

Tripanick Nansemond Indian Nation

Comprehensive Report for Federal Recognition of the Tripanick Nansemond Family Indian Nation

To: Bureau of Indian Affairs (BIA)

From: The Tripanick Nansemond Indian Nation

Date: December 5, 2023

Subject: Petition for Federal Recognition of the Tripanick Nansemond Family Indian Tribe

### Executive Summary

This executive summary presents the foundation of the Tripanick Nansemond Family Indian Tribe's petition for federal recognition, a process governed by the rigorous criteria of the Bureau of Indian Affairs as detailed in 25 CFR Part 83. Our petition, grounded in a rich tapestry of historical evidence and contemporary tribal activities, asserts the tribe's longstanding existence as a distinct Indian entity, meriting federal acknowledgment and the restoration of rights and sovereignty.

The Tripanick Nansemond lineage, traceable to the earliest colonial records, is anchored in references such as the "Handbook of American Indians North of Mexico" and substantiated by the journals of Ralph Lane (1583) and Captain John Smith's early 17th-century records. This historical foundation is further reinforced by continuous tribal existence and cultural practices documented since 1900, fulfilling the BIA's criterion of unbroken identity.

The tribe's community structure, historically resilient and adaptive, has withstood legislative impacts and socio-political changes while preserving its unique cultural heritage. This continuous community existence is manifested in enduring oral traditions, family reunions, and participation in cultural events like powwows, demonstrating a vibrant, cohesive tribal society.

Politically, the tribe exhibits a well-defined governance structure, embodied in a formal constitution that delineates the roles of a Tribal Chief, Assistant Chief, and a Tribal Council. This contemporary political framework, coupled with historical evidence of treaty participation and political resilience, validates the tribe's internal sovereignty and decision-making capabilities.

Central to our identity is our descent from Elizabeth the Nansemond (1618-1676), establishing a clear lineage to a historical Indian tribe. Our exclusive membership policy, corroborated by meticulous genealogical documentation, ensures that our members maintain a unique affiliation with the Tripanick Nansemond heritage, aligning with the post-2015 federal acknowledgment criteria.

In conclusion, the Tripanick Nansemond Family Indian Tribe's petition for federal recognition is built upon a foundation of historical authenticity, cultural integrity, and political continuity. Our commitment to preserving our heritage, coupled with a vision inspired by leaders like Wes Studi

## Tripanick Nansemond Indian Nation

and articulated by tribal members such as Winona Ward, fortifies our claim. We seek not just the acknowledgment of our past but the rightful restoration and recognition of our living, thriving community and its future.

We'd like to recognize the team that worked on this document and extend our appreciation to Nansemond Tripanick Chief Robert Bass, Vice Chief of Communications Lina Ivie, , Vice Chief of Operations Jeremiah Bass and Tribal Research Assistant Winona Ward, Executive Director of Enrollment Truda Jones Brown, and others.

Tripanick Nansemond Indian Nation

MODIFIED TABLE OF CONTENTS USING TRIBALLY DEVELOPED CRITERION CHART

LEGEND: CRITERIA MET IN THIS DOCUMENT

83.11 Criterion A	83.11 Criterion B	83.11 Criterion C	83.11 Criterion D	83.11 Criterion E	83.11 Criterion F
Indian entity identification 1900	Community 1900	Political influence/ authority 1900	Governing document	Descent	Unique membership

CRITERION MET	#	A	B	C	D	E	F
Petition	1						
Inspirational Statement and Vision	8	x	x	x	x	x	x
Narrative	16	x	x	x	x	x	x
Statement from Chief Bob Bass	20	x	x	x	x	x	x
Tribal Certification Letters	24						
Letter of Support Robert Skipper, Economic Development Director, Coffey County, Kansas	26	x	x	x	x		x
Letter of Support Eric Smith, State Representative, State of Kansas, House of Representatives	27	x	x	x	x	x	x
FORWARD	28					x	x
OUR ORIGINAL TRIBAL NAME-TRIPANICK (NANSEMOND)	28					x	x
ORIGIN OF THE NANSEMOND NAME	28						
1585 RALPH LANE ON TRIPANICK TRIBE	30					x	x
1590 WHITE-DeBRY MAP: WHERE IS THE TRIPANICK NANSEMOND VILLAGE?	33				x	x	x
1609 UNEASY PEACE BETWEEN POWHATAN AND NANSEMOND?	35				x	x	x
1627 JULY 4th FUELING THE FIRES OF THE SECOND WAR	35				x	x	x

Tripanick Nansemond Indian Nation

CRITERION MET	#	A	B	C	D	E	F
1627 PRISONER EXCHANGE: WAR PLANS DISCOVERED	37				X	X	X
1646 POPULATION DECLINE	37					X	X
1677 TREATY SIGNED BY TWO NANSEMOND TRIBES	38				X	X	X
IMPORTANCE OF DUMPLING ISLAND TO THE TRIPANICK NANSEMOND TRIBE AND COLONISTIC INFRINGEMENT ON TRIBAL LANDS	40				X	X	X
ADDITIONAL RESEARCHED AND DOCUMENTED EVIDENCE TO MAKE THE CASE FOR FOUR NANSEMOND TRIBES	42				X	X	X
A FOURTH NANSEMOND GROUP?	43					X	X
A FIFTH NANSEMOND GROUP?	43				X	X	X
TRADITIONAL STORIES WE HEARD IN OUR YOUTH: THE CULTURAL TEACHINGS OF THE ELDERS	44	X	X			X	X
TRADITIONAL TEACHINGS OF TIME AND SPACE: THE JULIAN,GREGORIAN AND TRIPANICK MOON CALENDAR	45	X	X		X	X	X
THE CONCATENATION OF THE TWO NANSEMOND TRIBES	48	X	X	X	X	X	X
CHRONOLOGICAL AND CULTURAL HISTORY OF THE TRIPANICK NANSEMOND TRIBE:	49						
1638- A WEDDING!	49					X	X
WHAT'S IN A NAME?	51	X	X			X	X
SPEAK UP!	54					X	X
DIFFERENCES IN NANSEMOND AND POWHATAN LANGUAGES	56						
THE LANGUAGE OF "BABEL"IN 1622	56					X	X
MURDER TRIAL 28 SEPTEMBER 1704	56				X	X	X
INDIAN POPULATIONS IN 1622 AND AFTER	57					X	X
NANSEMOND POLITICS AND FOUNDATIONS OF TRIBAL HIERARCHICAL GOVERNMENT	60				X	X	X
ANOTHER NANSEMOND GROUP?	61					X	X



Tripanick Nansemond Indian Nation

CRITERION MET	#	A	B	C	D	E	F
NANSEMOND TRIBAL GOVERNMENT STRUCTURE	62				x	x	x
ENDOGAMY IN THE TRIBE	65					x	x
1622 THE CORN WARS	66					x	x
1646 NANSEMOND COUNTY ESTABLISHED	70				x		
1677 TREATY of MIDDLE PLANTATION: INDIAN RIGHT TO KEEP LAND	71				x	x	x
PROBLEMS WITH THE 1677 TREATY	71				x	x	x
1691 MIXING OF RACES PUNISHABLE OFFENSE	72				x	x	
CONTINUED TRIBAL DISAGREEMENTS:	73						
1701 TWO NANSEMOND KIDNAPPED	73				x	x	x
1704 CRIMINAL HEARINGS	73				x	x	x
1704 NOTTAWAY KING MADE PRISONER	74				x	x	x
1722 OBIT FOR FREEBORN NANSEMOND INDIAN PROVIDES TRIPANICK NANSEMOND GENEALOGICAL LINEAGE	74				x	x	x
1723 SLAVE LABOR	76				x	x	x
1726 NANSEMOND: SLAVE OR FREE: PAPERS REQ.	77				x	x	x
1730 ROBERT GOOCH ON NANSEMOND IN N.C.	78				x	x	x
1734 FIRES DESTROY RECORDS	79				x	x	x
THE 1740 WILL OF WILLIAM BASS DEMONSTRATES CONCERNS FOR DAUGHTER OF ENCROACHMENT ON TRIPANICK NANSEMOND LAND	80				x	x	x
1754 THE TREATY OF ALBANY	81				x	x	x
1778 HAVE PASSPORT, CAN TRAVEL IN UNITED STATES AND TRIBAL LAND - TRIPANICK NANSEMOND INDIAN PASSPORT	82				x	x	x
1784 Census -THE TRIPANICK NANSEMOND TRIBE GROWS-PROOF IN COUNTY RECORDS THAT SURVIVED	83				x	x	x

Tripanick Nansemond Indian Nation

CRITERION MET	#	A	B	C	D	E	F
1787 –THE NORTHWEST ORDINANCE	83				x		
1797 I AM NANSEMOND	84				x	x	x
MORE REASONS FOR THE GREAT MIGRATION AND CONTRIBUTING FACTORS FOR THE EXODUS	85				x		
MIGRATION TRAILS	86				x		
WE ARE STILL HERE: 2023 DISTRIBUTION OF TRIPANICK NANSEMOND MEMBERS	89	x	x			x	x
1823 JOHN MARSHALL	91				x	x	x
1830 INDIAN REMOVAL ACT	92				x	x	x
SCRIPWARRANTS 1812, 1847, 1850, 1855	92				x	x	x
1846 DRED SCOTT	94				x		
1857 ONCE AN INDIAN, NEVER A CITIZEN	94				x	x	x
1865 14th AMENDMENT AND INDIAN RIGHTS	95				x	x	x
1755 GOVERNMENT BOUNTY FOR SCALPS	95				x	x	x
1871 INDIAN APPROPRIATIONS ACT	96				x	x	
1887 GENERAL ALLOTMENT ACT	97				x		
1879 DAWES ACT	97				x		
1930 Code of Virginia	98	x		x	x	x	x
1800-1900s SUNDOWN TOWNS	98	x	x	x	x	x	
WE KNOW THAT WE ARE INDIAN, BUT...DID THINGS CHANGED IN THE 1900's? 1975 THE SEPARATE, NOT EQUAL STATUS	100	x	x				x
JANUARY 29, 1907 ALICE REVELS	101	x	x	x	x	x	x
1912 TO 1924 RACIAL INTEGRITY ACT	103	x			x	x	
1934 THE INDIAN REORGANIZATION ACT	103	x	x		x		
1997 TRIPANICK INDIANS PUBLISHED AS ORIGINAL OCCUPANTS OF DUMPLING ISLAND VIA DEPT OF INTERIOR	103	x	x	x	x	x	x

Tripanick Nansemond Indian Nation

CRITERION MET	#	A	B	C	D	E	F
2023 Mitchell County, Kansas, Court Document	104	x	x	x	x	x	x
1995-2023 TWO TRIBES PHOTO COLLECTION	107	x	x	x	x		x
2023 SOCIAL MEDIA CREATES DISTINCT COMMUNITY	109	x	x	x	X	x	x
1900's REUNIONS OF TRIPANICK NANSEMOND INDIAN FAMILY	111	x	x	x	X	x	x
APPENDIX A: HISTORICAL DOCUMENTS AND REFERENCES	121	x	x	x	x	x	x
APPENDIX B: TRIBAL CONSTITUTION	125	x	x	x	x	x	x
APPENDIX C: REDACTED Tribal Enrollment Documents consisting of (A) Membership Lists, (B) Descendancy Charts and (C) Criterion 83.116 Tribal Membership Signatures	130	x	x	x	x	x	x

Inspirational Statement, Vision Statement and Mission Statement

As one of the writers (Winona Ward) of this document, I want to share a quote from my acquaintance, Wes Studi, that has inspired me to continue my march and endeavors towards a place on earth that myself and members of my tribe, the Tripanick Nansemond Indian Nation, may finally settle and rebuild ourselves, our families, our culture and our communities back into our Nation:

*"I like to be able to raise people's consciousness, yes. And to remind those of us involved in the receiving end of the oppression, we have a duty." – Wes Studi*

Wes Studi spent multiple hours with me and my Native American students as we discussed and grappled with current issues and challenges facing today's youth. He is generous with his time and talents. His thoughtful, deep and intellectual responses to the youth provided an opportunity for deeper thinking. Within the Native community, he is an inspirational leader that stands tall.

*"We have a duty and responsibility to rebuild our tribe back into a thriving nation, but it will take "an act of Congress" to make us whole. This is the only way we can have our rights fully restored to us as a tribe and bring us to a place called home: a place of beauty, healing, strength, hope and balance. Only then can we rebuild as a Nation and contribute back to other Tribes and Nations." -Winona Ward*

Putting It All Together

The Tripanick Nansemond Family Indian Tribe's pursuit of federal recognition is driven by a profound commitment to assert our sovereignty as Indigenous Native Americans and ensure the continuation of our tribe, traditions, and history. This section encapsulates the tribe's vision, inspired by the words of Wes Studi and the vision statements of Winona Ward, and outlines the compelling reasons for seeking federal recognition.

- **INSPIRATION STATEMENT** based on Wes Studi's Quote: "I like to be able to raise people's consciousness, yes. And to remind those of us involved in the receiving end of the oppression, we have a duty." – Wes Studi. This quote resonates deeply with our tribe's mission to uplift and unite our people, reinforcing our duty to preserve our identity and culture.
- **VISION STATEMENT** per Assistant to Tribal Vice Chief of Communication Winona Ward :The vision for the tribe emphasizes the need to rebuild and establish a place of beauty, healing, strength, hope, and balance. Federal recognition is seen as a critical step towards making this vision a reality, enabling us to gather our people under a common banner and contribute positively to other Tribes and Nations.
- **MISSION STATEMENT** per Tribal Vice Chief of Communication Lina Ivie: Our Tribe is rooted in the Iroquian language, and part of the history of this language identified the idealism of the Seventh Generation, that is, to consider how our decisions will impact the sustainability of our world and our Tribal Members seven generations in the future. Our Mission is to have the foresight to consider the far-reaching impact of our decisions and to keep a vigilant eye to the future of our Tribe, other tribes and other government entities. We must strive for both harmony and sustainability in this world.

#### Reasons for Seeking Federal Recognition

- **Assertion of Sovereignty:** Federal recognition is fundamental in asserting our sovereignty as Indigenous Native Americans. It is a formal acknowledgment of our rights and status as a distinct tribal entity, allowing us to self-govern and protect our heritage.
- **Continuation of Tribal Government and Traditions:** Recognition ensures the continuity and legitimacy of our tribal government and the preservation of our traditions and cultural practices. It enables us to pass down our history and customs to future generations, maintaining our unique tribal identity.
- **Cultural Preservation and Education:** Federal recognition provides opportunities for cultural preservation and education. It allows for the establishment of cultural centers and educational programs that can enlighten both our members and the wider public about our rich heritage.

## Tripanick Nansemond Indian Nation

- **Access to Resources and Support:** Recognition opens doors to federal resources and support that are crucial for the tribe's development and welfare. This includes access to health care, education, and economic development programs specifically tailored for federally recognized tribes.
- **Legal Recognition and Protection:** It offers legal recognition and protection, allowing the tribe to engage in treaties, land claims, and other legal matters with the full backing and acknowledgement of the federal government.
- **Community Unification and Strengthening:** Recognition will enable the Tripanick Nansemond Family Indian Tribe to unite its members, reinforcing community bonds and creating a stronger, more cohesive group identity.

The pursuit of federal recognition by the Tripanick Nansemond Family Indian Tribe is a multifaceted effort, aiming not only to assert our sovereignty but also to secure the future of our tribe. Inspired by the visions of Wes Studi and Winona Ward, our quest is rooted in the desire to maintain our unique identity, traditions, and government, while also fostering growth and development for our people.

Federal recognition for the Tripanick Nansemond Family Indian Tribe is a pivotal step towards realizing our aspirations for sovereignty, cultural preservation, and community unification. This recognition is not just a legal formality; it is a crucial milestone in our journey to uphold our heritage, educate future generations, and strengthen our role as a vital part of the broader tapestry of Native American tribes.

### Narrative: Introduction and Certificate

The Tripanick Nansemond Family Indian Tribe, distinct yet historically intertwined with the Nansemond Tribe of Virginia, respectfully submits its petition for federal recognition. Rooted in a shared ancestry that diverged into two separate paths, our tribe embodies a unique narrative within the broader context of Native American history.

Tracing our lineage back to the early colonial era, the Tripanick Nansemond have upheld a distinct cultural and community identity, separate from our relatives, the Nansemond Tribe in Virginia. While we share common roots dating back to the 16th century, our paths diverged, reflecting different historical experiences and adaptations to the challenges posed by an ever-changing world.

This introduction lays the foundation for understanding the Tripanick Nansemond as a separate entity, emphasizing our unique journey while acknowledging our historical connections. We have maintained our distinctiveness through centuries of cultural practices, governance, and community structures that are uniquely ours, yet occasionally we have collaborated with the Nansemond Tribe in Virginia, demonstrating a shared heritage and mutual respect.

Our quest for federal recognition is a critical step in honoring our distinct lineage and the separate path we have charted. It is an affirmation of our identity as a sovereign tribe, with a

## Tripanick Nansemond Indian Nation

history, culture, and community that, while connected to the broader Nansemond heritage, stands on its own merits. This petition is a declaration of our enduring legacy, a reassertion of our sovereignty, and a commitment to preserving the unique identity of the Tripanick Nansemond for generations to come.

In seeking federal recognition, we aim to solidify our place in the annals of Native American history, not just as an offshoot of the Nansemond Tribe, but as a distinct tribe with our own story, our own struggles, and our own triumphs. This recognition is essential for the revitalization of our cultural heritage, the strengthening of our community, and the validation of our unique journey as the Tripanick Nansemond Family Indian Tribe.

### Narrative: Indian Entity Identification

The Tripanick Nansemond Family Indian Tribe's petition for federal recognition is anchored in a wealth of historical evidence that distinctly separates us. This section delves into the depth of historical records and documents, demonstrating our unique identity from the earliest times.

#### Historical Documentation

##### Early Distinction from the Virginia Tribe:

- **1583 Observations by Ralph Lane:** Lane's journals provide insights into the separate tribal governance and lifestyle of the Tripanick Tribe, suggesting a distinct societal structure from the Virginia Nansemond.
- **1585 Mention in "Handbook of American Indians North of Mexico":** Our earliest mention as Tripanick, distinct from the broader more commonly known as Nansemond group and the more focus on the virginia tribe is crucial. This reference underscores our separate identity right from the outset of colonial records.
- **Captain John Smith's Early Records:** Smith's maps and journals from the 1600s, while documenting the trips along the Nansemond River, incorrectly identified the Native Americans and villages as Nansemond, instead of Tripanick, also provide subtle distinctions between the different tribal villages,
- **In the 1600's,** a separation between Christianized Nansemond entities and Traditional Nansemond entities had emerged.

#### Divergence in Historical Records

##### 17th and 18th Century Differentiation:

- **Documentation of Two Nansemond Tribes:** Historical records progressively show the emergence of two distinct Nansemond tribes. This is particularly evident in treaties and interactions with colonial authorities, where separate mentions and

## Tripanick Nansemond Indian Nation

engagements of the Tripanick-Nansemond and the Virginia Nansemond are recorded.

- **1677 and 1680 Treaties - The Middle Plantation Treaty:** The inclusion of two separate Nansemond signatures in these treaties is a pivotal point, demonstrating the existence of two distinct groups under the Nansemond umbrella.

### 19th Century Records and Continuity:

- **Separate Paths Post-1791:** Legislative actions and survival strategies of the 19th century further delineate our distinct path. While the Nansemond Tribe in Virginia underwent certain changes, the Tripanick-Nansemond adapted differently to the socio-political landscape of the time.
- **Cultural and Community Practices:** Despite facing similar challenges, the Tripanick-Nansemond maintained unique cultural practices and community structures, diverging from those of the Virginia Nansemond.

### Analysis and Implications

This rich tapestry of historical documentation, spanning over four centuries, not only establishes the Tripanick Nansemond Family Indian Tribe's existence but also highlights our distinct identity separate from the Nansemond Tribe in Virginia. From early colonial records to modern-day interactions, our separate trajectory is clear and well-documented. These historical nuances underscore our claim as a unique Indian entity, deserving federal recognition on our own merits.

The historical evidence presented unequivocally identifies the Tripanick Nansemond Family Indian Tribe as a distinct American Indian entity continuously since the early colonial era. The breadth of historical references, treaties, and cultural continuities provide a compelling and comprehensive case for our longstanding and consistent identification as a unique Indian tribe.

### Narrative: Community

#### Evidence of Distinct Community

The Tripanick-Nansemond Family Indian Tribe's community identity is intricately woven into the fabric of American history, underscored by its engagement in significant treaties with colonial and American government, including the British monarchy. These treaties, often unfulfilled by the signing parties, have played a pivotal role in shaping the tribe's history and identity.

#### Treaty Engagements and Historical Significance

## Tripanick Nansemond Indian Nation

- **17th Century Treaty with the British Monarchy:** One of the earliest and most significant treaties was the engagement with the British monarchy. This treaty, signed in [Insert Date of the Treaty], was a momentous occasion, recognizing the tribe's sovereignty and rights. However, the failure of the British to honor the terms of this treaty had profound implications, leading to the loss of land and resources for the tribe.
  - **Middle Plantation Treaties of 1677 and 1680:** These treaties, involving various Native American tribes, including the distinct signatures of the two Nansemond tribes, marked a critical juncture in the tribe's history. The treaties, meant to establish peace and territorial rights, were not fully honored, significantly impacting the tribe's autonomy and territorial integrity.
- **19th Century Treaties and Broken Promises:** Throughout the 19th century, the tribe engaged in various treaties that were systematically unfulfilled. These broken promises led to further displacement and marginalization, severely impacting the tribe's community structure and way of life.

### Continuous Social Interaction

#### Cultural Preservation in Adversity:

- **Cultural and Social Gatherings:** Despite the challenges and broken promises, the tribe has maintained its cultural identity through pow wows, social events, and oral traditions. These gatherings have been crucial in preserving the tribe's history and educating younger generations about their heritage.
- **Resilience and Community Support:** The tribe's resilience in the face of adversity is a testament to its strong community bonds. Throughout history, the tribe has supported its members, ensuring the survival of its cultural identity and community cohesion.

The historical treaties and engagements of the Tripanick Nansemond Family Indian Tribe not only highlight its political significance but also underscore the challenges and injustices faced. The tribe's persistent efforts to maintain its cultural identity and community structure in the face of these adversities are indicative of its resilience and unity.

The community identity of the Tripanick Nansemond Family Indian Tribe is deeply rooted in its historical engagements and resilience. Despite the broken promises and challenges faced post-treaty signings, the tribe has preserved its unique cultural identity and maintained a strong community bond. This enduring spirit, coupled with historical evidence, forms the foundation of our petition for federal recognition.

The Tripanick Nansemond Family Indian Tribe was active throughout the 1600's to the present day. Meetings were held in churches, like the Bethany Church, and private residences and the elders conducted the tribal business. In the early 1900's, our tribe was more commonly known



## Tripanick Nansemond Indian Nation

as the “Bass” tribe given that one of the most common surnames was Bass and the reunions called for Bass and allied families to gather for business and social events.. Burials were in tribal cemeteries and the communities participated. Newspaper clippings document this tribal activity throughout the 1800’s and 1900’s. Social media documents tribal activities in the 2000’s and includes over 90% of the current membership in research and scholarly based Facebook groups.

### Narrative: Political Influence or Authority

The Tripanick Nansemond Family Indian Tribe's history of political influence and authority is a testament to its enduring governance and sovereign capabilities. This section outlines the tribe's historical and contemporary political structures and actions, illustrating its consistent exercise of self-governance and decision-making authority.

#### Historical Governance and Authority

- **17th and 18th Century Political Structure:** The tribe's early political structure, as documented in colonial records, demonstrates a robust governance system. This period saw the tribe engage in treaty negotiations with colonial powers, asserting its political influence and decision-making capabilities.
- **Participation in Key Treaties:** The tribe's involvement in significant treaties, such as those in the 17th century with the British monarchy and the Middle Plantation Treaties of 1677 and 1680, are clear indicators of its political presence and influence. These treaties, while often not honored by the other parties, underscore the tribe's recognized status and political acumen at the time.

#### Contemporary Political Structure

- **Tribal Constitution and Council:** The contemporary governance of the tribe is framed within its constitution, which outlines a structured political system consisting of a Tribal Chief, Assistant Chief, and Tribal Council. This modern governance model signifies the tribe's ongoing internal political control and decision-making processes.
- **Active Engagement in Legal and Social Matters:** Modern instances of the tribe's political involvement, such as participation in legal matters under the Indian Child Welfare Act and community decision-making events, further demonstrate its active political influence.

#### Adaptation and Resilience in Governance

- **Adaptive Strategies Post-19th Century:** Following the unfulfilled treaty obligations of the 19th century, the tribe adapted its political strategies to protect its members and interests. This period was marked by a reorganization of political structures and renewed efforts to assert its authority and sovereignty.

## Tripanick Nansemond Indian Nation

- **Preservation of Sovereignty:** Despite historical challenges, including broken treaty promises and displacement, the tribe has continually strived to maintain its sovereignty. This is evidenced through its consistent governance, cultural preservation, and political involvement.

The Tripanick Nansemond Family Indian Tribe's history of political influence and governance, both historically and contemporarily, demonstrates its sustained ability to govern itself and make decisions for the well-being of its community. The tribe's political structures have evolved over time, reflecting both adaptability and a commitment to maintaining its sovereignty and identity.

The Tripanick Nansemond Family Indian Tribe's political influence and authority, underscored by its historical engagements and contemporary governance model, solidly support its federal recognition petition. The tribe has consistently demonstrated its ability to govern itself, make important community decisions, and engage in significant political activities, affirming its status as a distinct and sovereign entity.

### Narrative: Governing Document

The Tripanick Nansemond Family Indian Tribe's comprehensive and well-structured constitution is a testament to its organized and effective governance system. This section delves into the details of the constitution, highlighting its significance and alignment with the tribe's values and governance needs.

### Overview of the Governing Document

- **Preamble and Tribal Name:** The constitution begins with a preamble that sets forth the tribe's commitment to preserving its ancestral heritage, culture, and sovereignty. It formally declares the tribe's name as the "Tripanick Nansemond Family Indian Nation," emphasizing its distinct identity.
- **Article II - Membership Criteria:** The constitution stipulates clear criteria for membership, focusing on detailed lineage with primary sources like birth, death, marriage records, and other government documents. It emphasizes the tribe's policy against dual membership, ensuring exclusivity and authenticity in its membership.
- **Article III - Governing Body:** The constitution establishes the governance structure, comprising a Tribal Chief, an elected Tribal Council, and an Assistant Chief. The document outlines the roles and responsibilities of each office, ensuring a balanced and effective leadership structure.
- **Article IV - Bill of Rights:** The inclusion of a Bill of Rights within the constitution highlights the tribe's commitment to fundamental human rights and civil liberties, mirroring those in the U.S. Constitution.

## Tripanick Nansemond Indian Nation

- **Article V - Elections:** This article details the electoral process for tribal officials, ensuring democratic participation and transparency. It defines eligibility criteria, term lengths, and voting procedures.
- **Article VI - Vacancies:** The constitution sets forth procedures for handling vacancies in the tribal government, including succession plans and special elections, ensuring continuity in governance.
- **Article VII - Removal of Officials:** It includes a process for the impeachment and removal of officials, establishing a system of accountability within the tribal leadership.
- **Article VIII - Oath of Office:** This section mandates an oath of office for elected and appointed officials, underscoring their commitment to the tribe and its principles.
- **Article IX - Amendment Process:** The constitution provides a mechanism for amendments, allowing the tribe to adapt and evolve its governance in response to changing needs and circumstances.

The Tripanick Nansemond Family Indian Nation's constitution is a comprehensive governance document that reflects a sophisticated understanding of organizational structure and community needs. It ensures that the tribe's governance is transparent, democratic, and accountable, while also adaptable to future changes and challenges.

The Tripanick Nansemond Family Indian Nation's constitution effectively sets the framework for organized tribal governance, meeting the federal criteria for an organized tribal government. It is a critical document that not only provides the basis for effective governance but also supports the tribe's pursuit of federal recognition by demonstrating its commitment to structured and democratic governance.

### Narrative: Descent from a Historical Indian Tribe

The Tripanick Nansemond Family Indian Tribe's lineage, intricately tied to Elizabeth the Nansemond, is a vital cornerstone of our tribal identity. This section delves into the significance of our direct descent from Elizabeth, emphasizing the extensive father-son lineage connections within the tribe.

### Direct Descent and Lineage Connections

- **Elizabeth the Nansemond's Lineage:** Elizabeth, historically recognized as the daughter of the chief of the Nansemond Indian Tribe, represents a significant ancestral figure for our tribe. Her marriage in 1638 to John Basse, a union documented in the John Basse Book of Sermons, is a pivotal historical event for our tribe.

## Tripanick Nansemond Indian Nation

- **Direct Lineage from Elizabeth:** A remarkable number of our current tribal members trace their ancestry in a direct line back to Elizabeth. This unbroken lineage is evidenced through detailed genealogical records, showcasing a clear, continuous line of descent.
- **Genealogical Documentation:** The tribe's genealogical records include a substantial number of birth, death, and marriage certificates, all supporting the direct lineage from Elizabeth. These documents provide an undeniable link to our ancestral roots and are a testament to our sustained heritage.

## Cultural and Historical Implications

- **Significance of Elizabeth's Legacy:** Elizabeth the Nansemond's life and lineage hold profound cultural and historical implications for our tribe. Her story, during a critical period of early American history, provides a tangible connection to our Nansemond ancestors and underscores our unique cultural heritage.
- **Preservation of Elizabeth's Lineage:** The maintenance of this lineage within our tribe is not merely a matter of historical record but a living tradition. The father-son lineage from Elizabeth to current members is a living testament to our tribe's resilience and commitment to preserving our heritage.

The extensive father-son lineage tracing back to Elizabeth the Nansemond within the Tripanick-Nansemond Family Indian Tribe is a powerful illustration of our deep historical roots and cultural continuity. This direct descent is crucial for establishing the tribe's legitimacy and connection to the historical Nansemond tribe.

The direct lineage of many Tripanick Nansemond members from Elizabeth the Nansemond, supported by comprehensive genealogical records, fulfills a crucial criterion for federal recognition. This lineage not only affirms our historical ties to the Nansemond tribe but also celebrates the enduring identity and heritage of the Tripanick-Nansemond Family Indian Tribe.

## Narrative: Membership Composition

The Tripanick Nansemond Family Indian Tribe has screened and verified membership of 134 members. Additional applications are being screened and verified. All members have demonstrated direct lineage to Elizabeth the Nansemond and other known and verified Tripanick Nansemond through tedious documented evidence consisting, but not limited to, Family Bibles, Church Records, Census, Glo Records, Land ownership, County Records, War Records, etc.

## Narrative: No Congressional Termination

## Tripanick Nansemond Indian Nation

The Tripanick Nansemond Family Indian Tribe has meticulously ensured that its lineage and sovereign status have not been legally dissolved or interrupted by any congressional action. This section details the absence of congressional termination in the tribe's history, affirming its continuous existence as a distinct entity.

### Verification of No Congressional Termination

- **Historical Review of Congressional Records:** An exhaustive review of congressional records and legislation has been conducted, confirming the absence of any act that expressly terminated or forbade the federal relationship with the Tripanick Nansemond Family Indian Tribe. This historical review is crucial as it affirms the tribe's uninterrupted existence as a distinct Indian entity.
- **Legal and Historical Precedents:** The tribe's history aligns with several other Native American tribes whose relationships with the federal government have evolved but not been formally severed. This historical context is vital in understanding the tribe's consistent sovereign status.

### Implications of the Absence of Termination

- **Continued Sovereign Status:** The lack of congressional termination signifies that the tribe's sovereign status has been maintained throughout history. This continuous sovereignty is pivotal in our pursuit of federal recognition, as it demonstrates our unbroken existence as a Native American entity.
- **Eligibility for Federal Recognition:** The absence of legislative termination positions the Tripanick Nansemond Family Indian Tribe as an eligible entity for federal recognition. It affirms our sustained existence and identity as a distinct Native American community, reinforcing our claim for acknowledgment by the federal government.

The Tripanick Nansemond Family Indian Tribe's diligent review of congressional records and legislation underscores our ongoing sovereignty and eligibility for federal recognition. The absence of congressional termination is a key factor in affirming our historical continuity and distinct identity.

The absence of congressional termination in the history of the Tripanick Nansemond Family Indian Tribe is a critical aspect of our petition for federal recognition. This fact confirms our sustained existence as an Indian entity and our eligibility for recognition as a sovereign tribe. Our uninterrupted status, free from legislative dissolution, is a testament to our enduring legacy and supports our pursuit of federal acknowledgment.

### Narrative: Unique Membership for Post-2015 Petitioners

## Tripanick Nansemond Indian Nation

The Tripanick Nansemond Family Indian Tribe adheres to the revised criteria for federal recognition, particularly emphasizing unique membership composition. This section highlights the tribe's compliance with post-2015 guidelines, ensuring that its members are distinct and not affiliated with any other federally acknowledged tribes.

### Post-2015 Compliance and Membership Policy

- **Adherence to Revised Criteria:** Since the revision of federal acknowledgment criteria in 2015, the Tripanick Nansemond Family Indian Tribe has rigorously ensured that its membership comprises individuals who are not part of any other federally recognized or unrecognized Indian tribe. This strict adherence is a testament to our commitment to maintaining a unique and distinct tribal community.
- **Documentation and Verification of Exclusive Membership:** Our membership process is stringent, requiring detailed documentation and verification of each member's lineage. This process includes reviewing primary source documents such as birth, death, and marriage records to establish a direct connection to the tribe. This thorough documentation supports the exclusivity of our membership.

### Significance of Exclusive Membership

- **Cultural Integrity and Uniqueness:** The exclusive membership policy is crucial in maintaining the cultural integrity and uniqueness of the Tripanick-Nansemond tribe. It ensures that our members possess a direct and unambiguous lineage, preserving the purity of our ancestral heritage.
- **Validation of Membership Claims:** The rigorous process of documentation and verification serves to validate each member's claim to the tribe. This validation process is vital for upholding the authenticity of our tribal composition and distinguishing us from other Native American communities.

The Tripanick Nansemond Family Indian Tribe's dedication to exclusive membership and meticulous verification aligns with the post-2015 federal recognition criteria. Our commitment to this process underscores the tribe's unique identity and preserves the integrity of our lineage and heritage.

The Tripanick Nansemond Family Indian Tribe's approach to membership composition, particularly following the 2015 revisions in federal acknowledgment criteria, demonstrates our diligence in maintaining a distinct and authentic tribal identity. Our adherence to exclusive membership and rigorous lineage verification strengthens our petition for federal recognition, highlighting our commitment to preserving a unique and sovereign tribal identity.

### Narrative: Conclusion and Recommendations

## Tripanick Nansemond Indian Nation

The pursuit of federal recognition by the Tripanick Nansemond Family Indian Tribe is not only a testament to our enduring legacy but also a strategic step towards securing a better future for our people. This section outlines key recommendations that will aid in our quest for federal recognition, ensuring that our petition is comprehensive, well-documented, and aligns with the criteria set forth by the Bureau of Indian Affairs (BIA).

### STATEMENT FROM CHIEF ROBERT BASS

My name is Robert Bass. I serve as the elected Chief of the Tripanick Nansemond Family Indian Nation based in Burlington, Kansas. With the support of local and state politicians and our tribal members, it is our honor to submit this application for Federal Tribal Recognition in compliance with BIA Requirement 83.11. This document is the history of our tribe, our desire to reunite our people in one central point, and be able to PRACTICE AND PRESERVE our culture, language, teachings and religion. Although we have a plethora of tribal documents and artifacts, we have elected to share a smaller representation.

Suppose you're living in an area with your family and a stranger with accomplices walks into your home and announces that all your people must pick up and leave immediately. No real explanation is given except for the firearm pointed at you and the fact that the intruders are taking your land and possessions.

Bear in mind this was not a war victory, although some may think so and call it such. This was simply, "We want your land, We don't care for you, so leave now".

What are you going to do? How do you protect your family?

## Tripanick Nansemond Indian Nation

Some resisted, some hid, others signed their lives away, and yet others were compliant and voluntarily picked up and left with their entire family. It was this latter group that best describes our people of the Tripanick Nansemond Family Indian Nation. Through the exodus and outward migration, the tribe spread all over this country and parts of Canada, a large contingent of my family ended up in Mississippi. Many stopped in Georgia and Alabama, some went on to Louisiana and Texas. Other parts of the tribe moved through the middle part of the country and several families ended up in Kansas, Arkansas and in Tennessee. The tribe has spread all over this country.

The families left Virginia and North Carolina by any means possible. Small clans and endogamous allied families traveled together as they made their way across the country. They were spread all over the place, but they managed to stay in touch. Clan leaders would have "Travelers" or "Messengers" to stay in touch with the other clans. Due to laws that prevented gatherings of no more than ten Indians, they kept to themselves. After settling, they sent for the next small group to move and settle near them. That is how entire communities were migrated. All the while, the communities stayed in contact with the other families traveling across the country.

Later during the 1900s, it was very hard to keep track of all the families because they were spread everywhere. There was very little communication, primarily because of the difficulty of the distance and communication system of the times. It's not like it is today with the ease of communication. There was also the fear and stigma of being identified as "Native American". With no safe areas for large gatherings, such as PowWows were replaced with smaller family reunions or get-togethers, all of these in private. I can recall in my younger years in the late 50s early 60s, every year we had a family reunion in Mississippi. It was always a very private location, usually at one of the more well-known family members, and I say well-known, but now I realize those persons were the leaders of the family/tribe.

These archaic laws have changed. Now we are able to make public our heritage. For many years, our family members have tried to Work with the Virginia tribe . It's a very closed society. According to the BIA document from them, they only accept people that stayed in Virginia- this means they are only one of the Five tribes of Nansemonds . Our people deserve to die with their heritage acknowledged. We are the only true Tripanick Nansemond Tribe in existence. I am, myself, a direct male descendant of Elizabeth and Nansemond from the 1600s, and there are others. What you have in your hands is a very well documented, historical example of our heritage. Each and every line is documented. As a result of the laws of this land at the time, we were being protected by our ancestors, these rules in the application concerning the 1900s being able to prove that we were existing through the 1900s and governing ourselves. We have documented our existence as a tribe in the 1900's and is proven by the continued tribe/family reunions. We shared, and continue to share, our family stories and history and genealogy at these reunions.



Tripanick Nansemond Indian Nation

By these reunions and connections, we can document that we were staying together as a family and as a tribe- THE TRIPANICK NANSEMOND FAMILY INDIAN NATION. Regardless of the reunions, we were also hiding our "Indianness" outside of our tribal community.

I plead with you to read these documents, understand these documents and understand that we are a Nation in ourselves. We are a sovereign nation and we're doing good things in our community and in this country. We have several projects going on in Kansas, working with the State of Kansas and working with counties in Kansas to provide housing for low income citizens. We're not waiting for Federal Recognition, but having recognized tribal sovereignty will help to open many doors in our self-reliance future and in our continued endeavors to build a better future for all peoples through continued work with the local, state and federal governments.

Sincerely ,  
Chief Robert Bass "Swift Raven"

Governing Documents	Appendix B: Tribal Constitution
Location/headquarters	Burlington, Kansas
Street address, city, state, ZIP Code (not P.O. Box)	1142 11th Lane Burlington Ks 66839
County/counties/region/other geographic area	Kansas, Mississippi, Colorado Alabama, North Carolina, Louisiana, Texas, Oklahoma, Georgia, California, Arkansas, among others

Tripanick Nansemond Indian Nation

Complete mailing address and, if different, the residential address of group leader	3102 Hwy 471, Brandon, Ms 39047
Phone number	601-720-5414
Fax number	
E-mail address	tripanicktribe@yahoo.com
<u>Number of current living members (adults and minor children)</u>	
Full names of current officers and members of governing body together with dates indicating when each person's term began and will end	<p>Robert Bass, Chief of Tripanick Nansemond Tribe Start Dec 8 ,2021 End NA</p> <p>Ken Grable, Vice Chief of Tripanick Nansemond Tribe Start Dec 8, 2021 End NA</p> <p>Jeremiah Bass, Vice Chief of Operations, Tripanick Nansemond Tribe Start Dec 8 ,2021 End NA</p> <p>Lina Ivie, Vice Chief of Communication, Tripanick Nansemond Tribe Start Dec 8 ,2021 End NA</p> <p>Ken Bass, Council member and Advisor, Tripanick Nansemond Tribe Start Dec 8 ,2021 End NA</p>

Tripanick Nansemond Indian Nation

	<p>Ronnie Bass, Council member and Advisor, Tripanick Nansemond Tribe Start Dec 8 ,2021 End NA</p> <p>Tom Wheat, Council member and Advisor, Non-Member Tripanick Nansemond Tribe Start Dec 8 ,2021 End NA</p> <p>Rodney Ward, Council member and Advisor, Non-Member Tripanick Nansemond Tribe Start Jan 16 ,2024 End NA</p>
<p>Names of attorney(s) authorized to represent group before the Department</p>	<p>TBD</p>
<p>Names of non-members authorized to represent group before the Department</p>	<p>TBD</p>

Tripanick Nansemond Indian Nation

August 23, 2024

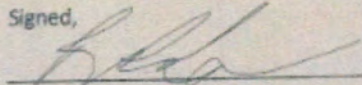
Tripanick Nansemond Indian Family Nation  
1142 11<sup>th</sup> Lane  
Burlington, Kansas 66839

Bureau of Indian Affairs  
Office of Federal Acknowledgement  
Mail Stop 4071 MIB, 1849 C Streets N.W.,  
Washington, D.C. 20240

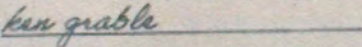
Dear Administrator:

This document, signed by the governing body of Tripanick Nansemond Family Indian Nation, herein acknowledges that this document and materials included and submitted constitute our official tribal petition.

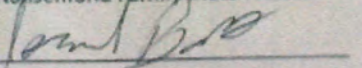
Signed,



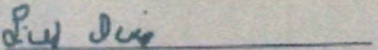
Robert Bass, Chief, Tripanick Nansemond Family Indian Nation



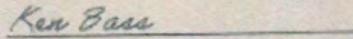
Ken Grable, Vice Chief, Tripanick Nansemond Family Indian Nation



Jeremiah Bass, Vice Chief of Operations, Tripanick Nansemond Family Indian Nation



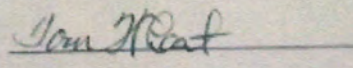
Lina Ivie, Vice Chief of Communication, Tripanick Nansemond Family Indian Nation



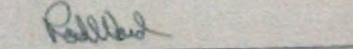
Ken Bass, Council Member and Advisor, Tripanick Nansemond Family Indian Nation



Ronnie Bass, Council Member and Advisor, Tripanick Nansemond Family Indian Nation



Tom Wheat, Council Member and Advisor, Tripanick Nansemond Family Indian Nation



Rod Ward, Council Member and Advisor, Tripanick Nansemond Family Indian Nation



Tripanick Nansemond Indian Nation

August 23, 2024

Tripanick Nansemond Indian Family Nation  
1142 11<sup>th</sup> Lane  
Burlington, Kansas 66839

Bureau of Indian Affairs  
Office of Federal Acknowledgement  
Mail Stop 4071 MIB, 1849 C Streets N.W.,  
Washington, D.C. 20240

Dear Administrator:

This document, signed and certified by the governing body of Tripanick Nansemond Family Indian Nation, herein acknowledges that the current and only membership list has been carefully screened, researched and verified by our Executive Director of Enrollment Truda Jones Brown and cross-verified by Vice Chief of Communication Lina Ivie. Additional checks have been made by Chief Robert Bass. The Enrollment List consist of Name, Date of Birth, Address, Enrollment Date, Descendant Charts and Criterion Compliance 83.116 Tribal Membership Signatures

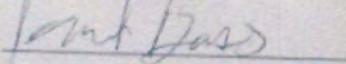
Signed,



Robert Bass, Chief, Tripanick Nansemond Family Indian Nation



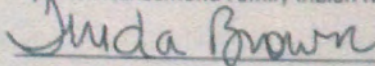
Ken Grable, Vice Chief, Tripanick Nansemond Family Indian Nation



Jeremiah Bass, Vice Chief of Operations, Tripanick Nansemond Family Indian Nation



Lina Ivie, Vice Chief of Communication, Tripanick Nansemond Family Indian Nation



Truda Jones Brown, Executive Director of Enrollment, Tripanick Nansemond Family Indian Nation



10/18/23

Department of the Interior  
Office of the Assistant Secretary – Indian Affairs  
Attention: Office of Federal Acknowledgment  
Mail Stop 4071 MIB  
1849 C Street NW  
Washington, DC 20240

Assistant Secretary Brian Newland,

The SeTripanick Nansemond Family Indian Nation tribal member have quietly been an integral part of the local community's growth across Kansas for many years. As of late, they have increased their assistance and participation in providing housing to low income and underserved areas across Coffey County Kansas, where a dire shortage of adequate housing exists. The tribe has been asked to join in the planning and execution of multiple county projects to directly combat the housing shortage.

As a result of their efforts, we in Coffey County are in support of the tribe's application for the state of Kansas and United States Federal recognition.

Respectfully,

A handwritten signature in blue ink, appearing to read "R. Skipper", is written over the word "Respectfully".

Robert E. Skipper  
Economic Development Director  
Coffey County, Kansas

Coffey County Economic Development

110 S 6th St, Room 5 - Burlington, KS 66839 - Phone (620) 364-8780 - [www.coffeycountyks.org](http://www.coffeycountyks.org)

State of Kansas  
House of Representatives



OFFICE OF THE CLERK  
LEGISLATIVE BLDG. - 1ST FLOOR  
TOPEKA, KANSAS 66603

November 26, 2023

Esteemed Members,

It is my desire, by preparing this letter, to provide evidence of my intent to support the efforts by members of the Nansemond Tribe in Kansas, for the purpose of attaining formal recognition from government entities so disposed as to assist in benefit to the tribe.

It has been my experience over the past two years that Chief Bob Bass, direct descendant of the original, as well as other members that I have spoken to in Kansas, have been diligent in their efforts to obtain and organize evidence sufficient to provide qualified authenticity to the claim they have made to their ancestry.

While I, myself, cannot provide that authenticity, I believe those members involved in this effort will continue to be transparent and work diligently to provide whatever information required of them. I trust this is so.

Most respectfully,

A handwritten signature in blue ink, appearing to read "Eric L. Smith". The signature is stylized and cursive.

Eric L. Smith

State Representative

## FORWARD

It is important to understand the origin and terminology of "**Tripanick**" and promote an understanding as to why our tribe calls themselves **Tripanick Nansemond**. Tripanick is pronounced as tri·pa·nuhk with the accent falling on the second syllable.

We have known our tribal identity through written and oral family history. Many external forces caused our exodus and migration from our tribal homeland as we sought to protect our families, communities, history, culture and traditions.

## OUR ORIGINAL TRIBAL NAME-TRIPANICK (NANSEMOND)

One important historical note of importance on names. In the earliest documentation, the tribe was referred to as **Tripanick**. The river the tribe lived on is called Nansemond River. Later the **Tripanick** tribe name was replaced with the term "Nansemond" by the colonists and explorers in referring to the tribe living on the Nansemond river. *We still refer to ourselves as Tripanick, the original Native American word for our tribe and our people, although more recent history and texts have changed our name "Tripanick" to "Nansemond", thus we use "Tripanick Nansemond" for clarification.*

## ORIGIN OF THE NANSEMOND NAME

The origin and meaning behind the Nansemond name was documented in 1822 by the Lenni Lanape or Delaware Indians. Before the Indian Removal Act, the book was researched and written in 1822 and published in 18:

" Names Which the Lenni Lenape or Delaware Indians, Who Once Inhabited This Country, Had Given to Rivers, Streams, Places, &c. &c. within the Now States of Pennsylvania, New Jersey, Maryland and Virginia: And Also Names of Chieftains and Distinguished Men of That Nation; With the Significations of Those Names, and Biographical Sketches of Some of Those Men. By the Late Rev. John Heckewelder, of Bethlehem, Pennsylvania. Communicated to the American



Philosophical Society April 5, 1822, and Now Published by Their Order; Revised and Prepared for the Press by Peter S. Du Ponceau."

In the book, on page 379, which is page 29 of 46 in the JSTOR article, under the title "INDIAN NAMES\* OF RIVERS, PERSONS, &c. IN VIRGINIA," it stated, "Nansemond. . . Neunschimend (German pronunciation), the place where we fled, had to fly for it, were driven off." Note that the German Pronunciation was used.

### INDIAN NAMES\* OF RIVERS, PERSONS, &c. IN VIRGINIA.

- Powhatan. . . . . It appears that this Indian chief bore the same name as the river now called James river; if so, the river must have been called Powhathanne, which would signify *the river of pregnancy, fruitfulness, the fruitful river.*
- Nansemond. . . . . Neunschimend (German pronunciation), *the place where we fled, had to fly for it, were driven off from.*
- Kiquotan. . . . . Kiguatank or Kigeütank, *a person that heals, or where the sick are cured.* This place seems to have been a small settlement, where probably a physician resided.
- Arrahattuk. . . . . Allahátték, *empty, all gone, there is no more of it.* Probably meaning some article that was sold off, or the rum bottle or keg empty.
- Pocohantas. . . . . Pocohántes or Pockohántès means *a run between two hills.*  
Pocohontas. . . . . Pockowáhne is *a creek between two hills*; Pochohánne is the

\* These names, taken from an early written history of Virginia, will show that the people we call Delawares were at the time the English arrived there in full possession of that country, as they themselves say was the case —J. H.

According to the author, the reason for the German pronunciation was that it was more correct than the English Pronunciation. On page 4 of 46 which is book page 354, " I have in the spelling of Indian names (where I do not copy them from books, maps or records) adopted the German orthography, conceiving that the powers of the German alphabet are better calculated than those of the English to convey the true sounds of a foreign Idiom."

On page 1 of 46 in the JSTOR document, book page 351, Peter S. Du Ponceau, in preparing the original manuscript for publication, took great care to keep the document consistent with the original written manuscript, "Such revisal was particularly necessary, as, the writer being more familiar with the German than with the English language, his Germanized style required correction, and at times he was not as clear as he wished to be. I have therefore, availed myself of the liberty thus given to me, but only in a moderate degree; being desirous to preserve the plain honest language of the venerable author, as far as I could make it consistent with the English idiom. I have preserved his methods..."

Link: <https://www.jstor.org/stable/1004837> Accessed August 25, 2024

## 1585 RALPH LANE ON TRIPANICK TRIBE

Ralph Lane observed and journaled the location of the Tripanick Tribe and described the tribal governing organization:

*"...the Territory and soyle of the Chesepians (being distant fifteen miles from the shore) was for pleasantness of seat, for temperature of Climate, for fertilitie of soyle and for the commoditie of the Sea, besides multitude of Beares (being an excellent good victuall) with great woods of Sassafras, and Walnut trees, is not to be excelled by any other whatsoever. There be sundry Kings, whom they call Weroances, and Countreys of great fertility adioyning to the same, as the Mandoages, Tripanicks, and Opossians, which all came to visite the Colonie of the English, which I had for a time appointed to be resident there."*

We also learn from Ralph Lane's expedition, that there the tribes were identified as Iroquoian in referring to Quinn's study, but negates that theory and postulates the Tripanick as Algonquians. He also identifies three of their tribal villages:

*"Countries of great fertilitie adjoining to the [Chesepians ], [such] as the Mandoags, **Tripanicks**, and Opossians". "These were tentatively identified as Iroquoian tribes in Quinn's basic study, but I have been led to suggest that they were all Algonquians. The habitat of the Mandoags and **Tripanicks**, as stated by Lane, corresponds well with Smith's village names of Mantoughquemend and Teracosick —quite possible distortions—while the third could be an otherwise unrecorded name, perhaps Opposians." "*

The writing also describes Dumpling Island as a sacred place to the **Tripanick** tribe.

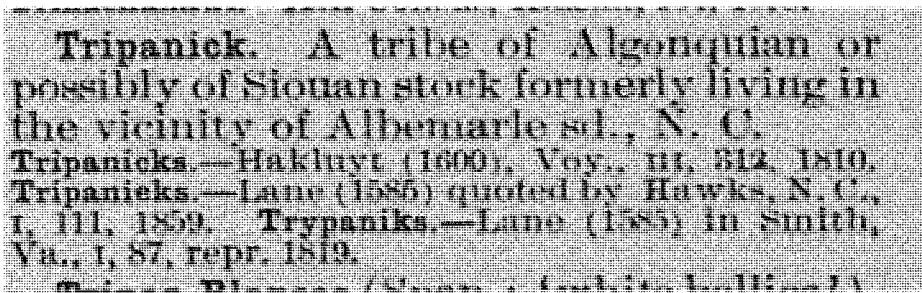
*"... the Nansemond lived in several villages centered near Chuckatuck, in present-day Suffolk, along the Nansemond River. Their head chief lived near Dumpling Island, where the tribe's temple and sacred objects were located."*

Link:Inventing Virginia : Sir Walter Raleigh and the rhetoric of colonization, 1584-1590 by Moran, Michael G October 26, 2023 page 80

<https://archive.org/details/inventingvirgini0000mora/page/80/mode/2up?q=tripanick>

Mention of our **Tripanick** tribe is also documented in the "Handbook of American Indians north of Mexico," located at the Library of Congress,

*"**Tripanick**, or **Trypaniks** was the name the Nansemond used to refer to themselves. The **Tripanicks** cultivated tubers, root vegetables, fished and hunted game animals in the surrounding area."*



**Tripanick.** A tribe of Algonquian or possibly of Siouan stock formerly living in the vicinity of Albemarle sd., N. C.  
**Tripanicks.**—Hakluyt (1600), Voy., iii, 312, 1810.  
**Tripanicks.**—Lane (1585) quoted by Hawks, N. C., I, 111, 1859. **Trypaniks.**—Lane (1585) in Smith, Va., I, 87, repr. 1819.

Link: Oliver Wendell Holmes Collection. Handbook of American Indians north of Mexico. edited by Hodge, Frederick Webb Washington: G.P.O, 1912. Pdf. Oct 1, 2023 <https://www.loc.gov/item/15002143/>

Captain John Smith showed four villages for our tribe in his maps and in his journals referring to a fifth one as the “King’s Palace” located on Dumpling Island. Note the yellow stars on the map: Nandsamund, Teracosick, Mantoughquemed, Mattanock and our sacred “King’s Palace” on Dumpling Island in the Nansemond River.



Link to map: “Virginia / discovered and discribed by Captayn John Smith ; graven by William Hole.” December 11, 2023

[https://www.jstor.org/stable/community.33830024?searchText=&searchUri=&ab\\_segments=&searchKey=&refreqid=fastly-default%3Ae54a128c2043e6fbbbf4a7e8d6274e74&x=544.3626293934587&y=2415.940208946796&w=994.3322033898302&h=652.2555272236388&index=0&fbclid=IwAR20ByUp60UUIlizFYXA\\_UY9qjp5jyBxvSi90ftKILqZUGJD8WSmyX6VyNU](https://www.jstor.org/stable/community.33830024?searchText=&searchUri=&ab_segments=&searchKey=&refreqid=fastly-default%3Ae54a128c2043e6fbbbf4a7e8d6274e74&x=544.3626293934587&y=2415.940208946796&w=994.3322033898302&h=652.2555272236388&index=0&fbclid=IwAR20ByUp60UUIlizFYXA_UY9qjp5jyBxvSi90ftKILqZUGJD8WSmyX6VyNU)



## 1590 WHITE-DeBRY MAP: WHERE IS THE TRIPANICK NANSEMOND VILLAGE?



Figure 22 - Confederations and Villages on the White-DeBry 1590 Map<sup>48</sup>

Ralph Lane in 1584 placed the Tripanick Nansemond as close neighbors to the Chesapeake Tribe. In fact, Lane wrote multiple entries on the Tripanick Nansemond trip in an earlier time frame. His experiences with our tribe was recorded at the same time that White and DeBry explored and created their map.

This begs the question, "If Lane had interactions with the Tripanick Nansemond, then why did White and DeBry miss the same tribe in their recorded experiences and mapping?"

Confederations and villages on the White-DeVry map of 1590 does not show the Tripanick Nansemond villages. Although the Tripanick Nansemond tribe does show up on later maps, tribal research has led us to believe two possibilities.

First, that the Tripanick Nansemond tribe may have followed the game or located a different hunting ground. The tribes were the first environmentalists. They would not over-hunt game animals in an area into extinction. They would leave reproducing age game to repopulate a hunting area. The tribe would follow the older game animals and simply move their tribe to the new hunting location. This cultural stewardship of the land and game confused the Europeans who may have thought the tribe had completely disappeared.

Second, tribal research has revealed that the Tripanick Nansemond allied with, among others, the Chowan and the Chesapeake tribes. Depending on the moon calendar, the Tripanick Nansemond tribe may have relocated closer to allies for cultural events between the tribes.

A third theory was also considered by our tribal research team. Is it possible that the Tripanick Nansemond were with the Chesapeake at this time and White and DeBry thought they were part of the Chesapeake tribe and didn't make inquiries about the Tripanick Nansemond tribe at this point.

*"But the Territorie and soyle of the Chesepians (being distant fifteene miles from the shore) was for pleasantnes of seat, for temperature of Climate, for fertilitie of soyle and for the commoditie of the Sea, besides multitude of Beares (being an excellent good victuall) with great woods of Sassafras, and Walnut trees, is not to be excelled by any other whatsoever.*

*There be sundry Kings, whom they call Weroances, and Countreys of great fertility adjoining to the same, as the Mandoages, Tripanicks, and Opossians, which all came to visite the Colonie of the English, which I had for a time appointed to be resident there."*

Raleigh's first Roanoke Colony : the account : Lane, Ralph, Sir, 1530?-1603 : Free Download, Borrow, and Streaming : Internet Archive

<https://archive.org/details/raleighsfirstroa00lane/page/2/mode/2up>

Map Link: <https://www.ncgenweb.us/beaufort/maps/bo1590.htm>

## 1609 UNEASY PEACE BETWEEN POWHATAN AND NANSEMOND?

The first war between the colonists and the Indians was in 1609. Although some tribes had allied with Powhatan, the Nansemond, Warraskoyak, and Weyanock, had not allied and had an uneasy peace. The following quote from William Strachey, an English writer whose works are considered primary sources on early Virginia and American history, shows the relationship between the tribes:

THE FIRST BOOKE  
—  
THE HISTORIE OF TRAVAILE INTO VIRGINIA BRITANNIA,  
EXPRESSING THE COSMOGRAPHIE AND COMODITIES  
OF THE COUNTRY, TOGETHER WITH THE  
MANNERS AND CUSTOMES OF  
THE PEOPLE:  
  
GATHERED AND OBSERVED AS WELL BY THOSE WHO FIRST  
FIRST DISCOVERED, AS COLLECTED BY  
  
WILLIAM STRACHEY, GENT.,  
  
THIRTEEN YEARES ENGLISH SECRETARIE OF STATE, AND  
OF COUNSAILE WITH THE RIGHT HONORABLE THE LORD  
LA WARRE, HIS ELIZABETHES LORD GOVERNOR AND  
CAPT. GENERALL OF THE COLONY.  
  
—  
FROM THE SECOND EDITION.  
"This shalbe written for the generations to come: and the people which  
shalbe created shall praise the Lord."

*"I graunt that such the new inhabitants who now people Chesapeak gaine (the oh extinguished, as you have heard upon the concept of a prophesic), together with the weroances of Naudsamnd, Wairaskoyak, and Weanock, are now at peace with him ; howbeit, they maic, peradventure, ho drawne from Lira for some rownd rewards and a plentifull promise of copper, thus much (and not unnecessarily) digressed."*

William Strachey also explains that, *"Powhatan had many enemies, especially in the westerly countryes, before we made our forts and habitations so near the Falls."*

Link: Raleigh's First Roanoke Colony : the account : Lane, Ralph, Sir, 1530?-1603 : page 102 December 11, 2023

<https://archive.org/details/raleighsfirstroa00lane/page/n1/mode/2up?view=theater>

See Appendix A

## 1627 JULY 4th FUELING THE FIRES OF THE SECOND WAR

The colonists made plans to attack the Indians and cut down their corn in a coordinated attack that was to take place in one day. The different colonies were assigned to attack different villages in order to cover the area. The first set of corn would be ready to harvest at this time. The plan was for Elizabeth City to attack the Nansemond:

*'Elizabeth Citty vppon y Nanfamungs Sz Chefapeiack ffor the Nanfamungs, L'. Tho: Purfury. ffor the Chefapeiacks, Enfigne Willoby.'*

The colonists felt that without the corn, the Nansemond and other tribes would bend to the authority of the Colonists Government.

Just to be certain, the colonists also planned a second attack in October to take the Indians' second harvest of corn:

*"It is alfoe thought fitt that about the beginning of October next there be a sufficient number of men drawne out fro all the plantations of the Colony to goe to Pamunky or any other (tribes) to take & spoile as much corne as they shall light on, & to doe what other hurt & damadge to the Indians that they may."*

Link: [Link: Minutes of the Council and General court of colonial Virginia, 1622-1632, 1670-1676, with notes and excerpts from original Council and General court records, into 1683, now lost page 150 December 9, 2023](https://archive.org/details/minutesofcouncil00virg/page/150/mode/2up)  
<https://archive.org/details/minutesofcouncil00virg/page/150/mode/2up>

See Appendix A



## 1627 PRISONER EXCHANGE: WAR PLANS DISCOVERED

A communication had been sent out to the colonists to try all cases locally with the exception of capital offenses. On 1627 July 4th, Cap' Nathaniel Basse ransomed Englishmen prisoners to the Nansemond tribe. This was the prisoner exchange mentioned on Book No. 43 on page 483:

*"Cap' Nat. Baffe to Ransom Englishmen prisoners to the Nansemung Indians..."*

Additionally, during this time frame, it was discovered that the Indians were making war plans against the English:

*"...to be careful of ye Indians the Eng. have discovered their Intentions to go to war next spring dat. 12 ap' 27."*

Link: Minutes of the Council and General court of colonial Virginia, 1622-1632, 1670-1676, with notes and excerpts from original Council and General court records, into 1683, now lost Page 150 of 593 December 9, 2023  
<https://archive.org/details/minutesofcouncil00virg/page/150/mode/2up>

See Appendix A

## 1646 POPULATION DECLINE

The Nansemond were subjected to multiple acts that decimated their food supply meant to break their spirit and prohibited trading:

*"...the natives had been so thoroughly subdued that in October, 1646, the Assembly repealed the acts prohibiting trade with the Indians, for cutting down their corn and for making war upon the Nansemonds."*

The Nansemond population declined and they lost their land and in order to survive, some merged into other tribes.

*"From this time the Nansemond tribe gradually dwindled away...In 1669 they had only 45 fighting men left in their tribe, and in 1744 they were reduced to so small a number that they could no longer "subsist of themselves by hunting, which is their chief support," so they joined themselves to the Nottoway tribe. Their lands had dwindled also, for by a statute of 1744 they were allowed to sell lands consisting of 300 acres in the county of Nansemond. The statute providing for the sale of the Indian lands...But it was too late now to save the race, and in 1791 trustees are appointed to sell the last remaining lands of the tribe, and to use the money from such sale to support the survivors of the once mighty nation of the Nansemonds, who "have become so reduced in their number as not to exceed five persons, who through old age and bodily infirmities are rendered unable to support themselves."*

Link: The history of Nansemond County, Virginia by [Dunn, Joseph Bragg, 1868-](#)  
October 26, 2023 Page 16-19  
<https://archive.org/details/historyofnansemo00dunn/page/22/mode/2up>

## 1677 TREATY SIGNED BY TWO NANSEMOND TRIBES

In 1677, Virginia and the tribes signed a treaty. Note that the last line of the inserted document states that there appear to have been two tribes each bearing the names of (two tribes of) Nansemond and (two tribes of) Appomattox.

*"The Treaty Between Virginia and the Indians (1677) shows only one King of the Nansemunds while the ( 1680 addendum) shows two Kings. One named Pattanochus as the King of the Nansanticoes, Nanzemunds, & Portabacchoes. This name is often cited as the King of the Nansemonds along the Nansemond River however this is an **error**. Pattanochus was associated with a King who lived in **King George County**. The name of the Nansemond King who lived further south was not specified." The full treaty is in the possession of the Meherrin tribe.*



The two Nansemond signatures are located on the left side page and are above the last signature on that page. Following is an enlargement of the tribes and signatures:

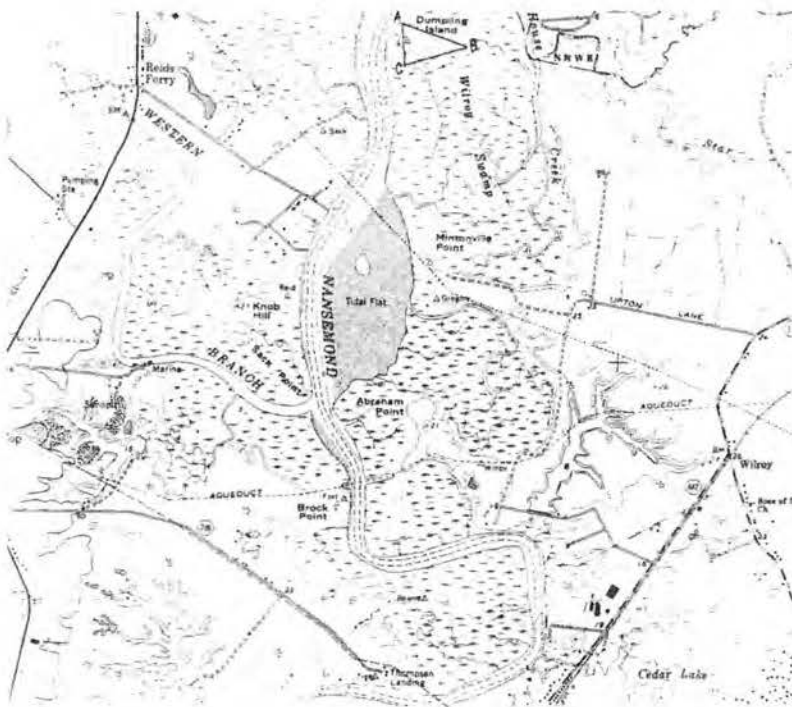
The Signe of the X. King of the Nansemond Indians  
The Signe of Pataharrhoe King of the Nansemond  
Nansemonds & Pataharrhoe.

Link: 1677 Treaty

[https://meherrinnation.org/history-culture/history/1680-addendum-to-the-1677-treaty-between-virginia-and-the-indians-treaty-of-middle-plantation/?fbclid=IwAR2SctJE83Ndk4Wj3\\_4nsomaYeSS67HQEWHQISW9qW7n3doTMFU4RqLuLzE](https://meherrinnation.org/history-culture/history/1680-addendum-to-the-1677-treaty-between-virginia-and-the-indians-treaty-of-middle-plantation/?fbclid=IwAR2SctJE83Ndk4Wj3_4nsomaYeSS67HQEWHQISW9qW7n3doTMFU4RqLuLzE)

## IMPORTANCE OF DUMPLING ISLAND TO THE TRIPANICK NANSEMOND TRIBE AND COLONISTIC INFRINGEMENT ON TRIBAL LANDS

John Smith also weighed in on the Nansemond's Sacred Dumping Island:



*"The name "Dumping Island" apparently was created by the English settlers, and is not derived from whatever name of the place was used by the Nansemond. Modern speculation is that the always-hungry colonists thought the island looked like an English dumpling. An alternative possibility is that the island was recognized as the source of corn that had been seized from the Nansemond to feed the colonists."*

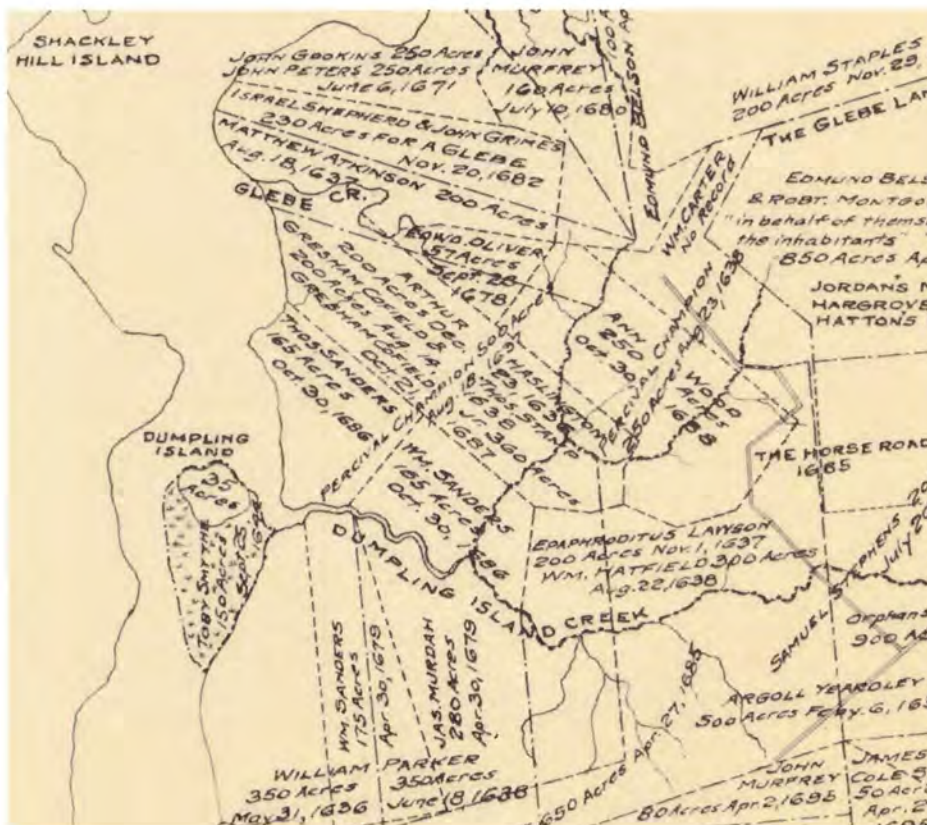
In the map that follows, Dumping Island is located in the lower left quadrant. Although this was tribal land, also note that land patents had been issued to the Europeans. The colonists ignored the fact that this was Native American territory. This, no doubt, contributed in part to the Tripanick disenfranchisement and resulting exodus and migration of the tribe.

The colonists were quick to encroach on native american lands. Even though there were signed treaties and agreements in place stating that the colonists would not settle or build on tribal lands AND that the Indians would stay on their



native lands and not attack the colonists, many of the colonists built homesteads on Indian land and pushed the Indians further from their tribal land.

The concept of any treaties or agreements that failed to prevent colonists from taking the desirable lands of Native Americans was, to the Indians, an empty treaty or agreement. The government of the colonists that required that both Indians and colonists “bow to the rules”, did little to stop the colonists from settling on Indian lands. This also contributed to an exodus of Indians from their homeland in order to seek a safer life for themselves and their families without conflict away from the colonists. The following map demonstrates landowners that settled on Indian lands, including on and around this tribe’s “Sacred Dumpling Island” in the Nansemond River:



The complete map of landowners is available through the Library of Congress at this Link: “The lower parish of Nansemond County, Va. with adjoining portions of Norfolk County : Elizabeth City Shire 1634, New Norfolk County 1636, Upper

Norfolk County 1637, Nansemond County 1642” December 12, 2023

<https://www.loc.gov/resource/g3884s.la001309/?r=0.403,0.173,0.401,0.176,0>

## ADDITIONAL RESEARCHED AND DOCUMENTED EVIDENCE TO MAKE THE CASE FOR FOUR NANSEMOND TRIBES

The original Tripanick Nansemond tribe was not the only Nansemond tribe. Just as the Cherokee Tribe separated into more than one tribe, the Nansemond Tribe separated into more than one tribe. The image below shows that by 1612, two additional Nansemond tribes were mapped: the Traditional Nansemond tribe and the Christianized Nansemond tribe are documented.

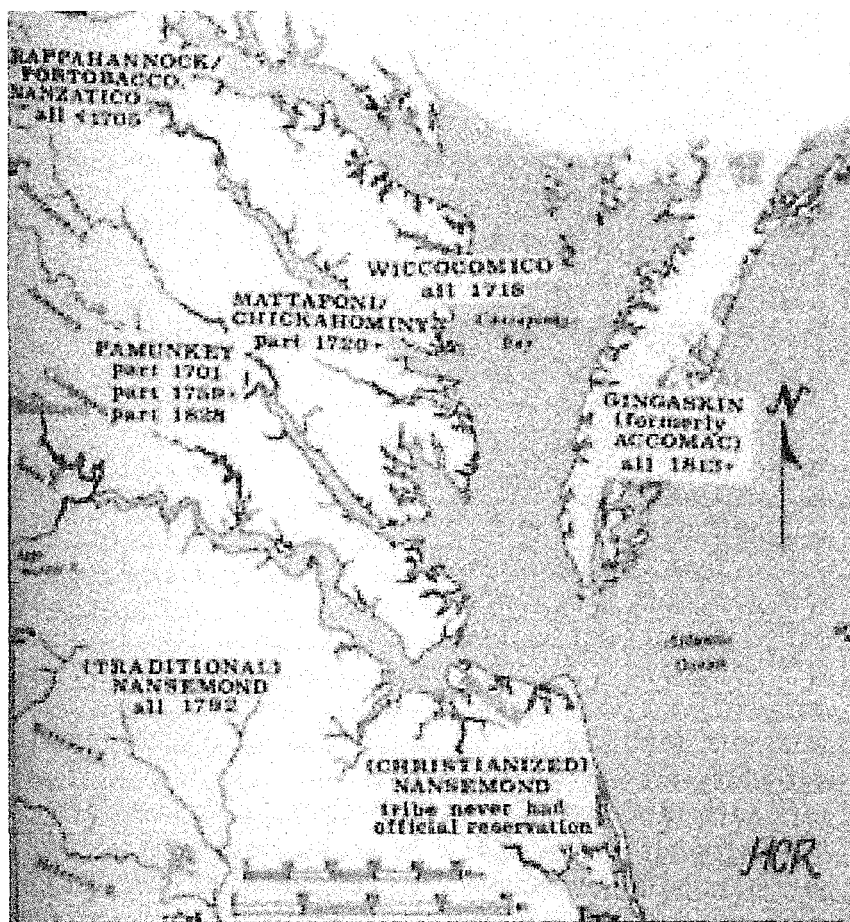


Image above is the Map of Eastern Shore Indian settlements known to Captain John Smith (1608), page 4, "Eastern Shore (American) Indians Of Virginia And Maryland".

In an earlier document, the 1680 Middle Plantation Treaty, demonstrated that two Nansemond tribes signed the Treaty -and this shows that the Nansemond tribes had already separated into two tribes.

Additionally, the National Park Service produced a map showing two distinct Nansemond groups: the (Traditional) Nansemond (all 1792) and (Christianized) Nansemond which “never had official reservation”.

## A FOURTH NANSEMOND GROUP?

We have already covered three separated Nansemond tribal groups, but Woodard in his book “Degrees of Relatedness” pointed out another group of Nansemond:

*“By the early 1660s, a group known as the Pochick began having a conflict with those from Weyanoke (Anonymous 1897:49). Surmised to have been a segment of Nansemond, the Pochick group...”*

That means that there are now FOUR researched and documented groups of the Nansemond tribe:

- (1) the original group of Tripanick Nansemond;
- (2) the Pochick Nansemond;
- (3) the Traditional Nansemond and
- (4) the Christianized Nansemond.

Are there any more groups of Nansemond? A fifth group? The answer is possibly YES.

## A FIFTH NANSEMOND GROUP?

THE FIFTH GROUP: Many Nansemond made an exodus and migrated away from the tribal homeland in Virginia in the 1600’s through 2000’s. Some Nansemond complied with the Indian Removal Act of 1830 and other Federal legislation. Some folded into other tribes. Some tribal families were displaced and left the area.

Link: Degrees of Relatedness: The Social Politics of Algonquian Kinship in the Contact Era Chesapeake by Buck W. Woodard, College of William & Mary (W&M) and W&M Scholar Works Publication date 2008 Page 288, 289, 290

<https://archive.org/details/degrees-of-relatedness-the-social-politics-of-algonquian-kinship-in-the-contact-era-chesapeake/page/288/mode/2up?q=nansemond+tribe>

## TRADITIONAL STORIES WE HEARD IN OUR YOUTH: THE CULTURAL TEACHINGS OF THE ELDERS

*"We have continued to identify as and call ourselves the Tripanick (Nansemond) tribe. Our elders have passed down oral history of our tribe, culture and history from generation to generation. For me, my paternal grandmother taught the oral history of our tribe, culture and history to my siblings and me. As a young child, I sat at my Grandmother's feet, wiggling with excitement, and listened to her oral history and traditional teachings: the stories of our Tripanick tribe. She told of the big brown bird with white top feathers that came upon the water from the East and sent the smaller baby birds to shore loaded with people. I heard stories of our tribal allied families and endogamous family tree as it weaved back and forth like an Indian's braid through multiple generations. I had my personal, favorite stories and found strong heroes in my indigenous family tree that I looked up to.*

*In the summer, she would take me to the garden and teach me about our traditional foods and which foods to plant together to keep insects away. I heard her hum, then sing sweetly and gently to the bees (The Bee Song). Was this a traditional song to call to the bees? It was similar to this song on youtube: <https://fb.watch/phBvlj8t4w/> . The bees gathered around her and worked as she worked. Never was she stung. The garden held a rather full complement of corn and tuber vegetables -just like the garden on our Sacred Dumpling Island. On nature walks to get medicine, she pointed out the medicine plants and explained how and what to use them for.*



*At night, she would point to the sky and teach us the moons and seasons. She used a turtle shell to teach us the 28 days and 13 moon months and talked about the man that wandered across the night sky. I later found out that the turtle shell calendar was how Iroquoian speaking tribes and allied tribes taught the moons and seasons."*

-Winona Ward

## TRADITIONAL TEACHINGS OF TIME AND SPACE: THE JULIAN,GREGORIAN AND TRIPANICK MOON CALENDAR

According to Mertz Genealogy, the Julian calendar was in use by the colonies up until 1752. At that time, the colonies converted to the Gregorian Calendar. As with any conversion, it takes time and there were overlaps of these two calendars.

[https://www.mertzgenealogy.com/reunion/Family\\_Tree/ps02/ps02\\_365.html](https://www.mertzgenealogy.com/reunion/Family_Tree/ps02/ps02_365.html)

Now, throw a third calendar into this mix: the Nansemond Turtle Shell Calendar based on 13 lunar months with each month consisting of 28 days. Many indigenous First Nations use the turtle shell to teach the First Nations Turtle Shell Calendar. Link from <https://www.ontarioparks.com/parksblog/the-lunar-calendar-on-a-turtles-back/>



Our Tripanick Calendar is based on teachings passed down in the tribe orally for multiple generations. Many of the elders have a turtle shell in their home to play a cultural, teaching game with the young people to learn the 13 moons and 28 days calendar.

Calendar creator Samantha Parker took great care to gather the stories and seasons of the 13 moons and place this information in a calendar for us to use in our tribal and personal lives. Although the calendars have not been offered to people outside the Tripanick tribe, with the many requests that have been received, we, as a tribe, are reconsidering making a calendar

available for purchase in the future. What follows is a sample page of the current calendar:



*In response to Winona's tribal teachings above, I present and share the "Robin Moon 2023" Calendar page designed for our tribal use by Samantha Parker, member of the Tripanick Tribe. I want to point out that the first month of our 2023 Tripanick Tribal Calendar begins on March 21. It is our New Year with the first moon cycle and coincides with the first sign of growth in the spring. This is different from current Gregorian calendars that start the calendar year on January 1 with no regard to the moon cycle. As native americans, we were taught to follow the 13 moon calendar for our tribal social activities, ceremonies, planting and harvesting, hunting, fishing, etc. These activities that coexisted with the moon cycles were taught to us by our elders. To live a balanced life is to live in harmony with nature and our teachings.*

*-Lina Ivie*



*My Mother was an Indian Medicine Woman. It seems our pharmacy was on the land and we just needed to collect the raw ingredients for our cures. As I grew up, it was my Mother's idea that I should attend the seasonal gathering of medicinal plants and herbs that we used for certain cures and our traditional medicines and carry the bundles for her. I would accompany her as she wandered the top of the hills and help her with gathering plants and herbs from secret ginseng patches, mullein, and deer's ears. Down at the bottom of the hill, where a natural, sweet water spring was a welcome friend after a day of labor in the fields, there was a stand of sassafras for tea and tummy troubles. In addition, Grandmother swore by her sassafras for her aches and pains in her knees. On the other hand, my Grandfather made a special oil from the sassafras. When I asked what his sassafras oil was for, he said I would know when I was older. The men from the community would come over and go down the hill together with my Grandfather to the natural spring to have their ceremonies. Grandfather had his sassafras oil in his breast pocket for that.*

*-Dr. Lehman Burrow*

## THE CONCATENATION OF THE TWO NANSEMOND TRIBES



This narrative now moves to the present time. During the 1900's to the present day, our two Nansemond tribes have worked on a reconciliation. Our current Chief Robert Bass and his father, Chief James Bass, have worked with their counterparts in the Nansemond Tribe based in Virginia. The meetings started in the early 1900's as both groups worked for State and Federal Recognition. We offered our research and genealogy and discoveries of our past. The photo at the left is of (Virginia) Nansemond Chief Sam Bass and now Tripanick Nansemond Chief Robert Bass during one of those work sessions.

Federal recognition was granted to the (Virginia) Nansemond in 2018.

During the 2019 (Virginia) Nansemond Pow Wow , Robert Bass and Sam Bass met again and continued to discuss common ancestors, research based documentation, and the possibility of completing the goal of assimilating back into the tribe. It was decided during the pow wow and communicated to Robert Bass that our family lines would not ever in the future be accepted into the Virginia tribe, even though they used our family line as the foundation of their tribal genealogy and Federal application. The Tripanick Nansemond would not be accepted to assimilate. A short time later, open enrollment was closed abruptly and all applications were returned to applicants. Following that, the (Virginia) Nansemond only accepted close family members, most in the local area, for enrollment.

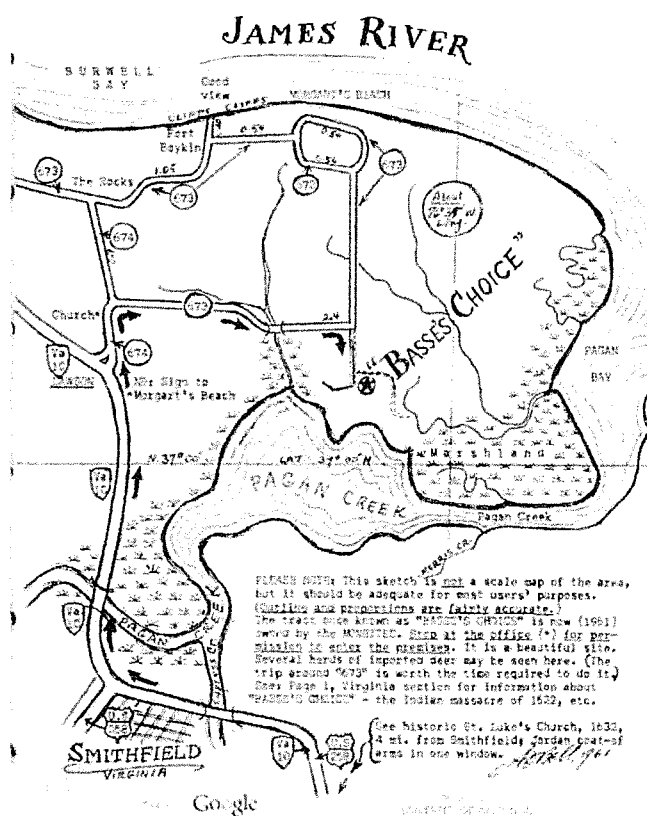
As large numbers of the Tripanick Nansemond tribe migrated westward, many settled in Kansas and the neighboring states. Kansas became the center of our tribal universe. Our Tripanick Nansemond tribe has continued to participate in social events, like Pow Wows, hosted by the (Virginia) Nansemond tribe and other tribes. The Tripanick Nansemond tribe has hosted social events in Kansas that were open to all family and tribal members and practiced our policy of inclusivity, acceptance, equity and fairness to participants. We have a social media presence online where we discuss family lines, DNA, and documented research. We understand there is a deeper, shared understanding, cultural and tribal experience to be learned in the inclusivity, of not only our tribe, but from all tribes, as we work towards our own State and Federal Recognition.

## CHRONOLOGICAL AND CULTURAL HISTORY OF THE TRIPANICK NANSEMOND TRIBE

### 1638- A WEDDING!

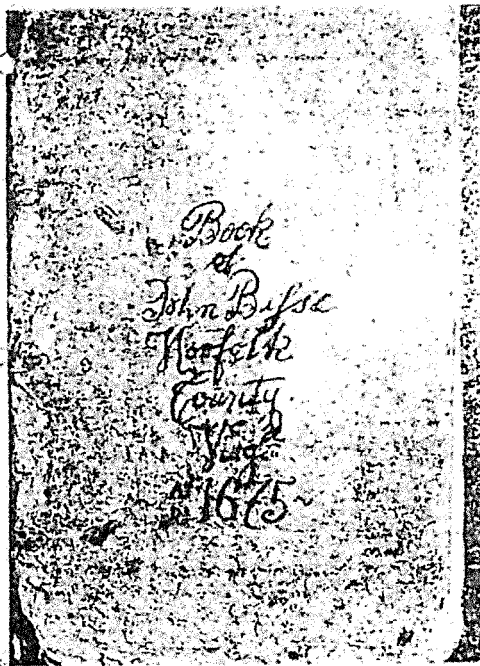
The Nansemond story starts with the marriage of Elizabeth the Nansemond, the daughter of the Nansemond Chief, as she was baptized in the church and married to John Basse at the St. Luke's Historic Church, or "Old Brick Church", in Smithfield, Virginia.

Smithfield was located to the south of Basse's Choice as this map demonstrates. The map of James River shows the



plantation "Basse's Choice" on the top right section and Smithfield on the bottom left.

An inset note on the lower right from Bell in 1961 is of interest and ties together the connection of the Basse family to St. Luke's Church. In the bottom left corner, Bell wrote, " See historic St. Luke's Church, 1632, 4 miles from Smithfield: Jordan coat-of-arms in one window- John Basse's maternal line was the Jordan family. This church is where the marriage of Elizabeth the Nansemond and John Basse took place.



One of the earliest recognized documents for the Nansemond Tribe is the John Basse Book of Sermons (presented later in the text) which recorded the marriage of John Basse to Elizabeth The Nansemond in 1638.

*"John Basso married ye dafter of ye King of ye nansemond nation, by name, Elizabeth, In holy baptism and In holy matrimony ye it day of August In ye year of our Blessed Lord; 1638 Dyed 1699 AD."*

Link: Bass families of the South; a collection of historical and genealogical source materials

from public and private records Albert Dehner Bell

<https://ia801009.us.archive.org/9/items/bassfamiliesofso00bell/bassfamiliesofso00bell.pdf>

See Appendix A

## WHAT'S IN A NAME?

Mooney also provide a list in 1907 of people of Nansemond Ancestry in his book, "THE POWHATAN CONFEDERACY, PAST AND PRESENT," by James Mooney, in the "AMERICAN ANTHROPOLOGIST" (New Series) Vol. 9, No. 1, January-March 1907 pages 150-151; Lancaster, Pa, - The Amer. Anthropological Assn."

Mooney noted the location as Bowers Hill and pointed out the endogamy of the tribe:

"Although without any regular chief, their principal man is probably A. A. BASS, of Bowers Hill, Norfolk County. They number about 180 souls. The comparatively large number of family names is due to the frequent intermarriage of children of the original stock, CHIEFLY BASS AND WEAVER..."

Mooney also noted the migration away from the community:

"In consequence of this dispersion, those at home lost the names of the younger generation abroad..."

He also provided the names of the persons then living in the immediate area. His symbols:

w-wife

c- child or children

h-husband

f-father

m-mother

grs-grandson

grc-grandchild or grandchildren

b- brother

Tripanick Nansemond Indian Nation

The list of 1907 Nansemond residing at Bowers Hill, Virginia compiled by Mooney are as follows:

Bass, A. Ao (w, white and 8 c)  
Bass, Jesse L. (^, of above, w. white.  
Bass, Azariah, (^, of above) m. and 6 c.  
Bass, Winfield  
Bass, Paul, and w.  
Bass, Eli No and w^,  
Bass, James M, (wr. white) and 2 c.  
Bateman, Charles, (f white) Baltimore  
Bateman, Lewis, (f. white) Suffolk  
Bateman, Hal (f. white) Suffolk  
Bissell, Edward, Tw white) 3 c.  
Bissell, Walter, (m white)  
Bissell, Mit, (m white)  
Bond, Ellen, (h, white) 5 3 others  
married to whites.  
Bond, 2 grs of Ellen Bond.(m. white)  
Bond, Lemwood, and 2 s (m white)  
Bright, Elizabeth (h white) and 1 | c  
Bright, Louisa, and 5 c  
Bright, Harlan  
Bright, Eva, and 2 b (grc of Eliza-  
beth BrightT - m white.  
Brady, Ella, and 1 c (h white)  
Caple, Emma, and 1 c (h white)  
Collins, Kerry, (w white) Portsmouth  
Collins, John, and c - Baltimore  
Collins, Bird, and c - Baltimore  
Craigins, Mary, (h. white) 3 c Savannah  
Gaylord, Maggie, Th white) 3 c  
Gray, Harriet Ann, (h. white) 1 c,  
Portsmouth.  
Green, Jurutha, (h white) Portsmouth.  
Harmon, Edward, Jr. (White) his w a  
Weaver, w and 5 c• Portsmouth.  
Harmon, Edward, c of above. Portsmouth  
Holloway, Missouri, (h. white) and 10 c  
Brambleton  
Bass, J. T., (w. white)

Bass, Fred.  
Bass, Josephine  
Bass, Iverson, (b. of A.A. Bass)  
w. white and 3 c.  
Bateman, Cornelia, (h.white) 2 c,  
and 3 grc. Some in Portsmouth.  
Howard, Sarah, (h white) and 5 c.  
Jones, Emma, (f. white)  
Okay, Maggie Th white) and 2 c.  
Osborn, Einma, (h white)  
Porter, Amanda Th white) and 3 c.  
Price, John (f and w white) 3 c.  
Price, George, (f and w white) and  
2 c, Portsmouth.  
Rowland, Fannie, (h white) and 1 £  
Portsmouth.  
Sawyer, Emerson, (w white) and 2 c;  
Brambleton.  
Sawyer, Samuel, (w. white) and 5 c;  
Baltimore.  
Scott, Gertie, (h. white)  
Sebastian, Ann.  
Simcoe, Mary (h. white) and 2 c.  
Weaver, W. W., (last speaker of the  
language, died 1902, age 84)  
and w.  
Weaver, James E, w. and 4 c  
Weaver, W. W., Jr., - Portsmouth.  
Weaver, Cornelius, (w, white) and  
4 c; - Portsmouth.  
Weaver, Henrietta.  
Weaver, Lavinia, and 3 c, Baltimore.  
White, Emma, (h white) 2 c Portsmouth  
White, Lovey Ann, (h white) and 3 c?  
Portsmouth.  
Wilkins, Molly, (h white)  
Williams, Drusillaj Portsmouth.



Early records show Nansemond names circa 1600 to 1700. The list below of surnames has been generated by tribal members and tribal historians.

A Achimon, Acklin, Adams, Ainsworth, Akin, Aldridge, Alexander, Almon, Anderson, Ashford, Atwood,  
B Ballanger, Boswell/Baswell/Braswell, Barker, Kell Birdwell, Bishop, Blackwell, Blum, Bodenhamer, Booher, Boon(e), Brown, Bragg, Brandon/Branham, Brizendine, Bullock, Burgess, Burrough/Burrow/Burrell, Burwell, Byerly, Byrd  
C Cannandy, Cantrell, Carnahan, Carter, Cave, Chavis/Chavers/Chavous, Clark, Clendnen, Clifton, Clodfelter, Coker, Cole, Coleman, Collier, Cooper, Cousins, Cowley, Crow, Cupples, Curtis, Cutburth,  
D Daniel, Danielson, Day(e), DePriest, Dicks, Dodson, Doern, Dougan, Dowden, Driver, Dyess,  
E Edwards, Eslick, Evans, Everett, Exline,  
F Farland, Farley, Fields, Fish, Fithian, Fleming, Flood, Ford, Forester, Fouch,  
G Gallman, Gaylyean, Gantt, Garden, Garrett, Garrison, George, Gillespie, Gilmore, Girlinghouse, Goins/Gowen, Gossett, Grant, Green, Greer, Griffin, Grossnickle, Gupton, Guy,  
H Hall, Hardin, Harris, Hatfield, Hawley, Head, Heath, Hedgepeth, Heisler, Hellums, Helm, Henderson, Henshaw, Herring, Hickman, Howell, Hollingsworth, Horsey, Houk, Howard, Howell, Hudman, Hudson, Huff, Jacobs,  
J Jennings, Jernigan, Johnson, Jones,  
K Keesee, Keeter, Kelly, Kersey,  
L Ladd, Lambert, Landreth, Langley, Larue, Lee, Lewis, Locklear, Lockwood, Lowe,  
M Magee, Majors, Manley, Marion, Mayfield, Mayo, McElroy, McGuffee, McGuire, McKinney, Meredith, Minard, Minnis, Mitchell, Mobley, Moore, Morelond, Moring, Morton, Munson, Murphey,  
N Newell, Nickless, Norman,  
O Oliver, Osborn, Overton, Owen,  
P Padgett, Park, Parker, Parsons, Peters, Pettiford, Pitts, Polk, Pope, Popejoy, Price, Privette,  
R Rash, Reynolds, Richardson, Riddick, Rigsby, Riley, Rook, Ross, Royster, Ruple,  
S Sally, Sauls, Scales, Scott, Seay, Shoemaker, Smith, Spann, Sparks, Stevens, Stewart/Stuart, Sturtz, Sullivan, Summers, Sutherlin, Singer,  
T Taborn, Taylor, Thompson, Tillman, Thornton, Trails, Tyler,  
V Vantrease, Veatch,  
W Wagner, Walker, Walter, Walters, Warner, Warren, Weatherford, Webster, Weaver/Weever, Welch, Wellman, Whitaker, White, Wilson, Wiseman, Wommack, Wood, Wooten, Wray Wyld,  
Y Yarbrough

This list is not all inclusive. New surnames are being uncovered in our continued tribal research.

## SPEAK UP!

We have a common, shared background with other early tribes in the New World. The earliest tribes found in Virginia have a base group of languages. The basic three languages were “*Siouan, Iroquoi and Algonkian*”. Within each language existed subgroup variations of that language. For example, “*Algonkian has*”, according to the link that follows, “*close to thirty-five variations*”.

Something to think about is the fact that the Algonkian and Siouan Languages do not have the letter “R”. The Iroquoian Language does have the letter “R” - just look at the letter “R” in the word Iroquoi. Just food for thought.

Link

[http://www.native-languages.org/famalg.htm?fbclid=IwAR03ZNNsSiaBJOy\\_q8FAOlbhnRdwayBUfkoJOxRAolhNWk7CqO9A79hgkqc](http://www.native-languages.org/famalg.htm?fbclid=IwAR03ZNNsSiaBJOy_q8FAOlbhnRdwayBUfkoJOxRAolhNWk7CqO9A79hgkqc)

In addition, the Virginia tribes had three tongues of communication: “*These tribes spoke three different languages -- Algonquian, Siouan and Iroquoian -- and lived in organized villages along the banks of the coastal waterways, in woodlands and mountain valleys.*”

Link:<https://www.doe.virginia.gov/teaching-learning-assessment/k-12-standards-instruction/history-and-social-science/virginia-s-first-people-past-and-present/culture/language#:~:text=These%20tribes%20spoke%20three%20different,much%20like%20we%20do%20today>

The following map shows the tribes and the three main languages spoken as Algonkian, Iroquian and Siouan.

Speakers of subgroup variations of Algonkian were:

- Powhatans*
- Chickahominies*
- Accomacs/Accohannoeks*
- Conoys*
- Nanicokes*
- Nansamunds*
- Chowanokes*
- Weapemeocs*
- Secotans*
- Neuses*
- Pamlicos*

Speakers of subgroup variations of Iroquian were:

- Nottaways*
- Meherrins*
- Tuscaroras*

Speakers of subgroup variations of Siouan were:

- Manahoacs*
- Monacans*

MAP II.1 TRIBAL AREAS OF THE SOUTH ATLANTIC SLOPE, 1600



- |                                 |                        |
|---------------------------------|------------------------|
| 1. Powhatans (Alg.)             | 10. Secotans (Alg.)    |
| 2. Chickahominies (Alg.)        | 11. Nottaways (Iro.)   |
| 3. Accomacs/Accohannoeks (Alg.) | 12. Meherrins (Iro.)   |
| 4. Conoys (Alg.)                | 13. Tuscaroras (Iro.)  |
| 5. Nanticokes (Alg.)            | 14. Neuses (Alg.)      |
| 6. Chesapeaks*                  | 15. Pamlicos (Alg.)    |
| 7. Nansamunds (Alg.)            | 16. Manahoacs (Siouan) |
| 8. Chawanoacs (Alg.)            | 17. Monacans (Siouan)  |
| 9. Weapemeocs (Alg.)            |                        |

Map Link: The Powhatan Uprising of 1622 : a historical study of ethnocentrism and cultural conflict

page 58 December 9, 2023

<https://scholarworks.wm.edu/cgi/viewcontent.cgi?article=3539&context=et>

Next, let's look at the history of the languages as documented in the 1600's.

## DIFFERENCES IN NANSEMOND AND POWHATAN LANGUAGES: THE LANGUAGE OF "BABEL" IN 1622

*"Powhatan did not understand the Nansemond Language"*, according to, "The Powhatan Uprising of 1622 : a historical study of ethnocentrism and cultural conflict," written by John Frederick Fausz College of William & Mary - Arts & Sciences 65.

Fausz supports the concept of the Nansemond speaking an entirely different language or subgroup from Powhatan's Algonkian.

## MURDER TRIAL 28 SEPTEMBER 1704

The language differences, according to the notes of the 1704 Court Trial, divided the tribes by language groups. At the court trial, the Meherrin (Iroquian), Nottoway (Iroquian) and Nansemond (Algonkian) had a common language with their own interpreter. The Pamunkey (Algonkian) and Chickahominy (Algonkian) had a separate interpreter.

Interpreter A	Interpreter B
Meherrin (Iroquian) Nottoway (Iroquian) Nansemond (Algonkian)	Pamunkey (Algonkian) Chickahominy (Algonkian)

\*Note that the Nansemond and Pamunkey did not speak the same language and were placed in different groups for the trial. This is in direct contradiction to the map on the previous page citing both tribes as speaking Algonkian.

Is it possible that the Nansemond spoke Iroquoian and that is why history documents that they were placed with other Iroquoian speaking tribes?

*“The interpreter to the Maherine, Nattoway & **Nansemond** Indinans & the interpreter to the Pamunkey & Chicahominy Indians are to attend an Oyer and Terminor session concerning the trial of the Nansiatico Indians at Richmond County courthouse on 5th of Oct. next.”*

The results of the trial concluded with the Nansiatico Indians being deported to the West Indies after being found guilty of having murdered a settler.

Link: McIlwaine 1927:389-390 Court, interpreters & Indian tribes Order  
December 9, 2023

[http://npshistory.com/publications/jame/moretti-langholtz/chap10.htm?fbclid=IwAR3CciOw45LXwPixx1wSI8YbT5sw9eda4X\\_ah-hlpDQHcf8x2DksXvksYFA](http://npshistory.com/publications/jame/moretti-langholtz/chap10.htm?fbclid=IwAR3CciOw45LXwPixx1wSI8YbT5sw9eda4X_ah-hlpDQHcf8x2DksXvksYFA)

## INDIAN POPULATIONS IN 1622 AND AFTER

In the charts that follow, the different census counters reported populations in different years. Smith may have reported circa 1607; Mooney published his report on the Virginia tribes in 1907 (according to Roberta Estes at Native Heritage Project). That is a spread of 300 years.

Link:<https://nativeheritageproject.com/2012/03/27/the-powhatan-confederacy-past-and-present-by-james-mooney/>

Other sources cite records on the "Nansemond" from the following writers and dates: Smith 1612; Smith 1624; Strachey 1612; Percy 1612; Quinn 1955; Turner 1973; Feest 1973; Feest 1978a; and Haile 1998.

John Frederick Fausz quoted Binford's opinion on Captain John Smith on the population of the Nansemond tribe. He believed the populous Nansemond were a strong tribe that had no need to join or ally with Powhatan.

*"Another populous, independent tribe--the Nansamunds--lived along the Nansemond River thirteen miles from its confluence with the James River". This "proud warlike Nation" had a "population of some eight hundred persons, which included two hundred 11 sturdy and bold" warriors."*

To put this in perspective, Powhatan had a population total of 148 members. No mention is made of the number of Powhatan warriors.

Fausz source was Binford's examination of Smith article as follows: Smith, True Relation, D4r; Binford, "Archaeological and Ethnohistorical Investigation of • • • Coastal Virginia," page 103

Fausz created a comparison chart to show what was recorded on the tribal populations by Smith, Strachey, Mooney, MacLeod, Denver, Binford, Turner and Feest. The following chart points out that the Powhatens had a population of around 40 to as much as 300.

<u>Tribes</u>	<u>Smith</u>	<u>Strachey</u>	<u>Mooney</u>	<u>MacLeod</u>	<u>Denver</u>	<u>Binford</u>	<u>Turner</u>	<u>Feest</u>
Onawmanients	100	100	400	300	400	--	400	400*
Pamunkeys	300	300	1000	900	1000	990	1000	1200*
Paspaheghs	40	40	200	120	200	132	200	250*
Patawomekes	160	160	800	480	800	--	800	640*
Piankatanks (colony)	40	50	200	--	200	--	200	300
Powhatans	40	50	150	150	150	148	150	300

Link: The Powhatan Uprising of 1622 : a historical study of ethnocentrism and cultural conflict page 630 December 9 2023

<https://scholarworks.wm.edu/cgi/viewcontent.cgi?article=3539&context=etd&fbclid=IwAR1WOJyv4r8AFGWEEQIxSkKQgcNNzxa0s87deTFTfLsr7sFBU3-U2bIDuM0w>

On the next chart, the Nansemonds were observed to have a larger population than the Powhatens with an estimated population of 200 to 800.

<u>Tribes</u>	<u>Smith</u>	<u>Strachey</u>	<u>Mooney</u>	<u>MacLeod</u>	<u>Denver</u>	<u>Binford</u>	<u>Turner</u>	<u>Feest</u>
<u>Independent Algonquians</u>								
Accohannocs	40	40	--	120	150	--	160	2000
Accomacs	80	80	--	240	300	--	320	
Chesapeaks (conquered)	100	0	350	--	350	--	350	400*
Chickahominies	200	300	900	900	900	907	900	1500
Nansamunds	200	200	800	600	750	660	800	800*

*How would 148 Powhatans fare in a conflict with 800 Nansemonds with 211 Nansemond warriors?*

Link: The Powhatan Uprising of 1622 : a historical study of ethnocentrism and cultural conflict Page 631 December 9, 2023

<https://scholarworks.wm.edu/cgi/viewcontent.cgi?article=3539&context=etd&fbclid=IwAR1WOJyv4r8AFGWEEQIxSkKQgcNNzxa0s87deTFTfLsr7sFBU3-U2bIDuM0w>

The charts report only on the tribal members that remained in Virginia. Different charts prepared by Buck W. Woodward provide the years for some of the surveys. From Quinn forward, they left out the migration of the tribal members who migrated to North Carolina and other areas in the late 1600s and all later migrations and Federal legislation such as The Indian Removal Act of 1830.



# NANSEMOND POLITICS AND FOUNDATIONS OF TRIBAL HIERARCHICAL GOVERNMENT

Buck W. Woodard pointed out the populations, tribal villages and known leaders, or “Werowances”, as compiled and reported by Smith in 1612-1624 and other recorders.

Village Centers		Werowance(s)	Smith (Men)	Strachey (Men)	Turner	Feest (3:10)	Woodard (1:4)
Nansemond		Weyhohomo (main)	200	200	800	665	800
Mattanock Teracosick Mantoughquemed		Annapetough (lesser) Weywingopo (lesser) Tirchtough (lesser)					
Chesapeake (?)			100				
Total	4-6	5±	300	200	1150	1000	1200

Figure 8. [Nansemond-Chesapeake](#) Territory c.1610: Village Centers, Leadership, and Population (Zuniga 1608; Velasco 1610; Smith 1612; Smith 1624; Strachey 1612; Percy 1612; Quinn 1955; Turner 1973; Feest 1973; Feest 1978a; Haile 1998).

It might be helpful to note the researchers and the date of their works as recorded of the chart above: *Zuniga 1608; Velasco 1610; Smith 1612; Smith 1624; Strachey 1612; Percy 1612; Quinn 1955; Turner 1973; Feest 1973; Feest 1978a; Haile 1998.*

With so many pressures on the tribal community, some tribal members chose to integrate into other tribes:

*“A 1655 land patent named Nanzemond and Warisquock among the towns settled near Nanzatico (ibid:120), indicating a possible continued relationship between the two refugee communities.”*

Link: Degrees of Relatedness: The Social Politics of Algonquian Kinship in the Contact Era Chesapeake by Buck W. Woodard, College of William & Mary (W&M)

<https://archive.org/details/degrees-of-relatedness-the-social-politics-of-algonquian-kinship-in-the-contact-era-chesapeake/page/288/mode/2up?q=nansemond+tribe>

## ANOTHER NANSEMOND GROUP?

We have already covered three separated Nansemond group, but Woodard also pointed out another group of Nansemond:

*“By the early 1660s, a group known as the Pochick began having a conflict with those from Weyanoke (Anonymous 1897:49). Surmised to have been a segment of Nansemond, the Pochick group...”*

Additionally, on page 247 of Woodard’s “Degree of Relatedness”, the Nansemond presented themselves with adaptation, fluidity and movement in response to the pressures placed on them:

*“...groups adapted and shifted to needs presented, including the transference of names for themselves associated with their settlements (i.e. Nansemond = Pochick).”*

The naming of the separated Nansemond tribes may not have been created entirely by the tribe. On page 269, Woodard discusses the influence of the colonists in naming the different groups of Nansemonds.

*“English extended those names to native groups, leading to some confusion in the primary sources as groups resituated themselves on the landscape, identifying new names at new locales (i.e. Nansemond division known as Pochick).”*

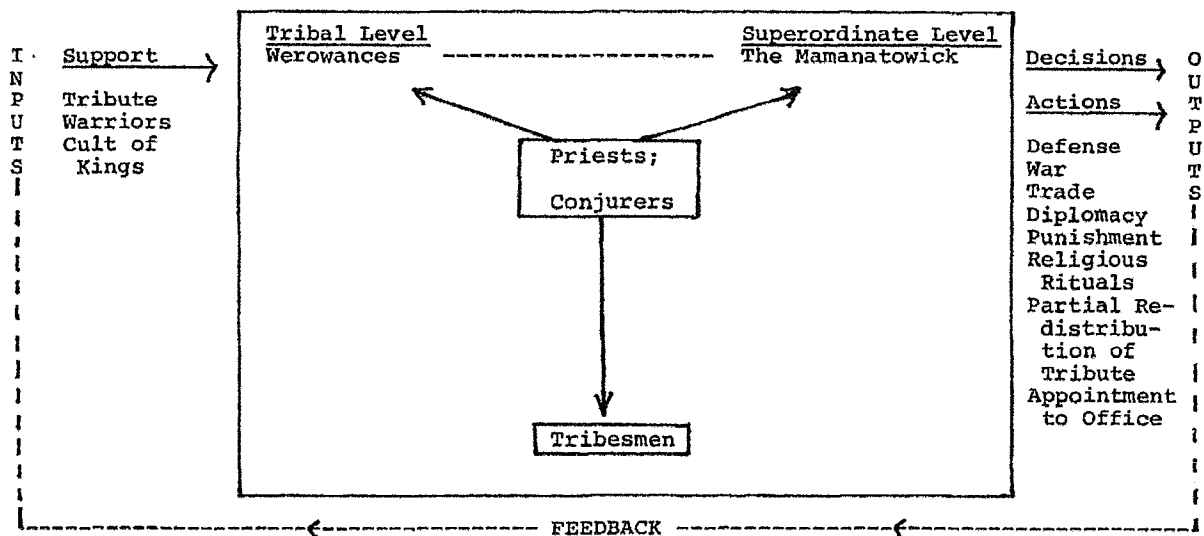
That means that there are now four researched and documented groups of Nansemond tribes: the original group of Tripanick Nansemond, the Pochick Nansemond, the traditional Nansemond and the Christianized Nansemond.

Link: Degrees of Relatedness: The Social Politics of Algonquian Kinship in the Contact Era Chesapeake by Buck W. Woodard, College of William & Mary (W&M) and W&M Scholar Works Publication date 2008 page 247, 269, 288, 289, 290  
<https://archive.org/details/degrees-of-relatedness-the-social-politics-of-algonquian-kinship-in-the-contact-era-chesapeake/page/288/mode/2up?q=nansemond+tribe>

## NANSEMOND TRIBAL GOVERNMENT STRUCTURE

Fausz also provides that in 1612, according to Strachey, *Virginia Britania*, ed. Wright and Freund, 66., “they (the Nansemond) were ruled by Weyhohomo and three lesser chieftains, Annapetough, Weywingopo, and Tirchtough”. The Nansemond hierarchical or government structure may have been close to the hierarchical or government structure formed by other tribes like the Chowan, Micmac and other tribes that utilized similar structures. Note the following political organizational chart:

TABLE II.4: POLITICAL ORGANIZATION OF TSENACOMMACAH AT CONTACT



Link: <https://scholarworks.wm.edu/cgi/viewcontent.cgi?article=3539&context=etd>  
 page 110

As Binford noted, and Fausz pointed out, *“the recognition of a 'great' as well as 'lesser' chiefs ••• [and] the frequent mention of 'kings' ••• [are] evidence of the existence of a chiefdom among the Nansemond quite similar to the internally ranked system of the Powhatan. ”*

Keep in mind that with over “thirty-five” subgroups of Algonkian, there must have been a degree of confusion between tribes that spoke a different dialect. According to dbpedia.org, *“Algonquin is the language for which the entire Algonquian language subgroup is named; the similarity among the names often causes considerable confusion. Like many Native American languages, it is strongly verb-based, with most meaning being incorporated into verbs instead of using separate words for prepositions, tense, etc.”* This further explains the inconsistencies of the subgroup variations in the Algonkian language. Link: [https://dbpedia.org/page/Algonquin\\_language](https://dbpedia.org/page/Algonquin_language) Oct 23, 2023

One of the most important aspects is the difference in language between the two tribes. Fausz quotes Siebert on the difference in the languages spoken by Powhatan and the Nansemonds. *“Like the Chickahominies, the Nansamunds spoke a language that was virtually unintelligible to the Powhatans”.* Link: Siebert, "Virginia Algonquian," in Crawford, ed Southeastern Indian Languages, 446.

At different times, the Nansemond aligned with different allies. In examination of the Dumpling Island Archaeological Dig, *“The Nansemond Indians, at the time of the founding of Jamestown by the English in 1607, occupied territory on both sides of the Nansemond River in the present-day City of Suffolk, Virginia. With the exception of a single aborted attempt to occupy Dumpling Island, the Nansemonds' territory was not settled by Europeans during the initial years of contact (Vii Company period, AD. 1607 - 1624). With a population of 850 or more persons, the Nansemonds were one of the more powerful districts...”*

*“Limited information concerning Native American settlements along the Nansemond River can be derived from the poorly documented exploration by the English of the Hampton Roads area during the Roanoke voyages of the late 16th*

*century. Two unnamed villages are depicted on the John White map of 1585-1586 as situated on either side of a major body of water which may correspond with the Nansemond River (Lorant 1965; cf 1985:107). Ralph Lane (1955:257) noted that several other Native American groups came to meet the English residing with the Chesapeakes (in modern day Virginia Beach) during the winter of 1585-1586, including the "Mandoages, Tripanicks, and Opossians." David Quinn (1955:257,855-856) suggests that the Tripanicks may have been the Nansemonds. Also, Lane's (1955:259-260) description of a "certaine Kings countrey" whose "place of greatest strength is an nand situate ...in a Bay" generally is attributed to Kecoughtan (in modern day Hampton), although it could instead reflect information concerning the core Nansemond settlements on ... Dumpling Island in the Nansemond River (cf McCartney 1985: 155; Quinn 1955:260; Turner and Opperman 1997). The quality of information concerning the Nansemonds improves during the early 17th century."*

Link:[https://www.dhr.virginia.gov/VLR\\_to\\_transfer/PDFNoms/133-5001\\_Dumpling\\_Island\\_AE\\_Site\\_1998\\_Final\\_Nomination.pdf](https://www.dhr.virginia.gov/VLR_to_transfer/PDFNoms/133-5001_Dumpling_Island_AE_Site_1998_Final_Nomination.pdf)

Captain John Smith (1986a:SI) provides a description of their territory in 1608 during its initial exploration, noting:

*"This [Nansemond] nuer is a musket shot broad, each side being should bayes, a narrow channel, but three fadom, his course for eighteene miles, almost directly South, and by West, where beginneth the first inhabitants; for a mile it turneth directly East, towards the West, a great bay and a white chaukie lland [Dumpling Island],"*

Link:[https://www.dhr.virginia.gov/VLR\\_to\\_transfer/PDFNoms/133-5001\\_Dumpling\\_Island\\_AE\\_Site\\_1998\\_Final\\_Nomination.pdf](https://www.dhr.virginia.gov/VLR_to_transfer/PDFNoms/133-5001_Dumpling_Island_AE_Site_1998_Final_Nomination.pdf) Oct 5, 2023



## ENDOGAMY IN THE TRIBE

It was not unusual for Indian tribes to engage in endogamy. The definition from the Oxford Dictionary is, “the custom of marrying only within the limits of a local community, clan, or tribe.” The Tripanick Nansemond has examples of this with the tribe whereas the community was limited to the tribe, and thus, the tribal members intermarried. Here is one such example:



On the right side, People listed twice are John Burrow and wife Joannah Wilkerson. As you follow that line, you will find that cousins William Burros and Mary Polly Burrow are married. You can also see that Elizabeth Davis Porch married multiple times with the same group. You may be able to pick out other examples in this image, as well.

Here is another example from within the tribe:



Starting on the top right side, Ephraim Wilson is married to Elizabeth Davis. They are again listed on the right side four and three from the bottom of the column. Their son Samuel Wilson, in the middle column, is married to Elizabeth Wilson. Now Elizabeth is a cousin to Samuel as their fathers are related as brothers. In the left column are the children of Samuel Wilson and Elizabeth Wilson: Richard and Lucretia. Richard is father to Thomas Wilson and Lucretia is mother to Margaret Sherrill. The children, which are cousins, marry.

### 1622 THE CORN WARS

The colonists were not successful in raising enough food to sustain themselves with winter approaching. Also, following the Massacre of 1622, the colonists did not take immediate revenge, but rather, the colonists planned to take action at a more opportune time.

The chart that follows shows the different foods collected by the Powhatens and the time of year or the months that the food was collected. According to this chart, the corn would have been collected and stored by August. We use this chart to demonstrate the foods and crops the Nansmond would have cultivated and harvested as well.



PLANTING: The corn (maize) cycle for planting is mid April, May, and June.  
 GREEN CORN: This cycle for green corn is August, September and October.  
 HARVEST: The corn (maize) harvest cycle was August, September and October.

TABLE II.5: SUBSISTENCE CYCLE OF THE POWHATANS

Seasons Months	POPANOW			CATTAPEUK			COHATTAYOUGH		NEPINOUGH		TAQUITOCK	
	Dec	Jan	Feb	Mar	Apr	May	June	July	Aug	Sep	Oct	Nov
	Parched maize ( <u>pocuttawes</u> )			Anadromous fish: shad sturgeon, alewife					MAIZE-----			
	Deer ( <u>uttapantain</u> )			Turkeys ( <u>monanaw</u> )			Green maize----		Kidney beans			
	Stored beans ( <u>assentamens</u> )			Squirrels ( <u>mussanek</u> )			Ground nuts----- ( <u>chickinquamins</u> )					
	Bear ( <u>amonsoguath</u> )						Maize planted x x x		Squash----- ( <u>pamyauk</u> )			
	Rabbits ( <u>wekowehees</u> )						Crabs ( <u>tuttascuc</u> )		Melons----- ( <u>macocks</u> )			
							Oysters ( <u>cauwaih</u> )		Pumpkins ( <u>pumpeons</u> )			
							Terrapins ( <u>comnotins</u> )		Fruit----- ( <u>maypop,</u> <u>maracocks</u> )			
							Strawberries, Mulberries ( <u>muskimmins</u> )					
							Roots ( <u>tuckahoe</u> )					

Link: <https://scholarworks.wm.edu/cgi/viewcontent.cgi?article=3539&context=etd>  
 page 127

The colonists had focused on their cash crop- *tobacco*. Little was done to raise food to store for winter. John Smith commented:

*“Amongst the rest of the Plantations all this Summer little was done, but securing themselues and planting Tobacco, which passes there as current Siluer, and by the oft turning and winding it, some grow rich, but many poore,...”*

Link: <https://docsouth.unc.edu/southlit/smith/smith.html> pg157

John Smith's book, The Generall Historie of Virginia, recants the colonists' attacks on the local tribes to, "raid them for corn". First, the colonists targeted the Nansemond. Under Sir George Yearley, a plan was made and three hundred colonists marched in their first attack on the Nansemond to take their corn. The reaction of the Nansemond to the attack was to take any victory away from the colonists by utilizing "scorched earth" and burning their own homes and corn prior to the arrival of the attacking colonists forces.

*"To lull them the better in securitie, they fought no reuenge till their Corne was ripe, then they drew together three hundred of the best Souldiers they could, that would leaue their priuate businesse, and aduenture themselues amongst the Saluages to surprize their Corne, vnder the conduct of Sir George Yearley, being imbarcked in conuenient shipping, and all things necessary for the enterprise, they went first to Nandsamund, where the people set fire on their owne houses, and spoiled what they could, and then fled with what they could carry; so that the English did make no slaughter amongst them for reuenge. Their Corne fields being newly gathered, they surprized all they found, burnt the houses remained vnburnt, and so departed."*

THE GENERALL HISTORIE OF Virginia, New-England, and the Summer Isles: with the names of the Adventurers, Planters, and Governours from their first beginning An<sup>o</sup>: 1584. to this present 1624.Link:

<https://docsouth.unc.edu/southlit/smith/smith.html> pg157

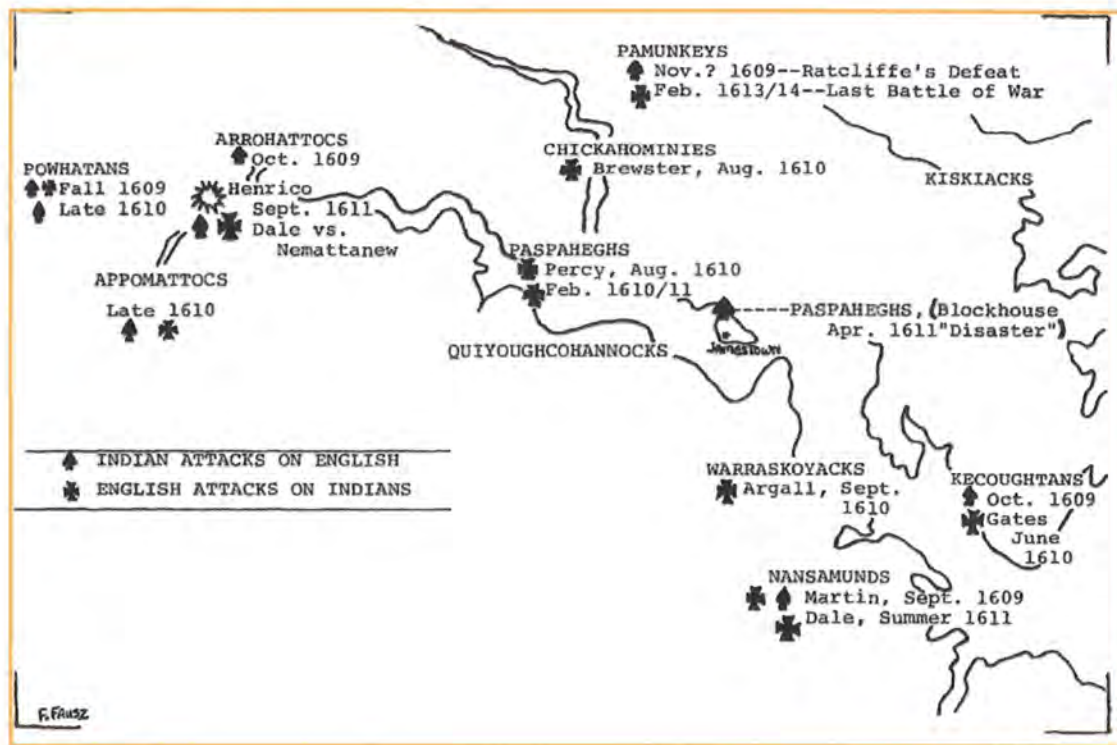
The colonists then went to the Pamunkey tribe to collect corn. The tribe acted differently from the Nansemond and procrastinated and made excuses for several days to delay the colonists from collecting the corn. The tribe wanted peace with the colonists, but also needed to protect their store of corn. The efforts of the tribe did not work and the colonists took the corn and responded violently:

*"Thence they sailed to Pamavnke, the chiefe seat of Opechankanough, the contriuer of the massacre: the Saluages seemed exceeding fearefull, promising to bring them Sara, and the rest of the English yet liuing, with all the Armes, and what they had to restore, much desiring peace, and to giue them any satisfaction*

they could. Many such deuices they fained to procrastinate the time ten or twelue daies, till they had got away their Corne from all the other places vp the Riuer, but that where the English kept their quarter: at last, when they saw all those promises were but delusions, they seised on all the Corne there was, set fire on their houses: and in following the Saluages that fled before thẽ, some few of those naked Deuils had that spirit, they lay in ambuscado, and as our men marched discharged some shot out of English peeces, and hurt some of them flying at their pleasures where they lifted, burning their empty houses before them as they went to make themselues sport: so they escaped, and Sir George returned with Corne, where for our paines we had three bushels apeece, but we were enioyned before we had it, to pay ten shillings the bushell for fraught and other charges. Thus by this meanes the Saluages are like as they report, to endure no small misery this Winter, and that some of our men are returned to their former Plantations”.

Link: <https://docsouth.unc.edu/southlit/smith/smith.html> pg158

This map provides us with data of the dates, villages and attacks between the Indians and the colonists:



In 1609, under the order of John Smith, "The Adventures of Captain John Smith, The Founder of the Colony of Virginia" by Martin, also known as the author of "Uncle Philip's Conversations" wrote, *"though a weak man, knew he was not fit for the place, and declined it—preferring to take his men to Nansamond. His settlement at Nansamond however, proved a perfect failure. The Indians "were very kind, but such was " his jealousy of them, that he surprised the poor naked king, and his monuments and his houses, with the island wherein he lived, and there fortified himself." This outraged the savages. Gathering in numbers, they attacked him, killed several of his men, released their king, and carried off a thousand bushels of corn. He was so frightened that he made but little effort to oppose them ; but sent off to Jamestown for thirty soldiers. These were immediately sent, but seeing Martin's cowardice, came back, refusing to serve under such a leader. He soon followed them, leaving his poor company to shift for themselves."*













<https://scholarworks.wm.edu/cgi/viewcontent.cgi?article=3539&context=etd>  
 Page 313/662

## 1646 NANSEMOND COUNTY ESTABLISHED

Established in 1637 as Upper Norfolk County and the name Nansemond was adopted in 1646. It became the independent city of Nansemond in 1972 and merged with the independent city of Suffolk in 1974. The entire area is now known as Suffolk.

## 1677 TREATY of MIDDLE PLANTATION: INDIAN RIGHT TO KEEP LAND

In brief, the Treaty of 1677 was a reaction to Bacon's Rebellion whereas the Indians had been under attack

Signe	Title and Tribe
	Queen Pamunkey on behalfe of herselfe, & the severall Indians under her Subjection.
	King of the Nottowayes
	Cap't John West, sonne to the Queen of Pamunkey.
	Peracuta, King of the Appomattux.
	Queen of Wayonaoake.
	King of the Nanzem'd.
	Pattanochus, King of the Nansatiocnes, Nanzemunds, & Portabacchoes.
	Shurenough, King of the Manakins.
	Mastegonoe, young King of the Sappones.
	Tachapoake, Chiefe man of the Sappones.
	Vnuntsquero, Chiefe man of the Maherians.
	Horchonnah, next Chiefe man of the Maherians.

which resulted in a formalized act to keep the peace between the colonists and Indians. The Treaty stipulated that whites were not to settle within 3 miles of Indian villages. The Indians pledged and signed to uphold the treaty.

Multiple tribes signed the treaty. The insert lists the different tribes, leaders and their signature on the treaty.

Link: <https://encyclopediavirginia.org/entries/articles-of-peace-1677/>

## PROBLEMS WITH THE 1677 TREATY

The Nansemond were having difficulties hanging on to their land. It had taken years, multiple generations, and hard work to get the land cleared, the soil amended, and the fields fit for crops.

According to Albert Bell in his book “Bass Families of The South...”, the rich and fertile Indian lands were productive and, unfortunately, attracted unwanted attention:

*“Lazy and greedy whites coveted the cleared lands and rich fields of the Indian and part-Indian families. Although the treaty of 1677 contained the provision that “No English shall seat or plant nearer than three miles of any Indian towne,” there were constant encroachments upon the Indians' lands.”*

Link: Base Families of the South by Albert Bell Page 106 of 504 Dec 31, 2023  
<https://ia801009.us.archive.org/9/items/bassfamiliesofso00bell/bassfamiliesofso00bell.pdf>

This wasn't a small problem, it had become a multi-state problem whereas people wanted to take the Indian land away. Unscrupulous people focused on the fertile fields that were already producing and attempted to swindle the Indians out of that land:

*"The Government of Virginia warned the Government of North Carolina that:-  
"Whereas, the Maherin and NANSEMOND Indians have this day (21| October  
1723) complained that notwithstanding the repeated orders of this Government  
for securing to them the possession of their lands, whereon they have for many  
years past been seated, between the Nottoway and Maherine Rivers, divers  
persons under pretense of Grants from the Government of North Carolina  
surveyed the lands of the said Indians and begun to make settlements within their  
cleared grounds." - That the Government of North Carolina "take care that no  
persons pretending to an author- ity from thence to^disturb the Indians in the  
possession of the lands they enjoy by virtue of Treaties of the Peace which have  
been approved and confirmed by the Crown," (otherwise) Virginia would "invoke  
the Resolution of 30 October 1721 for removing by force all persons seated within  
the controverted bounds under any pretense of any grant or authority from the  
said Government of North Carolina."*

Link: Base Families of the South by Albert Bell page 106 of 504

<https://ia801009.us.archive.org/9/items/bassfamiliesofso00bell/bassfamiliesofso00bell.pdf>

## 1691 MIXING OF RACES PUNISHABLE OFFENSE

The people and government of Virginia further tried to define racial lines by taking a vote on punishment for mixing racial lines. Intermarriage between races was deemed unacceptable and was a punishable offense which resulted in a fine or servitude.

*"Virginia votes to banish any White man or woman who marries a Black, mulatto, or Indian. Any White woman who gives birth to a mulatto child is required to pay a heavy fine or be sold for a five-year term of servitude."*

Link:History Resources: Study Aid: Slavery and the Law in Seventeenth-Century Virginia Oct 1, 2023



<https://www.gilderlehrman.org/history-resources/teacher-resources/study-aid-slavery-and-law-seventeenth-century-virginia>

## *C*ONTINUED TRIBAL DISAGREEMENTS:

### 1701 TWO NANSEMOND KIDNAPPED

The disagreements continued between the Nansemond and Pamunkey tribes. According to the legal system in place during this time, if tribes had a disagreement, the 1677 Treaty, also known as the The Middle Plantation Treaty, provided that tribes would take disagreements to court. This happened when the Pamunkey, also known as the tribe of Powhatan, had kidnapped two Nansemonds and the court system was utilized to resolve the conflict.

*“Nanzemond Indians complained that the Pomonkey Indians had carried away two of their men. Court wishes to promote amity, peace, etc. & prevent feuds. Ordered that the interpreter of the Pomonkeys to have them surrender these two captives and return them to their own Nation.”*

Link: [McIlwaine 1927:148 Court, Nanzsemond & Pomonkey Indians Complaint 10 June 1701 Court Indian captives December 9, 2023](#)

[http://npshistory.com/publications/jame/moretti-langholtz/chap10.htm?fbclid=IwAR3CcjOw45LXwPixx1wSI8YbT5sw9eda4X\\_ah-hlpDQHcf8x2DksXvksYFA](http://npshistory.com/publications/jame/moretti-langholtz/chap10.htm?fbclid=IwAR3CcjOw45LXwPixx1wSI8YbT5sw9eda4X_ah-hlpDQHcf8x2DksXvksYFA)

### 1704 CRIMINAL HEARINGS

An Oyer and Terminor session is a hearing for a criminal case. The Nansemond and other tribes were called to attend this trial at the Court house in Richmond, Virginia on September 1704.

*"The interpreter to the Maherine, Nattoway & Nansemond Indians & the interpreter to the Pamunkey & Chickahominy Indians are to attend an Oyer and Terminor session concerning the trial of the Nansiatico Indians at Richmond County courthouse on 5th of Oct. next."*

Link: McIlwaine 1927:389-390 Court, interpreters & Indian tribes Order 28 Sept. 1704 Court Trial

[http://npshistory.com/publications/jame/moretti-langholtz/chap10.htm?fbclid=IwAR3CcJOW45LXwPixx1wSI8YbT5sw9eda4X\\_ah-hlpDQHcf8x2DksXvksYFA](http://npshistory.com/publications/jame/moretti-langholtz/chap10.htm?fbclid=IwAR3CcJOW45LXwPixx1wSI8YbT5sw9eda4X_ah-hlpDQHcf8x2DksXvksYFA)

## 1704 NOTTAWAY KING MADE PRISONER

In the abstracts provided by the National Park Service, a reference from McIlwaine in 1927 reveal the King of the Nattoways was made Prisoner and a complaint was filed with the court on 9 Aug. 1704 court:

*"The King of the Nattoways was taken captive last summer, presumably by the Seneca Indians. The Nattoways, Maherine, Nansemond, Pamunkie, Chickahominy and Nansiatico Indians each wish to send two men to conclude peace w/ them & get him back by payment of a ransom. Interpreters and two Tuscoruro Indians also to go north w/ them."*

[http://npshistory.com/publications/jame/moretti-langholtz/chap10.htm?fbclid=IwAR3CcJOW45LXwPixx1wSI8YbT5sw9eda4X\\_ah-hlpDQHcf8x2DksXvksYFA](http://npshistory.com/publications/jame/moretti-langholtz/chap10.htm?fbclid=IwAR3CcJOW45LXwPixx1wSI8YbT5sw9eda4X_ah-hlpDQHcf8x2DksXvksYFA)

## 1722 OBIT FOR FREEBORN NANSEMOND INDIAN PROVIDES TRIPANICK NANSEMOND GENEALOGICAL LINEAGE

Richard Basse, identified as "freeborn" Nansemond, died December 1722. At the end of the obituary, he (and his wives and children) is, *"numbered among ye Nansiemum People ffreeborn. & worthie of ye Respectfull Consideracon Christians in ye Church in Carolina as in Virginnia..."*

A CERTIFICATE (no date; possibly ca. 1725)

"In the Name of the Father, Son, & Holy Ghost. Amen:

Richard Basse, son of John Basse and Keziah his Wife was borned on ye Second day of August in the Year of our Lord 1658. Jane Bryant was borned on ye 17 Day of Decem. in the Year of our Lord 1665. They were married according to ye Canons the 6 day of November, Anno Dom. 1680. The said Jane Pass departed this life on ye 14 of ffebruary in the year of our Lord 1689/90, the Mother of Charles Basse, Samuel Basse, James Basse, Matthew Basse, Keziah Basse, and Anna Basse, all Baptized Christian persons.

"The said Richard Basse took to wife Mary Burwell on ye 25 day of August in the Year of our Lord 1695 and begat Andrew Basse, Alexander Basse, Richard Basse, Mary Basse, William Basse, Uriah Basse, & Thomas Basse, every one a Baptized Christian.

"Said Richard Basse, Sen., died in Nansieman on ye 26 day of Decem. 1722.

"These are Peaceful Subjects of His Mai<sup>tye</sup> George I, King &c, Def<sup>t</sup> of ye Faith, numbered among ye Nansieman People, ffreeborn, & worthie of ye Respect<sup>full</sup> Considera<sup>con</sup> of Christians in ye Church in Carolina as in Virginnia, & in- titled to the Same.

Wm. RUDD, M.G. & Cl.,  
Par. of Elizabeth River in Virg<sup>a</sup> "

This document provides the names of several Nansemond tribal members and their relationship to each other. Many of our current tribal member trace their family lines to the people on this obituary. Since our tribal research has documented birth dates of the children, the dates have been added to the list that follows:

John Basse (father)

Keziah (mother)(aka Elizabeth The Nansemond)

Richard Basse (obit) 2 August 1658 - 26 December 1722

Jane Bryant (first wife) 17 December 1665 - 14 February 1690

Children: Charles Basse 9 Nov. 1681  
Samuel Basse 20 Jan. 1683  
James Basse 14 Jan, 1684  
Matthew Basse 24 Dec. 1684  
Keziah Basse 30 Nov. 1687  
Anna Basse 16 Dec. 1688

Mary Burwell (second wife) wed 25 August 1695

Children: Andrew Basse 9 June 1698  
Alexander Basse 27 July 1702  
Richard Basse 24 June 170o

Mary Basse 16 Aug, 1709  
William Basse 19 July 1713  
Uriah Basse 29 Oct, 1716,  
Thomas Basse 5 July 1719

Link: Bass Families of the South by A Bell page 119/540

<https://ia801009.us.archive.org/9/items/bassfamiliesofso00bell/bassfamiliesofso00bell.pdf>

## 1723 SLAVE LABOR

Race relations suffered with the growing pains of the New World and the need Europeans had for land and slave labor, whether bond or free slaves, to work the land to grow cash crops. To control the slave population and put down any possible resurrection, section XXIII was voted in. It removed the vote from People of Color and ensured that these people had no recourse or way to appeal.

*“An Act directing the trial of Slaves, committing capital crimes; and for the more effectual punishing conspiracies and insurrections of them; and for the better government of Negroes, Mulattos, and Indians, bond or free” section XXIII, the shortest section in a long litany curtailing the rights of those who white men felt were inferior, reads simply “And be it further enacted, by the authority aforesaid, and it is hereby enacted and declared, That no free negro, mullatto, or indian whatsoever, shall hereafter have any vote at the election of burgesses, or any other election whatsoever.” When Virginia adopted its first state constitution in 1776, “the right to vote for members of the assembly remained unchanged from the colonial laws previously in force.”*

Link: “On Account Of Race”: Disenfranchisement Of Black Voters In Virginia  
September 9, 2020 October 1 2023

<https://uncommonwealth.virginiamemory.com/blog/2020/09/09/on-account-of-race-disenfranchisement-of-black-voters-in-virginia/>

## 1726 NANSEMOND: SLAVE OR FREE: PAPERS REQUIRED

1726/1727 "The colonies continued the practice of slavery that included American Indians and Africans as either bond or free slaves. The institution of slavery ensnared and trapped a number of people."

It was necessary, in some cases, for Native Americans to carry papers that stated that they were free men. This certificate that follows shows that William Bass claims Indian privileges and that he had cleared the land in the Dismal Swamp. This certificate predates William Bass' Will that mentions his daughter Mary.

Link: Norfolk County, Virginia: Wills and Probate Records pg 110 August 15, 2023 Bass families of the South; a collection of historical and genealogical source materials from public and private records. : Bell, Albert Dehner, 1911- : Free Download, Borrow, and Streaming : Internet Archive

William Bass Sr in 1726/1727 received a certificate from the Norfolk Co, VA court stating that he and his kin had cleared the land and claimed Indian Privilege:

RE: NANSEMOND INDIAN ANCESTRY OF SOME BASS FAMILIES, Page 16.

Norfolk County,  
Virg<sup>a</sup>.

### Certificate

An Inquest p'taining to possession & use of Cleared & Swamp lands in and adjoining ye Great Dismal by William Bass, Sen<sup>r</sup> & His kinsmen who claim Ind<sup>ian</sup> privileges, sheweth by the testimony of White persons & sundry records of great age & known to be authentick, That sd. William Bass, Sen<sup>r</sup>, his sons Wm. Bass, Thomas Bass and Joseph Bass, & spinster daughter Mary Bass, are persons of English & Nansemon Indian descent with no Admixture of negor, Ithipopic blood, & that they and all others in Kinship with Them are freeborn subjects of his Maiestie, living in Peace with His Ma<sup>ties</sup>'s Government, entitled to possess & beare Arms, as permitted by Treaties of Peace by & btw. Charles ye II<sup>nd</sup> of blessed Memory, & ye Indians of Virginia in ye Anno Domi. 1677. Ye Inquest sheweth further that ye cleared Lands & Swamps held and used by the sd William Bass, Sen<sup>r</sup> & als hath been used by his and Their forebears since & before English governance in Virginia, and the sd. William Bass, Sen<sup>r</sup> & als are in Rightful & Lawfull possession thereof, & are not to be further Molested by any pson or psons whomsoever under any Pretended authority, under Penalties, etc., etc., whilst ye sd. Bass & his kinsmen claim Indian privileges pursuant to the afsd. Treaties of Peace &c.

17 Day of March 1726/27

SOLO. WILSON, CL. CLK."

Many other records have been preserved by descendants of the ancient Norfolk County Bass families of Indian descent, but I have not discovered any more of genealogical value, to date of the collation of these pages, 19<sup>th</sup>1.

Link: The Nansemond Indian Bass Family of Granville May 22, 2015 Oct 18, 2023  
<https://nativeamericanroots.wordpress.com/2015/05/22/the-nansemond-indian-bass-family-of-granville/>

## 1730 ROBERT GOOCH ON NANSEMOND IN NORTH CAROLINA

The following report from Robert Gooch, dated September 14, 1730, shows that the tribes divided into *small groups*, moved to avoid English settlements and had resettled inside the boundary of North Carolina. Gooch pointed out the tribes were:

*“reduced to a small number the remains of the Maherin and Nansemond Indians are by running the Boundary fallen within the limits of North Carolina.”*

Gooch also remarked of the “migrated” distance or “exodus” of the tribes from Virginia and the decimated numbers of Indians that remained:

*“We have no Indian Nation of any Strength nearer than the five Nations under the Government of New York on the North, and the Cattawbaws and Cherokees within the limits of Carolina to the South, and both of them near 400 miles from the Inhabitants of Virginia.”*



## Report by William Gooch concerning Native Americans in North Carolina

Gooch, William, Sir, 1681-1751  
September 14, 1730  
Volume 03, Page 89

----- page 89 -----

[B. P. R. O. B. T. Virginia. Vol. 19. R. 127.]  
LIEUT. GOV. GOOCH'S ANSWER TO QUERIES.

What number of Indians &c—14<sup>m</sup>

The Indians tributary to this Government are reduced to a small number the remains of the Maherin and Nansemond Indians are by running the Boundary fallen within the limits of North Carolina. The Saponies and the other petty Nations associated with them being disturbed by the Tuscaruroes are retired out of Virginia to the Cattawbaws. So that there remain only the Pamunkeys on York River and they not above tenn Familys, and the Nottoways on the South side of James River whose strength exceeds not fifty fighting men. Both these Nations are seated in the midst of the English settlements, and hitherto have maintained a friendly correspondence with them

What is the strength &c 15<sup>m</sup>

We have no Indian Nation of any Strength nearer than the five Nations under the Government of New York on the North, and the Cattawbaws and Cherokees within the limits of Carolina to the South, and both of them near 400 miles from the Inhabitants of Virginia

(Endorsed)

Rec<sup>d</sup> 14<sup>th</sup> Sep<sup>r</sup> 1730.

Link: Colonial and State Records of North Carolina October 4, 2023  
<https://docsouth.unc.edu/csr/index.php/document/csr03-0057>

## 1734 FIRES DESTROY RECORDS

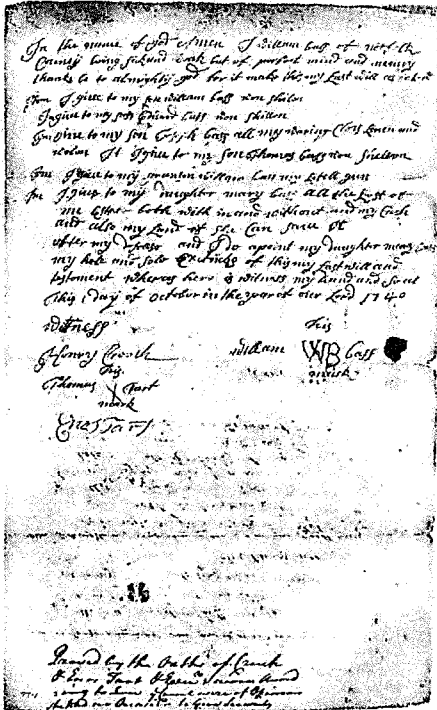
Not all county clerk's records have been preserved. Due to the burning of the repositories for these records, a number of records were lost to fire.

*"1734, 1779, and 1866 Many records were lost by the burning of the county clerk's office where the records were in April 1734, when the courthouse was razed by British troops in 1779, and by a fire 7 February 1866."*

Early census records were also lost. This includes census or enumeration records from the years 1790, 1800, 1810 and 1890.

Link: Nansemond County, Virginia Genealogy Page 124 August 30, 2023

## THE 1740 WILL OF WILLIAM BASS DEMONSTRATES CONCERNS FOR DAUGHTER OF ENCROACHMENT ON TRIPANICK NANSEMOND LAND



### NANSEMOND LAND

The 1740 Will of William Bass was found in Mississippi archives and transcribed by Chief Robert Blair "Swift Raven" Bass as follows and before the noted document.

This Will demonstrates the concern for Mary, William's daughter, keeping the land and why the below the Northwest Ordinance was needed.

### TRANSCRIPTION:

*William Basse 1654*

*Will and Testament*

*In the name of god amen I William Bass of Norfolk County being sick and weak but of perfect mind and*

*memory*

*Thanks be to almighty god for it makes this my Last will resolute*

*I I give to my son William Bass won shilon*

*I give to my son Edward Bass won shilon*

*I give to my son Joseph Bass all my Waring Cloas Linen and*

*Wolon II I give to my son Thomas Bass won shilon*

*Jm I give to my grandson William Bass my little gun*

*Jm I give to my daughter Mary Bass all the Last of*

*I me estate both within and without and my Cash*

*And also my Land if she Can save it*

*after my decease and I do appoint my daughter Mary Bass*

*my hole and solo executrix of this my Last will and*

*testament whereas here is witness my heart and soul*

*This 1 day of October in the year of our Lord 1740*

*Witness his*

*Henry Crooch William WB Bass*

*His mark*

*Thomas X Tart*

*Mark*

*Enos Tart*

*Proved by the oath of Crooch*

*& Enos Tart and -*

## 1754 THE TREATY OF ALBANY

1754 The Treaty of Albany is a precursor to the 1830 Indian Removal Act, evidenced by how in the treaty, complaints from indigenous people of the Allegheny mountain region (Indian Territory at the time) of Virginian colonizers encroaching on their lands were described. Also in the treaty, incidents of indigenous tribes getting cheated out of and losing their lands to unscrupulous buyers.

The treaty document also mentions:

*"... they (Indians) have made, of being defrauded of their lands ...".*

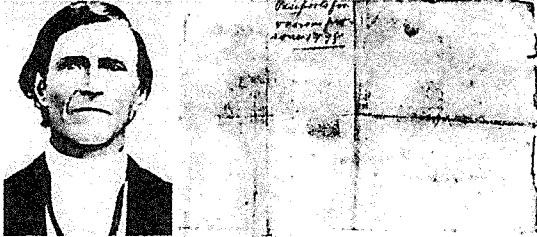
This directly relates to our tribe, as our ancestors John Bass Sr. and Love Harris left the ancestral Alleghany Mountain land to their son William Bass, who inherited it to his daughter Mary in 1741, "if she could keep it". Colonists were actively locating and taking Indian land in violation of the laws passed to prevent this.

Link: Ratified Indian Treaty 5: Extracts from the Treaty at Albany with the Six Nations (Manuscript Copy), 1754 October 5, 2023

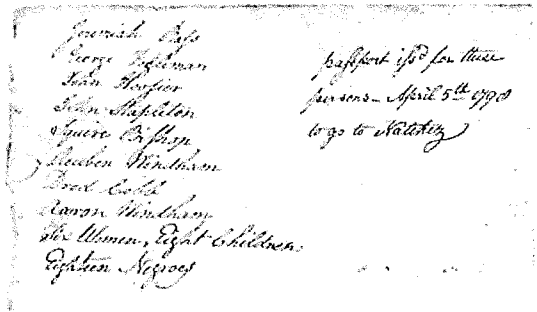
<https://catalog.archives.gov/id/77166047>

# 1778 HAVE PASSPORT, CAN TRAVEL IN UNITED STATES AND TRIBAL LAND - TRIPANICK NANSEMOND INDIAN PASSPORT

The below are handwritten passport documents for Jeremiah Bass Jr. (1778-1804),



permitting him as well as various other persons to travel from Tennessee to Natchez, Mississippi in 1798. Jeremiah Bass Jr. is the son of Jeremiah Bass Sr. (1720-1820), and is brother to Esau and Jonathan, mentioned in above newspaper articles.



The Tripanick Nansemond tribe followed the 1677/1680 middle plantation treaty guild lines even

after the 1776 government change of the United States. Contributing to the confusion as to our true heritage and standing as our own Sovereign nation and governing body. We used our oral tradition to share movements and other tribal information. With no treaty from the United state and not required from england. As the Sovereign nation that we have been and continue to be, it sets us apart from your requirements never before required of our people. Now understanding that we are wishing to be recognized by the government body we have and will submit newly formed documents required by United state laws government documents.

## 1784 CENSUS -THE TRIPANICK NANSEMOND TRIBE GROWS -PROOF IN COUNTY RECORDS THAT SURVIVED



It may also be interesting to note the counties in close proximity to the Tripanick Nansemond homeland that still hold Tripanick Nansemond records, in particular, for the Basse/Bass tribal members.

Link: Bass Families of The South by Albert Bell Page 125 of 540 December 31, 2023

<https://ia801009.us.archive.org/9/items/bassfamiliesofso00bell/bassfamiliesofso00bell.pdf>

## 1787 –THE NORTHWEST ORDINANCE

The Northwest Ordinance stated that Indians were to be treated with the *"utmost good faith"* and specified that *"their lands and property shall never be taken away from them without their consent."* As settlers pushed forward into occupied Indian territory; however, the settlers received military protection. The Indians were at the mercy of the settlers and military.



At that time the English and early settlers were taking the land from tribal members, the Northwest Ordinance was enacted.

Link: American Indian Laws and Policies

[https://www.familysearch.org/en/wiki/American\\_Indian\\_Laws\\_and\\_Policies?fbclid=IwAR3fYdxivpkU-NABbD3RQ4B9g0G9IzBe9Ic6Sej4lwIHQZcYOUho05aj80U#1787\\_-The\\_Northwest\\_Ordinance](https://www.familysearch.org/en/wiki/American_Indian_Laws_and_Policies?fbclid=IwAR3fYdxivpkU-NABbD3RQ4B9g0G9IzBe9Ic6Sej4lwIHQZcYOUho05aj80U#1787_-The_Northwest_Ordinance)

## 1797 I AM NANSEMOND

A document found inside the John Bass Family Bible Records at the North Carolina Digital Collection and dated 1797- The Portlock Document of William Bass stating that he is not a Negroe nor a Mulatto, but a Nansemond Indian.

Link: John Bass Family Bible Records  
October 3, 2023

<https://digital.ncdcr.gov/Documents/Detail/john-bass-family-bible-records/14382>  
12

Norfolk County  
Virg<sup>a</sup>  
This doth certify that William Bass, son of John Bass and grandson of William Bass, is of English and Indian descent and is not a Negroe nor y<sup>t</sup> a Mulattoe as by some lately and maliciously stated. His late Mother Sarah Ann Bass was a virtuous woman of Indian descent, a daughter of Symon Lorina and Joan Tucker lawfully begotten. S<sup>d</sup> Joan Tucker was a sister of Robin Tucker a Christian Indian of y<sup>e</sup> Nansemond nation.  
Y<sup>e</sup> s<sup>d</sup> William Bass, y<sup>e</sup> elder, was a son of Mary Bass and William Bass<sup>Senr</sup>. Mary Bass was a daughter of Great Peter, King of y<sup>e</sup> Nansemunds. These are of common knowledge.  
All of the Bases of this County descend from Capt<sup>n</sup> Nathaniell Basse, as satisfactorally proved by the records preserved.  
TEST: W<sup>M</sup> PORTLOCK  
May y<sup>e</sup> 17, 1797



## MORE REASONS FOR THE GREAT MIGRATION AND CONTRIBUTING FACTORS FOR THE EXODUS

Migration Trails

Money for Indian Scalps

1650 Nansemond Tribe separation

1790-1861 Westward Expansion

1812 to 1867 Manifest Destiny

1830 Indian Removal

1830 the first group to be moved was the Choctaw Nation.

1838 the Cherokee Nation and others were removed in the  
“Trail of Tears.”

1846 Dred Scott

Scrip Warrants 1812, 1847, 1850, 1855

1857 Neither Black nor Indians could be citizens

1865 14th Amendment and Supreme Court Chief Justice John  
Marshall decision

1868 Jim Crow with Amendment XIV

1890 Sunset Towns or Gray Towns

1924 Racial Integrity Act

1926 Public Assemblages Act

Not all items in the list will be covered in detail as it is assumed that the  
committee reviewing this work is already aware of the details.

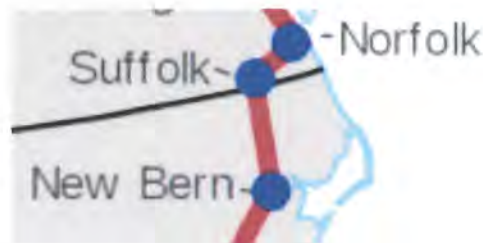
This map that follows provides possible and known routes that the Tripanick  
Nansemond Families and other tribal families used to migrate.



moved south over the Virginia border into North Carolina. At times, the Tripanick Nansemond merged with other tribes.

Due to the constant struggles faced by Native Americans as cited in the previous material presented, the Tripanick Nansemond utilized major routes of migration to escape westward expansion and to preserve their culture, religion and family. The majority of the Tripanick Nansemond tribal members have documented that their families took the migration routes in compliance with numerous congressional legislation for Indian Removal and Relocation.

The first migration route was referred to as “King’s Highway” that went both north and south off Nansemond tribal lands. Very few Nansemond took the northern route. The main documented route the Nansemond traveled was south to New Bern, North Carolina. In North Carolina, the Tripanick Nansemond could intermarry with other “races” and own land.



Link: [https://www.familysearch.org/en/wiki/King%27s\\_Highway](https://www.familysearch.org/en/wiki/King%27s_Highway)

Other similar migration routes that ran south similar to the “King’s Highway” that the Nansemond also utilized in a southern migration were Fall Line Road, Upper Road and Great Valley Road. Some Tripanick Nansemond took refuge with other tribes such as the Cherokee, Choctaw and Shawnee.



Link: [https://www.familysearch.org/en/wiki/Upper\\_Road](https://www.familysearch.org/en/wiki/Upper_Road)

The second Migration Route utilized by the Tripanick Nansemond was the Wilderness Road. “Earlier peace with Indians along the Ohio River, and the opening of the National Road in 1818 provided an easier, safer, more level route to the Ohio Valley and Kentucky.”

Link: [https://www.familysearch.org/en/wiki/Wilderness\\_Road](https://www.familysearch.org/en/wiki/Wilderness_Road)





Link: [https://www.familysearch.org/en/wiki/Wilderness\\_Road](https://www.familysearch.org/en/wiki/Wilderness_Road)

From Louisville on the Wilderness Road, Tripanick Nansemond continued their migration towards Indiana, Tennessee, Arkansas, Missouri, Kansas and Texas.

**WE ARE STILL HERE:**

**2023 DISTRIBUTION OF TRIPANICK NANSEMOMD MEMBERS**



It was common for tribes to merge into other tribes as the families migrated. Perhaps Indian families found familiarity, cultural and religious value systems, common beliefs and comfort with similar tribal peoples. The example that follows demonstrates the merging of tribes and the migration west from Tripanick Nansemond member Dr. Lehman Burrow.

#### BASS-GREEN-BURROW MIGRATION VIA INDIAN TERRITORY & RESERVATION

Richard Bass	1658 Norfolk, <b><u>Nansemond</u></b> , Va. To 1722 Norfolk, <b><u>Nansemond</u></b> , Va.
Andrew Bass	1698 Norfolk, Virginia to 1770 Craven, North Carolina
Richard Bass	1730 Craven, North Carolina to 1793 Wayne, North Carolina
Uriah Bass	1766 , Dobbs, North Carolina to 1818 Georgia
Sarah "Sallie" Bass	1799 Black River <b><u>INDIAN TERRITORY</u></b> , Ala to 1857 New Market, Madison Co., Ala
Christopher Columbus Green <b><u>*INDIAN MEDICINE MAN</u></b>	1821 Black Warrior River Cherokee Reservation, <b><u>INDIAN TERRITORY</u></b> , Ala. to 1889 White Co. , Ill
William Martin Green MD/DD Rev., D.D.	1841 Gallatin, Illinois to 1897 Elk Creek, Texas, Missouri
Sherman Johnson (Thomas) Green	1868 Norris City, White County, Illinois to 1961 Fairview, Fulton, Arkansas
Flora Alberta Green <b><u>*INDIAN MEDICINE WOMAN</u></b>	1904 Fairview, Fulton, Arkansas to 1974 Spring River, Fulton, Arkansas



██████████ ██████████	1935 Spring River, Fulton, Arkansas to 1960 Ft Defiance, <b>INDIAN RESERVATION</b> , AZ
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## 1823 JOHN MARSHALL

Supreme Court Chief Justice John Marshall heard three cases involving Native Americans and his court finding formed the basis of Federal Native American Law. The first case in 1823 determined that only the Federal Government could settle claims of Indian land. The second case in 1831 decided that the tribes were independent and sovereign nations. The third case in 1832 determined that the Federal Government had a responsibility to the tribes to protect the land, resources, and the tribal members to services.

*“Despite the Marshall Trilogy, the settlers' demand for Indian lands increased rapidly and forced politicians to develop a policy of removal. West of the Mississippi River ...by pushing Indians beyond the river settlers would possess the land. The popularity of removal was so strong that the federal government embarked on a campaign of negotiating removal treaties even before President Andrew Jackson signed the Indian Removal Act of 1830. Removal was more than an assault ... For example, railroads were accelerating their demand for Indian lands and cattle ranchers made similar demands.”*

Link: Jim Crow, Indian Style: The Disenfranchisement of Native Americans page 169

[https://digitalrepository.unm.edu/cgi/viewcontent.cgi?article=1357&context=law\\_facultyscholarship](https://digitalrepository.unm.edu/cgi/viewcontent.cgi?article=1357&context=law_facultyscholarship)

## 1830 INDIAN REMOVAL ACT

## 1830 INDIAN REMOVAL ACT

Indian Removal Act- As the colonists' need for more land grew, the need to remove Indians from the land also grew. President Andrew Jackson signed the Indian Removal Act in 1830. Indians were expected to resettle east of the Mississippi River to land designated as Indian Territory. The removal concept was further refined after the mid-century when it became evident that U.S. expansion planned to claim the West, as well as the East. U.S. government officials concluded unspecified tracts of "Indian Territory" needed to be more sharply defined into reservations.

The Tripanick Nansemond chose self removal and was not assigned a reservation. Those opposing westward expansion were rounded up and forcibly confined to the reservations. Additionally, other tribes were swept into the mass exodus. Even some Tripanick Nansemond were caught up in this forced emigration to Indian Reservations. This instigated the Great Plains wars of the 1860s-1880s.

Many of our people headed out to the new land for Indian territory only to find it continued to shrink. We fell back to what we knew- word of mouth. Meetings were planned a year in advance or passed around as we visited each other.

Link: Indian Removal Act, 1830

<https://weareili.org/timeline/indian-removal-act-1830/>

## SCRIPWARRANTS 1812, 1847, 1850, 1855

The Scripwarrant Act of 1855 allowed Native Americans to claim land. Land Grants, Bounties, Patents and Scrip Warrants were reasons for the migration of the Tripanick Nansemond tribe. As the tribe left Virginia and other eastern states to comply with the Indian Removal Act of 1830, the tribe migrated to

opportunities for land and homesteads. The 1855 Act opened applications for land to Indians that had fought in the wars.

“An act of March 3, 1855 (10 Stat. L. 701) extended military bounty land laws to Indians, entitling veterans from the Revolutionary War and the Indian Wars of 1818 and 1836 to warrants that could be exchanged for public lands. A few earlier acts had specified bounty lands for Indians, but this act marked the first time land was made available on a large scale.”

Link: Indian Bounty Land Applications Fall 1993, Vol. 25, No. 3 | Genealogy Notes By Mary Frances Morrow  
[https://www.archives.gov/publications/prologue/1993/fall/indian-bounty-land-applications.html?fbclid=IwAR2HI7TzqJLUZKcQXxlq5z1NoalrfGiHRnPKMD9\\_gZrHclPU DwDmKjZRH5M](https://www.archives.gov/publications/prologue/1993/fall/indian-bounty-land-applications.html?fbclid=IwAR2HI7TzqJLUZKcQXxlq5z1NoalrfGiHRnPKMD9_gZrHclPU DwDmKjZRH5M)

A Tripanick Nansemond Indian family received land through the ScripWarrant 1855. It was common that Tripanick Nansemond merged with other tribes, yet kept their own identity. This Tripanick Nansemond relation fought under Captain Joseph Kincaid's Company Choctaw Volunteers.

Patent Details		Patent Image		Related Documents		Printer Friendly 	
<b>Names On Document</b>		<b>Miscellaneous Information</b>					
<input checked="" type="checkbox"/> ANDERSON, BENT, <input checked="" type="checkbox"/> GREEN, TAH-YE-OHE, <input checked="" type="checkbox"/> GREEN, GARDNER		<b>Land Office:</b> Henderson <b>US Reservations:</b> No <b>Mineral Reservations:</b> No <b>Tribe:</b> --- <b>Militia:</b> Captain Joseph Kincaids Company Choctaw Volunteers <b>State In Favor Of:</b> --- <b>Authority:</b> March 3, 1855: ScripWarrant Act of 1855 (10 Stat. 701) <b>General Remarks:</b> ---					
<b>Document Numbers</b>		<b>Survey Information</b>					
<b>Document Nr:</b> 79826 <b>Misc. Doc. Nr:</b> --- <b>BLM Serial Nr:</b> --- <b>Indian Allot. Nr:</b> --- <b>Coal Entry. Nr:</b> ---		<b>Total Acres:</b> 160.00 <b>Survey Date:</b> --- <b>Geographic Name:</b> --- <b>Metes/Bounds:</b> No					
<b>Land Descriptions</b>							
Map	State	Meridian	Twp - Rng	Aliquots	Section	Survey #	County
<input checked="" type="checkbox"/>	MN	5th PM	115N - 024W	E½NE¼	21		Carver
<input checked="" type="checkbox"/>	MN	5th PM	115N - 024W	NE¼SE¼	21		Carver
<input checked="" type="checkbox"/>	MN	5th PM	115N - 024W	NW¼SW¼	22		Carver

Link: Glorecord search  
<https://gloreCORDS.blm.gov/details/patent/default.aspx?accession=0486-406&docClass=MW&sid=kvpqwm3v.w4i>



Another Tripanick Nansemond member received land in North Carolina through the ScripWarrant Act of 1855 which allowed Indians to file a claim.

Accession Nr: MW-0434-272 Document Type: Military Warrant State: Kansas Issue Date: 10/1/1860 Cancelled: No

Patent Details	Patent Image	Related Documents	Printer Friendly 
<b>Names On Document</b>		<b>Miscellaneous Information</b>	
<input type="checkbox"/> BALLARD, LUCRETIA, <input type="checkbox"/> BASS, ANNIS, <input type="checkbox"/> BASS, WRIGHT		Land Office: LeCompton US Reservations: No Mineral Reservations: No Tribe: --- Militia: Captain Clarks Company North Carolina Militia State In Favor Of: --- Authority: March 3, 1855: ScripWarrant Act of 1855 (10 Stat. 701) General Remarks: ...	
Military Rank: ---			
<b>Document Numbers</b>		<b>Survey Information</b>	
Document Nr: 87707		Total Acres: 160.00	
Misc. Doc. Nr: ---		Survey Date: ---	
BLM Serial Nr: ---		Geographic Name: ---	
Indian Allot. Nr: ---		Metes/Bounds: No	
Coal Entry. Nr: ---			

Link: Glorecord search

<https://glorecords.blm.gov/details/patent/default.aspx?accession=0434-272&docClass=MW&sid=2e2ixfzu.mvt&fbclid=IwAR1-ovz2VGnwD68JvGlzcV5M9oNq5zqixN3esQF7fCOqcfarV1SaU5tDQX0>

## 1846 DRED SCOTT

The court upheld the concept that if a parent was a slave, the children were slaves. Some of our tribal people were put into this cycle of slavery.

## 1857 ONCE AN INDIAN, NEVER A CITIZEN

Neither Black nor Indians could be citizens. This Act also had provision that people that couldn't prove they were born in the U.S. could not register to vote.

"In the early citizenship case of Scott v. Sanford<sup>1</sup> (the Dred Scott Case), the Supreme Court held that a black person could not become a citizen under the Constitution.<sup>2</sup> The Supreme Court stated, in dictum, that Indians were not citizens, in the constitutional sense, but that Congress had the power to naturalize Indians.<sup>2</sup> Thus, the Dred Scott Case effectively concluded that Indians who were

unable to prove they were born under United States jurisdiction were precluded from registering to vote.”

Link: Jim Crow, Indian Style: The Disenfranchment of Native Americans  
[https://digitalrepository.unm.edu/cgi/viewcontent.cgi?article=1357&context=law\\_facultyscholarship](https://digitalrepository.unm.edu/cgi/viewcontent.cgi?article=1357&context=law_facultyscholarship)

## 1865 14th AMENDMENT AND INDIAN RIGHTS

Even though Supreme Court Chief Justice John Marshall had determined the rights of Native Americans should be upheld and the Federal Government had a duty to do so, Native Americans were still invisible to the Federal Government in their desire to be recognized and have their rights preserved.

*“After the Civil War (1861-1865), the passage of the 14th Amendment nominally declared that every person born on American soil was an American citizen (yet Native Americans were not included, and did not gain citizenship until 1920).”*

Link:<https://uncommonwealth.virginiamemory.com/blog/2020/09/09/on-account-of-race-disenfranchisement-of-black-voters-in-virginia/>

This is the synonym for “Separation of Races”. It required segregation of races into two “groups”: white or black, in all public venues. The Indians were included in the black group.

## 1775 GOVERNMENT PAYS BOUNTY FOR SCALPS

Another cause for displacement of Indian communities was the bounty placed on Indian scalps. It was payment to the colonists for violence on the Indians. Native Americans experienced death and forced migration. Bounties for Indian scalps were a contributing factor for Indian displacement and loss of their homelands.

Link: Minnesota Bounties On Dakota Men During The U.S.-Dakota War

<https://open.mitchellhamline.edu/facsch/260/>

“Massachusetts’ lieutenant governor issued one of the most notorious scalp bounty declarations in 1775. This declaration, called the Spencer Phips Proclamation of 1755, provides a glimpse into how this brutal system worked.

“For every scalp of such Female Indian or male Indian under the Age of Twelve Years, that shall be killed and brought in as Evidence of their being killed ... , Twenty Pounds,” the declaration reads.”

Link: Indigenous Peoples Day offers a reminder of Native American history – including the scalping they endured at the hands of Colonists

<https://theconversation.com/indigenous-peoples-day-offers-a-reminder-of-native-american-history-including-the-scalping-they-endured-at-the-hands-of-colonists-214433>

## 1871 INDIAN APPROPRIATIONS ACT

The Indian Appropriation Act, in 1871, was a double edged sword for Indians:

*“The United States now took the position that no Native American group would be treated as an independent nation. More and more of their land was converted to reservations or seized.”*



**INDIAN LAND FOR SALE**

GET A HOME  
OF  
YOUR OWN  
EASY PAYMENTS



PERFECT TITLE  
POSSESSION  
WITHIN  
THIRTY DAYS

**FINE LANDS IN THE WEST**  
IRRIGATED IRRIGABLE    GRAZING    AGRICULTURAL DRY FARMING

IN 1910 THE DEPARTMENT OF THE INTERIOR SOLD UNDER SEALED BIDS ALLOTTED INDIAN LAND AS FOLLOWS:

001 002 5 17      Advertisement: Library of Congress

Placing seized Indian land for sale was worse than a Black Friday sale. Westward Expansion was accelerated as settlers wanted to get their share of land. Below is an advertisement for the sale of Indian Land.



Link: Racial Injustice: The Devastation of the Dawes Act on Native Americans  
<https://brownicity.com/blog/dawes-act-devastated-native-americans/>

## 1887 GENERAL ALLOTMENT ACT

In a further attempt to solve the “Indian Problem”, Senator Henry Dawes of Massachusetts sponsored The Dawes Severalty Act, or General Allotment Act, of 1887. His focus was:

“abolishing each tribe’s communal ownership of land, and assimilating Native Americans into the dominant white society. It was thought that by dividing up the reservations and thereby breaking up the tribes, assimilation would follow naturally. Dawes’ goal was to create independent farmers out of Indians, giving them land and the tools for citizenship. They really thought that assimilation was the best thing to solve the “Indian problem.”

Link: Racial Injustice: The Devastation of the Dawes Act on Native Americans  
<https://brownicity.com/blog/dawes-act-devastated-native-americans/>

## 1879 DAWES ACT

1879 Dawes rolls never applied to our people, in general. We had quietly moved westward and hid in our own, secluded Tripanick communities outside of towns with our allied and endogamous families. The United States government has never given us a land grant like it did for other tribes with the Dawes Act. The “migrated” Indians are the only tribes to be placed on the Dawes. Keep in mind that our tribe, the Tripanick Nansemond, peacefully obeyed and complied with

the United States laws regarding the 1830 indian removal act, as well as other acts that pushed our people off our land .

[Dawes Act \(1887\) | National Archives](#)

## 1930 Code of Virginia

In “Colored persons and Indians defined,” from the *Code of Virginia* (1930), the General Assembly provides legal definitions of “colored persons and Indians. This was one of three so-called racial integrity laws passed between 1924 and 1930 in Virginia.

*Link: Author: General Assembly    Transcription Source: The Code of Virginia as Amended to Adjournment of General Assembly 1930* (Charlottesville: The Michie Company, 1930), 26.

## 1800’s-1900’s SUNDOWN TOWNS

The fact is, “Sundown Towns” are still active across the U.S. It’s another method of harassment, hostility, racism and discrimination against minorities. Indians were aware of the concept and would make a point to be out of town before sunset. Many lived out of towns for privacy and to “hide” themselves for safety.

American Indians were most clearly deemed free by Virginia law early in the 1800s, but Indians who were unable to gain their freedom often became assimilated within the predominantly African enslaved communities.

Link: Indian Enslavement in Virginia

<https://encyclopediavirginia.org/entries/indian-enslavement-in-virginia/>

“A “Sundown Town” is not just a place where something racist happened. It is an entire community (or even county) that for decades was adhered to an “all white” policy and mindset. If, for example, a black family tried to move in, encountered considerable hostility, and left, that would qualify the town as “Sundown.” Note that some sundown towns kept out Chinese Americans, Jews, Mexican Americans, Native Americans, and even Mormons.”

Many of our Tripanick Nansemond tribal members migrated to areas outside sundown towns. For our safety, we had to follow the rules, hide our “Indian-ness” under the radar, and be out of town before Sunset.

An example in the list of sundown towns listed online at “Sundown Towns by State” just for the state of North Carolina:

*“Bakersville, Brasstown, Faith, Graham County, Hot Springs, King, Kure Beach, Mayodan, Mitchell County, Rosman, Southern Shores, Spruce Pine, Surf City, Swain County, Trent Woods and Wrightsville Beach.”*

Indians did not feel welcome in these towns. Was the hostility enough to cause the Indians to migrate to a safer location?

Link: Sundown Towns by State - History and Social Justice

<https://justice.tougaloo.edu/sundown-towns/using-the-sundown-towns-database/state-map/>

As Indians often suffered the same as the Black community We understood these rules applied to our people, the Tripanick Nansemond, as well. This law makes that clear. Our people understood that we are included in these kinds of laws and therefore had to follow and “hide” so people would not discover who we are.

Link: ACTS Passed at the Session begun and held at Boston, ON the Twenty-Seventh day of October, A.D. 1703.

<https://archives.lib.state.ma.us/bitstream/handle/2452/118975/1703acts0011.pdf?sequence=3&isAllowed=y>

Sundown Towns are all-white communities, neighborhoods, or counties that exclude Blacks and other minorities through the use of discriminatory laws, harassment, and threats or use of violence. The name derives from the posted and verbal warnings issued to Blacks that although they might be allowed to work or travel in a community during the daytime, they must leave by sundown. Although the term most often refers to the forced exclusion of Blacks, the history of sundown towns also includes prohibitions against Jews, Native Americans, Chinese, Japanese, and other minority groups. Although it is difficult to make an accurate count, historians estimate there were up to 10,000 sundown towns in the United States between 1890 and 1960

Link: SUNDOWN TOWNS POSTED ON AUGUST 23, 2020 BY CONTRIBUTED BY:  
ROSS COEN

[https://www.blackpast.org/african-american-history/sundown-towns/?fbclid=IwAR03H5fY4f\\_vM5ZF8PcM2Yo2ooyoiBjr16R7n0d9URwxMwdHK\\_bBAipBNeg](https://www.blackpast.org/african-american-history/sundown-towns/?fbclid=IwAR03H5fY4f_vM5ZF8PcM2Yo2ooyoiBjr16R7n0d9URwxMwdHK_bBAipBNeg)

**WE KNOW THAT WE ARE INDIAN, BUT...  
DID THINGS CHANGED IN THE 1900's?**

**1975 THE SEPARATE, NOT EQUAL STATUS**

*"As a side note, in 1975, in a small town in Arkansas, I was wandering around outside a large building in town, perhaps it was the courthouse. In the back of the building was a filthy, beat up old sink hanging precariously to the wall by one screw with an old, deteriorated sign over it stating, "Colored". Further back at the edge of the woods stood an outhouse in equally poor condition. It had also been branded with the same word, "Colored".*

*Later that evening I spoke to my mother about what I saw.*

*Me: Mom, I saw a sink and an outhouse behind that big building downtown. (I pointed with my lower lip and chin jerk "Indian style") They both had signs that said "colored". They're both really nasty and dirty. What is that all about?*

*Mom: When black people need a drink of water, or need to wash their hands or use the toilet, this is for them.*

*Me: Where do the white people go?*

*Mom: Oh, I imagine they have a nice restroom inside the building.*

*Me: Mom, I'm not black and I'm not white (yes, I knew I was Tripanick Nansemond), so Mom, which one do I use?*

*Mom: Well, I suppose get a drink and use the bathroom here at home and hold yourself until you get back here.*

*Me: (dumbfounded) What?*

*Mom: You heard me."*

-Winona Ward

## JANUARY 29, 1907 ALICE REVELS

The following document from Alice Revels was translated from her rejected Cherokee Enrollment application, and from it we glean these important facts:

- (1) The family knows they are Indian, sought refuge within the Cherokee tribe, but were rejected by the government as not Cherokee.
- (2) In 1812, the family was driven from Virginia. This is part of the EXODUS and MIGRATION away from Nansemond tribal homeland
- (3) This is but one of many such documents and rejected tribal enrollment applications by Tripanick Nansemond tribal members, which had exited the Virginia area, did not receive the help from the government entities that other tribes received to date in organizing and becoming state and federally recognized.

The seven page document from National Archives

([https://catalog.archives.gov/id/56543007?fbclid=IwAR3jNXLKaPrzsoN-Znz5aLPq0ywkiGiHeWerKv\\_RhoWKXrBOoDDoVHdLy00](https://catalog.archives.gov/id/56543007?fbclid=IwAR3jNXLKaPrzsoN-Znz5aLPq0ywkiGiHeWerKv_RhoWKXrBOoDDoVHdLy00)) :

No. 14050 Action: Rejected

Name: Alice Revels and X children. Residence: Valley, W. Va.

Reasons: It appears from claimant's application and from that of her father Elijah Bass Jr. #17657, that her father through whom she claims was born in Granville Co. N.C. in 1835, & that her grand father was born in Virginia. It is claimed by Elijah Bass Jr. that his father was driven from Virginia in 1812. Neither the father nor grand father of claimant, through whom she claims, was enrolled with the Cherokees in 1835 or 1867. Nor does it appear that any of the family ever lived with the Cherokees. The Cherokees surrendered all their claims to land in Virginia in 1775, and Granville Co., N.C. was never a part of the Cherokee domain & fully 200 miles from Cherokee domain in 1835.

The first of seven pages is translated below:

(Page 1)

No.14050 Name: Alice Re(i)vels Action Rejected

"It appears from Claimant's Application and from that of her father Elijah Bass Jr. #17657 that her father through where he claims was born in Granville N.C. in 1835 & her grandfather was born in Virginia . It is claimed by Elijah Bass Jr. that his father was driven from Virginia in 1812. Neither the father nor the grandfather of claimant though where she claims, was enrolled with the Cherokees in 1835 or 1867. Nor does it appear that any of her family ever lived with the Cherokees. The Cherokee surrendered all their claims to land in Virginia in 1775 and Granville Co, N.C. was...(Cut off)"



## 1912 TO 1924 RACIAL INTEGRITY ACT

This Act defined “whiteness” as not having one drop of blood” from blacks, etc. The system had two choices, white or black. Walter Plecker, who subscribed to the beliefs of White Supremist, used this Act to further justify changing “Indian” to “Black” on important documents from 1912 to 1946 while he worked at the Virginia Bureau of Vital Statistics.

## 1934 THE INDIAN REORGANIZATION ACT

The Wheeler-Howard Act, also known as the “New Indian Act”, was to encourage Indians to return to their tribes. This act is where the Nansemond of Virginia received assistance from James Mooney while others , The Tripanick Nasemonds Family Indian Nation, did not and it made it difficult for our Tripanick tribe to apply to the government as we were no longer living on our tribal homeland through multiple prior legislation that we had complied with and, as a result, had greatly displaced us.



Link: <https://weareili.org/timeline/the-indian-reorganization-act-of-june-18-1934/>

## 1997 TRIPANICK INDIANS PUBLISHED AS ORIGINAL OCCUPANTS OF DUMPLING ISLAND VIA DEPARTMENT OF INTERIOR

According to the Dumpling Island excavation held by the Department of Interior of the United States, “ the ***Tripanick*** Tribe is now more commonly known as

Nansemond". On page 8 of the Dumpling Island Archaeological Site, a referral is made to the **Tripanick** Indians:

*"Limited information concerning Native American settlements along the Nansemond River can be derived from the poorly documented exploration by the English of the Hampton Roads area during the Roanoke voyages of the late 16th century. Two unnamed villages are depicted on the John White map of 1585-1586 as situated on either side of a major body of water which may correspond with the Nansemond River (Lorant 1965; cf Quinn 1985:107). Ralph Lane (1955:257) noted that several other Native American groups came to meet the English residing with the Chesapeake (in modern day Virginia Beach) during the winter of 1585-1586, including the "Mandoages, Tripanicks, and Opossians." David Quinn (1955:257,855-856) suggests that the Tripanicks may have been the Nansemonds. Also, Lane's (1955:259-260) description of a "certaine Kings countrey" whose "place of greatest strength is an nand situate ...in a Bay" generally is attributed to Kecoughtan (in modern day Hampton), although it could instead reflect information concerning the core Nansemond settlements on and standing Dumpling Island in the Nansemond River (cf McCartney 1985: 155; Quinn 1955:260; Turner and Opperman 1997)."*

Link:

[https://www.dhr.virginia.gov/VLR\\_to\\_transfer/PDFNoms/133-5001\\_Dumpling\\_Island\\_AE\\_Site\\_1998\\_Final\\_Nomination.pdf?fbclid=IwAR0Up6pJB1cWTYZXtmwfoCSNXm7NfSX0ajNkyKBVFpHGmMyRHZg4dTpGhDc](https://www.dhr.virginia.gov/VLR_to_transfer/PDFNoms/133-5001_Dumpling_Island_AE_Site_1998_Final_Nomination.pdf?fbclid=IwAR0Up6pJB1cWTYZXtmwfoCSNXm7NfSX0ajNkyKBVFpHGmMyRHZg4dTpGhDc)

## 2023 Mitchell County, Kansas, Court Document

This court document pertains to a Tripanick-Nansemond child identity as Native American under the Native American Child Welfare Act. The child is now 18 years of age and parts of the document may be redacted as needed by the committee.







## 1900'S-2021 TWO TRIBES PHOTO COLLECTION

These photos in this section are from the 1995 - 2023 private collection of Chief Robert "Swift Raven" Bass of the Tripanick Nansemond and his meetings with Nansemond Chief Earl Bass. Both met in Chief Earl Bass's home and other locations for several work sessions.

The photo to the right is a dreamcatcher in Chief Earl Bass's home. In the Native American belief, it will catch and hold bad dreams so the person sleeping can have good, untroubled dreams.



Chief Robert "Swift Raven" Bass's father, James Bass, was working



together with Nansemond Chief Earl Bass (1912 to 1996), pictured below, toward a reconciliation with our tribe, the Tripanick Nansemond, and we were to merge back into the Virginia



based Nansemond group. When Chief Robert “Swift Raven” Bass’s father, James Bass, passed, Chief Robert Bass stepped up to continue working with the Nansemond tribe towards this joint goal. The following pictures were taken in the house of Earl Lawrence Bass, Nansemond, during one of James Bass, Tripanick Nansemond, meetings.



2019 photo below shows Chief Robert “Swift Raven” of the Tripanick Nansemond Family Indian nation carrying an Honor Flag for Nansemond Indian nations while there helping them with their powwow in 2019





Chief Sam Bass, on the left, of the Nansemond tribe and Chief Robert “Swift



Raven” Bass, on the right, of the Tripanick Nansemond tribe met for a work session at Chief Sam’s preferred meeting location- Wendy's, for negotiations of the return of the John Bass 1616 lines to the Tribe and In hopes that other lines would also be allowed to return to the pre colonial Tribe.

Negotiations fell apart in 2021.

Nansemond and Tripanick Nansemond meeting for reconciliation to merge the two Tribes.

## 2023 SOCIAL MEDIA CREATES DISTINCT COMMUNITY

People that identify as native american entities of the Tripanick Nansemond Tribe have a number of social websites on Facebook. The members research together and share what they have learned about their tribe, the culture, etc. Social gatherings are announced via Facebook and other social media.

Below are a few of the Tripanick Nansemond/Nansemond Facebook sites:

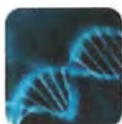
## Groups



### Bass Surname Genealogy

Private · 1.2K members · 5 unread posts · Member since October 2020

This group is for anyone looking for help on researching the Bass surname anywhere in the world. Feel free to post articles about the Bass family or add queries for a Bass famil...



### Bass Surname DNA Study

Private · 1.5K members · Member since January 2013

Dedicated to Tanna Jo Bass and The Bass Family



81 friends are members



### Bass Family "A" Haplogroup

Private · 182 members · Member since December 2020

A study and record of the Bass family beginning with Elizabeth of Nansemond



36 friends are members



### Tripanick-Nansemond Family Indian Nation, Tribal Members

Private · 24 members · 1 unread post · Member since August 2023



6 friends are members

# 2023 TRIPANICK NANSEMOND REUNION AND BLESSINGS



The gathering of the Tripanick Nansemond trip in 2023 took place in Burlington, Kansas. The reunion took place in Kelly Park over two days. The blessings and installment of the officers was one of the highlights of the reunion.

to the right was made by Lina Ivie with braided leather strips, cowry shells with turkey and pheasant feathers.



A group poses at the reunion. From left to right are Matt Wren, Kyle Ivie, Jeremiah Bass, Kayleigh Brown, Truda Jones Brown, Lina Ivie, Chief Robert Bass, Waynaka Miller.

Matt Wren, who is a tribal research specialist and educationalist of cultural history, practices and youth education, had the honor of conducting the 2023 Blessing Ceremonies of the Tripanick Nansemond tribal officers and tribal members. Photo to the right shows Matt Wren in his Algonkian regalia.







Kyle Ivie, on the left, holds the geode with burning sage. Jeremiah Bass in the middle is being smudged and blessed for his tribal role as Vice Chief of Operations by Matt Wren, on right, who had the honor of performing the blessings.

Kyle Ivie, on the left, holds the amethyst geode bowl with burning sage and sweet grass, Chief Robert Bass, in the middle, receiving a blessing and smudging from Matt Wren.

The necklace, worn by Chief Bob Bass, was made by Lina Ivie and was blessed earlier and presented to Chief Bob Bass during his blessing ceremony.



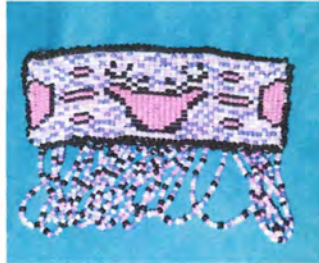
Matt Wren, on the left, presented the geode bowl to Chief Bob Bass after the ceremony. The geode bowl was gifted to the tribe by tribal member Waynaka Miller for its protection properties. Kyle Ivie, in the middle, who was assisting in the ceremony had earlier place the saged and blessed Chieftain headdress on Chief Robert Bass' head.





The geode bowl used for the ceremonies is believed by the tribe to help in decision making, promote positivity, harmony and good health.

Tribal Arts and Crafts are demonstrated and shared at the Reunions. To the right are photos of a beaded hair barrette, the beginnings of making a tribal moccasin and a finished pair of moccasins.



## BASS REUNION IN TEXAS

Ronnie and Tanna Jo hosted several Tripanick Nansemond Bass Family Reunions in Texas from 2006 to 2008. The first image is from the 2006 guest book, followed by the 2007 and 2008 guest books.

2006

2007

2008

REDACTED

REDACTED

REDACTED



# NEWSPAPER CLIPPINGS DETAIL REUNIONS OF TRIPANICK NANSEMOND INDIAN FAMILY DURING 1900's AND ATTENDED BY CURRENT MEMBERS AND THEIR FAMILIES

## 1934 BASS REUNION LAWRENCE

Through the years, the Bass family and other Tripanick Nansemond families have gathered to share genealogy records, documents and artifacts. The Bass and allied families were aware of their Native American background and exercised their cultural and traditional practices.



## 1935 BASS REUNION MISSISSIPPI

The below newspaper clippings are from July 20, 1935, and are of the third annual Bass Family Reunion at the Old Bethany Baptist Church, south of Pretiss, Mississippi. Also in the announcement is stated that the Bass family have been living in this area for more than 100 years, after previously moving there from Georgia.

Clarion\_Ledger\_Thu\_Aug\_9\_\_1934

### BASS REUNION IS HELD IN LAWRENCE

MONTICELLO, Aug. 8.—Claiming unusual interest at many points in South Mississippi, as well as adjoining states, was the third annual reunion of the members of the Bass family held at the historic old Bethany church with a large attendance of the members of the family and twenty-five visitors.

The morning program was opened by a song service led by W. L. Bass of D'Lo. The words of welcome and a talk on "The Family Tree" by J. M. Bass, Sr., of Hazlehurst were followed by a vocal solo, "Trees" by Mrs. Jessie Spightley of Hazlehurst accompanied by Meredith Bass of that place. An inspiring sermon on "Fellowship" was given by Rev. D. D. Cox of Hattiesburg, a grandson of George Bass. Miss Christine McGuffee of Monticello was pianist, accompanying the songs for the song services. A vocal duet, "Little Grey Home in the West" was sung by Miss Ruth Bass and Mrs. Jessie Spightley of Hazlehurst.

The historical report prepared by Whit Bass of Prentiss, aged seventy-nine, was read by Prof. I. S. Bass of Tylertown. A bountiful picnic dinner was served on the church lawn. The afternoon was featured by an address on "Citizenship" by Dr. P. S. Sikes of the University of Illinois and an address on "The Bass Family" by Mr. G. Wood Magee of Monticello, who stated that Bethany church, long associated with the Bass family, was now one hundred and thirty-four years old. The next reunion was set for the third Sunday in August, 1935.

New officers elected were: president, Prof. I. S. Bass, Tylertown; vice-president, John T. Bass, Crystal Springs; secretary, Mrs. W. E. Driver, Monticello; treasurer, Houston Bass, Lumberton; reporter, R. F. Bass, Hattiesburg.

The\_Winona\_Times\_Fri\_Aug\_10\_\_1934

### 1939 BASS REUNION FOR TENNESSEE, LOUISIANA, KENTUCKY AND ARKANSAS

PRENTISS, Miss.—Plans are being made for the Bass family reunion to be held at Bethany church, south of Prentiss, Sunday. Members of the family are coming from Tennessee, Louisiana, Kentucky and Arkansas.

In these articles from August of 1939 is the eighth annual Bass Family Reunion, again held at the Old Bethany Baptist Church. This article also mentions that Admiral Ivan E. Bass holds much of the Bass family's history and records. All other articles mentioning Bass Reunions state that they are also held at the Old Bethany Baptist Church. Lecture was on the 1924 Citizenship Act.

## 1941 BASS REUNION

At this Reunion in 1941, the Tribe reviewed Native American genealogy and tribal family history of the Esau Bass family.

This family has direct descendancy from Elizabeth the Nansemond. The tribe also erected grave markers and a white picket fence at the Bass Cemetery.

This is just one of many tribal cemeteries that our tribal family is buried in. In a quick search on Find A Grave, 14 pages of Bass Cemeteries returned.

Link:<https://www.findagrave.com/cemetery/search?cemetery-name=bass&cemetery-loc=&only-with-cemeteries=cemOnly&locationId=&page=14#cem-57870>

### Bass Reunion Held At Bethany Church

MONTICELLO, Aug. 19 — The tenth annual reunion of the Bass family was held at Bethany Baptist church near Prentiss with one hundred attending.

Mrs. Jessie Bass Spightley of Hazlehurst was song leader and Miss Christine McGuffee of Monticello pianist. The opening prayer was by L. M. Bass of Hattiesburg. A. Marx of McComb gave a religious discussion on the Sunday School theme for the day.

The feature address of the program was by Hon. Catherine Bass, a brilliant young lawyer of Hazlehurst and president of the reunion organization this year, whose message was most inspiring. The genealogy of Esau Bass, founder of the family, was given with brief histories given of three of his sons, Jeremiah, Ananias and Malachi Bass, given by Miss Ruth Bass, Hazlehurst; Claude H. Bass, Hazlehurst; I. H. Bass, Jr., Lumberton and I. S. Bass of Wiggins. Ray Bass of Lumberton gave the Questionnaire for the Historical Committee. Two vocal solos were given by Miss Kathleen Foster of Brookhaven. The ten dollar prize offered by Dr. Elizabeth Bass of New Orleans for the best history of the Bass family written for 1940 was awarded to Mrs. Male Bass Driver of Monticello, for some years secretary of the organization and a former president of the group. It was voted to have the Historical committee judge the histories submitted each year and select the winner of this prize for the best written family history. The association voted to place two markers at the graves of Esau Bass and wife and erect a white picket fence around the cemetery in which they are buried near Prentiss known as the Bass cemetery.

New Officers were named as follows: President, Hon. Leon Bsss, Belzoni; vice-president, Ray Bass, Lumberton; secretary, Mrs. Louise Bass Rush, Prentiss; treasurer, Webb Bass, Prentiss; chaplain, the Rev. John Bass, Livingston, Ky. reporter, Miss Christine McGuffee, Monticello.

The officers and chairmen of committees were asked to arrange the program for the 1942 reunion. Mrs. Wreath Greer, R. Ford Bass, Mrs. Louise Bass Rush and R. B. Bass were appointed as a cemetery committee.

A basket dinner was served picnic style at the noon hour and a picture made of the group.

1953 BASS REUNION MISSISSIPPI, LOUISIANA, ARKANSAS,  
 TENNESSEE, ALABAMA, GEORGIA AND TEXAS



(Above) In 1953, the U.S. Congress established a new policy towards American Indians: termination. The tribe was called to reunite via the newspaper. The below articles are from the eleventh Bass Reunion of August 1953; in these, Esau Bass Sr. (1754-1835, North Carolina, son of Jeremiah Bass Sr, 1720-1820) is mentioned, and it is also mentioned that over 15,000 Bass ancestors scattered throughout the United States, many of which ended up settling in the southern states of: Mississippi, Louisiana, Arkansas, Tennessee, Alabama, Georgia, and Texas. Again mentioned is Admiral Ivan E. Bass, being noted for his contributions to the Bass Family History, and the article also requests that attendees bring any

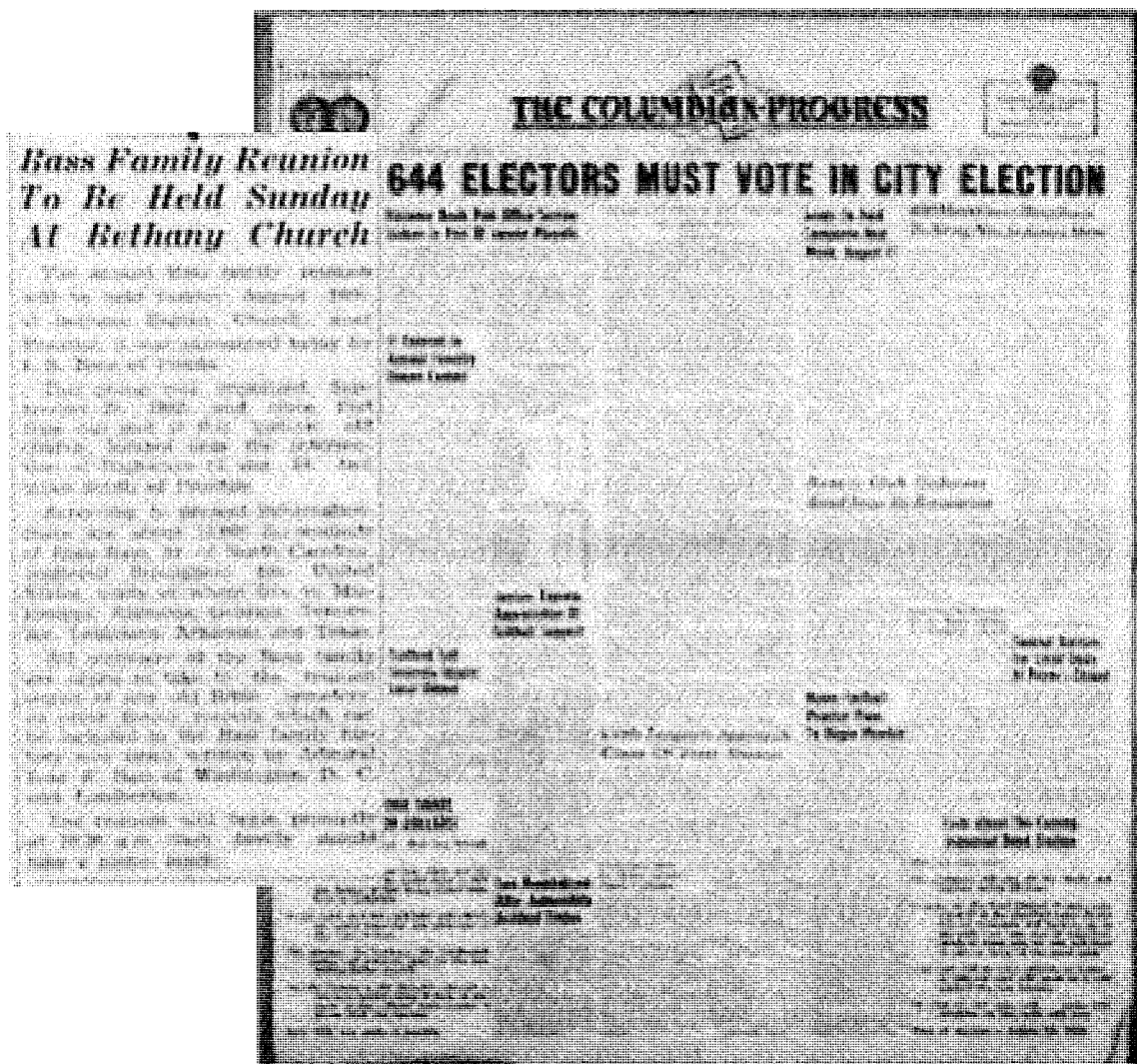




settled in Wayne County, with Esau Bass Jr. settling in Marion County in 1820.

## 1954 BASS FAMILY REUNION

The below articles are from the Hatesburg American, out of Hatesburg, Mississippi, on August 24, 1954. In these, Admiral Ivan E. Bass is paid tribute by Dr. Ross F. Bass for his genealogical book, "The Bass Family History", marking the 15th year of Admiral Ivan's research.



## 1954 DANTIN TO SPEAK AT BASS FAMILY REUNION

### Dantin To Speak At Bass Family Reunion Sunday

District Attorney Maurice Dantin of Columbia will be the principal speaker at the annual reunion of the Bass family which will be held at the Bethany Baptist Church near Frontiers Sunday.

Dantin, a descendant of the

Bass family, is a former president of the Bass family reunion organization and a former mayor of Columbia, he is presently serving as district attorney of the 16th circuit court district of south central Mississippi.

His main address at 1:15 p. m. Sunday will be preceded by a dinner on the grounds at noon and a morning program led by Dr. Frank B. Smith of William Carey College at Hattiesburg.

The Bass family has a wide connection all across south

Mississippi. Family records identify a colonial soldier Eben Bass, and his brother Jonathan Bass among the early settlers of this country. Samuel Bass came to America from England in 1634.

Records show that members of the Bass family settled in Wayne county in 1784 and New Bass, Jr. settled in Marion county in 1829.

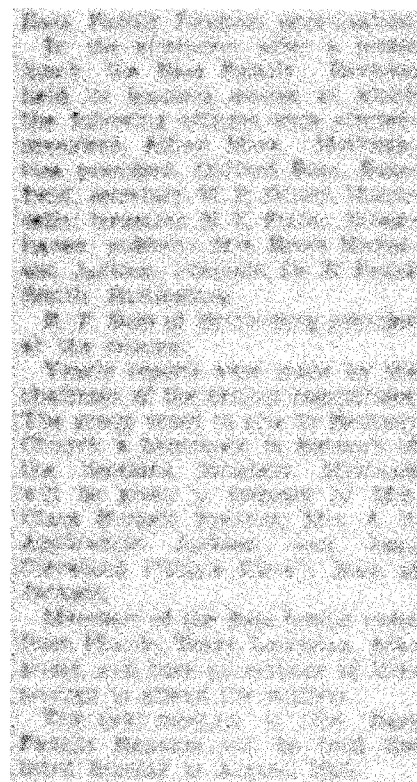
The Bass of Florida is currently serving as president of the Bass family organization. W. E. Carter of Mississippi is

## 1954 TRIBUTE PAID TO ADMIRAL BASS AT FAMILY REUNION

### Tribute Paid To Admiral Bass At Family Reunion

The Tripanick Nansemond tribe holds copious tribal and genealogy files. What is seen on these pages are just the tip of the iceberg. The Tripanick Nansemond LLC Holdings has archived and preserved significant amounts of documents and data for the tribe. It seems that in this age of instant information at our fingertips, the gathering of documentation is on full speed ahead. In the first week of January 2024, the tribe received

plethora of additional news clippings from a tribal member for the tribal research team to review and organize to add to the collection. Not an easy task when large amounts of data crash your computer (yes, it happens!)



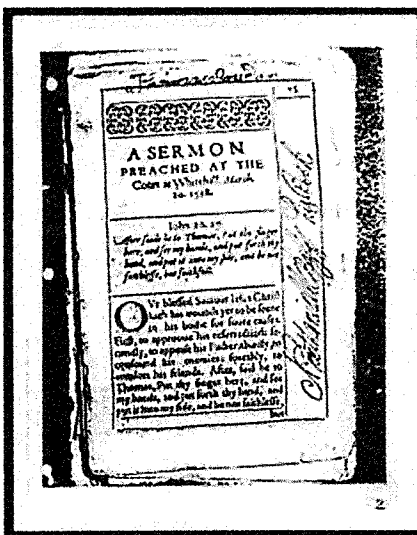
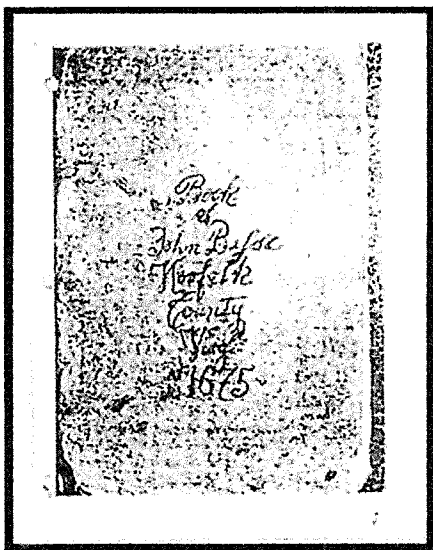
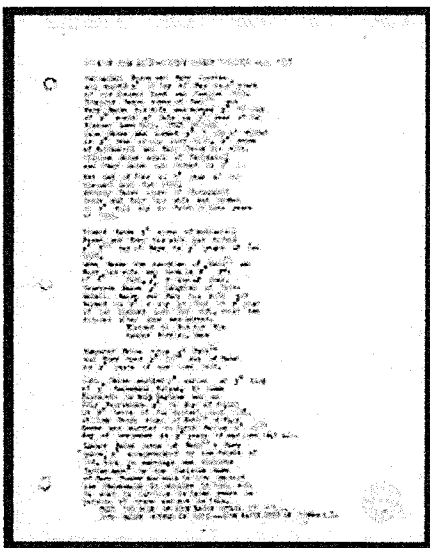
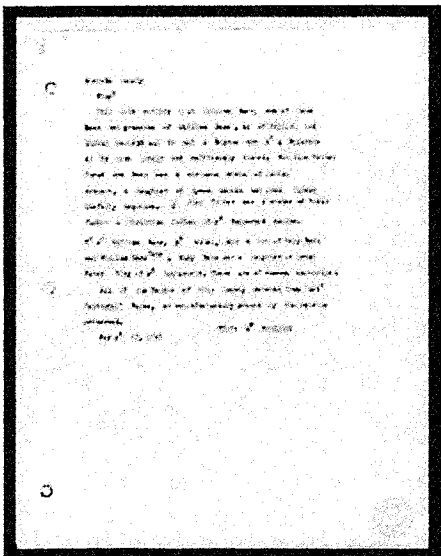
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plethora of additional news clippings from a tribal member for the tribal research team to review and organize to add to the collection. Not an easy task when large amounts of data crash your computer (yes, it happens!)

# Appendix A: Historical Documents and References

Link: John Basse Book of Sermons from North Carolina Digital Collections State Library of N.C.

<http://digital.ncdcr.gov/cdm/fullbrowser/collection/p15012coll1/id/9649/rv/compoundobject/cpd/9657/rec/115>







The Historie of Travaile Into Virginia Britannia: Expressing the Cosmographie and Comodities of ... : William Strachey , Richard Henry Major Front Jacket Cover  
<https://archive.org/details/historietravail00majooog/page/n90/mode/2up>

THE FIRST BOOKE

THE HISTORIE OF TRAVAIL INTO VIRGINIA BRITANNIA,  
 EXPRESSING THE COSMOGRAPHIE AND COMODITIES  
 OF THE COUNTRY, TOGETHER WITH THE  
 MANNERS AND CUSTOMES OF  
 THE PEOPLE.

GATHERED AND OBSERVED AS WELL BY THOSE WHO WENT  
 FIRST THITHER, AS COLLECTED BY

WILLIAM STRACHEY, GENT.

THREE YEARES BEFORE THE FIRST SETTLEMENT OF STATE, AND  
 IN ACCORDANCE WITH THE MOST HONORABLE THE LORD  
 LA WARR, NOW MARSHALL OF GREAT BRITAIN AND  
 CAPT. GENERAL OF THE ISLANDS.

PRINTED, AND SOLD BY  
 J. STURM, IN THE Strand, at the Signe of the Gunne.

"The shales written for the generation to come, and the people which  
 shales readed shall praise the Lord."

Minutes of the Council and General court of colonial Virginia, 1622-1632,  
 1670-1676, with notes and excerpts from original Council and General court  
 records, into 1683, now lost Page 150 of 593 December 9, 2023  
<https://archive.org/details/minutesofcouncil00virg/page/150/mode/2up>

( 151 )  
 4<sup>th</sup> day of July 1627.

**A** COURT at James City the 4<sup>th</sup> day of July 1627. Being  
 present  
 Sr George Yeardley Knt. Governor &c. Capt. G. Wolfe, M<sup>r</sup> Perley, Doctor Pigg,  
 M<sup>r</sup> Claiborne, Capt. Smith, Capt. Tucker, Capt. Mathews, M<sup>r</sup> Storer.

Francis Beaman & James Night Inverie examined say that Capt. Martin by words  
 of mouth did lease unto them some ground to plant at Martin Brandon & that they did  
 covenant to pay him y<sup>e</sup> rent of two Capons or two pullets & were to hold the same until  
 Christmas next.

At this Court L<sup>td</sup> Giles Allington delivered in vpon his oath an Invention of all  
 the Estate of Gilbert Page deceased.

At this Court was thought fitt that we should draw out y<sup>e</sup> y<sup>e</sup>es fro all our plantations  
 & goe vpon the Indians & cutt downe their corne, and further that we should sett vpon  
 them all in one day viz. the first of August next. The plantations of the Necke of land  
 & the Colledge to goe vpon the Taux Powhatan, both the Skerley-Huntro, Lodowick  
 James, Chaplaine Clute & Perley, Handro vpon the Townes of y<sup>e</sup> Weanocks & y<sup>e</sup>  
 Appamattoke, The Corporation of James City vpon y<sup>e</sup> Chickahomines & the Tappa-  
 hanooke, Warwicke River, Warehquacke & Newports-News, vpon the plantation of  
 the Warehquacke, Elizabeth City vpon y<sup>e</sup> Nanfamung & Chelapeacke. Commanders  
 appointed for these feruies are these, viz. for Taux Powhatan Let<sup>t</sup> Thomas  
 in Chiefe, Tho<sup>s</sup> Harris seconde for Appamattoke & y<sup>e</sup> Weanokes Ensigne Epes & M<sup>r</sup>

Parke & to make choise of their feruies for the Chickahomines Capt. Perce in chiefe  
 M<sup>r</sup> Harwood seconde for the Tappahannocke Capt. Wolf in chiefe, M<sup>r</sup> Gordon seconde  
 for the Warehquacke Capt. Mathews for the Nanfamung, L<sup>td</sup> Tho<sup>s</sup> Parke for  
 the Chelapeacke, Ensigne Willoby.

And further it is thought expedient that Let<sup>t</sup> Peppa doe goe in y<sup>e</sup> good ship called  
 the Virgin into Pamunkey-River & to rule there to put the Indians in expectation of our  
 coming thither, whilst the aforesaid busines is in doinge.

It is also thought fitt that about the beginning of October next there be a sufficient  
 number of men drawne out fro all the plantations of the Colony to goe to Pamunkey or  
 any other y<sup>e</sup>tes to take & spoile as much corne as they shall light on, & to doe what other  
 hurt & damage to the Indians that they may.

Book No. 47

102 A Cession to Nath. Fells with 3 others to try all causes in a plantation except  
 capital offences.

None to goe abroad but in y<sup>e</sup>nes not to goe to work without a continual watch to be  
 kept at night through the whole Colony, not to spend powder in drinking, by Act  
 26 Aug<sup>r</sup> 1626.

divers Cessions to trade & for Captaine  
 Capt. Nat. Fells to Rantow, Francis was prisoners to the Nanfamung Indians  
 divers Cessions to goe w<sup>th</sup> y<sup>e</sup> Indians in July 27.

In December 1627 294. Wolf, Governor

A p<sup>l</sup> to be careful of y<sup>e</sup> Indians the Fells have discovered their Intentions to goe to  
 ware next spring dat. 22 Oct<sup>r</sup> 27.

The price of Tobe falling on the rate of 103 shillings the Court resolves the people  
 shall pay their debts this year and that they will paye according to Equity and Justice  
 & paye by the Law when too rigorous. 27 Feb<sup>r</sup> 1627.

Another p<sup>l</sup> not to spend powder at meetings, drinkes, marriages & Entertainings  
 because a warre is expected with Indians spring as it happened last Summer.  
 dat. 29 Apr<sup>r</sup> 1627.

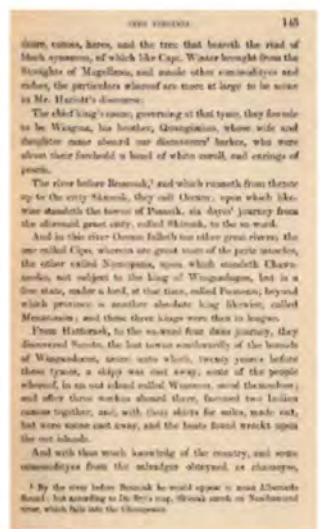
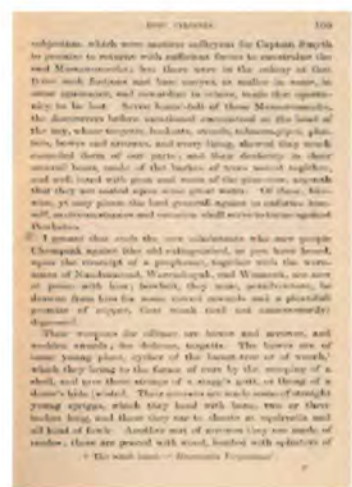
The people making great quantities of Tobe & that had for want of managem<sup>t</sup> and  
 neglected the oven by w<sup>ch</sup> a great Scurvy is occasioned The Gov<sup>r</sup> w<sup>th</sup> y<sup>e</sup> advice of y<sup>e</sup>  
 Council & Gen<sup>l</sup> Assembly have order'd a S<sup>er</sup>nt & appointed a way to manage Tobe  
 and to oblige the planting of corn. 12 Apr<sup>r</sup> 28.

15



The Historie of Travaile Into Virginia Britannia: Expressing the Cosmographie and Comodities of ... : William Strachey , Richard Henry Major

275 <https://archive.org/details/historietravail00maiogooq/page/n91/mode/1up>



The Adventures of Captain John Smith: The Founder of the Colony of Virginia

by Francis Lister Hawks Starts on page 182 of 233 (shows book pages 171-174)

<https://archive.org/details/adventurescapta00hawkgoog/page/n181/mode/1up>

