

Virginia Indians

Karenne Wood (Monacan)

We honor our past and
our ancestors and
our history, and keep it close.
But we have to move forward.
—Debora Moore, Pamunkey Tribe

According to archaeologists, Native people have lived in the area we now call Virginia for as many as 15,000 years. However, if you ask us Virginia Indians how long our people have been here, we will say that we have always been here. Our histories, our ancestral connections, and our traditions are intertwined with the land known to the Powhatan peoples as Tsenacommacah—a bountiful land given to us by the Creator as the place most fitting for us to live.

The early inhabitants of Virginia were hunter-gatherers who followed the migratory patterns of large game, but over time, they settled into specific territories. Our people developed intimate, balanced relationships with the animals, plants, and geographic formations that characterized our homelands. History books seldom refer to the sophisticated agricultural techniques we practiced for more than 900 years or to the culturally managed landscapes we developed, where hunting and fishing areas alternated with townships and croplands along the waterways. They rarely mention that our nutrition was far superior to that of Europeans before the colonial era, or that our knowledge of astronomy informed our farming calendar and nighttime navigation. Virginia was not a wilderness to us, nor was it a “New World”; it was a known and loved home place. We shared our resources within our communities and with strangers. That is the Native way.

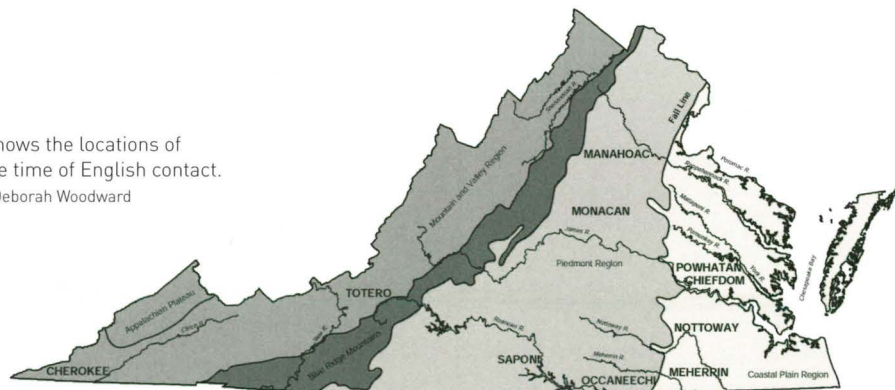
When the English colonists arrived in our homeland in the spring of 1607, some 20,000 Algonquian-speaking peoples were incorporated into the paramount

chiefdom of Powhatan, who was the tributary and spiritual leader of thirty-two tribes in the Atlantic coastal plain and Chesapeake Bay area. Approximately the same number of Siouan-speaking people lived to the west in the piedmont and mountain regions. They included the Monacan, Manahoac, Occaneechi, Saponi, and Tutelo (or Totero) tribal groups. In the southwest of what is now Virginia lived Cherokee people, who spoke an Iroquoian language. To the southeast of Powhatan’s domain lived the Meherrin and Nottoway tribes, who also spoke Iroquoian languages.

Powhatan, a brilliant strategist, probably intended to incorporate the English into his polity. He could not have known in 1607 that they intended to establish a permanent colony and usurp his lands. Within a hundred years, the Powhatan tribes were reduced to just several hundred individuals. Similar depopulation occurred among the Monacan peoples and throughout the East Coast and inland regions as European settlements spread westward. Through disease and warfare, Native peoples of this continent were decimated; their lands confiscated.

Throughout the eighteenth and nineteenth centuries, Virginia’s Indian people found themselves policed by the colonial government, reduced to poverty as their landholdings eroded or were stolen outright. The first race laws were passed in Virginia in 1705; more followed in 1866. In 1924, the U.S. Congress passed the Racial Integrity Act, which prohibited marriage to whites by people of color, including Indians.

This map of Virginia shows the locations of prominent tribes at the time of English contact.
Courtesy Keith Egloff and Deborah Woodward



(Right) Karenne Wood (Monacan) dances at a powwow. Like most Monacan dancers, Karenne beaded almost all of her dance regalia herself. Photo by Teresa Pollak (Monacan)

(Inset) This historic picture shows students at the Upper Mattaponi School sometime in the 1940s. Photo courtesy Karenne Wood



In Virginia Indian history, the first half of the twentieth century was dominated by the figure of Walter Plecker, who served as state registrar of vital statistics in Richmond from 1912 to 1946. He staunchly backed the eugenics movement, which advocated “human improvement.” Plecker believed that there should be only two races of people in Virginia—white and “colored”—and that white people were superior. By 1925, he developed a list of surnames of people he believed to be “mixed,” and he instructed local court clerks, hospital personnel, school administrators, and others to prevent persons with the names from associating with white people. He changed “Indian” to “colored” on numerous birth certificates.

Most of the current tribes in Virginia established churches and sometimes mission schools during the early years of the twentieth century. The schools provided education up to seventh grade. Indians were not allowed to attend white schools, and they refused to attend black schools. Many Indian children were needed at home or in the fields and could not finish elementary school. Some of the Powhatan tribes sent their children to the Bacone School in Oklahoma, and similar facilities in other states, where they could complete high school and sometimes the equivalent of a community college degree. Public education was not made available to Virginia Indians until 1963.

WHO WAS POCAHONTAS?

Pocahontas, a daughter of the paramount chief Powhatan, was about ten years old in 1607 when the captive John Smith was brought to her father's headquarters. Opinions differ as to whether the famous “rescue of John Smith” actually happened, but if it did, it was most likely a ritual misunderstood by Smith. Over the next two years, Pocahontas, known for her intelligence and curiosity, accompanied her father's councilors on some of their trips to Jamestown.

In 1613, the teenager was kidnapped by the English and held for ransom. During her captivity, she met the

Englishman John Rolfe, who wanted to marry her. After the English made peace with her father, she agreed to accept Christianity and marry Rolfe. She took the name “Rebecca.” The peace that followed lasted for several years.

In 1616, the Rolfes went to England with their young son Thomas, and Rebecca Rolfe was presented to the English court. She died in England of an unknown disease and was buried in Gravesend, Kent. In 2006, a delegation of Virginia Indians visited her grave to honor her as one of their ancestors, one who bravely faced some difficult decisions and did her best for her people.

In 1919, anthropologist Frank Speck began visiting many Powhatan tribes to study their communities. With his encouragement, the Indians attempted to revive the Powhatan Confederacy in the 1920s. Thus, political activism began. During the 1980s, eight tribes obtained formal recognition from the commonwealth: the Chickahominy, the Chickahominy Eastern Division, the Mattaponi, the Monacan, the Nansemond, the Pamunkey, the Rappahannock, and the Upper Mattaponi. Throughout, the Mattaponi and the Pamunkey retained their reservations and observed the treaty between them. Today, approximately 4,000 indigenous tribal members live in Virginia, and more than 20,000 American Indians from throughout the nation make their homes within the commonwealth.

Among Virginia Indian tribes, traditional cultural practices thrive, along with contemporary arts. A few artists make a living solely from their arts, which include beadwork, leather crafting, wood carving, pottery, and basket weaving. Virginia Indians practice not only their own traditional dances, such as the Green Corn Dance and the Canoe Dance, but they also participate in intertribal powwow dancing. Powhatan Red Cloud-Owen (Chickahominy) said, “[dancing] draws me close to my ancestors, to my people... I’m different from somebody else, you know. I’m Indian. I’m Chickahominy, and this is what I do.”

Since the 1980s, Virginia tribes have taken great strides to retain or reclaim their cultural practices and improve economic conditions of their people. Tribal members elect their chiefs, and tribal councils meet regularly to address issues of concern and interest. Several tribes have established heritage classes for their young people and programs for elders. Almost all have purchased land in their homelands. Some are working on language reclamation. Six of the eight tribes

are pursuing federal acknowledgement through a bill introduced in Congress. Together, the eight tribes have worked to organize events for the 2007 commemoration of Jamestown’s founding. In July 2006, they completed a historical circle when fifty-five tribal delegates visited Kent County, England. It was the first time a delegation of Virginia Indians had traveled to England in almost 400 years. The tribal dance presentation was especially well received. “The people wouldn’t leave until the last drum beat had died out,” said Wayne Adkins (Chickahominy).

We, Virginia Indians are justifiably proud of our history, our traditions, our survival, and our record of contributions to our state and country. We love our homelands, and we have fought to defend them over the centuries. We teach our children that we are made of this land, and we belong here. We come from this earth, this ground, and we will always be here.

Karenne Wood (Monacan) serves on the Tribal Council. She is a Ph.D. candidate and Ford Fellow in linguistic anthropology at the University of Virginia, working to reclaim indigenous languages and revitalize cultural practices. She directs the Virginia Indian Heritage Trail project with the Virginia Foundation for the Humanities in Charlottesville. She served as the repatriation director for the Association on American Indian Affairs, where she coordinated the return of sacred objects to Native communities. She worked at the National Museum of the American Indian as a researcher, and for six years, she directed a tribal history project for the Monacan Nation. Wood has served on the National Congress of American Indians’ Repatriation Commission and as the chair of the Virginia Council on Indians, a gubernatorial appointment.



Virginia tribal leaders participate in the dedication of a highway marker that commemorates Opechancanough, the Powhatan chief who resisted the English in the mid-1600s. From the left are Chief Bill Miles (Pamunkey), Assistant Chief Warren Cook (Pamunkey), Chief Carl Custalow (Mattaponi), Chief Kenneth Adams (Upper Mattaponi), Chief Stephen Adkins (Chickahominy), and Assistant Chief Frank Adams (Upper Mattaponi). Photo by Deanna Beacham