



LA ROCHELLE, ÎLE DE RÉ

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## The Huguenot Ancestry of Jane “Jinny” Sally of Kentucky

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William P. (“Willie”) Jackson was a frontiersman born in Kentucky in 1790. In 1810 he married Jane (“Jinny”) Sallee, a woman of French Huguenot ancestry whose family lines had pioneered in the American colonies as the Jacksons had done. The earliest known member of her family is her great-great-great grandfather, Jean Sallé’.

### **Jean Sallé (b. ca. 1595)**

Jean Sallé, a shoemaker by trade, was born, probably around 1595-1600, in Courteil, Mougou parish, Poitou, France. He married Susan Mestay around 1620. It is likely that his ancestors originated from the Isle of Ré (Île de Ré), off the coast of Aunis province near La Rochelle. The name “Sallé” comes from the word for “salt,” and the Île de Ré has been known for centuries as a place where salt is harvested from the salt flats. In fact, in gourmet food stores today you can buy hand-harvested sea salt from Île de Ré.

Jean Sallé and his family were Protestant, members of the Reformed Church established in France by John Calvin in 1555. The Protestant Reformation, begun by Martin Luther in 1517, had spread rapidly through France, gradually moving away from the Lutheran form to take on the principles of Calvinism. The new religion, practiced by many members of the French nobility and middle class, taught a belief in salvation through faith without the need for intercession by a church hierarchy; they believed that individuals had the right to interpret

scripture for themselves rather than to blindly accept established Catholic dogma. Naturally this put them in theological conflict with both the Catholic church and the King of France, who governed together in a theocratic system. Protestants were soon accused of heresy, and a general edict urging their extermination was issued by the King of France in 1536, but it had little effect. The first Huguenot\* church was founded in Paris (in a private home), in 1555. Tensions continued to increase until violence finally broke out in 1562, when 1200 Protestants in the town of Vasse were slaughtered, thus beginning the 35-year French Wars of Religion. Finally, in 1598, the conflict came to a halt when Henry IV signed the Edict of Nantes, allowing Huguenots to practice their religion free of persecution in 20 specified French areas including the Isle of Ré. It was into this environment that Jean Sallé was born, and moved to the Isle of Re.

Several Huguenot churches were built on the Isle of Ré following the Edict of Nantes, including a temple in the town of St. Martin constructed in 1610. A siege by the English Navy in 1627, strongly resisted by the French Army which had dug in at the St. Martin citadel, failed after months of fighting. But the militarization of the island brought with it a return of French Catholic domination until 1648 when religious freedom was reestablished once again.

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\*The term Huguenot was common in early France as a synonym for protesters. Protesters in the city of Tours commonly assembled near the Gate of King Hugo, whom the people regarded as a guardian saint. A local monk declared in a sermon that French Lutherans should be called Hugueonots, kinsmen of St. Hugo.

### **Jean Sallé (1624-1691)**

Jean Sallé and Susan Mestay, having relocated from Poitou province to the Isle of Re, gave birth to their first and only known son, Jean Jr., on 23 March 1624. Thus he was only 3 years old at the time of the Seige of St. Martin.

It is possible that Jean Jr., also a shoemaker married in his youth, but there is no record of an early wife or children. On November 24, 1654, at the age of 30, he married Claudia Martin, the daughter of Jacques Martin (b. ca. 1590), a master hatmaker, and Judith Fortier. Apparently the marriage was childless; Claudia died around 1668, and Jean Sallé then married her sister, Marie, on 11 April 1668. With Marie he had six children, all born on the Isle of Re, between 1669 and 1680, including Abraham Salle' our ancestor.

### **Abraham Sallé (1673-1719)**

Abraham Sallé was born on 22 February 1673 in the town of St. Martin, on the Isle of Ré, Aunis province, France. His godfather was Abraham Ribier, and his godmother was Damelle Suzanne Michaud.

The Edict of Nantes, which had protected the Protestants from serious persecution, was revoked by King Louis XVI in October of 1685, when Abraham was just 12 years old. The revocation specified that “all Protestant forms of worship are to cease, and all Protestant churches and temples are to be immediately destroyed.” Huguenot ministers were given two weeks to leave France, but all other Protestants were forbidden from emigrating. Nevertheless, it is estimated that as many as two million French Protestants left the country as a result of persecution, seeking sanctuary in England, Scotland, Ireland, Switzerland, Scandinavia, South Africa, Belgium, the Netherlands, Canada and America.

Abraham's parents, according to the Protestant Register on the Isle of Re, were illiterate; but Abraham was an educated man, able to write fluently in both French and English. His parents and two of his brothers renounced their Protestant faith (probably at gunpoint) on June 5, 1686, the year after the Revocation, but Abraham remained staunchly Protestant.

The King of England, head of the Protestant Church of England, was naturally sympathetic to the Huguenot cause and gave sanctuary to thousands of emigrants. Shortly after the Revocation, Abraham Salle' and his father left France for England, and established themselves in London. Jean Sallé died in London in 1691; Abraham applied for citizenship in 1698. The following year he married Olive Olympia Perrault in the church of St. Catherine's-by-the-Tower, London. [The fact that they were not married in a French church suggests that perhaps the bride was English.] In 1700 Abraham and his wife left London for New York City and began a new life in the New World.

Abraham and Olive met up with other French refugees already living in New York, and joined the French Church there, applying for citizenship in 1700. Their first child, Abraham Jr., was born in New York on 3 September 1700, and their son Jacob was born on 28 July 1701, both baptized in the French Church.

The King of England, eager to colonize his holdings in Virginia, had set aside 10,000 acres of land for the Huguenots, each person to receive 133 acres in the area of Manakin town. This was sufficient attraction for Abraham to move his family south to Virginia: the chance to have his own homestead in a French Protestant community.

Other Huguenot families had already arrived in Virginia. In July of 1700, the Mary Ann had sailed into Hampton, Virginia carrying 207 Huguenot refugees. Shortly thereafter came the Peter and Anthony, the Nassau, and a fourth ship whose name is lost to history. All together over 500 Huguenots arrived to claim the offer of a free homestead. They were pointed upstream toward an old Indian settlement that had been abandoned by the Monikan tribe.

Another group of refugees arrived in October, and Governor Nicholson provided support by soliciting charitable donations throughout the colony. To further aid the settlers, the Virginia House of Burgesses passed an act in December of 1700 granting the new settlement (called Manikintown after the original inhabitants) parish status and making the residents tax-exempt for seven years. Within a year the French (many of whom had been

businessmen and tradesmen) had established successful farms and cattle herds in the rich bottom land adjacent to the river. Their first church was built in 1701; it was a small octagonal building.

Abraham Sallé arrived in Manakintown in 1701, in the company of his wife, two sons, and a female negro slave. He soon became a prominent member of the community, a Vestryman and the town clerk. He was not afraid of argument, even getting into a nasty dispute with the settlement's arrogant appointed (though never ordained) minister bringing charges against Abraham before the town council. Sallé's defense was as follows:

Mr. Philippe [has] complained that I affronted him on the 30<sup>th</sup> day of March last, while he was in the pulpit, by calling him seditious. I beg leave to represent to your honors the whole fact as it happened, which I flatter myself will be a complete justification. When Mr. Philippe had finished the service of the day, he continued in the pulpit as his custom is where there is any parish business to be done. The first thing he did was to demand the Register of Christenings to be delivered up to him by the Clerk of the Vestry [an elected 12-man governing body for both church and civil affairs], and in case he refused to do it he would excommunicate him! He was pleased to say this with a rage very unbecoming a church, which made me entreat him to have a little patience til the dispute should be ended, as to whether the Registry book should be in the Vestry's custody or his. I assured him that the Vestry had no intention to encroach upon his rights, or to give up their own, and therefore desired to inform themselves more fully on the matter. Upon this he flew out into a greater passion than before, and frankly told us that he acknowledged no Vestry, neither would he have the people acknowledge any. Immediately several of his people stood up, and in the church took the liberty to utter many in injurious things against me; and the last [who spoke] pressed the whole congregation to get up to the place where I was, and then catching me by the coat, he threatened me very hardly, and by his example several of the crowd were heard to say, "we must assassinate that damned fellow with the black beard," and "that Bougre de Chien [dog of a man] ought to be hanged up out of the way," and several other violent expressions not very proper for [use in] the Church. Philippe, far from endeavoring to appease their tumult, did his best to inflame it, and was louder and more outrageous than anybody. When I found matters in that dangerous condition, I thought it prudent to withdraw, and when I came to the Church door I told Mr. Philippe that it was obvious he had fomented that sedition, and he therefore was a seditious person, and even the chief of the Seditious. This is the naked fact as it happened, which I am ready to prove to your honors by sufficient testimony.

Abraham went on to say that the Vestry had been duly elected, and was recognized as such by de Richbourg who applied to them for his salary, but since having a quarrel with one of them now wanted to replace the whole body with his own supporters who "would be ready to sacrifice the parish to his extravagance and arbitrary humor." Sallé won his case, and disgruntled Philippe de Richbourg moved to South Carolina a year later, in 1711.

Abraham and his wife Olive both died in 1719. Their six children, Abraham Jr. (1700), Jacob (1701), Isaac (1703), Guillaume (1704), Pierre (1705) and Olive (1710), all survived them, though Jacob died unmarried at the age of 19, in 1720. Our direct ancestor is Guillaume (1704), who married the daughter of one of the founders of Manakintown.

Abraham Sallé, like most of the more affluent Huguenots in America, was a slave-owner. In his will he left the following slaves:

- (1) To his oldest son Abraham (Jr.): “one negro woman called Aigy”
- (2) To his son Jacob: “one negro man called Bob”
- (3) To his son William: “one little mulatto boy called George”
- (4) To his son Peter: “one little negro boy called James”

It is possible that he had already sold off any adult male farmhands when he retired from farming his own lands, and retained only household staff. Many negroes belonging to Sallé family members are noted in the birth records of Manakintown.

Abraham Sallé (Jr.), in his will, left six slaves: a negro woman named Agar, a negro woman named Jenny, a negro man named Bob, a negro woman named Mary, a negro girl called Sarah, and a negro boy named Robin.

### **Guillaume Sallé (1704-1790)**

Guillaume Sallé, our ancestor, was born in Manakintown in 1704 and married Elizabeth Givaudan, daughter of Antoine Givaudan, in 1727. Guillaume, also known as William, had received “a plantation,” a young mulatto slave boy, and 20 pounds sterling or 5,000 pounds of tobacco in his father's will in 1719.

After the birth of his son Oliver in 1749, Guillaume (William) moved west to what later became Buckingham County. Tax and tithable lists are records. On January 12, 1747, William patented 1200 acres on both sides of Joshua Creek, a branch of the Slate River, at that time, in Albermarle County. Three years later he sold practically all of his and his second wife, Magdalen's holdings in King William Parish. At one time he seems to have owned 2050 acres, but by 1782 he had reduced his holdings to 700 acres.

William was about 83 years old when he died on February 5, 1789. Magdalen seems to have died after 1800 (she may be on the tax list of Lincoln County, Kentucky?). William Salle' of the Parish of St. Anns, in the county of Albemarle, in a whole series of deeds in May 1750, virtually stripped himself of realty in King William Parish (Cumberland County). In 1771, he advertised for sale, two tracts of land “on the branches of Slate River in the county of Buckingham.” containing 950 acres and 400 acres “with all necessary houses for cropping and is convenient to Church, Mill and Courthouse.” (*Virginia Gazette*)

William was taxed in 1782 on 700 acres in Buckingham. He was taxed one person in Buckingham annually through 1789, then the tax lists of 1790 records tax imposed on "Wm. Sallie Est." Magdelaine is listed through the year 1800 and still carried on the realty lists in 1803.

### **Antoine Gevaudan (1675-1726)**

Antoine Gevaudan was born in Pro province, France, in 1675. He was among the French Protestant refugees that landed at the James River colony of Virginia on September 20, 1700, aboard the ship Peter and Anthony, galley of London, Daniel Perreau, commander. The name was (as transcribed) Anthony Giovdan, presumably, a single man, as listed on the ship list. He, like many other Frenchmen who settled at Manakintown, Virginia, had fled France to avoid persecution by the Roman Catholic Church. They had fled to England and there helped William of Orange overthrow King James II. For their help, they were given free passage to the New World and 10,000 acres of new land that had been surveyed for them. On March 23, 1715, Anthony Gevodan was granted 128 acres in King William Parish. Thus Gevaudan acquired his share of the lands distributed to the French refugees. The patent of the same date to John Lavillian was bounded by the land of "Anthony Gevodan" while a patent of the same date to Abraham Salle' was bounded by the land of "Anthony Geavodan." On March 4, 1725, Anthony Jevodan patented 200 acres on Jones Creek, bounding the land of Matthew Oge (Agee).

On August 25, 1718, Antoine Givaudan was among those newly elected to the vestry of King William Parish. His presence at vestry meetings is regularly noted thereafter, as Givaudan, Givaudant, Givaudant and Givodan. On April 26, 1723, "By a plurality of votes the Sieur Antoine Givadan and Jean Chastain were elected church wardens of the parish of King William. The Sieur Givodan took the oath of church warden." At the end of their standard year as church wardens. Gevaudan and Chastain were replaced April 7, 1724, by "the Sieur Pierre Dutoy and the Sieur Pierre David, Senior." On May 14, 1726, "Jean Chastain and Anthonine Givodan rendered account of their administration for the year 1721 in the presence of the church wardens and vestrymen." This is the last reference to Gevaudan as alive.

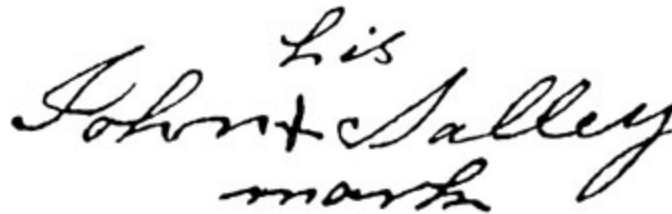
The King William Parish tithable lists from 1710 through 1725 contain the name of Authoine Givandan, Giauantant, Givaudan or Givodan. Occasional lists include extraneous adults residing with him: in 1715, John Robisson, in 1724, Jean Bernard. The "Liste Generale de Tous les Francois Protestants Refugies Establys dans la Paroisse du Roy Guillaume" of about 1714 contains Anthoine Giraudan as head of a household, with a wife, one son and one daughter. He drops from the tithable lists in the year 1726. In consequence, it would seem that his death may be placed sometime between his church warden's accounting of May 14, 1726 and the date of the drawing up of the tithable list for 1726.

Antoine Gevaudan had at least two children by an unknown wife: Thomas, born 1702, died ca. 1731; and Elizabeth, born 1705 in King William Parish and died 27 July 1739.

Elizabeth married Guillaume Salle in 1727 in Manakintown; he was the son of Abraham Sallee and Olive Olympia Perrault.

### **William Sallé (1734-1820)**

Guillaume Sallé (1704-1789) had five children by his first wife, Elizabeth Givaudan: Elizabeth (1728, died in infancy), Elizabeth (1729), William (1732, died in infancy), William (1734) and Isaac (1739, during whose birth the mother, Elizabeth Givaudan, died). In 1740 he married Magdalaine Chastain, with whom he had another four children: since Isaac had followed his mother in death shortly after being born, Magdalaine's first child was also named Isaac (1741), followed by Pierre (1743), Jean (1745) and Oliver (1749). Our ancestor, William (b. 1734), married a woman named Nancy around 1755 and settled down in Buckingham Co., Virginia. They appear to have had 16 children over a 29-year period, from 1756 to 1785. The family moved to Washington Co., Kentucky some time around 1769.



His  
John Sallee  
mark

### **John Sallee (1756-1811)**

John Sallee or Sally, eldest child of William and Nancy Sallé, was born in Buckingham Co., Virginia around 1756 and moved with his family to Washington Co., Kentucky around 1769. He was about 13 years old at the time of the move. Almost nothing is known of his life. He was declared titheable in 1774, so apparently he had his own property by that time, though perhaps not yet a wife. His first child, Allen, was not born until around 1787.

Circumstantial evidence in the naming of his daughter's son and nephew, and in dim family memories, suggest that John Sallee's wife was named Rachel Smith, the daughter of William T. Smith [see discussion under "Smith Jackson"].

The family must have moved to Green Co., Kentucky before 1808 (Allen was married there in that year). John was still on the tax list in Washington Co. until 1800; his daughter Martha was born in Taylor Co., Kentucky in 1801, perhaps en route to Green Co. (they are adjacent). So the best guess is that the family was in Green Co. ca. 1802.

One family tradition has it that John's second child, Jane "Jinny" Sallee, ran a trading post, and there met her future husband, William P. "Willie" Jackson. They had an affair which resulted in the birth of a son, Philip Jackson, on 10 April 1810, seven months prior to their actual marriage on 9 November 1810. Her father was a bondsman at her marriage.





