



**Smithsonian Institution**

*National Museum of the American Indian Archives Center*

## **George L. Nelson papers - Writings: "Indian Revival in Virginia" and Miscellaneous, c. 1920**

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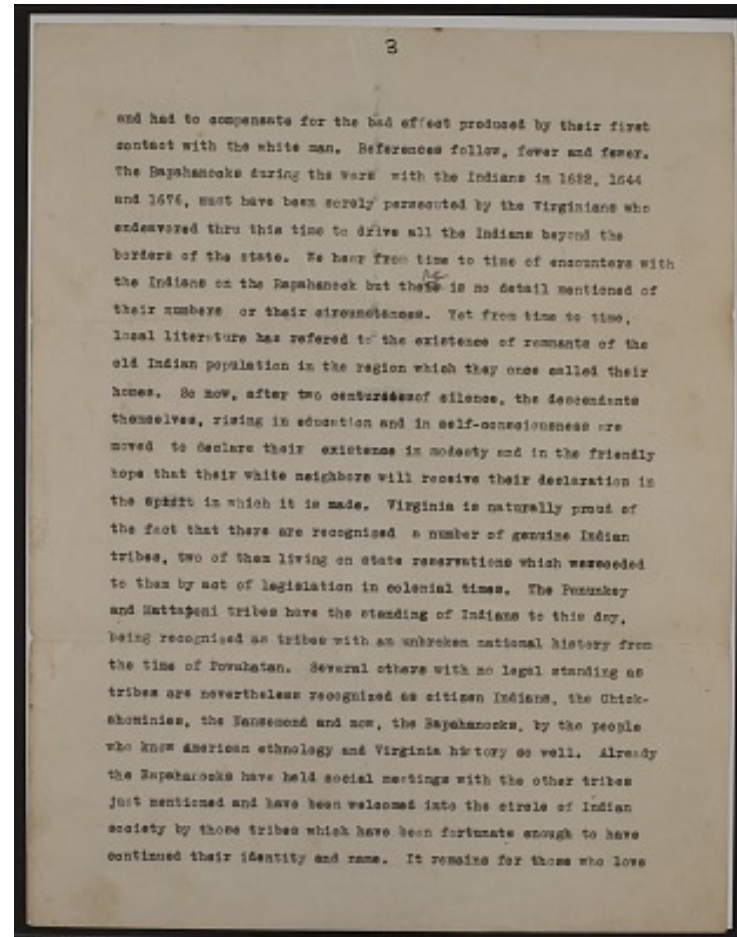
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and had to compensate for the bad effect produced by their first contact with the white man. References follow, fewer and fewer. The Rapahanocks during the wars with the Indians in 1622, 1644 and 1676, must have been sorely persecuted by the Virginians who endeavored thru this time to drive all the Indians beyond the borders of the state. we hear from time to time of encounters with the Indians on the Rapahanock but the ~~ir~~ <sup>^[[re]]</sup> is no detail mentioned of their numbers or their circumstances. Yet from time to time, local literature has referred to the existence of remnants of the old Indian population in the region which they once called their homes. So now, after two centuries of silence, the descendants themselves, rising in education and in self-consciousness are moved to declare their existence in modesty and in the friendly hope that their white neighbors will receive their declaration in the spirit in which it is made. Virginia is naturally proud of the fact that there are recognized a number a genuine Indian tribes, two of them living on state reservations which were ceded to them by act of legislation in colonial times. The Penunkey and Mattaponi tribes have the standing of Indians to this day, being recognized as tribes with an unbroken national history from the time of Powahatan. Several others with no legal standing as tribes are nevertheless recognized as citizen Indians, the Chickahominies, the Nansemond and now, the Rapahanocks, by the people who know American ethnology and Virginia history so well. Already the Rapahanocks have held social meetings with the other tribes just mentioned and have been welcomed into the circle of Indian society by those tribes which have been fortunate enough to have continued their identity and name. It remains for those who love

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