

April 21, 2009

Ladies and Gentlemen of the Council on Indians:

In the past year I have heard it repeatedly alleged that the recognized citizen tribes in Virginia do not meet the VCI's recognition criteria. I have known better than that for over thirty years, because I have seen the wealth of original records about them: documents that answer the questions "Where were you? And what were you doing that made you Indian communities instead of something else?" I have decided that the time has come for me to compile a summary of at least the *public-access* records that speak to the six tribes' meeting Virginia's criteria, and for me to provide that summary in an easily digestible form.

I am therefore presenting to you a series of quick-reference charts, similar to the chart that I have been submitting to Congressional committees over the past eight years in the citizen tribes' federal recognition case. I have footnoted the entries in these charts so that the documents behind the charts can be not only checked but verified. The project is not yet complete, but I have brought it to a temporary stopping-place. Here is the easily available, that is, public, evidence for my continuing assertion that the tribes already recognized by the Commonwealth have *earned* that recognition, fair and square.

I request that this letter and the chart series accompanying it be attached to tonight's minutes and posted with them on the VCI's website, so that everyone can see the evidence for themselves and then make up their own minds.

Very truly yours,

Helen C. Rountree, Ph.D.  
Professor Emerita of Anthropology  
Old Dominion University

**QUICK-REFERENCE CHARTS:**  
**HOW THE RECOGNIZED TRIBES MET THE CRITERIA,**  
**1982-89,**  
**WITH RECORDS THAT ARE IN**  
**PUBLIC REPOSITORIES**

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Draft: April 21, 2009

For a detailed description of the Virginia tribes' lifeways under Segregation, set in a larger eastern U.S. context, see Berry 1963. He specifically mentions all of the currently recognized non-reservation Virginia tribes.<sup>1</sup>

**CRITERION 1:** evidence of retaining specifically Indian identity through time; best evidence is telling officials to put “Indian” in the “race” space

**Federal records bearing “Indian” label:**

Correspondence with Office/Bureau of Indian Affairs (besides education, below):

All Powhatan-descended tribes:	<b>Yes</b> <sup>2</sup>
Chick.	<b>Yes:</b> 1934, <sup>3</sup> 1942, <sup>4</sup> 1946 <sup>5</sup>
E. Chick.	<b>Yes:</b> 1940 <sup>6</sup>
Monacan	
Nansemond	
Rappa.	<b>Yes:</b> 1942 <sup>7</sup>
Upper Matt.	<b>Yes:</b> 1946 <sup>8</sup>

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<sup>1</sup> Berry 1963: Chickahomines, pages 33, 143-52, 161. Monacans (using the old name that “cut them to the quick”: “Issues”), pages 27, 33, 34, 61. Nansemonds, page 33. Rappahannocks, page 33. Upper Mattaponis (using old term “Adamstown”), page 35. Thanks to Stern 1952, he has the most to say about the Chickahomines. He also mentions the “Person County Indians” (now High Plains Sappony), but without reference to what state or states they were living in.

<sup>2</sup> James R. Coates letter of 7/27/1945 to William A. Brophy, Commissioner of Indian Affairs, asking his help in assisting tribes and compiling more records about them (National Archives, Atlanta Regional Archives Branch, Record Group No. 75, 61A9331, Agency #57, General Correspondence Files on Melungeons, Pamunkey, and Amherst Indians).

<sup>3</sup> Chief O. W. Adkins letter of 4/14/1934 to John Collier, Commissioner of Indian Affairs, asking for funding under the Indian Reorganization Act; Collier’s reply of 4/4/1934 (papers submitted in November 5, 1982 hearing of General Assembly’s Joint Subcommittee on the Historic Dealings and Relationships between the Commonwealth of Virginia and Virginia Indian Tribes, deposited in Library of Virginia).

<sup>4</sup> Frank G. Speck letter of 2/13/1942 to John Collier, Commissioner of Indian Affairs, about need for his assistance in determining draft status of Virginia reservations and Chickahominy and Rappahannock, who were being pressured by Dr. Plecker (papers submitted in November 5, 1982 hearing of General Assembly’s Joint Subcommittee on the Historic Dealings and Relationships between the Commonwealth of Virginia and Virginia Indian Tribes, deposited in Library of Virginia).

<sup>5</sup> Anthony Casale [husband of Chickahominy lady] letter of 1/13/1946 to Liaison Office of Indian Affairs Office, protesting Plecker’s writing on the back of his wife’s birth certificate, denying her Indian ancestry (National Archives, Atlanta Regional Archives Branch, Record Group No. 75, 61A9331, Agency #57, General Correspondence Files on Melungeons, Pamunkey, and Amherst Indians).

<sup>6</sup> Letter of 2/14/1940 from Chief E. P. Bradby to F. Zimmerman, Office of Indian Affairs about “registering” his tribe with the federal government; tribal roll and certificate of incorporation included; in Speck Papers (section F-5-a).

<sup>7</sup> Frank G. Speck letter of 2/13/1942 to John Collier, Commissioner of Indian Affairs, about need for his assistance in determining draft status of Virginia reservations and Chickahominy and Rappahannock, who were being pressured by Dr. Plecker (papers submitted in November 5, 1982 hearing of General Assembly’s Joint Subcommittee on the Historic Dealings and Relationships between the Commonwealth of Virginia and Virginia Indian Tribes, deposited in Library of Virginia).

<sup>8</sup> Letter of 3/6/1946 from Willard Beatty, Director of Education, Office of Indian Affairs, to Chief Jasper L. Adams, who had written asking for help in getting young people admitted to federal Indian high schools: Speck Papers (section F-1-g).

Mention in Mooney Circulars, Bureau of American Ethnology (1889-1911)<sup>9</sup>:

Chickahominy	<b>Yes</b> <sup>10</sup>
Monacan	<b>Yes</b> <sup>11</sup>
Nansemond	<b>Yes</b> <sup>12</sup>

Education-related federal records:

Chick.	<b>Yes:</b> 1943, <sup>13</sup> 1946 <sup>14</sup> (Cherokee High School, NC)
E. Chick.	
Monacan	<b>Yes:</b> 1947 <sup>15</sup> (Cherokee High School, NC)
Nansemond	
Rappa.	<b>Yes:</b> 1946 <sup>16</sup> (Haskell Institute, KS)
Upper Matt.	<b>Yes:</b> 1892, <sup>17</sup> 1946 <sup>18</sup> (1946: Cherokee High School, NC)

Attendees at out-of-state church-run Indian schools – Pfau 1949: 6-16:

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<sup>9</sup> Circulars: MS 2190, National Anthropological Archives, Smithsonian Institution.

<sup>10</sup> Reply to Mooney by Dr. B. C. Harrison, naming Ferdinand Wynn [Pamunkey with Chickahominy wife, ancestors of many modern Chickahominies]. Reply to Mooney by Carthon Archer, M.D., naming J. T. Pearman, whose daughter married into the Canaday family among the Chickahominies.

<sup>11</sup> J. M. Urdike letter of 9/30/1911 to James Mooney, mentioning Indians, naming someone who knew more.

<sup>12</sup> Mooney letter of 10/25/1899 to Portsmouth City Clerk, citing “Pamunkey information”; reply of 5/12/5/1899 from Nansemond Indian Augustus A. Bass.

<sup>13</sup> Letter of 4/16/1943 from D’Arcy McNickle of U. S. Dept. of Interior, Bureau of Indian Affairs to O. Oliver Adkins; letter of Commissioner of Indian Affairs letter of 5/3/1943 to Douglas S. Freeman, editor of the *Richmond News-Leader*, after talking to O. Oliver Adkins, saying he [Collier] had been told that some “Chickahominy boys” were in prison for refusing to serve with “colored” troops. All this correspondence is in the National Archives, Atlanta Regional Archives Branch, Record Group No. 75, 61A9331, Agency #57, General Correspondence Files on Melungeons, Pamunkay, and Amherst Indians.

<sup>14</sup> Letter of 6/14/1946 from Willard W. Beatty, Director of Education, Bureau of Indian Affairs, to Lula Whitehead about Chickahominy children attending eighth grade at Cherokee Indian School, N.C., and mentioning he’d discussed it with Chief Adkins. Letter of 6/5/1946 to O. Oliver Adkins, replying to Adkins’ query of 5/21/1946, saying he’d ask the Superintendent of the Eastern Cherokee Reservation to visit “your group of Chickahominy Indians” when he came to arrange for Pamunkey and Mattaponi children to enroll at the Cherokee high school; note to that supt. That Dr. Speck considers “them of authentic Indian stock.” All this correspondence is in the National Archives, Atlanta Regional Archives Branch, Record Group No. 75, 61A9331, Agency #57, General Correspondence Files on Melungeons, Pamunkay, and Amherst Indians).

<sup>15</sup> Letter of Willard W. Beatty, Office of Indian Affairs Director of Education, of 3/25/1947 to Joe Jennings, Superintendent of Eastern Cherokee Reservation, asking him to visit the Amherst Co. people; Jennings’ reply of 4/22/1947, to Beatty about possibility of Amherst Indian children attending Cherokee high school in future; Jennings was willing to admit them. All this correspondence is in the National Archives, Atlanta Regional Archives Branch, Record Group No. 75, 61A9331, Agency #57, General Correspondence Files on Melungeons, Pamunkay, and Amherst Indians.

<sup>16</sup> Susie Nelson letter of 7/30/1946 to Office of Indian Affairs asking that a girl from “the Rappahannock Indians” be helped to get admitted to a federal Indian high school; O. R. Sands letter of 8/18/1946, cc: Joe Jennings Supt. At Cherokee, to Susie Nelson about her daughter’s enrollment at Haskell Institute. All this correspondence is in the National Archives, Atlanta Regional Archives Branch, Record Group No. 75, 61A9331, Agency #57, General Correspondence Files on Melungeons, Pamunkey, and Amherst Indians.

<sup>17</sup> U.S. Dept. of Interior, Office of Indian Affairs, letter of 8/13/1892 (in National Archives, Washington).

<sup>18</sup> Correspondence between Chief Jasper Adams and Willard W. Beatty, Director of Education, Office of Indian Affairs, U.S. Department of the Interior: letter dated 3/6/1946. All this correspondence is in the Coates Papers, and also in the Frank G. Speck Papers, archival section F-1-g.

Chick. **Yes:** Bacone College, in Bacone, OK (Baptist)  
 E. Chick. **Yes:** Bacone College, in Bacone, OK (Baptist)  
 Upper Matt. **Yes:** Bacone College, in Bacone, OK (Baptist)

“Indian” in U.S. Censuses:	1860	1870	1880	1900	1910	1920	1930 <sup>19</sup>
Chick.					<b>Yes</b> <sup>20</sup>	<b>Yes</b> <sup>21</sup>	<b>Yes</b> <sup>22</sup>
E. Chick.					<b>Yes</b> <sup>23</sup>	<b>Yes</b> <sup>24</sup>	
Monacan		<b>Yes</b> <sup>25</sup>	<b>Yes</b> <sup>26</sup>		<b>Yes</b> <sup>27</sup>	<b>Yes</b> <sup>28</sup>	<b>Yes</b> <sup>29</sup>
Nansemond	<b>Yes</b> <sup>30</sup>		<b>Yes</b> <sup>31</sup>	<b>Yes</b> <sup>32</sup>	<b>Yes</b> <sup>33</sup>		<b>Yes</b> <sup>34</sup>

<sup>19</sup> Note: the schedules of the 1920 and 1930 Census were not available to the public in 1982, but in the 1970s plenty of tribal people were alive who remembered and talked about them.

<sup>20</sup> Charles City Co., Harrison District, Indian Schedule, saying specifically “Chickahominy”: households of William H. Adkins, Joshua Jefferson, Thomas H. Jefferson, Spotswood Adkins, Rebecca Jones, Aurelius Adkins, O. Westmore Adkins [became first Chickahominy Chief], Henry E. Adkins, Thomas A. Adkins, Benjamin F. Adkins, Alice C. Adkins. Charles City Co., Tyler District, Indian Schedule with all saying specifically that they were Chickahominy Indians: Thomas A. Adkins, John A. Bradby, Prince E. Adkins, James H. Adkins, Peter L. Adkins, Tazewell A. Adkins, Paul T. Jones, Elijah Whitehead. Plus, in Tyler District, Ritson Adkins (#58).

<sup>21</sup> Charles City Co., Harrison Dist., households labeled “Indian”: Thomas W. Adkins (#72), Edward [Edwin] Adkins (#73), William Adkins (#74), J. C. Adkins (#75), John Jefferson (#76), Joshua Jefferson (#77). Charles City Co., Tyler District, households of Elias Adkins (#53), P. Edward Adkins (#147), John A. Bradby (#148), James H. Adkins (#149), Peter L. Adkins (#150), Mitson [Ritson] Adkins (#154), Elijah Whitehead (#162), Tazewell Adkins (#163), Eva R. Adkins (#195/6), and Littleberry Adkins (#321),

<sup>22</sup> Charles City Co., Harrison Dist., households labeled “Indian”: Howard Jefferson (#84), Joseph C. Adkins (#85), Oliver Stewart (#89), Ed D. Adkins (#90), John T. Jefferson (#91), Tazewell Adkins (#187), Alice Adkins (#188), Berry Adkins (#189), Lee H. Stewart (#195), James Adkins (#209), William T. Jones (#212), and James Adkins (#213).

<sup>23</sup> New Kent Co., Cumberland Dist., households labeled “Indian”: Robert A. Bradby (#140), Edward Adkins (#229), Kate Adkins (#255), Robert (Richard) A. Stewart (#276), Ferdinand Wynn (#277), Mrs. John W. Canaday (#287), Acre (Alexander) Bradby (#291), Jack Stewart (#292). New Kent Co., Black Creek District, household of Ferdinand Wynn, Jr. (#34); St. Peter’s Dist., household of Allen Adkins (#64).

<sup>24</sup> New Kent Co., Cumberland District, households labeled “Indian”: Robert W. Adkins (#70), E. P. Bradby (#72), and Robert A. Bradby (#140).

<sup>25</sup> Amherst Co., Pedlar Dist., households labeled “Indian”: Frederick Beverley (#510) and Richard Beverley (#513).

<sup>26</sup> Amherst Co., Pedlar Dist., household labeled “Indian”: William Johns (#446).

<sup>27</sup> Amherst Co., Pedlar Dist., households labeled “Indian”: Vest Branham (#25) and William H. Johns (#97).

<sup>28</sup> Amherst Co., Court House Dist., 44 households labeled “Indian.” The families were densely concentrated, being obviously an enclave: see the full list under Criterion 3.

<sup>29</sup> Amherst Co., Court House Dist., households labeled “Indian”: Katie G. Roberts (#166), Calvin Branham (#167), Lizzie Johns (#168), John Branham (#169), Reeves Adcox (#172), Kate Johns (#266), John C. Branham (#268), Velman Duff (#169), Morrie Hicks (#311), John Johns (#313), Boyd Branham (#318), Herman Adcox (#321), Dabney Lawless (#324), Vannie Branham (#340), John Adcox (#341), Seton Adcox (#342), Robert Johns (#343), Charles Branham (#344), William T. Adcox (#346), Richard Lawless (#347), McL. Johns (#348), Moore Adcox (#350), Ellen Adcox (#351), Tyler Branham (#355), and Joe Branham (#356).

<sup>30</sup> Norfolk Co., Portsmouth Parish, households labeled “Indian”: Allen A. Newton (#86), James W. Newton (#87), William W. Weaver (#92), Michael Bass (#115), William Bass (#116), Elvin Bass (#119), Nancy Weaver (#121), Nathaniel Bissell (#122).

<sup>31</sup> Norfolk Co., part of Western Branch Dist., household labeled “Indian”: Southall Bass (#--).

Rappa.			<b>Yes<sup>35</sup></b>
Upper Matt.			<b>Yes<sup>36</sup> Yes<sup>37</sup></b>
“Indian” on draft registrations:	WWI	WWII	
Chick.	<b>Yes<sup>38</sup></b>	<b>Yes<sup>39</sup></b>	
E. Chick.	<b>Yes<sup>40</sup></b>	<b>Yes<sup>41</sup></b>	
Monacan	<b>Yes<sup>42</sup></b>	<b>Yes<sup>43</sup></b>	

<sup>32</sup> Norfolk Co., part of Western Branch Dist., Indian Schedule: households of Eli Bass, Emma Newton, Fred Bass, Wesley Weaver, James Weaver, Norfolk Co., part of Deep Creek Magisterial District (Enumeration District 34), Indian Schedule: households of Augustus A. Bass, Azariah Bass, Edward Bass, Jesse Lindsay Bass, Winford Bass, Paul Bass, and Sylvester Bright.

<sup>33</sup> Norfolk Co., Western Branch Dist., Indian Schedule: households of Jesse W. Weaver, James E. Weaver, Joseph Harmon, Augustus [sic] A. Bass, V. E. Bizzell, Clarence Bass, and James Bizzell.

<sup>34</sup> Norfolk Co., Western Branch Dist., household labeled “Indian:” Jessie Weaver (#74).

<sup>35</sup> King & Queen Co., Newtown Dist., households labeled “Indian” and specifically “Rappahannock”: Otho Nelson (#186), J. Otho Nelson (#228), Sam Nelson (#229), and James L. Fortune (#242). Essex Co., Occupacia District, households labeled “Indian” and specifically “Rappahannock: James Nelson (#99). Families with “In.” written over “Neg.” and specifically “Rappahannock Tribe” added: Caroline Co., Bowling Green District, households of R. [Robert] P. Nelson (#81; informant of Dr. Frank Speck), V. [Vivian] C. Nelson (#82), and Melvin D. Byrd (#115).

<sup>36</sup> King William Co., Lower West Point Township, household labeled “Indian”: Jasper L. Adams (#6); Acquinton District, households labeled “Indian”: James Adams (#7), Cleveland Adams (#15), Daniel Adams (#16), Lee Henshaw (#197), George Henshaw (#199), Molly Adams (#200), Peter Adams (#202), Benjamin Adams (#203), Joseph Adams (#204), George Adams (#205), Nancy Adams (#206), and Byrdie Adams (#242).

<sup>37</sup> King William, Acquinton District, households labeled “Indian”: Buddie [Rimbeatle] Adams (#38), Cleveland Adams (#42), Edmond Adams (#70), Dan Adams (#116), and Nancy Adams (#141).

<sup>38</sup> Draft registrations of: Henry Manley Adkins, DOB 8/26/1890; Tazewell Allen Adkins, DOB 6/26/1895; Leonard Harrison Stewart, DOB 2/4/1889. Typed copy of registration of T. A. Adkins, from Adjutant General’s Office in Richmond, dated 4/18/1931, in James Coates Papers.

<sup>39</sup> Draft registrations of: Cabel D. Atkins [sic] (b. 1911), Henry Manley Adkins, DOB 8/26/1890, Leslie Rolfe Adkins (b. 1927), Lewis A. Adkins (b. 1927), Sylvester O. Adkins (b. 1912), Thomas R. Adkins (b. 1921), William I. Adkins (b. 1920), and Van D. Holmes (b. 1910).

<sup>40</sup> Draft registration of: Charles E. Adkins, DOB 2/11/1891.

<sup>41</sup> Draft registration of: Charles E. Adkins, DOB 2/11/1891 (old men’s registration).

<sup>42</sup> Draft registrations of: Lemon Adcock, DOB 10/1/1896; Moore Adcox, DOB 3/20/1881; Reese Adcox, DOB 5/-/1883; William Thomas Adcox, DOB 5/22/1880; Bernard Beverly, DOB 4/4/1900; Talmadge Roy Beverly, DOB 3/7/1897; Bennett Branham, DOB 2/6/1891; Burwell Branham, DOB 3/18/1895; Calvin Branham, 10/8/1895; Dose Branham, DOB 4/3/1879; Ellis Branham, DOB 3/6/1888; Elmer Branham, DOB 12/7/1899; Eugene Branham, DOB -/-/1897; George Branham, DOB 10/22/1879; Ginnis Branham, -/-/1893; Houston Branham, DOB 4/15/1879; Hurley Branham, DOB -/-/1893; John Branham, DOB -/-/1893; Johnnie Branham, DOB 8/7/1880; Saint Brannum [sic], DOB 2/11/1891; Pidge Otis Branham, DOB 9/22/1881; Rangy [sic] Branham, DOB 2/19/1879; Silas Branham, DOB 2/18/1889; Skuyler [sic] Branham, DOB 8/18/1890; Sylvania [sic] Branham, DOB 1/26/1874; Sylvester Branham, DOB 8/17/1880; Walter Branham, DOB -/-/1882; Walter Branham, DOB -/-/1892; William Branham, -/-/1891; Volley Duff, DOB 9/20/1876; Charley Hamilton, DOB 4/6/1892; Reese Hamilton, DOB 1/1/1885; William Hamilton, DOB -/-/1884; Aplin Johns, DOB 4/12/1893; Charlie Johns, DOB 3/18/1895; Charlie Lee Johns, DOB 4/13/1892; Ernest Johns, DOB 4/6/1882; Frank Johns, 11/14/1872; George Johns, DOB 1/14/1881; Ginnis Johns, DOB 2/2/1894; John Johns, 8/-/1882; Knuckle Johns, DOB 10/29/1900; Lawrence Johns, DOB 11/6/1891; Leonard Johns, DOB 11/21/1896; Lincoln Johns, DOB 5/27/1898; Milton Johns, DOB 11/17/1876; Nicholas Johns, DOB 5/8/1880; Onny Johns, DOB 11/20/1896; Peter Johns, DOB 9/10/1894; Rennie Johns, DOB 4/7/1873; Robert Johns, DOB 3/31/1879; Teddie Johns, 3/26/1894; Robert A. Johns, DOB 9/6/1880; Tom Henry Johns, DOB 6/22/1896; Dock Knuckles, 9/1/1895; James Bowman Knuckles, DOB 12/11/1890; Adolphus Lawless, DOB 6/22/1900; Boyd Lawless, DOB 12/20/1898; Dabney Lawless, DOB

Nansemond **Yes**<sup>44</sup>  
Rappa. **Yes**<sup>45</sup> Conflict: see Misc. Local Recs.,  
below

Upper Matt. **Yes**<sup>46</sup> **Yes**<sup>47</sup>

Additional papers on Chickahominy, Monacan, and Rappahannock draft situation in 1940s, including court cases involving Monacans and the jailing of Rappahannocks for insisting on Indian classification.<sup>48</sup>

### State records bearing “Indian” label:

Virginia State hunting licenses:

Chickahominy: **Yes**<sup>49</sup>

Tribal Chief’s letters of introduction from Governor of Virginia:

Chick. Yes: 1920, 1923, 1928, 1930, 1938<sup>50</sup>

“Indian” birth certificates issued before 1998 [not ones subsequently changed]:

Chick. **Yes**<sup>51</sup>

E. Chick. **Yes**<sup>52</sup>

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8/6/1873; King Lawless, DOB 3/5/1879; William Preston Lawless, DOB 11/16/1880; Jesse Redcross, DOB 11/26/1881; William Redcross, DOB 6/16/1891; John Wesley Roberts, DOB 8/13/1881; Don Terry, DOB 3/10/1891; Fitz Terry, DOB 8/19/1894; Fitz Terry, -/-/1896.

<sup>43</sup> Percy Branham (b. 1921).

<sup>44</sup> Draft registrations of: James Augustus Bass, DOB 10/26/1885; Jesse Lindsay Bass, DOB 3/22/1875; Ernest Gilliam, DOB 7-/1892; Melvin Lee Harmon, DOB 11/21/1899; Durwood Harmon Sawyer, DOB 3/31/1892; William R. Sawyer, DOB 2/24/1895; Jesse Albert Weaver, DOB 3/9/1881.

<sup>45</sup> Draft registrations of: Pickett Nelson, DOB 5/15/1893.

<sup>46</sup> Draft registrations of: Bertie Adams, b. 1878; Byrd Adams, DOB -/1874; Cleveland Lee Adams, DOB 5/4/1889; Douglas Adams, b. 1895; Jonah Adams, DOB 5/22/1895; Junius Adams, DOB 12/28/1882; Lemuel Adams, DOB 7/30/1873; Millard Fillmore Adams, DOB 10/27/1883; Paul Adams, DOB 5/12/1890; Peter Adams, DOB -/1890; Robert Adams, DOB 10/9/1891; Sampson Adams, DOB 1/22/1892; Thomas Adams, b. 1882; William James Adams, b. 1885; William Adams, DOB 11/25/1896; Peter Adams, b. 1890; Jessie Dungee, DOB 6/27/1899; John Henry Dungee, DOB 6/26/1896; Silas Waller Dungee, DOB 1/1/1894; William George Hinshaw, DOB 3/7/1881.

<sup>47</sup> Eugene S. Adams (b. 1922), Jasper Adams (b. 1922), John Adams (b. 1911), Thomas Adams (b. 1919). Old Men’s registrations: John Adam, DOB 2/13/1892; Millard P. Adams, DOB 10/23/1885; Peter Adams, DOB 6-/1891; Douglas Adams, DOB -/1895.

<sup>48</sup> Correspondence with Dr. Frank G. Speck, including 1943 correspondence with state-level Selective Service personnel and with Petersburg lawyer C. E. Gilliam: Speck Papers (sections F-1-g and F-1-i; Rappahannock cases). National Archives, Department of Defense, Selective Service, # (Monacan cases).

<sup>49</sup> In James Coates Papers: Joseph Alpheus Jones, issued 10/18/ 1941; L. A. Adkins, issued 8/19/1944; Eugie M. Adkins, issued 11/8/1944; M. B. Adkins, issued 11/16/1944.

<sup>50</sup> James Coates Papers.

<sup>51</sup> In James Coates Papers: Lovenge Edward Adkins, DOB 7/17/1915; Raymond Allen Adkins, DOB 10/25/1917; James Aurelius Adkins, DOB 5/30/1919; Earl Hiawatha Adkins, DOB 1/4/1921; Joseph Cephus Adkins, DOB 4/27/1921; Hazard Bruce Holmes, DOB 7/1/1921; Lillian Doris Jefferson, DOB 10/1/1921; Tazewell Eldredge Adkins, DOB 2/28/1922; Lucian Horace Adkins, DOB 5/3/1922; Augustine Wewoka Stewart, DOB 6/3/1922; Edward Augustus Holmes, DOB 11/25/1923.

Monacan	
Nansemond	
Rappa.	<b>Yes</b> <sup>53</sup>
Upper Matt.	<b>Yes</b> <sup>54</sup>

Bureau of Vital Statistics Correspondence mentioning Indians:

All 6 tribes:	<b>Yes:</b> 1925, <sup>55</sup> 1929, <sup>56</sup> 1925+ specifics on U.S. Census fight <sup>57</sup>
Chick.	<b>Yes</b> <sup>58</sup>
E. Chick.	<b>Yes</b> <sup>59</sup>
Monacan	<b>Yes</b> <sup>60</sup>
Nansemond	
Rappa.	<b>Yes</b> <sup>61</sup>
Upper Matt.	

Tribes' family names appearing on Plecker 1943 circular<sup>62</sup>:

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<sup>52</sup> In James Coates Papers: Margerie Bradby, DOB 1/11/1915; Alcidus Bradby, DOB 6/24/1916; Leola Bradby, DOB 7/6/1917; Robert Walker Adkins, DOB 8/26/1917; Bernice Bradby, DOB 10/28/1920; Louise Wyoma Bradby, DOB 11/8/1923; Arthur Ioma Bradby, DOB 4/18/1929.

<sup>53</sup> In James Coates Papers: Mary Lillian Nelson, DOB 7/10/1919; Captan Otho Nelson, DOB 3/3/1924.

<sup>54</sup> In James Coates Papers: Manie Bell Adams, DOB 8/6/1916; Bertha Mary Adams, DOB 12/10/1916; Moses Adams, DOB 2/9/1917; Margaret Vivin [sic] Adams, DOB 6/7/1919; Lee Roy Hencher [Henshaw], DOB 4/4/1918; Paul Stantly [sic] Dungee, DOB 8/12/1919; Willie Mason Henshaw, DOB 6/16/1920; Eugene Spencer Adams, DOB 9/15/1922, Eunice May Adams, DOB 8/4/1924.

<sup>55</sup> Jan. 28, 1925: W. A. Plecker recounted his Dec. 23<sup>rd</sup> visit to the Chickahominies (at their invitation) to check them out (Calvin Beale Papers; Chief Adkins' list that he subsequently compiled for Plecker after that visit, to get children registered as "mixed Indian," was loaned to Helen Rountree for copying in 1976 by Chief O. Oliver Adkins). W. A. Plecker letter of 4/6/1943 to Commissioner of Indian Affairs John Collier; Collier's reply of 15/1/1943 to Plecker; Plecker's letter of 10/26/1943 replying to Collier's letter of 5/1/1943 (National Archives, Atlanta Regional Archives Branch, Record Group No. 75, 61A9331, Agency #57, General Correspondence Files on Melungeons, Pamunkay, and Amherst Indians).

<sup>56</sup> Oct. 25, 1929: Plecker to M. D. Hart of state Commission of Game and Inland Fisheries (Calvin Beale Papers).

<sup>57</sup> Correspondence between Plecker and U.S. Census Bureau: Calvin Beale Papers.

<sup>58</sup> Jan. 28, 1925: W. A. Plecker letter about the Chickahominies, mentioning the "New Kent tribe" (Calvin Beale Papers). Jan. 13, 1943: W. A. Plecker letter to Mary F. Adkins, midwife who had sent in "Indian" birth certificate for Thomas Leonadas Adkins, DOB 12/6/1942; threatening her with loss of her license (National Archives, General Correspondence Files, Bureau of Indian Affairs, filed under "Documents on Melungeons, Pamunkey, and Amherst Indians.") Reply to Dr. Beard by Blair ---- of Virginia State Board of Education, lamenting the "persecuting" of "these poor Indians" (Beard Papers, copied by Helen Rountree; not currently in a public repository).

<sup>59</sup> Sept. 9, 1929: E. P. Bradby letter of M. D. Hart of state Commission of Game and Inland Fisheries (Calvin Beale Papers)

<sup>60</sup> W. A. Plecker letter of 4/29/1924 to Clerks of Amherst, Rockbridge, and Augusta Counties, requesting names of people claiming to be "white" or "Indian" who should be labeled "negro": John Powell Collection, Alderman Library, University of Virginia.

<sup>61</sup> W. A. Plecker letter of 4/6/1943 to John Collier, Commissioner of Indian Affairs, U.S. Dept. of the Interior, mentioning two men from Caroline Co. being imprisoned for claiming to be Indians and refusing to serve with "colored" troops, and "one or two" more from Essex Co. "awaiting trial" (National Archives, Atlanta Regional Archives Branch, Record Group No. 75, 61A9331, Agency #57, General Correspondence Files on Melungeons, Pamunkay, and Amherst Indians).



Chick.	<b>Yes:</b> Charles City Co.
E. Chick.	<b>Yes:</b> New Kent Co., Elizabeth City Co.
Monacan	<b>Yes:</b> Amherst Co.
Nansemond	<b>Yes:</b> Norfolk Co.
Rappa.	<b>Yes:</b> Essex, Caroline, King & Queen Co.
Upper Matt.	<b>Yes:</b> King William Co.

**County records bearing “Indian” label: [records burned in \*1860s, #1884]**

Marriage records: [racial designations were rare in pre-Civil War Marriage Registers]

Chick.	*Chas. City Co. (1901-20, 1942, 1956- ) <sup>63</sup> [no racial design. for anyone <1875]
E. Chick.	*New Kent Co. (1900- ) <sup>64</sup> [but no Indians at all married within the county from 1922 to 1945]
Monacan	Amherst Co. (1899- )
Nansemond	Norfolk Co. (1833-1900, after which no designation for anyone) <sup>65</sup>
Rappa.	Caroline Co. (1974- ); Essex Co. (1860, 1973- ), *King & Queen Co. (1966- )
Upper Matt.	#King William Co. (1887- ) <sup>66</sup>

“Indian” names given to babies born into enclave before 1950:

Chick.	<b>Yes</b> (1905, 1908), <sup>67</sup> (1920s+) <sup>68</sup>
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<sup>62</sup> Plecker sent out many copies of this circular, to “warn” people about people who disagreed with his “colored” label; among other places, it can be found in the Coates Papers, in the papers submitted for the November 5, 1982 hearing (deposited in Library of Virginia), in the Frank G. Speck Papers, etc.

<sup>63</sup> Charles City County registers. See also Littleberry A. Adkins marriage license of 1/12/1915 in the James Coates Papers.

<sup>64</sup> New Kent County registers. See also Edward P. Bradby marriage license of 11/25/1913 and James Sherman Jefferson marriage license of 10/27/1945 in the James Coates Papers.

<sup>65</sup> Norfolk County registers. See also Jesse L. Bass marriage license of 10/25/1899 in the James Coates Papers.

<sup>66</sup> King William County registers. See also Jasper L. Adams marriage license of 11/14/1900 in the James Coates Papers.

<sup>67</sup> Opechancanough Bradby (b. 1905): U.S. Census, 1910, Charles City Co., Harrison District, Indian Schedule, household #13. Awania Adkins (b. 1908): *ibid.*, household #6. Maurice Redwing Adkins, b. 1914 (Coates Papers);

<sup>68</sup> In James Coates Papers (dates from their appearances in U.S. Censuses and county records): Earl Hiawatha Adkins, DOB 1/4/1921; Augustine Wewoka Stewart, DOB 6/3/1922; Eugie Mohawk Adkins, b. 1922; Nantee Adkins, b. 1924; Floyd Chippewa Jefferson, b. 1924; Joseph Strongwolf Adkins, b. 1924; Floyd Powhatan Adkins, b. 1926; Pocahontas Adkins, b. 1927; Vernon Deerfoot Canaday, b. 1927; Otis Whitecloud Bradby, b. 1929; Ralph Tecumseh Stewart, b. 1931; Emmett Awahnee Bradby, b. 1931; Herbert Wahwahtaysee Holmes, b. 1931; Roosevelt Redcloud Canaday, b. 1933; Wenoka Tacoma Stewart, b. 1933; Powhatan Curtis Adkins, b. 1935; Melvin Deerfoot Stewart, b. 1936; Alvin Wewoka Canaday, b. 1937; Kathleen Goldenstar Bradby, b. 1937; Malachi Warwassa Adkins, b. 1939; Lois Littlestar Adkins, b. 1942; Anthony Owassia Stewart, b. 1942; Mamie Littlestar Canaday, b. 1944. Less precise dates: Lewis Awahnee Adkins, Ledbetter Whitefeather Adkins, all b. 1920s; Te-Deh-June Adkins, Richard Wabash Adkins, Eldridge Mohawk Adkins, Olive Nokomia Adkins, Opechancanough Adkins, Reba Deerhorn Adkins, all b. 1930s; Hubert Minnewar Adkins, Jaynes Bluesky Adkins, Philip Littledeer Adkins, all b.

E. Chick.	<b>Yes</b> (1902-3), <sup>69</sup> 1930s <sup>70</sup>
Monacan	
Nansemond	
Rappa.	<b>Yes</b> (1923) <sup>71</sup>
Upper Matt.	<b>Yes</b> (1873, 1884) <sup>72</sup>

County school board correspondence mentioning tribe (see also Criterion 5):

Chick.	<b>Yes:</b> in 1943 <sup>73</sup>
E. Chick.	
Monacan	
Nansemond	<b>Yes:</b> in 1889, <sup>74</sup> 1922 <sup>75</sup>
Rappa.	
Upper Matt.	<b>Yes:</b> in 1892 <sup>76</sup>

Other county records:

Nansemond: certificates of Indian descent (using word “Indian”), 1833-56<sup>77</sup>;  
 Norfolk Co. Birth Register, 1853<sup>78</sup>; “Indian descent” in entries in Norfolk Co. Register of  
 Free Negroes and Mulattoes 1809-1852<sup>79</sup>

early 1940s. Other Chickahominies with Indian names (usually middle names) show up in mid-20<sup>th</sup>  
 century county records, but without their age indicated.

<sup>69</sup> Pocahontas Bradby, b. 1902; Arthur Powhatan Bradby, b. 1904 (In James Coates Papers, birth dates from U.S. Census).

<sup>70</sup> In Coates Papers: Pauline Etokah Bradby, Alexander Oklahoma Bradby, Walter Kenova Bradby; Arthur Ioma Bradby, b. 1929.

<sup>71</sup> In 1930 Census, King & Queen, Newtown District, household #228: Powhatan Nelson, b. 1923.

<sup>72</sup> Ottoway Adams (b. 1873): K. Wm. Co. Marr. Reg. 1884-1970, marriage dated 10/24/1904. Ocoela Holmes, b. 1884: U.S. Census, 1900, K. Wm. Co., Acquinton Magisterial District, household #226.

<sup>73</sup> Chickahominy Chief O. Oliver Adkins sent copy of “school contract” sent to Bureau of American Ethnology: Smithsonian Institution, National Anthropological Archives, MS 112, letter of 4/6/1943. Contract, for school year 1942-43, was between the tribe, which owned the building and furnishings, and the county School Board, which agreed to operate a school there.

<sup>74</sup> Deed for school on “Indian Church” land: Norfolk Co. Minutes 45: 444-45. See also Augustus A. Bass letter of 12/5/1899 to James Mooney of Smithsonian Institution: “We have a chearch [sic] with 50 members [sic] on Roll[,] school with 40 chollers [children] with Indian Teacher and white Preacher; our school is regasted [registered] Indian school No 9 of Norfolk Co our church nain [named] in Indianer [Indiana] . . .” Mooney circulars, MS 2190, National Anthropological Archives, Smithsonian Institution.

<sup>75</sup> Query from Norfolk County School Board resulted in a ruling: Annual Report of the Attorney General to the Governor of Virginia 1922: 301-302.

<sup>76</sup> July 21, 1892, letter of J. H. Gwathmey, King William Co. Superintendent of Schools, sent through John E. Massey, state Superintendent of Public Instruction, to the U. S. Commissioner of Indian Affairs, saying there were “three” Indian tribes in his county needing schools (U.S. National Archives, Washington: Commissioner of Indian Affairs: Letters Received -- Education). Reply of Aug. 13, 1892, from T. J. Morgan, Commissioner of Indian Affairs (U. S. National Archives, Washington: Commissioner of Indian Affairs, Letters Sent – Education).

<sup>77</sup> Norfolk Co., Minute Book 23: 180, deposition of 3/18/1833. Ibid., Minute Book 24: 27-28 and 43, certificates of 7/15/1833 and 8/19/1833. Ibid., Minute Book 30: 216, 226, and 250, certificates of 12/18/1850, 1/25/1851, and 4/22/1851. Ibid., Minute Book 32: 198, certificate of 1/15/1855. Ibid., Minute Book 33: 241 and 457, certificates of 9/20/1856 and 4/22/1851. Clerk of Court’s typed copies, in James Coates Papers.

<sup>78</sup> Three Weaver children born that year

### **Miscellaneous local records available to the public:**

All Algonquian-speakers' tribes: Richmond *News-Leader*, May 15, 1929, article on Virginia Game and Inland Fisheries official's speech at Chickahominy powwow, in which he deplored Plecker's "harassment" of the people.<sup>80</sup>

Chickahominy: Richmond *Dispatch*, Aug. 12, 1900, p. 8, columns 1-2: letter to Editor, answering query about Indians by explaining current status of Pamunkey Reservation and mentioning Chickahominies. Richmond *Dispatch*, Aug. 19, 1900, p. 4, column 2: editorial discussing how "Pamunkeys and Chickahominies" could avoid having to use Jim Crow facilities by going to court over their racial status.

Eastern Chickahominy: petition, with many signers, dating ca. 1943 [circulated by James Coates in response to the Plecker circular] attesting to Eastern Chickahominies' Indian reputation in the community.<sup>81</sup>

Both Chickahominies: affidavit dated 2/4/1920 from minister at Samaria Indian Baptist Church, saying that when called to the church, he first ascertained from a local judge that the people were "recognized by his court as Indians." Also affidavit dated 2/4/1920 from Chief and two councilmen, stating that all vital records for their tribe read "Indian", that they lived apart from other ethnic groups and had their own church, and that [another] local judge "represented them" to Virginia's governor as "a remnant of the Chickahomony [sic] Tribe of Indians."<sup>82</sup>

Monacan: State Health Commissioner discussed sending the "tribe of Indians" in Amherst county a lecture on tuberculosis prevention; reported in Richmond paper.<sup>83</sup>

Nansemond: affidavit of 10/10/1905 from local attorney saying that Jesse Lindsay Bass and his family had always been considered Indians in the community.<sup>84</sup> Also Norfolk County Clerk's certificate of 1797 saying that William Bass was a descendant of Great Peter, Nansemond chief of ca. 1711.<sup>85</sup>

Rappahannock: correspondence and newspaper articles on Rappahannocks refusing to serve with "colored" troops, saying they were Indians; three went to prison.<sup>86</sup>

Upper Mattaponi: affidavit of 6/23/1941, multiple signers, listing Mollie Adams' Indian ancestry.<sup>87</sup> Also affidavit of 4/11/1945 from J. L. Prince stating that he and his

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<sup>79</sup> Entries #906, 909, 910, and 911 dated 1833; entries #1584, 1585, and 1586, dated 1850; entries #1599, 1600, 1604, dated 1851

<sup>80</sup> Copy in James Coates Papers. Following it in the Papers is another clipping from an editorial, apparently in the same paper, endorsing those sentiments; identifies powwow as being put on by "the Powhatan Confederacy" near where the Eastern Chickahominies lived.

<sup>81</sup> James Coates Papers.

<sup>82</sup> James Coates Papers.

<sup>83</sup> Richmond *Times-Dispatch*, Aug. 25, 1908: "Heart-to-Heart Talk with Virginia Red Men." John Powell letter in Richmond *Times-Dispatch*, March 3, 1926: "For the Sake of Justice," affirming Indian ancestry of the community [even though Powell was an arch-eugenicist]. See also many articles over the years in various publications of the Episcopal Diocese of Southwestern Virginia, especially the journal *The Southwestern Episcopalian*.

<sup>84</sup> James Coates Papers.

<sup>85</sup> Certificate published in Rountree and Turner 2002: 198.

<sup>86</sup> Richmond *Times-Dispatch*, Feb. 15, 1943: "'Indian' Is Held For Violation of Draft Law" – Everett Hugo Byrd, cousin of Robert Purcell Byrd, Oliver Wendell Fortune, and Edward Arnall Nelson (already sentenced) had been arrested for refusing to serve with "colored" troops. All four said they were Indian. That clipping and a covering letter of Feb. 15, 1943 from Chief Oliver Adkins (Chickahominy) to Dr. Belle Boone Beard of Sweet Briar College were photocopied by Helen Rountree in 1973.

parents had known various Adamses for 75 years back, always hearing they were Indians; also letter of 5/28/1945 from Mrs. V. W. Fox, stating she had known the “Upper Mattaponi Tribe” over 40 years, and that they lived separately from other people of color.<sup>88</sup>

**Social scientists working with groups because they were Indians:**

Chickahominy: Mooney (1899), Speck (1919-1950), Stern (1940-1948), Rountree (1967 onward)<sup>89</sup>  
Eastern Chickahominy: Mooney (1899), Speck (1919-1950), Stern (1940-1948), Rountree (1976 onward)<sup>90</sup>  
Monacan: Estabrook and McDougle (early to mid-1920s), Wailes (1920s onward), Seaman (1970s), Rountree (occasional; 1973 onward), Cook (1995 onward)<sup>91</sup>  
Nansemond: Mooney (1899), Speck (1919-1950), Rountree (1970 onward)<sup>92</sup>  
Rappahannock: Speck (1919-1950), Rountree (1976 onward)<sup>93</sup>  
Upper Mattaponi: Speck (1919-1950), Rountree (1970 onward)<sup>94</sup>  
Frank G. Speck testimonial, dated 12/8/1944, attesting to authenticity of Powhatan-descended tribes in Virginia<sup>95</sup>

**Intra-group records [letters, etc. – rarely placed in public repositories]:**

Chick. Membership cards, early 1900s<sup>96</sup>

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<sup>87</sup> James Coates Papers.

<sup>88</sup> James Coates Papers.

<sup>89</sup> Mr. James Mooney, anthropologist, Bureau of American Ethnology, Smithsonian Institution; publication: Mooney 1907 (copy in the Rountree Collection, Library of Virginia). Dr. Frank Gouldsmith Speck, Professor of Anthropology, University of Pennsylvania; major publication: Speck 1928 (copy in the Rountree Collection, Library of Virginia). Dr. Theodore Stern, student of Frank Speck, later Professor of Anthropology, University of Oregon; publication: Stern 1952 (copy in the Rountree Collection, Library of Virginia). Dr. Helen C. Rountree, Professor Emerita of Anthropology, Old Dominion University; publications: many [see her books at most libraries, and her journal articles in the Rountree Collection of Virginia Indian Documents in the Library of Virginia]. Detailed list: next footnote.

<sup>90</sup> Publications: Mooney 1907; Speck 1928; Stern 1952; Rountree 1972, 1979, 1986, 1990, 1992, 1994.

<sup>91</sup> Publications: Estabrook and McDougle 1926, Rountree 1994, Cook 2000 (copy of Rountree 1994 in the Rountree Collection, Library of Virginia). Mrs. Bertha Pfister Wailes, sociology master’s degree student, University of Virginia: unpublished M.A. thesis, in the Rountree Collection, Library of Virginia. Mrs. Wailes told Helen Rountree in 1973 that she had written her thesis in order to refute the extremely racist slant of Estabrook and McDougle 1926; she never succeeded in getting her thesis published. Dr. Katherine Seaman, Professor Sociology & Anthropology, Sweet Briar College; unpublished journal article co-authored with Wailes, copy in the Rountree Collection, Library of Virginia. Dr. Samuel R. Cook, anthropologist, Associate Professor Interdisciplinary Studies, Virginia Polytechnic Institute. Peter Houck, M.D., also worked with the Monacans and produced a book about them, but he was a medical doctor rather than a social scientist.

<sup>92</sup> Publications: Mooney 1907; Speck 1928; Rountree 1972, 1979, 1986, 1990, 1992, 1994; Rountree and Turner 2002 (copies of all but Rountree 1990 and Rountree and Turner 2002 are in the Rountree Collection, Library of Virginia).

<sup>93</sup> Publications: 1925, 1928; Speck, Hassrick, and Carpenter 1942; Rountree 1972, 1979, 1986, 1990, 1992, 1994; Rountree and Turner 2002 (copies of all but Rountree 1990 and Rountree and Turner 2002 in the Rountree Collection, Library of Virginia).

<sup>94</sup> Speck 1928; Rountree 1972, 1979, 1986, 1990, 1992, 1994; Rountree and Turner 2002 (copies of all but Rountree 1990 and Rountree and Turner 2002 in the Rountree Collection, Library of Virginia).

<sup>95</sup> James Coates Papers.

**CRITERION 3:** group's continued existence – i.e., a locatable community such as an Indian town or, later, an enclave

**Federal records:**

Clusters of ancestral families in U.S. Censuses, with or without “Indian” label, though checkerboarded with non-Indians, in definable “home” areas:

- Chick. One major cluster in area of Roxbury, VA
- E. Chick. One major cluster in area of Boulevard, VA
- Monacan one major cluster on Bear Mountain, nr. Amherst, VA<sup>97</sup>
- Nansemond two clusters ca. 2 mi. apart, in Deep Creek-Bowers Hill, VA
- Rappa. Three clusters ca. 10 mi. apart: Beazley, Milford, Palls, VA
- Upper Matt. One cluster in area of Central Garage, VA

Office [later Bureau] of Indian Affairs: see correspondence of 1940s in National Archives, in which *groups* of Indians are mentioned.

Bureau of the Census: see correspondence of the 1920s through 1930s in National Archives, in which *groups* of Indians are mentioned.

Evidence for enclaves in the correspondence is cited specifically under Criterion 1, above, but most of the letters in this correspondence are about *tribes*, not individuals.

**State records indicating enclaves:**

- All six tribes: correspondence by Vital Statistics Bureau head W. A. Plecker<sup>98</sup>
- Chick.: Yes: see Governors' letters of introduction for Chickahominy chief
- E. Chick.
- Monacan
- Nansemond Yes: Attorney General's opinion of 1922 on schooling children<sup>99</sup>
- Rappa: Yes: 1921 letter to Governor from Rappahannock chief<sup>100</sup>

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<sup>96</sup> In James Coates Papers: Peter L. Adkins, Henry E. Adkins, and Edward P. Bradby, all issued 5/13/1904; Susan H. Adkins, issued 7/[defaced]/1906; Rebecker [sic; Rebecca] O. Adkins, issued 10/12/1907; Mary A. Adkins, issued 11/30/1907, Taswell [sic] A. Adkins, issued 9/12/1914.

<sup>97</sup> In 1920, the entire tribe appears in the U.S. Census as “Indian” in a distinct enclave area: Amherst Co., Court House Magisterial District, Enumeration District 11: households of William T. Adcox (#2), Douglas Duff (#3), Sidney C. Johns (#5), Joshua Johns (#6), Massie Hicks (#8), George Hicks (#10), Sam Campbell (#11), Homer G. Willis (#12), Alexander Johns (#13), Massie Johns (#14), Ellen Adcox (#15), Moore Adcox (#16), Houston Branham (#17), William Branham (#23), Neal Branham (#24), Lonzie Johns (#32), Doc Nuckles (#33), Richard Lawless (#34), Abraham Branham (#39), Johnnie Banham (#44), Ramsey Branham (#45), Tom A. Johns (#59), Joe Branham (#94), Varlan Duff (#98), Walter Branham (#107), Fitz L. Terry (#109), William Hamilton (#112), Milton Johns (#114), John W. Roberts (#122), Anderson Adcock (#124), Nannie Hicks (#134), George Hicks (#135), and Edward N. Terry (#138). Amherst Co., Court House Magisterial District, Enumeration District 12: John Adcox (#1), Peter Johns (#2), Van Branham (#3), Robert Johns (#4), Frank Johns (#48), Dabney Lawless (#50), Reeves Adcox (#52), Meely Johns (#53), Ellis Branham (#57), Bennett Branham (#60), George Branham (#61), Buggy Branham (#62), and Charles Branham (#64).

<sup>98</sup> The most complete assembly of his correspondence is in the John Powell Collection, Alderman Library, University of Virginia.

<sup>99</sup> Annual Report of the Attorney General to the Governor of Virginia 1922: 301-302, in which he ruled on Nansemond children's ability to enter already-existing segregated schools.

<sup>100</sup> Letter of 2/11/1921 from Chief George Nelson to Virginia Governor announcing his tribe's incorporation and asking him to forward a proclamation from the tribe to the President of the United States

Upper Matt.

**Social scientists' reports of enclaves existing:**

Chick. Mooney 1907: 148; Speck 1928: 267; Stern 1948: 193ff.;  
Rountree 1972: 88-91  
E. Chick. Mooney 1907: 148; Speck 1928: 267; Stern 1948: 193ff.;  
Rountree 1972: 88  
Monacan Wailes 1928: 4  
Nansemond Mooney 1907: 150; Speck 1928: 278; Rountree 1972: 92-93  
Rappa. Mooney 1907: 151; Speck 1925: 38; Speck 1928: 280;  
Rountree 1972: 86-87  
Upper Matt. Mooney 1907: 151; Speck 1928: 263-64; Rountree 1972: 85-86

**Other reports of enclaves existing:**

Upper Mattaponi: Pfaus 1949: 5-6.<sup>101</sup>

**CRITERION 4:** connecting biologically to historical tribe

NOTE: If the historic tribe has had a reservation in the 19<sup>th</sup> century, the majority of petitioner families should connect to that reservation. Otherwise, work from people living in the enclave as far back as possible – usually 1850, when U.S. Censuses began recording family members' names.

NOTE: “Connecting” to a genealogist means proving *biological descent* from an ancestor – not from somebody with the same names, much less merely the same surname.

**CRITERION 5:** proving group has been socially distinct from other ethnic groups

**Indian schools** (meaning enrollment was restricted to Indians during Segregation Era)

\* Asterisk means the school was built close to the tribe's church.

	Begun	County funding	High School offered
Chick.	ca. 1908	1922-66*	1950s
E. Chick.	1920s	1940s [busing to Chick. school, 1950s] <sup>102</sup>	
Monacan		1890s-1963*	
Nansemond	1890s	1890s, 1922-32?*	
Rappa.	1940s	1962-65 [then bused to Upper Matt. School]	
Upper Matt.	1890s	1917-65*	

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(papers submitted for November 5, 1982 hearing of Virginia General Assembly's Joint Subcommittee on the Historic Dealings and Relationships between the Commonwealth of Virginia and Virginia Indian Tribes, deposited in Library of Virginia).

<sup>101</sup> Upper Mattaponi: “This important band reside[s] about a mile inland, south of the Mattaponi River” (Pfaus 1949: 5). Pfaus knew the Chickahominy best, but she provides no quote on an enclave.

<sup>102</sup> Both Chickahominy schools being tribal: Pfaus ca. 1947: 21-22.

NOTE: the state Attorney General wrote in 1922, in connection with the Nansemond case, about “the policy adopted by the State Board of Education and by the local school authorities, where there are Indian children”: the local board would ascertain that the children were Indian, and then a segregated [third-race] school was set up for them.<sup>103</sup> However, the ascertaining would be done only after parents requested an investigation.

**Indian churches** (meaning most if not all members were Indian; all are still in use)

Chick.	1901 <sup>104</sup>	Samaria Indian Baptist Church
E. Chick.	1922 <sup>105</sup>	Tsena Commocko Baptist Church
Monacan	1907 <sup>106</sup>	[Episcopal – bears saint’s name]
Nansemond	1850 <sup>107</sup>	Indiana United Methodist Church <sup>108</sup>
Rappa.	1964	Rappahannock Indian Baptist Church
Upper Matt.	1942	Indianview Baptist Church

**Burial places:** private cemetery or Indian church’s churchyard

Chick.	Samaria churchyard [= tribal cemetery]
E. Chick.	Private, within enclave
Monacan	St. Paul’s churchyard + older plot [= tribal cemeteries]
Nansemond	Private, within enclave
Rappa.	Rappahannock churchyard [= tribal cemetery]
Upper Matt.	Indianview churchyard [= tribal cemetery]

**Indian associations and lodges** (other than tribal-church-based groups)

Chick.	Chapter of Woodmen of the World (1930s- ) Chickahominy Redmen Dancers (ca. 1950 - )
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**Formal organization as a tribe:** Incorporation, Records of preliminary gatherings

Chick.	1901	1899: Mooney tribal roll
E. Chick.	1925	[included in 1899 Chickahominy roll]
Monacan	1989	
Nansemond	1984	1899: Mooney tribal roll
Rappa.	1921	Speck fieldnotes (Speck Papers)
Upper Matt.	1923	Speck fieldnotes (Speck Papers)

<sup>103</sup> Annual Report of the Attorney General to the Governor of Virginia 1922: 301-302.

<sup>104</sup> Pfaus ca. 1947: 11-13. Chickahominy Chief O. Oliver Adkins sent a copy of the tribe’s “church deed” sent to Bureau of American Ethnology: Smithsonian Institution, National Anthropological Archives, MS 112, letter of 4/6/1943.

<sup>105</sup> Pfaus ca. 1947: 13-16.

<sup>106</sup> Gray 1908.

<sup>107</sup> Augustus A. Bass letter of 12/5/1899 to James Mooney of Smithsonian Institution: “We have a church [sic] with 50 members [sic] on Roll[,] school with 40 chollers [children] with Indian Teacher and white Preacher; our school is regasted [registered] Indian school No 9 of Norfolk Co our church nain [named] in Indianer [Indiana] . . .” Mooney circulars, MS 2190, National Anthropological Archives.

<sup>108</sup> In 1889, the land on which the church sat was referred to as the “Indian Church property” (Norfolk Co., Minutes 45: 444).

Except for the Chickahominy Fall Festival (1951 onward), no tribe put on an annual powwow prior to receiving state recognition. Nor did any tribe as yet have a separate tribal center, though the Chickahominies began building one within a year of their recognition.



**Early tribal rolls:**

Chick.	Mooney 1907: 149; Coates Papers, 1946
E. Chick.	Mooney 1907; Speck Papers, 1940; Coates Papers, 1946
Monacan	U.S. Census, Amherst Co., 1920 <sup>109</sup>
Nansemond	Indian certifications 1833 <sup>110</sup> ; Mooney 1907: 150-51
Rappa.	Original tribal roll at 1921 incorporation <sup>111</sup>
Upper Matt.	Coates Papers, 1946

**In-marriage during the Segregation Era** (i.e., post-Civil War through 1960s):

[THE TRIBES NEED TO PROVIDE THEIR OWN, MORE COMPLETE DATA,  
AND THEN REMOVE THE PRELIMINARY PARAGRAPHS BELOW]

Here is how the first 4 recognized “citizen” tribes stack up, based upon unions recorded in the *local* Marriage Registers [to give specific dates]. This work is preliminary and was done without access to the recognized tribes’ own genealogies, prepared by and for themselves.

1853-59: too few marriages found to develop significant percentages

1860-69: 40% were in-marriages\*

1870-79: 57% were in-marriages\*

1880-89: 38-67% were in-marriages

1890-99: 40% were in-marriages\*

1900-09: 59-80% were in-marriages

1910-19: 48-74% were in-marriages

1920-24: 33-75% were in-marriages

[\**Chickahominy data only; Upper Mattaponi and Rappahannock samples were still too small, since I lacked early tribal rolls to compare with the Marriage Registers.*]

**Participation in other tribes’ events prior to state recognition:**

Baptist tribes (2 reservations, 2 Chickahominies, Rappahannocks, Upper Mattaponis) staggered their homecomings/revivals in July and August, specifically so that intertribal visits took place.<sup>112</sup> In the early 1970s, Helen Rountree attended these, too, and can witness to it.

<sup>109</sup> Bertha Wailes’ M.A. thesis (in Rountree Collection in Library of Virginia) says (p. 9) that the 1920 “Indian” list in Amherst Co. represents the whole membership of the group.

<sup>110</sup> Norfolk Co. Minutes 24: 27-28, 43-44, 67. There were more certifications later, but they were apparently not as comprehensive as in 1833, in which Nansemonds responded to a new law allowing them to register as non-negroes-and-mulattoes.

<sup>111</sup> Among papers submitted in November 5, 1982 hearing of General Assembly’s Joint Subcommittee on the Historic Dealings and Relationships between the Commonwealth of Virginia and Virginia Indian Tribes, deposited in Library of Virginia.

<sup>112</sup> Rountree 1972: 65.

1920s: Powhatan-descended tribes participated in intertribal events in-state and out-of-state. Specific instance: 1924, Rappahannocks and Upper Mattaponis invited to multi-tribal event among Nanticokes.<sup>113</sup>

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<sup>113</sup> Letter of 10/24/1924 from Dr. Frank Speck to Chief George L. Nelson: Speck Papers (section F-5-c).

**Marriages with other Indian people: [reported in local county records]**

Chick. Pamunkeys,<sup>114</sup> Mattaponis<sup>115</sup>  
In Bacone years: Mohawk, Seneca,<sup>116</sup> Cuna;  
E. Chick. In 1920s onward: with Mattaponis<sup>117</sup>; 1990s, Upper Mattaponis  
Both Chickahominies, 19C onward: with Pamunkeys<sup>118</sup>  
Monacan  
Nansemond  
Rappa. With Mattaponis, 1920s-30s<sup>119</sup>  
Upper Matt. Pamunkeys, late 19<sup>th</sup> century; Mattaponis<sup>120</sup> and Pamunkeys<sup>121</sup>

For a diagram covering the Powhatan-descended reservations and enclaves, based upon preliminary data, see Rountree 1972: 65.

**Miscellaneous other contacts between tribes:**

1899: James Mooney learned of Nansemonds' and Chickahominies existence from the Pamunkeys<sup>122</sup>

1946: Chickahominy man living among Rappahannocks<sup>123</sup>

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<sup>114</sup> From New Kent County Marriage Registers: Clara Holmes and Harold W. Miles, 1899; Otway Wynn and Lucy Adkins, 1900; Virgie L. Wynn and George Raymond Collins, 1909; Mary Florence Bradby and Wallace Allmond, 1906; Hattie Stewart and Walter Miles, 1913.

<sup>115</sup> From Charles City County Marriage Registers: Clinton L. Stewart and Rosemary Allmond [who is half Eastern Chickahominy], 1972.

<sup>116</sup> Lula Whitehead (Chickahominy) and Barry E. Shongo (Seneca): pictured on cover page of Pfaus 1949; on p. 2, Pfaus identifies them as both teaching at Samaria Indian School, i.e., Chickahominy tribal school.

<sup>117</sup> From King William County Marriage Registers: Cora Stewart and Lucien B. Allmond, 1912; Mildred E. Bradby and Calvin D. Custalow [whose mother was Eastern Chickahominy], 1966.

<sup>118</sup> New Kent Co. Marriage Registers: Mary Florence Bradby and Alvin Wallace Allmond, 1906; Robert B. Stewart and Hazie Allmond, 1924.

<sup>119</sup> Elsie Nelson and William G. Custalow, ca. 1930; married out-of-state, lived on Mattaponi Reservation until their deaths in 1980s.

<sup>120</sup> King Wm. Co. Marriage Registers: Harry Adams and Josephine Allmond, 1/10/1890; Carrie Adams and Wm. Thos. Allmond, 11/4/1908; Margaret Adams and Alfred Allmond, 9/12/1938; Andrew W. Adams and Ocie Allmond, 10/13/1945; Ann Scott Adams and Milton Thornton Allmond, 2/2/1947. Others married out-of-state: Mary Lee Adams and Webster Custalow, 1930s; Joseph Adams and Martha Allmond, 1936.

<sup>121</sup> Joseph Adams and Margaret Page, he b. ca. 1854; Lizzie Adams info. to Helen Rountree.

<sup>122</sup> Mooney letter of 10/22/1899 to W. J. McGee of Bureau of American Ethnology (National Anthropological Archives, Bureau of American Ethnology, Letters Received)

<sup>123</sup> In James Coates Papers: Marginal notation by Coates, "Chickahominy living among Rappahannock Tribe" next to Photostat of birth certificate of Lovenge Edward Adkins.

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