

# Where Have All the Indians Gone? Native American Eastern Seaboard Dispersal, Genealogy and DNA in Relation to Sir Walter Raleigh's Lost Colony of Roanoke.

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## Abstract

Within genealogy circles, family stories of Native American<sup>1</sup> heritage exist in many families whose American ancestry is rooted in Colonial America and traverses Appalachia. The task of finding these ancestors either genealogically or using genetic genealogy is challenging.

With the advent of DNA testing, surname and other special interest projects<sup>2</sup>, tools now exist to facilitate grouping participants in a way that allows one to view populations in historical fashions. This paper references and uses data from several of these public projects, but particularly the Melungeon, Lumbee, Waccamaw, North Carolina Roots and Lost Colony projects<sup>3</sup>.

The Lumbee have long claimed descent from the Lost Colony via their oral history<sup>4</sup>. The Lumbee DNA Project shows significantly less Native American ancestry than would be expected with 96% European or African Y chromosomal DNA. The Melungeons, long held to be mixed European, African and Native show only one ancestral family with Native DNA<sup>5</sup>. Clearly more testing would be advantageous in all of these projects.

This phenomenon is not limited to these groups, and has been reported by other researchers such as Bolnick (et al, 2006) where she reports finding in 16 Native American populations with northeast or southeast roots that 47% of the families who believe themselves to be full blooded or no less than 75% Native with no paternal European admixture find themselves carrying European or African y-line DNA. Malhi (et al, 2008) reported that in 26 Native American populations non-Native American Y chromosomal DNA frequency as high as 88% is found in the

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<sup>1</sup> Native, Native American, American Indian and Indian are used interchangeably to indicate the original inhabitants of North American before the European colonists arrived.

<sup>2</sup> Available through Family Tree DNA, [www.familytreedna.com](http://www.familytreedna.com)

<sup>3</sup> See Acknowledgement section for web addresses of the various projects. Note that participants join these projects voluntarily and are not recruited for specific traits as in other types of scientific studies. Some projects, such as the Lost Colony projects, screen applicants for appropriateness prior to joining. For the join criteria, please see the FAQ at <http://www.rootsweb.ancestry.com/~molcgdrg/faqs/faq3.htm>.

<sup>4</sup> The oral history exists tribe-wide, but specifically involves Virginia Dare and the colonists Henry and Richard Berry. Genealogies are relatively specific about the line of descent.

<sup>5</sup> The Melungeon DNA project, while initially included in this research, was subsequently removed from the report because of the lack of Native American ancestry and no direct connection to the Lost Colonists. The Lumbee may be connected to the Melungeons, but that remains unproven.

Canadian northeast, southwest of Hudson Bay. Malhi's conclusions suggest that perhaps there was early<sup>6</sup> introduction of European DNA in that population.

The significantly higher non-Native DNA frequency found among present day Lumbee descendants may be due in part to the unique history of the Eastern seaboard Indian tribes of that area or to the admixture of European DNA by the assimilation of the Lost Colony of Roanoke after 1587, or both.

European contact may have begun significantly before the traditionally held dates of 1492 with Columbus' discovery of America or 1587 with the Lost Colony of Roanoke which is generally and inaccurately viewed as the first European settlement attempt. Several documented earlier contacts exist and others were speculated, but the degree of contact and infusion of DNA into the Native population is unknown.

Wave after wave of disease introduced by European and African contact and warfare decimated the entire tribal population. Warfare took comparatively more male than female lives, encouraging the adoption of non-Indian males into the tribes as members or guests. An extensive English trader network combined with traditional Native American social practices that encouraged sexual activity with visitors was another avenue for European DNA to become infused into Eastern seaboard tribes.

In 1587 when the Lost Colony, a group of 115 English, was abandoned on Roanoke Island, the Croatoan Indian tribe was relatively small, having two villages recorded<sup>7</sup> during previous military visits by Sir Walter Raleigh's captains while they were scouting potential settlement sites<sup>8</sup> and in John White's journal. These villages are relatively small as indicated when John White recorded their visits in drawings which showed 10-12 long houses in each village. Journals from the same time period reflect a slightly smaller village on Roanoke Island of 5-6 long houses. The number of men in the military expedition (150-200) and the number of colonists (115) may well have equaled or exceeded the local Croatoan population.

The Croatoan were likely related to individuals living in two other Indian settlements which were initially friendly towards the English. One on Roanoke

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<sup>6</sup> In this case, earlier than known, documented European contact about 1780 with the formation of the Hudson Bay Company.

<sup>7</sup> Manteo was the head man of the village on Hatteras Island, while his mother was the head of the village opposite on the mainland shore. *Indians and English* by Karen Ordahl Kupperman, p 188.

<sup>8</sup> Dasemonkepeuc is mentioned specifically on the mainland, along with Manteo's (unnamed) village on Hatteras Island and his mother's on the mainland. The Croatoan Indians were also found in Wingina's village at Dasemonkepeuc. There is clearly a relationship between the villages. Wanchese, one of the 3 Indians who voyaged to England (Manteo and Towayo were the other two), was loyal to the Wingina, although after his return, this village distanced themselves from the English. *Between 'Savage Man' and 'Most Faithful Englishman' Manteo and the Early Anglo-Indian Exchange, 1584-1590* by Michael Leroy Oberg <http://homepages.rootsweb.ancestry.com/~jmack/algongin/oberg1.htm>

Island which was abandoned in 1586 after the military fort was built and friction developed between the fort inhabitants and the Roanoke Island Indians who moved to their sister village, Dasmonkepeuc, on the adjacent mainland.

The presence of the military expedition in 1585 drove a wedge between these two Indian groups. While the Croatoan Indians could not support a large number of “guests” indefinitely, they would probably have welcomed working tribal members who would serve to increase, possibly double, their population, contribute labor and provide needed defense<sup>9</sup>.

By the early 1700s, the Croatoan, then probably referenced as the Hatteras, had only a few individuals left on the Outer Banks, but it is likely several had assimilated into various tribes on the mainland (Lawson, 1709). These various tribes as a result of depopulation and geographic pressure from colonial settlements joined forces and moved further into the mainland into the swamps<sup>10</sup>. If the colonists survived, it was within this seaboard native population, some of whom possibly became the present day Lumbee.

The highest frequencies of non-Native DNA found in the Bolnick (et al 2006) and Malhi (et al, 2008) studies were 47% and 88% respectively. Similar frequency of admixture would be expected within the Lumbee descendant population, but a significantly higher admixture rate is found. Of Lumbee descendants who have tested<sup>11</sup>, 96% have Y chromosomal non-Native DNA, which is higher than either Bolnick (et al, 2006) or Malhi (et al, 2008) and is suggestive of either earlier European contact or a significant infusion of European DNA, perhaps from the Lost Colony.

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<sup>9</sup> The Indian tribes’ weapons consisted of wooden swords and shields. Guns and other metal weapons were coveted by the tribes that Raleigh’s earliest expeditions came into contact with although the soldiers/colonists refused to provide the Indians with swords or guns. An infusion of metal armaments and weapons would provide the Croatoan with a significant military advantage over other tribes.

<sup>10</sup> From the author’s data base, tracking individual surnames and families, examples are found where the same family is identified with different tribal names and in increasingly western locations as they move inland showing a pattern of migration and assimilation. John Gibbs is on the colonist roster. Gibbs is noted on the 1733 Moseley map adjacent the Hatteras Indian town on Hatteras Island. In 1773 Henry Gibbs is listed as a “great man” of the Yawpim Indians, possibly the same group as the Weapemoac Indians in that location on a 1755 map. Capt. Gibbs signed an agreement with Bay River Indians 1699. In 1729 Henry Gibbs purchases land in Hyde County on the great swamp, in 1731 from John Squires King of the Arrowmuskeet Indians, in 1737 on Aromottaskeet Creek and in 1739 at Indian Ridge. John Squires was the chief of the Arrowmuskeet, Marrowmuskeet and Mattamuskeet Indians, all derivative names for the same group of people. Many smaller remnant tribes merged on the Mattamuskeet Indian reservation about 1730. A 1774 resurvey was ordered of Gibbs on Mattamuskeet lands. (*The Mattamuskeet Documents: A Study in Social History* by Patrick H. Garrow, an unpublished thesis.) In 1939 the Gibbs surname is noted in death records as Indian in Robeson County among the Lumbee. (*Implosion, the Secret History of the Origins of the Lumbee Indians* by Morris Britt, unpublished) Similar patterns exist for several surnames including Elks, Jones, Pierce, Squires and Taylor.

<sup>11</sup> Through the Lumbee DNA project.

## **Eastern Seaboard Native Americans**

The genealogies of many families contain oral histories of Native ancestors. With the advent of genealogical DNA testing, confirmation of those long-held and cherished family stories about Native American ancestors can now be confirmed or denied, assuming one can find the right cousin and persuade them to test. Many surprises await DNA participants, and not always positive surprises if the search is for Native American ancestors. Those who are supposed to be, aren't, and occasionally a surprise Native American ancestor appears via the announcement of their haplogroup.

What DNA testing offers to the genealogist, it also offers to the historian. With the advent of projects other than surname projects, meaning both geographically based projects and haplogroup projects, historians are offered a new way to look at and compare data.

Excellent examples of this type of project are the Lumbee, East Carolina Roots, Melungeon and Waccamaw projects.

A similar project of significantly wider scope is the 1587 Lost Colony of Roanoke DNA project. When the author founded the project in early 2007, it was thought that the answer would be discovered relatively quickly and painlessly, meaning that significant cooperation and genealogical research from local families would occur and that the surnames and families in England would be relatively easy to track. Nothing could be further from the truth. The paucity of early records in the VA/NC border region combined with English records that are difficult to search, especially from a distance, are located in many various locations and are often written in Latin has proven to be very challenging. The Lost Colony project has transformed itself into a quest to solve a nearly 425 year old mystery, the oldest "cold case" in America. However, this is not the first attempt. Historical icons David Beers Quinn (1909-2002) and William S. Powell devoted their careers to the unending search for the colonists, both here in the US in terms of their survival and in Great Britain in terms of their original identities. However, neither of those men had the benefit of DNA as a tool and we are building upon their work, and others.

One cannot study the Lost Colonists, referred to here as colonists, without studying the history of the eastern North Carolina area in general including early records, the British records and critically, the history of the Native people of the Outer Banks area of North Carolina. A broad research area in the early years (pre-1700 to as late as 1750), would be defined as coastal North Carolina and Virginia and into South Carolina in the later years (1712 to about 1800). Initially both Carolinas were in fact Virginia, North Carolina being formed in 1663 as Carolina. When South Carolina split off in 1712, the States of both North and South Carolina were created from the original Carolina.



Figure 1: VA, NC, SC and Georgia in 1763 (US Tennessee Genweb, Land Cessions)

The Native tribes who called this area their home had no concept of political boundaries, before contact or after, and really didn't care unless it affected them, such as who they were to negotiate with or who to hold responsible for some malfesance. Furthermore, the waterways served as early roadways, and in the border area between Virginia and NC, the entire area fed the Albemarle Sound, creating an interconnected cultural and economic subsystem, shown above and below.

The Native tribes who inhabited this area pre-Colony (1587) and pre-contact (Columbus – 1492) were tribes and sub-tribes who spoke three primary language groups, Algonquian, Iroquoian and Siouian<sup>12</sup>.

<sup>12</sup> A fourth language group is found significantly further south, the Muskogean language, and does not appear in early North Carolina or Virginia but was significantly involved with the South Carolina traders.



Figure 2: <http://commons.wikimedia.org/wiki/File:Chowanrivermap.png>

These three main language designations held some very different sub-languages, but certainly imply separate major lineages and migration patterns for Native Americans within the US after their initial entry through Beringia, a land mass now underwater connecting Alaska and Asia. Their exit from Beringia into continental North America is believed to have been about 15,000-20,000 years ago (Perego et al., 2008)<sup>13</sup>, although earlier dates are proposed by some scholars and the topic is hotly debated.



Figure 3: Beringia from <http://www.nps.gov/akso/beringia/whatisberingia2.htm>

<sup>13</sup> Perego et al, *The Phylogeny of the Four Pan-American MtDNA Haplogroups: Implications for Evolutionary and Disease Studies* (2008 PLoS ONE) and Fagundez et al, *Mitochondrial Population Genomics Supports a Single Pre-Clovis Origin with a Coastal Route for the Peopling of the Americas* (2008, American Journal of Human Genetics)

Pre-contact Iroquoian Language Family range:



Figure 4: [http://commons.wikimedia.org/wiki/File:Iroquoian\\_langs.png](http://commons.wikimedia.org/wiki/File:Iroquoian_langs.png)

Pre-contact Algonquian language family range:



Figure 5: <http://www.nationmaster.com/encyclopedia/Image:Algonquian-langs.png>

Pre-contact Siouian Language Family range:

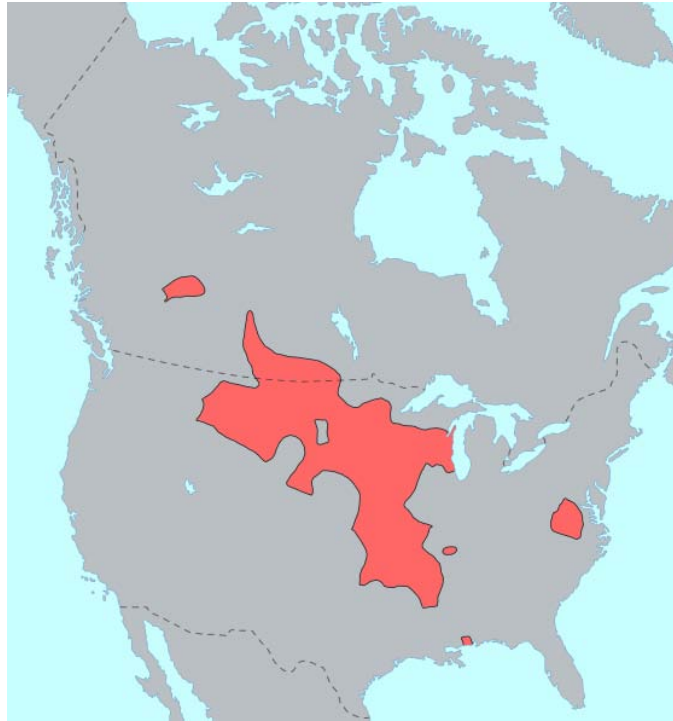


Figure 6: <http://www.nationmaster.com/encyclopedia/Siouian-languages>

Pre-contact Muskogean Language Family range:



Figure 7: <http://www.nationmaster.com/encyclopedia/Muskogean-languages>



In terms of the search for the Lost Colony and the Eastern seaboard Indians, the Muskogean don't play a significant role, but in terms of those tribal groups who were "coastal facing", meaning those would encounter any individuals or groups who would set ashore, intentionally or by accident, the Muskogean are critically important, as they were the group which first encountered the Spanish and like other tribes encountering uninvited guests, would decide whether to welcome, absorb or repel the intruders.

The "coastal facing" groups are the tribes who stood to either benefit through trade and both cultural and physical assimilation into the tribe, depending on the circumstances, and/or suffer through introduced disease, warfare or cultural genocide (alcohol, forced removal of children, enslavement, etc.).

Each of these pre-contact ranges would expand, as Native American tribes were both mobile and migratory. As the tribal populations grew, factions split into new tribes and sub-tribes, sometimes retaining an alliance that could be relied upon in times of warfare, and sometimes becoming the enemy. But the language they spoke continued intact whether or not their tribal alliance remained.

One notices on these pre-contact maps that the Algonquian, Siouian and Iroquoian tribes each already had some population representation in the Eastern seaboard area. These tribes would expand to virtually fill this area, and in the words of John Lawson, an early explorer who kept a very detailed journal of his travels and dealings with the Indians in South Carolina, North Carolina and Virginia:

"Lastly, the continual Wars these Savages maintain, one Nation against another, which sometimes hold for some Ages, killing and making Captives, till they become so weak thereby, that they are forced to make Peace for want of Recruits, to supply their Wars; and the Difference of Languages, that is sound amongst these Heathens, seems altogether strange. For it often appears, that every dozen Miles, you meet with an *Indian* Town, that is quite different from the others you last parted withal; and what a little supplies this Defect is, that the most powerful Nation of these Savages scorns to treat or trade with any others (of fewer Numbers and less Power) in any other Tongue but their own which serves for the *Lingua* of the Country, with which we travel and deal; as for Example, we see that the *Tuskeruro*'s are most numerous in *North-Carolina*, therefore their Tongue is understood by some in every Town of all the *Indians* near us."

<sup>14</sup> (Lawson, 1709, p. 226)

John died at the hands of an angry betrayed tribe in 1711, an act which in part precipitated the beginning of the Tuscarora War which pitted the Tuscarora and allied Indian tribes against the settlers, lasting from autumn 1711 through 1715.

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<sup>14</sup> The entire title of John Lawson's journal from the front cover is "*A New Voyage to Carolina Containing the Exact Description and Natural History of that Country Together with the Present State thereof and A Journal of a Thousand Miles, Travel'd thro' several Nations of Indians Giving a particular Account of their Customs Manners, etc. by John Lawson, Gent. Surveyor-General of North Carolina, London, Printed in the Year 1709*".

Fortunately, through historical reconstruction and remaining language snippets, the tribes are able to be categorized for the most part into their proper language groups<sup>15</sup>.

James Mooney (1861-1921), a noted anthropologist who lived among the Indians provided a great deal of invaluable information for future generations. Beginning in 1978, the first in the multi-volume series, *The Handbook of North American Indians* was released by the Smithsonian. In these volumes an enormous amount of research and information about the early tribes is found, compiled by tribe. Included are references to languages and population numbers that have been found in numerous documents regarding the various tribes from the point of first contact forward. This combined with the *Bureau of American Ethnology Bulletin 145 published in 1953* provides most of the tribal information provided herein.

Interestingly, population numbers are most often given not as a total population number, but as “number of warriors” which in essence means “able bodied men”. From that, the balance of the population has to be extrapolated. A reasonable multiplier to use is 5 for each “warrior”. This allows for a wife and 3 surviving children<sup>16</sup>. This may be low in some cases and high in others, but it’s reasonable and the best that can be done without additional information.

Indian population figures are not like US census numbers. In some cases they are very accurate, such as when the Indians resided in missions or when the numbers provided are very precise, such as a non-rounded number like 613. In such cases, an actual count is provided, although it can’t be assured that all tribal segments were included<sup>17</sup> or that the count was conducted uniformly between tribes. In other cases, these counts appear to be very rough estimates.

Even with the known variations and potential flaws, the numbers are still very interesting.

In a normal, healthy, pre-contraception, population, the population doubles itself about every 25 years<sup>18</sup>.

In the following tables, charts and graphs, the tribes are grouped in two ways due to the way the geography and language falls relative to tribal groupings. All tribes are grouped from north to south, beginning with the Algonquian speakers

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<sup>15</sup> *Bureau of American Ethnology Bulletin 145* by John Swanton

<sup>16</sup> Assuming 25 fertile reproductive years per female (assuming the survival of the female) each female could produce 16.67 children, assuming a birth every 18 months. It was rare that all children survived. If half survived, we see 8 or 9 children per family, which is not rare in colonial American. The rate of 3 surviving children is conservative given the possibilities.

<sup>17</sup> It has never been clear whether children were counted, and if so, if the counting was all inclusive or only from a particular age upwards.

<sup>18</sup> Extrapolated from the extremely detailed Acadian census of 1671, 1678, 1686, 1693, 1695, 1698, 1700, 1701, 1703, 1707, 1708, 1714, 1716, 1750, 1751, 1752, 1755, prior to Le Grande Derangement.

who comprise most of the northernmost tribes in what would become Canada and the northeast United States (US) from New York and Pennsylvania northward. In the Mid-Atlantic States, Virginia and North Carolina are impossible to separate both geographically and linguistically, and are very intermixed, so they are presented as a group. South Carolina is fairly easy to isolate and has primarily Iroquoian speaking tribes. The southernmost tier is comprised of almost completely Muskogean speaking tribes. And finally, for charting purposes, I have created another category referred to as “Major Tribes”.

### Northernmost Tribes – Primarily Algonquian Speakers

The northern portion of what would become the US and Canada, from New York and Pennsylvania northward are almost exclusively Algonquian speakers. The exceptions are the Beothuk in Newfoundland, although there is some Algonquian language resemblance, the Susquehanna of NY, PA and MD, the Honniason of PA, the Wenrohronon of NY, the Neutrals of NY and Canada, and the Iroquois of the Mohawk Valley who are all Iroquoian language speakers.

The following Language - Location tables illustrate the various tribes, their languages, and begins with the northernmost tribes, then moving south along the coastal states.

Tribe	Iroq	Sio	Algon	Mus	Uch	Tun	Beot	Location
Montagnais-Naskapi			x					Gulf of St. Lawrence, St. James Bay, Labrador Peninsula
Micmac			x					Nova Scotia, Prince Edward Island, Cape Breton Island, New Brunswick, Bay of Fundy, later Newfoundland
Malecite			x					St. John's River, Canada, into Maine
Cree <sup>19</sup>			x					West of Hudson Bay
Beothuk			some similarity				x	All of Newfoundland
Algonkin			x					Ottawa River and Northern tributaries, Canada
Penobscot			x					Penobscot Bay, Maine
Passamaquoddy			x					Maine, Canada
Abnaki			x					Western Maine, NH, VT
Pennacook			x					New Hampshire, Mass, Maine
Narraganset			x					Rhode Island
Pequot			x					CT by RI line
Niantic, Western			x					Niantic Bay to Connecticut River
Mohegan			x					Upper part of Thames River Valley, CT.
Wampanoag			x					RI, eastern Mass, Martha's Vineyard and Nantucket

<sup>19</sup> Tribes with yellow background cells are included on the Major Tribes graph.

Tribe	Iroq	Sio	Algon	Mus	Uch	Tun	Beot	Location
Pocomtuc			x					Mass, CT and VT
Nipmuc			x					Central Mass, RI and CT
Nauset			x					Cape Cod, Massachusetts
Massachuset			x					Massachusetts Bay
Susquehanna	x							Susquehanna River, in NY, PA, and MD
Honniasont	x							W VA, Ohio, PA
Wenrohranon	x							Cuba, NY
Wappinger			x					Hudson River into Connecticut
Neutrals	x							Southern Ontario, western NY, NE Ohio, Michigan
Montauk			x					Long Island, NY
Mahican			x					Hudson River to Lake Champlain
Iroquois	x							Originally Mohawk Valley in NY, but after acquiring guns, from the Atlantic to the Mississippi and north into Canada
Delaware			x					NJ, Delaware, eastern NY and PA
Nanticote			x					Eastern Shore Maryland and Delaware

The Language family divisions are:

- Iroq – Iroquoian
- Sio – Siouian
- Algon – Algonquian
- Mus – Muskogean
- Uch – Uchean, bears some resemblance to Muskogean
- Tun – Tunica, an isolate language found in Mississippi, grouped with Muskogean for mapping purposes
- Beot – Beothuk, a far northern language bearing some similarity to Algonquin

Color Legend used for grouping tribes on Language – Location tables for mapping and charting purposes:

Virginia/North Carolina Tribes
Algonquin
Major tribes with large initial populations
South Carolina
Muskogean

The following Maps are courtesy of Northern Plains Archive Project<sup>20</sup>, and represent 1640s Native population locations.

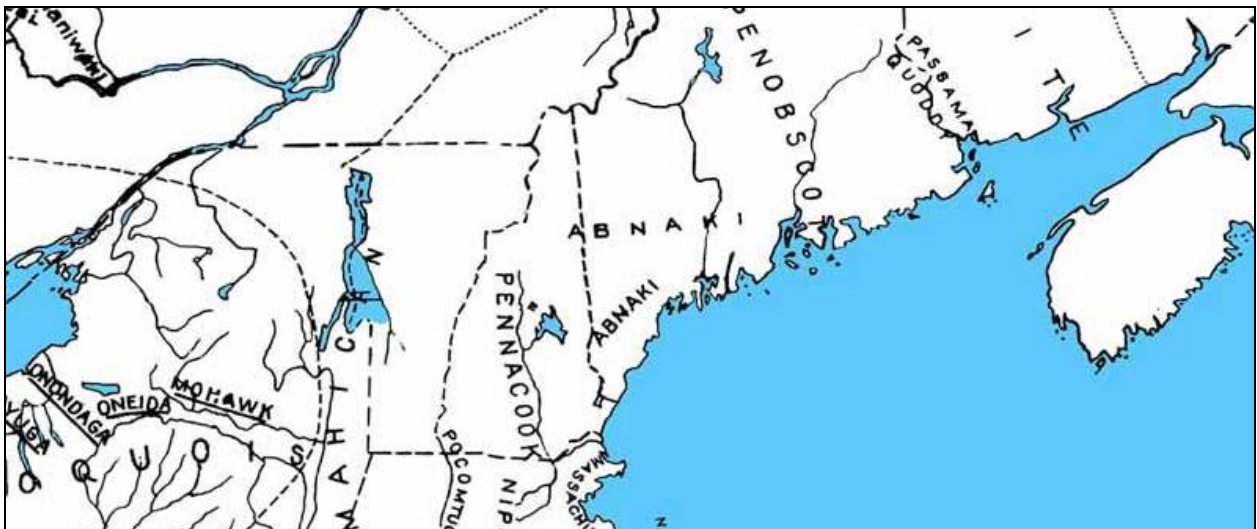
<sup>20</sup> [www.hiddenhistory.com](http://www.hiddenhistory.com) The maps themselves are extracted from John Swanton's "Bureau of American Ethnology Bulletin 145".

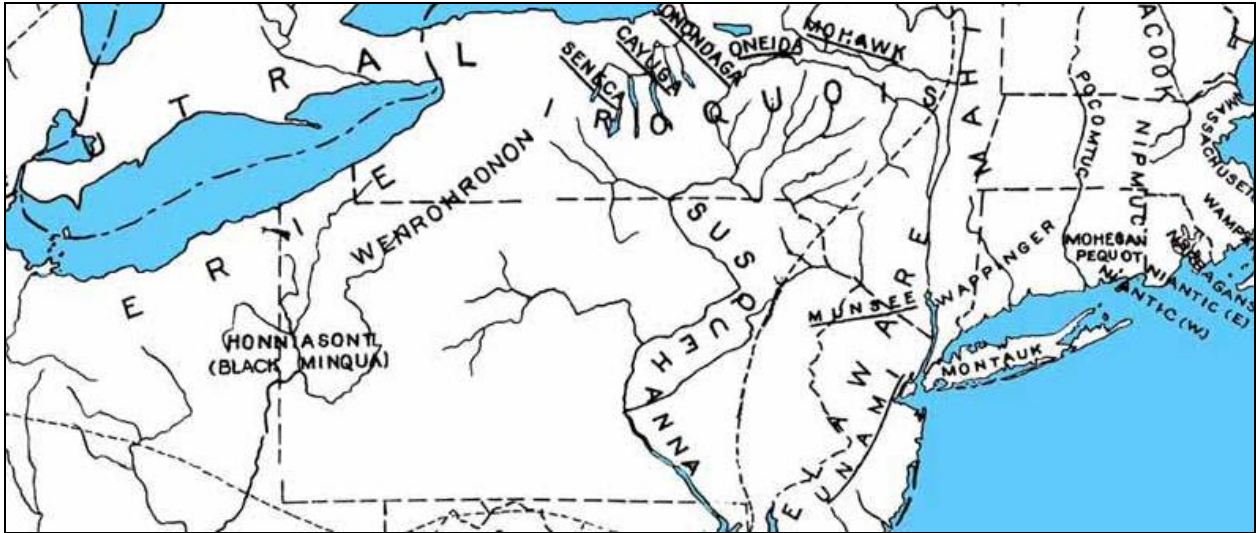
Shown on the next page is the coastal area beginning near the Canada/US border and progressing southward along the coast.



The above map shows the general Algonquian speaking area plus some Iroquoian tribes, as they tended to be somewhat intermixed in this geography.

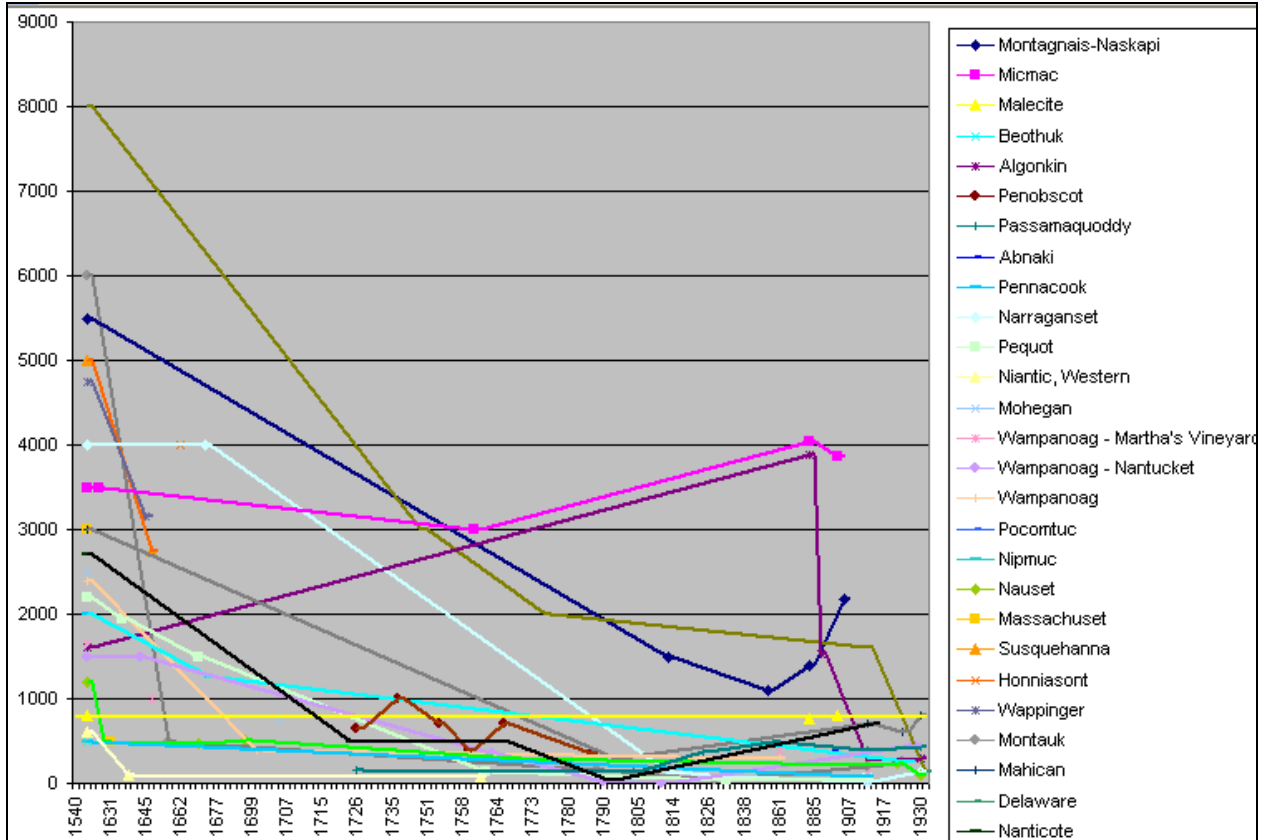
Following are detailed maps of the above area. Not all tribes shown here have individual population data available. Data from some has been mixed with other tribes as sub-tribes were sometimes very difficult to tell from primary tribes.





For each group, a population graph was constructed, using population data from the various sources previously reference. Tribes with no available population data have been excluded. The tribes living in the Algonquian speaking area for whom population data is available are shown on the following graph.

## Algonquian Speakers Population Graph



The majority of these tribes no longer exist. Most tribes whose population fell below 1000 have become extinct except for a few tribes who held land. Few tribes whose population fell below 2000 survived intact. Two critical factors for the uninterrupted perpetuity of the tribes were either land holdings that they managed to retain or that their population never fell much below the critical 2000 threshold.

Of the above group, the Canadian tribes fared far better than those in the US. Population pressure was less pronounced, and there was more room to expand, or retreat.

Today, the Algonkin and the Micmac, both of whom saw population increases in the late 1800s, exist and are strong tribes. The Micmac are the only Native people who were not devastated at some point by diseases introduced by Europeans. Of the other tribes who began with large populations, the Delaware (olive green beginning at 8000) were nearly decimated, but have recovered and remain a tribe today. The Montagnais (darkest blue beginning at 5000) have combined with another tribe in Canada. The Montauk (grey beginning at 6K) and the Wappinger (short periwinkle segment on the left beginning under 5K) are extinct.

Appendix D contains tables showing the current tribal status of the various tribes discussed in each section. It should be noted that in some cases, the tribe did not survive intact, meaning that at one time the tribe was considered to be extinct. In the 20<sup>th</sup> century, some tribes have become reinvigorated and been regenerated. In many cases, the tribes are unrecognized by governmental units, but that does not make the tribe any less valid in terms of being a social/political entity affiliated with the descendants of the original tribal population. In other cases, there is no official or organized tribal structure, but there are remnant groups who have been noted as such.

### Virginia – North Carolina Tribes

The area between the Algonquian speaking area and South Carolina, from the Potomac River and the Chesapeake Bay through North Carolina's border areas with South Carolina are highly admixed between all three language/tribal groups.



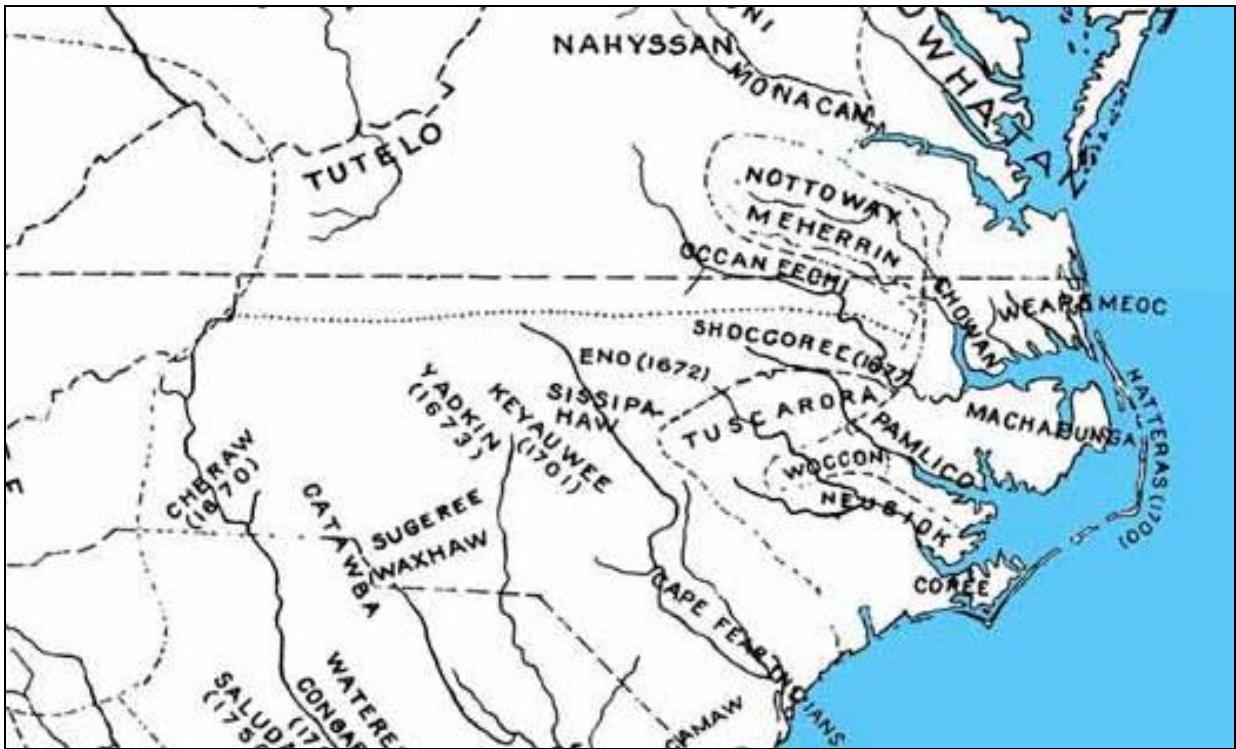
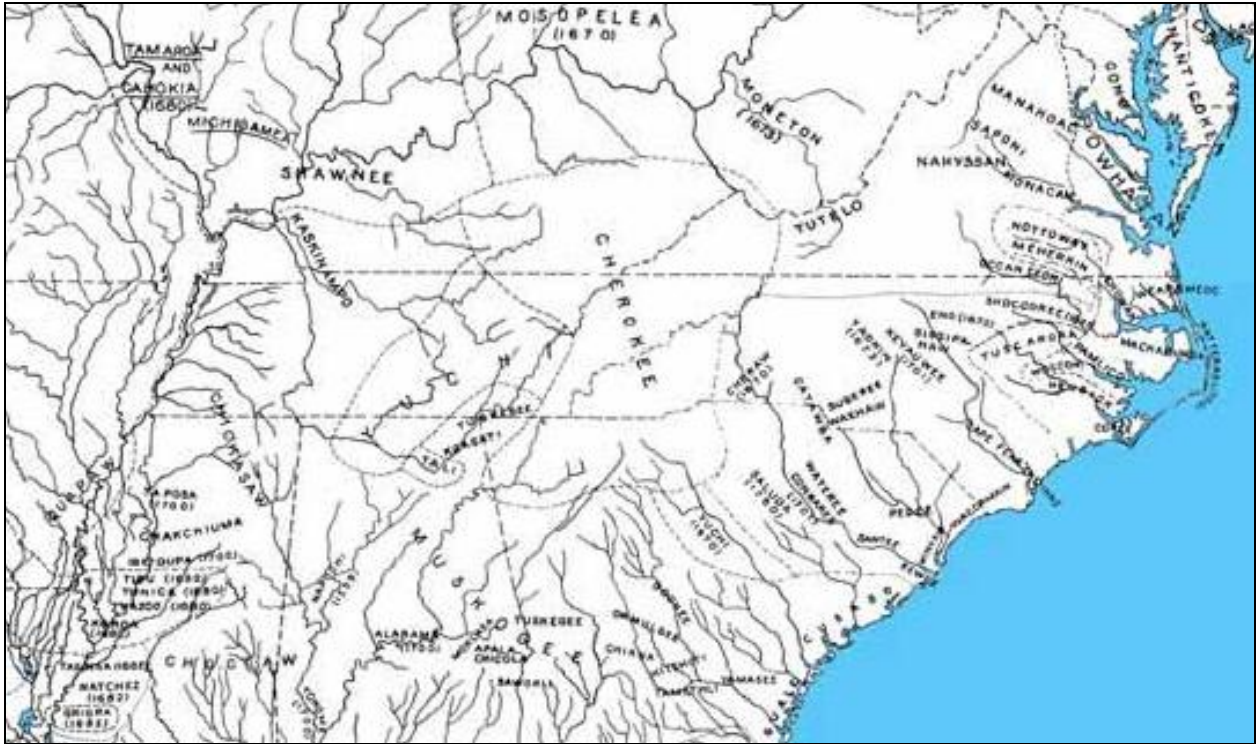
From early records, they appear to have been fairly heavily populated at first contact, as differing interpreters were needed to communicate with the various tribes, and the tribes themselves did not understand each other<sup>21</sup>, but lived in close proximity, often unwilling to cross what they understood to be tribal boundaries.

<sup>21</sup> As reported both by John Smith, leader of the Jamestown settlement endeavor and John Lawson, already mentioned.



Tribe	Iroq	Sio	Algon	Mus	Uch	Tun	Beot	Location
Conoy			x					Potomac River to Western Shores of Chesapeake, Maryland
Manahoac		x						North Va
Meherrin	x							Meherrin Riv on Va-NC border
Monacan		x						James River, Richmond, Va
Nahyssan		x						James River, Nelson Co, Va.
Nottoway	x							Nottoway River, SE Va
Occaneechi		x						Mecklenburg Co, Va
Powhatan			x					Eastern Shore VA
<b>Saponi</b> <sup>22</sup>		x						Albemarle Co, Va., into NC, later in Pa, NY
Tutelo		x						Salem, Va.
Cape Fear Indians		Prob						Cape Fear River, NC
<b>Cheraw</b>		x						Saluda River, SC, near NC border
<b>Chawanac</b>			x					Algonquin River, NC- Va border
<b>Coree</b>	x							Neuse Riv, Carteret and Craven Co, NC
<b>Eno</b>		Prob						Eno River in Orange and Durham Co. NC
<b>Hatteras</b>			x					Hatteras Island, Pamlico Sound, NC
Keyauwee		x						Guilford, Davidson and Randolph Co. NC
<b>Machapungo</b>			x					Hyde County and probably also in Washington, Tyrrell, and Dare Counties, and part of Beaufort, NC
Moratok			x					Roanoke River - 160 miles inland, NC
Neusiok	Poss		Poss					Lower Neuse River, Craven and Carteret Counties, NC
Pamlico			x					Pamlico River, NC
Shakori		x						Vance, Warren and Franklin Co., NC, generally with the Eno
Sissipahaw		Prob						Haw River, Alamance Co., NC
<b>Tuscarora</b>	x							Roanoke, Tar, Pamlico and Neuse Riv, NC, later in NY, Pa, Canada
<b>Weapemeoc</b>			x					Currituck, Camden, Pasquotank, and Perquimans Counties, and part of Chowan County north of Albemarle Sound
Woccon		x						Neuse River, near Goldsboro, Wayne Co., NC
Yadkin		Prob						Yadkin River, NC
Catawba		x						NC, SC, TN

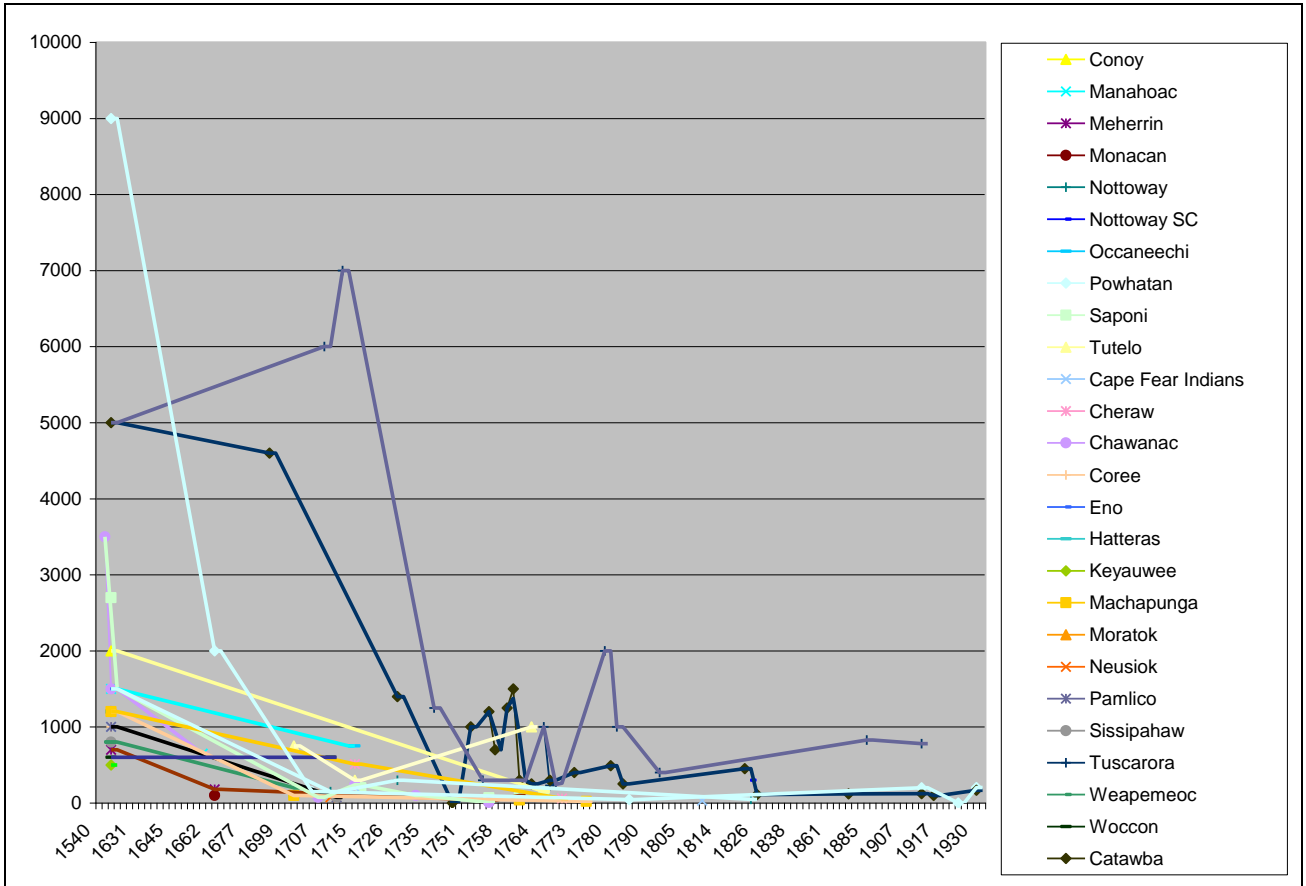
<sup>22</sup> Bolded tribal names indicate tribes that may be involved with the Lost Colony. Many of these are known to have combined and are now believed to be incorporated at least in part into the Lumbee people.



Virginia and North Carolina are impossible to separate. In many cases, they function as a single unit in terms of tribal migrations, hunting, fishing and social activities. There are many records of the various tribes and sub-tribes moving

back and forth across what are today political borders. The Virginia - North Carolina Population Graph is shown below.

### Virginia – North Carolina Tribes Population Graph



Most of the Virginia and North Carolina tribes are extinct. The Powhatan (light blue beginning at 9K) survive today on two small reservations in Virginia. The Catawba (darkest line beginning at 5K) is now a tribe in South Carolina involved with casino ownership. The Tuscarora (tall blue line beginning at 5K) sold their North Carolina land and removed to New York in the late 1700s, returning in 1802 to remove their last 100 or so families. The tribe exists today in New York and Canada with 5 bands in North Carolina. Some Tuscarora are likely among today's North Carolina Lumbee and other tribal populations.

Tribes associated with the Lost Colony include the Chowanac (light green) who were absorbed into the Tuscarora. The Coree, Machapungo, Mattamuskeet<sup>23</sup> and Hatteras Indians did not survive as individual tribes, but joined others such

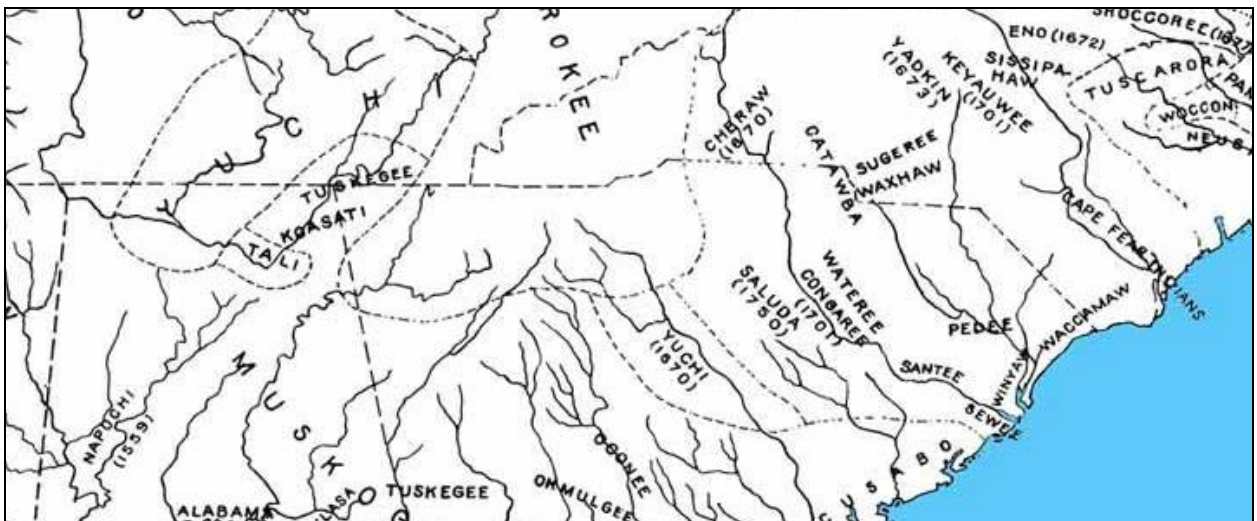
<sup>23</sup> Mattamuskeet not shown here as there is no population data available. The Machapungo are believed to have merged with the Mattamuskeet along with other coastal remnant tribes, including the Hatteras who are likely the Croatoan associated with the Lost Colony.

as the Tuscarora, Catawba or Saponi, dispersed, and/or moved inland (Robeson County) or into South Carolina (PeeDee River area) becoming today's Lumbee. Two South Carolina tribes are also associated in some degree with today's Lumbee, sharing many common surnames and histories, the Pedee (Peedee) and the Waccamaw.

### South Carolina Tribes – Primarily Iroquoian Speakers

South Carolina's tribes are primarily Iroquoian speaking, but with some admixture. The Cusabo are Muskhogean and the Saluda and Shawnee are Algonquian. The Shawnee are also highly dispersed Confederation, but had to be grouped in some location where they resided.

Tribe	Iroq	Sio	Algo n	Mu s	Uc h	Tu n	Beo t	Location
Congaree		x						Columbia, SC
Cusabo				x				SC between Charleston Harbor and Savannah River
Pedee		x						PeeDee River, SC
Saluda			x					Saluda River, SC
Santee		x						Santee River, SC
Sewee		x						Berkeley Co., SC
Sugeree		x						NC/SC border
Waccama w		x						NC/SC border
Wateree		Pro b						Wateree River, SC
Waxhaw		Pro b						NC/SC border
Winyaw		x						Winyaw Bay, SC
Shawnee			x					Cumberland River, Tn, but all over eastern seaboard and elsewhere



Lumbee associated tribal families are found in portions of South Carolina near the Pee Dee River tributaries, in particular the Little Pee Dee in Dillon, Marlboro and Marion Counties which are the South Carolina counties sharing the Pee Dee, Little Pee Dee and Lumber River watershed with Robeson County, North Carolina. Robeson, Dillon and Marlboro also abut each other, their boundaries forming the border between the two states.

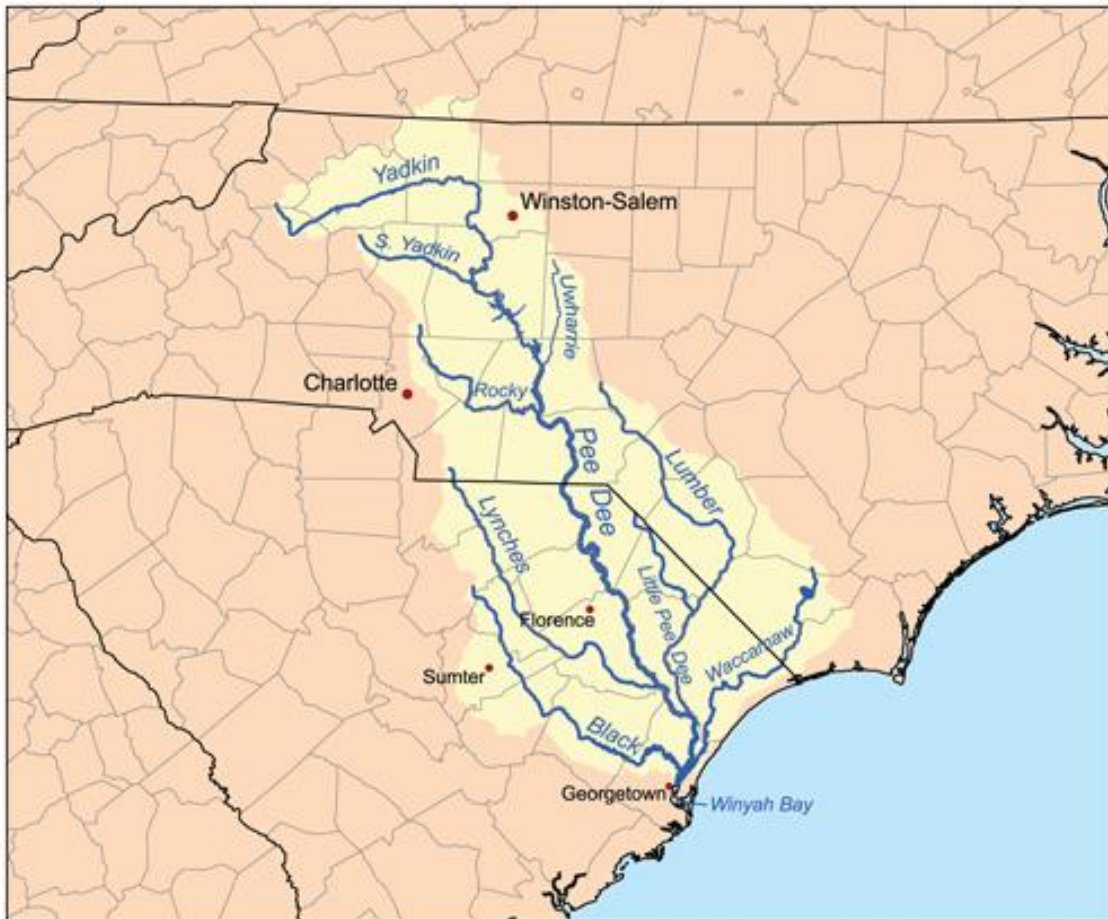
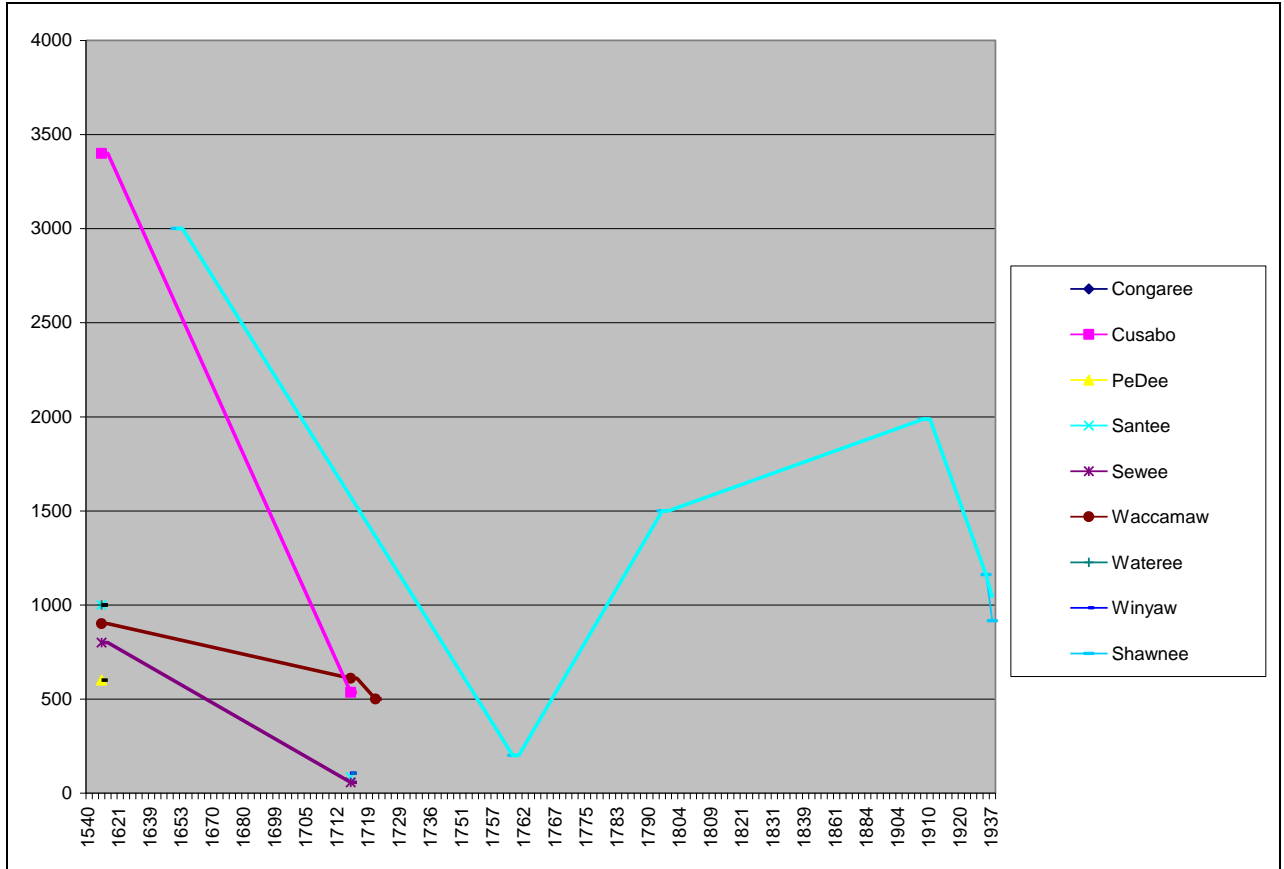


Figure 8: <http://commons.wikimedia.org/wiki/File:Peedeerivermap.png>

On these charts, the Lumbee are represented by NC tribes. The Lumbee are believed to be a combination of the Hatteras, Tuscarora, Cheraw, Mattamuskeet, Waccamaw and other smaller amalgamated tribal units such as the Coree, the Saponi and possibly the Eno. The identification of their ancestral tribes is unresolved, remains a heated topic, and may not be equally reflective of all Lumbee.

## South Carolina Tribes Population Graph



Most South Carolina tribes were destroyed during the Yamasee War which occurred between 1715 and 1717. This was a devastating war resulting from various abuses of the Indians, including slavery, in which nearly the entire Indian population fought the entire colony of South Carolina. Most colonists abandoned their lands and sought refuge in Charles Town (contemporary Charleston) where supplies were low and starvation set in. The turning point in the war was in 1716 when the powerful Cherokee sided with South Carolina. By 1717, most of the other tribes had been subdued or exterminated. Some tribes succumbed prior to the Yamasee War and are represented only by dots (single data points). The Waccamaw (rusty burgundy beginning under 1000) managed to survive slightly past the Yamasee War, only to be defeated and enslaved about 1720. Remnants were known to live within the white community. The remnant Cusabo after the Yamasee War joined the Creek or Catawba. Unlike other tribes, they had sided with South Carolina. Other than the Shawnee, all of the South Carolina tribes functionally perished. Only the Waccamaw and the Santee have a tribal unit today.

The Shawnee were widely dispersed throughout Eastern North America from the Great Lakes through Georgia and the Mississippi to the Eastern seaboard. They were more of a Confederacy than a specific tribe. Their population numbers are

probably extremely low due to the inability to properly count them. They are probably misplaced in the SC grouping, but I have grouped them with John Swanton's categorization of the tribe given that they were present in SC<sup>24</sup>. They left South Carolina by about 1730. Today's Shawnee tribe is headquartered in Oklahoma.

### Southernmost Tribes – Primarily Muskogean Speakers

The southern tier, from Georgia through the entire state of Florida and the Mobile Bay area are with a few exceptions, Muskogean. The Biloxi are Siouian and are believed to have migrated from the Susquehanna River in Pa. shortly after first contact<sup>25</sup>, bestowing on them the honor of being the first “snowbirds”. The Tunica, Yazoo and possibly Koroa speak Tunica, a language isolate with no known connection to any other language.

Tribe	Iroq	Sio	Algon	Mus	Uch	Tun	Beot	Location
Apalachicola				x				Apalachicola River, Georgia
Chiaha				x				Chattahoochie River, Georgia, into TN
Guale				x				Georgia Coast
Hitchiti				x				Ocmulgee River, then Chattahoochee Co., GA
Oconee				x				Oconee River, Georgia
Okmulgee				x				Macon, GA, Russell Co., Alabama
Tamathli				x				SW Georgia, Florida
Yamasee				x				Ocmulgee River, Georgia, always inland
Yuchi					some resemblance to Muskogean			E. TN initially, then Hiwassee Riv, KY, then south into Florida
Ais				x				Indian River, Florida
Apalachee				x				Tallahassee, Florida
Calusa				x				West Coast of Florida, south of Tampa Bay through the keys
Chatot				x				West of Apalachicola River, Florida
Agua Dulce				x				East Florida coast between St. Augustine and Cape Canaveral
Mikasuki				x				Jefferson County, Florida
Pensacola				x				Pensacola Bay, Florida
Pohoy				x				S. side Tampa Bay, Florida
Potano				x				Alachua County, Florida
Saturiwa				x				Mouth of St. John's River, Florida
Seminole				x				Central Florida, then southern Florida, then Oklahoma
Tawasa				x				Alabama, West Florida
Tekesta				Prob				Miami, Florida area, also Cuba

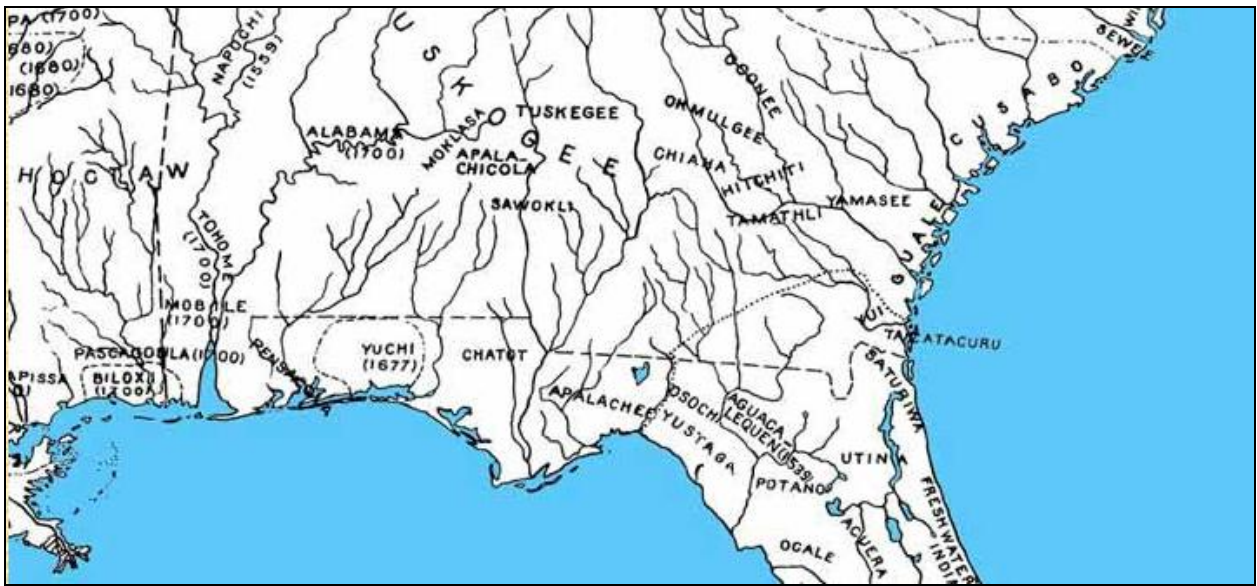
<sup>24</sup> <http://www.hiddenhistory.com/PAGE3/swsts/scarol-1.htm#Shawnee>

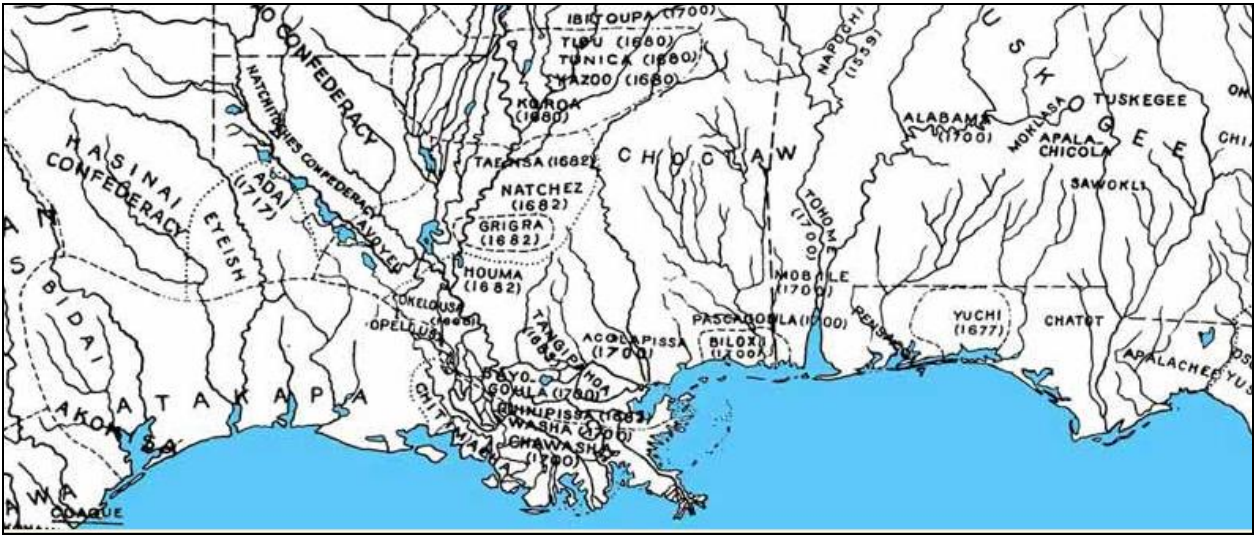
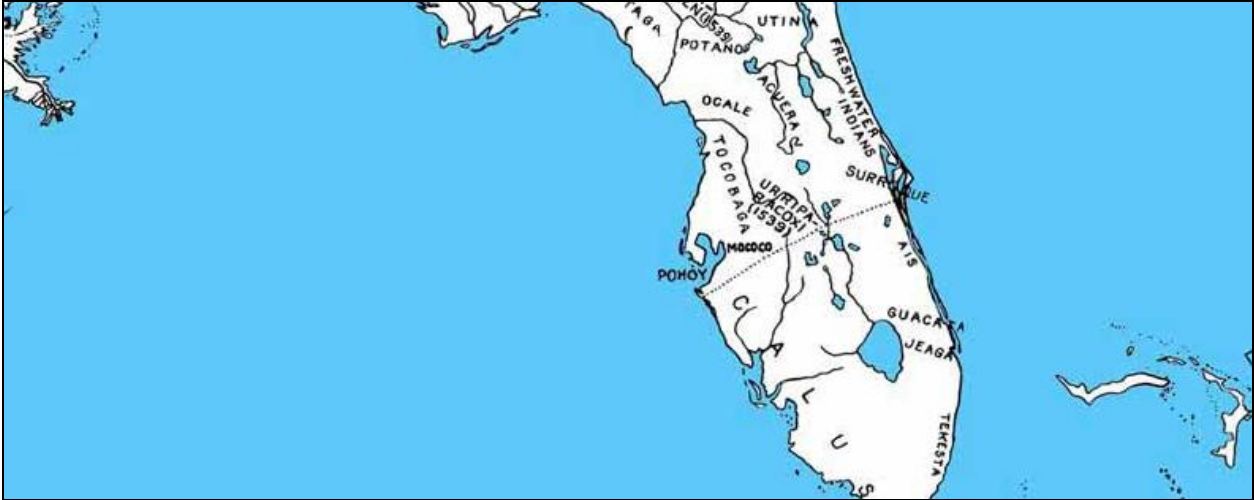
<sup>25</sup> Based on a 1509 Dutch map.

Tribe	Iroq	Sio	Algon	Mus	Uch	Tun	Beot	Location
Utina <sup>26</sup>				x				Old Tampa Bay
Yui				x				Southeastern Georgia inland from Cumberland Island
Yustaga				x				between Aucilla and Suwannee Rivers somewhat toward the coast
Alabama				x				upper course of Alabama River
Koasati				x				near the junction of the Coosa and Tallapoosa rivers, Alabama
Mobile				x				Mobile Bay
Muklasa				x				Montgomery County, Alabama
Muskogee (Creek)				x				From coastal Georgia through central Alabama
Osochi				x				Russell Co, Alabama
Sawokli				x				Barbour County, Alabama
Tuskegee				x				Coosa and Tallapoosa Rivers in Alabama
Biloxi		x						Pascagoula River, Mississippi, possibly on the Susquehanna River (pa.) earlier, before 1700
Chakchiuma				x				Yalobusha River, Mississippi
Chickasaw				x				Northern Mississippi
Choctaw				x				Southeastern Mississippi, into Alabama
Griga				x				St. Catherine's Creek, Mississippi
Houma				x				Mississippi/Louisiana Border
Ibitoupa				x				Holmes County, Mississippi
Koroa						Prob		Mississippi River, Louisiana, then Yazoo River in Mississippi
Natchez				x				Natchez, Mississippi, St. Catherine's Creek
Pascagoula		Poss		Prob				Pascagoula River, Mississippi
Taposa				x				Yazoo River, Mississippi
Tunica						x		Yazoo River, Mississippi, near it's mouth
Yazoo						x		Yazoo River, Mississippi, near it's mouth

<sup>26</sup> Tribes with yellow background cells are included on the Major Tribes graph.

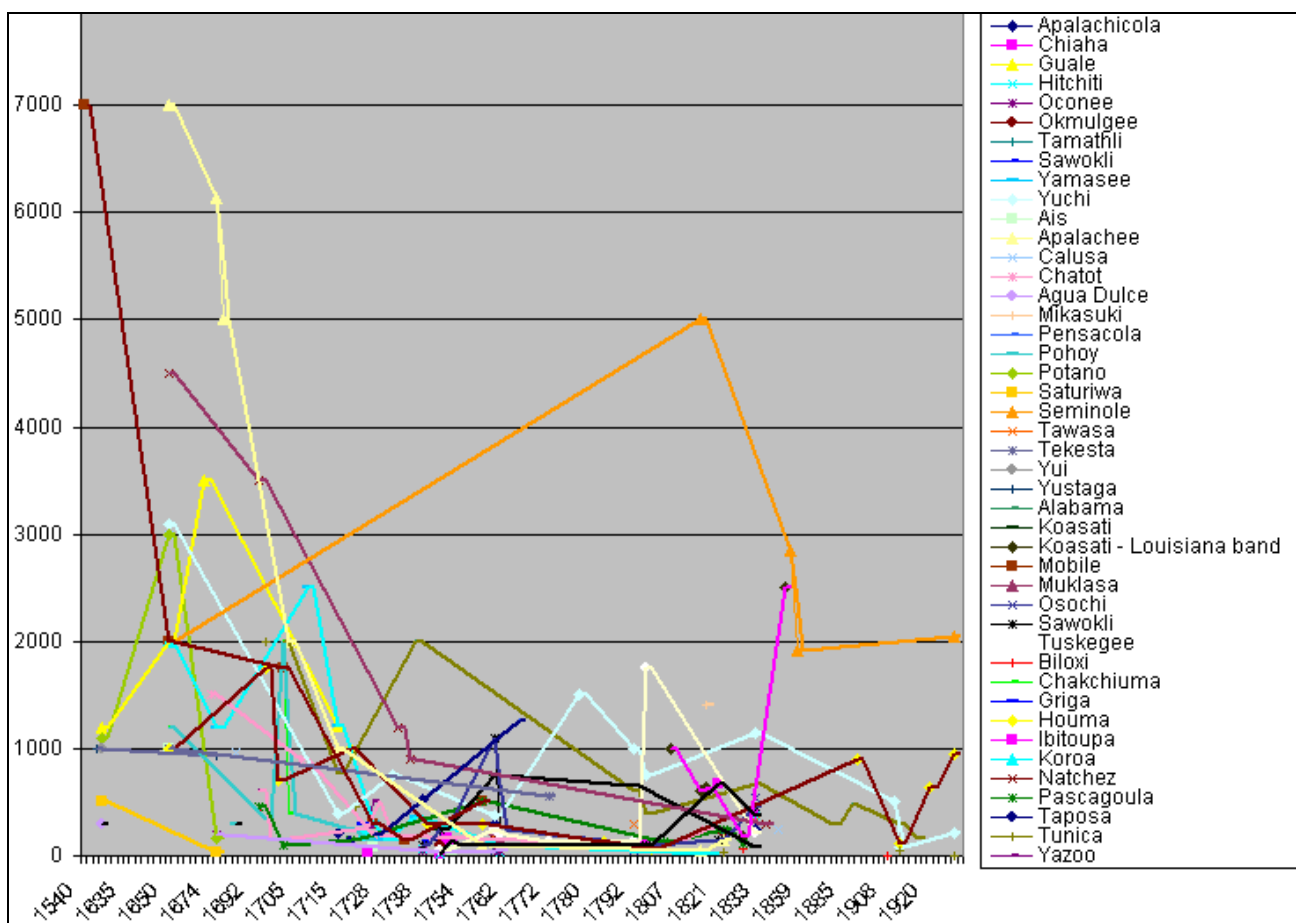






The next group represents the Muskogean speaking group.

## Muskogean Speakers Population Graph



Within this group, dots indicate a single data point. Many of those tribes simply disappeared or were absorbed into larger tribes. Again, few tribes survive into the 1900s. Of the tribes who started with larger population numbers, all experienced dramatic declines. The Apalachee (light yellow beginning at 7000) were destroyed. Remnants removed to Louisiana where a small tribe exists today. The Mobile (burgundy line beginning at 7K) are extinct. Although the Natchez (burgundy beginning at 4500) were destroyed with survivors taking refuge within the Cherokee and the Choctaw, a current tribe by that name does exist.

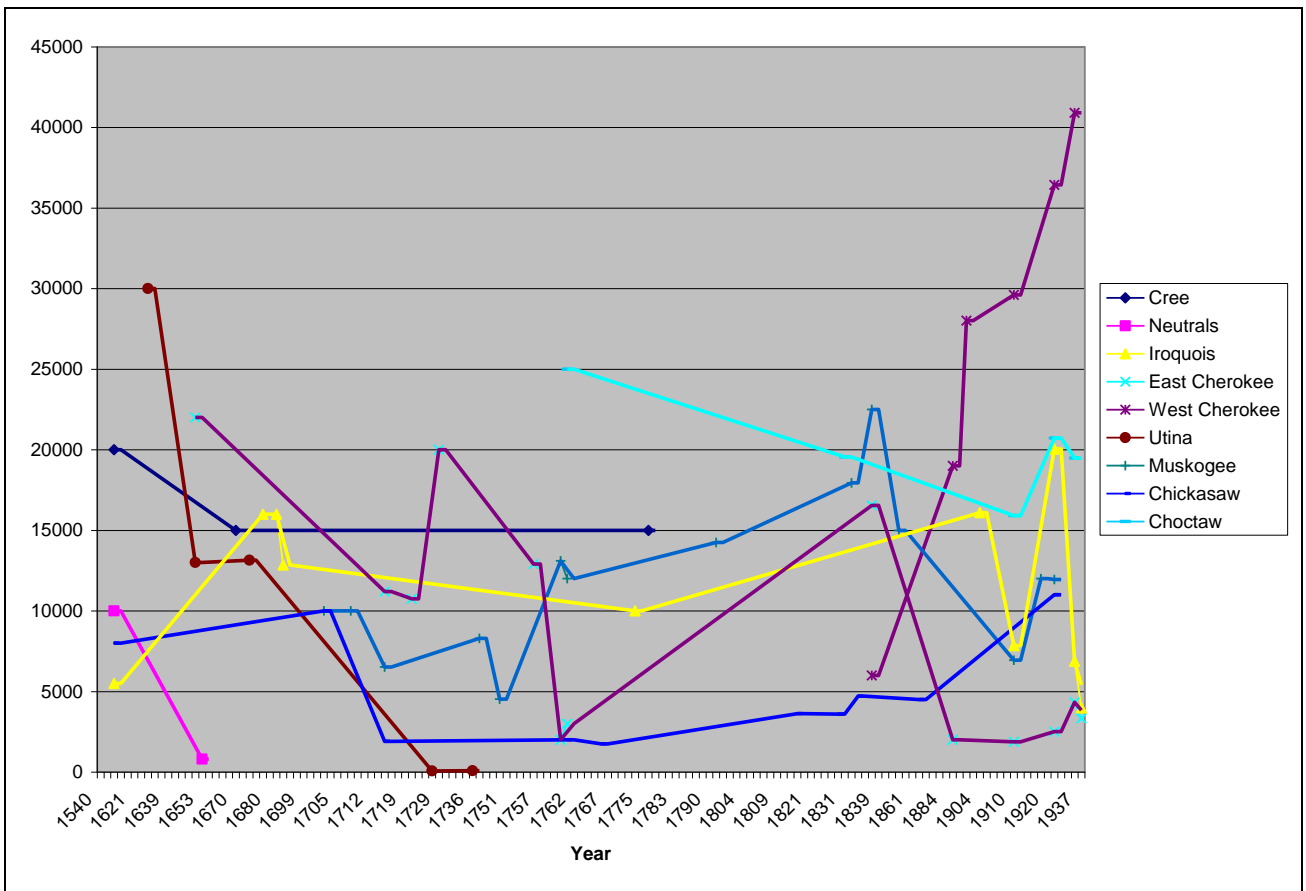
The Seminole (orange beginning at 2000) are somewhat different. They welcomed many survivors from other tribes as well as free blacks and former slaves. Many Creeks<sup>27</sup> (Muskogee) joined the Seminole tribe. This swelling of tribal members is probably responsible for the survival of the tribe. Some Seminoles were removed, but others remained unconquered in Florida. Today an active tribe survives.

<sup>27</sup> Creek (Muskogee) are shown on Major Tribes graph.

## Major Tribes Population Graph

The final chart shows the major tribes, which have been included within their Language – Location Charts and designated by yellow shading. These tribes have been charted separately because their initial populations are high, comparatively speaking, to the other tribes within their language and geographic groups, and would cause the graphs of those groups to be out of proportion if they were included.

These are the tribes whose names are by and large household words. Of these populations, the Cree and Neutrals are Algonquian speakers, Iroquois and Cherokee are Iroquoian and the Utina, Muskogee (Creek), Chickasaw and Choctaw are Muskogean.



Of note, the Neutrals (hot pink beginning at 10K) and the Utina (rusty burgundy beginning at 30K) were completely destroyed. The Cree Nations (darkest blue beginning at 20K) exist today in Canada, an amalgamation of sub-tribes, but there was no further historical population data to plot. The Eastern and Western Cherokee are both designated by purple lines as their populations were counted together for a long period and only separately after the removal of 1835 -1838. Many of these major tribes exist in some fashion today. They began with large

numbers of people and their villages were often dispersed widely, affording some protection from being destroyed in a single attack or wave of disease, although in 1738 the Cherokee reported a 50% population decrease due to smallpox.

What these graphs clearly show is twofold. First, they show that the tribes were not growing at the expected rate after the initial population estimates between 1600 and 1650.

Second, and most important, they show that the population of the various tribes declines dramatically immediately after initial contact.

Summing this up succinctly is the following quote by William L. Byrd III<sup>28</sup>:

“It has been estimated that before European arrival there were five million Indians living in what would become the United States. By the year 1800, the estimate dropped to 500,000<sup>29</sup>. In eastern North and South Carolina, the decline in Indian population between 1685 and 1790 was near 97%. This decline was preceded by two earlier centuries that brought disease and devastation. The result of this was that at the end of the 18<sup>th</sup> century, less than 5000 Native people were left alive in all of eastern Virginia, North Carolina, South Carolina and Louisiana combined.<sup>30</sup>”

Inter-tribal warfare is very likely the cause for the lack of initial growth, keeping in mind John Lawson’s observations.

After 1600, warfare with the settlers begins and inter-tribal warfare continues, in some cases increasing due to an emerging market for plantation slaves captured during battle. Previously, captives would have been killed, traded or sometimes incorporated into the capturing tribe’s families “in place of” members who had been killed. Women and children captives were almost always made tribal members. With the advent of “Indian slaves” needed by planters beginning in the 1600s, tribes no longer “adopted”, killed or bargained with captives, but sold them. This decimated the populations of both tribes involved, since new “members” weren’t replacing the tribal members lost in warfare or in other ways. In other words, prior to “Indian slavery”, the individual may unwillingly have changed tribes, but they were still within the Indian population. After “Indian slavery” began, they were removed permanently from any tribal population.

Another impact on Indian populations was the advent of European traders. The traders often learned enough of the native languages to be able to communicate with the various tribes. It is speculated that a “trade language” eventually evolved that allowed some level of universal communication (Lawson, 1709). The trader also had to become adept at the social customs of the various tribes involved. A mis-step would not only offend the hosting tribe(s), discourage or

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<sup>28</sup> *Villainy Often Goes Unpunished, Indian Records from the North Carolina General Assembly Sessions 1675-1789* by William L. Byrd III

<sup>29</sup> *American Indian Holocaust and Survival: A Population History Since 1492*, by Russell Thornton

<sup>30</sup> *American Holocaust: The Conquest of the New World* by David E. Stannard

eliminate trading, but could also cost an unsavvy trader his life. Unfortunately, traders also unwittingly brought diseases along with trade goods.

The best way a trader could demonstrate his commitment and integrity was to take an Indian wife or for shorter visits, just a partner. Often, visitors didn't just stay for one night, but stayed long enough to repair equipment, hunt for food to take with them, or just to dry out and rest from a long ride. If they were traders, they might remain for weeks or months. Many had a regular "route" and long term relationships within the tribes. Some eventually made their primary home among the Indians.

"The *English* Traders are seldom without an *Indian* Female for his Bed-fellow, alledging these Reasons as sufficient to allow of such a Familiarity. First, They being remote from any white People, that it preserves their Friendship with the Heathens, they esteeming a white Man's Child much above one of their getting, the *Indian* Mistress ever securing her white Friend Provisions whilst he stays amongst them." – John Lawson, (1709) page 29

These traders were often wealthy planters, and they already had European wives at home, but they apparently did not feel that their Indian wives and children were in any conflict with their "plantation" families. Historians are indeed fortunate that William Byrd recorded in his "secret diaries"<sup>31</sup> a great number of these types of situations, along with other situations involving women who were not Indian, allowing us to view things from the perspective of a planter in the late 1600s and early 1700s.

The social custom most dramatically affecting the Indian population was the Native custom of hospitality which included providing a male traveler (there were few if any female travelers in the back country) with a bedmate for the night.

Today, this would be viewed through the filter of Christian morality, but the various Indian tribes had their own versions of religion and morality, and chastity or monogamy under these circumstances was not part of that equation. Having multiple partners made a young woman more desirable, not less-so in the native cultural tradition of the time (Lawson, 1709).

However, given that a woman of reproduction age is fertile approximately 25% of the time (unless she is pregnant), and presuming that pregnant, post or pre-menopausal women were not offered as partners, the opportunity for the woman to become pregnant by the visitor would occur about 25% of the time, unless the visit lasted more than a few nights, in which case the chances increased.

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<sup>31</sup> *William Byrd's Histories of the Dividing Line betwixt Virginia and North Carolina* first published as a portion of the Westover Manuscripts. A second book, *The Secret History of the Dividing Line* publishes William Byrd's secret journal alongside the "official" published version. The secret diary contains far more explicit details about interactions and behaviors than does the published version, allowing a glimpse unedited.

Children born as a result of these liaisons were considered full tribal members. The tribes known to inhabit these areas were matrilineal tribes, meaning that the children “belonged to” the women. Traditionally, the father had little involvement, and the child was “raised” by a combination of maternal uncles. In many cases, the tribal unit or village was relatively small, everyone was related, and the village raised the child.

These social customs and structures did not arise at the point of contact, but existed previously. Although clearly after contact this is a primary source for European DNA to be introduced into many “Native” families. In Bolnick et al, 2006<sup>32</sup>, they report 47% of families who believe themselves to be full blooded or no less than 75% Native with no paternal European blood find themselves carrying European or African Y-line DNA<sup>33</sup>. Aside from the fact that no pre-contact haplogroup R has been discovered in burials that have been analyzed, Bolnick also created haplotype networks which clearly show tight groupings for haplogroups Q and C, but no clustering for R indicating a wide range of DNA source input, not a single or small founding group that would have been included in the initial or early Native founding groups. This however, does not necessarily mean that haplogroup R was not added to the Native gene pool pre-contact (1492), only that it wasn’t an original or early Native American founding haplogroup from a small founder population.

If 47% admixture occurs in a population that has experienced some isolation and believes themselves not to be admixed, it’s not unreasonable to surmise that the number would be significantly higher in an area where the tribes are known to have been admixed due to early “trader traffic”, admixture with “free persons of color” (pre-1865) and freed slaves (post-1865). Many of the tribes were in essence “color blind” and adopted whomever was in need or available.

Malhi, et al, 2008<sup>34</sup> indicates that the average of haplogroup R in Native American males tested was 73% with a maximum in the Northeast (Canada) of 88%<sup>35</sup>.

Malhi’s study reveals an extremely interesting haplogroup R distribution map, as follows:

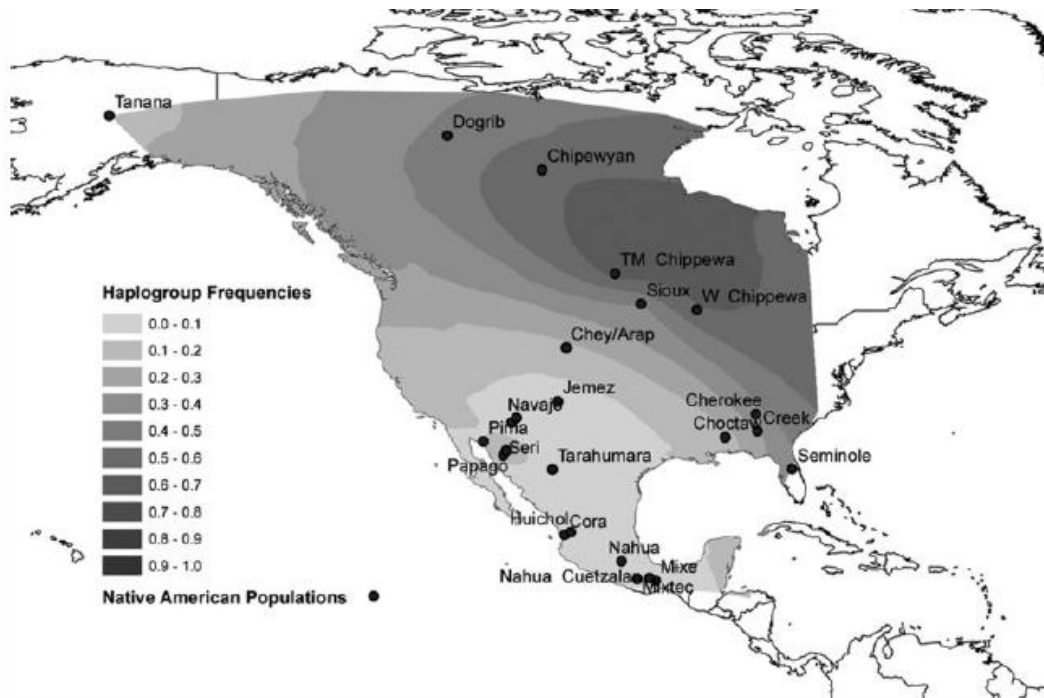
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<sup>32</sup> A 2006 paper by Bolnick et al entitled *Asymmetric Male and Female Genetic Histories among Native Americans from Eastern North America*.

<sup>33</sup> Data was obtained from 16 populations with northeast and southeast roots including 3 Chippewa tribes, Cheyenne, Arapaho, Shawnee, Micmac, Kickapoo, Fox, Sioux, Omaha, 2 Cherokee tribes, Chickasaw, Choctaw, Creek and Seminole.

<sup>34</sup> 2008 study by Malhi et al, *Distribution of Y Chromosomes Among Native North Americans: A Study of Athapaskan Population History*

<sup>35</sup> Data was obtained from 26 populations, including Apache, Pima, Papago, Jemez, Tarahumara, Seri, 2 Nahua groups, Cora, Huichol, Mixtec, Mixe, Zapotec, Chipewyan, Dogrib, Tanana, Apache, Navajo, Seminole, 2 Chippewa tribes, Cheyenne, Arapaho, Sioux, Cherokee, Choctaw and Creek.



The haplogroup R map is quite remarkable in that one would expect haplogroup R to be found more readily in the Cherokee and Muskogean tribes who have intermixed heavily both pre and post-removal (1835-1838), not in the northeast. Malhi in his summary discusses the high incidence of haplogroup R in the northeast and concludes that this might result from an earlier occurrence of European contact in Northeast America which would have provided a longer period of time for admixture to occur. Unlike the eastern seaboard, in Canada, the tribes were not intentionally destroyed, so the European DNA would be an addition to, not a replacement of Native Y chromosomal DNA.

The Hudson Bay Company (HBC), which specialized in fur trading with the Native tribes, was first established in 1780. The map below shows the drainage basis of the Hudson Bay and the York Factory, the HBC headquarters.





Figure 9 [http://en.wikipedia.org/wiki/File:Wpdms\\_ruperts\\_land.jpg](http://en.wikipedia.org/wiki/File:Wpdms_ruperts_land.jpg)

The employees of the HBC were involved with the Native<sup>36</sup> women who were crucial to the success of the company and who collected pelts. Many company men and Native women were considered to be married, which further assured the success of the HBC and also provided the opportunity for European DNA to enter the lines of the Natives. However, European DNA displacing 88% of the Native DNA in slightly over 200 years seems unlikely, and indeed, Malhi felt that this was suggestive of earlier contact. Similar situations, such as the Cherokee who were admixed earlier than 1780 through trader contact in the 1600s and early 1700s have not produced such remarkable admixture results, even though the Cherokee were known to intermarry with whites and adopt their cultural practices more than other Southern tribes<sup>37</sup>.

Another known source of European admixture occurred with the Acadian settlement in Nova Scotia at Port Royal in the Bay of Fundy beginning in 1604.

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<sup>36</sup> Indians or those referred to as Native American in the states are often referred to as Aboriginal peoples in Canada or as First Nations if they are not Inuit or Métis.

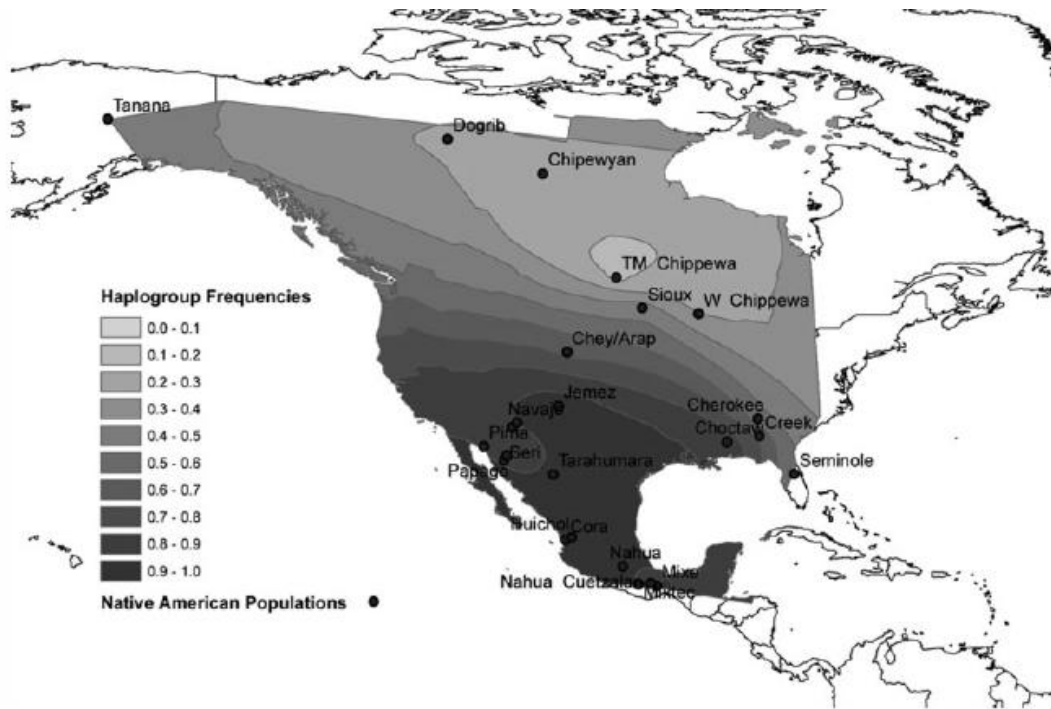
<sup>37</sup> *Cherokee Removal, Before and After*, by William Anderson, page 3.



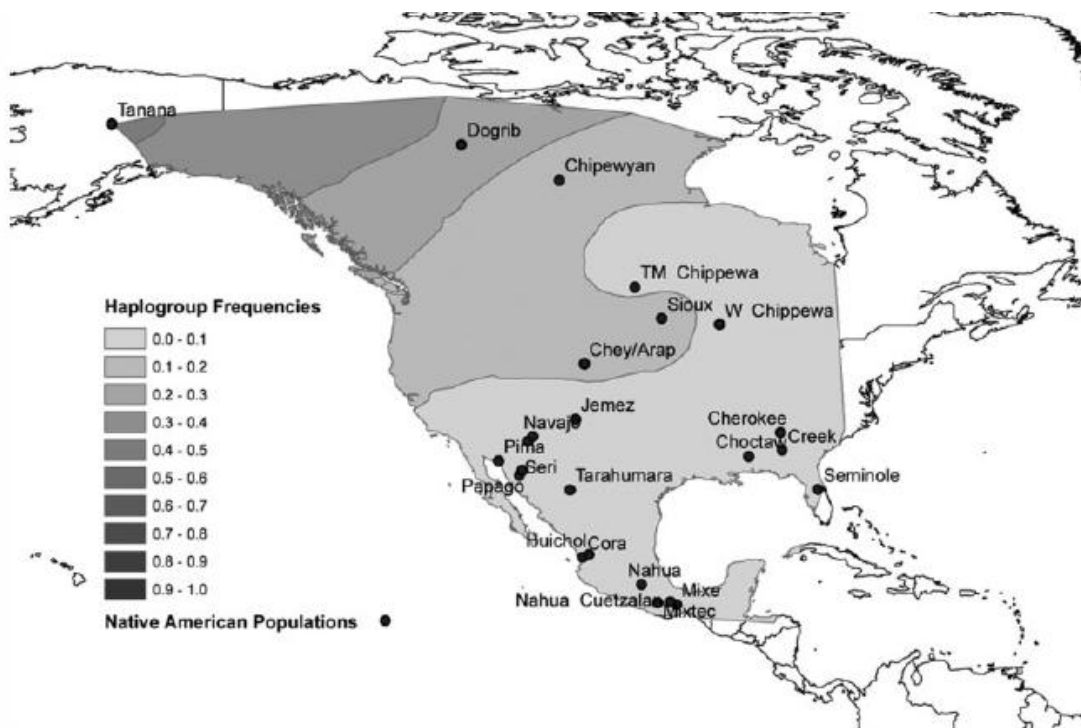
The Acadians allied with the Micmac and intermarried freely, resulting in the two becoming inseparable, viewing themselves as brothers. This caused great suspicion among the English and contributed in part to the eventual Acadian deportation in 1755. However, this area with earlier European contact beginning in 1604 does not provide the same degree of admixture as the Hudson Bay drainage basin as shown on Malhi's map. This eastern Canadian area is not shaded on Malhi's map, being to the right of the shading, but it would fall outside of the darkest area southwest of the Hudson Bay that indicates 88% admixture, as the boundaries of the 88% division are entirely shown.

This information is particularly enlightening when reflecting on the fact that at least three northern tribes, the Micmac in Canada, the Wampanoag in Massachusetts, and the Abnaki in Maine, are reported as possibly having had contact with Norse voyagers in the 1000-1010 timeframe in the *Bureau of American Ethnology Bulletin 145* from 1953 by John Swanton.

The following 2 graphs are from Malhi's 2008 paper, the first showing Haplogroup Q, the most common Native American male haplogroup:



Below, haplogroup C, the least common Native American Y haplogroup follows:



With the continued influence of European culture, the former designation of “tribes” disappeared as the various tribal units became too small to be self-sustaining. Remnant tribes merged and the names began to change. More and more, the question was white or “not”, not a tribal affiliation. A good example is

the Saponi, a group of various tribal remnants who moved to the area of Fort Christanna in current Brunswick County, Virginia about 1714. A number of remnant tribal units lived in that proximity, but they were all lumped into a group referred to as the Saponi. Who were the Saponi? Contemporaneous documents indicate that they consisted at least of the Saponi, Stegaraki, Mepontsky, Ontponea, Tutelo, Monacan, Nahyssan, Keyauwee and the Occaneechi whose pidgin trade language may have become the language of the Fort Christanna area<sup>38</sup> (Virginia Indian Tribes, 2009)<sup>39</sup>(Grey, 2001).

Pressure was applied for both Christian conversion and assimilation into the ways of the European culture. It was believed that the way to Christianize the Indians and control them was to exterminate their culture.

“Colonies degenerate assuredly when the colonists imitate and embrace the habits, customs, and practices of the natives. There is no better way to remedy this evil than to do away with and destroy completely the habits and practices of the natives.”<sup>40</sup> Sir William Herbert, 1640

Cultural eradication meant becoming Christian, “white”, and “not different”. Fort Christanna and other locations often removed Native children from their parents in order to “educate” them. In some cases, the “Indians” were already admixed to a degree that becoming white meant a change of clothes and sometimes a change of address. Many examples exist of families “becoming white” during the westward migration.

What happened to the Native American men, and when?

### **Warfare, Invasions and Epidemics**

John Lawson reported unending warfare between tribes. Reports exist from the tribes themselves of ongoing warfare. At least 50 individual episodes are reported in the *Bureau of American Ethnology Bulletin 145*, beginning in 1521 and finally culminating with the Indian Removal Act which resulted in the event known as the Trail of Tears which occurred between 1835-1839, as detailed in Appendix A.

If warfare wasn't enough, the Indian tribes were repeatedly decimated by various epidemics, as many as 93 separate episodes, many lasting for multiple years, all introduced by contact with Europeans. Reports of entire tribes being wiped out were not unusual (Thornton, 1987, p. 45, 64)<sup>41</sup>. Typical mortality from a single smallpox epidemic was often more than 75% of the Indian population. Mortality

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<sup>38</sup> Virginia Indian Tribes at <http://www.accessgenealogy.com/native/virginia/index.htm>

<sup>39</sup> *The Language Encounter in America 1492-1800* by Edward Grey and Norman Fierny (2001) page 38-39

<sup>40</sup> Virginia colony promoter Sir William Herbert, 1610s, from the Smithsonian at <http://www.smithsoniansource.org/display/primarysource/viewdetails.aspx?PrimarySourceId=1182>.

<sup>41</sup> *The book American Indian Holocaust and Survival: A Population History Since 1492* by Russell Thornton details the many episodes and effects of epidemics along with other depopulation issues faced by the Indians.

among Europeans during the same outbreaks ran between 10-15% (Thornton, 1987, p. 64). A list of epidemics and the tribes affected is detailed in Appendix B.

Why did these diseases so utterly devastate the Indian population, but the colonial population, even though many succumbed, would continue to grow? The colonial population had a constant resupply of new settlers from the old country. The Indian population had no reserve population with which to replace those who died, nor did they have any resistance to the diseases introduced by the Europeans and Africans. Therefore, Indians died in disproportionately high numbers and had no method of population replenishment.

Given the decimation of the tribal population, with men more at risk than women through their positions as warriors, the tribes needed opportunities to replace some of their fallen warriors with new males. One report from a trader turned author tells us that the women in the Indian villages outnumbered men 10 to 1 (Barker 1993, p.153)<sup>42</sup>. If this information is even remotely accurate, it certainly puts into perspective the adoptive and inclusive practices of the tribes towards non-Native males. This begs the question of whether there were opportunities pre-contact (before 1492) and before the Lost Colony (before 1587) for the tribes to assimilate non-Native males, introducing European or African DNA at an earlier date. For example, note that the DeBry print (right) entitled “The Arrival of Englishmen in Virginia” shows many shipwrecks (2 shown here for illustrative purposes, 5 shown on original)<sup>43</sup>.



### Opportunities for Introduction of Non-Native Y-Line DNA

History shows us that there were other opportunities for non-native DNA to be introduced into the Native population. Some opportunities are documented and some are rooted in myth. The further removed in time, the more difficult the

<sup>42</sup> “*Much Blood and Tears*”: *South Carolina’s Indian Traders, 1670-1775*, a thesis by Eirlys Mair Barker, 1993

<sup>43</sup> *A briefe and true report of the new found land of Virginia, Volume 1 of De Bry’s Grand Voyages* by Thomas Harriott (1588), print of map by Thomas deBry included in German version of the book.

proof. However, the sheer number of documented opportunities before Raleigh's first military expedition in 1584 combined with reports of admixed "Native" people certainly suggests that some amount of admixture did occur and given that the European adventurers were men, it would be the Y chromosome that was introduced into the Native population. In Appendix C, approximately 50 European contacts with pre-contact (meaning pre-Columbus in 1492 and pre-Colony in 1584) North America are documented beginning with St. Brendan's fabled sixth century voyage from Ireland.

## **Shipwrecks**

Other sources of contact likely arose from shipwrecks along the Outer Banks.

The Outer Banks is known as the "Graveyard of the Atlantic" and includes Shipwreck National Park. The Outer Banks is a stretch of sand bars and barrier islands stretching 80 miles in length and in some places no more than an eighth of a mile wide. The shoals are treacherous near the islands as well as between the islands and the mainland. Sand dunes shift dramatically and outlets are created and closed with the passage of storms. The Gulf Stream draws ships into the area, passing closest to land at the Outer Banks on its circular journey back to southwest England, Ireland and Scotland. There are over 2000 known shipwrecks along the Outer Banks.

Any ship being blown off course in Europe or Northern Africa would stand the chance of becoming shipwrecked on the Outer Banks. It has happened repeatedly in modern times and it surely happened before. The question would be whether the crew could withstand the unanticipated journey<sup>44</sup> and whether or not the natives would accept the shipwrecked people or kill them.

Shipwrecks were actually viewed as economic opportunities, in fact so much so that North Carolina eventually had to pass laws regulating the disposal of their plunder, including slaves (Byrd, 2007, p 55).

European shipwrecks had indeed occurred by the time that Raleigh's expeditions arrived on Roanoke and Hatteras Island, as the Indians living there were using iron hardware as tools that had been salvaged from a Spanish shipwreck that had occurred about 20 years before the English arrival. The Indians were very pleased with the opportunity to obtain more iron tools. The Indians told the Englishmen that the shipwrecked Spanish had built another ship and subsequently left the island, but of course, the Spanish could well have left some of their DNA behind if they fathered children while living on the island with the Indians.

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<sup>44</sup> An east-west Atlantic crossing took approximately 60 days, with some taking several weeks longer depending upon weather conditions. Under these circumstances, fresh water would be the biggest issue.

Five shipwrecks were evident in DeBry's rendition of John White's map of the Outer Banks. While it isn't known if these wrecks are actually depictions of wreck locations or more symbolic in nature, it's worthy of comment that there were numerous wrecks shown of European vessels at a time when this area was as yet unsettled and purportedly relatively unvisited by Europeans.

## The Lost Colony



One question left unanswered is when European DNA admixture began? Unquestionably it began after the settlers arrived in Jamestown in 1607. There were no "bride ships" until 90 eligible English women arrived in 1619<sup>45</sup>. Reports suggest that the admixture might have begun long before that time and prior to the Lost Colony settlement.

Let's first look at the timeline involving the Lost Colony which begins with the departure of John White for England in August 1587 to procure supplies, leaving 115 people on Roanoke Island awaiting his return, among these, his daughter and son-in-law, Eleanor and Ananias Dare and their infant daughter, Virginia, born August 18, 1587, days after landing at Roanoke and just days before her grandfather's departure. Prior to his departure, the colony had discussed moving "50 miles into the main" to avoid detection by the Spanish who would have destroyed the colony. Unfortunately, neither the colonists, the historical records, nor John White told us the anticipated location.

White and the colonists agreed that they would leave him a clear message as to where they had gone if they left and that if they left under duress, in addition, they would leave as a sign a Maltese style cross, the "cross formee". The colonists themselves directed their expected rescuers to the Croatoan Indians by carving the word "Croatoan" on the stockade post and a partial word "Cro" on a tree. The Croatoan Indians were their friends who lived on (current) Hatteras Island, a well known



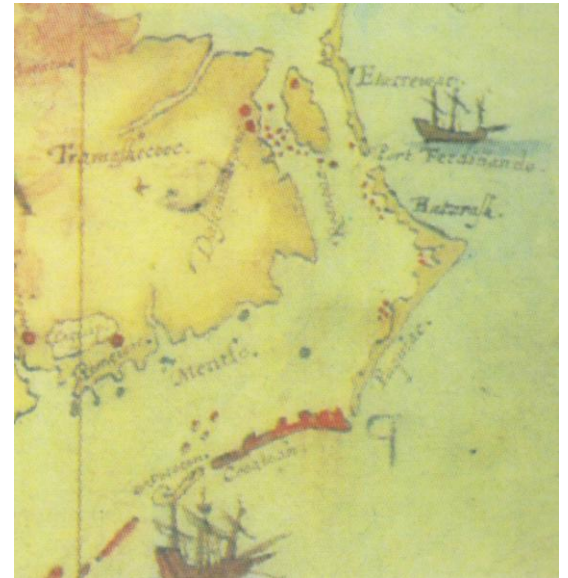
<sup>45</sup> Two English females arrived in 1608, just prior to the "starving time". Only one survived. The next group did not arrive until 1619. (Virtual Jamestown Essay, *Women in Early Jamestown* by Kathleen M. Brown, Associate Professor of History, University of Pennsylvania at [http://www.virtualjamestown.org/essays/brown\\_essay.html](http://www.virtualjamestown.org/essays/brown_essay.html) and [http://en.wikipedia.org/wiki/Jamestown,\\_Virginia](http://en.wikipedia.org/wiki/Jamestown,_Virginia))

and easily identified location less than 50 miles distant as shown on in red the White's 1585 map, right<sup>46</sup>.

Equally as important, John White's 1590 records indicate that the colonists' village was actually relocated, the houses disassembled giving no sign of a hurried departure. They moved prior to 1588 when the Spanish note that they found the settlement on Roanoke and it was then abandoned<sup>47</sup>. Most importantly, in 1590, John White found no crosses.

Unfortunately, the rescuers never arrived on Hatteras Island. John White was able to return briefly to Roanoke Island in 1590, but was caught in a hurricane and was unable to remain long enough to visit Hatteras Island and conduct a search for the colonists. He tried several times to return, unsuccessfully.

From the records of surveyor John Lawson and others, he reports that the Hatteras Indians were the tribe living in this location on Hatteras Island 110 years later in 1701, and they included light skinned, light-haired, grey-eyed people who claimed to descend from white people, specifically, the colonists. Their oral history included stories of Raleigh's ships and a ghost ship that regularly appeared looking for the colonists.



“A farther Confirmation of this [Lost Colony ancestry] we have from the *Hatteras Indians*, who either then lived on *Ronoak-Island*, or much frequented it. These tell us, that several of their Ancestors were white People, and could talk in a Book, as we do; the Truth of which is confirm'd by gray Eyes being found frequently amongst these *Indians*, and no others. They value themselves extremely for their Affinity to the *English*, and are ready to do them all friendly Offices.” – John Lawson, (1709) *A New Voyage to Carolina*, page 43-44.

Lawson further states: “Hatteras Indians these are them that wear English dress.”

Lawson was given chickens by the Hatteras, which are not native to America.

Lawson's guide, Enoe Will, told him he knew about “talking books and speaking papers” and that some of his ancestors, the Hatteras, were white.

Various records indicate that the Hatteras Indians probably became or integrated with the Mattamuskeet Indians. During this timeframe, significant tribal “reorganization” and warfare was taking place. The tribes divided and many moved to other locations, further inland to safer swamplands that were also less desirable to Europeans. By this time, post 1650, land and other records begin to

<sup>46</sup> [http://en.wikipedia.org/wiki/File:Roanoke\\_map\\_1584.JPG](http://en.wikipedia.org/wiki/File:Roanoke_map_1584.JPG)

<sup>47</sup> <http://www.coastalguide.com/packet/lostcolony-croatan.shtml>



be kept and become available to use for reference. In addition, and perhaps more important, oral histories of the various tribes and the history of several families exist independently who claim to be descended from the colonists. Given repeated evidence from many diverse sources, it is unrealistic to discount all oral histories from independent sources as unreliable. These people had no motivation to lie.

The circumstantial evidence mounts that some of the Colonists did survive. If they did, their only opportunity for survival was indeed to assimilate into the native culture. They could not remain as separate “colonists”.

In fact, In 1888, 1891 and 1914, it was determined by historians and legislators that the Lumbee were likely the descendants of the Colonists, both based upon their own oral history, their language which incorporates 300 years old English (Elizabethan) words, their last names and their countenance.

Some of the colonists may have been victims of warfare and killed by the Powhatan just before Jamestown was settled or became slaves, or both. There were several reports from those in Jamestown who were hunting the colonists that some yet survived.

While the Jamestown fort was being built, in 1607, George Percy reports;

“we saw a savage boy about the age of 10 years which had a head of hair of a perfect yellow and a reasonable white skin, which is a miracle amongst all the savages”.

Percy’s report was only 21 years after the Lost Colony was left in 1587, so if this were in fact a child of (or related to) the colonists, he would surely have told his parents or other colonists that he had indeed seen non-Native strangers and perhaps their rescue was imminent. If this wasn’t a child of the colonists, who was he?

In another report, the Powhatan chief eventually “confesses” that he did indeed kill most of the colonists just prior to the settlement of Jamestown in 1607<sup>48</sup>. The colonists had, according to the Powhatan chief, been living with the Chesepian tribe who refused to join the Powhatan confederacy. There is other information that conflicts with this and indicates that the colonists had split or had been split and colonists elsewhere still survived, some as slaves.

More than 15 of these survival reports exist, including maps, one of which is a clandestine map, known as the Zuniga Map<sup>49</sup>, sent to the Spanish king through an intermediary spy but originating from Jamestown in 1608. The map was later

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<sup>48</sup> Some scholars believe that this confession was either fabricated or enhanced by Powhatan to intimidate the Jamestown colonists. Although Powhatan did display a musket and other artifacts from the colonists, supposedly from the massacre, he could also have obtained those items through trade or other means.

<sup>49</sup> [http://upload.wikimedia.org/wikipedia/en/thumb/8/8d/Zuniga\\_Map.jpg/300px-Zuniga\\_Map.jpg](http://upload.wikimedia.org/wikipedia/en/thumb/8/8d/Zuniga_Map.jpg/300px-Zuniga_Map.jpg)

found in the Spanish archives and translated (a redrawn version shown below). It shows 3 colonist locations, one at Jamestown and two further south.



Reports inferring colonist survival include:

- 1588 – The Spanish governor in Florida reports to the King that the British are living on an island at 43 degrees<sup>50</sup>.
- 1599 – Recounting his time while captive in the hands of the Spanish, David Glavin claims that two additional Spanish ships were provisioned to go to Jacan (Roanoke Island) in 1594, carrying supplies of people, ammunition, clothes, implements, axes and spades for the settlers there.<sup>51</sup> A report from the Florida governor to the king confirms his report.<sup>52</sup>
- 1603 – Captain Martin Pring sailed to North America and returned with holds full of sassafras. They were reported to have landed north of Roanoke Island. At the same time, many accounts that Sir Walter Raleigh’s colony had again been contacted were reported from several sources in England.<sup>53</sup>
- 1603-1604 - David Beers Quinn (1985) reports a 1603 rumor in England that contact with the colony was made. Capt. Mace was sent to Virginia in 1603 and again in 1604 to obtain sassafras along with a French-English expedition.
- 1604 - George Waymouth presented a treaty called “Jewel of Artes” to King James because he thought the Lost Colonists had been contacted. It appears that Waymouth assumed that King James was already familiar with that information<sup>54</sup>.
- 1605 - Waymouth led an expedition but by accident or design was not reported to have gone to Croatoan.
- 1605 – In England the play “Eastward, Ho” was being produced by George Chapman, Ben Johnson and John Marston that stated “a whole country of English is there, men bred of those who were left there in ‘79.”<sup>55</sup>

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<sup>50</sup> *Spain and Roanoke Island Voyages* by Milagros Flores, commissioned by the National Park Service at Fort Raleigh (2008), unpublished

<sup>51</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller p 207 and *Set Fair to Roanoke: The Voyages and Colonies of 1584-1606* by David Beers Quinn p 834

<sup>52</sup> *Spain and Roanoke Island Voyages* by Milagros Flores, commissioned by the National Park Service at Fort Raleigh (2008), unpublished

<sup>53</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller, p 207

<sup>54</sup> *Set Fair to Roanoke: The Voyages and Colonies of 1584-1606* by David Beers Quinn, p 354-358, both Waymouth entries from this source

<sup>55</sup> *Set Fair to Roanoke: The Voyages and Colonies of 1584-1606* by David Beers Quinn, p 354-358, the discrepancy in the date is not addressed, but it is correctly quoted.

- 1608 -1609 - John Smith at Jamestown reports survivors at Panawioc, Pakerakanick and Ocanahowan.<sup>56</sup>
- Jan. 2, 1608 – John Smith returns to Jamestown from a meeting with the Pamunkey Indians. Of his meeting, he reported, “What he knew of the dominions he spared not to acquaint me with, as of certaine men clothed at a place called Ocanahonan, clothed like me”.<sup>57</sup>
- 1608 - Later in Smith’s travels into the interior at a place called Weramocomoco, the local Indian chief or “Emperour” as Smith described him gave still more information. “Many kingdoms hee described mee...The people cloathed at Ocamahowan, he also confirmed; and the Southerly countries also as the rest that reported us to be within a day and a halfe of Mangoge, two dayes of Chawwanock, 6 from Roonock to the south part of the backe sea: he described a countrie called Anone, where they have abundance of brasse and houses walled as ours.”<sup>58</sup> It was thought to be about 10 days or 100 miles through the swamp.
- 1608 - As a result, Smith pursued the lead and the King agreed to provide guides. Unfortunately, the results were as follows: “We had agreed with the king of Paspahagh to conduct two of our men to a place called Panawicke beyond Roonok where he reported many men to be appareled. Wee landed him at Warraskoyack where playing the villaine and deluding and for rewards, returned within 3 or 4 days after without going further”.
- 1608 – 1612 - John Smith made yet another reference to the search for the lost colony in his Description of Virginia, published in 1612. “Southward they went to some parts of Chanwonock and the Mangoages, to search them there let by Sir Walter Raleigh; for those parts of the towne of Chrisapeack hath formerly been discovered by M. Harriot and Sir Ralph Layne.”
- 1609<sup>59</sup> (Dec. 14) .... “Intelligence of some of our nation planted by Sir Walter Raleigh, (yet alive) within 50 miles of our fort...as is verified by two of our colony sent out to seek them, who, though denied by the savages speech with them, found crosses and letters, the characters

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<sup>56</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller

<sup>57</sup> *A True Relation of such occurrences and accidents of noate as hath hapned in Virginia since the first planting of the colony* by Capt. John Smith. – all three 1608 entries.

<sup>58</sup> *Roanoke Island, the Beginning of English America* by David Stick

<sup>59</sup> This item is from a report published in 1610 written by the governors and councilors of the Jamestown colony quoted from *Roanoke Island the Beginning of English America* by David Stick.

and assured testimonies of Christians newly cut in the barks of trees.”<sup>60</sup>

- 1609 – Spanish Expedition by Captain Francisco Fernandez de Ecija on the eastern seaboard ransoms a Frenchman and carries on trade and social interaction with the Indians south of current day Roanoke/Hatteras Island. An Indian woman named Maria de Miranda, who is married to a Spaniard, translates for the Spanish/Indians and tells them that she knows where the French and English are settled<sup>61</sup> but she does not state the location.
- 1609 - One of the most telling pieces of information was contained in a series of instructions sent from England in May 1609 by the council of the Virginia Company to the governor at Jamestown. The council proposed establishing a “principal and chiefe seate or headwaurters” of the permanent Virginia colony near “a towne called Ohonahorn seated where the River of Choanock devideth itself into three branches and falleth into the sea of Rawnocke.” Extolling the virtues of this site, generally conceded to have been on the west side of the Chowan River in what is now Bertie County, NC, the council concluded as follows; “besides you are neere to riche cooper mines of Ritanoc and may passe them by one braunche of this River and by another Peccarecamicke where you shall finde foure of the englishe alive, left by Sir Walter Rawely which escaped from the slaughter of Powhatan of Roanocke, upon the first arrivial of our colonie, and live under the proteccon of a wiroance called Gespanocon, enemy to the Powhatan, by whose consent you shall never recover them, one of these were worth much labour.”<sup>62</sup>
- 1612 - Another clue in the literature of the Jamestown settlement appeared in a report prepared by several leaders of the colony and published in 1612 under the title “The Proceedings of the English Colony in Virginia”. In referring to one of Capt. Smith’s journeys mention is made of his dealings with an Indian chief. “The Captain thanked him for his good counsel, yet the better to try his love, desired guides to Chowanoke where he would send a present to that king to bind him his friend. To perform this journey was sent Michael Sicklemore, an honest, valiant and painefull soldier, with him, two guids, and directions howe to search for the lost company of Sir Walter

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<sup>60</sup> A cross is the distress signal agreed upon by the colonists and John White upon his departure in 1587. It’s somewhat unusual that this rather critical information was not shared with the Jamestown settlement as one of their goals was to find the colonists if they were alive, or what had become of them. However, the last we hear of John White is his 1593 letter where he resigns the colonists to the hands of God, so perhaps by this time (1609) he had passed away and the knowledge of the distress symbol with him.

<sup>61</sup> *Spain and Roanoke Island Voyages* by Milagros Flores, commissioned by the National Park Service at Fort Raleigh (2008), unpublished

<sup>62</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller

Rawley and silke grasse.” The results of Michael Sicklemore’s journey are given later in this report, together with reference to yet another search party. “Mr Sicklemore well returned from Chawanock but found little hope and lesse certaintie of them that were left by Sir Walter Rawley.” And then he goes on to say...

- 1612 - “So that Nathanel Powell and Anas Todkill were also, by the Quiyoughquohanocks, conducted to the Mangoages to search them there. But nothing could we learne but they were all dead.”
- 1608 – 1609 - The Powhatan told John Smith to search among the Chowanoc for the colonists.<sup>63</sup>
- 1608 – 1609 - The Powhatan say the colonists settled at Ohanoac, in Chowanoc territory, slightly more than 50 miles inland.<sup>64</sup>
- 1608 – 1612 - Powhatan’s servant named Weinock told William Strachey that “Houses are built like ours, which is a ten days march from Powhatan”.<sup>65</sup>
- 1608 – 1612 - A notation in the margin of a volume entitled Hakluytus, Posthumus or Purchas His Pilgrimes. “Powhatan confessed that he had been at the murder of the colony and showed a musket barrel and a brass mortar, and certain pieces of iron which had been theirs.”<sup>66</sup>
- 1608 – 1612 - Gates (at Jamestown) was instructed to find the colonists who “escaped from the slaughter of Powhatan of Roanoke”. It is believed that the Mandoag attacked the Powhatan and took some colonists as slaves.<sup>67</sup>
- 1612 – Strachey’s report<sup>68</sup>: “At Peccarecamick and Ochananoen by the relations of Machumps, the people have howes built of stone walls,

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<sup>63</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller

<sup>64</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller

<sup>65</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller

<sup>66</sup> *The Survival of the Lost Colony: The Untold Story* by William V. Pate quoting Hakluytus, Posthumus or Purchas His Pilgrimes by Hakluyt

<sup>67</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller

<sup>68</sup> *The Historie of Travel into Virginia Britania* by William Strachey. Strachey continues: . “In this country it was that Sir Walter Raleigh planted his two colonies in the island foreward called Roanoak”. Then he dealt at length with Powhatan, including the following reference; “he doth often send unto us to temporize with us, awaything perhaps but a fitt opportunity’ inflamed by his bloody and furious priests’ to offer us taste of the cape cuppe which he made our poore countrymen drinck off at Roanoak.” Strachey went on to give of the specifics of Powhatan’s encounter with the Roanoke island settlers. “His majestie hath bene acquainted with the men, women and children of the first plantation at Roanoak were by practize and comaundement of Powhatan (he himself perswaded thereunto his his Priests) miserably slaughtered without any offence given him...by the first planted (who 20 and od years had peaceably lyved and intermixed with those savadages and were out of his territory.”)

and one story above the other so taught them by those English who escaped the slaughter at Roanoke...At Ritanoë, the Weroance Eyanoco preserved 7, of the English alive, fower men, twoo boyes and one young maid<sup>69</sup> (who escaped and fled up the River of Chanoke) to beat his copper of which he hath certain mynes at the said Ritanoë.” Ritanoc may be the mines of Chaunis Temoatan, controlled by the Mandoag, 20 days journey overland.

- 1608 – 1612 - Arrohattoc (Powhatan confederacy) was reported to have 1 boy.<sup>70</sup>
- 1608 – 1612 - Panawiock was reportedly housing many lost colonists.<sup>71</sup>
- 1608 – 1612 - English, a man and woman, are rumored to be alive among the Tuscarora. North of the Roanoke, it is noted that men have beards<sup>72</sup> and the people have copper.<sup>73</sup>
- 1614 - A group of deserters from Jamestown head for the Tuscarora village of Ocamahawan, where the inhabitants had built two-story stone houses, raise tame turkeys, and used brass utensils<sup>74</sup>.
- 1621 – Expedition to the Potomac River, in a native King’s house a china box is seen. The King says it was sent him from “a king that dwelt in the west, over the great hills, some 10 days journey away, he having that box from a people as he said that came thither in ships, that wear clothes, crooked swords and somewhat like our men, dwelt in houses and were called Acanack-China”.<sup>75</sup>
- 1622 - John Pory of Jamestown, brother to Anne who married colonist Robert Ellis, continued to look for the colonists. He is told they live “10 days journey westward” but cannot pursue the lead due to fighting between the Powhatan and the English.<sup>76</sup>
- 1650 – Merchant Edward Bland acting upon a rumor that Englishmen are alive to the south deep in the interior in a village called Hocomawanank hires an Appamattoc guide. This could possibly be

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<sup>69</sup> There has been much speculation that this young maid could be Virginia Dare. By 1607, she would have been age 20, hardly a “young maid”. However, if the colonists did indeed survive and reproduce, there would indeed have been additional young maids.

<sup>70</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller

<sup>71</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller

<sup>72</sup> Native American people have very little body hair. The men tend to have minimal facial hair, if any.

<sup>73</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller

<sup>74</sup> Thomas C. Parramore, in the *Lost Colony in Fact and Legend*.

<sup>75</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller

<sup>76</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller

the location of the Occaneechi trading village located on the Roanoke River.<sup>77</sup>

- 1669 – Historian James Sprunt says, “The Cape Fear Coree Indians told the English settlers of the Yeamans colony in 1669 that their lost kindred of the Roanoke colony, including Virginia Dare ...had been adopted by the once powerful Hatteras tribe and had become amalgamated with the children of the wilderness. It is believed that the Croatans of this vicinity are descendants of that race.”<sup>78</sup>
- 1671 – First expedition to the Blue Ridge Mountains in Tutelo Indian Territory, initials MA and NI (or J which was an indistinguishable letter from I at that time) are found carved into trees. Morris Allen and Nicholas Johnson? Five days to the west they again find MA and other scratchments on the trees.<sup>79</sup>
- 1701 – John Lawson reports the Keyauwee to be a “nation of bearded men”. Native men have little or no facial or body hair. It is believed that this location is near current day Ashboro, NC. These bearded men were first described by Lederer in 1670 but not encountered until 1701 by Lawson.<sup>80</sup>
- The Cora (or Core) tree, 1000 years old, stands in Frisco on Hatteras Island with another message engraved. Cora or Core is thought by some to be another message from the colonists as to where they were relocating on the mainland.<sup>81</sup>

If some of the colonists did survive to reproduce, it would have been within a predominantly matrilineal Native culture. Given that there were only 17 female colonists and 97 males, the balance of 80 males would have taken Native wives. What results would be expected when Y-line DNA of the descendants is sampled today?

The first thing that might be expected is that not all of the surnames survived, but some may have and may have been adopted intact when surnames were being introduced into the Native tribes. If John Lawson (1709) was correct, the Indians took pride in their English heritage.

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<sup>77</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller. Miller goes on to say that this might be translated as “the place where people gather” or “the place where two streams meet”, both of which would fit the description of the Occaneechi trading village.

<sup>78</sup> *Tales and Traditions of the Lower Cape Fear, 1661-1896* by James Sprunt, p 54

<sup>79</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller citing Clayton, A Journal 1912

<sup>80</sup> *The Only Land I Know* by Dr. Adolph Dial and David Eliades

<sup>81</sup> *Croatoan: Birthplace of America* by Scott Dawson p 142, 147



There are at least three families with very strong and enduring family histories that claim they are in fact descended from the colonists, are in the right place at the right time, and do in fact carry their surnames. Those families are the Berry, Gibbs and Payne families.

However, in most cases, 110 years later in 1700 or so, or 4-5 generations, when surnames were being adopted by the Indians, the original colonists would have been dead for at least 50 years. Assuming a colonist male was age 30 when he arrived in 1587 and assuming a long life for at least a few, they would have died at age 70 in 1627 or so. A lot of history can be lost in 75 years, but not everything. Most people are aware of at least something of their grandparents' generation, and being English in a Native world is a remarkable heritage, unlikely to be forgotten as evidenced by the comments made by John Lawson regarding the Hatteras Indians in 1701 and their pride in their English heritage.

The following families are found in the very early records, therein identified as Indian and also bearing the surnames of colonists. The surnames bolded appear very early in records along the coastline associated with various coastal tribes, including the Hatteras, Mattamuskeet, Chowan and others. Non-bolded names are also proven Native, but may be later among the Lumbee in Robeson and neighboring counties. Payne, while a good candidate for being a Lost Colonist family has never been found in a record indicating they were Native. However, recent DNA matches between the Payne and Berry family are undergoing additional genealogical scrutiny and DNA testing.

- |                                     |                 |
|-------------------------------------|-----------------|
| ▪ <b>Allen</b>                      | ▪ <b>Gibbs</b>  |
| ▪ <b>Bennett</b>                    | ▪ <b>Harris</b> |
| ▪ <b>Berry</b>                      | ▪ <b>Hewett</b> |
| ▪ Brooks                            | ▪ Johnson       |
| ▪ Brown                             | ▪ <b>Jones</b>  |
| ▪ Chapman                           | ▪ Lucas         |
| ▪ Chavis, Chavous, Cheven on roster | ▪ Martin        |
| ▪ Coleman                           | ▪ Pierce        |
| ▪ Cooper                            | ▪ <b>Scott</b>  |
|                                     | ▪ <b>Smith</b>  |

Of course, there is no guarantee that the above group would retain both their surname and the DNA originally associated with that surname particularly in a matrilineal culture, but to date, these are the only names that are both on the colonist list **and** have proven Native heritage<sup>82</sup>.

Of course, the other half of this equation is finding the correct English (or Welsh or Irish or Scottish) families to test to see if the DNA matches, and that is another aspect of the Lost Colony project altogether.

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<sup>82</sup> Records extracted from Roberta Estes' data base entitled "Families of Interest Index" containing over 6500 records.

What would be expected in descendants of families who did **not** retain their patrilineal English surnames?

Expected scenarios would be:

1. People who are identified in contemporaneous documents as Indian
2. Whose descendants today do not carry a native haplogroup
3. Whose surname (may or) may not match the list of colonists, but
4. Whose DNA **does** match someone on the list of colonists.

A list of 69 colonist surnames (of 100 total) has been compiled, most of whom have documented native heritage, who meet the first two criteria. That number was further reduced to a manageable group and further analysis performed<sup>83</sup>.

Given the matrilineal social customs of the tribes, one might also expect to see men who descend from the same surname who are clearly associated with the same tribal family who carry different Y-line DNA. In other words, one would expect to encounter what are typically referred to as nonparental events<sup>84</sup>.

Surnames were foreign to Indians and the supposition that the surname and the DNA follow the same branching tree is a result of contemporary and historical English based social structure, not the Indians' tribal social structure and customs. Conversely, multiple surnames from within the social group may carry identical or closely related Y-line haplotypes.

Multiple factors affect the Indians during this timeframe:

- Reduction of the male tribal members through warfare
- Waves of disease
- Adoption practices of adopting non-Native males into the tribe
- Matrilineal social structure
- Hospitality-based social customs including female bedpartners for visitors
- Indian slavery replaces earlier tribal customs

One would expect to see a pattern that would include a few Native haplogroups, assuming cultural assimilation (not replacement) in a matrilineal society, but mostly European haplogroups<sup>85</sup>, especially in the families that can be identified

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<sup>83</sup> The entire group of 69 needs to be compared for matches among the colonist surnames, but for this paper the author has chosen to focus on a group of surnames who are most likely to be profitable research subjects and are identified elsewhere in this paper.

<sup>84</sup> A nonparental event (NPE) is when the DNA does not match the expected surname pattern derived from previous testing of individuals believe to be related or from the same paternal line.

<sup>85</sup> African haplogroups may have been introduced with Europeans via slavery, on ships via galley slaves or sailors, through shipwrecks, later through freed slaves, or possibly, but rarely, in the colonists DNA upon arrival. Some African haplogroups have been found in the contemporary British population at very low rates, perhaps suggesting descent through the Roman Army nearly 2000 years ago.

very early. As these families evolved, in later generations, one would expect to see the addition of some amount of African DNA in some family lines as the tribes adopted “free persons of color”, freed slaves and other “mixed” race or “mulattoe<sup>86</sup>” individuals. Given the social customs and matrilineal culture, African DNA could well have been assimilated later into lines that were previously either Native or European.

DNA results are recorded in a multi-project spreadsheet that includes qualifying participants from the Lost Colony, Lumbee, Waccamaw and Eastern Carolina Roots projects with a total of 392 nonduplicated individuals<sup>87</sup>. Their haplogroups break down as follows:

Haplogroup <sup>88</sup>	Number	Percent
Non-predicted	17	4
B – African	2	1
E & E1b1 <sup>89</sup>	8	2
E1b1a+ <sup>90</sup> - Sub-Saharan	24	6
E1b1b1+ - North African, Mediterranean, Balkan <sup>91</sup>	8	2
G+ - Caucus Mountain region, Eurasia <sup>92</sup>	9	2
I+ - European	57	15
J+ - Middle Eastern, European	9	2
Q+ - Native American <sup>93</sup>	7	2
R1a – European	12	3
R1b+ - European	238	60
T – Middle East, N Africa, Mediterranean	1	1
Total African (B, E, E1b1, E1b1a)	31	8
Total Native (Q)	7	2
Total Mediterranean (G, J, T, E1b1b1+) <sup>94</sup>	30	8

<sup>86</sup> Mulattoe in this context typically means “mixed blood” or “appearing to not be totally black”. Mulattoe can mean any discernable mixture of white-black, Indian-white or Indian-black. Later, in Virginia, “mixed” included anyone with 1/16<sup>th</sup> non-white blood, Pocahontas’s descendants excepted. This concept of blood quantum was replaced in some states in the late 1800s and early 1900s by the “one drop rule” meaning any non-white ancestry caused one to be classified as “colored”.

<sup>87</sup> Some participants have joined multiple projects. Multiple individuals from families have been eliminated for analysis purposes.

<sup>88</sup> Haplogroups are listed as provided by Family Tree DNA with no further prediction tools utilized.

<sup>89</sup> These results, if further analyzed, would become part of either the Mediterranean or Sub-Saharan African haplogroups. Three to one, the results are Sub-Saharan, so three have been grouped with Mediterranean and five with Sub-Saharan.

<sup>90</sup> + indicates all down stream haplogroups.

<sup>91</sup> This haplogroup is typically considered Mediterranean.

<sup>92</sup> Found throughout Europe in low frequencies of 2-3%.

<sup>93</sup> Haplogroup Q is very occasionally European, but can be differentiated both by STR and SNP testing. All participants have the native version of haplogroup Q, known as Q1a3a, and defined by SNP M3. Shorthand for this haplogroup is Q-M3. Not all participants have been SNP tested.

<sup>94</sup> [http://www.ysearch.org/haplo\\_pie.asp](http://www.ysearch.org/haplo_pie.asp) Haplogroup T was formerly known as K2. In the latest pie chart provided by Family Tree DNA of haplogroup dispersal which reflects primarily European and African

Haplogroup <sup>88</sup>	Number	Percent
Total European (all other)	305	82

All of these participants have some connection with the Lost Colony, Lumbee, Waccamaw or Eastern Carolina Roots projects and many expected to find Native American Y-DNA. Surprisingly, only 2% was found, far lower than would be expected in a founder population.

Breaking this down further, colonist surnames with a proven Native American connection were isolated. “Proven” in this context means the existence of a legal document<sup>95</sup> that states this particular surname is Indian.

It should be noted that the Lumbee DNA project is not affiliated with the Lumbee Tribe itself<sup>96</sup>. Individuals who join the project feel that they have Lumbee heritage and are asked to submit confirming genealogical records, but are generally not a member of the tribe and/or their tribal status is unknown to the project administrator. The Lumbee are currently seeking Federal tribal recognition<sup>97</sup>, after which, it is hoped that they will actively participate in the Lumbee and Lost Colony DNA projects. Perhaps a DNA project endorsed by the tribe would produce more participants with possibly a higher frequency of Native haplogroups.

Of 107 different surnames represented within the Lost Colony project<sup>98</sup>, 32 are not proven Native, meaning that 70% are proven Native. Of the 32 who are not proven Native, 10 are strongly implied as Native, but with no specific documentation as proof. That leaves only 22 surnames that are highly questionable and 79% who are either proven native or strongly implied. There is a vast difference between 1% (Native by DNA) and 79% (historically proven or highly inferred Native ancestry).

Total	Proven	%	Implied	%	Highly	%
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participants, the total for these Mediterranean haplogroups combined is 18.41%, significantly higher than the 7% found within these combined projects, rejecting the possibility of a significant amount of Mediterranean admixture.

<sup>95</sup> A legal document is considered to be a treaty, a deed, a court record, a tax record, a census record, a death record, or any self-generated record generally prior to 1900, or reflecting data prior to 1900 such as later census or death records, that states this person or family is “Indian” or provides a tribal designation. Prior to 1900, the stigma of being “mixed” was so great that it would be extremely unlikely for an individual to report their status of “Indian” if they indeed weren’t. Indians were likely underreported for this very reason.

<sup>96</sup> <http://www.lumbee Tribe.com/index.html>

<sup>97</sup> [http://www.lumbee Tribe.com/History\\_Culture/100\\_year\\_quest.pdf](http://www.lumbee Tribe.com/History_Culture/100_year_quest.pdf)

<sup>98</sup> The Lost Colony projects now require genealogical information prior to being issued a join authorization. Criteria for joining are some connection to the surname of the colonists, other surnames associated with Native families in the area, an oral family history of colonist ancestry, reaching a genealogical brick wall in early eastern NC or VA, preferably prior to 1750, or another compelling reason. Initially the project was not restricted in this manner, but in early 2009 a focused effort was expended to gather genealogies and unjoin members who do not meet the criteria.

<b>Surnames</b>	<b>Native</b>		<b>Native</b>		<b>Questionable</b>	
107	75	70	10	9	22	21

Of the 100 colonist surnames only (eliminating non-colonist surnames), the following information is found.

Colonist Surnames	Proven Native Connection	Implied Native Connection <sup>99</sup>	Some Early Information <sup>100</sup>	No Records Found
100	77	5	7	11

If the colonists DNA survived, along with the associated surname, one would expect to find very low amounts of sub-Saharan African DNA, E1b1a, if any. If haplotype E DNA were present, it would be most likely E1b1b, Mediterranean. One would expect some (assuming cultural assimilation, not replacement) Native Y chromosomal DNA, but surprisingly little is found.

The following haplogroup E and Q results are found among the colonist surnames:

E1b1a (2%) Sub-Saharan African	E1b1b (2%) Mediterranean	Q (1%) Native
Johnson	Lucas	Scott
Pierce	Stevens	

Haplogroup E1b1b probably arrived through the British Isles or other European colonization given its Mediterranean focus. Two percent is the same frequency as is found in England (Bird, 2007).

This small haplogroup E1b1a percentage (2%)<sup>101</sup> is not unreasonable among colonist surnames, but it is unlikely to have originated in Europe, although a very small frequency is known to occur in England.

The E1b1a lines could have been introduced later on the American continent, perhaps as slaves to families of the same surname or the surname was adopted by freed slaves. There is a slight possibility that these lines came directly from the British Isles, a remnant perhaps of the conscripted Roman soldiers<sup>102</sup> 1800 years ago or early slave trade from West African to England which has been documented by 1555, but may have occurred as early as the 9<sup>th</sup> century with slaves being imported by Vikings<sup>103</sup>.

<sup>99</sup> An implied native connection would consist of information or records such as an ongoing close association with a known native family, witnessing documents for that family, being identified by another credible researcher (such as DeMarce) as native, or other items that together would be considered preponderance of evidence, but no single item specifically identifies them as native.

<sup>100</sup> The "Some Early Information" category includes items such as deeds and tax lists that might imply the individual is native by listing them as free persons of color, but not items that specifically indicate or state that they are native.

<sup>101</sup> E1b1b is tallied as European.

<sup>102</sup> *Haplogroup E3b1a2 as a Possible Indicator of Settlement in Roman Britain by Soldiers of Balkan Origin* by Steven C. Bird, Journal of Genetic Genealogy, 2007.

<sup>103</sup> *Africans in Yorkshire? - the Deepest-rooting Clade of the Y Phylogeny within an English Genealogy* by King et al, 2007

These surnames are not proven genealogically to the specific colonist family, so some could simply be different families. Native families often took the surname of a neighboring or European family that they respected. Africans were typically imported as slaves and had to take a surname at the point when they were freed, some taking the surname of their former masters and remaining in the same geographical area<sup>104</sup>. Others selected different surnames of their choosing.

If the colonists survived, one would expect them to assimilate into the Native population, and one would expect to find oral histories of Native ancestry, but the DNA would reflect European heritage. This is exactly the scenario that is being found within this group.

Breaking this down one step further, there are several families who are strongly associated very early with the tribes on the Outer Banks, and have distinctive surnames, with very strong genealogies back to the ancestral families.

In the following chart the Outer Banks surnames that match colonist surnames are bolded. Additional information is also provided regarding any associated Native records, haplogroup information and other surnames from the Lost Colonist roster that these families match.

<b>Outer Banks Surnames</b>	<b>Genealogy</b>	<b>Haplogroup</b>	<b>Colonist Surname Matches</b>
Barbour	1712 named as a Tuscarora	R1b1b2	No additional colonist surname matches
Beasley	1734 Chowan Chief	R1b1b2, 2 separate groups	Matches Pearce and Stevens at 37 markers
<b>Berry</b>	Bought Indian village land on Hatteras Island. By 1730 found with Lowry in Lumbee area on PeeDee River. Strong oral history of colonist ancestry in different lines.	R1b1b2	Matches Coleman, Payne <sup>105</sup> , Chavis, Smith, Brooks, Jones, Pearce, Harris, Wilkinson, Brown, Nichols, Wright, Johnson and more at 12 markers <sup>106</sup>
Blount	1711 Tuscarora Chief	R1b1b2	E. Carolina project <sup>107</sup>
Buck	1777 Alligator River, assoc with Elks family	I1	Matches Chapman and Johnson at 37 markers

<sup>104</sup> Records extracted from various sources by the author indicate that about 50% of slaves manumitted prior to the Civil War in North Carolina retained the surname of the family who had previously owned them.

<sup>105</sup> Note that Payne is another family whose oral history claims colonist ancestry.

<sup>106</sup> 1648 matches at 12 markers. Very common haplotype. Many matches did not test above 12 markers.

<sup>107</sup> No administrative access to this project.

Outer Banks Surnames	Genealogy	Haplogroup	Colonist Surname Matches
Carawan, Carroon, Carrow	1749 Arrowmuskeet Lake	R1b1b2	Matches Brown, Jones, Johnson, Coleman, and more at 12
Chavis (Cheven)	Lumbee later	R1b1b2 and J2	No additional colonist surname matches
Elks	1684 indenture, 1756 grant for Indian Town	R1b1b2	Matches Martin at 12 markers
Gibbs	1699 named as Chowan, 1733 map at Indian town on Hatteras Island	J2 and R1b1b2	J2 matches Buck and the R1b1b2 family matches Martin at 12 markers
Gurganus	Possibly tracked from Jamestown <sup>108</sup>	E <sup>109</sup>	No additional colonist surname matches
Locklear	Exclusively Lumbee name	J2a2, R1b1b2 and I1	No additional colonist surname matches
Lowrey, Lowry	Lumbee later	R1b1b2 , 2 separate E1b1a groups	R1b1b2 matches Scott at 12 markers, no other colonist surname matches
Skipper	Chief of Nottoway	G	Waccamaw Project <sup>110</sup>
Squires	1705 Mattamuskeet King	R1a and R1b	R1a matches Drake at 67, R1b matches Chandler at 12 markers

Given that the above families have strong genealogies, these intra-family results “should be” one haplotype<sup>111</sup>, but they aren’t, possibly reflecting the matrilineal cultural component of Native ancestry. In some cases, there is only one participant for a particular surname, but additional participants are being sought<sup>112</sup>.

The Lumbee DNA Project is focused on people associated with that tribal group, and their English versus Native numbers are also highly skewed. Their Native component is 4%<sup>113</sup>, twice that of the combined project spreadsheet (2%), and 4 times that of the Lost Colony project (1%). Their African component (all haplogroup E and E1b1a combined) is 15%. All of their haplogroup E combined,

<sup>108</sup> Edward Gurganay arrived at Jamestown in 1608 and was not on the list of those who died.

<sup>109</sup> Predicted E1b1b by Whit Athey’s Haplogroup Predictor (2009).

<http://www.hprg.com/hapest5/hapest5b/hapest5.htm>

<sup>110</sup> No administrative access to this project. No further information available

<sup>111</sup> Allowing for a reasonable number of mutations.

<sup>112</sup> Blount, Buck, Skipper

<sup>113</sup> If the Lumbee tribe were to participate, this number might increase.



with one exception, is sub-Saharan E1b1a, not Mediterranean haplogroup E1b1b.

The higher 4% Native American Y chromosomal DNA in the Lumbee project, compared to the 47% to 88% non-Native findings in the Bolnick (2006) and Malhi (2008) papers, respectively, infer that perhaps the colonists did survive, given that the Lost Colony DNA project is working with a group of surnames localized to a specific area with 79% proven or highly inferred native history and only 1% of them have Native American<sup>114</sup> ancestry as shown by DNA testing.

### **Discussion:**

Where have all the Indians gone, in this case, meaning those with Y-line haplogroup Q-M3 or C-P39? It appears they are not strongly represented in the Lost Colony project, although the colonists most certainly may be among them. A few appear among the Lumbee, but less than would be expected given the Malhi (et al, 2008) graph of the 70-80% band that reaches into this area or even a higher 80-90% band, although this may in part be explained by the lack of tribally sanctioned participation. The Lumbee at 96% non-Native Y DNA are higher even than Malhi's (et al, 2008) 88% highest finding in Northeast Canada, a result he suggests may infer earlier European contact. In the case of the Lumbee, the earlier contact could be a combination of the Lost Colonist community and pre-Colonist, primarily European, contact combined with post-Colonist European intermarriage.

It has been documented that the males of the various tribes suffered disproportionately from warfare and alcohol followed by waves of disease. Warfare was a way of life for the Eastern Seaboard tribes and had been affecting the male populations of the tribe before known European contact was established.

There were many documented opportunities for the introduction of non-Native DNA into the paternal lines of the tribes prior to both the 1492 previously presumed first contact and the 1587 Lost Colony. The resulting children were considered Native by the tribe, and therefore by the Europeans in their legal documents as well. Malhi (et al, 2008) has documented that the tribes further west carry a higher frequency of Native American DNA, but those tribes were never "coastal facing" and did not face either the opportunities or the risks involved with being the greeting committee for anyone who happened onto their shores. Those with a northeast or southeast heritage carry higher frequencies of non-Native American DNA, 47% (Bolnick, 2006) and 88% (Malhi, 2008) respectively.

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<sup>114</sup> What is and is not "Native heritage" or a "Native American" is a social, political and cultural issue and is beyond the scope of this paper.

Surprisingly, the tribes one would expect to carry the lowest amount of Native American Y DNA, such as the Cherokee, carry higher amounts than northeastern Canadian tribes (Malhi et al, 2008), implying that the northeastern tribes may have had earlier and prolonged contact with Europeans than is documented in existing historical records.

The Lost Colony project, which is looking for “Europeans among Native Americans” and the Lumbee project which is looking for proof of “Native American heritage via DNA” both carry a significantly lower frequency of Native Y-line DNA than one might expect. A finding of 1% (one surname) might be expected for the Lost Colony project, especially if the colonists did survive. However, this extremely low frequency of Native haplogroups still leaves the question unanswered of what happened to the Croatoan/Hatteras men. Were they already admixed before the colonists arrived?

A 96% non-Native frequency is unexpected high within the Lumbee project, a group who is unquestionably of Native origin, and significantly higher than the Malhi (2008) project’s highest admixture finding of 88%. This rate may infer either earlier or more pronounced non-Native admixture, one source of which could be the Lost Colonists who also figure prominently in the oral history of the Lumbee, a Native group who claims to descend, in part, from a group of Europeans.

### **Future Direction:**

The Lost Colony Genealogy and DNA Research Group project has focused in five areas.

1. The first focus area is to narrow the search to a group of surnames that are the most promising. Those surnames are derived from two sources previously discussed in this paper. The first group is the surnames which are colonist surnames and proven to be Native. The second group is the list of Outer Banks and coastal surnames. Two additional surnames are Payne and Dare. The combined list is as follows:

**Allen**  
**Bennett**  
**Berry**  
**Barbour**  
**Beasley**  
**Blount**  
**Brooks**  
**Brown**  
**Buck**  
**Carawan, Carroon, Carrow**  
**Chapman**

**Chavis, Chavous, Cheven**  
**Coleman**  
**Cooper**  
**Dare**  
**Elks**  
**Gibbs**  
**Gurganus**  
**Harris**  
**Hewett**  
**Johnson**  
**Jones**

Locklear  
Lowrey, Lowry  
**Lucas**  
**Martin**  
**Pierce**

Scott  
Smith  
Squires  
**Payne**

- Underscored surnames above are surnames that are proven to be native at an early date in the Outer Banks coastal NC area
- Surnames without an underscore are also proven native (except for Payne and Dare), but are proven native at a later date, typically in conjunction with the Lumbee
- **Surnames in bold are lost colonist surnames**

Given the analysis, the most promising surnames for research and DNA testing are those that are both proven to be Native in the early records in the Outer Banks areas and who are also colonist surnames. This group consists of Allen, Bennett, Berry, Gibbs, Harris, Hewett, Jones, Scott and Smith.

2. The second focus area is to research the appropriate North Carolina county and other early records for all references to the above surnames.
3. The third focus area is to begin English research on the colonist surnames, shown in bold above. Fortunately the Lost Colony project has recently obtained a liaison in England who is facilitating limited research.
4. The fourth focus area is to continue to work with surname administrators to attract appropriate participants and to work with those participants on their genealogy.
5. The fifth focus area is to collect family histories of candidate families from Eastern North Carolina working with local genealogy groups and individual families. There is still a great deal to be learned.

Each year the Lost Colony DNA Project's research goals are reevaluated and efforts are refocused appropriately.

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[www.familytreedna.com/public/LostColonyYDNA/](http://www.familytreedna.com/public/LostColonyYDNA/)  
[www.familytreedna.com/public/lostcolonymtdna](http://www.familytreedna.com/public/lostcolonymtdna)

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<http://www.rootsweb.ancestry.com/~molcgdrg/>

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Lumbee Project – Rob Noles, administrator  
[http://www.huxford.com/Genetics\\_Lumbee\\_Results.htm#Y-DNA](http://www.huxford.com/Genetics_Lumbee_Results.htm#Y-DNA)

Waccamaw Project – Derrick Keith, administrator  
<http://www.familytreedna.com/public/CapefearIndians/default.aspx?section=yresults>

East Carolina Roots – Sara Whitford, administrator  
<http://www.familytreedna.com/group-join.aspx?Group=EastCarolinaRoots> and private site, [www.eastcarolinaroots.com](http://www.eastcarolinaroots.com)

Melungeon Project – Janet Crain, Penny Ferguson, Jack Goins and Kathy James, administrators, Roberta Estes, advisor  
<https://www.familytreedna.com/public/coremelungeon/default.aspx> and private site, [www.jgoins.com](http://www.jgoins.com)

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<http://www.familytreedna.com/public/CumberlandGap-YDNA/default.aspx>

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<http://www.familytreedna.com/public/Amerind%20Y/default.aspx?section=yresults>

American Indian DNA Project – Glinda Seabaugh, administrator  
<http://www.familytreedna.com/public/AmericanIndian/default.aspx?section=yresults>

Haplogroup Q Project - Rebekah Canada, administrator

[http://www.familyreedna.com/public/yDNA\\_Q/default.aspx?section=yresults](http://www.familyreedna.com/public/yDNA_Q/default.aspx?section=yresults)

Haplogroup C Project – Ed Martin, administrator

<http://www.familyreedna.com/public/Chaplogroup/default.aspx>

African DNA Project – Dr. Ana Oquendo-Pabon and Sherylita Mason-Calhoun, administrators

<http://www.familyreedna.com/public/African.DNAProject/default.aspx?section=yresults> and private site, <http://africandnaproject.homestead.com/>

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## Appendix A – Warfare and Invasions

1521 – Ayllon's slave hunting expedition, took 70 Cusabo Indians (SC) to Spain, further explorations in 1525 and 1526.

1540 – DeSoto's expedition, he was brutal to the Indians and destroyed a great number of the Yuchi.

1559 – DeLuna settlement at Pensacola, Florida with 1500 soldiers/settlers, abandoned the establishment entirely the next year.

1565 – Muskogee (Creek) attacked by Spaniards (Georgia, Alabama).

1566 – 1567 - The Catawba declined from disease, liquor and constant warfare.

1577 – Yuchi (Florida) attacked by Spanish and suffered greatly.

1579 – Cusabo (SC) Indian town destroyed by Spanish.

1597 – Gaule towns burned (Georgia).

The Eno greatly resisted the advance of the Spanish<sup>115</sup>.

1605-1606 – Nauset Indians (Mass.) skirmish with Champlain.

1614 – Hunt sold Nauset tribal members into slavery.

1617 – Massachuset tribe reduced by war with neighbor tribe and pestilence.

1622-1635 - Jamestown, Powhatan at war with colonists, again in 1644.

1637 – 600 Pequot (CT) killed in attack by whites, the survivors kept as slaves of whites or sold into West Indies as slaves.

1642 – 1678 - Nanticote war with the colonists (Maryland).

1650 – Neutrals destroyed by Iroquois (NY).

1656 – Powhatan (VA) defeated by Manahoac Indians.

1671-1676 – Cusabo (SC) at war with colonists.

1675 – Conoy (MD) attacked by Susquehanna.

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<sup>115</sup> From John Lawson's report, no date or location given, was probably south of where the Eno were in NC at the time Lawson lived among them.

1675 – In a war with the colonists, the Narranganset (RI) were massacred which ended the tribe.

1676 – After chronic warfare for decades, the Iroquois conquered the Susquehanna (NY, PA).

1683 – Winyaw in SC raided by colonists for slaves.

1693 – Cusabo and colonist war (SC).

1696 – The Coree (NC) greatly reduced before 1696 by a war with another native people.

1700 – Lawson states that Sewee (SC) were once a tribe with a large population but by 1700 they were wasted by smallpox and alcohol and a large number of men had been lost at sea in an attempt to open closer trade relations with England. The Yamasee War in 1715 finished destroying them.

1704 – English and Creek destroy Apalachee town in Georgia, after which remaining Apalachee were sent to missions.

1706-1707 – Apalachicola (FL) carried off by English and Indian allies.

1711 – 1713 - Tuscarora War – NC and SC tribes, devastated a great many tribes, survivors sold into slavery.

1711 – Pamlico in NC destroyed by the Tuscarora, some may have been taken as Tuscarora slaves.

1715 – Yamasee War, SC and part of NC.

1715 – Apalachee (Georgia) involved in Yamasee War.

1715 – Apalachicola (Florida) in the Yamasee War.

1715 – Wateree (SC) devastated by Yamasee War.

1715 – Waxhaw (NC/SC border) mostly killed in Yamasee War.

1715 – Congaree in Yamasee War, SC.

1715 – Yamasee War ended the Sewee (SC) and Sugeree (SC, NC) Indians.

1715 – After the Yamasee War, most of the Santee Indians (SC) were captured and sold as slaves to the West Indies.

1716 – Over half of the Congaree (SC) were captured and sent to the West Indies to be slaves.

1720 – Waccamaw at war with colonists, survivors sold into slavery.

1720 – Delaware defeated by the Iroquois (NJ).

1722 – Iroquois agree to stop attacking the Virginia Indians.

1724-1725 - Abnaki are defeated by English colonists in Maine.

1754 – 1795 - The Shawnee are involved with the French and Indian war and subsequent incursions, widely dispersed.

1755 – Waccamaw at war with Cherokee and Natchez.

1755 – Cherokee at war with the Creek (Georgia).

1760 – Cherokee at war with SC.

1763 – Muskogee (Creek) destroyed Florida Indians prior to 1763.

1763 – The remnant of the Susquehanna tribe massacred by whites (Pennsylvania).

1769 – Cherokee defeated by Chicasaw (Northern Alabama, Mississippi).

1675 – Wampanoag (Mass.) war with whites, the power of the northeastern tribes destroyed.

1780-1794 – Cherokee sided with the British in the Revolutionary War.

1835-1839 – Tribal removal to lands west of Mississippi, primarily in current Oklahoma, known as the Trail of Tears. A minimum of 20% of the population died. Some allege that this number should be doubled or tripled and that the removal was in fact designed to maximize casualties as a form of genocide, given the time of year and lack of provisions. After the relocation itself, many more died in their new homeland of starvation and disease.

## Appendix B – Epidemics

### Epidemics

The following is a list of known epidemics. The red items were added from the Indian narratives, when no listing was previously included<sup>116</sup>. Of course, all of these epidemics affected the Indian tribes in the area as well as the European settlers.

- 1520-1524: Smallpox<sup>117</sup> spread to eastern and western Indians from Mexico
- 1528: Cholera on the Texas Coast following de Vaca's arrival
- 1545 – 1548: Bubonic Plague Southwest Pueblo Indians following Coronado's visit
- 1566 – 1567: Catawba decline from disease, warfare and alcohol
- 1585: Secotan begin to die of diseases of military colonists<sup>118</sup>
- 1586: A second Secotan epidemic, possibly Typhus (Thornton, 1987, p 67), which spread from Florida to New England
- 1592 - 1596: measles – Seneca Indians
- 1612-1619: Bubonic Plague – north east coastal Indians
- 1614 – 1617: Illness upon Capt. Hunts ship killed up to 75% of the native Maritime population in waves over 4 years<sup>119</sup>
- 1616 -1620: Boston Bay, possibly Bubonic Plague, yellow fever or smallpox “swept the islands clear of inhabitants” and killed 9/10<sup>th</sup> of the Indians along the coast. (Thornton, 1987, p. 71)
- 1617 – 1619: smallpox – Massachusetts Bay area
- 1617: Great New England pestilence reduced Massachuset tribe greatly
- 1630: Smallpox – Hurons of Ontario
- 1633: Naranganset (RI) lost 700 to smallpox epidemic
- 1634: Smallpox – Indians living along the Connecticut River
- 1634 -1640: Repeated smallpox epidemics among the Huron (Michigan and Canada)
- 1633: Smallpox – Plymouth Colony
- 1650s: Mid 1600s – NJ, PA and northern tribes lost 90% of their population to smallpox (Thornton, 1987, p. 70)
- 1657: Measles – Boston, Massachusetts
- 1667: Smallpox – North Hampton, Virginia, spreading throughout the tidewater area.

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<sup>116</sup> [http://en.wikipedia.org/wiki/List\\_of\\_epidemics](http://en.wikipedia.org/wiki/List_of_epidemics)

<sup>117</sup> There are a total of 2 smallpox epidemics and 9 epidemics of other diseases recorded during the 16<sup>th</sup> century in North America. (Thornton, 1987, p. 64)

<sup>118</sup> “the people began to die very fast and many in short space; in some townes about 20, in some 40, in some 60 and in one 6 score which in truth was very many in respect to their numbers...The disease also so strange that they neither knew what it was nor how to cure it; the like by report of the oldest men in the country never happened before, time out of minde.” (Harriott, 1588:F)

<sup>119</sup> Dobyns (1983; P 15-23) notes twelve 17<sup>th</sup> century North American Native American epidemics including smallpox, measles, influenza, diphtheria typhus, bubonic plague and scarlet fever.

- 1675: Smallpox in the Western Texas tribes
- 1687: Measles – Boston, Massachusetts
- 1690: Yellow fever – New York, New York
- 1691: Smallpox in the Indian Nations on the Illinois River
- 1696: Smallpox – Albemarle area, NC
- 1698 – 1699: Smallpox on the Arkansas and Mississippi Rivers
- 1699: Smallpox – South Carolina<sup>120</sup>
- 1700: Sewee Indians wasted by smallpox before 1700
- 1708: Raging of a violent distemper among the Tuscarora Indians, NC
- 1710: Nauset Indians in Massachusetts died of fever in great numbers
- 1711 - 1712: Smallpox in the Carolinas
- 1713: Measles – Boston, Massachusetts
- 1713 – 1715: Measles – Indians of New England and the Great Lakes
- 1717: Smallpox among the Iroquois
- 1721 – 1722: Smallpox – Boston, Massachusetts
- 1729: Measles – Boston, Massachusetts
- 1731 – 1733: Smallpox among the Indians in Massachusetts, New Hampshire, New York and Canada among the 6 Nations and New England Indians (Thornton, 1987, p. 78)
- 1733: Narraganset tribe in Rhode Island smallpox epidemic, lost 700
- 1738: Smallpox – South Carolina
- 1738: Smallpox killed 50% of the Cherokee, other tribes suffering equally
- 1739 - 1740: Measles – Boston, Massachusetts
- 1747: Measles – Connecticut, New York, Pennsylvania, South Carolina
- 1755 – 1756: Smallpox – North America
- 1759: Measles – North America
- 1759: Smallpox in the Carolinas, destroyed over half of the Catawba, Cheraw and Wateree
- 1760: Smallpox – Cherokee, Catawba
- 1761: Influenza – North America and West Indies
- 1763: Wampanoag tribe in Massachusetts – severe epidemic
- 1763: Smallpox among the tribes along the Ohio River, intentionally introduced<sup>121</sup>
- 1763 – 1764: Tuberculosis on Nantucket Island<sup>122</sup>

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<sup>120</sup> Smallpox “swept away a whole...nation, all to 5 or 6 which ran away and left their dead unburied, lying on the ground for the vultures to devour.” (Duffy, 1951, p 332)

<sup>121</sup> Thornton (1987, p. 78-79) indicates that it is about this time that intentional exposure of Indians to small pox begins to occur. In 1763 in Pennsylvania, we find a written report by Sir Jeffery Amherst, commander-in-chief of the British forces....wrote in the postscript of a letter to Bouquet the suggestion that smallpox be sent among the disaffected tribe. Bouquet replied, also in a postscript, “I will try to inoculate the[m]...with some blankets that may fall into their hands and take care not to get the disease myself”. To Bouquet’s postscript, Amherst replied, “You will do well to try to inoculate the Indians by means of blankets as well as to try every other method that can serve to extirpate this exorable race”. On June 24, Capt Ecuyer of the Royal Americans, noted in his journal: “Out of our regard for them, (i.e. two Indian chiefs) we gave them two blankets and a handkerchief out of the smallpox hospital. I hope it will have the desired effect.” (Stearn and Stearn, 1945, p. 44-45). Shortly thereafter smallpox spread among the tribes along the Ohio River causing many deaths, for example, among the Mingo, the Delaware and the Shawnee.

- 1764: 2/3 of Wampanoag destroyed by fever
- 1770s: Smallpox – Northwest Coast Indians
- 1770 (circa): Sewee in SC wasted by smallpox
- 1772: Measles – North America
- 1775: Unknown cause – North America, particularly in the northeast (also Utina in Florida)
- 1780 – 1782: Smallpox – Plains Indians
- 1783: Bilious disorder – Dover, Delaware
- 1783: Smallpox among the Cherokee
- 1788: Measles – Philadelphia, Pennsylvania and New York
- 1788: Smallpox – Pueblo Indians
- 1793: Influenza and "putrid fever" – Vermont
- 1793: Influenza – Virginia
- 1793: Yellow fever – Philadelphia, Pennsylvania (Yellow Fever Epidemic of 1793)
- 1793: Unknown – Harrisburg, Pennsylvania
- 1793: Unknown – Middletown, Pennsylvania
- 1794: Yellow fever – Philadelphia, Pennsylvania
- 1796 – 1797: Yellow fever – Philadelphia, Pennsylvania
- 1795: Pamlico tribe in NC almost destroyed by smallpox
- 1798: Yellow fever – Philadelphia, Pennsylvania
- 1803: Yellow fever – New York
- 1820 – 1823: Fever – United States spreading from the Schuylkill River
- 1831 – 1832: Asiatic cholera – United States (brought by English immigrants)
- 1831 – 1834: Smallpox – Plains Indians
- 1832: Cholera – New York City and other major cities
- 1833: Cholera – Columbus, Ohio
- 1834: Cholera – New York City
- 1837: Typhus – Philadelphia
- 1837 – 1838: Smallpox – Great Plains (1837-38 smallpox epidemic) (Mandan decimated in Missouri)
- 1841: Yellow fever – United States (especially severe in the South)
- 1847: Yellow fever New Orleans
- 1848 – 1849: Cholera – North America
- 1849: Cholera New York
- 1850: Yellow fever – United States
- 1850 – 1851: Influenza – North America
- 1851: Cholera Coles County, Illinois, The Great Plains, and Missouri
- 1852: Yellow fever – United States (New Orleans-8,000 die in summer)
- 1855: Yellow fever – United States
- 1860 – 1861: smallpox – Pennsylvania
- 1862: Smallpox - Pacific Northwest, particularly the British Columbia Coast and Interior

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<sup>122</sup> While tuberculosis isn't typically thought of as an epidemic, this strain was especially virulent, killing 222 of 256 Indians infected in a total population of only 358. (Thornton, 1987, p. 82)

- 1865 – 1873: Smallpox – Philadelphia, New York City, Boston, New Orleans
- 1865 – 1873: Cholera – Baltimore, Maryland, Memphis, Washington, DC
- 1865 – 1873: Recurring epidemics of typhus, typhoid, scarlet fever, and yellow fever



## Appendix C – Early Opportunities for the Introduction of Non-Native Y-line DNA into Native Tribes

500-600 - St. Brendan's fabled sixth century voyage from Ireland.

985 – A Norse group of settlers is blown off course and discovers Newfoundland. In 1004, settlement would begin at L'Anse aux Meadows where coastal inhabitation would sporadically occur from that point forward. Tribes as far south as Massachusetts (Wampanoag, Abnaki, and Micmac) have oral history of contact with the Norse.

996 - Possibly the beginnings of Mediterranean and North African (Muslin travel to the Americans) - renowned American historian and linguist, Leo Weiner of Harvard University, in his book, *Africa And The Discovery Of America* (1920) wrote that Columbus was well aware of the Mandinka presence in the New World and that the West African Muslims had spread throughout the Caribbean, Central, South and North American territories, including Canada, where they were trading and intermarrying with the Iroquois and Algonquin Indians<sup>123</sup>. This remains unproven.

1000-1010 – The Micmac in Canada, the Wampanoag in Massachusetts and the Abnaki in Maine are reported as possibly having contact with Norse voyages in this timeframe (Swanton, 1953).

1170 – Prince Madoc – settlement in Mobile Bay. Hakluyt says “Madoc did sail”<sup>124</sup> and a Cherokee Chief, Oconostotto<sup>125</sup>, relates to John Sevier his knowledge about the “Welsh Indians”<sup>126</sup> about 1780:

“It is handed down by our forefather, that the works were made by white people, who had formerly inhabited the country, while the Cherokees lived low down in the country, now called South Carolina, and that a war existed between the two nations for many years. At length, it was discovered, that the whites were making a number of large boats, which induced the Cherokees to suppose, that they intended to descend the Tennessee River. They then collected their whole band of warriors, and took the shortest and most convenient route to the muscle shoals in order to intercept them down the river. In a few days, the boats were in sight, and a warm combat ensued, with various success for several days. At length the whites proposed to the Indians, that if they would exchange prisoners, and cease hostilities, they would leave the country, and never more return; which was acceded to, and, after the exchange, parted in friendship. The whites then descended the Tennessee to the Ohio, and then down to the big river, (Mississippi) then up it to the muddy river, (Missouri) then up that river to a very great distance. They are now on some

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<sup>123</sup> <http://www.mediamonitors.net/youssefmroueh1.html>

<sup>124</sup> A significant amount of speculation exists that this statement may have been politically motivated as an avenue for the English to establish their “right” to North America via first colonization of the area through Madoc.

<sup>125</sup> Known to have been a chief by 1730 and Sevier says he had been a chief at the time of the discussion for more than 50 years.

<sup>126</sup> In a letter from John Sevier, Knoxville, Tennessee, October 9th, 1810, to Amos Stoddard, answering questions about ancient fortifications, particularly one on the bank of the Hiawassee River, from Sevier’s notes taken at the time.

of its branches; But they are no longer a white people; they are now all become Indians; and look like the other red people of the country:"

Sevier: I then asked him, if he had ever heard any of his ancestors say what nation of people those white people belonged to? He answered:

"I have heard my grandfather and other old people say, that they were a people called, Welsh; that they had crossed the great water, and landed near the mouth of Alabama river, and were finally driven to the heads of its water, and even to Hiawassee river, by the Mexican Indians, who had been driven out of their own country by the Spaniards."

Sevier continues in his letter:

" Many years past I happened in company with a Frenchman, who lived with the Cherokees, and had been a great explorer of the country west of the Mississippi. He informed me, " that he had been high up the Missouri, and traded several months with the Welsh tribe; that they spoke much of the Welsh dialect, and although their customs were savage and wild, yet many of them, particularly the females were very fair and white, and frequently told him, they had sprung from a white nation of people; also stated they had yet some small scraps of books remaining among them, but in such tattered and destructive order, that nothing intelligible remained." He observed that their settlement was in a very obscure part of the Missouri, surrounded with innumerable lofty mountains. The Frenchman's name has escaped my memory, but I believe it was something like Duroque."

Another Welsh encounter occurred in 1608 at Jamestown.

On November 26, 1608, Peter Wynne, a member of Captain Christopher Newport's exploration party to the villages of the eastern Siouian Monacan above the falls of the James River in Virginia, wrote a letter to John Egerton, informing him that some members of Newport's party believed the pronunciation of the Monacans' language resembled "Welch", which Wynne spoke, and asked Wynne to act as interpreter. The Monacan were among those non-Algonquian<sup>127</sup> tribes collectively referred to by the Algonquians as "Mandoag".

And yet another, somewhat later, Welsh encounter involving a tribe referenced as the Doeg.

The Reverend Morgan Jones, a Welsh cleric told Thomas Lloyd, William Penn's deputy, that he had been captured in 1669 by a tribe of Tuscaroras<sup>128</sup> called the Doeg who lived on the Pamlico (Lower Tar) River. According to Jones, the chief spared his life when he heard Jones speak to himself in Welsh, a tongue the chief understood. A war captain ransomed him and Jones lived with the Doeg for several months upon the Pontigo (Tar, Pamlico) River, preaching the Gospel in Welsh and then returned to the British Colonies where he later recorded his adventure in 1686.

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<sup>127</sup> Monacan were Siouian speakers.

<sup>128</sup> Tuscarora were Iroquoian speakers.

... "The day after his capture the Indians held a council and condemned Jones and his five companions to death. When an interpreter told them that they were to die the next morning, Jones dejectedly remarked in his native tongue, "have I escaped so many Dangers (of the wilderness), and must I now be knocked in the head like a Dog? Upon hearing this remark a chief man, who seemed to be a war captain belonging to the Sachem of the Doegs, came forward, took Jones by the waist and told him in the "British" tongue that he should not die. This man appeared before the emperor and stood for Jone's ransom. The Welsh clergyman and his companions remained with the Indians four months, talked with them "familiarly in the British Language" and preached to them three times a week in the same language..."<sup>129</sup>

While these are not conclusive, they are certainly suggestive that the Welsh language was introduced into the Native tribes from some source (inferring introduction from a Welsh individual) at some time pre-1608 (Jamestown) and assuredly before 1669 (Rev. Jones).

1474 - João Corte Real discovered the "land of Codfish" that has been interpreted by some to mean Newfoundland. There is some substantiating evidence. He was Portuguese and the venture may have been a joint venture between the Danish and Portuguese royalty.

1490 – John Cabot skirted the coast and may have landed on the North American shore.

1492 – Columbus "sailed the ocean blue".<sup>130</sup>

1497-1498 – John Cabot searched northern latitudes (Maine and further north) for passage to Asia. He also visited Hatteras Island.

1498 – Unsubstantiated legend of ship wreck of Croatian sailors from Ragusa at Cape Hatteras who integrated with the Indians.

1513 - Juan Ponce de Leon reportedly the first Spaniard in the area of the US explored what he called la Isla Florida more than once beginning in 1513 and reported that he was looking for the Fountain of Youth, but he was really looking for Indian slaves. He was killed by Indians in 1521.

1517 - Hernandez de Cordoba fought with the Florida Indians eventually dying from his wounds.

1519 - Alonzo Alvarez de Pineda journeyed to Florida, taking possession of 300 leagues of it for the king.

1520 – Giovanni De Varrazzano under the French flag sailed to New York Bay, Narragansett Bay and present-day Maine. He stopped at the Chesapeake Bay

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<sup>129</sup> McPherson, O.M. (1915) *Indians of North Carolina*, Senate, Document 677, 63d Congress, 3d Session, Washington, DC, 1915.

<sup>130</sup> This is not to imply that Columbus had the opportunity to introduce European DNA into the Native tribes, but is included here as a reference point.

on his way north, kidnapped an unwary Indian and became the first European to describe in writing the natives of the Atlantic coast (Sauer, 1971: 58; Wright, 1981: 28). He later encountered the Indians of what would become Rhode Island and either the Abnaki or Penobscot Indians and called them *mal gente*, “bad people” (Sauer, 1971:61; Brassler 1978:80).

1521 - North Carolina – Shakori – visited by Lucas Vazquez de Ayllon expedition who was a partner in an expedition that captured Indian slaves off the coast of SC. Later the Shakori were pushed north by the Pardo expedition.

1525 – Portuguese Esteban Gomez sailing under the Spanish flag captured 58 New England Indians during his explorations and transported them to Spain (Sauer, 1971:69; Brassler, 1978:80).

1526 – Juan Vespucci sailed into the Cape Fear River to explore. (Judah, 2008, p. 29)

1521 – 1526 - North Carolina – Ayllon sailed the Cape Fear River, settled 500-600 colonists from the Dominican Republic and their slaves near present day Cape Lookout in 1525-1526. He abandoned the project when only 150 were left alive and they relocated to Winyaw Bay, SC. The Cape Fear location is also said to be on Cape Fear in present day SC (Sauer, 1971: 72-76; Brassler, 1978:80) although it is widely believed to be the North Carolina location. A ship wrecked at this location during the colonization effort and the survivors rebuilt their boat while staying in the colony. (Judah, 2008, p. 32)<sup>131</sup>

1528 – Alvar Nunez Cabeza de Vaca shipwrecked on the Texas coast.

1528 - Panfilo de Narvaez landed on Florida’s west coast to explore and conquer the Indians there with 300 men.

1534-1541 – Cartier sails and explores 1000 miles into the St. Lawrence Seaway.

1539 - Hernando de Soto and Luis de Moscoso de Alvarado invaded Florida and explored westward between 1539 and 1543. The map below is probably the map of the de Soto expedition as set forth by Swanton, 1985, *Final Report of the United States DeSoto Expedition Commission*, p.343. This map may have been available to de Luna in 1559.

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<sup>131</sup> Legends of Brunswick County, Ghosts, Pirates, Indians and Colonial North Carolina by J. C. Judah, 2008.



1539 – Gallegos discovers Spanish speaking Indian in Florida.

1540 – Francisco Vasquez de Coronado journeyed to Pueblo Indians and beyond beginning in 1540.

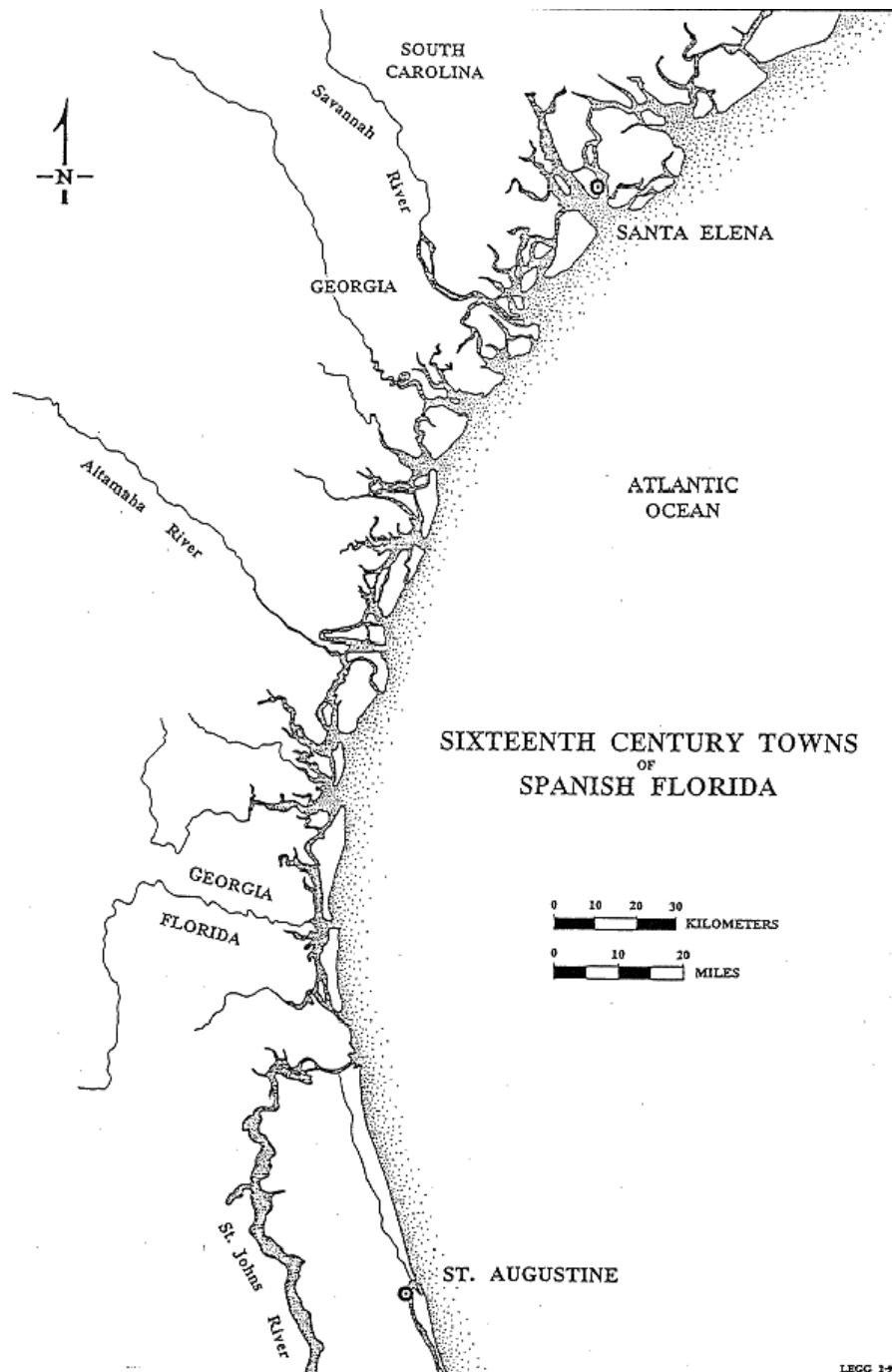
1540 – DeSoto pushes through (present day) Florida, Georgia, South Carolina, North Carolina, Tennessee and the Appalachian Mountains to Mississippi with 500-600 men who were brutal to Indians, destroyed towns and tribes and took survivors as slaves.

1559 - 1560 - Tristan de Luna y Arellano with over 1200 men and slaves explored the coastal area of the Gulf of Mexico.

1562 – Ribalt's Huguenot colony established at Port Royal (Santa Elena), an island on the coast of present day South Carolina. In 1564, possession passed to the Spanish.<sup>132</sup>

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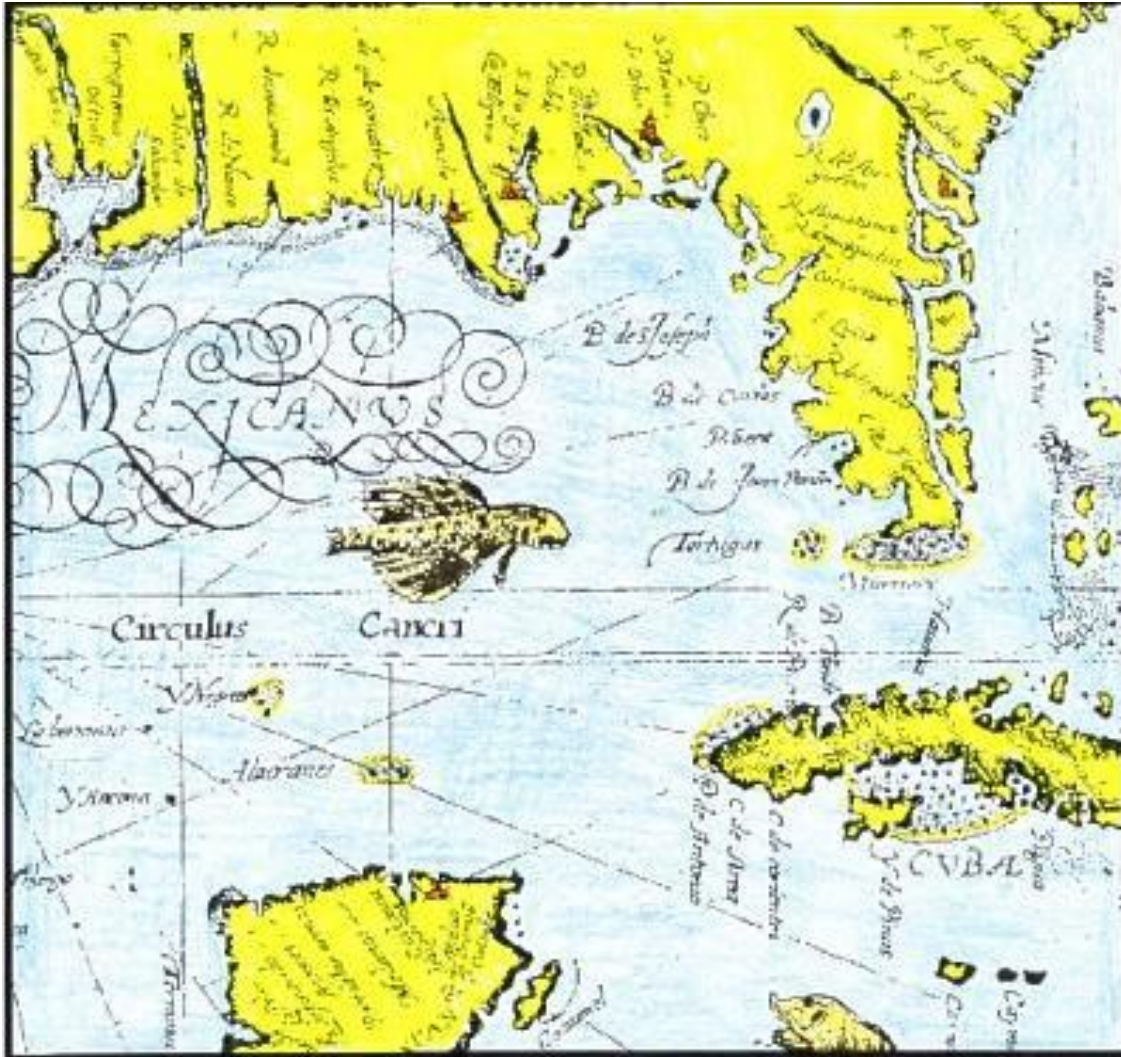
<sup>132</sup> Map from <http://www.cas.sc.edu/sciaa/staff/depratterc/hstory1.html>.



1564 – Spaniards arrive to remove French at Port Royal, French retreat for the most part to Florida and establish Fort Caroline on the mouth of the St. John’s River, near present day Jacksonville. The Santa Elena fort was maintained in some capacity by Spanish until 1587 when abandoned.

1565 – Spanish pursue the French and capture Fort Caroline (Jacksonville), then establish St. Augustine in Florida.

Including the Spanish in the southwest and on the West Coast, Europeans managed to become fairly numerous on North America during the 16<sup>th</sup> century. It has been speculated that in 16<sup>th</sup> century Florida alone the number of colonists, Spanish and otherwise may have numbered 10,000. This of course does not include the many mariners who of their own volition put in at Florida ports for repairs and supplies. To that number may be added, it has been said, more than 10,000 shipwreck survivors. (Wright, 1981:42) If that is so, the total European and African population on the East Coast was substantial, 20,000 to 25,000 or more. (Thornton, 1987, p. 62)



The Tatton-Wright Map of the New World, 1600, showing the Spanish settlements along the coast of La Florida.<sup>133</sup>

1566 – 1568 – The Juan Pardo Expeditions consisted of about 250 men in two separate expeditions over 2 years. They built forts across the Southeast and as

<sup>133</sup> <http://www.de-luna.com/pal.html>

far west as present day Morgantown, NC. Some men were stationed at these forts and subsequently abandoned. They were known to have interacted with the Native women and in at least one case, a later interview reveals a marriage between a soldier who remained and a Native woman. Their expeditions took them through Georgia, North Carolina, South Carolina and into East Tennessee.<sup>134</sup>

1569 – David Ingram, Richard Twide and Richard Brown walk 4000 miles from near Tampico, Mexico to Cape Breton, Nova Scotia, where they are rescued. 48 men are unaccounted for. Ingram, Twide and Brown testify to Walsingham about this in 1582 in preparation for the New World settlement expeditions and explorations, including the Lost Colony attempt. Browne is among the colonist surnames.

1570 - Virginia – James River - Jesuit Mission – mission extinguished by Powhatan.

1570-71 – Jesuits in Chesapeake Bay.

1574 – Shipwreck on Hatteras Island provides Indians with metal tools from the iron hardware salvaged from the ship.

1576 – French ship wrecks in Royal Sound (Santa Elena) off of the South Carolina coast.

1577 – Yuchi (Florida) attacked by Spanish and suffered greatly.

1579 – Cusabo (SC) Indian town destroyed by Spanish.

1584–1586 – Raleigh’s military expeditions include 135 men in 3 different groups, 18 of which are known to be “lost”<sup>135</sup>.

1585 – Ralph Lane’s report indicates that a group of his men overwintered with the Chespians (a tribe in the Chesapeake Bay)<sup>136</sup>

1585-1586 – Drake and the Turks, slaves and Indians – After raiding the Caribbean and St. Augustine where a map drawn in 1589 shows him to have 21 ships in his fleet<sup>137</sup>, Drake visits Roanoke Island and rescues the military colonists, returning with them to England. Lane says in his journal that 3 men

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<sup>134</sup> The Juan Pardo Expeditions, Exploration of the Carolinas and Tennessee, 1566-1568 by Charles Hudson

<sup>135</sup> 3 were left behind when Drake rescued the 1585-86 group and Grenville deposited 15 men to “hold the fort” a few weeks later who were never found, with the exception of one skeleton. We don’t have the names of the 3 left behind, but we do know 3 names of the Grenville 15, Chapman, Cofer or Coffin and Stucley.

<sup>136</sup> A Search for the Lost Colony in Beechland by Philip McMullan, Jr.

<sup>137</sup> Florida Memory, State Archives of Florida,

<http://www.floridamemory.com/floridahighlights/mapstaug.cfm>



who were on an expedition were left behind. One hundred Turks captured in the Caribbean by Drake were politically exchanged after the voyage. Documentation shows that ships were lost in the hurricane encountered at Roanoke and many were drowned. Reports vary, but Drake was said to have Moors, Indians and slaves aboard that he had taken as plunder. Reports range from 200 to 700, but reports of any being left at or escaping to Roanoke are unsubstantiated at this time.

Given the geography of the area which prevents larger ships from approaching Roanoke Island and requires that they anchor on the seaward side of the Outer Banks, using a smaller boat to ferry men and supplies back and forth around the Outer Banks Islands and across the shoals to Roanoke Island itself, it is highly unlikely that men would commit suicide in those hurricane driven waters rather than remain on board with the hope of survival. If they were abandoned on Roanoke Island, access to the mainland is relatively straightforward. If they were abandoned on Hatteras Island, the mainland is distant and only accessible by connecting with other islands in the chain or rowing 30+ miles across the sound.

Drake with the military colonists departed June 14 or 15<sup>th</sup>. Raleigh's supply ship arrived on June 19<sup>th</sup>, finding no one, and left for England. Grenville's fleet arrived mid July and searched for the military colonists, finding no one, not even any Indians, he left feeling uneasy about the situation. Grenville was involved in the 1584 burning of the Native village, so perhaps the Indians recognized him and hid, although one would think that some trace of them would be evident<sup>138</sup>. It is unclear whether he visited Hatteras Island as well as Roanoke.

1587 – Raleigh's Lost Colony of 115 English left on Roanoke Island.

1588 – The Spanish governor in Florida reports to the King that the British are living on an island at 43 degrees<sup>139</sup>.

1590 – John White returns to find the colony moved, having left the message, Croatoan, indicating where they had gone.

1593 – Samuel Mace was instructed by Thomas Harriot on how to trade copper for sassafras and in addition to make contact with the colonists at their new location.<sup>140</sup>

1594 – John Brenton in a paper to Sir Walter Raleigh, "A company of men manned a new ship and were paid weekly wages to ensure they would not go

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<sup>138</sup> *The Five Lost Colonies* by Mary Wood Long, p 20

<sup>139</sup> *Spain and Roanoke Island Voyages* by Milagros Flores, commissioned by the National Park Service at Fort Raleigh (2008), unpublished

<sup>140</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller, p 208

after ships for plunder, and they are to secure sassafras and instructed to seek out the 1587 colony.”<sup>141</sup>

1597 – Gaule towns burned (Georgia).

The Eno greatly resisted the advance of the Spanish<sup>142</sup>.

1599 – Florida Governor Gonalo Mendez de Cancio reports that two relief boats went to Roanoke with planters, clothing, supplies and tools in 1594<sup>143</sup>. If true, they too may have been lost, as there is no record of their return or future contact. David Glavin, having been a Spanish captive at the time, corroborates this story.<sup>144</sup>

1602 – Gosnold, lawyer, explorer, privateer, visits Martha’s Vineyard and explores Cape Cod area.

1602 – John Mace sent by Sir Walter Raleigh to search for the colonists as well as to harvest sassafras. John Mace had “been at Virginia twice before”.<sup>145</sup>

1603 – Raleigh funds two more expeditions, one to the Chesapeake and one that missed Hatteras entirely.<sup>146</sup>

1603 – Captain Martin Pring sailed to North America and returned with holds full of sassafras. They were reported to have landed north of Roanoke Island. At the same time, many accounts that Sir Walter Raleigh’s colony had again been contacted were reported from several sources in England.<sup>147</sup>

1603-1606 – Champlain and other French explore northern US and eastern Canada.

1605 – French Colony established at Port Royal (modern day Annapolis) but returned to France in 1608. In 1610 it was reestablished, but burned in 1613 by Capt. Samuel Argall (from Virginia), causing the French to leave the Chesapeake.

1605-1606 – Nauset Indians (Mass.) skirmish with Champlain.

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<sup>141</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller, p 207

<sup>142</sup> From John Lawson’s report, no date or location given, was probably south of where the Eno were in NC at the time Lawson lived among them.

<sup>143</sup> *Spain and Roanoke Island Voyages* by Milagros Flores, commissioned by the National Park Service at Fort Raleigh (2008), unpublished

<sup>144</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller p 207 and *Set Fair to Roanoke: The Voyages and Colonies of 1584-1606* by David Beers Quinn p 834

<sup>145</sup> *Roanoke Island the Beginning of English America* by David Stick

<sup>146</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller

<sup>147</sup> *Roanoke, Solving the Mystery of the Lost Colony* by Lee Miller, p 207

1607 – Jamestown founded.

1609 – The Dutch arrived among the Delaware in NJ/NY at the mouth of the Hudson River.

1609 – Spanish Expedition by Captain Francisco Fernandez de Ecija on the eastern seaboard ransoms a Frenchman and carries on trade and social interaction with the Indians south of current day Roanoke/Hatteras Island. An Indian woman named Maria de Miranda, who is married to a Spaniard, translates for the Spanish/Indians and tells them that she knows where the French and English are settled, but she does not state the location<sup>148</sup>.

1614 – Hunt sold Nauset tribal members into slavery

1620 – Mayflower in Plymouth, Mass.<sup>149</sup>

1634 – Jesuit settlement among the Conoy in Maryland.

1661 – English attempt at colonization on the Cape Fear River in current Brunswick County, NC. Colonists from Massachusetts stole Indian children to “educate” them, enslaving them. The Indians retaliated, running off the livestock and ending the settlement.<sup>150</sup>

1663 – William Hilton from Barbados arrives to explore and navigates the Charles River, later named the Cape Fear River in North Carolina.

1664 - 1667 – Second attempt at Cape Fear colony by a group from Barbados, located at the mouth of Town Creek (Old Town) North Carolina, but was abandoned in 1667.

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<sup>148</sup> *Spain and Roanoke Island Voyages* by Milagros Flores, commissioned by the National Park Service at Fort Raleigh (2008), unpublished

<sup>149</sup> Included only as a point of reference.

<sup>150</sup> *Tales and Traditions of the Lower Cape Fear, 1661-1896* by James Sprunt, p 52

## Appendix D – Current Tribal Status

### Algonquian Speakers – Primarily Northeastern Tribes

<b>Tribe</b>	<b>Tribal Status</b>
Montagnais-Naskapi	Settlements in Labrador and Quebec
Micmac	Tribe in Eastern Canada
Malecite	New Brunswick and small tribe in Maine
Beothuk	Extinct
Algonkin	Quebec and Ontario
Penobscot	Maine and Canada
Passamaquoddy	Maine and New Brunswick
Abnaki	Maine, Vermont and Canada
Pennacook	Extinct
Narraganset	No tribe – a few individuals of mixed blood remain
Pequot	Small reservation in Connecticut
Niantic, Western	Extinct
Mohegan	Small tribe in Connecticut
Wampanoag	Reservation on Martha's Vineyard, remnant tribe in Bermuda
Pocomtuc	Extinct
Nipmuc	Small reservation and small tribe in Massachusetts
Nauset	Most of Mashpee Wampaoag are descendants of this tribe.
Susquehanna	Extinct
Honniasont	Extinct
Massachuset	2 small communities
Wenrohronon	Extinct
Wappinger	Extinct
Montauk	No tribe - A few mixed blood individuals in NY
Mahican	Part of combined tribe in Wisconsin
Iroquois	Exist today in NY, Canada, WI, OK
Delaware	Exist in Oklahoma
Nanticote	Extinct

### Virginia – North Carolina Tribes

<b>Tribe</b>	<b>Tribal Status</b>
Conoy	Extinct, participate with Piscataway Nation in Virginia
Manahoac	Extinct
Meherrin	Tribe in Hertford Co., NC.
Monacan	Tribe in Amherst Co., VA
Nahyssan	Extinct
Nottoway	Tribe in Virginia
Occaneechi	Small band of the Saponi in Alamance Co., NC

<b>Tribe</b>	<b>Tribal Status</b>
Powhatan	2 small reservations in Virginia
Saponi	3 groups in NC (Person, Halifax and Alamance Counties), one group in Missouri
Tutelo	Extinct
Cape Fear Indians	Extinct
Cheraw	Extinct as a tribe, but may be among the Lumbee and Catawba
Chawanac	Extinct
Coree	Extinct, integrated with Machapungo
Eno	Extinct
Hatteras	Extinct, currently a rejuvenation attempt underway
Keyauwee <sup>151</sup>	Extinct, one group integrated with Cheraw and another believed to have integrated with Lumbee
Machapungo	Individuals remain on inner banks of NC, integrated with the Mattamuskeet Indians. Mattamuskeet coalition exists in NC.
Moratok	Extinct
Neusiok	Extinct
Pamlico	Extinct
Shakori	Extinct
Sissipahaw	Extinct
Tuscarora	Left NC before 1800, tribe exists in NY and Canada, 5 NC bands
Weapemeoc	Extinct
Woccon	Extinct
Yadkin	Extinct
Catawba	Formed tribe in 1970s in SC

#### South Carolina – Primarily Iroquoian Speakers

<b>Tribe</b>	<b>Tribal Status</b>
Congaree	Extinct, remnants joined Catawba
Cusabo	Extinct
Pedee (also PeeDee)	Extinct, remnants joined Catawba and some remained among white settlers
Saluda	Extinct
Santee	2 organizations in SC, many joined Catawba and went to Oklahoma
Sewee	Extinct
Sugeree	Extinct
Waccamaw	Band in SC
Wateree	Extinct

<sup>151</sup> Men are noted to have facial hair in 1700s which may indicate admixture.  
<http://www.sciway.net/hist/indians/keyauwee.html>

<b>Tribe</b>	<b>Tribal Status</b>
Waxhaw	Extinct
Winyaw	Extinct
Shawnee	Tribe exists in Oklahoma

Southernmost Tribes – Primarily Muskogean Speakers

<b>Tribe</b>	<b>Tribal Status</b>
Apalachicola	Extinct, moved to Oklahoma in 1836 but were absorbed into Creeks
Chiaha	Extinct
Guale	Extinct
Hitchiti	Extinct, absorbed into the Creek
Oconee	Extinct, some became Seminole
Okmulgee	Extinct
Tamathli	Extinct
Yamasee	Extinct, survivors integrated into Seminole
Yuchi	Extinct, many joined Creek or Shawnee
Ais	Extinct
Apalachee	Small tribe in Louisiana
Calusa	Extinct
Chatot <sup>152</sup>	Extinct
Agua Dulce	Extinct
Mikasuki	Tribe in Florida
Pensacola	Extinct
Pohoy	Extinct
Potano	Extinct
Saturiwa	Extinct
Seminole	Tribe in Florida
Tawasa	Extinct
Tekesta	Extinct, went to Cuba in 1763
Yui	Extinct
Yustaga	Extinct
Alabama	Extinct
Koasati	Extinct, remnants joined the Creeks and moved to Oklahoma
Mobile	Extinct
Muklasa	Extinct
Osochi	Extinct
Sawokli	Extinct
Tuskegee	To Oklahoma during removal, remnants may exist near Beggs, Oklahoma, no tribe.
Biloxi	Tunica-Biloxi reservation in Louisiana

<sup>152</sup> May have been mixed race. Spoke French and Choctaw. French settlement nearby in 1709.

<b>Tribe</b>	<b>Tribal Status</b>
Chakchiuma	Extinct, remnants incorporated into Chicasaw and Choctaw
Griga	Extinct
Houma	Tribe in Louisiana
Ibitoupa	Extinct
Koroa	Extinct
Natchez	Natchez-Kusso Tribe of SC, remnants of the Louisiana band of Natchez
Pascagoula	Extinct
Taposa	Extinct
Tunica	Tunica-Biloxi reservation in Louisiana
Yazoo	Extinct

### Major Tribes

<b>Tribe</b>	<b>Tribal Status<sup>153</sup></b>
Cree	Largest group in First Nations in Canada
Neutrals	Extinct
Iroquois	Tribes and groups today in NY, Canada, WI and OK
Eastern Cherokee	Tribe in Cherokee, NC
Western Cherokee	Tribe in Oklahoma
Utina	Extinct
Muskogee (Creek)	Tribe in Oklahoma
Chicasaw	Tribe in Oklahoma
Choctaw	Tribe in Oklahoma

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<sup>153</sup> Many tribes have not existed uninterrupted. Several have reorganized in the 1900s, some very recently, to reclaim their heritage. Tribe as used here does not indicate state or federal recognition, only that an organization referred to as a tribe exists.