

Chapter 2 (11-01-11)

“In the beginning, all America was Virginia” (William Byrd 1674-1744)—Davis Floyd’s Likely Ancestors in Virginia.

Were Pocahontas’ father, Powhatan, and his descendents, Princess Cleopatra and Princess Nicketti, ancestors of Davis Floyd?

Is it possible to compare Pocahontas to Sacagawea even though the latter lived two centuries after the former?

Did Davis Floyd have American Indian blood in him?

Understanding Floyd Further

This chapter deals with further issues concerning Davis Floyd’s ancestry. They help to explain not only Floyd’s accomplishments but also how Floyd responded to the three great set-backs in his life. Floyd was not the governor, the general, a U. S. congressman, or a U. S. senator, but he was part of the glue that held the Indiana Territory and then the State of Indiana together from 1800 until 1823. He made them both work successfully and to his credit.

Early Manuscripts

Among some of the earliest manuscripts originating in Jamestown, Virginia, are two faded pieces of paper on which the following information appears:

Thomas Rolfe petitions Governor to let him go see Opachankeno to whom he is allied and Cleopatra, his mother’s sister, 17 December 1641

Thomas Rolfe petitions Gov. to let him go see Opechanko, to whom he is allied, and Cleopatre, his mother’s sister, 17 December 1641

Floyd, N. J., *Biographical Genealogies of the Virginia-Kentucky Floyd Families*, Williams and Wilkins Company, Baltimore, Maryland, 1912, p. 14.

The information contained in the first document was addressed to the Governor's Council at Jamestown while the second one was addressed to the General Court. In all probability the two petitions were intended to be identical although they differ in certain minor respects. In order to understand who Cleopatra or Cleopatre was, the life and times of Cleopatra's sister, Pocahontas, need to be explored in a general way.

Pocahontas, Daughter of Powhatan

Pocahontas was probably born around 1595 in an area which would later be known as the tidewaters of Virginia. This was near the end of Queen Elizabeth's reign as the Virgin Queen and twelve years before the founding of Jamestown, Virginia. Pocahontas was the daughter of Powhatan who was the supreme chieftain of approximately 25 tribes of Indians in Virginia. There had been several incursions of European explorers into the vicinity of Powhatan's domain so the existence of white men was known to them. However, with the founding of Jamestown by England's Virginia Company everything would change. The white man's presence, his lust for possessions, and his trade goods would forever change the Indians' way of life.

There was a vast cultural difference between the Englishmen who founded Jamestown and the Indians in whose territory they imposed themselves. The Indians generally lived in harmony with nature while the white men tended to destroy it. This generalization did not apply to all Indians and all white men. It should be noted that many of the American Indian tribes did not live in harmony with each other at that time. Tribal wars, kidnappings, indiscriminate killings, and disputes took place then as they do now in various parts of the world. Some Indians did not live in perfect harmony with nature. The underbrush in forests was burned to make way for farmland and abandoned farmland was allowed to grow into forests again.

Pocahontas was the favorite daughter of Powhatan. There was an extraordinary closeness between them. She has been described in a number of ways. Her name meant “playful, sportive, frolicsome, mischievous, and frisky.” In sum she was a tomboy. “Pocahontas” was a nickname that would be used outside her tribe. She had a given or secret name, Matoaka, but it was supposed to be known and used only by her family or clan.

Two hundred years after the birth of Pocahontas the English authoress, Jane Austen, would write fiction about strong women who rebuffed conventional customs on conduct, love, education, and aspirations. Elizabeth Bennett in *Pride and Prejudice* and Mary Ann Dashwood in *Sense and Sensibility* portrayed these head-strong women. During her short lifetime Pocahontas would display the same attitudes and characteristics. She would repeatedly rebuff the customs of her tribe on conduct, love, education, and aspirations. Authoress Frances Mossiker summarizes her character in her book, *Pocahontas—The Life and the Legend*, as follows: “She was independent in her thinking, she was fearless, defiant of convention and authority, and she was moved by emotion and by passion, as is evident in almost every [written] line of the few that have come down to us.” (See Mossiker, Frances, *Pocahontas-The Life and Legend*, Da Capo Press, New York, New York, 1976, 1996, p. 148). This statement describes the two Jane Austen’s heroines, Elizabeth Bennett and Mary Ann Dashwood, precisely.

John Smith, Admirer of Pocahontas

Because of her father, Powhatan, Pocahontas would have been one of the first to know about the arrival of three merchantmen ships to the James River on April 26, 1607. The Jamestown colony immediately got into trouble in living in a new and harsh environment without the necessities which were readily available

in England. After several months of intense suffering by the colonists, the legendary John Smith became the de facto leader of the survivors. In the meantime he was captured by the Indians and brought before Powhatan. As a leader Smith was accorded special status which at least would prolong his life for a temporary period. Eventually after much fanfare by the Indians his head was put on a block and while awaiting the executioner's swing, Pocahontas intervened and claimed him for her adopted person. After that things changed for the colonists; they were constantly receiving necessities from her and the Powhatan Indians.

Some experts argue that what Smith went through at the hands of Powhatan was an adoption ritual that would not have culminated in a beheading; only the appearance thereof to the victim. However, since he was unaware of this he was and remained thankful to the Indian princess who in his mind saved his life, a story that he was fond of telling and retelling.

It is debatable whether there was ever any romantic interest by Smith in Pocahontas. Smith by his own writings which are voluminous had women in every port all over the world. He was an adventurer. But the appeal of a beautiful Indian princess frequently naked in her person would have been an attraction difficult to resist; but apparently he did. She may have viewed the relationship differently. Smith probably constituted the ultimate romantic hero to her at least in her mind. When Smith suddenly disappeared she believed he had died or been killed. Actually he boarded a ship and returned to England never to return to Virginia. He died in 1631.

John Rolfe, Husband of Pocahontas

Maybe because of a broken heart or family expectations Pocahontas soon married an Indian brave by the name of Kocoum. It is not known what

happened to this marriage. Pocahontas went into hiding for a couple of years but was eventually captured by the Colonists. She was entrusted to the care of a minister who oversaw her education and conversion to Christianity. One of the parishioners at her church was John Rolfe. He later became known as the father of modern tobacco in Virginia. Instead of using Indian tobacco he imported seeds of superior quality tobacco from the West Indies and determined that it could grow in Tidewater Virginia. Incidentally, James I, Jamestown's namesake and the king who succeeded Elizabeth I on the throne of England, issued a pamphlet shortly after his coronation condemning the use of tobacco in England. He described it as a filthy, unhealthy habit. Rolfe fell in love with Pocahontas and after getting permission from his superiors and others including her father, Powhatan, he married her in 1614 and a year later a healthy baby boy was born who was named Thomas Rolfe.

Pocahontas' Christian Name, Rebecca

As part of the conversion to Christianity, Pocahontas was given a Christian name, Rebecca. In the King James Version of the *Holy Bible* Rebecca is spelled Rebekah in the Old Testament. In the New Testament referring to the same Rebekah it is spelled Rebecca. It is likely that John Rolfe selected the name. Did he equate Pocahontas' character and personality to the Old Testament Rebekah as described in Chapter 24 of the Book of Genesis?

Old Testament Rebekah

The story in the book is that Abraham, the father of the Jewish nation, desired a wife for his son, Isaac. Since he and his family lived in Canaan at the time, he sent a servant with ten camels back to Mesopotamia to select a wife. Mesopotamia was Abraham's native country and he wanted a wife for his son from there, not a wife from among the Canaanites. When the servant arrived he

sought water for himself and his camels. Beginning with verse 15, the author of Genesis writes:

15 And it came to pass, before he had done speaking, that, behold, Rebekah came out...with her pitcher upon her shoulder.

16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again to draw water, and drew for all his camels.

21 And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekel weight of gold;

23 And said, whose daughter art thou? Tell me I pray thee: is there room in thy father's house for us to lodge in;

24 And she said unto him, I am the daughter of Bethuel the son of Milcah which she bare unto Nahor.

25 She said moreover unto him, we have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the Lord.



Bible, King James Version, Book of Genesis, Chapter 24, Verses 15-26.

It is obvious that the name of Rebecca was given to her in reference to this story. John Rolfe selected a wife in a foreign country. She had been instrumental in making sure that the colonists survived by furnishing them food and supplies. Rolfe was welcomed into Powhatan's home. And God was involved in their union.

Pocahontas in England

But Pocahontas had another claim to this story. By the time she converted to Christianity and married Rolfe she could speak English. No doubt Rolfe read the story from Genesis about Rebecca to Pocahontas. It may have been from a different version of the *Bible* but it was the same story (the King James' version of the Bible was first published in 1611). When Pocahontas accompanied Rolfe and their son, Tom, to England in 1616 her portrait was engraved and widely disseminated. It shows her wearing a gold earring and a gold bracelet on her right wrist. The Genesis story was so dear to her that she or Rolfe had replicated the jewelry that Abraham's servant gave Rebecca at the well after providing water to him and the camels. These items were important enough to her to be in the engraving and she probably wore them when she was presented to King James in court. It is likely that King James would have known the story about Rebecca in the Old Testament and would have spoken to her about it and

its connection to the ornaments during their meeting. Or did James give her this jewelry based upon his familiarity with the Bible story and then arranged for the engraving?

Pocahontas was a big hit in England. She was presented not only to King James but also his court. Many lords and ladies met her. She was treated like visiting royalty although her husband was not accorded the same rites. Supposedly, Pocahontas, her husband, and son visited the home of the Rolfe family, Heacham Hall near modern day Heacham in Norfolk, today a three hour automobile trip north of London. There is an attractive sign with Pocahontas' picture on it at the entrance to the village of Heacham and one of the streets in Heacham is named Pocahontas Way. The author visited this site in June, 2011 and took photographs of the entrance sign and street sign, which will eventually appear in the photo album for this chapter. She became homesick and the decision was made to return to Virginia. On the way before the ship left mainland England she became sick and was removed to a place where hopefully she could recover. She did not and died. The place then and now is known as Gravesend. The author had intended to visit and photograph this site and her statue but was unable to do so. Before she died she comforted her husband with the thought that he would have their son for companionship. She lived a gracious Christian life for part of her life and died a noble Christian death.

Rolfe labored over what to do about his son. His decision was to leave Tom in England with his brother in London. Tom grew up in England and did not return to Virginia until the mid-1630's. That is where the story at the beginning of this chapter begins again.

Tom Rolfe, Pocahontas' Son

The colonists, whose ranks had been depleted and then replenished on many occasions, and the Powhatan tribes eventually became bitter enemies and, consequently, boundaries were established by the Governor's Council at Jamestown which created a district for the Indians from which the white man was excluded and vice-versa. The purpose of Tom Rolfe's petition was to get permission from the Council and the General Court to enter the Red Man's domain. He wanted to visit Opechancanough and his mother's sister, Cleopatra.

How did Pocahontas' sister get the secular name of Cleopatra? The best answer is the same way that Pocahontas got her Christian name, Rebecca. Cleopatra's name was given to her by an Englishman, probably John Rolfe. It was her nickname. It was not a Christian name; she may not have been a Christian. However, like Pocahontas it probably represented a similarity between the real Cleopatra and the Indian Cleopatra. The Indian Cleopatra was of royal Indian blood and there may have been some incident in the Egyptian Cleopatra's life that would have been similar to the Indian Cleopatra. Is it possible that the Indian Cleopatra had been bitten by a snake and almost died? The Egyptian Cleopatra's commission of suicide by inflicting herself with the bite of a poisonous snake might have caused Rolfe to think of such a name. He could have used other names. From the scrapes of faded paper there is no historical doubt an Indian princess named Cleopatra existed and she was Pocahontas' sister, or more likely a half-sister. Tom Rolfe was raised as a white man and an English gentleman and had all of the privileges of a white man when he returned to Virginia. However, he was very loyal to the memory of his mother. Is that where the story about Cleopatra ends?

Frances Mossiker opines in her book *Pocahontas—The Life and the Legend* that "*Cleopatra* must represent a garbled version, an Anglicization-Egyptianization of an exotic Powhatan proper name" and then she goes on to say that "One wonders whether the name was not, rather, Matachanna, the aunt-nurse

associated with his mother..." (See p. 312), who accompanied her and her family to England. The answer probably lies in a book referred to at the beginning of this chapter entitled *Biographical Genealogies of the Virginia—Kentucky Floyd Families* authored by N. J. Floyd.

Princess Nicketti

Davis Floyd was born between 1774 and 1776, although the author uses the date of 1774. His parents were Robert and Lilleyan (Lillian) Floyd and his grandparents were Col. William and Abadiah Davis Floyd. Author Floyd said in his book as follows regarding Col. Floyd, born around 1720 and his intended, Abadiah Davis:

In a region which was little more than a primeval forest, now known as Amherst County, he [Col. William Floyd] patented a body of land on which he made a home for himself. A dozen miles distant was the commodious Bungalow of Nathaniel Davis, a Welshman by descent, and one of the very early settlers in that region. He had made quite a large fortune by trading with the Catawba and other Indians, and by locating choice river-bottom lands from the present site of Lynchburg up to the Balcony Falls. Mr. Davis had among other children a beautiful daughter named Abadiah, whom the young man [Col. William Floyd] fell in love with and won her for his bride. She was of excellent Welsh ancestry on her father's side, and one-fourth of her blood on her mother's side, was derived from the most distinguished Indian ancestry. Her mother's mother, Nicketti—Indian equivalent for "Beautiful Flower"—was a granddaughter of the noted Powhatan (the daughter of his youngest daughter) while the father of Nicketti was a chief of the small but warlike Cayuga tribe. Nicketti, whom the white people dubbed "Princess Nicketti," married a noted Scotch hunter and fur trader by the name of Hughes who made his chief headquarter near the beautiful Balcony Falls of James River, where Nathaniel Davis met and married a daughter of his who was the mother of Abadiah.

Floyd, *Biographical Genealogies of the Virginia-Kentucky Floyd Families*, p. 11.

Author Floyd then recites the story of the fragments of the paper scrapes mentioned at the beginning of this chapter. He found them in the old library of

the Maryland Historical Society among Jamestown records covering the period from 1630 to 1641. He then mentions "During this period, matters became so bad between the Whites and Indians, that Opechancanough was induced to agree upon a line being established which neither White nor Indian, excepting truce-bearers, should cross under the penalty of being shot on sight." (See p.14). A law was passed at the same time providing for the allowance of crossing this line with a special permit issued by the Governor's Council and the General Court. The story then continues by author Floyd as follows:

It is well known fact that when Pocahontas died in England in 1616, her husband, John Rolfe, left their infant son, Thomas, to be reared and educated in England by an uncle. Twenty-five years have elapsed [1616-1641]; the young man had finished his education, and naturally desired to look upon the face of his mother's younger sister. That she was younger—seventeen years or more, younger—her name proves. Neither Pocahontas nor her father had ever held communication with a white person until the two had a little controversy as to the future fate of Captain John Smith. Pocahontas was then twelve years old, and it is not possible that she or Powhatan could have previously heard the name of the Egyptian queen; and it is not likely that either of them had an opportunity to be "coached" upon Egyptian history for a number of years later. Indeed it is more than probable that Powhatan and his people first heard of the fascinating Cleopatra from John Rolfe, after he married Pocahontas.

Floyd, Biographical Genealogies of the Virginia-Kentucky Floyd Families, p. 15.

Genealogy Lines between Powhatan and Colonel Floyd's Wife, Abadiah Davis Floyd

The genealogy lines between Powhatan and Col. Floyd's wife, Abadiah Davis Floyd, as proposed by author Floyd are set forth as follows:

Powhatan (born around 1548; died 1618)

Pocahontas (daughter of Powhatan, born around 1595; died 1616)

Cleopatra (daughter of Powhatan, born before 1620; living in 1641)

Princess Nickette (granddaughter of Powhatan)

Mrs. Hughes (great-granddaughter of Powhatan)

Abadiah Davis Floyd (great-great granddaughter of Powhatan)

Author Floyd reports that "one-fourth of her [meaning Abadiah Davis Floyd's] blood on her mother's side was derived from...Indian ancestry." This is consistent with the family tree shown above. Pocahontas was born around 1595. It is unlikely that Cleopatra would have been born before John Rolfe married Pocahontas in 1614. Powhatan died in 1618. Therefore, Cleopatra was probably conceived between 1614 and 1618 and born between 1615 and 1619. It is possible that Cleopatra was born before 1615 and given the name of Cleopatra later. However, if she was born before Pocahontas she would have been at least 19 or 20 years of age in 1614 and that may have been beyond a time that a nickname would have been given to her.

Different Version of the Story

Not all biographers or genealogists on the Floyd family agree with author Floyd's story of the relationship of Powhatan, Cleopatra, Nicketti, Mrs. Hughes, and Abadiah Davis Floyd. One thing they agree upon is that there was Indian blood in the Floyd family and that, unlike any other Virginia families, there were numerous females down through the generations who were named Nicketti or some derivative thereof.

William Floyd Tuley in his book, *The Tuley Family Memoirs*, said:

About 1745 William Floyd, accompanied by a family named Davis, also of Welch parentage, went to the eastern shore, thence to Amherst Co., Va., where the elder Davis had accumulated large landed property, trading with the Catawba Indians. The elder Davis had married a half breed Indian girl by whom she had daughters

and a son named Robert....Miss Abediah Davis, daughter of Robert, married William Floyd about 1747.”

The mother of Robert Davis, grandmother of Abediah Davis, was a lineal descendent of Opechaneanough, brother of Powhattan, emperor of twenty tribes of Indians in Virginia in 1607 when Jamestown was settled. Opechaneanough succeeded as emperor of these tribes after the death of Powhattan.

Tuley, William Floyd, *The Tuley Family Memoirs*, W. J. Hedden, Printer, New Albany, Indiana 1906, p. 64.

Another Floyd family genealogist, Anna M. Cartlidge, wrote about the Floyd family in her unpublished manuscript in 1966 entitled “The Children and Grandchildren of William and Abadiah (Davis) Floyd.” She said the following concerning the tradition of Indian blood in the Floyd family:

The tradition of Indian blood in the Davis family has come down through too many generations and through too many branches of the Floyd family for it to be merely a myth. Also, as shown in the notes under Abadiah’s genealogy, there were definite physical characteristics which might point to the fact that there was an Indian ancestor somewhere in the past. The question then is who and when? Whoever she was, she could not have been too far removed from Abadiah’s generation or the decided Indian characteristics would not have appeared so plainly in Abadiah’s children.

There have been two names associated with this Indian maiden: Nicketti and Cleopatra.

So far, I haven’t been able, except in the Floyd family, to find any reference to anyone named Nicketti. This is the name which has been handed down through various generations to the present time and a name of which all the bearers have been proud. Miss Ann Mason Lee of Richmond, a granddaughter of Nicketti (Floyd) Johnston, says that her grandmother told her that she was the fist Nicketti. The story she told was that just after she was born, and before she was christened, some Indians stopped at the home of her father, Dr. John Floyd, a grandson of William and Abadiah. He noticed that as they looked at the baby, they kept saying, “Nicketti.” The word fascinated him; and when he asked what it meant, the Indians told him it was their word for “pretty baby.” Dr. Floyd thereupon decided to name the baby Nicketti. This story, however, is refused by the child’s mother, who,

in her letter to her son Rush, states “The father of Robert Davis had married a half-breed girl, Nicketti.”

Cleopatra was a daughter of Powhatan and a sister of Pocahontas, a fact which has been undeniably proved as Pocahontas’s son, Thomas Rolfe, once petitioned the government of Virginia for permission to visit his “aunt Cleopatre, my mother’s sister.” However, there is absolutely nothing to show that Cleopatra was, also Nicketti or that Nicketti was a daughter of Powhatan. In fact, some sources say that Nicketti was a daughter of Opechancanough but there is no proof for this, either. In his petition, Thomas Rolfe says “Oppachanko, to whom I am allied.” He doesn’t say he was my grandfather.

Opechancanough was originally thought to be a brother of Powhatan, but data has been uncovered which leads us to believe that he was a chief of a southwestern tribe who was defeated by the Spaniards and led by his people to the east where he was adopted into the tribe of Powhatan. When Powhatan died, he became his successor.

Actually, everything we know about Nicketti is pure conjecture and tradition without a shred of actual evidence to prove it.

Beyond a doubt, some ancestor of Abadiah Davis married an Indian girl. Whether she was a princess or not, no one knows - and probably never will know. Whether her name was Nicketti, also is problematical. It is obviously an Indian name and a very romantic-sounding one. The bearers of the name have no reason not to be proud of it - princess or no.

Cartledge, Anna M. “The Children and Grandchildren of William and Abadiah Davis Floyd,” unpublished manuscript, 1966.

Several web sites promote each of the versions cited above.

It is possible that Nicotai or Nicketti Floyd Johnston was ashamed of her family’s Indian ancestry and invented the story about how she obtained her name. Author Floyd noted this dislike of Indian blood by some family members when he said:

The cause of this denial originated at the Battle of Point Pleasant in 1774, when the allied tribes, the Shawnees, the Guyandottes [Wyandottes] and Delawares, under the great war-chief, Cornstalk, were defeated by the Virginians and the Kentucky pioneers under General Andrew Lewis. Cornstalk was regarded as a ferocious and

vindictive tool of the Lieutenant-Governor of Canada and no Indian could have been more thoroughly detested. Prisoners taken in that epoch-making battle stated that he was a descendant of Powhatan, through his youngest daughter. The Virginians and Kentuckians who admired the character of the gentle Pocahontas as cordially as they despised Cornstalk, indignantly denied the tradition, and asserted that Pocahontas, if not the only daughter of Powhatan, was certainly the youngest, and the child of his old age. When the Floyds removed to Kentucky and heard the denial, being no longer in touch with those who knew the facts in Virginia, and therefore not prepared to discuss the point, they simply ignored the matter and “let it go at that.” Hence it came about that later generations of nearly all the descendants of Nicketti ultimately came to doubt the perfect accuracy of the old tradition, as no historical or other writing known to them credited Powhatan with a younger daughter than Pocahontas....

Floyd, N, J., Biographical Genealogies of the Virginia-Kentucky Floyd Families, pp. 12-13.

Pocahontas vs. Sacagawea

It is debatable whether Pocahontas or Sacagawea is the most famous Indian woman in America. According to Google there were at the writing of this chapter many more hits on Pocahontas than on Sacagawea. That is surprising because the United States has finished just a few years ago the bicentennial celebration of the Lewis and Clark Expedition. However, 2007 represented the 400th anniversary of the founding of Jamestown. Based on the Google search Pocahontas won the debate.

However, the two young, iconic ladies had a lot of similarities. They were born about two hundred years apart, Pocahontas near the end of the 16th century and Sacagawea near the end of the 18th century. Both were American Indians who had no or limited contact with European settlers or descendents thereof before their respective encounters. They both came from royal Indian blood. The Powhatan Indians were a highly successful confederation of Indian tribes. On the other hand the Lemhi Shoshoni who resided in the Salmon River Valley in modern day Idaho were starving when Meriwether Lewis and three members of

the Expedition happened upon them just after the latter had crossed the continental divide at Lemhi Pass in the summer of 1805.

This chapter recites how Pocahontas saved Captain John Smith's life and then through her tribe furnished him and the early Jamestown colonists with food and supplies. She may have had a romantic interest in Captain Smith and she certainly had one later in John Rolfe whom she ended up marrying. She made the full conversion to an English lady and mothered a child who made the conversion first to an English gentleman and then to a Virginia planter and soldier.

Capt. William Clark of the Lewis and Clark Expedition had a sweetheart in Virginia before he left on the trip from Clarksville, Indiana Territory. Her name was Julia Hancock and he named a river for her in Montana named the Judith River. Like Pocahontas' name, Rebecca, "Judith" was a nickname. When Capt. Clark returned to Virginia the first place he went was to see Judith and they married shortly thereafter. He was no doubt in love with her, a love that lasted the three or four years he was separated from her.

But Clark no doubt took notice of Sacagawea and she took notice of him. The two deterrents to any romance between them was first, Judith, and then the fact that Sacagawea was married and accompanied by her no-good husband, Charbonneau, and their infant child, Pomp. The name Pomp was given to the infant by Clark.

Clark in his journals does not say much about Sacagawea's character or traits. But after the Expedition in a letter he says that he wishes that he could have rewarded her in a financial way. There is no doubt how he felt about her no-good husband. He described his lack of character and bad traits many times. Also after the Expedition he all but adopted Pomp and provided for his

education. Pomp made the conversion from an Indian's child to an American and as a European where he traveled extensively in adulthood. At the least Clark had great admiration for Sacagawea and had he not been committed to Judith back in Virginia and had her no-good husband not been along, the opportunity for romance may have developed otherwise as at least one movie has proposed. We know nothing of her physical attractiveness except that she was young and a princess.

Sacagawea came from a tribe that was starving a lot of the time. Their enemies forced them into the Salmon Valley where hunting was bad. They would annually go into enemy territory in modern day Montana to hunt buffalo but sometimes without much success. Sacagawea was kidnapped when she was nine years old and taken to the east hundreds of miles to what is now modern day North Dakota. She was a slave and was then sold to Charbonneau who took her as one of his wives. She was healthy enough to have a healthy baby who lived a full life. Unfortunately, she died at about the same age as Pocahontas in age.

Pocahontas saved Capt. Smith and the Jamestown Colony and Sacagawea probably saved Lewis and Clark and the Corps of Discovery. One reason Lewis and Clark wanted Sacagawea to accompany them after they left Fort Mandan in North Dakota in the spring of 1805 was because she was from the area where they would be converting from canoes on the Missouri River to horses and they needed horses to get over the Rocky Mountains. The Shoshoni Indians made a great sacrifice in furnishing horses and an Indian guide to get them over the most dangerous part of the journey with winter coming on in the fall of 1805.

When the Corps was at Fort Clapsop near the Western (Pacific) Ocean, some of the men found the carcass of a whale beached on the shore. Sacagawea was

not going to be permitted to see the whale but she complained so bitterly that Clark let her travel the distance to see it and the Western ocean.

Had Sacagawea been raised in Powhatan's royal village, she could have been another Pocahontas, and vice-versa, had Pocahontas been raised in the Salmon Valley, she could have been another Sacagawea. Pocahontas was a princess and rose to the occasion and Sacagawea was a princess turned slave and married to a no-good husband and rose to the occasion. It was merely a matter of circumstances. If in afterlife Pocahontas and Sacagawea meet and talk about their respective experiences they will probably have much more in common than has been revealed in this chapter. They were women in a man's world.

Had the opportunity been afforded to recorded history, the conversations that Captains Lewis and Clark had in the dining room at Locust Grove in Louisville, Kentucky upon their return in November 1806 from the Expedition in the presence of General George Rogers Clark, Jonathan Clark, the Croghans (Lucy Clark Croghan was a sister of the three male Clarks present at the time), and others would probably afforded the listeners to a detailed description of Sacagawea and maybe Mrs. Croghan might have detected whether her brother had any romantic interest in the young Indian girl. On the other hand it is possible that both Pocahontas and Sacagawea acted on their romantic impulses and consummated their respective relationships with the two captains, Smith and Clark, respectively. The relationships remain two of history's mysteries.

Probability of a Princess Nickette in Floyd Bloodline Good

The genealogies of the Floyd family reveal many females down through the ages whose given name was "Nicketti," or some misspelling of that Indian name. This was seen in Chapter 1. Davis Floyd and other descendants in the Floyd family were reputed to have Indian features and coloring. The best evidence,

although mostly mythical, is that Powhatan, the Indian Cleopatra, and Princess Nicketti were ancestors of Davis Floyd and the formers' blood line contributed to his talents and successes.

Books and references relied upon other than those cited in the Chapter:

None.

Images:

- (1) Vintage Ticket Issued at Jamestown Island, Virginia in the 1940's.
- (2) Vintage Postcard of Statue of Pocahontas (1595-1617) on Jamestown Island, Virginia.
- (3) Vintage Postcard of Engraving of Pocahontas Made in England in 1616-1617.
- (4) Vintage Postcard of Statue of Sakakawea (The Shoshone Bird Woman) in Bismarck, North Dakota.
- (5) Vintage Postcard of Statue of Sacajawea (City Park) in Portland, Oregon.
- (6) Photographs of Heacham, Norfolk, Great Britain.