

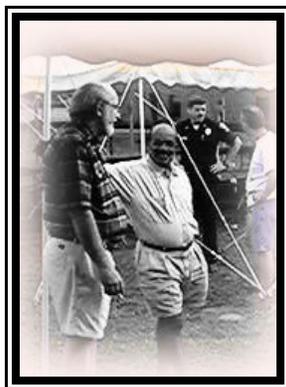
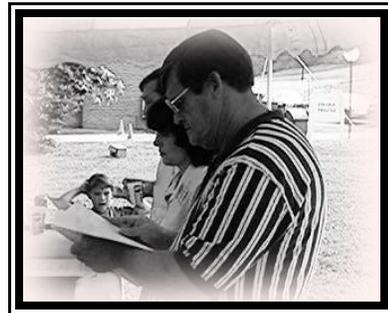
under one sky

the melangeon information
exchange

volume 3

number 1

First Union



Wise, Virginia
July 1997

Winter.spring 1998

Welcome to Issue Five!

This issue has taken somewhat longer to reach you than I had hoped owing largely to a simple lack of time on my part. *Under One Sky* is often at the mercy of other commitments in my life. Since I try to wait for a time when I can devote my full attention over a couple of weeks' production, I do not always manage to get an issue out when I would like. As I mentioned last issue, I am no longer trying to maintain a publication schedule but my hope is that I can always manage two issues a year, one in late winter and another in late summer.

I want to start by thanking those of you who have sent donations. Besides helping with the cost of production and mailing, they also let me know that this publication is something that y'all find useful and/or interesting. Unless something drastic happens, I plan to continue to operate *Under One Sky* on the shareware concept. I'm very much committed to this because it means that people contribute as they see fit and that people who may not be able to afford a subscription are not left out. Thanks too to everyone who has submitted material. Finally, I want to thank Walter Davis, Lisa Savage and Kay Martin who in this and past issues have helped with typing, scanning, collating, stuffing and generally making sure that *Under One Sky* gets out to you. Thanks too to Darlene Wilson who gives *Under One Sky* it's home on the Web.

With the last issue I introduced a feedback system to make sure that everyone on the list did, in fact, want to be getting the newsletter. It worked very well so I will continue to use it. Here is how it works. Once you go on the list, you'll get three issues of the newsletter without doing anything. After that I need to know if you want to continue to get *Under One Sky*. If you look at the mailing list, you'll notice that you have a number before your name. You'll also notice a small form after the mailing list. The first digit is the number of the issue with which I added you to the mailing, the rest is just a count of people who have been on the list. At this point I need everyone whose number begins with a 3 to fill out the form and send it back to me. If your number starts with a 1, 2, 4 or 5 you're fine and don't need to send in the form. If I don't hear from you, I'll assume you are no longer interested and you'll be taken off the list after this issue. This is just a way for me to try and manage costs and insure that people who get the newsletter want it. You don't have to send a donation. You just need to let me know you still want to be on the list. Of course, if you want to send a donation, it's always welcome and appreciated. For any of you that want back issues, that remains unchanged. Back issues (number 1-4) are \$3.50 each. Again, I charge for back issues because I don't keep a stockpile, I only print the number I need for the list and when someone wants back copies, I have to print them as needed.

I always welcome your submissions of articles or research. I hope to eventually use most of what is sent but in some cases it may take awhile. Priority is for material relating to the history and/or culture of Melungeons and other mixed-ethnic people and to genealogical material pertaining to those groups. Poetry and fiction are included as space permits. The exception is queries. I try and make sure those are included in the very next issue. And, I reserve the right not to use any submission which I feel is inappropriate.

Some folks have asked about submitting photographs. Because of the printing process I use (the least expensive one I can find!) the quality of photographs varies, especially older ones. You can see this from the photos in both this and the last issue. If you have a picture you would like included with your submission I can try but I can't guarantee. I do, however, need any photos submitted to be already scanned. You can send them either on disk or by e-mail. Because of the way the Queries section is laid out, it's very difficult to include photos there so I would discourage you from sending pictures with your query submission.

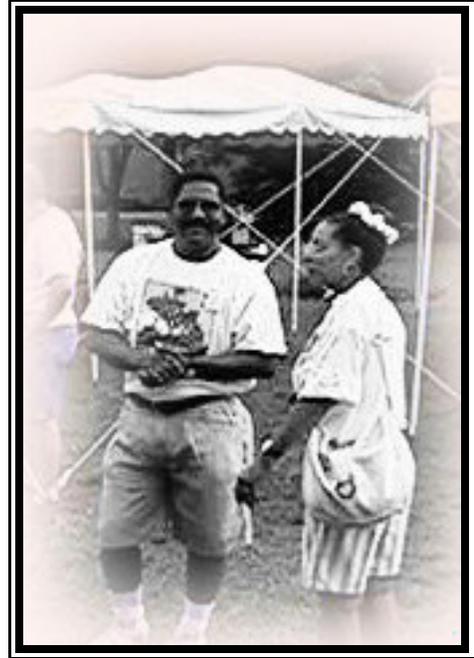


With all that said, let's get on with issue five of *Under One Sky!*

First Union: A New Beginning

By
Lisa Savage & Bill Fields

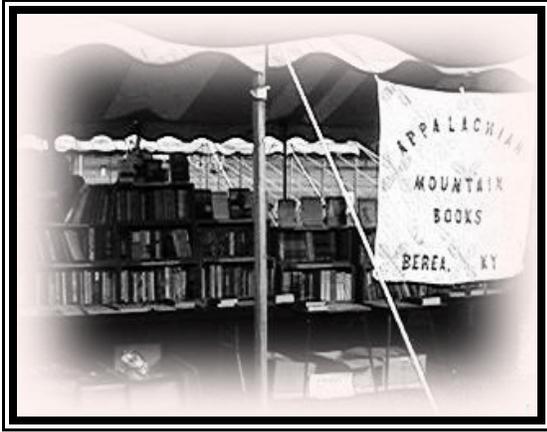
On Friday morning July 25, 1996 a large group of people stood in front of the Wise County Courthouse in Wise, Virginia. Nervous energy and excitement raced among the flashing cameras from both local news media and distant press. Handshakes and hugs were shared as people from the Internet's Melungeons Mailing List who had until this moment known each other only as names on e-mail, came face to face for the first time. All around, men and women with a lost and hidden heritage were coming together both as friends, as family and as a people. For most, it was a kind of spiritual reconnecting for they were walking in the footsteps of their ancestors and transforming centuries of shame into an overwhelming pride. For a multitude of our friends, it was truly a homecoming. First Union had officially begun.



Mr. Caynor Smith, the Mayor of Wise, who was quick to point out his own Melungeons ancestry, shared the stage with Nuri Ertan, the mayor of Cesme, Turkey, the sister city of Wise. Visitors were welcomed in both English and Turkish and Mayor Ertan brought greetings from Turkish cousins rediscovered after centuries of separation. Among the crowd, conversation flowed back and forth between the journalists and Melungeons descendants with journalists often discovering that he too was with family.



Everyone who attended First Union knew from the moment they arrived that something important was happening, that the energy and excitement generated meant that things would never be the same for the Melungeons and other mixed-ethnic people. It was not, however, until the Saturday night banquet that Brent Kennedy spoke the one word that identified this powerful experience. The word was "movement." As soon

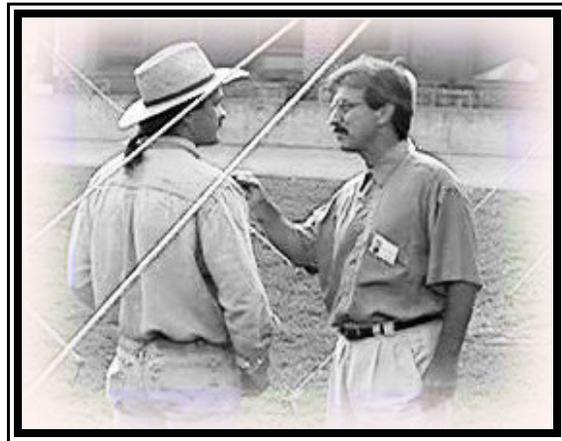


as Brent said it, everyone in the room knew he was right. We were taking part in an historic event and exciting as First Union was, it would be only the beginning. This movement would give us back our identity, foster our pride in our heritage and bridge the issues that divide us. It would embrace the spectrum of color so that we could truly be one people, on one earth, *Under One Sky*.

Friday and Saturday were filled with many fascinating sessions led by a varied group of speakers. Evelyn Orr discussed the Mediterranean Theory and Dr. Will Goins who spoke on the

Lumbee Indians. Don Marler lectured on the Louisiana Red Bones and Elizabeth Morgan-Pierce shared both her knowledge and personal experience of Appalachian culture.

Vendors had tables set up to sell their many wares ranging from First Union T-shirts to buttons and traditional Appalachian crafts. Books ranging from Ruth Johnson's *My Melungeon Heritage* to the many local genealogy books sold by the Wise County Historical Society were available. Saturday night ended with some local entertainment and great conversations that lingered well into the night and the sharing of old precious photographs of our family members that at one time our families may have tried to hide. My most endearing memory is of how profoundly important it was to every person that his or her



family's story be told and of the people who continued to share as they huddled in the darkness of the parking lot not wanting the day to end.



Sunday morning brought an end to First Union with an organized tour to visit the homeplace of Mahala Collins-Mullins on Newman's Ridge, guided by Phillip Roberts and Scott Collins. For those who went, standing before the graves of the very ancestors who embodied their Melungeon heritage was a heartfelt experience which will remain with them always.



At noon on Sunday, a brand-new group of people, tired and running on nervous energy, sat down together to begin planning Second Union. That short meeting would lead to the full planning committee of Second Union, A Melungeon

Gathering, a four-day event beginning July 9th 1998. As wonderful as First Union was, this year promises to be even better!

A four-day conference and celebration of Appalachia's rich ethnic diversity and heritage to include genealogical workshops, computer-based research, scholarly presentations, folklore, culture, and family history.

REGISTRATION		
Full Weekend, All events	\$30.00*	Registration Contact:
One Day	\$10.00	Connie Clark
Two Days	\$20.00	Phone: 540 523-0891
Three-Four Days	\$30.00	e-mail: cclark@compunet.net
Children, Under 18	\$10.00	330 Pearl Street, Big Stone Gap, VA 24219
<i>* Full registration includes a meal ticket to Saturday night picnic; one-day registrants may purchase picnic-ticket for \$8.50/ea. Pre-registration will be limited to 1,000 persons. Pre-registrants must pay \$15 deposit, non-refundable, to reserve their registration (i.e., one-half the full weekend registration rate).</i>		

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Crafts & Demonstrations:
 VA Coalfield Tourism Development Authority
 Phone: 540 762-3946

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OUR MELUNGEON RESEARCH LOOKS BRIGHT

By

Evelyn McKinley Orr

Presented at First Union,
July 26, 1997, Wise, Virginia



The future of the search for the heritages of the mysterious Melungeons looks very bright. Their true heritages have been shrouded in mystery for so long that it may be impossible to prove conclusively where they all came from. That really doesn't

matter. I am very proud of them all, because they were truly survivors. Many left a wonderful heritage right here in Appalachia. In the past the most accepted name for Melungeons and all the so-called mixed blood groups has been tri-racial isolates. I believe that many of them have a more complex history than that. You cannot put one label on all these early groups, nor can we give the Melungeons any specific ethnic label. There are individuals and families that claim tri-racial or other combinations of the Anglo, Indian, and Negro slave mix as their heritage. This research does not try to substitute one heritage for another or erase any other heritage. Each family genealogist must trace their own family to find how and if they fit into this puzzle.

Wise historians tell us that, "Before we can understand the present and prepare for the future, we must know our past." And, "We should not judge our past by today's standards." Nowhere is this more true than with this study. As I speak, I will be relating past events in historical context, and I apologize now for using terms we now hold offensive. The first interest in the mystery people of the Carolinas and Appalachia surfaced in the late 1800's. All the previous writers held a curiosity about them. Although they differed on the theories of origins, many also recognized a mystery about them. Numerous non-fiction and folklore stories were written by many authors. The books written by Bonnie Ball in 1969 and Jean Paterson Bible in 1974 were the most extensive work done until now. One old timer wrote, "it seems about every twenty years interest in the Melungeons resurfaces." It was the writings of these people that started each new generation searching again. And, I thank them, as some left reliable clues for us to follow. Though not offering open arms, our society may be more open to accepting new perspectives than those before us. Plus, we have the Internet, which has gone bonkers with interest. If research can produce new evidence in any time period, it should be in ours.

The descendants of the defeated Moors were scattered all over the Mediterranean area in North Africa, the Middle East, and Southern Europe. Some of their descendants could very well have come to North America with early explorers, or otherwise. Their genes may now flow in thousands of descendants all across our land, among people of most every nationality. If so, why deny they were here? Tonight I will present a summary of some historical events, laws, and situations that occurred during various time periods that helped

lead us toward the Mediterranean area for the mystery gene. And, why I believe the Moors, Turks, Spanish, and Portuguese are all valid theories. Our research still remains theory and is subject to change with new information. I will mention a few groups, and their possible ties to this mystery gene. This is a tiny fraction of what we know today. There are unlimited related subjects for future study

A major 1990's Melungeon researcher is Mr. Arlee Gowen, of the Gowen Research Foundation, who sends his deepest regrets that he had a prior commitment this weekend. The Foundation was organized in 1989 for Gowens cousins who shared more than 30 spellings of this name. It [the surname] was very common among the Appalachia Melungeons and was reported as being all over the South in the "unusual" groups. A Melungeon Research Team was formed in January of 1990. A Melungeon news release was sent to many genealogy societies and public libraries across the country asking readers to share Melungeon data. Through this family newsletter the Melungeons went national in genealogy circles. Many people, other than Gowens, sent material, and all wanted to learn more about these people.

We focused, at first, on the Appalachia Melungeons, as more had been written about them. At one time there was reported to be about 35 major mixed blood groups and nearly 200 smaller family groups. Not all are identified as Melungeon related. However, there are valid clues that suggest ties to a Mediterranean area descent among some mystery groups. Some earlier researchers, totally independent of each other, had presented enough clues to suggest that this could be a real possibility, and not a myth. Committee member Ruth Johnson, an Appalachian Melungeon descendant, had suspected a Mediterranean connection many years ago. Ruth is the author of the book *My Melungeon Heritage*. The idea that early Mediterranean people were here had been scoffed at. The more accepted idea was that the desire to not have Negro blood was the only reason any of these mythical claims existed. Based on social attitudes, that situation certainly did occur. At times, I too, would think that was the entire explanation, and one would vacillate during this search. After all, who were we lay researchers to question this accepted theory. The Mediterranean clues were there, so we decided to check on what happened to the Moors after the Spanish Inquisition and their final expulsions from Spain between 1609 and 1614. The Jews and Sephardic Jews were also exiled by the thousands, and many of them could have come here with early explorers or otherwise. Some exiled Jews and especially the Moors were known to have called themselves Portuguese so Christian nations would accept them. The possible Jewish connections needs future study.

Unknown to us, Dr. Brent Kennedy, was down in Atlanta, Georgia, coming to the same conclusions. In 1992, Brent came out with his first magazine article entitled, "Melungeon Mystery Solved." The editor was over confident with the title, but hopefully not too far off. Arlee received a copy and we were immediately working together. Again, two separate researching units were coming to the same conclusions independent of each

other. With Brent on the scene, the Melungeon research moved forward like a streak of lightning. Brent had the determination, tremendous leadership, and willingness to spend much of his own money and time, to find out who he really was, the reasons for his Mediterranean health problem, and to help solve the mystery. He brought professional scholars into the search. As the story spread, the list of scholars grew to include the fields of anthropology, archaeology, ethnology, genealogy, genetics, history, linguistics, and medicine. These scholars gave the research wider recognition. The publishing of Brent's book, *The Melungeons, A Resurrecting of a Proud People*, in 1994, pushed the research forward. Now, the story is on the Internet, and it's going international. We are finding others, unknown to us, researching phases of this study.

So who were these mysterious fine featured swarthy skinned people who have created over 100 years of interest for so many of us?

Did any of the descendants of the defeated Moors eventually get to North America? Catholic Spain ended an 800-year reign of the North African Moslem Moors in 1492. They were mostly a mix of Arabs and Berbers, some with deep blue eyes. Many fled to Morocco and to Moslem countries in the North African Mediterranean area. A large number remained in Spain and they were immediately reduced to the lower class work force by the conqueror. Many were Christianized, and then called Moriscos or Mores. Spain struggled with the problem of these people. After a major revolt in 1568, many were exiled or deposited wholesale to all parts of Spain to be assembled among Christians to hopefully inter-marry and become Christian Spaniards. The industrious, frugal, Moorish farmers had been creating a wealthy Spain. But it was learned they had been plotting secretly with the enemies of Spain, so they had to go. King Philip III began the final expulsion in 1609. So as not to deplete the work force of essential labor, he allowed 6% of them to stay. All children under four years, and those under six whose fathers were old Christians. And, people who could prove their regular practice of Christianity and had abandoned all their Moslem customs for two years could stay. The Moorish gene would remain in Spain, and they would eventually see themselves no longer as Moors, but as Spaniards. (*"The Moors In Spain and Portugal," by Jan Read, "The Court of King Philip IV" by Martin Heme and "History of Conquest of the Moors" by Henry Coppee, Vol. 1 & 2, 1881*) This would be true in other countries they fled to. The Moors as a nationality would begin to die out. Those among the exiled again scattered, into countries that would later come to the new world. Some could have come as indentured servants, shipwrecked explorers, or as traders with the new United States of America.

There are reports of some being in England. One report sent to me needs more research. It stated that, "The people you refer to as Melungeons lived in Suffolk, England, and a lot of them settled in Suffolk, Virginia, in the 1600's. Some still live on the Eastern shore of North Carolina, and speak old Suffolk English. About 1990, a National Geographic TV program showed some with straight black hair and very dark

complexions." Who were they and did they sail here under the English flag?

What really is the origin of the name Melungeon and does it have any tie to the Moors? For many decades the name was used as a derogatory name attached to the mystery group in Appalachia. Among several mentioned, the most often suggested origin was the French word Melange, meaning "mixture." Then, Brent discovered the word Melun-can in the Turkish language. It is pronounced Melunjjun, meaning cursed soul, or one whose luck has run out, a name the Ottoman Levant sailors called themselves. Committee member, Manuel Mira, author of his book, *The Forgotten Portuguese, the Melungeons and Others*, to be published soon, found the name as Melunshawns in the Portuguese language. He states that the Berbers and Moors integrated into the culture and language of the Portuguese since the 1200's. Committee member Eloy Gallegos found them in Spanish folk lore as Mulungos. The name Melungeon is found in the Arabic, Portuguese, Spanish, Turkish, and Greek languages. In all instances, this name refers to persons disenfranchised from the normal population. It was used in all the places these displaced Melunjuns could have come from. There can't be a more logical origin for this name. The research and the name took on an entirely new meaning. The Melungeons of Appalachia was possibly only one subgroup of many more Melungeon type people here. Was the early Melungeon name still hidden in the vocabulary of the Appalachian group when their white neighbors picked it up to use against them? In 1915, the Carolina Croatan/Lumbees and Redbones still had this word in their vocabulary.

Records pertaining to race are not always accurate. For many people in the colonies not considered white, laws were enacted that affected how our records would redefine the heritages of many of them. North America had been conquered by white Europeans holding world wide societal views far different from ours today. They were the victors and held the forever accepted right to form their own culture and society. They wrote our early history books. Some of the white European cultures clashed with each other in Colonial days. But the Native American, and the African slave they brought over later, were extremely foreign to them. Unfortunately all nations had a class system. People with swarthy skin, who did not look white enough would become our lower class. Laws and events developed that established this situation. And, it started early. The 1705 Colonial Law of Virginia stated, "Be it enacted, and declared, and all it is hereby enacted and declared, that the child of an Indian and the child, grandchild, or great-grandchild, of a Negro shall be deemed accounted, held and taken to be a mulatto." ("*Statutes At Large, A Collection of Laws of Virginia,*" Chapter V, compiled by William Hening , p.251.) Mulatto would be a favorite generic name later applied to some Melungeons.

The 1832 Nat Turner slave rebellion brought a string of revisions to southern state constitutions that would affect some Melungeons. We have been criticized for stating that the 1834 Tennessee Constitution took away the rights of the Melungeons.

True, the law did not mention Melungeons, but it was open for interpretation as to who was white, and is believed to have been a major factor in some of the Melungeon's legal troubles. (*Article IV*) Every free white man of age twenty one years, being a citizen of the United States, and a citizen of the county was entitled to vote for members of the general assembly. (*Article I, Declaration of Rights. Section 26*) Free white men of this state had the right to bear arms provided he will pay an equivalent, to be ascertained by law. Section eight of this law leaves questions whether land was taken from some Melungeons in Tennessee, as claimed in some writings. It says, "No freeman shall be taken imprisoned or disseized of his freehold, liberties, or privileges or outlawed, or exiled or in any manner destroyed or deprived of his liberty or property but by the judgement of his peer, or the law of the land." The free men should have included free people of color or Melungeons, but how would people with swarthy skin, who could not vote, be judged by their peers under this law which was in effect until 1868? The 1830 Constitution of Virginia: (*Article I, Rights*) Gave white males 21 years and upwards the right to suffrage and own land. Anyone thought to be free person of color probably could not own land in Virginia until 1850, when one line was added. "Men are by nature free and independent." Other racial laws were enacted over the years, and, a closer look at them may be more helpful with this issue. (*Laws From Creighton Law School Library, Omaha, Nebraska*)

During the 1920's, many states were passing laws to tighten restrictions on racial intermarriage. However, there was a positive 1923 law for one mixed community in Gaston township of Northampton County, North Carolina. Representative W. H. S. Burgwyn gained Portuguese recognition, and a school for them. Two years later a law was passed permitting them to register themselves as Portuguese on the voter registration. They originally bore non-English surnames, but by 1958, the names of Bass, Scott, Peters, Turner, and Hobbs were most common. They were fading as a separate community, and have probably melted into the other nationalities around them like most of the other groups have done. (*Manuel Mira provided newspaper of January 26, 1958. "The Virginia Pilot."*)

Complications in obtaining accurate racial data began with our very first Federal census in 1790. The official directions, published by the Bureau of Census, directed the census taker to get a description of each person for every district to be submitted to the President. They were to determine, mostly by looking, who were free white males, over age 16, and under age 16, free white females, all other free persons and slaves. There were so many other free persons that this census created the beginning of the free person of color term for many Melungeons and others who would eventually become known as tri-racial. ("*Twenty Census Population and Housing Questions 1790-1980,*" Department of Commerce Bureau of Census, Washington, D.C.) According to an article in "Antique Week," August 1988, entitled, "Accuracy of the Censuses," the, "Early census takers were selected because of political affiliation, and not by literacy qualifications."

Problems with these early racial laws clouded the issue of race identification. We cannot identify all the possible Melungeon type people by using only conventional genealogical research methods. Contrary to what some critics say, not all Melungeons were in records as free persons of color or mulatto. Many would be recorded as white, just as we know some were white in one record and mulatto or free persons of color in another record. This is especially true for those not in the isolated colonies. Their oral traditions, linguistics, culture traits, medical problems, and physical looks have to be considered. Ironically, it was by looks alone that determined if they were white or free persons of color in the first place. There were no blood tests or any other kind of test available.

It would not be until the late 1800's that ethnologists and anthropologists were interested enough in any of the mystery groups to try and identify them by race. One hundred years of guesses would turn into assumed facts. Shortly after the Gowen Research Foundation Melungeon search began, Foundation member and certified genealogist, Dr. Virginia DeMarce contacted us. She planned to present a paper on Tennessee Melungeons and other tri-racial isolates at the National Genealogical Society Conference in June 1990. Dr. DeMarce is now a major critic of our research. This presentation, and others that followed, defended 200 years of racial records. She believes they prove that an 18th century mix of whites, escaped or freed slaves, and Native Americans, are the true origins for all mixed blood groups. In 1990, she stated, "Much of the writing on these groups had been done by journalists and much of the earlier material on these people was vitiated (legal authority destroyed) in 19th century racial mythology and, that it was these journalists, and the perpetual wish for non-African ancestry among the mixed bloods that had led to a plethora of myths surrounding the true origins."

Let us examine some earlier material that would later be assumed to mean tri-racial. Keep in mind that nearly 100 years of racial discriminatory laws possibly had already wiped out some heritages. In 1899, Dr. Swan M. Burnett, Anthropologist, wrote in the, "American Anthropologist," (*Vol. II, P.347-349*) "The Melungeons of Appalachia were recognized about 1887, and given legal existence under the title of Croatan Indians on a theory of descent from Raleigh's Lost Colony of Roanoke Island, North Carolina. I see them as a people set apart from anything I had ever seen or heard of, different from the white, the Negro and the Indian." James Mooney, with the Bureau of Ethnology, Smithsonian Institute, wrote in, "The Handy Book of American Indians North of Mexico," "That, he thought the Indians of Robeson County, North Carolina, (Croatan/Lumbees) combine in themselves the blood of the wasted tribes, the early colonists of forest revers, runaway slaves, or other Negroes, and probably stray seaman of Latin races from coasting vessels from the West Indies or Brazilian trade."

In 1897, Mr. Mooney wrote to Charles McDonald Furman that, "He felt that the Croatans, Redbones, Melungeons, Moors, and Portuguese were all local names for mixed Indian races along the Atlantic seaboard, with westward drift into the

mountains." And stated, "It would be worth while of local investigators to go into the subject systematically. I think possibly the Indian remnants may have married with the convict apprentice importation of early colony days as well as with the free Negro element." Mr. Furman was considered by Mooney and other officials as the most informed person on the Redbones and Catawba Indians in Privateer Township, Sumter County, South Carolina. He had tried in vain to get the state of South Carolina to study the Redbones, and chastised state officials for being interested in exotic peoples in other countries, but ignoring a most unusual people right here at home. Furman could not define the Redbones and he believed them a separate race of their own. The 1907 Smithsonian Institute's Bureau of Ethnology's, "Handy Book of American Indians," defined the Melungeons of Hancock County, Tennessee, formerly of North Carolina, as, "Said to be a mixture of white, Indian and Negro." "The American Heritage Dictionary" and the "Dictionary of English Language" both state, "Origin unknown for the Appalachia Melungeons."

These early authorities knew of no other people here but the free person of color, Anglo, Negro, and Indian. They were as mystified as we were about them. Their assumptions of, "I see them, said to be, felt they were, think they are," as well as "unknown," now appear to be construed to mean tri-racial, and to be the true facts. By 1981, these guesses had become fact for the Webster's "Third New International Dictionary." They confidently defined the Melungeons as, "One of a small group of dark skinned people of mixed Indian, White and Negro ancestry in Southern Appalachians of Eastern Tennessee." Several of the 20th century writers would identify them as tri-racial isolates. By that time, right or wrong, they knew of nothing else to call them, or else they assumed this theory to be fact.

The disenfranchised Melunjjuns or their descendants could have come to North America during more than one time period. The first possibly around 1500 and before. The Azores Islands were settled by people of Moorish and Portuguese decent. Azorian historian, Dr. James Guills, states that one ship load of approximately 120 settlers sailed for the islands in 1470 and never arrived. He thought the ship was possibly blown off course and landed on the North Carolina coast, and that their descendants made up the Melungeons of Appalachia. He visited Sneedville, Tennessee, in the 1950's to try to pursue that possibility, but found no interest at that time. All the people aboard these ships were called Molongos, which meant shipmates in Portuguese. They all would identify themselves as such to the English or whoever they met. (*"The Azores Islands, A History," by Dr. James H. Guill, p. 660, 1993.*)

Dr. Kennedy discovered that Dr. Zakiriya Kurzan, of the University of Istanbul, Turkey, had been studying for years the similar culture traits between the Ottoman Turk Levant sailors and some of our Eastern coastal Native Americans. There is a long list of similar names, places, dress, and culture traits shared by the Algonquian coastal tribes and the Turks. This most interesting riddle is getting much more attention from

linguistic and other scholars. Other Native Americans are believed to have some Melungeon connections and each is a separate future study.

The name "Turks" was used for all Moslems during the time of the Ottoman Empire. Those outside of the Islamic religion held such fear of them that they labeled all who looked like a Turk as a Turk. Yet, at one time the Ottoman Empire was known to have men from many nationalities and faiths in their ranks. The Navy flew the Islamic Crescent, Star of David, and the Christian Cross on their ships.

During the 16th and 17th centuries the struggle to colonize North America was in effect. Several opportunities arose for descendants of the Moors or Turks to be brought here. There may have been survivors of the 1566 to 1587 Spanish Santa Elena Colony, led by Captain Juan Pardo. And, especially survivors of the 250 soldiers in the 4 or 5 forts from Georgia to Tennessee. Captain Juan Pardo signed his name in Portuguese as Joao. The people he brought with him were probably Portuguese, Christianized Moors, Jews, as well as Spanish Iberians. Early historians, without any evidence, claimed all were killed by the English or fled to St. Augustine. English historian Henry Savage guessed, "Some soldiers were killed, some drifted back down the trail when the Captain failed to return. Others, including the fifer, his wife and children, stayed and threw their lot in with their Indian hosts." Surviving colonists could have fled to join surviving soldiers and throw their lot in with the Indian hosts. Archeologist Committee Member, Dr. Chester DePratter, is looking for clues at the Santa Elena excavation site. ("*Exploring Our Forgotten Century*," March 1988, *National Geographic*)

It is reported and debated if Sir Francis Drake liberated 500 Moors, Turks, South American Indians, and a few Negro galley slaves of both sexes, from the Spanish in 1586. Did Drake drop them off on Roanoke Island when the 1585 English colonists living there wanted to return to England? If so, they could have moved inland to form their own colony in Old Virginia or joined survivors of Pardo's colony and forts. Drake probably would not have killed them, as he is believed to have liberated all slaves he took from the Spanish. ("*Smithsonian Magazine*," January 1997, by John Sugden, "*Terre Incognita*" Vol. XVI, 1982, and "*Set Sail For Roanoke*" by David Beers Quinn, and "*Sir Frances Drake*" by George Malcom Thomson, 1972)

When Jamestown was settled in 1607 the aristocratic Englishmen found the land harsh and they needed servants to do the work. Legal slavery did not start in the colonies until 1663. Edward Neill refers to Turks skilled in the silk worm business in Jamestown. Thomas Fuller, a friend of John Smith, inserted a history about Smith in his 1635 book, "World of Hondius," and referred to Smith's life as one of trials and perils, of passing from "the Turks in Europe, to the pagans in America." John Smith very likely brought Turk servants to Jamestown. (*Edward D. Neill's "Virginia Carolorum, 1625-1685," 1855.*)

The only possible French connection mentioned by

previous Melungeon researchers is the French word Melange. Thomas Bourke, explains that when Philip III ordered the final expulsion. Nearly 100 hundred thousand Moors passed into France. ("*Moors in Spain, A concise History from their Invasion to Final Expulsion*," by Thomas Bourke, 1811). Henry Coppee gives more detail and states that thousands took refuge in the south of France, and became Huguenots, and of these, many emigrated later to South Carolina. ("*History of the Conquest of Spain by the Arab Moors*" by Henry Coppee, 1881.) The first French Huguenots came to South Carolina about 1685, settling near the Catawba Indians, and some Carolina Melungeon groups. Some would look a lot like the Melungeons. Would they all remain in the Huguenot colony? All these attempts to colonize brought both sexes which would have contributed more to the strong Mediterranean mystery gene.

Medical scholars on the Committee are continuing to search for the reasons Mediterranean Middle East diseases show up in our population, especially among people of the Southeast. Diseases such as sarcoidosis, thalassemia, Behcet's Syndrome, Familial Mediterranean Fever, and Machado-Josephs/Azorian Disease. The Melungeon study should be continued, if for no other reason than to find out why people, who are thought to be of North European descent, have symptoms of these diseases.

In 1990, Dr. James Guthrie did a re-analysis of the 1965 and 1969 Pollitzer-Brown genetics tests, done on 177 Melungeons of Lee County, Virginia, and Hancock County, Tennessee. This modern re-analysis was able to pinpoint their genes in more detail. They found no significant differences from people now living in Turkey, the Galician areas of Spain and Portugal, and other areas surrounding the Mediterranean. ("*Melungeon Gene Distribution to those of World Wide Population*," in, "*Tennessee Anthropologist*" Spring 1990, by Dr. James Guthrie.)

Some mystery groups appear to be connected and some have a different name for each locality and time period. Yet, each one thought they were separate from any others. This thinking prevailed in the testimony of the 1915 North Carolina Supreme Court Case of W. W Goins and other Goins vs. the Board of Trustees of the Robeson County, North Carolina, Indian Normal Training School, in Pembroke. The Goins plaintiffs from Sumter County, South Carolina were trying to prove they were Indians, of no Negro blood to the fourth generation according to statutes. The testimony given by several Croatans, now known as Lum-bee Indians, claimed that the Goins were not Indians, but rather free colored Redbones. Testimony from the Goins said their tradition was that their mother's side had been Indian and their father's Malungeans. No ancestors had been slaves. After 75 pages of testimony, the Goins were admitted to the school.

Mr. Hamilton McMillian, a former North Carolina State Senator, established the 1885 Act giving the Indians of Robeson, and surrounding counties, the tribal name of Croatan.

In 1887 he established the Normal school for these same Indians. He testified against the Goins, as his intent was that the school should be just for North Carolina Croatans. When McMillian was asked, "Do these people, the Croatans, call themselves Croatans?" His answer was, "No sir, they called themselves Malungeans. The two groups were in separate communities, yet they were extremely similar in physical and cultural traits at that time. Some Appalachian Melungeon and Redbone descendants have verified ancestors back to Lumbee surnames and locations in North Carolina. The Turkish word Croatan means the Croatian people. (*"Ninth District, Supreme Court, North Carolina"* Vol. 169, filed in October 1915, pages 25 & 32 of 85 pages.)

The "Wesley White Papers" document that the 1975 Smiling Indians of North Carolina descend from the same progenitor as the Redbones of South Carolina, Thomas Gibbes, the Revolutionary War soldier. Mr. White does not use the name Redbone. It is obvious that it is derogatory and Smiling Indians was the accepted name. The Redbones were first found about 1800, at about the same time other groups surfaced. The large number of other free persons in the 1790 census likely identified them. In the 1800's, McDonald Furman knew them as Redbones with major surnames of Goins, Chavis and Smiling. Others were Sweat, Lucus, Tucker, Perry, Winkles, Hunt, and Thompson. (*See, Dr. Kennedy's Book*) Mr. White defined the 1975 North Carolina group as, "Indian or part Indian, living in Robeson County, North Carolina, in a community separate and distinct from the three major peoples of that county, the whites, the blacks, and the Lumbees." Mr. White is now known as Mr. Taukchairy, a Catawba name meaning White. (*"Smiling Indians," the Wesley White papers, the Smithsonian Institution, National Anthropologist Archives, Center for the Study of Man, Boxed 91-92. 113 pages.*)

McDonald Thurman was a friend of his Negro, Redbone, and Catawba Indian neighbors. The Catawba is another study waiting for more attention. They also had a mysterious origin, and differed from other Indians. James Mooney studied their language and thought them Siouian. Captain Pardo found them in 1566 and named them for the Catawba River. The 1967 William Pollitzer genetic test results showed them as, a mixture of Indian and White. A modern re-analysis of this test might reveal more detail today, since there is growing evidence some mixed with their Carolina Melungeon type neighbors. Major early surnames were Key/Kag/Cantey, Head, Thams, Watts, Paterson, George, and Harris. Catawba is a Greek name for God and in Turkish Kitabe (Kuh-ta-bee) means Holy Laws on stone. (*"Catawba Indians" in "American Journal Physical Anthropology," Vol. 26:5-15, by William S Pollitzer, 1967: "The Catawba Indians" by H. Lewis Scaif, 1896: "Catawba Indian People of the River" by Douglas Summers Brown 1966: "Catawba Indian of South Carolina" by Charles M. Hudson.*)

Between 1885 and the early 1900's, Mr. Thurman wrote articles for, "The Constitution," the "Ross Daily," "The State," "The Watchman," and the "New Courier." A search for these old articles would provide additional details on both the Catawba

and Redbones. In 1886, Furman thought the small Privateer township Redbone group to be about 70-80 in number. He said, "There were other people just like these Redbones living in other South Carolina counties of Mullins, Chesterfield, Clarendon, Williamsburg, Berkeley, Richland, Orangeburg, Colleton, Hamlin, other areas of Sumter County, and in some other counties." He verifies that a group of them went to Calcasieu Parish, Louisiana, by 1803, and he was convinced that the Redbones were part of the Croatans/Lumbees of North Carolina. His descriptions of them maybe the most accurate picture available. He saw them as often being straight as an arrow, with copper colored skin, straight black hair with facial features more like an Indian than a white or Negro. They were more apart from the Hebrews of his state, hard working and very courteous. He considered their proper racial name as Redbone, and not old issues. (*"The Charles McDonald Furman Papers," South Carolina Library, University of South Carolina at Columbia.*) The late freed slaves were sometimes called new issues. Ray-do-boni means Lost Mountain Tribe in Turkish.

According to Brewton Berry's book, "Almost White," a fairly large group of Brass Ankles resided in Charleston, Orangeburg, Colleton, Clarendon, and Williamsburg Counties of South Carolina. They were very similar to the Redbones and are very likely the same people that McDonald Thurman referred to as being in these counties. The 1775 South Carolina tax list showed a large number of mulattos living in Redbone and Brass Ankle areas. Were these people, who were all over South Carolina, disenfranchised early Melunjjuns? They all appear to have had the mystery gene. There were other groups with this mystery gene, and all of them need more study.

Another researcher who believed in the Mediterranean connection was Mr. Webster Crawford. He concluded in his 1932 papers that the mystery groups were of Moorish blood. And, he said, "That regardless of any other nationalities among them, the Redbones of Louisiana did not loose their close racial resemblance to the Moor." (*"The Cherry Winche County" edited by Don C. Marlar and Jane McManus, 1993.*) This fact is a major mystery about all the early Melungeon type groups. Though fading more with each generation, varying traces of the Mediterranean area mystery gene still shows up in current generations.

We know that people of Mediterranean area descent were in the colonies by the 1770's. There are records that prove they were here. In December of 1777, a French government document in Morocco gave recognition to the newly declared independent United States and granted free passage to all American ships. People, as well as goods of trade, came from Morocco, as well as other countries bordering the Mediterranean. A large populace in Morocco were direct descendants of the defeated Moors of 1492. There had to be a large number in South Carolina and other states by 1792, as a State Statute (*VI 431, USC, Law Library, Old Session Laws*) prohibited bringing in Negro slaves, or mulattoes, Indians, Moors or Mestizos to be bound for a term of two years, from any where in the United States by land or water. An early

"Encyclopedia Americana," said, "A colony of Moors is said to have crossed the Atlantic and settled in North Carolina." ("Frontier Tales Of Tennessee, The Mystery of The Melungeons," author unknown.) Grolier Incorporated, the publishers, do not have old encyclopedias, and I am still looking for this reference. An old book, author and title forgotten, about Moors in North Carolina, was in Emory University, Special Collections, Atlanta, Georgia. A serious dig for this book is needed.

Prior to the Revolutionary War, General Thomas Sumter recruited two men, of Arab descent, from the hill country of Sumter County, South Carolina, as his aides in the war. One was part French, with the assumed name of Scott, and wife Sallie. The other was Joseph Benehaley, and white wife Elizabeth. Their daughter, married an Oxendine from the neighboring Croatans/Lumbee Indians. Their blue-eyed granddaughter gave early information about these people. The General's family remained their friends, believed them to be Arabs from the Coast of North Africa, which was part of the Turkish Empire. The Sumter family wrote a short history to preserve their heritage, but their efforts would fail. The local whites did not accept them and called them Turks. In 1931 Ann King Gregorie wrote, "There were 300 hundred of these dark-skinned peoples still in the colony who remain as much of a mystery to their neighbors as did the mound builders, and they were known as Turks and Redbones." Major early surnames were Benehaley, Oxendine, Hood, Ray, and Buckner. In 1963, Muhitten Guven, a member of the Turkish Parliament, was in the United States on a State Department tour. He heard about their community and insisted on visiting them. He suggested that they could have originally been Maltese or Taspinar. His interpreter believed them to have been North Africans who were part of the Ottoman Empire. ("*Thomas Sumter,*" by Ann King Gregorie, 1931, p. 265: "*Sumter County. South Carolina Turks,*" 1969, March, Vol. 145, *New Yorker Magazine*: "*The Turks*" by Ira Kaye in the "*New South Magazine,*" 1963: "*Statesburg and it's People,*" by Thomas Sumter, about 1920.)

Turk descendants in Sumter County are still very shy of outsiders. The pain of two centuries of past discrimination does not die easily for the wonderful people among any of these groups. This research is truly, as Brent's mother, Nancy Hopkins Kennedy said, "Like hearing a cry from the grave, and then deciding if we should answer it."

My Melungeon ancestor, David Goings, was born in 1783, probably in old Virginia. A grandson of David, wrote a description of his father, John, and his uncle, David Jr., "As having many of the features of the old men of Turkey as we see them in pictures." David was white in all records, yet his own son and grandson who lived in Indiana, thought he had been Turkish. I believe he was a Melunjjun. John Goings enjoyed telling his son that he was Tuck-a-hoe, thinking it was a nick name for native Turks from Turkey. John wasn't right, but old David must have told his son's that he was a Tuckahoe. Dictionaries define Tuckahoe as: A name the North American Indians gave to edible thick starchy roots of various plants like

a potato, and they managed to make bread from roots of plants like the Arrow Arum and Golden Club: A nickname for the lowlands of Old Virginia, now North Carolina, and the inhabitants of that area: A name for Powhatan Virginia Indians: Sometimes meant poor whites. ("*The Bureau of American Ethnology, Handy Book of American Indians*" and the 1888 "*Oxford English Dictionary,*" 2nd Edition, p. 649.)

In the early days, the Blue Ridge divided the Ancient Dominion into two nations. The people living on the east side of the Blue Ridge were called Tuckahoes and the people on the west side were called Cohees from their common use of the term "Quoth he" or "Quoth her. The Tuckahoe carried himself rather pompously and pronounced many words as his English forefathers did in the days of Queen Elizabeth. The Cohee was plain and even blunt in manners and gave utterance to words of his Scotch Irish ancestors and to which the Tuckahoe did not understand. Each thought the other spoke jargon of whar and thar for where and there, and stars for stairs. ("*Annals of Augusta County Virginia,*" 1726-1871, by Jos. Waddell, 1902, pages 27 & 406 and the 1888 "*Oxford English Dictionary.*") The early Appalachia Melungeons and Croatan/Lumbees both would learn old English, take English surnames and live among the early Tuckahoes. Tuckahoe in Turkish is Tur-kih-o, pronounced Tu-cu-ote, meaning tubular round dirty plant.

In closing, the Melungeons had a very tragic history, but the search for their origins has taught me some very positive lessons. Our society today has allowed us to bring them out of the closet. Brent Kennedy's leadership has created a positive attitude toward them. All of you are making this research succeed. We can be proud of all the early Melungeons. It was not just the Melungeons that were mixed bloods. All people are a mix, and we all live, "*Under One Sky,*" as Bill Fields named his "Melungeon Newsletter Exchange."

We are not trying to re-write history. We are offering perspectives not known before. We have defined the most logical origin for the name Melungeon, which gives credence to the Mediterranean area descent theory. We have shown how laws and social attitudes may have created false or misleading records. Courthouse records are not the only sources for evidence in this type of research. We found Mediterranean medical and linguistic connections. Early experts and writers were as mystified by these people as we were, and they did not give them the tri-racial name. There was more than one Melunjjun group. The Melungeon story is extremely complex with many related subjects to study. As we continue to explore not all researchers will always agree on every detail of the search. However, we have established that this research is valid, and it merits the involvement of many scholars and lay researchers working together. With your enthusiasm, the future of the search for the mystery gene, looks very bright. Thanks to everyone of you, and happy Melungeon hunting.

Digging for the Red Roots by Mahir Abdal-Razzaq El

My name is Mahir Abdal-Razzaq El and I am a Cherokee Blackfoot American Indian who is Muslim. I am known as Eagle Sun Walker. I serve as a Pipe Carrier Warrior for the Northeastern Band of Cherokee Indians in New York City.

There are other Muslims in our group. For the most part, not many people are aware of the Native American contact with Islam that began over one thousand years ago by some of the early Muslim travelers who visited us. Some of these Muslim travelers ended up living among our people.

For most Muslims and non-Muslims of today, this type of information is unknown and has never been mentioned in any of the history books. There are many documents, treaties, legislation and resolutions that were passed between 1600s and 1800s that show that Muslims were in fact here and were very active in the communities in which they lived. Treaties such as Peace and Friendship that was signed on the Delaware River in the year 1787 bear the signatures of Abdel-Khak and Muhammad Ibn Abdullah. This treaty details our continued right to exist as a community in the areas of commerce, maritime shipping, current form of government at that time which was in accordance with Islam. According to a federal court case from the Continental Congress, we help put the breath of life in to the

newly framed constitution. All of the documents are presently in the National Archives as well as the Library of Congress.

If you have access to records in the state of South Carolina, read the Moors Sundry Act of 1790. In a future article, Inshallah, I will go in to more details about the various tribes, their languages; in which some are influenced by Arabic, Persian, Hebrew words. Almost all of the tribes vocabulary include the word Allah. The traditional dress code for Indian women includes the kimah and long dresses. For men, s t a n d a r d fare is turbans and long tops that come down to the knees. If you were to look at any of the old books on Cherokee clothing up until the time of 1832, you will see the men wearing turbans and the women wearing long head coverings. The last Cherokee chief who had a Muslim name was Ramadhan Ibn Wati of the Cherokees in 1866.

Cities across the United States and Canada bear names that are of Indian and Islamic derivation. Have you ever wondered what the name Tallahassee means? It means that He Allah will deliver you sometime in the future.

Note: Connie Clark found this and passed it along. It is originally from The Message Magazine, Islamic Circle of North America (ICNA), 166-26 89th Avenue, Jamaica, NY 11432, Khalid Abdul Fattah Griggs, Editor-in-Chief, and is reprinted with permission.

Barbados Link May Provide "Smoking Gun" Clue to Melungeon Surnames by Brent Kennedy

Melungeon ancestry possibilities have expanded to include significant numbers of "English" and "Scotch" settlers who came to South Carolina in the late 1600s and early 1700s, but not from England. Although these people held English citizenship, their actual ethnic make-up was far different from the prototype Anglos of that period. These settlers were from Barbados, ethnically mixed people seeking better lives in the mainland colonies.

These so-called "freedmen" tended to be a mixture of English and Scotch, native Barbadians (i.e. Indian), Portuguese Jews, other Mediterranean people, and Africans. And, most telling, their surnames match those English names that most commonly show up among the earliest Melungeon populations. It would seem likely that, over time, these ethnically mixed "Englishmen" would have indeed moved northward and admixed with Melungeon ancestral groups in the Carolinas and Virginia. There are many related documents detailing the movements of these early settlers, but one will suffice for this first announcement (this document kindly provided by Angela Andrews of the University of Virginia). John Camden Hotten's work on the Barbados settlers provides the following astonishing surname list of "English" settlers from Barbados: (see below for Library of Congress citations)

Freedman:	Portuguese Jews:	Prisoners:	Dennis	Mullins
Clark	Atkins	Adams	Dyer	Nash
Hall	Cole	Atkins	Greene	Osborne
Kennedy	Isham	Bennett	Hall	Reeves
Phipps	Miner	Collins	Hill	Weaver
	Sizemore	Cooke	Hillman	White
		Cox	Lockbeare	Williams
		Crow	(Lockleare)	Willis
		Dale	Moore	
		Denham		

These surnames are virtually a directory of Melungeon surnames, and can potentially play a major role in demonstrating how specific English and Scotch-Irish names popped up among the various Melungeon populations. It also reaffirms how the official U.S. census records can be misleading regarding race, ethnicity, and actual origin. These people were all legitimate "English" and "Scotch-Irish" settlers, and would have passed this heritage along to their offspring. But ethnically they were of mixed European, Middle Eastern, Indian, and African origin. One more lesson in the flaws of unquestionably accepting the written census record as "fact."

Additional data relating to the possible Barbados connection will be posted in the near future, but hopefully this first post will spur others to look more carefully as the often mentioned "West Indies" connection within their families.

So, What's a Melungeon, Anyway? ...Revisited

by Bill Fields

In the first issue of *Under One Sky*, back when it was The Southeastern Kentucky Melungeon Information Exchange, I talked about my general feelings as to who Melungeons are and what I felt was the likely explanation as to their origins. The central question then was "What is a Melungeon?". I would like to revisit that question in light of all that has gone on in the time since the first piece was written.

"What is a Melungeon?" is still with us and remains without an easy or quick answer. It's interesting that we have had several years of individual and collective research, have books, newsletters, journals, documentaries, have had First Union, are planning Second Union and are even starting to call ourselves a movement without yet having answered that question. One would think that what a Melungeon is would be central to all the rest. If we are indeed a separate ethnic group, it would seem that the answer to "What is a Melungeon?" would be a

given and need little discussion. That is, however, not at all the case. Rather, the reverse is true That question remains the central issue of discussion and debate among researchers. At this point in time, I think there are many answers, probably all correct. There is certainly not a single, simple response that is universally agreed upon and accepted.

I've watched and taken part in this discussion for some time. It seems to me the reason the question of **what** a Melungeon is generates such debate and controversy is that the answer impacts profoundly on the more emotionally laden question of **who** is a Melungeon. That question touches people's self-identity, how they view who they are. When you touch that core within people, you spark very personal responses. Darlene Wilson writing in the last issue of *Under One Sky* talked about an elderly man from Wise County who said that Melungeon had been a 'fighting word' when he was young

and he couldn't understand why anyone would now want to be one. Strange as it may be to people who spent their lives avoiding being called Melungeon (or Ramp or whatever) there really are a lot of folks these days who do very much want to be one. The term "Melungeon" (and the group of people it's applied to) has, historically, never been clearly defined. As it becomes more common in contemporary use, it's meaning becomes flexible. Melungeon is fluid term, one that is evolving and basically means at this point, whatever the person using it wants it to mean. And most people define it in a way so as to be sure that they are included in the definition. Consciously or un-consciously we insure that the **what** protects our personal **who**.

The question is whether that is necessarily a bad thing. Certainly, having people come together with a common identity --- "Melungeon"--- is a unifying thing. First Union demonstrated that with absolute clarity. And for those of us concerned with issues of race and racism, it is heartening to see so many people ready, even eager to embrace a multi-racial heritage. But I think too, that there are pitfalls. As "Melungeon" grows more elastic, it can be stretched so far as to become meaningless as a term of research and study. Melungeon as a state of mind has limited value in reconstructing the history or understanding the roots of the racism.

So it seems to me we need a new model, a new framework around which to build the definition of "Melungeon". I have maintained for some time that in fact, there are at three different groups of people who merge together into the answer to the question "What (and by extension who) is a Melungeon."

The first group are people who I think of as *being* Melungeon. These are people who have been labeled as such by the communities they live in and as a result, have personally experienced prejudice, bigotry or intolerance because of that label. For these folks, Melungeon is not a choice but something that is imposed upon them by the society they live in. Long before there were discussion groups or mailing list or newsletters or web pages, when few people had heard the word, these people knew what "Melungeon" meant and often it was not a term of pride but a racial and/or class slur. They *are* Melungeon because they were born to it, know it and live it.

The second group are people of Melungeon descent. Those of us who were born white, raised white, treated white and benefitted from the privileges of being white in a racist society but who have now discovered that our

heritage is actually a mixed-ethnic one. I count myself in this group. I can never *be* Melungeon because--- well--- I'm not. Some of my ancestors were and I can take pride in that heritage but I've never had tables wiped down with bleach because I sat there or been told I couldn't go to a given school or had my birth certificate changed. I can empathize with folks who went through those things but I can never know first hand how that feels. I can be outraged and enraged that people were and are treated that way and that such treatment forced my ancestors to hide who they were but I can't know what it is like to have it done to me. Now, as I disclose and embrace the mixed ancestry I've discovered, I have had some people react in a less than positive ways and even evoke racism. It's certainly not a pleasant experience but it's still not the same oppression. And the element that makes the difference is choice. I chose to "un-pass", to openly celebrate my multi-ethnic ancestry. I can still, should I decide to do so, stop talking about my ancestry, reassume my racial privilege and avoid it all. Those who *are* Melungeon cannot because the identity was not something they choose rather it was externally imposed upon them. The fact that rather than saying I am Melungeon, I say am of Melungeon descent (or heritage or ancestry) does not for a moment, however, diminish in any way the great pride I take in the fact that my family is the result of a wonderful blending of Africa, the Mediterranean, Europe, North America and who knows what else --- that we are truly multi-ethnic people.

Finally, there is a third level to the model, people who were not raised Melungeon and who cannot establish a multi-ethnic ancestry but who are open to the idea and who understand that Melungeons and the other mixed-ethnics represent a new way to view ethnicity and race. These people know that by valuing all aspects of diversity we build bridges, not barriers between all people. Call them folks with a Melungeon heart.

The thing I find when I suggest this tri-leveled definition to people is that almost immediately, there is a value judgement placed on each of the three aspects. Interestingly, it is the reverse of the racist view. To *be* is considered "best". To be descended from good and to be "just white" but care is almost dismissed. This is where the real work needs to be done. These value judgements, not the distinctions of the definition, are almost always at the heart of any contention. We must always convey that while we need to make the distinctions for the sake of research and clarity, each group equally brings things of value to our emerging movement.

Along with a new model to answer "What is a Melungeon?" we also need a new model of research and a new standard of documentation. To develop that we must first be prepared to deal with and understand the role of race class and gender as they relate to mixed-ethnic people. Race has always been obvious albeit it often avoided. And I think most researchers are also aware of the way economic power and powerlessness have always shaped the choices and options for people even if that understanding is not always voiced as "class". Issues of gender may be less clear but the fact is many of the answers we seek lie in the experiences of women. These experiences are not documented in the traditional academic sense. If we rely on just the written records to reveal the history of mixed-ethnic people (and in turn to frame the answer to "What is a Melungeon?"), the picture that emerges is going to carry the biases of the material from which it is extracted. We must never lose sight of the fact that the system of "official" records we draw from was designed by and calculated to serve a racist (white privileged), classist (money privileged) sexist (male privileged) society --- the North American patriarchy. These records do have some value in researching Melungeon or other mixed- ethnic families. First they establish location, association and migration for families. Second, they reveal the degree to which men (who we know from other sources not to have been "white"), were able transform their public face. The records show that they could and did become white in order to insert themselves into the system and reap it's rewards. The story of the private face of the family remains at the hearth with the women. We already have available to us the answer the written record will generate in the writings of those people. Virginia DeMarce is probably the most widely known. These people refuse to look beyond that which can be proven with paper through traditional genealogical methods. And we know that answer is inadequate in the face of the stories we tell each other from our own lives.

People looking for proof of a mixed-ethnic ancestry through traditional genealogical methods will be quickly frustrated. As I said earlier, traditional genealogy relies heavily on paper, on official written documentation. The last thing a Melungeon or any other mixed-ethnic person wanted was to have their non-white status officially documented. The paper trail does not exist and those who try and follow it will find it quickly dead ends. This does not mean, however, that we simply say "it can't be proven" and leave it at that. The problem as I see it is not the lack of proof, rather it is the nature of the proof. I believe we have to look beyond genealogy to the legal

system for the best model. Under the law, there are two kinds of proof, proof beyond a reasonable doubt (traditional genealogy) and proof by a preponderance of evidence. Both come into play in establishing the ethnic background of our ancestors

We use the first to establish *who* our ancestors were. My birth certificate tells me who my mother was. My mother's tells me who my grandmother was. My grandmother's death certificate tells me who her mother (my great grandmother) was. The census and a marriage bond lead me to my great grandmother and so on. This is the process of traditional genealogy and it is a search for proof beyond a reasonable doubt, official paper records that form a documented lineage. It is entirely valid and it is the vital first step in looking for our ethnic heritage.

The second step however requires that we switch thinking. Now what we want to know is not who great grandma was, we want to know her ethnic identity. And we know that she was probably doing all she could to hide it. Only a fortunate few of us are going to find a census designation of FPC or other similar paper proof. In the same systematic way we looked for proof beyond a reasonable doubt of who the ancestor was, we need to look for a preponderance of evidence as to ethnic identity. And we change tools.

This stage requires that we not look for one document rather we compile a collection of evidence. We can, of course, continue to search out any paper proof like race designations in the census that change over time or affidavits of genealogy which were filed in some courts. We can also look to oral histories, diaries and journals and other unofficial documentation that may not have carried the same threat as a census taker making a list for the government. We need to watch for families that seem to suddenly appear with no history or one that just does not seem to "fit". We should be aware of evidence of genetic conditions which point to origins, not only diseases but genetic features. It is important to examine migration patterns, establish where people came from and went to and who traveled with them. Look also for associations with identified Melungeon communities. Check if there is a tradition of being Black Dutch, Black Irish or, very commonly, Cherokee. Surnames are another indicator but useful only in the context of other evidence. Lots of Melungeons have the surname Collins but not all Collins families are Melungeon. Remember too that every time a Melungeon married she gave her genes but not her surname to her children. Finally, there are historically "know" Melungeons. Mahala Mullins is

the best example but the Shepherd case near Chattanooga in the late 1800's identifies a Bolton family. Descent from these people (or any of their whole siblings) is certainly the strongest of evidence.

At one time I also believed that it was possible to find cultural patterns or elements associated with Melungeon communities and then use those as markers to locate other probable Melungeon groups that had successfully "passed". The more I tried to do that, however, the more I realized that it probably a hopeless pursuit. Melungeons were and are Appalachians. Appalachian culture is Melungeon culture and vice versa. To try and separate one from the other is like trying to unscramble an egg. Melungeon families did not live in isolation from their non-Melungeon neighbors and lifestyle patterns surely moved back and forth from one to the other. I have absolutely no doubt that an element of Appalachian culture came from the Melungeons but I can find no way know which those were. I was not especially happy to come to this conclusion because it looked like such a good idea!

The main point here is that we may not find the irrefutable document that says great grandma was Melungeon but once we know who she was we can look for a collection of evidence that says she was something more than Scotch-Irish with a dab of German. Or we may conclude that was exactly what she was.

Some may (and do) ask, "Why bother? Why spend the

time looking for all this stuff and documenting it. Especially when I'm sure-great-great-grandma was Melungeon." The answer is that if we truly want our history back, we are going to have to work for it. And if we don't document as much as we can, as accurately as we can, we leave our children a history as false as the one we ourselves were given. If we really want to challenge the assumptions of race and ethnic identity in Appalachia, really want to establish a new and more accurate history of our region, we need to be able to answer the critics who say this is all an exaggeration, an effort on our part to "be ethnic" when being ethnic is trendy. What I am suggesting is a way for those of us who are of Melungeon (or other mixed-ethnic) descent to contribute to the reclamation of a lost part of our collective history in a way that cannot be ignored or trivialized. If we want to finally and forever take back the true story of who we are, we have to put as much effort into the resurrection of that heritage as our ancestors put into hiding it.

In closing, I want to stress that I don't believe we should *ever* set up some exclusionary set of blood percentages to say who is and is not Melungeon. As I said earlier, I believe if you *ARE*, you know it because you live it. And if you lost the identity, whether you lost it three or thirteen generations back does not lessen that loss. Wherever we have been, we as a people all need to come together again, celebrate who we are and dedicate our energy to rebuilding all that has been lost.

The Forgotten
the West



Ancestors of
Virginia

Guineas

By Helen Campbell

The modern day Guineas are remnants of many elements. One is made up of British subjects that fled to the area after the American Revolution. Some of these men had taken "Palentine" woman for wives. Another component was the soldiers of the Revolution and the Indians that helped them. Several appear to have served under General George Clarke and Col. William Lowther. Lowther was born in Albemarle County and lived and died in Harrison County. Many of these soldiers moved to the area after the war, using their government pay to secure

land. Indian groups include Shawnee, Iroquois, Delaware and Cherokee.

Tunis Mucklewain was my 4th great-grandfather. He was an Indian Spy during the American Revolutionary War. I didn't know that Tunis had served our country until I found, through a web page on the 1835 Federal Pension List for Virginia, that he had been an Indian Spy. According to this pension roll Tunis, was living in Lewis County, Virginia in 1835. He said that he was 75 years old and an Indian Spy. I also found another

ancestor who was an Indian Spy, Isaac Mace, my 5th great-grandfather. I continued to search and in total, I found twenty-one Indian Spies who served in the American Revolution. Most of these men were living in Lewis County, Virginia. I've heard about other ancestors who were soldiers during the birth of country, including Johnathan Hughes, John Stutler, Peter Cogar, Edward Jackson and John Davis and I wondered why there was no mention of Tunis and Isaac serving in the American Revolution.

Family Tradition states that the Mucklewain family came from Pennsylvania, then migrated to Pendleton County, Virginia. Tunis Mucklewain enlisted for service in the American Revolution in 1776. He served under Captains Davis, Trimble, Stewart, Huton, Nelson, Bogard, Duvall, Dryer, and Colonel Gregg, Hutton, McCoy and Westford. He applied for a pension in 1834. Two years later his pension was suspended. Tunis received a letter stating that his case and the cases of Alex Thompson, Isaac Mace and Zephariah Nichols were suspended. This letter must have pieced the hearts of these men.

Both before and after the war, many of my ancestors moved to Harrison and Monongalia Counties. Harrison County had stockade forts and block houses. These places were built and maintained in the original territory of the County. These structures were for the protection of the pioneer settlers and their families during the American Revolution and the Indian wars. In this territory Indian attacks against the early settlers were frequent and many early pioneers lost their lives. It was in these forts and blockhouses where most of my ancestors met and married.

Johnathan Hughes was my 4th great-grandfather, was born in 1753 in Hampshire County, Virginia. He was the son of Hugh Hughes and was a veteran of the American Revolution. He was granted a pension in Gallia County, Ohio, March 19, 1834 (file number S9591) which details his military service. Johnathan enlisted in Greenbrier County, Virginia, as a Minuteman. He served under Captain John Cook and Lieutenant William Gilliland. He was sent to Ellis Fort. In 1777 he served under Captain Hamiltons' Company and was at Jama Rennix's for three months. In 1778 he went to Hampshire County, Virginia. He joined Captain George Bells' regiment in 1779. Johnathan moved often during his life. He went to Wilkes County, North Carolina in 1783 where he was appointed constable in 1789. He went to South Carolina in 1790, to Georgia in 1791, to Greenbrier in 1792, to Harrison in 1808 and to Jefferson County, Indiana in 1833. He was an itinerant schoolmaster and was teaching school in Gallia County, Ohio when he was ninety years old. Johnathan died 1849 near Salem, Harrison County, Virginia.

Johnathan Hughes married Sarah Abigail Jackson in 1785 in Wilkes County, North Carolina. Sarah was born in 1765 in New Jersey or Pennsylvania. She was the daughter of Edward Jackson and Martha Miller. Edward was born in 1741 at Rockaway, New Jersey and served in the American Revolution. He was the son of Joseph Jackson and Mary Robinson.

Family tradition states that the first Jackson to come to America was Richard Jackson, who came to America on the First Winthrop Fleet of 1630-1631. Richard owned a tract of land at Southold, Massachusetts as early as 1640. My 9th great-grandfather, Robert Jackson went with a group of settlers, who migrated from Southold Massachusetts to Wetherfeild and Stanford, Connecticut. Robert and others then migrated to the west end of Long Island where they established Hempstead in 1643. The settlement was one of the first English settlements ruled by the Dutch Colony. When the Dutch surrendered to the English on August 27, 1664, the colony was renamed New York. Robert Jackson's son, John Jackson, was a member of the Assembly in 1664, when the Colony of New York was established. My 8th great-grandfather John Jackson is said to have been Captain of the Queen's Troops in 1689.

John had a son, James Jackson, born 1660 at Long Island, New York. One of James Jackson's children was Joseph Jackson, born in 1710 at Flushing, New York.

Joseph Jackson married Mary Ann Robinson in 1730 in New York. Joseph and Mary had a son Edward who migrated to Fayette County, Pennsylvania in 1776. Edward enlisted in Captain Willis' Company of the second Virginia regiment. He left Pennsylvania after the war, and migrated to Harrison County, Virginia where he can be found on the 1785 Virginia census. Edward died at Freemans Creek, Harrison County, in 1807.

My 6th great-grandfather was William Hughes was born in the late 1600's. William served in the French and Indian War. He enlisted in the Virginia Militia and was appointed a Lieutenant in Colonel Adams Stephen's regiment and in 1762, he was appointed Adjutant of that regiment. For his service to the Colony, William was given a land warrant for 2,000 acres. This warrant (number 299), was conveyed to John May, January 17, 1780. William had eight children. One of his children was Hugh Hughes, my 5th great-grandfather, migrated to today's Hampshire County where he settled 480 acres on the Great Cacapon River.

Another son of William Hughes, Thomas Hughes, moved to what is now Hampshire County, West Virginia about 1750. He settled 419 acres on the Great Cacapon River. Thomas migrated to today's Harrison County, West Virginia about 1755 and settled on Hacker's Creek about 1773. It was there that he was killed by Indians in 1778. Thomas had six daughters, one of whom, Sudna, married Colonel William Lowther.

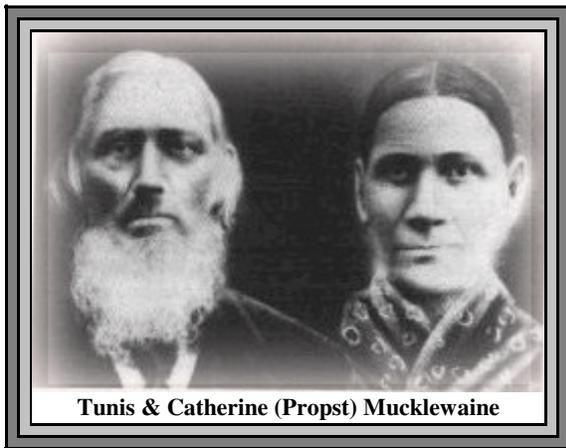
Thomas Hughes' sons were frontiersmen, scouts, explorers, and Indian fighters. Two of them, Jesse and Elias, along with William Lowther, made a legendary trip from the West Fork Valley into the Little Kanawha Valley in 1772. This party of brave men, traveled the course of a river, which was named for Jesse and Elias Hughes.

Elias Hughes was in the battle of Point Pleasant. A payroll ledger for Captain William Lowther's Company, confirms that Elias served 132 days in Lord Dunsmore's Ohio Company in 1771. Elias also served in the War of 1812. He was a captain of Militia and appointed a Lieutenant in Colonel Rennicks' Mounted Ohio Volunteers. He settled in Harrison County in 1770.

Sarah Abigail Hughes a daughter of Elias Hughes, married my 4th great-grandfather, John Adam Stutler. John was born in 1757 in Fredericksburg, Virginia, Sarah 1760, in Winchester, Virginia. They were married in 1774, at West Milford, Harrison County, Virginia. John served in the American Revolution.

Tunis Macklin had only one known child, a son, also named Tunis. Tunis was born August 19, 1773 in Rockingham County, Virginia. The name Tunis is an Arabic name, an unusual given name among 18th century blacks, possibly referring to the capital of Tunisia. Tunis married Catherine Propst. Catherine was the daughter of Fredrick Propst (1744-1829) and Barbara Swadley. Fredrick Propst was the son of John Michael Propst who came to Augusta County, Virginia in 1753 and settled on South Fork Bottoms, two miles from Brandywine, founding the Propstburg, Virginia settlement.

Colonel Dewee's "Recollections of Some Lifetime" notes that Tunis and Catherine were pioneer settlers in Calhoun County, Virginia. They settled at "Lige Hall Falls" on West Fork between Arnoldsburg and Altizer. Tunis and Catherine had a daughter, Dorothea, who married Solomon Nichols, son of the Indian Spy, Levin Nichols. They were married May 27, 1825 in Nicholas County, Virginia. Another daughter Catherine Nichols married Zephariah Nichols on September 25, 1825. Their son Jacob Macklin married Rebecca Nichols. Elizabeth Mucklewain married my 3rd great-grandfather Henry Starcher. Henry was born in 1807 in Gilmore County, Virginia. Henry was the son of Phillip Starcher and Rebecca Mace, the daughter of Isaac Mace, also an



Tunis & Catherine (Propst) Mucklewaine

ex-Indian Spy.

Phillip Starcher parents were Jacob Starcher and Barbary. Family tradition says Barbary was an Indian and that the Starchers came to Bedford, Pennsylvania after having migrated from Germany. The Starchers appeared on the Harrison County, Virginia "List of Tithables" from 1786 to 1816. The Scarcer was some times spelled as "Stater," "Stator," "Saluter," and "Scarcer"

The history of Arnoldsburg began when Phillip Starcher built a cabin at the site in 1810. Traveling ministers preached sermons to the pioneers. Lorenzo Dow, the great Methodist missionary, preached the first sermon in the area at the home of Phillip Starcher in 1820. Dewees named the Phillip Starcher family as early pioneers of the West Fork area. Peter Cogar Sr., Isaac Mace Sr., William Brannon, Peter McCune, and O'Brien settled nearby. Peter McCune, who along with O'Brien had visited the area, at the end of the American Revolution, was a veteran of the war.

Isaac Mace, the father of Rebecca Mace, was born July 16, 1755 in Augusta County, Virginia. He married Sarah Cogar, daughter of Peter

Cogar and Mary Macklin. Isaac Mace enlisted as a substitute for Abram Brake in 1781. He served under Captain Hopkins and Cunningham. He was granted a pension May 29, 1833, for two years of service as a private. Isaac was dropped from the pension roll in 1835.

Peter Cogar my 6th great-grandfather was a veteran of the American Revolution. He was born in 1753 in Pennsylvania. His parents migrated to Shenandoah County, Virginia. When the war started, Peter enlisted at Rockingham County, Virginia. He was a private with Captain Rogan, and Lieutenant Harrison, in Colonel Srilla's regiment. He served from 1772 to 1781. Peter was at Point Pleasant when Cornstalk was killed and was also at the siege of Yorktown, Virginia. In 1781 Peter's military career ended when the British surrendered at Yorktown, Virginia. It is said that he served under General George Rogers Clark, in a historic conquest of the Northwest in the Illinois Expedition. His successful application for a pension (file number S-10841) was supported by John and Isaac Mace, Tunis Macklin and Robert Hamilton. Peter Cogar was living in Botetourt County, Virginia in 1785.

The West Virginia term "Guineas," may refer to the verbal short form of Allegheny, also spelled Alleghany. It is an Indian word but the origin of it is in dispute. The most generally accepted derivation is from "welhiklanna," referring to "the best or fairest" or "the fairest river." The Allegheny River unites with the Monongalia River, at Pittsburgh to form the Ohio River. My forefathers came to the Allegheny Mountains and settled in Harrison and Monongalia Counties more than two hundred years ago, before the first census of 1790.

When these forefathers arrived in the area, there was a Delaware village along the Little Kanawha River consisting of five Delaware families, led by Captain Bull. The people called the village Bulltown. The Indian families of the village were friendly with the white pioneers and the two groups traded goods with each other. Sam Norris, said to be of mixed ancestry himself, married a Delaware Indian named Pretty Hair. The Shawnees used the Little Kanawha Trail for raids against their white and Indian enemy and in 1772 the Shawnees attacked the white settlers. Scouts chased the Shawnees into the Little Kanawha area where they stumbled upon Bulltown, and thinking they were Shawnees, massacred every living soul in the village. (Some historians believe that the inhabitants of the village were not killed, but moved to another location.)

Some writers have written that Jesse Hughes, son of Thomas Hughes, participated in the massacre at Bulltown but Jesse Hughes didn't kill any people in Bulltown. He is said to have treated the Indians in the same manner as he did his white neighbors. It is true that Jesse did kill Indians but it was in defense of his family and neighbors, not as part of a massacre.

As early as 1768, Thomas Hughes Senior, and his son Jesse, William Hacker, John and William Radcliff and John Brown, directed by Samuel Pringle, explored Hacker's Creek. The seven men did not make a claim to the land. Rather, they used the land for hunting. They did, however, help other pioneers clear their lands.

I met a young, blond, Cherokee at the Manning County Fair in West Virginia who taught me a lesson about being proud of my heritage. Shelton Williams is his name but he's also gone by the name Hank Williams, III. Hank inherited his paternal grandfather's physical features. He told me that he played in a punk rock band for ten years, but then decided instead to sing his grandfather's songs. He sang one about if the shoe fits . . . (I asked him for his "Bloodlines" web page and when I got home, I checked it. If you're interested, the address is listed below.) Just as Hank III proudly plays his grandfather's music, I am proud of my ancestors, who were laid to rest in, "The Land of the

Guineas." They were some peoples that had different cultural and ethnic backgrounds. They were part of America's Melting Pot. The "Land of the Welhiklanna" will always be a sacred land to me. The bones laid to rest there, more than two hundred years ago, were America's first heroes. It is a shame that time has forgotten these outstanding citizens.

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Brent Kennedy Announces New Focus in Personal Mission

All Truth Goes Through Three Steps:

FIRST, IT IS RIDICULED

SECOND, IT IS VIOLENTLY OPPOSED

THIRD, IT IS ACCEPTED AS SELF-EVIDENT

- Arthur Schopenhauer

A Ten Year Journey

Arthur Schopenhauer's comments reverberate with personal meaning and relevance as I enter the tenth year of my own truth-seeking journey. A journey I never intended to embark upon but one which I couldn't halt once commenced. An accident of life, if you prefer, or the hand of destiny as I prefer. Nevertheless, a journey filled with challenges, disappointments, new friends, new foes, and personal rewards which cannot be measured.

My original intent has not wavered: to attract - and force if necessary - scholarly and public attention to the story of

the Melungeons and other mixed-race people of this Nation. To force the notion that our Nation has, from the beginning, been both multi-cultural and multi-racial, but that our institutions - from government census reports to mainstream history books - have conspired, sometimes unintentionally, to deny this truth. It has not been easy. My efforts have often been met with disdain, prejudice, and violent opposition. I've tried to take the positive criticisms to heart and learn from them. The personal attacks and the racist or other extreme diatribes I've learned to discard.

The Melungeons have been a generally ignored people whose experiences - good and bad - were not deemed worthy of historical or social consideration because those experiences could not be pigeon-holed into the broader contexts of "black" or "white" or "red." Such rigid and artificial boundaries ensured that the story of our people would never be accurately told, if told at all. Even when efforts were made to tell it, almost invariably it was outside "scholars" defining the "nature" and even the "identity" of the population under study - often in direct conflict with the "nature" and "identity" historically embraced by the population itself. No other Americans beyond the Melungeons and their mixed-race cousins have suffered such an unrelenting attack on their very

sense of self. Dr. Jonathan Steinberg of Cambridge University could just as easily have been describing the Melungeon situation when addressing the tragic position of World War II era German-Jews of mixed-race marriages:

*"These people have suffered the same fate in academic life as they did in fact. They were nobody's property, so nobody talked about them. They didn't know where they belonged. They were the so-called mischlinge, a horrible word, a bastard, a half-breed."**

**(The New York Times, Sunday, April 6, 1997, provided by Angela Powell)*

The ridicule heaped upon the Melungeons and their descendants has only deepened their pain and further alienated them and other mixed-race groups from the American mainstream. And, importantly, the consequential "melding in" for the sake of survival that followed centuries of such disparaging treatment was later interpreted by not only the Government but, perhaps more tragically, by academia as "proof" that no such people had ever existed. One tragic injustice compounded by yet another. Many German Jews also hid their heritage, as have other Jews during times of great oppression, but does this mean they were never Jews? That in the privacy of their homes they didn't speak of their origins or perhaps even pray as Jews? Does it mean that their genes likewise conspired to no longer reflect their Semitic heritage? Tell that to the growing movement of Spanish Crypto-Jews in the American southwest. And yes, tell it to the Melungeons.

There is a price to be paid for speaking out, however. As we Melungeons have quickly learned, when a people who have historically had no voice attempt to take on a voice of their own, the sensibilities of those who have spoken for them (or considered them irrelevant and thus deserving of no voice at all) are deeply offended. We Melungeons are now knee-deep in the business of offending some of these same people - offending them by declaring that we are indeed relevant and that we, like them, also have minds and voices. Caught, as it were, somewhere between Schopenhauer's second and third steps.

A Life of Its Own

Like it or not, this fascinating odyssey has taken on a life of its own. Thanks primarily to the Internet, the last six months have witnessed more collected Melungeon-related data than the prior nine years of my own work. Indeed, it

may be more than the previous 200 years. What was a simple snowball in terms of research interest is now an avalanche and it's not likely that it can be pushed back up the mountainside. The sudden explosion of renewed pride among thousands of supposedly non-existent Melungeons must be presenting a real quandary for those who doubted either their existence or their relevance. But for those who realize that the feelings and memories have always been there, there is no surprise. One need only follow the reign of terror of Dr. W.A. Plecker, Virginia's Registrar of Vital Statistics, to grasp the true nature of this horrific, on-going, and highly successful campaign of "documentary genocide" and to consequently understand what happened to the Melungeons. Plecker's eugenics campaign lasted well into the twentieth-century and left a paper trail that graphically illustrates how a people can officially be made to "disappear" and, even more horrific, be "legally" shown as having never existed.

Thankfully, ignored archival records (especially foreign), medical/genetics data, cultural artifacts, and linguistics are contributing to the growing acceptance of the long-standing Melungeon claim to be of Mediterranean origin. There is a growing recognition that our Nation's ethnic heritage is far more mixed - and far more complex - than previously acknowledged. Many, many ethnic and racial groups were present on our shores by the sixteenth century, and their genetic and cultural legacies remain. Those ancestors who claimed to be Portuguese, or Turkish, or Jewish, or Moorish were not simply "casting about for an ancestry," but were expressing - as best they could - their own oral family traditions regarding who they were and from whence they had come. This is a basic human need - actually a fundamental human right - and a central component of self-identity and self-respect. These people were human beings who deserve to be heard and remembered, not dropped in the trash can of history because their existence upsets some pedantic scholar's previously published theory of how life in the Southeast developed. Fortunately, the trashing of these lives is no longer routinely taking place. New books are appearing, and scholars both here and abroad are at last making serious inquiries into the Melungeon and, indeed, the broader mixed-race question.

A New Direction:

It is this growing scholarly interest that now serves as the catalyst for me to pursue several areas of personal interest for which, until now, I did not have the time. While the question of Melungeon origins remains important and further study must be given to more fully understanding

who we are, it is no longer the most important issue with which we must deal. There is nothing we can do for those who have passed before us, save to honor their lives and assign dignity and meaning to their having been on this earth. But there is MUCH that can be done for those who are still with us - the living - whose everyday lives can benefit from the work we do. For me, the time has come to shift the major portion of my focus away from the past and instead toward the future.

From this point on, I will dedicate my time and energies to the following:

1. I will continue to support to the best of my ability those research efforts which hold the most promise for bringing a keener sense of self-understanding to our people. Historical, medical/genetics, cultural, and linguistic efforts are underway and I will continue to coordinate key efforts and projects in these areas until their permanence is assured. As an example, I will continue to devote a portion of my energies to ensuring a successful beginning for the new cooperative linguistic/cultural research project involving American, Native-American, and Turkish-Central Asian-Siberian scholars. I will, however, assume a lower personal profile. My lack of academic expertise in these areas, coupled with my own new initiatives, make this a necessity. Associated with this lower profile, I will impose a self-enforced sabbatical on speaking engagements, except for those already confirmed. There are others who can perform equally well in this task and, indeed, are already doing so.

2. I will concentrate on projects and relationships that will strengthen our people's cultural and economic ties to those populations we consider ancestral (e.g., Mediterranean/Middle Eastern, Native Americans, Africans). As world markets expand, there is no reason that the resourceful and resilient Appalachian people cannot find foreign outlets for their products and services. Melungeon-related kinship can perhaps provide the spark that will ignite these new economic and cultural relationships. Other American ethnic groups have benefitted from such "Old World" relationships and there is no reason that our people cannot do likewise. In this

regard, several such initiatives are already underway and hold much promise.

3. I will devote time to a new book that will explore - from a personal standpoint - social and theological issues raised by the Melungeon experience. The writing of this book is of paramount personal importance to me, but an impossibility to pursue until now.

4. I will assist in the creation of a formal "umbrella" organization that will provide form and structure to our population. Such an association will more easily facilitate the building of pride among our people as well as the collection, maintenance, and dissemination of our shared cultural history. An umbrella organization is essential to prevent the re-splintering of our various interest groups - a problem that has plagued nearly all previous cultural and research endeavors into the origins of our people. Such an effort is, for the most part, independent from the academic question of "Where are we from?" but instead more concerned with the practical question of "Where are we going?" To paraphrase Darlene Wilson, the real, on-the-ground issues that bind us together have less to do with racial or ethnic origin than they do with past and present socio-economic class position (though certainly the latter was influenced by the former). It's time we began focusing our efforts on making the present world - and particularly our Nation - a better place for people of all colors and religions. The creation of an organization that provides a formal linkage between our people, yet rests solidly on the belief that we are first and foremost Americans, can assist in this objective.

I appreciate the support of all those who have made this journey what it is. I am convinced that our mission is not over, and that the truly positive fruit of our labors still lies ahead. The Melungeon story, while fascinating, will prove to be simply a stepping stone to a broader understanding of what it means to be an American and a true citizen of the World. I look forward to this new segment of the journey with anticipation. Thank you.

Brent Kennedy November 7, 1997

Melungeon Surnames compared with the Eastern Cherokee Roll Book ; Volume I

(part 3, final part continued from issue #4)

Transcribed by: Patricia A. Hopkins Baldwin

As per N. Brent Kennedy's most common Melungeon Surnames mentioned in his book.

The Melungeons The Resurrection of a Proud People: An Untold Story of Ethnic Cleansing in America

CHURCHILL ROLL 1908

By Inspector Frank C. Churchill to certify members of the Eastern Band of Cherokee Indians. Like the Hester Roll, includes a lot of information including degree of blood. Rejects are also included.

<u>NAME</u>	<u>ROLL</u>						
		"	John N.	"	Annie	1141	
<u>NUMBER</u>				1	Charlie		
				8			1
Cole	Arley	1881		4			0
"	George Emory			7			3
1885		"	Julia				6
"	George Washington		1848	"	David	1039	
		1	Lillian	"	Elsie	776	
		8		1851	Emaline		
		5	Lucas				7
		6	Armadilla				3
"	Ida	1857	1844				1
"	Jewel	1860	"	Nancy Mary	"	George	
"	John	1861	Ellen	1844			1
"	Lula	1862	"	Rhoda Rebecca E.			0
"	Orney	1858			1		4
"	Robert T.				8		1
1884				5	"	Isaac	1040
"	Walter	1859		5	"	Israel	1038
"	William S.	1880	"	Simon Peter	"	Ivey Ann	
Coleman	Birdie Airolee			1			7
1845				8			2
"	Geo Wash			5			9
1850				4	"	Joe	778
"	Harrison E.		"	Wm. Ed.	"	John	1140
		1			1	Lizzie	1142
		8			8	Quaitih	
		4			5		1
		2			3		1
"	Henny	1849	Davis	Annie	730		1
"	Jesse		"	Annie			6
		1			1	Rebecca	
		8			0		1
		5			3		7
		2			7		3

			7	"	Arvey	R2271	"	Caroline	
"	Wilste	775		"	Joseph Henry	R2273	"	Dakie	
"	French Awee	783		"	Theodore		"	David	
"	Charlotte						R	Edward	
			4				2	Eliza	
			1				2	Florence	
			8				7	Fox Squirrel	
"	Elnora	419					3	Jack	
"	George			"	Walter	R2269	"	Jack	
			7	"	Zeb	R2270	"	John	
			8	Goin	Bird Chopper	181	"	Jones	
			8	"	Dan	183	"	Lawyer	
"	Jesse	423		"	Ollie	182	"	Sarah	
"	Jonah	789		"	Sally	178	"	Stacey	
"	Katy	424		"	Soggie		"	Wesley	
"	Maggie						1	(no name)	
			4				8	Shepherd	Carroll
			2				4		R2083
			1	Goins	James	1546	"	Cartia	R2082
"	Maroney			Hill	Abraham		"	Della	R2078
			7				9	Doney	R2077
			8				0	Eliza E.	
			5				0	R2055	
"	Maud	784		"	Annie	901	"	George Dallas	R2075
"	Morgan			"	Blaine	889	"	Guy	R2066
			7	"	Callie	904	"	Ida L.	R2067
			8	"	Etta	887	"	Lee	R2079
			6	"	Hensley		"	Lessie E.	
"	Ned	420					9	R2064	
"	Nellie	422					0	Mitly L.	
"	Ross	716					3	R2080	
"	Soggie			"	John	1077	"	Polly	R2076
			7	"	Levi	891	"	Robert R.	
			8	"	Mall	888	R2081		
			7	"	Nancy	902	"	Sary C.	
"	Wallie	417		"	Ned	890	R2065		
Gibson	Bail			"	Sallie	1078	"	William H.	R2063
			R	"	Sally	1911	White	Bettie Ann	2208
			2	"	Soggie M.		"	Dee	2210
			2	886			"	Dilliard	
			7	Jackson	Bob -The Jackson's		2209		
			2	Have no #					
"	Ethle	R2271							

GUION MILLER ROLL 1909

Compiled by Mr. Miller of all Eastern Cherokee, not Old Settlers, residing either east or west of the Mississippi. Ordered by the Court of Claims as a result of a law suit won by the Eastern Cherokee for violations of certain treaties. See Guion Miller Roll (west) for more details.

<u>NAME</u>	<u>ROLL</u>							
					2	"	Arvaline	
				Walter L.			30334	
					1	"	Bevilla G.	
Bell	Albert M.				9		715	
		1			3	"	Caroline	
		7	"	Wilber P.			739	
		8			1	"	Charley	
"	Anice	180			9		676	
"	Basil R.				5	"	Clara	691
		1	"	Williard			Clarence	
		9			1		674	
		4			9	"	Clinton	
"	Benry Charlton				6		692	
187			"	Cheech			Cynthia	
"	Edward E.				1		682	
184					9	"	Dahick	
"	George A.				8		683	
		1	"	Ollie	200		Damoe; KR/ (?)	
		8	Cole	Arlie	529		685	
		6	"	Emery	527		Danc	686
"	Harley H.		"	Evert	522		Daniel	684
		1	"	George W			David	680
		8	519				Delilah J.	
		1	"	Ida	520		689	
"	Isla May		"	Jewel	524		Dock	690
		1	"	John	525		Earl	695
		8	"	Oma	521		Earl Jr.	
		8	"	Robert	526		696	
"	John	179	"	Walter	523		Earl T.	
"	Raymond		"	William			724	
		1	528				Frank	717
		9	Davis	Alsie	738		George A.	
		0	"	Amanda			702	
"	Rueben E.		694				Henley	
191			"	Annie	706		735	
"	Rubey	183	"	Annie	677		Isaac	679
"	Virgil E.		"	Anstel N.			James G.	
		1	720				716	
		9	"	Arthur	669		Jefferson	

731			"	Rufe	687	"	Soggie	
"	Jesse E.		"	Sallie S.		846		
703			723			"	Wallie	848
"	Jetta A.		"	Samuel L.		Gann	Allen	(no #)
719			728			"	Elliot Stella Pearl	
"	Joe	704	"	Stewart		"	Gertie	
"	John	705	699			"	Henry	
"	John H.		"	Susan	698	"	James R.	
733			"	Thomas J.		"	Maning Miami Ethel	
"	Julia	700	729			"	Robert A.	
"	Kate L.		"	William E.	730	"	Rymond	
725			"	William J.		"	William T.	
"	Katy	708	736			"	William T.	
"	Kinney		"	Willie	675	Garland	Addie T.	
709			"	Wilste	737	"	Elizabeth	
"	Lafayette		Evans	Bonnie		"	Emery	
710			825			"	Jesse T.	
"	Lee	701	"	Elmer	824	"	Jessie M.	
"	Lena	713	"	Horner		"	John B.	
"	Lena L.		823			"	Lonza	
712			"	Mary Ann		"	Rodie	
"	Lila Mary		821			"	Roxanna	
688			"	Tate	824	"	Tullie B.	
"	Lillian	711	Fields	John	837	"	William S.	
"	Lizzie	707	French	Awees		Goins	Ben	978
"	Lorenzo Jr.	714	842			"	Henry	979
"	Lorenzo N		"	Charlotte		"	Jame	980
718			849			Hall	David W.	
"	Luda	734	"	Ella Nona		"	Ethel Evaline	
"	Mamie		850			"	John F.	
671			"	George B.		"	Kittle	
"	Marion		847			"	Ninnie	
30335			"	Jesse	854	Jackson	Cordine	
"	Mary L.		"	Maggie			1261	
722					852	"	Dakie/Takie	1256
"	Mattie	693	"	Maronie		"	David	1263
"	Miller	721	844			"	Edward	
"	Miller	697	"	Maud	843	1264		
"	Nellie	673	"	Morgan		"	Ella	1257
"	Quattie		845			"	Florence	
726			"	Ned	851	1258		
"	Rebecca		"	Nellie Marie	853	"	Fox Squirrel	1250
727			"	Ross	2612	"	Jacob	1251

"	John	1252	"	Paul H.		2181		
"	Jonas	1254	30399			Turner	Bertha P.	
"	Lawyer		"	Smith A.		2777		
1255			1657			"	Clifford F.	
"	Ollie	1259	"	Thomas		2776		
"	Robert	1260	1662			"	Emma Bell	2772
"	Sarah	1265	"	Thomas E.	1655	"	James L.	
"	Stacy	1253	"	Van B.		2774		
"	Wesley		1650			"	John W.	
1262			"	Wesley L.		2775		
Lawson	Charlie		1660			"	Lidora	2773
	1426		"	William W	1663	Williams	Arvey	
"	Dave L.		Perry	George M.		3018		
1428			1935			"	Charley	
"	Hayes	1432	"	Julia B.		3017		
"	Jennie	1427	1939			"	Claud	3006
"	Johnyasie		"	Julia D.		"	Clifford F.	
1431			1936			3019		
"	Kannada		"	Mamie		"	Daniel M.	
1430			1938			3008		
"	Thompson		"	Watson		"	Fred M.	
1429			1937			3007		
Martin	Angeline		"	William C.	1940	"	James D. M.	3012
1646			Roberson	Charley H		"	James Fred	3015
"	Dalis Kee		"	2165		"	Jessie	3009
1645			"	Edward C.	2164	"	John H.F.	
"	David Lee		"	Eleanor		3016		
1651			2166			"	May	3010
"	Edith M.		"	Ellen	2169	"	Mollie O.	
30400			"	Emaline		3020		
"	Ester Janie	1649	2171			"	Robert	3014
"	Frances		"	Fannie	2170	"	William M.	3013
1653			"	Ginty	2168	Willis	Andrew E.	3021
"	George		"	Gita	2173	"	Benny	3023
1658			"	Haddley		"	Early	3024
"	Gurley	1652	2172			"	Mary	3022
"	Hubert M.		"	Mary	217	"	Pickens E.	
30398			"	Sarah	2167	3025		
"	James G.		"	Willie O.		Wright	George W.	
1661			2175			3118		
"	Kate	1656	Robertson	Thomas		"	James	3119
"	Lenar	1654	"	2180		"	Mando	
"	Lucy	1659	"	William		3120		

"	Nellie	3121	"	J.T.T.P.	"	Yone	3122
"	Sallie	3123	AS				

BAKER ROLL 1924

This was supposed to be the final roll of the Eastern Band of Cherokee Indians. The land was allotted and all were to become regular citizens of the U.S. Fortunately, the Eastern Band of Cherokees avoided the termination procedures, unlike their brothers of the Nation to the west. The Baker Roll "Revised" is the current membership roll of the Eastern Band of Cherokee Indians of North Carolina.

<u>NAME</u>	<u>ROLL</u>						
		"	Irene	485	645		
		"	John	470	"	Martha Jane	641
		"	Ollie	483	"	Mary Dell	
Adkins	Mary Lucille	"	Reed	472			640
		3	"	Remus		French	Callie
		1	486			Runnigwolf	748
"	Mary Sneed	30	"	Robert T.		"	George
Bowman	Caldonia		471		756		
	230	"	Ruby	487	"	Gerry	753
"	Catherine	"	Walter	477	"	Jesse	751
233		"	William A,	480	"	John Kenneth	747
"	Florence	"	William Olis	476	"	Jonah	757
234		Coleman	Bailey Barton		"	Judy	754
"	Gracie Rose	231	491		"	Meroney	
"	Nova Rose	235	"	Ida E.	490	744	
"	Paul Harold	232	"	Mae Timpson	489	"	Morgan
Campbell	Callie	Davis	Charley		749		
371		636			"	Ned	750
Cole	Alvah	468	"	Cornelius		"	Roy Daniel
"	Arley	481	646		"	"	Sallie Runningwolf
"	Attla	484	"	David	637	745	
"	Beulah		"	Elizabeth		"	Samuel
475		639				752	
"	Cora	474	"	George		"	Saughee
"	Edward		638			755	
488		"	Israel	644	Garland	Aud	
"	George Emery		"	Issac	642	767	
469		"	Joe	647	"	Charlie	
"	Grace	473	"	Katie	648	771	
"	Hazel	479	"	Lena Long	643	"	Dora
"	Hollie	482	"	Lydia K. Payne		"	Edgar
"	Howard		649			"	Edith
478		"	Margaret Bradley		"	Emma	775

"	Emory	761	"	Lloyd	982	"	Robert	1066
"	Frank	764	"	Lorenze		"	Stacy	1069
"	Fred	765	977			"	Thelma Lee	1050
"	Homer		"	Maul/Mal		"	Walter Sterling	
769			989					1056
"	Jessie L.		"	Ned	986	"	Wesley	
760			"	Ned	990			1070
"	John Basco	763	"	Rufus Scott	987	Martin	Andy	1545
"	Leonzo		"	Soggie		"	Charles	
768			9991					1545
"	Nettie	773	Hill	(no name)		"	Emmaline Davis	
"	Radia Elmer	763		no #				1543
"	Roxanna		Jackson	Carl		"	George	
776			1051					1538
"	Ruth	770	"	Caroline		"	Ida Lambert	1541
"	William S.	777	1067			"	Louise Murphy	
Goin	Sallie	841	"	Dekie	1062			1547
Hill	Abraham		"	Edward		"	Lucy	1539
			9	1052		"	Sarah	1544
			7	"	Elijah	1059	"	Thomas
			4	"	Florence			1542
"	Alice	988	1063			"	Wesley	
"	Annie	975	"	Isaac	1068			1546
"	Birdie C.		"	Jacob	1057	Mullins	Aggie Austin	
979			"	Jennie Arch Holland		126 A		
"	Blaine	976	1080			Roberson	A. J.	
"	Blaine Jr.		"	Lawyer		2141		
981			1061			"	Birgie	2144
"	Elizabeth		"	Margaret Arneach		"	Iowa Isabella	2140
980			1053			"	Nona Dolly	2144
"	Etta	992	"	Margaret Murphy		"	Walter Alvin	2142
"	John	983	1064			"	Wayne Gledeth	
"	Laura J. Wolfe		"	Mary Queen	1055	2143		
985			"	Olivan Ben	1058			
"	Levie	994						

For more information on the names listed in Volume I: Eastern Cherokee Rolls--Cherokee Roots; please refer to the following address: CHEROKEE NAMES AND FACTS PO BOX 525 CHEROKEE, N.C. PH.# 704-497-9709 This is a research service with more detailed information on the name you would like searched. There is a \$30.00 fee per person & number on the roll.

Credits: Bob Blankenship; author of Cherokee Roots, Volumes I & II.

The Guineas of West Virginia

A Transcript of A Presentation at First Union
July 25, 1997, Wise Virginia

by

Joanne Johnson Smith & Florence Kennedy Barnett

Our people are known as the Guineas. The earliest family names prior to 1800 are Male, Norris, Dorton, Harris, Canaday, Newman and Croston.

The men have fought and died in the Revolutionary War, the War of 1812 and the Civil War, and all of those thereafter.

I believe each of our people has the name Male as an ancestor. Some of the other names we may or may not have. There are four names that most of us go back to in our lineage. They are Gustavis Croston, Henry Dorton, Sam Norris and Wilmore Male.

He earliest Male in our direct line that have located is Wilmore Male. Wilmore signed a petition in Maryland in 1768 to move the county seat from Joppa to Baltimore Town. Sometime after that, he and his family moved to Berkeley County, Virginia and by 1782 they had moved west to Hampshire County, Virginia. Sam Norris was already there.

According to our oral history, Sam's mother was an English girl named Elizabeth Norris. She was the daughter of William Norris of Monongalia County, Virginia who also had two sons. William Norris captured a young Cherokee boy traveling north with a party of Cherokees--the Draper Manuscripts state there was a party of Cherokees traveling in the area about this time. William named the boy Sam. Elizabeth, who was called Betsy, and Sam had to go get the cows in the evening, and guess what? Betsy got pregnant. As the story goes, Betsy's brothers took Sam into the mountains and killed him. I do know that William Norris had two sons and a daughter named Elizabeth. I have a copy of his will and he left Elizabeth out. Of course we know why. Betsy gave birth to a son in 1750, and she named him Sam, after his father. In 1764, Sam left the Monongalia County area with a family by the name of Gaul. They went to the present county of Barbour, West Virginia. Betsy followed and hacked off approximately 1,625 acres of land. She thought she had 750. She got a deed and put it in Sam's name. I have found the land grant settlement which is in Sam Norris' name. Sam had lost about 600 acres of the land according to the grant. While here, Sam married a Delaware woman named Pretty Hair--also according to the Draper Manuscripts and the Horn Papers there were Delaware living in the Morgantown region at this time.

Sam and Pretty Hair started their family on what was later called Hackers Creek, named after a white man who had settled there by the name of John Hacker. It was around this time that the Males arrived in the area: Wilmore Male, his wife and children.

The Males and Norrises intermarried early, along with the Dorton, Harris, Newman, Croston, and Canaday families.

Prior to 1800, all of these families were listed as white, starting with a census they took in 1782, one in 1784, and the first U.S. Census in 1790. In the 1810 census they were listed as Free Persons of Color or Mulatto. There were times when someone in the same family would be listed as white, and the rest of the family as Mulatto.

Another example is the Harris family, beginning with Peter and Billy Harris. Oral history states that they were Cherokee Indian. In the Draper Manuscripts there is a Peter and Billy Harris in Virginia that fought in the Revolutionary War. They came from the Carolinas and were Catawba Indians. I would have to believe these are our Peter and Billy but on the census they are listed as Mulatto. Whether they were Cherokee or Catawba, we do know they were Native American.

After 1800, other names began appearing and marrying within our people: Collins, Parsons, Pritchard, and Goins to name a few. Around 1840, the Adams and Minards (Minerds) started marrying our people.

Our people settled in Ohio in the early 1800's and there a few more names appeared. Over the years they have migrated to several states.

There are many stories about our people which have been written and told, some true, some not. One of my favorites is in the West Virginia history when a group of Indians attacked the settlers on Hackers Creek and killed some and ran others off. Our oral history states that Sam Norris watched from his porch as this took place. The Indians were supposed to be our Grandmother Pretty Hair's people. As I mentioned before, Sam was the first man to settle here and this was his land. The settlers were probably told to leave and didn't, so Grandmother's people took them out.

Florence Barnett will give you the presentation of our family names.

...I know you may have heard or read different explanations as to where we originated. Remember that not everything that is in print is necessarily true. We would like you to keep an open mind as we, the Guineas, tell you about ourselves, since we know more about our heritage than anyone else.

Now I'm going to tell you what we have learned from our oral tradition and 20 or more years of research. Nothing we say is infallible, and if anyone has something to add to our research please share it.

The father of the Male line in West Virginia (Wilmore) came to America in 1765 from England with his wife and several children. We first find him signing a petition to remove the county seat from Joppa to Baltimore Town, Maryland in 1768. Next he is found on the census in 1784 and 1790 living in Hampshire County, Virginia. He and his family were listed on the census as 10 white souls. In the same county, in 1810 he and his family were listed on the census as eight free persons of color. The whole family had changed color. A free person of color at that time meant any person that was not white no matter what nationality they were. Why did the Males' racial classification suddenly change?

Oral tradition tells us that Wilmore II married a woman named Priscilla Harris. Her father was supposed to have been Cherokee, and her mother was a servant on the Calm's plantation in Maryland. The mother's nationality was not known. This oral tradition is supported by its publication in the April 16, 1936 edition of the Mountain Democrat. The article was entitled *Garrett County History of Pioneer Families* by Charles Hoye. Wilmore's other son James was supposed to have married the daughter of an Indian scout of Cherokee descent. This is written in the Males of Barbour County, West Virginia by Bernard Victor Mayhle. These marriages account for the sudden change in the racial classification of the Male family. In 1899, a Smithsonian anthropologist by the name of James Mooney sent out a questionnaire to physicians in communities in Maryland, Delaware and North Carolina concerning various topics having to do with Indians and Indian remains. These results are still in the archives of the Bureau of American Ethnology in Washington, D.C. The findings show that there were three or four families going by the name of Male or Mail in the extreme western part of Maryland near Oakland and Deer Park who had traditionally migrated from Hampshire County, Virginia, a few generations before William Gilbert says in his article, "Mixed Bloods of the Upper Monongahela Valley, West Virginia," "It is likely, that from these much smaller pockets of Indians remnants the recruits were drawn together sometime during the nineteenth century to form the nucleus of the larger present day settlement of Guineas in Barbour and Taylor Counties, West Virginia." This was written in 1956. This is the most common name [Male--ed.] found in our people.

Isaac Kennedy or Cannady was born in Maryland in 1760. He married Mary Runner. Isaac is the father of the Kennedy line of the Guineas. His son was born in Hampshire County, Virginia in 1800. His wife was Elizabeth Male. We share the two variations of this name with the Chickahomini of Virginia and the Melungeons. The Kennedys or Cannadys migrated with the Males to Barbour and Taylor counties.

Joanne has already told the oral tradition of Sam Norris and Pretty Hair. They were already in the Barbour County area when

the Males and Kennedys arrived. Records show that the Cherokees were traveling through that part of western Virginia during the time that Sam's father was captured by William Norris. The Horn Papers by W. T. Horn, show that William Penn transferred the Delaware to the territory, bounding the western branches of the middle reaches of Monongahela River in 1696. This included Green County, Pennsylvania, parts of Washington and Fayette Counties, and nearby territory in what is now West Virginia. This would now be in Monongalia County, in the vicinity of Morgantown. The puzzle is starting to fit together.

Gustavis Croston, the father of the Croston line in Barbour and Taylor Counties, was born in 1757 in Hampshire County. He along with Wilmore Male, Sr., and Henry Dorton or Dalton, served in the Revolutionary War. It was said that Croston was a spy. We don't know whom he married. Some of the Crostons were called Leather Heads and others were known as Black Dutch. If anyone knows what these two terms mean, I would appreciate the information. Two of his children married Male's and migrated to Barbour and Taylor Counties.

Henry Dorton or Dalton is the father of the Dalton line in Monongalia, Barbour and Taylor Counties. He was born in Prince George County, Maryland to Ann Dorton or Dalton. She was an indentured servant of Jane Martin, an Innkeeper. In 1777 he was drafted into the Revolutionary Army. On June 4, 1781, he married Eleanor Russel, in Prince George County, Maryland. In 1790, he migrated to what is now Monongalia County, West Virginia. Some of his children married into the Males and Hills. As years passed, the family spread into Barbour and Taylor counties, also. On a personal note, I am acquainted with some of the Daltons and find that most of them still have a very striking Indian resemblance. Service records that some of the Daltons entered the service under the racial classification of Indian.

One line of Adams came into Monongalia County in 1840 from Pennsylvania. His name was John and he married Nancy Pritchard, the daughter of Warner Pritchard and Sophia Goins. Their children first married the Males and Daltons. Another line came out of Tucker County, West Virginia. We don't know much about them. We share this name with the Mattaponi Indians of Virginia.

One line of the Newmans came from Loudon County, Virginia, and married into the Crostons early on. We also found marriages between them and the Piscataways of Maryland.

The Minards also came from Pennsylvania and may have had French Canadian connections. Records show that some Minards went with Lewis and Clark on their expedition west. They married into the Sioux and came back with the group.

The last two names of our people are the Parsons and the Collins. These are the ones we know the least about. We do find these two names listed on the 1784 Hampshire County census, along with the Males and Newmans but we don't know if these are our Parsons and Collinses. We do share the name Collins with the Mattaponi and Pamunkey of Virginia, the Melungeons

and the Creoles of Alabama.

Other families that married into our people early on were the Johnsons, Hills, Cooks, Burkes, Russels, Stevens, Proctors, Thompsons, Barnetts, and DeCosta's. Are these some of your family names? Is there a connection between these names and your groups? These are some of the questions we hope will be answered by the research of the Melungeon Heritage Committee.

I want to mention one thing about the DeCosta's. This is the only family name that married into our people which may be of Portuguese descent.

I want to add that after the removal of the Indian Tribes to the west, only two major classifications were used on the census in the Eastern U.S. These were white and colored. In which category were non-reservation Indians usually listed? The colored. As time went on, colored began to mean black. Just in

the last few years this racial classification has begun to change for us, since we have started to place ourselves in the American Indian category on census records and documents.

In closing, I would like to mention two or three books that would give you further reading about our people. The first is *The Males of Barbour County, WV* by Bernard Victor Mayhle. This book is done in five editions and it is the genealogy of the Males and related families. Books on the Adamases, Hills, Barnetts, and more are written by Glenn Barnett II . . . Last is the book *Our Kind of People, Identity, Community and Religion on Chestnut Ridge* by Thomas McElwain, copyright 1981. The writer was a student from the University of Stockholm, Sweden. He tells of our struggle to fight the racial category we were placed in, the discrimination we continue to endure, but most of all our determination to regain our Indian recognition.

What is a Melungeon

by
Lee Young

A Melungeon, you say?

Well, It is not a man

It is not a mom with babe in arms

It is a family

So complete is this family

They don't have a family tree

They worry and fret others will

know that their skin might show

that they are not as white as snow

Hiding behind their long sleeves

Turning their faces in the breeze

they deny their ancestry

Irish-Scots

They become

Acceptable Pedigrees

Along comes a nosy child

Asking questions to avoid

Forget the past, we're doing good

And the child wonders and broods

Out he goes determined to find

Some information on his own kind!

A Melungeon he finds?

What is a Melungeon he whines

No answers to be found

He begins to look around

Books he reads and books he seeks

He'll no longer be meek

Answers are there if only we

Cared to take the time to

Compare and answer 'What is a Melungeon'?

Genealogy is Fun, Sometimes

by
Theodore A. Klein, Jr.

My mother the late Alma Sioux Scarberry, who was a writer, was well known for her sense of humor. It kept her alive and professionally active into her ninetieth year. After her death in 1990, I got curious about our family background and in 1994 started dabbling in genealogy. She had known bits and pieces about her family, but nobody had ever gone back too far. There were even family arguments about the name "Scarberry" and where it had come from. All that I knew for sure was that my great-grandfather, Robert Elihu Scarberry, who was

born in the Crane's Nest in Wise County, Virginia in the mid-19th Century, basically had a Cherokee identity and was a veterinarian/herb doctor. His son, my grandfather, the late George Washington Scarberry, thought that he was of English background and didn't want to discuss it. He was a Free Will Baptist preacher and that was "pagan" blood. Besides, when he was born, there was still some fighting going on in the western U.S. Recent information also indicates a strong Melungeon background in this family meaning that some of our ancestors were captured by the Spaniards and Portuguese as slaves out of the old Ottoman Empire in the mid-1500's. After escaping they intermarried with native Americans and later Europeans, apparently many with French backgrounds.

I bought a computer program, "Family Tree Make" in 1994 and starting tracking all of the family names that I knew. I spent time on the Prodigy bulletin board on genealogy and got quite a bit of information from persons who in several cases turned out to be distant and sometimes not such distant cousins. On correspondent, Dr. Bob Hopkins in Florida, turned out to be the Scarberry expert. He explained that Scarborough, Scarbrough, Scarbo, Scarbrow, Scarbro, Scarburg, Scarberry, and Scaber all came from the same familial source: Skarthi. Then came the great part:

"According to legend and early records, the Skarthi family left what is now Norway in 874 A.D. to sail to Iceland. They were reputed to be the first permanent settlers of this island. A part of the family left Iceland in 965 A.D. to settle in what is now known as Scarborough, England. The family lived in a castle called Scarburgh built on a rocky cliff. ("Scar" meaning rocky and "burg", cliff). A few people of this name live around Scarborough today. Our branch, as far as can be traced, left the coastal area and settled around London... The first of our line to come to America was John (Scarborough) Sr. who was born in 1639.... He and his oldest son John sailed to Pennsylvania in 1682 on the "Welcome", a vessel owned by William Penn... (They were Quakers)... John (1667) our first American ancestor... ran away to live with the Indians. He thus

became fluent in the native languages and years later, after returning to the settlements, often acted as interpreter between the white settlers and the Indians. It is reported that he once prevented a war between the Indians and the settlers..."

John married a woman named Mary in 1690, who was believed to be Native American. I am guessing that there was an exodus to the southern Appalachians with more Native American contact and also contact with the Melungeon population and that's where my Scarberrys got started.

The whole background really excited me, finally finding out some of the truth about that part of the family. My mother would have loved it, as she was a natural romantic. Picturing her flawlessly-handsome Viking relatives sailing into Iceland and eventually becoming Cherokees in Virginia should have given her material for her most famous novel. She would have been totally happy until yesterday, when I came to the Austin Public Library to do some research on our Huguenot ancestors, which is another story. I happened to notice a book called *A Dictionary of Surnames* published by Oxford University Press in 1988. I turned to Scarborough and read the following: "Scarborough, English: habitation name from the town on the coast of N. Yorks, so called from the Old Norse byname Skarthi (See Skarth 2) and old Norse burg fortress, town." I moved to Skarth 2 and this is where I felt glad that we all have a good sense of humor. It said "From the Old Norse byname Skarthi, 'hare lipped'." God bless my flawless Viking.

**French Family Names That Were
Americanized by the Ancestors of
Theodore A. Klein, Jr. and
Mary Margaret Lord Klein
Austin, Texas USA**

<u>American Spellings</u>	<u>French Spellings*</u>
Auxier	Auxerre
Beheler/Behelor	Beheuliere/Behlert

Crockett source)	Crocquet/Croquet/Croquette/ deCrocquetagne (genealogy)	Ramey/Reamy/Remy	Remy/Ramey/Saint Remy/ De Saint Remy/ De Saint-Remy/Ramet?
Haldot	Haldat?	Robinette	Robinette/Robinet
Hampton	Hampton (H silent in French)	Salyer	Salyeres
Jayne	De Jean/Dejean/De Jeanne	Sanders	Sanders/Sander/Sandere
Lemaster/LeMaistre Maistre/Lemaitre/	L e m a i s t r e / L e Le Maitre	Sargent	Sargent/Sargeant
Mullins	Moulins/Moulin/Moulines/DeMoulin/ Demoulin/De Moulins/Demoulines	Tackett	Tacquet/Tackett
Napier	Napier/Napias/Napie/Napee	*(Source: Paris Telephone Directories -- 1994 edition) Corrections & suggestions are welcome. Ted Klein (512) 266-1801, taklein@prodigy.ne	
Pevey/Peavy/Pe'Vey/Peevy	Pevet		
Puckett	Pouquette		

New Books & Resources

A Melungeon Home Page

<http://www.clinch.edu/appalachia/melungeon/>

Providing a 'free space' on the WWW where Melungeon history, documents, and theories can be displayed and debated. A Melungeon Home Page was launched in January 1997 and currently receives over 20,000 'hits' per month. Designed and maintained by Darlene Wilson (a.k.a.: The WebSpinning Granny), the Home Page is provided server space by Clinch Valley College (of the University of Virginia) and supported by N. Brent Kennedy, CVC's vice-chancellor for Development and College Relations. Anyone having historical documents to share may send them to Darlene Wilson, PO Box 1391, Wise, Virginia, 24293; or e-mail <dgwils0@pop.uky.edu>.

The Melungeons on KET'S "Kentucky Life"

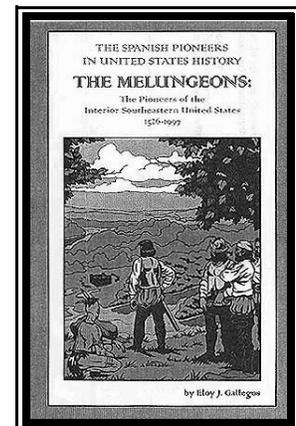
An excellent one half hour documentary on the Melungeons produced by Ernie Martin aired January on KET's "Kentucky Life". The program features interviews with Dr. Brent Kennedy, Darlene Wilson, Bill Fields, Connie Clark. It includes material on theories of origin as well as fascinating historical evidence. The

VHS video tape copies are available by calling 1-800-354-9067 outside KY, or 1-800-945-9167 in KY.

New Book By Eloy Gallegos

*THE MELUNGEONS:
The Pioneers of the
Interior Southeastern
United States*

PRICE: \$13.50 (\$12.00 plus \$1.50 p&h) for each book. Checks should be made to Villagra Press, and orders mailed to: Villagra Press, 2301 Clinch Avenue, Knoxville, TN 3791 or phone: 423 523-9360

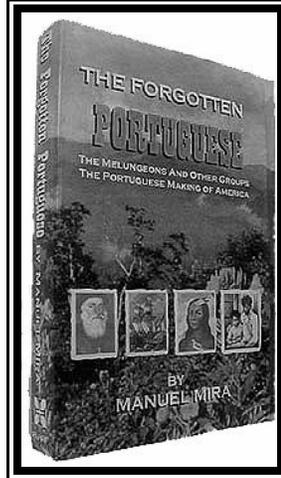


Portuguese and Melungeon settlers.\$29.95 plus shipping
Orders and payment should be forwarded to :
PAHRF, Inc., 277 Industrial park Rd., Franklin, NC 28734

New Book By Manuel Mira

The Forgotten Portuguese: The Melungeons And Other Groups The Portuguese Making of America

The Portuguese people are one of the oldest European group of settlers, probably the first one to arrive in this continent and permanently settle among the natives in a peaceful manner. This book follows their quest for better life in the New World and of other groups who consider themselves Portuguese, such as the Melungeons of the Blue Ridge Mountains of North Carolina, Tennessee and Virginia.



The entire proceeds are for the Portuguese-American Historical Research Foundation, which in turn will use the funds for further research into early American History,

New Book By Mattie Ruth Johnson

MY MELUNGEON HERITAGE A Story of Life on Newman's Ridge

Born and raised in Hancock County, Sneedville, Tennessee, Mattie Ruth Johnson lived on Newman's Ridge in an area called Prospect Ridge. In *My Melungeon Heritage*, she tells what it was like to grow up and live in a place and time when life was much different than it is at the end of the twentieth century.

\$12.95 from THE OVERMOUNTAIN PRESS
P.O. BOX 1261, JOHNSON CITY, TN 37605
Telephone 423/926-2691 May also be ordered directly from the author, RUTH JOHNSON. 3705 Bloomingdale Pike, Kingsport, TN 37660 (Add shipping/handling charge \$2.00 first book and \$1.00 each additional Tennessee residents add 8 1/2% sales tax)

Appalachian Melungeon Heritage Cookbook

edited by
Wilma Wireman

The Appalachian Melungeon Cookbook, a collaborative effort of the Melungeon LIST to raise funds for Second Union and future Melungeon research-related activities.

To order, send check or money order (payable to: "W. Wireman"):to:
Wilma Wireman, 21 N. Kniffin St., Greenwich Ohio 44837 Phone (419) 752-0731

Qty 1- Cookbook \$ 8.00 plus \$2.39 for postage; total - \$10.39
Qty 2- Cookbooks \$16.00 plus \$3.00 for postage; total - \$19.00
Qty 3- Cookbooks \$24.00 plus \$3.00 for postage; total - \$27.00



Queries

Sizemore/Bowling

I am looking for parents for Harmon SIZEMORE. Harmon was b. abt 1806

TN and married 20 Apr 1837 in Perry Co, KY to Susan SIZEMORE d/o Rockhouse John Sizemore & Nancy Bowling Susan was b. 1816 Clay Co., KY. **Nancy Tarver Schlegel**

Caswell/Oldham/Jenkins/Shipley/Wingfield/King/Estes

The Melungeon possibility would clarify many unanswerable questions in my family lines. Is anyone aware of any identified Melungeon pockets in central Kentucky? Particularly the area of Mammoth cave/ Hart Co., Grayson Co., Edmonson Co., Hopkins Co.. I have several lines with Cherokee traditions that simply do not appear to be Cherokee but the Melungeon traits and mysteries seem to fit them very well. If someone can point me in a direction, I would appreciate it. Surnames: Caswell, Oldham, Jenkins, Shipley, Wingfield, King, Estes, and others. On a visit back recently, I looked at old pictures from the cave area and saw many people, I believe to be Melungeon/Goins family is definitely in area. **Rev. Curtis Wheeler**

Mullins/Delph/Sizemore/Barett

I am trying to track down my Mullins connection to either the Cherokee or Melungeon. Harvey Delph moved from Hancock Co, to Goose Creek ,Clay Co, Ky between 1857-1859 two of his children Joshua married Lucinda Sizemore and daughter Nancy married a ?Sizemore. My GGGrandfather Alec married Vina Means. They all stayed in and around Clay & Laurel Cty.. My GFather married Amanda Jane Mullins who said she was Cherokee. Her mother was Malinda Barrett. Her mother, Malinda Arrowood.from around Yancy Co, NC. I would like to correspond with any other of this family members, especially Mullins line. **Betty L. Young**

Phipps/Mullins

I've followed my maternal grandfather's line back quite a way. But I've been unable to find anything on my grandmother's line: g-father- Columbus Phipps d.abt 1937, g-mother Elsie Mullins d.abt 1972. They lived in Letcher Co KY. Dunham specifically. **Stephen A. Meade**

Hicks/Maxey

I have been searching for Enoch HICKS, m. Sarah MAXEY, b. 1839, Va. He was my gggrandfather, and I need to make a connection. **Twanda Buckreis,**

Clay

Looking for the Parents of John Clay b 1800/01 possibly Halifax or Patrick Co., Va.Migrated to Pike Co., Ky 1820's. Is with Jordan Clay in Pike Co., KY in 1823. **Robin Clay Oliver,**

Cunningham/Wood/Crump

William Cunningham m. abt 1770, Susan Wood. Issue: John Cunningham m.in 1794, Washington Co.,VA, Nancy Crump; Mary Cunningham m. in 1791, Washington Co., VA, John Hutton; Elizabeth Cunningham m. in 1796 in Washington Co.,VA John Dickenson; William Cunningham, Jr.b. abt 1777 in VA, d. aft 1850, prob. in Johnson Co.,KY, m. in 1810 in Washington Co., VA, Rachel Ann Elizabeth Countiss b. May 05, 1791 in MD; Thomas Cunningham m. 1st Mary Jane Browning, 2nd Suzannah Wallace; James Cunningham m., in 1806 in Washington Co., VA, Suzanne Clark; Samuel Cunningham m.in 1817 in Washington Co., VA, Hannah Unknown; Joseph Cunningham m. in 1819 in Washington Co.,VA, Lucind Gobble; Margaret Cunningham m. in 1814 in Washington Co., VA, Armstrong Clark.

William Cunningham, Jr. and Rachel Ann Elizabeth Countiss Issue: Maca/Macha , b. abt 1826; Peter b. abt 1828; William b. abt 1830; Jonathan b. abt 1833; Timothy b. abt 1838.

Maca/Macha Cunningham b. abt 1826 m. Will Collins d. 1848-1850. Issue: Mary Collins b. abt 1843 in the Lee, Scott, Russell Co. area that is now Wise, VA, d. June 03, 1915 in Johnson Co.,KY was a partner of Abraham Musick, b. abt 1836 in VA, d. bef May 15, 1914, the son of James Musick and Mariah Shell. Issue: Margaret Musick and my great grandmother, Mary Armintha Musick who m. James Morgan Hager. Mary Collins of above, had a sister, Rachel Collins, b. January 01, 1844 in KY, d. May 15, 1914 was the spouse of Abraham Musick of above. Issue: Rachel F. Musick b. August 03, 1858 and Mary E. Musick b abt 1859.**Nancy Sparks Morrison**

Baily/Walker

PLEASE!!!!!! I have been told that the person I'm looking for is of Melungeon origins and have little to go on.Looking for information on Phronie Alice BAILEY. She was married to William WALKER. b. abt. 1870. Had following children: Ralph Bailey, Cody, Fred, Roy, Dora, Lucy, Hiram. **B. K. Melvin,**

Mullins

Several MULLINS men entered E TN from NC abt. 1800 among them was Joseph MULLINS b abt 1739 Prince Ed. Co. VA s/o John MULLINS & Susannah (MORTON?). Joseph is found on the 1785 Va Tax list, 1805 Roane Co. TN Tax list and 1812 Sullivan Co. TN Tax list. He lived 1830 Jeff Co., TN then applied for pension in Bedford Co. TN naming wife Mary. No issue found for him, but I believe he was father and grandfather to several of the early MULLINS men of TN. He lived in Grangier. Co. TN as well according to his pension. Joseph MILLINS is found in Monroe Co. TN records, perhaps the same man, with a DeMarcus MILLINS (was this Demarcus MULLINS s/o Wm. MULLINS of Guilford/Ashe/Wilkes Co. NC?). J. MULLINS 1810 Ashe Co. NC could be same man. Joseph may have also traveled to GA in 1820 (Morgan Co.). Was Burl/Burel/Burril MULLINS b abt 1790 NC and Dancey MULLINS b abt 1781 NC sons? Burl & Dancey found 1830 Jeff. Co. TN, Burl later in Jackson Co. MO, Dancey in Wh. Co. TN. Any additional info. on these men or MULLINS in these areas welcomed.

Debbie Woolf,

Roberts

Looking for the parents of Melinda Roberts. She was born about 1810 in Franklin County, VA She married John West in Grayson County, VA in 1824. By the early 1850's they were living in Mercer Co.,W VA. Their children were: Issac, Marie, Jacob, Melinda, Joshua, Margaret, Caleb and Sina Jane West. **Lisa Savage,**

Collins

I am currently researching an ancestor of mine who I believe might be of Melungeon heritage but I have not yet been able to prove such fact. My ancestor is my great-grandmother Helan

Collins b. ca. 1860 in TN d. 29 July 1912, Jefferson Co., AL. m.1st 23 Dec. 1880 Traacy City, Grundy Co. TN to Samuel Bailey. m.2nd ca. 1892 William Leverton. I have not been successful in discovering Helen's parents or other family members. My focus is in the area of Grundy Co. TN Knowing some of the history of Grundy County, the mining business peaked during the mid 1800s thus it's likely that Helan Collins' parents migrated to this area seeking work in the mines. **James F. Carver**

Riddle/Gibson/Collins

I am interested in any information and correspondence exchange regarding the families of Riddle and Gibson and/or Collins. Moses Riddle was married to Mary, possibly the daughter of Thomas Gibson or Collins. Moses has been listed as a mulatto on various tax lists and other documents, and has been associated with other known Melungeon families in their migration. I am descended from Moses and Mary's son William Riddle, also sometimes known as Captain William Thomas Riddle. He was supposedly killed

(either hanged or shot) by Col. Ben Cleveland due to his Trory renegade activities. William's wife was Harriet "Happy" R. Roberts. She went to Hawkins County, TN sometime after Captain Riddle died and after marrying a second time to William Igraham. She arrived there. with some of her Riddle children. Any information or c o n n e c t i o n s that anyone can share will be most appreciated. **Rebecca A Wennermark,**

