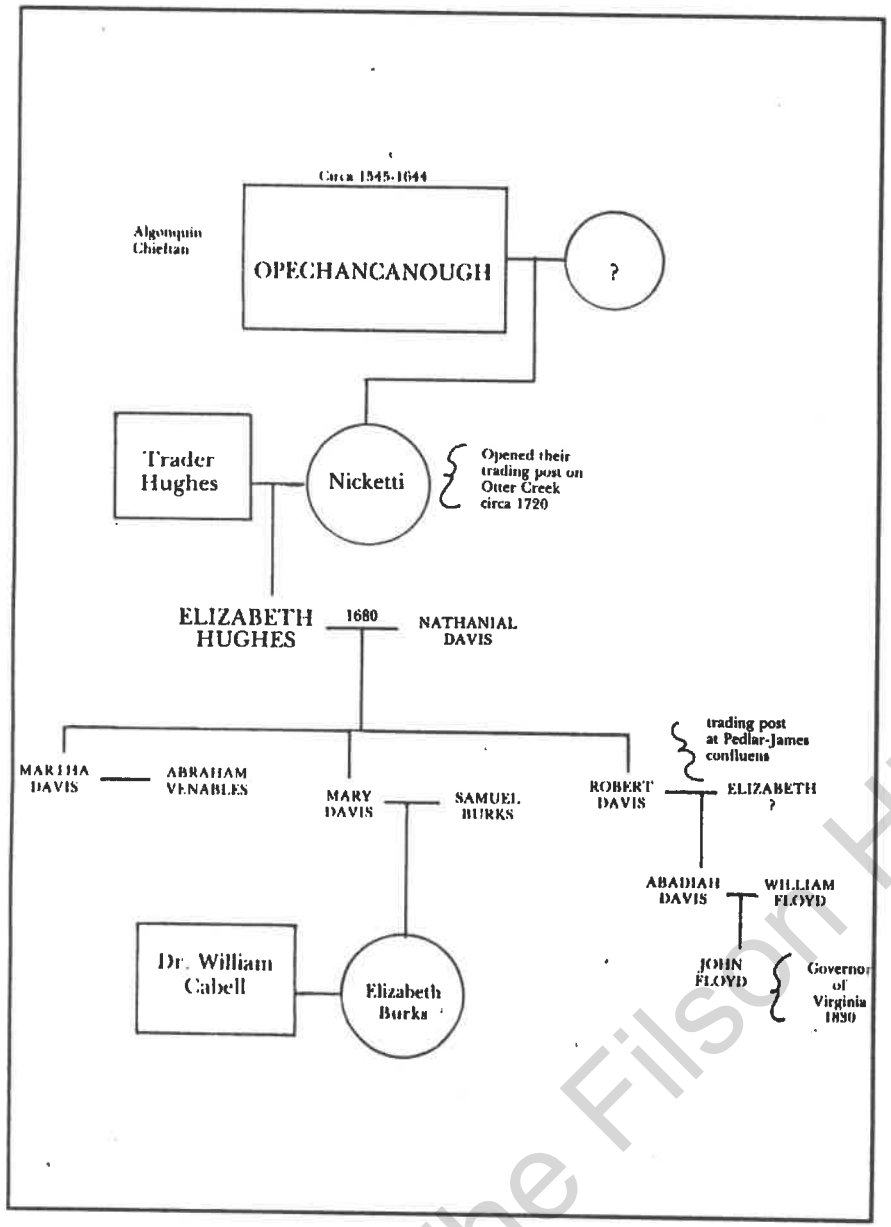


Figure 3
A Genealogical Profile
of
Elizabeth Cabell

Further evidence of "Indian insurance" was when Hughes' grandson, Robert Davis, developed a tract of land further down the James and was considered a friend of the Indians because "he had the blood of an Indian princess [Nicketti] running in his veins."[5] Old Indian rivalries were no longer prevalent.

Trader-Indian marriages were also becoming a socially acceptable reality of the times. Although Whites in the more aristocratic communities of Tidewater were not marrying Indians, women were in short supply in the backwoods, and it was a common occurrence for a rugged frontiersman to marry a graceful Indian maiden.[6] Besides, it was good for business. A century later, because of the intermarriage, families would suffer. At this time, however, life for the children must have been exciting, with fishing and swimming in Otter Creek, and being loved by the Whites and Indians alike.

An interesting account of what the swashbuckling adventurers, like Hughes, were like when they came to "Western Virginia" was written by historian Frances Parkman a century ago.

> *The advancing frontiers of American civilization have always nurtured a class of men of striking and peculiar character. The best examples of this character have, perhaps, been found among the settlers of Western Virginia and the hardy progeny who have sprung from that generous stock. The Virginia frontiersman was, as occasion called, a farmer, a hunter, and a warrior, by turns. The well-beloved rifle was seldom out of his hand; and he never deigned to lay aside the fringed frock, moccasons, and Indian leggins, which formed the appropriate costume of the forest ranger. Concerning the business, pleasures, and refinements of cultivated life, he knew little, and cared nothing; and his manners were usually rough and obtrusive to the last degree. Aloof from mankind, he lived in a world of his own, which, in his view, contained all that was deserving of admiration and praise. He looked upon himself and his compeers as models of prowess and manhood, nay of all that is elegant and polite; and the forest gallant regarded with peculiar complacency his own half-savage dress, his swaggering gait, and his backwoods jargon. He was wilful, headstrong, and quarrelsome; frank, straight forward, and generous; brave as the bravest, and utterly intolerant of arbitrary control. His self-confidence mounted to audacity. Eminently capable of heroism, both in action and endurance, he viewed every species of effeminacy with supreme contempt; and, accustomed as he was to entire self-reliance, the mutual dependence of conventional life excited his especial scorn. With all his ignorance, he had a mind by nature quick, vigorous, and penetrating; and his mode of life, while it developed the daring energy of his character, wrought some of his faculties to a high degree of acuteness. Many of his traits have been reproduced in his offspring .*[7]

One of these hardy "offspring" was Elizabeth Cabell, wife of Dr. William Cabell, who, as a descendant from Nicketti-Hughes (see Figure 3) was among the first pioneer settlers of what was to become Amherst County. "While on trips to England, his loving wife Elizabeth Cabell, a colonial dame, who, mounted on her good steed and attended by trusty men, rode fearlessly into the wildwoods whenever occasion required to overlook these lands." Nicketti was Elizabeth's great-grandmother and "it was knowledge among the neighboring Indians of this descent which protected her husband while locating these lands, and herself when she was managing them in his absence."[8]

Dr. William Cabell was to Amherst County what George Washington was to Virginia. Scientist, surveyor, churchman, physician, and enterprising businessman, he explored and developed this area of the Piedmont as none before or since. He had intelligence, style, daring, and money. He and his friend Reverend Robert Rose were credited with bringing Christianity west. Elizabeth Moorman Walker, in her book, *The Early Episcopal Church in the Amherst-Nelson Area*, wrote, "Dr. Cabell's most important contribution to the history of the west [Piedmont] was that he was responsible for carrying the Church along with the settlers. He built churches and chapels whenever necessary and provided religious teaching and preaching for his settlers."[9]

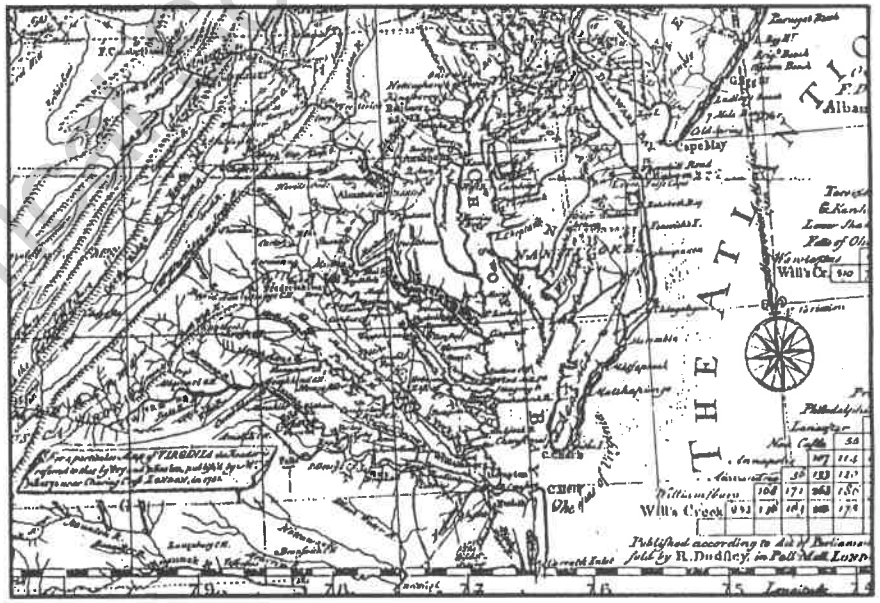
The father of Amherst County, therefore, was married to Elizabeth Burks, the great-granddaughter of a full-blooded Indian. Dr. Cabell's brother, Colonel Joseph Cabell, also married an Indian descendant.[10] There were other prominent Virginians of that era who married Indian kindred. William Floyd, father of John Floyd, who in 1830 was Governor of Virginia, married Abadiah Davis, Elizabeth Cabell's first cousin. It was said that William Floyd "never ceased to be proud of the Indian blood that courses through their veins and to hold the highest esteem for their maternal ancestors."[11]

The Floyds, Davises, and Cabells were all early settlers who interacted with the Amherst Indians. An example of one such encounter occurred in 1730 when Dr. Cabell, surveying land in Amherst for his kin, was chased out of an Indian hunting ground by a party of Indians.[12]

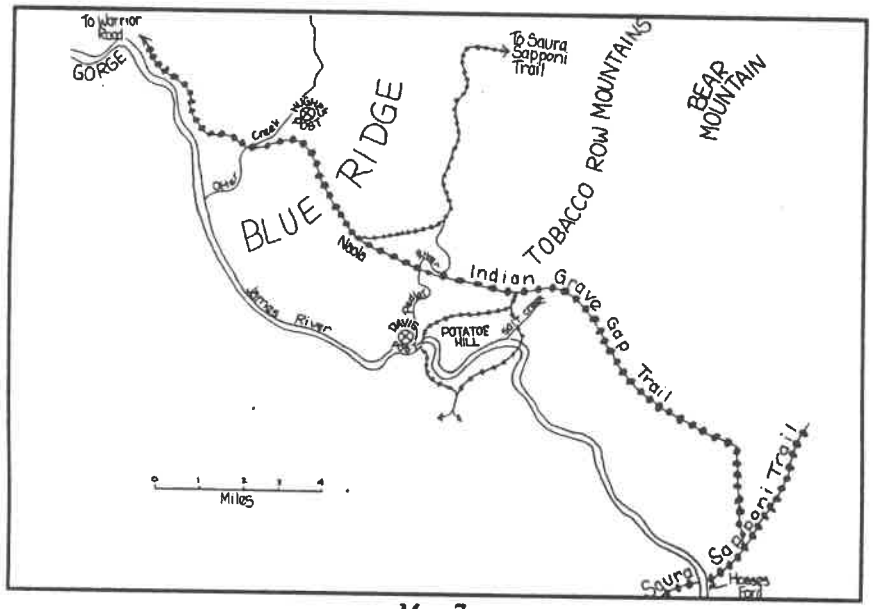
We might wonder where all these Amherst Indians came from since the Monacans had supposedly left their native Virginia Piedmont in 1730 after a failed attempt by Lt. Gov. Spotswood to "settle" them at Fort Christanna. Some Monacans joined the Catawbas in South Carolina, but left after only two years. According to most sources, the Monacans and Tuscaroras then travelled north to join the Iroquois Five Nations. Reverend Edgar

Woods wrote of the area, "There is no evidence that Indians were resident in the County at the first approach of the white men [in mid 1700s] though they still passed through on their journeys from one part of the country to the other."[13]

Reverend Woods would have been jolted off his horse if he had ventured into the Blue Ridge with the traders and hunters. Indians were resident in full force. As evidence, there are cartographers' documents. Because of the threat of the French and Indian War, King George II suggested to authorities in Virginia that they map out Indian locations. Lewis Evans, a professional map maker, journeyed throughout Virginia gathering firsthand information for his map published in 1755. Tobacco Row, adjacent to a large



Map 6
Lewis Evans Map



Map 7
Tobacco Row
1720-1750

area along the Blue Ridge Mountain range had MONACAN and TUSCARORA brandished upon it.[14] Remember, this was after the so-called Monacan dispersal.

On this and other maps the presence of Indians is suggested by the names of landmarks such as Indian Grave Gap, where Route 130 to Elon cuts through the Tobacco Row; Indian Creek, as it flows into the Piney River below Lowesville; and Indian Run, which empties into the James at Coleman Falls.[15] These landmarks were named by the early traders who found knots of Indians camped at these locations.

William Byrd, who wrote extensively about trade with the Indians in 1728 in his *History of the Dividing Line*, described what it was like on a trading path along the Virginia/Carolinas,

> *...the Goods for Indian Trade consist chiefly of Guns, Powder, Shot, Hatchets, Kettles...*[16]
>
> *These Wares are made up into packs and Carry'd upon Horses, each Load being from one hundred and fifty to two hundred Pounds, with which They are able to travel about Twenty Miles if Forage happened to be plentiful.*

> *Formerly, one hundred Horses had been Employ'd in one of these Indian Caravans, under which the conduct of fifteen to sixteen persons* [sic]...[17]

Byrd also recorded that a small portion of Tuscaroras had failed to go north, and settled on the Roanoke River, and another remnant had "fled to the upper portions of the James."[18] This statement coincides with Evans' map showing them at Tobacco Row.

Despite the fact that some small bands of Tuscaroras moved into the area, the Monacans still dominated it. In 1781, on the James River around what would soon become Lynchburg, there were two or three Indian villages in the vicinity of John Lynch's Ferry.[19, 20, 21, 22] In his 1935 book, *Lynchburg and Its Neighbors*, Robert Faulconer Yancy wrote that in the mid 1700s, "...one village on Judge Winston's property near White Rock Hill and one on the opposite side of the river next to Madison. They were peaceful Indians belonging to the Monagan [sic] tribe."[23] These local Monacans must have ranged along the James from Hughes' Trading Post on Otter Creek down to John Lynch's Ferry and beyond.[24] They were Indians who could fade into the mountains and hide until Iroquois invaders passed through. James Michener described this feinting action in his book, *Chesapeake*, when the Nanikokes [adversaries of the Susquehannocks (Iroquois)] disappeared when they descended into their territory. The Nanikokes merely allowed their campsites to be ransacked, and then returned quickly to repair the damage after the Iroquois left.[25] The Iroquois had no desire to acquire their territory. They were, as Smith said, "at war with the world."[26] But Monacans, like the Nanikokes, learned to melt into the dense forest, wait, and return to their camps.

The Iroquois finally ceased to be a problem east of the Blue Ridge after 1722 when Governor Spotswood signed a peace treaty in Albany with the Five Nations stating that no member of their group would venture south of the Potomac River, or east of the Great Mountains. Early settlers to Amherst County, like Hughes, thus escaped the Iroquois harassment which was commonplace on the other side of "the Great Mountains."

Despite Spotswood's treaty, the white settlers in the Shenandoah Valley enjoyed only a brief pause from Indian hostility. Fear shot through the valley when General Edward Braddock and his lieutenant, George Washington, were defeated at Fort Duquesne during the onset of the French and Indian War. The English retreated east from the French and Iroquois. Security west of the Blue Ridge was at a low ebb, and the Iroquois forays returned. Many settlers were killed and others moved away.

Contrasting the panic in the Valley, east of the Blue Ridge in the Piedmont, it was probably a pleasant time for the Monacans and remnant Tuscaroras. Braddock's defeat had not encouraged the Iroquois to cross the mountains and break the Albany Treaty. They contained their mischief on the other side of the mountain. Consequently, the Amherst Indians lived in peaceful symbiosis with the long hunters and traders. Indian trade proliferated, as was written in a Lynchburg history book,

> *The hunters and trappers spread out along the Indian trails. The traders generally kept to the James River — their chief means of transporting into their posts trade goods, and sending out the prime fur for which they traded.*
> *The Indian villages were usually along the river banks, not far from where the main trail wound down the hill to a likely fording place. The trading posts would spring up nearby.*[27]

So, Indian-white commerce took place along trails coming down to the river. These trails, some of which previously connected the Monacan tribes at Monahassanugh and Rassawek, were now an economic meeting ground between two diverse cultures. Some trails, no doubt, were original buffalo trails used as far back as the Paleo-Indian period, and later became wagon trails.

The main Indian trail of Amherst County was the Saponi-Saura trail. (See Map 7.) It was the important link from the original Saponi tribe in Charlottesville, called Monasukapanough on Smith's map, to the Tutelos in Salem, and, also to the "new" Saponi location at the Staunton River, southwest of Lynchburg. This trail then passed onto the Ocaneechi camp near South Boston and on to the Sauras in the North Carolina Piedmont.[28] The pugnacious Iroquois used this trail as their warpath from Pennsylvania, in their vengeance against the Eastern Siouans, until the 1722 Treaty of Albany precluded them.[29]

This great Indian trail (roughly equivalent to Route 29) was renamed the Great Trading Path by the English explorers, the Quakers, and other settlers.[30] It intersected with the Rockfish Gap trail to the north and to the south, with a trail from "the falls" crossing at New London.[31] The Saura-Saponi Trail was unwittingly named "The Seminole Trail" by the Virginia General Assembly in 1928. There was no apparent reason for this misnomer other than the fact that Route 29 leads toward Seminole country in Florida, and such a name resulted from north-south commercial promotion routes along the east coast. [32]

Of great importance was the connection of the Saura-Saponi Trail with the famous Warriors' Road in the Valley of Virginia

(roughly equivalent to Route 11). The connection paralleled the James River (roughly equivalent to Route 130), which can be called the Indian Grave Gap Trail. (See Map 7.) From Indian Grave Gap it wound through the Gorge and connected to Warriors' Road at Buchannan. Traders Hughes and Davis had their posts located along this important trail where the first settlements of Amherst County would later sprout. An alternate route from the Trading Path to Indian Grave Gap came down through the Pedlar River basin between the Tobacco Row and the Blue Ridge [roughly equivalent to Route 29 (Colleen), Route 56, Route 778 (Lowesville), Route 610, Route 635, and Route 130].

From Indian Grave Gap there were "side trails" that descended to fording spots on the James. Places like the Pedlar and Bethel crossings were linked to the paths on the opposite bank, which later became Holcomb Rock Road. Residents have found numerous surface artifacts along this route, which later reconnected to major trails going on to the Tutelos, Ocaneechis, and Saponis.[33]

Despite this primitive setting of the eighteenth century, there were legal fights by the new settlers moving in to acquire this virgin territory. Men like Robert Davis at Pedlar, who had risked their lives to establish rapport with the Indians, lost it all because of failing to legally file for a land grant. Despite the efforts of Dr. William Cabell, who surveyed Davis' property, it was too late, and this valuable spot which would later include Bethel, a thriving trade center on the Kanawha Canal, was legally transferred to Nicholas Davies. Frustrated, Davis later moved with his wife and family to North Carolina, where Jefferson Davis, President of the Confederacy during the War Between the States, was included among his grandchildren.[34]

These sparkling tales of white explorers and traders winding through Indian trails into the Amherst dark backwoods are titillated with romance and adventure as the two cultures meshed. The Cabells, Davises, and Floyds — founding fathers of the county — were historically intertwined with the mysterious Monacans and Nicketti, the Algonquin princess.

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[32]Joseph L. Presbry, letter, Department of Highways and Transportation, Commonwealth of Virginia, May 27, 1983.
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References — Map 6

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VI
William Johns

...you will unite yourselves with us, join one Great Council and form one people with us, and we shall be Americans; you will mix with us by marriage, your blood will run in our veins, and will spread over this great island....

Thomas Jefferson (in a letter to the Delaware Indians, 1808)[1]

One of the things you notice while digging into old records is the strange ways our ancestors wrote the names of people and places. The word Monacan was spelled as Monagan, Monskane, Maniken, Monakins, along with other synonymy.[2] Thus, when the old Land Grants of Amherst County record that Robert Johns acquired ninety-two acres on both sides of "Porridge Creek" in 1758,[3] you are compelled to ask yourself, was it really "Porridge Creek" or was it something sounding like "Porridge Creek." In fact, there is no record of a "Porridge Creek" on a recent map of Amherst County.

Perhaps an historical tangent will resolve this contradiction. William Evans was granted land on Stovall Creek in 1791.[4] Since it was known that Billy Evans and Robert Johns were friends, they were probably neighbors. And since Stovall Creek runs parallel to the present Partridge Creek in southern Amherst County, it stands to reason that Partridge Creek was the original "Porridge Creek." Further examination of older maps reveals that indeed "Porridge Creek" appears where there is now Partridge Creek.[5]

Whether or not Robert Johns et al. could pronounce or spell Partridge Creek correctly at the County Clerk's office, these records verify that he was the first Johns to live in Amherst County. Like his trader predecessors, he migrated up the James River from Richmond. There was a William Johns recorded in Chesterfield County north of Richmond in 1752, a short distance down the river from where Thomas Johns settled in 1737.[6] Later, in 1750, other Johnses (John and William) owned land further up the James. Robert's name appears in Amherst County while it was still part of Albemarle, in 1758. It follows that the Johnses, as kinsfolk, were moving up river during the 1700s.

There is other documentation, maps, which establish the presence of the Johnses in western Amherst County just above Lynchburg. Johns Creek enters the James from the Amherst County side (see Map 7), and Johns Hollow on the opposite side, no doubt named for Robert or his kin. A Johns is shown on a map

about two miles to the north of Johns Creek owning land at the headwaters of Salt Creek in 1864.[7] (See Map 8.) Like the Indians who lived on the creeks, we find numerous records of the Johnses and Evanses located on these scattered streams of the county along Partridge ("Porridge"), Stovall, Johns, and Indian Creeks, and the Buffalo River.[8]

As we learned from the trader-frontiersman period, the mouths of these creeks along the James were the future sites of vigorous commerce. Salt Creek serves as an example. From the period between 1750 and 1850, we know a mill, a tavern, and a ferry were established at the now defunct town of Bethel. Bethel evolved from a trading post at the Salt Creek confluence, and was a social and economic meeting ground for Indians and Whites for a century of more. (See Map 8.) When the tavern opened in 1821,[9] settlers along Tobacco Row and environs would congregate at Bethel, the oldest incorporated town in Amherst County.

It was at the time of the developing river commerce in 1790 that Will Johns and Molly Evans were married. It is not known exactly where the couple settled at the time, but they were very likely living near Bethel since it was the only place where Johnses were recorded at the time.[10] We find them next, forty years later in 1833, when William Johns purchased over four hundred acres on Bear Mountain from Landon Cabell, descendant of Dr. William Cabell. This purchase established the first and only modern Indian settlement in Amherst County. (See Map 9.)

When Will Johns, at age sixty-three, paid four hundred dollars for four hundred acres on Bear Mountain, he was trying to establish a place where he and his family could reside apart from the prejudices of the rest of Amherst County. He had purchased forty-two acres of adjoining land two years previously.[11] Johns brought with him his four sons — Richard, Tarleton, William B., and Josh — and their families into the settlement. Tarleton had married Eliza Redcross, daughter of John Redcross, possibly a pure-blood Indian who also joined the group. (See Figure 6.) William Evans, Molly's father, who was elderly, also came and probably lived in his daughter's home. The house of Tarleton and Eliza Johns is now in rubble, but the chimney still stands on the crest of Bear Mountain, where John Redcross died in 1861.[12]

Evidence points to the fact that William Johns' mother, Mary, was an Indian. His nickname was Mallory, but he was "sometimes called Portugue because of his broken English."[13] His broken English probably came from his mother being Monacan and his father White. The Amherst County record books lists William Johns as a "freeman of color,"[14] a term which included "Indian-mixes" and "Negro-mixes" collectively. The Negro

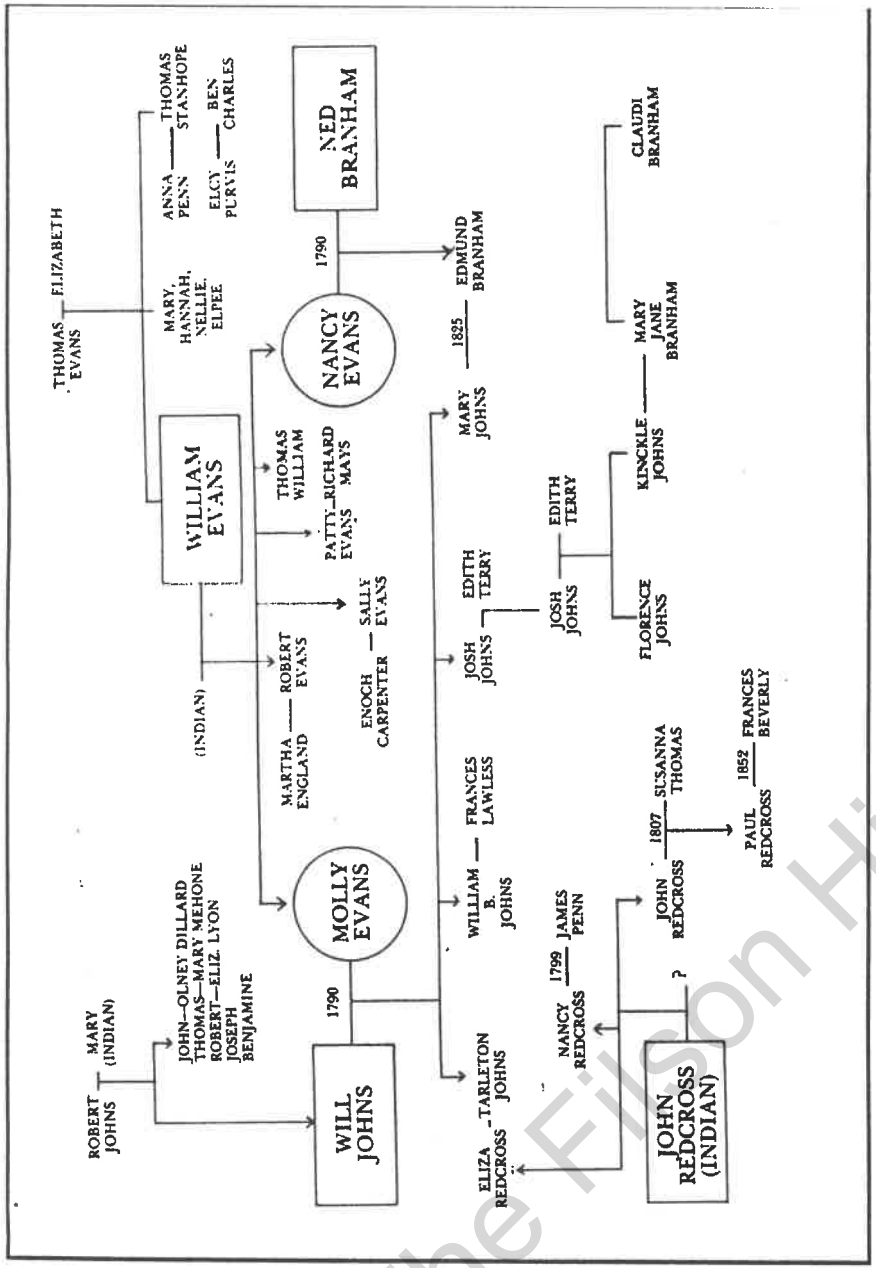


Figure 6
The Founders of the Settlement
(in circles and squares)
and Some Interconnecting Family Members

connection, which will be examined later, was not in evidence when William was born in 1765. Therefore, Will and Molly were both part-Indian through their mothers, who both married early Englishmen who settled in the County.

Will Johns' only daughter, Mary, who married Edmund Branham, also came to the Indian enclave. It should be recalled that Edmund was the son of Ned Branham and Nancy Evans, sister to Molly. (See Figure 6.) In 1856, Will Johns divided the settlement among his sons and daughter. Five years later, at the age of ninety-one, he died at the home of his son, William B.[15] (Figure 7.)

Figure 7
William B. Johns
(Born February 19, 1799)

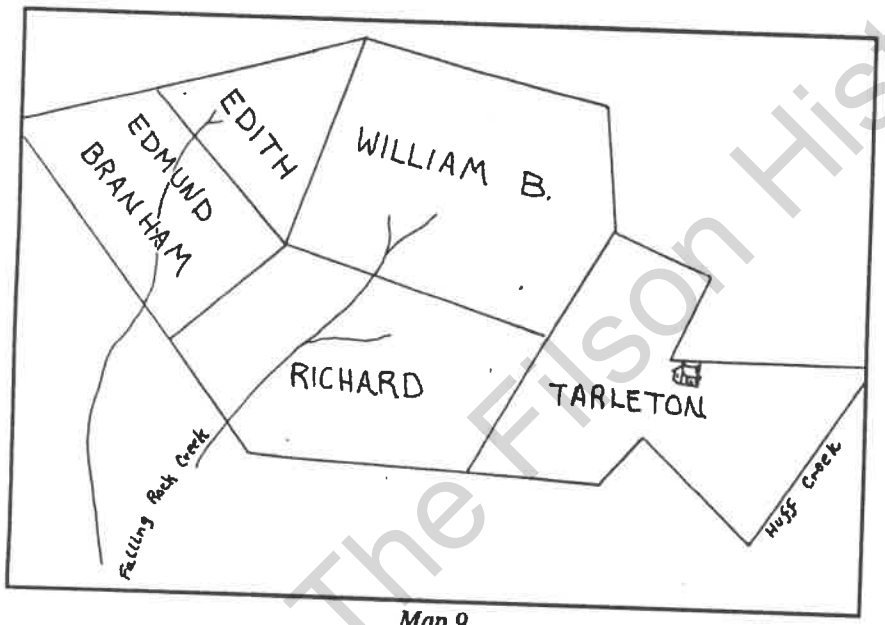
Figure 8
Preston Johns and his
eighteen year old son

The question begs at this point, why was the settlement formed? Did Will Johns merely want to develop a community among friends, or was there more to it than that? If you examine the social forces in Virginia at the time, other more subtle reasons for the Johns' colony become apparent. Indians were losing their land throughout the state. Although the Monacans were the original inhabitants of Amherst County, English law had granted land only to Whites, and with the exception of the reservations in Tidewater, would not recognize Indians as landowners. Thus, Indians in the Piedmont, living on the soil where their ancestors had fought and died, were considered squatters by the white settlers. In these early years,

applying in the courts for property, the only way an Indian could become a landowner was to marry a White.

All evidence points to the fact that William Johns', Molly Evans', and Ned Branham's fathers were early white settlers who married Indian women. Sadly, through the years, those families who inherited land from the original five founders of the settlement eventually sold out and lost their settlement to neighboring Whites through failure to pay property taxes and exploitation by land-hungry neighbors. Their status thus was reduced from landowners to tenants.

What happened in Amherst and Virginia at that time was a symptom of a national expansion fever. The Cherokee were being "treatied" out of Georgia, and in other parts of Virginia, Indians were being forced politically and legally from their reservations. The children of Indian-white marriages were labeled "mulattos." The General Assembly of Virginia in 1823 passed a law stating, "Be it enacted and declared, and it is hereby enacted and declared, that the child of an Indian and the child, or great-grandchild of a Negro, shall be demed, accounted, held and taken to be a mulatto [sic]."[16] Thus, in the Amherst census of 1782, Benjamin Evans (brother to William) was listed as White, but because his wife was Indian, their children were branded as mulatto.[17] Ironically, this law if enacted



Map 9
A Plätt of Divided Settlement, 1856

earlier, would have labeled Elizabeth Cabell, wife of the revered D William Cabell, as a mulatto!

Thus we have the first legal corruption of the Indian culture - the two separate cultures, Negro and Indian, were by law groupe together as mulattos. According to law, the Johns Settlement Bear Mountain was considered a mulatto settlement simply becau the children were non-White. The grandiose dream of Thom Jefferson in his words to the Delawares was taking a sinister twi The Indian blood which proudly "ran in their veins" was no becoming a serious handicap to the "mulatto" offspring.

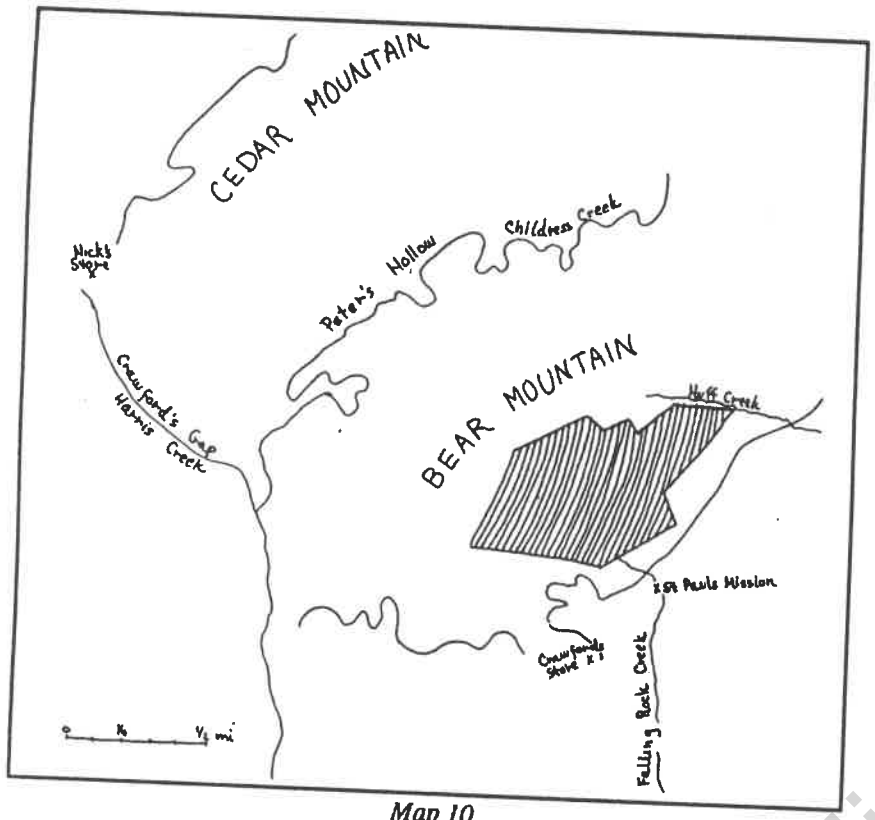
Helen Rountree, an anthropologist at Old Dominion Universit noted,

> *There were still others living along the Blue Ridge, who knew they were partly of Indian descent but had no particular group identity. All of these kinds of Indians followed a lifestyle that by 1800 had come to be much like that of their small-farmer neighbors. And this got them into new trouble with those neighbors: the Indians no longer seemed like "real Indians" to many Virginians.*[18]

Another writer of Jefferson's era, John Lawson, propose intermarriage between Whites and Indians as an alternative violence between the two cultures.[19] Lawson, who travelle extensively through Siouan territory in the Carolina Piedmont, w as naive as Jefferson to the unforeseen social problems which woul emerge in the nineteenth century. Jefferson and Lawson did n anticipate that a family like Will Johns' would not be social acceptable since they were considered neither White nor "re Indians." Thus, the Johns Settlement on Bear Mountain, whic started as a benevolent refuge for Indian-white families, became target for the sting of growing racial unrest.

Slavery compounded the problem of Indian descendan preserving their identity even further. In 1820, when Missouri w admitted to the Union as a slave-holding state — the famou Missouri Compromise — there were twelve free and twelve slav states established. Jefferson wrote, "This momentous questio [Missouri Compromise] like a fire bell in the night, awakened an filled me with terror. I considered it a knell of the Union."[20]

It was not only a knell for the Union, but also for the Indian and part-Indians who were lumped with slaves. The fear of slav rebellion spread to create a growing paranoia of all people who wer non-White. The Nat Turner slave insurrection, which occurred i Southampton County in 1831, is a prime example of the Negr rebellion threat in one part of Virginia. There were no paralle



Map 10
Location of the Bear Mountain Settlement

hostile Indian acts, but even so, the budding fear associated with slave unrest provoked legislative acts which carried over to either dissolve or deplete Indian reservations in eastern Virginia. Virginia Indians or part-Indians were thus victimized by growing racial tension between Negro and White.

By 1800 only four small reservations were left in Virginia — the Pamunkey and Mattaponi in King William County, the Gingaskin in Northampton County, and the Nottoway in Southampton County. The Gingaskin and Nottoway lands were divided and sold in 1812 and 1824, respectively, and the Mattaponi and Pamunkey lands were drastically reduced.[21] As a result, the Nottoways and Gingaskins and their cultures became virtually extinct, and the Mattaponis and Pamunkeys, because they were able to hold on to some reservation lands, were the only Virginia Indians who received any outside recognition as "real."

During this time of growing racial persecution, prominent families of Amherst like the Cabells, Floyds, and Davises must have fallen silent as to their Indian heritage, which they once were so proud to declare. There were also other Indian-White families in Amherst County with Monacan or Tuscarora lineage who did not join the Johns Settlement at Bear Mountain. For example, there were numerous families who lived along the Blue Ridge at Beverlytown (Beverlys and Roberts) along Thrasher Creek, and Irish Creek (Clarks), not associated with the settlement. Some of them escaped the racial intolerance of the times because they quietly faded into the background of nineteenth century society, but others, identified only by their surnames from the settlement, were singled out. Will Johns' generous gesture to establish a self-supporting reservation had backfired.

I talked about that with the widow of Kinckle Johns, who was in her eighties. Her husband, Kinckle, was the grandson of William Johns. (See Figure 6.) Kinckle's widow, a direct descendant of the Settlement's founders, recalled her father-in-law, Josh, and his wife, Edith Redcross. She, like many of her generation, has preserved prominent Indian features.

Looking closely at Kinckle's widow, Mary Jane Johns, you can observe the haunting Asian qualities of those people who crossed the Bering Strait, chasing the mastodons across the trails. In such an atavistic atmosphere, I was hopeful to find out more firsthand stories about the four founders of the settlement. But when I tried to question her as to what she remembered about her grandfather-in-law, Will Johns, and the others, she only replied, "not much."

"Why not?" I asked.

"Those were hard times," she said. "All I can remember is the hard times."*

*Mary Jane Johns died April, 1983.

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2-15-02

ROBERT JOHNS

E-Mail from W W Peters Subject: Robert Johns
WALTER WARD PETERS

I do have a bit of info on Robert Johns, Sr and his forebears that I think is reasonably accurate. My info is second-hand in this regard, but seems pretty solid. His father was a "william Johns" born in King William County about 1690, and died in Amherst Co. in 1775. William's father was "Richard Johns" and (I believe) his father was yet another "Richard Johns". Beyond that, it gets pretty conjectural, tho some researchers add a fellow named "Roger Johns" to the list.

But the evidence is pretty solid through Robert's grandfather Richard. The family is already on the ground in VA by about 1640 or 1645. Northhampton, VA is on the state's "Eastern shore" - the little skinny strip of land that belongs to VA on the Delmarve peninsula. King William Co. the next stop is to the northeast of Richmond, and fromthere, they progress up the James River.

We've been to the Williamsburg genealogical library- which is pretty good for folks with real Wmburg connections. But the Johns' presence predates Williamsburg. It is called "Middle Plantation" from about 1660 or so, and only becomes important after Jamestown begins to go into serious decline about 1680. It is, of course, the

YOU ARE NOT ONLY PART INDIAN BUT YOUR FOREBEARS PROBABLY GO BACK TO JAMESTOWN 1607
WEP

capitol of the colony - but only after 1700. The VA archives in Richmond are terrific (been there too - but looking for Rebecca's family at the time) and are the place where we probably need to look further. And at some point, we hopeto make a trip to King William too - their county courthouse predates the revolution and is the oldest continuously serving structure of its kind in the country.

Also you might be interested in the Welsh connection. The quote below is from a book about some other Johns patriarch. From the book "The Chronicles of JOHN CLARK JOHNS" by David L Taylor.

"The name JOHNS is of Welsh origin and is a variant of Jones or Jone. It was originally taken as a surname by the sons of one name John. The name is found on ancient Welsh and English records in the various spellings of Jone, Jones, Johne, Johnes, Joane, Joanes, Jon, Jons, John, Johns, and others. Families of this name were found at early dates in the British counties of Cardigan, Cornwall, Somerset, Montgomery, Oxford, Hertford, Merioneth, Carmarthen, Monmouth, Worchester, and London. They were, for the most part, of the landed gentry and yeomans of Great Britain. One of the numerous Welsh families of the name descended from Sir Elidir of

Carmarthenshire in the early fifteenth century. Another early Welsh line descended from Llewelyn ap (son of) Owain. Whileit is not clear in many cases from which of the many lines of the family in Wales and England the first emigrants of the name to America were descended, it appears from old records that bearers of the name Johns were among the earliest British settlers in the New World.'

One of the oldest and largest Johns line first settled in Maryland. There seems to be quite a large family or group of relatives coming to the new colony between the years 1631 and 1637. Just which line this branch connected with we are unable to say. Settling in Maryland first, they then scattered in various directions. Some went to New Jersey, others to Penn, and still others settled in Virginia and the Carolinas. Among this group by the name Johns we have found that each came on a different vessel. (He then lists all arrivals he could find). Also among the early immigrants of the name in America were Jacob and Richard Johns of Northhampton County, VA in 1645 and William Johns of Hingham, Mass before 1663. No definite records,however, have been found concerning the immediate families and descendants

of these early immigrants. Richard Johns of Bristol, England, emigrated to America about the year 1673 and settled in Calvert County, Maryland.

(It is the "Richard Johns of Northhampton, VA" who I think is our guy - is our "Richard Johns" - the grandfather - or maybe great grandfather- of Robert, who married the Monacan Indian "Mary")