



# MATTAPONI INDIAN TRIBE AND RESERVATION

## Petition for Federal Acknowledgment

Prepared in fulfillment of 25 CFR 83.

Submitted on behalf of the Mattaponi Indian Tribe by the:

*Mattaponi Tribal Council*

Chief Mark T. Falling Star Custalow  
Assistant Chief B. Leon Two Feathers Custalow I  
B. Leon Custalow II  
Brandon G. Thundercloud Custalow  
Jack A. Custalow  
Malcolm T. Custalow, Sr.  
Otho N. Custalow  
Todd A. Custalow  
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Derril Jordan

# MATTAPONI INDIAN TRIBE



MATTAPONI INDIAN RESERVATION, KING WILLIAM COUNTY, VA

October 26, 2024

Assistant Secretary – Indian Affairs  
Attn: Office of Federal Acknowledgment  
Mailstop MS-34B-SIB  
1951 Constitution Avenue, NW  
Washington, D.C. 20240

Dear Assistant Secretary – Indian Affairs:

This letter certifies that the accompanying petition for Federal acknowledgment under Title 25, Code of Federal Regulations, Part 83, Procedures for Establishing That an American Indian Group Exists as an Indian Tribe (25 CFR Part 83), is the official original documented petition of the Mattaponi Indian Tribe.

This certification is signed by members of the group's governing body of the Mattaponi Indian Tribe and submitted to the Assistant Secretary - Indian Affairs in response to all of the criteria under 25 CFR Part 83.

Sincerely,

Chief Mark T. Falling Star Custalow

Assistant Chief: B. Leon Two Feathers Custalow I

Council: Todd A. Custalow

Council: Otho N. Custalow

Council: Malcolm T. Custalow, Sr.

Council: Brandon G. Thundercloud Custalow

Council: Micheal A. 'Tony' Waldrop, Jr.

Council: B. Leon Custalow II

Council: Jack A. Custalow

10/26/2024  
Date

**RESERVATION LANDS CONFIRMED IN 1658**

ADDRESS: 1314 Mattaponi Reservation Cir.  
West Point, VA 23181

WEBSITE: [mattaponination.com](http://mattaponination.com)

# MATTAPONI INDIAN TRIBE



MATTAPONI INDIAN RESERVATION, KING WILLIAM COUNTY, VA

October 26, 2024

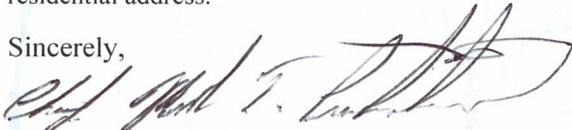
Assistant Secretary – Indian Affairs  
Attn: Office of Federal Acknowledgment  
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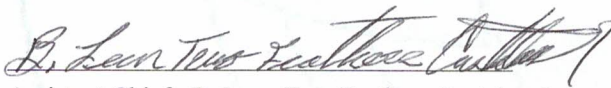
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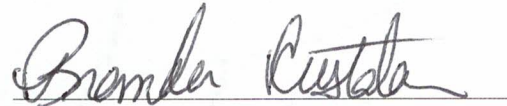
We, the members of the governing body of the Mattaponi Indian Tribe, through this letter, certify the current membership of the Mattaponi Indian Tribe, as of October 26, 2024. We submit this current membership list to the Assistant Secretary - Indian Affairs through the Office of Federal Acknowledgment as part of the documented petition for Federal acknowledgment under Title 25, Code of Federal Regulations, Part 83, *Procedures for Establishing That an American Indian Group Exists as an Indian Tribe* (25 CFR Part 83).


This submission contains the complete, current membership list of the Mattaponi Indian Tribe as required under 25 CFR Part 83. Section 83.7 requires each member's full name (including maiden name), date of birth, and current residential address.

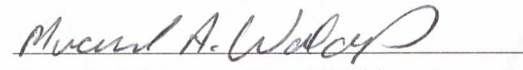
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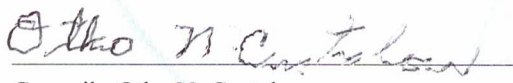
  
Chief Mark T. Falling Star Custalow

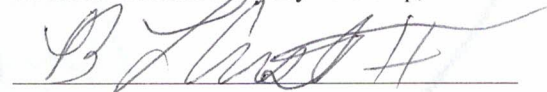
  
Assistant Chief: B. Leon Two Feathers Custalow I

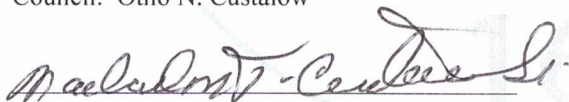
  
Council: Brandon G. Thundercloud Custalow

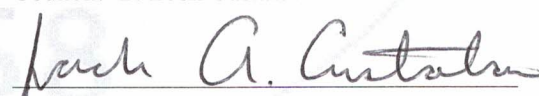
  
Council: Todd A. Custalow

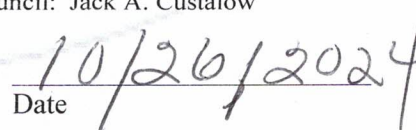
  
Council: Micheal A. 'Tony' Waldrop, Jr.

  
Council: Otho N. Custalow

  
Council: B. Leon Custalow II

  
Council: Malcolm T. Custalow, Sr.

  
Council: Jack A. Custalow

  
Date

**RESERVATION LANDS CONFIRMED IN 1658**

ADDRESS: 1314 Mattaponi Reservation Cir.  
West Point, VA 23181

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MATTAPONI INDIAN TRIBE  
PETITION FOR FEDERAL ACKNOWLEDGMENT

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Section I

I. Introduction

A. Petitioner

Mattaponi Indian Tribe and Reservation, also known as the Mattaponi Indian Tribe, the Mattaponi Tribe, the Mattaponi Nation, and the Mattaponi Indian Reservation. There are variations of the spelling, including Mattapony, that occur throughout the historical and public record.

B. Location

The Mattaponi Indian Tribe is located on and near the Mattaponi Indian Reservation, King William County, Virginia.

The Reservation is located on the Mattaponi River, adjacent to the Sandy Point State Forest, approximately 40 miles from the state capital (Richmond, Virginia), and 120 miles from Washington, D.C.



Figure 1. Location of the Mattaponi Indian Reservation.

The Mattaponi Indian Tribe offices are located at:

1314 Mattaponi Reservation Circle  
West Point, VA 23181

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C. Contact Information

Point of Contact: Chief Mark T. Falling Star Custalow  
Phone: (804) 353-5908  
Fax: NA  
Email: [mark.custalow@mattaponi.gov](mailto:mark.custalow@mattaponi.gov)

D. Community Information

The Mattaponi Indian Tribe currently consists of 381 enrolled members, 91 of which are under the age of 18.

E. Governing Body

Office	Full Name	Term Began	Term Ends
Chief	Mark Thomas Falling Star Custalow	July 2023	2027
Assistant Chief	Bradley Leon Two Feathers Custalow, I	July 2023	2025
Council	Michael Anthony ‘Tony’ Waldrop, Jr.	July 2023	2027
Council	Jack Anthony Custalow	July 2023	2027
Council	Bradley Leon Custalow, II	July 2023	2027
Council	Todd Anthony Big Eagle Custalow	July 2023	2027
Council	Otho Nelson Custalow	July 2023	2025
Council	Malcolm Tecumseh Custalow, Sr.	July 2023	2025
Council	Brandon Garnett Thundercloud Custalow	July 2023	2025

F. Authorized Representatives

Attorney: Derril Jordan, Esq.  
Patterson Earnhart Real Bird & Wilson LLP  
601 Pennsylvania Avenue, NW  
Suite 900  
Washington, D.C. 20004

G. Claim for Federal Acknowledgment

The Mattaponi Indian Tribe has existed on the Mattaponi River in present-day Virginia since before the period of first contact with Spanish and English colonists. The Tribe was party to Treaties in 1646 and 1677 that are still in effect today as evidenced by the Tribe’s continuous residence on the Reservation established at that time (see Section II. The Historical Mattaponi Indian Tribe).

The Mattaponi Indian Tribe meets the Mandatory Criteria for Federal Acknowledgment. The Tribe has been *identified as an Indian entity since 1900* (Criterion 83.11(a)). The Tribe has retained a distinct and tightly knit *community since 1900* (Criterion 83.11(b)) with its own distinct government and *political authority* (Criterion 83.11 (c)). The Tribe has a *governing document and membership criteria* (Criterion 83.11 (d)). All current members share *descent from an historical Indian tribe* (Criterion 83.11(e)). The Tribe’s members are composed principally of persons who are *not members of any other recognized tribe* (Criterion 83.11 (f)). Finally, the Tribe has *never been subject to any act of termination by the US Congress* (Criterion 83.11 (g)).

H. Petition Format

This petition follows the Office of Federal Acknowledgment’s “Documented Petition Description with a Suggested Outline for Concise Written Narrative,” including a narrative response describing the historical Mattaponi Indian Tribe as well as a narrative response to each of the seven Mandatory Criteria for Federal

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Section I

Acknowledgment (25 CFR 83.11). Publicly available documentation has been provided in the Appendices to each section, while private documentation, such as vital records and tribal governmental documents, will be available through coordination with the Tribe's legal counsel. All documents have been redacted according to the following approach:

1. Narrative Redactions
  - a. All data based on the Tribe's genealogy, including: tables displaying known community members, known marriage events, and known birth events; all detailed citations to vital records; and all bracketed references to full names and dates of birth and death have been redacted due to their basis in the Tribe's genealogical database and enrollment files and their provision of detailed genealogical history of contemporary tribal members.
  - b. All names related to living tribal members, including interviewees, and the names of their family members which may serve to identify them, and the appearance of such names in the titles of the document collections they provided to be utilized as a part of the Tribe's petition.
  - c. All names as appearing in historical tribal meeting minutes as these detail internal tribal affairs with direct implications for living tribal members.
  - d. All names in archival records including deeds, school attendance records, and other potentially private records that provide detailed genealogical or familial information about contemporary tribal members.
2. Supporting Document Redactions
  - a. All names in archival records that are currently under embargo according to the policy of the repository.



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Section II

**SECTION II: HISTORICAL MATTAPONI INDIAN TRIBE**

The Mattaponi Indian Tribe is located on a state reservation in King William County, Virginia. The reservation is located on the south side of the Mattaponi River. This land base is a remnant of the lands guaranteed by treaties with England beginning in 1646. The reservation area has been continuously occupied and the core community still resides on the Reservation and in the area surrounding it.

**A. Description of Historical Indian Tribe**

*The Mattaponi Indian Tribe is the successor of the historical Mattaponi Indian Tribe documented beginning in 1607.* The Tribe constituted one of the core tribal communities of the Powhatan Chieftaincy and has been documented in the area around the contemporary Mattaponi Indian Reservation throughout the colonial and post-colonial periods. The Tribe's current membership descends directly from the well-documented reservation community identified in the 1860s and 1870s. This community constitutes the *Historical Indian Tribe* for the purposes of the Tribe's Petition for Federal Acknowledgment. The documentary record shows that the Mattaponi Indian Tribe remained a distinct social and political entity throughout the historical period and that the current Mattaponi Indian Tribe has direct geographical, genealogical, social, and political links to the Historical Indian Tribe as identified in the censuses and lists presented here.

1. The Mattaponi and the Powhatan Chieftaincy

The earliest historical documentation of the Mattaponi Indian Tribe and the Tribe's village location on the banks of the Mattaponi River dates to 1607,<sup>1</sup> in the first volume of John Smith's *Generall Historie of Virginia, New England and The Summer Isles*.<sup>2</sup> Smith notes the location of tribal villages and their mustering capabilities:

Foureteene myles Northward from the river Powhatan,<sup>3</sup> is the river Pamaunkee,<sup>4</sup> which is navigable 60 or 70 myles, but with Catches and small Barkes 30 or 40 myles farther. At the ordinary flowing of the salt water, it divideth it selfe into two gallant branches. On the

---

<sup>1</sup> While archaeological evidence places indigenous occupation in Virginia at approximately 15,000 years ago, archaeological evidence gleaned from recorded sites within a two-mile buffer of Mattaponi Indian Reservation, established in 1658, point to over 5,000 years of human activity along the Mattaponi River. See: Turner, R., *Cactus Hill Archeological Site National Register of Historical Places Registration Form*: National Park Service, U.S. Department of the Interior, 2001; Egloff, K., *Newington, 44KQ0006 King and Queen County* (Virginia Department of Historic Resources. Richmond, VA, 2011); Dyer, C., et. al., *Desktop Survey Report for Reconnect Fiber-Optic Cable King and Queen Phase II, King and Queen County, Virginia VDHR# 2020-3128* (Circa Cultural Resource Management, LLC, Williamsburg, VA, 2021).

<sup>2</sup> Captain John Smith was a member of the first governing council of the Jamestown colony (see Brown, Alexander, *The first republic in America; An account of the origin of this nation, written from records then (1624) concealed by the Council, rather than from histories then licensed by the Crown*, Boston and New York: Houghton, Mifflin and Company, 1898). Smith authored two volumes of the *Generall Historie of Virginia* (New York: The MacMillan Company, 1607) and *A True Relation of Such Occurrences and Accidents of Note as Hath Hapned in Virginia Since the First Planting of that Collony, which is now resident in the South part thereof, till the last returne from thence* (London, 1608).

<sup>3</sup> The "Powhatan" was the river renamed by colonial powers and now known as the James River (Smith, *The Generall Historie of Virginia, New England & The Summer Isles, Vol. 1*, 48 [PDF 95]).

<sup>4</sup>The "Pamunkee" was the river renamed by colonial powers and now known as the York River (Smith, *The Generall Historie of Virginia, New England & The Summer Isles, Vol. 1*, 48 [PDF 95]).

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South side inhabit the people of Youghtanund,<sup>5</sup> who have about 60 men for warres. On the North branch Mattapament,<sup>6</sup> who have 30 men.<sup>7</sup>

Smith identifies the Mattaponi as inhabiting one of three villages on what is now known as the Mattaponi River. Smith noted that the three neighboring villages together were able to muster 200 men and lived in a relatively dense concentration compared to other Indians he observed in Virginia:

The fift river is called Pawtuxunt, of a lesse proportion then the rest [...] Upon this river dwell the people called Acquitanacksuak, Pawtuxunt, and Mattapanient. Two hundred men was the greatest strength that could be there perceived. But they inhabit together, and not so dispersed as the rest.<sup>8</sup>

Smith refers to the Mattapanient in other contexts, including the author's retellings of his 1607 exploration of the Chickahominy river and his capture by the Powhatan Chieftaincy's War Chief, Opechancanough, during which he was taken through several Powhatan villages.<sup>9</sup> Opechancanough's sojourn with Smith was depicted in the Zuñiga Chart,<sup>10</sup> which denotes several Indian villages along the Mattaponi River.

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<sup>5</sup> Smith, *The Generall Historie of Virginia, New England & The Summer Isles, Vol. 1*, 48 [PDF 95]. The "Youghtanund" River is the river now commonly called the Pamunkey River.

<sup>6</sup> In the *Handbook of American Indians North of Mexico Volume I* synonymy of tribal names, under the heading "Mattapony," Bureau of American Ethnology anthropologist Frederick Webb Hodge (1907) recorded, "The proper form of this name, both in Virginia and Maryland, appears to be Mattapanient, although both that and Mattapament occur on Capt. John Smith's map and in his text, the latter being probably a misprint." Other names Hodge records are: Matapaman, Matapanient, Mattapament, Mattapanians, Mattapany, Mattapament, Metapawnien, Mattapoments, Mattapoments, and Mattaponies. Hodge, F.W., *Handbook of American Indians North of Mexico*, (Washington: Government Printing Office, 1907), 822 [PDF 837].

<sup>7</sup> Smith, *The Generall Historie of Virginia, New England & The Summer Isles, Vol. 1*, 48 [PDF 95].

<sup>8</sup> *Ibid*, 49 [PDF 96].

<sup>9</sup> Smith, J. "True Relation," in *The Conquest of Virginia The Second Attempt*, ed. Conway Whittle Sams (Virginia: Keyser-Doherty Printing Corporation, 1929), 330-31 [PDF 509-10]. "[...] I set forward for the discovery of the river Chick-a-ha-ma-nia [Chickahominy]. This third time I discovered the towns of Mat-a-pam-i-ent, Mor-i-nough, As-ca-cap, Moy-se-nock, Righ-ka-hauck, Ne-chan-i-chock, Mat-ta-lut, At-ta-mus-pinckce, and divers others. Their plenty of corn I found decreased, yet, lading the barge, I returned to our Fort."

<sup>10</sup> Zúñiga, Don Pedro de "Zúñiga Chart 1608," in *The Genesis of the United States I*, ed. by Alexander Brown (Boston, Massachusetts: Houghton Mifflin Company, 1890), <https://encyclopediavirginia.org/5715-c6a430238dacb23/>.

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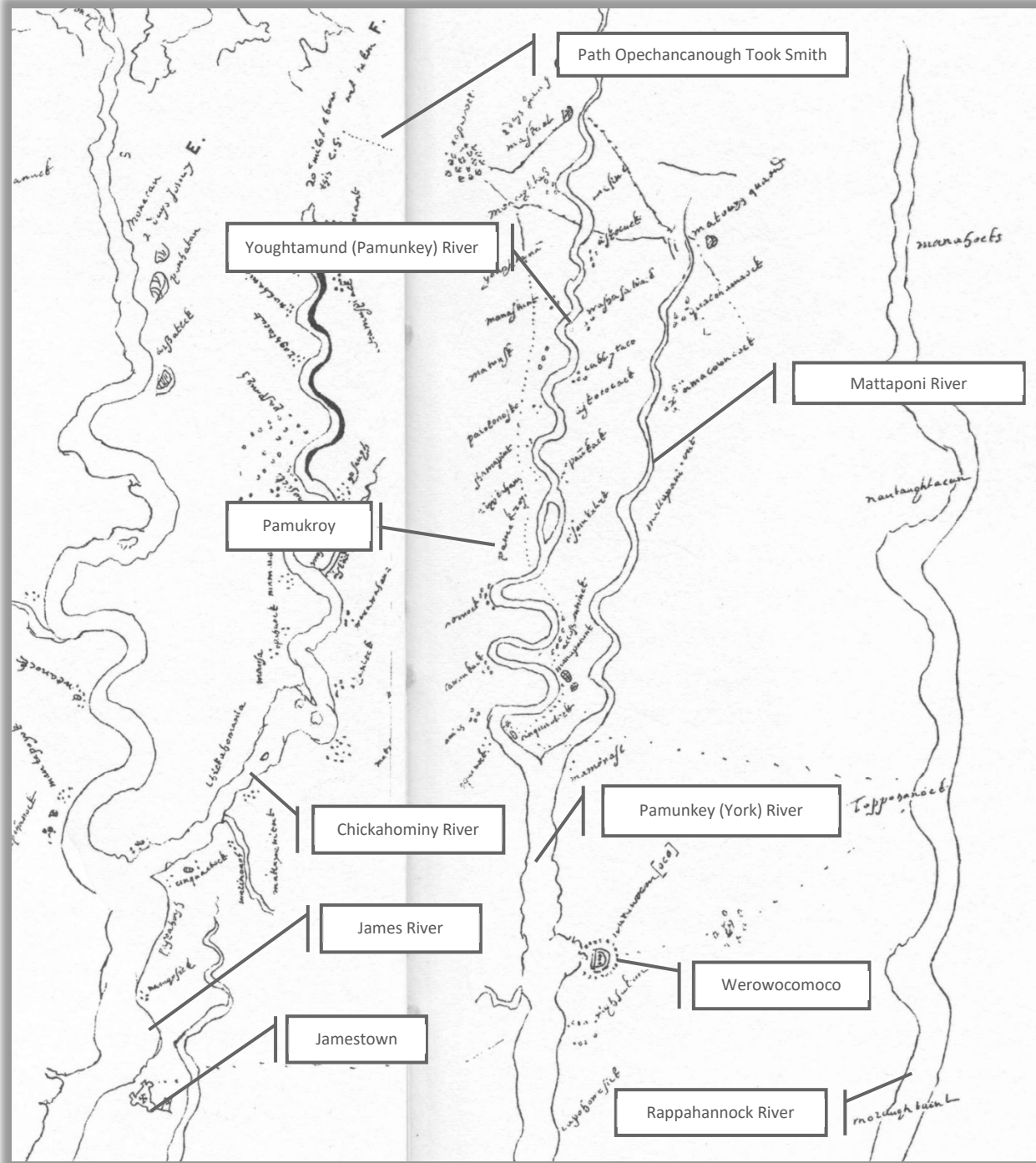


Figure 1. Zuñiga Map, c. 1608, depicting the path Opechancanough took John Smith.

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Smith's map identifies a number of Indian villages situated on either side of the "Mattapament flu" and locates the village of Mattamussensack on the King and Queen County side of the river<sup>11</sup> near the location of the contemporary Mattaponi Indian Reservation, which sits on the southern bank.<sup>12</sup>

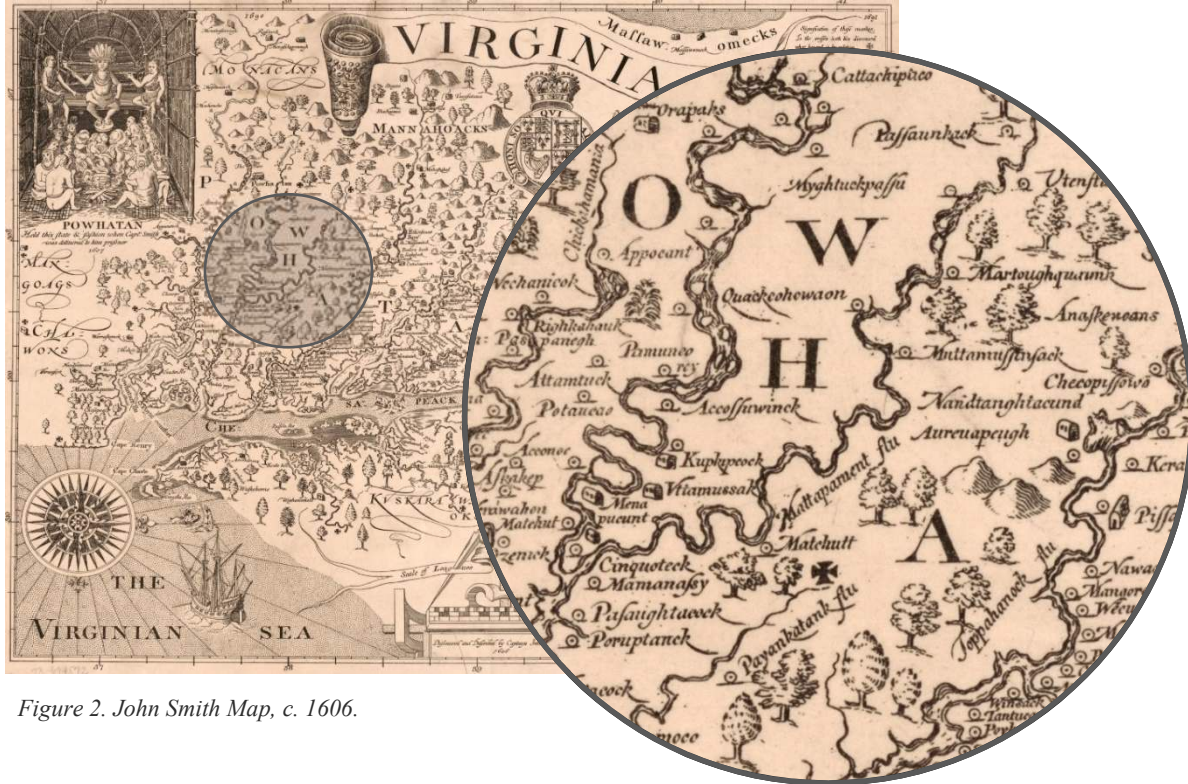


Figure 2. John Smith Map, c. 1606.

<sup>11</sup> Smith, John, Map of Virginia c. 1606, *Library of Congress Geography and Map Division* Washington, D.C., (London, 1624, Washington D.C.: Norris Peters Photo Lithographers, 1900). <https://lccn.loc.gov/73694572>.

<sup>12</sup> Moretti-Langholtz and Woodard provide detail about the village sites depicted in the Zuñiga and Smith Maps, stating: Captain Smith identified three Indian towns on the upper side of the Mattaponi River, within what by 1691 had become King and Queen County. Moving inland from the Mattaponi River's junction with the York, Smith identified the site of Mamanassy, which was located on the upper side of the Mattaponi River, near contemporary Brookshire. Zuniga (1608), on the other hand, called the village site Mamanast Upstream and also on the upper side of the Mattaponi River was Matchutt, which was located between the mouths of modern-day Heartquake and Old Mill Creeks. Another town depicted on the upper side of the river was Muttamussensack, which was located near Rickahock. Velasco called this same settlement Muttamussensack and indicated farther upstream was Amacaucok. Further inland and just above contemporary Walkerton was a village that Smith called Utenstank and Velasco called Utcustank. The Zuniga Map (1608) shows an additional settlement on the upper side of the Mattaponi River in King and Queen County, Quacohamaock, which Smith called Quackcohowaon and indicated it was on the lower side of the river [16].

Moretti-Langholtz, D., and Woodard, B., "Mattaponi Indian Reservation, King William County, Virginia; Heritage Properties of Indian Town: The Mattaponi Indian Baptist Church, School, and Homes of Chiefly Lineages," *Anthropological Research Report Series*, no. 7 (2017).



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William Strachey<sup>13</sup> also recorded the location of the Mattaponi in 1612, noting their proximity to Werowocomoco, the seat of the Powhatan Chieftaincy:

At the ordinary flowing of the salt water, yt devideth yt self, at Cinquoteck, into two gallant braunches: on the south braunch enhabite the people of Youghtamund; on the north braunch, Mattapament. On the north syde of this river is Werowocomoco, where their great kinge inhabited when we came first into the country.<sup>14</sup>

The “great kinge” refers to Chief Powhatan, who consolidated authority in the area known as Pamunkey Neck after succeeding as leader over the tribal groups living between the Mattaponi and Pamunkey Rivers.<sup>15</sup> Over time, the Chieftaincy grew to include approximately thirty-four Algonquian groups<sup>16</sup> encompassing much of Virginia’s Tidewater Region. The Mattaponi, or “Mattapanient,” were among the original groups inherited by Powhatan as core members of the Chieftaincy:

Their chiefe ruler is called Powhatan, and taketh his name of his principall place of dwelling called Powhatan. But his proper name is Wahunsonacock. Some Countries he hath which have beene his ancestors, and came unto him by inheritance, as the Country called Powhatan, Arrohatock, Appamatuck, Pamaunkee, Youghtanund, and Mattapanient.<sup>17</sup>

The Chieftaincy entered into diplomatic relations with the colonists as a unified whole, while nations under Powhatan maintained distinct identities and local leadership. For example, a 1607 colonial account believed to have been written by Gabriel Archer<sup>18</sup> divides Algonquian leaders by name into known friends and declared enemies. This account references Mattaponi leadership structure, saying:

Sondaye, two salvages presented themselues vnarmed, to whome our President and Captaine Newport went out. one of these was that fellow I call in my Relatyon of Discovery our kinde Consort, being hee we mett at Turkye Ile. These certified vs who were our frendes, and who foes, saying that kyng Pamaunke kyng Arahatec, the kyng of Youghtamong, and the king of Matapoll<sup>19</sup> would either assist vs or make vs peace with

---

<sup>13</sup> English colonist William Strachey served as secretary of the council in Virginia 1610-1611. He is believed to have started documenting the history of the early colonization of Virginia in his manuscript, *The Historie of Travaile into Virginia Britannia*, as early as 1609. Philip L. Barbour, *The Jamestown Voyages Under the First Charter 1606-1609*, (Cambridge: Cambridge University Press, 1969), 9 [PDF 20].

<sup>14</sup> Strachey, William, *The Historie of Travaile into Virginia Britannia*, (London: Richards, 1849), 35-6, PDF 92-3.

<sup>15</sup> Gleach, F. W., *Powhatan’s World and Colonial Virginia: A Conflict of Cultures*, (Nebraska: The University of Nebraska Press, 1997), 23 [PDF 18].

<sup>16</sup> Gleach, *Powhatan’s World and Colonial Virginia*, 28 [PDF 21].

<sup>17</sup> See Smith, John, *The Generall Historie of Virginia, New England & The Summer Isles Together with the True Travels, Adventures, and Observations, and a Sea Grammar (Volume 1)*, (Glasgow: James MacLehose and Sons, 1907), 77, PDF 124 (first published in 1624). William Stith, rector of Henrico Parish and a former governor of the College of William and Mary, listed the districts Powhatan inherited in *The History of the First Discovery and Settlement of Virginia*, documenting how their Algonquian names were used in English in the mid-18<sup>th</sup> century: “For [Powhatan’s] hereditary Countries were only *Powhatan, Arrohatock*, about twelve Miles lower down, which hath since been corrupted to *Haddihaddock, Appamatock, Youghtanund, Pamunkey*, and *Mattapony*; to which may be added, *Werowocomoco*, and *Kifkiack*, or as it hath since been called, *Cheefecake*, between *Williamfburg* and *York*” (53-4, PDF 72-3). Stith, William, *The History of the First Discovery and Settlement of Virginia: Being an Essay towards a General History of this Colony*, (Williamsburg: Williams Parks, 1865).

<sup>18</sup> Captain Gabriel Archer was an early leader among the English at Jamestown. He served as secretary of the colony and was a vocal critic of John Smith. Quinn, David, “Gabriel Archer ca. 1574–ca. 1610,” *Encyclopedia Virginia*, accessed April 1, 2023, <https://encyclopediavirginia.org/entries/archer-gabriel-ca-1574-ca-1610/>.

<sup>19</sup> Barbour remarks on this spelling of the tribe’s name in a footnote, “The preferred spelling is Mattapanient, although Mattaponi has been perpetuated in the river-name.” Barbour, *The Jamestown Voyages Under the First Charter*, 97 [PDF 65]. See also Hodge, *Handbook*, 822 [PDF 837].

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Paspeiouk, Tapahanauk, Wynauk, Apamatecoh, and Chescaik, our Contracted  
Enemies...<sup>20</sup>

Most of the early English records were written in the context of the First Anglo-Powhatan War (1609-1614).<sup>21</sup> George Percy's *Discourse*, probably written in 1608 and certainly before 1612, describes part of the conflict as back-and-forth retaliation following mutual hostage-taking between Powhatan and Captain Christopher Newport and discusses "Mattapanient's" coordination with other tribes.

Maister Scrivener came, his discourse was to this effect, that Paspehegh, the Chickahamianas, Youghtanum, Pamaunka, Mattapanient, & Kiskiack. These Nations were altogether a hunting that tooke me, Paspapegh, & Chicahamany, had entended to surprise vs at worke, to haue had our tools: Powhatan, & al his would seeme friends, till Captaine Nuports returne, that he had againe his man, which he called Namontack, where with a great feast hee would so enamor Captain Nuport & his men, as they should ceaze on him, and the like traps would be laied for the rest.<sup>22</sup>

The First Anglo-Powhatan War ended in tenuous peace in 1614 with the kidnapping, ransom, religious conversion, and marriage of Pocahontas. The Mattaponi Tribe engaged in this conflict as a core member of the Powhatan Chieftaincy:

It being true that now after five yeeres intestine warre [...] a firme peace (not againe easily to be broken) hath bin lately concluded, not onely with the nighbour, and bordering Indidians [sic], as on *Pataomecke*, *Topahanah*, and other Rivers, but even with that subtile old revengefull *Powhatan* and all the people under his subjection, for all whom *Powhatan* himselfe stands firmly engaged [...]<sup>23</sup>

Peaceful relations ended in 1621 with a coordinated Powhatan attack on English settlements,<sup>24</sup> itself linked to English encroachment on Powhatan trade relationships<sup>25</sup> and the further encroachment of the English settlers on Indian lands.<sup>26</sup> This episode marked the beginning of the Second Anglo-Powhatan War. This conflict was ended by treaty on September 30, 1632.<sup>27</sup> The treaty's peace did not hold, and the Third Anglo-Powhatan War broke out in 1644.<sup>28</sup>

## 2. The Mattaponi in the Colonial Period

During the colonial period, the Mattaponi's existence as a distinct political and cultural entity was evidenced by the Tribe's involvement in treaties and its mention in legal proceedings. This included the Tribe's explicit and implicit inclusion in the 1646 Treaty of Peace which established the Tribe's status as a tributary of the crown; the 1658 establishment of tribal reservation lands; the 1677 Treaty of Middle

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<sup>20</sup> Barbour, *The Jamestown Voyages*, 97-8 [PDF 65-6].

<sup>21</sup> Fausz, J. F., "An Abundance of Blood Shed on Both Sides," *The Virginia Magazine of History and Biography* 98, no. 1, (January 1990): 3-56 [PDF 2-55].

<sup>22</sup> Barbour, *Jamestown Voyages*, 204-5 [PDF 93].

<sup>23</sup> Hamor, Ralph, *A true discourse of the present estate of Virginia*, (London: 1614).

<sup>24</sup> The attack was memorialized in Virginia law in 1632: "IT is ordered, That the 22d day of March be yearelie kept Holyday in comemeration of our deliverance from the Indians at that bloudie massacre which happened upon the 22d of March 1621" (Hening 1809, 202 [PDF 230]).

<sup>25</sup> Davidson, Thomas E., "Relations between the Powhatans and the Eastern Shore," in *Powhatan Foreign Relations*, ed. Helen C. Rountree, (Virginia: University Press of Virginia, 1933), 150 [PDF 83].

<sup>26</sup> See Davidson, "Relations," 180 [PDF 98].

<sup>27</sup> Vaughan, A. T., *Early American Indian Documents: Treaties and Laws, 1607-1789 4* (Maryland: University Publications of America, 1983), 59 [PDF 45]; Helen C. Rountree, *Pocahontas's People: The Powhatan Indians of Virginia Through Four Centuries*, (Oklahoma: University of Oklahoma Press, 1990), 81 [PDF 49].

<sup>28</sup> Rountree, *Pocahontas's People*, 84 [PDF 51].

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Plantation, in which the colonial government recommitted to its responsibility to maintain tributary tribes’ rights; and at various points throughout.

1646 Treaty of Peace

The Third Anglo-Powhatan War was ended by the 1646 Treaty of Peace<sup>29</sup> which ushered in a prolonged period of peace and initiated the *tributary relationship* between the Powhatan Tribes and the English Crown. The tributary relationship established at this time conveyed to the later American government and persists today.

Nectowance, Powhatan’s successor and “King of the Indians,” was the signatory on behalf of all Indian nations that were members of the Chieftaincy. In the treaty, he acknowledged that he held “his kingdom from the Kings Magesty of England” and that his successors would be “confirmed by the King’s Governours from time to time.” In exchange, the government committed “to protect him or them against any rebells or other enemies whatsoever.”<sup>30</sup>

Under the 1646 treaty, tributary Indian groups were required to offer “twenty beaver skins” to the Governor of Virginia each fall.<sup>31</sup> The treaty also established the reservation system, suggesting the Crown’s “recognition of the Indian’s right of occupation”<sup>32</sup> and setting boundaries on “the north side of Yorke River,” where signatory tribes could live and hunt “without any interruption from the English.”<sup>33</sup>

Table 1. Treaty of 1646.<sup>34</sup>

Article / Summary	Transcription
<b>Article 1</b> <b>Tributary Status</b>	Art. 1. Be it enacted by this Grand Assembly, That the articles of peace fall between the inhabitants of this colony, and Necotowance King of the Indians be duly & invariably observed upon the penaltie within mentioned as followeth:  Imp. That Necotowance do acknowledge to hold his kingdom from the King’s Ma’tie of England, and that his successors be appointed or confirmed by the King’s Governours from time to time, And on the other side, This Assembly on the behalf of the colony, doth, undertake to protect him or them against any rebells or other enemies whatsoever, and as an acknowledgment and tribute for such protection, the said Necotowance and his successors are to pay unto the King’s Govern’r the number of twenty beaver skins at the going away of Geese yearly.
<b>Article 2</b> <b>Territorial Boundaries</b>	Art. 2. That it shall be free for the said Necotowance and his people, to inhabit and hunt on the north side of Yorke River, without any interruption from the English. Provided that if hereafter, it shall be thought fitt by the Governor and Council to permitt any

<sup>29</sup> The previous year (1645), the laws of the Virginia colony recorded English efforts to conclude their war with the Powhatan Chieftancy: “Capt. Henry Fleet in satisfaction of his charge and disbursment shall receive the summe of 15000 lb. of tob’o. to be likewise rayسد at the next Leavie, Provided always that in case he do not effect the aforesaid intended peace with Oppechankeno or his Indians our enemies, that then he shall beare all such charges and disbursments without any consideration or satisfaction from the publike, And if it shall soe happen that a peace may not or cannot be concluded, that then they the said Fleet and Paythers shall erect and biuld a forte in anv convenient place in Rappahannock River, or before if they shall soe think fitt, And follow such further instructions as shall be given them, by this Grand Assembly or the Governour and council.” William Waller Hening, *The Statutes at Large; A Collection of all the Laws of Virginia, from the First Session of Legislature, in the Year 1619* 1 (Richmond, 1809), 319 [PDF 347].

<sup>30</sup> Vaughan, *Early American* 4, 68 [PDF 50].

<sup>31</sup> *Ibid.*

<sup>32</sup> *Ibid.*, 65 [PDF 48].

<sup>33</sup> *Ibid.*, 68 [PDF 50].

<sup>34</sup> *Ibid.*, 67-70 [PDF 49-51].

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Article / Summary	Transcription
	English to inhabitt from Poropotanke downewards, that first Necotowance be acquainted therewith. <sup>35</sup>
<b>Article 3</b> <b>Territory Ceded</b>	<p>Art. 3. That Necotowance and his people leave free that tract of land betweene Yorke river and James river, from the falls of both the rivers to Kequotan, to the English to inhabitt on, and that neither he the said Necotowance nor any Indians do repaire to or make any abode upon the said tract of land, upon paine of death, and it shall be lawfull for any person to kill any such Indian, And in case any such Indian or Indians being seen upon the said tract of land shall make an escape, That the said Necotowance shall upon demand deliver the said Indian or Indians to the Englishmen, upon knowledge had of him or them, unles such Indian or Indians be sent upon a message from the said Necotowance.</p> <p>And to the intent to avoid all injury to such a messenger, and that no ignorance may be pretended to such as shall offer any outrage, It is thought fitt and hereby enacted, That the badge worne by a messenger, or, in case there shall be more than one, by one of the company, be a coate of striped stuffe which is to be left by the messenger from time to time so often as he shall returne at the places appointed for coming in.</p>
<b>Article 4</b> <b>Trespassing Penalties</b>	<p>Art. 4. And it is further enacted, That in case any English shall repaire contrary to the articles agreed upon, to the said north side of Yorke river, such persons so offending, being lawfully convicted, be adjudged as felons; Provided that this article shall not extend to such persons who by stresse of weather are forced upon the said land, Provided also and it is agreed by the said Necotowance, that it may be lawfull for any Englishman to go over to the said north side haveing occasion to fall timber trees or cut sedge, soe as the said persons have warr't for theyre soe doeing under the hand of the Gov. Provided alsoe notwithstanding any thing in this act to the contrary, That it shall bee free and lawfull for any English whatsoever between this present day and the first of March next to kill and bring away what cattle or hoggs that they can by any meanes kill or take upon the said north side of the said river.</p>
<b>Article 5</b> <b>Trespassing Penalties</b>	<p>Art. 5. And it is further enacted that neither for the said Necotowance nor any of his people, do frequent come in to hunt or make any abode nearer the English plantations then the lymits of Yapin the black water, and from the head of the black water upon a strait line to the old Monakin Towne, upon such paine and penaltie as aforesaid.</p>
<b>Article 6</b> <b>Harboring of Indians</b>	<p>Art. 6. And it is further ordered enacted that if any English do entertain any Indian or Indians or do conceale any Indian or Indians that shall come within the said limits, such persons being lawfully convicted thereof shall suffer death as in case of felony, without benefit of clergy, excepted such as shall be authorized thereto by vertue of this act.</p>
<b>Article 7</b> <b>Passport System</b>	<p>Art. 7. And it is further enacted that the said Necotowance and his people upon all occasions of message to the Gov'r. for trade, do repaire unto the Fort Royal only on the north side, at which place they are to receive the aforesaid badges, which shall shew them to be messengers, and therefore to be freed from all injury in their passage to the Governor, upon payne of death to any person or persons whatsoever that shall kill them, the badge being worn by one of the company, And in case of any other affront, the offence to be punished according to the quality thereof, and the trade admitted as aforesaid to the said Necotowance and his people with the commander of the said ffort onely on the north side.</p>

<sup>35</sup> The treaty was followed by Act VI of 1646: “Whereas it is inacted and confirmed by the articles of peace with the Indians that none of the inhabitants shall seate or inhabitt on the north side of Yorke River vntil further order therein notwithstanding any former grant of land or proviso in any grant to the contrary, Be it inacted, That all former grants be continued and confirmed to the grantees, & that the proviso in their severall grants for seating in three years be interpreted to beginne from the tyme of leave granted to seate vpon the north side...” Hening, *The Statutes at Large*, 328-9 [PDF 356-7].



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Article / Summary	Transcription
<b>Article 8</b> <b>Passport System</b>	Art. 8. And it is further thought fitt and enacted, that upon any occasion of message to the Gov'r. or trade, The said Necotowance and his people the Indians do repair to Fort Henery alias Appamattucke fforte, or to the house of Capt. John Ffloud, and to no other place or places of the south side of the river, at which places the aforesayd badges of striped stuff are to be and remain.
<b>Article 9</b> <b>Return of Hostages</b>	Art. 9. And it is further thought fit and enacted, That Necotowance do with all convenience bring in the English prisoners, And all such negroes and guns which are yet remaining either in the possession of himself or any Indians, and that here deliver upon demand such Indian servants as have been taken prisoners and shall hereafter run away, In case such Indian or Indians shall be found within the limitts of his dominions; provided that such Indian or Indians be under the age of twelve years at their running away.
<b>Article 10</b> <b>Indian Children</b>	Art. 10. And it is further enacted & consented, That such Indian children as shall or will freely and voluntarily come in and live with the English, may remain without breach of the articles of peace provided they be not above twelve yeares old.
<b>Article 11</b> <b>Provision of Passports</b>	Art. 11. And it is further thought fit and enacted, That the severall commanders of the forts and places as aforesaid unto which the said Indians as aforesaid are admitted to repaire, In case of trade or Message doe forthwith provide the said coats in manner striped as aforesaid.

The Crown continued to rely on the treaty’s provisions, in 1655 leveraging the Act to muster tributary Indians against “Western and inland Indians” who had settled near the James River falls (in present-day Richmond, Virginia) and were perceived as a threat to the colony. The Act enabled Col. Edward Hill and at least 100 men to attempt to remove the newly arrived Indians and required the participation of tributary nations:

[...] alsoe strictly requireing the assistance of all the neighbouring Indians to aid them to that purpose, as being part of the articles of peace concluded with vs [...] And the Governour and Councill are desired to send messages to Tottopotomoy and the Chickahomynies and other Indians and treat with them as they in their wisdoms and discretions shall think fit.<sup>36</sup>

Such Acts reaffirmed the government-to-government relationship that existed between the Mattaponi Indian Tribe and other Virginia Tributary Tribes and the Crown.

1657 Old Rappahannock County Treaty

Further evidence for the Mattaponi Indian Tribe’s government-to-government relationship with the colonial government surfaces in a highly damaged copy of a treaty between the “Matapony Indians” and Rappahannock County.<sup>37</sup> At this time, the Mattaponi had temporarily relocated to Piscataway Creek in Old Rappahannock County (modern Essex County) due to colonial pressures.<sup>38</sup>

The treaty was negotiated in response to Native retaliation against settler encroachment. It established rights for the Mattaponi, such as hunting and fishing freely outside of land fenced by colonists and made provisions for how Indians were to be treated in English courts. In return, Mattaponi people were expected

<sup>36</sup> Hening, *Statutes at Large 1*, 402-3 [PDF 430-1].

<sup>37</sup> For a reprinting of the legible text of the treaty, see: “Underwood Family of Virginia (Continued),” *Virginia Magazine of History and Biography* 38, No. 4 (October 1930), 391-392.

<sup>38</sup> Moretti-Langholtz and Woodard (2017), 20 [PDF 20].

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to return English fugitives to colonial courts and pay damages for English livestock killed by tribal members.

*Table 2. Old Rappahannock County Treaty.*

Date	Excerpt
1657	<p>At a Court held</p> <p>Maj<sup>r</sup> Thomas Goodrich,          Mr. Thomas Lucas Sen<sup>r</sup>          Capt William Underwood,          [...]</p> <p>The King and Great men and Governors of the Indians Tapeisen the King,  <div style="text-align: center;">Ownohowtne, Eriopoeheke,          Meimeichcom, Peponugeis,</div>         Mutually &amp; Voluntarily upon a treaty agreed with us the Militia &amp; C [missing] Subscribe these articles following. <b>Imprimis</b> that notwithstanding many [missing] have been formerly acted &amp; Committed by the Matapony Indians ag<sup>st</sup> the Estates of the [missing] therefore is this day dismissed</p> <p>Secondly we the King &amp; Great men in the name of [missing] selves &amp; them for the future to become civill &amp; if it can be proved that any of our Indians [missing] against the Englishmen's stocks by hogstealing or otherwise provided the said Indians [missing] Limitts then we the King &amp; Great men shall submit ourselves to the English law [missing] lyable to make Satisfaction therefor.</p> <p>Thirdly, that for any offence Committed by the English against us and our Indians receive speedy justice refuted in the Execution thereof as Englishmen that our Indians may have freedom and liberty [missing] without the Englishmen's clear fenced ground according to an Act of Assembly. Such cases p<sup>r</sup>vided our Indians not Committing any Trespass ag<sup>t</sup> their Stocks.</p> <p>Fourthly we the King &amp; great men do hereby oblige ourselves that [missing] come amongst us the Indians for harbour be bro<sup>t</sup> in by us unto the aforesaid English [missing] and the Indian or Indians So bringing in any English fugitive as aforesaid [missing] length of roanoke or the value thereof.</p> <p>Fifthly that such young Indians as are [missing] shall not be ob [missing] ucted [abducted] they having covenanted in writing &amp; the same Confirmed [missing] a Commiss<sup>r</sup> always provided that we the King &amp; Great men May have power [missing] at the time of ginell hunting [missing] Indians serving their time according to agreement [missing] consideration therefore [missing].</p> <p>Sixthly, for as much as Divers offences &amp; Trespasses [missing] by our Indians committed ag<sup>t</sup> the English &amp; on the Contrary by the English ag<sup>t</sup> our Indians therefore [missing] fully agreed upon by us the Militia and Commanders aforesaid &amp; we the King &amp; Great men of Mattapony [missing] any fresh trespass Shall happen [missing] Indians thereupon a summons from the house of Owmohosty we the King &amp; Great men engage ourselves to appear according [missing] of the said summons &amp; to bring [missing] belonging to our town or the precincts [missing] to be Lyable &amp; forfeit [missing] arms</p>

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	length of Roanoke & such other charges [missing] on the Contrary for [missing] committed ag <sup>t</sup> us by the English making our complaint. <sup>39</sup>

Twentieth-century scholars interpreted this treaty as evidence that the English had pledged “to treat the Indians as Englishmen.”<sup>40</sup> In spite of these legal provisions, disagreements over land usage continued between the Mattaponi Indian Tribe and English colonists, shortly necessitating further legal action.<sup>41</sup>

1658 Land Confirmation

While the 1646 Treaty discussed above established the right of Necotowance’s people “to inhabit and hunt on the north side of Yorke River, without any interruption,”<sup>42</sup> the English continued to encroach on tribal lands. In response, the Assembly passed several bills to ensure tribal rights (some of which are excerpted in Table 2, below).

Table 3. Select Laws Regarding Indian Lands in the Mid-17<sup>th</sup> Century.

Date	Excerpt
<b>March 10, 1655</b>	Act 1. An Induction to the Acts concerning Indians  What lands the Indians shall be possessed of by order of this or other ensuing Assemblyes, such land shall not be alienable by them the Indians to any man de futuro, for this will putt vs to a continuall necessity of allotting them new lands and possessions and they will be allwaies in feare of what they hold not being able to distinguish between our desires to buy or inforcement to have, in case their grants and sales be desired; Therefore be it enacted, that for the future no such alienations or bargaines and sales be valid without the assent of the Assembly, This act not to prejudice any Christian who hath land allready granted by pattent. <sup>43</sup>
<b>March 1657-8</b>	Act LI  BEE it enacted by this present Grand Assembly that there be no grants of land to any Englishman whatsoever (de futuro) vntil the Indians be first served with the proportion of fffitie acres of land for each bowman; and the proportion for each perticular towne to he together, and to be surveyed as well woodland as cleered ground, and to be layd out before patented, with libertie of all waste and vnfenced land for hunting for the Indians, <i>And be it further enacted</i> that where the land of any Indian or Indians bee found to be included in any pattent allreadie granted for land at Rappahannock or the parts adjacent, such pattentee shall either purchase the said land of the Indians or relin quish the same, and be therefore allowed satisfaction by the English inhabitants of the said places, the said satisfaction to be proportioned equally between them. <sup>44</sup>
<b>March 1657-8</b>	Act LXXII  Confirmation of Indians Land  WHEREAS many complaints have bin brought to Preambfe. this Assembly touchinge wrong dene to the Indians, in takeing away their land and forcing them into such

<sup>39</sup> Old Rappahannock County Records, Vol. 1656-64, page 28. See also: “Underwood Family of Virginia (Continued),” *Virginia Magazine of History and Biography* 38, No. 4 (October 1930), 391-392; and Micheal Oberg, *Dominion and Civility* (Cornell University Press, 1999), 186; Moretti-Langholtz and Woodard (2017), 20-21 [PDF 20-21].

<sup>40</sup> Obert, *Dominion and Civility*, 186 [PDF 14]. See also: Rountree, *Pocahontas’s People*, 93 [PDF 54].

<sup>41</sup> Rountree, *Pocahontas’s People*, 93 [PDF 54].

<sup>42</sup> Vaughan, *Early American*, 67-70 [PDF 49-51].

<sup>43</sup> Hening, *Statutes At Large*, 393 [PDF 421].

<sup>44</sup> *Ibid*, 457 [PDF 485].

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	narrow streights and places that they cannot subsist either by planting or hunting, and for that it may be feared they maybe justly driven to despaire & to attempt some despeiate course for themselves, which inconveniencies though they have bin endeavored to be remedied by former acts of Assembly made to the same purpose, Yet notwithstanding manie English doe still intrench vpon the said Indian's land, which this Assembly conceiving to be contrary to justice, and the true intent of the English plantation in this country, whereby the indians might by all just and faire waies be reduced to civillity and the true worship of God, <i>have therefore thought fitt to ordeine and enact, and bee it hereby ordained and enacted</i> , That all the Indians of this collonie shall and may hold and keep those seates of land which they now have, and that no person or persons whatsoever be suffered to intrench or plant vpon such places as the said Indians claime or desire vntill full leave from the Governour and Councill or com'rs., for the place; Yet this act not to be ex tended to prejudice those English which are now seat d with the Indians' former consent vnles vppon further examination before the Grand Assemblie cause shall be found for so doeing, And the said com'rs. shall be accomptable before the Governourand Councill and the Grand Assembly if any wrong or injurie be done to the Indians contrary to the intent of this act. And be it further enacted, That the Indians as either now or hereafter shall want seates to live on, or shall desire to remove to any places void or vntaken vpp they shall be assisted therein, or order granted them, for confirmation thereof, And no Indians to sell their lands but at quarter courtes. And that those English which are lately gone to seate neare the Pamunkies and the Chichominyes on the north side of Pamunkie river shall be recalled and such English to choose other seates else where, and that the Indians as by a former act was granted them, shall have free liberty of hunting in the woods without the English fenced plantations. <sup>45</sup>

That the Mattaponi were included in such provisions is made clear by the colonial government’s subsequent actions regarding the Tribe. In 1662, the General Assembly recognized the Mattaponi leader as “king of the Mattapony Indians,” signaling its consideration of the Tribe as a distinct political entity. This designation took place in the context of ongoing land disputes between the Tribe and Colonel Thomas Goodrich:

*It is ordered by the affembly that lieutenant colonel Goodridge be summoned to appeare before the honourable governour and councill at next quarter court to anfwer the complaint of the king of the Mattapony Indians concerning the burning of his English house, and that the faid Indian king have notice given him to be present.*<sup>46</sup>

This complaint was part of a six-year legal struggle over a parcel of Mattaponi land. Three Englishmen, one of whom was directly or indirectly responsible for burning the King’s house, settled on a price in 1662:

It is ordered by consent of the King of Mattapony and some great men of the Indians and Thomas Cooper Francis Browne and James Vaughan that fifty matchcoats be paid unto the said King to Lave their old towne and adjacent parts and in case any Concern'd in this ordr shall refuse these Conditions that then it shall be lawfull for the rest to Enjoy the Land paying the matchcoats Lt Coll Goodrich and Mr Marsh are appointed to see these orders performed at the arrival of the second Ship or else to Issue forth Execution It is ordered that Francis Browne Robert Armstrong John Burnett and Jane Vallentine pay unto

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<sup>45</sup> Ibid, 467-8 [PDF 494-5].

<sup>46</sup> McIlwaine, H.R., *Journals of the House of Burgesses of Virginia 1659-1693* (Virginia: Colonial Press, 1914), 16 [PDF 93]. See also Moretti-Langholtz, D., and Woodard, B., “Heritage Properties of Indian Town: The Mattaponi Indian Baptist Church, School, and Homes of Chiefly Lineage” (Report, Collect of William and Mary and Commonwealth of Virginia, 2017), 22 [PDF 22].



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Toppyoninoun King of Mattapony Six matchcoats in Consideration of Severall skins taken from the Quiouhise house and it is further ordered that if there be any more had any of the skins that then they receive of them their proportions and Lt Coll Goodrich and Mr George Marsh are Authorized to se this order performed and in Case of non payment to sue for Execution.<sup>47</sup>

The Mattaponi collected the full price in 1668:

Know all men that I Thomas Cooper of the County of Rapp<sup>a</sup> Planter for the Valluable Consideracon of a mare in hand by me Received before the Sealing & Delivery of these pnts Have given granted bargained and Sold and doe by these pnts give grant bargain and sell, from me and my heires for Ev: unto L<sup>t</sup> Coll<sup>o</sup> Thomas Goodrich and his heires for Ev: all my right title and Interest of in and to a Tract of Land to me belonging scituate lying and being in the County of Rapp<sup>a</sup> and now Called by the Name of old matapony it being pte of the Lands where formerly & Lately the Matapony Indians did Inhabite & reside cont 1110 Acres or thereabouts as by the patt to me granted may and Doth appeare together w<sup>th</sup> all rights and privilidges thereunto belonging as alsoe my right title & Interest in and to the Residue of Lands deserted lately by said Indian Inhabitants w<sup>ch</sup> doe may might in any wise belonge unto me The s<sup>d</sup> Thomas Cooper or my heires Execto<sup>rs</sup> :for Ev for by and in Consideracon of the sattisfacon and paymt: made or to be made by the s<sup>d</sup> L<sup>t</sup> Coll<sup>o</sup> Tho Goodrich of the 50 Matchcoates to the Indian King according to agreem<sup>t</sup>: made before the Hono<sup>ble</sup> Mr Secretary and Coll<sup>o</sup> Jo/n Carter in as large and ample a manner to all intents and purposes as it was to me granted...<sup>48</sup>

At that time, the Tribe was living near the upper reaches of Mattaponi River.<sup>49</sup> The Tribe's continued existence as a distinct tribal entity and tributary to the crown was noted in 1669 with the passing of Act IX, "An act for destroying Wolves," which required "that the Indian tributaries be enjoined and assessed to bring in a certaine number [of wolves' heads] annually."<sup>50</sup> The Mattaponis, noted as the "Mattapanies," are described as having 20 hunters in New Kent County, which at that time encompassed the area of Pamunkey Neck between the Mattaponi and Pamunkey Rivers.<sup>51</sup>

1677 Treaty of Middle Plantation

Peaceful relations between the Powhatan and the English were interrupted by *Bacon's Rebellion* of 1676-1677. This event consisted of a series of violent attacks against Virginia Indians led by Nathaniel Bacon, a colonial settler who justified his attacks on allied communities by citing frontier raids believed to have been committed by larger, inland tribes.<sup>52</sup> Cockacoeske, the Pamunkey leader at the time, led the negotiation

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<sup>47</sup> Deed Book No. 2, [Old] Rappahannock County, Va., 279-82, reprinted in Sweeny, William Montgomery, "Gleanings from the Records of (old Rappahanock County and Essex County, Virginia)," *The William and Mary Quarterly* 18, no. 3 (July 1938): 298 [PDF 3].

<sup>48</sup> Deed Book No. 3, [Old] Rappahannock County, Va., 425-426, reprinted in William Montgomery Sweeny, "Some References to Indians in Colonial Virginia," *The William and Mary Quarterly* 16, no. 4 (October 1936):592 [PDF 5] and Moretti-Langholtz and Woodard, "Heritage Properties," 2017.

<sup>49</sup> Moretti-Langholtz and Woodard, "Heritage Properties," 22 [PDF 22].

<sup>50</sup> The act enumerated the "Mattapanies" as having 20 bowmen and a requirement of 4 wolves' heads per year. Tribes were to be compensated for wolves killed above and beyond their requirement. Hening, *Statutes at Large* 2, 1823, 274-5 [PDF 278-9].

<sup>51</sup> *Ibid.*

<sup>52</sup> Bacon, N., "Proclamations of Nathaniel Bacon," *The Virginia Magazine of History and Biography* 1, no.1 (July 1893), 55-58 [PDF 2-5]. See also McCartney, Martha, "Cockacoeske, Queen of Pamunkey: Diplomat and Suzeraine," in Hatley, M. Thomas, Waselkov, Gregory A., and Wood, Peter, H., *Powhatan's Mantle: Indians in the Colonial Southeast* (Lincoln, Nebraska: University of Nebraska Press, 1989), 246 [PDF 5].



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	in such sort, and in as free and firm manner as others His Majesties Subjects have and enjoy their Lands and Possessions, paying yearly for and in lieu of a Quit Rent, or Acknowledgment for the same, only Three Indian Arrows.
<b>Article III Additional Land for Tributary Indians</b>	III. That all Indians who are in Amity with Us, and have not Land sufficient to Plant upon, be (upon Information) forthwith provided for, and Land laid out and Confirmed to them as aforesaid, never to be disturbed therein, or taken from them, so long as they own, keep and maintain their due Obedience and Subjection to His Majesty, His Governour and Government, and Amity and Friendship towards the English.
<b>Article IV Restriction on Colonial Land Use</b>	IV. Whereas by the mutual Discontents, Complaints, Jealousies and Fears of English and Indians, occasioned by the Violent Intrusions of divers English into their Lands, forcing the Indians by way of Revenge, to kill the Cattel and Hogs of the English, whereby Offence and Injuries being given and done on both sides, the Peace of this His Majesties Colony hath been much disturbed, and the late unhappy Rebellion by this means (in a great measure) begun and fomented, which hath Involved this Country into so much Ruine and Misery: For prevention of which Injuries and evil consequences (as much as possibly we may) for time to come; It is hereby Concluded and Established, That no English shall Seat or Plant nearer then Three miles of any Indian Town; and whosoever hath made, or shall make an Incroachment upon their Lands, shall be removed from thence, and proceeded against as by the former Peace made, when the Honourable Colonel Francis Morison was Governour, and the Act of Assembly grounded thereupon, is Provided and Enacted.
<b>Article V Redress of Grievances</b>	V. That the said Indians be well Secured and Defended in their Persons, Goods and Properties, against all hurts and injuries of the English; and that upon any breach or violation, hereof the aggrieved Indians do in the first place repair and Address themselves to the Governour, acquainting him therewith (without rashly and suddenly betaking themselves to any Hostile course for Satisfaction) who will Inflict such Punishment on the wilful Infringers hereof, as the Laws of England or this Countrey permit, and as if such hurt or injury had been done to any Englishman; which is but just and reasonable, they owning themselves to be under the Allegiance of His most Sacred Majesty.
<b>Article VI Legal Protections</b>	VI. That no Indian King or Queen be Imprisoned without a special Warrant from His Majesties Governour and Two of the Council, and that no other Indian be Imprisoned without a Warrant from a Justice of Peace, upon sufficient cause of Commitment.
<b>Article VII Natural Resource Rights</b>	VII. That the said Indians have and enjoy their wonted conveniences of Oystering, Fishing, and gathering Tuchahoe, Curtenemons, Wild Oats, Rushes, Puckoone, or anything else (for their natural support) not useful to the English, upon the English Dividends; Always provided they first repair to some Publick Magistrate of good Repute, and inform him of their number and business, who shall not refuse them a Certificate upon this or any other Lawful occasion, so that they make due return thereof when they come back, and go directly home about their business, without wearing or carrying any manner of Weapon, or lodging under any Englishmans Dwelling-house one night.
<b>Article VIII Foreign Indians</b>	VIII. That no Foreign Indian be suffered to come to any English Plantation without a friendly neighbor Indian in his company with such Certificate as aforesaid: and no Indian King is to refuse to send a safe Conduct with the Foreigner, upon any Lawful occasion of his coming in, and that no Indian do paint or disguise themselves when they come in.
<b>Article IX Information Sharing</b>	IX. That all Indian Kings and Queens Tributary to the English, having notice of any March of strange Indians near the English Quarters or Plantations, do forthwith repair

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	to some one of the next Officers of the Militia, and acquaint him of their Nation, number, and design, and which way they bend their course.
<b>Article X Mutual Defense</b>	X. That if necessary, a convenient Party be presently sent out by the next Colonel of the Militia, to Aid, Strengthen and joyn with our friendly Indians against any Foreign Attempt, Incursion or Depredation upon the Indian Towns.
<b>Article XI Mutual Defense</b>	XI. That every Indian fit to bear Arms, of the Neighbouring Nations in Peace with us, have such quantity of Powder and Shot allotted him, as the Right Honourable the Governour shall think sufficient on any occasion, and that such numbers of them be ready to go out with our Forces upon any March against the Enemy, and to receive such Pay for their good Services, as shall be thought fit.
<b>Article XII Equal Power of Self-Government EXCEPT Queen of Pamunkey</b>	XII. That each Indian King and Queen have equal Power to Govern their own People, and none to have greater Power then other, Except the Queen of Pamunkey, to whom several scattered Nations do now again own their ancient Subjection, and are agreed to come in and Plant themselves under her Power and Government; Who with her, are also hereby included into this present League and Treaty of Peace, and are to keep and observe the same towards the said Queen in all things, as her Subjects, as well as towards the English.
<b>Article XIII Regulation of Indian Servitude</b>	XIII. That no person whatsoever shall entertain or keep any Neighbouring Indian as Servant, or otherwise, but by Licence of the Governour, and to be upon Obligation answerable for all Injuries and Damages by him or them happening to be done to any English.
<b>Article XIV Harboring of Runaways</b>	XIV. That no English harbour or entertain any Vagrant or Runaway Indian, but convey him home by way of Pass, from Justice to Justice to his own Town, under Penalty of paying so much per day for harbouring him, as by the Law for entertaining of Runaways is recoverable.
<b>Article XV Terms of Indenture</b>	XV. That no Indian (of those in Amity with us) shall serve for any longer time then English of the like Ages should serve by Act of Assembly, and shall not be sold as Slaves.
<b>Article XVI Tribute</b>	XVI. That every Indian King and Queen in the Moneth of March every year, with some of their Great Men, shall tender their Obedience to the Right Honourable His Majesties Governour at the place of his Residence, wherever it shall be, and then and there pay the accustomed Tribute of Twenty Beaver Skins to the Governour, and also their Quit-Rent aforesaid, in acknowledgment they hold their Crowns and Lands of the Great King of England.
<b>Article XVII Accommodations</b>	XVII. That due care be had and taken that those Indian Kings and Queens, their Great Men and Attendants that come on any Public Business to the Right Honourable the Governour, Council or Assembly, may be accommodated with Provisions and Houserom at the Publick Charge, and that no English Subject shall abuse, revile, hurt or wrong them at any time in word or deed.
<b>Article XVIII Conflict Resolution</b>	XVIII. That upon any Discord or Breach of Peace happening to arise between any of the Indians in Amity with the English, upon the first appearance and beginning thereof, and before they enter into any open Acts of Hostility or War one against another, they shall repair to His Majesties Governour, by whose Justice and Wisdom it is concluded such Difference shall be made up and decided, and to whose final Determination the said Indians shall submit and conform themselves.
<b>Article XIX Native Interpreters</b>	XIX. That for the preventing the frequent mischiefs and mistakes occasioned by unfaithful and corrupt Interpreters, and for the more safety, satisfaction, and advantage both of the Indians and English, That there be one of each Nation of our Neighbouring

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	Indians that can already speak, or may become capable of speaking English, admitted together with those of the English, to be their own Interpreters.
<b>Article XX Return of Hostages</b>	XX. That the several Indians concluded in this Peace, do forthwith restore to the respective English Parents and Owners all such Children, Servants and Horses, which they have at any time taken from them, and are now remaining with them the said Indians, or which they can make discovery of.
<b>Article XXI Trade</b>	XXI. That the Trade with the said Indians be continued, limited, restrained or laid open, as shall make best for the Peace and Quiet of the Country; upon which Affair the Governour will consult with the Council and Assembly, and conclude thereon at their next meeting.
<b>Signatories</b>	<p><i>The sign of the Queen of Pamunkey, on behalf of her self and the several Indians under her Subjection.</i></p> <p><i>The Sign of the Queen of Woanoke.</i></p> <p><i>The Sign off the King of the Nottoways.</i></p> <p><i>The Sign of the King of the Nancymond Indians.</i></p> <p><i>The Sign of Captain John West. Son to the Queen of Pamunkey.</i></p>

Post-Treaty Relations

The Mattaponi Indian Tribe continued to appear in colonial records intermittently. In 1683, the Tribe sustained an attack from the Seneca that was noted in the Executive Journals of the Council of Colonial Virginia:

M<sup>r</sup> President having this day communicated to y<sup>o</sup> Council all late occurences relating to ye Seneca Indians incursions, how they have perpatrared great Spoiles on y<sup>o</sup> stocks of ye Inhabitants of this Govern riffled some houses, and reduced and taken ye Mattapony Indian Town, and att present beseiged ye Chickahominy fort, woh being taken into consideration by this board, and how fatal y<sup>o</sup> consequences may be, if not timely Prevented, either by an accomodation or force, being thoroughly debated, This Board have thought fitt, and doe hereby accordingly propose & request that ye Hon'ble Coll Wm Byrd, one of his Majesties Council of this Colony, doe forthwith repaire, either to Chicahominy or Rappa: Indian Fort, one of them being now besieged by y<sup>o</sup> Seneca Indians, there to treat with them.<sup>56</sup>

Little is mentioned about the Mattaponi from 1686 until the late 1700s, a situation that is echoed in the history of the other Virginia Tribes. For example, the historical record for the Tribe most closely linked with the Mattaponi, the Pamunkey, decreases substantially during this period.<sup>57</sup> Land records in the area do

<sup>56</sup> *Executive Journals of the Council of Colonial Virginia* 1, (Richmond: Virginia State Library, 1925-1926), 53 [PDF 116].

<sup>57</sup> Rountree suggests that the Tribe was defeated by the Seneca and joined the Chickahominy, who were then located on the Pamunkey River (McIlwaine, *Executive Journals of the Council of Colonial Virginia*, v. 1, 53-54 [PDF 74-75]), or with the Pamunkey (Rountree, *Pocahontas's People*, 114 [PDF 65]). While movements may have occurred, Rountree's speculation ignores continued identification of Mattaponi at the reservation in the Early American Period (as discussed in the next section). Moreover, Rountree's assumptions reflect a strain in anthropology that agonizes over the presumed disappearance of indigenous groups and fails to take into account the adaptation and survival of self-determination within these communities. While such an approach may

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note the existence of a Mattaponi and/or Chickahominy Indian Town and an Indian Town on the “Mattaponi Swamp” in 1703 and 1705.<sup>58</sup> The reappearance of documentation concerning the Tribe in the Early American Period and its acceptance as the Mattaponi tribal community by state, local, and neighboring tribal authorities confirm its continued existence as a distinct tribal entity during the preceding period.<sup>59</sup>

3. The Mattaponi Indian Tribe in the Early American Period

The Mattaponi Indian Tribe’s existence as a distinct tribal entity continued throughout the early American period. This included the incorporation of the tribal land rights in the Commonwealth’s first constitution, and the detailing of the Tribe in the works of Thomas Jefferson.

The Commonwealth’s inaugural constitution of 1776 gestured towards the Mattaponi Indian Tribe’s continued existence alongside the inalienability of tribal lands, stating:

[...]no purchase of lands shall be made of the Indian natives, but on behalf of the public, by authority of the General Assembly.<sup>60</sup>

That this stipulation continued to be observed is evidence of the Commonwealth government’s response to attempts to divest the Pamunkey and Mattaponi Tribes of their land throughout the century.<sup>61</sup>

Thomas Jefferson described his perception of the history and contemporary status of the Mattaponi tribe around 1781 which were subsequently published in his *Notes on the State of Virginia* in 1787:

The *Chickahominies* removed, about the year 1661, to Mattapony river. Their chief, with one from each of the tribes of the Pamunkies and Mattaponies, attended the treaty of Albany in 1685. This seems to have been the last chapter in their history. They retained however their separate name so late as 1705, and were at length blended with the Pamunkies and Mattaponies, and exist at the present only under their names. There remain of the *Mattaponies* three or four men only, and they have more negro than Indian blood in them. They have lost their language, have reduced themselves, by voluntary sales, to about fifty acres of land, which lie on the river of their own name, and have, from time to time, been joining the Pamunkies, from whom they are distant but 10 miles.<sup>62</sup>

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serve a purpose by generating a sense of urgency that can be helpful to tribal revitalization and self-determination, it obscures the vitality of tribal communities. This is particularly true in Virginia, where Powhatan tribes have worked together for centuries, engaging in activities the non-Indian community did not notice and in ways that made the tribes more durable and resilient. Despite the disappearances that scholars like Rountree imagine, Virginia Indian communities built up nodes of self-determination that are visible in various forms of tribal collaboration, the development of independent institutions, and the retention of lands and lifeways that were and are uniquely Indian.

<sup>58</sup> Land Grant: April 24, 1703 (Taylor, James), Land Office Patents, No. 9, 1697-1706, Reel 9, Virginia State Land Office, Library of Virginia, Richmond, VA., 518; Land Grant: May 2, 1705 (Smith, Augustine), Land Office Patents, No. 9, 1697-1706, Reel 9, Virginia State Land Office, Library of Virginia, Richmond, VA., 672.

<sup>59</sup> In line with the Department of Interior’s standards for petition evaluation, such gaps in the documentary record must be viewed in light of “historical situations or time periods for which evidence is demonstrably limited or not available” (83.10 (b)(2)).

<sup>60</sup> Commonwealth of Virginia, “Constitution of Virginia, June 29, 1776,” in Thorpe, *The Federal and State Constitutional Charters and Other Organic Laws of the State, Territories, and Colonies heretofore forming the United States of America* 7 (Government Printing Office, Washington, D.C., 1909), 3819 [PDF 46].

<sup>61</sup> Instances which affected the Mattaponi are described further below, but see *Journal of the House of Delegates of Virginia: Session 1842-43* (Richmond, Virginia: Samuel Shepherd, Printer to the Commonwealth, 1842), 83 [PDF 90] and *Journal of the Senate of the Commonwealth of Virginia* (Richmond, Virginia: Printer to the Senate John Warrock, 1852).

<sup>62</sup> Jefferson, Thomas, *Notes on the State of Virginia*, Mayfair, London: Burlington-House, Piccadilly, 1787, p. 154-5 [PDF 167-8]. Gleach (1997) discusses Jefferson’s depiction:

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Jefferson’s work, and his status as the first governor of the Commonwealth, speak to Virginia’s understanding of the persistent existence of the tributary tribes as distinct and contemporaneous social and political entities at the close of the 18<sup>th</sup> century.

4. The Mattaponi Indian Tribe in the 19<sup>th</sup> Century

Throughout the post-colonial period, the Mattaponi Indian Tribe was identified as a distinct social and political entity. This included periodic efforts to divest the Tribe of its land, the appearance of the Tribe in newspaper and governmental reports, the consideration of the Tribe in Commonwealth affairs, and growing interest in the Tribe as an ethnographic subject.

In 1812 a *Legislative Petition* filed by John Hill sought to establish a mill adjacent to the Tribe, requiring potential damage to their lands in 1812. The petition identifies the “Mattapony Indians in King William County.” Ultimately the King William County Court found no legal avenue for such a mill as it would dispossess the Tribe of those lands, thus upholding prohibitions against the sale of lands belonging to the Tributary Indians. Hill then petitioned to the General Assembly. The House of Delegates passed the bill, but no law appears to have passed the Senate.

*Table 5. 1812 Efforts to Encroach on Reservation Lands.*

Date	Excerpt
June 23, 1812 <sup>63</sup>	“To the Honourable speaker and members of the General assembly of Virginia The petition of John Hill humbly represents that he has agreed with one Thomas Garrett to rebuild the mill formerly the property of George Brooke Esq. adjoining the lands of the Mattapony Indians in King William County. [...] The Damage to Said Indians is not more than the value of one third of an acre of land. Your petitioner not knowing that it was not in the power of the Court to grant his request has gone on so as to get all his framing for said mill: but upon application to the Court for summons to [??] to the Indians to shew Cause why your petitioner shoud [sic] not have leave to build the said mill the Court were of opinion they had no right to Concern with the Indian Land, altho [sic] the quantity is so small. [...]” <sup>64</sup>
June 23, 1812	“In King William County Court June 23 <sup>rd</sup> , 1812. On the motion of John Hill by Beverley Robinson his attorney – Ordered that the Clerk of this Court do issue a Writ of ad quid damnum to be executed on the 23 <sup>rd</sup> of July next the object of which Writ will be to inquire of damages which may be sustained by any person whatever by building a Water Grist Mill on the Swamp the middle of the bed whereof is the dividing line between the lands of the said Hill and the Lands owned by the Mattapony Indians.” <sup>65</sup>
July 27, 1812	“In King William County Court July 27 <sup>th</sup> , 1812 Upon the application of John Hill for leave to erect a Water grist Mill across the Swamp the bed whereof is the dividing line between the lands of said Hill, and the Lands owned by the Mattapony Indians. A report of the Jurrors impanelled and charged pursuant to a writ of ad quod damnum heretofore issued being returned by the Sherriff. Therefore on the motion of said Hill for a Summons to issue against the said Indians the Court being

Jefferson's description was not altogether accurate; as Mooney noted (Mooney, James, “The Powhatan Confederacy, Past and Present,” *American Anthropologist* 9, (January 1907), 143 [PDF 15]), Jefferson omitted some groups known to have still existed, underestimated the Mattaponi and Pamunkey populations and the retention of the Powhatan language, and gave the wrong size for the Pamunkey reservation, which was 800 acres, not 300 (Gleach, *Powhatan’s World and Colonial Virginia*, 203, [PDF 108]).

Gleach goes on to note how such pronouncements fit with widely held notions of vanishing tribal populations that remained commonplace throughout the 19<sup>th</sup> century.

<sup>63</sup> This is the date of the Court document. The original petition does not have a date.

<sup>64</sup> Hill, J., "Legislative Petition December 1, 1812," Accession 36121, Box 134, Folder 51, Legislative Petitions of the General Assembly, 1776-1865, Library of Virginia, Richmond, Virginia.

<sup>65</sup> Ibid, [PDF 3].



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	<p>of opinion that no land owned by or in the possession of Indians can be legally located for the erection of a Mill, refuses to order such summons.</p> <p>Copies</p> <p>Teste Robert Pollard. C. C. <sup>66</sup></p>
<p><b>September 3, 1812</b></p>	<p>Notice.</p> <p>I shall petition the General Assembly for leave to abut my Mill-dam to the Indian land on Mattapony River, King William County, and that one acre of said land be laid off for the use of the Mill.</p> <p style="text-align: center;">John Hill</p> <p>Aug. 27 <span style="float: right;">3w<sup>67</sup></span></p>
<p><b>December 1, 1812</b></p>	<p>A petition of John Hill;, stating that he has agreed with a certain Thos. Garrett to rebuild a mill, formerly the property of George Brooke, Esq. adjoining the lands of the Mattapony Indians, in King William County; that he applied to the county court for a writ of ad quod damnum, which was granted; a jury was summoned, and an inquest returned in his favour; but, upon his application for a summons to issue thereupon, the court wore of opinion that they had no right to meddle with the land of the said Indians; therefore soliciting the Legislature to allow him to abut his dam to their land, and to lay off one acre for the use of the mill.</p> <p>Oordered [sic], that the said petitions be referred to the Committee for Courts of Justice;<sup>68</sup> that they do examine the mater thereof, and report the same with their opinion thereupon to the house.<sup>69</sup></p>
<p><b>December 19, 1812</b></p>	<p>“An engrossed bill, “concerning John Hill,” was read a third time:-- Resolved, that the bill do pass, and that the title be “an act concerning John Hill.”<sup>70</sup></p>

The Tribe appeared as a distinct tribal entity again in 1818 when a newspaper article identified the Mattapony alongside the Pamunkey as one of two tribes retaining lands in King William County.

*Table 6. 1818 Newspaper Article identifying Mattapony Indian Tribe.*

Date	Excerpt
<p><b>September 5, 1818</b></p>	<p>[Article discussing governance of local Tribes]</p> <p>It is well known, that the only remains of the Indian tribes which composed the Confederacy of Powhatan, are settled between the rivers Pamunkey and Mattapony. But the present state and government of these Indians, are not so generally understood. When Mr. <i>Jefferson</i> wrote his notes on Virginia, there remained of the Mattaponies only three or four men, and of the Pamunkies about ten or twelve men. It is a pleasing circumstance, however, that of late years in place of decreasing, the Pamunkies have considerably increased. They consist at present of forty or fifty families, amounting in all to near two</p>

<sup>66</sup> Ibid, [PDF 5].

<sup>67</sup> Hill, John, “Notice,” *Virginia Argus*, (Richmond, VA), September 3, 1812.

<sup>68</sup> The Committee for Courts of Justice is a standing committee of the Virginia General Assembly which originated in 1727 and generally served as a sort of Court of Appeals and check on the county level judiciary. The committee is related to earlier practices in which the General Assembly acted as a court of law above and beyond the lower level court system (see: <https://history.house.virginia.gov/committees/3>).

<sup>69</sup> *Journal of the House of Delegates for the Commonwealth of Virginia*, November 30, 1812 (Richmond, Virginia: Samuel Pleasants, 1828) 11 [PDF 18].

<sup>70</sup> *Journal of the House of Delegates*, 68 [PDF 75].

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	hundred souls. They live in a species of island; or rather peninsula, upon the King William side of Pamunkey, about twenty-six miles from West Point. This island which is called the Indian Town, commences about two miles above Smith’s Ferry, and extends upwards in a circuitous manner five and a half miles. A gust or creek nearly a mile long, separates it from King William.[...] There are only four Mattapony Indian families, and they reside about two miles above Frazer’s Ferry. <sup>71</sup>

Likewise, an 1822 report by Rev. Jedediah Morse identified the Tribe as one of three tribes living in Virginia around 1820. This was a federal report commissioned by the Secretary of War, the initial administrative agency overseeing what is now known as Bureau of Indian Affairs.<sup>72</sup>

*Table 7. 1822 Report to the Secretary of War of the United States on Indian Affairs.*

Date	Excerpt
<b>1820</b>	[Rev. Jedediah Morse’s 1822 publication of his 1820 commission to report on the state of Indian tribes in the country:]  <i>Nottaways, Pamunkies, and Mattaponies.</i> Of these tribes, twenty-seven of the former, and a still less number of the two latter, it seems are all that remain of those numerous tribes, who once constituted the formidable Powhatan confederacy. [...]  [On p. 364 [PDF 471], in Table No. 1. “Indian Tribes East of the Mississippi,” Morse names “Nottaways, Pamunkies & Mattaonies [sic]....” as represented by 27 and 20 people.] <sup>73</sup>

In 1842, the Tribe was again identified as a distinct tribal entity. This occurred in the context of an effort to divest the King William County tribes of their reservations. This effort was comprised of a “Freeholders Petition” that sought to open the Pamunkey and Mattaponi Indian Town lands to sale. The Pamunkey Indian Tribe resisted the effort, ultimately prevailing upon the Commonwealth to ensure their continued possession of reservation lands.<sup>74</sup> There is little in the record to demonstrate what role the Mattaponi Indian Tribe played in this episode, but as the Mattaponi and Pamunkey shared Trustees during this period, it is likely that their efforts were coordinated. Again, the attempt to divest the tribes of land faced resistance from the tribes and from established understandings of the tribes’ treaty rights; the effort ultimately failed. This episode demonstrates the continued existence of a distinct tribal and political entity identified as the Mattaponi Indian Tribe.

*Table 8. 1842-43 Attempt to Divest Mattaponi and Pamunkey Tribes of their Lands.*

Date	Excerpt
<b>January 18, 1843</b>	A communication from the Senate by their clerk:  <p style="text-align: right;">IN SENATE, January 18, 1843</p>

<sup>71</sup> Staff, “The Pamunkey and Mattapony Indians,” *The Virginia Herald*, (Fredericksburg, VA), September 5, 1818; This article notes Mattapony families’ location “two miles above Frazer’s [Frazier’s] Ferry,” or the area now known as “Wakema,” which sit about a mile or two downriver from the present day Mattapony Indian Reservation.

<sup>72</sup> The institution known as the Bureau of Indian Affairs was initially organized under the office of the Secretary of War in 1824 and transferred to the Department of Interior in 1849, which the latter was created (see: <https://www.bia.gov/faqs/what-bias-history>).

<sup>73</sup> Morse, Jedediah, *Report to the Secretary of War of the United States on Indian Affairs, Comprising a Narrative of A Tour Performed in the Summer of 1820, Under a Commission from the President of the United States, for the Purpose of Ascertaining, for the Use of the Government, The Actual State of the Indian Tribes in Our Country* (New Haven: Davis & Force, 1822).

<sup>74</sup> See “Pamunkey Indians: Counter Petition, November 26, 1842” in *Legislative Petitions* (Richmond, Virginia: Library of Virginia), [http://rosetta.virginiamemory.com:1801/delivery/DeliveryManagerServlet?dps\\_pid=IE2673130](http://rosetta.virginiamemory.com:1801/delivery/DeliveryManagerServlet?dps_pid=IE2673130).

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	Mr. Lacy presented a remonstrance of the Pamunkey tribe of Indians and their trustees, against the petition of certain citizens of the county of King William relative to the lands of said tribe. <sup>75</sup>
<b>January 20, 1843</b>	<p>January 20, 1843</p> <p>A PETITION FROM CITIZENS OF KING WILLIAM COUNTY, VIRGINIA</p> <p>The General Assembly of Virginia</p> <p>The petition of the undersigned freeholders and other white inhabitants of the County of King William, respectfully represents to the Legislature, that there are two parcels or tracts of land situated within the said County, on which a number of persons are now living, all of whom by the laws of Virginia, would be deemed and taken to be free mulattoes, in any Court of Justice; as it is believed they all have one fourth or more of negro blood [...]</p> <p>The two tracts of land referred to, are each called and known by the name of Indian Town. One situated on Pamunkey River, containing the estimated quantity of fifteen hundred acres, on which persons are now living; the other situated on Mataponi river, containing less than one hundred acres, on which persons are now living. The said lands, it is believed were set apart by a law or laws of the Colonial legislature at an early period in the settlement of the Virginia Colony, for the use and occupation of the Pamunkey tribe of Indians, then a small remnant. The fee in said lands is not granted away, but only the use and occupation, to them as Indians, without the power of alienating said lands. And on these grounds your petitioners, are informed, that the legislature of Virginia, now possess the power to dispose of said lands according to its own sense of what is required by the public good.[...] <sup>76</sup></p>
<b>January 20, 1843</b>	<p>FRIDAY, January 20, 1843</p> <p>[...]</p> <p>Mr. Hawes, a petition of sundry citizens of the county of King William, praying the passage of an act authorizing a sale of certain lands in said county in the occupancy of the remnant of an Indian tribe.<sup>77</sup></p>
<b>March 24, 1843</b>	<p>FRIDAY, March 24, 1843</p> <p>Resolved as the opinion of this committee, That it is inexpedient so to amend the said law. The committee for courts of justice have, according to order, had under consideration the petition of sundry citizens of the county of King William, to them referred, praying a sale of certain lands in the said county in the occupancy of the remnant of an Indian tribe, and have come to the following resolution thereupon:</p> <p>Resolved as the opinion of this committee, That the prayer of the said petition be rejected.<sup>78</sup></p>

In 1850, the Commonwealth revised its constitution, and the existence and rights of the Commonwealth's tributary tribes were debated, again demonstrating the continued existence of the Mattaponi Indian Tribe and its consideration as distinct social and political entity by the Commonwealth.

<sup>75</sup> *Journal of the House of Delegates of Virginia: Session 1842-43*, 83 [PDF 90].

<sup>76</sup> "Freeholders Petition, January 20, 1843, *Legislative Petitions*, (Richmond, Virginia: Library of Virginia), Accession 36121, Box 135, Folder 2.

<sup>77</sup> *Journal of the House of Delegates*, 81 [PDF 88].

<sup>78</sup> *Ibid*, 243 [PDF 250].

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*Table 9. Debate Over Inclusion of Tributary Tribes in Virginia Constitution, 1851.*

<b>Date</b>	<b>Excerpt</b>
<b>January 14, 1851</b>	<p>TUESDAY, January 14, 1851.</p> <p>The Convention met pursuant to adjournment. Prayer by the Rev. Mr. Doggett, of the Methodist church. The Journal of the preceding day was read and approved.</p> <p>THE INDIAN TRIBES OF VIRGINIA.</p> <p>Mr. DOUGLAS. I have a resolution which I ask to have printed and referred to the Legislative Committee. It is as follows:</p> <p>Resolved, That the Committee on the Bill of Rights be instructed to inquire and report if any, and what provisions are necessary to be inserted in the new Constitution, concerning the Pamunkey and Mattaponi Indians or any other remnants of the old tributary Indians, who may be still remaining in this Commonwealth.</p> <p>Mr. GOODE. The Legislative Committee, as gentlemen must be aware, has already had too much referred to it, and this proposition, I think, ought to be referred to some other committee. I do not see that the duties of the Legislative Committee have any proper connection with the tribes of Indians.</p> <p>Mr. DOUGLAS. I had supposed that this subject might be taken Into consideration together with the subject of free negroes. The Indian tribes, I am aware, are entitled to certain immunities, but there are very few persons except mulattoes and free negroes in the two Indian towns in King William county.<sup>79</sup></p>

While the Constitutional Convention of 1850 considered the rights of tributary tribes, a new legal effort to eliminate the Mattaponi Reservation was taking shape in the Virginia Senate. To help ensure that tribal lands stayed under tribal control, earlier colonial law had rendered their sale to non-tribal people illegal. In 1852, the Senate passed a bill to legalize the sale of tribal lands, specifically naming the “Mattaponi Indians in the County of King William” and seeking to remove any “privileges or restrictions” they held that distinguished them from free white property owners.<sup>80</sup> The bill also confirmed the existence of a “fund now held in trust for the benefit of the indigent and infirm persons of either town or tribe of said Indians” which would not be affected as a part of the law. The effort was halted in the House of Delegates, where Mattaponi and Pamunkey land rights were upheld. This effort demonstrates the continued existence of the Mattaponi Indian Tribe as a distinct Indian entity recognized by the Commonwealth.

*Table 10. Attempts to Dissolve the Mattaponi and Pamunkey Reservations, 1852-53.*

<b>Date</b>	<b>Excerpt</b>
<b>January 24, 1852</b>	On motion of Mr. Douglass, <i>Resolved</i> , That the Committee on General Laws be instructed to inquire into the expediency of a law to change the tenure of Indian Lands in the county of King William. <sup>81</sup>
<b>April 21, 1852</b>	On motion of Mr. Douglas, Senate bill No. 21, entitled, “A bill concerning Indian; lands in the county of King William,” was taken up, read the third time, and passed with its title. <sup>82</sup>
<b>April 21, 1852</b>	Be it enacted by the General Assembly-

<sup>79</sup> Virginia, *Register of the Debates and Proceedings of the VA. Reform Convention*, p. 42 [PDF 46].

<sup>80</sup> Senate of Virginia, "An Act Concerning Indian Lands in King William County," Senate of Virginia: Bills Referred to the House of Delegates, 1852-1861, LVA Accession 29185, Box 1, Folder 1852/1853. Library of Virginia, Richmond, VA.

<sup>81</sup> *Journal of the Senate* (1852), 55 [PDF 62].

<sup>82</sup> *Journal of the Senate* (1852), 254 [PDF 261].

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	<p>1<sup>st</sup> That the seventh section of Chapter one hundred and fifteen of the Code of Virginia, so far as the same in any wise limits or restricts the free and voluntary alienation, by their lawful owners, of any lands or other real estate now held, possessed and enjoyed by the Pamunky and Mattaponi Indians in the County of King William, be and the same is hereby repealed.</p> <p>2<sup>nd</sup> That all land or other real estate now possessed or enjoyed by said two tribes of Indians or to be hereafter acquired by them, shall be held by the same titles and with no other privileges or restrictions upon their right of enjoyment, than now are, or may be hereafter conferred upon or required of the free white owners of real estate in this Commonwealth: Provided that the fund now held in trust for the benefit of the indigent and infirm persons of either town or tribe of said Indians shall not be affected by this Act.</p> <p>3<sup>rd</sup> That all persons now inhabiting the two Indian towns seated respectively on the Mattaponi and the Pamunky rivers in the County of King William of the age of twenty one years, whether married or sole, and who are entitled under the laws now in force to reside therein, are hereby declared to be coparceners and tenants in common of the lands in their respective towns, with power of resorting to the Courts of the County of King William to obtain partition of the same, and with the right of alienation by deed or devise.</p> <p>[p.2]</p> <p>4<sup>th</sup> This Act shall be in force from and after the first day of September next.</p> <p style="text-align: center;">Passed the Senate        April 21<sup>st</sup> 1852        St G Tucker CS<sup>83</sup></p>
<b>April 22, 1852</b>	<p>“...A communication from the senate by their clerk was read as follows: In Senate, April 21, 1852. The senate have passed a bill, entitled "an act concerning Indian lands in the county of King William," in which they request the concurrence of the house of delegates.</p> <p>The said bill was read the first and second times, and ordered to be committed to the committee for courts of justice.” [382]<sup>84</sup></p>
<b>February 3, 1853</b>	<p>Mr. SPEED, from the committee for courts of justice, reported the following senate bill, with a recommendation that it do not pass, viz :</p> <p>No. 21. An act concerning Indian lands in the county of King William. [254]<sup>85</sup></p>

In 1855, Tribal Trustees held a meeting on behalf of the Mattaponi Indian Tribe at which it appears they were addressing a dispute between Eliza Almond and other residents of the Reservation. The trustees asserted that the meeting had been called to “determine who are indians or descendents of Indians or legally married to Indians or descendents.”<sup>86</sup> The trustees then asserted that there was “no evidence before us to establish the existence of Indian Blood in but one family now inhabiting the place to wit Eliza Allman who

<sup>83</sup> Senate of Virginia, "An Act Concerning Indian Lands in King William County," Senate of Virginia: Bills Referred to the House of Delegates, 1852-1861, LVA Accession 29185, Box 1, Folder 1852/1853, Library of Virginia, Richmond, VA.

<sup>84</sup> *Journal of the House of Delegates of the State of Virginia for the Session of 1852* (Richmond: William F. Ritchie, 1852), 382 [PDF 389]

<sup>85</sup> *Journal of the House of Delegates* (1852-3), 254 [PDF 259].

<sup>86</sup> Trustees of the Mattapony Indian Tribe meeting notes, 1799 - 1887, *King William County Deed Book 6*, King William County Court House, King William, Virginia, 473 [PDF 5].

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before her marriage was Eliza Major.”<sup>87</sup> The trustee meeting notes go on describe a “motion of Eliza Almond” to enforce rules and regulations against a “tipling [sic] house”<sup>88</sup> or house at which spirits were served, on the reservation and to enunciate the penalties of such activities or their equivalents. The notes go on to reproduce the evidence presented by Eliza Almond to establish her identity. These documents were would have been provided by County authorities to individuals who had the privilege of mobility. Specifically, they include certificates of good standing from the County which made up a part of the *pass system* that the Commonwealth imposed on its free residents of color in the 18<sup>th</sup> and 19<sup>th</sup> centuries. The incident is suggestive of Eliza Major Almond’s role as a leader of the tribal community. While Ms. Almond continued to reside on the Reservation and be active in the community, this incident is one of the first of a series of ongoing conflicts between the Almond family and some other reservation families.

*Table 11. 1855 Trustee Meetings.*

<b>Date</b>	<b>Excerpt</b>
<b>February 27, 1855</b>	<p>At a Meeting of the Trustees of the Mattapony Tribe, Feb 27th 1855.</p> <p>Present Major W. Hill</p> <p>George Coor</p> <p>H. Littlepage</p> <p>John Defforges</p> <p>T. B. Littlepage</p> <p>At a meeting of the Mattaponi Tribe of Indians held at Indian Town Feb’y M’ 1855, February 27th 1855, At a meeting of the Trustees of the Mattaponi Tribe of Indians present, T. B. Littlepage, George Coor, John Defforges, Wm Hill, and Hardin Littlepage the Trustees, February 27th 1855. At a meeting of the Mattaponi tribe of Indians held this day sd meeting having been called to determine who are indians or decedents of Indians or legally married to Indians or decedents, it is determined and agreed by us that there is no evidence before us to establish the existence of Indian Blood in but one family now inhabiting the place to wit Eliza Allman who before her marriage was Eliza Major and it appearing that all other persons living upon the land assigned to the Mattaponi Tribe of Indians are not Indians or decedents of Indians or legally married to Indians or decedents of Indians we have determined that the said Eliza Allman is the only living representative of sd tribe so far as we are advised by any evidence before us.</p> <p>Signed</p> <p>T.B. Littlepage</p> <p>Geo Coor</p> <p>Hardin Littlepage                      Trustees</p> <p>William Hill</p> <p>John Defforges</p> <p>On motion of Eliza Allman the only Indian that has established her title to the Mattaponi Indian Town. Resolved that the following rules and regulation shall be strictly observed To wit; There shall be no tipling [tippling] house in this place under the penalty of twenty five lashes for the first offence and to the extent of the law [End p 1]for every other offence of the same character 2nd Resolution on Motion of Eliza Allman and the trustees to remove Eavli Dungy and family from this place as free negroes in thirty days, Also Polly Dungy and her family who is sister to E. Dungy</p>

<sup>87</sup> Ibid.

<sup>88</sup> Ibid.

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	<p>Signed            H.B. Littlepage            Hardin Littlepage            Geo Coor                      Trustees            William Hill            John Defforges<sup>89</sup></p> <p>_____</p> <p>In King William County to wit:</p> <p>I Sarah King of the said county do hereby certify that the daughter of Wm Major, Liza Allman, wife of Thorton Allman, her mother wife of sd Wm Major was a white woman, and her father William Major was a decendent from the Indian tribe on the Mattaponi River. Given under my hand this M'' day of November 1832</p> <p style="text-align: right;">Sarah King <sup>90</sup></p> <p>_____</p> <p>King William County            August 2<sup>nd</sup> 1841</p> <p>The bearer Eliza Almond, who was Eliza Major about thirty years of age four feet some six or eight inches high of light complection black strait Hair; is one of the Pamunkey Tribe of Indians of King William County; and intituled to all the priviledges granted to said tribe as free people agreeable to law. Given under our hands as Trustees for said Indians this day and year first above written</p> <p>Thomas [Shince?]              Trustees            F. Slater<sup>91</sup></p> <p>_____</p> <p>King William County to wit;</p> <p>I Bernard Moore, a Justice of the Peace for the said County do hereby certify that the Bearer William Major, is a free citizen [Com?] of free parents in the said County vidr his parents are Indians of the Mattaponi Tribe</p> <p>Given under my hand and soul this M'' day of June Anno Domini 1799</p> <p>Bernard Moore [End p.2]<sup>92</sup></p> <p>_____</p> <p>I John Quarles Dep. Ck of said County do certify that full faith and credit ought to be given to the above certificate as the said Bernard Moore is a Justice of the Peace for said county</p> <p>Jno: Quarles D.C.<sup>93</sup>            King William County to wit;</p>

<sup>89</sup> Ibid, 473-4 [PDF 5-6].

<sup>90</sup> Ibid, 474 [PDF 6].

<sup>91</sup> Ibid.

<sup>92</sup> Ibid.

<sup>93</sup> Ibid, 475 [PDF 7].



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	<p>I William Gregory a Justice of the Peace for this County and one of the Trustees for the Indians in said county, do hereby certify that bearer hereof Wm Major is a decendent from Indian parents residents of the Mattaponi tribe and has himself been a resident of that Town from his Infancy. Given under my hand this 23<sup>rd</sup> day of June 1814.</p> <p>Wm Gregory<sup>94</sup></p> <p>Virginia</p> <p>In King William County Court clerks office June 4<sup>th</sup> 1887</p> <p>The foregoing instruments of writing were this day received in the office and on motion of Eliza Almond the same are spread upon the record.</p> <p>Teste</p> <p>J.C. Johnson Clerk<sup>95</sup></p>

In the late 1860s, another dispute among the Mattaponi appears in the historical record through appeals made by the Tribe to the Governor of Virginia. This incident involved Eliza Major Almond’s husband, Thornton Almond, who owned land adjacent to the Tribe and which the Tribe had used as an easement. In 1868, it appears that he closed off access to the road, precipitating the Tribe’s appeal to the Governor. The appearance of this dispute and the implication of the Commonwealth in it demonstrate the continued existence of the Mattaponi Indian Tribe as a distinct social and political entity, with its own tribal government, inhabiting the same reservation lands that had been set aside for it in the colonial period.<sup>96</sup>

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<sup>94</sup> Ibid.

<sup>95</sup> Ibid.

<sup>96</sup> Amid this conflict over the Reservation and adjacent properties, Thornton Allman, Jr., the son of the Eliza Major and Thornton Allman, Sr, killed William Archer Key at the Mattaponi Indian Reservation in an altercation precipitated by theft and in what Allman claimed was self-defense (“Local Matters,” *Richmond Daily Dispatch* (Richmond, VA), May 11, 1868; “Virginia News,” *Alexandria Gazette* (Alexandria, Virginia), May 11 1868; “Local Matters,” *Richmond Daily Dispatch* (Richmond, VA), August 1, 1868.

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Table 12. Mattaponi Land Dispute, 1868.

Date	Excerpt
<p><b>April 18, 1868</b></p>	<p>April 18<sup>th</sup>, 1868</p> <p>In June 1866 I was appointed surveyor of a Road leading to the Mattaponi Indian Tribe through Clifton + the Tribe assigned to me as hands to work upon this Road.</p> <p>First I summoned them as usual + appeared on the road to work was stopped by the owner of the land through which the road passes since then both myself and Elstan Major who is the Head man of the tribe have applied to the authorities of this county &amp; can get no clemency [sic] whatever. And still <u>the tribe</u> are without a road of their own &amp; are required to [walk] on the public road</p> <p>L. D. Robinson,        (One of the Trustees)        Mattaponi Tribe<sup>97</sup></p> <p>[This letter is followed by “A List of Chiefs, Headmen and members of the Mattaponi Indian Tribe situated in the County of King William and State of Virginia” which is presented in the Historical (Pre-1900) Lists section below]</p>
<p><b>April 25, 1868</b></p>	<p>Office of the Secretary of the Commonwealth        Richmond, Va. April 25<sup>th</sup> 1868        To the Commonwealth’s Atty        for King William County</p> <p>Dr Sir:</p> <p>Elston Major Chief of the Mattaponi Indian Tribe has made complaint to the Governor that the said tribe are obstructed in the use of the road (in your County which passes through a farm called Clifton now owned by Sterling Thornton and Thornton Almond, and which they claim to be a public road) leading from Indian Town to the main road between King Wm C.H. and Frazer’s ferry, which they have enjoyed from time immemorial and which affords the only mode of exit from town.</p> <p>Elston filed with the Governor a paper signed by L.D. Robinson trustee + stated that in June 1866 he was appointed surveyor of sd road and the tribe assigned to him as hands to work upon it, and upon going to the road with a view of working it he was stopped by the owner of the land thru which it passes and that he has since applied to the authority of K.W. for redress, but can attain none.</p> <p>The Governor is desirous to do what he can for the protection of the rights of these Indians. who represent that they have no money to carry on any [ ? ] [ ? ] in regard to them, and he desires that you will make enquiry into the matter and report to him (thru me) what action the county court of K.W. took on the premises, if any and what are the rights of the Indians to the use of the said road – and the proper course to be taken to assist them.</p> <p>Your [ ? ]</p> <p>Jm H        Secy C<sup>98</sup></p>
<p><b>May 8, 1868</b></p>	<p>Mattaponi Tribe of Indians Complaint to Governor</p>

<sup>97</sup> Wells, Henry H., “Correspondence, King WM County April 18, 1868,” *Executive Papers 1868-1869* (Library of Virginia, Accession 43756, Box 1, Folder 2), [PDF 14].

<sup>98</sup> Wells, “Correspondence, King WM County, April 25, 1868,” [PDF 12].



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	J M Herndon Esqr  Secretary of the Commonwealth  Richmond  Va <sup>100</sup>

Nearly a decade later, the Mattaponi Indian Tribe again enters the Governor’s papers as a distinct social and political entity. In this instance, tribal members at the Mattaponi and Pamunkey Reservations had been assessed a tax and tribal trustees, who at that time served both the Mattaponi and Pamunkey Tribes, wrote to the Governor to argue against the imposition of poll taxes on the Mattaponi and Pamunkey Tribes. The Trustees based their opinion on the non-taxable status of Virginia’s Indians.

*Table 13. 1876 Trustee Letter Protesting Taxation of Mattaponi and Pamunkey Tribes.*

Date	Excerpt
<b>May 6, 1876</b>	[Petition protesting the taxation of Pamunkey and Mattaponi Indians]  Wherein some of the Pamunkey and Mattapony Indians were induced to register and vote for the purpose of Electing a conservative member of the legislature from this county [...] We are of opinion that they should pay no taxes, as they provide for their own poor and are not chargeable to the county or state in any respect. Jas B. Green Hardin Littlepage. <sup>101</sup>

The following year, in 1877, the Pamunkey Indian Tribe submitted a petition to the Governor for separate tribal schools. The Governor duly forwarded the item to the legislature, recommending that the body authorize the state Board of Education to maintain schools “among the Pamunkey and Mattaponi tribes of Indians.”<sup>102</sup> The Governor’s address to the legislature is worth consideration as it eloquently sets down the status of the Mattaponi and Pamunkey Indian Tribes at that time and the Commonwealth’s understanding of its relationship and responsibilities to the Tribes. The incident demonstrates the continued existence and recognition of the Mattaponi Indian Tribe as a distinct social and political entity by the government and the journalists who covered the legislation.

*Table 14. Tribal Efforts to Secure Schooling, c. 1877.*

Date	Excerpt
<b>March 12, 1877</b>	The Pamunkey Indians  An Appeal to the Legislature for School Facilities  [...] On Saturday Governor Kemper transmitted to the General Assembly the following intersing petition from the Pamunkey Indians, accomplanied by a special message on the subject, which is published below. The documents were appropriately referred:

<sup>100</sup> Wells, “Correspondence, King WM County, May 8, 1868,” [PDF 11].

<sup>101</sup> At various times in history, there has been some overlap in the Trustees serving these two Tribes, largely owing to their geographical proximity and the need to engage notable King William County citizens to represent tribal interests, Green and Littlepage to Governor Kemper, May 6, 1876, Folder: May 1876, Box 3, Executive Papers of Governor James L. Kemper, Virginia State Archives, Library of Virginia, Richmond, Va.

<sup>102</sup> Staff, “An Appeal to the Legislature for School Facilities,” *Daily Dispatch*, (Richmond, VA), March 12, 1877.

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Date	Excerpt
	<p style="text-align: right;">Pamunkey-Indian Town, VA., February 13, 1877</p> <p>To the Legislature of Virginia:</p> <p>We, as the Pamunkey tribe of Indians are seated to make known to your Assembly our necessities. We are at this time a parcel of depending sufferers, one half of our population consisting of widow women and children; and our hunting groupnds having failed and our lots being very small, we are compelled to apply for some assistance which may be obtained from our Great Father at Washington thourgh the help of the Legislature of Virginia.</p> <p>Our present request is to grant us a free-school teacher for the education of many fatherless children. We would like to have a teacher furnished to us by the State, but so as not to bring us under the head of taxation. [...]</p> <p style="text-align: right;">COMMONWEALTH OF VIRGINIA, GOVERNOR'S OFFICE Richmond, March 10, 1877</p> <p>To the Senate and the House of Delegates:</p> <p>At the request of the Pamunkey tribe of Indians their humble petition is herewith transmitted to the General Assembly, and its favorable consideration is respectfully invoked.</p> <p>The leading object of the petition is to secure the establishment and support os a public free-school in the midst of the tribe for the education of their children, a large proportion of whom consists of destitute orphans. As the petitioners ask that this privilege may be bestowed so as not to impair the rights they claim as a separate and peculiar people the question arises, What are their legal relations to the Commonwealth?</p> <p>From time immemorial it has been the humane policy of th elaw to protect the resident native Indians as a distinct people, as tributaries and not as incorporated members of the body politic. From 1776 until 1830 the Constitution of the State prohibited all purchases of land from the native Indians except such s might be made on behalf of the public by authroity of the General Assembly. An act which has been reporduced in all the successive codes of the State, except thee last, prohibits the sale or devise of any of their lands ot any other person than one of their own tribe or nation. This act is believed to be still in force and is supposed ot have been omitted by inadvertence from the Code of 1873. But most of the ancient legislation intended to guard the peculiar privileges and separate existnece of this peole has gradually faded from the statute-books until few traces remain in which their legal status can be recognized and defined.</p> <p>It is a mistake to suppose that when the present Consitutions enfranchised the great body of the people, without regard to race or color, it destroyed the distinctive character of the tributary Indians and merged them as citizens into the body of the Commonwealth. Citizenship cannot thus be thrust upon unwilling recipients. As to adults, it is a boon to be formally and solmenly accepted before its resulting obligations can be binding so as to be enforced. Suc members of this race as have not less than one fourth of Indian blood are entitled under exiting laws to hold the relation of tributaries to the Commonwealth. They still hold lands which are inalienable except as amont themsleves. They are exempt from taxation and the other burthen [sic] and duties, while they are debarred from many of the rights and privileges which belong to citizens of the State.</p> <p>But the very helplessness and depending condition of these people comment them to the protection and the kindly consideration of the Government. They number less than two</p>

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	<p>hundred souls. They are inoffensive and peaceable, and they exhibit many traces of the primitive and nomadic character of their race. That they should earnestly seek facilities for the education of their young is an encouraging and creditable fact in their favor.</p> <p>It is possible that the Board of Education might now lawfully establish a public school among the petitions; but without special legislation to meet the case they reasonably apprehend that they acceptance of such benefits might involve a forfeiture of their exemptions and their peculiar character as a race, which they are unwilling to relinquish.</p> <p>I respectfully recommend that the Board of Education be specially authorized to maintain public schools among the Pamunkey and Mattaponi tribes of Indians, upon condition that they become subject of the payment of all lawful school taxes, but without forfeiting their exemption from other taxation, and without impairing or altering their other relations as tributary Indians.</p> <p>It is contrary to the present plicy of the State that any portion of the people residing within its limits should be debarred from the means of education or kept in ignorance. An element of disturbance and danger. We cannot afford to deny the means of improvement ot any who seek it.</p> <p style="text-align: right;">JAMES L. KEMPER<sup>103</sup></p>
<p><b>March 12, 1877</b></p>	<p>Remnants of the Pamunkey and Mattaponi tribes of Indians still exist in Eastern Virginia, on the rivers which bear their names but their aboriginal blood is so mingled with the imported African that their identity as Indians is almost lost and merged in the negro or mulatto. Gov. Kemper to-day forwarded to both branches of the Legislature a petition from the Pamunkey tribe for the establishment among them of a free school, and the Governor recommends that an act be passed authorizing free schools not only for that tribe, but the Mattaponi tribe also, upon condition that they pay the school taxes, (but no other,) and assume none of the duties or privileges of citizens of Virginia except those which they have held from an early period of Virginia history as "tributary Indians." The Governor says that these Indians still retain that relation to the State, notwithstanding the amendments to the federal constitution and the new Virginia constitution of 1869. Their lands are exempt from taxation, and are inalienable except among themselves, and they have none of the privileges, as they are not subject to the burdens, of citizenship.<sup>104</sup></p>
<p><b>March 24, 1877</b></p>	<p>According to the testimony before the House Committee on Schools there are two hundred and fifty persons claiming to belong to the Pamunkey and Mattaponi tribes, but that there is scarcely a pint of Indian blood in the whole lot. They own nearly a thousand acres of valuable land, not taxed. Unless these noble red men (so called) can show better than they have done that they are entitled to free-school facilities without being taxed as others are the Legislature will decide against them.<sup>105</sup></p>

Later the same year, Chief Elston Major [REDACTED] through a letter written by the Tribe's Trustees, appealed to the Governor on several fronts, most of which seemed related to ongoing tensions between the Allman/Allmond Family of Eliza Major Allmond [REDACTED] and the other families of the Mattaponi Indian Reservation. The letter calls out, specifically, [REDACTED], her son's John [REDACTED] and Alexander [REDACTED] and her son-in-law [REDACTED]

<sup>103</sup> Cook, Chief Thomas et al. to the Governor, February 9, 1877, request for a school, Governor James L. Kemper, Executive Papers, Box 3, folder labeled "February 1877", Virginia State Archives, Richmond, VA.; Staff, "An Appeal to the Legislature for School Facilities," *Daily Dispatch*, (Richmond, VA), March 12, 1877.

<sup>104</sup> Staff, "Letter from Richmond," *The Baltimore Sun* (Baltimore, MD), March 12, 1877.

<sup>105</sup> Staff, "Legislative Remarks," *The Daily Dispatch*, March 24, 1877.

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Norborne [Norman], whose mother was Pamunkey.<sup>106</sup> In addition to showing the longstanding conflicts between the Major-Allmand line and others on the Reservation, the document demonstrates that tribal government, during this period, acted to allocate and safeguard reservation resources and that, when conflicts rose above the level where they could be handled internally, sought the intervention of the Trustees and the Commonwealth.

*Table 13. 1877 Trustee Letter Calling for Legal Action*

Date	Excerpt
<p><b>June 25, 1877</b></p>	<p>L.D. Robinson,            County Surveyor and Justice of the Peace            King William C. H., Va. June 25<sup>th</sup> 1877            To His Excellency. Gov. Jas L. Kemper,            I, Elstan Major. Chief Elect of the Mattaponi Indian Tribe by my trustees complain            1<sup>st</sup> That Henry Major a member of said tribe died insolvent. that his funeral expenses have not been paid that the chief is held responsible for the same. That one Alexander Allman has without permission built there on. I now want permission to sell the house or rent the lot to pay said Funeral Expenses            2<sup>nd</sup> I. complain as before. that Thorton Allman Sr. John. Allman. &amp; Norborne Custaloe have been hauling manure from the Island into the country. I ask that they be made to pay for the same. and not be allowed to do so any more.            3<sup>rd</sup> That Norborne Custaloe a malatto be made to leave the Island. That as Eliza Allman's Father &amp; mother were not lawfully married that they have no right here and that they be made to leave. Their children also.            4<sup>th</sup> That Freedman be prohibited from inhabiting this Island in any capacity.            Yr very obt srvt. Elstan Major by            My                    Hardin Littlepage            Trustees            L D Robinson                                      B [Buchaid's?]                                      Wm J Trimmer<sup>107</sup></p>

In 1889, Mattaponi and Pamunkey delegations visited Governor Lee to consult on the Tribe's reservation rights. The incident echoes earlier efforts by the tribes' leaders to safeguard against attempts to divest the tribes of their reservation lands and demonstrates that the Mattaponi continued to be considered a distinct tribal entity and continued to appeal to the Governor for the protection of tribal rights and resources.

<sup>106</sup> ██████████ was listed on Mooney's 1907 Census, but an affidavit from his grandson ██████████ traces his lineage to a Pamunkey Indian named ██████████ (Mooney, "The Powhatan Confederacy, Past and Present," 148; "██████████ Lineage Affidavit," 1 January 1942, ██████████ Private Collection.

<sup>107</sup> Mattaponi Trustees on Behalf of Chief Elston Major to Governor Kemper, June 25, 1877, James L. Kemper, Executive Papers, Library of Virginia, Accession Number 43755, Box 4, Folder 8.



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Table 15. Newspaper Accounts of Tribal Efforts to Protect their Rights.

Date	Excerpt
<b>July 31, 1889</b>	<p>“Among Governor Lee's callers were delegations representing the Pamunkey [sic] and Mattaponi Indians, who came to have a talk with him about certain rights possessed by those tribes on their reservations. It seems that none but those who are of pure Indian blood, have any right under the treaty to reside on such reservations and the delegation called the attention of the Governor to the fact that there are now on their reservation persons who have negro blood in their veins and are not entitled to reside on their reservation according to the law. The Governor assured the Indians that he would take the matter under consideration and see that all rights possessed by them under the law should be accorded them.”<sup>108</sup></p>

In 1894, the Tribe was listed as one of two Virginia Tribes in the US Census Bureau’s report: Indians Taxed and Not Taxed. The report demonstrates the Federal Government’s recognition of an Indian Tribe called Mattaponi at that time. The information the government provides comes from William A. Aylett, of Aylett’s Post Office in King William County, Virginia.

Table 16. Indians Taxed and Not Taxed, 1890.

Date	Excerpt
<b>1894</b>	<p><i>The Pamunkey and Mattaponi Indians</i></p> <p>The Pamunkey Indians live upon a reservation of land granted to them by the state of Virginia, on the Pamunkey river, in King William county, Virginia, opposite White House, late the property of R.E. Lee. This tribe comprises about 150. The Mattaponi tribe, about 50 in number, live on the Mattaponi river, about 10 miles from the Pamunkeys, on a like reservation of about 500 acres. The Pamunkey tribe has about 1,500 acres, which is owned in common. Both of these tribes have tribal government. The each have a chief, or headman, who is aided in administrative matters by a council of 5 braves. They still retain much of their Indian blood, features, hair, and characteristics, though there has been a considerable mixture of white and black blood, principally the former. They subsist mainly by fishing and hunting, raising a little corn and a few vegetables. They annually, about Christmas, send to the governor of Virginia a present of game and fish as tribute and as evidence of fealty and loyalty. The have their own schools and will not mix socially with the blacks. They are exempt from taxes and do not vote. They are good, peaceable people, and give their neighbors no trouble. They preserve many of the arts and customs of their ancestors. For instance, they still make their own pottery and prefer canoes to modern boats. The young Indians exhibit great taste for and skill in archery. They have their own churches and preachers, and are Baptists. If one of the Tribe marries outside of his people he must leave, and if any one marries an Indian outside of the tribe, he or she must come and dwell with the tribe. These requirements are enforced in order to preserve as far as possible the purity of the blood, and to prevent the scattering of their people.</p> <p>These Indians are the remnant of the once great and powerful tribe over which the celebrated chief Opechancanough ruled, who held his court and his seat of authority at a fortified position at the head of the York River, the junction of the Mattaponi and Pamunkey rivers,</p>

<sup>108</sup> Staff, "Indians Call on Gov. Lee," *The Evening Star* (Washington D. C.), July 31, 1889.

See also: Staff, "Negroes Enjoy Indian Rights," *The Washington Post* (Washington D. C.), August 1, 1889; Staff, "Indians Complain to Governor Lee," *The Norfolk Landmark* (Norfolk, VA), August 7, 1889; Staff, "An Appeal from the Indians," *Swain County Herald* (Charleston, NC), August 15, 1889; Staff, "An Appeal from the Indians" *The Maxton Union* (Maxton, NC), August 15, 1889.

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Date	Excerpt
	where West Point now stands. Opechancanough was a rival of the great Powhatan, the father of Pocahontas, but finally acknowledged allegiance to him. <sup>109</sup>

At the same time, Washington DC researchers associated with the Bureau of American Ethnology began to take an interest in the Tribe. James Mooney, an ethnographer,<sup>110</sup> was overseeing a study that included mailing circulars to residents of Virginia, Maryland, Delaware, and North Carolina, asking about local native names and individuals. Several locals responding mentioning the Mattaponi Indian Tribe, including Chief W.A. Bradby of Pamunkey.<sup>111</sup> Mooney wrote up his findings in an 1890 article, showing his understanding of the Mattaponi Indian tribe as a distinct Tribe with its own Chief and Council.<sup>112</sup> Albert Gatschet, another Bureau of American ethnologist,<sup>113</sup> visited the Pamunkey and Mattaponi shortly thereafter, recording his interviews and impressions in his fieldnotes. These instances of ethnographic investigation provide further evidence that the Mattaponi Tribe continued to exist as a distinct social and political entity during this time.

Date	Excerpt
<b>1889-1907</b>	<p>[Mooney Circular Responses]</p> <p>[...] The Mattaponi Tribe of Indians or what remains of them reside on the Mattaponi River above Fraziers Ferry- They are all a mixed breed- The present Chief is called Elston Major- [...]</p> <p>Their settlement on the Mattaponi &amp; Pamunkey Rivers are simply called "Indian Town" [PDF 23]</p> <p>There are two Indian tribes in King William county one on Mattapony &amp; the other on the Pamunkey river- The Indians are not pure &amp; some show but little traces of Indian blood- They elect their chiefs. [PDF 78]</p> <p>[...] Just opposite to my farm on the South west bank of the Mattapony in King William county is a reservation of land occupied by the remenant of the tribe of Mattapony Indians. Mr. Jefferson in his notes on Va calls them the Mattapopoments. They were one of the tribes constituting, Powhatan's confederacy- They have dwindled to a small number now, mostly by removals, and those that remain are right much mixed with negro and white. Perhaps the settlement may number twenty or more. I think it highly probable the family of the purest Indian blood, is that of Lee Major and his wife, and their little boy Powhatan. About a dozen years ago, the late Rev. Doel. E. A. Dalrymple of Baltimore had a number of pieces of pottery made by the Mattapony Indians, and he informed me afterwards that he deposited some of them in the Smithsonian Institute. His leading object in having them made was to ascertain whether the component parts was the same as that in the pottery found in the Western mounds &amp; he told me afterwards that it was. [...] S.F. Harwood [PDF 81-82]</p> <p>[...] There is a small reservation on Mattaponi River Jno Allmond is chief PO Wakema King Wm Coun. [...] From W.A. Bradby [PDF 89]<sup>114</sup></p>

<sup>109</sup> "Virginia / The Pamunkey and Mattaponi Indians," by Aylett, William R., in *Report on Indians Taxed and Indians Not Taxed (Washington)*, 1894, p. 602.

<sup>110</sup> Glen, James R., "Guide to the James Mooney papers, 1859-1919," Smithsonian National Museum of Natural History, Suitland, MD, 1991.

<sup>111</sup> Mooney, James, "James Mooney: Virginia Circulars" B.A.E. Ms. #2190 Manuscript 2190, 1889, National Anthropological Archives, Smithsonian Institution, Washington, D.C.

<sup>112</sup> Mooney, James, "The Cherokee Ball Play," *American Anthropologist* 3, no. 2, 1890, 132.

<sup>113</sup> "Albert Samuel Gatschet papers, 1828-1906," Smithsonian National Museum of Natural History, Suitland, MD, 2006.

<sup>114</sup> Mooney, James, "James Mooney: Virginia Circulars" B.A.E. Ms. #2190 Manuscript 2190, 1889, National Anthropological Archives, Smithsonian Institution, Washington, D.C.

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	<p>THE POWHATAN INDIANS.- As a preliminary step toward an investigation of the ethnology of the tribes formerly inhabiting the coast region of Virginia and Maryland, the writer last spring sent out a number of circular letters of inquiry, calling for information in regard to the number and condition of any persons of pure or mixed Indian blood still remaining within the region designated. The result shows that there is not now a native full-blood Indian, speaking his own language, from Delaware Bay to Pamlico Sound. The only Indians still recognized as such, living within this area, are two small bands, remnants of the once powerful Powhatans, residing on small reservations in King William county, northeast of Richmond. They have long since lost their language and now have probably as much negro blood as Indian, but still pride themselves upon their descent from the warriors of Powhatan, and have recently applied for a share in the school privileges afforded by the Government Indian school at Hampton. The larger band, on Pamunkey river, numbers about 120 souls, known as Pamunkeys. The others live a few miles distant, on Mattapony river, and number about fifty under the name of Mattaponies [sic]. Both bands are governed by chiefs and councilors, with a board of white trustees chosen by the Indians. The following extract from a letter written by William Bradly, the chief of the Pamunkeys, gives an interesting statement of their present condition. Errors of spelling and grammar have been corrected: "It is an Indian reservation in King William county, Virginia, by the name of Indian Town, with about 120 souls. They subsist chiefly by hunting and fishing for a living. They do not vote or pay taxes. We have a chief, councilmen, and trustees, and make and enforce our own laws. I am chief of the tribe, W. A. Bradby. There is a small reservation on Mattapony river. J. M. Allmond is chief."<sup>115</sup></p>
<p><b>1883-1889</b></p>	<p>Gatschet Pamunkey Notebook]        [...] Among the Mattaponi one man, Almond, has rented from whites over 200 acres for cultivation. [...] Matt. have 65 acres only; 35 Indians in 1888. They are ten miles from Ind Town &amp; 12 mi from West Point. [PDF 19]        [...] The Mattaponi count sixty five acres land owned by them and thirty-five population in 1888./ Liza Allmond, over 80 years old. (a chief, Kitsloe?)        Women look more like Indians than men and are lean; They have a yellow complex-ion going to the olive color. Men have thick heads, receding foreheads &amp; same look mulatto- like or negroish. [PDF 20]        [...] The Mattaponi have now a headman only, not a chief, J.M. Allmond. [PDF 26]<sup>116</sup></p>
<p><b>1894</b></p>	<p>The history of these Pamunkey Indians, whose distinction it is to be the only Virginia tribe* that has survived the encroachments of civilization, furnishes a tempting field of inquiry but one aside from the writer's present purpose, which is ethnologic rather than historical.</p> <p>*There are a few Indians (Dr. Albert S. Gatschet found 30 or 35 in 1891) living on a small reservation of some 60 or 70 acres on Mattapony river, about 12 miles north of the Pamunkey reservation. They are thought by some to be the remnant of the Mattapony tribe, but the writer is of a different opinion. He believes that the territory of the Pamunkey once extended from the Mattapony to Pamunkey river, and that the land between gradually passed into the possession of the white man, thus dividing the Tribe, leaving to each part a small tract on each of the above named rivers.<sup>117</sup></p>

At century's close, Thornton Allmond, Eliza Major Allmond's spouse and often the main focal point of the ongoing tensions between Eliza Major and the remainder of the Tribe, passed leaving his property to his daughter Mary E. Langston. The family disputed the will, and the resultant records demonstrate the Tribe's

<sup>115</sup> Mooney, James, "The Cherokee Ball Play," 132.

<sup>116</sup> Gatschet, Albert S., Pamunkey Notebook Post 1893, Manuscript 2197, National Anthropological Archives, Smithsonian Institution, Washington, D.C.

<sup>117</sup> Pollard, John Garland, *The Pamunkey Indians of Virginia*, Edited by Bureau of Ethnology (Washington: Government Printing Office, 1894), 9.

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continued existence as a political entity and its retention of distinct internal mechanisms of governance over the ownership, distribution, and regulation of tribal lands.

Table 17. Thornton Allmond Probate<sup>118</sup>

Date	Excerpt
1895	Whether or not Mary E. Langston has the title to 54 1/2 acres of land at Indian Town in King William County whereon she now resides and on which is located the Indian town wood yard and landing[...] <sup>119</sup>
1892 Estin/Hester Allmond	What is your age, residence, and whose widow are you Ans: 48 years old, I live at Mattaponi Indian Town, William Allmonds widow. <sup>120</sup>
1892	"As I remember Dick produced it. 4th q who is Dick? Ans. His name is Alexander Allmond we call him Dick. 5th Is he the same one that Thornton Allmond called Richard Allmond in his depositions..."
1892	"1st Question by Plaintiffs Counsel. What position does John Allmond hold in the Mattaponi Indian Town? Answer-Chief. 2d Question How are the lands in the Town held by the inhabitants? Answer- The title to the land is held by the Chief his Council and the Trustees. The inhabitants get their title from them (by [decreeing?]) they only own such houses and fences as they may put on the lot, when they leave they have a right to sell the houses and fences. if they vacate the lots for three years they lose their title to them and they revert back in the Reservation." <sup>121</sup>
1892 Norman Custalow	"What is your age and where do you reside? An. Between 58 and 59. Reside at Mattaponi Indian Town King Wm Co Va." <sup>122</sup>
1892 John Allmond	"5Q What position do and did you hold at Mattaponi Indian Town at that time. A-Chief of the Town." <sup>123</sup>
1892	[Plat mentions "road to Mattaponi Indian Town"] "land formerly owned by Thornton Allman decd" <sup>124</sup>

In 1894, the General Assembly passed an Act that appointed a separate group of trustees for the Mattaponi Indian Tribe. Previously, the Trustees were shared between the two tribes in King William County, the Mattaponi and Pamunkey. A couple of scholars have misinterpreted the act to suggest that the Mattaponi Indian Tribe had been joined with the Pamunkey in ways that suggest a single tribal government.<sup>125</sup> However, the evidence presented above clearly indicates that the tribes acted as separate and distinct entities throughout the 19<sup>th</sup> century. More likely, the effort to split trustees was to enable the Tribe to have more purchase on selecting their own trustees, rather than utilizing the same trustees who served the Pamunkey.

<sup>118</sup> Allmon v. Langston etc., King William County Chancery Causes 1878-1909, Library of Virginia, King William County Circuit Court, Richmond, Virginia.

<sup>119</sup> Ibid, 78.

<sup>120</sup> Ibid, 128.

<sup>121</sup> Ibid, 160

<sup>122</sup> Ibid, 188.

<sup>123</sup> Ibid, 206.

<sup>124</sup> Ibid, 217.

<sup>125</sup> Chief among these is Helen Rountree who assumes that the 1894 law which provided for separate trustees for the Mattaponi Indian Tribe was a sign of a split with the Pamunkey Indian Tribe, regardless of the fact that all of the records presented here, including Eliza Major's 1855 efforts to have the Trustees intervene in the sale of spirits on the Reservation and the 1868 list of Chiefs and Headmen were available to her at the time of her research. Moreover, the community itself tried to correct her misapprehensions, to no avail (Helen C. Rountree, *Pocahontas's People: The Powhatan Indians of Virginia through Four Centuries*, 1st ed (Norman, Oklahoma: The University of Oklahoma Press, 1990), 210-211 and 348 (note 161). Mooney also suggests that the tribes are united in his 1907 work, but understood that they had separate Chiefs and Councils just 10 years earlier (James Mooney, "The Powhatan Confederacy, Past and Present;" James Mooney, "The Cherokee Ball Play," 29).

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Certainly, the self-selection of Trustees was recognized as an important aspect of the relationship between the Trustees and the Tribe and one which is evidenced in Meeting Minutes in the 20<sup>th</sup> century.

*Table 18. 1894 Act to Appoint Separate Trustees for the Mattaponi Indian Tribe.*

Date	Excerpt
<b>March 8, 1894</b>	<p>“Chap. 845.—An ACT to appoint trustees for the Mattaponi tribe of Indians, of King William county, and to prescribe their duties as such trustees.</p> <p>Approved March 8, 1894.</p> <p>Be it enacted by the general assembly of Virginia, That Doctor B. Richards, R. C. Hill, senior, L. D. Robinson, J. S. Robinson and W. T. Neale be, and they are hereby, appointed trustees for the Mattaponi Indian tribe, in King William county, Virginia, formerly known as a branch of the Pamunkey Indian tribe. Said trustees shall be governed by the laws now in force in regard to Indians and their reservation in this state, and further shall have the right , upon a vote of the majority of the trustees, chief and members of the tribe above twenty-one years of age, to expel from their reservation any person who has no right upon said reservation or any member of the tribe who shall be guilty of any unlawful offence ; and said Indians shall have the right to appeal from the decision of the trustees to the county court of King William-their trustees for protection and assistance in such matters as may be necessary and legal in carrying out their by-laws and in governing their tribe and reservation.”<sup>126</sup></p>
<b>July 31, 1917</b>	<p>[Letter from Assistant Attorney General in Regards to Trustee Obligations Concerning Cheseapeake Trespass on Reservation in the 1910s, referring to the 1894 act and continual election of trustees]</p> <p>“While it is true that this act names certain persons as trustees of this tribe of Indians, I am informed that these persons were named by the legislature only after they had been duly elected in the manner heretofore followed by the Indians in the Selection of their trustees; and I am of the opinion that this section does not operate as a repeal of the act of 1799, above set out, which gives to the members of the tribe abover twenty one years of age the authority to appoint trustees as provided in that act”<sup>127</sup> [...]</p>

That the position of Trustee existed at the pleasure of the Tribe was clear in 1895, when the intervention of the Trustees in a tribal land dispute resulted in action against the Trustee. In 1895, a conflict between George F. Custalow and Austin Key, escalated to the point that the Tribe requested the intervention of the tribal trustees, who weighed in on the side of Mr. Key. Mr. Custalow sought further relief in the King William Circuit Court, complaining against trustee James S. Robinson, arguing that he was in violation of his duty and Custalow’s rights. The crux of the matter seemed to be the Trustees efforts to forcibly remove Custalow from the allotment. Ultimately the complaint was dismissed but the record details Custalow’s understanding of the Trustees’ duties and limits with regard to the Mattaponi Indian Reservation, the circuit court’s injunction against Robinson, and Robinson’s answer.<sup>128</sup> When George F. Custalow was elected Chief of the Tribe in 1914, he had the limitations of Trustees responsibilities recorded in tribal law.<sup>129</sup>

<sup>126</sup> Acts and Joint Resolutions, Amending the Constitution of the General Assembly of the State of Virginia, United States: D. Bottom, 1894.

<sup>127</sup> Letter from Assistant Attorney General to Governor Stuart, 31 July 1917, [REDACTED] Private Collection, [PDF 4].

<sup>128</sup> Chancery Causes: [REDACTED] V. [REDACTED] Etc., King William County Chancery Causes 1868-1938, Library of Virginia, Richmond, Virginia. <https://www.virginiamemory.com/collections/chancery/>.

<sup>129</sup> Law Ledger. 24 March 1914. [REDACTED] Private Collection, [PDF 7].

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Table 19. Land Dispute Between George F. Custalow and Austin Key, c. 1895.

Date	Description / Excerpt
<p><b>January 22, 1895</b></p>	<p>[Excerpts of Custalow’s formal complaint to the Circuit Court of King William County]</p> <p>To the Hon. J. R. B. Wright Judge of the Circuit Court of King William County. Humbly complaining, showeth unto your Honor your orator George F. Custalow that he is a member of the Mattaponi Indian Tribe in King William County formerly known as a branch of the Pamunkey Indian tribe, that your orator was born on the Mattaponi Indian reservation of land and has resided there all his life and that his wife, Emma L. Custalow, is also an Indian and has been admitted into the Tribe: that your orator resides in said reservation, by the same right and holds and occupies land by the same right and title as all other Indians in and on the said Mattaponi reservation: [...] [PDF p. 2]</p> <p>Your orator further shows that it appears that but one of the trustees named in said Act is plaintiff in this warrant (Exhibit B.) That the same is without authority of law and that no action of unlawful detainer can be maintained except in such cases as provided in Chapter 123, Sec 2716 of the Code of 1887,<sup>130</sup> and that this is not one of such cases, as therein provided for: that this warrant (Exhibit B.) is an attempt on the part of the said J. S. Robinson, Trustee, and Edward Davis to deprive your orator and his family of their land, house and home, "without due process of law" and in violation of your orator's legal and constitutional rights and in deprivation of his right in such a case to a trial by a jury in the County or Circuit Court of King William County:</p> <p>That the action of unlawful detainer by your orator is sufficient and competent to determine every issue and another involved in said warrant, even if the [----] in this case had any jurisdiction to proceed: that the Act under which said Robinson and Davis seem to be proceeding, while authorizing "expulsion" of persons, gives no right to recover real estate.</p> <p>Your orator emphatically says that this is an attempt of J. S. Robinson, Trustee, under the Act of Assembly 1893-94 [Sec] 973-4 in violation of this trust to oust the possession of your orator who is an Indian and as such a cestui que trust in the Mattaponi reservation, to the beneficial enjoyment of which he is entitled: That it is an effort of said J. S. Robinson, trustee, to interpose impediments to the just rights of your orator and to the obstruction of justice in his case of unlawful detainer now pending against Austin Key, who holds possession against your orator, by setting up the title on other outstanding interest in himself [...] ██████████</p>
<p><b>January 28, 1895</b></p>	<p>An injunction is awarded to enjoin and restrain the defendant J. S. Robinson his agents and attorneys and all others in the Bill and proceedings mentioned from further persecuting the warrant marked as exhibit "B" in the said Bill until the further order of this Court.</p> <p>But this order is not to take effect until the plff. or some one for him shall give bond before the clerk of this court in the [penalty] of \$50 (without security the plff. being too poor to give it) [conditioned] to pay all such cases as may be awarded against the plff. and all such damages as may be incurred in case this injunction shall be dissolved.</p>

<sup>130</sup> Chapter 123 deals with “Summary remedy for unlawful entry or detainer,” *The Code of Virginia* (Richmond, VA: James E. Good, 1887), 657.

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Date	Description / Excerpt
	<p>To the Clerk of the Circuit Court of King William County, Va. J.R.B. Wright, Judge of the Circuit Court of King William County, VA, Jan 28th 1895 [REDACTED]</p>
<p><b>April 6, 1895</b></p>	<p>The separate answer of James S. Robinson, to a bill of complaint exhibited against him and others at the Circuit Court of King William County; by George F. Custaloe [sic], Complainant [...]</p> <p>It is true that Geo F. Custaloe [sic] lives on the Mattaponi Indian reservation; It is true that on the 19th day of December 1894, the complainant sued out of the Clerk's Office of King William Circuit-Court; his writ of summons in unlawful detainer against on Austin Key, an member of said Indian Tribe, to recover certain land and premises in said summons described that upon the trial of said writ, the same was dismissed as appears by certified copy of the said order of dismissal herewith – filed marked exhibit “a”.</p> <p>Your defendant states this fact to be that a controversy had arisen between the said Austin Key and the complainant touching the boundary and title to a certain lot of land on the said Mattaponi reservation</p> <p>That the legally appointed trustees of the said reservation, to wit, Jas S. Robinson, L. D. Robinson, Dr. B. Richard, R. C. Hill and W. J. Neale, upon application to them made did prior to the 7th day of Jan 1895 after summoning the said Austin Key and Geo F. Custaloe [sic] before them, hear and determine the said matter in dispute between them, and did then and there decide that justly and equitable the said lot should be occupied by the said Austin Key and not the said Geo F. Custaloe [sic]; that no appeal has ever been taken from said decision to the circuit court of King William County as provided by law. [...]</p> <p>Your defendant further states the fact to be that the said Geo G. Custaloe refused to obey and respect the said decision of the said trustees; that notice has been given him time and again with no effect.</p> <p>That the said Geo F. Custaloe now continues to trespass upon the said lot of land so allotted to the said Austin Key, and your defendant states the fact to be that by virtue of the laws in force in regard to said reservation [end p12] the said trustees could or might commence and prosecute any claim or claims against the said geo G. Custaloe for trespassing or doing damage to the said land.</p> <p>That it is true that your defendant being then and there one of the Trustees for said reservation as aforesaid, made complaint under oath and swore out before Edward Doris a Justice of said Court a warrant in the</p> <p>[End 13]</p> <p>[...]</p> <p>But your defendant states the fact to be that the said Austin Key is an old Indian, has lived for many years upon the said reservation, and is entitled to this lot in [...] by value of his age and occupancy for many years, by value of the vote of the tribe, and the decision of the trustees aforesaid.</p> <p>This defendant denies that his object is or ever has been to make an improper, mistaken, or unfair use of the [end p. 14] process of a court of law to deprive the complainant of his just rights or to subject him in any respect vexation and injury.</p>



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Date	Description / Excerpt
	<p>That the fact is that the said Trustees have lawful authority and jurisdiction to settle disputes, and have a right to demand the aid of the courts to carry the laws into effect.</p> <p>That for these reasons this defendant should not be enjoined from proceeding to compel obedience to the rules and regulations made and provided for by law, for the proper and just control and management of the said reservation.</p> <p>And now having fully answered to this defendant prays to be [...]</p> <p>[PDF pp. 15]</p>

In 1898, the *San Francisco Chronicle* published an account of Indians eligible to vote in the United States. Their article includes mention of the Mattaponi Indian Tribe and connects the contemporary community to the historical Powhatan Chieftaincy.

Table 20. *San Francisco Chronicle Account of Indians Eligible to Vote, 1898*

Date	Description / Excerpt
November 6, 1898	<p>“Elsewhere east of the Mississippi there is no considerable number of Indian voters in any one State, but still the aggregate is large enough to surprise most people, and the remnants of old tribes still surviving in some of the Atlantic States are exceedingly interesting. In Mississippi there are 609 Indian voters, mostly farmers, hungers and laborers [...] in Virginia 105, principally of the Pamunkey and Mattaponi tribes, in King William county, the last remnants of the once powerful Powhatan tribe, over which King Opechancanough ruled in the time of Captain John Smith [...]”<sup>131</sup></p>

At the end of the century, in 1899, the Tribe again appeared in a newspaper article as a distinct social and political entity. In this instance, the Tribe was approaching the State Department of Education to request funding for a teacher.

Table 21. *1899 Newspaper Article.*

Date	Excerpt
August 21, 1899	<p>The Mattaponi Indians think that they should be allowed a teacher, as the Pamunkey are. A young and comely woman, who claims to be descended from a member of the Mattaponis, called at the State Department of Education recently and presented the claims of her people on this subject. She has until recently been living here. This young woman, who is represented as graceful and intelligent, expressed the desire to secure the position of teacher should the department conclude to allow the Mattaponis one. These people, like the Pamunkey tribe, are but a small remnant of the descendants of what was in the early days of Virginia a large tribe. The Mattaponis, or what remains of this tribe, live in King and Queens, along the little river which takes its name from the tribe, which was all powerful in the early days of this country.<sup>132</sup></p>

<sup>131</sup> Staff, "Indians That Have Attained American Citizenship," *San Francisco Chronicle* (San Francisco, CA), November 6, 1898.

<sup>132</sup> Staff, "Accident to Pocahontas," *The Baltimore Sun* (Baltimore, MD), August 21, 1899. See also: Staff, "Indians Anxious for a Teacher," *The Evening Times* (Washington), August 21, 1899.

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The instances described above demonstrate the continuity of the Mattaponi Indian Tribe throughout the historical pre-1900 period and its continued existence as a distinct social and political organization within the Commonwealth of Virginia.

B. Location Before 1900

While maps reproduced above demonstrate the presence of colonial and independence era Indian settlements in the approximate location of the present-day reservation, maps produced in the 1800s, particularly those produced at the time of the Civil War, detail the Mattaponi Indian Reservation's location prior to 1900. These maps consistently locate the Reservation above Frazer's Ferry (now known as Wakema), often listing it as "Indian Town."<sup>133</sup>

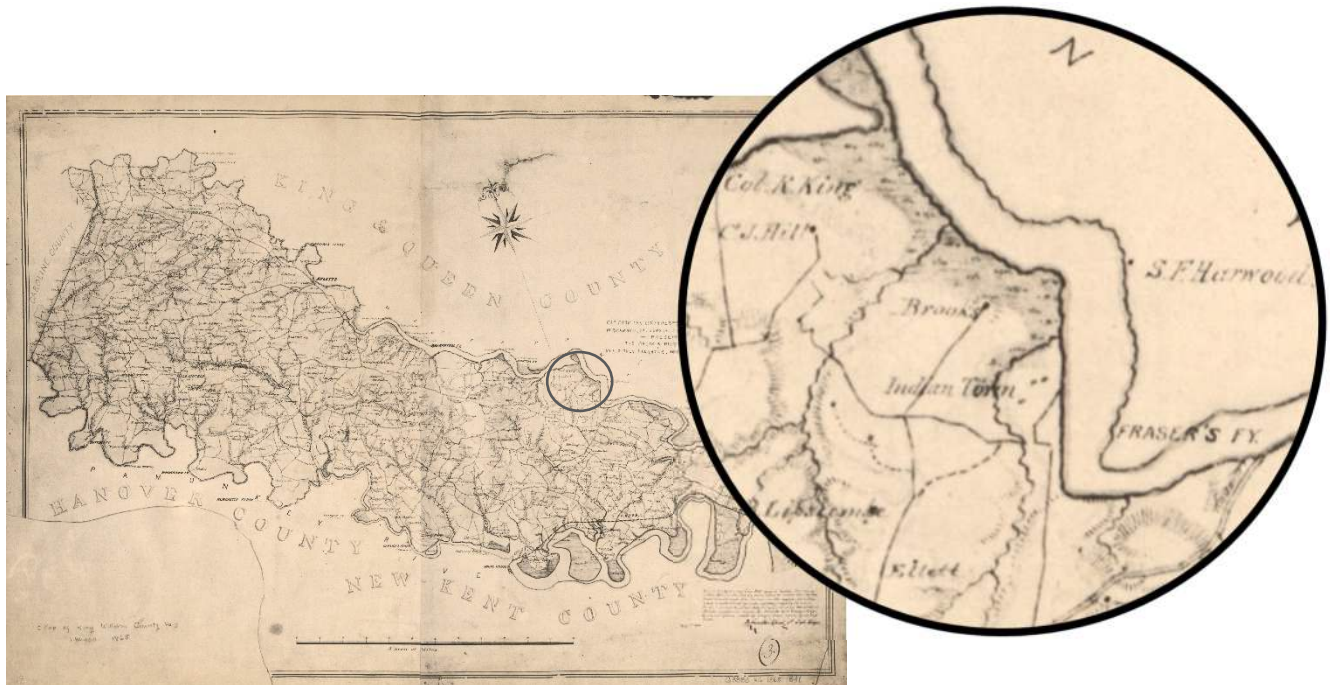


Figure 4. Confederate Engineer Bureau Map of King William County, Blackford et al. 1865.

<sup>133</sup> This map also depicts land held by C.J. Hill, which may have been the remaining portion of the land formerly bordering the town and discussed in Mr. Hill's 1812 Legislative Petition seeking to take a portion of the Mattaponi reservation to build a grist mill.

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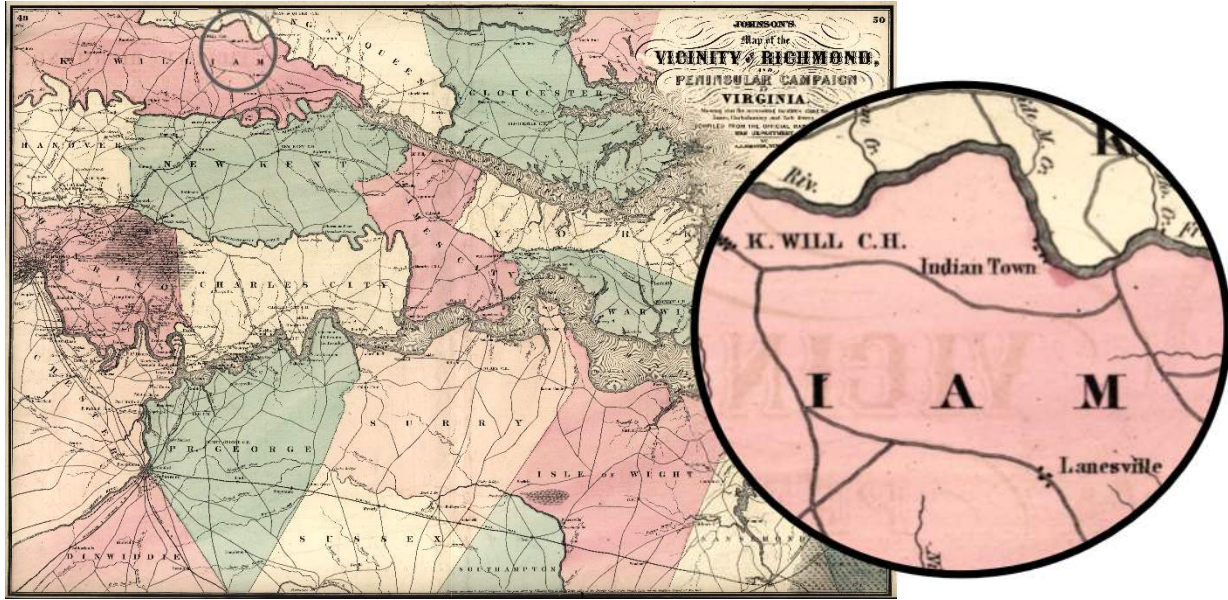


Figure 5. Map of the Vicinity of Richmond, Johnson, c. 1877 depicting Mattaponi Indian Reservation as “Indian Town.”

C. Approximate Population Before 1900

The population of the Mattaponi Indian Tribe prior to 1900 is estimated based on lists and censuses provided in the section on Historical Lists, below. At any point in time, individual community members may reside off the reservation in pursuit of economic opportunity. These estimates represent the community as it exists in the evidentiary record in King William County but may omit some collateral family members that did not reside on the reservation or in King William County during the census. Additionally, it is worth noting that the 1880 Census omitted the Mattaponi and Pamunkey Indian Reservations, demonstrating that enumerators still viewed the communities as “Indians Not Taxed,” and thus not subject to enumeration. The 1890 Census was burned and relevant records, if they did exist, no longer exist.

Generally, censuses and lists suggest a core population of approximately 60 individuals. We have also included summary information on the population at 1900 to further illustrate continuity in the community.

Table 22. Mattaponi Population Before 1900.

Source	Population Living on the Reservation <sup>134</sup>	Known Tribal Members Living off Reservation	Total
1868 List <sup>135</sup>	~20	~34	~54
1870 Census	~34	~22	~56
1900 Census <sup>136</sup>	~52	~24	~76

The table below includes the names and dates of birth of members of the Historical Indian Tribe appearing on the 1868 and 1870 lists of individuals then living on the Mattaponi Indian Reservation and notes on which list(s) each appears.

<sup>134</sup> These numbers may include non-Indian spouses and may discount Mattaponi children due to different counting methods.

<sup>135</sup> Wells, Henry H., “Correspondence, King WM County April 18, 1868,” *Executive Papers 1868-1869* (Library of Virginia, Accession 43756, Box 1, Folder 2), [PDF 14].

<sup>136</sup> U.S. Federal Census: Virginia, King William, West Point, 0044, Twelfth Census of the United States, 1900, MF T623 R1241714, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.

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Table 23. Historical Indian Tribe.

<b>Name</b>	<b>DOB</b>	<b>1868 List</b>	<b>1870 Census</b>
Mary C Custalow [Custaloe/Castelo]	c. 1840		X
Adaline Allmond (Custalow) [Custaloe/Castelo]	c. 1843		X
Alice Custalow [Custaloe/Castelo]	c. 1859		X
Junius Custalow [Junious Castelo]	c. 1862		X
George F Custalow Sr. [George E Castelo/Epharis]	c. 1865		X
Claiborne Key	c. 1818	X	X
Austin Key	c. 1833	X	X
Eliza Major (Allmond)[Allman/Aldman]	c. 1811		X
Mary C Allmond [Aldman]	c. 1854		X
William Allmond [Allman/Aldman]	c. 1835		X
Peola Allmond [Aldman]	c. 1868		X
John Baylor Allmond [Allman/Aldman]	c. 1847		X
Mary E Allmond (Langston) [Allman/Aldman]	c. 1854		X
Park Farley Major (Tuppence)	c. 1812	X	X
Elizabeth Tuppence	c. 1845	X	X
Robert Tuppence	c. 1849	X	X
Emeline Tuppence (Key)	c. 1831	X	X
Lucy Key	c. 1854	X	X
Sarah Coley Major	c. 1822	X	
John Major	c. 1852	X	
Henry Major	c. 1824	X	X
James A Dungee	c. 1845		X
Ann E Dungee (Unk. Maiden Name)	c. 1837		X
John H Dungee [Dungy/Dungey]	c. 1866		X
Arianna Dungee [Dungy/Dungey]	c. 1869		X
Elston Major [Ellston]	c. 1830	X	X
Nancy Franklin	?	X	
John Anderson Key	?	X	
Ellmond Major	c. 1849	X	
Lee Franklin Major	c. 1861	X	X
Mary Major	c. 1840	X	
Parkey Major	c. 1841	X	
Laura Tuppence	c. 1853	X	X
Mary Catherine Tuppence	c. 1858	X	X
James C. Tuppence	c. 1864	X	
Nannie Tuppence	c. 1864		X
William B Tuppence	c. 1864		X
John A Tuppence	c. 1861		X
Caroline Tuppence	c. 1866		X

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All members of the Historical Indian Tribe appearing on the 1868 and 1870 lists with enrolled descendants are listed below.

*Table 24. Members of the Historical Indian Tribe with Currently Enrolled Descendants.*

<b>Name</b>	<b>DOB</b>	<b>Enrolled Descendants</b>
<b>Adaline Allmond (Custalow) [Custaloe/Castelo]</b>	c. 1843	348
<b>Junius Custalow [Junious Castelo]</b>	c. 1862	30
<b>George F Custalow Sr. [George E Castelo/Epharis]</b>	c. 1865	284
<b>Eliza Major (Allmond) [Allman/Aldman]</b>	c. 1811	381
<b>John Baylor Allmond [Allman/Aldman]</b>	c. 1847	27
<b>Mary E Allmond (Langston) [Allman/Aldman]</b>	c. 1854	48

D. Historical (Pre-1900) Lists

The Mattaponi Indian Tribe’s current enrollment traces back to two lists dating to the mid-1800s. These consist of the 1868 list of Chiefs and Headman, discussed above, and the 1870 Census.<sup>137</sup>

1. 1868 Tribal Household List

In 1868, the Mattaponi Indian Tribe submitted a list of tribal leaders and households to the governor’s office as a part of their complaint against Thornton Almond (Thornton was married to Eliza Major Almond, who appears on the 1870 Census of the Mattaponi Indian Reservation living with one of her children and was confirmed to be Mattaponi).<sup>138</sup>

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<sup>137</sup> Wells, Henry H., “Correspondence, King WM County April 18, 1868,” *Executive Papers 1868-1869* (Library of Virginia, Accession 43756, Box 1, Folder 2), [PDF 14]; 1870 U.S. Federal Census: Virginia, King William County, West Point, Indians. Ninth Census of the United States, National Archives and Records Administration, Washington D.C.

<sup>138</sup> Eliza Major Almond’s family appears to have been excluded from this list due to the conflict and/or their residence adjacent to the reservation, but documents before and after this incident make it clear she was a member of the Mattaponi Indian Tribe (See Deed: Allmond, Eliza – Resolution (1855), King William County Deed Book 1855, King William County Court House, King William, Virginia, 473 [PDF 5]; 1860 U.S. Federal Census: Virginia, King William County, Eighth Census of the United States, National Archives and Records Administration, Washington D.C.)

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Table 25. 1868 List of Mattaponi Chiefs, Headmen, and Members<sup>139</sup>

<b><i>A List of the Chiefs, Headmen, and members of the Mattaponi Indian Tribe situated in the County of King William and State of Virginia</i></b>		
<b><i>April 1868</i></b>		
<i>Cheif [sic]</i> Ellston Major		
<i>Headmen</i> Austin Key Robert Toopence		
<i>Members of the Tribe</i>		
<i>F.</i> <i>Franklin, Nancy [F]</i>	<i>K.</i> <i>Key, Claiborne [M]</i> <i>Key, Austin [M]</i> <i>Key, Jno Anderson [M]</i>	<i>M.</i> <i>Major, Henry [M]</i> <i>Major, Ellston [M]</i> <i>Major, Ellmond [M]</i> <i>Major, Lee Franklin [M]</i> <i>Major, Coley [F]</i> <i>Major, Mary [F]</i> <i>Major, Parkey [F]</i> <i>Major, John [M]</i>
<i>T.</i> <i>Toopence, Park Farley [F]</i> <i>Toopence, Elizabeth [F]</i> <i>Toopence, Robert [M]</i> <i>Toopence, Emeline [F]</i> <i>Toopence, Laura [F]</i> <i>Toopence, Mary Catherine [F]</i> <i>Toopence, James C [M]</i> <i>Toopence, Lucy J [F]</i>		
<i>The above is a list of Chiefs, Headman, &amp; Members of the Mattaponi Indian Tribe</i>		
<i>Hardin Littlepage } Trustees for said</i>		
<i>William J. Trimmer } Indian Tribe</i>		

2. The 1870 Census

In 1870, King William County enumerators created separate population schedules for “Indians Not Taxed.”<sup>140</sup> These schedules included the notation “Indians Not Taxed” across the top of the page, a further notation of “Indians” above the word inhabitants, and a final count of “Indians” at the bottom of the page. Households 1 through 9 appear to represent the Mattaponi Indian Reservation, containing the following surnames: Custelo (Custalow), Major, Key, Aldman (Almond), Tupponce, and Dungy. The Pamunkey Indian Reservation appears to begin at household 10 with Evans Bradby, followed by known Pamunkey community member surnames.<sup>141</sup>

<sup>139</sup> “A List of the Chiefs, Headmen, and members of the Mattaponi Indian Tribe situated in the County of King William and State of Virginia,” by Elston Major, April 1868, Executive Papers, Accession 43756, State Government Records Collection, 1868-1869, Library of Virginia, Richmond, VA.

<sup>140</sup> 1870 U.S. Federal Census: Virginia, King William County, West Point, Indians, Ninth Census of the United States, National Archives and Records Administration, Washington D.C.

<sup>141</sup> These include the following surnames: Bradby, Page, Cook, Miles, Sampson, and Langston.

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*Table 26. 1870 US Decennial Census, King William County, "Indians Not Taxed."*

Family #	Name	Relation	Sex	Race	Age	Occupation
1	Adaline Castelo	Mother	F	Indian	29	Keeping Home
	Alice F Castelo	Daughter	M	Indian	11	At Home
	Mary B Castelo	Daughter	F	Indian	10	At Home
	Junious Castelo	Son	M	Indian	9	At Home
	Eliza Castelo	Daughter	F	Indian	4	
	George E Castelo <sup>142</sup>	Son	M	Indian	3	
2	Elston Major	Head	M	Indian	40	Farmer
	Polley Major	Wife	F	Indian	27	Keeping Home
	Leroy T Major	Son	M	Indian	10	At Home
	Claborn Key		M	Indian	50	Farm Laborer
3	Mary E Aldman	Wife	F	Indian	18	Keeping House
	John Langston	Husband	M	Indian	22	Farmer
4	Elizah Aldman	Mother	F	Indian	58	Keeping House
	Mary C Aldman	Daughter	F	Indian	16	Farm Laborer
5	Austin Key		M	Indian	50	Farm Laborer
	Henry Major		M	Indian	53	Farm Laborer
6	Hestor Aldman	Wife	F	Indian	20	Keeping House
	Peola (Teola) Aldman	Daughter	F	Indian	2	
	William Aldman	Husband	M	Indian	37	Sailor
7	Farley Tuppence	Mother	F	Indian	46	Keeping House
	Robert Tuppence	Son	M	Indian	21	Farm Laborer
	Elizabeth Tuppence	Daughter	F	Indian	23	Farm Laborer
	Laura Tuppence	Daughter	F	Indian	17	Farm Laborer
	Mary C Tuppence	Daughter	F	Indian	12	At Home
	Nancy Tuppence	Daughter	F	Indian	7	
	William B Tuppence	Son	M	Indian	6	
8	Emerline Tuppence	Mother	F	Indian	39	Farm Laborer
	Lucy Tuppence	Daughter	F	Indian	17	Farm Laborer
	John A Tuppence	Son	M	Indian	9	At Home
	Caroline Tuppence	Daughter	F	Indian	4	
9	James Dungy	Husband	M	Indian	25	Sailor
	Ann E Dungy	Wife	F	Indian	33	Keeping House
	John H Dungy	Son	M	Indian	4	
	Arianna Dungy	Daughter	F	Indian	1	

<sup>142</sup> The age of George E. Custalow listed above (3) is an error in the census. He was born in 1865 and would have been older than three at the time. Vital records documenting his life accurately are available through the Mattaponi Indian Tribe's Family Tree Maker database.

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**III. PREVIOUS FEDERAL ACKNOWLEDGMENT**

The Mattaponi Indian Tribe is not requesting analysis of its acknowledgment as a federally recognized Indian tribe under 25 CFR 83.12.



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**IV. MANDATORY CRITERIA FOR FEDERAL ACKNOWLEDGMENT**

The narrative petition that follows addresses each of the Mandatory Criteria in turn and demonstrates that the Mattaponi Indian Tribe fulfills the seven Mandatory Criteria for Federal Acknowledgment. This section summarizes the contents and approach for each narrative section responding to the criterion, providing a roadmap to the petition and supporting documentation. While publicly available supporting documentation is provided in appendices, private supporting documentation will be made available to the Office of Federal Acknowledgment for review, as noted below.<sup>1</sup>

Wherever possible, the full names of individuals mentioned in quoted evidence are included in brackets with tribal affiliation, if the individual is not Mattaponi, and birth and death dates. Where known, non-Indian individuals included in evidence tables are noted with [NI] after their names. Throughout the document, footnotes are used to provide context on the individuals and events referenced. Citations are provided in a modified Chicago style to facilitate the process of locating the documentation referenced in the petition.

**Criterion 83.11 (a): *Identification as an Indian Entity***

This section is organized in 10-year periods with a summary outlining how each sub-criterion is fulfilled by the evidence followed by a table presenting, wherever possible, excerpts from the documentation. An Appendix to this section includes all publicly available documentation excluding documents containing personally identifiable information which may be subject to protection.

**Criterion 83.11 (b): *Distinct Community***

This section is arranged in 20-year periods with summaries organized by the sub-criteria listed in 25 CFR 83.11(b)(1). For each sub-criterion met during a given 20-year time frame, a summary demonstrates how the petitioner meets the sub-criterion and is followed by tables presenting the documentary evidence. Per 83.11 (b), two or more of the sub-criteria that demonstrate *distinct community* are documented in each 20-year span. An Appendix to this section includes all publicly available documentation excluding vital records and other documents containing sensitive personally identifiable information which may be subject to protection. Vital records and other documentation containing sensitive personally identifiable information are cited in the genealogical database submitted with Criterion (e) and supporting documentation will be available for review through the Tribe's full genealogical database, which contains PDF attachments of vital records, and the Tribe's physical and digital enrollment files.

**Criterion 83.11 (c): *Political Influence or Authority***

This section is organized in 20-year periods outlining tribal leadership and the exercise of political authority for the period, as evidenced by publicly available records and the Tribal Government's internal documentation. PDF copies of publicly available records will be supplied in the Appendix to this section. Items cited from the Tribe's Tribal Government Collection, Personal Collections of Tribal Members, and Interviews of Tribal Members performed as a part of the Tribe's federal acknowledgment efforts are private and will be made available for review by the Office of Federal Acknowledgment.

**Criterion 83.11 (d): *Governing Document***

This section consists of a narrative explanation of the Tribe's current and past governing documentation and membership criteria. The Appendix to this section will include the Tribe's current constitution and

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<sup>1</sup> Review should be coordinated with the Tribe's legal counsel.

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other publicly available documentation. Any documentation from the Tribal Government Collection will be made available for review by the Office of Federal Acknowledgment.

**Criterion 83.11 (e): *Descent***

This section consists of a narrative explanation of current and past enrollment lists as well as analysis of the Tribe's descent from an historical tribe. This documentation contains personally identifiable information and is confidential. The Appendix to this section includes the Tribe's genealogical database in Family Tree Maker and GEDCOM formats and contains citations to vital and other records used to establish descent. Tribal enrollment files and the Tribe's full genealogical database, including attached supporting documentation, will be made available to the Office of Federal Acknowledgment for review.

**Criterion 83.11 (f): *Unique Membership***

This section consists of a statement that the petitioner's membership is composed principally of persons who are not members of any federally recognized Indian tribe. Consent statements are included in the Tribe's enrollment applications in members' enrollment files, which will be made available to the Office of Federal Acknowledgment for review.

**Criterion 83.11 (g): *Congressional Termination***

This section consists of a statement that the United States government has neither terminated nor forbidden a formal relationship with the Mattaponi Indian Tribe.

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SECTION IV, PART A

**A. Criterion (a): Identification as an Indian entity**

This section of the Narrative Petition for Federal Acknowledgment of the Mattaponi Indian Tribe presents evidence demonstrating that the Tribe meets Criterion (a), the *Indian Entity* criterion, for every decade from 1900 to the present.

Criterion (a) requires that:

The petitioner has been identified as an American Indian entity on a substantially continuous basis since 1900. Evidence that the group's character as an Indian entity has from time to time been denied will not be considered to be conclusive evidence that this criterion has not been met. Evidence to be relied upon in determining a group's Indian identity may include one or a combination of the following, as well as other evidence of identification.

- (1) Identification as an Indian entity by Federal authorities.
- (2) Relationships with State governments based on identification of the group as Indian.
- (3) Dealings with a county, parish, or other local government in a relationship based on the group's Indian identity.
- (4) Identification as an Indian entity by anthropologists, historians, and/or other scholars.
- (5) Identification as an Indian entity in newspapers and books.
- (6) Identification as an Indian entity in relationships with Indian tribes or with national, regional, or state Indian organizations.
- (7) Identification as an Indian entity by the petitioner itself.<sup>1</sup>

The narrative evidence given below demonstrates the Mattaponi Indian Tribe fulfills Criterion (a) through every decade from 1900 to the present. Evidence is presented by decade, with each narrative section containing a *general summary of the evidence*, consisting of a narrative description of any variations in tribal name and sub-criteria met, and an *evidentiary table* that presents each piece of evidence in chronological order and includes the date the evidence applies to,<sup>2</sup> a citation to the original source material,<sup>3</sup> a summary and/or excerpt from the item demonstrating its fulfillment of the criterion, and a listing of all sub-criterion fulfilled by the item. While we have assigned applicable sub-criterion to each evidentiary item, the evidence should not be interpreted as limited to that sub-criterion. Likewise, the inclusion of evidence here does not preclude its application to other relevant criteria under 25 CFR § 83.11. Throughout the document, footnotes are used to provide context on the individuals and events referenced.

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<sup>1</sup> 25 CFR Part 83 Federal Acknowledgment of American Indian Tribes; Final Rule. Federal Register, Vol. 80, No. 126. Bureau of Indian Affairs, Department of the Interior. (National Archives and Records Administration, Washington D.C. 2015), 37,889-37,890.

<sup>2</sup> In organizing evidence by date we have assigned a date based on the following criterion: 1) when the date of event occurrence is known, such as informants interactions with ethnographers, we have utilized the date of the event rather than the date of publication; 2) where event dates are unknown, we have assumed publication dates to approximate the date of the event, and 3) where a document spans several decades or only includes an approximate date, such as circa 2002-2012, we have categorized the item with the earlier date.

<sup>3</sup> Citations follow Chicago Style with slight modification to ensure the item is easily located.

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1. Criterion (a): 1900 to 1909

During the period from 1900-1909, the Mattaponi Indian Tribe was consistently identified as an Indian entity. References include identification by federal, state, and local government authorities (83.11 (a)(1), (a)(2), (a)(3)) and in scholarly works (83.11 (a)(4)) and newspaper articles (83.11 (a)(5)). Other Indian tribes and organizations also identified the Mattaponi as an Indian entity (83.11 (a)(6)), and members self-identified (83.11 (a)(7)) as members of the Mattaponi Indian Tribe to journalists and scholars.

Criterion (a)(1): Identification as an Indian Entity by Federal Authorities

Federal authorities identified the Mattaponi Indian Tribe as an Indian entity (83.11 (a)(1)) in the 1900 Indian Population Schedule of the 1900 United States Census. Enumerator Robert P. Waring listed Mattaponi ancestors in “Mattaponi Indian Town,” describing them as “Indian” in Column 5 under Personal Description and “Mattaponi” in the Special Inquiries Relating to Indians section of the schedule. The Tribe was also included as an entry in the *Handbook of Native Americans North of Mexico, Part 1*, a reference guide to Indian entities developed by the Bureau of American Ethnology (Hodge 1907).

Criterion (a)(3): Dealings with a County, Parish, or Other Local Government

Local authorities recognized the Mattaponi Indian Tribe as an Indian entity during the 1900s in their regulation of property ownership (83.11 (a)(3)). County records utilized the Mattaponi Indian Town as a landmark in deeds to properties just off the reservation during this period, signaling the local government’s continued identification of the Tribe as an Indian entity (June 10, 1904).

Criterion (a)(4): Identification by Anthropologists, Historians, and/or Other Scholars

Identification of the Tribe as an Indian entity in this period included recognition by anthropologist James Mooney (83.11 (a)(4)), who visited Virginia in “1899 and again in 1901” at which time he reported interacting with the Mattaponi community.<sup>1</sup> He included the Tribe in the resulting 1907 article, “The Powhatan Confederacy, Past and Present” in *American Anthropologist*, which situates the Mattaponi in the broader context of Virginia tribes from the 17<sup>th</sup> century through the time of publication. Anthropologist and editor Frederick Webb Hodge included the Mattaponi Indian Tribe in the *Handbook of Native Americans North of Mexico, Part 1* (1907), listing them as an independent Indian entity and naming them in relation to neighboring Virginia tribes.

Criterion (a)(5): Identification in Newspapers and Books

The Mattaponi Indian Tribe is identified as an Indian entity in a variety of newspapers during this time period (83.11 (a)(5)). References include social news (e.g., October 31, 1900; June 29, 1901; April 27, 1906) and publicity for community events (e.g., June 23, 1901; September 14, 1907). Scholarly publications that identify the Mattaponi Indian Tribe during this period include *American Anthropologist* (Mooney 1907) and the *Handbook of Native Americans North of Mexico, Part 1* (Hodge 1907).

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<sup>1</sup> James Mooney, “The Powhatan Confederacy, Past and Present,” *American Anthropologist* 9, no. 1 (January- March 1907): 145 [PDF 19]. James Mooney (1861-1921) was an anthropologist who worked as an ethnologist for the Bureau of American Ethnology and was a founding member of the American Anthropological Association (AAA). For more information, see his obituary published by AAA in *American Anthropologist* (1922).

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Criterion (a)(6): Relationships with Indian Tribes or Indian Organizations

Other Indian entities, including neighboring tribes and local Indian Baptist Churches,<sup>2</sup> identified the Mattaponi Indian Tribe as a distinct Indian entity throughout the 1900s (83.11 (a)(6)). The Chickahominy Indian Tribe invited the Mattaponi Indian Tribe, along with the Pamunkey Indian Tribe, to their annual fish fry in 1901, demonstrating intertribal relationships (June 23, 1901). Newspaper articles in this period also illustrate intertribal relationships, including funerals and marriages overseen by the pastor of the Indian Baptist church, Rev. P.E. Throckmorton (e.g., October 31, 1900; June 29, 1901; April 27, 1906; March 29, 1907; March 30, 1907; September 14, 1907).

Criterion (a)(7): Self-Identification

Members of the Mattaponi Indian Tribe self-identified during this period in a range of interviews and publications (83.11 (a)(7)), including to the United States census enumerator in 1900 and to journalists reporting social news such as intertribal weddings (e.g., June 29, 1901; March 29, 1907). Other instances of self-identification include individuals acting as Mattaponi informants for anthropologist James Mooney (1907) during his 1901 field work in Virginia. Mattaponi Tribal members also identified themselves and other community members as Mattaponi in newspaper articles (September 14, 1907; October 31, 1900).

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<sup>2</sup> Reverend P.E. Throckmorton of the Indian Baptist Church is mentioned several times as officiating over tribal unions. Rev. Throckmorton was preacher at both the Pamunkey and Chickahominy-affiliated Samaria Indian Baptist Churches at this time. "Called for Fourth Time: Rev. P.E. Throckmorton Invited again by Pamunkey Indians," *Richmond Times-Dispatch*, November 7, 1906.

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Table A1-1. Evidence Fulfilling Criterion (a), 1900-1909.

<i>Date</i>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
<b>1900</b>			
ND	U.S. Federal Census: Virginia, King William, West Point, 0044. Twelfth Census of the United States, 1900. MF T623 R1241714, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.	[Indian Schedules identify individuals as “Mattaponi” Tribe at “Mattaponi Indian Town.” (p. A1, B1, B2; p. 21, 22, 24 of PDF)]	(a)(1): Federal Authorities (a)(2): State Governments (a)(3): County or Local Government (a)(7): Self-Identification
October 31	Staff. “Deaths and Funerals.” <i>Richmond Dispatch</i> (Richmond, VA), October 31, 1900.	“[...] The funeral services of Otto T. Langston [REDACTED] who died at his residence, on the Mattaponi Indian Reservation, suddenly Friday, after an illness of only one day, took place Saturday at 12:30 from the Pamunkey Baptist church, of which the deceased was a consistent member. Deceased was in his 20th year and was a son of John H. and Mary E. Langston [REDACTED] [REDACTED] of the Indian Reservation.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1901</b>			
June 23	Staff. “Chickahominy Fish-Fry.” <i>Richmond Dispatch</i> (Richmond, VA), June 23, 1901.	“The annual fish-fry of the Chickahominy Tribe of Indians was held yesterday at Wynn Landing, in Charles City county.  The affair was a success from every standpoint, and the Indians in charge of the programme [ <i>sic</i> ] were congratulated by everybody in attendance. Delegations of the Pamunkey [ <i>sic</i> ] and Mattaponi Tribes of Indians and a score of the residents of New Kent and Charles City counties and a number of Richmond people were their guests. [...]”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
June 29	Staff. “Another Indian Wedding.” <i>The Richmond Times</i> (Richmond, VA), June 29, 1901.	“Miss Lillie B. King and Mr. Solomon Custalow [REDACTED] [REDACTED] of the Mattaponi tribe of Indians, were married Thursday afternoon at the residence of Mr. William King, in Hanover county. [...]”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
<b>1904</b>			
June 10	Deed: ██████████, June 10, 1904. King William County Deed Book 20, King William County Courthouse, King William, VA.	The house filled with spectators, both Indians and whites. The Mattaponi and Pamunkey tribes were both represented[...]"  "This Deed, made this 10 <sup>th</sup> day of June in the year 1904 between Isaac Diggs Special Commissioner of the Circuit Court of King William County, Virginia, of the first part and ██████████ of the County of King William, party of the second part [...] the said Isaac Diggs was directed to make, execute, acknowledge and deliver unto the said ██████████ a deed conveying with special warranty the above designated land to wit: Sixteen acres lying near Indian Town on the Mattaponi River in the West Point Magisterial district in King William County Virginia [...]"	(a)(3): County or Local Government
<b>1906</b>			
April 27	Staff. "Indian Princess Weds." <i>Newport News Daily Press</i> (Newport News, VA), April 28, 1906.	"Osborne's New Kent, was the scene yesterday of a pretty Indian wedding.  The contracting parties were Wallace Allmond ██████████ ██████████ a Mattaponi living on the Pamunkey reservation in King William county, and Miss Mary Florence Bradby, an hereditary princess of the Chickahominy tribe.  The ceremony was performed by Rev. P.E. Throckmorton, of Richmond, pastor of the Indian Baptist church." <sup>3</sup>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
<b>1907</b>			
ND	Hodge, Frederick Webb. (1907). <i>Handbook of American Indians North of Mexico, Part I</i> . Bureau of American Ethnology Bulletin 30, Smithsonian Institution. Washington, D.C., 822 [PDF 837].	" <b>Mattapony</b> [ <i>sic</i> ; Mattaponi]. [...] [Jefferson's population estimates] however, are probably too low, as the name is still preserved by about 45 persons of mixed blood on a small state reservation on the s. side of Mattapony [ <i>sic</i> ; Mattaponi] r., in King William co. These survivors are closely related to the Pamunkey, whose reservation is only 10 m. distant." (p. 822)	(a)(4): Scholars (a)(5): Newspapers and Books

<sup>3</sup> See also: Staff, "Virginia and West Virginia," *The Baltimore Sun* (Baltimore, MD), April 28, 1906; Staff, "Virginia News," *The Daily Star* (Fredericksburg, VA), April 28, 1906; Staff, "Chickahominy Princess Weds Mattaponi Brave," *The News Leader* (Richmond, VA), April 27, 1906; Staff, "The Old Dominion," *The Mathews Journal* (Mathews, VA), May 03, 1906.

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
		“Chickahominy. [...] They are on close terms of association with the neighboring bands of Pamunkey and Mattapony <sup>4</sup> [ <i>sic</i> ; Mattaponi].	
January-March	Mooney, James. "The Powhatan Confederacy, Past and Present." <i>American Anthropologist</i> 9, no. 1 (January- March 1907): 129-152 [PDF 3-26].	“The present Mattapony [ <i>sic</i> ; Mattaponi] are chiefly an offshoot from the Pamunkey. They have state recognition as a tribe, without citizenship or taxes, and have a small reservation of some 50 acres, with larger personal holdings, on the south bank of Mattapony [ <i>sic</i> ; Mattaponi] river King William county, about 10 miles distant from White House. They live principally by lumbering and farming, and have no chief or council, but combine their affairs with the Pamunkey. <sup>5</sup> They number about 40 souls.” [p. 148]	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
March 29	Staff. “Pamunkey and Mattaponi Indians Marry in Fulton.” <i>The News Leader</i> (Richmond, VA), March 29, 1907.	<p>“William Ernest Collins, of the Pamunkey tribe, and Miss Minerva Tuppence ██████████ of the Mattaponis, were united in marriage last night in the parlors of the Rev. P. E. Throckmorton, pastor of the Pamunkey Indian church, in Hopkins street, Fulton.</p> <p>The bride has seen only twenty summers. She was handsomely attired for the occasion. The groom is 22 years old. He is a carpenter by trade.</p> <p>The following Indians came up yesterday morning from the Pamunkey reservation, King William county, and were present at the ceremony: James Myers, Juney Myers, Wiley Bradby, Ella Collins, and Alice Myers.</p> <p>The bride and groom will make their home in this city.”</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
March 30	Staff. "Fulton." <i>Richmond Evening Journal</i> (Richmond, VA), March 30, 1907.	“William Ernest Collins and Miss Minerva Tuppence [ <i>sic</i> ; Neva Lena Tuppence ██████████ two full-blooded Indians, were married Thursday by Rev. P. E. Throckmorton, pastor of Pamunkey Indian Church, in the parlors of the pastor, on Hopkins Street. The ceremony was witnessed by a number of Indians from the	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>4</sup> During this period, the Mattaponi Tribe’s name was spelled “Mattaponi” and “Mattapony” interchangeably, depending on the author.

<sup>5</sup> In spite of this assertion, Mooney previously acknowledged that the Mattaponi and Pamunkey tribes had separate Chiefs and Councils. See: Mooney, James. "The Cherokee Ball Play." *The American Anthropologist* 3, no. 2 (1890): 132. Mooney’s fieldwork in King William County is discussed further in *Historical Tribe and Criterion (b): 1900 to 1919*.



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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
September 14	Staff. "Windsor Shades News." <i>The Richmond Evening Journal</i> (Richmond, VA), September 14, 1907.	Pamunkey reservation, of which the groom was a member. The bride was of the Mattaponis. The couple will reside in Richmond."  "[...] Mrs. Mary F. Allmond left last Tuesday for her home on the Mattaponi reservation, after visiting her parents, Chief and Mrs. A. J. Bradby. She was accompanied by her friend, Miss Mary W. Bradby, of the Pamunkey reservation. [...]"	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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2. Criterion (a): 1910 to 1919

During the period from 1910-1919, the Mattaponi Indian Tribe was consistently identified as an Indian entity. References include identification by federal, state, and local government authorities (83.11 (a)(1), (a)(2), (a)(3)), scholars (83.11 (a)(4)), and journalists (83.11 (a)(5)). Other Indian tribes and organizations also identified the Mattaponi as an Indian entity (83.11 (a)(6)), and members of the Mattaponi tribes self-identified (83.11 (a)(7)) as members of the Mattaponi Indian entity to journalists and census workers.

Variations in Name

During this period, the present-day Mattaponi Indian Tribe was referred to as “Powhatan,” “Pohatan,” “Pahatan,” and “Pocohontas” in the United States Census (1910). These designations refer to the Powhatan Chieftaincy, of which the Mattaponi Tribe was historically a member. Individuals enumerated under these umbrella terms were clearly identified as living on the Mattaponi Reservation. The name of the tribe is also spelled “Mattapony” in some contexts during the 1910s (e.g., Hodge 1910).

Criterion (a)(1): Identification as an Indian Entity by Federal Authorities

Federal authorities identified the Mattaponi Indian Tribe as an Indian entity (83.11 (a)(1)) in the Indian Population Schedule of the 1910 United States Census. Enumerator B. Turner names the Indian reservation as “Mattaponi” and names its residents using a variety of names, including “Powhatan,” “Pohatan,” “Pahatan,” and “Pocohontas.” Also, the U.S. Bureau of American Ethnology included the Mattaponi Tribe in their *Handbook of American Indians North of Mexico, Part 2* in the 1910 and 1912 editions. The handbook represents the federal agency’s attempt to catalogue all known Indian entities (Hodge 1910).

Criterion (a)(2): Relationships with State Governments

The state government of Virginia identified the Mattaponi Indian Tribe as an Indian entity in ceremonial and legislative interactions during the 1910s (83.11 (a)(2)). The Virginia governor publicly acknowledged the Mattaponi Tribe during their annual tribute of wild game (e.g., November 19, 1914; December 8, 1917). The State Board of Education heard a petition from the Mattaponi Indian Tribe requesting assistance in opening an Indian school (December 10, 1914) and later authorized the employment of a teacher on the Mattaponi reservation (June 28, 1916). The State Department of Game and Inland Fisheries also recognized the Tribe in mediating a dispute between local officials and Tribal residents over hunting rights (July 11, 1916). The state government’s relationship with the Mattaponi Indian Tribe is further documented in an official 1918 report from the Attorney General to the governor of Virginia, in which the former acknowledges Mattaponi governmental independence and authority to enforce its own laws (Annual Report of the Attorney General to the Governor of Virginia, 1918). The same Attorney General, Colonel John R. Saunders, spoke at the Mattaponi Indian School’s commencement exercises the following year (May 2, 1919).

Criterion (a)(4): Identification by Anthropologists, Historians, and/or Other Scholars

Scholars documented the Mattaponi Indian Tribe during this period in anthropological studies (83.11 (a)(4)). University of Pennsylvania’s Reverend J. Ogle Warfield reported on his research among contemporary Virginia Indians, including the Mattaponi Tribe (Hrdlička et al, 1912).<sup>1</sup> Frederick Webb Hodge also included the Mattaponi Tribe in the *Handbook of American Indians North of Mexico, Part 2*

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<sup>1</sup> Ales Hrdlička was a physical anthropologist at the Smithsonian Institution (see Oppenheim 2010), and James Mooney was a founding member of the American Anthropological Association who worked with Virginia Tribes, including the Mattaponi, in the early part of the 20<sup>th</sup> century (Hewitt 1922).

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during this period, referencing the contemporary Indian entity as descended from the Powhatan Chieftaincy (Hodge 1910).<sup>2</sup>

Criterion (a)(5): Identification in Newspapers and Books

Newspapers consistently identified the Mattaponi Indian Tribe as an Indian entity during this time period (83.11 (a)(5)). Newspapers published accounts of the Mattaponis' interactions with other tribes (February 26, 1913) and the state of Virginia, including the Tribe's annual tribute to the Virginia governor (e.g., November 19, 1914; December 8, 1917). Journalists also detailed the Tribe's efforts to maintain its hunting rights (July 11, 1916) and covered the development of the Mattaponi Indian Reservation school (e.g., December 10, 1914; June 28, 1916; June 7, 1918). The Mattaponi Tribe was named in scholarly publications, as well, including the journal *American Anthropologist* (Hrdlička et al, 1912) and *Handbook of American Indians North of Mexico, Part 2* (Hodge 1910).

Criterion (a)(6): Relationships with Indian Tribes or Indian Organizations

The Pamunkey Indian Tribe, a neighboring Indian entity, acknowledged the Mattaponi Indian Tribe as an Indian entity during this period (83.11 (a)(6)). Pamunkey leaders received members of the Mattaponi as guests among other tribes from around the country (February 26, 1913) and collaborated with Mattaponi Chief George F. Custalow in advocating for Virginia Indian hunting rights (July 11, 1916).

Criterion (a)(7): Self-Identification

Members of the Mattaponi Indian Tribe self-identified to government authorities and journalists during this period and participated in Mattaponi institutions (83.11 (a)(7)). Instances of self-identification include individual Tribal members reporting themselves as residents of the Mattaponi Indian Reservation on the 1910 U.S. Federal Census Indian Population Schedule (U.S. Census Bureau 1910). Tribal leaders also identified themselves as representatives of the Mattaponi Tribe in order to uphold the Tribe's longstanding tributary relationship with the state governor (e.g., November 19, 1914; December 8, 1917) and to advocate for Virginia Indian hunting rights (July 11, 1916). Finally, Tribal members self-identified as they advocated for state appropriations for an Indian school (December 10, 1914). Once the school was established, Mattaponi families self-identified by sending their children to the dedicated Mattaponi Indian school (e.g., June 7, 1918; May 2, 1919).

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<sup>2</sup> Frederick Webb Hodge was an anthropologist who worked for the Smithsonian Institution and the Bureau of American Ethnology, where he edited influential publications in the field including the *Handbook of American Indians* and *American Anthropologist*. For more details see his obituary in *Science* (Harrington 1957).

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Table A2-1. Evidence Fulfilling Criterion (a), 1910-1919.

Date	Citation Information	Excerpt	25 CFR 83.11 (a)
<b>1910</b>			
ND	1910 U.S. Federal Census: Virginia, King William, West Point, 0047. Thirteenth Census of the United States. 1910. MF T624 R 1633, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.	[Indian Schedules identify Indian entity, listing Reservation residents as “Name of Indian Reservation <u>Mattaponi</u> ” and with tribal denomination of “Pahatan” “Powhatan” and “Pocahontas.” <sup>3</sup> (p.A12, p.B2, A13, A14, B3, and p.24, p.25, p.26, p.27 and p.28 of PDF)]	(a)(1): Federal Authorities (a)(2): State Governments (a)(3): County or Local Government (a)(7): Self-Identification
ND	Hodge, Frederick Webb. <i>Handbook of American Indians North of Mexico, Part 2</i> . Bureau of American Ethnology Bulletin 30, Smithsonian Institution. Washington, D.C., (1910) 301 [PDF 306]	“The fact is that the descendants of the old confederacy must then have numbered not far from 1,000, in several tribal bands with a considerable percentage still speaking the language. They now number altogether about 700, including the Chickahominy, Nandsemond [ <i>sic</i> ], Pamunkey, and Mattapony [ <i>sic</i> ].” (p. 301, PDF 306)	(a)(1): Federal Authorities (a)(4): Scholars (a)(5): Newspapers and Books
<b>1912</b>			
October-December	Hrdlicka, Ales, James Mooney, and W. D. W. "Anthropologic Miscellanea." <i>American Anthropologist</i> 14, no. 4 (October – December 1912): 695-713 [PDF 2-20].	“REV. J. OGLE WARFIELD, of the University of Pennsylvania, who for some time past has been interested in the Algonquian Indians of Virginia, visited this summer the remnant of the Nansemond near Portsmouth, the Chickahominy on the river of the same name, the Pamunkey on Pamunkey reservation, the Mattapony [ <i>sic</i> ] on a small reservation on Mattapony [ <i>sic</i> ] river, a detached branch of the latter near town, and a remnant of the Powhatan (?) in Essex county, about ten miles from the Rappahannock river.”	(a)(4): Scholars (a)(5): Newspapers and Books
<b>1913</b>			
February 26	Staff. “The Pamunkeys.” <i>The Presbyterian of the South</i>	“[...] Indians from three other tribes now visiting the Pamunkeys--Peter Kusick, a Tuscarora, from New York;	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations

<sup>3</sup> Notwithstanding these variations in name, it is clear that enumerators were identifying the Mattaponi Indian entity and many of these individuals were clearly identified as Mattaponi on the Indian Schedules of 1900 and 1910 and elsewhere in the documentary record.

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<i>Date</i>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
<b>1914</b>	(Richmond, VA), February 26, 1913.	Charles Emery, a Chippewa, from White Earth Reservation in Minnesota; Red Eagle and his squaw, Minnie Sky Eagle, who recently called twice to see Governor Mann; Sioux, from South Dakota, and Indians from the Mattaponi and Chickahominy tribes. [...]"	(a)(7): Self-Identification
November 19	Staff. "Mattaponi Braves Send Game to Big White Chief." <i>Richmond Times Dispatch</i> (Richmond, VA), November 19, 1914.	<p>"Perpetuating a time-honored custom, the Indians of the Mattaponi Tribe, whose reservation is at Sweet Hall, yesterday sent an envoy to the State Capitol to renew formally the pledge of allegiance to the Big White Sachem of the Commonwealth, to assure him of their everlasting high esteem and to offer him gifts.</p> <p>The envoy chosen for this important mission is Chief George F. Custalow [REDACTED]. He arrived at the Capitol bearing a string of chub and rockfish, the finest specimens procurable by the Indians at this season in Virginia waters, and a huge wild turkey, a trophy of the chief's skill as a hunter.</p> <p>[...] the envoy of the Mattaponis was received with due form and ceremony by Secretary Alexander Forward [...], who welcomed Chief Custalow to the official wigwam, congratulated him upon his excellent health, wished him individually and the Mattaponis collectively much joy, and inquired solicitously after the health and prosperity of the Indians of the Sweet Hall Reservation."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 19	Staff. "Chief Custalow Pays His Tribute." <i>The Richmond Virginian</i> (Richmond, VA), November 19, 1914.	<p>"Chief George F. Custalow [REDACTED] of the Mattaponi tribe of Indians, paid his annual call on the Paleface Chief at the Capitol yesterday, bringing with him a string of chub and some wild turkeys. The Governor was not in the city and Chief Custalow left the game in the hands of Secretary Forward. Last night Mr. Forward sent the following letter of thanks to the Indian chief.</p> <p>Chief George F. Custalow [REDACTED]</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
		<p>Mattaponi Tribe,</p> <p>R. F. D., Sweet Hall, Va.</p> <p>Dear Sir.- In the name of the Governor of Virginia I thank you for the tribute of game and fish today paid him by your tribe through you. These evidences of friendship between your tribe and the Commonwealth are very gratifying to the Governor.</p> <p>Yours truly,</p> <p>Alexander Forward,</p> <p>Secretary to the Governor."</p>	
November 25	Staff. "A General Forward Movement." <i>Richmond Evening Journal</i> (Richmond, VA), November 25, 1914.	[An article mocking Alexander Forward, Secretary to the Governor, mentioned that] "when he heard that Chief George Custalow ██████████ of the Mattaponi Indians, was bringing his annual tribute of a wild turkey and a string of fish to the Governor, he sent the Governor to Elk Garden, donned his frock coat and silk hat, and received the tribute himself. [...]"	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
December 10	Staff. "School Book Award Goes Over to January." <i>Richmond Times Dispatch</i> (Richmond, VA), December 10, 1914.	"[...] Consideration was given to a petition from the Mattaponi Indians, who ask the State Board of Education to assist them in a movement under way to open a school for the Indian children on the reservation. There are about thirty of the Indian children. [...]"	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1916</b>			
June 28	Staff. "Observe January 14 as Maury Day." <i>Richmond Times Dispatch</i> (Richmond, VA), June 28, 1916.	"The board of authorized Superintendent Stearnes to employ a teacher to conduct a school the coming session for the Mattaponi Indians on their Reservation in King William County. [...]"	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
July 11	Staff. "Big Smoke of 1916 Made Heap Bad Law-Indian Chief Appeal to Great White Father Against New Game Act." <i>Richmond Times Dispatch</i> (Richmond, VA), July 11, 1916.	<p>"Which is to prevail- the franchise granted the red men by the "big smoke" of the tradition or the annulment ordered by the Big Smoke 1916?</p> <p>This is the momentous question that was propounded yesterday to Chief Clerk M. D. Hart, of the State Department of the Game and Inland Fisheries, by Chief George M. Cook, of the</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
<b>1917</b>		<p>Pamunkey tribe, and George F. Custalow [REDACTED], of the Mattaponis. Their people, they reported, were sore oppressed and had dispatched their chieftains to the Great White Father, Governor Stuart, with instructions to beseech him not to countenance the violation of a compact that has been in force since the days of Captain John Smith and Powhatan.</p> <p>A county officer of King William, the chieftains told Mr. Hart, had served warning on the Indians that he would see to it that the tribesmen were not permitted to hunt off their reservations without the license required of the white inhabitants. If this was the intention of the Game Department, they said, they would lay their case before the Great White Father when he came back to his official wigwam. At present he is at his upstate wigwam in Russell County.”</p>	
June 26	<p><i>Annual Report of the Attorney General to the Governor of Virginia for the Year 1917.</i>            Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1918.</p>	<p>RICHMOND, VA., June 26, 1917.</p> <p>MR. C. LEE MOORE,            Auditor of Public Accounts, City.</p> <p>DEAR SIR:</p> <p>I acknowledge reference to this office of copy of your letter of June 23, 1917, to Mr. H. W. Neale, commissioner of revenue of King William county, in which you express opinion that the tribes of Pamunkey and Mattaponi Indians were exempt from all taxes, State, local, and otherwise, and requesting me to advise you as to the correctness of your opinion.</p> <p>I am of the opinion that you have correctly construed the law as to these tribes of Indians, for so long as they follow up their pursuits upon the reservation, they are govened [sic; governed] by their own tribal laws and are not subject to taxes by the laws of the State of Virginia.</p> <p>[...] I think it is fair to assume from all of these various acts that the Pamunkey and Mattaponi Indians of Virginia, are wards of</p>	(a)(2): State Governments

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
		<p>the State, just as the Indians under the guardianship of the United States are wards of the nation. It has been the policy of both State and nation not to subject their wards to taxation. I am of the opinion, therefore, that your letter is clearly right.</p> <p>Very truly yours,            LESLIE C. GARNETT,            Assistant Attorney General.</p>	
July 21	<p><i>Annual Report of the Attorney General to the Governor of Virginia for the Year 1917.</i>            Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1918.</p>	<p>RICHMOND, VA., July 21, 1917.</p> <p>His Excellency, HENRY C. STUART,            Governor of Virginia,            Richmond, Va.</p> <p>My DEAR SIR:</p> <p>Acknowledgment is made of your communication of June 7, 1917, enclosing correspondence in reference to the trespass committed upon the reservation of the Mattaponi tribe of Indians in King William county.</p> <p>It appears from a statement furnished this office by Chiefs Arthur Allmond and George F. Custalow that the Chesapeake Pulp and Paper Company, Inc., with headquarters at West Point, and various agents of this corporation have been guilty of coming upon the reservation over the protest of the chief of the tribe, and using the wharf belonging to the reservation and property adjacent thereto for the purpose of piling cord wood, which is later removed on boats on the Mattaponi river and transported to the plant of this company.</p> <p>[...] If the Chesapeake Pulp and Paper Company, Inc., and its agents have come upon the reservation without the consent of the tribe, I am of the opinion that a right of action exists in the trustees for the benefit of the tribe against such persons, and that the mode of procedure, if for a single trespass, will be an action of tort for the trespass. If these acts are so frequently repeated, that an action at law would afford no adequate redress, I am of the opinion that the proper procedure would be by a bill in</p>	<p>(a)(2): State Governments            (a)(7): Self-Identification</p>



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		equity to restrain the continuing tort, in which proceeding the damage suffered by the tribe could be ascertained and awarded.  Very truly yours, LESLIE C. GARNETT, Assistant Attorney General. <sup>4</sup>	
August 19	Staff. "Indians Think They Are Exempt from War Duty." <i>The Sunday Star</i> (Washington D.C.), August 19, 1917.	"Are Indians who pay no taxes, who have no votes, liable for military duty? That question has been raised here by the Pamunkey and Mattaponi Indians, living a few miles below this city. They say that they do not pay any taxes, they do not vote, they do not serve on juries, are not recognized as citizens of the state and they live on a reservation assigned to them years and years ago."	(a)(5): Newspapers and Books (a)(7): Self-Identification
December 8	Staff. "Indian Brings Game." <i>The Evening Journal</i> (Jeffersonville, IN), December 8, 1917.	"Chief George Custolo, ██████████ ██████████ of the Mattaponi Indian tribe, called at the capitol yesterday with the animal gift of game from the tribe to the Great White Father. This is as provided in the treaty of more than two hundred years ago. Chief Custolo ██████████; ██████████ brought a large wild turkey and a fat ra bit. [sic] They were accepted by the governor with thanks."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
December 8	Staff. "Mattaponis Pay Tribute." <i>Richmond Times Dispatch</i> (Richmond, VA), December 8, 1917.	"The treaty-abiding Mattaponi Indians, who still retain their tribal organization, dwelling on a reservation in King William County, paid their annual treaty tribute to the White Chief, the Governor of Virginia, yesterday. [...]"	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
December 8	Staff. "Mattaponi Tribe Sends Tribute." <i>The Richmond Virginian</i> (Richmond, VA), December 8, 1917.	"Ex-Chief George F. Custalow ██████████ ██████████ of the Mattaponi tribe of Indians, brought the annual tribute of game from his tribe the Capitol yesterday, the tribute consisting of a wild turkey and a rabbit. He told the governor that game was scarce in his section this year."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1918</b>			

<sup>4</sup> Ibid, 161-3.

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January 25 – June 4	<p><i>Annual Report of the Attorney General to the Governor of Virginia for the Year 1918.</i>            Richmond, VA: Davis Bottom, Superintendent of Public Printing, 1919.</p>	<p>STATUS OF INDIAN TRIBES UNDER SELECTIVE SERVICE DRAFT ACT</p> <p>RICHMOND, VA., January 25, 1918.</p> <p>His Excellency, H. C. STUART            Governor of Virginia,            City.</p> <p>DEAR SIR:            Acknowledgment is made of your letter of January 24 , 1918 , enclosing communication from the chief of the Mattaponi tribe of Indians, together with a copy of the tribal law, in which you say :</p> <p style="padding-left: 40px;">Kindly refer to the recent rulings of Attorney General Pollard concerning the Pamunkey tribe and its status in relation to the Selective Draft, and give me your opinion as to the status of the Mattaponi.</p> <p>From the information before me it appears that the Mattaponi tribe of Indians is a branch of the Pamunkey tribe ; that this tribe has a reservation in King William county, which resides about seventy members of the tribe. They maintain a separate government, and have their own code of laws enforced by their own authorities. [...; p. 86]</p> <p>PROTECTION OF INDIAN TRIBES.</p> <p>RICHMOND, VA., June 4, 1918.</p> <p>To His Excellency, Hon. WESTMORELAND Davis,            Governor of the State of Virginia, Richmond, Va.</p> <p>MY DEAR GOVERNOR:            I have before me your letter of May 25, 1918, enclosing certain correspondence that you have had with the trustees of the Mattaponi tribe of Indians, concerning a trespass committed by the Chesapeake Pulp and Paper Company, Inc., on the Mattaponi reservation.</p>	(a)(2): State Governments

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		<p>You desire to be advised whether or not the State, through this office, or the trustees, through their own counsel, should proceed to protect the interest of the reservation.</p> <p>I have considered this matter very carefully, and in reading the opinion of the Attorney General dated July 21, 217, referred to in your letter of May 13, 1918, to Mr. Everd Edwards, Sweet Hall, Va., I am of the opinion that the trustees of the Mattaponi tribe should proceed to protect the said tribe through counsel of their own choosing.</p> <p>I do not consider that this is a case in which the State of Virginia should prosecute or defend a suit. While the Mattaponi tribe is given some concessions by the State in the way of exemption from taxes, etc., and living on the State land, yet they exist very largely under their own laws, and I feel it proper that the trustees should take such action through such counsel as they are advised necessary to employ to defend the interest of this tribe.</p> <p>Very truly yours,          JNO . R. SAUNDERS,          Attorney General [p. 86-87]</p>	
June 2	Staff. "West Point." <i>Richmond Times Dispatch</i> (Richmond, VA), June 2, 1918.	"Mrs. Lucy Dudley attended and assisted in a religious meeting with the Indians in the Mattaponi reservation, in King William County, last Sunday."	(a)(5): Newspapers and Books
June 7	Staff. "Local Items." <i>The West Point News</i> (West Point, VA), June 7, 1918.	"[...] Miss Sallie Henley, of Tappahannock, who has taught the Canton school for several sessions and who in addition this session has finished out the school at the Mattaponi Indian Reservation, was the week-end guest of Mrs. E. C. Veazey. [...]" <sup>5</sup>	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>5</sup> See also Staff (1918). West Point. Richmond Times Dispatch. Richmond, Virginia.

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<i>Date</i>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
<b>1919</b>			
May 2	Staff. "Saunders to Address Redskins." <i>Richmond Virginian</i> (Richmond, VA), May 2, 1919.	"Colonel John R. Saunders, attorney-general for Virginia, will participate in the commencement exercises of the Mattaponi Indian school at Lester Manor <sup>6</sup> this afternoon. He will deliver an address to the graduates and others."	(a)(2): State Governments (a)(7): Self-Identification

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<sup>6</sup> In article states Mattaponi Indian School was located at Lester Manor instead of Sweet Hall or Mattaponi Reservation.

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3. Criterion (a): 1920 to 1929

Between 1920 and 1929, the Mattaponi Indian Tribe was consistently identified as an Indian entity by federal, state, and local government authorities (83.11 (a)(1), (a)(2), (a)(3)), scholars (83.11 (a)(4)), and journalists (83.11 (a)(5)). References also include other Indian tribes and organizations recognizing the Mattaponi Tribe (83.11 (a)(6)), and members of the Mattaponi Tribe self-identifying (83.11 (a)(7)) for the purposes of informing journalists and census workers.

*Criterion (a)(1): Identification as an Indian Entity by Federal Authorities*

United States Census enumerator C. O. Robinson recorded known members of the Mattaponi tribe as “Indian” and residents of “Mattaponi Indian Town,” “Indian Town Road,” and “Indian Town” in King William County during the 1920 census (83.11 (a)(1); U.S. Census Bureau 1920).

*Criterion (a)(2): Relationships with State Governments*

During this period, Virginia acknowledged the Mattaponi Indian Tribe in legislative discussions and public events (83.11 (a)(2)). The secretary to the governor and the game and fish commissioner attended Virginia Indian events alongside Mattaponi representatives (e.g., July 31, 1922; July 18, 1923). The governor also met with a delegation from the Rappahannock Tribe requesting an appropriation for a Virginia Indian school that would include Mattaponi children (September 20, 1924). The state engaged with the Mattaponi Indian Tribe as an Indian entity regarding eugenicist efforts to pass a racial integrity bill (e.g., July 14, 1925; July 17, 1925; February 4, 1926; February 11, 1928), and the State’s Attorney General conferred with the governor regarding the tax status of the Tribe (Annual Report of the Attorney General of Virginia 1923-1925).

*Criterion (a)(3): Dealings with a County, Parish, or Other Local Government*

Local governments acknowledged the Mattaponi Indian Tribe in social settings and in county hustling court (83.11 (a)(3)). Examples include local officials attending the fish fry hosted jointly by the Chickahominy, Pamunkey, and Mattaponi tribes in 1922 (July 31, 1922) and the Chickahominy fish fry of 1923, at which Chief Custalow of the Mattaponi Indian Tribe made a public address (July 18, 1923). A court in Richmond also acquitted an Indian man of charges of miscegenation based on testimony regarding his status as an Indian from members of the Mattaponi Indian Tribe (December 17, 1925).

*Criterion (a)(4): Identification by Anthropologists, Historians, and/or Other Scholars*

During the 1920s, scholars published about the Mattaponi Indian Tribe and participated in public events acknowledging the Mattaponi as an Indian entity (83.11 (a)(4)). A group of anthropologists, including Dr. Frank G. Speck,<sup>1</sup> attended and spoke at a Virginia intertribal pow-wow during the 1920s that included the Mattaponi Indian Tribe (November 19, 1929). Speck published an article that detailed the Mattaponis’ residence and population (Speck 1924, p. 188) and wrote monographs that identified the Mattaponi Indian Tribe (1925, 1928).

*Criterion (a)(5): Identification in Newspapers and Books*

The Mattaponi Indian Tribe was continuously identified as an Indian entity in print sources during the 1920s (83.11 (a)(5)). Newspaper articles publicized social events and entertainments on the Mattaponi and other Virginia reservations (e.g., August 11, 1921; July 31, 1922; November 19, 1925; August 29, 1929), as well

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<sup>1</sup>Frank Gouldsmith Speck was an anthropologist who specialized in American Indians during the first half of the 20<sup>th</sup> century, working with Virginia Indian communities for more than thirty years. For more information on Speck, see his obituary in *American Anthropologist* (Hallowell 1951).

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as social news including high-profile marriages (August 9, 1929; September 24, 1929). Newspapers reported Mattaponi participation in efforts to foster intertribal political collaboration and other governmental advocacy efforts (e.g., March 27, 1923; September 20, 1923; April 11, 1929). As noted above, newspaper articles covered the Mattaponi Indian Tribe's challenge to the state's racial integrity laws of the 1920s (e.g., July 14, 1925; July 17, 1925; February 4, 1926; February 11, 1928).

The Mattaponi Indian Tribe was also named in publications such as the *American Anthropologist*. Ethnographer Frank Speck included the Mattaponi in his description of the current residences of Virginia and North Carolina Indians (Speck 1924). Monographs that identify the Mattaponi Indian Tribe as an Indian entity include *The Rappahannock Indians of Virginia* (Speck 1925) and *Chapters on the Ethnology of the Powhatan Tribes of Virginia* (Speck 1928).

Criterion (a)(6): Relationships with Indian Tribes or Indian Organizations

In the 1920s, Virginia and out-of-state Indian tribes continued to recognize the Mattaponi Indian Tribe in social and political contexts (83.11 (a)(6)). Tribes including the Pamunkey, Chickahominy, Rappahannock, Nansemond, and Nanticoke co-hosted with or invited the Mattaponi Indian Tribe to celebrations, powwows, and other social events (e.g., August 11, 1921; September 12, 1921; November 19, 1925; May 5, 1929). Chief Otho Nelson of the Rappahannock Tribe joined Mattaponi leadership in publicizing a notable intertribal marriage of two families of Indian leaders (e.g., August 9, 1929). Intertribal political efforts during this decade included the Mattaponi Indian Tribe alongside the Rappahannock, Nansemond, Chickahominy, Pamunkey, Nanticoke (Maryland), Nanticoke (Delaware), and Delaware (Delaware) tribes as former members of the Powhatan Chieftaincy gathering to advocate for Indian interests (e.g., March 27, 1923; May 14, 1923; September 20, 1923). In particular, the Pamunkey, Rappahannock, and Chickahominy tribes made public stands with the Mattaponi Indian Tribe against the state's Bureau of Vital Statistics racial integrity laws introduced under Walter A. Plecker (e.g., July 14, 1925; February 4, 1926).

Criterion (a)(7): Self-Identification

Members of the Mattaponi Indian Tribe self-identified to census workers and as representatives of the group during this period (83.11 (a)(7)). These include the 1920 U. S. Federal Census in which known Mattaponi individuals reported themselves as "Indians" living in places established as part of the current Tribe's reservation, including "Mattaponi Indian Town" (U.S. Census Bureau 1920). Mattaponi Chief George F. Custalow spoke at and helped publicize community events, identifying himself as a member and leader of the Mattaponi Indian entity (e.g., September 12, 1921; October 13, 1927). Members also participated as representatives of the Tribe at fundraisers (e.g., August 11, 1921), conferences (e.g., March 27, 1923), powwows (e.g., May 5, 1929), and as part of political advocacy efforts (e.g., September 20, 1924).

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Table A3-1. Evidence Fulfilling Criterion (a), 1920-1929.

Date	Citation Information	Excerpt	25 CFR 83.11 (a)
<b>1920</b>			
ND	1920 U.S. Federal Census: Virginia, King William, West Point, 0056. Fourteenth Census of the United States. 1920. MF T625 R 1895, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.	“Population Schedules identify known Mattaponi individuals as “Indian” living on “Indian Town Road” [p. 6B, PDF p. 12], in “Mattaponi Indian Town [p. 8A-8B, PDF p. 15-6], and in “Indian Town” [p. 9A, PDF p. 17].”	(a)(1): Federal Authorities (a)(2): State Governments (a)(3): County or Local Government (a)(7): Self-Identification
<b>1921</b>			
August 11	Staff. “State News.” <i>Alexandria Gazette</i> (Alexandria, VA), August 11, 1921.	“The Rappahannock Indians will celebrate the anniversary of the founding of the tribe on September 5 at Central Point, Caroline County. Prominent men will make addresses [...]. The Chickahominies [ <i>sic</i> ; Chickahominys], Pamunkey [ <i>sic</i> ; Pamunkey] and Mattaponi will assist the Rappahannocks.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
September 12	Staff. “The Indian Celebration in Caroline.” <i>The Daily Star</i> (Fredericksburg, VA), September 12, 1921.	This article was written by and submitted to the newspaper by the Rappahannock Indian Association.  “[...] About four o'clock the three nations representing a part of King Powhatan's aboriginal tribes started, the Pamunkeys, led by Chief G. W. Cooke and wife, who came in [REDACTED] [George Forrest [REDACTED] and wife led the procession of autos of the Mattaponis, and Chief O. W. Atkins, of the Chickahomies [ <i>sic</i> ; Chickahominys], with a full representation of his tribe, and the appearance of the three nations.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
<b>1922</b>			
July 31	Staff. “Indian Tribes Hold Picnic.” <i>The News Leader</i> (Richmond, VA), July 31, 1922.	“The annual fish fry and picnic of the three original tribes of Virginia Indians, the Chickahominy, the Pamunkey and Mattaponi; the reservations of which are located near the mouth of the rivers for which they are named, was held on	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
<b>1923</b>		<p>the fishing grounds of the Chicahominy [<i>sic</i>; Chickahominy] tribe near Windsor Shades, Saturday.</p> <p>[...] After dinner talks were delivered by the following: Colonel McDonald Lee, Colonel Park Deane, secretar yto [<i>sic</i>] Governor Trinkle; Major R. F. Bierne, industrial commissioner; D. M. Blankenship, of the rehabilitation department of the industrial commission; M. D. Hart, game warden; Mr. Miles, superintendent of the Pamunkey Sunday-school; Dr. Potts and others. Thomas C. Whitlow, pastor of Samaria Indian church; Rev. Dr. Sudduth, Northern Baptist missionary, and Layman William Larr, offered prayers.</p> <p>Among other guests present were Dr. N. Thomas Ennett, Mrs. R. F. Beirne, R. F. Beirne, Jr., James Hayes, Walter Melton, and several members of the Richmond postoffice [<i>sic</i>] force with their families.”</p>	
March 27	Staff. “Powhatan Confederacy Meets Again After Lapse Of 300 Yrs.” <i>The News Leader</i> (Richmond, VA), March 27, 1923.	<p>“The few remaining remnants of the Powhatan Confederacy, scattered from the Rappahannock river to the James, met at Mattaponi reservation on Thursday last, this meeting being the first held since 1623, when they assembled on the Pamunkey river 300 years ago.</p> <p>The meeting at Mattaponi was called by Chief George Nelson, of the Rappahannock Indians, six tribes being represented: George M. Cook, of Pamunkey, Chief Bass of Nansemond; Chief George Custalow ██████████ ██████████ of Mattaponi; Chief George Nelson, Rappahannock; Chief Russell Clark, Nanticoke, and Chief O. W. Adkins, Chickahominy. [...]”</p>	<p>(a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>
May 14	Staff. “Conference of Remnant of Indian Tribes.” <i>The Daily Star</i> (Fredericksburg, VA), May 14, 1923.	<p>“Among the tribes taking part in the recent conference were the Rappahannock, the Mattaponi, the Nansemond, the Chickahominy, Pamunkey, of Virginia; the Nanticoke, of Maryland, and the Nanticoke and Delaware, of Delaware.”</p>	<p>(a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>



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<b>Date</b>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
July 18	Staff. "Annual Fish Fry of Chickahominy Tribe." <i>The Daily Star</i> (Fredericksburg, VA), July 18, 1923.	<p>"A number of state and city officials and other prominent [<i>sic</i>] persons attended the annual fish fry Saturday of the Chickahominy tribe of Indians. The festivities took place at Windsor Shades, on the banks of the Chickahominy River, in New Kent county.</p> <p>Chief Adkins made the address of welcome and introduced George A. Bowden of the Virginia industrial commission, who acted as toastmaster. Addresses of greeting were made by Chief William Miles, of the Pamunkey tribe; Chief Nelson, of the Rappahannock tribe, and Chief Custalo [<i>sic</i>; George Forrest Custalow Sr.; b.1865 - d.1949], of the Mattaponi tribe.</p> <p>Among the guests who made after dinner speeches were: Parke Deans, secretary to the governor. Col. W. McDonald Lee, state game and fish commissioner; Postmaster Joseph W. Stewart, of Richmond; William M. Myers, director of public safety, and M. D. Hart."</p>	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
September 20	Staff. "State Briefs." <i>The Virginia Star</i> (Culpeper, VA), September 20, 1923.	<p>"Chief George L. Nelson and other members of the Rappahannock tribe of Indians called on Governor Trinkle last week and presented a petition asking for an appropriation of \$50,000 to construct a school for the children of the Rappahannock, Chickahominay [<i>sic</i>; Chickahominy], Pamunkey and Mattaponi Indian tribes."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
<b>1924</b>	Annual Report of the Attorney General to the Governor of Virginia from October 1, 1923, to June 30, 1925. Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1926.	<p>"RICHMOND, VA., May 22, 1924.</p> <p>His Excellency, E. LEE TRINKLE,          Governor of Virginia,          Richmond, Virginia.</p> <p>MY DEAR GOVERNOR:</p> <p>Acknowledgment is made of your communication of recent date with which you enclose a letter from the chief of the Mattaponi Indian tribe, in which he asked to be advised</p>	(a)(2): State Governments (a)(7): Self-Identification

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		<p>whether the personal property belonging to the tribe and located on the reservation is subject to levy by the county officers, and sold under such levy.</p> <p>It is my opinion that the property on the reservation is not subject to levy, so long as these tribes follow up their pursuits upon the reservation, they are not subject to taxes by the laws of the State of Virginia (Report of the Attorney General, 1917, page 160). These Indians are wards of the State, and, in my opinion, their property located on the reservation is not subject to levy. [...]</p> <p>Yours very truly,            JNO. R. SAUNDERS,            Attorney General.”</p>	
ND	Speck, Frank G. "The Ethnic Position of the Southeastern Algonkian." <i>American Anthropologist</i> 26, no. 2 (1924): pp. 184-200.	<p>“From manuscript prepared on this topic it appears that the following mixed tribal groups exist in the same general location; where their ancestors lived. These places are indicated on the chart by triangles enclosed in circles; Pamunkey 300+, Mattaponi 75, Upper Mattaponi 75, Chickahominy 400+, Rappahannock 500, Nansamund [<i>sic</i>; Nansemond] 200+, Wicomoco (?) 300 (?), Potomac 150, Hanover Co. (Powhatan) 15+ (?), Werowocomoco 100+, total 2115+. [...] Some of these bands are organized with incorporated charters, others are still tribal Indians on state reservations; the Pamunkey and Mattaponi.” (p. 188)</p> <p>The article also includes a map on p. 189, “Map of Eastern Virginia and North Carolina Showing generalized distribution of Tribal Groups,” that places the Mattaponi Tribe in its present location.</p>	(a)(4): Scholars (a)(5): Newspapers and Books
<b>1925</b>			
ND	Speck, Frank G. “The Rappahannock Indians of Virginia.” ed. F. W. Hodge, <i>Indian Notes and Monographs</i> 5, no. 3 (1925).	<p>“While the existence of two Indian tribes, the Pamunkey and the Mattaponi, in tidewater Virginia has been more or less generally known, there has remained an almost total lack of</p>	(a)(4): Scholars (a)(5): Newspapers and Books

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
July 13	Staff. "Indians Protest Negroid Stigma," <i>Richmond News Leader</i> (Richmond, VA), July 13, 1925.	<p>information concerning the existence of other bands of descendants of the original Powhatan tribes. [...]</p> <p>It appears that at least ten mixed groups exist in the same general localities where their ancestors lived. Their names and approximate aggregate numbers are: Pamunkey 300, Mattaponi 75, [...] Some of these bands are organized, with incorporated charters, while two are still tribal Indians on state reservations: the Pamunkey and the Mattaponi." (p. vii)</p> <p>"[The Rappahannock] maintain friendly relations with the Pamunkey, Mattaponi, and Chickahominy, and visit back and forth among these bands, with whom, to a slight extent, they intermarried in the past." (p. 38)</p> <p>"[...] I have heard that in her younger days [J. R. Nelson's wife] had seen the woven turkey-feather articles which are still known among the Pamunkey and the Mattaponi." (p. 69)</p> <p>"It is indeed unfortunate that some vestiges of clay-working did not continue until a later day, at least in memory, as they have among the Pamunkey and the Mattaponi." (p. 70)</p> <p>"Rather than be classed as negroid, the Mattaponi Indians of the reservation in King William county 'would prefer to be banished to the wilds of the forest, there to let the wild fowls of the air and the wild animals of the field devour our bodies and leave our bones to bleach white in the sunlight of the Great Spirit.'</p> <p>This was the reply of Chief George F. Custalow ██████████ ██████████ of the Mattaponis, to the contention of the state bureau of vital statistics, [...] That virtually all Virginia Indians have African blood.</p> <p>Chief Custalow said today that his tribe and the Pamunkey tribe are the only ones to occupy reservations in Virginia. There are about seventy-five Indians in the Mattaponi tribe and 100 in the Pamunkey tribe.</p>	<p>(a)(2): State Governments</p> <p>(a)(5): Newspapers and Books</p> <p>(a)(7): Self-Identification</p>

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July 14	Staff. "Mattaponi Indian Chief Says Tribe Not Negroid." <i>Richmond Times Dispatch</i> (Richmond, VA), July 14, 1925.	<p>"We have tribal governments," he said. "The rule is by chief and council. We hear civil cases, and misdemeanor cases. [...]"</p> <p>"Chief George F. Custalow [REDACTED] of Mattaponi Indian tribe, near Sweet Hall, Va., has joined Chief Cook, of the Pamunkeys, in protest against the quoted statement of Dr. W. A. Plecker, of the Virginia Bureau of Vital Statistics, to the effect that the Indians were negroid.</p> <p>Chief Custalow recalls, in a letter to The Times-Dispatch, the historic friendship of his free tribe with white men from the beginning of Virginia history. The chieftain says, in part:</p> <p>I, the chief of the Mattaponi tribe, was born and have resided on said reservation for over fifty years.</p> <p>We do deny the statement of Dr. W. A. Plecker to be incorrect as to the Mattaponi Indians being of a negroid class. Dr. Plecker is quoted as saying that the proof of their negroid background could be found in birth, death and marriage record of his bureau. If he has any Mattaponis registered in vital statistics, it is without our knowledge or consent.</p> <p>[...] We, the Mattaponi Tribal Indians, are not connected with any band, group, or confederacy of Virginia Indians, and we have been a tribe ever since the Virginia Colonists first met in America.</p> <p>[...] M. K. Sniffins, editor of Indian Truth, has been quoted as saying that the Virginia Indians were peaceable, law abiding and tax-paying citizens. If he has reference to the Mattaponi tribe, he is partly correct, and partly incorrect. We speak with pride of our tribe being peaceable and law-abiding, but being tribal Indians, we are exempt from all taxes, state, local and otherwise."</p>	<p>(a)(2): State Governments          (a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>

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<b>Date</b>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
July 17	Staff. "Quotes History to Show Va. Indians Negroids." <i>Richmond News Leader</i> (Richmond, VA), July 17, 1925.	"The registrar's [Dr. W. A. Plecker's] charges were made in the course of a statement with regard to claims made recently by Chief Cook, of the Pamunkeys, and Chief Custalow [George Forrest Custalow Sr.; b.1865 - d.1949], of the Mattaponis, that their people were pure Indian and by no means even slightly negroid. [...]"	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
August 21	Staff. "Mangohick." <i>West Point News</i> (West Point, VA), August 21, 1925.	"On Wednesday of last week some folks from this community motored to the Pamunkey and Mattaponi Indian Reservations. [...] It was interesting to see the old relics with which the Indians fought. [...]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 23	Dabney, V. "Virginia's Indians and Racial Purity." <i>The Evening Sun</i> (Baltimore, MD), October 23, 1925.	" [...] "Rather than be classed as Negroid, the Mattaponi Indians of the reservation in King Williams [ <i>sic</i> ] county would prefer to be banished to the wilds of the forest, there to let the wild fowls of the air and the wild animals devour our bodies and leave our bones to bleach white in the sunlight of the Great Spirit," Chief Custalow ██████████ ██████████ of the Mattaponis, declared.[...]"	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 19	Staff. "Shore Indians Are Planning 1925 Pow-Wow." <i>The Evening Times</i> (Salisbury, MD), November 19, 1925.	"There will be present some of the leading Chiefs of Virginia Tribes, Chief O. W. Adkins, Chickahominy, Chief George Custalow ██████████ Mattaponi, Chief G. M. Cook, Pamunkey, Chief J. L. Bass, Nansemon, [ <i>sic</i> ; Nansemond] Chief Otho Nelson, Ex-Chief G. L. Nelson Rappahannock, and other braves of these Tribes, Chief Strong Wolf, of the Objiway, Chief Gabe Paul, and Mollie Dellois Nelson, of the Penobscotts, Miss Gladys Tantaquidgeion, of the Mohegans, Chief Kesh Ke Kosh, from Oklahoma, Mrs. Little Joe Bear, and Neice of Philadelphia.  Dr. Frank G. Speck, Prof. of Anthropology, Prof. Of Anthropology, Prof. Hollowell, Dr. W. W. Hyde, Prof. Davidson, Prof. Claud Johnson, and others prominent speakers from the University of Penn, Mr. M. K. Sniffen,	(a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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December 17	Staff. "Indian Acquitted in Richmond Court of Miscegenation." <i>Rockbridge County News</i> (Lexington, VA), December 17, 1925.	Sec., of the Indian Right [ <i>sic</i> ; Rights] Association of Philadelphia. [...]"  "Raw [ <i>sic</i> ; Ray] Winn, Indian, on trial in hustings court at Richmond, charged with committing miscegnation [ <i>sic</i> ] under the new racial integrity law of Virginia by marrying a white woman, was acquitted by a jury Saturday. The law affects persons of Negro blood, it being the contention of the state bureau of vital statistics that Winn was of Negro extraction. Among witnesses who testified for Winn were aged members of the Mattaponi and Pamunkey Indian tribes, who contradicted the testimony of the state, which was unable to prove its contention."	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
December 25	Staff. "Indian, Not Negro, Hence Marriage to White Lawful." <i>The Monitor</i> (Omaha, NE), December 25, 1925.	"The Husting County Court Friday after an exhausted hearing however, decides that he did not have Negro blood, and was satisfied with testimony that he was of Indian parentage...  [...]  Numerous old residents of New Kent, King William and other counties in which Winn and his people were known, came forth as witnesses to support Winn's contention that he had only Indian and white blood in his veins. Some of the witnesses were aged members of the Indian tribes of the Mattaponi and Pamunkey, who testified that a white man grandfather of the accused was a and his mother full-blooded Indian."	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
<b>1926</b>			
February 4	Staff. "Provides Kindergartens." <i>The Gloucester Gazette</i> (Gloucester, VA), February 4, 1926.	"[...] The most dramatic scene of the present session occurred in the House when delegations from the Indian tribes of Rappahannock, Pamunkey, Mattaponi and Chickahominy appeared before the House General Laws Committee to protest against the impending racial integrity law sponsored by Delegate Norris, of Lancaster, and supported by Dr. W. A. Plecker, Registrar of Vital Statistics;	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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<b>1927</b>		John Powell, of the Anglo-Saxon Clubs of America, and others that would classify them as ‘colored.’ Many of their white friends accompanied the Indians and supported their cause.”	
October 13	Staff. “American Indian Day Is Observed.” <i>Newport News Daily Press</i> (Newport News, VA), October 13, 1927.	<p>“Mattaponi Tribe Celebrates the Date in Unique Fashion in King William Co.</p> <p>“American Indian Day was recently observed by the Indian reservation on the Mattaponi river, in King William county.</p> <p>[...] Chief George F. Custalow [REDACTED] [REDACTED] after the feast, spoke to the Indians, telling them why American [<i>sic</i>; Indian] Day should be observed.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1928</b>	ND	<p>Speck, Frank G. “Chapters on the Ethnology of the Powhatan Tribes.” In <i>Indian Notes and Monographs</i>, edited by F. W. Hodge, 1(5). New York: Museum of the American Indian, 1928.</p> <p>“The Indians on the Mattaponi river, only about ten miles from the Pamunkey, appear to have been closely affiliated with the Pamunkey, and the recent history of the two bands has been practically identical. There are about 75 in the Mattaponi village near Wakema; they are completely merged in blood with the Pamunkey, through intermarriage, and no differences in community life can be observed between them. The Mattaponi are also reservation Indians; their deed, in the possession of the chief [REDACTED] [REDACTED] dates also to 1658.” (pp. 248-9)</p> <p>“For good reasons the Mattaponi may be classified definitely as a branch of the Pamunkey. They have not only an absolutely identical cultural foundation, but are a member of the same original political body divided from the main body by a distance of ten miles, and occupying land which was evidently a portion of the original tract reserved under the name of Pamunkey reservation. Their present reservation of</p>	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification

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		<p>almost 75 acres is on the south bank of the Mattaponi river, near the hamlet of Wakema. Their own settlement is called Indian Town (fig. 25).“ (p. 254)</p> <p>This publication contains approximately 15 photos documenting Mattaponi-identified people and places (pp. 255-65)</p>	
February 11	Staff. “Defining Negro and Indian.” <i>The Richmond Planet</i> (Richmond, VA), February 11, 1928.	<p>“[...] The measure as passed by the House of Delegates makes it impossible under the statute to regard a person as an Indian if he has 5 per cent. [<i>sic</i>] Negro blood and ninety-five percent. [<i>sic</i>] Indian blood. He would be classed as a Negro. This is why Hon. W. A. Plecker is quoted as making the astounding statement that he did not believe that there were any Indians in Virginia and he and his associates are seeking to establish this fact by statute. When this is established, then the reservations occupied by the Pamunkey and the Mattaponi Indians would necessarily pass to the State of Virginia. There would be, legally speaking, no pure Indians to occupy them inasmuch [<i>sic</i>] as their status would be changed to that of Negroes.”</p>	<p>(a)(2): State Governments            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
<b>1929</b>			
ND	Sams, Conway Whittle. <i>The Conquest of Virginia, The Second Attempt: An Account based on Original Documents, of the Attempt, under the King’s form of Government, to found Virginia at Jamestown, 1606-1610</i> . Norfolk, Virginia: Keyser-Doherty Printing Corporation, 1929.	<p>“As the colony developed the preponderance of power passed over to the Virginians, and instead of the Indians assigning tracts to the Virginians, the Virginians assigned tracts to them. These tracts were held by the State in trust for the several tribes, so long as any members of them survived, and after their removal or death, they became public property and were granted by the Colony or the State, as other waste and unappropriated lands, to private persons. This process covered a long period, and indeed, has not yet terminated, the Pamunkeys and Mattaponis still so hold the land on which they live.”</p>	<p>(a)(2): State Governments            (a)(4): Scholars            (a)(5): Newspapers and Books</p>
April 11	Staff. “Fine Work Shown by Reservation Pupils.” <i>The Tidewater</i>	<p>“The letter and poems reproduced below are compositions of pupils in the school on the Mattaponi Indian Reservation</p>	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>



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May 5	<i>Review</i> (West Point, VA), April 11, 1929.  Staff. "Indians Plan Annual Pow Wow Wednesday." <i>Newport News Daily Press</i> (Newport News, VA), May 5, 1929.	taught by Miss Leila McCanna. The poems and letters are just as written by the pupils."  "Arrangements are rapidly being completed for the annual powwow of the Powhatan Confederacy of Tidewater Virginia Indians, which will be held Wednesday May 15, on the banks of the Chickahominy river near Windsor Shades, it has been learned.  [...] The event will take place at the home of Chief Brady of the eastern Chickahominys. Tribes composing the Powhatan Confederacy include the Pamunkeys, the Mattaponi, the Chickahominys and the Nansemonds."	
August 9	Staff. "Scions of Famous Indians Wed," <i>The News Chronicle</i> (Shippensburg, PA), August 9, 1929.	"Two direct descendants of the Indian Princess Pocahontas and Chief Powhatan were united in marriage last Tuesday in Washington, D. C. [...] Both of them are full blooded Indians and live on reservations in Virginia, their parents are chiefs in their respective tribes. <sup>2</sup>  Courtship of the two was conducted over a 16 mile stretch between reservations of Mattaponi tribe and Rappahannock Indians.  According to Otho Thomas Custalow [REDACTED] [REDACTED] cousin of the bridegroom and member of the council of the Mattaponi Tribe in King William county, Virginia, who established the histories of the two families, land which once belonged to the Indians in Virginia is rapidly dwindling. Otho Custalow told Judge Mattingly, and many of the Indians have intermarried with the white people of Virginia. However, there was nothing like that in this particular case, for after the judge had issued the certificate of marriage, the pair came back to his office to	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>2</sup> The bridegroom, William Garnett Custalow [REDACTED] was the Chief's nephew, not son. The father of William Custalow was Solomon Dewey Custalow Sr. [REDACTED]. See Also: Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, West Point, Mattaponi Indian Reservation, William Garnett Custalow, 08 Feb 1982, State File No. 82-005379.

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
August 29	Staff. "Mattaponi Indians to Stage Entertainment." <i>The Tidewater Review</i> (West Point, VA), August 29, 1929.	<p>inquire why he had not marked 'Indians' on the certificate as they had written on their application for a license. [...]"<sup>3</sup></p> <p>"Chief Goerge F. Custalow [<i>sic</i>; George Forrest Custalow Sr.; b.1865 - d.1949] of the Mattaponi Indian Tribal Reservation, has announced that his tribe will give an entertainment at the Reservation Park on Saturday, from 3:30 o'clock, to 11:00 o'clock p. m. [...]</p> <p>The Chief said "I am not trying to cut rival our brother tribe, the Pamunkey Indians, but I assure all those that come a good time."</p>	<p>(a)(5): Newspapers and Books          (a)(7): Self-Identification</p>
September 24	Staff. "Famous Red Families United by Marriage." <i>The Daily Notes</i> (Canonsburg, PA), September 24, 1929.	<p>"Two direct descendants of Chief Powhatan and the Indian Princess Pochahontas [<i>sic</i>; Pocahontas] left their homes in Virginia, came to the city of the Great White Father and while here sought out Judge Robert E. Mattingly to marry them. They left immediately after the ceremony for the groom's home in Sweet Hall, Va, where they will reside.</p> <p>William Custalow [REDACTED], aged twenty-seven, a tall, straight, well built man, with the real red skin of the Indian, was the groom, and Elsie Nelson [REDACTED] rather pale, but referred to by Judge Mattingly as "very pretty", was the bride. She is from Indian Neck, Va.</p> <p>The father of the groom is Chief George F. Custalow [REDACTED]<sup>4</sup>, of the Mattaponis, who are living on land granted them by the</p>	<p>(a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>

<sup>3</sup> See also Staff (1929), "Scions of Indians of VA are Married," *The Tidewater Review* (West Point, VA), August 8, 1929; Staff (1929), "Scions of Historic Indians Are Wed," *Rappahannock Record* (Kilmarnock, VA), August 29, 1929.

<sup>4</sup> The father of William Garnett Custalow [REDACTED] is Solomon Dewey Custalow Sr. [REDACTED] See Also: Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, West Point, Mattaponi Indian Reservation, William Garnett Custalow, 08 Feb 1982, State File No. 82-005379 The bridegroom, William Garnett Custalow [REDACTED] was the Chief's nephew, not son. The father of William Custalow was Solomon Dewey Custalow Sr. [REDACTED] See Also: Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, West Point, Mattaponi Indian Reservation, William Garnett Custalow, 08 Feb 1982, State File No. 82-005379.

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		<p>general assembly in 1658. The Mattaponis are tribal Indians and they neither pay taxes nor vote.</p> <p>The bride's father, also living, is Chief Otho Nelson, of the Rappahannock tribe of Citizen Indians. These Indians pay taxes and are entitled to vote. They live on a reservation of 125 acres in King and Queen county Virginia. Members of both families are direct descendants of Powhatan and Pocahontas, a cousin declared.</p> <p>[...] Courtship of the two who were married here was conducted over a 16 mile stretch between the two reservations with many visits by the young Indian man into the home of another tribe to win his bride.”<sup>5</sup></p>	

<sup>5</sup>See also: Staff (1929), “Famous Red Families United by Marriage,” *The Duncannon Record* (Duncannon, PA), October 17, 1929; Staff (1929), “Famous Red Families United by Marriage,” *Our Southern Home* (Livingston, AL), September 25, 1929; Staff (1929), “Famous Red Families United by Marriage,” *The Greenfield Daily Reporter* (Greenfield, IN), September 27, 1929; Staff (1929), “Famous Red Families United by Marriage,” *The Menasha Record* (Menasha, WI), September 20, 1929; Staff (1929), “Famous Red Families United by Marriage,” *The Fort Payne Journal* (Fort Payne, AL), September 25, 1929; Staff (1929), “Famous Red Families United by Marriage,” *The Adams Weekly Globe* (Adams, NE), September 26, 1929; Staff (1929), “Famous Red Families United by Marriage,” *The Progressive Age* (Scottsboro, AL), September 19, 1929; Staff (1929), “Famous Red Families United by Marriage,” *The Canton Independent-Sentinel* (Canton, PA), October 10, 1929; Staff (1929), “Famous Red Families United by Marriage,” *Bristol Herald* (Bristol, VT), September 26, 1929; Staff (1929), “Famous Red Families United by Marriage,” *The Jasper Herald* (Jasper, IN), November 15, 1929.

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4. Criterion (a): 1930 to 1939

During the period from 1930 to 1939, the Mattaponi Indian Tribe was continuously identified as an Indian entity by federal, state, and local government authorities (83.11 (a)(1), (a)(2), (a)(3)); scholars (83.11 (a)(4), journalists (83.11 (a)(5)), and other Indian tribes and organizations (83.11 (a)(6)). Mattaponi individuals also self-identified as members of the Tribe for political, ceremonial, educational, and journalistic purposes (83.11 (a)(7)).

*Criterion (a)(1): Identification as an Indian Entity by Federal Authorities*

Federal authorities identified the Mattaponi Indian Tribe as an Indian entity in the 1930 U.S. Federal Census, enumerating known Mattaponi citizens living in King William County as having “Full Blood” and “Mataponi” parentage. The federal Civil Works Administration approved work on the Mattaponi Indian Reservation in this period (January 25, 1934), and the United States Congress passed a resolution creating the United States Yorktown Sesquicentennial Commission, which planned celebrations that included the contemporary Mattaponi Indian Tribe (e.g., October 16-19, 1931).

*Criterion (a)(2): Relationships with State Governments*

The government of Virginia identified the Mattaponi as an Indian entity in the 1930s through legislative deliberation and at public events (83.11 (a)(2)). Examples include consideration of the treatment of the Tribe under Walter Plecker’s racial integrity laws (e.g., February 6, 1930; February 17, 1930) and development of a state-funded fish hatchery project (e.g., November 11, 1938). The state’s ongoing acknowledgment of reservation land was also recorded during this period (e.g., October 16-19, 1931; December 22, 1935; January 3, 1938), and Virginia officials heard complaints from Mattaponi leadership when their sovereignty was threatened by local authorities (October 5, 1938). Finally, Lieutenant Governor James H. Price and historian of the state conservation and development commission Dr. Hugh J. Eckenrode presented alongside Chief Custalow as part of the Powhatan Hill Memorial Association’s Powhatan Hill celebration (e.g., May 23, 1931) and the dedication of the Mattaponi Indian Baptist Church (May 27, 1935).

*Criterion (a)(3): County, Parish, or Other Local Government*

Local government officials also acknowledged the Mattaponi Indian Tribe during this period (83.11 (a)(3)). For example, Mattaponi chiefs made public appearances with city officials from Newport News, Virginia (October 21, 1931) and Philadelphia (August 13, 1938). Mattaponi dancers performed for the mayor and prominent guests at community celebrations in Richmond (e.g., December 22, 1932; May 24, 1935). Administratively, the Civil Works Administration of King William County approved work on the Mattaponi Indian Reservation in 1934 (January 25, 1934), and a Mattaponi Tribal member’s right to sell fish in the city of Richmond without a license was addressed in a local police court (May 14, 1932).

*Criterion (a)(4): Identification by Anthropologists, Historians, and/or Other Scholars*

Historians and anthropologists identified the Mattaponi Indian Tribe as an Indian entity during the 1930s (83.11 (a)(4)). The Mary Ball Washington Museum and Library partnered with Mattaponi Chief George F. Custalow to present at the Chesapeake Academy (November 24, 1933). State Historian Dr. Hugh J. Eckenrode spoke at the Powhatan Hill Memorial Association’s 1931 Powhatan Hill celebration alongside a Mattaponi delegation (May 23, 1931) and at the dedication of the Mattaponi Indian Church (May 27, 1935). Anthropologist Frank G. Speck directed a group of graduate students conducting research during the 1930s who visited the Mattaponi Indian Tribe to complete an ecological survey (April 27, 1939).

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*Criterion (a)(5): Identification in Newspapers and Books*

During this period, writers consistently discussed the Mattaponi Indian Tribe in print (83.11 (a)(5)). Topics covered include human interest stories about Mattaponi individuals (e.g., March 11, 1931; January 31, 1933); educational presentations (e.g., August 18, 1932; December 22, 1935); photo opportunities with city officials (August 13, 1938); and publicity for church, social, and commemorative events (e.g., May 24, 1935; August 16, 1936; November 27, 1936; August 26, 1937; November 5, 1937). Mattaponi participation in Yorktown Sesquicentennial events received particular attention from the press (e.g., October 21, 1931). Journalists also offered accounts of the Tribe's court and Capitol appearances (e.g., May 14, 1932; October 5, 1938) and advocacy efforts in the face of Virginia's racial integrity laws (e.g., February 6, 1930; February 21, 1930). Newspapers published Mattaponi leaders' writings by Assistant Chief O. T. Custalow (February 13, 1930) and Chief George F. Custalow (e.g., January 3, 1938).

The Mattaponi Indian Reservation was highlighted by newspapers in the contexts of tourist visits (e.g., September 28, 1933), Civil Works Administration projects (January 25, 1934), development of a state-funded shad hatchery (e.g., November 11, 1938), and in response to a reader's question about contemporary Indian tribes in Virginia (e.g., May 24, 1939).

*Criterion (a)(6): Relationships with Indian Tribes or Indian Organizations*

Through economic collaborations and invitations to participate in intertribal events, other Indian tribes and organizations recognized the Mattaponi Indian Tribe in the 1930s (83.11 (a)(6)). Members of other Virginia tribes publicized their weddings to Mattaponi Indians as intertribal unions (e.g., March 11, 1931; June 13, 1931). Representatives from the Pamunkey, Chickahominy, and Rappahannock Tribes attended the dedication of the Mattaponi Indian Baptist Church (May 27, 1935), and Virginia Indian tribes gathered for sermons and revivals (e.g., October 3, 1935; August 16, 1936). The Mattaponi Tribe was also invited to participate in intertribal pow-wows (e.g., May 22, 1937; November 27, 1936), and the neighboring Pamunkey and Chickahominy tribes joined the Mattaponi in public dances and historical re-enactments (e.g., May 23, 1931; October 16, 1931; May 24, 1936; May 24, 1939). Lastly, the Pamunkey Tribe worked with the Mattaponi Tribe to grow the shad industry in Virginia through a program established by the Virginia Commission of Fisheries (e.g., November 11, 1938; June 15, 1939).

*Criterion (a)(7): Self-Identification*

Individuals frequently identified themselves as members of the Mattaponi Indian Tribe throughout the decade (83.11 (a)(7)). Mattaponi leadership advocated for Tribal sovereignty through letters to the press (e.g., February 13, 1930; January 3, 1938), in court (May 14, 1932), and at the state Capitol (October 5, 1938). Mattaponi individuals identified themselves to publicize community events (e.g., October 21, 1931; May 20, 1938; August 16, 1936); take photo opportunities with city officials (e.g., August 13, 1938); promote the Reservation's shad hatchery (e.g., November 11, 1938); make educational appearances (e.g., December 22, 1935; August 18, 1932; August 18, 1937); announce tribal weddings (e.g., June 13, 1931); and inform journalists (e.g., January 31, 1933). Members of the Mattaponi Tribe also appeared in public events to represent the Tribe. Instances include pow-wows, plays, and fundraising pageants (e.g., May 23, 1932; November 27, 1936) as well as re-enactments representing the historical Mattaponi Tribe (e.g., May 23, 1931; October 16, 1931). Mattaponi Tribal members also self-identified through participation in Mattaponi institutions, such as the Mattaponi Indian Baptist Church (e.g., August 25, 1934) and the dedicated Mattaponi Indian Reservation School (e.g., December 16, 1937).

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Table A4-1. Evidence Fulfilling Criterion (a), 1930-1939.

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<b>1930</b>			
	1930 U.S. Federal Census: Virginia, King William, West Point, 0007. Fifteenth Census of the United States, 1930, MF T625 R 2342182. Records of the Bureau of the Census. National Archive and Records Administration, Washington D.C.	“Population Schedule for the West Point Magisterial District of King William County identifies individuals as “Full Blood” and “Mataponi [ <i>sic</i> ; Mattaponi]” in the Column 19 “Father” and Column 20 “Mother” sections, respectively. [p. B8, A9; PDF p. 16, 17]”	(a)(1): Federal Authorities (a)(7): Self-Identification
February 6	Staff. “Bill for Exemption of Factories from Taxation Is Passed.” <i>Newport News Daily Press</i> (Newport News, VA), February 6, 1930.	“[...] In trying to keep negroid children from the white schools Senator Montague said, the state should not destroy the race of the Pamunkey, Chickahominy and Mattaponi Indian tribes.”	(a)(2): State Governments (a)(5): Newspapers and Books
February 12	Staff. “Substitute Downed.” <i>Richmond Times Dispatch</i> (Richmond, VA), February 12, 1930.	“The approximate strength of the opponents of the Ball bill in the Senate may be judged from the recorded vote on the substitute bill offered by Senator Montague, making exceptions as to the Chickahominy in New Kent and Charles City Counties, in addition to the Mattaponis and Pamunkeys, and providing that it would not be necessary for any of these Indians to remain on their reservations or in their communities to be officially recognized as Indians.  [...] The Ball bill provides that all persons with any ascertainable Negro blood shall be deemed as ‘colored,’ except that members of the Pamunkey and Mattaponi tribes, who have as much as one-fourth Indian blood and less than one-sixteenth Negro blood, shall be deemed ‘tribal Indians’ as long as they remain on their reservations.”	(a)(2): State Governments (a)(5): Newspapers and Books
February 13	Staff. “Letter from Asst. Chief Custalow.” <i>The Tidewater Review</i> (West Point, VA), February 13, 1930.	“[...] Gentlemen, I wish, to state that as far back as 1658 under the act of the Grand Assembly, the first to be served with lands were the Mattaponi and Pamunkey Indians (Colonial Laws, P. 148-150). Gentlemen, I want to say from that time on we have [ <i>sic</i> ; been] recognized by the white man’s government to be	(a)(5): Newspapers and Books (a)(7): Self-Identification

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		<p>Tribal Indians and wards of the state. We have always kept our Tribal standing from customs down to written laws; we were granted a separate government under our Tribal standing; we do not vote in the white-man's government; or pay taxes to his government. We make our own laws, governing our Reservation by Chief and Councilmen and eligible bucks of the Tribe.</p> <p>We have recognition from the lowest term of the white-man's government to the highest, recognizing us to be tribal Indians. We have recognition by the Commonwealth of our county to be tribal Indians also backed by the recognition of the Attorney-Genreal [<i>sic</i>] of the state and also by our Hon. Great White Chief, Gov. Pollard, who once served as Attorney-General. Gentlemen I wish to state again that during the World War, under the military law the Mattaponi and Pamunkey were recognized to be tribal Indians under the ruling received by Hon. Gov. Stuart from Provost, Marshall General Crowder, who had been asked to pass on the status of the Pamunkey and Mattaponi Tribes as regarded army service. 'Tribal Indians are not subject to selective draft.'</p> <p>[...] I. T. Custalow ██████████          ██████████          Assistant Chief.          Mattaponi Tribal Indians"</p>	
February 17	Staff. "Senate Amends VA. Race Bill." <i>The Washington Post</i> (Washington D. C.), February 17, 1930.	<p>"The Senate has passed by a unanimous vote the Ball racial integrity bill defining every one with any "ascertainable" negro blood as "a colored person," with exceptions as to the Pamunkey and Mattaponi Indians. The bill had already passed the House by a vote of 76 to 9, without any exception as to Indians. It is regarded as a foregone conclusion that the House will agree to the to the clause in the Senate bill excluding the Pamunkey and Mattaponi Indians from being classed as "colored" as long as they are domiciled on their reservations, and have one-fourth Indian blood and less than one-sixteenth negro blood."<sup>1</sup></p>	<p>(a)(2): State Governments          (a)(5): Newspapers and Books</p>
February 21	Staff. "Approve Bill Increasing Pay to Injured."	<p>"[...] The Montague bill provides that courts of equity may determine which members of the Mattaponi and Pamunkey tribes</p>	<p>(a)(2): State Governments          (a)(5): Newspapers and Books</p>

<sup>1</sup> See also: Staff. "Virginia Solons Pass One Drop Bill". *Richmond Planet* (Richmond, VA), February 22, 1930.



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March 1	<i>Richmond Times Dispatch</i> (Richmond, VA), February 21, 1930.	in King William County shall be deemed ‘Tribal Indians,’ was reported out yesterday unanimously by the Senate Committee on Courts of Justice, after Senator Montague had offered a substitute for his original bill.”	
	Staff. “Cial [sic, Racial?] Status Through Courts.” <i>The Planet</i> (Richmond, VA), March 1, 1930.	“The recently enacted “racial integrity” bill which defines as “colored” all persons having an “ascertainable” degree of Negro blood has been amended by the Senate to exclude Pamunkey and Mattaponi Indians from being classed as “colored” as long as they are domiciled on their reservations, and have one-fourth Indian blood and less than one-sixteenth Negro blood and who agree to marry only with others of the same racial and tribal classification. The bill provides that the Pamunkeys and Mattaponis may bring forward “biological, ethnological and historical evidence, including historic records,” and that the court shall have “jurisdiction to ascertain and determine a roll of the members of any such tribe of Indians.” The Registrar of Vital Statistics is obligated, under the bill, to register the Indians in accordance with the findings of the court.”	(a)(2): State Governments (a)(5): Newspapers and Books
September 18	Staff. “Indian School Opens.” <i>The Tidewater Review</i> (West Point, VA), September 18, 1930.	“The Mattaponi Indian School opened for the 1930-31 session on Monday, September 15, with Mrs. R. M. Pilcher, of Sweet Hall, as teacher.”	(a)(2): State Governments (a)(5): Newspapers and Books
October 16	Staff. “Famous Red Families United by Marriage.” <i>Tunkhannock New Age</i> (Tunkhannock, PA), October 16, 1930.	“Two direct descendants of Chief Powhatan and the Indian Princess Pochahontas [sic] left their homes in Virginia, came to the city of the Great White Father and while here sought out Judge Robert E. Mattingly to marry them.  [...] The father of the groom is Chief George F. Custalow [REDACTED] <sup>2</sup> , of the Mattaponis, who are living on land granted them by the general	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>2</sup> Father of William Garnett Custalow [REDACTED] is Solomon Dewey Custalow Sr. [REDACTED] See Also: Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, West Point, Mattaponi Indian Reservation, William Garnett Custalow, 08 Feb 1982, State File No. 82-005379.



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<b>1931</b>		assembly in 1658. [...] The bride's father, also living, is Chief Otho Nelson, of the Rappahannock tribe of Citizen Indians.” <sup>3</sup>	
March 11	Staff. “Pocahontas Becomes Bride.” <i>Evening Star</i> (Washington D.C.), March 11, 1931.	“[...] Dewey Custalow [REDACTED], at right in picture, 26 years old, a member of the Mattaponi Tribe, and Miss Pocahontas Bradby, 28 years old, of the Chickahominy Tribe, were the principals.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
March 14	Staff. “Indian Love Call.” <i>Daily News</i> (New York, New York), March 14, 1931.	“The District of Columbia Supreme court had its decorum a bit upset when Dewey Custalow [REDACTED], 26, of the Mattaponi tribe and Pocohantas Bradby, 28, of the Chicahominee [ <i>sic</i> ; Chickahominy] tribe, applied in their native dress for a wedding license. They were accompanied by Prince O. F. Custalow [REDACTED] (right).”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
March 16	Staff. “Indians in Full Regalia Wed in Capital.” <i>Hartford Courant</i> (Hartford, CT), March 16, 1931.	“In full tribal regalia, Dewey Custalow [Solomon Dewey Custalow Jr.; b.1904 - d.1993], Mattaponi Indian, and Pocohontas Bradby, belle of the Chicahominee [ <i>sic</i> ; Chickahominy] tribe, startled a staid Washington, D. C., court when they applied for a marriage license and an immediate ceremony there. [...] Chief [ <i>sic</i> , Assistant Chief] Custalo [REDACTED]; [REDACTED] <sup>4</sup> , who accompanied them, is pictured (left) with the newly married pair.” <sup>5</sup>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>3</sup> While the event occurred in 1929, the article was widely syndicated in the early 1930’s. This article originally appeared in several reprints in 1929, See also: Staff, “Famous Red Families United by Marriage,” *The Progressive Age* (Scottsboro, AL), September 19, 1929; Staff, “Famous Red Families United by Marriage,” *Our Southern Home* (Livingston, AL), September 25, 1929; Staff, “Famous Red Families United by Marriage,” *The Greenfield Daily Reporter* (Greenfield, IN), September 27, 1929; Staff, “Famous Red Families United by Marriage,” *The Menasha Record* (Menasha, WI), September 20, 1929; Staff, “Famous Red Families United by Marriage,” *The Fort Payne Journal* (Fort Payne, AL), September 25, 1929; Staff, “Famous Red Families United by Marriage,” *The Adams Weekly Globe* (Adams, NB), September 26, 1929; Staff, “Famous Red Families United by Marriage,” *The Canton Independent-Sentinel* (Canton, PA), October 10, 1929; Staff, “Famous Red Families United by Marriage,” *Bristol Herald* (Bristol, VT), September 26, 1929; Staff, “Famous Red Families United by Marriage,” *The Duncannon Record* (Duncannon, PA), October 17, 1929; and Staff, “Famous Red Families United by Marriage,” *The Jasper Herald* (Jasper, IN), November 15, 1929.

<sup>4</sup> The article misidentifies Otha Thomas Custalow [b.1898 – d.1969] as Chief. He was Assistant Chief from c.1940-1949. George Forrest Custalow Sr. was the chief of the Mattaponi Tribe from 1914-1949. This was a common error made by journalists during this time period. Other instances recorded during this decade are corrected directly within the quotes.

<sup>5</sup> See also: Staff, "Indians in Full Regalia Wed in Capital," *The North Adams Transcripts* (North Adams, MA), March 14, 1931.

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March 29	Staff. "Indian Wedding Party." <i>Detroit Free Press</i> (Detroit, MI), March 29, 1931.	"In tribal dress- with up-to-date footwear- Dewey Custalow [REDACTED], councilman of the Mattaponi tribe, and Pocahontas Bradby, a Chickahominy, applied at the Supreme Court in Washington, D. C., for a license and were married immediately after. At the right is O. F. Custalow [REDACTED] chief [sic, Assistant Chief] of the Mattaponis, who accompanied the young couple."	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
May 23	Staff. "Powhatan Hill Celebration to Be Held This Afternoon." <i>Richmond Times Dispatch</i> (Richmond, VA), May 23, 1931.	"Lieutenant-Governor James H. Price will preside, and Dr. Hugh J. Eckenrode, State Historian, will deliver the principal address. Chief Custalow [REDACTED] of the Mattaponi tribe will also talk. [...]  Dances in Indian costume will be given by members of the Chickahominy, Pamunkey and Mattaponi tribes. [...]"	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
May 23	Staff. "Price Will Preside Over Indian Party." <i>The Staunton News Leader</i> (Staunton, VA), May 23, 1931.	"The Powhatan Hill Memorial association is sponsoring the celebration, over which Lieutenant Governor James H. Price will preside. Dr. H. J. Eckenrode, state historian, and Chief Custalon [REDACTED] of the Mattaponi tribe will be the principal speakers. Members of the Mattaponi, Chickahominy, and Pamunkey tribes will participate in the dances and the Richmond Light Infantry Blues band will furnish music"	(a)(2): State Governments (a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
June 13	Staff. "Indian Wedding Draws Throng." <i>The Evening Star</i> (Washington, D.C.), June 13, 1931.	"In the photograph are (left to right) : Otho I. Custalow [REDACTED] and Chief [REDACTED] [REDACTED] O. T. Custalow [REDACTED] of the Mattaponi tribe, witnesses; Mary Lee Adams, 21, of the Adamston [sic; Adamstown] tribe, the bride; Judge Mattingly; Daniel W. Custalow [REDACTED] [REDACTED], 21, of the Mattaponis, the bridegroom, and Harvey Custalow [REDACTED] another witness."	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 16	Staff. "Special Events Scheduled for First Day Of Sesqui." <i>Newport News Daily Press</i> (Newport News, VA), October 16, 1931.	This article about the Yorktown Sesquicentennial reprinted portions of the official program:  "INDIAN VILLAGE:	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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		Descendants of the Pamunkey and Mattaponi Tribes of Indians which inhabited the colonial tidewater section of Virginia in the earliest days. [...] (Note: The descendants of the aborigines now occupy reservations allotted by the State of Virginia for their exclusive use.)”	
October 16	Staff. “Fair Is Interesting Feature.” <i>Richmond Times Dispatch</i> (Richmond, VA), October 16, 1931.	“[...] The Indian village promises to be one of the features of the celebration. Descendants of the Pamunkey and Mattaponi tribes which inhabited the Colonial tidewater section of Virginia in the earliest days will be in this village to show visitors ancient war and ceremonial dances of the tribes and to exhibit specimens of Indian handcraft.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 16-19	<i>Official Program of the Yorktown Sesquicentennial Celebration Yorkton Virginia Oct. 16. 17. 18. 19. 1931</i> , Yorktown Sesquicentennial Association. Virginia: Lewis Printing Co. Inc., 1931.	The Yorktown Sesquicentennial Association was chartered by the Commonwealth of Virginia and a congressional resolution created the United States Yorktown Sesquicentennial Commission. These bodies oversaw the sesquicentennial observations described here.  “Indian Village: Descendants of the Pamunkey and Mattaponi Tribes of Indians which inhabited the Colonial Tidewater section of Virginia in the earliest days. [...] (Note: These descendants of the aborigines now occupy reservations allotted by the State of Virginia for their exclusive use.)”	(a)(1): Federal Authorities (a)(2): State Governments (a)(7): Self-Identification
October 18	Nettles, J. E. “Indian Encampment Forms Interesting Feature at Yorktown Sesquicentennial.” <i>Newport News Daily Press</i> (Newport News, VA), October 18, 1931.	[The Yorktown Sesquicentennial Association was chartered by the Commonwealth of Virginia and a congressional resolution created the United States Yorktown Sesquicentennial Commission. These bodies oversaw the sesquicentennial observations described here.]  “The Mattaponi, from their reservation on the Mattaponi River [...] dressed in their tribal ornaments, dance their ceremonial rituals to the sound of the tom-tom.  [...] The three tribes were invited by the Sesquicentennial Association to come to Yorktown as an appropriate feature of the Colonial exhibit.  [...] Ruling over the Mattaponi Tribe is Chief Tecumseh [REDACTED] and his valiant assistant [REDACTED]”	(a)(1): Federal Authorities (a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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		Hos-ki-no-wa-na-ah [REDACTED] [...]"	
October 21	Staff. "Indian Chiefs Visit City to Collect Wampum." <i>Newport News Daily Press</i> (Newport News, VA), October 21, 1931.	"On their way home from the Yorktown Sesquicentennial, four Indian chiefs paused in this city yesterday to collect 'wampum' or fees for their services during the celebration and to be introduced to city officials.  The Indians were Chief Miles, of the Pamunkey tribe; Chief Atkins, of the Chickahominy tribe; Chief Custalow [REDACTED] [REDACTED] and his son, Assistant Chief O. T. Custalow [REDACTED] of the Mattaponi tribe."	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 22	Staff. "Hoover Present Monday." <i>The Gloucester Gazette</i> (Gloucester, VA), October 22, 1931.	"The colonial fair and harvest festival, with many interesting exhibits, including an Indian village of the Mattaponi and Pamunkey tribes, was a feature of much interest to many attendants of the celebration."	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 29	Staff. "Account Related of Indians' Participation in Sesqui Program." <i>The Tidewater Review</i> (West Point, VA), October 29, 1931.	"The Sesquicentennial held at Yorktown last week was a great event, and of much interest, featuring the early colonial days and the surrender of Cornwallis, to General George Washington. I am glad to say that this celebration would not have been complete without the Mattaponi and Pamunkey Indians. Fourteen members of the Mattaponi Tribe with their chief, George F. Custalow [REDACTED] and assistant chief, O. T. Custalow [REDACTED] who was the announcer of the Indian program, also the leader of many of the dances, participated."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
<b>1932</b>			
May 13	Staff. "Western Chief to Take Part in Indian Play." <i>Richmond Times Dispatch</i> (Richmond, VA), May 13, 1932.	"Chief Kiutus Tecumseh of the Wanatchee tribe of Indians of Washington State will be a guest performer in the pageant, "In the Days of Powhatan," to be presented by the Mattaponi Indians tonight at 8 o'clock at the City Auditorium."	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
May 14	Staff. "Judge Rules Fisherman May Peddle His Catch in Richmond." <i>Richmond Times</i>	"The man who catches a fish may legally be said to have 'produced' said fish, Judge John L. Ingram, himself an Isaak Walton of parts, ruled yesterday in Hustings Court in acquitting O.T. Custalowe [REDACTED]"	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification

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	<i>Dispatch</i> (Richmond, VA), May 14, 1932.	son of Chief Custalowe [REDACTED] [REDACTED] of the Mattaponi Indians, on a charge of peddling members of the finny tribe in Richmond without a license.  [...] Winston Montague, attorney for Custalowe, [ <i>sic</i> ; Custalow] said he understood the Mattaponis had been selling fish here for a long time without molestation until a commission merchant complained and brought about his client's arrest."	
August 18	Staff. "Mattaponi Indian Chief Conducts Lighting of Campfire for Scouts." <i>The Tidewater Review</i> (West Point, VA), August 18, 1932.	"The Boy Scouts from Norfolk who have been camping at Gloucester Point for several weeks, and who have been in charge of Mr. Williams, called on Assistant Chief Hoskinowanaoh, [REDACTED] [REDACTED] of the Mattaponi tribe of Indians, to light the campfire, performing the Indian ceremonies."	(a)(5): Newspapers and Books (a)(7): Self-Identification
December 22	Staff. "Mattaponi Indians in Market Celebration at Richmond." <i>The Tidewater Review</i> (West Point, VA), December 22, 1932.	"Chief Geo. F. Custalow [REDACTED] [REDACTED] was present, Asst. Chief O. T. Custalow [REDACTED] [REDACTED] was one of the speakers on this occasion, which went on the air. After the speaking was over, The Mattaponi Tribe under the direction of Asst. Chief O. T. Custalow was called on to perform the Indian welcome dance in honor of Col. Saunders, Mayor Bright, Hon. Harry M. Smith and wife, Prof. Lyon G. Tyler and many others of the prominent guests and speakers including Pres. Henry Weinberg and members of the Down Town and Old Market Association."	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1933</b>			
January 31	Staff. "Traffic Ticket a Month Too Much For Nerves." <i>The Menasha Record</i> (Menasha, WI), January 31, 1933.	"[...] Mrs. Sarkis claims to be a descendant of Pocahontas.  She says she has been harried so much with traffic tickets that she is going back to the Mattaponi reservation in Virginia, where, she asserts, her father, Chief Costello [REDACTED] [REDACTED] presides over a remnant of the once powerful Algonquins."	(a)(5): Newspapers and Books (a)(7): Self-Identification

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September 28	Staff. "Personals." <i>Orange County News</i> (Orange, VA), September 28, 1933.	"Virginia Thomasson, Dorothy Hogshead and brother, 'Pete,' were visitors at the Mattaponi Indian Reservation on Sunday. [...]"	(a)(5): Newspapers and Books
<b>1934</b>			
January 25	Staff. "C. W. A. In County Making Big Improvements." <i>The Tidewater Review</i> (West Point, VA), January 25, 1934.	"The Civil Works Administration of King William County reached its peak last week when a total of approximately 350 men were paid about \$3,500.00 for work done on the different projects throughout the county and West Point.  [...] At both Indian Reservations work has been going on under the direction of the Civil Works Administration [sic]. On the Mattaponi Reservation a new school is being built [...]"	(a)(1): Federal Authorities (a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books
August 25	Staff. "Mattaponi Tribe to Hold Homecoming Tomorrow." <i>Richmond Times Dispatch</i> (Richmond, VA), August 25, 1934.	"Annual home-coming exercises will be held tomorrow at the Mattaponi Indian reservation in King William County, twelve miles this side of West Point. <sup>6</sup>	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1935</b>			
March 10	Staff. "Indian Baptist Church to Hear Dr. Reynolds." <i>Richmond Times Dispatch</i> (Richmond, VA), March 10, 1935.	"The pulpit of the Mattaponi Indian Baptist Church, located on the Mattaponi Indian Reservation, will be filled today by the Rev. A. Nicholas Reynolds, former pastor of the church. He will use as his subject 'Watch-man! What of the Night?'"	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 24	Staff. "Colorful Ceremony Marks 'Discovery' of City in 1607." <i>Richmond Times Dispatch</i> (Richmond, VA), May 24, 1935.	[Subtitle: "Mattaponis and Pamunkeys Join in Celebration of Smith's Visit Here"]  "Mayor Bright, in the role of the Great White Father of Richmond, joined with descendants of Indian tribes yesterday on Powhatan's Hill [...]  When the winds abated somewhat, a group of Mattaponi and Pamunkey Indians executed a snake dance. Chief [sic, Assistant	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>6</sup> See also Staff, "Mattaponis Will Hold Homecoming," *Newport News Daily Dispatch* (Newport News, VA), August 26, 1934.

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May 27	Staff. "Church Dedicated for Indian Tribes." <i>Richmond News Leader</i> (Richmond, VA), May 27, 1935.	Chief] O. T. Custalow [REDACTED] of the Mattaponi led the dance."  "Dedication services for the newly erected Mattaponi Indian Baptist church on the reservation at Cohoke, were held yesterday morning and afternoon with representatives from the Pamunkey, Chickahominy and Rappahannock Indian tribes present.  A. Nicholas Reynolds, who played a large part in soliciting funds for the erection of the building preached the dedicatory sermon at the morning service and Lieutenant-Governor James H. Price, and Dr. H. Eckenrode, historian of the state conservation and development commission, spoke during the afternoon."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
June 27	Staff. "Howey Pupils Presented in Annual Piano Recital." <i>Richmond Times Dispatch</i> (Richmond, VA), June 27, 1935.	[Subtitle: "Members of Mattaponi Tribe Offer Play Based on History of American Indian"]  "[...] A play, based on the history of the early American Indian will be presented at Stockton Street Baptist Church tomorrow evening at 8 o'clock by Chief [sic, Assistant Chief] O. T. Costello [REDACTED] and members of the Mattapoini [sic; Mattaponi] tribe. [...]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 29	Staff. "Home Coming Day Held on Mattaponi." <i>The Tidewater Review</i> (West Point, VA), August 29, 1935.	"As usual the Mattaponi Indians held their annual home coming day, Sunday, August 25."	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 3	Staff. "Mattaponi Baptists Will Hear Reynolds." <i>Richmond News Leader</i> (Richmond, VA), October 3, 1935.	"A special service will be held at 2:30 o'clock Sunday afternoon at Mattaponi Baptist church when Rev. A. Nicholas Reynolds, former pastor and organizer of the church will be the preacher and will take as his theme, 'What Does the Church Offer the World?'  [...] The church is located on the Indian reservation and it is expected that representatives of all the Indian tribes of the state will be present."	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
December 22	Staff. "Mattaponi Chief Tells of Indian Lore." <i>Richmond Times Dispatch</i> (Richmond, VA), December 22, 1935.	"Chief [sic, Assistant Chief] O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation in King William County came to Richmond Friday and spoke to the pupils of Bellevue primary school. The chief, attired in his	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification



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<b>1936</b>		tribal regalia, explained Indian lore to the children and sang the Indian ‘Princess Song’ and the ‘War Song.’ The Mattaponi and the Pamunkey tribes are the only Indians in Virginia living on certified reservations.”	
ND	Virginia Daily Attendance Register and Record of Class Grades for Mattaponi Indian Reservation School in the County or City of King William for Year 1936-1937. (1936 - 1944), Box 3, Folder 6, Reports and Registers: Daily Attendance and Grades [Mattaponi]. Indian School Files, 1936-1968, Accession 29632, State Government Records Collection, Department of Education, Library of Virginia, Richmond, VA.	Title Page: “Virginia Daily Attendance Register and Record of Class Grades for Mattaponi Indian Reservation School in the County or City of King William for Year 1936-1937[...] Issued by Superintendent of Public Instruction, Richmond, Virginia.”	(a)(2): State Governments (a)(7): Self-Identification
May 24	Hart, Scott. “Indian Drums Mutter at Birthday Party Here.” <i>Richmond Times Dispatch</i> (Richmond, VA), May 24, 1936.	[Subtitle: “Pamunkeys, Mattaponis Gather on Powhatan Hill, Which Captain Smith Climbed 300 Years Ago—Maybe”] “He [REDACTED]; [REDACTED] said he was proud to be there: that the Indians from his tribe (the Mattaponi) [ <i>sic</i> ; Mattaponi] and those from the Pamunkey’s, he knew were proud of the privilege of keeping alive something about Indians.  [...] The crowd applauded and Sam Woody, who was master of ceremonies in the absence of Mayor Bright, said that Chief Costello [ <i>sic</i> ; Custalow] had a fine attitude and that the world would be better off if others shared the chief’s peaceful, friendly views.”	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
August 16	Staff. “Chickahominy Indians to End Revival Today.”	“Chickahominy Indians will close their revival services today at Samaria Indian Baptist Church on the Mattaponi Reservation,	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations



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	<i>Richmond Times Dispatch</i> (Richmond, VA), August 16, 1936.	where the tribe has celebrated a church home coming in the last week. [...]  Chief George F. Custalow [REDACTED] of the Mattaponi Indians and many members of his tribe also attended the home-coming services during the first of the week.”	(a)(7): Self-Identification
November 27	Staff. “Chief Explains By 'Mike' as His Braves Dance.” <i>The Morning News</i> (Wilmington, DE), November 27, 1936.	“Modern Nanticoke Indians held their sixteenth annual Thanksgiving pow-wow, feast, and dance near here today in very modern style.  [...] Among the visitors were: Chief George Custalow [REDACTED] and four tribesmen from the Mattaponi reservation, 15 miles from Port Richmond, Va.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1937</b>			
January 19	Staff. “Indians to Give Pageant Friday.” <i>Richmond News Leader</i> (Richmond, VA), January 19, 1937.	“Chief [sic, Assistant Chief] Custalow [REDACTED]; [REDACTED] of the Mattaponi Indians of Virginia, will bring members of his tribe from the Mattaponi reservation to Richmond to present a historical pageant Friday night at 8:15 o'clock at St. Mark's Episcopal Church.[...]”	(a)(5): Newspapers and Books (a)(7): Self-Identification
January 19	Staff. “Mattaponi Tribe To Be Seen Here in Colorful Play.” <i>Richmond Times Dispatch</i> (Richmond, VA), January 19, 1937.	“An ‘Historical Indian Pageant’ will be given at 8:15 o'clock Friday evening in the Sunday school auditorium of St. Mark's Episcopal Church under the auspices of the Business Women's Circle.  Indians from the Mattaponi tribe under the leadership of Chief [sic, Assistant Chief] O. T. Custalow [REDACTED]; [REDACTED] will give the pageant, which promises to be a colorful event.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 1	Staff. “Puglist [sic; Pugilist] Trains In King William.” <i>The Tidewater Review</i> (West Point, VA), April 1, 1937.	“Chief Baby Miller, well known Southern lightweight boxer, was down in King William county last week on a training trip. He had his headquarters [sic] at the Mattaponi Indian Reservation and while there stayed with Chief [sic, Assistant Chief] O. T. Custalow [REDACTED]”	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 29	Staff. “Mattaponi Indians to Be Here Next Week.” <i>The</i>	“[...] The pageant is to be put on under the leadership of Chief [sic, Assistant Chief] O. T. Custalow [REDACTED];	(a)(5): Newspapers and Books (a)(7): Self-Identification

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	<i>Gloucester Gazette</i> (Gloucester, VA), April 29, 1937.	██████████ of the Mattaponi Indian Reservation, who will give a brief lecture on the Indian tribes and early history of Virginia.”	
May 2	Staff. “Ware Neck.” <i>Newport News Daily Press</i> (Newport News, VA), May 2, 1937.	“[...] The pageant is under the direction of Chief [sic, Assistant Chief] O. T. Custalow ██████████ ██████████, of the Mattaponi Indian reservation. [...]”	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 6	Staff. “Mattaponi Indians Give Pageant Here.” <i>Gloucester Gazette</i> (Gloucester, VA), May 6, 1937.	“A group of Indians from the Mattaponi Reservation, under the leadership of Chief [sic, Assistant Chief] O. T. Custalow ██████████ ██████████ presented a historical Indian pageant in the Botetourt gymnasium Tuesday afternoon and evening for the benefit of the Presbyterian Church building fund. [...]”	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 22	Jones. “Conoway, Honohey”. <i>Richmond Times Dispatch</i> (Richmond, VA), May 22, 1937.	“Another letter came in the mails [sic] yesterday, but from a different direction. It was datelined from the Mattaponi Indian Reservation and written in the aborigine hand of my old friend, O.T. Custallow ██████████ chief [sic, Assistant Chief] of the Mattaponi tribe. [...] Mattaponi Indian Reservation. Dear Pale Face Brother Jones.— This is to say that I will see you Monday night at the auditorium. [...] AND WHILE ON THE SUBJECT OF THE INDIANS, I SHOULD REPORT THAT MESSRS. JOE BAUERS AND JIM BLAKE OF THE BOXING COMMISSION ARE NOW FULL-FLEDGED WARRIORS. THEY WERE PROPERLY INDUCTED AT THE BIG THREE TRIBE POWWOW OF THE MATTAPONIS, PAMUNKEYS, AND CHICKAHOMINIES AT WINDSOR SHADES ON THURSDAY.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
August 18	Staff. “Hilton WMS Hears Mattaponi Sachem.” <i>Newport News Daily Press</i> (Newport News, VA), August 18, 1937.	“A brief history of relations between white men and Indians in Virginia from the time of the Jamestown settlement in 1607 was given before the Woman's Missionary society of the Hilton Village Baptist church last night by Chief [sic, Assistant Chief] O. T. Custalow ██████████ of the Mattaponi Indian tribe.”	(a)(5): Newspapers and Books (a)(7): Self-Identification

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August 21	Staff. "Home-Coming Day Set at Mattaponi." <i>Richmond News Leader</i> (Richmond, VA), August 21, 1937.	"Mattaponi Indian Baptist Church, located in King William County, announced today that their annual home-coming day will be held tomorrow. [...]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 26	Staff. "Cologne News." <i>The Tidewater Review</i> (West Point, VA), August 26, 1937.	"[...] Mr. and Mrs. R. P. Hart and children and Mr. and Mrs. George Trevilian and children attended the home-coming service at the Mattaponi Indian Reservation Sunday afternoon. [...]"	(a)(5): Newspapers and Books
October 31	Staff. "Indian Chief Visits Bellevue School." <i>Richmond Times Dispatch</i> (Richmond, VA), October 31, 1937.	"Chief [sic, Assistant Chief] O. T. Custalow ██████████ ██████████ of the Mattaponi tribe is shown here as he entertained students at Bellevue School last Friday."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 5	Staff. "Mattaponi Indians to Give Pageant Tonight." <i>Richmond Times Dispatch</i> (Richmond, VA), November 5, 1937.	"Chief [sic, Assistant Chief] O. T. Custalow ██████████ ██████████ and the Mattaponi tribe of Indians will present their customs and mode of living in a pageant to be sponsored by Bellevue Parent-Teacher Association in the school auditorium at Twenty-third and Grace Streets at 8 o'clock tonight."	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
November 7	Staff. "Did you Know That." <i>Richmond Times Dispatch</i> (Richmond, VA), November 7, 1937.	"The Mattaponi Reservation in King William County is governed by the chief and the council - which make the tribal laws."	(a)(5): Newspapers and Books (a)(7): Self-Identification
December 2	Staff. "Mattaponi Indians to Stage Pageant at School." <i>Richmond Times Dispatch</i> (Richmond, VA), December 2, 1937.	"Chief [sic, Assistant Chief] O. T. Custalow ██████████ ██████████ will direct a group of his Mattaponi Indians in a pageant to be presented at Franklin School at 8 o'clock next Tuesday night for the benefit of Memorial M. E. Church."	(a)(5): Newspapers and Books (a)(7): Self-Identification
December 9	Staff. "Pageant to Be Given by Mattaponi Indians." <i>Richmond Times Dispatch</i> (Richmond, VA), December 9, 1937.	"An historical pageant given by members of the Mattaponi Indian Tribe under the direction of Chief [sic, Assistant Chief] O. T. Custalow ██████████ ██████████ will be presented at Franklin School next Tuesday night at 8:15 o'clock."	(a)(5): Newspapers and Books (a)(7): Self-Identification
December 16	Staff. "To Present Pageant." <i>The Tidewater Review</i> (West Point, VA), December 16, 1937.	"The pupils of the Mattaponi Indian Reservation School will present a Christmas pageant in the school on Sunday, Dec. 19, at 2 P.M."	(a)(5): Newspapers and Books (a)(7): Self-Identification
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January 3	Staff. "Many Changes in Reservation Made by Mattaponi Chief." <i>Richmond Times Dispatch</i> (Richmond, VA), January 3, 1938.	<p>"Chief George F. Custalow [REDACTED] this year will complete his twenty fourth year as chief of the Mattaponi Tribe of Indians on the Mattaponi Reservation in Virginia.</p> <p>[...]</p> <p>Drafting of his braves by the United States Government in the World War brought a strenuous protest from Chief Custalow. Because they were tribal Indians and wards of the State of Virginia, the Mattaponis were exempted by military authority, the chief said.' ”<sup>7</sup></p>	a)(1): Federal Authorities (a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
January 13	Custalow, C. G. F. "Brief 'History' of Mattaponi Reservation." <i>The Tidewater Review</i> (West Point, VA), January 13, 1938.	<p>"I, Chief George F. Custalow [REDACTED] was elected Chief March 24, 1914, for the Mattaponi Reservation, and have continued to be Chief for the Reservation up to the present date. I have been Chief for twenty-three years and nine months.</p> <p>I will now tell of my leadership from the beginning up to this present date.</p> <p>First, I called a tribal meeting, and in said meeting I was elected Chief for the Tribe. At the same meeting, elected my Assistant Chief, K. G. Allmond [REDACTED] also my Councilmen as follows: Wallace Allmond [REDACTED] [REDACTED] and Powhatan Major [REDACTED] - [REDACTED], councilmen for the Mattaponi Tribe Indian Reservation, now located in King William County, in the State of Virginia.</p> <p>After Chief George F. Custalow was elected Chief an Assistant Chief elected and two councilmen as has been stated, that constituted a tribal government, with Chief George F. Custalow, a leader. First of all, I had to consider God as my leader, second, I began religious services on the Reservation. Third, I began to frame tribal laws for said Reservation to govern my tribe. Fourth, at that time I could see that education was needed; therefore I petitioned to the State Board of Education for a school teacher. Fifth, I myself built a school house for my Tribe and the teacher</p>	(a)(1): Federal Authorities (a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>7</sup> See also: Staff. "Virginia Indian Chief Completes 24th Year." *Greene County Record* (Standardsville, VA), January 6, 1938.

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		<p>was furnished by the State Board of Education to teach the Mattaponi Indian School, of which first session was taught by Miss Lelia A. Fox.</p> <p>In the World War the United States War Department at Washington, D. C., drafted my braves on the Reservation for camp training. I protested at the headquarters of the War Department to release my young braves, as they are tribal Indians and wards of the State of Virginia. They were exempted by the military authority. [...]"</p>	
March 4	Staff. "Indian Tribes." <i>Richmond News Leader</i> (Richmond, VA), March 4, 1938.	<p>"How many Indian tribes are there in Virginia? Answer: There are three, the Pamunkey tribe, the Mattaponi tribe and the Chickahominy tribe.</p> <p>[...] The Pamunkeys and Mattaponis regularly bring annual tributes of game and fish to the Governor. No other tribal fees are required by law."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
May 20	Staff. "Indians to Powwow at Windsor Shades." <i>Richmond Times Dispatch</i> (Richmond, VA), May 20, 1938.	<p>"The powwow, which will be open to the public, is expected to bring members of the Mattaponi, Indian Neck and Upper Mattaponi tribes to meet with the Chickahominies [<i>sic</i>; Chickahominys], according to Chief [<i>sic</i>] George F. Custalow [REDACTED] of the Mattaponi group."</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
July 17	Gray, Ralph. "Indian Reservation Nearby." <i>Evening Star</i> (Washington D. C.), July 17, 1938.	<p>"[...] Yes, Indian Reservations in Virginia! There are two of them, only a few miles apart, and only 125 miles from Washington. The larger contains the Pamunkey tribe, the other, the Mattaponi.</p> <p>[...]. The Mattaponi Reservation is on the Mattaponi River, and the same sports may be enjoyed there as on the Pamunkey, with the additional attraction of motor boats. Chief George F. Custalow [REDACTED] is a great talker and he will amuse you with his chatter."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 13	Staff. "Chief Signs Up." <i>The Philadelphia Inquirer</i> (Philadelphia, PA), August 13, 1938.	<p>"Director of Public Safety Emmanuel gets the Indian name of "Hos-Ki-No-Wa-Noak" from Chief O. T. Custalow [REDACTED] of the Mattaponi tribe of Virginia, visiting here with his wife and son."</p>	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification

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October 5	Staff. "Mattaponi Chief Asserts Officers Violate Tribe's Rights." <i>Richmond Times Dispatch</i> (Richmond, VA), October 5, 1938.	<p>"Chief Custalow [REDACTED] of the Mattaponi reservation came to the Capitol yesterday to protest against alleged violation of territorial rights of the 67-acre tract on which his tribe of 80 persons resides.</p> <p>Specifically he contended that deputy sheriffs of King William County have gone on his tribe's reservation and made arrests without first contacting some member of the Mattaponi governing body."</p>	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
November 11	Staff. "Fish Hatchery To Be Manned With Indians." <i>Richmond Times Dispatch</i> (Richmond, VA), November 11, 1938.	<p>"A State fish hatchery operated largely by the Mattaponi and Pamunkey Indians of King William County will be put into operation by the Commission of Fisheries next spring in an effort to replenish Virginia rivers with shad and herring. Commissioner G. Walter Mapp announced yesterday.</p> <p>[...]</p> <p>Plans for the enterprise were made by Mapp on a recent trip to King William County, in which he conferred with Chief Custalow [REDACTED] of the Mattaponi tribe and Chief Bradby of the Pamunkey tribe."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
November 17	Staff. "Fish Hatchery Is Planned." <i>The Chickahominy Sun</i> (Providence Forge, VA), November 17, 1938.	<p>"Hatching out shad and herring in "incubators" under the watchful eye of fish experts will constitute one of the newest and most novel industries in this section, with the establishment of a fish hatchery in King William County within a short time.</p> <p>The hatchery is scheduled to begin operation here with the beginning of the spring run of shad and herring, according to an announcement made late last week by G. Walter Mapp, head of the Virginia Commission of Fisheries, after a trip to King William County.</p> <p>On his visit here, Mr. Mapp conferred with Chief Custalow [REDACTED] of the Mattaponi Indian tribe, and Chief Bradby, of the Pamunkey tribe."<sup>8</sup></p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>8</sup> See also: Staff, "Indians to Man Fish Hatchery," *The Gloucester Mathews Gazette Journal* (Gloucester, VA), November 17, 1938. Staff, "Shad, Herring Hatchery Will Be Established in King William County," *The Tidewater Review* (West Point, VA), November 17, 1938.

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<b>1939</b>			
March 9	Staff. "Fish Hatchery Projects Underway." <i>The Gloucester-Mathews Gazette-Journal</i> (Gloucester, VA), March 9, 1939.	"[...] The Indians will be paid a bounty for each "ripe" fish delivered at the hatchery and the stripping and hatching will be carried on under the supervision of the commission. <sup>9</sup> "	(a)(5): Newspapers and Books (a)(7): Self-Identification
March 23	Aumack, Billy. "The Notebook Reveals." <i>The Tidewater Review</i> (West Point, VA), March 23, 1939.	"Mattaponi Indian Reservation - O. T. Custalow ██████████ ██████████ has charge of the building of the new fish hatchery at the Reservation. The hatchery is being built y [sic] the State and will be enlarged in the future if satisfactory results are obtained."	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 1	Staff. "Repletion Of Shad Industry One of Goals Of Commission, Mapp Says In Radio Address." <i>Newport News Daily Press</i> (Newport News, VA), April 1, 1939.	"[...] So suc-cessful was this work last year under the competent management of J. T. Meyer, inspector, that I have made him superintendent of hatchery work in Virginia and we already have two additional hatcheries; one on the Mattaponi and the other on the Pa-munkey and are seeking sites for the proper locations on the Piankatank and on some branch of the Potomac in Westmoreland county, in the Colonial Beach section."	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 10	Golden, Robert. "O. M-A-T Traces Decline of Virginia's First Families." <i>Richmond Times Dispatch</i> (Richmond, VA), April 10, 1939.	"Every spring I go down to Indian Towne, the seat of government, and say "How' to my old friends, Chief Miles of the Pamunkeys, Chief Custalow ██████████ ██████████ of the Mattaponis and Chief Bradby and Chief Adkins of the Chickahominies [sic; Chickahominys]."	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 27	Staff. "Graduate Students Visit Reservation." <i>Tidewater Review</i> (West Point, VA), April 27, 1939.	"The party, under the direction of Dr. F. G. Speck, professor of anthropology at the university [of Pennsylvania], consisted of Claude E. Schaeffer, of the graduate school, Miss Louise Barrett, Miss Annette Schaeffer, Jack Kremens and F. Staniford Speck.  The particular object of the investigation at this time was to make an ecological survey of the Pamunkey, Mattaponi and Chickahominy tribes. "	(a)(4): Scholars (a)(5): Newspapers and Books
May 19	Staff. "Indian Tribes To Celebrate." <i>Richmond News</i>	"Representatives of the Pamunkey, Chickahominy and Mattaponi Indian tribes will come to Richmond next Tuesday to take part in	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations

<sup>9</sup> See also: Staff, "Fish Hatchery Project Busy," *The Tidewater Review* (West Point, VA), March 2, 1939.



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	<i>Leader</i> (Richmond, VA), May 19, 1939.	the 332nd anniversary celebration of the arrival of the first English settlers on Powhatan's Hill. “	(a)(7): Self-Identification
May 23	Staff. “Walker Speaks Today on Powhatan Hill.” <i>Richmond Times Dispatch</i> (Richmond, VA), May 23, 1939.	“The celebration, which will be held on Powhatan Hill starting at 3:30 P. M., will be attended by members of the Pamunkey, Chickahominy and Mattaponi Indian tribes.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
May 24	Staff. “Questions and Answers.” <i>Richmond News Leader</i> (Richmond, VA), May 24, 1939.	“[...] The Mattaponi Indians, on the Mattaponi Reservation of about sixty-five and one-half acres, number about seventy-five.”	(a)(5): Newspapers and Books
May 24	Staff. “Indian Compares Conquests To Dictator's Actions Now.” <i>Richmond Times Dispatch</i> (Richmond, VA), May 24, 1939.	“[...] Twentieth Century Indians were represented in the speechmaking of yesterday by Chief Bradby of the Chickahominies and Assistant Chief Custalow [REDACTED] of the Mattaponis.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
June 15	Staff. “Mapp Discusses Fish Problems With Ruritans.” <i>The Tidewater Review</i> (West Point, VA), June 15, 1939	“[...] Mr. Mapp introduced his assistant, J. T. Myers, who told about the fish hatcheries that had been established in King William County, one at the Mattaponi Indian Reservation and one at the Pamunkey Indian Reservation.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations
August 17	Aumack, Billy. “The Notebook Reveals.” <i>The Tidewater Review</i> (West Point, VA), August 17, 1939.	“Mattaponi Reservation- Rev. H. N. Custalow [REDACTED], son of Chief George Custalow [REDACTED] is now holding revival services at Samaria Indian Baptist Church, in Charles City County.” <sup>10</sup>	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 31	Staff. “Personal Mention.” <i>The Tidewater Review</i> (West Point, VA), August 31, 1939.	“[...] Dr. S. L. Lacy, Jr., is holding a revival meeting at Mattaponi Indian Reservation this week.”	(a)(5): Newspapers and Books

<sup>10</sup> See also: Aumack, Billy, “While Roaming the Roads,” *The Chickahominy Sun* (Providence Forge, VA), August 17, 1939.



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5. Criterion (a): 1940 to 1949

During the period from 1940 to 1949, the Mattaponi Indian Tribe was identified as an Indian entity by federal and state government authorities (83.11 (a)(1), (a)(2)), scholars (83.11 (a)(4)), journalists (83.11 (a)(5)), and other Indian tribes (83.11 (a)(6)). Mattaponi individuals also self-identified (83.11 (a)(7)) for the purposes of informing scholars, journalists, and census enumerators, and political representation on behalf of the Tribe.

*Criterion (a)(1): Identification as an Indian Entity by Federal Authorities*

Federal authorities identified the Mattaponi Indian Tribe as an Indian entity (83.11 (a)(1)) in the Indian Population Schedule of the 1940 United States Census. Enumerator Louise P. Johnson listed Mattaponi ancestors on the “Enumeration of the Mattaponi Indian Reservation.” In the margins, the enumerator wrote, “The Indians own their houses but since they are Wards of the State they of course do not own any land on Reservation” (United States Census Bureau 1940). In addition, Bureau of Indian Affairs records include the recognition of the Tribe as an Indian entity and its provision of spaces at the Federal Indian School at Cherokee North Carolina (March 6, 1946).

*Criterion (a)(2): Relationships with State Governments*

The state government of Virginia consistently identified the Mattaponi Indian Tribe as an Indian entity between 1940 and 1949 (83.11 (a)(2)). The Tribe and the Governor upheld their treaty-governed tributary relationship with the annual presentation of wild game by Mattaponi leadership (e.g., November 30, 1944; November 23, 1949). The federal census taker in 1940 described the Mattaponi Indian Tribe as “Wards of the State” (U.S. Census Bureau 1940), and Virginia’s Commission of Fisheries also continued its support of the shad hatchery on the reservation (April 24, 1941).

*Criterion (a)(4): Identification by Anthropologists, Historians, and/or Other Scholars*

Scholars H. Geiger Omwake of the Archaeological Museum of the University of Delaware, Frank G. Speck, and Maurice Mook (anthropologists at the University of Pennsylvania) identified the Mattaponi Indian Tribe as an Indian entity with exhibitions and publications in this period (83.11 (a)(4)). Omwake and Speck curated an exhibition of Virginia Indian material culture loaned to the University of Delaware from Speck’s collection, and Mook gave a public lecture explaining its contents (e.g., June 18, 1941). Mook also referred to Speck’s ongoing research with the Mattaponi Tribe in a 1943 book review. Speck named the Mattaponi Indian Tribe as a contemporary Indian entity in an editorial with the purpose of highlighting cultural and economic persistence among Virginia Indians (Speck 1940) and in scholarly works (Speck 1943). Other scholars who included the Mattaponi Indian Tribe in their lists of contemporary Indian entities are historian Elizabeth Hawes Ryland (1942), anthropologist Vladimir Fewkes (1944), and anthropologist William Harlen Gilbert (1946, 1948).

*Criterion (a)(5): Identification in Newspapers and Books*

During this period, newspapers covered a variety of events featuring the Mattaponi Indian Tribe (83.11 (a)(5)). These include intertribal ceremonies and historical re-enactments (e.g., May 24, 1940; May 25, 1944) and the Mattaponi Indian Baptist Church annual homecoming (e.g., August 22, 1942). The Mattaponi Indian Tribe formed a 4-H Club in 1940, whose meetings and events were publicized by local newspapers (e.g., May 2, 1940; May 15, 1941). Newspapers in the 1940s also named the Mattaponi Tribe in descriptions of the state-funded shad hatchery run by the Mattaponi and Pamunkey tribes (e.g., April 24, 1941), a general exploration of Virginia tribes following the election of a new Chickahominy chief (June 17, 1940), articles by or about anthropologist Frank G. Speck (e.g., June 18, 1941), and continual articles about the Tribe’s recurring tributes of wild game to the Virginia governor (e.g., November 30, 1944; November 23, 1949). Journalists covered the passing of prominent Mattaponi Indian Reservation resident, Mrs. Marie J.

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Custalow (January 8, 1943) and the funeral service of Chief George F. Custalow (e.g., March 19, 1949; March 20, 1949; March 24, 1949), including his legacy of improvements for the Tribe and Reservation (Bray 1949).

Other publications that identify the Mattaponi Tribe as an Indian entity during this period include: *The Virginia Magazine of History and Biography* (Ryland 1942, Mook 1943), *The Pennsylvania Magazine of History and Biography* (Speck 1943), the *Proceedings of the American Philosophical Society* (Fewkes 1944), *Social Forces* (Gilbert 1946), and the *Annual Report of the Board of Regents of the Smithsonian Institution* (Gilbert 1948). Other writers who published about the Mattaponi Indian Tribe include historian Elizabeth Hawes Ryland (1942), anthropologist Vladimir Fewkes (1944), and anthropologist William Harlen Gilbert (1946, 1948).

*Criterion (a)(6): Relationships with Indian Tribes or Indian Organizations*

Other Virginia Indian tribes routinely identified the Mattaponi Tribe as an Indian entity during this period (83.11 (a)(6)). Instances include representatives of the Pamunkey and Chickahominy tribes appearing alongside Mattaponi tribal members in ceremonial dances (Speck 1940) and historical re-enactments (e.g., May 24, 1940). The Pamunkey Tribe continued its collaboration with the Mattaponi Indian Tribe and the Commonwealth of Virginia to support Reservation-based economic development efforts (April 24, 1941). Finally, leaders from other Indian entities also paid their respects at Chief George F. Custalow's funeral, recognizing his leadership position and Mattaponi self-governance (e.g., March 23, 1949).

*Criterion (a)(7): Self-Identification*

Members of the Mattaponi Indian Tribe self-identified to the general public, United States census enumerators, journalists, and scholars as informants (83.11 (a)(7)). Community members including the succeeding Chief O. T. Custalow self-identified as members of the Mattaponi Tribe during longtime Chief George F. Custalow's funeral (e.g., March 22, 1949; Bray 1949). Individual members of the community identified themselves through participation in tribal institutions, including the Mattaponi Indian Baptist Church (e.g., August 22, 1942) and the newly established Mattaponi 4-H Club (e.g., May 2, 1940; October 16, 1941). Mattaponi Tribal members also self-identified as representatives of the Tribe when offering their annual tribute to the governor of Virginia (e.g., November 30, 1944; November 23, 1949), appearing in intertribal dances (Speck 1940), and representing their ancestors in historical re-enactments (e.g., May 24, 1940). Lastly, Mattaponi individuals' self-identified to anthropologists working in the community in the 1940s (e.g., June 18, 1941; see also Speck 1940, Mook 1943, Gilbert 1946, Gilbert 1948).

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Table A5-1. Evidence Fulfilling Criterion (a), 1940-1949.

Date	Citation Information	Excerpt	25 CFR 83.11 (a)
<b>1940</b>			
ND	U.S. Federal Census: Virginia, King William, West Point, 51-6. Sixteenth Census of the United States, 1940. MF T627. Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.	[Indian Schedules identify Indian entity at “Enumeration of Mattaponi Reservation.”  In the margins, the enumerator wrote: “The Indians own their houses but since they are Wards of the State they of course do not own any land on Reservation.” (A61, B61, p18, p19 of PDF)]	(a)(1): Federal Authorities (a)(2): State Governments (a)(3): County or Local Government
May 2	Staff. “Special Notices.” <i>Southside Sentinel</i> (Urbanna, VA), May 2, 1940.	“Both a 4-H and Home Demonstration Club were organized during the past week at the Mattaponi Indian Reservation.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 2	Staff. “Mattaponi 4-H Club.” <i>The Tidewater Review</i> (West Point, VA), May 2, 1940.	“The Mattaponi Indians organized a 4-H Club last week with 11 members.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 24	Staff. “Indians Assist In Powhatan Hill Anniversary Event.” <i>Richmond News Leader</i> (Richmond, VA), May 24, 1940.	“Representatives of the Pamunkey, Chickahominy and Mattaponi Indian tribes yesterday re-enacted the welcome which their ancestors gave Captain Christopher Newport and Captain John Smith 333 years ago on Powhatan's Hill, the site of an Indian village, in which lived Powhatan and his followers.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
May 24	Staff. “Indians Re-enact Welcome To English Settlers Here.” <i>Richmond Times Dispatch</i> (Richmond, VA), May 24, 1940.	“Setting back the clock 333 years, 12 Indians representing the Pamunkey, Chickahominy and Mattaponi Tribes climbed Powhatan Hill yesterday and there, emulating the example set by their ancestors, extended a friendly greeting to descendants of the first English settlers in America.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
June 17	Staff. “A Chief Is Crowned.” <i>Richmond Times Dispatch</i> (Richmond, VA), June 17, 1940.	“[...]Besides these bands, there are the Pamunkey, the Mattaponi, the Nansemond, and the Upper Mattaponi (or Adamstown) Indian tribes.”	(a)(5): Newspapers and Books
July 7	Speck, D. F. G. “Our Indian Is Quite a Person.” <i>Richmond Times Dispatch</i> (Richmond, VA), July 7, 1940.	“ For the Pamunkey and Mattaponi, the evidence is forthcoming from many angles of scrutiny that the river and its environs is that primary resource of food and action, yielding them 20 or more varieties of fish food	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
November 14  <b>1941</b>	Staff. "Mattaponi 4-H Club." <i>The Tidewater Review</i> (West Point, VA), November 14, 1940.	provided in rotation--rotation by marine migration or habits of movement and feeding--all the year round."  "The Mattaponi Indian 4-H Club held a meeting at the school on Nov. 6."	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 24	Staff. "Largest Shad Catch In Many Years." <i>The Chickahominy Sun</i> (Providence Forge, VA), April 24, 1941.	"Activity at the fish hatcheries on the Mattaponi and Pamunkey Indian Reservation has increased greatly with the increased supply of shad. An official report of the Commission of Fisheries reports on the situation this week as follows:  Inspector J. T. Meyer, superintendent of hatcheries, this week reported a good run of shad 'coming up the Mattaponi and Pamunkey.'"	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations
May 15	Staff. "Indian 4-H Club." <i>The Tidewater Review</i> (West Point, VA), May 15, 1941.	"The Mattaponi Indian 4-H Club held a meeting May 7. Allison H. Custalow [REDACTED] and Pocahontas Custalow [REDACTED] made talks on how to have a good garden and health."	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 18	Staff. "U. of D. Archeological Museum Is Loaned Noted Indian Exhibit." <i>The News Journal</i> (Wilmington, DE), June 18, 1941.	"Mr. Omwake said that of the 30 tribes who were originally part of the Powhatan Confederacy, there are still remnants of eight of the tribes living in eastern Virginia. The most important are the Pamunkey, Mattaponi, Chickahominy, and Rappahanock [ <i>sic</i> ; Rappahannock] and it is largely from these that Dr. Speck collected the specimens."	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
August 23	Staff. "Mattaponi Indians Plan Homecoming Tomorrow." <i>Richmond Times Dispatch</i> (Richmond, VA), August 23, 1941.	"Indians on the Mattaponi Reservation near Sweet Hall will celebrate homecoming day tomorrow, according to Chief Custalow [REDACTED] who said visitors would be welcomed."	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 16	Staff. "Indian 4-H Club." <i>The Tidewater Review</i> (West Point, VA), October 16, 1941.	"The Mattaponi Indian 4-H Club held its regular meeting recently at the school."	(a)(5): Newspapers and Books (a)(7): Self-Identification

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November 11	Staff. "Questions and Answers." <i>Richmond News Leader</i> (Richmond, VA), November 11, 1941.	"The Pamunkey Indian Reservation, near Lestor Manor, on the banks of the Pamunkey River; the Mattaponi Indian Reservation, near Sweet Hall, on the banks of the Mattaponi River."	(a)(5): Newspapers and Books
December 5	Staff. "Questions and Answers." <i>Richmond News Leader</i> (Richmond, VA), December 5, 1941.	"Reading in your column on Dec. 1 the list of Indian tribes now in Virginia, some living on reservations, and some off. I noticed that you had not mentioned the Adams Town Indians. <sup>1</sup> We have always been recognized by the older heads in the Mattaponi and Pamunkey Reservations. [...] We were organized into a tribe in 1923 by the chiefs of the reservations, but we are citizen Indians, living in King William County. -Mrs. J. L. Adams"	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations
<b>1942</b>			
August 22	Staff. "Homecoming Slated At Mattaponi Church." <i>Richmond News Leader</i> (Richmond, VA), August 22, 1942.	"The Mattaponi Indian Baptist Church will hold its annual home-coming day Sunday. The church is located on the Mattaponi Indian Reservation. The Rev. Harvy Custolo [REDACTED] is the pastor."	(a)(5): Newspapers and Books (a)(7): Self-Identification
October	Ryland, Elizabeth H. "Pamunkey Neck: The Birth of a Virginia County." <i>The Virginia Magazine of History and Biography</i> 50, no. 4 (October 1942): 321-333.	"Today, of the once proud subject King Powhatan, there remain only a remnant of Pamunkey Indians of doubtful lineage who still occupy the big bend of the river between the White House and Lestor Manor and who, according to the ancient custom, still present their annual tribute of game the governor in lieu of taxes; and a few 'Mattaponies' of even more doubtful purity on the other side of the county." (p. 326)	(a)(4): Scholars (a)(5): Newspapers and Books
<b>1943</b>			
January	Mook, Maurice A. "Review of Speck Rappahannock Herbals." <i>The Virginia</i>	In this scholarly review of Frank Speck's work with the neighboring Rappahannock Tribe, the reviewer, a fellow anthropologist who conducted research in Virginia, states	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>1</sup> The Adams Town Indians split from the Mattaponi Indian Tribe and established their own town, named after the Adams family that comprised much of the group. They are now known as the Upper Mattaponi Tribe, and their government is federally recognized.

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
	<i>Magazine of History and Biography</i> 51, no. 1 (January 1943): 100-101.	contemporary work with the Mattaponi Tribe is ongoing at the time of publication: “Professor Speck and his students at the University of Pennsylvania continue their studies of the communities of Indian ancestry ‘still existing as conscious social units’ in modern Virginia. The present brochure describes the folk medical beliefs and practices of the Rappahannock descendants living in the vicinity of Indian Neck in King and Queen and Essex counties. Similar studies are in course of preparation for the Mattaponi, Pamunkey and Chickahominy groups.” (p. 100)	
January 8	Staff. “Mrs. Mary J. Custalow, Indian Chief’s Wife, Dies.” <i>Richmond Times Dispatch</i> (Richmond, VA), January 8, 1943	“Mrs. Mary J. Custalow [ <i>sic</i> ; Marie] 41, wife of Chief O. T. Custalow [REDACTED] of the Pamunkey tribe, <sup>2</sup> died Thursday morning at her home on the Mattaponi Indian Reservation, Sweet Hall.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 22	Staff. “King William Red Cross Contributors.” <i>The Tidewater Review</i> (West Point, VA), April 22, 1943.	“List of Red Cross War Fund contributions by communities, with names of workers and givers: [...] Mattaponi Indian Reservation Mrs. Pattie J. Timberlake: \$2: Dewey Custalow [REDACTED] [REDACTED] \$1: Will Custalow [REDACTED] [REDACTED], Webster Custalow [REDACTED] [REDACTED] Lucian Allmond [REDACTED] [REDACTED] O. T. Custalow [REDACTED] [REDACTED] George Custalow [REDACTED] [REDACTED] Under \$1: [REDACTED] [REDACTED] [REDACTED]	(a)(5): Newspapers and Books (a)(7): Self-Identification
	Speck, Frank G. “The Wapanachki Delawares and the English; Their past	“The historian--now in company with the ethnologist, both having become ethno-historians for the time in a	(a)(4): Scholars (a)(5): Newspapers and Books

<sup>2</sup> The author of this article mistakenly calls Otha Thomas Custalow the chief of the Pamunkey Tribe instead of the Mattaponis. O. T. Custalow is well documented in other sources as a Mattaponi leader, and the location of the funeral and association with the Mattaponi Indian Baptist Church constitute self-identification as Mattaponi Tribal members by the family.

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	as Viewed by an Ethnologist.” <i>The Pennsylvania Magazine of History and Biography</i> 67, no. 4 (October 1943):0 319-344.	common pursuit--may draw his data on the living from experience with almost any of the surviving groups dwelling between the Maritime Provinces and the Delaware and Chesapeake Tidewater counties. [...] Farther south there are [...] Potomac, Rappahannock, Pamunkey, Mattaponi, Chickahominy and Nansamond [ <i>sic</i> ; Nansemond] in the bay country of Virginia.” (pp. 336-7).	
<b>1944</b>			
February 23	Brenner, L. C. “The American Scene.” <i>Lexington Herald-Leader</i> (Lexington, KY), February 23, 1944.	“The principals were Dewey Custalow [REDACTED] nephew of the chief [REDACTED] of the Mattaponi Tribe, and Pocahontas Bradby of the Chickahominy Tribe.” <sup>3</sup>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations
May 25	Staff. “Essence Of Old Virginna [ <i>sic</i> ].” <i>Covington Virginian</i> (Covington, VA), May 25, 1944.	“Because Indians of the Pamunkey, Mattaponi and Chickahominy tribes, who usually join in the celebration, were unable to make arrangements to attend, and because many other people said they could not be present due to gasoline restrictions, the association decided to cancel the public celebration, Mrs. Garber said.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
July 7	Fewkes, Vladimir J. “Catawba Pottery-Making, with Notes on Pamunkey Pottery-Making, Cherokee Pottery Making, and Coiling.” <i>Proceedings of the American Philosophical Society</i> 88, no. 2 (July 1944): 69-124.	“The Chickahominy might still find it possible to demonstrate pottery-making reflecting some formerly used methods.  A similar supposition is probably also applicable to the Mattaponi and to the Adamstown or Upper Mattaponi.”	(a)(4): Scholars (a)(5): Newspapers and Books
November 30	Staff. “Turkey For Governor.” <i>Richmond Times Dispatch</i> (Richmond, VA), November 30, 1944.	“An 18-pound wild turkey gobbler was presented to Governor Darden yesterday for his Thanksgiving dinner by O. T. Custalow [REDACTED], chief of the Mattaponi Indian tribe of Virginia.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>3</sup> See also: Brenner, L. C. “The American Scene.” *The Monroe News-Star* (Monroe, LA), February 24, 1944. These articles refer to a wedding that took place in the previous decade as part of a larger story about marriages that took place in Washington, D.C.



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<b>1945</b>			
January 27	Staff. "Questions And Answers." <i>Richmond News Leader</i> (Richmond, VA), January 27, 1945.	<p>"There are two reservations, both in King William County: The Pamunkey Indian Reservation, near Lester Manor, on the banks of the Pamunkey River; the Mattaponi Indian Reservation, near Sweet Hall, on the banks of the Mattaponi River [...]</p> <p>Which is the tribe that makes its annual gift of game to the Governor? [...] Both the Pamunkeys and the Mattaponis follow this custom."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
October 24	Staff. "Indian Tribute." <i>Richmond News Leader</i> (Richmond, VA), October 24, 1945.	"The Mattaponi tribe of Virginia Indians has also brought traditional tributes of game and fish to the Governor."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1946</b>			
March 6	Letter from W. Beatty to Chief J. L. Adams, 6 March 1946. Personal Papers: Coates, James P. James R. Coates. 1833-1947. Accession 31577. Personal Papers Collection. Library of Virginia, Richmond, Virginia. PDF Page 20.	<p>UNITED STATES          DEPARTMENT OF THE INTERIOR          OFFICE OF INDIAN AFFAIRS          WASHINGTON</p> <p>Dear Mr. Adams,          There isn't a great deal that the U. S. Indian Service can do to remove some of the discriminations to which you refer. These are problems growing out of state relationships. I did however, visit Mrs. Baldrige, the social worker at King William, and arranged with her for the admission of some of the Virginia Indian children to Federal high schools. We operate a boarding high school at Cherokee, North Carolina, and the Superintendent, Mr. Joe Jennings, has agreed to send a bus next fall to pick up some the Pamunkey and Mattaponi Indian children who are ready for high school. I have written to Mrs. Baldrige that we will accept her recommendation with regard to any Adamstown children whom she believes are ready to take advantage of this privilege. This is quite a distance for the children to go, but it does offer them a</p>	(a)(1): Federal Authorities (a)(2): State Governments



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		<p>high school education without the necessity to attend a negro school.</p> <p>I have been planning with Dr. Speck this winter for a study of the various Indian groups along the Atlantic and gulf coast to see what can be done to help them. It may be some time before this happens, but I hope it can be arranged soon. I don't know what help it will bring, but it may aid us in overcoming some of the discrimination which you suffer.</p> <p>Sincerely yours,            Willard W. Beatty,            Director of Education</p>	
May	Gilbert, William H. J. "Memorandum Concerning the Characteristics of the Larger Mixed-Blood Racial Islands of the Eastern United States." <i>Social Forces</i> 24, no. 4 (May 1946): 438-447.	"Besides the major minority groups characterized in this memorandum there are many other mixed Indian peoples in the eastern States no less worthy of notice. A partial list of these follows: [...] Virginia Adamstown Indians, Chickahominy, Issues, Mattapony [ <i>sic</i> ], Nansemond, Pamunkey." (p. 447)	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
November 27	Staff. "Today's News in Brief." <i>The Arlington Daily</i> (Arlington, VA), November 27, 1946.	"Chief O. T. Custalow ██████████ of the Mattaponi Indians came in Richmond yesterday to present Governor Tuck with a wild turkey, the renewal of an ancient tribal custom."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
December 5	Staff. "Most Any--- and Everything." <i>The Virginia Star</i> (Culpeper, VA), December 5, 1946.	"That picturesque ceremony of the Mattiponi [ <i>sic</i> ; Mattaponi] Indians presenting their offering of game to the Governor of Virginia as rental for the reservation which they occupy in the Old Dominion is observed every year, the amount of game varying. This year Chief O. T. Custalow ██████████ ██████████ with feathered headdress and in full regulation trapping of his tribe, presented Governor Tuck with a fine wild turkey."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

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<b>1947</b>			
October 9	Staff. "Judge Mitchell Blasts Illegal Carnival Games." <i>The Tidewater Review</i> (West Point, VA), October 9, 1947.	"[...] The special grand jury handed up one indictment charging seduction against a Mattaponi tribal Indian identified only as Milton Allmond [REDACTED] [REDACTED]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1948</b>			
June 30	Gilbert, William H. J. "Surviving Indian Groups of the Eastern United States." In the <i>Annual Report of the Board of Regents of the Smithsonian Institution</i> , 407-438. Washington D.C., US Government Printing Office, 1948.	<p>The author of this report relates the Mattaponi and the Upper Mattaponi Indian Tribes. In his writing he refers to the Mattaponi Tribe as the "Lower Mattapony [<i>sic</i>; Mattaponi].</p> <p>"The next tribe to the north of the Pamunkey is the Mattapony [<i>sic</i>; Mattaponi]. Like the Chickahominy the Mattapony [<i>sic</i>; Mattaponi] are divided into two groups, both in King William County: (1) the Lower Mattapony [<i>sic</i>; Mattaponi] group is located on a State reservation of 50 acres situated on a bend of the Mattapony [<i>sic</i>; Mattaponi] River not over 10 miles north of the Pamunkey; (2) the Upper Mattapony [<i>sic</i>; Mattaponi] or Adamstown Indians, live about 20 miles west of the first group and about 38 miles northeast of Richmond (near Central Garage).</p> <p>The Lower Mattapony [<i>sic</i>; Mattaponi] number about 150 persons, the Upper group about 170. Both five [<i>sic</i>; live] by lumbering and farming. The chief family names in the Lower group are Allmond, Collins, Costello [<i>sic</i>; Custalow], Langston, Major, Reid, and Tuppinn [<i>sic</i>; Tuppence; Twopence; Tupponce]; in the Upper group Adams, and Holmes. The Lower group has been organized as a reservation since 1658." (p. 417)</p>	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
October 31	Staff. "Questions And Answers." <i>Richmond Times Dispatch</i> (Richmond, VA), October 31, 1948.	"[...] There are two reservations, both in King William County: the Pamunkey Indian Reservation, near Lestor Manor, on the banks of the Pamunkey River; the Mattaponi Indian Reservation, near Sweet Hall, on the Mattaponi River."	(a)(5): Newspapers and Books

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December 27	Staff. "Questions And Answers." <i>Richmond Times Dispatch</i> (Richmond, VA), December 27, 1948.	"The Mattaponi tribe of Virginia Indians has also brought tributes of game and fish to the Governor."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1949</b>			
March 19	Staff. "G. F. Custalow, Mattaponis' Chieftain Dies." <i>Richmond News Leader</i> (Richmond, VA), March 19, 1949.	"George F. Custalow [REDACTED] who was chief of the Mattaponi Indian tribe in King William County for almost 35 years, died at the reservation Friday. The funeral has not yet been announced." <sup>4</sup>	(a)(5): Newspapers and Books (a)(7): Self-Identification
March 20	Staff. "Tribe Members Mourn Passing Of Aged Chief." <i>Asheville Citizen-Times</i> (Asheville, NC), March 20, 1949.	"Grieving members of the once-mighty Mattaponi Indian tribe made funeral arrangements today for the chief who led them for 35 years.  Chief George F. Custalow [REDACTED] about 80, died yesterday."	(a)(5): Newspapers and Books (a)(7): Self-Identification
March 20	Staff. "Indian Chief To Be Given Tribal Burial." <i>Richmond Times Dispatch</i> (Richmond, VA), March 20, 1949.	"A funeral service for George F. Custalow [REDACTED] chief of the Mattaponi Indian tribe, who died Friday at the reservation, will be held at 2 P. M. Tuesday at the Mattaponi Baptist Church."	(a)(5): Newspapers and Books (a)(7): Self-Identification
March 22	Staff. "Indian Tribe Prepares To Bury Chieftain." <i>Alabama Journal</i> (Montgomery, AL), March 22, 1949.	"A tiny band of Indians, last of the once-great Mattaponi tribe, today prepared to bury their departed chief with ancient tribal ceremonies, accompanied by the throb of tom-toms and the wail of a savage dirge." <sup>5</sup>	(a)(5): Newspapers and Books (a)(7): Self-Identification
March 22	Staff. "George F. Custalow." <i>Newport News Daily Press</i> (Newport News, VA), March 22, 1949.	"If GEORGE F. CUSTALOW [REDACTED] had done nothing else, his successful efforts in bringing Christian church services and the benefits of public school education to his tribe would entitle him to lasting memory."	(a)(5): Newspapers and Books (a)(7): Self-Identification
March 23	Griffith, Mathews. "Christian Prayer, Indian Dirge Mark Rites For Chief"	"Christian prayers and Gospel hymns rose above the throb of a tom-tom and the wail of ancient Indian dirges"	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations

<sup>4</sup> See also: Staff. "George F. Custalow, Chief Of Mattaponi Indians, Dies." *Richmond Times Dispatch* (Richmond, VA), March 19, 1949.

<sup>5</sup> See also: Staff. "Indian Rites to Send Chief to Join Fathers." *The Cincinnati Post* (Cincinnati, OH), March 22, 1949.

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<b>Date</b>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
	Custalow at Mattaponi Reservation.” <i>Richmond Times Dispatch</i> (Richmond, VA), March 23, 1949.	here this afternoon as the remnants of the once-powerful Mattaponis bade farewell to their old and wise leader.  [...] Dressed in full Indian regalia, they came here as though members of the same tribe to pay tribute to Chief Custalow. Here were Chief E. P. Bradby, of the New Kent Chickahominies [ <i>sic</i> ; Chickahominys]; Acting Chief P. L. Adkins, of the Charles City Chickahominies [ <i>sic</i> ; Chickahominys]; Chief Tecumseh Cook, of the neighboring Pamunkeys: Chief J. L. Adams, of the Upper Mattaponis at Indian View, and Chief O. S. Nelson, of the Rappahannocks, in near-by King and Queen County.”	(a)(7): Self-Identification
March 23	Staff. “Chief Custalow Buried Beside Mattaponi River.” <i>The Daily Review</i> (Clifton Forge, VA), March 23, 1949.	“While a thunderstorm gathered outside, tribesmen of five eastern Virginia Indian tribes buried Chief George F. Custalow [REDACTED] of the Mattaponi Tribe yesterday.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
March 23	Staff. “City Point and Powhatan.” <i>The Hopewell News</i> (Hopewell, VA), March 23, 1949.	“Tecumseh, chief of the Mattaponi tribe of Indians and a direct descendant of Powhatan, is being buried today in King William County.  The remnants of three other tribes that were once powerful in Eastern Virginia will attend the funeral services for the old chief. The Pamunkeys and Chickahominys also live on reservations in King William County, while the Rappahannock live in adjoining King and Queen County.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
March 24	Staff. “Mattaponi Chief Passes On.” <i>Richmond Times Dispatch</i> (Richmond, VA), March 24, 1949.	“The death of Mattaponi Chief George S. Custalow [REDACTED] was a milestone in the uncertain ethnic odyssey of this Indian tribe.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
March 24	Staff. “Indian Chief Custalow Given Tribal Burial.” <i>The Tidewater Review</i> (West Point, VA), March 24, 1949.	“A funeral service for George F. Custalow [REDACTED] chief of the Mattaponi Indian tribe, who died Friday at the reservation, were held at 2 P. M. Tuesday at the Mattaponi Baptist Church.”	(a)(5): Newspapers and Books (a)(7): Self-Identification

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April 3	Bray, Rose Altizer. "Tidewater Was Once Indians' Paradise." <i>Richmond Times Dispatch</i> (Richmond, VA), April 3, 1949.	"The recent death of George S. Custalow [REDACTED] chief of the Mattaponi Indians, brought to public attention a project in which he was interested, namely to induce State authorities to build good roads to the reservations. With such roads and with the exhibits of relics capably managed and displayed, Virginia's reservations might add considerably to the attractions she has to offer tourists."	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 25	Staff. "Poroporone Bapt. Church Shackelfords, Va." <i>Southside Sentinel</i> (Urbanna, VA), August 25, 1949.	"The pastor will return to his pulpit Sunday after a trip to Maryland. At the conclusion of the 11 A. M. worship service he will attend the Home-coming service at the Mattaponi Baptist Church on the Mattaponi Indian Reservation to speak at the afternoon service." <sup>6</sup>	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 23	Staff. "Annual Indian Tribute Is Presented To Gov. Tuck." <i>The Daily Review</i> (Clifton Forge, VA), November 23, 1949.	"Chief O. T. Custalow [REDACTED], son of the old chief [REDACTED] who died during the past year, presented a fine, fat doe for the Governor's Thanksgiving table."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Staff. "Fair Thanksgiving Weather Due in Morning; Forecaster Says It Will Be Colder Tonight." <i>Richmond Times Dispatch</i> (Richmond, VA), November 24, 1949.	"The Mattaponi Indian tribe made their annual pilgrimage to the executive mansion yesterday to present the Governor with the traditional deer for Thanksgiving. Neither the Governor nor Mrs. Tuck was at home, so Ben Lacy, a secretary, accepted the gift."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>6</sup> See also: Staff. "Come to Church," *The Tidewater Review* (West Point, VA), August 25, 1949.

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6. Criterion (a): 1950 to 1959

Between 1950 and 1959, the Mattaponi Indian Tribe was consistently identified as an Indian entity by government authorities (83.11 (a)(1), (a)(2), (a)(3)), scholars (83.11 (a)(4)), and journalists (83.11 (a)(5)). Other Indian entities maintained relationships with the Mattaponi Indian Tribe (83.11 (a)(6)), and its members regularly self-identified as Mattaponi (83.11 (a)(7)).

Criterion (a)(1): Identification as an Indian Entity by Federal Authorities

Federal authorities recognized the Mattaponi Indian Tribe as an Indian entity during the 1950s (83.11 (a)(1)) by including the community on the 1950 United States census. The enumerator in King William County lists known Mattaponi ancestors as living on the “Mattaponi Indian Reservation” (United States Census Bureau 1950). In addition, several letters from the Department of Interior demonstrates the continued recognition of the Tribe as an Indian entity (April 5, 1955; August 16, September 23, and October 15, 1957; September 25, 1958).

Criterion (a)(2): Relationships with State Governments

Virginia acknowledged the Mattaponi Indian Tribe in the 1950s through legislative and ceremonial actions (83.11 (a)(2)). Virginia continued to consider Mattaponi people as wards of the state (Singleton 1954), recognized the Mattaponi Reservation’s exemption from state taxation (July 5, 1957), ran a school on the Mattaponi Indian Reservation (e.g., June 30, 1955), and authorized resurfacing of reservation roads, which required special legislation based on the terms of the Tribe’s colonial-era treaty with Virginia (e.g., March 1, 1956; January 13, 1957). The state also responded to requests for better education for Virginia Indian students by making it possible for Mattaponi and Pamunkey high schoolers to attend accredited out-of-state Indian schools (Haimes-Bartolf 2007). The Mattaponi Indian Tribe continued to uphold their tributary relationship with the state in the 1950s (e.g., November 24, 1950; November 25, 1954; December 13, 1959). Virginia’s Governor Stanley reciprocated by visiting the Mattaponi Reservation at the invitation of Chief Otha Thomas “O. T.” Custalow (December 16, 1954). Finally, Virginia Governor Almond attended a buffalo dinner with local Virginia Indian leaders, including Mattaponi Chief O. T. Custalow (e.g., December 10, 1958).

Criterion (a)(3): Dealings with a County, Parish, or Other Local Government

Local governments regularly identified the Mattaponi Tribe as an Indian entity during this period (83.11 (a)(3)), including ongoing exemption from local taxes (July 5, 1957) and the inclusion of the Mattaponi Indian Tribe in the city of Petersburg’s media campaign and public engagements observing the city’s founding (e.g., June 24, 1954; June 26, 1954).<sup>1</sup>

Criterion (a)(4): Identification by Anthropologists, Historians, and/or Other Scholars

Contemporary scholars acknowledged the Mattaponi Indian Tribe throughout the 1950s (83.11 (a)(4)). Anthropologist Theodore Stern (1952) describes the Mattaponi Indian Tribe as living on a Virginia reservation and historian W. Stitt Robinson (1959) includes the twentieth-century Mattaponi Tribe in his history of tributary Indians in Virginia.

Criterion (a)(5): Identification in Newspapers and Books

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<sup>1</sup> Petersburg is located approximately 60 miles southwest of the Mattaponi Indian Reservation. The city acted as an enclave for Virginia’s Indian communities throughout the 19<sup>th</sup> century. See: “Proposed Finding for the Acknowledgment of the Pamunkey Indian Tribe,” Petitioner #323, Office of Federal Acknowledgement, Department of the Interior of Indian Affairs, Washington D.C., p. 37-39 [45-47 PDF]; Ashley Spivey, “Knowing the River, Working the Land, and Digging for Clay: Pamunkey Indian Subsistence Practices and the Market Economy 1800-1900,” (PhD diss, The College of William & Mary, 2017).

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The Mattaponi Indian Tribe was consistently acknowledged in print throughout the 1950s (83.11 (a)(5)). Instances include local interest in the Mattaponi Tribe, including the Daughters of the American Revolution State Committee on American Indians (March 18, 1954), the Children of the American Revolution (e.g., November 8, 1955), Boy Scouts (e.g., March 14, 1957; April 18, 1957), school field trips (e.g., October 19, 1951; October 25, 1956), community social events (e.g., June 2, 1955), and tourism on the Mattaponi Indian Reservation (e.g., July 26, 1956). Newspapers publicized the Tribe's participation in historical re-enactments (November 12, 1950) as well as parades and pageants featuring the Tribe (e.g., September 28, 1950; October 30, 1952; May 5, 1955; July 16, 1959). Newspapers publicized religious gatherings involving Mattaponi representatives (e.g., August 26, 1950; August 19, 1954; August 22, 1954) and tracked developments at the Mattaponi Indian Reservation school (e.g., April 30, 1950, October 14, 1950, Moyer 1952). Political activities and legislation relevant to the Tribe's interests also appeared in the news (e.g., February 29, 1956; March 1, 1956, January 13, 1957; July 5, 1957), including the Mattaponi Tribe's continuing tributes to the Virginia governor (e.g., November 21, 1951; November 25, 1954; November 27, 1958). Finally, human interest stories featuring Tribal members appeared in this decade, featuring their academic achievements at out-of-state Indian schools (e.g., July 17, 1951; August 5, 1954), outreach to other tribes (August 31, 1953), and successful military careers (October 3, 1957).

*Criterion (a)(6): Relationships with Indian Tribes or Indian Organizations*

During this decade, other Indian entities maintained relationships with the Mattaponi Indian Tribe (83.11 (a)(6)). These include shared educational endeavors on the Mattaponi Reservation (e.g., October 14, 1950) and acceptance of Mattaponi students at out-of-state Indian schools (e.g., June 11, 1951). Indian leaders visited the Mattaponi Indian Reservation during the 1950s (August 26, 1950), and Mattaponi representatives made appearances in other tribal communities (August 31, 1953). Pamunkey Chief Tecumseh Deerfoot Cook and Mattaponi Chief Otha Thomas "O. T." Custalow hosted the vicar of St. George's Church, Gravesend, the burial place of Pocahontas in England (October 29, 1951), and attended a dinner with Governor Almond (December 10, 1958). Chickahominy Chief Oliver Adkins sat on a panel with Chief Custalow to discuss Indian issues for a local church audience (February 29, 1956).

*Criterion (a)(7): Self-Identification*

Individuals from the Mattaponi Indian Tribe self-identified as members of an Indian entity during the 1950s (83.11 (a)(7)), including identifying themselves as living on the "Mattaponi Indian Reservation" to federal census enumerators (United States Census Bureau 1950). Throughout this period, representatives of the Mattaponi Indian Tribe hosted guests on the Reservation for educational purposes. Boy Scout troops (e.g., January 1, 1950; March 14, 1957), regional schools (e.g., October 19, 1950), and the Children of the American Revolution (November 8, 1955) sponsored such field trips. Members of the Mattaponi Indian Tribe also welcomed individual guests, including the Virginia governor and his family (e.g., December 16, 1954). Members of the Tribe played a significant role in Petersburg's commemoration of its founding, representing themselves as descendants of the historical Tribe (e.g., June 6, 1954; June 26, 1954). Other public appearances by self-identified Mattaponi representatives include community events (e.g., October 27, 1955) and church gatherings (e.g., March 15, 1956). Finally, Mattaponi people participated in tribal institutions such as the Mattaponi Indian Reservation Baptist Church (e.g., August 23, 1956) and the Mattaponi-Pamunkey 4-H Club (October 18, 1956).



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Table A6-1. Evidence Fulfilling Criterion (a), 1950-1959.

<b>Date</b>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
<b>1950</b>			
ND	U.S. Federal <i>Census: Virginia, King William, West Point, 51-7. Seventeenth Census of the United States, 1950. RG 29. Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.</i>	[Census schedule enumerates “Mattaponi Indian Reservation on Route 625” and notes households from “edge of Reserve,” “in Ind. Reserv.,” “Mattaponi Indian Reservation,” “Indian Reserv.” and notes “Chief.” (Sheets 6-8, pp. 7 – 9 of PDF)]	(a)(1): Federal Authorities (a)(2): State Governments (a)(3): County or Local Government (a)(7): Self-Identification
January 1	Staff. “Troop 40’s Scouts Visit As Projects.” <i>Newport News Daily Press</i> (Newport News, VA), January 1, 1950.	<p>“Three special projects during the holidays were in the program for Troop 40, Boy Scouts, of Hilton Village and included a visit to some of the patients in the Patrick Henry Hospital for the Chronically Ill, a visit to the reservation of the Mattaponi Indians, near West Point, and a Christmas party for the boys of the troop and the mothers' auxiliary.</p> <p>[...] When the boys went to the Mattaponi reservation they took several boxes of canned goods, candy and clothing. They were received by Chief O. T. Custalow [REDACTED] who showed the boys through the reservation museum and explained the various exhibits and told them of the history of the tribe. Jimmy Clarke, Bill Lee, Russell Calaway, Raymond Howell and Bill Bacon made this trip with the scoutmaster.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 30	Ziegler, Isabelle. “School Woes? Indians Really Suffer Them.” <i>Richmond Times Dispatch</i> (Richmond, VA), April 30, 1950.	“The State and local governments, in co-operation with the Indians and their friends, have provided five public schools for Virginia Indians. Two are operated for the reservation Indians- the Pamunkey and the Mattaponi. The other three belong to the tax-paying and voting Indians who are called "citizen Indians." These are the two Chickahominy tribes and the Upper Mattaponi.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
May 25	Staff. “Annual Scout Camporee Attended by Boy Scouts.”	“The Mattaponi Indian Tribe under Chief Custalow [REDACTED] entertained	(a)(5): Newspapers and Books (a)(7): Self-Identification



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<i>Date</i>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
August 26	<p><i>Rappahannock Record</i> (Kilmarnock, VA), May 25, 1950.</p> <p>Staff. "Revival Is Set at Mattaponi Reservation." <i>Richmond News Leader</i> (Richmond, VA), August 26, 1950.</p>	<p>the Scouts with tribal songs, dances and stories at the big campfire on Friday night."</p> <p>"Two Indian chiefs from New York State will attend the homecoming and revival services to be held tomorrow at the church on the Mattaponi Indian Reservation near Sweet Hall. They are Chief Rising Sun and Chief White Eagle.</p> <p>Chief O. T. Custalow [REDACTED] [REDACTED] in full regalia, will welcome the visitors and Mrs. Dorothy Red Wing Caine [REDACTED] [REDACTED] missionary from Garland N. C., will assist in the revival."</p>	<p>(a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>
September 28	<p>Staff. "Record Entries." <i>Richmond Times Dispatch</i> (Richmond, VA), August 26, 1950.</p>	<p>"Chief O. T. Custalow [REDACTED] [REDACTED] of the Mattaponi Indian Reservation, arrived at the grounds yesterday and put up a tent for a display of relics and handcraft. He was accompanied by several members of his tribe, who will wear native attire during the fair, Mitchell said."</p>	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
October 14	<p>Staff. "2 Indian Tribes Smoke Peace Pipe at New School." <i>Richmond Times Dispatch</i> (Richmond, VA), October 14, 1950.</p>	<p>"It took a white man's gimmick, the consolidated school, to bring the Pamunkey and Mattaponi Indians together.</p> <p>After years of palaver, the Pamunkey tribal council agreed to send five young braves and squaws to a school held for 24 Mattaponi youngsters.</p> <p>[...] Department of Education officials finally convinced them they would lose no customers and would gain better education facilities for their children.</p> <p>So now an automobile picks up the five Pamunkey students and takes them daily to the one-room school on the Mattaponi reservation, the only school in Virginia directly controlled by the department.</p> <p>The school is supervised by an executive committee composed of Chief O. T. Custalow [REDACTED] [REDACTED] and Superintendent Dewey</p>	<p>(a)(2): State Governments            (a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>

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<i>Date</i>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
		Custalow [REDACTED] [REDACTED], of the Mattaponi: Chief T. D. Cook and Superintendent Fred Page, of the Pamunkeys, and George F. Poteet, special education supervisor of the State Department of Education.”	
October 20	Staff. “Students From Urbanna School Visit Indians.” <i>Newport News Daily Press</i> (Newport News, VA), October 20, 1950.	“Chief Custalow [REDACTED] of the Mattaponi tribe is establishing a museum featuring relics of interest of an age when the Mattaponi were a tribe of importance in this region. Many of these were on exhibit at the State Fair and had been reassembled. Chief Custalow was in his tribal costume for the fourth graders.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 26	Staff. “Urbanna Fourth Grade Visits Mattaponi Indians.” <i>Southside Sentinel</i> (Urbanna, VA), October 26, 1950.	“The 25 children, their teacher and the six mothers who accompanied the children, all sat down on the Chief’s [REDACTED] lawn and had a picnic lunch together. The children had each brought a lunch and Mrs. Stuart Markham served drinks to all.  After lunch a visit across the road to the reservation school was a revelation to all.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 12	Hughs, Evelyn Christian. “The Pocahontas Story Is Filmed.” <i>Richmond Times Dispatch</i> (Richmond, VA), November 12, 1950.	“Indians from the Mattaponi reservation in Virginia are adding a touch of realism as they depict their ancestral fathers in the motion picture of the Indian princess, Pocahontas, just completed by S. Howe Williams, of "Leeland." Gum Tree Road, in Hanover County.  [...] The cast of over 80 includes about 40 Indians, including Chief Custalow [REDACTED] and his sister, Mary [ <i>sic</i> ; wife Marie], from Sweet Hall, on the Mattaponi Indian Reservation. There are also a number of youths, members of the Richmond post, Order of the Arrows (a branch of the Boy Scouts of America).”	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 15	Staff. “Aunt Mary’s Letter Box.” <i>The Covington Virginian</i> (Covington, VA), November 15, 1950.	“Dear S. W.:	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations

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<i>Date</i>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
		I note the following in the November 1st issue of the VEA News.  [...] After years of palaver, the Commonwealth has persuaded the Pamunkey and Mattaponi tribes to send their children to a consolidated school.  The school, the only one in the State controlled directly by the State Board of Education, is operating for the first time this session at the Mattaponi reservation off Route 30 in King William County."  Aunt Mary”	(a)(7): Self-Identification
November 24	Staff. “Indians Give Turkey to Gov. Battle.” <i>The Bee</i> (Danville, VA), November 24, 1950.	“Generosity, traditional to the season, took the stop-light yesterday as Virginians celebrated Thanksgiving.  Chief O. T. Custalow [REDACTED] of the Mattaponi Indian tribe, gave Governor Battle the customary turkey. [...]” <sup>2</sup> ”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1951</b>			
February 15	Staff. “Shackelfords.” <i>The Tidewater Review</i> (West Point, VA), February 15, 1951.	“The Wesleyan Service Guild of Shackelfords [sic] Chapel met in the home of Mrs. A. G. Hopkins on Friday evening. The Rev. Mr. Custalow [REDACTED] of the Mattaponi Indian tribe, was guest speaker.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
March 7	Staff. “State Indian Tribes Talk Heard by DAR.” <i>The Evening Leader</i> (Staunton, VA), March 7, 1951.	“Mrs. Patterson gave a historical background of the Chickahominy Pamunkey and Mattaponi Tribes which were a part of the 32 tribes under King Powhatan's rule Remnants of these tribes under King Powhatan's living on reservations in Charles City county and King William county.  [...] Mrs. Patterson climaxed her talk by reading a letter received from Chief O. T. Custalow [REDACTED] of the Mattaponi	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>2</sup> See also: Staff. “Thanksgiving Is Marked By Generosity.” *The Evening Leader* (Staunton, VA), November 24, 1950.

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<i>Date</i>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
		[sic; Mattaponi] Indian Reservation, Sweet Hall, Virginia.”	
March 15	Staff. “Indian Group to Be Guests at Church Service.” <i>The Tidewater Review</i> (West Point, VA), March 15, 1951.	“Chief O. T. Custalow [REDACTED] and a group from the Mattaponi Indian reservation will be special guests at the evening service at Poroporone Baptist Church, Shacklefords, on Sunday, March 18. The Indians will be dressed in their native regalia. The group will render special vocal and instrumental music.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 17	Staff. “Hayes Students Visit Pulp Mill.” <i>Gloucester-Mathews Gazette-Journal</i> (Gloucester, VA), May 17, 1951.	“Pupils of the sixth grade of Hayes School, accompanied by their teacher R. Stanley Hall, and a patron, William H. Rowe, spent Thursday in West Point where they visited the pulp mill, and the nearby Mattaponi Indian Reservation.  [...] At the Indian reservation they were shown places of interest by Chief Custalow [REDACTED] and were greeted by members of the tribe in their native costumes.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 31	Staff. “Coming Events.” <i>Gloucester-Mathews Gazette-Journal</i> (Gloucester, VA), May 31, 1951.	“Sioux Tribe No. 9 I. O. R. M. of Achilles will hold an open meeting on Saturday night, June 2, at 8 P. M. Chief Custalow [REDACTED] and party of the Mattaponi Indian Reservation will be present and entertain with a special pow wow.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 31	Staff. “Indians To Give Program.” <i>Newport News Daily Press</i> (Newport News, VA), May 31, 1951.	“Chief O. T. Custlow [REDACTED] of the Mattaponi Indian Reservation and a group of tribesmen will be presented in a special program at the meeting of Sioux Tribe No. 9 Saturday night.  The meeting will be open and is public.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 11	Staff. “Virginia Indians Score Well in High School, College Work.” <i>Richmond Times Dispatch</i> (Richmond, VA), June 11, 1951.	“A dozen Chickahomins, Pamunkeys and Mattaponi had to go all the way to Oklahoma to do it, but the young are making out pretty well as high school and college students.	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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July 17	Staff. "Honors Won by Tidewater Tribal Kin: Virginia Indians Good Students." <i>Richmond News Leader</i> (Richmond, VA), July 17, 1951.	<p>Virginia provides no schooling exclusively for Indians beyond grade school, but selected students have been going to Bacone College for Indians at Bacone, Okla., for some years.</p> <p>[...] The son of Mattaponi Chief O. T. Custalow [REDACTED] Sitting Bull Custalow [REDACTED], also attended Bacone, and is now in the Navy, according to G. W. J. Blume, State Agriculture Department technician, who follows Indian doings closely."</p> <p>"The major part of Virginia's Indian students are enrolled at Bacone College and High School, Oklahoma, with others at the Cherokee Indian School in North Carolina and Haskell Institute, Kansas. They include representatives of the Pamunkey, Upper and Lower Mattaponi, Eastern and Western Chickahominy tribes.</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
August 25	Staff. "Homecoming Church Fete Set Tomorrow." <i>Richmond News Leader</i> (Richmond, VA), August 25, 1951.	<p>[...] High school students were Eleanor Custalow [REDACTED] and Ernest Custalow [REDACTED] of the Mattaponi; [...]</p> <p>Considerable improvement has been effected by combining two schools on the Mattaponi reservation, Blume said. The building has been repainted, modernized and refurnished with new furniture, textbooks, visual education, electricity, electric range and cafeteria service. Education through the eighth grade is given."</p> <p>"The Mattaponi Indian Baptist Church on the Mattaponi reservation at Sweet Hall in King William County, will hold its annual Home Coming Day tomorrow. Revival services will also begin there tomorrow and continues through next Friday.</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
		[...] Chief O. T. Custalow [REDACTED] [REDACTED] dressed in native regalia, will welcome the visitors. Lunch will be served on the church grounds at 1 P. M. The public is invited.”	
September 6	Staff. “Red Men Plan Booster Meeting.” <i>Gloucester-Mathews Gazette-Journal</i> (Gloucester, VA), September 6, 1951.	“[...] Chief Custalow [REDACTED] of Mattaponi Tribe, will entertain during the afternoon program. He will be accompanied by his group who will assist in displaying the original Indian war dances.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 13	Staff. “Red Men to Hear Pastor at Meet.” <i>Newport News Daily Press</i> (Newport News, VA), September 13, 1951.	“The district, composed of lodges in Gloucester, Mathews and Middlesex Counties, will open its program at 2:15 Saturday afternoon with Chief Custalow [REDACTED] of the Mattaponi Indian Reservation as featured speaker.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 27	Staff. “No Ordinary Fedora: Chief Gets a Top Piece.” <i>Richmond News Leader</i> (Richmond, VA), September 27, 1951.	“Mattaponi Indian Reservation, Sept. 27. - Chief Otha T. Custalow [REDACTED] head of the Mattaponi Indian tribe here, has a new hat. And this is no ordinary fedora, either.  [...] And tomorrow night, dressed in his new regalia, Chief Custalow will give the Cub Scouts of Cub Pack 18, of Richmond a chance to get a little Indian lore first hand, when he speaks to the youths at 7:30 o'clock at St. Stephen's Church, Three Chopt Road and Grove Avenue.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 29	Staff. “British Visitor Meets Indians.” <i>Richmond News Leader</i> (Richmond, VA), October 29, 1951.	“The Rev. Dr. D. R. Daunton-Fear, vicar of St. George's Church, Gravesend, the burial place of Pocahontas, views the Pamunkey Badge at the John Marshall House. Showing him the gift of Charles II, now the property of the Association for the Preservation of Virginia Antiquities, are Chief T. Deerfoot Cook, of the Pamunkeys; Chief Custalow [REDACTED] of the Mattaponis (right), and Evening Star, wife of Chief	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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<i>Date</i>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
November 21	Staff. "Governor Gets Turkey, But No Deer." <i>Richmond News Leader</i> (Richmond, VA), November 21, 1951.	<p>Cook. Pocahontas was a member of the Chickahominy Tribe."</p> <p>"Thanksgiving bounty- an 18 pound wild turkey and two five pound rockfish - were brought to Richmond this afternoon by the Mattaponi Indians for Governor Battle. Sorry, no deer.</p> <p>Mattaponi Chief Custalow ██████████ ██████████ said he got the turkey about 8:30 A.M. today while hunting on the tribal reservation in King William County.</p> <p>[...] Accompanying Custalow were his son, Thundercloud ██████████ ██████████, and Princess White Feather.</p> <p>Presentation of tribute by Indians to the Governor is a custom dating to Colonial times."</p>	<p>(a)(2): State Governments            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
<b>1952</b>			
ND	Information Sheet About Mattaponi Reservation School, ca. 1954. Administrative: Memos. Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection. Library of Virginia, Department of Education, Richmond, Virginia. Box 1, Folder 17, PDF Page 27	"2. In summer of 1952, a dental clinic was operated through the State Bureau of Dental Health for correction and treatment of the teeth of all children on both reservations."	<p>(a)(2): State Governments            (a)(7): Self-Identification</p>
April 20	Staff. "Gloucester, Mathews and West Point." <i>Newport News Daily Press</i> (Newport News, VA), April 20, 1952.	"Pamunkey Neck as the peninsula was formerly called, was the last residence of the tribal Indians. It was to the two reservations that the Pamunkeys and Mattaponis finally resolved themselves. [...] To this day the descendants of the Pamunkeys and Mattaponis remain on the two reservations, and at the time of the Harvest Moon carry to the Governor an offering of Fish and Game, in keeping with their ancient Treaty of 1677."	<p>(a)(2): State Governments            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
April 20	Gwathmey, Mary B. "King William This Week Celebrates Birthday."	"As early as 1653, the area of the present county was "preserved as a reservation for the red men," with only	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>

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	<i>Richmond Times Dispatch</i> (Richmond, VA), April 20, 1952.	two exceptions, the tract of land given to William Claiborne for his services in leading two successful expeditions against the uprising Pamunkey Indians, and the lands of Colonel West, for whom the town of West Point was named. The Pamunkey and Mattaponi Indian Reservations have continued to be the homes of these tribes since the land was assigned to them by the colony. Both tribes are descendants of Chief Powhatans followers.”	
April 21	Stern, Theodore. “Chickahominy: The Changing Culture of a Virginia Indian Community.” <i>Proceedings of the American Philosophical Society</i> 96, no. 2 (April 21, 1952): 157-225. 184 [PDF 29]. <a href="http://www.jstor.org/stable/3143721">http://www.jstor.org/stable/3143721</a> .	“The modern Pamunkey and their offshoot, the modern Mattaponi, as the only groups retaining a reservation, are instructive in the native features they retain.” [p. 184]	(a)(4): Scholars (a)(5): Newspapers and Books
June 22	Moyer, William J. “The Indians of Virginia.” <i>Evening Star</i> (Washington D.C.), June 22, 1952.	<p>“In the mid-1600s, the Crown established the two reservations. Today, there are fewer than 100 Pamunkeys and about the same number of descendants of the Mattaponi tribe, also a member of the original Powhatan nation, struggle for a meager existence on the other reservation.</p> <p>[...] Medicine bag 200 years old is shown by Mary Nakomas Custalow [REDACTED] (right) to Dorothy Cain [REDACTED]. It once belonged to the former's great-grandfather. Both women are members of the Mattaponi tribe. After this photo was made, Mary, who is 65, went fishing.</p> <p>[...] One of his official duties is supervising the 28-pupil school that now serves both the Pamunkeys and the Mattaponis, but his interests have gone beyond that. He is striving to build interest in the Indians, improve their educational facilities and develop their crafts and industry in order to help their economy.”</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification



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August 5	Staff. "Wants Assistance Given to Mattaponi Indians." <i>Richmond Times Dispatch</i> (Richmond, VA), August 5, 1952.	"But not the least interesting phase of our trip was a visit to the Mattaponi Indian Reservation in King William County. The chief of this reservation, O. T. Custalow [REDACTED] gave us a most cordial welcome, and with justifiable pride showed us his interesting collection of Indian artifacts, Stone Age relics and priceless mementos of a vanished age. All the while he refreshed our memory with pertinent facts of early Colonial history.  [...] We learned that though there are now only 150 members left of a once great tribe that numbered thousands, even this small remnant cannot make a living on the reservation due to the meager acreage."	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 21	Staff. "Home-Coming at Indian Church." <i>The Tidewater Review</i> (West Point, VA), August 21, 1952.	"There will be a home-coming at Mattaponi Indian Baptist Church, located on the Mattaponi Reservation, King William County, beginning Aug. 24.  [...] The Rev. Roy Madison, pastor, will preside. Welcome address at 12:15 by O. T. Custalow [REDACTED] chief of the tribe."	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 30	Staff. "Woman's Club of Surry Sponsors Annivers'ry Parade." <i>The Smithfield Times</i> (Smithfield, VA), October 30, 1952.	"Next the S. W. Edwards & Son float with a Mattaponi Indian in full chief regalia with his family before his wigwam curing meat as the Indians did. Pieces of meat as cured by S. W. Edwards & Son known as the "Wigwam Brand" were also shown. This float won second place."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 13	Staff. "First Program of Youth Rally Attracts Crowd." <i>Sussex-Surry Dispatch</i> (Waverly, VA), November 13, 1952.	"Friday, Chief O. T. Custalow [REDACTED] the head of the Mattaponi Indian Tribe, will be the special guest at school and will lead the assembly program at 10:30 A. M."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 27	Staff. "On Opening the Mail." <i>The Kansas City Star</i> (Kansas, MO), November 27, 1952.	"Members of two of the Indian tribes of Tidewater, Va., the Pamunkeys and the Mattaponis, pay tribute to the governor of Virginia at Thanksgiving. The reservations of both these tribes are situated in King William County of the "Old Dominion." The Pamunkey reservation is about thirty-five miles from Richmond.	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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<b>1953</b>		<p>The Mattaponis are about ten miles from the Pamunkeys, separated from them by a strip of land which gradually passed into the hands of the white man.</p> <p>[...] Usually, they bring a deer and perhaps a turkey, wild geese, duck or fish, depending upon what they have been able to find. Chief Custalow ██████████ ██████████ of the Mattaponis, and Chief Cook of the Pamunkeys, with several members of their families, come for the presentation.”</p>	
January 8	Staff. “Custalow Speaker.” <i>The Tidewater Review</i> (West Point, VA), January 8, 1953.	<p>“Chief O. T. Custalow ██████████ ██████████ of the Mattaponi Indians, Sweet Hall, was the guest speaker at a special youth rally the night of Dec. 31, under the direction of the Rev. Ed Harrell, youth pastor. The service took place at midnight, at the West End Presbyterian Church, Hopewell, the Rev. William E. Hill, Jr., pastor.</p> <p>Chief Custalow and quite a number of his tribe witnessed the baptismal service of Mrs. Nellie Newton in the new church pool of Poroporone Baptist Church, Shackelfords, the Rev L. R. Madison, pastor, on Sunday night, Jan. 4.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
February 8	Staff. “Seek 150 Donors for West Point Area Blood Program.” <i>Newport News Daily Press</i> (Newport News, VA), February 8, 1953.	<p>“[...] A quota of 20 pints has been set for West Point, 10 for Port Richmond; Mattaponi and Pamunkey Indian reservations, five each; West Point Acquinton and Mangohick Districts have been given a goal of 60 donors.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 13	Staff. “‘Mile of Dollars’ Results in \$7,955 For Church Funds.” <i>Richmond News Leader</i> (Richmond, VA), July 13, 1953.	<p>“[...] Chief Custalow ██████████ ██████████ of the Mattaponi Indian tribe, also was present and performed some Indian dances for the party. Passing motorists noticed the roll of dollars and added to the contributions, the pastor said.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

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August 13	Staff. "City Playgrounds Start Today on August Festival Playdays." <i>Richmond Times Dispatch</i> (Richmond, VA), August 13, 1953.	"Westover playground will have an Indian festival from 3 to 10 P. M. Saturday. An official visit from Chief Custalow [REDACTED] of the Mattaponi Indian tribe will highlight the day's activities. At 5 P. M., Chief Custalow and several of his "warriors" will instruct the children at the playground in Indian games and dances."	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 16	Staff. "West Point Resident, nearing 95, Recalls Many Memorable Years." <i>Newport News Daily Press</i> (Newport News, VA), August 16, 1953.	"Born on Dixon Farm, King and Queen County, to Benjamin Thomas and Adeline Bray Guthrie in 1858, he, at the age of 16 moved to King William County at Selma, near King William Court House. There he mauled logs for loading aboard sail boats on the Mattaponi River. Enroute to the river he passed through the Mattaponi Indian Reservation and formed a friendship for the Indians of that group which lasted to this day. Chief Custalow, [REDACTED] father of the present chief [REDACTED] was a valued friend."	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 31	Staff. "Indian Princess Urges Schools for Seminoles." <i>The Miami News</i> (Miami, FL), August 31, 1953.	"More than anything else, South Florida's Seminole Indians need education, a visiting Indian from the Mattaponi Indian Reservation in Virginia said today.  [...] Princess Nokomis- who also is Mary Custalow [REDACTED] - admitted she finished the fourth reader in the government-supported school at the Mattaponi reservation but quit school in the fifth reader. [...]  Now an unofficial ambassador from her Algonquin tribe in Virginia, she visited Indians at Caledonia, Canada, last summer, and plans to visit a reservation in Oklahoma next summer."	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
November 23	Staff. "Following The Deer Tradition." <i>Richmond News Leader</i> (Richmond, VA), November 23, 1953.	"Members of the Mattaponi tribe present Governor Battle with a Thanksgiving deer, a long-standing custom of the Virginia tribe. The 12-point deer was killed by the braves Friday afternoon. From left: Chief	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

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December 5	White, G. H. "Urges Road Aid to Mattaponis." <i>Richmond News Leader</i> (Richmond, VA), December 5, 1953.	<p>O. T. Custalow [REDACTED]          [REDACTED], Lewis Brooks [REDACTED]          [REDACTED], Diane Lynn Custalow [REDACTED], Jacob V. Custlaw [REDACTED]          [REDACTED], Claudia Jessup, a playmate of the Governor's grandchildren, Anne Battle, the Governor's granddaughter, Governor Battle, Dewey Custalow [REDACTED] and Jack Custalow; [REDACTED] [REDACTED]."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1954</b>	La Lande, Allen L. "Descendants Are Neglected, He Claims." <i>Richmond Times Dispatch</i> (Richmond, VA), February 22, 1954.	<p>"Editor, The News Leader:          I recently had the pleasure of visiting the Mattaponi Indian Reservation in the company of Cub Scouts and Brownies who wanted to learn about Indians. To me this trip was very worthwhile inasmuch as it opened my eyes to the neglect of the Indian by the "White Man."          [...] Upon talking to Chief Custalow [REDACTED] [REDACTED] of the Mattaponi tribe I find out that all this tribe is asking for is the improvement of just one half mile of the roads inside the reservation which are the main roads or streets, not the private ones to the houses. These are the same roads that two government vehicles operate on every weekday, the school bus to the school which is run by the State and a truck of the Department of Game and Inland Fisheries in connection with the State Hatchery on the reservation."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

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March 18	Staff. "State Loyalty Oath Is Sought by DAR." <i>Richmond Times Dispatch</i> (Richmond, VA), March 18, 1954.	"Another recommending that the DAR State committee on American Indians "ask the State Board of Education to extend greater educational opportunities to the Indians residing on the two reservations located within our State boundaries, namely the Pamunkey and the Mattaponi tribes." [...]"	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
May 14	Staff. "Chief to Speak." <i>Richmond News Leader</i> (Richmond, VA), May 14, 1954.	"Chief O. T. Custalow ██████████ ██████████ of the Mattaponi Tribe, will speak here Sunday at 7 P. M., in the Boulevard Methodist Church to young people of the Boulevard Church and the Congressional Christian Church."	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 6	Staff. "'Bring Back Peter Jones' Movement Under Way Here." <i>The Progress Index</i> (Petersburg, VA), June 6, 1954.	"Their mission was to visit the Mattaponi Indian Reservation in King William County in search of information about Peter Jones and his whereabouts.  [...] Since the committee suspected that Tom O'Hawkes might belong to the Mattaponi Tribe the two-man mission was dispatched to the riverside reservation about 75 miles northeast of Petersburg. Chairman Coyle said he expects a report on the mission in a few days.  Mann was selected as special emisary [ <i>sic</i> ; emissary] to the Indians because he is familiar with the people and knows the Mattaponi chief O. T. Custalow ██████████ ██████████. He is also a member of the Improved Order of Red Men."	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 8	Staff. "Jones' Whereabouts Still Puzzle to Petersburgers." <i>The Progress Index</i> (Petersburg, VA), June 8, 1954.	"He said an official report from a two-man delegation to the Mattaponi Indian Reservation, in King William County, has not been received, but is expected soon.  The committee had reason to believe Tom O'Hawkes might have been a member of the Mattaponi Tribe."	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 9	Staff. "Peter Jones Is Found; To Return 'In Triumph.'" <i>The Progress Index</i> (Petersburg, VA), June 9, 1954.	"Indians working through the Mattaponi Tribe, in the Mattaponi River in King William County, were reported to have found Peter Jones Monday."	(a)(5): Newspapers and Books (a)(7): Self-Identification

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June 13	Staff. "Indians To Give Jones Welcome." <i>The Progress Index</i> (Petersburg, VA), June 13, 1954.	<p>[...] Immediately a committee was formed to find Peter Jones by the Retail Merchants Division of the Chamber of Commerce. Two emissaries were sent to the Mattaponi Indian Reservation to seek assist-ance in the search. Mattaponi Chief O. T. Custalow ██████████ ██████████ sent his braves on scouting parties and within a few days they were in touch with Tom O'Hawkes."</p> <p>"A group of Mattaponi Indians whose ancestors fought early settlers of Virginia, has accepted an invitation to participate in "Peter Jones Day" ceremonies her June 25.</p> <p>The Indians, who live on a state reservation in King William County, will help welcome the returning Peter Jones and play important roles in ceremonies of the play, according to Petersburg "Peter Jones Day" Committee.</p> <p>Mattaponi Chief O. T. Custalow ██████████ ██████████ agreed to appear here with a number of his fellow tribesmen when emissaries from the committee visited his reservation last week. Horace Mann Sr., of Matoaca, a friend of the chief's, was instrumental in handling the negotiations."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 13	Singleton, A. L. J. "Mattaponi Indians, Due Here on Peter Jones Day, Are Proud of Heritage." <i>The Progress Index</i> (Petersburg, VA), June 13, 1954.	<p>"But there is no question about the authentic background of the Mattaponi Indians who will be in town with Peter Jones that final Friday in June. They are not from Hollywood or someone's dream world. They are from one of the state's two Indian reservations, and they represent the surviving members of the great Indian nation that was ruled by the iron hand of Powhatan.</p> <p>[...] A placard in the home of the Mattaponi Chief, O. T. Custalow ██████████ ██████████ tells his people's story in a sharp, short, way. It reads, in part; "The last remnant of one of 32 tribes once ruled</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

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		by Chief Powhatan... one of the last tribes to sign a peace treaty..."	
		[...] As wards of the state, the Mattaponis are schooled in a comfortable building on the reservation by teachers assigned by Virginia."	
June 18	Staff. "Two Princesses. <i>The Progress Index</i> (Petersburg, VA), June 18, 1954.	"Matoaka [REDACTED] (right) and Wa-wa-ta-see [REDACTED] princesses of the Mattaponi Indian tribe, are to appear here in ceremonies connected with 'Peter Jones Day' next Friday. They are shown standing beside a wigwam at their home on a state reservation in King William County. Wa-wa-ta-see, 11 is called 'little firefly' in English. Matoaka, 16, answers to Marie in school. They are daughters of Chief Hos-ki-no-wa-na-ah (O. T. Custalow) [REDACTED] Rose Studio Staff photo)."	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 20	Staff. "Peter Jones Welcome Set Saturday Near Station." <i>The Progress Index</i> (Petersburg, VA), June 20, 1954.	"Some of these Indians may be members of the Improved Order of Red Men. Others will be Boy Scouts. But in the first rank of guests for "Peter Jones Day" ceremonies will be real Indians from the Mattaponi Tribe's reservation in King William County.  The Mattaponi chief, O. T. Custalow [REDACTED] [REDACTED] is scheduled to be among the first to welcome Peter Jones back home after his three century absence.  [...] At the harbor, Peter Jones and Chief Custalow will be given keys to the city by officials."	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
June 23	Staff. "Peter Jones' Will Arrive." <i>The Progress Index</i> (Petersburg, VA), June 23, 1954.	"At the harbor to meet "Peter Jones" will be Mayor Churchill G. Dunn and Vice Mayor Gordon T. Winfield; a band of Mattaponi Indians (real ones); members of the committee; and representatives of the Boy Scouts, the Improved Order of Red Men, and other organizations.	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification

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		Chief O. T. Custalow [REDACTED] [REDACTED] of the Mattaponi Tribe, is scheduled to greet the returning colonial trader on behalf of all the tribes of Virginia.”	
June 24	Staff. “Petersburg to Honor Namesake Tomorrow.” <i>Richmond Times Dispatch</i> (Richmond, VA), June 24, 1954.	“A "Peter Jones" is scheduled to arrive by canoe at the city harbor about 10:30 o'clock on Friday morning. He will be welcomed by city officials, members of the "bring back Peter Jones" committee, members of the Mattaponi Indian tribe, and other citizens. Both Jones and Chief O. T. Custalow [REDACTED] [REDACTED] of the Mattaponis are to receive keys to the city from Mayor Churchill G. Dunn. <sup>3</sup> ”	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
June 25	Staff. “Let the Legends Live On.” <i>The Progress Index</i> (Petersburg, VA), June 25, 1954.	“If Peter Jones does "return" to Petersburg again, we hope the Mattaponi Indians can repeat their appearance here. This is the first time they have visited the city in a group, but it should not be the last.”	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
June 26	Crockford, Hamilton. “Petersburg Welcomes Its Founder.” <i>Richmond Times Dispatch</i> (Richmond, VA), June 26, 1954.	“On hand to make the returned wanderer feel at home were Chief Custalow [REDACTED] [REDACTED] and a half dozen of his braves and squaws from the Mattaponi Indian Reservation in King William County- some of whose ancestors in the mighty tribes of Powhatan traded with Peter Jones, it was duly noted. (The chief observed he is a direct descendant of Powhatan.)  Mayor Churchill G. Dunn greeted the old trader as he stepped ashore, and presented both him and Chief Custalow with keys to the city, while several hundred citizens watched.”	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
June 26	Staff. “4 Youngsters Win Prizes For Best Indian Costumes.” <i>The Progress Index</i> (Petersburg, VA), June 26, 1954.	“Judges for both contests were: Chief O. T. Custalow [REDACTED] of the Mattaponi Tribe; "Peter Jones"; and Horace Mann Sr., of the Improved Order of Red Men.”	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>3</sup> See also: Staff, “Petersburg to Honor Namesake Tomorrow.” *The Progress Index* (Petersburg, VA), June 24, 1954.



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August 5	Staff. "Mrs. F. A. Perry Named W. M. S. President." <i>The Tidewater Review</i> (West Point, VA), August 5, 1954.	"The society made a contribution toward the expenses of the son [REDACTED] of Chief Custalow [REDACTED] of the Mattaponi Indian Reservation who will attend high school in Oklahoma this winter."	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 19	Staff. "Mattaponi Indians Set Home-Coming." <i>The Tidewater Review</i> (West Point, VA), August 19, 1954.	"Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation, announced yesterday that the annual home-coming will be observed at Mattaponi Indian Baptist Church on Sunday, Aug. 22."	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 22	Staff. "West Point Calendar of Events." <i>Newport News Daily Press</i> (Newport News, VA), August 22, 1954.	"Monday 7:45 P. M.- Services at Baptist Church on Mattaponi Indian Reservation. [...] Tuesday 7:45 P. M.- Services at Baptist Church on Mattaponi Indian Reservation. [...] Wednesday [...] 7:45 P.M.- Services at Baptist Church on Mattaponi Indian Reservation. [...] Thursday 7:45 P. M.- Services at Baptist Church on Mattaponi Indian Reservation. [...] Friday 7:30 P. M.- Services at Baptist Church on Mattaponi Indian Reservation. [...]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Staff. "Mrs. E. S. James Guest of DAR." <i>Newport News Daily Press</i> (Newport News, VA), November 24, 1954.	"[...] Chief O. T. Custalow [REDACTED] of the Mattaponi Tribe spoke on the American Indian."	(a)(5): Newspapers and Books (a)(7): Self-Identification

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November 25	Staff. "Mattaponis Offer Traditional Gift To Gov. Stanley." <i>Newport News Daily Press</i> (Newport News, VA), November 25, 1954.	<p>"Gov. Stanley was presented with a Thanksgiving offering of fish and wild turkey today by Virginia's Mattaponi Indians.</p> <p>Chief O. T. Custalow [REDACTED] in ceremonial feathers, made the presentation on the steps of the executive mansion, where yesterday the chief of the Pamunkey tribe, Tecumseh Deerfoot Cook, had given the governor a deer, a Canada goose and a brace of mallard ducks."</p>	<p>(a)(2): State Governments            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
November 25	Staff. "Traditional Tribute." <i>Richmond News Leader</i> (Richmond, VA), November 25, 1954.	<p>"Governor and Mrs. Stanley accept an offering of fish and wild turkey from Mattaponi Indians at the Governor's Mansion. Presenting the- gifts yesterday are (left to right) Dewey Custalow [REDACTED] J. V. Custalow [Jacob [REDACTED] and Chief O. T. Custalow [REDACTED]."</p>	<p>(a)(2): State Governments            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
December 16	Staff. "News From Neighboring Counties" <i>Gloucester Mathews Gazette Journal</i> (Gloucester, VA), December 16, 1954.	<p>"Stanley Visits Mattaponi Indians</p> <p>Governor Thomas B. Stanley paid surprise visit to the Mattaponi Indian Reservation Sunday afternoon, Dec. 5. Chief O. T. Custalow [REDACTED] was notified of the visit by telephone late that morning and the Governor and his party arrived about 12:30 for a 3-hour stay.</p> <p>[...] An invitation to visit the reservation had been extended the Governor by the Chief and tribesmen when they were in Richmond to present the annual Thanksgiving tribute to him at the Mansion.</p> <p>[...] Chief Custalow, who is the father of 14 children, has ruled the tribe of 80 Indians since 1940. He succeeded his father, the late Chief George F. Custalow [REDACTED] who was chief for 26 years and died in 1949."</p>	<p>(a)(2): State Governments            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>

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April 5	Letter from J. E. Davis to G. Poteet, 5 April 1955. Administrative: General Corr. 1945 - 1964. Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection. Library of Virginia, Department of Education, Richmond, Virginia. Box 1, Folder 15, PDF Page 50.	<p>UNITED STATES          DEPARTMENT OF THE INTERIOR          INDIAN ARTS AND CRAFTS BOARD          WASHINGTON 25, D.C.</p> <p>Dear Mr. Poteet:</p> <p>I am extremely anxious to obtain information about the educational program of the State of Virginia as it pertains to the two Indian tribes residing in Virginia, namely, Pamunkey and Mattapony. It is my understanding that you might give me a short resume of the program.</p> <p>My reason for requesting the information is that I have been asked to give a talk and present an exhibit of Indian arts and crafts during the luncheon meeting of the Virginia D.A.R. on April 19 during the National D.A.R. Congress; and the State Regent has asked that I mention something about these two Virginia groups. Since these tribes do not come under the jurisdiction of the Indian Bureau, there is very little in the files here in regarding these people. At any rate, nothing in the files here would be current material. [...]</p>	(a)(1): Federal Authorities (a)(2): State Governments
May 5	Staff. "Carol Anne Britton Reigns Over Ashland's May Day." <i>Herald Progress</i> (Ashland, VA), May 5, 1955.	<p>"The theme of the program this year is the birth and growth of the nation. Miss Britton will be crowned "Virginia, Queen of States" by Chief Custalow [REDACTED] of the Mataponi [<i>sic</i>; Mattaponi] Indian Tribe as representative of the people to whom this country was sold when the first white men came to its shores."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 5	Staff. "Mataponi [ <i>sic</i> ] Chief to Visit His Old Hunting Ground." <i>Herald Progress</i> (Ashland, VA), May 5, 1955.	<p>"When Chief O. T. Custalow [REDACTED] of the Mataponi [<i>sic</i>; Mattaponi] tribe officiates at the Henry Clay Elementary School May Day celebration next Friday, Ashland will be playing host to one of its first families.</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

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		[...] O. T. Custalow now heads the Mataponi [ <i>sic</i> ; Mattaponi] Indians, the last of the 32 Powhatan Indian tribes, which once numbered 8,000 and whose territory ranged from the James to the Patuxent and extended into the interior as far as the falls of the chief rivers, which in modern terms would be called the State of Virginia and part of Maryland [ <i>sic</i> ; Maryland].”	
May 26	Staff. “Carol Anne Britton.” <i>The Hanover County Herald</i> (Ashland, VA), May 26, 1955.	“On the invitation of Chief O. T. Custalow ██████████ ██████████ of the Mataponi [ <i>sic</i> ; Mattaponi] Indian Tribe, Carol Anne Britton of Henry Clay school will appear on Ranch House Tales television show June 1st. Carol Anne, who was Henry Clay May Queen, is the daughter of Mr. and Mrs. William Britton of Duncan Street, Ashland.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 2	Staff. “Indians Host at Fish Fry.” <i>The Tidewater Review</i> (West Point, VA), June 2, 1955.	“Chief O. T. Custalow ██████████ ██████████ and members of the Mattaponi Indian Reservation were hosts at a fish fry on Saturday for the board of trustees of the reservation.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 19	Marble, R. L. “Ecuador Student Is Homesick, But Enjoys Experience in U. S.” <i>Newport News Daily Press</i> (Newport News, VA), June 19, 1955.	“...Later she will visit the Mattaponi Indian Reservation near here and the pulp and paper mill of the Chesapeake Corporation of Virginia, just across the Mattaponi River in West Point.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 30	Staff. “School Board Okeys [ <i>sic</i> ] Dick’son Segregated School Construction.” <i>The Lebanon News</i> (Lebanon, VA), June 30, 1955.	“The Board also took action yesterday on a salary schedule for teachers employed at the Mattaponi Indian Reservation. The Board approved boosting the salary schedule to \$2,000 to \$3,200. It had previously ranged from 1,800 to \$3,000.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
October 27	Staff. “World Community Day at MHS Nov. 4.” <i>Gloucester-Mathews Gazette-Journal</i> (Gloucester, VA), October 27, 1955.	“Chief O. T. Custalow ██████████ ██████████ of the Mattaponi Tribe of Indians, will be the speaker. This will be of special interest since all age groups in all churches will have units of study about Indian Americans this year.”	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification

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October 31	Staff. "Planning World Community Day." <i>Newport News Daily Press</i> (Newport News, VA), October 31, 1955.	"Chief O. T. Custalow [REDACTED] of the Mattaponi Tribe of Indians will be the guest speaker."	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
November 3	Staff. "Chief Custalow Has Speaking Schedule." <i>The Tidewater Review</i> (West Point, VA), November 3, 1955.	"Chief Custalow [REDACTED], of the Mattapony [ <i>sic</i> ; Mattaponi] Indian Reservation, is conducting a series of meetings in various sections in this area, speaking on early Indian life and the life of Indians on the Reservation now."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 8	Staff. "Gloucester CAR Visit Indians at Mattaponi." <i>Newport News Daily Press</i> (Newport News, VA), November 8, 1955.	"Gloucester, Nov. 7- A group of members of the Gloucester Society, Children of American Revolution, accompanied by members of the Augustine Warner Chapter, Daughters of American Revolution, visited the Mattaponi Indian Reservation Sunday.  [...] After the group had visited the museum, Mrs. Stanford and Mrs. Turner talked with Chief Custalow [REDACTED] who told them some of the facts about the reservation." <sup>4</sup>	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Staff. "Traditional Tribute." <i>Richmond Times Dispatch</i> (Richmond, VA), November 24, 1955.	"Chief O. T. Custalow [REDACTED] and Little Chief Blue Wing [REDACTED] present a turkey and three rockfish to Governor Stanley on the steps of the Mansion. The game came from the Mattaponi Indian Reservation, where the chief's tribe lives as technical wards of the State. The gift of game to the Governor is a ritual of many years' standing." <sup>5</sup>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1956</b>			
January 6	Staff. "CAR Units Will Hold Convention." <i>Richmond Times Dispatch</i> (Richmond, VA), January 6, 1956.	"The conference will convene Saturday at 9:30 A. M. when the annual election of officers will be held. The businesses session will be followed by a luncheon. A special feature of the afternoon session will be a display of Indian relics by Chief Custalow [REDACTED]"	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>4</sup> See also: Staff. "Local DAR's, CAR's Visit Reservation." *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), November 10, 1955.

<sup>5</sup> See also: Staff, "Traditional Tribute," *Dayton Daily News* (Dayton, OH), November 25, 1955.

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January 24	Shires, Carl. "White Man Wants to Help Indian Brother." <i>Richmond News Leader</i> (Richmond, VA), January 24, 1956.	<p>██████████ of the Mattaponi tribe of Virginia."</p> <p>"Bill Introduced</p> <p>A bill introduced in the Virginia House of Delegates today would take care of all that for the Mattaponi Indians, in King William County.</p> <p>Delegate Claiborne D. Gregory, representing King William and Hanover Counties, is patron of the bill. It would authorize duly constituted authorities (tribal council and trustees) of the Mattaponi tribe to permit the Commonwealth of Virginia to construct, reconstruct and maintain a highway on the reservation.</p> <p>The tribal council, according to Gregory, feels the sale of beads, crockery and goose callers will soar like an eagle."</p>	<p>(a)(2): State Governments            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
January 26	Staff. "Indian Chief to Speak." <i>The Tidewater Review</i> (West Point, VA), January 26, 1956.	<p>"Chief O. T. Custalow ██████████ ██████████ of the Mattaponi Indian Reservation, will speak at the Laurel Street Methodist Church, Richmond neat Sunday at 10 A. M. and at Miles Memorial Methodist Church, Norfolk, the same day at 7:30 P. M.</p> <p>His topic will be "Early Indian Life", which he will climax with a spiritual message. For the past several months Chief Custalow has spoken in several nearby churches."</p>	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
February 12	Staff. "School Group Visits Assembly." <i>The Progress Index</i> (Petersburg, VA), February 12, 1956.	<p>"Another privilege enjoyed was meeting Chief Custalow ██████████ ██████████ the chief of the Mattaponi Tribe, his wife, and eighteen-month old son ██████████. An interesting fact about Chief Custalow is that he was present when Petersburg celebrated Peter Jones' Day last year."</p>	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
February 29	Staff. "2 Indian Chiefs on Church Panel." <i>Richmond News Leader</i> (Richmond, VA), February 29, 1956.	<p>"Chiefs of two Indian tribes in Virginia will join with members of Ginter Park Baptist Church tonight in a</p>	<p>(a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>

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		discussion of "The Plight and Potential of the American Indian."  Chief O. T. Custalow [REDACTED] of the Mattaponi Tribe, and Chief Oliver Adkins, of the Chickahominy Tribe, will be the Indian panel members at the usual Wednesday evening prayer service."	
March 1	Staff. "C. Gregory Introduces Seven Bills." <i>The Hanover County Herald Progress</i> (Ashland, VA), March 1, 1956.	"The first bill introduced by Gregory to the House of Delegates is the Mattaponi Bill, which has passed and received Governor Stanley's signature. The bill authorizes the duly constituted authorities of the Mattaponi tribe to grant an easement to the State of Virginia so that they might have a road.  In explanation Gregory said that the Indian tribe holds land in accordance with a treaty with the Colony of Virginia and are wards of the State. They do not have the right to give away any of their land and the State doesn't have the right to take it away; therefore, the only method is through special legislation. This is the first piece of legislation for the Mattaponis since about 1890, the delegate said."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
March 15	Staff. "Chief Custalow to Visit Shiloh Church." <i>Herald-Progress</i> (Ashland, VA), March 15, 1956.	"The Mission Study Class taught by Mrs. Robert F. Bryan, at Shiloh Methodist Church, will have its last session on Wednesday evening March 21st, with Chief Custalow [REDACTED] Chief of the Mataponi [ <i>sic</i> ; Mattaponi] Tribe, as the speaker. The classes have been well attended. "It is hoped that we can have a good number present for this last session. Everyone is invited - children and adults," a spokesman said."	(a)(5): Newspapers and Books (a)(7): Self-Identification
March 22	Staff. "Celebrate 25th Anniversary." <i>The Tidewater Review</i> (West Point, VA), March 22, 1956.	"A silver wedding anniversary was held in honor of Mr. and Mrs. S. Dewey Custalow [REDACTED] at their home on the Mattaponi Reservation March 11. Refreshments were served by the hostesses Mrs. Alfred Adkins, Mrs. George Custalow, Jr. [REDACTED]"	(a)(5): Newspapers and Books (a)(7): Self-Identification

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May 3	Staff. "Chief Custalow Slates Speaking for May." <i>The Tidewater Review</i> (West Point, VA), May 3, 1956.	<p>[REDACTED], and Mrs. Deal Langston [REDACTED]</p> <p>Among the guests present were their sons, Kenneth Custalow [REDACTED], of Bluefield, Va.; Ernest Cecil Custalow Sr. [REDACTED] Fort Myer, Arlington, Va.; Ralph Custalow [REDACTED] Calvin Custalow [REDACTED] and Malcolm Custalow [REDACTED] of Mattaponi Reservation."</p> <p>"Chief Custalow [REDACTED] of the Mattaponi Indians has a speaking schedule for May as follows:</p> <p>Friday, May 4, Bethel Baptist Church, Silver Springs, Md., at 7 P. M. Saturday, May 5, Royal Ambassador Conclave, Silver Springs, Md., 2 P. M.</p> <p>Sunday, May 6, Brookland Baptist Church, Washington, D. C., at 9:30 to assembly of all Sunday school classes.</p> <p>May 6, Wheaton Baptist Church, Washington, D. C., message at 7:15 on Christian living. John 15:16.</p> <p>Chief Custalow recently completed a series of meetings in Norfolk. He said that the "Indian who gladly received the good news of salvation from the paleface brothers is now carrying it back to them."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 31	Palmer, Louise. "News Item... It Rained." <i>The Blue Ridge Herald</i> (Purcellville, VA), May 31, 1956.	<p>"In spite of the rain Sunday many members of Little River church drove to West Point, Va. to visit the Mattaponi Indian Reservation. The children were especially fascinated with the Indians and their way of life on the reservation."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification



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June 1	Staff. "Capron Personals." <i>Suffolk News-Herald</i> (Suffolk, VA), June 1, 1956.	"Mrs. Payton Smith took her second and third grade Thursday to the Pamunkey Mattaponi Indian Reservation at West Point."	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 15	Staff. "Resort City All Ready For Fifth Annual Fete." <i>Richmond Times Dispatch</i> (Richmond, VA), June 15, 1956.	"[...] Also scheduled for the big procession are Indians of the Pamunkey and Mattaponi tribes, six or seven bands, decorated floats, members of youth, civic and veterans organizations, and winners of a baby contest."	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 26	Staff. "Dragonville." <i>The Southside Sentinel</i> (Urbanna, VA), July 26, 1956.	"[...] Misses Josie and Frances Garner and brother, Terry, of King George, visited Mr. and Mrs. Peter Glenn Tuesday and Wednesday of last week. Their father, W. R. Garner, has been quite ill, but is better. Wednesday was Terry's eleventh birthday. He celebrated by going with his sisters, his granddaddy, Peter Glenn, Mrs. T. W. Brooks and her children to the Mattaponi Indian Reservation. They were entertained by Chief Custalo [REDACTED]. The children all love him. They had a picnic at a table on the road side as they came home. The Garners returned to King George Wednesday evening."	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 19	Staff. "Court Of Rulers of District Red Men." <i>Newport News Daily Press</i> (Newport News, VA), August 19, 1956.	"Standing above, from left to right, are Jesse L. Lawson, district deputy; Carrie Lawson of Jeffs, princess; Catherine Hogge, 1955 queen; Shirley Beachum of Yorktown, 1956 queen of Red Men and Pocahontas Day; Raymond L. Owens, great senior sagamore; Faye Pierce of Phoebus, maid of honor, and Chief O. T. Custalow [REDACTED] of the Mattaponi Tribe, a guest of honor."	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 23	Staff. "Homecoming Set in King William." <i>Richmond Times Dispatch</i> (Richmond, VA), August 23, 1956.	"A homecoming will be held Sunday at the Mattaponi Indian Reservation Baptist Church, 12 miles west of West Point on state Rt. 30.  The Rev. J. R. Kilpatrick of Portsmouth will be the speaker at the 11 a.m. service. At the 2:30 p.m. service, the Rev. R. B. Garnett, pastor of Sharon and Colosse Baptist Churches, will be the speaker."	(a)(5): Newspapers and Books (a)(7): Self-Identification

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August 23	Staff. "Plan Home-Coming." <i>The Tidewater Review</i> (West Point, VA), August 23, 1956.	<p>"The annual home-coming at the Mattaponi Indian Baptist Church will be held next Sunday, Aug. 26. The speaker for the morning service at 11 o'clock will be the Rev. J. R. Kilpatrick, of Portsmouth.</p> <p>[...] The church is located on the Mattaponi Indian Reservation, 12 miles northwest of West Point, a short distance off Route 30. Chief O. T. Custalow ██████ ██████ said all friends will be welcomed to the home-coming services Sunday and to the evening services during the week."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 12	Staff. "Vesper Service, T-V, Highlight Y-Teen Year." <i>The Jeffersonian</i> (Richmond VA), October 12, 1956.	"On October 10, when Triangle II met for their second meeting of the year, they had a guest speaker, Chief Custalow ██████ of the Mattapani [ <i>sic</i> ; Mattaponi] Indians. Chief Custalow, dressed in his ceremonial attire, spoke on his native tribe and told of some of his personal experiences."	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 18	Staff. "Mattaponi-Pamunkey 4-H Elects New Officers." <i>The Tidewater Review</i> (West Point, VA), October 18, 1956.	<p>"New officers were elected by the Mattaponi-Pamunkey 4-H Club at its first meeting of the year held Oct. 8. Mrs. Rose N. Canny is leader for the girls and Carlton Hall is the boys' leader.</p> <p>Tommy Custalow ██████ was elected president. Other officers are Dolores Custalow ██████ vice-president; Christine Custalow ██████ treasurer-secretary; Dorothy Page and Howard Custalow ██████ song leaders, and Joyce Bradby, reporter."</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 25	Staff. "Girls Hear Indian Chief." <i>The Jeffersonian</i> (Richmond, VA), October 25, 1956.	"Chief O. T. Custalow ██████ of the Mattaponi Indians recently spoke to Y-Teens Triangle II on the heritage, background, and customs of his people."	(a)(5): Newspapers and Books (a)(7): Self-Identification
December 6	Staff. "66 Achilles Pupils Visit Mattaponi Tribe." <i>Gloucester-</i>	"Sixty-six students from the second and third grades of Achilles Elementary School visited the Mattaponi	(a)(5): Newspapers and Books (a)(7): Self-Identification

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<i>1957</i>	<i>Mathews Gazette-Journal</i> (Gloucester, VA), December 6, 1956.	<p>Indian Reservation at West Point last Friday, Nov. 30, accompanied by their teachers, Miss Betty Thomas and Mrs. J. E Pointer, Sr.</p> <p>[...] The pupils had an enjoyable trip and reported that they not only were happy to meet and talk with Chief Custalow [REDACTED] but thought his daughter very beautiful and her baby most attractive.”</p>	
	Haimes-Bartolf, M. D. (2007). "The Social Construction of Race and Monacan Education in Amherst County, Virginia, 1908-1965: Monacan Perspectives." Cambridge University Press 47(4): pp. 389-415.	<p>“In 1953, the school board of Amherst County, Virginia, approved plans for new white and black high schools, and the State Board of Education made it possible for Pamunkey and Mattaponi Indian children of Virginia's tidewater to finish their education beyond the eighth grade at accredited Indian high schools outside Virginia.</p> <p>[...] Before 1956, Virginia did not build a high school for Indian students living on the Pamunkey and Mattaponi Reservations because there were not enough school-aged children to justify adding new grades to the single school that served both reservations. Nevertheless, the State Board of Education made it possible for these students to complete their education after the eighth grade by attending accredited Indian high schools outside Virginia. During the 1953-54 school year, five students from both reservations attended high school outside Virginia; because of small numbers of Indian students and the state's general prejudice and indifference, these children were sent as far away as Oklahoma to be with their "own kind." [...] State Superintendent Davis Y. Paschall (1957- 59) reported in 1958 that the total enrollment for the Pamunkey and Mattaponi Reservations' school was twenty-nine students, including four in grades eight through eleven.”</p>	<p>(a)(4): State Governments          (a)(3): County or Local Government          (a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>

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January 13	Staff. "Complete Various Area Road Projects In '56." <i>Newport News Daily Press</i> (Newport News, VA), January 13, 1957.	<p>"The straightening and widening of heavily traveled primary highways in Middle Peninsula counties plus continuation of three large bridge projects topped the list of road improvements in a recent work summary reported this week by the Department of Highways.</p> <p>[...] The hard surfaced roads completed last year in King William included Route 604 between Enfield and the Pamunkey River; Route 608 between Routes 30 and 600 west of Beulahville; Route 623 at Lester Manor; Route 625 at the Mattaponi Reservation [...]"</p>	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
February 28	Staff. "Gwynn's Island Group Has Interesting Trips." <i>Gloucester-Mathews Gazette-Journal</i> (Gloucester, VA), February 28, 1957.	<p>"They also visited the Mattaponi Indian Reservation in King William County. Chief O. T. Custalow [REDACTED] met the group on the lawn and taught them some Indian dances. These were enjoyed by all.</p> <p>The group went through the museum and saw the display of Indian relics which are more than a thousand years old.</p> <p>Chief O. T. Custalow [<i>sic</i>; Custalow] then taught the children a history lesson on the early days of our country."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
March 14	Staff. "Bellamy." <i>Gloucester-Mathews Gazette Journal</i> (Gloucester, VA), March 14, 1957.	<p>"Mr. and Mrs. Norwood McFarland and children accompanied Den No. 1 of Cub Scouts on Saturday afternoon a visit to the Mattaponi Indian Reservation. Mr. and Mrs. McFarland's son, Jimmy, is a member of the Cub Scouts."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
March 14	Staff. "Cub Scouts See Mattaponi Indians." <i>Gloucester-Mathews Gazette-Journal</i> (Gloucester, VA), March 14, 1957.	<p>"The Cub Scout Pack of Gloucester went on a safari Saturday to the Mattaponi Indian Reservation for an interesting and enlightening trip for all, adults Included.</p> <p>Chief Custalow [REDACTED], a direct descendant of the all-powerful Powhatan, enthralled the boys by his vivid descriptions of the many relics in the Indian museum.</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

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March 26	Staff. "'Howing' Cubs Meet Indian Chief." <i>The Farmville Herald</i> (Farmville, VA), March 26, 1957.	<p>[...] The Mattaponi tribe is the last remnant of thirty-two tribes once ruled by Powhatan."</p> <p>"Amelia Cub Scouts and their families toured the Mattaponi Indian Reservation near West Point Sunday, and met a real Indian chief.</p> <p>Chief Custalow [REDACTED] [REDACTED] greeted the 19 Cubs and other Cub officials who have been following an Indian theme this month."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 18	Staff. "Indian Tribe To Aid Scout Exhibit Here." <i>Newport News Daily Press</i> (Newport News, VA), April 18, 1957.	<p>"Mattaponi Indians, whose forebears were part of Powhatan's realm, will establish a village as one of the special attractions for the Peninsula Boy Scout Exposition at War Memorial Stadium April 27.</p> <p>[...] Langley's band will begin a concert at 2:20 p.m., stopping for a 20-minute intermission at 3 for the first of three performances by Chief Custalow [REDACTED] [REDACTED] and his group.</p> <p>Chief Custalow's Mattaponi tribe is one of 32 once ruled by Chief Powhatan and was one of the last tribes to sign the Treaty of Peace. The Indian chief and a number of squaws and braves will set up an Indian village at the stadium, where they will remain between performances to conduct visitors through the village."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 18	Staff. "Wicomico Church." <i>Rappahannock Record</i> (Kilmarnock, VA), April 18, 1957.	<p>"[...] On Sunday, April 11, 20 Club Scouts from Pack 222 of this area, chaperoned, by Mrs. Otis Crowther, Mrs. Eugene Rose, from Browns Store Mr. and Mrs. Diller Harding, Mr. Wm. A. Fuller, Mrs. C. C. Sanford, Jr., from Hardings, Mr. and Mrs. John Dize, from Ditchley, Mr. and Mrs. Carl Anderson, who generously used their cars for transportation, made a tour to the Mattaponi Indian Reservation. The experience was unique. Chief Custalow [REDACTED] [REDACTED] was a very colorful character, jovial and amusing as well as serious and instructive. A pleasant, instructive and enjoyable day was had by all."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

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April 25	Staff. "Scout Exposition In Hampton April 27." <i>Gloucester-Mathews Gazette-Journal</i> (Gloucester, VA), April 25, 1957.	"As a special feature. Chief George T. Custalow [REDACTED] of West Point, will be on hand with his Mataponi [ <i>sic</i> ; Mattaponi] Indian tribe, to perform their native dances."	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 5	Staff. "Central Methodist." <i>Newport News Daily Press</i> (Newport News, VA), May 5, 1957.	"Men's Club dinner meeting, Wednesday at 6:30 in the evening in Fellowship Hall. Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Tribe, speaker."	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 14	Staff. "Miss Pocahontas." <i>Newport News Daily Press</i> (Newport News, VA), May 14, 1957.	"Barbara Smith, Hayes School fourth grader who will play the part of Pocahontas in "The Wedding of Pocahontas and John Rolfe", to be presented May 17 as part of the school's May festivities, gets a few pointers from Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Tribe, on a recent visit by the class to the Reservation."	(a)(5): Newspapers and Books (a)(7): Self-Identification
June	<i>Opinions of the Attorney General and Report to the Governor of Virginia from July 1, 1956 to June 30, 1957.</i> Richmond, Virginia: Commonwealth of Virginia Division of Purchase and Printing, 1957.	"It is, therefore, the opinion of this office that the members of the Pamunkey and Mattaponi Indian tribe who maintain homes and residences upon such reservations are not liable for the license tax required under the County' Ordinance on motor vehicles so long as such motor vehicles are garaged (kept) on said reservations, although such vehicles may be driven on the public highways of King William County."	(a)(2): State Governments
July 5	Staff. "Almond Cites 1658 Statute to Exempt Indian Car Tags." <i>Newport News Daily Press</i> (Newport News, VA), July 5, 1957.	"Atty. Gen. J. Lindsay Almond Jr. today reached back for an enactment of Virginia's colonial legislature in ruling that Indians on King William County reservations aren't required to buy county auto license tags.  Almond told King William Commonwealth's Atty. John Paul Causey that while Virginia has accorded Indians citizenship status, it has never taxes them for anything on their reservations and has always 'prohibited their molestation.'	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification

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August 16	Letter from N. Bradley to J. Auld. RG 75, Central Classified Files, 1940-57 General Service. Box 221, Folder 154. National Archives and Records Administration, Washington, D.C.	<p>[...] Under consideration was the question of whether tribal Indians on the Pamunkey and Mattaponi reservation in King William can be required to buy county motor vehicle license plates under a general county ordinance.</p> <p>[...] He noted the attorney general's office held in 1917 that Pamunkey and Mattaponi Indians "are exempt from all taxes-state, local or otherwise."</p> <p>Almond said a King William County Circuit Court Decision of 1919 held that an Indian residing on the Mattaponi reservation could not be taxed by the county or the state, although personal property owned by an Indian off the reservation was liable to taxation."</p>	(a)(1): Federal Authorities (a)(2): State Governments
August 22	Staff. "Homecoming Set At Mattaponi Church Sunday." <i>Richmond News Leader</i> (Richmond, VA), August 22, 1957.	<p>[...] The Indians of Virginia have never been under the supervision of the Bureau of Indian Affairs, and there is very little we can tell you about them. There are two tribal groups remaining in the State, residing on two small reservations located, we understand, near Richmond. These groups are the Mattapony and the Pamunkey. We have never been able to get information from the State of Virginia concerning the appropriate State office from which to obtain data about Virginia's Indian population. We believe the State continues to operate one or two schools especially for these Indian people [...]</p> <p>"The Mattaponi Indian Reservation Baptist Church will hold its annual homecoming Sunday at the 11:30 a.m. service. The Rev. S. G. Knick of Portsmouth will speak.</p> <p>[...] Services will also be held each evening Monday through Friday, at 7:30 o'clock with Mr. Kilpatrick as speaker. The Rev. H. N. Custalow [REDACTED] [REDACTED] supply pastor, will conduct the services.</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

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August 22		The church is located at West Point R.F.D 1. Chief Custalow [REDACTED] says all visitors are welcome.”	
August 22	Staff. “Indian Church Plans Home Coming Sunday.” <i>The Tidewater Review</i> (West Point, VA), August 22, 1957.	<p>“The annual home coming services for Mattaponi Indian Baptist Church will be held at the church on the reservation next Sunday, Aug. 25. Revival services will be held each night during the week.</p> <p>[...] The Rev. H. N. Custalow [REDACTED] pastor of Samaria Baptist Church, Charles City County, and supply pastor for the church on the Mattaponi Reservation, will preside at the revival services each evening at 7:30, Monday through Friday, and Mr. Kilpatrick will preach.</p> <p>Chief O. T. Custalow [REDACTED] of the Mattaponi Tribe, extends a welcome to all to attend the services.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 23	Letter from B. Baste to E. Fast. RG 75, Central Classified Files, 1940-57 General Service. Box 221, Folder 154. National Archives and Records Administration, Washington, D.C.	[...] The two Indian reservations in Virginia are under State supervision, although we do not know the name and address of a particular State office having any special jurisdiction over the tribal groups-- the Mattapony and the Pamunkey. The reservations are located about 50 miles east of Richmond. <sup>6</sup> [...]	(a)(1): Federal Authorities (a)(2): State Governments
October 1	Staff. “Questions and Answers.” <i>Times Records News</i> (Wichita Falls, TX), October 1, 1957.	<p>“Q- Are there any Indian reservations in Virginia?</p> <p>A- Yes, the Pamunkey and Mattaponi Reservations in King William County.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 3	Staff. “Airman Robert Custalow Plane Capt. At Oceana.” <i>The Tidewater Review</i> (West Point, VA), October 3, 1957.	“Airman Robert L. Custalow [REDACTED] son of the Rev. and Mrs. Harvey N. Custalow [REDACTED] of the Mattaponi Indian Reservation, was recently assigned to the maintenance department at Attack Squadron 25, Naval Air Station, Oceana, as a plane captain.	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>6</sup> Letter from B. Baste to E. Fast. RG 75, Central Classified Files, 1940-57 General Service. Box 221, Folder 154. National Archives and Records Administration, Washington, D.C.



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		[...] Custalow attended the elementary school on the Indian reservation in King William County and later went to the high school on the Cherokee Indian Reservation, Cherokee, N. C, and attended Bacone College, Bacone, Okla.”	
October 15	Letter from M. Tozier to Mrs. F. Beverly. RG 75, Central Classified Files, 1940-57 General Service. Box 221, Folder 154. National Archives and Records Administration, Washington, D.C.	[...] We are very glad to send you informational literature about the work of the Bureau of Indian Affairs with and for the Indian citizens of the United States. As you know, we do not have supervision over the affairs of the Indians of Virginia, but the situations and conditions of these Indian groups-- the Pamunkey and the Mattapony-- are no doubt similar to those of many of the Indian tribal groups for whom we do have responsibilities. We believe the enclosed material will provide you with a good deal of helpful information on which to base your forthcoming talk. [...]	(a)(1): Federal Authorities
<b>1958</b>			
March 27	Staff. “Custalow To Speak.” <i>The Tidewater Review</i> (West Point, VA), March 27, 1958.	“Chief O. T. Custalow ██████████ ██████████ of the Mattaponi Indian Tribe, will speak next Sunday at Arbor Grove Baptist Church, South Norfolk, at the 10 A. M. Sunday school hour, the 11 A. M. worship service and at 3 P. M. The Rev. D. M. Hardison is pastor of the church.  Custalow recently spoke to the Brotherhood Class at Calvary Baptist Church in Newport News. The class has 106 members.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 18	Foster Jr., William B. “Gifts to Governors Seen No Va. Problem.” <i>Richmond News Leader</i> (Richmond, VA), June 18, 1958.	“Virginia producers and purveyors of food products sent him such things as fresh oysters, frozen and smoked chickens and turkeys, cured hams and salted peanuts. Both the Pamunkey and the Mattaponi Indian tribes vied with each other to fetch him venison, fish and wild fowl at Thanksgiving.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
September 18	Staff. “McGuire Langstone.” <i>The Tidewater Review</i> (West Point, VA), September 18, 1958.	“King William- Funeral rites for McGuire Langston ██████████ 76, oldest resident of the Mattaponi Indian Reservation in King William county, who died	(a)(5): Newspapers and Books (a)(7): Self-Identification

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		Monday at Williamsburg hospital, will be held at 2:30 p.m. Friday at the Mattaponi Baptist Church on the reservation. Surviving are two sisters, Mrs. Mary Custalow [REDACTED] of King William and Mrs. Elizabeth Chapman [REDACTED] of Philadelphia: three brothers, Theodore Langston [REDACTED] of Philadelphia, Mantley [REDACTED] and Deal Langston [REDACTED] of King William.”	
September 25	Letter from E. Fast to E. Stanley. RG 75, Central Classified Files, 1940-57 General Service. National Archives and Records Administration, Washington, D.C.	[...] We have your letter of September 8 inquiring about the Indians of Virginia. The Indians of Virginia, like many other tribes native to the original Thirteen Colonies, have never been under the jurisdiction of the Bureau of Indian Affairs. We have little information about Virginia's Indians, therefore, but we are enclosing a list of tribes, bands, and subdivisions that at one time or another inhabited the State. As you will note, it is a long list. Remaining in the State are the Chickahominy, Mattaponi, Nansemond, Pamunkey, Potomac, Powhatan, and Rappahannock. Only the Mattaponi and Pamunkey live on reservations. The rest are considerably mixed in blood and scattered throughout the general population of the State.	(a)(1): Federal Authorities
November 27	Staff. “Thanksgiving Tribute.” <i>Richmond Times Virginia</i> (Richmond, VA), November 27, 1958.	“Chief O. T. Custalow [REDACTED] (left) of the Mattaponi tribe and Chief Tecumseh Deerfoot Cook of the Pamunkeys delivered the Virginia Indians' traditional gift of game and fish to Governor Almond on Thanksgiving eve. Four-year-old "Little Chief Blue Wing" Custalow [REDACTED] lent a hand. Mattaponi huntsmen brought in a 19-pound wild turkey, plus some rockfish, while Pamunkey marksmen- using firearms instead of arrows- bagged the 100-pound buck. Custom of	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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November 27	Staff. "Richmond, Va." <i>The Bradenton Herald</i> (Bradenton, FL), November 27, 1958.	Indians' Thanksgiving tribute to Governor dates back to Colonial times."  "Leaders of two Virginia Indian tribes brought gifts of fish and games to Gov. J. Lindsay Almond yesterday continuing a Thanksgiving custom growing out of a treaty with King of England 312 years ago. Chief O. T. Custalow [REDACTED] left, and Little Chief Blue Wing [REDACTED] [REDACTED], lower step, brought wild turkey and fish from Mattaponi tribe. Chief Tecumseh Deerfoot Cook, a deer from Pamunkey tribe."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
December 10	Staff. "Waltonians Plan Buffalo Dinner." <i>Richmond News Leader</i> (Richmond, VA), December 10, 1958.	"Governor Almond and the chiefs of the Pamunkey and Mattaponi Indian tribes will be special guests. Four quarters of buffalo were purchased by the Waltonians from the federal ranges in the west where the buffalo herd must annually be thinned."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
December 14	Staff. "Almond Got Bird." <i>Richmond Times Dispatch</i> (Richmond, VA), December 14, 1958.	"Mattaponi Indian Chief Otho Custalo [REDACTED] [REDACTED] is a man of many words. Knows much history.  [...] The Richmond Chapter, Izaak Walton League of America, purchased one of the buffalos and last Wednesday invited Governor Almond and his wife, and the Mattaponi chief and his family, as guests to something of a renewal of the first Thanksgiving ever to be held in the New World.  Buffalo was served at that feast, also, only then it was provided by the Indians. The Mattaponi chief was emphatic on this score, much to the delight of Dick Gillis, the State Chamber of Commerce man who served as master of ceremonies of this bison banquet. Twice, perhaps for the first time in his life, Gillis was left speechless."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

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<b>Date</b>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
January	Robinson, W. Stitt. "Tributary Indians in Colonial Virginia." <i>The Virginia Magazine of History and Biography</i> 67, no. 1, (January 1959): 49-64 [PDF 17].	"The paying of tribute by Indians in colonial days is still evident in twentieth-century Virginia. On the basis of the 1677 treaty, tribes such as the Pamunkey and Mattaponi, who live on reservations in King William County, voluntarily present each year to the Governor of Virginia a token tribute of game at Thanksgiving." [p. 64]	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
May 15	Staff. "Youth Group Tours Indian Reservation." <i>The Farmville Herald</i> (Farmville, VA), May 15, 1959.	"Rev. R. E. Murphy and family accompanied the MVF from Oakwood Methodist Church on a sightseeing trip to the Mattaponi Indian reservation near West Point, in King William County, Sunday. [...]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 9	Staff. "Gloucester Village Plans Gala Events July 16-17-18." <i>Gloucester Gazette-Journal</i> (Gloucester, VA), July 9, 1959.	"Starting Thursday, Indians from the Mattaponi Reservation will set up an exhibit of their crafts from the museum near West Point. This exhibit, which will include many valuable articles, will be housed in a building on Gloucester's Main Street. In addition, members of the tribe will perform for the public."	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 15	Lascelle, Thatcher. "Indian Chief Warmly Greeted on Visits to Playgrounds Here." <i>The Progress Index</i> (Petersburg, VA), July 15, 1959.	"I'm going to scalp you, Chief!"  This warm greeting was made by a youngster yesterday afternoon as Chief O. T. Custalow [REDACTED] head of the Mattaponi Indian Tribe got out of a car at the McKenzie Street Playground.  "Don't scalp me boy," the chief pleaded. Then they both laughed.  Thus began a whirlwind visit by the Indian chief to the playgrounds in Petersburg. His appearance here was sponsored by the Recreation Department."	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
July 16	Staff. "Schedule of Events for Gloucester Days Announced." <i>Gloucester-Mathews Gazette-Journal</i> (Gloucester, VA), July 16, 1959.	"Indians from the Mattaponi reservation near West Point headed by Chief O. T. Custalow [REDACTED] will give a performance on Main Street at 2:00 p.m. Thursday and an exhibit from their museum will be open to the public in the building	(a)(5): Newspapers and Books (a)(7): Self-Identification

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July 17	Staff. "Gloucester Days' Program Continues." <i>Newport News Daily Press</i> (Newport News, VA), July 17, 1959.	formerly occupied by Colonial Stores across from J. D. Dutton."  "A special attraction for young and old Thursday was the exhibit of museum pieces from the Mattaponi Indian Reservation, on display at the building formerly occupied by Colonial Stores, across from the Hotel Calvin. Chief O. T. Custalow [REDACTED] and others from the Mattaponi Reservation were on hand too and they entertained with a performance of Indian dances. They will be back again today and Saturday and special performances are scheduled both days at 11 a.m. in front of the building where they are displaying the museum pieces. "	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 23	Staff. "Gloucester Days Welcome." <i>Gloucester-Mathews Gazette-Journal</i> (Gloucester, VA), July 23, 1959.	"Chief Custalow [REDACTED], of the Mattaponi Indian Reservation at West Point, was on hand to help celebrate Gloucester Days which were held last Thursday, Friday and Saturday. Shown in the picture are a few of the visitors who saw the Indian exhibit and the war-dance performance."	(a)(5): Newspapers and Books (a)(7): Self-Identification
December 13	McDowell Jr., Charles. "Enter the Smiler Without the Knife." <i>Richmond Times Dispatch</i> (Richmond, VA), December 13, 1959.	"[...] In front of the Governor's Mansion a 5-year-old Mattaponi Indian boy named Little Chief Blue Wing [REDACTED] was dancing over a dead wild turkey and some rockfish. He was in costume and was dancing in the best Indian tradition, hunched, knees bent, head bobbing. The significance of the dance wasn't explained, but the turkey and rockfish represented the annual tribute to the governor from the remnants of the Mattaponi tribe. Tribal Indians have been paying tribute in lieu of taxes in Virginia for more than 300 years."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
December 21	Crummett, Nancy. "Tsongani Indian Dance Group Plans Season's Performances." <i>Daily News Leader</i> (Staunton, VA), December 21, 1959.	"On Saturday, September 20, 1958, the boys took a trip to visit several Indian Villages, talk to the people and view the collections of authentic Indian costumes. During an overnight stay at the Mattaponi Village, Chief Custalow [REDACTED] taught the boys their first dance. It was the	(a)(5): Newspapers and Books (a)(7): Self-Identification

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		Serpentine dance, (a follow-the-leader type). [...] On June 1, 1959, Chief Custalow led the group in the first dance appearance. On June 9 the group appeared for the second time before the Court of Honor at Buena Vista. ”	

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7. Criterion (a): 1960 to 1969

During the 1960s, the Mattaponi Indian Tribe was consistently identified as an Indian entity. This included identification by the Virginia state government (83.11 (a)(2)), scholars (83.11 (a)(4)), newspaper journalists (83.11 (a)(5)), and other Indian tribes (83.11 (a)(6)). Individual members of the Tribe also self-identified by representing the Mattaponi Indian entity to journalists and in public appearances (83.11 (a)(7)).

Criterion (a)(2): Relationships with State Governments

The Mattaponi Indian Tribe was recognized as an Indian entity by the state government during this period (83.11 (a)(2)). The Governor of Virginia continued to accept the Mattaponi Tribe's annual tribute of wild game, making public appearances with Tribal leadership to mark the occasion (e.g., November 22, 1962; November 25, 1964; November 26, 1965; November 24, 1966). The state House of Delegates also voted on measures to benefit the Mattaponi Tribe in the 1960s. In 1962, the House passed a bill to allow Indians to hunt without a license, and Mattaponi leaders appeared at the Capitol to represent the bill's beneficiaries (February 27, 1962). The House also passed a bill to re-establish state-funded shad hatcheries on the Mattaponi and Pamunkey reservations (February 16, 1968; February 22, 1968).

Criterion (a)(4): Identification by Anthropologists, Historians, and/or Other Scholars

Scholars conducting fieldwork on the Mattaponi Indian Reservation during this time identified the Mattaponi Indian Tribe as an Indian entity (83.11 (a)(4)). This included anthropologist Helen Rountree, who described her 1969 visits to the Reservation in the "Fieldwork" section of her 1973 dissertation.

Criterion (a)(5): Identification in Newspapers and Books

The Mattaponi Indian Tribe was identified as an Indian entity in print during the 1960s (83.11 (a)(5)). Newspaper coverage included publicity for Chief O. T. Custalow speaking at a variety of churches (e.g., February 5, 1960; July 5, 1960; July 29, 1965), arts events and performances (e.g., April 14, 1960; March 19, 1962; November 22, 1963), and partnerships with local organizations such as the Boy Scouts and the Daughters / Children of the American Revolution (e.g., May 14, 1961, October 4, 1961; January 7, 1965). The Tribe's political activities were also covered by journalists, including advocacy and engagement with the state government (February 17, 1962, February 16, 1968; February 22, 1968) and the Tribe's annual tribute to the Virginia governor (e.g., November 22, 1962; November 25, 1964; November 26, 1965; November 24, 1966). The Mattaponi Indian Reservation was named in newspapers during this period, as well (e.g., February 14, 1963; November 26, 1963; June 26, 1964). Finally, the death of Chief O. T. Custalow and subsequent election of Chief Curtis Lee Custalow, Sr. were covered in print at the end of the decade (October 19, 1969; October 22, 1969; November 9, 1969).

Criterion (a)(6): Relationships with Indian Tribes or Indian Organizations

During this decade, other Virginia Indian entities acknowledged the Mattaponi Indian Tribe as a peer (83.11 (a)(6)). Pamunkey Chief Tecumseh Deerfoot Cook and Mattaponi Chief O. T. Custalow appeared at the Capitol together to advocate for Virginia Indian hunting rights and state-funded fisheries (February 8, 1962; February 27, 1962; February 14, 1964; February 16, 1968; February 22, 1968). The chiefs also appeared together to offer the tribes' annual tribute to the Governor of Virginia in 1968 (November 22, 1968). Tribes from other states, including the Shawnee and Seneca, participated alongside the Mattaponi in intertribal events (May 29, 1968).

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Criterion (a)(7): Self-Identification

Individual Mattaponi people self-identified as members of the Mattaponi Indian entity throughout this period, making public appearances and speaking to journalists as representatives of the Tribe (83.11 (a)(7)). Mattaponi leaders advocated on behalf of the Tribe with the state government (February 8, 1962; February 27, 1962; February 14, 1964; February 16, 1968; February 22, 1968) and offered annual tribute to the Governor (e.g., November 26, 1965; November 22, 1968; December 22, 1969). Chief O. T. Custalow regularly spoke to churches as a representative of the Tribe (e.g., February 5, 1960; July 5, 1960; July 29, 1965). Tribal members also self-identified to journalists writing human-interest stories (September 1, 1960) and shared their knowledge about the Tribe with pageant audiences, school groups, the Boy Scouts, and the Daughters of the American Revolution (e.g., May 14, 1961, July 27, 1961; October 4, 1961; December 14, 1961; November 22, 1963; January 7, 1965).



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Table A7-1. Evidence Fulfilling Criterion (a), 1960-1969.

Date	Citation Information	Excerpt	25 CFR 83.11 (a)
<b>1960</b>			
January 21	Staff. "To Ordain Custalow Baptist Evangelist." <i>The Tidewater Review</i> (West Point, VA), January 21, 1960.	"Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation will be ordained a Baptist evangelistic minister at services beginning at 2:30 pm. Sunday in the church on the reservation.  [...] He was elected chief of the Mattaponi tribe in 1944 to succeed his late father, Chief George Custalow [REDACTED]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
January 23	Staff. "Mattiponi [sic; Mattaponi] Chief to be Ordained." <i>Newport News Daily Press</i> (Newport News, VA), January 23, 1960.	"Chief Custalow is believed to be the first Indian chief in the United States to be ordained a minister."	(a)(5): Newspapers and Books (a)(7): Self-Identification
February 5	Staff. "Indian Chief to Speak at Nazarene Church." <i>Daily News Leader</i> (Staunton, VA), February 5, 1960.	"Indian Chief O. T. Custalow [REDACTED] will be speaking at the Church of the Nazarene Friday, Saturday, and Sunday of this week, according to information received from the Rev. E. M. Fox, pastor. Hos-ki-no-wa-na-ah (O. T. Custalow) is a direct descendant of Powhatan and is the chief of the Mattaponi Indian tribe located on a reservation in King William county near West Point."	(a)(5): Newspapers and Books (a)(7): Self-Identification
February 18	Staff. "Indian Chief Ordained Baptist Minister." <i>The Word and Way</i> (Kansas City, MO), February 18, 1960.	"Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation in King William County, Va., was ordained a Southern Baptist minister at Mattaponi Baptist church near here.  The Rev. Harvie N. Custalow [REDACTED] brother of the chief, and pastor of the church, conducted the service."	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 14	Staff. "Navajo Indian Arts and Crafts." <i>The Orange Review</i> (Orange, VA), April 14, 1960)	"Mrs. Gray Dunnington, chapter program chairman, said yesterday that a special invitation has been sent to Virginia's own Indian reservation near West Point which is inhabited by	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations

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		the Pamunkey and Mattaponi tribes. There is possibility that they may send up one or more representatives.” <sup>1</sup>	
July 14	Staff. “Custalow Conducting Revival at Wise Church.” <i>The Tidewater Review</i> (West Point, VA), July 14, 1960.	“Chief O. T. Custalow ██████████ ██████████ of the Mattaponi Indian Reservation is conducting revival services at Glamorgan Chapel Church at Wise.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 24	Garrett, Curwood. “Evangelist-Indian Chief Draws Large Crowds.” <i>Bristol Herald Courier</i> (Bristol, VA), July 24, 1960.	“Seventeen years ago, at about 3 o'clock one morning while all the faraway stars cast their twinkling rays on a sleeping countryside, O. T. Custalow ██████████ ██████████, a full-blooded Indian of the Mattaponi tribe, had a strange dream that was to change the course of his life.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 7	Phillips, Gene. “Boy's Summer Camp at Deltaville Enlarges Facilities and Program.” <i>Newport News Daily Press</i> (Newport News, VA), August 7, 1960.	“[...] Spencer Tucker, one of the directors, is a member of the American Indian Lore Association, and through his influence, Indian lore has be-come one of the favorite camp studies. As a phase of Indian study, the camp was visited during one program by Chief O. T. Vustalow ██████████ ██████████ of the Mattaponi Indian Tribe.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
September 1	Staff. “Custalow Plans Career as Medical Missionary.” <i>The Tidewater Review</i> (West Point, VA), September 1, 1960.	“Linwood Custalow ██████████ ██████████, a son of Mr. and Mrs. Webster Custalow ██████████ ██████████ of the Mattaponi Indian Reservation, plans to enter the Medical College of Virginia this month for preparation as a medical missionary.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 7	<i>Opinions of the Attorney General and Report to the Governor of Virginia from July 1, 1960 to June 30, 1961</i> . Richmond, Virginia: Commonwealth of Virginia Department of Purchases and Supplies, 1961.	“HONORABLE JOHN PAUL CAUSEY Commonwealth's Attorney for King William County This is to acknowledge receipt of your letter of September 17, 1960, in which you state: "The question has been raised with me as to whether Indians resident on a tribal reservation are required to have hunting licenses to hunt outside of the limits of such reservation. As you know, there are tribal reservations for both the Pamunkey and Mattaponi tribes in King William County. I have always	(a)(2): State Governments

<sup>1</sup> The author of this article mistakenly indicated that one reservation was occupied by the Pamunkey and Mattaponi tribes together. The two tribes historically maintained and continued to maintain distinct reservations at the time of publication.

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		<p>informally taken the position that Indians resident upon either of these reservations are not required to have licenses to hunt within the confines of the reservation. The question has now arisen as to whether a license is required for such Indians to hunt outside of the limits of the reservation, and I shall appreciate your opinion upon this question."</p> <p>The hunting license tax is imposed by Chapter 5, Title 29 (Section 29-51), of the Code of Virginia. There are set forth therein exemptions from the license requirements.</p> <p>Indians are not expressly exempted by these statutes.</p> <p>This office has held that members of the tribes of the Pamunkey and Mattaponi Indians are exempt from all taxes, State, local, and otherwise.</p> <p>While consistency might indicate that members of the Pamunkey and Mattaponi tribes, who actually reside on their respective reservations, should not be required to obtain a hunting license to hunt in King William County outside the limits of their reservations, I hesitate to extend the rulings that far, in the absence of legislative authority[...]."</p>	
<b>1961</b>			
June 15	Staff. "Stafford Brownies Visit Reservation." <i>The Tidewater Review</i> (West Point, VA), June 15, 1961.	<p>"Seventeen Brownies and five adults, including the leaders of the group, from Stafford County were visitors at the Mattaponi Indian Reservation on Wednesday.</p> <p>Chief O. T. Custalow [REDACTED] was dressed in his regalia and gave much of his time in showing the group over the reservation."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 27	Staff. "Indian Family to Visit Two City Play Spots." <i>Newport News Daily Press</i> (Newport News, VA), July 27, 1961.	<p>"An Indian family from the Mattaponi Reservation near King and Queen will visit the two all-city playground pow-wows Aug. 9, George E. Ramsey, supervisor of health and physical education for Newport News public schools, said Wednesday.</p> <p>Chief Custalow [REDACTED] his wife, White Feather, and seven-year-old son, Little Chief Blue Wing [REDACTED] will be at Dorie Miller</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

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August 3	Staff. "Custalow And Son on Church Programs." <i>The Tidewater Review</i> (West Point, VA), August 3, 1961.	Recreation Center at 5 p.m. and at Jackson Elementary School at 6 p.m. [...]" "Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation spoke at two services Sunday at the New Testament Baptist Church, Baltimore."	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 7	Staff. "Chief O. T. Custalow..." <i>Coventry Evening Telegraph</i> (West Midlands, England), August 7, 1961.	"Chief O. T. Custalow [REDACTED] of the Mattaponi Indians, an ordained Baptist minister, poses with his wife and their son, Dennis Keith or Little Chief Bluewing [REDACTED] at their reservation home in Tidewater, Virginia. They are the leading family of some 20 families of Mattaponi Indians on the reserve, all that are left of a once great tribe."	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 7	Staff. "Indian Reservation Featured in Baltimore Newspaper." <i>The Tidewater Review</i> (West Point, VA), September 7, 1961.	"The Mattaponi Indian Reservation in King William County, 12 miles almost north from West Point, which is ruled over by Chief Hos-ki-no-wa-na-ah (better known as O. T. Custalow) [REDACTED] was featured in picture and story in a recent Sunday magazine section of the Baltimore Morning Sun."	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 4	Staff. "Thomas Nelson Chapter of DAR To Meet Oct. 10." <i>Northern Virginia Sun</i> (Fairfax, VA), October 4, 1961.	"In keeping with the American Indian theme, the chapter will assist the George Johnson and Washington-Lee C.A.R. societies in visiting the Mataponi [ <i>sic</i> ; Mattaponi] and Pamunkey tribes, on Oct. 15. Chief Custalow [REDACTED] of the Mataponi [ <i>sic</i> ] Tribe is preaching a special sermon for the visitors."	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 13	Staff. "Patriotic Week Plans Set by W-L." <i>Northern Virginia Sun</i> (Fairfax, VA), October 13, 1961.	"Sunday the Society is sponsoring a picnic pilgrimage to the Mattaponi Indian Reservation. Chief Custalow [REDACTED] a direct descendant of Powhatan, will preach a sermon and conduct the visitors through the museum."	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 19	Staff. "Chief Custalow Busy on Preaching Missions." <i>The Tidewater Review</i> (West	"Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation, an ordained Baptist minister, recently returned from Baltimore, where he	(a)(5): Newspapers and Books (a)(7): Self-Identification

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<b>1962</b>	December 14	Point, VA), October 19, 1961.  Coggin, Turner. "Student Describes Trip to Indian Reservation." <i>Northern Neck News</i> (Warsaw, VA), December 14, 1961.	conducted a three-day revival at New Testament Baptist Church, Manchester Rd."  "Recently the fifth grade went to West Point to visit the Mattaponi Indian Tribe. When we arrived we first talked to the chief [REDACTED] and followed a path in the woods until ten o'clock [...]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
	February 8	Staff. "Virginia Assembly Briefs." <i>The News Journal</i> (Radford, VA), February 8, 1962.	"Two Indian chiefs asked a House Committee yesterday to let their tribesmen hunt and fish without licenses.  Chief O. T. Custalow [REDACTED] of the Mattaponis and Chief Tecumseh Deerfoot Cook of the Pamunkeys appeared wearing headdress to drum up support of proposed legislation to exempt their tribes from licensing." <sup>2</sup>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
	February 9	Staff. "Listening Post." <i>The Times Recorder</i> (Zanesville, OH), February 9, 1962.	"However, members of the Mattaponi tribe in Virginia are willing to make a compromise. They have petitioned the legislature to support a measure that would permit the Indians to hunt and fish without a license." <sup>3</sup>  Chief O. T. Custalow [REDACTED] of the Mattaponi tribe and Chief Tecumseh Deerfoot Cook of the Pamunkeys feel their people should be able to hunt on "the land that was once ours.""	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
	February 27	Staff. "Happier Hunting Grounds?" <i>The Knoxville News-Sentinel</i> (Knoxville, TN), February 27, 1962.	"Chief of Virginia's two Indian tribes appear at the House of Delegates in Richmond for passage of a bill allowing Indians with identification cards to hunt in the state without having to buy hunting licenses. From left: Little Chief Blue Wing Custalow [REDACTED] and his father, Chief O. T. Custalow [REDACTED] of the Mattaponi tribe; Chief Tecumseh Deerfoot Cook	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>2</sup> See also: Staff, "Indians Drum For Game Rights," *Northern Virginia Sun* (Fairfax, VA), February 8, 1962.

<sup>3</sup> See: *Opinions of the Attorney General and Report to the Governor of Virginia from July 1, 1960 to June 30, 1961*. (Richmond, Virginia: Commonwealth of Virginia Department of Purchases and Supplies, 1961).

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March 29	Staff. "Texacos Festival Plans Completed." <i>Rappahannock Record</i> (Kilmarnock, VA), March 29, 1962.	of the Pamunkeys and the bill's sponsor, Del. R. R. Gwathmey of Hanover County." "Chief O. T. Custalow [REDACTED] and his son, Little Chief Blue Wing [REDACTED] of the Mattaponi Indians will give a brief demonstration of the Indian War Dance. [...]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 12	Staff. "Texacos Festival Has 35 Entries." <i>Rappahannock Record</i> (Kilmarnock, VA), April 12, 1962.	"[...] The following units have been entered and are expected to be here Saturday: [...], Chief O. T. Custalow [REDACTED] and family from the Mattaponi Indian Reservation, [...]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 12	Staff. "Indian Chief, Squaw Hosts to Golden Agers." <i>The Hopewell News</i> (Hopewell, VA), October 12, 1962.	"[...] The group ate picnic lunches under shade trees near the museum at the reservation and their hosts for the day were Chief O. T. Custalow [REDACTED], his squaw and their eight-year-old son [REDACTED]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 22	Johnson, Bill. "Tradition Kept." <i>Newport News Daily Press</i> (Newport News, VA), November 22, 1962.	"[...] First it was the Mattaponi Indians, led by Chief Hos-Ki-No-Wanah [REDACTED] or as he is better known, O. T. Custalow [REDACTED]" [...] Chief Custalow made his presentation in front of the governor's mansion as Mrs. Harrison looked on. <sup>4</sup>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 22	Staff. "Colored News." <i>Rappahannock Record</i> (Kilmarnock, VA), November 22, 1962.	"[...] On Sunday, November 25, at 3:30 the Church Aide Circle of the Calvary Baptist Church will present Chief O. T. Custalow [REDACTED] and his son, Blue Wing [REDACTED] from the Indian Reservation at Mattaponi."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 22	Staff. "A Thanksgiving Deer." <i>Richmond Times Dispatch</i> (Richmond, VA), November 22, 1962.	"The Mattaponi Tribe also presented the Governor a Thanksgiving gift of a wild turkey and four Rock fish."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>4</sup> See also: Staff, "Harrison Gets Offering of Wild," *The Register* (Danville, VA), November 22, 1962.

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<b>1963</b>			
February 14	Staff. "Nelson Notes Local Attraction." <i>The Tidewater Review</i> (West Point, VA), February 14, 1963.	"The Pamunkey and Mattaponi Indian Reservations, water facilities and development of camping facilities were cited possibilities for attracting tourists to the West Point area at a meeting Thursday night of the West Point Area Improvement Association's board of directors."	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
February 21	Staff. "Old Church MYF To Hear Talk By Chief Custalow." <i>The Tidewater Review</i> (West Point, VA), February 21, 1963.	"Chief O. T. Custalow ██████████ ██████████ of the Mattaponi Indian Reservation will speak at a meeting of the Methodist Youth Fellowship of Old Church Methodist Church, Shanghai, Monday, March 4, at 7:45 p.m."	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 22	Staff. "Indian Church Sets Home-Coming." <i>The Tidewater Review</i> (West Point, VA), August 22, 1963.	"Mattaponi Baptist Church on the Mattaponi Indian Reservation will observe home-coming next Sunday, Aug. 24.  Chief O. T. Custalow ██████████ ██████████ will speak at the 11:30 a.m. service."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 22	Staff. "Prince George Club Hears Facts, Figures on Indian Tribes." <i>The Progress-Index</i> (Petersburg, VA), November 22, 1963.	"Chief Hoskinowanah ██████████ ██████████ of the Mattaponi Tribe, accompanied by his wife, Princess White Feather, and their nine-year-old son, Blue Wing ██████████ ██████████ all in tribal attire, described their way of life on the reservation[...]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 22	Staff. "Indians Give Program." <i>The Progress Index</i> (Petersburg, VA), November 22, 1963.	"Chief Hoskinowanah ██████████ ██████████, Princess White Feather and Little Blue Wing ██████████ ██████████ of the Mattaponi Indian Reservation, near West Point, gave the program at the meeting of the Prince George Woman's Club Tuesday night at Prince George High School."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 26	Staff. "Revolution Children Unit Meeting Held." <i>Northern Virginia Sun</i> (Fairfax, VA), November 26, 1963.	"[...] It was announced that over 200 pounds of good clothing had been sent by the W-L Society to the Mattaponi Indian Reservation in Virginia [...]"	(a)(5): Newspapers and Books
December 1	Edwards, Burt C. "Week End in Tidewater Virginia."	"Centuries ago, the Mattaponi and Pamunkey Indians roamed the forests in what is now King William county."	(a)(5): Newspapers and Books



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<b>1964</b>			
	<i>Richmond Times Dispatch</i> (Richmond, VA), December 1, 1963.		
February 14	Marble, Robert L. "Hatcheries Bill Out of Committee Following Plea by Indian Chief." <i>Newport News Daily Dispatch</i> (Newport News, VA), February 14, 1964.	"[...] Cook and Chief O.T. Custalow ██████████ of the Mattaponi tribe, headed delegations from their reservations in King William County, appearing before the committee in support of a measure to restore state-operated shad hatcheries on the Pamunkey and Mattaponi rivers which were discontinued two years ago. Their pleas, backed by a commission of fisheries inspector who supervised the hatcheries for about 10 years, and several seafood buyers apparently were convincing as the bill was voted out of the committee and now goes before the full House of Delegates."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
April 23	Staff. "Ambassadors to assemble at Heathsville." <i>Northern Neck News</i> (Warsaw, VA), April 23, 1964.	"[...] Special guest during the campout will be Dr. Donald McDowell, missionary to Paraguay [sic]. Chief O. T. Custalow ██████████ and Blue Wing ██████████ of the Mattaponi Indian Reservation will entertain at the Campfire program on Saturday night." <sup>5</sup>	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 26	Staff. "The Pamunkey [sic] and Mattaponi..." <i>Fort Collins Coloradoan</i> (Fort Collins, CO), June 26, 1964.	"The Pamunkey [sic; Pamunkey] and Mattaponi Indian reservations are in King William county, Va."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 25	Staff. "Upholds Pact." <i>Alabama Journal</i> (Montgomery, AL), November 25, 1964.	"Custalow ██████████ chief of the Mattaponi tribe, Tuesday presented a turkey to the governor of Virginia in accordance with a pact between the Indians and Capt. John Smith." <sup>6</sup>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>5</sup> See also: Staff. "Royal Ambassadors to Hold Campout." *Rappahannock Record* (Kilmarnock, VA), April 23, 1964. Staff. "Royal Ambassadors Hold Annual Campout." *Rappahannock Record* (Kilmarnock, VA), May 14, 1964.

<sup>6</sup> This article was widely syndicated, indicating editors' identification of the Mattaponi Indian Tribe as an Indian Entity: Staff, "Turkey Pact," *Enquirer And News* (Battle Creek, MI), November 25, 1964; Staff, "Upholds Pact," *The Bedford Daily Times-Mail* (Bedford, IN), November 25, 1964; Staff, "Indian Carries Out Terms of Old Treaty," *The Bridgeport Post* (Bridgeport, CT), November 25, 1964; Staff, "Upholds Pact," *Gazette Times* (Corvallis, OR), November 25, 1964; Staff, "Turkey Pact Intact," *Courier-Post* (Camden, NJ), November 25, 1964; Staff, "Upholds Pact," *El Dorado Times* (El Dorado, AR), November 25, 1964; Staff, "About People," *El Paso Herald-Post* (El Paso, TX), November 25, 1964;



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<b>1965</b>			
January 7	Staff. "DAR To Hear Indian Chief." <i>Rappahannock Record</i> (Kilmarnock, VA), January 7, 1965.	"At 2 o'clock in the afternoon Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation will speak on the subject, "American Indians." Those with interest will be welcome."	(a)(5): Newspapers and Books (a)(7): Self-Identification
January 21	Staff. "Cobbs Hall Chapter Hears Indian Chief." <i>Rappahannock Record</i> (Kilmarnock, VA), January 21, 1965).	"Chief O. T. Custalow [REDACTED] of the Mattaponi Tribe was the guest speaker. The Mattaponi Tribe, was allowed, as wards of the State, to live on approximately 40,000 acres."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
July 29	Staff. "Chief Custalow to Speak Sunday." <i>Rappahannock Record</i> (Kilmarnock, VA), July 29, 1965.	"Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation, near West Point, has been invited to White Stone Baptist Church on August 3 at 7:30 p. m. to speak to the members of the various organizations of the Woman's Missionary Society."	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 12	Staff. "White Stone." <i>Rappahannock Record</i>	"Chief O T. Custalow [REDACTED] of the Mattaponi Indian Reservation was the guest	(a)(5): Newspapers and Books (a)(7): Self-Identification

Staff, "Upholds Pact," *Great Bend Tribune* (Great Bend, KS), November 25, 1964; Staff, "Upholds Pact," *The Herald Journal* (Logan, UT), November 25, 1964; Staff, "Upholds Pact," *Kingsport Times* (Kingsport, TN), November 25, 1964; Staff, "Upholds Pact," *Lebanon Daily News* (Lebanon, PA), November 25, 1964; Staff, "Quirks In The News," *The Lancaster Eagle-Gazette* (Lancaster, OH), November 25, 1964; Staff, "Upholds Pact," *New Castle News* (New Castle, PA), November 25, 1964; Staff, "Upholds Pact," *The News-Herald* (Franklin, PA), November 25, 1964; Staff, "Turkey for Governor," *Evening Journal* (Wilmington, DE), November 25, 1964; Staff, "Upholds Pact," *The Odessa American* (Odessa, TX), November 25, 1964; Staff, "Turkey to You!," *Orlando Evening Star* (Orlando, FL), November 25, 1964; Staff, "Upholds Pact," *Oroville Mercury-Register* (Oroville, CA), November 25, 1964; Staff, "Upholds Pact," *The Palladium-Item* (Richmond, IN), November 25, 1964; Staff, "Chief Gives Turkey," *Press-Telegram* (Long Beach, CA), November 25, 1964; Staff, "Upholds Pact," *Evening Herald* (Shenandoah, PA), November 25, 1964; Staff, "Indian Gives Turkey," *The South Bend Tribune* (South Bend, IN), November 25, 1964; Staff, "Upholds Turkey Pact," *The Burley Herald Bulletin* (Burley, ID), November 25, 1964; Staff, "Pact Provision," *Shreveport Journal* (Shreveport, LA), November 25, 1964; Staff, "Turkey to Governor," *St. Joseph News-Press* (St. Joseph, MO), November 25, 1964; Staff, "Upholds Pacts," *The Bradenton Herald* (Bradenton, FL), November 25, 1964; Staff, "Quirks in the News," *The Greenville Daily Advocate* (Greenville, OH), November 25, 1964; Staff, "Upholds Pact," *Tyrone Daily Herald* (Tyrone, PA), November 25, 1964; Staff, "Upholds Pact," *The Tipton Daily Tribune* (Tipton, IN), November 25, 1964; Staff, "Indians Don't Forget Pacts," *Press Democrat* (Santa Rosa, CA), November 25, 1964; Staff, "It's Traditional," *The Evening Republican* (Columbus, IN), November 25, 1964; Staff, "Upholds Pact," *The Sheboygan Press* (Sheboygan, WI), November 25, 1964; Staff, "Upholds Pact," *The Bedford Daily Times-Mail* (Bedford, IN), November 25, 1964; Staff, "Upholds Pact," *Vidette-Messenger* (Valparaiso, IN), November 25, 1964; Staff, "Upholds Pact," *Clovis News Journal* (Clovis, NM), November 26, 1964; Staff, "Upholds Pact," *Bellingham Herald* (Bellingham, WA), November 26, 1964; Staff, "Peace Offering," *The Desert Sun* (Palm Springs, CA), November 26, 1964; Staff, "Keeps Pact," *The Tampa Tribune* (Tampa, FL), November 26, 1964; Staff, "Upholds Pact," *Alexandria Daily Town Talk* (Alexandria, LA), November 26, 1964; Staff, "Upholds Agreement," *The Ventura County Star-Free Press* (Ventura, CA), November 26, 1964; Staff, "Living Up To Terms," *Wisconsin State Journal* (Madison, WI), November 26, 1964; Staff, "Upholds Pact," *Green Bay Press-Gazette* (Green Bay, WI), November 27, 1964; Staff, "Upholds Pact," *The Brownsville Herald* (Brownsville, TX), November 27, 1964; Staff, "Upholds Pact," *Raleigh Register* (Beckley, WV), November 27, 1964; Staff, "Upholds Pact," *The Coshocton Tribune* (Coshocton, OH), November 29, 1964; Staff, "Upholds Pact," *Redlands Daily Facts* (Redlands, CA), November 30, 1964; Staff, "Quirks in the News," *The Press-Tribune* (Roseville, CA), December 2, 1964.

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	(Kilmarnock, VA), August 12, 1965.	speaker for the missionary organizations of the White Stone Baptist Church on Tuesday night. Chief Custalow brought an inspiring missionary message to a large audience.”	
August 15	Staff. “The Idler's Column.” <i>The Progress Index</i> (Petersburg, VA), August 15, 1965.	“[...] Also at the landing were Chief Custalow [REDACTED] of the Mattaponi Indians, his daughters, the Princesses Matoaka [REDACTED] and Wa-Wa-ta-see [REDACTED], and a band of Indians, members of the Mattaponi tribe.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 18	Staff. “4th Annual Turkey Shoot.” <i>Newport News Daily Press</i> (Newport News, VA), November 18, 1965.	“[...] Meet... Chief Custalow The Chief of the Mattaponi Tribe. Chief Custalow [REDACTED] will have free trinkets for the kiddies and true stories of famous Indians that he is descended from who make up a colorful part of American history. [...]”	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 26	Staff. “Indian Chief Pays Tribe's Tribute to Va. Governor.” <i>Newport News Daily Press</i> (Newport News, VA), November 26, 1965.	“O. T. Custalow [REDACTED] accompanied by two of his 13 children, and wearing the tribal costumes and headdress met with Gov. Albertis S. Harrison briefly and then cornered newsmen to report that things weren't going well on the reservation.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1966</b>			
January 27	Staff. “Chief Custalow and his wife Princess White Feather.” <i>Northern Neck News</i> (Warsaw, VA), January 27, 1966.	“Chief Custalow [REDACTED] his wife Princess White Feather and son Little Chief Blue Wing [REDACTED] from the Mattaponi Indian Reservation appeared at the meeting of the "Sunbeams" class at Warsaw Baptist Church last Friday.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Staff. “Indians Pay Tribute.” <i>The Albuquerque Tribune</i> (Albuquerque, NM), November 24, 1966.	“The Mattaponi Indians forked over their annual Thanksgiving tribute yesterday to Gov. Mills E. Godwin Jr. It amounted to seven rockfish and a sizable turkey.	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

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		Under agreement reached more than a century ago, Virginia Indians escape the outstretched hand of the state tax assessor by shooting a bit of game for the governor once a year.” <sup>7</sup>	
November 24	Staff. “Names & Faces in the News.” <i>The Boston Globe</i> (Boston, MA), November 24, 1966.	“[...] O. T. Castalow ██████████ ██████████, chief of the Mattaponis, paid his tribe's Virginia taxes- a wild turkey and 10 fresh rockfish- disdainfully [ <i>sic</i> ; disdainfully] addressing Virginia Gov. Miles E. Godwin as "Boy."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Staff. “Turkey, 10 Fish Meet Tax Bill.” <i>Journal Herald</i> (Dayton, OH), November 24, 1966.	“The chief of the Mattaponis strode up to the Capitol yesterday to pay his tribe's taxes- a wild turkey and 10 fresh rockfish, slung on a pole and lugged by his squaw.” <sup>8</sup>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Staff. “Tribe Pays Tribute to Governor Godwin.” <i>The Selma Times-Journal</i> (Selma, AL), November 24, 1966.	“The Mattaponi Indians forked over their annual Thanksgiving tribute Wednesday to Gov. Mills E. Godwin Jr.  It amounted to seven rockfish and a sizable turkey.  Under agreement reached more than a century ago, Virginia Indians escape the outstretched hand of the state tax assessor by shooting a bit of game for the governor once a year.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 25	Brumfield, Bob. “The Weather.” <i>The Cincinnati Enquirer</i> (Cincinnati, OH), November 25, 1966.	“The chief ██████████ of the Mattaponis has paid his tribe's taxes to the state of Virginia- a wild turkey and 10 fresh rockfish. So has the chief of the Pamunkey tribe. He turned in a 180-pound buck deer. Both Indian tribes give such gifts to the governor in lieu of taxes. The arrangement was made years ago.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1967</b>			

<sup>7</sup> See also: Staff, “Virginia Indians Bring Tribute,” *Des Moines Tribune* (Des Moines, IA), November 24, 1966; Staff, “Virginia Indians Pay Tax 'Debt' To Governor,” *The Sacramento Bee* (Sacramento, CA), November 24, 1966; Staff, “Good Bracket,” *Spokane Daily Chronicle* (Spokane, WA), November 24, 1966; Staff, “Virginia Indians Fork Over Game To Escape Taxes,” *Tallahassee Democrat* (Tallahassee, FL), November 24, 1966; Staff, “Tribe Forks Over Annual Tribute,” *The Minneapolis Star* (Minneapolis, MN), November 24, 1966; Staff, “Today's Ho Hum,” *Springfield Leader and Press* (Springfield, MO), November 24, 1966.

<sup>8</sup> See also: Staff, “Chief Remembers Thanksgiving Day,” *Sandusky Register* (Sandusky, OH), November 24, 1966. Staff, “Tribe Pays Tax -1 Turkey, 10 Fish.” *The Charlotte Observer* (Charlotte, NC), November 24, 1966. Staff, “Tribe Tax: A Turkey, Ten Fish.” *The Miami Herald* (Miami, FL), November 24, 1966. Brumfield, Bob. “The Weather.” *The Cincinnati Enquirer* (Cincinnati, OH), November 25, 1966.

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1968 March 30	Staff. "Scouts Arrive Wet-But Safe After Trip on Mattoponi [ <i>sic</i> ]." <i>Southside Sentinel</i> (Urbanna, VA), March 30, 1967.	"[...] Monday, the group visited the Mattaponi Indian Reservation near West Point and spoke with Chief O. T. Custalow [REDACTED] there."	(a)(5): Newspapers and Books (a)(7): Self-Identification
February 16	Staff. "Fish Hatcheries Bill Is Passed." <i>Newport News Daily Press</i> (Newport News, VA), February 16, 1968.	"The Pamunkey and Mattaponi Indians will be pleased to hear that the House of Delegates pushed ahead Thursday a bill appropriating \$2,000, for the next two years to maintain fish hatcheries that help stock the Pamunkey and Mattaponi rivers."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
February 22	Staff. "Area Indians Visit Assembly." <i>Southside Sentinel</i> (Urbanna, VA), February 22, 1968.	"Two area Indian chiefs visited the General Assembly last week on behalf of a special law which would affect two rivers near their reservations.  At the request of Chief Tecumseh Deerfoot Cook of the Pamunkey Indian tribe, Chief O. T. Custalow [REDACTED] [REDACTED] of the Mattaponi tribe, and paleface Del. Robert R. Gwathmey III, who represents King William County where both reservations are located, the House Committee on the Chesapeake and its Tributaries authorized an expenditure of \$2,000 over the coming biennium to maintain fish hatcheries that help stock the Mattaponi and Pamunkey Rivers."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
May 25	Staff. "Mrs. Haworth Tells Colonial Dames of Indian Princess." <i>Wilmington News Journal</i> (Wilmington, OH), May 25, 1968.	"[...] Today the remnants of Powhatan's people chiefly live on the reservations of the Mattaponi and Panumkey [ <i>sic</i> ; Pamunkey] tribes in Tidewater, Va."	(a)(5): Newspapers and Books
May 29	Staff. "Tsongani Dancers Plan Ceremonial." <i>Daily News Leader</i> (Staunton, VA), May 29, 1968.	"[...]A few of the American Indian tribes invited, in addition to the Chickahominy Tribe are: Pamunkey, Mattaponi, Shawnee, Rappahannock, Seneca, Montaignais [ <i>sic</i> ; Montagnais], Cherokee, Tuscarora [ <i>sic</i> ; Tuscarora], Taos-Navaho and Mohegan. [...]"	(a)(5): Newspapers and Books (a)(7): Self-Identification

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November 22	Staff. "Indians Pay The Tax." <i>The Bonham Favorite</i> (Bonham, TX), November 22, 1968.	"The chiefs of two Indian tribes met with Gov. Mills E. Godwin Jr., Thursday to pay their taxes- an 18-pound turkey, 13 rockfish and a 140-pound deer." <sup>9</sup>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
November 22	Staff. "Of Many Matters." <i>The Post &amp; Times-Star</i> (Cincinnati, OH), November 22, 1968.	"The Chiefs of two Indian tribes met with Gov. Mills E. Godwin Jr. in Richmond, Va., to pay their taxes- an 18-pound turkey, 13 rockfish and a 140-pound deer. The chiefs of the shrinking Mattaponi and Pamunkey Indian tribes live on state-run reservations."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
November 22	Staff. "Indians Pay 'Turkey Tax' To Governor." <i>The Greenville News</i> (Greenville, SC), November 22, 1968.	"Taxes to Gov. Mills E. Goodwin Jr. Thursday- an 18-pound turkey, 13 rockfish and a 140-pound deer."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
<b>1969</b>			
ND	Rountree, Helen Clark. "Indian Land Loss in Virginia: A Prototype of U. S. Federal Indian Policy," PhD diss., University of Wisconsin, 1973.	[In her doctoral dissertation, published in 1973, the author describes doing fieldwork on the Mattaponi Reservation in 1969.]  "The writer's fieldwork in Virginia consists of six weeks spent in residence on the Pamunkey and Mattaponi Reservations in the summer of 1970, plus visits to the reservations and enclaves from the fall of 1969 onward." [p. 231]	(a)(4): Scholars (a)(7): Self-Identification
March 28	Staff. "Indian Chief and Son to Visit First Baptist Church March 30-- 9:40 A.M." <i>The Times</i> (Munster, IN), March 28, 1969.	"Chief Hoskinowanaah [REDACTED] and Little Blue Wing [REDACTED] will be visiting the departments of the Sunday School and will give to each person, age 2 through high school, large photographs of themselves."	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 25	Staff. "Cub Scouts Spend Day with Indians at Mattaponi Reservation on Sun." <i>The Farmville Herald</i> .	"Den 1 of Keysville Troup #508 Cub Scouts spent Sunday, April 20, visiting the Mattaponi Indian Reservation at West Point. Arriving in time to attend Sunday School and church in a teepee, the Scouts listened to Chief O. T. Custalow [REDACTED]"	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>9</sup> See also: Staff. "Indians Bring in Their Tax." *Courier-Post* (Camden, NJ), November 22, 1968. Staff. "Chiefs Pay Taxes; Old English Law." *Dixon Evening Telegraph* (Dixon, IL), November 22, 1968. McHale, E. (1968). "State Indians Pay Taxes with Turkey, Fish, Deer." *Northern Virginia Sun* (Fairfax, VA), November 22, 1968.

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	(Farmville, VA), April 25, 1969.	██████████ who is an ordained minister as well as chief of his tribe, preach wearing his traditional headdress and native costume. [...]"	
June 13	Staff. "Coronation Will Highlight Mathews Spring Festival." <i>Newport News Daily Press</i> (Newport News, VA), June 13, 1969.	"[...] Taking part will be [...]members of the Mattaponi and Pamunkey Indian tribes."	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 19	Staff. "Virginia News Briefs." <i>The Register</i> (Danville, VA), October 19, 1969.	"Chief O. T. Custalow ██████████ ██████████ of the Mattaponi Indians, one of the two remaining tribes of the Powhatan Confederacy, died Saturday of a heart attack at a Richmond hospital. He was 71."	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 20	Staff. "Mattaponi Indian Chief Dies at 71." <i>The Daily News Leader</i> (Staunton, VA), October 20, 1969.	"A heart attack has claimed the life of Chief O. T. Custalow ██████████ of the Mattaponi Indians, who made the King William Indian Reservation a tourist attraction by establishing an Indian museum."	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 22	Staff. "Mourning Chiefs." <i>Alexandria Daily Town Talk</i> (Alexandria, LA), October 22, 1969.	"Chief W. R. Richardson (left) of the Haliwa tribe in North Carolina and Chief Oliver Adkins of the Chickahominy tribe of Providence Forge, Va., pause outside church before attending funeral for Chief O. T. Custalow ██████████ ██████████ of the Mattaponi Indian Reservation. Chief Custalow, a Baptist minister, died Sunday of a heart attack in Richmond."	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 23	Staff. "Chief O.T. Custalow." <i>Rappahannock Record</i> (Kilmarnock, VA), October 23, 1969.	"Chief O. T. Custalow ██████████ ██████████, 71, of the Mattaponi Indians, one of the two remaining tribes of the Powhatan Confederacy, died Saturday of a heart attack in a Richmond hospital."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 1	Staff. "Mattaponi Chief Named." <i>Newport News Daily Press</i> (Newport News, VA), November 1, 1969.	"The Mattaponi Indian tribe skirted, tradion [ <i>sic</i> ] Friday and named Curtis Custalow ██████████ ██████████ its new chief. [...]  Webster Custalow ██████████ ██████████, brother of the late chief, was named assistant chief."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification



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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
		The Mattaponi and Pamunkey tribes annually bring the governor of Virginia a gift of taxes in the form of game and crops.”	
November 9	Phillips, Gene. “New Chief Will Continue Tradition of Mattaponi Indians.” <i>Newport News Daily Press</i> (Newport News, VA), November 9, 1969.	“We have a heritage and a tradition that I want to maintain,” says the newly elected chief of the Mattaponi Indians. [...] Paying the annual tribute to the governor is a tradition dating back more than 300 years- to 1646.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 27	Staff. “Thanks All ‘Round.” <i>The Post &amp; Times-Star</i> (Cincinnati, OH), November 27, 1969.	“As On Every Thanksgiving, Curtis Custelow Jr. [REDACTED] chief of the Mattaponi Indians, showed up in Richmond, Va., to pay his tribe's annual tax of seven fish and a turkey and did a taxation dance despite his heart ailment. Gov. Mills E. Godwin accepted the traditional tax.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 27	Staff. “Chief Pays Annual Tax.” <i>The Hanford Sentinel</i> (Hanford, CA), November 27, 1969.	“Curtis Custelow Jr. [REDACTED], chief of the Mattaponi Indians, showed up in his plastic fringed jacket Wednesday to pay his tribe's annual tax of seven fish and a turkey and did a taxation dance despite his heart condition.  Gov. Mills E. Godwin accepted the traditional tax.” <sup>10</sup>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 27	Henderson, Mike. “Thanksgiving.” <i>The Pensacola Journal</i> (Pensacola, FL), November 27, 1969.	“[...] The Indians have changed since the first Thanksgiving, too. In Richmond, Va., Mattaponi Indian Chief Curtis Custelow Jr. [REDACTED] showed up in a plastic-fringed jacket to pay his tribe's annual tax of seven fish and a turkey. Gov. Mills E. Godwin accepted the traditional tax.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 28	Staff. “Mattaponi Indian Chief Pays Annual Tax Bill of Tribe.” <i>Newport News</i>	“Minnehaha [REDACTED] White Feather [REDACTED] and Fox [REDACTED] watched	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>10</sup> See also: Staff. “Indian Gives Fish, Dance in Tax Ritual.” *The Idaho Statesman* (Boise, ID), November 27, 1969. Staff. “Indians Pay Edible Tax.” *The Times* (Munster, IL), November 27, 1969.

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
December 22	<i>Daily Press</i> (Newport News, VA), November 28, 1969.	as Mattaponi Indian Chief Curtis Custelow Jr. [REDACTED] paid his tribe's annual tax bill.  Gov. Mills E. Godwin Jr. smilingly accepted the seven striped bass and the freshly killed wild turkey and another Virginia tradition was kept alive.”	
	Staff. “Wampum Ways.” <i>Aiken Standard</i> (Aiken, SC), December 22, 1969.	“Mattaponi Indian Chief Custelow [REDACTED] has just paid his tribe's annual tax bill- seven striped bass and a freshly killed wild turkey- to Gov. Godwin in Virginia, with a present of a freshly killed deer and other game. This is a substitute for the tax of 40 beaver pelts levied on the tribe in 1646.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification



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8. Criterion (a): 1970 to 1979

In the 1970s, the Mattaponi Indian Tribe was identified as an Indian entity by federal, state, and local authorities (83.11 (a)(1), (a)(2), (a)(3)) as well as scholars (83.11 (a)(4)). The Tribe was also named by newspaper journalists (83.11 (a)(5)) and recognized by other Indian entities (83.11 (a)(6)). Additionally, Individual members self-identified as part of the Mattaponi Indian Tribe for the purposes of informing journalists and making public presentations on behalf of the Tribe (83.11 (a)(7)).

Criterion (a)(1): Identification as an Indian Entity by Federal Authorities

The United States federal government identified the Mattaponi Indian Tribe as an Indian entity (83.11 (a)(1)) with the provision of funding from the Department of Housing and Urban Development (HUD). The Mattaponi Indian Reservation received a HUD grant for community improvements (e.g., July 16, 1975; June 21, 1977). United States Navy personnel also visited the reservation to present the Tribe with a commemorative medallion honoring the relationship between the Tribe and the USS Mattaponi (February 11, 1970).

Criterion (a)(2): Relationships with State Governments

The Commonwealth of Virginia continued to acknowledge the Mattaponi Indian Tribe as an Indian entity in the 1970s (83.11 (a)(2)) by publicly receiving the Tribe's annual tribute to the Governor (e.g., January 28, 1970, November 24, 1972; November 27, 1975; November 22, 1979). The Attorney General rendered opinions validating the Tribe's status as an Indian entity (*Opinions of the Attorney General and Report to the Governor of Virginia from July 1, 1976 to June 30, 1977, 1977*). During this period, Mattaponi Chief Curtis L. Custalow served on the Governor's Minority Economic Development Advisory Committee (June 6, 1972). In addition to the Tribe's relationship with Virginia state officials, Governor Jim Holshouser of North Carolina and W. R. Richardson, the executive director of the North Carolina Commission on Indian Affairs, appeared alongside Chief Curtis L. Custalow at a Haliwa pow-wow (e.g., April 19, 1973; April 22, 1973).

Criterion (a)(3): Dealings with a County, Parish, or Other Local Government

Local authorities also regularly recognized the Mattaponi Indian Tribe as an Indian entity (83.11 (a)(3)). The King William County School Board applied for federal funding on behalf of the Mattaponi Reservation school (December 21, 1973). The mayor of Pembroke, North Carolina, was on the same program of speakers as Mattaponi Chief Curtis L. Custalow at a Haliwa pow-wow (April 19, 1973).

Criterion (a)(4): Identification by Anthropologists, Historians, and/or Other Scholars

In this time period, scholars identified the Mattaponi Indian Tribe as an Indian entity through collaboration on educational programming (83.11 (a)(4)). Mattaponi Chief Curtis Custalow was consulted by Charles Carter and William D. Lyman grover of Rappahannock Community College. Chief Custalow helped plan and present material for a new public course in Indian History and Archaeology (e.g., February 2, 1978).

Criterion (a)(5): Identification in Newspapers and Books

The Mattaponi Indian Tribe and reservation were named in print in newspaper throughout the decade, including in features of Tribal members and publicity for events (83.11 (a)(5)). For example, the Tribe's annual tribute to the Virginia governor was covered throughout the decade (e.g., January 28, 1970, November 24, 1972; November 27, 1975; November 22, 1979). Other articles featured the Mattaponi Tribe's political advocacy (e.g., July 11, 1970; June 6, 1972), internal governance (e.g., November 17, 1971), and public appearances (e.g., September 20, 1970; April 14, 1972; October 10, 1972; June 27, 1979).

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The Mattaponi Indian Reservation was named as a local landmark (e.g., December 6, 1970; January 31, 1971) and tourism site (e.g., October 12, 1973; June 20, 1974; July 9, 1976). Development projects on the reservation also received coverage, including home rehabilitation (e.g., July 16, 1975; June 21, 1977).

*Criterion (a)(6): Relationships with Indian Tribes or Indian Organizations*

Other Indian tribes maintained relationships with the Mattaponi Indian Tribe based on its identification as an Indian entity throughout the 1970s (83.11 (a)(6)). The neighboring Pamunkey Indian Tribe took part in art exhibitions and local festivals with the Mattaponi (e.g., September 7, 1978; June 27, 1979, and Pamunkey Chief Cook named the Mattaponi as an Indian entity in interviews with journalists (e.g., July 11, 1970). The Mattaponi Indian Tribe was also invited to participate in festivals and pow-wows of other Indian tribes, including the Chickahominy and Haliwa communities (e.g., September 20, 1970; April 14, 1972; April 22, 1973); the Governor's Minority Economic Development Advisory Committee along with Chief Adkins from the Chickahominy Indian Tribe (June 6, 1972); and in the Institute of American Indian Arts (August 3, 1972). Mattaponi Chief Curtis L. Custalow was instrumental in organizing a 1972 conference of Indian entities east of the Mississippi River, attended by 154 participants from more than 30 other tribes including the Pamunkey, Wampanoag, Onondaga, and Coughatta (e.g., December 7, 1972). Finally, Chief Custalow served on the steering committee for the Native American Rights Fund, where his duties included planning conferences with intertribal partners (e.g., October 1972, April 1, 1977).

*Criterion (a)(7): Self-Identification*

Members self-identified as part of the Mattaponi Indian Tribe, providing education, entertainment, and interviews as representatives of the Tribe (83.11 (a)(7)). Members of the Tribe spoke and performed at festivals and pow-wows (e.g., September 20, 1970; April 14, 1972; April 22, 1973) and represented the Mattaponi Tribe as participants in intertribal activist and political efforts (e.g., June 6, 1972; December 7, 1972; January 1, 1973; December 21, 1973; April 1, 1977). Public appearances also included annual tributes, which involved Mattaponi leaders publicly offering gifts of wild game to the governor of Virginia in fulfillment of the Tribe's treaty obligations (e.g., January 28, 1970, November 24, 1972; November 27, 1975; November 22, 1979). Tribal members provided educational programming about the Tribe for the Boy Scouts (e.g., March 20, 1974; July 31, 1975), schools (e.g., October 10, 1972; February 2, 1978), tourists visiting the Mattaponi Reservation (e.g., July 9, 1976), and general audiences (e.g., September 7, 1978; September 17, 1979). Mattaponi individuals also identified themselves as members of the Tribe to journalists while providing interviews on subjects relevant to Mattaponi history and interests (e.g., February 19, 1971; August 27, 1971; November 14, 1979).

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Table A8-1. Evidence Fulfilling Criterion (a), 1970-1979.

Date	Citation Information	Excerpt	25 CFR 83.11 (a)
<b>1970</b>			
January 28	Staff. "The Mattaponi Indians." <i>The Herald Citizen Tri-County Shopper</i> (Woodstock, IL), January 28, 1970.	"The Mattaponi Indians of Virginia recently paid their annual tax of seven fish, a turkey and a dance. Gov. Mills Godwin accepted the traditional tax. Curtis Custelow Jr. [REDACTED], Chief of the small tribe, carried the fish and turkey to the Governor's Mansion... then did the taxation dance."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
January 30	<i>Opinions of the Attorney General and Report to the Governor of Virginia from July 1, 1969 to June 30, 1970</i> . Richmond, Virginia: Commonwealth of Virginia Department of Purchases and Supplies, 1970.	"HONORABLE B. C. GARRETT, JR., Clerk Circuit Court of King William County  This is in reply to your letter of January 16, 1970, requesting my opinion concerning the estate of the late Chief O. T. Custalow. The relevant portion of your letter is as follows:  "I am writing to ask your opinion if the estate of the late Chief O T. Custalow, of the Mattaponi Indian Reservation in this County is subject to State and County probate tax. I realized that nothing on the Reservation is subject to tax. His estate is valued at approximately \$150,000.00, consisting primary [sic] of money in various banks and some real estate in this County outside of the Reservation.""	(a)(2): State Governments
February 11	Staff. "Tribe, Crew Form Bond of Friendship." <i>Newport News Daily Press</i> (Newport News, VA), February 11, 1970.	"The Mattaponi Indians, one of Virginia's two remaining tribes, were presented a plaque from their naval namesake, the USS Mattaponi, in recent ceremonies on the Indian reservation here.  The walnut plaque, with a ceramic medallion depicting the naval vessel, was presented to Chief Curtis Lee Custalow [REDACTED] by Cmdr. Raymond Shinwell of Norfolk. It was presented on behalf of Capt. Charles E. Hathaway, commanding officer of the USS Mattaponi.  [...] The Mattaponi is one of the two remaining tribes of the Algonquin Nation ruled by Chief Powhatan when the English settled at Jamestown. The other is the Pamunkey tribe located on a reservation just a few miles from the Mattaponis."	(a)(1): Federal Authorities (a)(5): Newspapers and Books (a)(7): Self-Identification

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<b>Date</b>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
April 3	Staff. "Mattaponi Tribe To Get Painting." <i>Newport News Daily Press</i> (Newport News, VA), April 3, 1970.	<p>"A painting of the late O. T. Custalow [REDACTED] chief<sup>1</sup> of the Mattaponi Indians for a quarter of a century, will be presented to the tribe Sunday by a Roanoke Boy Scout Troop.</p> <p>The painting will be hung in the Baptist Church which the chief served as pastor on the reservation. [...]</p> <p>Chief Custalow died in October, 1969 after serving 25 years as chief."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 11	Staff. "Nixon's Indian Aid Proposal to Have Little Effect in Va." <i>Newport News Daily Press</i> (Newport News, VA), July 11, 1970.	<p>"President Nixon's proposal for more Indian control of aid programs will likely have little effect on Virginia's two reservations.</p> <p>Chief T. D. Cook of the Pamunkey Indians explains the two reservations here are state reservations rather than federal.</p> <p>He points out that the Pamunkey and Mattaponi Indians enjoy no benefits of federal laws regarding the status of Indians. On the other hand, they are affected by state regulations, one of the most important being exemption from state taxes.</p> <p>[...] He and Chief Curtis Lee Custalow [REDACTED], of the Mattaponi Indians, say their reservations have never, in their memories made any application for federal aid. "</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification-
September 20	Staff. "Indian Leaders Expected for Chickahominy Festival." <i>Newport News Daily Press</i> (Newport News, VA), September 20, 1970.	<p>"[...] Other program participants include Parke Rouse Jr., executive director of the Jamestown Foundation; the Rev. Edward Eanes, former Army chaplain who now serves as pastor of New Kent County's St. Peter's Church; Leonard Adkins, assistant chief of the Chickahominy tribe; the Rev. H. N. Custalow [REDACTED] chief of the Mattaponi tribe<sup>2</sup>; and Bryan Chenault, head of the Samaria Elementary School.</p> <p>[...] Among Virginia tribes with representatives at the festival, in addition to the Chickahominy tribe, will be the Rappahannock, Mattaponi and Pamunkey tribes along with the Nansemond Indians."</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>1</sup> O.T. Custalow stepped in as acting chief in 1944 at the recommendation of his father, Chief George F. Custalow, Sr., who was unable to fulfill all of his duties as tribal leader due to illness. After being voted in by the tribe, O.T. Custalow remained acting chief until his father's death in 1949 at which time he was elected as chief.

<sup>2</sup> The article misidentifies H. N. Custalow [REDACTED] as Chief. Curtis Lee Custalow Sr. was the chief of the Mattaponi Tribe from 1969-1977.

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<b>Date</b>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
December 6	Staff. "200 Forest Fires Char Virginia Sites." <i>Bluefield Daily Telegraph</i> (Bluefield, WV), December 6, 1970.	"[...] The worst fire Friday, he said, raged in King William County near the Mattaponi Indian reservation. <sup>3</sup> "	(a)(5): Newspapers and Books (a)(7): Self-Identification
December 6	Staff. "Rash of Fires Reported in N. C. And Virginia." <i>The State</i> (Columbia, SC), December 6, 1970.	"[...] A fire near the Mattaponi Indian reservation in King William County reportedly swept over 550 acres, but was brought under control by early evening."	(a)(5): Newspapers and Books (a)(7): Self-Identification
December 8	Staff. "West Point Fire Loss Unassessed." <i>Newport News Daily Press</i> (Newport News, VA), December 8, 1970.	"[...] A. T. Dill, public information director, said the fire burned about 130 acres of Chesapeake's property on the Fox and Gleason tracts, about 10 miles from West Point near the Mattaponi Indian reservation."	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1971</b>			
January 31	Staff. "An Indian's View of Our 'Winning the West'." <i>Newport News Daily Press</i> (Newport News, VA), January 31, 1971.	"Several years ago I did a magazine feature story about the Pamunkey and Mattaponi Indians who reside on adjoining reservations in Virginia's King William County, outside of West Point. They are direct descendants of King Powhatan of Pocohontos [sic; Pocahontas] and John Smith fame."	(a)(5): Newspapers and Books (a)(7): Self-Identification
February 18	Furgurson, Ernest. B. "The Advantages of Backwater Living." <i>The Baltimore Sun</i> (Baltimore, MD), February 18, 1971.	"[...] Not the far western kind, who live in hovels on the dusty plains and whose poverty and other problems are a national scandal. These are the remnants of the Mattaponi and Pamunkey tribes, still living on reservations set aside for them by the colonial legislature 313 years ago, long before the white men forced their brothers across the mountains and into the least promising corners of the country.  [...] Chief Curtis T. Custalow [REDACTED] lives in a neat recently built cinder-block house on the single circular street of the Mattaponi reservation. He has a big color TV in the living room, and he and his wife Gertrude [REDACTED] [REDACTED] are articulate about life on the reservation."	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>3</sup> See also: Staff, "4,000 Acres Blackened Forest Fires Rage in State," *The Staunton News-Leader* (Staunton, VA), December 6, 1970.

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August 19	Staff. "Indian Tribes Almost Have Dwindled Away, Traditions Diluted in Complex World." <i>The Danville Register</i> (Danville, VA), August 19, 1971.	"There are Mattaponi, Chickahominy and Pamunkey Indians on reservations in eastern Virginia, but their tribal traditions have been diluted in a complex and complicated modern world."	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 27	Wilbur, George W. "Virginia Indians Appear To Have Safely Navigated Around Social Upheavals." <i>The Bee</i> (Danville, VA), August 27, 1971.	<p>"[...] "Indian parents still leave time for their children," said Curtis Custalow [REDACTED] chief of the Mattaponi reservation near here. "We believe that communication- whether it be between parent and child or between nations - is the answer to most of today's problems."</p> <p>Denise [REDACTED] the Cuatalows' [sic; Custalow's] pretty 19-year-old daughter, noted she had some difficulty in establishing rapport with other girls when she first went to school off the reservation.</p> <p>[...] Unlike some minority and disadvantaged groups, the Virginia Indians enjoy no special benefits from governmental programs on either the state or federal level.</p> <p>"Aside from our historically tax-free reservation lands," Custalow said, "We get no special treatment for being Indians as such. We are a proud people- proud to be surviving- and we prefer to make our own way without government handouts.""</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 17	Staff. "Mattaponi Chief Gets New Term." <i>Newport News Daily Press</i> (Newport News, VA), November 17, 1971.	<p>"Mattaponi- Curtis L. Custalow Sr. [REDACTED] has been re-elected [sic] to a two-year term as chief of the Mattaponi Indian reservation.</p> <p>Members of the council were also re-elected with the addition of George F. Custalow Jr. [REDACTED], 80, one of the oldest men of hhe [sic; the] tribe.</p> <p>The election was by secret ballot with a grain of corn used to designate "yes" and a bean for "no" following tribal custom."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 25	Staff. "Buck-Passing At State Capitol." <i>Newport News Daily Press</i> (Newport News, VA), November 25, 1971.	"In an annual ceremony on the steps of the State Capitol, the Mattaponi Indians presented a Thanksgiving gift Wednesday to Gov. Linwood Holton. This one was a 200-pound, nine-point buck. Holton holds an umbrella for Chief Curtis Castelow [REDACTED]"	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

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November 25	Staff. "Bird Bagged, Gov. Gets Buck." <i>Northern Virginia Sun</i> (Fairfax, VA), November 25, 1971.	<p style="text-align: center;">[REDACTED] Earlier Wednesday, Holton bagged a 14-pound wild turkey while hunting in King William County."</p> <p>"Gov. Linwood Holton had a few hours to kill Wednesday before he accepted the annual Thanksgiving tribute from the Mattaponi Indians —so he went and bagged a wild turkey.</p> <p>[...] So there was no duplication at noon when Chief "War Horse" Custelow [REDACTED] and his family presented him a nine-point buck."<sup>4</sup></p>	<p>(a)(2): State Governments          (a)(5): Newspapers and Books          (a)(7): Self-Identification</p>
November 25	Staff. "Gov. Holton Bags Wild Turkey." <i>Suffolk News-Herald</i> (Suffolk, VA), November 25, 1971.	<p>"Later, the governor met with a group of Mattaponi Indians on the sleet-covered South Portico and accepted their annual tribute of wild game and fish. Holton accepted a nine-point buck from Chief "War Horse" Custelow [REDACTED] his wife, "Minnehaha [REDACTED] and three male relatives: "Thundercloud [REDACTED] [REDACTED] "One Arrow" and Swift Eagle."</p> <p>"One Arrow" shot the buck, but he use [<i>sic</i>] a gun, confessed Chief Custelow [<i>sic</i>; Custalow]."</p>	<p>(a)(2): State Governments          (a)(5): Newspapers and Books          (a)(7): Self-Identification</p>
November 25	Staff. "A World of People." <i>The Cincinnati Post</i> (Cincinnati, OH), November 25, 1971.	<p>"Gov. Linwood Holton of Virginia went hunting yesterday and bagged a 14-pound wild turkey. A few hours later Chief "War Horse" Custelow [REDACTED] presented him with a [<i>sic</i>; with a] nine-point buck, in line with a century-old custom of the Mattaponi Indians to pay their annual tax bill with fish and game. The governor told the chief he was glad he had skipped the customary turkey this year."</p>	<p>(a)(2): State Governments          (a)(5): Newspapers and Books          (a)(7): Self-Identification</p>
November 25	Staff. "Indians Present Virginia's Governor Thanksgiving Game." <i>The Register</i> (Danville, VA), November 25, 1971.	<p>"Virginia's Gov. Linwood Holton... walked into the sheltered dampness... there to find on hand to greet him... children by the double dozens... brought to witness by their teachers... what goes on here near Thanksgiving.</p> <p>There was War Horse, mighty chieftain [REDACTED] [REDACTED] ... of the Mattaponi Indians... There was</p>	<p>(a)(2): State Governments          (a)(5): Newspapers and Books          (a)(7): Self-Identification</p>

<sup>4</sup> See also: Staff. "'One Arrow' Got Buck, But Governor Got Turkey." *Playground Daily News* (Fort Walton Beach, FL), November 25, 1971.



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1972		Thundercloud [REDACTED] his kinsman... <sup>5</sup>	
April 14	Staff. "Haliwar [ <i>sic</i> ] Indian Tribes Meet Today." <i>Durham Morning Herald</i> (Durham, NC), April 14, 1972.	"Various guests from neighboring areas are expected to be on hand including Chief Oliver Adkins of the Chickahominy Tribe near Providence Forge, Va.; Chief Curtis Custalow [REDACTED] of Mattaponi Indian Reservation, West Point, Va.; and Mayor Earlie Maynor of Pembroke."	(a)(3): County or Local Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
April 17	Hopchas, Rocky. "Beat of Tom-Toms, Song Chants, And Dancing Highlight Annual Pow-Wow." <i>The Evening Telegram</i> (Rocky Mount, NC), April 17, 1972.	"Chief Richardson, whose Indian name means "Talking Eagle," introduced speakers from several other tribes, including Chief Oliver Adkins of the Chickahominy Tribe and Chief Curtis Custalow [REDACTED] of the Mattaponi Indian Reservation, both in Virginia. [...]"	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
May 28	Staff. "3 Area High Schools Set Graduations." <i>Newport News Daily Dispatch</i> (Newport News, VA), May 28, 1972.	<p>"Dr. L. W. Custalow [REDACTED] will be the speaker at exercises at 3 p.m. June 11 at King William High School.</p> <p>A native of King William County, Dr. Custalow is a member of the staff of Riverside Hospital, Newport News</p> <p>[...] Dennis Keith Custalow [REDACTED] is valedictorian and Rosemary Allmond [REDACTED] is salutatorian.</p> <p>The valedictorian is the son of Mrs. C. T. Custalow [REDACTED] and the late Chief Custalow [REDACTED] of the Mattaponi Indian reservation. While a student at King William he has been active in athletics, particularly track. He plans to attend Randolph Macon College.</p> <p>Miss Allmond is the daughter of Mr. and Mrs. Floyd L. Allmond [REDACTED] of King William. She plans to follow a pre-medical course at Emory and Henry College. At King William she is a varsity cheerleader."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>5</sup> All unbracketed ellipses in original.



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June 6	Staff. "4 Area Men on Holton Minority Unit." <i>Newport News Daily Press</i> (Newport News, VA), June 6, 1972.	<p>"A Williamsburg minister, a Hampton Institute staff member and two Indian chiefs have been appointed to the Governor's Minority Economic Development Advisory Committee.</p> <p>The Rev. James B. Tabb Jr., pastor of Mount Ararat Baptist Church; Walter Walker, a purchasing agent for Hampton Institute; O. Oliver Adkins, an interpreter at the Indian village at James-town, and C. L. Custalow Sr. [REDACTED] chief of the Mattaponi Indians, will become a part of the 18-member committee which will study problems facing minority groups in the state. They will serve for two years</p> <p>[...] Custalow of King William became chief of the Mattaponi Indians in 1969 on the death of his cousin, O. T. Custalow [REDACTED] who had been chief for 25 years.</p> <p>[...] [Fellow appointee] Adkins, whose Indian name is Lone Eagle, has served as chief of the Powhatan Confederation of Virginia Maryland and Delaware for the past two years. Since 1940, he has been chief of the Chickahominy tribe."</p>	<p>(a)(2): State Governments            (a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>
August 3	Staff. "33 Indian Pioneers Hold Medical Meeting." <i>Hopi Action News</i> (Keams Canyon, AZ), August 3, 1972.	<p>"Thirty-three Indian pioneers is American medicine held their first annual meeting July 12 and 13 at the Institute of American Indian Arts, Seventeen Indian physicians from all over the country and 16 Indian medical students from schools from coast to coast attended. There were 35 guests.</p> <p>[...] Other new officers are Dr. Frank Clarke, Huslapi [<i>sic</i>; Hualapai] Tribe, private practice Woodside, Calif., president-elect; Dr. Joseph Ball, Klamath Tribe, group practice, Portland, Ore., secretary; and Dr. Linwood Custalow [REDACTED] Mattaponi Tribe, private practice, Newport News, Va., treasurer (second year of a two year term)"<sup>6</sup></p>	<p>(a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>
August 24	Staff. "The Calvary Quartet." <i>Southside Sentinel</i> (Urbanna, VA), August 24, 1972.	<p>"The Sunday, August 27 service has been CANCELLED in order that all may attend the homecoming service at Mattaponi Indian Reservation Baptist Church. The Coburns and the Calvary Quartet</p>	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>

<sup>6</sup> See also: Staff, "Indian Doctors Hold First Meeting." *The Navajo Times* (Window Rock, AZ), August 10, 1972.

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October	Staff. "Eastern Indian Conference." <i>Native American Rights Fund</i> 1, no. 5 (October 1972): 9 [PDF 10].	will be singing there. All people who attend Rock Church have been invited to this service."  "The planning committee for the [Eastern Indian] conference includes John Stevens, Chairman, who is a Passamaquoddy and Commissioner of Indian Affairs for the State of Maine; Chief Curtis Custalow [REDACTED] a Mattaponi and chairman of his tribe in Virginia, and Tall Oak, a Narragansett Indian from Rhode Island and vice-president of the Federation of Eastern Indians League..." <sup>7</sup>	(a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 10	Staff. "History Students Visit Reservation." <i>Newport News Daily Press</i> (Newport News, VA), October 10, 1972.	"A class of York Academy history students recently visited the Mattaponi Indian Reservation in conclusion of a study of early American history.  Classes in Indian dance were conducted for the students by Princess White Feather [REDACTED] daughter, and Minnie-Ha-Ha [REDACTED] wife, of Chief Curtis Custalow [REDACTED]. [REDACTED] They also gave explanations of Indian medicine and foods.  Following an orientation to the reservation, the students visited burial grounds, the local church and the Mattaponi River.  Highlights of the visit included seeing Mattaponi Indian crafts and a tour through the Indian museum."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 23	Staff. "Indians Give Gift to Holton." <i>Newport News Daily Press</i> (Newport News, VA), November 23, 1972.	"The Mattaponi Indians presented Gov. Linwood Holton with six striped bass and a 22-pound turkey Wednesday, marking the 294th such tribute paid a Virginia governor since a 1677 treaty exempting the Mattaponi and Pamunkey tribes from state taxes.  Chief Custalow [REDACTED] was joined at the State Capitol ceremony by his wife, Minnie Ha-Ha	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>7</sup> For additional references to Mattaponi service with the Native American Rights Fund during the 1970s, see: Staff, *Native American Rights Fund* 2, no. 3 (October 1973): 42,44,47 [PDF 43,45,48]; Staff, "Other Members," *Native American Rights Fund* 2, no. 2 (March 1973): 13 [PDF 14]; Staff, "Steering Committee of the Native American Rights Fund," *Native American Rights Fund* 2, no. 1 (January 1973): 9 [PDF 10]; Staff, "NARF Steering Committee," *Native American Rights Fund* 3, no. 2 (April-June 1975): 48 [PDF 49]; Staff, "NARF Steering Committee," *Native American Rights Fund* 3 no. 1 (January – March 1975): 48 [PDF 49]; Staff, "NARF seeks contributions with mounting work load," *The Native Nevadan* (Carson City, NV), April 1, 1977; Staff, "Steering Committee," *Native American Rights Fund* 4, no. 1,2 (August 1977): 2 [PDF 3]; Staff, "Steering Committee," *Native American Rights Fund* 4, no. 3,4 (December 1977): 2 [PDF 3].

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		<p>██████████ two grandchildren and Blue Wing ██████████ a tribal elder.</p> <p>[...] Chief Custalow said the Mattaponi tribe varies the type of wild game they present to the governor each year. Last year, the tribe presented Gov. Holton with a 200-pound point buck.</p> <p>Minnie Ha-Ha Custalow presented the governor with a small beadwork headband with the words "Gov. L. Holton" inscribed on it. Holton said he would take the headband home and "share it with my young ones."</p>	
November 24	Staff. "Paying Taxes." <i>Johnson City Press-Chronicle</i> (Johnson City, TN), November 24, 1972.	"Virginia Gov. Linwood Holton admires a game tribute from a group of Mattaponi Indians at the capitol in Richmond. The tribe brings the tribute to the governor each year as payment in lieu of taxes. (UPI Telephoto)"	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Staff. "Tax-exempt Virginia Indians Make Their Annual Tribute." <i>Kingsport News</i> (Kingsport, TN), November 24, 1972.	<p>"The Mattaponi Indians trek to the state Capitol Wednesday, to present their tribute to Virginia's Governor.</p> <p>Gov. Linwood Holton was presented with six striped bass and a 22-pound turkey, the 204th such tribute paid a Virginia chief executive since a 1677 treaty exempting the Mattaponi and Pamunkey tribes from state taxes.</p> <p>[...] Chief Cutorial ██████████ of the Mattaponi tribe was joined at the state capitol ceremony by his wife, Minihaha ██████████ two grandchildren and Blue Wing ██████████ a tribal elder. The chief said the tribe varies the type of wild game it presents to the Governor each year."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
December 7	Staff. "Eastern Indians Ready for First Parley Today." <i>The Hartford Courant</i> (Hartford, CT), December 7, 1972.	<p>"When representatives of 60 American Indian tribes meet in Washington today to begin three days of talks, it will mark the first time in history that Indians east of the Mississippi River have successfully gotten together for such a conference, according to Curtis L. Custalow ██████████ chief of the Mattaponi tribe here.</p> <p>Custalow, one of three men to spearhead a drive to set up the conference, explained the meeting is an effort to get all Atlantic Coast Indians acquainted with each other, to learn about each other's</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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		<p>problems and ways of living, and to establish a line of future communications.</p> <p>[...] John Stevens, former governor of the Passamaquoddy [<i>sic</i>: Passamaquoddy] Reservation and now commissioner of Indian affairs for the state of Maine, and Tall Oak, of the Narragansett Reservation, R. I., are the other two members of the steering committee.”<sup>8</sup></p>	
December 7	Staff. “Washington.” <i>Star-Gazette</i> (Elmira, NY), December 7, 1972.	<p>“Indian Meeting- When representatives of 60 American Indian tribes meet in Washington Thursday to begin three days of talks, it will mark the first time in history that Indians east of the Mississippi River have successfully gotten together for such a conference, according to Curtis L. Custalow [REDACTED], chief of the Mattaponi tribe here. Custalow, one of three men to spearhead a drive to set up the conference, explained the meeting is an effort to get all Atlantic Coast Indians acquainted with each other, to learn about each other's problems and ways of living, and to establish a line of future communications.”</p>	<p>(a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>
<b>1973</b>			
ND	Rountree, Helen Clark. "Indian Land Loss in Virginia: A Prototype of U. S. Federal Indian Policy." PhD diss., University of Wisconsin, 1973.	<p><u>“Indian Lands in Virginia Today</u></p> <p>The land still in tribal ownership is divided between two state reservations in King William County, the Pamunkey and the Mattaponi. The writer has done fieldwork on both of these reservations. [p. 1] [...]</p> <p>[...] in 1970 Mattaponi had 41 persons in 14 households and Pamunkey had 44 persons in 21 households (Rountree 1970). The Mattaponi are like the Pamunkey in many ways, since both are conditioned by living in a reservation situation in a state which acknowledges only two races, "White" and "Colored." [p. 4] [...]</p> <p><u>Fieldwork</u></p> <p>The writer’s fieldwork in Virginia consists of six weeks spent in residence on the Pamunkey and Mattaponi Reservations in the</p>	<p>(a)(4): Scholars          (a)(7): Self-Identification</p>

<sup>8</sup> See also: Staff (1972). Eastern Indians Meet First Time Thursday. The Lewiston Daily Sun. Lewiston, Maine.

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January 1	Mele, Bette C. "Invisible' No Longer, Eastern Tribes Set Organization, Goals." <i>Wassaja</i> (San Francisco, CA), January 01, 1973.	<p>summer of 1970, plus visits to the reservations and enclaves from the fall of 1969 onward." [p. 231]</p> <p>"The more specific purposes of this conference were to assist federally unrecognized and unlanded Eastern Indians to gain recognition, and to attempt to gain a land base from federal surplus lands.</p> <p>A total of 154 delegates and observers attended the conference. Of these, 93 were official, delegated participants; there were eleven representatives of other Eastern Indian organizations, 26 observers, and 24 resource people.</p> <p>[...] Among the tribes represented by official participants were these: Creek, Mohegan, Pequot, Nanticoke, Appalachiacola [<i>sic</i>; Apalachiacola], Miccosukee, Seminole, Miami, Cherokee, Narragansett, Seneca, Cayuga, Onondaga, Mohawk, Chickahominy, Ottawa, Chippewa, Choctaw, Shinnecock, Lumbee, Menominee, Rappahanock [<i>sic</i>; Rappahannock], Passamaquody [<i>sic</i>; Passamaquoddy], Penobscot, Wampanoag, Potawatamie [<i>sic</i>; Potawatomi], Chitimacha, Coushatta, Houma, Waccama [<i>sic</i>; Waccamaw], Melungeon, Tunica, Aroostook, Odawa, Poospatuck, Sioux, Haliwa, Mattaponi, Pamunky [<i>sic</i>; Pamunkey]."</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
March 10	Nichols, Jim. "Wounded Knee Tensions Secondary in Va. Indians' Minds." <i>Newport News Daily Press</i> (Newport News, VA), March 10, 1973.	<p>"On the state's two reservations, east of Richmond on the banks of rivers named for the respective tribes, Pamunkey and Mattaponi Indians Thursday worked in their potter sheds, mended fishing nets, overhauled outboard motors and prepared their fields for the spring planting. The Indians appeared to be far too preoccupied with their tasks for politics.</p> <p>The tribes, among the last descendants of the once-powerful Powhatan Confederacy, have seen their numbers dwindle from the thousands to fewer than 100 on the reservations. Pamunkey tribe members said only 42 now live with the tribe and 55 Mattaponi live on tribal land nine miles away.</p> <p>[...] On the Mattaponi reservation, Jacob [REDACTED] and Norman Custalow [REDACTED] sons of the late Chief O. T. Custalow [REDACTED] were working on two new</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

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April 11	Staff. "Haliwa Tribe Plans Pow Wow on April 20." <i>The Robesonian</i> (Lumberton, NC) April 11, 1973.	<p>outboard motors to be used during the annual shad run, later this month [...]"<sup>9</sup></p> <p>"A Haliwa tride [<i>sic</i>; tribe] Indian pow-wow will start Friday evening, April 20, at 6 p.m. at the original site of the Haliwa school near here.</p> <p>The main event will be on Saturday, beginning at 11 a.m. Guest speaker will be Chief Curtis Custalow [REDACTED] [REDACTED] (Mattaponi) from the Indian reservation at West Point, Va."</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
April 19	Staff. "Gov. Holshouser To Attend Haliwa Indian Pow-Wow Program Saturday." <i>Rocky Mount Telegram</i> (Rocky Mount, NC).	"Saturday's Pow-Wow program, in addition to the appearance of Gov. Holshouser, will feature a number of Indian dignitaries. Chief Curtis L. Custalow [REDACTED] of the Mattaponi Indian tribe in Virginia will be the principal speaker. Also on the program will be W. J. Strickland, chairman of the Steering Committee of the Eastern Coalition of Native Americans, and Earlie Maynor, Mayor of Pembroke who is ex-ecutive director of the N.C. Commission on Indian Affairs."	(a)(2): State Governments (a)(3): County or Local Government (a)(6): Indian Tribes / Organizations (a)(5): Newspapers and Books (a)(7): Self-Identification
April 22	Parrish, Frank. "Tar Heel Governor Is Guest At Annual Haliwa Gathering." <i>The Rocky Mount Sunday Telegram</i> (Rocky Mount, NC), April 22, 1973.	<p>"For W. R. Richardson (Talking Eagle), chief of the Haliwa Indians and chairman of the N. C. Commission on Indian Affairs, the appearance of Gov. Jim Holshouser at the Pow-Wow put the capstone on the event. Holshouser arrived by helicopter and flanked by Indian chiefs, SBI agents and other law enforcement personnel, made his way to the grandstand.</p> <p>[...] Chief Curtis Custalow [REDACTED] [REDACTED] of the Mattaponi tribe, principal speaker at the Pow-Wow, emphasized ecology.</p> <p>"The Great Spirit desired in placing men on the earth for them to take care of the ground and do no harm to each other," Chief Custalow said."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
April 22	Wang, Gene. "Haliwa Indian Powwow Draws Many Top Chiefs." <i>Durham</i>	"[...] Other tribes included the Seneca Iroquois of upstate New York, Creek from Alabama, Narragansett from Rhode Island and Mattaponi and Chickahominy from Virginia."	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>9</sup> See also: Jim Nichols, "Indians in State More Interested in Fishing, Tourists Than Tensions," *The Danville Register* (Danville, VA), March 11, 1973.

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October 7	<i>Morning Herald</i> (Durham, NC), April 22, 1973. Staff. "Mrs. Godwin Proud of Glass, Husband's Role in Education." <i>Suffolk News-Herald</i> (Suffolk, VA), October 7, 1973.	"When the Mattaponi Indians brought their traditional Thanksgiving tribute of game to the governor- deer and turkey- Chief Custalow [REDACTED] invited Becky to join them in an Indian dance. She did so with such obvious pleasure everyone was delighted."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
October 12	Staff. "DAR Chapter To Meet." <i>Newport News Daily Press</i> (Newport News, VA), October 12, 1973.	"The Augustine Warner Chapter, Daughters of the American Revolution, will meet at 2 p.m. Saturday at the Mattaponi Indian Reservation."	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 16	Staff. "Members Of DAR Visit Reservation." <i>Newport News Daily Press</i> (Newport News, VA), October 16, 1973.	"Members of the Augustine Warner Chapter of the Daughters of the American Revolution were guests Saturday at the Mattaponi Indian Reservation in King William County.  Chief Curtis L. Custalow Sr. [REDACTED] led chapter members in Indian dances and discussed the history of the 125-acre reservation.  Custalow said it has a population of 60 persons and said more young people are returning to the reservation since improved transportation methods allow them to work outside the area."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 22	Staff. "Indians Give Traditional Gifts to Holton." <i>The Danville Register</i> (Danville, VA), November 22, 1973.	"Gov. Linwood Holton has a few traditional extras to be thankful for that other governors of other state may envy- gifts of wild game from Virginia's Indians.  Chief Curtis L. Custalow [REDACTED] of the Mattaponi Indians presented a wild turkey and six large rockfish to the governor Wednesday in a ceremony at the State Capitol."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 22	Staff. "Nobody's perfect." <i>The San Francisco Examiner</i> (San Francisco, CA), November 22, 1973.	"Human imperfection raised its ragged head yesterday as the Mattaponi Indians tried to observe a custom begun in 1677.  The Indians presented Virginia Gov. Linwood Holton his Thanksgiving breakfast and dinner - a turkey and six rockfish - but the traditional deer was missing.	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification



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		Chief Curtis Custalow [REDACTED] said the Mattaponi hunted a deer but had to shoot it five times and felt it was too damaged for the annual tribute.”	
November 23	Staff. “About People.” <i>Paterson News</i> (Paterson, NJ), November 23, 1973.	“Following a traditional nearly 300 years old, the Mattaponi Indians Wednesday presented Gov. Linwood Holton with his Thanksgiving Day breakfast and dinner- a turkey and six rockfish.  But the Indians weren't able, as they had hoped, to include a deer in their annual tribute to Virginia's governor, a custom started in 1677.  Chief Curtis Custalow [REDACTED] said the Mattaponi hunted a deer for the governor, but had to shoot it five times and felt the meat and pelt were too damaged for a gift.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 27	Jackman, Frank. “Capitol Stuff.” <i>The Odessa</i> (American Odessa, TX), November 27, 1973.	“[...] There ain't no such thing as a free lunch; or watch your bridgework, Governor, it looks like they shot the squash. In line with a tradition dating back to 1677, a group of Mattaponi Indians presented Virginia Gov A. Linwood Holton with his Thanksgiving Day breakfast and dinner the other day, a turkey and six rockfish.  But the Mattaponi, headed by Chief Curtis Custalow [REDACTED] weren't able to include a haunch of venison in their annual tribute as they had hoped. Custalow, weren't able to include a haunch of venison in their annual tribute as they had hoped. Custalow said that the and the [ <i>sic</i> ; extra and the] other braves had bagged a deer, but they had to shoot it five times and felt the meat and pelt were too damaged for a gift.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
December 21	Friend, Susan. “Education Funds to Be Sought for Indians.” <i>Newport News Daily Press</i> (Newport News, VA), December 21, 1973.	“The King William County School Board has agreed to make application for federal funds available under the Indian Education Act to finance a program for country children of the Mattaponi and Pamunkey tribes.”	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
<b>1974</b>			
February 14	Staff. “Cub Scout Banquet Feb. 22.” <i>Newport News Daily Press</i> (Newport News, VA), February 14, 1974.	“[...] Chief Custalow [REDACTED] of the Mattaponi Reservation and his brother are among the invited guest.  The chief and his family still live in Indian tradition on the reservation near West Point. The reservation was confirmed in 1658	(a)(5): Newspapers and Books (a)(7): Self-Identification



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		by an act of the Grand Assembly. Today the tribe is still governed by these laws.”	
February 15	Ellis, Mel. “People Of Past Ages Worshiped Nature.” <i>The Indianapolis Star</i> (Indianapolis, IN), February 15, 1974.	“Modern Indians, many converted to a one-God religion, still cling to some ancient ways, and on the Mattaponi Indian reservation in Virginia, when a chief is buried, it is with a Bible in one hand and a tomahawk (to show he did not forsake Indian ways) in the other.” <sup>10</sup>	(a)(5): Newspapers and Books (a)(7): Self-Identification
March 20	Staff. “Winners Listed in Pack's Kite Flying Contest.” <i>Newport News Daily Press</i> (Newport News, VA), March 20, 1974.	“[...] The pack was recently entertained at its annual Blue and Gold Banquet by Indian Chief J. V. "Thundercloud" Custalow [REDACTED] [REDACTED] <sup>11</sup> and his brother, Ted Custalow [REDACTED] from the Mattaponi Indian Reservation at West Point.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 29	Cooke, Ken. “Indians Aid Shad Project.” <i>Intelligencer Journal</i> (Lancaster, PA), April 29, 1974.	“On the Mattaponi reservation, Will Custalow [REDACTED] [REDACTED], brother of Chief Curtis Custalow [REDACTED] [REDACTED], has the reputation as the best fisherman.  The shad season on the Mattaponi had all but ended, and Will Custalow sat watching a television game show as he warned his listeners to be careful about eating shad.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 20	Staff. “Gloucester Group Hosts CAR Meeting.” <i>Newport News Daily Press</i> (Newport News, VA), June 20, 1974.	“[...] They toured the Chesapeake Corporation of Virginia's nature trail, the paper mill, and the Mattaponi Indian Reservation in King William County  [...] Miss Denise Custalow [REDACTED] daughter of the Mattaponi Chief [REDACTED] led CAR members in Indian dances and displayed artifacts in the educational trading post. They also visited the reservation museum.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 10	Staff. “Chief Custalow to Receive Flag.” <i>Newport News Daily Press</i> (Newport News, VA), July 10, 1974.	“The Lt. Pascow Herbert Society, Children of the American Revolution, will present an American flag to Chief Jacob V.	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>10</sup> See also: Mel Ellis, "Standing in Awe of Sunset," *Arizona Daily Sun* (Flagstaff, AZ), April 3, 1974.

<sup>11</sup> This article misidentifies J. V. Custalow [REDACTED] as Chief. He served as Assistant Chief of the Mattaponi Tribe from 1977-1982. Curtis Lee Custalow Sr. was the chief from 1969-1977.

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		Custalow [REDACTED] <sup>12</sup> of the Mattaponi Indian Reservation Sunday.”	
August 29	Staff. “Bulbs Donated.” <i>Newport News Daily Press</i> (Newport News, VA), August 29, 1974.	“Scouts James Garrett and V. V. Harris dig daffodil bulbs to be given to the Mattaponi Indian reservation as Mrs. Samuel A. Martin, president of the Garden Club of Gloucester looks on. Mrs. Martin donated the bulbs and scouts from Troops 110 and 111 dug them for the project.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 29	McLaughin, Bill. “Indians Concerned About Destiny.” <i>Newport News Daily Press</i> (Newport News, VA), September 29, 1974.	“Chief Little Bear [REDACTED] <sup>13</sup> of the Mattaponi Tribe salutes flag”	(a)(5): Newspapers and Books (a)(7): Self-Identification
October - November	Staff. "A First." <i>Wassaja</i> 2, no. 9 (October-November 1974): p. 25 [PDF 2].	“The Indian newspaper, Wassaja will be placed in the King William County schools. This is the first Indian paper to be placed in the library of our local schools. Also, copies of our treaties will be placed in the school system. This was brought about by the Indian Education Advisory Committee, of which Chief Curtis L. Custalow [REDACTED] is chairman. This committee has also received a grant for dental care for the Indian children in the school system and materials for the preservation and education of Native American culture. Wassaja is also placed in the Minnie-Ha-Ha Educational Trading Post for the public.  Minnie-Ha-Ha Custalow [REDACTED] [REDACTED] Mattaponi Indian Reservation West Point, Va.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 10	Decker, Jill. “Is Pocahontas Coming Home?” <i>Newport News Daily Press</i> (Newport	“Chiefs Curtis Custalow [REDACTED] of the Mattaponi, Tecumseh Deerfoot Cook of the Pamunkey and Oliver Adkins of the Chickahominy tribes are staunch defenders of	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>12</sup> This article misidentifies J. V. Custalow [REDACTED] as Chief. He served as Assistant Chief of the Mattaponi Tribe from 1977-1982. Curtis Lee Custalow Sr. was chief of the Mattaponi Tribe from 1969-1977.

<sup>13</sup> This article misidentifies Chief Little Bear [REDACTED] as Chief. Curtis Lee Custalow Sr. was Chief of the Mattaponi Tribe from 1969-1977.

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	News, VA), November 10, 1974.	<p>the stories that they say took place on and around the land of their people in eastern Virginia.</p> <p>Chief Custalow says that Pocahontas is "highly thought of as a princess among our people." On the subject of her having adopted so readily much of the white man's way of life after she was taken to Jamestown and her marriage to Rolfe, Chief Custalow believes she did what she felt was best at the time for her people.</p> <p>[...] Chief Custalow agrees that if the remains of the princess are returned from England, it should be to Indian land in Virginia. He is concerned, however, about what would happen if the novelty wore off. He says the monument might bring in a lot of visitors at first, but after five years or so it could become "forgotten about and neglected."</p> <p>Chief Custalow stresses that because of the "Tremendous amount of money" involved, the federal government should be "responsible and liable" for the upkeep of such a memorial.</p> <p>The Mattaponi reservation, also in King William County, is 125 acres in size. The Mattaponi have a tribe membership of 600, although only 65 live on the reservation."</p>	
November 29  <b>1975</b>	Staff. "Native American Thanksgiving In Rosendale." <i>The Daily Freeman</i> (Kingston, NY), November 29, 1974.	"The Rev. Nicholas M. Miles, pastor of the church which services the town of Rosendale, is an Algonquin from the Pamunkey [ <i>sic</i> ; Pamunkey] and Mattaponi tribes of Virginia (Freeman photo)."	(a)(5): Newspapers and Books (a)(7): Self-Identification
February 28	Staff. "King William Red Cross Chapter Plans Fund Drive." <i>Newport News Daily Press</i> (Newport News, VA), February 28, 1975.	"[...] Also, Mrs. H. L. Mays, Roseland T-Room to White Shop, West Point District; Mrs. Herbert Jones, White Shop to Route 360 and the remainder of Acquinton District; Donald Moren, Mangohick District; Dewey Custalow [REDACTED], Mattaponi Indian reservation; and Mrs. T. D. Cook, Pamunkey Indian reservation."	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 16	Staff. "Reservations Granted \$250,000." <i>Newport News Daily Press</i> (Newport News, VA), July 16, 1975.	"Notification has been received of approval of grants totaling \$250,000 to Virginia's two Indian reservations.	(a)(1): Federal Authorities (a)(5): Newspapers and Books (a)(7): Self-Identification

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		<p>Notice from the office of Rep. Thomas N. Downing in Washington said Community Development block grants of \$125,000 each have been approved by the Department of Housing and Urban Development for the Pamunkey and Mattaponi tribes.</p> <p>Applications were made by Chief T. D. Cooke for the Pamunkeys and Chief Curtis Lee Custalow [REDACTED] of the Mattaponis.</p> <p>The grant to the Pamunkey reservation will be used for a community center.</p> <p>The one to the Mattaponis will be used for a central water system, rehabilitation work and planning activities.”</p>	
July 31	Staff. “Boy Scouts Wind Up Excursion.” <i>Newport News Daily Press</i> (Newport News, VA), July 31, 1975.	“[...] The group drove to Aylett July 19, assembled the rafts, and headed downstream, camping at several landings along the way and visiting the Mattaponi Indian Reser-vation. The raft trip ended Monday at West Point, and the boys camped and worked on merit badges in pioneering, cooking, rowing, and fishing for another three days.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 13	Staff. “Charles City Ballot Issue 'Legal Eagle' Bawled.” <i>Newport News Daily Press</i> (Newport News, VA), September 13, 1975.	“[...] And for that matter, he added, nobody he knows of in Virginia can speak, read or write the Pamunkey, Nansemond or Mattaponi languages- not even an Indian.”	(a)(2): State Governments (a)(5): Newspapers and Books
November 27	Staff. “Annual Tribute.” <i>Newport News Daily Press</i> (Newport News, VA), November 27, 1975.	<p>“A wild turkey and a beautiful string of rockfish were presented to Gov. Mills Godwin Wednesday as the annual tribute by the Mattaponi Indians.</p> <p>The traditional Thanksgiving ceremony was held below the columned south portico of the State Capitol.</p> <p>Heading the delegation from the Mattaponi Reservation in King and Queen County was Chief Curtis Custalow [REDACTED] a blaze of color in his beaded buckskins and long feathered headdress.</p> <p>He was accompanied in a festive dance by members of his family.</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

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<b>1976</b>		<p>Reservation Indians since colonial times have paid an annual tribute of game to the governor in lieu of land taxes.</p> <p>A six-point buck was given Godwin Monday by the Pamunkey Indians.</p> <p>The gifts are traditionally donated by the governor to charitable institutions.”<sup>14</sup></p>	
January 9	Staff. “Job Funds for Indians Approved for Agency.” <i>Newport News Daily Press</i> (Newport News, VA), January 9, 1976.	“[...] The grant money comes from the United Easter [sic] Tribal Association, which is headquartered in Nashville, Tenn. Stith won job placement money for the Chickahominy Indians of Charles City and New Kent, and for the Mattaponi and the Pamunkey of King William County, late last year.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
May 9	Phillips, Gene. “Byrd Says Nation on Unsound Basis.” <i>Newport News Daily Press</i> (Newport News, VA), May 9, 1976.	“Members of the Mattaponi Indian tribe made a presentation drawn from the Indian culture and an hour was devoted to colonial games with all those attending invited to take part. Demonstrations of several early crafts were shown.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 9	Powell, Liddie [sic]. “AFS Exchange students reveal their impressions before leaving for their homes.” <i>The Daily Mail</i> (Hagerstown, MD), July 9, 1976.	“The young student from Norway had just returned from visiting "both grandmothers" of the Baughman family who live in Rappahannock and Tappahannock, Va. The family visited Williamsburg and Jamestown and Helle loved it especially because she had never seen an Indian before and she visited the Mattaponi Indian Reservation. There she met the Chief [REDACTED] [REDACTED] who put his native attire on for her and personally escorted her through the museum, telling her about his tribe and his way of life. "His father [REDACTED] [REDACTED] was the late great Chief of the Mattaponi Indians," Helle related, "and there were nine families living on 145 acres, located at West Point Va.," she added.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 10	Staff. “Leading the Labor Day Parade.” <i>The Farmville</i>	“Leading the Labor Day parade was Chief Custalow [REDACTED] [REDACTED] from the Mattaponi Indian tribe and his wife [REDACTED] The	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>14</sup> See also: Staff, “Virginia News Briefs.” *The Register* (Danville, VA), November 27, 1975.

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November 19	<i>Herald</i> (Farmville, VA), September 10, 1976.  Staff. "Indians Give Annual Gifts for Thanksgiving To Godwin." <i>Newport News Daily Press</i> (Newport News, VA), November 19, 1976.	convertible is driven by Ed Boyer, of Brown's Chevrolet-Olds, Inc., of Powhatan."  "The Mattaponi Indian Reservation will pay its annual Thanksgiving tribute to Gov. Mills Godwin Tuesday at the State Capitol.  Last year Chief Thundercloud (Jacob V.) Custalow [REDACTED] presented the chief executive with freshly-caught fish and an Indian headdress made of turkey feathers.  No date has been set yet for the annual offering from the Pamunkey Nation, a spokesman in the governor's office said. Last year the governor was presented with a freshly-killed six-point buck deer by Chief Tecumseh Deerfoot Cook.  The annual gifts from the Indians date from colonial days, when they were tax payments.  Godwin traditionally donates the gifts to a charity."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Staff. "Godwin gets peace pipe from Indians." <i>The Daily News Leader</i> (Staunton, VA), November 24, 1976.	"Gov. Mills Godwin has had his troubles with the General Assembly, but now he's got just the thing to smooth over any situation.  The Mattaponi Indians gave Godwin a peace pipe on Tuesday.  The token of friendship was nonpartisan, and it was presented to the governor by Mattaponi Chief Curtis Custalow [REDACTED]. The hand-carved pipe came as a surprise as Godwin stood on the South Portico of the State Capitol to receive his annual tribute of wild game. this year the Mattaponi gave him a wild turkey and six largemouth bass.  "But since we know you always contribute the game to charity, we wanted you to have the pipe as a personal gift," said Custalow, who was dressed for the occasion in buckskins and a ground sweeping feathered headdress.	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>15</sup> This article misidentifies J. V. Custalow [REDACTED] as Chief. He served as Assistant Chief of the Mattaponi Tribe from 1977-1982. Curtis Lee Custalow Sr. was chief of the Mattaponi Tribe from 1969-1977.

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<i>1977</i>		The ceremony is an annual Thanksgiving tradition dating back to a treaty signed in 1646 that calls for the reservation Indians to give the governor a gift of game in lieu of property taxes."	
February 7	<i>Opinions of the Attorney General and Report to the Governor of Virginia from July 1, 1976 to June 30, 1977. Richmond, Virginia: Commonwealth of Virginia Department of Purchases and Supplies, 1977.</i>	<p>"February 7, 1977</p> <p>THE HONORABLE E. A. RAGLAND          Executive Director, Office of Housing</p> <p>This is in response to your inquiry whether "the Commonwealth of Virginia holds fee title to the land on the Pamunkey and Mattaponi Indian Reservations, in trust for the benefit of the Indian tribes, giving them rights of beneficial use and occupancy."</p> <p>The documents which define the type of interest that the Pamunkey and Mattaponi tribes have in the reservation lands they now occupy were drafted in the 1600's. The present Pamunkey and Mattaponi Indian Reservations were confirmed to those tribes as early as 1658 by the Governor, the Council, and the Grand Assembly of Virginia. 1 Henning's Statutes at Large 467-468 (1657-1658).</p> <p>[...] Although the State has a fee simple interest in the Pamunkey and Mattaponi Reservations, it should be emphasized that this interest is subject to the exclusive use and occupancy of the two tribes which possess the Indian title to the land. The superior title which exists in the State does not abrogate Indian rights, but prevents transfer of Indian lands to non-Indians without both the government's and the Indians' consent.</p> <p>Opinions of this Office have recognized a guardian-ward relationship between the Commonwealth and the Mattaponi and Pamunkey Indians. See Report of the Attorney General (1917-1918) at 160. For example, an opinion of the Attorney General to the Honorable Henry C. Stuart, Governor of Virginia, dated July 21, 1917, and found in the Report of the Attorney General (1917-1918) at 161, held that a right of action existed in the trustees for the benefit of a Mattaponi tribe against persons who committed acts of trespass on the reservation.</p>	<p>(a)(2): State Governments          (a)(7): Self-Identification</p>

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		<p>Accordingly, I am of the opinion that the Mattaponi and Pamunkey Indians have the exclusive right to occupy and possess the lands on their reservations. That right has been recognized by the Commonwealth of Virginia and is to be protected by the trustees of the tribes. The State assumed fee ownership of the land from the Crown; therefore, the Indians' aboriginal title can only be extinguished with the State's permission and the Indians' consent.</p> <p>You also inquire whether the Indians' tribal law prohibits the occupancy of the land by other than tribe members. I have been advised by Chief Curtis L. Custalow, Sr. of the Mattaponi tribe and Chief Tecumseh D. Cook of the Pamunkey tribe that tribal law sets forth such a prohibition, with certain exceptions in the case of marriage between a tribal member and a non-Indian. Lands can only be allotted to a member of the tribe."</p>	
April 1	Staff. "NARF seeks contributions with mounting work load." <i>The Native Nevadan</i> (Carson City, NV), April 1, 1977.	<p>"Members of the steering committee are: David R. Risling, Jr., Hoopa; Robert Bojorcias, Klamath-Papago; LaNada Boyer, Shoshone-Bannock; Val Cordova, Taos Pueblo; Curtis L. Custalow [REDACTED] Mattaponi; Lucille Dawson, Narragansett; Renee Howell, Oglala Sioux; Leo La Clair, Muckleshoot; Lewis La Rose, Winnebago; Leroy Loga, Osage; Janet McCloud, Tulalip; Jerry Running Foxe, Coquille; and John Stevens, Passamaquoddy."</p>	<p>(a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>
June 21	Staff. "Mattaponi, Pamunkey Get Federal Grants." <i>Newport News Daily Press</i> (Newport News, VA), June 21, 1977.	<p>"The Mattaponi Indian Reservation has received a \$250,000 federal grant for housing and road improvements.</p> <p>Another \$175,000 has been made available for construction of a proposed Center for Indian Culture on the Pamunkey Indian Reservation.</p> <p>The grant to the Mattaponi, a community development block grant discretionary award through the Department of Housing and Urban Development (HUD), is to be used for rehabilitation of existing housing, road improvements, and program administration."</p>	<p>(a)(1): Federal Authorities          (a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>
July 5	Staff. "Injuries Mar Fireworks Display." <i>The Progress Index</i> (Petersburg, VA), July 5, 1977.	<p>"Mattaponi Indian Chief Curtis Warhorse Custalow [REDACTED] [REDACTED] guest of honor with his wife Minnie Ha Ha [REDACTED]"</p>	<p>(a)(5): Newspapers and Books          (a)(7): Self-Identification</p>



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		██████████, told the crowd gathered at Beaverdam Ruritan Park that his tribe's last treaty was signed in 1677 by a woman chief."	
October 26	Staff. "Musical Set for Sunday at Red Lane." <i>The Farmville Herald</i> (Farmville, VA), October 26, 1977.	<p>"The Red Lane Baptist Church, of Powhatan, is sponsoring a musical on Sunday, October 30, at 7:30 p.m.</p> <p>"The Victory Trio", of Richmond, will be presenting a concert. The trio is composed of the Custalow family, formerly of the Mattaponi Indian reservation.</p> <p>The public is invited."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 23	Staff. "War Dance Buckskinned Indians Pay Tribute To Godwin." <i>The Danville Register</i> (Danville, VA), November 23, 1977.	<p>"The Pamunkeys' neighboring tribe, the Mattaponi, presented Godwin with a wild turkey and two rockfish last week.</p> <p>Cooke said he didn't mind the Mattaponi getting to Richmond first because he thought a 120pound deer made up for any alleged tardiness.</p> <p>Making the presentation, he lauded Godwin for "the fine job you've been doing during the past eight years.""</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
December 14	Staff. "Congressman Paul Trible..." <i>Glo-Quips</i> (Gloucester, VA), December 14, 1977.	<p>"[...] Chief Curtis Lee (Warhorse) Custalow ██████████ ██████████ chief of the Mattaponi Indian tribe in King William County for the past eight years, has resigned over a dispute which started with a federal grant. He said the tribe is arguing how to spend a \$250,000 community grant received this year from the Department of Housing and Urban Development.</p> <p>Chief Custalow said the money whould [<i>sic</i>; would] be spent to rehabilitate houses on the reservation and build roads whereas others want to relocate the houses.</p> <p>Daniel Webster (Little Eagle) Custalow ██████████ a cousin of the former chief, is now chief of the Mattaponi tribe."</p>	(a)(1): Federal Authorities (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1978</b>			
February 2	Delo, Paula. "Glenns Plans Course on Indian History." <i>Rappahannock Record</i> (Kilmarnock, VA), February 2, 1978.	<p>"On Saturday, February 4, time will stand still at Rappahannock Community College, South Campus, as the Chief of the Mattaponi Indians introduces his culture to area residents.</p> <p>Displaying many of the same utensils Pocahontas used in John Smith's time. Chief Thundercloud ██████████</p>	(a)(2): State Governments (a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
		<p>██████████<sup>16</sup>, in full Indian regalia, will tell the story of local Indian tribes for youngsters and their parents.</p> <p>Sponsored by the Department of Continuing Education and Community Services, the three-week Indian History and Archeology course has been designed for family learning and enjoyment.</p> <p>[...] "The Mattaponi tribe is the last remnant of one of the thirty-two tribes once ruled by the great chief Powhatan." Chief Custalow said."<sup>17</sup></p>	
February 3	Staff. "Indian Culture Seminars Set." <i>Newport News Daily Press</i> (Newport News, VA), February 3, 1978.	<p>"Chief Webster Custalow (Thundercloud) ██████████ ██████████ of the Mattaponi Indians will present the first of three seminars on Indian culture from 10 a.m. to noon Saturday at Rappahannock Community College here.</p> <p>The chief will discuss the history of the local Indian tribes. He will be dressed in full Indian regalia.</p> <p>[...] William D. Lyman grover, director of continuing education, commented, "Tidewater Virginia is the beginning of American history on this continent. We are fortunate to have such a rich heritage at our doorsteps. The Mattaponi and Pamunkey Indians are our neighbors. Indian artifacts are scattered through our woods and along our beaches."<sup>18</sup></p>	<p>(a)(4): Scholars            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
May 4	Staff. "Chief Custalow visits." <i>The Southside Sentinel</i> (Urbanna, VA), May 4, 1978.	<p>"Chief J. V. Custalow ██████████ ██████████<sup>19</sup> of the Mattaponi Indian Tribe (above) visited Mrs. Leola Baytop's second grade class on April 15 at Rappahannock Central Elementary School. Mrs. Grace Moon, a Title I reading teacher, and Mrs. Almeda Clements, a second grade teacher, and their classes were present also. Mrs. Baytop's class is studying the history and culture of the American Indian. All students thoroughly enjoyed the history and exhibits of the Mattaponi Indians, but the highlight of the</p>	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>

<sup>16</sup> This article misidentifies J. V. Custalow ██████████ as Chief. He served as Assistant Chief of the Mattaponi Tribe from 1977-1982. Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

<sup>17</sup> See also: Delo, Paula. "Real Indians help conduct unique RCC history course." *Southside Sentinel* (Urbanna, VA), February 2, 1978.

<sup>18</sup> Article discusses Chief Webster Little Eagle Custalow but states the wrong native name, "Thundercloud," which belongs to Assistant Chief Jacob Vincent Thundercloud Custalow.

<sup>19</sup> This article misidentifies J. V. Custalow ██████████ as Chief. He served as Assistant Chief of the Mattaponi Tribe from 1977-1982. Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

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		visit was the Indian Snake Dance performed by the Chief to the beat of a drum.”	
May 15	Staff. “Newsmakers.” <i>Newport News Daily Press</i> (Newport News, VA), May 15, 1978.	“[...] The schedule of activities includes: July 10, macrame, Mrs. Marie Billups; July 12, puppets, Mrs. A. R. Sydnor; July 17, wildflower slide program and screen prints; July 19, Chief Custalow [REDACTED] of the Mattaponi Tribe will discuss Indians in Mathews; July 24, open date; July 26, pottery with Mrs. Karen Podd.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 3	Staff. “Tidewater Girl Scouts.” <i>Newport News Daily Press</i> (Newport News, VA), September 3, 1978.	“Tidewater Girl Scouts share pictures and brochures from their recent visit to the grave of Pocahontas with Webster Custalow [REDACTED] Chief of the Mattaponi Indian Reservation. A handmade vase presented by Chief Custalow and taken by the scouts to England remains on the grave of Pocahontas. At the Mattaponi Indian Baptist Church's August 27th homecoming, the scouts gave Chief Custalow a replica of the statue of Pocahontas that was erected over the grave during former Gov. Mills Godwin's administration. Pocahontas was the daughter of Chief Powhatan who ruled 32 villages at the time of the English settlement of Jamestown. One of Chief Powhatan's sons was chieftain of the Mattaponi village at that time.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 6	Staff. “What's Happening in West Point Sept. 7, 8, 9?” <i>Southside Sentinel</i> (Urbanna, VA), September 6, 1978.	“Representatives of the Pamunkey and Mattaponi Indian tribes will be on hand to demonstrate different crafts, and display artifacts from the past on Saturday.  The Mattaponis will be represented by Mr. and Mrs. Curtis Lee Custalow [REDACTED] and Gertrude Elizabeth Custalow [REDACTED] past chief of the tribe, and the present assistant chief Jacob Custalow [REDACTED] [REDACTED] (For more details and interesting accounts of Indian life in King William County see interview with the Custalows, page 5).”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
September 6	Byrd, Jeff. “Mattaponi live in present with regard for past.” <i>The Tidewater Review</i> (West Point, VA), September 6, 1978.	“When the smoke rose out of the Sistine Chapel in Rome announcing the new Pope had been chosen, Minnie Ha Ha [REDACTED] felt very proud of her heritage.”	(a)(1): Federal Authorities (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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		<p>[...] Minnie Ha Ha [sic; Minnie Ha-Ha], also known by her anglican name, Mrs. Curtis Lee Custalow, Sr. [REDACTED] is the wife of the former Chief of the Mattaponi tribe.</p> <p>[...] Curtis Custalow [REDACTED] also known as War Horse, is an active member of the Native American Rights Fund, a group of Indian lawyers based in Colorado. He has no official requests pending for legal aid to the Mattaponis at this time though, he said.</p> <p>[...] The Department of Defense has, for many years, brought members of their multi-racial ranks from military bases in the area to work sessions at the Minnie Ha Ha Educational Center. The groups discuss race relations in an open, casual manner, Mrs. Custalow explained. These sessions helped establish a Native American Week at Front [sic: Fort] Monroe.”</p>	
September 7	Staff. “Town, County to Celebrate.” <i>Newport News Daily Press</i> (Newport News, VA), September 7, 1978.	“On Saturday the Chamber Ballet Company of Williamsburg will present performances at 1, 2:30 and 4 p. m. and Pamunkey and Mattaponi Indian tribes will demonstrate crafts and display artifacts.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
September 17	Staff. “Cubs Visit Indians.” <i>Suffolk News-Herald</i> (Suffolk, VA), September 17, 1978.	<p>“On Saturday, Sept. 9, Cub Scouts from Packs 4 and 30, and their families and leaders traveled by bus from Suffolk to West Point to visit the Mattaponi and Pamunkey [sic; Pamunkey] Indian Reservations.</p> <p>Chief Custalow [REDACTED] of the Mattaponi gave a talk on how his tribe came to be located near West Point.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 28	Dorsey, Susie. “Grant Is Awarded for Indians To Learn Tribal Art, Crafts.” <i>Newport News Daily Press</i> (Newport News, VA), September 28, 1978.	<p>[...] Larry Trumbo, executive director of the Williamsburg-James City County Community Action Agency which will administer the \$126,500 grant, said the project’s goal is to make the Indians self-sufficient and allow them to retain their heritage. [...]</p> <p>Federal Comprehensive Employment Training Act (CETA) money from the Department of Labor is being funneled through the Governor’s Manpower Services Council for the Native American Program to the local community action agency.</p>	(a)(1): Federal Authorities (a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification

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		Trumbo said approximately 1,000 Indians are included in the Chickahominy, Mattaponi, Pamunkey and Rappahannock tribes that will benefit from the program.”	
November 22	Staff. “Indians Pay Tribute; give Gov. Turkey, Fish.” <i>Suffolk News-Herald</i> (Suffolk, VA), November 22, 1978.	“Chief Little Eagle [REDACTED] leader of the Mattaponi, ordered a dozen tribesmen to scour their 125-acre reservation for light game to make the presentation to Gov. John N. Dalton, honoring a 322-year tradition. [...] Thunder Cloud shook hands with Dalton beneath the gleaming white pillars of the Capitol and wished him “health and wisdom for many moons to come.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 23	Staff. “Paleface's deer.” <i>The Anniston Star</i> (Anniston, AL), November 23, 1978.	“The other Indian tribe in Virginia, the Mattaponi, gave Dalton a wild turkey and two rockfish. Mattaponi Chief Webster Custalow [REDACTED] said his tribe got no help from palefaces. <sup>20</sup> “	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Parrott, Jennings. “Life Has Few Wrinkles for Soviet Emigre.” <i>Los Angeles Times</i> (Los Angeles, CA), November 24, 1973.	“[...]Virginia's other Indian tribe, the Mattaponi, gave Dalton a wild turkey and two rockfish. Mattaponi Chief Webster Custalow [REDACTED] said they had needed no paleface help.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1979</b>			
January 4	Staff. “Aging council is appointed.” <i>Southside Sentinel</i> (Urbanna, VA), January 4, 1979.	“The council has been in the process of organizing for the past several months. When appointments are complete, it will consist of two members from each of the 10 counties on the Middle Peninsula and Northern Neck, an alternate member from each county and two members from both the Pamunkey and Mattaponi Indian tribes of King William County.”	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
February 19	Barnett, Robert. “Indian art and artifacts.” <i>The Philadelphia Inquirer</i> (Philadelphia, PA), February 19, 1979.	“[...]”The story behind these artifacts is fascinating” said Carl Opecouchana Major [REDACTED] a Mattaponi Powhatan who donated much of the Sitting Bull exhibit. [...]”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>20</sup> See also: Staff, “On the Lighter Side,” *The Taylor Daily Press* (Taylor, TX), November 23, 1978; Staff, “Who Fired That Shot?” *Evening Herald* (Rockhill, SC), November 23, 1978; Staff, “Digest Calendar.” *The Advocate* (Newark, OH), November 23, 1978; Staff, “Meanwhile...” *Telegram-Tribune* (San Luis Obispo County, CA), November 23, 1978; and Staff, “Indians pay up with help,” *The Kansas City Star*, November 24, 1978.

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		At one time, many of the Sioux were driven across the country to Florida," said Major, whose father left the Virginia reservation to work as a carpenter in Mount Holl in 1930."	
April 29	Staff. "Celebrate The Day of The Dragon." <i>Newport News Daily Press</i> (Newport News, VA), April 29, 1979.	"Christine Custalow [REDACTED] renders nature in clay, creating the face of the wind in the same manner her ancestors did hundreds of years ago.  The Mattaponi potter is one of 27 Powhatan Tribal Artisans who are learning to use clay the way their forebears did, shaping pieces by hand and firing them outdoors with wood and pine tags."	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 27	Staff. "Virginia Indians to highlight festival." <i>Smithfield Times</i> (Smithfield, VA), June 27, 1979.	"Chief Curtis L. Custalow [REDACTED] <sup>21</sup> and members of the Mattaponi tribe will open both days of the fourth annual festival with a peace pipe ceremony. The Mattaponi's [ <i>sic</i> ; Mattaponi] will also perform ceremonial dances and Chief Custalow's daughter Princess Whitefeather [REDACTED] will be teaching some of the dances throughout the festival."	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 8	Berryman, Linda. "Mattaponi, Pamunkey Indians Attend Chippokes Festival." <i>Newport News Daily Press</i> (Newport News, VA), July 8, 1979.	"The festival on Saturday and Sunday will open at 10 a.m. with a peace pipe ceremony performed by Chief Curtis L. Custalow [REDACTED] of the Mattaponi. Chief Custalow will wear his traditional Indian dress, handmade by his wife Princess Minnie Ha-Ha [REDACTED] with its 6 1/2-foot-long, 60-pound headpiece of feather and beads."	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 11	Staff. "Songwriter among talent." <i>Smithfield Times</i> (Smithfield, VA), July 11, 1979.	"[...] Representatives of the Mattaponi Indian tribe will open the festival Saturday at 11 a.m. with a peace pipe ceremony."	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 18	Staff. "Peaceful beginning." <i>Smithfield Times</i> (Smithfield, VA), July 18, 1979.	"Claremont Mayor W.B. Sheally, chairmen of the Pork, Peanut and Pine Festival this year, lights a peace pipe for Mattaponi Chief Curtis L. Custalow [REDACTED] during opening ceremonies at the annual event Saturday. The chief, Sheally	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>21</sup> This article misidentifies Curtis Lee Custalow Sr. as Chief, which happened several times during this decade. He served as Chief of the Mattaponi Tribe from 1969-1977 and retained the honorific. Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

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		and Dale Fuss, co-chairman of the event, smoked the pipe to officially kick off the festival[...]"	
July 18	Harrell, Bobbie. "Va. Indians open festival." <i>The Smithfield Times</i> (Smithfield, VA), July 18, 1979.	"First-time visitors to this year's Pork, Peanut and Pine festival included Chief Curtis L. Custalow [REDACTED] of the nonfederally recognized Mattaponi Indian tribe.  The Mattaponi, as Chief Custalow explained to those stopping to view the artifacts he and his wife brought from the reservation's educational center, are still living under a 1677 treaty signed by Queen Anne of England. The treaty is with the Commonwealth of Virginia and was made over 100 years before the federal government was formed."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
July 25	Wolcott, Paul G. "Teepee Erected in Front of Booth Indian Exhibit Highlights Fair Theme." <i>Asbury Park Press</i> (Asbury Park, NJ), July 25, 1979.	"The Powhatan Nation is a confederation of eastern American tribes which once numbered more than 30. Today only seven survive, the Patomac [ <i>sic</i> ; Potomac], Pamunkey, Nansamond [ <i>sic</i> ; Nansemond], Mattaponi, Upper Mattaponi, Chickahominy and Nanzatico-Rappahannock."	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 17	Budahn, P. J. "The Heritage Of Us All." <i>Newport News Daily Press</i> (Newport News, VA), September 17, 1979.	"[...] Chief Custalow [REDACTED] of Virginia's Mattaponi Indians talked about America's first citizens."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 14	Staff. "Even Woolly Worms Unsure Of Weather." <i>Newport News Daily Press</i> (Newport News, VA), November 14, 1979.	"[...] A true believer in Mother Nature's signs, however, is Chief Webster Custalow [REDACTED] of Virginia's Mattaponi Indians." <sup>22</sup>	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 22	Staff. "Paying Taxes." <i>The Columbia Record</i> (Columbia, SC), November 22, 1979.	"Virginia Governor John Dalton thanks Mattaponi Indian Chief Little Eagle Webster Custalow [REDACTED] for the tribe's annual tax payment to the state - a fresh killed turkey."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 23	Dorsey, Susie. "Federal Money Helping Indians Learn Old Crafts." <i>Newport News Daily Press</i> (Newport	"[...] He works primarily with the Chickahominy, Mattaponi, Pamunkey and Rappahannock tribes	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>22</sup> See also: Staff, "Using Mother Nature to forecast weather," *The Daily News Leader* (Staunton, VA), November 14, 1979.

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	News, VA), November 23, 1979.	[...] Another pocketful of CETA money, designated for Indians living on reservations, is limited to the Pamunkey and Mattaponi tribes [...]"	
December 20	Franklin, Robert D. "Every Family Should Own a Bowles' Book." <i>The Charlottesville Observer</i> (Charlottesville, VA), December 20, 1979.	"Another featurette is about the once-great Mattaponi Indians."	(a)(5): Newspapers and Books



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9. Criterion (a): 1980 to 1989

The Mattaponi Indian Tribe was consistently identified as an Indian entity throughout the 1980s. State authorities (83.11 (a)(2)), scholars (83.11 (a)(4)), and journalists (83.11 (a)(5)) publicly recognized the Tribe, and other Indian tribes and organizations made appearances with Mattaponi representatives and engaged in shared advocacy efforts (83.11 (a)(6)). Finally, members of the Mattaponi Tribe self-identified as members of an Indian entity in this period, serving as representatives of the Tribe to journalists, government officials, and general audiences (83.11 (a)(7)).

Criterion (a)(2): Relationships with State Governments

The Virginia House of Delegates approved a resolution granting formal state recognition (83.11 (a)(2)) to the Mattaponi Indian Tribe in 1983 (December 16, 1982; February 17, 1983). The state demonstrated support for the Mattaponi Tribe's shad fishing economy, with the Virginia Marine Resources Commission halting regulations that would inhibit Mattaponi fishing rights (December 19, 1982; January 6, 1983). Virginia's governor also upheld treaty relations by receiving the Tribe's annual tribute of wild game (e.g., November 20, 1980; November 20, 1981; November 25, 1987) and visited the Mattaponi as part of a 1987 tour of three Virginia tribal centers (November 27, 1987).

Criterion (a)(3): Dealings with a County, Parish, or Other Local Government

Local governments interacted with the Mattaponi Tribe during this period (83.11 (a)(3)) when the Mattaponi chief vouched for a neighboring tribe, the now federally recognized Upper Mattaponi Tribe, before a county Board of Supervisors regarding a land claim (June 1988).

Criterion (a)(4): Identification by Anthropologists, Historians, and/or Other Scholars

Anthropologist Helen Rountree identified the Mattaponi Indian Tribe as an Indian entity in this period (83.11 (a)(4)). In an interview regarding women's rights in various Virginia tribal communities, she named the Mattaponi as a self-governed Indian entity (March 1985). Rountree also shared the stage with Mattaponi Chief Curtis Custalow at the Nansemond Tribe's 1989 pow-wow (Coleman 1989), and her field notes taken during this period are documented below.

Criterion (a)(5): Identification in Newspapers and Books

Newspapers recognized the Mattaponi as an Indian entity throughout the 1980s (83.11 (a)(5)). Journalists covered the Tribe's political activities, including efforts to obtain official state recognition (December 16, 1982; February 17, 1983), advocacy on behalf of treaty rights (e.g., December 2, 1982; January 6, 1983), and ongoing annual tribute to the governor (e.g., November 20, 1980; November 20, 1981; November 25, 1987). Newspapers of the period highlighted Tribal interaction with the wider non-Indian community through appearances in events and festivals (e.g., July 16, 1980; April 22, 1982; October 6, 1988), conservation-oriented community service (e.g., April 9, 1987; April 16, 1987), and tourism and field trips to the Mattaponi Indian Reservation (e.g., May 12, 1983; June 20, 1984; November 25, 1987). Local press also highlighted Tribal events on the reservation (e.g., September 11, 1988) and acknowledged the passing of Assistant Chief Jacob Vincent Thundercloud Custalow, Sr. (September 2, 1982).

Criterion (a)(6): Relationships with Indian Tribes or Indian Organizations

The Mattaponi Indian Tribe maintained relationships with other Indian entities during this period (83.11 (a)(6)). Shared activities included advocacy with the Pamunkey Tribe on behalf of Virginia Indian treaty rights (e.g., December 2, 1982; January 6, 1983), tribute ceremonies alongside Pamunkey Chief Tecumseh Deerfoot Cook (December 5, 1989), and hosting a Thanksgiving commemoration with the Chickahominy Indian Tribe for the Virginia governor and members of his administration (November 27, 1987).

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Representatives of the Mattaponi Indian Tribe performed with members of the Nansemond, Pamunkey, Upper Mattaponi, Eastern Chickahominy, Chickahominy, Rappahannock, and Monacan tribes at a community festival (September 11, 1988) and at the Nansemond Fall Festival (September 8, 1989). The Mattaponi Tribe was also featured in *Talking Leaf*, an Indian newspaper based in Los Angeles (March 1985).

Criterion (a)(7): Self-Identification

Mattaponi individuals identified their Tribe as an Indian entity and themselves as members in this period (83.11 (a)(7)). Instances of self-identification include Mattaponi people advocating on behalf of the Tribe to the state government and defending Tribal treaty rights (e.g., December 16, 1982; January 6, 1983). Individual Mattaponi Tribal members publicly represented the Tribe during tribute ceremonies (e.g., November 25, 1987), at regional festivals and parades (e.g., April 22, 1982; October 6, 1988; September 8, 1989), and as hosts to guests on the Reservation (e.g., November 20, 1980; November 25, 1987). Finally, members of the Tribe identified themselves for the purpose of informing journalists about Tribal affairs (e.g., January 31, 1983).

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Table A9-1. Evidence Fulfilling Criterion (a), 1980-1989.

Date	Citation Information	Excerpt	25 CFR 83.11 (a)
<b>1980</b>			
July 16	Staff. "Chippokes festival to begin Saturday." <i>Smithfield Times</i> (Smithfield, VA), July 16, 1980.	"Mattaponi Indian Chief Curtis L. Custalow [REDACTED] [REDACTED] <sup>1</sup> will open the fifth annual Pork, Peanut and Pine festival this weekend. [...]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 20	Vaughn, Carolyn. "Seniors Visit Mattaponi Indian Reservation." <i>Glo-Quips</i> (Gloucester, VA), November 20, 1980.	"Two vans of the Area Agency on Aging carried a group of senior citizens from the Gloucester Nutrition Site to the Mattaponi Indian Reservation on September 25th. The reservation is located a few miles above West Point.  [...] For most who went, it was a delightful day. We looked at some of the mementoes, and exhibits, and heard Rev. Curtis Custalow [REDACTED] give an informative and inspiring lecture on the history of the tribe with some of the modern life. Mr. Custalow is a former chief who is an excellent speaker, is well informed and travels considerably."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 20	Staff. "Thanksgiving Offerings." <i>Newport News Daily Press</i> (Newport News, VA), November 20, 1980.	"Gov. John Dalton, right, gets a laugh out of Chief Little Eagle, left, also known as Webster Custalow [REDACTED] [REDACTED] as the Mattaponi Indians paid their annual taxes-one large turkey and eight fish. This is the 322nd year the tribe has made its tax "offering" to Virginia in return for its reservation in King William County."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 20	Staff. "Taxes Paid in Fish and Fowl." <i>Suffolk News-Herald</i> (Suffolk, VA), November 20, 1980.	"Wouldn't you like to pay your taxes in the form of fish or fowl? If you were a Mattaponi Indian, you could.  Tribe representatives Wednesday paid their taxes to Gov. John Dalton: one large turkey and eight fish.  The gifts, presented by Chiefs Thundercloud [REDACTED] [REDACTED] and Little Eagle [REDACTED] [REDACTED] hung from a crude wooden post, as other tribe members performed a traditional dance."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>1</sup> This article misidentifies Curtis Lee Custalow Sr. as Chief. He served as Chief of the Mattaponi Tribe from 1969-1977. Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

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<b>1981</b>			
April 16	Staff. "Mattaponi Indians to Present Part of Local History." <i>Rappahannock Record</i> (Kilmarnock, VA), April 16, 1981.	<p>“Among the many exhibits and demonstrations to be a part of the Century III Celebration, one of special interest will be the Mattaponi Indians of West Point.</p> <p>Under the guidance of Chief Thundercloud [REDACTED] [REDACTED]<sup>2</sup> and Princess Minnie-Ha-Ha [REDACTED], two groups of Indians will be sponsored by The Northumberland Echo. Their exhibits, located near the Chicacoan Oak Tree in Heathsville, will feature Indian artifacts and an authentic tepee.</p> <p>[...]</p> <p>The Mattaponi tribe itself has roots which are important to Virginia and its early settlement. Originally, there were three tribes that occupied the region lying between the Potomac and James Rivers—the Monohoac [<i>sic</i>; Manahoac], the Monacan and the Powhatan. Eventually, these tribes both merged and dispersed until only remnants, such as the Mattaponi, remain.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 30	Nunn, Becky "Folklife Festival Offers a Variety of Crafts." <i>Southside Sentinel</i> (Urbanna, VA), April 30, 1981.	<p>“Gertrude Custalow [REDACTED] of the Mattaponi Indian Reservation in West Point will exhibit Indian beadwork and leather. Other Indian tribes to be represented are: the Powhatan Tribal Artisans; the Chickahominy Tribe of Providence Forge, who will demonstrate pottery, leather and beadwork; the Pamunkey Tribe of King William who will be showing pottery, hatchets, beadwork and tom-toms; the Mattaponi Tribe of West Point; and the Rappahannock Tribe of Tappahannock.<sup>3</sup> “</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
July 8	Staff. "Chippokes Site of Music, Art." <i>Smithfield</i>	<p>“Opening ceremonies for the two-day event will feature Chief Curtis Custalow [REDACTED]<sup>4</sup> of the Mattaponi Indian tribe. The chief will open the ceremonies at the</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>2</sup> This article misidentifies Chief Thundercloud [REDACTED] as Chief. He served as Chief of the Mattaponi Tribe from 1977-1982. Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

<sup>3</sup> See also: Staff (1981). Folklife Festival At RCC On May 2. *Rappahannock Record*. Kilmarnock, Virginia

<sup>4</sup> This article misidentifies Curtis Lee Custalow Sr. as Chief. He served as Chief of the Mattaponi Tribe from 1969-1977. Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

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	<i>Times</i> (Smithfield, VA), July 8, 1981.	River Road stage with a prayer and the traditional peace pipe ceremony. The Mattaponi as well as the Pamunkey Indians will be at the festival with craft displays.”	
November 20	Staff. "Indians Present 'Taxes'." <i>Newport News Daily Press</i> (Newport News, VA), November 20, 1981.	“The Mattaponi Indians' turkey hunt didn't pan out this year, so Gov. John Dalton received a 10-point buck instead when the Indians came to pay their symbolic property taxes Thursday.  Tribal chief "Little Eagle" Webster Custalow [REDACTED], 69, led the party of seven costumed Mattaponi to the capitol steps, where they plopped the deer on the pavement and danced for television and newspaper photographers.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1982</b>			
April 8	Staff. "College Float Day Scheduled on River." <i>Rappahannock Record</i> (Kilmarnock, VA), April 8, 1982.	“[...] Gertrude Custalow [REDACTED] from the Mattaponi Indian Reservation will also be on hand with her bead and leatherwork.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 22	Staff. "Float Day Enjoyed by Members of Press." <i>Rappahannock Record</i> (Kilmarnock, VA), April 22, 1982.	“[...] Gertrude Custalow [REDACTED] of the Mattaponi Indian Reservation in West Point gave a demonstration of bead and leatherwork in the Student Lounge.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 2	Staff. "Obituaries." <i>Southside Sentinel</i> (Urbanna, VA), September 2, 1982.	“Jacob Vincent Thundercloud Custalow Sr. [REDACTED] assistant chief of the Mattaponi Indian Reservation since 1977 and curator of the reservation museum, died in Williamsburg Community Hospital.  He was a nephew of Mattaponi Chief Webster Custalow [REDACTED] and son of the late Chief O. T. Custalow [REDACTED] who died in October 1969.  A funeral was conducted Friday in the Mattaponi Indian Baptist Church on the reservation. Burial was in the church cemetery.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
December 2	Staff. "Striped Bass Proposals Due Further Study." <i>Southside Sentinel</i>	“After hearing complaints from the Mattaponi and Pamunkey Indians, who said such action would violate treaties, and from other	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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	(Urbanna, VA), December 2, 1982.	<p>fishermen, the VMRC staff recommended last Tuesday that the matter be set aside for further study.</p> <p>[...] Mattaponi Indian Chief Webster Custalow ██████████ ██████████ said he had fished on the Mattaponi for over 70 years. "It's always been a rare thing on the Mattaponi to catch a rockfish," he said.</p> <p>Tecumseh Deerfoot Cook, chief of the Pamunkey Indian tribe, said only nine rockfish were caught at the Pamunkey Landing last year.</p> <p>The Indian chiefs said residents of the two reservations for centuries have depended on shad caught with gill nets for a good portion of their livelihood.</p> <p>[...] Other speakers at the hearing also emphasized that the regulation would in effect prohibit shad fishing at the peak of the shad season. Several also claimed that most of the striped bass are being caught before they reach the spawning areas. Most speakers also suggested that a fish hatchery for striped bass is needed to boost the dwindling stocks."</p>	
<i>December 16</i>	Staff. "Tribes Could Gain Added Federal Aid." <i>Newport News Daily Press</i> (Newport News, VA), December 16, 1982.	<p>"Members of six Virginia Indian tribes stand to gain more federal benefits if the 1983 General Assembly grants the tribes formal state recognition.</p> <p>"Formal recognition is needed if Virginia's Indian population is to secure its share of federal governmental programs and support," a report approved Wednesday by a joint legislative subcommittee said.</p> <p>The six tribes are the Chickahominy, the Eastern Chickahominy, the Mattaponi, the Upper Mattaponi, the Rappahannock, and the Pamunkey."</p>	<p>(a)(2): State Governments          (a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>
<i>1982</i>	Subcommittee, Joint. <i>Report of the Subcommittee Studying Relationships between the Commonwealth and Native Indian Tribes to the Governor and the General</i>	<p>"With regard to the foregoing reference to contemporary Indian groups in Virginia, the status of the Mattaponi and Pamunkey tribes is the most settled. These two tribes long have retained a recognized status not only in the popular mind but in a legal relationship with the state due to the fact that they have remained on reservations."</p>	<p>(a)(2): State Governments          (a)(7): Self-Identification</p>

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<i>December 19</i>	<i>Assembly of Virginia.</i> Richmond, Va, 1982. Simpson, Christopher. "Indians Save Shad Fishery." <i>Newport News Daily Press</i> (Newport News, VA), December 19, 1982.	<p>“Float gill-net fishing for shad as practiced by the Mattaponi and Pamunkey Indian tribes, an age-old rite that came under fire this fall, will be preserved.</p> <p>[...] The controversial regulations were scuttled in November after pressure was exerted by the two In-dian tribes and a host of commercial and sport fishermen.</p> <p>[...] The Indians depend largely on the river even today," said Webster Custalow [REDACTED] chief of the Mattaponi and an avid shad fisherman for most of his 70 years. "They call this a spawning ground for rock, but it's a rare thing to even catch a rock from this reservation."</p> <p>Jack Travelstead, fisheries manager for the VMRC, said additional scientific data compiled in recent weeks substantiates the Indians' arguments.”</p>	<p>(a)(2): State Governments            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
<b>1983</b>			
<i>January 6</i>	Staff. "Fishing Limited for Striped Bass." <i>Rappahannock Record</i> (Kilmarnock, VA), January 6, 1983.	<p>“Action was taken by the Virginia Marine Resources Commission on December 21 to close portions of the James, Pamunkey, Mattaponi and Rappahannock Rivers to the taking of striped bass (rockfish) annually from April 10 to May 21. However, provisions of the regulation will allow the Mattaponi and Pamunkey Indians to continue gill net fishing during the restricted period.</p> <p>Initially, the regulation prohibited gill net fishing, but it was pointed out last month by Chief Webster Custalow [REDACTED] [REDACTED] of the Mattaponi Indians and Chief Tecumseh Deerfoot Cook of the Pamunkey Indians that tribal members operate a "small subsistence and commercial drift net fishery" for shad. They said that their livelihood would be jeopardized if the gill nets were outlawed.</p> <p>Custalow and Cook said their tribe members only fish by gill net and do not catch striped bass; they are only interested in the shad fish which will be running at the time the closure is intended.”</p>	<p>(a)(2): State Governments            (a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>



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January 31	Staff. "Watt's Statements Disturb Virginia Indian Leaders." <i>Newport News Daily Press</i> (Newport News, VA), January 31, 1983.	<p>"The loss of a reservation for an Indian tribe would be like the loss of the United States for Americans in general, Curtis L. Custalow [REDACTED] said.</p> <p>"It would take away your tribal identity. It would take away your government. It would take away your heritage."</p> <p>Custalow lives on the Mattaponi Reservation in King William County. It and the nearby home of the Pamunkey Indians are the oldest reservations in the country."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
February 17	Morgan, Harvey. "Report from the House." <i>The Southside Sentinel</i> (Urbanna, VA), February 17, 1983.	"The Virginia House of Delegates last week approved a resolution formally recognizing six Virginia Indian tribes; the Chickahominy; Chickahominy, Eastern Division; Mattaponi; Upper Mattaponi; Rappahannock; and Pamunkey. Official recognition of the tribes may entitle them to federal assistance in various areas."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
May 12	Staff. "Workshops for Children." <i>Rappahannock Record</i> (Kilmarnock, VA), May 12, 1983.	"Indian Archeology- Visit to Mattaponi Indian Reservation. Study artifacts of Pocahontas, John Smith, and Powhatan. Bring bag lunch. Pre-register by July 1 <sup>st</sup> ."	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1984</b>			
March 22	Staff. "Commission on Indians Issues First Report." <i>Southside Sentinel</i> (Urbanna, VA), March 22, 1984.	"In 1983, the Virginia General Assembly officially recognized six Indian tribes as having a continuous location, history, and tribal organization. They include the Chickahominy, Eastern Chickahominy, Mattaponi, Pamunkey, Rappahannock, and Upper Mattaponi tribes."	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
April 26	Staff. "Womenless Fashions at Rappahannock Day." <i>Rappahannock Record</i> (Kilmarnock, VA), April 26, 1984.	"Other activities of the day will be the Mattaponi Indian dancers and pottery and bead makers, a kiddie carnival, sidewalk sale, Body Plus exercise demo, beauty pageants, square dancing, parade, floats and much more."	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 3	Staff. "White Stone Lions to Play Irvington." <i>Rappahannock Record</i> (Kilmarnock, VA), May 3, 1984.	"Other activities of the day will be beauty pageants, womenless fashion show, kiddie carnival, bicycle contest with a \$50 first prize, Mattaponi Indian demonstrations of beadwork, pottery making and ceremonial dances, body plus exercise demo, square dancing, parade and floats. Plan to be in Irvington on May 26."	(a)(5): Newspapers and Books (a)(7): Self-Identification



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<i>June 20</i>	Staff. "Indian 'Trail' Fun to Follow." <i>Smithfield Times</i> (Smithfield, VA), June 20, 1984.	<p>“At the Pamunkey and Mattaponi reservation, travelers can visit a museum modeled after the traditional Virginia Indians' longhouse, see an orientation film and artifacts recovered from archeological digs, as well as present-day pottery and jewelry handcrafted on the reservations.</p> <p>A third Virginia tribe, the Chickahominy, lost their reservation in the Treaty of 1677, but they are incorporated as a tribal group under the leadership of Chief O. Oliver "Lone Eagle" Adkins. Each fall the Pamunkey and Mattaponi join with the Chickahominy for Fall Festival at the Chickahominy Tribal Center, intersection of routes 602 and 630, Charles City County, a 30-minute drive from Colonial Williamsburg.”</p>	<p>(a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>
<b>1985</b>			
<i>February</i>	Staff. "A Look at the Pamunkey and Mattaponi." <i>The Indian Trader</i> (La Mesa, California), February 1985.	<p>“Two tribes, living on opposite side [sic] of Highway 30 west of West Point in central Virginia are the Pamunkey and Mattaponi.</p> <p>[...] Each tribe is under a chief. More accessible to the public are the Mattaponi people under Webster "Little Eagle" Custalowe [REDACTED]; [REDACTED] who recently told this reporter that his people are as united as ever.”</p>	<p>(a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>
<i>March</i>	Staff. "Virginia Indian Woman Seeking Changes." <i>Talking Leaf</i> (Los Angeles, CA), March 1985.	<p>"The lesser rights accorded many Indian woman [sic] throughout Virginia are not an ancient practice passed down from chieftain to chieftain. Colonial records show that the Pamunkeys had female leaders throughout the late 1600s. The Mattaponis were periodically governed by women until the 1880s, according to Gerturde Custalow [REDACTED] who is related to Eliza Major [REDACTED] the last Mattaponi women to serve as chief.</p> <p>[...] Explanations of why the women have not united to restore their rights eludes Ms. Roundtree. She has a few impressions of reservation society based [sic; based] on her brief stay with the Pamunkeys and Mattaponis in 1970, but she acknowledged that many of the women feared speaking with her.</p>	<p>(a)(4): Scholars            (a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>

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<i>July 1985- March 1986</i>	Virginia Indian Fieldnotes by Helen Rountree (July 1985-March 1986), Box 3, Folder "Fieldnotes July 1985-March 1986", Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution. Suitland, Maryland.	<p>[...] The Mattaponis, according to Chief Webster Custalow [REDACTED] [REDACTED] have managed to work around that problem."</p> <p>"Non-Upper Mattaponi present [at the Upper Mattaponi Homecoming service]:          [...] Mattaponi: Curtis and Gertrude Custalow, Webster Custalow, Dewey and Ralph Custalow, Elizabeth Newton Custalow, and Elsie Nelson Custalow." (PDF p. 3, original unnumbered)</p> <p>"MATTAPONI-PAMUNKEY-MONACAN          JTPA CONSORTIUM          Mattaponi Indian Reservation          Route 1, Box 662-A          West Point, Virginia 23181</p> <p>[...]          The MPMC is an Indian Emphasis Organization<sup>5</sup>" [Page 20]</p> <p>(A flier with labeled pictures of various Virginia Indian churches – one picture is labeled as "Mattaponi Indian Baptist Church, Organized June 19, 1932") [Page 22]</p> <p>"Gregory K. Fortner          December 2, 1985          Anthro 402          Field Notes</p> <p>On Saturday, November 16<sup>th</sup> I went with some of my anthropology classmates to the Mattaponi and Pamunkey Indian reservations. We went to the Mattaponi reservation first, where we were permitted to go inside the Educational Center and view the artifacts and exhibits. The walls were covered in numerous drawings, photographs, and documents as well as a copy of the 1677 treaty.          While we were looking at the artifacts, former chief Curtis Custalow and his wife Gertrude welcomed us and said that we could ask them</p>	<p>(a)(3): Local Governments          (a)(4): Scholars          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>

<sup>5</sup> More information on the Mattaponi-Pamunkey-Monacan Consortium, which is still in operation, can be found at their website <https://www.mpmjobs.org/> or on GovTribe.org.

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		<p>any questions which we might have. [...] [pp. 24-26 of PDF, (1) of original]</p> <p>“12/17/1985                      K. Wm. Co Bd. Of Supervisors                      Public Hearing                      Present:                      [...] Matt. Ch. Webster Custalow (in regalia)” (p. 39 of PDF, original unnumbered)</p> <p>“The Native American Gallery Advisory Committee                      Jamestown Festival Park                      Jamestown-Yorktown Foundation                      [...]                      Mr. Webster Custalow                      Chief of the Mattaponi Indian Tribe” (p. 47 of PDF, original unnumbered)</p>	
<i>December 12</i>	Butler, Kathy. "Tribal Diaries." <i>Newport News Daily Press</i> (Newport News, VA), December 12, 1985.	<p>“On the 125-acre block of land held by the Mattaponi Tribe, a rectangular building is chock-full of artifacts passed down through generations and stuffed birds and beasts that were abundant in the county before it was settled. Before the museum was built in 1954, the late chief O. T. "Hos-Ki-No-Wa-Na-Ah" Custalow [REDACTED] displayed the treasures in his home.</p> <p>[...] On a field trip to the Mat-taponi [<i>sic</i>; Mattaponi] Museum from Tappahannock Junior Academy recently, third-grader Amanda Baker bravely pretended she was about to be scalped by Chief Norman "Evening Star" Custalow [REDACTED] [REDACTED]”<sup>6</sup>. "Yikes," she squealed when the chief pointed to the toma-hawk used by Powhatan's brother, the fearsome Chief Opecaneough [<i>sic</i>; Opechancanough], in massacres in 1622 and 1644.”</p>	<p>(a)(5): Newspapers and Books                      (a)(7): Self-Identification</p>
<i>1986</i>			

<sup>6</sup> This article misidentifies Norman “Evening Star” Custalow [REDACTED] as Chief. Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

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<i>Summer</i>	Staff. "Board of Directors." <i>The NARF Legal Review</i> 1, no. 6 (1986): 12.	<p>“Board of Directors</p> <p>Chris McNeil, Jr., Chairman... Tlingit</p> <p>George Kalama, Vice-Chairman... Nisqually</p> <p>Kenneth Custalow... Mattaponi</p> <p>Gene Gentry... Klamath</p> <p>Bernard Kayate... Laguna Pueblo</p> <p>Wayne Newell... Passamaquoddy</p> <p>Leonard Norris, Jr. ... Klamath</p> <p>Norman Ration... Navajo-Laguna</p> <p>Lois Risling... Hoopa</p> <p>Caleb Pungowiyi... Siberian Yupik</p> <p>Ada Deer... Menominee</p> <p>Harvey Paymella... Hopi-Tewa</p> <p>Wade Teeple... Chippewa”<sup>7</sup></p>	<p>(a)(5): Newspapers and Books</p> <p>(a)(6): Indian Tribes / Organizations</p> <p>(a)(7): Self-Identification</p>
<i>November 18</i>	Custalow, Chief Curtis. "Interview: Curtis Custalow." By Helen Rountree. Smithsonian Institution. November 18, 1986.	<p>“(30:41) Our laws are formed – our laws, you know, align with the county laws. If not, then [we better do?] something about it. [Inaudible] everything is wide open. Do what you want it to do. [inaudible] Just recently, we were ahead of the county in a lot of things that [inaudible] government were regulating. We had all [inaudible] somethings took time to regulate that. So, I say all of that to say that, I feel that I was a [in line] with the county laws or the state individual government. We have the right as far as the law enforcement, we have the right to call in assistance from the county, sheriff department, or state police if something happen were to arise on the Reservation that we can’t handle, we have that right. A lot of people think that well if you live on the Reservation and you’re running your own Government, what right do you have to</p>	<p>(a)(4): Scholars</p> <p>(a)(7): Self-Identification</p>

<sup>7</sup> See also: Staff. "Board of Directors." *The NARF Legal Review* 11, no. 3 (1986): 16; Staff. "Board of Directors." *The NARF Legal Review* 11, no. 4 (1986): 16.

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		[interfere?] with someone else? Again, I go back. Because we have dual citizen. I have a right to vote for the elections in King William County and in the State, but they do not have the right to come here and interfere with ours. [Inaudible] officers or in our elections. As far as a one-sided thing, that's the way that that is and in Indian law."	
<b>1987</b>			
<i>April 9</i>	Staff. "Community Calendar." <i>Southside Sentinel</i> (Urbanna, VA), April 9, 1987.	"The King and Queen County Litter Control Committee (Litter Rangers) will host an Assembly for the Environment Friday, April 10, at the courthouse. Guest speakers include Roland Geddes of the Soil and Water Conservation Service, Russell Wilder of Greenpeace International, Chief Webster Custalow [REDACTED] of the Mattaponi Indian tribe, and Lynn Hudson of the State Division of Litter Control. The program begins at 7:30 p.m. and is open to the public."	(a)(5): Newspapers and Books (a)(7): Self-Identification
<i>April 3, 1987</i>	Teig, Eva S. "Virginia's Indians – Yesterday, Today, Tomorrow, Conference Address, April 3, 1987." Box 198, Folder 10, Gerald L. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia.	[This introduction was given by Secretary of Human Resources Eva S. Teig at the <i>Virginia's Indians – Yesterday, Today, Tomorrow</i> conference held at the College of William and Mary.]  "I am honored to open this historic conference--the first statewide conference ever held to recognize the contributions Native Americans have made... And are making... To Virginia.  I would first like to welcome the representatives of the various tribes which are participating in this conference: - The Chickahominy Indians; - The Nansemond Indians; - The Pamunkey Indians; - The Lumber [sic; Lumbee] Indians; - The Rappahannock Indians; - The Amherst County Indians; - The Upper and Lower Mattaponi Indians; - The Chickahominy Indians, Eastern Division."	(a)(2): State Governments (a)(4): Scholars (a)(6): Indian Tribes / Organizations

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<i>April 16</i>	Mason, Robert. "Environment Assembly Focuses on K&Q's Natural Treasures." <i>Southside Sentinel</i> (Urbanna, VA), April 16, 1987.	"Mattaponi Indian Chief Webster Custalow [REDACTED] shared with the environmentally-conscious crowd his experiences of living on the banks of the Mattaponi River. He called for area residents to unite in the fight to protect the environment of the Mattaponi River, Dragon Run and Chesapeake Bay."	(a)(5): Newspapers and Books (a)(7): Self-Identification
<i>August</i>	Final Report to the Virginia Foundation for the Humanities and Public Policy "Virginia Indians Yesterday, Today, & Tomorrow" (August 1987), Box 198, Folder 10, Gerald L. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia.	<p>"[...] Tribal leaders, from the seven tribes recognized by the Commonwealth of Virginia, attended the conference. The tribes are as follows: 1) Chickahominy, 3) [<i>sic</i>; 2)] Chickahominy Eastern Division, 3) Mattaponi, 4) Upper Mattaponi (Adamstown Band), 5) Rappahannock, 6) Pamunkey, and 7) Nansemond. [...]" (p. 1)</p> <p>[...] Mattaponi Tribe</p> <p>Chief: Webster Custalow [REDACTED]</p> <p>[...] Population: Approximately 100</p> <p>Location: King William County (Reservation)</p> <p>The inhabitants of this tribe live on a Reservation which stretches along the borders of the Mattaponi River in King William County, Virginia. Presently they number about 75, many of the younger members having left the Reservation to seek work in many different places.</p> <p>[...] Please feel free to visit the Mattaponi Indian Reservation at any time."<sup>8</sup> (p. 23)</p> <p>[Page 37]</p> <p>First of a two-part series</p> <p>March 29, 1987</p> <p>Newport News Daily Press</p> <p>[...] Mattaponi Chief Webster Custalow kneels next to the grave of his brother Otha Custalow [REDACTED]</p>	(a)(2): State Governments (a)(4): Scholars (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>8</sup> See also: "Virginia Indians Yesterday... Today... Tomorrow!" Attached in a letter from the Governor's Office (21 November 1988), Box 125, Folder 8, Gerald L. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia.

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		<p>██████████, the former chief of the tribe. Today, in the first of a two-part series, Indians who live on Virginia's reservations describe how they present old traditions as they look to the youth to carry them on. [...]</p> <p>[Page 52]</p> <p>[Picture of Minnie Ha-Ha ██████████          ██████████ sitting in front of her Trading Post]</p> <p>"Minnie Ha-Ha" Custalow sits in front of the trading post on the Mattaponi reservation. She runs the post.</p> <p>[Page 54]</p> <p>Land is made available upon request to people with Pamunkey blood, unless the person is a woman married to a non-Indian. [...]</p> <p>The same law exists on the Mattaponi Reservation, but exceptions were granted over the past several years, says Mattaponi Chief Webster "Little Eagle" Custalow.</p> <p>[...] The Mattaponi Reservation boasts 10 children who attend public schools. [...]</p> <p>[Page 56]</p> <p>Pottery Tradition Blends with Ways of Modern Times</p> <p>Some compromises have been made with the 20th century for another [sic] tradition that has survived on the Mattaponi and Pamunkey Indian reservations: pottery.</p> <p>One is the use of commercial clay by the Mattaponis.</p> <p>[...] The steep Mattaponi riverbank, which is more akin to a cliff, prevents these potters from procuring the natural stuff.</p> <p>"It's too dangerous. We'd fall into the river." says Margaret "Star Eyes" Allmond.</p> <p>"We tried to dig some once at my dad's house and trees slid down the bank," says Christine "Rippling Water" Custalow ██████████          ██████████</p>	

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		<p>The two women, who are part of a group who live on the reservation or are members of the off-reservation Upper Mattaponi Tribe, have converted what was once the reservation schoolhouse into a pottery studio. [...]</p> <p>[...] The Mattaponi reservation's museum was built in 1954 and is less formal in its presentation. Nearby is a trading post that features local arts and crafts, operated by the knowledgeable Gertrude "Princess Minnie Ha-Ha" Custalow, wife and daughter of ex-chiefs [REDACTED]</p> <p>Mrs. Custalow also teaches classes in Mattaponi culture, medicine and native foods.</p> <p>Her daughter, Denise Carole Custalow Davis [REDACTED] [REDACTED] teaches native dances.</p> <p>[Page 57-58]</p> <p>Hunting, trapping and fishing are among the dwindling Indian traditions still practiced by the Pamunkeys and their sister tribe, the Mattaponis. [...]</p> <p>[Pages 59]</p> <p>Indians hope to improve history lessons</p> <p>[...] Enthusiasm for the Virginia project has not been unanimous. The ruling councils of the Pamunkey and Mattaponi reservation tribes were at first reluctant to get involved.</p> <p>"Why dig up the past? Let the past be buried, and let's concentrate on what is now and in the future," says Mattaponi Chief Webster "Little Eagle" Custalow.</p> <p>Pamunkey Chief William "Swift Eagle" Miles states a similar sentiment: "What good can come of stirring up old feelings?"</p> <p>The two tribes at first considered boycotting the conference, partly because of concern over its proposed mission, but also because they had not been asked to help with its initial planning.</p>	



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		<p>This is a concern also held by the off-reservation Rappahannock Tribe, says Assistant Chief Ann Richardson of Indian Neck, a tribal community in northeast King and Queen County.</p> <p>[...] Custalow, while still concerned with the agenda, will head a delegation so he can represent his tribe's views if controversial topics are raised.</p> <p>The 74-year old chief will also lead a prayer at the conference Saturday morning.</p> <p>This will follow informal festivities Friday night, including a reception for which the host is Del. Hardaway Marks, D-Hopewell, chairman of the cosponsoring Virginia Council on Indians. [...]</p> <p>Saturday's session will concentrate on four areas, says Dr. Schierbeck.</p> <p>"First we will ask the Indian leaders to talk about their concerns, the key events in their history that they want people to know about.</p> <p>"Then there will be presentations by the historians and what they are working on," she says.</p> <p>Third, the scholars and Indian delegates will meet in informal workshop sessions, and finally, the tribal chiefs will discuss how best to keep the Indian culture alive.</p> <p>[...] Before the state's discriminatory laws ended, many Indians avoided education rather than be forced to attend segregated schools, she says.</p> <p>"The Indians had their own school system through the sixth grade, but further education they had to leave Virginia. [...]"</p> <p>[Page 61]</p> <p>Reservations preserve heritage</p> <p>Tribes work to regain common land</p> <p>[...]</p> <p>The [Upper Mattaponi] tribe's chief, L. W. Custalow [REDACTED] a physician who lives and</p>	

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		<p>works on the Peninsula, says that because of their assimilation into non-Indian society, the off-reservation tribes lost their culture sooner than those who live on reservations.</p> <p>"There are still a lot of things going on: they're still making pottery out of river mud and hunting and fishing in traditional ways, but so much has been lost," says the chief.</p> <p>He recalls an uncle who died in 1970, had tried to keep alive his peoples' language, an Algonquin dialect.</p> <p>"He'd pulled together nearly enough so he could speak it. Unfortunately, he died before he could get it on tape. He was working with someone to record it professionally."</p> <p>Custalow, whose father [REDACTED] is chief of the reservation Mattaponis in King William County, believes the reservations are the last repositories of "the old, legendary stuff."</p> <p>But time is running out, he warns.</p> <p>"In one generation you can lose a lot. We're the last of the generations before it totally dies," he says. [...]</p> <p>[Page 63]</p> <p>Performers of Indian dances add spark to annual 'powwows'</p> <p>[...] After all, the state's only two reservations are in King William County.</p> <p>[...] The Pamunkeys and Mattaponis who live on the reservations, although always invited, do not always show up, says Adkins.</p> <p>[Page 64]"</p>	
November 25	Staff. "York Academy Students Visit Historical Sites, College Day." <i>Rappahannock Record</i>	<p>"The kindergarten and first grade classes visited the Mattaponi Indian Reservation on Wednesday, November 18, where they were greeted by Chief Evening Star, Norman Custalow [REDACTED] [REDACTED]<sup>9</sup>. His nephew, Falling Star [REDACTED]</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>9</sup> This article misidentifies Norman "Evening Star" Custalow [REDACTED] as Chief. Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

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	(Kilmarnock, VA), November 25, 1987.	██████████ took them into the woods on the reservation.  The children were led in a dance by Falling Star and Chief Evening Star played drums. Chief Evening Star also gave a demonstration of some of the weapons used by the Mattaponi Indians. Both men were dressed in traditional Indian costume. The group then toured the museum, which contains artifacts of the Mattaponi tribe. <sup>10</sup> “	
November 25	Staff. "Gift to the Governor." <i>Southside Sentinel</i> (Urbanna, VA), November 25, 1987.	“Curtis Custalow ██████████ chief of the Mattaponi Indian Reservation <sup>11</sup> , explained to Middlesex County kindergarten children last Friday that the mounted deer above was one his tribe presented to the Governor of Virginia on Thanksgiving several years ago. The governor had the head mounted and sent back to the tribe for their education building.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 25	Staff. "Thanksgiving Lesson." <i>Southside Sentinel</i> (Urbanna, VA), November 25, 1987.	“Kindergarten students from Rappahannock Central Elementary School visited the Mattaponi Indian Reservation in King William last week as Chief Curtis Lee Custalow ██████████ <sup>12</sup> talked about the traditional ways of his tribe. The children learned that Indians also celebrate Thanksgiving in their own way by giving thanks for the harvest with a feast in the fall.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 27	Staff. "Baliles, Indians Share Dinner" <i>Suffolk News Herald</i> (Suffolk, VA), November 27, 1987.	“Gov. Gerald Baliles’ somber business suit and mode of transportation, a helicopter, were right out of the 20th century, but the Thanksgiving Day feast he shared with Virginia’s Indian leaders hearkened to another era.  The governor, greeted at the Chickahominy Tribal Center in Charles City Thursday by the Chickahominy Redman Dancers performing in traditional Indian garb, sat down to a huge buffet of venison, ham, turkey, vegetables and pumpkin pie prepared by women of Virginia’s three native tribes.	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>10</sup> See also: Staff. "York Academy Students Visit Jamestown, Indian Reservation." *Southside Sentinel* (Urbanna, Virginia), November 25, 1987.

<sup>11</sup> This article misidentifies Curtis Lee Custalow Sr. as Chief. He served as Chief of the Mattaponi Tribe from 1969-1977 Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

<sup>12</sup> This article misidentifies Curtis Lee Custalow Sr. as Chief. He served as Chief of the Mattaponi Tribe from 1969-1977 Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

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1986-87	<p>“Report of the Virginia Council on Indians to the Governor and the General Assembly 1986-87” Box 125, Folder 8, Gerald L. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia.</p>	<p>About 80 people, many in Indian dress, gathered for the first such Thanksgiving with a Virginia governor in modern times.</p> <p>“I am here today as an expression of Virginia’s profound pride in the history of our Commonwealth’s native American tribes,” said Baliles.</p> <p>He was accompanied by state Secretary of Human Resources Eva Teig and Hopewell Del. C. Hardaway Marks, chairman of the Virginia Council on Indians. They arrived by helicopter after earlier stops at the Mattaponi and Pamunkey reservations. [...]”</p> <p>[The following statement is in the cover letter of C. Hardaway Marks, Chairman of the Virginia Council on Indians, to Gerald L. Baliles, Governor of Virginia:]</p> <p>“The highlight of Council activities, however, was the Governor’s visit to the Mattaponi and Pamunkey Indian reservations and the Chickahominy Tribal Center on Thanksgiving Day. [...]”</p> <p>The report itself includes the following:</p> <p>“With the endorsement of the Council, the General Assembly subsequently recognized the Nansemond tribe in 1985. The seven officially recognized tribes in Virginia thus include:</p> <p>Chickahominy            Eastern Chickahominy            Mattaponi            Nansemond            Pamunkey            Rappahannock            Upper Mattaponi” (p. 1)</p> <p>“[...] The Mattaponi and Pamunkey tribes have retained their reservations since the seventeenth century. As reservated tribes they had a claim to continuous state recognition but were included in the 1983 act to avoid any confusion. [...]” (p. 2)</p> <p>“[...] Also recognized for his contributions was Curtis Custalow, former Chief of the Mattaponi Tribe. [...]” (p. 6)</p>	<p>(a)(2): State Governments            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>

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<b>1988</b>			
<i>June</i>	Staff. "The Return of the Deed." <i>Virginia Indian News</i> (Richmond, Virginia), June 1988. Box 198, Folder 10, Gerald L. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia.	"For twenty years the Upper Mattaponi people pondered the loss of their school. Several unsuccessful attempts were made to get the school back. Finally, in 1985, the tribe launched a campaign to have the school returned. The testimony of the Upper Mattaponi before the King William County Board of Supervisors was affirmed by the chiefs of the Pamunkey, Mattaponi, and Chickahominy tribes, an ethnohistorian, and several influential white citizens of the county."	(a)(3): Local Governments (a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
<i>August 29</i>	Gilley, Lisa. "Return of Land to Indians Bringing "Dream to Life"." <i>Suffolk News-Herald</i> (Suffolk, VA), August 29, 1988.	"[...] "Two of the tribes have had the same reservations since the 1600s," he said. "The Pamunkey and Mattaponi are two of the oldest reservations in the country."  The Pamunkey reservation, with a population of 500, is in King William County. The Mattaponi Tribe, with a population of 100, is also in King William County."	(a)(5): Newspapers and Books (a)(7): Self-Identification
<i>September 11</i>	Ownley, Beth. "Thousands Attend Ceremony of Indian Tribes Return." <i>Suffolk News-Herald</i> (Suffolk, VA), September 11, 1988.	"[...] Saturday's symbolic replacement of the corn was only one of the many activities designed to celebrate the history of the Nansemond Indians and other Virginia Indians history. Besides the Nansemonds, representatives of the Pamunkey, Mattaponi and Upper Mattaponi tribes of King William County, the Eastern Chickahominy tribe of New Kent County, the Chickahominy Tribe of Charles City County, the United Rappahannock Indians of King and Queen County and the Monacan Tribe of Amherst County were on hand to perform Indian dances, exhibit arts and crafts and participate in the re-enactment."	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
<i>October 6</i>	Staff. "'Pirates and Indians' Delight Children at Museum." <i>Rappahannock</i>	"Special guests were Minnie Ha-Ha Custalow [REDACTED] and Chief Emeritus Curtis L. Custalow Warhorse [REDACTED] of the Mattaponi Indian Reservation in King William County. With a	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>13</sup> This article misidentifies Curtis Lee Custalow Sr. as Chief. He served as Chief of the Mattaponi Tribe from 1969-1977 Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

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	<i>Record</i> (Kilmarnock, VA), October 6, 1988.	wealth of examples of traditional Indian craftwork on display in the Lancaster Woman's Club building, they shared much of their cultural heritage with the children."	
<i>November 21</i>	Letter from the Office of Governor Baliles with Virginia Indian Materials Attached (21 November 1988) Box 125, Folder 8, Gerald L. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia.	<p>"Dear Mrs. Adkins:</p> <p>Governor Baliles has asked me to thank you for your recent letter concerning Indian tribes in Virginia, and to respond on his behalf.</p> <p>As you may know, there are eight tribes in Virginia, seven of which are recognized by the Commonwealth. They are the Chickahominy, Eastern Chickahominy, Mattaponi, Upper Mattaponi, Nansemond, Pamunkey, United Rappahannock, and the Monacans. [...]"</p>	(a)(2): State Governments
<i>November 21</i>	Rountree, Helen C. "A Brief History of the Indian Tribes of Virginia" Attached to a Letter (21 November 1988), Box 125, Folder 8, Gerald L. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia.	"By 1790 only four Algonquian reservations (Pamunkey, Mattaponi, Nansemond, and Gingaskin) and an Iroquoian one (Nottoway) were left. [...] The Pamunkey/Mattaponi nearly lost their land and tribal status in the 1840's. [...] The two surviving reservations have always had recognition from the state, though not the federal government since their treaty (dated 1677) is with the Colony of Virginia..."	(a)(2): State Governments (a)(4): Scholars
<i>November 30</i>	Wayland, John W. "Pocahontas and Her People." <i>Glo-Quips</i> (Gloucester, VA), November 30, 1988.	<p>"[...] And what of the Indians in Virginia to-day? A few still survive. Among them are some Pamunkeys, the tribe of Powhatan; some Chickahominies, whose ancestors captured John Smith in the river swamps; some Rappahannocks; and a few Mattaponis.</p> <p>The Panumkeys [<i>sic</i>; Pamunkeys] live at Lester Manor, in King William county; the Chickahominies, in the counties of New Kent and Charles City; the Rappahannocks along the Rappahannock River. The Mattaponis are chiefly in King William county on the Mattaponi River. They live near the Pamunkeys, to whom they are</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

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<i>Date</i>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
<i>December 7</i>	Staff. "Pocahontas and Powhatan Descendants." <i>Glo-Quips</i> (Gloucester, Virginia), December 7, 1988.	<p>closely related. A few of the Nansemond tribe are found in the counties of Nansemond and Norfolk. [...]"</p> <p>"Gathering for the memorial service to Indian Princess Pocahontas were these descendants of Pocahontas and her father, Powhatan. From left to right, John Maxey and his mother, Mrs. Elizabeth Maxey, from Route One, Box 180, Spanishburg, West Virginia 25922, descendants of Pocahontas; Chief Webster Custalow [REDACTED] of Mattiponi [<i>sic</i>; Mattaponi] Tribe, descendant of Powhatan; John Bolling Cox of Gloucester and his sister, Nancy Richards of 8951 Three Chopt Road, Richmond, Va. 23229, descendants of Pocahontas. They are shown near the bronze plaque given by the J. E. Hogg family of Wicomico in honor of Pocahontas. The plaque has been placed on the wall of the Colonial Court House Building in Gloucester. "I felt a deep moving spirit within me when the plaque was unveiled", Chief Custalow commented. He offered a prayer during the program and Charles Hogge of Sioux Tribe, Improved Order of Red Men, told of his organization's commitment to honor Pocahontas every year."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
<i>November 30</i>	Staff. "Mrs. Custalow of the Mattaponi." <i>Glo-Quips</i> (Gloucester, VA), November 30, 1988.	<p>"Mrs. Elizabeth "White Feather" Newton Custalow, of the Mattaponi Indian Reservation is shown with her nephew, famous recording star Wayne "Flying Eagle" Newton. Mrs. Custalow, Mr. Newton and other descendents [<i>sic</i>] will be recognized at the Pocahontas ceremony. She is related to Chief Powhatan, father of Pocahontas on the Newton side and also through her husband, the late Chief O.T. Custalow [REDACTED]. This kind hearted woman was very eager to tell the story of how she became related to Powhatan and Isacc [<i>sic</i>] Newton. From the book, <i>Ethnology of the Powhatan Tribes</i> by Speck, it tells of a young Indian maiden who caught the eye of a rider on horseback, (a descendent Isacc Newton)."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1989</b>			
<i>January 9</i> <i>January 16</i>	Letter Series between the Office of Governor Baliles and Shelley Cooper (9 & 16 January 1989), Box 172, Folder 5, Gerald L.	[The governor's office wrote this reply to a constituent who requested information about Virginia's Indian reservations:]	(a)(2): State Governments

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<i>Date</i>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
	Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia.	<p>“Governor Baliles has asked me to thank you for your letter of January 9 seeking information on two of Virginia’s Indian Reservations.</p> <p>Webster Custalow is Chief of the Mattaponi Indian Reservation and lives in West Point. William Miles is Chief of the Pamunkey Indian Tribe and lives in King William.”</p>	
<i>February 17</i>	Letter from the Office of Governor Baliles to Judy Charlet (17 February 1989), Box 172, Folder 5, Gerald L. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia.	<p>[The governor’s office wrote this reply to a constituent who requested information about Virginia tribes: ]</p> <p>“Governor Baliles has asked me to thank you for your letter of February 12 seeking information on the Chickahominy and Pamunkey Indians.</p> <p>The Mattaponi and Pamunkey Indians still bring game to the Governor in a presentation on the South Portico of the State Capitol.”</p>	(a)(2): State Governments
<i>September 8</i>	Coleman, Barbara. "Nansemond Indians' Fall Festival Set for Saturday." <i>Suffolk News-Herald</i> (Suffolk, VA), September 8, 1989.	<p>“This Saturday, September 9, the Nansemond Indians will host their Fall Festival on the grounds of their ancestral grounds on the west bank of the Nansemond River [...] Highlights of Fall Festival Activities:</p> <ul style="list-style-type: none"> <li>• A grand entrance of eight tribal chiefs</li> <li>• Invocation, pledge of allegiance, and reading of a Nansemond Indian tribal poem</li> <li>• Chief Curtis Custalow [REDACTED] [REDACTED] ]<sup>14</sup> of the Mattaponis will hold a Peace Pipe ceremony</li> <li>• Dr. Helen C. Rountree, associate professor of anthropology, ODU, will give a brief history of Virginia's Indians, "Then and Now" [...]</li> <li>• A performance of Indian singers and dancers with Robin Welch, a Cherokee and Chickasaw Indian, who is a well-known Hampton Roads performer [...]"</li> </ul>	(a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>14</sup> This article misidentifies Curtis Lee Custalow Sr. as Chief. He served as Chief of the Mattaponi Tribe from 1969-1977 Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.



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<i>Date</i>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
<i>December 5</i>	Staff. "Indians Pay Annual Tax Tribute in Wild Turkeys." <i>Suffolk News-Herald</i> (Suffolk, Virginia), December 5, 1989.	<p>“The story of the taking of the wild turkey would remain untold on this cold December day as chiefs of the Mattaponi and Pamunkey Indian tribes gathered to present their annual tribute of wild game to the white chief, Gov. Gerald Baliles.</p> <p>[...] Dozens of tribe members dressed in colorful Indian garb joined Chief Webster Custalow [REDACTED] of the Mattaponi Tribe and Chief William Miles of the Pamunkey Tribe in delivering the turkeys to Baliles.”</p>	<p>(a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>

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10. Criterion (a): 1990 to 1999

The Mattaponi Indian Tribe was consistently identified as an Indian entity throughout the 1990s. Government authorities at the federal, state, and local levels (83.11 (a)(1), (2), (3)), scholars (83.11 (a)(4)), journalists (83.11 (a)(5)), and other Indian tribes (83.11 (a)(6)) publicly identified the Mattaponi Indian Tribe as an Indian entity. Individual members of the Mattaponi Indian Tribe also identified themselves as members of an Indian entity to develop educational programming on the Tribe’s behalf, engage in intertribal events, and advocate for the Mattaponi community’s rights (83.11 (a)(7)).

*Criterion (a)(1): Identification as an Indian Entity by Federal Authorities*

Federal authorities (83.11 (a)(1)) identified the Mattaponi Indian Tribe during the 1990s, with federal law requiring the excavation of Tribal sites prior to potential inundation from a proposed local reservoir project (e.g., January 9, 1997). The U.S. Army Corps of Engineers denied the reservoir project a federal permit, citing the impact on the Mattaponi and Pamunkey Indian Tribes (July 15, 1999).

*Criterion (a)(2): Relationships with State Governments*

State authorities consistently identified the Mattaponi Indian Tribe as an Indian entity during this period (83.11 (a)(2)). Instances include state officials, including the governor and attorney general, honoring Mattaponi leadership (e.g., July 29, 1992) and inviting tribal member Shirley “Little Dove” Arlene Custalow to represent the Mattaponi at the christening of the Virginia Department of Transportation ferry Pocahontas (September 14, 1995). The Mattaponi Indian Tribe was acknowledged by the state-sponsored Virginia Council of Indians,<sup>1</sup> a formal advisory group established in 1982 to provide counsel to the Virginia General Assembly with regard to Indian Affairs (e.g., November 5, 1998; March 18, 1999), and Jamestown-Yorktown Foundation board with the 1997 appointment of a Mattaponi member (September 19, 2022). The Commonwealth of Virginia also continued to accept tribal tribute (e.g., November 24, 1999) and acknowledged the Tribe in deliberations over the Newport News, Virginia, reservoir project that would inundate Mattaponi lands (June 12, 1997).

*Criterion (a)(3): Dealings with a County, Parish, or Other Local Government*

The Mattaponi Indian Tribe was identified as an Indian entity by local government throughout the 1990s (83.11 (a)(3)) as local officials publicly honored Mattaponi leadership (July 29, 1992) and included Mattaponi representatives as guests in civic celebrations and events (e.g., September 14, 1995). Though arguing against Tribal treaty rights, local governments identified the Mattaponi as a contemporary Indian entity while arguing in favor of a planned reservoir that would impact Mattaponi land (e.g., Shaiman 1998).

*Criterion (a)(4): Identification by Anthropologists, Historians, and/or Other Scholars*

Scholars continued to identify the Mattaponi Indian Tribe as an Indian entity in the 1990s (83.11 (a)(4)). Dr. Helen Rountree spoke alongside Mattaponi representative Shirley Custalow McGowan as part of a public lecture series (e.g., February 10, 1994). Dr. Rountree and anthropologist Thomas King discussed the Mattaponi Indian Tribe with journalists in the 1990s, providing context for the debate over the planned Newport News reservoir (Latane 1999). Finally, historian Dr. Ned Blackhawk published a scholarly article based on interviews with representatives from Indian entities, including the Mattaponi Tribe (Blackhawk 1995).

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<sup>1</sup> See the Secretary of the Commonwealth’s site, “Virginia Indians” (<https://www.commonwealth.virginia.gov/virginia-indians/>, accessed January 31, 2023).

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Criterion (a)(5): Identification in Newspapers and Books

The Mattaponi Indian Tribe was identified as an Indian entity in print continuously during the 1990s (83.11 (a)(5)). Journalists promoted public events featuring the Tribe (e.g., July 12, 1990; November 25, 1992; September 14, 1995; July 16, 1998), including intertribal events and ceremonies (e.g., September 9, 1990; August 12, 1993; February 23, 1997), and drew attention to tribal input on the Disney film *Pocahontas* (e.g., July 6, 1995). Newspapers printed editorials written by self-identified representatives of the Mattaponi Tribe (e.g., October 30, 1991; July 15, 1999) and covered the Tribe's political advocacy (e.g., May 27, 1993). The local press was especially attentive to the legal debate over the proposed King William Reservoir (e.g., March 27, 1997; August 21, 1997; March 11, 1999). Newspapers also covered events honoring Tribal leadership (July 29, 1992), the christening of the ferry *Pocahontas* (September 14, 1995), and the Mattaponi Indian Tribe's annual tribute to the Virginia governor (November 24, 1999). Finally, in addition to the popular press, the Mattaponi Tribe appeared in scholarly publications (Blackhawk 1995).

Criterion (a)(6): Relationships with Indian Tribes or Indian Organizations

Other Indian Tribes and organizations recognized the Mattaponi Tribe as a fellow Indian entity during the 1990s (83.11 (a)(6)), inviting the Mattaponi Tribe to participate in intertribal ceremonies, pow-wows, and presentations (e.g., September 9, 1990; July 25, 1991; August 29, 1993). Groups such as the American Indian Society and United Indians of Virginia participated in Indian Heritage Day alongside the Mattaponi Tribe (August 12, 1993). Other Indian entities, including the Pamunkey, Cherokee, and Rappahannock tribes, joined the Mattaponi in advocating against the Newport News reservoir, as did organizations like the Virginia Council of Indians (e.g., January 9, 1997; January 16, 1998; November 5, 1998).

Criterion (a)(7): Self-Identification

Individual members of the Mattaponi Indian Tribe self-identified as members of an Indian entity during this period (83.11 (a)(7)). Public appearances by representatives of the Mattaponi Tribe include school programs (e.g., November 13, 1996), community festivals (e.g., July 16, 1998), intertribal events and ceremonies (e.g., September 9, 1990; August 12, 1993; February 23, 1997), and presentations to conservation interest groups (e.g., February 24, 1994). Shirley "Little Dove" Arlene Custalow was an especially active educator on behalf of the Tribe, offering interpretive programs and consulting with Disney on their animated feature *Pocahontas* (e.g., November 25, 1992; February 10, 1994; September 14, 1995; Silver 1995). Mattaponi writers also identified themselves as members of the Tribe in newspaper editorials (e.g., October 30, 1991; July 15, 1999), and individuals self-identified as Mattaponi tribal members for the purposes of informing journalists with regard to Tribal affairs (e.g., November 7, 1996; March 18, 1999) and scholars (Blackhawk 1995). During this period, Mattaponi people advocated for their Tribal rights in the face of challenges to fishing rights and a proposed reservoir that would submerge sacred sites and land protected by a colonial-era treaty (e.g., May 27, 1993; March 27, 1997; August 21, 1997; March 11, 1999).

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Table A10-1. Evidence Fulfilling Criterion (a), 1990-1999.

<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
<b>1990</b>			
July 12	Staff. "River Kids' Club to Organize." <i>Rappahannock Record</i> (Kilmarnock, VA), July 12, 1990.	<p>“Rappahannock Community College, Glens Campus, has announced the RCC River Kids’ Club for second through fifth graders.</p> <p>The course includes a study of Rappahannock River marine life and the Mattaponi Indian Reservation. Drama, art, movies, and a nature walk round out a week of fun.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 9	Coleman, Barbara. "Nansemond Indians Return." <i>Suffolk News-Herald</i> (Suffolk, VA), September 9, 1990.	<p>“The women of the Nansemonds, Pamunkey, Mattaponi, Upper Mattaponi, Chickahominy, Eastern Chickahominy, United Rappahannock, and Monacan tribes were dressed in softly tanned buckskin tunics. Many wore the customary Indian squash blossom necklaces of pure silver and turquoise along with bracelets and rings of the same precious metal and stone.</p> <p>[...] The smoking of the peace pipe was a favorite attraction again this year. Chief John “Black Feather” Jeffries of the Eno Occaneechi Tribe, led his brother chiefs, including Chief Earl Bass of the Nansemonds, Chief Marvin Bradley of the Eastern Chickahominy, Arthur L. Adkins of the Chickahominy Tribe, and Chief Curtis "War Horse" Custalow ██████████ of the Mattaponi<sup>2</sup>, in smoking the peace pipe to thank God for their blessings.”</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
<b>1991</b>			
May 2	Chillemi, Tom. "Folklore Festival Is Main Attraction of Busy Weekend." <i>Southside Sentinel</i> (Urbanna, VA), May 2, 1991.	<p>“Gurtrude Custalow ██████████ ██████████ of the Mattaponi Indians will display Indian crafts and customs. Russell Steele and Marcia Davis from Colonial Williamsburg will demonstrate the Colonial craft of house building and pitchfork making.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 10	Staff. "Mattaponi Indians Present Culture." <i>The Farmville Herald</i>	<p>“The Farmville Area Home School Support Group was visited recently by representatives of the Mattaponi Indian tribe, from the nation's oldest reservation. The couple, John Black Elk ██████████</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>2</sup> This article misidentifies Curtis Lee Custalow Sr. as Chief. He served as Chief of the Mattaponi Tribe from 1969-1977 Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

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	(Farmville, VA), May 10, 1991.	██████████ and his wife, Sharon Gentle Wind, presented an exciting program on Native American culture and history.”	
July 25	Staff. "Indian Heritage Day Is Planned at Birthplace." <i>Rappahannock Record</i> (Kilmarnock, VA), July 25, 1991.	“The Mattaponi, the Upper Mattaponi and the Rappahannock tribes all will be represented. Chief Chiwanta Nelson of the Rappahannocks will be present, and tribal members will introduce visitors to traditional crafts. Potters Bright Eyes Fortune of the Rappahannocks, and Margaret Almonds of the Upper Mattaponi will demonstrate their art, as will basketmaker Shirley Little Dove Custalow McGowan ██████████ ██████████ of the Mattaponi and beadworker Doris Byrd of the Rappahannock tribe.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 30	Garibay, J. Scott. "Garibay Chop/Chops 'PC' Protesters." <i>The Snapper</i> (Millersville, PA), October 30, 1991.	“There are some American Indians who believe that the Atlanta chop insults them and their culture. I am an American Indian of the Mattaponi Tribe of the Powhatan Confederacy, and personally I think my brothers and sisters who find the Atlanta Chop insulting are being illogical and overly sensitive.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1992</b>			
July 29	Fertig, Beverly. "Mattaponi Chief Honored." <i>Newport News Daily Press</i> (Newport News, VA), July 29, 1992.	“Last month's testimonial roast was a surprise for Daniel Webster "Little Eagle" Custalow ██████████ chief of the Mattaponi Indians.  [...] The event was organized by [Dan] Wright, a former member of the King William Board of Supervisors, to pay tribute to Custalow's outstanding achievements as a person and his contributions toward protecting water, animals and environment of the Tidewater area.  [...] Others who could not attend sent letters of congratulations. Personal letters from Gov. Douglas Wilder and Attorney General Mary Sue Terry were read in addition to dozens of others.”	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
August 12	Staff. "Custalow Heritage Goes Way Back." <i>Newport News Daily Press</i> (Newport News, VA), August 12, 1992.	“I am writing about the July 22 edition of the Neighbors which includes the listing of the Mattaponi Indian Reservation officials.  Our present chief Webster Custalow ██████████; ██████████ was incorrectly listed as succeeding my father the late Chief O. T. Custalow ██████████	(a)(5): Newspapers and Books (a)(7): Self-Identification

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		The correct listing is as follows: Chief George F. Custalow Sr. [REDACTED] [REDACTED] elected 1914; Chief O. T. Custalow, elected 1949; Chief Curtis Lee Custalow Sr. [REDACTED] [REDACTED], elected 1969; and Chief Webster Custalow, elected 1977.”	
November 25	Staff. "The Indian Life." <i>Rappahannock Record</i> (Kilmarnock, VA), November 25, 1992.	<p>“Shirley "Little Dove" Custalow McGowan [REDACTED] [REDACTED] knelt before a group of Lancaster Primary School third graders last Friday. Wearing a ceremonial dress of deerskin, with black hair and olive skin, McGowan raised her right hand and proudly said hello to her audience in the language of her native ancestors.</p> <p>McGowan is a descendent the Powhatan Indians and is a member of the Mattaponi Indian Tribe in King William County. The Mattaponi Indian reservation dates back to 1658 and stretches along the border of the Mattaponi River on over 125 acres. There are only about 75 Indians remaining at the reservation.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1993</b>			
May 27	Staff. "For the Record." <i>Rappahannock Record</i> (Urbanna, VA), May 27, 1993.	<p>“When the ban on shad fishing goes into effect next year, the Mattaponi Indians hope that a 300-year-old treaty will exempt them from it.</p> <p>The Mattaponi signed the treaty in 1677, which made them subjects of the British crown but also granted them hunting and fishing rights. The treaty was used in the 1950's to win exemption from sport-fishing regulations, and it was cited in 1989 when the tribe was exempted from regulations on the harvesting of striped bass.</p> <p>Shad have been a mainstay of the Mattaponi diet for hundreds of years. The 75 members of the tribe currently celebrate Easter sunrise to mark the annual shad run up the river as a spring feast of thanks.”</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
August 12	Staff. "Indian Day at Birthplace Is Sunday." <i>Rappahannock Record</i> (Kilmarnock, VA), August 12, 1993.	“Rappahannock, Mattaponi and Upper Mattaponi tribe members will attend. The United Indians of Virginia will provide information displays representing the Chickahominy, Monacan, Nansemond, Pamunkey, Rappahannock, East Chickahominy and Upper Mattaponi tribes.	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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		"We are pleased that the American Indian Society will be here this year representing the Onadaga's [ <i>sic</i> ; Onondaga's] and several other tribes," said event coordinator Judy Fortune.  Shirley Little Dove Custalow McGowan [REDACTED]; [REDACTED] of the Mattaponi will provide historical interpretation, educational tools, and demonstrations for park visitors."	
August 29	Coleman, Barbara. "Indians Brave Heat for Reunion." <i>Suffolk News-Herald</i> (Suffolk, VA), August 29, 1993.	"Mark "Falling Star" Custalow [REDACTED] came to the powwow from King William County. He is a Mattaponi Indian, a reservation confirmed 1658, and a member of "Red Thunder," the "second," or backup drum for the lead drum. "Falling Water Drum."  "This is our third year at the powwow and we love the fellowship the Nansemond's offer here," said Falling Star. "We always enjoy it here near the river and many people are really finding out about these powwows and they've been very supportive." [...]"	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 28	Staff. "It's All Downtown." <i>Richmond Free Press</i> (Richmond, VA), October 28, 1993.	"Learn about the Mattaponi Indians of Virginia with John Black Elk [REDACTED] & Sharon Gentle Wind."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Staff. "Indian and Colonial Life Demonstrated at Academy." <i>Rappahannock Record</i> (Kilmarnock, VA), November 24, 1993.	"Chief Evening Star [REDACTED] of the Mattaponi Indian Tribe <sup>3</sup> and Rick Hall of the Mary Ball Washington Museum and Library visited the preschool and kindergarten classes of Chesapeake Academy on Friday, November 19.  [...] Chief Evening star's visit and lecture were made possible through an educational grant to the Mary Ball Washington Museum and Library from the Nettie Lokey and Charles Wiley Foundation."  Photo caption: "Kindergarten and pre-school students at Chesapeake Academy with Chief Evening Star of the Mattaponi Indian Reservation."	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Staff. "Native American Tradition." <i>The Smithfield</i>	"Shirley "Little Dove" Custalow McGowan [REDACTED] [REDACTED] a Mattaponi Indian, teaches these Hardy Elementary	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>3</sup> This article misidentifies Chief Evening Star [REDACTED] as Chief. Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.



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<b>1994</b>			
	<i>Times</i> (Smithfield, VA), November 24, 1993.	students about her culture. Little Dove is the daughter of 81-year-old Chief Webster Custalow [REDACTED] Pottery, tools, arrow shafts, and arrow heads (left) are an important part of McGowan's lecture. McGowan tours all over the state and was recently used as a model for the animated character Pocahontas in an upcoming Disney film.”	
January 27	Staff. "Plans for Pocahontas Celebration Underway." <i>Glo-Quips</i> (Gloucester, VA), January 27, 1994.	“The Advisory Council and a Celebration Committee, with a total of over 60 members, is comprised of historians, Native Americans, civic organizations, representatives of the school system, and interested persons. Beth Richardson, of Gloucester is chairman of the committee and Shirley "Little Dove" Custalow McGowan [REDACTED] [REDACTED] of the Mattaponi tribe is honorary chairman.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
February 10	Staff. "Specialist on Powhatan Indians to Speak Wednesday at RCC." <i>Rappahannock Record</i> (Kilmarnock, VA), February 10, 1994.	“[...] To assist Dr. Rountree, Shirley Custalow McGowan [REDACTED] [REDACTED] of the Mattaponi tribe will demonstrate storytelling, ceremonial dress, crafts, and crafts, and tools and implements traditionally used among her ancestors. Widely known as Little Dove, Mrs. Custalow McGowan, who lives on the King William County reservation and has served as a historical interpreter at Jamestown, has devoted much of her time to teach about the American Indian. Both she and Helen Rountree have been asked to served [ <i>sic</i> ; serve] as consultants for a Disney animated film dramatizing the life of Pocahontas. <sup>4</sup> “	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
February 24	Staff. "Local Indian Chiefs Address VASWCD." <i>Southside Sentinel</i> (Urbanna, VA), February 24, 1994.	“The annual meeting began with a service of reverence on Sunday evening led by Native American Chief Webster Custalow [REDACTED] [REDACTED] from the Mattaponi Reservation in King and Queen County. He was accompanied by his daughter, Minne HaHa [REDACTED] [REDACTED], and the present chief, Curtis Custalow [REDACTED] [REDACTED]	(a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>4</sup> See also: Staff (1994). Series focuses on Native Americans. *Southside Sentinel*. Urbanna, Virginia.



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March 8	Virginia General Assembly, <i>House Joint Resolution No. 25 (1994)</i> , "Memorializing the Congress of the United States to grant federal recognition to seven state-recognized Indian tribes in Virginia,"	"WHEREAS, the existence of these tribes has also been recognized by the Virginia Council on Indians, and the Mattaponi have received federal recognition of their tribal status;[...]" <sup>5</sup>	(a)(2): State Governments
March 10	Staff. "Powhatan's People." <i>Glo-Quips</i> (Gloucester, VA), March 10, 1994.	"ABOVE Left, Shirley "Little Dove" Custalow McGowan ██████████ ██████████ of the Mattaponi Tribe and Old Dominion Professor Helen Rountree presented the life of the Powhatan Indians at Rappahannock Community College, Glenss, recently. Olen Lewis of Gloucester, professor at the college, was the sponsor."	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
June 2	Staff. "Shirley "Little Dove" Custalow McGowan." <i>Glo-Quips</i> (Gloucester, VA), June 2, 1994.	"Shirley "Little Dove" Custalow McGowan ██████████ ██████████ of the Mattaponi tribe will be featured in an article in the Sunday London-Times. She is honorary chairman of the Pocahontas Celebration Committee in Gloucester and travels throughout the state as an intrepeter [ <i>sic</i> ; interpreter] of her Native American culture. [...] Chief Webster Custalow serves on the Advisory Council for the Pocahontas Celebration Committee. The celebration will be held on November 19, 1994 in Gloucester."	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
August 11	Staff. "Sehring Unveils Model of Pocahontas." <i>Glo-Quips</i> (Gloucester, VA), August 11, 1994.	"Delegate Shirley Cooper promised to make a presentation before the Council on Indian Affairs after Chief Webster Custalow ██████████ ██████████ of the Mattaponi Tribe gave an emotional speech on Pocahontas. Cooper agreed with Custalow's request to support fundraising for the statue. He said, "Washington is known as the father of our country and I believe Pocahontas should be known as our mother of America. I think it's a great, great honor for Gloucester County to do this."  Custalow accompanied his son-in-law, Adolf Sehring and daughter, Debbie and Virginia Commonwealth University's director of communications, Tom Donohue. Donohue is working on a Pocahontas documentary for PBS. Also, traveling with the Sehrings was	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>5</sup> This resolution erroneously asserts that Mattaponi have already received federal recognition.

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		Custalow's daughter, Shirley "Little Dove" McGowan [REDACTED] [REDACTED] honorary chairman of the celebration and model for the Walt Disney film, Pocahontas. Mrs. McGowan will be leaving on Monday, Aug. 15, to spend a week in Los Angeles, California at the Disney headquarters to provide technical assistance for the studio."	
October 19	Staff. "Indian Village Re-Creation Coming to SVCC, Area Schools." <i>The Farmville Herald</i> (Farmville, VA), October 19, 1994.	<p>"The Mattaponi Reservation is one of five existing Powhatan tribes located near West Point. Little Dove [REDACTED] is the daughter of Chief Webster Little Eagle Custalow [REDACTED] chief of the Mattaponi tribe. She was born and raised on the reservation learning her ancestor's traditions and culture.</p> <p>[...] This program is sponsored by the Art Bank of Southside, VA, The Arts in Rural Communities Grant of the Virginia Commission for the Arts, and Southside Virginia Community College.</p> <p>Little Dove will visit the Christanna Campus of SVCC in Alberta on Monday, October 24 from 10 a.m. until 4 p.m. She will be at Totaro Elementary School on October 25, at Red Oak Elementary School on October 26, at Sturgeon Elementary School on October 27, and at Meherrin-Powellton Elementary School on October 28. [...]"</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
December 15	McQuire, Rusty. "VMI Color Guard Greets Wayne Newton at Royal Celebration." <i>Glo-Quips</i> (Gloucester, VA), December 15, 1994.	"[...] There were other interesting guests, such as the Native American Shirley "Little Dove" McGowan [REDACTED] [REDACTED] of the Mattaponi Tribe, King William, VA. [...]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1995</b>			
ND	Blackhawk, Ned. "I Can Carry on from Here: The Relocation of American Indians to Los Angeles." <i>Wicazo Sa Review</i> 11, no. 2 (Autumn 1995): 16-30.	"This paper principally seeks to examine a crucial component of American Indian urbanization in Los Angeles, the Bureau of Indian Affairs (BIA) Relocation Program. Beginning in 1952, the BIA began a national job placement program for American Indians, and in twenty years Los Angeles witnessed the Relocation of nearly 30,000 individuals and/or their immediate families, nearly three times more than any other city. In order to study the processes of relocation in Los	(a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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		Angeles, I have interviewed ten individuals, six of whom were directly involved in Relocation and four of whom migrated to Los Angeles during the Relocation period. These individuals, six men and four women, came from eight different American Indian tribes, ranging from Oklahoma Pawnee to Virginia Mattaponi.”	
May 18	Staff. "Native Americans' Is Program Topic at Forest Chapel." Southside Sentinel (Urbanna, VA), May 18, 1995.	“The program will be given by the Custalow Brothers [REDACTED] [REDACTED] [REDACTED] [REDACTED] of the Mattaponi tribe in King William County and will include background on Native Americans and gospel singing. Everyone is invited.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 19	Silver, Marc. "Pocahontas, for Real." U. S. News & World Report 118, no. 24 (1995).	“Pocahontas, the movie, has everything -- romance, catchy tunes, funny animals, tragedy (an Indian takes a musket ball in the chest), eco-lessons, multicultural sermons. But is it true to Pocahontas, the person? Not very, says Shirley "Little Dove" Custalow McGowan [REDACTED] who is credited as the movie's "Native American consultant." A member of the Mattaponi, a Virginia tribe once ruled by Pocahontas's father, McGowan says, "My heart sorrowed that Disney changed the history of my people," turning Pocahontas from a girl of 11 or 12 to a young adult when the English came, and cooking up a romance with Capt. John Smith, a leader of the first party of English settlers.  [...] At the 125-acre Mattaponi Reservation some 30 minutes from the Pamunkey land, <sup>6</sup> an old portrait of Pocahontas peers out from a cracked window of the museum, a worn brick rambler.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 6	Johnson-Conner, Angela. "Letter to the Editor." <i>Navajo Times</i> (Window Rock, Navajo Nation, AZ), July 6, 1995.	“The character which has been drawn in the movie was modeled after a real person. Her name is Shirley "Little Dove" Custalow [REDACTED] [REDACTED] and she is very beautiful. She lives in Virginia and makes presentations all over the country on behalf of her own people, the Mattaponi and the other United Indian Tribes of Virginia.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>6</sup> The Mattaponi Indian Reservation sits approximately ten miles away from the Pamunkey reservation, 15 to 20 minutes by car.

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September 14	Staff. "White Stone to Celebrate Saturday; Shirley Little Dove to Lead Parade." <i>Rappahannock Record</i> (Kilmarnock, VA), September 14, 1995.	<p>“Shirley "Little Dove" Custalow McGowan ██████████ of the Mattaponi Reservation, a well-known consultant on the Native Americans of the Powhatan nation, will lead the parade during the 22nd annual White Stone Volunteer Fire Department Country Fair this Saturday.</p> <p>[...] The daughter of Webster Little Eagle Custalow ██████████ chief of the Mattaponi tribe, she was born and raised on the reservation, and has traveled for 28 years sharing the Native American heritage in schools, museums and other organizations.”</p>	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
September 14	Staff. "Pocahontas Descendant to Help Commission New Ferry." <i>Southside Sentinel</i> (Urbanna, VA), September 14, 1995.	<p>“Shirley Little Dove ██████████ a descendant of Pocahontas and member of the Mattaponi tribe, will help the Virginia Department of Transportation commission the newest ferry boat at the Jamestown-Scotland Ferry on Thursday, September 14, at 10 a.m.</p> <p>[...] Along with Little Dove, Commonwealth Transportation Commissioner David Gehr, Virginia State Senator Fred Quayle, and Virginia House of Delegates Member George Grayson will speak at the commissioning ceremony.”</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
September 20	Koralewski, Don. "Pocahontas." <i>The Times</i> (Smithfield, VA), September 20, 1995.	<p>“The ferry was actually dedicated by Shirley "Little Dove" Custalow McGowan ██████████ McGowan is a member of the Mattaponi [<i>sic</i>; Mattaponi] Tribe and a direct descendant of the woman for whom the boat is named, Pocahontas.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 22	"Shirley "Little Dove" Custalow McGowan." <i>Newport News Daily Press</i> (Newport News, Virginia), September 21, 2021. <sup>7</sup>	<p>“Shirley ██████████ was educated on the Mattaponi Indian Reservation and accepted Christ at an early age while attending Mattaponi Indian Baptist Church. She was immersed in the rich history of her people from an early age by her elders. At the age of four she was given the name Little Dove by her grandfather, Chief George Forest "Tecumseh" Custalow ██████████ and received her mission in life, to travel in the direction of the four winds teaching the history of her people and to always see others through the eyes of the creator. [...] She served on the Board of trustees for the Jamestown - Yorktown</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>7</sup> This article, published in 2021, refers to service performed in the mid-1990s.

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		Foundation, the Advisory Board for Virginia Historical Society, Colonial Williamsburg and Henricus College (1619) Inc. and a Native American Consultant for Disney's movie Pocahontas.”	
March 7	Staff. "Children's Premiere of "Pocahontas" Movie." <i>Glo-Quips</i> (Gloucester, VA), March 7, 1996.	“Honored guests will be Shirley "Little Dove" Custalow-McGowan [REDACTED] of the Mattaponi Tribe, King William, ("Little Dove" was the consultant for the Disney film).”	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 22	Staff. "Lively Day Plans under Way." <i>Rappahannock Record</i> (Kilmarnock, VA), August 22, 1996.	“This year Shirley "Little Dove" Custalow McGowan [REDACTED] of the Mattaponi Indian Reservation will act as Grand Marshal of the parade. Near the pavilion, she also will have a display of artifacts from the Mattaponi Reservation, which is one of the five existing Powhatan tribes that were located near West Point.  Little Dove is the daughter of Chief Webster Little Eagle Custalow [REDACTED] chief of the Mattaponi tribe, and the sister of Dr. Linwood Custalow [REDACTED]. She was born and raised on the reservation, learning her ancestor's traditions and culture.  For the past 29 years she has traveled the country sharing her rich heritage as a native American in educational programs at schools, museums and other events.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
ND	Pérez, E. (2021). "“I Got Voodoo, I Got Hoodoo”: Ethnography and Its Objects in Disney’s the Princess and the Frog." <i>Material Religion</i> 17(1): 56-80.	“Disney Studios retains several types of consultants in its various divisions, and it has formally identified as such those “cultural insiders” employed in advisory roles for films about underrepresented minority groups. For instance, Disney enlisted the aid of Mattaponi tribal elder and Powhatan nation storyteller Shirley Custalow McGowan [REDACTED] (Little Dove) for the 1995 Pocahontas (Ward 2002, 37). She later repudiated the film [...]”	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
November 7	Buxton, Mary Wakefield. "One Woman's Opinion." <i>Southside Sentinel</i> (Urbanna, VA), November 7, 1996.	“Chief Custalow Remembers Early Years, Part 1  My work for Chesapeake Corporation in interviewing past woodlands employees had brought me to the home of a real Indian chief. I had driven from Urbanna into the heartland of the Mattaponi tribe along the	(a)(5): Newspapers and Books (a)(7): Self-Identification

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		<p>river and had rung the doorbell of Chief Webster Custalow [REDACTED], who had spent 45 years supplying pulpwood to the West Point mill.</p> <p>The 84-year-old Chief answered the door with his cocker spaniel at his side and bid me greeting. "Why, hello sugar," he said with a warm smile. I shook his hand, "Welcome to the Mattaponi Indian Reservation," he added."</p>	
November 13	Staff. "Pocahontas Descendant Visits Fuqua School." <i>The Farmville Herald</i> (Farmville, VA), November 13, 1996.	"Mrs. McGowan [REDACTED] daughter of Chief Webster Custalow [REDACTED], the chief of the Mattaponi Indian tribe, wore a fringed dress of velvety soft deerskin."	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1997</b>			
ND	Schapiro, J., "Virginia's mostly on-again romance with Great Britain." <i>Bristol Herald Courier</i> . (Bristol, VA), September 19, 2022.	<p>[This 2022 article refers to the 1997 appointment of a Mattaponi representative to a state agency:]</p> <p>"Virginia has a \$2 million-a-year state agency that promotes early Anglo-Virginia history for cultural, economic and educational purposes. Seats on the Jamestown-Yorktown Foundation, the focus of which is Virginia's Colonial and Revolutionary periods--eras long viewed from a largely white perspective, are prized and often reserved for a governor's closest allies.</p> <p>[...] Allen democratized the board, naming in 1997 its first Native American member, Shirley "Little Dove" Custalow McGowan [REDACTED] of the Mattaponi tribe."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
ND	Gleach, Frederic W. <i>Powhatan's World and Colonial Virginia: A Conflict of Cultures</i> (Lincoln, Nebraska: The University of Nebraska Press, 1997), 204.	<p>"Despite the decline in public recognition of the Powhatans, they continued - and do now continue - to exist. Rountree (1990) has documented their histories to the present-day, but any perceptive visitor to the Pamunkey and Mattaponi reservations in Virginia today can recognize a difference between their attitudes towards their history and towards their cultural and natural setting and the attitudes of their non-Indian neighbors.</p> <p>[...] Even now, none of the Powhatan tribes are federally recognized, and until relatively recently only the two reservation-based tribes, the</p>	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification

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January 9	Chowning, Larry S. "Proposed King William Reservoir to Serve Newport News Is Drenched with Opposition." <i>Southside Sentinel</i> (Urbanna, VA), January 9, 1997.	<p>Pamunkeys and the Mattaponis, were recognized by the Commonwealth of Virginia." [pp. 204-5]</p> <p>"Opposition to the project has come from the Mattaponi and Pamunkey Indians, two of the oldest tribes in the nation, and a number of environmental groups.</p> <p>[...] Webster Custalow ██████████ the 84-year-old chief of the Mattaponi says the \$121 million project endangers the river that has nurtured his tribe for centuries.</p> <p>Custalow said the tribe fears the projected water withdrawals will cause saltwater from the York River to invade the upper Mattaponi. They believe the saltwater would harm the river's rich freshwater marshes and ruin the spring spawning runs of shad and herring important to the reservation's commercial fishermen."</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
February 23	Coleman, Barbara. "Reburial." <i>Suffolk News-Herald</i> (Suffolk, VA), February 23, 1997.	<p>"Perry will join Chief Barry Bass of the Nansemond Indians and chiefs of seven other state-recognized tribes: Chief A. Leonard Atkins of the Chickahominy Tribe; Eastern Chickahominy Tribe Chief Marvin Bradley; Chief Webster Custalow ██████████ ██████████ of the Mattaponi Tribe; Bennett Branham, chief of the Monacan Tribe; the Pamunkey Chief Bill Miles; Chief Captain Nelson of the United Rappahannock Tribe; [Upper] Mattaponi Tribal Chief Edmond Adams.</p> <p>The seven tribal chiefs designated Perry as a liaison to the historic resources department to reenter the Chesapeake and they will be reburied at First Landing State Park in Virginia Beach, April 26, the same date in 1607 that Captain John Smith and others landed on the shores at Cape Henry."</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
March 27	Staff. "Tribe Cites Treaties in Reservoir Fight." <i>Suffolk News-Herald</i> (Suffolk, VA), March 27, 1997.	<p>"Virginia's Mattaponi Indians, the descendants of natives who greeted the first English settlers in North America, have raised a pair of 17th century treaties in a fight against a proposed reservoir.</p> <p>In a letter to state Attorney General James S. Gilmore III, the tribe said the reservoir in King William County is an intrusion into a three-mile buffer zone around its 150-acre reservation, which borders the Mattaponi River that would fill the reservoir.</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification



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		<p>[...] “We feel like our treaty rights have been violated for hundreds of years,” Mattaponi Assistant Chief Carl T. Custalow ██████████ ██████████ said Wednesday. “I really think it’s time we know what rights we are entitled to.”</p> <p>The tribe honors the treaties each year by delivering an annual tribute of beaver pelts, venison or other game to the governor in a ceremony that has become an autumn tradition in Richmond.”</p>	
April 3	Staff. "For the Record." <i>Rappahannock Record</i> (Kilmarnock, VA), April 3, 1997.	<p>“Mattaponi invoke old treaties to fight reservoir</p> <p>The Mattaponi Indians have cited two 17th-century treaties in their fight against a 1,500-acre reservoir proposed in King William County.</p> <p>[...] The tribe used the treaty three years ago to support its claim to fish for shad, when a state- imposed moratorium otherwise went into effect.</p> <p>The issues raised are under review by the Attorney General's office and by Newport News Waterworks. Also being reviewed, by the Environmental Protection Agency, is data on the dioxin that recently was discovered at an old landfill near the site of the proposed reservoir.”</p>	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
June 12	Staff. "For the Record." <i>Rappahannock Record</i> (Kilmarnock, VA), June 12, 1997.	<p>“State says treaties don't apply to reservoir</p> <p>The Virginia Attorney General's office has declined to intercede in behalf of the Mattaponi Indians over a controversial 1,526-acre reservoir proposed in King William County near the 150-acre Indian reservation.</p> <p>[...] State and federal agencies are reviewing a host of environmental issues in connection with the potential impact of a reservoir.</p> <p>[...] Even if the tribe's riparian rights are threatened, according to the opinion from the Deputy Attorney General, state involvement could raise a conflict-of-interest issue, since that office represents agencies such as the Department of Environmental Quality, which is involved in the review process.”</p>	(a)(1): Federal Authorities (a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
August 21	Staff. "Why Should We Pay for Urban Water Problems?" <i>Southside</i>	<p>“Why shouldn't the citizens of the Newport News area pay the price? Certainly, the Mattaponi Indian tribe and the citizens of King William</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification



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	<i>Sentinel</i> (Urbanna, VA), August 21, 1997.	and King and Queen counties owe them absolutely nothing, especially our river, our wetlands or our livelihood.  Why should we be expected to pay for his inability to enact seasonal pricing of water rates, or to restrict water usage for watering lawns, washing cars or filling swimming pools.  Our losses would be:  The devastation of the Mattaponi Indian tribe.”	
August 21	Staff. "Youth Choir Aids Mattaponi Tribe." <i>Southside Sentinel</i> (Urbanna, VA), August 21, 1997.	“The group greatly aided in the process of making the dream of restoring the Mattaponi Indian culture a reality. A portion of their offerings collected during their concerts will go to the cultural center to assist in the tribe's future plans of adding a museum and archives to the building.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>1998</b>			
ND	Shaiman, Marsha. "Mattaponi Shad Fishery Threatened." <i>On Indian Land</i> (Seattle, WA), 1998.	“The Mattaponi Indian Tribe of Virginia have fished for shad on the Mattaponi River for more than 300 years. They have a small shad hatchery and have applied for funding to expand the facility.  [...] Sixty of the approximately 450 Mattaponi live on their 150 acre reservation, on the Mattaponi River, created from land reserved for them by a 1658 act of the Virginia Assembly. The River, which empties into Chesapeake Bay, has been described as part of "the last pristine brackish ecosystem on the Eastern Seaboard."  [...] "It's inevitable that it would be the end, that it would mean the demise of the tribe," says Carl Custalow ██████████ ██████████ Mattaponi Vice-Chief, about the potential destruction of the shad fishery by the waterworks project.  [...] Despite the concerns of the Mattaponi Tribe, government agencies, and conservation organizations, officials from both King William County and the town of Newport News claim the waterworks project will not harm the Tribe or the environment. The Newport News mayor reports that the town is working with the Mattaponi Tribe to preserve artifacts removed from the project area and a King William	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification

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		County administrator claims the project will not harm the environment or the Tribe.”	
January 16	Staff. "Water Board Ok's Plan to Dam." <i>The Farmville Herald</i> (Farmville, VA), January 16, 1998.	<p>“Virginia's State Water Control Board approved a draft permit for a proposed King William County reservoir that has drawn protests from environmentalists and the Mattaponi Indian tribe, but they left the door open for further review in the future.</p> <p>[...] Meanwhile, local Native American tribes and environmental groups have moved ahead with their campaign to have the Mattaponi named an "endangered" river by American Rivers, a national river conservation organization which each year names what it considers to be the 20 most threatened waterways in the country.</p> <p>Such a designation has been endorsed by Pamunkey, Mattaponi, Upper Mattaponi, Eastern Chickahominy, Chickahominy, Monacan and Namsecond [<i>sic</i>: Nansemond] tribes, as well as the Chesapeake Bay Foundation, the Garden Club of Virginia, the Friends of the Rivers of Virginia, the Nature Conservancy's Virginia Chapter and others.</p> <p>[...] The Mattaponi [<i>sic</i>: Mattaponi] claim the project violates the treaties by encroaching on a 3-mile buffer zone around their 150-acre reservation on the river. The state attorney general's office dismissed that claim in an opinion issued in June.”</p>	<p>(a)(2): State Governments            (a)(3): County or Local Government            (a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>
February 19	Wilson, John. "For the Record." <i>Rappahannock Record</i> (Kilmarnock, VA), February 19, 1998.	<p>“Mattaponi battle reservoir plans</p> <p>The Mattaponi Indian tribe again is citing a 17th-century treaty in its attempt to pull the plug on a 1,526-acre reservoir proposed in King William County.”</p>	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
June 18	Staff. "Native-American Day Set at Library." <i>Rappahannock Record</i> (Kilmarnock, VA), June 18, 1998.	<p>“Activities will begin at 10 a.m. and continue until 3 p.m. "Little Dove" [REDACTED] and "Running Deer" [REDACTED] are members of the Mattaponi Tribe and are the daughter and grandson of Chief Custalow [REDACTED]. They will share the</p>	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>

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		history of the Powhatan people and will provide a variety of demonstrations throughout the day.”	
July 16	Staff. "Area News." <i>Rappahannock Record</i> (Kilmarnock, VA), July 16, 1998.	“Cople Festival set [...] Line dancers from Reedville will be strutting their stuff beginning at 11 a.m., and an authentic Indian village will be set up by the Mattaponi Indians. [...]	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 23	Staff. "Area Events." <i>Rappahannock Record</i> (Kilmarnock, VA), July 23, 1998.	“The Cople Parish Art and Craft Show will be held August 8 from 9 a.m. to 3 p.m. The Mattaponi Indians will set up a replica of their village and give an instructional talk, and line dancers from Reedville will perform.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
August 13	Wilson, John. "For the Record." <i>Rappahannock Record</i> (Kilmarnock, VA), August 13, 1998.	“Without explanation, the judge ruled that reservoir opponents do not have legal standing to sue the State Water Control Board over its decision to approve the reservoir. Also, a Mattaponi Indian tribe claim that the reservoir violates a 321-year-old peace treaty does not belong in his court, he ruled. [...]  The 1,526-acre reservoir, as proposed, would draw water from the Mattaponi and provide up to 23 million gallons of drinking water daily. Opponents include the Indian tribe, the Virginia chapter of the Sierra Club, the Chesapeake Bay Foundation and the Southern Environmental Law Center. A federal permit still is needed from the Army Corps of Engineers.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
August 13	Staff. "Judge Hands Reservoir Opponents Legal Setback." <i>Southside Sentinel</i> (Urbanna, VA), August 13, 1998.	“Opponents of the proposed King William Reservoir were dealt a setback on Friday when Newport News Circuit Court Judge Robert Curran ruled that King and Queen County, the Mattaponi Indian Tribe, and environmental groups may not sue the State Water Control Board.  [...] Judge Curran also ruled his court is not the proper place to decide the tribe's claim that the reservoir would violate a 1677 treaty because it would encroach within three miles of the reservation.”	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
September	Staff. "Virginia Agrees to Tone Down State Historical Markers." <i>The Indian Trader</i> (La Mesa, CA), September 1998.	“Virginia is preparing to replace historical markers that have stood along the state's roadways to delete references to Indians as "savages," "heathens," and "half-breeds."  "They called us this, that and all the other stuff. I think it's time the real truths about our people are known. It's time to remember that the	(a)(5): Newspapers and Books (a)(7): Self-Identification

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		<p>history books were written by our foes, our opposition," said Carl Custalow [REDACTED], assistant chief of Virginia's Mattaponi tribe.</p> <p>"I am glad to see that the state is finally recognizing that something needs to be done and I applaud them," he said."</p>	
September	Staff. "Tribe Rejects Offer of 'Spirit Pole' from Woman." <i>The Indian Trader</i> (La Mesa, CA), September 1998.	<p>"Catherine Ferrier hoped to give the Mattaponi Indians the gift of peace: a carved, wooden, 30-foot "spirit pole" that would bless and protect the eastern Virginia tribe.</p> <p>But with relations between Ms. Ferrier, the tribe and the sculptor now somewhat less than cozy, the tribe no longer wants anything to do with the pole. Even the ownership of the pole is in dispute.</p> <p>"We don't feel that the pole would bear the spiritual meaning that this tribe would want it to," said Carl "Lone Eagle" Custalow [REDACTED] assistant chief of the Mattaponi."</p>	<p>(a)(5): Newspapers and Books          (a)(7): Self-Identification</p>
November 5	Wilson, John. "For the Record." <i>Rappahannock Record</i> (Kilmarnock, VA), November 5, 1998.	<p>"In the proposed agreement, \$60,000 would go toward a cultural center for the Upper Mattaponi, a separate tribe from the Mattaponi, who continue to oppose the \$121 million reservoir. [...]</p> <p>The Mattaponi tribe long has opposed the project, which would draw up to 75 million gallons of water a day from the river just upstream from the Indian reservation. The Virginia Council of Indians, to which both tribes belong, twice has voted to oppose the reservoir plans."</p>	<p>(a)(2): State Governments          (a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>
November 5	Staff. "Indian Tribe Offered \$60,000." <i>Southside Sentinel</i> (Urbanna, VA), November 5, 1998.	<p>"[...] Meanwhile, the Mattaponi Tribe, which owns land next to the proposed reservoir, wants Indians to ban together in its fight of the project, which will flood 1,500 acres in King William County. The reservation would flood Indian archeological sites."</p>	<p>(a)(5): Newspapers and Books          (a)(7): Self-Identification</p>
November 12	Wilson, John. "For the Record." <i>Rappahannock Record</i> (Kilmarnock, VA), November 12, 1998.	<p>"A separate Mattaponi Tribe continues to oppose the reservoir, which would draw up to 75 million gallon of water a day from the Mattaponi River, which the tribes consider a focal point of their culture."</p>	<p>(a)(5): Newspapers and Books          (a)(7): Self-Identification</p>
November 22	Whitehead, Bobbie. "Documentary Focuses on Conflict between City, Mattaponi." <i>Suffolk News-</i>	<p>"The 30-minute program, by Fredericksburg filmmaker Lynda Allen, will address Newport News' plans to create a 1,500-acre reservoir about three miles from the Mattaponi Indian Reservation in King William County.</p>	<p>(a)(5): Newspapers and Books          (a)(7): Self-Identification</p>

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	<i>Herald</i> (Suffolk, VA), November 22, 1998.	<p>The proximity to the reservation, which by colonial treaty should have a three-mile buffer zone, isn't the only concern of the Mattaponi. They say the pumping of thousands of gallons of water a day from the Mattaponi River will harm the spawning of herring and shad for a hatchery they have operated since 1919.</p> <p>[...] Mattaponi Assistant Chief Carl Custalow ██████████ ██████████ said he hopes the documentary will help Virginians understand the harm such a reservoir will cause.</p> <p>[...] "We have a tribal membership of 500 people, and we have a lot of members who would like to move back but can't," he said. "One of our projects now is land acquisition. If this reservoir goes in, there will be massive building. This will land-lock us."</p>	
ND	Staff. "Mattaponi Continue to Oppose Reservoir." <i>On Indian Land</i> , Winter, 1998/1999.	<p>"On August 7, 1998, Judge Robert Curran of the Newport News Circuit Court told the Mattaponi Tribe of Virginia that they had no standing to sue the State Water Control Board, which has approved a waterworks project that encroaches on Mattaponi territory.</p> <p>[...] "We are in the middle of a great battle and will never give up the fight to save our heritage, culture and environment," states a Mattaponi tribal newsletter about the proposed waterworks project.</p> <p>[...] Before the council meeting actually began at 7:30 pm EST, those assembled shared in a drum ceremony beginning shortly after 6:00 pm EST. Members of the Mattaponi, TsaLaGi, Seneca, Chippewa, Blackfoot and Rappahannock Nations were gathered in an impressive show of unity behind the Mattaponi cause. Even whites came out in support and all there listened to the singing and prayers spoken and sung to the Creator of All. Lonnie Custalow ██████████; ██████████ nephew of Mattaponi chief Webster "Little Eagle" Custalow ██████████ offered words in the Mattaponi language and Chief Little Eagle's eldest grandson, Donald "Bright Path" Kuhns ██████████ spoke in the language of the invaders, that all might understand."</p> <p>[...] Dr. Thomasina Jordan of the Virginia Council of Indian Affairs spoke eloquently of factors little known to people in general on behalf of the Mattaponi Nation."</p>	<p>(a)(2): State Governments          (a)(4): Scholars          (a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>

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<b>1999</b>			
ND	Everett, C. S. "Melungeon History and Myth." <i>Appalachian Journal</i> 26, no. 4 (1999): 52.	<p>"This Claude Collins may be the same as William Claude Collins of Sneedville, who attended the Coalition of Eastern Native Americans' Eastern Indian Conference December 7-9, 1972, along with Elmer Lee Turner also of Sneedville.</p> <p>[...] This historic Indian conference was organized by Chief Curtis L. Custalow Sr. [REDACTED] of the Mattaponi Reservation near West Point, Virginia, with speakers such as BIA Commissioner Louis Bruce and Vine Deloria Jr., noted scholar and author."</p>	(a)(1): Federal Authorities (a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
January 14	Chowning, Larry S. "VMRC Votes to Continue Shad Moratorium." <i>Southside Sentinel</i> (Urbanna, VA), January 14, 1999.	"The state is working to restock and rebuild the centuries-old shad fishery. The state is currently working with the Pamunkey and Mattaponi Indian tribes to restock the shad in these rivers, which are some of the most productive spawning grounds in the state."	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
March 4	Wilson, John. "Reservoir Decision Could Be Delayed If New Study Is Ordered." <i>Rappahannock Record</i> (Kilmarnock, VA), March 4, 1999.	"The reservoir, opposed by conservationists and the Mattaponi Indian tribe, would be fed by up to 75 million gallons of water a day drawn from the Mattaponi River. It is a project of Newport News Waterworks, designed to meet water needs on the lower peninsula through the year 2040."	(a)(5): Newspapers and Books (a)(7): Self-Identification
March 11	Staff. "For the Record." <i>Rappahannock Record</i> (Kilmarnock, VA), March 11, 1999.	<p>"Three native American tribes have been offered \$1.5 million by the city of Newport News to compensate for the potential cultural impact of a proposed water reservoir.</p> <p>Initial reaction from two of the three tribes, the Mattaponi and the Pamunkey, indicates that the offer is inadequate in terms of altering their cultural heritage and way of life."</p>	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
March 18	Staff. "VA Indians Still Fighting for U.S Respect." <i>Richmond Free Press</i> (Richmond, VA), March 18, 1999.	<p>"That battle [for federal recognition] is one of the biggest facing the state's tribes, participants at last weekend's fifth annual Governor's Conference on Indian Affairs said.</p> <p>[...] A majority of state legislators agreed to the call for federal acknowledgement. Last month, they passed a resolution requesting Congress to federally recognize the eight tribes- the Chickahominy,</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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		<p>Eastern Chickahominy, Mattaponi, Upper Mattaponi, Nansemond, Pamunkey, Rappahannock and Monacan Nation.</p> <p>[...] "What we'd be doing [by opening a casino] is letting someone else come in and capitalize on us again, just like in the 1600s," said Carl "Lone Eagle" Custalow [REDACTED] assistant chief of the Mattaponi tribe."</p>	
May 20	<p>Staff. "Entertainers Lined up for Rivahfest." <i>Rappahannock Record</i> (Kilmarnock, VA), May 20, 1999.</p>	<p>"Other entertainment includes still modeling in the window of the Village Shop; a visit by Shirley Little Dove [REDACTED] and the Mattaponi Indian Heritage Museum; a display by the Virginia Science Airmobile Museum; the Kamp Kreatures puppet shows; military vehicles from the Second World War, and clowns and magicians, including Bill Kerr and "Mandy," who will perform on stilts."</p>	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
May 20	<p>Wilson, John. "Mattaponi March on Jamestown to Protest Proposed Reservoir." <i>Rappahannock Record</i> (Kilmarnock, VA), May 20, 1999.</p>	<p>"The Mattaponi Indians marched on Jamestown Saturday to protest Newport News' plans for a water reservoir in King William County.</p> <p>The native Americans have argued that the 1,500- acre reservoir near their 150- acre reservation - and plans to fill it with up to 75 million gallons of water a day from the Mattaponi River- threatens their way of life. The tribe earlier had argued, unsuccessfully, that the reservoir is prohibited by the terms of a 17th-century peace treaty.</p> <p>[...] Newport News is awaiting a permit decision by the U. S. Army Corps of Engineers, which hopes to rule on the issue by the end of June. The Corps has conducted cultural and environmental studies, and is considering how the city would compensate for the destruction of 400 acres of federally protected wetland. Newport News must rebuild two acres of wetlands for every acre affected by the project."</p>	<p>(a)(1): Federal Authorities            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
May 27	<p>Staff. "Rivahfest Is Saturday." <i>Rappahannock Record</i> (Kilmarnock, VA), May 27, 1999.</p>	<p>"At Chesapeake Commons, the Mattaponi Indian Heritage Village will display the way Virginia's first people lived. Shirley Little Dove [REDACTED] who modeled for a depiction of Pocahontas in the movie by the same name, and others in the tribe will provide examples of how food was grown, hunted and preserved."</p>	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
June 8	<p>Staff. "Proposed Reservoir Is Not Necessary." <i>Suffolk</i></p>	<p>"The reservoir project has attracted numerous opponents, including the Mattaponi Indian tribe, the Virginia chapter of the Sierra Club and the</p>	<p>(a)(1): Federal Authorities            (a)(2): State Governments</p>



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	<i>News-Herald</i> (Suffolk, VA), June 8, 1999.	<p>Chesapeake Bay Foundation. The Indians have said the reservoir; would damage the river and parts of their ancestral land that surround it.</p> <p>Carl "Lone Eagle" Custalow [REDACTED] the Mattaponi tribe's assistant chief, said he is pleased, but he realizes the decision isn't final yet.</p> <p>"I'm sure Newport News is going to take some type of action," he said. "We will continue to fight this David and Goliath battle to the end."</p>	<p>(a)(3): County or Local Government            (a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>
July 15	Custalow, Carl Lone Eagle. "Mattaponi Tribe Leader: We Fight to Save Our River." <i>Richmond Free Press</i> (Richmond, VA), July 15, 1999.	<p>"The Mattaponi River of east-central Virginia has always been the lifeblood of the Mattaponi Indian Tribe.</p> <p>We live on one of the oldest reservations in the United States, in the same area where our ancestors greeted Captain John Smith in 1607.</p> <p>[...] After a very long fight, however, we have finally been heard. In early June, Col. Allan B. Carroll of the U.S. Army Corps of Engineers issued a courageous, preliminary decision to deny a Federal permit for the City of Newport News' proposed reservoir.</p> <p>Not only will this be one of the few water-project permits ever to be denied by the Army Corps based, in part, on a demonstrated lack of need, but it is also a precedent-setting acknowledgment by the Federal government of environmental justice and Native American concerns.</p> <p>[...] The Mattaponi Tribe applauds the Army Corps for recognizing that we must live in harmony with Mother Earth. We pray that this preliminary decision will become final.</p> <p>CARL LONE EAGLE CUSTALOW [REDACTED]            [REDACTED]</p> <p>The writer is the assistant chief of the Mattaponi Indian Tribe and the son of Chief Webster Little Eagle Custalow [REDACTED]            [REDACTED]</p>	<p>(a)(1): Federal Authorities            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
August 23	Kelley, Tina "Who Gets Dibs on Alaska's Wild Bounty?". <i>Christian Science Monitor</i> 91, no. 187 (1999): 2.	<p>"In its recent term, the US Supreme Court ruled 5 to 4 in favor of native hunting and fishing rights in Minnesota, and the Mattaponi tribe in Virginia is trying to save a fishery from a proposed dam. In Maine,</p>	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>



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August 26	Staff. "Reservoir Plans Cover Cultural Impact, Newport News Says." <i>Rappahannock Record</i> (Kilmarnock, VA), August 26, 1999.	the Passamaquoddy tribe has been battling the state over its rights to capture lobster off the coast. [...]"  "Three Indian tribes in the area oppose the 1,500-acre project, and one of them, the Mattaponi, recently noted the possibility that that an ancient burial ground exists in the area the reservoir would flood.  [...] The Mattaponi responded that the project by its nature would disrupt spiritual and cultural lifestyles. About 60 members live on the 125-acre reservation; the reservoir nearby would be filled with water drawn from the Mattaponi River, with which the tribe closely identifies itself."	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 9	Staff. "Dr. Lin Custalow." <i>Glo-Quips</i> (Gloucester, VA), September 9, 1999.	"Dr Lin Custalow ██████████ otolaryngologist, of Newport News and the Mattaponi tribe spoke before a group of citizens at the Mathews Memorial Library on Tuesday, September 1. His topic was the proposed takeover of Mattaponi land by the Newport News Waterworks to build a reservoir. Dr. Custalow said their people have received injustice and are seeking assistance from the public in a letter writing campaign to the representatives. Custalow is the son of Chief Webster Custalow ██████████."	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 27	Latane III, Lawrence. "Sacred Indian Site Threatened by Reservoir." <i>Suffolk News-Herald</i> (Suffolk, VA), September 27, 1999.	"And by reluctantly raising the possibility the reservoir could threaten a place they consider holy, the Mattaponi Indians have thrust themselves and two other players in the reservoir battle onto vague and uncomfortable ground.  [...] Assistant Chief Carl Custalow ██████████ declined to discuss the issue in even general terms with a reporter recently.  "We haven't talked about this publicly for 400 years, and we don't want to now," Custalow said.  [...] The [U.S. Army] Corps [of Engineers] had agreed with the tribe in May not to disclose what it would learn about the tribe's culture and way of life as it studied the effect of the reservoir on the 60-member Mattaponi tribe.  [...] The Mattaponi, who live on a 125-acre reservation beside the Mattaponi River- just a couple of miles northeast of the Cohoke Mill	(a)(1): Federal Authorities (a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification

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		<p>Creek reservoir site—had gone to lengths to keep knowledge of the sacred site private. The tribe had even convinced the authors of a federally ordered “traditional cultural properties study” to leave out references to the site in the report they filed for the Corps as it studied the reservoir’s effects.</p> <p>[...]“They never divulged [information about a sacred site] to me either, but I don’t find that especially surprising,” said Dr. Helen Rountree, an Old Dominion University anthropologist who has explored the history and customs of Virginia’s little-known coastal Indians for the past 30 years.</p> <p>Rountree, who has written extensively about the tribes and is well respected by Indian people, said it is clear Indians maintain boundaries when it comes to sharing information with the outside world.</p> <p>[...] Even Thomas F. King, a Maryland anthropologist Newport News hired as a consultant on its reservoir proposal, said the Mattaponi’s reticence is understandable.”</p>	
November 11	Staff. "American Indians Say 'No'." <i>Richmond Free Press</i> (Richmond, VA), November 11, 1999.	<p>“Representatives of seven of Virginia’s eight recognized Indian tribes voiced their concerns last Saturday to the state agency planning the observations for the settlement’s 400<sup>th</sup> anniversary.</p> <p>[...] Those efforts led to the formal recognition by the state government in the 1980s of eight Virginia tribes. Before that, only the Mattaponi and Pamunkey tribes had official Recognition.</p> <p>At last Saturday’s forum, tribal representatives spoke of their efforts to receive federal recognition, which would grant the state’s tribes the status of sovereign nations and bring numerous economic advantages.”</p>	<p>(a)(2): State Governments          (a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>
November 24	Staff. "Ageless Chief Celebrates His 100th Birthday." <i>Navajo Times</i> (Window Rock, AZ), November 24, 1999.	<p>“Cook led the Pamunkey tribe for 42 years and is now a chief emeritus. About 75 tribe members live on the 1,200-acre peninsula on the Pamunkey River that was set aside for the tribe in a 17th-century peace treaty. The Pamunkey and the neighboring Mattaponi Indians are the only Indian tribes in the state with reservation lands.”</p>	<p>(a)(5): Newspapers and Books          (a)(7): Self-Identification</p>
November 24	Jenkins, Molly Roper. "Indians Head to Capitol for Thanksgiving Tribute."	<p>“Today, the day before Thanksgiving, representatives of Virginia’s eight indigenous Indian tribes will gather on the front steps of</p>	<p>(a)(2): State Governments          (a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations</p>

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	<i>Suffolk News-Herald</i> (Suffolk, VA), November 24, 1999.	Virginia’s Capitol. The event is not a demonstration, but a continuation of a tradition begun by members of the Mattaponi tribe in 1646.  [...] “The tribute has been presented to every governor since I was a little boy when my father, then my brothers, were chiefs before me,” said Mattaponi Chief Webster Custalow [REDACTED] who celebrated his 88th birthday this week.”	(a)(7): Self-Identification
December 2	Staff. "Locals." <i>Glo-Quips</i> (Gloucester, VA), December 2, 1999.	“Mrs. Elizabeth Custalow of the Mattaponi tribe reservation in King William said she is enjoying the wonderful abundance of greens this year from the garden tended by her neighbor Chief Webster Custalow [REDACTED] Custalow and Chief Tecumseh Deerfoot Cook of the Pamunkey tribe, who recently celebrated his 100th birthday, are fortunate to have good health. “Muskrat and Pamunkey water,” Cooke [ <i>sic</i> ] said attributed to his longevity.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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11. Criterion (a): 2000 to 2009

The Mattaponi Indian Tribe was consistently identified as an Indian entity in the 2000s. Government authorities at the federal, state, and local levels (83.11 (a)(1), (2), (3)); scholars (83.11 (a)(4)); journalists (83.11 (a)(5)); and other Indian tribes (83.11 (a)(6)) interacted with the Tribe based upon its identification as an Indian Tribe. Tribal members also identified themselves as members of the Mattaponi tribal entity, making public appearances and statements on behalf of the Tribe (83.11 (a)(7)).

*Criterion (a)(1): Identification as an Indian Entity by Federal Authorities*

Federal authorities identified the Mattaponi Indian Tribe as an Indian entity throughout the decade (83.11 (a)(1)) as part of the permitting process and debate over the King William Reservoir project. The Army Corps of Engineers recognized archaeological sites as important to the Mattaponi Indian Tribe (e.g., November 30, 2000; April 1, 2003), and federal courts ruled against the reservoir's permit (e.g., April 1, 2009; April 14, 2009). Tribal Members Shirley "Little Dove" Custalow-McGowan and Samuel McGowan provided educational programming on Mattaponi history and culture at federal sites, including the George Washington Birthplace National Monument and the National Mall in Washington, D.C. (July 6, 2000).

*Criterion (a)(2): Relationships with State Governments*

The Mattaponi Indian Tribe was recognized by agents of the Commonwealth of Virginia (83.11 (a)(2)), including the Virginia Supreme Court (April 1, 2003), the Virginia Marine Resources Commission (April 20, 2003), the Virginia Department of Historic Resources (July 14, 2003), and the Virginia Department of Education (February 9, 2005). The governor of Virginia also continued to accept the Tribe's tribute each fall, in accordance with the Mattaponi Tribe's treaty with the colony of Virginia (e.g., November 30, 2000; December 3, 2003).

*Criterion (a)(3): Dealings with a County, Parish, or Other Local Government*

Local government officials acknowledged the Mattaponi Indian Tribe as an Indian entity throughout this period (83.11 (a)(3)). For example, references to the relationship between the Mattaponi Indian Tribe and the city of Newport News appear in the context of the longstanding legal battle over the proposed King William Reservoir (e.g., October 20, 2000; April 13, 2006). The Gravesham Borough Council and Mayor of Gravesham, the town in England where Mattaponi ancestor Pocahontas is interred, publicly supported the Mattaponi Indian Tribe in their efforts to stop the reservoir (March 22, 2001).

*Criterion (a)(4): Identification by Anthropologists, Historians, and/or Other Scholars*

Scholars in a range of academic fields published about the Mattaponi Indian Tribe in the 2000s (83.11 (a)(4)). Anthropologist Dr. Frederic W. Gleach (2002), anthropologist Dr. Samuel R. Cook (2003), and historian of education Dr. Melanie Haines-Bartolf (2007) refer to contemporary Mattaponi informants and the Mattaponi Reservation in their academic publications. Anthropologist Dr. Kathleen Bragdon acknowledges the contemporary Mattaponi community in her entry on the Tribe in *The Columbia Guide to American Indians of the Northeast* (2001). Legal scholar Adam F. Kinney discussed the Tribe in his exploration of the *Mattaponi Indian Tribe v. Commonwealth of Virginia* case (2008). Finally, Dr. Helen Rountree again appeared in the popular press to discuss Virginia Indian issues (December 14, 2006), and local newspapers covered anthropologist Dr. Danielle Moretti-Langholtz and Sandra F. Waugaman's book, *We're Still Here: Contemporary Virginia Indians Tell Their Stories* (2000), which includes the Mattaponi Indian Tribe.

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Criterion (a)(5): Identification in Newspapers and Books

The Mattaponi Indian Tribe was regularly identified as an Indian entity in print throughout the 2000s (83.11 (a)(5)). As in previous decades, newspapers continued to cover the legal dispute over the King William reservoir project (e.g., March 6, 2000; December 15, 2005; September 23, 2009) and the Tribe's annual game tribute to the Virginia governor (November 30, 2000; December 3, 2003). Journalists publicized Mattaponi tribal members' participation as representatives of the Tribe at public events (e.g., July 16, 2003; June 1, 2006) and to community groups such as 4-H clubs (March 28, 2002) and local schools (June 5, 2002). The press covered life on the Mattaponi Indian Reservation, including the Tribe's annual pow-wow (June 8, 2000; June 20, 2008), on-site cultural classes (June 9, 2006), and the medical clinic (January 6, 2002; October 7, 2004). Journalists quoted individuals and named them as Tribal members while reporting on the location of Werowocomoco, the historical headquarters of the Powhatan Chieftaincy (May 15, 2003), the use of "tribe" as a local college mascot (May 5, 2005), the reconstruction of Virginia Algonquian language for the film *The New World* (December 14, 2006), and participation in the Indian arts and crafts market (March 9, 2005). Academic publications that identify the Mattaponi Tribe include Bragdon (2001), Gleach (2002), Cook (2003), Haimés-Bartolf (2007), and Kinney (2008).

Criterion (a)(6): Relationships with Indian Tribes or Indian Organizations

During the 2000s, the Mattaponi Indian Tribe maintained relationships with and was recognized by other Indian entities (83.11 (a)(6)). The Mattaponi Indian Tribe participated, then withdrew, from the group of eight Virginia tribes that sought federal recognition through legislative action (February 8, 2001), and joined with the Pamunkey and Upper Mattaponi tribes in ongoing efforts to halt the King William reservoir project (e.g., August 25, 2005; April 13, 2006). Members of other Virginia tribes participated in Mattaponi institutions, such as a medical clinic created for Indians living in poverty (January 6, 2002). Leaders from other Virginia tribes also appeared alongside Chief Carl Custalow and leadership from the Virginia Council on Indians at the revealing of a new historic marker (September 4, 2008), and Pamunkey Chief William P. Miles offered the annual tribute to the governor with Mattaponi Chief Custalow (December 3, 2003). When Mattaponi Chief Daniel Webster Little Eagle Custalow died in 2003, leaders from other Virginia Indian groups, including the Pamunkey and Upper Mattaponi tribes, spoke to journalists about his leadership of the Mattaponi Indian Tribe (March 31, 2003). Finally, Indian publications featured the Mattaponi as an Indian entity during this period, including *Indian Country Today* (April 1, 2003), the *Navajo Times* (April 8, 2004), and the *Sault Tribe News* (June 1, 2006).

Criterion (a)(7): Self-Identification

Individuals self-identified (83.11 (a)(7)) as members of the Mattaponi Indian Tribe throughout the decade, acting as advocates for tribal rights (e.g., February 8, 2001; December 15, 2005), artists (March 9, 2005), educators (e.g., June 5, 2002; July 16, 2003; June 1, 2006), and sources for journalists (e.g., May 15, 2003; May 5, 2005; May 26, 2007). Mattaponi leaders also made public appearances as representatives of the Tribe for their annual tribute to the Virginia governor (November 30, 2000; December 3, 2003) and religious gatherings (e.g., September 4, 2008).

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Table A11-1. Evidence Fulfilling Criterion (a), 2000-2009.

<b>Date</b>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
<b>2000</b>			
ND	Shaiman, Marsha. "Mattaponi Fishery Still Not Protected." <i>On Indian Land</i> (Seattle, WA), 2000.	<p>“Sixty of the 450 tribal members live on their 150-acre reservation, which lies along the Mattaponi River on land reserved for them by a 1658 act of the Virginia Assembly. Tribal members have fished for shad in the Mattaponi River, which empties into Chesapeake Bay, for over 300 years and continue to rely on the shad today. The Mattaponi fishery is threatened by a proposal to divert water from the river to a reservoir, for drinking water.</p> <p>[...] The Mattaponi Tribe filed suit against the Virginia State Water Control Board, which has already issued a permit for the waterworks project. Their suit was, however, thrown out by the Newport News court, which claimed that the Tribe had no legal standing on the issue. The Tribe is appealing this ruling to the Virginia State Court of Appeals.</p> <p>Mattaponi Assistant Chief Carl Custalow [REDACTED] states, "The Mattaponi People will continue to fight this destructive project by any and all means possible. We are not only fighting to save the environment, but we are fighting for the very survival of the Mattaponi Tribe.”</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
March 6	Hardin, Peter. "Seeking Sovereignty, Indians Face Barriers, See Benefits in Quest." <i>Suffolk News-Herald</i> (Suffolk, VA), March 6, 2000.	<p>“Carl Custalow [REDACTED] assistant chief of the Mattaponi Tribe, believes that federal recognition is due.</p> <p>[...] In eastern Virginia, a regional official with the Army Corps of Engineers signaled last month that he intends to recommend denial of a permit for a new reservoir sought by Newport News in King William County because it would hurt the Mattaponi Indians and the environment.”</p>	(a)(1): Federal Authorities (a)(5): Newspapers and Books (a)(7): Self-Identification
March 23	Staff. "Mattaponi Lifestyles to Be Featured in Program Saturday in Warsaw." <i>Rappahannock Record</i>	<p>“At the Richmond County Museum on Saturday, March 25, from 11 a. m. to 4 p. m., Shirley "Little Dove" Custalow McGowan [REDACTED] a member of the Mattaponi Tribe of the Powhatan Confederation, will present an educational program on the history and culture of the Eastern</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

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<b>Date</b>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
	(Kilmarnock, VA), March 23, 2000.	Woodland Indians through the depiction of village life at the time of Pocahontas.”	
May 4	Staff. "May 15 Is Signup Deadline for Yorktown Workboat Races." <i>Southside Sentinel</i> (Urbanna, VA), May 4, 2000.	“[...] Seafood, beverages, art-craft items, children's activities and numerous exhibits are available until 6:30 p.m. Special features include presentations on Mattaponi Indian heritage (including a Long House) and the 65-foot deck boat, East Hampton, on display at the dock.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 8	Staff. "Powwow." <i>Newport News Daily Press</i> (Newport News, Virginia), June 8, 2000.	“The Mattaponi Indian Reservation will hold its fifth annual Pow-Wow from 10 a.m. to 5 p.m. on June 17 at the Mattaponi Indian Reservation in King William.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
July 6	Staff. "'Pocahontas' People' Program to Be Held July 17 in Wicomico Church." <i>Rappahannock Record</i> (Kilmarnock, VA), July 6, 2000.	“On Monday, July 17, Wicomico Parish Church on Route 200 in Wicomico Church will sponsor "Pocahontas' People, Past and Present" with Shirley "Little Dove" Custalow-McGowan [REDACTED] daughter of Chief Webster "Little Eagle" Custalow [REDACTED] of the Mattaponi Indian Reservation.  [...] The mother [REDACTED] and son [REDACTED] presented the program in schools throughout the area, at the Mary Ball Washington Museum, The George Washington Birthplace National Monument, other historical parks and on the Mall in Washington, D.C.  Shirley "Little Dove" serves on the board of trustees for the Jamestown-Yorktown Foundation, the advisory board of the Virginia Historical Society, Colonial Williamsburg and Henricus College Inc.”	(a)(1): Federal Authorities (a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
July 27	Staff. "Working with the Earth." <i>Rappahannock Record</i> (Kilmarnock, VA), July 27, 2000.	“Samuel "Running Deer" McGowan [REDACTED] of the Mattaponi Reservation is shown demonstrating how he can start a fire with sticks in a matter of seconds. He and his mother, Shirley "Little Dove" Custalow-McGowan [REDACTED] demonstrated Native American skills and crafts to some 100	(a)(5): Newspapers and Books (a)(7): Self-Identification



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October 20	Staff. "Newport News Mayor Wants Talk with Tribe." <i>Suffolk News-Herald</i> (Suffolk, VA), October 20, 2000.	<p>people Monday, July 17, at Wicomico Parish House in Wicomico Church."</p> <p>"The mayor of Newport News wants to resume face-to-face discussions with Indian tribes over the city's plan to build a 1,500-acre reservoir that the Indians say would destroy archaeological sites and their hunting and fishing culture.</p> <p>"By reinstating direct discussions between my City and your Tribe, we may just find a path that allows both of use to achieve most of our respective important goals," Mayor Joe S. Frank said in a letter to Carl T. Custalow [REDACTED], assistant chief of the Mattaponi Indians."</p>	<p>(a)(3): County or Local Government            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
November 30	Staff. "Untold Stories of Virginia Indians Written." <i>Glo-Quips</i> (Gloucester, VA), November 30, 2000.	<p>"While November is designated American Indian Month, any month is an appropriate time to read a new book about the state-recognized Indian Tribes in Virginia. The Chickahominy, the Eastern Chickahominy, Mattaponi, Nansemond, Pamunkey, Rappahannock, Upper Mattaponi, Pasawomack Tribes and the Monacan Nation are living in our midst and we hardly know them."</p>	<p>(a)(2): State Governments            (a)(4): Scholars            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
November 30	Baskervill, Bill "Indians Battle 'Colonial Mentality' on Holiday." <i>Richmond Free Press</i> (Richmond, VA), November 30, 2000.	<p>"Last Wednesday in Richmond, Debora "Littlewing" Moore wore tears of red paint on her face to the 354th annual Indian tribute in which the Pamunkey and Mattaponi tribes present dead game to Virginia's governor at the state Capitol.</p> <p>[...] "Right from the beginning Newport News has never, understood us and our cultural and sacred values," said Carl T. Custalow [REDACTED], assistant chief of the Mattaponi. "Understanding and being non-Indian is hard to do."</p> <p>The Army Corps of Engineers, which has indicated it will deny a permit for the reservoir, says it will affect 72 prehistoric archaeological sites, a sacred site, traditional hunting, gathering and religious practices and subsistence fisheries of the two tribes.</p> <p>Newport News wants "to reach some kind of accommodation with the tribes that allows us to go ahead with the project and still address their concerns and provide whatever mitigation and</p>	<p>(a)(1): Federal Authorities            (a)(2): State Governments            (a)(3): County or Local Government            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>



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<b>2001</b>		compensation that could be agreed to with them," Assistant City Manager Randy W. Hildebrandt said."	
ND	Bragdon, Kathleen J. "People, Places, and Events in Northeast Native History," in <i>The Columbia Guide to American Indians of the Northeast</i> . (New York: Columbia University Press, 2001) 134.	"Commonly known as the Mattaponient [ <i>sic</i> ], the Mattaponi are a small Algonquian-speaking tribe who belonged to the Powhatan Confederacy. [...] The Mattaponi and Pamunkey are the only tribes recognized by Virginia that maintain reservations in the state." [p. 134]	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
January 30	Staff. "Two Virginia Tribes Withdraw from Bid to Gain Federal Sovereignty." <i>Suffolk News-Herald</i> (Suffolk, VA), January 30, 2001. <sup>1</sup>	"Two of Virginia's eight American Indian tribes have withdrawn from an effort to win federal sovereignty from Congress.  The Mattaponi and Pamunkey tribes' reversal could hurt the remaining tribes' quest for a government-to-government relationship with the United States, some sovereignty supporters say.  [...] Carl Custalow ██████████ assistant chief of the Mattaponi, said leaders of his tribe now believe they probably signed on to the Moran bill prematurely last year and they want to revisit the issue."	(a)(5): Newspapers and Books (a)(7): Self-Identification
March 22	Staff. "Gravesham Helps Pocahontas' Descendants!" <i>Glo-Quips</i> (Gloucester, VA), March 22, 2001.	"Residents of the Borough where the legendary Native American Princess Pocahontas lays at rest, are rallying to help the Mattaponi tribe - direct descendants of the famous Princess, as a massive reservoir proposed to be built in America, threatens the very existence of the tribe.  [...] Mayor of Gravesham, Peggy Mersh, is concerned at the plight of the Mattaponi Indians: "The Borough of Gravesham is extremely rich in heritage and culture. We work very closely with ethnic minority groups in the Borough, learning as we share in each other's culture and traditions, that compromise is infinitely preferable to confrontation. I have written to Governor	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>1</sup> See also: Staff. "2 Tribes Pull out in Sovereignty Bid." *Richmond Free Press* (Richmond, VA), February 8, 2001.

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		Gilmore, expressing my anxiety and asking him to reconsider his support of the King William Reservoir project.”	
March 22	Staff. "Native American Life Is River Day Focus at SMS." <i>Rappahannock Record</i> (Kilmarnock, VA), March 22, 2001.	“Cultural expert Shirley Little Dove Custalow McGowan [REDACTED] of the Mattaponi tribe helped students see the delicate link between society's needs (culture) and nature's capacity (science).	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 25	Staff. "Field Notes." <i>Suffolk News-Herald</i> (Suffolk, VA), May 25, 2001.	<p>“To the 62 Mattaponi Indians who live on its banks the Mattaponi River is an ancient birthright, but to government officials downstream, it may a way to bring water to a thirsty, growing region of 450,000.</p> <p>[...] “This river is the life-blood of this reservation because it’s allowed our people, our culture and this reservation to survive,” said Carl Lone Eagle Custalow [REDACTED], assistant chief of the Mattaponi. “Whoever controls water in an area controls everything else.”</p> <p>The tribe has won the early rounds of the battle thanks to an unlikely ally, the U.S. Army Corps of Engineers. Though often criticized by environmentalists for its eagerness to build, dam and pave, the Army Corps district office in Norfolk has denied a permit for the project.”</p>	(a)(1): Federal Authorities (a)(5): Newspapers and Books (a)(7): Self-Identification
August 7	Scherer, Ron. "When Both Tribe and City Eye a River." <i>Christian Science Monitor</i> 93, no. 177 (August 7, 2001): 2, EBSCOhost.	<p>“The Mattaponi Indians - which include descendants of Pocahontas - have long considered sacred the river that runs through their reservation in Virginia. The annual shad run, in particular, is of great cultural significance.</p> <p>"We still fish the waters the same way we taught the early settlers," says Linwood "Little Bear" Custalow [REDACTED] tribe historian. "It's the last part of our living culture that we really have."</p> <p>MAP: MATTAPONI INDIAN RESERVATION</p> <p>MAP: United States; Area of detail</p> <p>PHOTO (COLOR): THE TRIBE'S VIEW: Assistant chief Carl Custalow surveys the Mattaponi River in Virginia. His tribe</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

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December 6	Staff. "Dr. Custalow Visits Gravesend." <i>Glo-Quips</i> (Gloucester, VA), December 6, 2001.	opposes a proposal to transfer water out of the river to support nearby populations."  "Dr. Linwood Custalow [REDACTED], Little Bear, of Hampton, visited Gravesend, England, where Pocahontas is buried in St. George's Church. He went there to thank the town council for the support given the Mattaponi Indians in their campaign against a reservoir being built on the Mattaponi [ <i>sic</i> ; Mattaponi] River. He is shown above with Brian Portway signing the St. George Church registry. Mr. Portway was one of the Gravesend visitors to Gloucester several years ago.  Dr. Custalow is the son of Chief Webster Custalow [REDACTED] [REDACTED] of the Mattaponi Indian Tribe in King William County."	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>2002</b>	ND	Gleach, Frederic W. "Anthropological Professionalization and the Virginia Indians at the Turn of the Century." <i>American Anthropologist</i> 104, no. 2 (2002): 499-507.	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
January 6	Pinto, Claudia. "Indian Doctor Treats Native Americans." <i>The Baltimore Sun</i> (Baltimore, MD), January 6, 2002.	"In Virginia only the Mattaponi and the Pamunkeys have reservations - recognized by the state but not federal governments - but there are other communities of Powhatans in eastern Virginia and elsewhere, the largest probably being the Chickahominies (who, as we shall see, were reported to no longer exist over 200 years ago).  [...] The Virginia Indians, and especially the Mattaponi and Pamunkeys with their reservations, were at least conveniently situated for anthropological investigation, an easy trip from Washington."  "MATTAPONI INDIAN RESERVATION, Va. - [...] [Dr. Narinder] Arora opened a free clinic on the Mattaponi Indian Reservation, in King William County, in 1998. Every other Saturday he makes the four-hour round trip from Charlottesville to the 150-acre reservation, which is home to about 70 families.  [...]"	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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		<p>Slowly the people warmed to Arora. Mattaponi Chief "Little Eagle" Webster Custalow [REDACTED] even gave him the name "Healing Eagle."</p> <p>Custalow presents the governor with gifts of animal skins and pottery every year around Thanksgiving, as part of a tax ritual that dates back to colonial times.</p> <p>[...]</p> <p>A few months ago, Arora received an "Outstanding Citizen Award" from the governor for his work at the clinic. It's not unusual for Arora to treat 50 patients in one day there."</p>	
March 28	<p>Staff. "4-H Club Members Visit Reservation, Fish Factory, Courthouse." <i>Rappahannock Record</i> (Kilmarnock, VA), March 28, 2002.</p>	<p>"On Saturday, March 16, the Northumberland 4H Community Club learned about Virginia's native Americans and the history of King William County.</p> <p>The group of 12 4H'ers and three adults began with a history lesson from Minni HaHa Custalow [REDACTED], the great-great granddaughter of the Queen of the Pamunkey Tribe whose signature is on the 1677 Peace Treaty and who was the last woman ruler of the tribe.</p> <p>The Mattaponi Reservation is on about 200 acres along the Mattaponi River. The 4H'ers learned about many Indian artifacts and their pottery and made a special bowl from clay with a ring base called pukka. Custalow was an excellent teacher and allowed the group to view the many items in her collection of artifacts and Indian treasures in the Minni HaHa [<i>sic</i>; Minnie Ha-Ha] Educational Trading Post."</p>	<p>(a)(5): Newspapers and Books          (a)(7): Self-Identification</p>
June 5	<p>Staff. "Schools Benefit from IP Grants." <i>The Smithfield Times</i> (Smithfield, VA), June 5, 2002.</p>	<p>"[...] The highlight of the unit will be a daylong visit by the Mattaponi Indian tribe members who will recreate an Indian village with longhouse, fishing display, hunting encampment and artifact exhibit. Students will be able to participate in hands-on activities in small groups."</p>	<p>(a)(5): Newspapers and Books          (a)(7): Self-Identification</p>
October 16	<p>Staff. "School Notes." <i>The Smithfield Times</i> (Smithfield, VA), October 16, 2002.</p>	<p>"Windsor Elementary</p>	<p>(a)(5): Newspapers and Books          (a)(7): Self-Identification</p>

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		The school will host an Indian tribe from the Mattaponi on Oct. 29. The Indians will set up camp for the day where they will demonstrate activities to include corn-grinding and stone-tool making. The school was able to host the event thanks to a \$1950 grant from International Paper. Windsor Elementary is looking for volunteers for the event. If interested, the school can be reached at 242-4193.”	
November 6	Spain, Hugh. "Mattaponi Share Heritage." <i>The Smithfield Times</i> (Smithfield, VA), November 6, 2002.	<p>“The Mattaponi Indians of West Point often still hunt for food, make weapons, clothing and tools by hand. They demonstrated their customs at Windsor Elementary last week, fascinating many students.</p> <p>Shirley "Little Dove" Custalow-McGowan [REDACTED] [REDACTED] said she was given a mission when she was just 4 years old: travel to schools and educate students about the Mattaponi way of life. Her grandfather [REDACTED] [REDACTED] then chief of the Mattaponi tribe, started Custalow-McGowan on the path she has followed to more than a thousand schools in 34 years, she said.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>2003</b>			
ND	Cook, Samuel R. "Anthropological Advocacy in Historical Perspective: The Case of Anthropologists and Virginia Indians." <i>Human Organization</i> 62, no. 2 (2003): 11.	<p>“[pg. 192] [...] There are currently eight state-recognized tribes in Virginia: the Chickahominy, Eastern Chickahominy, Mattaponi, Upper Mattaponi, Monacan, Nansemond, Pamunkey, and Rappahannock. Of the eight, only the Pamunkey and Mattaponi have land bases that are officially regarded as reservations, although none of the tribes are federally recognized.</p> <p>[...] [pg. 194] Mooney was moved by an awareness that the Chickahominies, though maintaining strong community and kin ties, lacked a reservation and were thereby not afforded the same anomalous legal treatment (e.g., a recognition of aboriginal hunting and fishing rights by the state) as the Pamunkey's and Mattaponis to the north.”</p>	(a)(2): State Governments (a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
March 23	Staff. "Chief Daniel Webster Custalow." <i>Newport News Daily Press</i> (Newport News, VA), March 23, 2003.	“Webster Little Eagle Custalow [REDACTED] [REDACTED] Chief of the Mattaponi Indian Reservation ascended to meet with Jesus Friday morning, March 21, 2003.	(a)(5): Newspapers and Books (a)(7): Self-Identification

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		<p>He was preceded in death by his wife, Mary White Feather Custalow, in 1993, and three grandchildren, Donald Kuhns [REDACTED] Michael Salmons [REDACTED] Darrell Custalow [REDACTED] Chief Little Eagle was born on Nov. 14, 1912, on the Mattaponi Indian Reservation. He was the youngest of 10 siblings. Chief Little Eagle resided on the Mattaponi Reservation until his death. [...] This will be followed by a service at 2 p.m. at the Mattaponi Indian Reservation Baptist Church. Chief Little Eagle's body will be laid to rest on the Mattaponi Indian Reservation.”</p>	
March 23	<p>Staff. "Mattaponi Indian Chief Dies at 90." <i>Suffolk News Herald</i> (Suffolk, VA), March 23, 2003.</p>	<p>“Chief Webster “Little Eagle” Custalow [REDACTED] [REDACTED] of the Mattaponi Indian tribe died Friday at age 90. Elected to lead the Mattaponi tribe in 1977, Chief Custalow began efforts to reclaim land for the tribe’s reservation in King William County. Family members say the tribe is close to finalizing a deal that would expand the 150-acre reservation. The Mattaponi is one of eight state-recognized Indian tribes in Virginia and one of the original tribes of the Powhatan Nation. The reservation, which was once thousands of acres, is one of the nation’s oldest.”</p>	<p>(a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>
March 31	<p>Whitehead, Bobbie. "Mattaponi Indian Chief Passes On." <i>Indian Country Today</i>, March 31, 2003. <a href="https://ictnews.org/archive/mattaponi-indian-chief-passes-on">https://ictnews.org/archive/mattaponi-indian-chief-passes-on</a></p>	<p>“MATTAPONI INDIAN RESERVATION, Va. - Described as "the strongest connection" between the remaining Powhatan Indian tribes, Daniel Webster Little Eagle Custalow [REDACTED] [REDACTED] chief of the Mattaponi Indians, died March 21 in his home.</p> <p>Custalow, 90, a descendant of Pocahontas and known by both Indian and non-Indian people for his spirituality, served as the tribe's chief for the past 25 years. During this time, Custalow continued the "Mattaponi Treaty of Tribute to the Commonwealth of Virginia," an annual tribute since the treaty's 1646 signing and 1677 ratification.</p> <p>[...]</p> <p>Other Virginia chiefs say that Custalow was a very loved man by everyone who met him.</p>	<p>(a)(2): State Governments          (a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>

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April 1	Whitehead, Bobbie. "Mattaponi Fight Flooding of Cultural Sites and Gathering Grounds." <i>Indian Country Today</i> , April 1, 2003. <a href="https://ictnews.org/archive/mattaponi-fight-flooding-of-cultural-sites-and-gathering-grounds">https://ictnews.org/archive/mattaponi-fight-flooding-of-cultural-sites-and-gathering-grounds</a> .	<p>"Webster was one of those kinds of leaders that when he spoke, everyone listened," said Chief Ken Adams of the Upper Mattaponi Tribe. "I remember as a child, even though we were separated by distance, all of the Powhatan Indians were very connected. Webster was one of our strongest connections. When I would go to a place and I would hear Webster speak, I would automatically start to listen because he had a powerful voice, and the words that he spoke, you knew that they would have some significance."</p> <p>[...]</p> <p>"I thought very highly of him, and he will definitely be missed," said William Swift Water Miles, Pamunkey Indian Tribe chief and a Powhatan descendant. "People listened to what he had to say and thought very much of what he had to say."</p> <p>“MATTAPONI INDIAN RESERVATION, Va. - From his living room window, Carl Custalow [REDACTED] watches the tides of the Mattaponi River, ebbing in and out. [...]</p> <p>Now, Custalow, assistant chief and spokesman for the Mattaponi Indian Tribe, and other descendants of Pocahontas reside on what is left of their reservations, established before the United States became a nation.</p> <p>For a decade the Mattaponi Tribe has directed its energy at fighting the city of Newport News from flooding thousands of acres of land near the reservation for a reservoir.</p> <p>The Mattaponi filed a lawsuit against the State Water Control Board of Virginia several years ago for granting a permit to Newport News for the reservoir. A 1677 treaty the tribe signed could help it protect the reservation from encroachment - movement on or near their lands.</p> <p>[...] Their lawsuit was dismissed in Newport News Circuit Court as well as the Virginia Court of Appeals, which said the tribe had no standing to bring its claims. However, the Virginia Supreme Court in 2001 reversed the Court of Appeals' decision, allowing</p>	<p>(a)(1): Federal Authorities            (a)(2): State Governments            (a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>

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		<p>the tribe's case to proceed in Circuit Court. The Mattaponi's case could go to trial in October.</p> <p>[...] "The Corps denied this thing. Then, the Corps came later and supported it," Custalow said. "We haven't given up hope, and we are going to fight this to the end since it has been proven that Newport News doesn't need the water."</p> <p>[...] In meetings with the Army Corps, the tribal members and others involved in the project, Newport News officials have also accused the Mattaponi of fabricating stories about sacred sites located on the property where the reservoir would be constructed, according to the Army Corps' Norfolk District report."</p>	
April 17	Latane III, Lawrence. "Indian Chief Remembered." <i>Glo-Quips</i> (Gloucester, VA), April 17, 2003.	<p>"Remembered for his kindness and deep spirituality, Webster "Little Eagle" Custalow [REDACTED], chief of the Mattaponi Indian tribe, was also remembered at his funeral yesterday for his fight for the Mattaponi River.</p> <p>[...] In publicly voicing fears that the water proposal would harm the tribe's river-oriented identity, the chief broke centuries of Indian tradition that had shielded the 60-member tribe from political involvement with the outside world.</p> <p>[...] "He's in a gold boat today and he's got a gold net and he's fishing on the other shore," said King William County Supervisor Danny Wright, who spoke through tears."</p>	<p>(a)(3): County or Local Government</p> <p>(a)(5): Newspapers and Books</p> <p>(a)(7): Self-Identification</p>
April 29	Whitehead, Bobbie. "Reservoir Would Negatively Affect the Mattaponi and Pamunkey." <i>Indian Country Today</i> , April 29, 2003. <a href="https://ictnews.org/archive/reservoir-would-negatively-affect-the-mattaponi-and-pamunkey">https://ictnews.org/archive/reservoir-would-negatively-affect-the-mattaponi-and-pamunkey</a> .	<p>"Virginia Marine Resources Commission officials recommended April 22 denial of a permit to the city of Newport News for its proposed 1,500-acre reservoir that would impact the adjacent Mattaponi Indian Reservation.</p> <p>A major reason for the commission staff's recommendation rested with the destruction of shad spawning beds in the Mattaponi River where the city would withdraw up to 75 million gallons of water a day. Also, the river runs adjacent to the Mattaponi Indian Reservation and is the site of the tribe's shad fishery. Losses to tribe's culture, shad fisheries of the Mattaponi and Pamunkey tribes, wetlands and potential destruction to the</p>	<p>(a)(2): State Governments</p> <p>(a)(5): Newspapers and Books</p> <p>(a)(6): Indian Tribes / Organizations</p> <p>(a)(7): Self-Identification</p>



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		<p>river as well as lack of need for the additional water were also among the reasons opponents to the reservoir gave the commission's board.</p> <p>[...] The Mattaponi Indian Tribe, represented by assistant chief Carl Custalow [REDACTED] and Todd Custalow [REDACTED] told the commission that the tribe's way of life, religious practices and culture would be destroyed if the reservoir is constructed and water is withdrawn from the Mattaponi River.”</p>	
May 1	Staff. "Shirley Little Dove Custalow McGowan." <i>The St. Catherine School Arcadian</i> (Richmond, VA), May 1, 2003.	<p>“Shirley Little Dove Custalow McGowan [REDACTED] of the Mattaponi Indian tribe visited St. Catherine’s on April 25th. She and two of her sons set up a mini-longhouse and a hunting and fishing encampment on the Green, and led students through exhibits and hands-on demonstrations. Ms. Custalow McGowan is the daughter and granddaughter of Mattaponi chiefs [REDACTED]; [REDACTED] and spends much of her time traveling around the region to tell her people’s story.”</p>	<p>(a)(5): Newspapers and Books          (a)(7): Self-Identification</p>
May 15	Staff. "Werowocomoco Was at Wicomico." <i>Glo-Quips</i> (Gloucester, VA), May 15, 2003.	<p>“Indian Chief Webster Custalow [REDACTED]; [REDACTED] of the Mattapony [<i>sic</i>; Mattaponi] Tribe in King William County, Virginia, told Glo-Quips this month that he knew so well where Werowocomoco was located. "I am 86 years old and have listened very carefully when I was a youngster to the talks given by older people".”</p>	<p>(a)(5): Newspapers and Books          (a)(7): Self-Identification</p>
May 20	Whitehead, Bobbie. "Archeologists Say They've Found the Powhatan Nation Capital." <i>Indian Country Today</i> , May 20, 2003. <a href="https://ictnews.org/archive/archeologists-say-theyve-found-the-powhatan-nation-capital">https://ictnews.org/archive/archeologists-say-theyve-found-the-powhatan-nation-capital</a> .	<p>“State and university archeologists will begin excavating along the York River in June to prove - once and for all - the location of Werowocomoco, the capital of the Great Powhatan Nation. The archeological team, which calls itself the Werowocomoco Research Group, has asked Virginia's eight tribes, many who are descendants of Chief Powhatan and Pocahontas, to participate in the project and help with the excavation.</p> <p>[...] The archeological team, composed of researchers from the Virginia Department of Historic Resources and the College of</p>	<p>(a)(2): State Governments          (a)(5): Newspapers and Books          (a)(6): Indian Tribes / Organizations          (a)(7): Self-Identification</p>

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		<p>William and Mary along with Gloucester-based archeologists will do the excavations in June.</p> <p>[...] "I say with reservation that it appears they want our input as long as they are controlling it," said Chief William Miles of the Pamunkey Indian Tribe and a descendant of Chief Powhatan.</p> <p>[...] The archeological team has asked for input from Virginia's tribes through an outreach coordinator with the Virginia Indian Council, a state-operated agency. However, Custalow ██████████ ██████████ said the Werowocomoco Research Group should have consulted with the Mattaponi and Pamunkey tribes first because they are the descendants of the people who lived there."</p>	
July 14	<p>Whitehead, Bobbie. "Judge Dismisses Mattaponi Lawsuit against State Agency." <i>Indian Country Today</i>, July 14, 2003. <a href="https://ictnews.org/archive/judge-dismisses-mattaponi-lawsuit-against-state-agency">https://ictnews.org/archive/judge-dismisses-mattaponi-lawsuit-against-state-agency</a>.</p>	<p>"The Mattaponi Indian Tribe will file another appeal, now that a Virginia judge dismissed its 1998 lawsuit against a state agency for issuing a permit that would allow construction of a 1,500-acre reservoir next to the tribe's reservation."</p>	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
July 16	<p>Staff. "At Your Local Library." <i>The Smithfield Times</i> (Smithfield, VA), July 16, 2003.</p>	<p>"A Day with the Mattaponi Indian Tribe will be held at 1-7 p.m. (a come-and-go event) at the Smithfield Library on July 28."</p>	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
July 28	<p>Whitehead, Bobbie. "Mattaponi to Fight Newport News' Suit against State Agency." <i>Indian Country Today</i>, July 28, 2003. <a href="https://ictnews.org/archive/mattaponi-to-fight-newport-news-suit-against-state-agency">https://ictnews.org/archive/mattaponi-to-fight-newport-news-suit-against-state-agency</a>.</p>	<p>"The Mattaponi Indian Tribe has made yet another move to fight a lawsuit seeking to revive construction plans for a 1,500-acre reservoir that would harm the tribe's reservation, shad fishery and way of life.</p> <p>On July 18 in Newport News Circuit Court, the Mattaponi Tribal Council filed a motion to intervene in a suit filed by Newport News against the Virginia Marine Resources Commission for denying the city a permit to place an intake pipe in the Mattaponi River in King William County.</p>	<p>(a)(2): State Governments            (a)(3): County or Local Government            (a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>

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July 30	Staff. "Sharing a Culture." <i>The Smithfield Times</i> (Smithfield, VA), July 30, 2003.	"The tribal council has asked the court to permit them to participate as a direct party in the appeal in support of the VMRC's decision," said David Bailey, Virginia attorney for the Mattaponi Tribe."  "Members of the Mattaponi Indian tribe were on the grounds of the Smithfield Library sharing their customs with children on July 28. Above, Shirley "Little Dove" Custalow McGowan [REDACTED] of the Mattaponi Indian tribe shows a group of girls how to shuck corn. At right, tools used by the Mattaponi Indians are displayed."	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 19	Whitehead, Bobbie. "Mattaponi Continue the Fight against Proposed Reservoir." <i>Indian Country Today</i> , September 19, 2003. <a href="https://ictnews.org/archive/mattaponi-continue-the-fight-against-proposed-reservoir">https://ictnews.org/archive/mattaponi-continue-the-fight-against-proposed-reservoir</a> .	"The Mattaponi Indian Tribe, whose members are descendants of Pocahontas, continues to fight the proposed construction of a 1,500-acre reservoir adjacent to their reservation.  [...] But the tribe isn't the only entity to appeal actions made in the reservoir project. In June, Newport News appealed the Virginia Marine Resource Commission's decision to deny the city a formal hearing. This request came after the VMRC voted to deny Newport News a permit, which would allow the city to place an intake pipe in the Mattaponi River to pump water from the river to the reservoir.  The date for the city's appeal has been on hold, pending a Newport News Circuit Court decision on whether the Mattaponi Indian Tribe and several environmental groups will be allowed to intervene on behalf of the VMRC in the city's appeal, Bailey said."	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification
October 14	Whitehead, Bobbie. "New Judge Denies Mattaponi Tribe Right to Fight City Lawsuit over Reservoir." <i>Indian Country Today</i> , October 14, 2003. <a href="https://ictnews.org/archive/new-judge-denies-mattaponi-tribe-right-to-fight-city-lawsuit-over-reservoir">https://ictnews.org/archive/new-judge-denies-mattaponi-tribe-right-to-fight-city-lawsuit-over-reservoir</a> .	"The Mattaponi Indian Tribe, one of only two reservation tribes left in Virginia, received yet another blow to its attempts to halt the construction of a 1,524-acre reservoir. [...]  Both the Mattaponi Indian Tribe and several environmental groups filed separate intervention motions in June once the city of Newport News filed suit against the VMRC. The city's actions resulted from the state agency's decision in May to deny Newport News a water intake pipe permit to be placed in the Mattaponi River."	(a)(5): Newspapers and Books (a)(7): Self-Identification

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November 12	Whitehead, Bobbie. "New Twist for Mattaponi." <i>Indian Country Today</i> , November 12, 2003. <a href="https://ictnews.org/archive/new-twist-for-mattaponi">https://ictnews.org/archive/new-twist-for-mattaponi</a> .	“The Mattaponi Indian Tribe may get the chance after all to help defend a state agency that ended plans in May for construction of a 1,524-acre reservoir next to its reservation.”	(a)(2): State Governments (a)(5): Newspapers and Books
December 3	Staff. "Governor Presented with Deer." <i>The Smithfield Times</i> (Smithfield, VA), December 3, 2003.	“In an annual tax-offering ceremony dating back to the 17th century, the chiefs of two Native American tribes gave deer carcasses to Gov. Mark R. Warner.  Chief Carl "Lone Eagle" Custalow ██████████ ██████████ of the Mattaponi tribe and Chief William P. "Swift Water" Miles of the Pamunkey tribe offered Warner their tributes Wednesday on the steps of the Executive Mansion. Warner then declared Nov. 26 the Day of the American Indians.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
December 23	Whitehead, Bobbie. "Judge Makes No Decision in Appeal of Newport News Reservoir Issue." <i>Indian Country Today</i> , December 23, 2003. <a href="https://ictnews.org/archive/judge-makes-no-decision-in-appeal-of-newport-news-reservoir-issue">https://ictnews.org/archive/judge-makes-no-decision-in-appeal-of-newport-news-reservoir-issue</a> .	“Plans for the construction of a 1,524-acre reservoir adjacent to the Mattaponi Indian Reservation remain in limbo - at least until after the New Year.  [...] The judge denied in September the tribe's motion for intervention, which would have allowed the tribe to assist the VMRC in its case with the city of Newport News. But in October, he allowed the tribe to file briefs outlining its concerns. At that hearing, he also said he might allow the tribe to speak at the December hearing - an action he later denied.”	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
<b>2004</b>			
January 19	Whitehead, Bobbie. "Reservoir Project Sent Back to State." <i>Indian Country Today</i> , January 19, 2004. <a href="https://ictnews.org/archive/reservoir-project-sent-back-to-state">https://ictnews.org/archive/reservoir-project-sent-back-to-state</a> .	“A city seeking a permit necessary to build a 1,524-acre reservoir between Virginia's only two Indian reservations will get the chance to cross-examine experts and witnesses who testified against the project last year.  [...] Now with the case being referred back to the VMRC, the Mattaponi Indian Tribe, which has filed several appeals along with a stay in the case, again plans to file another stay until its	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification

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March 1	<p>Whitehead, Bobbie. "Newport News Begins New Negotiations for Reservoir." <i>Indian Country Today</i>, March 1, 2004.  <a href="https://ictnews.org/archive/newport-news-begins-new-negotiations-for-reservoir">https://ictnews.org/archive/newport-news-begins-new-negotiations-for-reservoir</a>.</p>	<p>appeals can be heard, said David Bailey, the Mattaponi's attorney."</p> <p>"The agreement to hold the "supplemental" hearing comes nearly two months after the city officials sought legislation through the Virginia General Assembly for an easement in the Mattaponi River near the Mattaponi and Pamunkey Indian reservations. This easement would have allowed the city to place an intake pipe in the river to pump water to its proposed reservoir in King William County.</p> <p>[...] For the Mattaponi, Upper Mattaponi and Pamunkey Indian tribes caught in the middle of the proposed location, the loss of cultural and religious sites has been one of many issues the tribes have raised in their opposition. Newport News officials, who at one point offered the tribes money as a settlement, have accused the Indians of fabricating stories about sacred sites.</p> <p>But the tribes' livelihood, too, stands to be harmed. Both the Mattaponi and the Pamunkey Indian tribes operate shad fisheries. This is a practice both tribes have conducted in the rivers for centuries, according to Todd Custalow ██████████ ██████████ Mattaponi fisheries' manager and Mattaponi Chief Carl Custalow's ██████████ son."</p>	<p>(a)(2): State Governments            (a)(3): County or Local Government            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
April 8	<p>Blackwell, Lorraine M. "Couple Says Racism Led to Denial of Church Membership." <i>Navajo Times</i> (Window Rock, Navajo Nation, AZ), April 8, 2004.</p>	<p>"[...] Lori Battle said she and her family met with the Rev. Clayton Custalow ██████████ several months ago about joining Rappahannock Indian Baptist Church in Beazley, and he was supportive of the idea.</p> <p>[...] The Rev. Clayton Custalow, who had been pastor of the church for three years, resigned after a controversial church meeting last month. In a recent letter to the church, he explained that he decided to resign because he could not support racism in the church.</p> <p>Custalow, who is a member of the Mattaponi Indian Tribe, was not available for comment. His wife, Karen, said her husband was out of town, but that neither of them would support racism and that's why her husband stepped down.</p>	<p>(a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>

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August 25	Whitehead, Bobbie. "Newport News Gets Permit to Place Pipe in Mattaponi River." <i>Indian Country Today</i> , August 25, 2004. <a href="https://ictnews.org/archive/newport-news-gets-permit-to-place-pipe-in-mattaponi-river">https://ictnews.org/archive/newport-news-gets-permit-to-place-pipe-in-mattaponi-river</a> .	<p>[...] Karen Custalow said she and her husband are saddened by the division in the church, but they do not want to create more division.””</p> <p>“The city of Newport News moved a step closer Aug. 12 to constructing a 1,524-acre reservoir when a state agency reversed its decision and approved one of several necessary permits to build it.</p> <p>The reversal made by the Virginia Marine Resources Commission served as a major upset for opponents - the Mattaponi Indian Tribe and numerous environmental groups - who walked away from hearings more than a year ago pleased when the commission denied the permit.</p> <p>[...] David Bailey, Mattaponi Indian Tribe attorney, wouldn't state for certain at the hearings if the tribe would file a lawsuit against the VMRC.</p> <p>[...] Mattaponi Chief Carl Custalow ██████████ ██████████ told the VMRC at the two hearings that the tribe continues to oppose the reservoir, and that the pumping of water from the river would harm an already endangered fish that the tribe has survived off of for many generations..</p> <p>[...] In order to get final approval for the reservoir project from the Army Corps of Engineers, Newport News still must complete a mitigation plan for compensating the Mattaponi, Pamunkey and Upper Mattaponi Indian tribes as well as state historic resources for losses. The city also has to update a plan to replace wetlands it will destroy and it must assure that its plans don't violate a state coastal consistency agreement.”</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 7	Staff. "Gospel Concert Proceeds Will Benefit Healing Eagle." <i>Rappahannock Record</i> (Kilmarnock, VA), October 7, 2004.	<p>“On Sunday, October 10, from 3 to 5 p.m., there will be a gospel concert at Tappahannock Memorial United Methodist Church to raise funds to support the Healing Eagle Clinic on the Mattaponi Indian Reservation.</p> <p>[...] The proceeds will be used by the Healing Eagle Clinic to repair termite damage to their facility on the reservation, which also serves as the community center for the tribe. [...]</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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		Dr. Arora [ <i>sic</i> ; Dr. Arora], with the sanction of the tribal chief, is in charge of the clinic, as a volunteer. He and Chief Carl Lone Eagle Custalow [REDACTED] are the administrators of clinic operating funds. Dr. Arora sees Native American patients on two Saturdays each month, usually 50 or more each day. His patients come from about eight different tribes.”	
October 21	Staff. "Raffle to Benefit Healing Eagle Clinic." <i>Glo-Quips</i> (Gloucester, VA), October 21, 2004.	<p>“The prizes for the raffle are works of art donated by the artists. These prizes include a framed watercolor of daffodils by Beverly Rainey; two pottery bowls made by hand from clay dug from the banks of the river on the Mattaponi reservation by "River Man" [REDACTED] and “Redwing” [REDACTED] [...]</p> <p>In 1999 a Free Health Clinic was started on the Mattaponi Reservation on the initiative of Dr. Narinder Arora, a pulmonary doctor, and the chief of the Mattaponi Indian Tribe, Carl "Lone Eagle" Custalow [REDACTED]</p> <p>[...] The Mattaponi Tribe is the host tribe of the clinic and their community building is the only site available for the clinic use on the reservation. It is an old building badly in need of repair and also used for all tribal functions.”</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
November 17	Whitehead, Bobbie. "Mattaponi's 1677 Treaty Rights under Court Review." <i>Indian Country Today</i> , November 17, 2004. <a href="https://ictnews.org/archive/mattaponis-1677-treaty-rights-under-court-review">https://ictnews.org/archive/mattaponis-1677-treaty-rights-under-court-review</a> .	<p>“A well-known document signed by Virginia Indians and the English in the 17th century just may provide the relief that the Mattaponi Indians need in their fight against a 1,524-acre reservoir that would flood sacred sites, harm their shad hatchery as well as affect their cultural and religious practices.</p> <p>[...] Even though the lower courts have continued to dismiss the tribe's treaty claims, the Mattaponi Indians, too, have requested that the [Virginia] Supreme Court review these claims.</p> <p>[...] The tribe's members, descendants of Pocahontas, argue that the State Water Control Board, as an agency of the Commonwealth of Virginia, has to consider the tribe's treaty rights, and the board declined to do so, Bailey said.”</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>2005</b>			



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February 9	Whitehead, Bobbie. "Virginia to Revise History Curriculum." <i>Indian Country Today</i> , February 9, 2005. <a href="https://ictnews.org/archive/virginia-to-revise-history-curriculum">https://ictnews.org/archive/virginia-to-revise-history-curriculum</a> .	<p>“[Governor] Warner made the announcement in his address to the Pamunkey and Mattaponi Indian tribes during the tribes' annual tax tribute. The Department of Education will begin the revisions of the History Standards of Learning, the state's minimum expectation for student learning and achievement, in 2007.</p> <p>[...] Charles Pyle, Virginia Department of Education communications director, said state law requires that SOL standards be revised periodically. During the last revision in 2001 of the history SOLs, the state created a "fully representative group of people" who reviewed what was being taught, Pyle said. This group included members such as Dr. Linwood Custalow [REDACTED] the Mattaponi Indian Tribe oral historian.”</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
March 9	Whitehead, Bobbie. "Mattaponi Crafter Continues Tradition and Enjoys Hard Work." <i>Indian Country Today</i> , March 9, 2005. <a href="https://ictnews.org/archive/mattaponi-crafter-continues-tradition-and-enjoys-hard-work">https://ictnews.org/archive/mattaponi-crafter-continues-tradition-and-enjoys-hard-work</a> .	<p>“With a thread of sinew and a circular frame made from grapevines, "Edith "White Feather" Custalow Kuhns [REDACTED] weaves the webbing of a dream catcher.</p> <p>A member of the Mattaponi Indian Tribe and a descendant of Pocahontas, Kuhns spends time each day crafting a variety of items that she sells at her booth at area pow wows.</p> <p>[...] Her beadwork includes floral patterns particular to the Woodland Indians, of which the Mattaponi are one tribe. But she said she likes doing all the different Indian patterns to see what she can do.”</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
April 6	Whitehead, Bobbie. "Virginia Supreme Court Grants Mattaponi Appeal in Reservoir Case." <i>Indian Country Today</i> , April 6, 2005. <a href="https://ictnews.org/archive/virginia-supreme-court-grants-mattaponi-appeal-in-reservoir-case">https://ictnews.org/archive/virginia-supreme-court-grants-mattaponi-appeal-in-reservoir-case</a>	<p>“The Mattaponi Indian Tribe may yet get its day in court.</p> <p>In its continued fight against the proposed construction of a 1,524-acre reservoir adjacent to the tribe's reservation in King William County, Va., the tribe will now present its claims before the Virginia Supreme Court.</p> <p>On March 11, the state Supreme Court granted the Mattaponi an appeal against the state Court of Appeals, which said in an August opinion that a state agency here issued a valid permit for</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification



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		the reservoir and that the appeals court didn't have jurisdiction to review the tribe's treaty claims."	
May 5	Buxton, Mary Wakefield. "One Woman's Opinion." <i>Southside Sentinel</i> (Urbanna, VA), May 5, 2005.	"Gertrude Minnie-Ha-ha Custalow [REDACTED], historian for the Mattaponi Tribe, who also lives on a reservation in King William County, had this to say when interviewed. "It's a tribe. We root for those. I've never heard of any other tribes who think it's improper." Then she added, "You know sometimes this type of thing can get a little ridiculous." [...]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 19	Staff. "Va. Indians Ok with W&M Name." <i>Glo-Quips</i> (Gloucester, VA), May 19, 2005.	"It's a tribe. We root for those," said Gertrude Minnie-Ha-Ha Custalow [REDACTED] of the Mattaponi Indian Reservation in response to the question of discarding the College of William and Mary sports nickname."  Custalow, who participated in the Pocahontas Celebration in Gloucester added, "I've never heard of any other tribes who think it's improper. You know, sometimes this type of thing can get a little bit ridiculous [ <i>sic</i> ].""	(a)(5): Newspapers and Books (a)(7): Self-Identification
December 15	Staff. "American Indian Law Courses Headed to University." <i>University of Richmond Volume 22</i> , Issue 22 (2005): p13.	"Such a debate has played out in Newport News, Va., where the Mattaponi American Indian tribe has battled the construction of a [...] 12.2 billion gallon reservoir it claims violates a 17th-century treaty. The Virginia Supreme Court upheld a state permit for construction on Nov. 4.  Justices ruled, however, that a lower court must decide whether the project violates a 1677 treaty with the Mattaponi tribe.  Jordan, a Mattaponi, says the bulk of native law is federal and has little impact on Virginia's eight tribes since none is federally recognized. But that could soon change."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
December 21	Staff. "Outdoors with Bill Anderson." <i>The Lebanon News</i> (Lebanon, VA), December 21, 2005.	"The two remaining Virginia tribes, which aren't members of the Alliance, are the Mattaponi and Pamunkey. These "first Americans" have had reservations assigned to them dating back to 1646.  The Mattaponi and Pamunkey Indians are the ones who annually present fish and game to the governor of Virginia each November in lieu of taxes to commemorate a 328 (1677) year-	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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<b>2006</b>		old treaty between the Indians and white Europeans who settled Virginia and named it "Virginia" in honor of the Virgin Queen, Queen Elizabeth I."	
ND	Thrush, Coll. <i>Indigenous London</i> . (New Haven, Connecticut: Yale University Press, 2016), 28-29.	Not published until 2016, this source references an intertribal delegation to England that took place in 2006: "[...] For the descendants of the Powhatan people and for other Indigenous communities, however, Pocahontas's London history can have entirely different valences. In 2006, for example, delegations from nine Virginia Indian tribes—the Chickahominy, the Eastern Chickahominy, the Mattaponi, the Upper Mattaponi, the Monacan, the Nansemond, the Pamunkey, and the Rappahannock—traveled to England to commemorate the delegation of 1616 and its most famous member."	(a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
ND	Horning, Audrey. "Archaeology and the Construction of America's Jamestown." <i>Post-Medieval Archaeology</i> 40, no. 1 (2006): 1-27. <a href="https://doi.org/10.1179/174581306x160071">https://doi.org/10.1179/174581306x160071</a> .	[The author names the Mattaponi in an endnote: ] "[...] <sup>106</sup> Recognized tribal groups include the Chickahominy, Eastern Chickahominy, Nansemond, Rappahannock, Pamunkey, Mattaponi, Upper Mattaponi and Monacan." [p. 23]	(a)(2): State Governments (a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
April 13	Staff. "Dig Launched Despite Opposition." <i>Indian Country Today</i> , April 13, 2006. <a href="https://ictnews.org/archive/dig-launched-despite-opposition">https://ictnews.org/archive/dig-launched-despite-opposition</a> .	"[...] "Let the poor people rest; let the artifacts rest," said Warren Cook, assistant chief of the Pamunkey Indian Tribe.  The Pamunkey, Mattaponi and Upper Mattaponi tribes have refused to sign an agreement with the U.S. Army Corps of Engineers, which governs the archaeological project.  But their opposition is largely symbolic. Under federal law, the city of Newport News must locate archaeological resources under threat from the reservoir and protect them or mitigate their loss.  "We've felt all along that you cannot mitigate this sort of problem," said Upper Mattaponi Chief Ken Adams. "We've been	(a)(1): Federal Authorities (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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		<p>here ... 10,000 years and [Newport News] has been here 400 years, and they want us to mitigate? That's impossible."</p> <p>The Mattaponi and Pamunkey reservations are within three miles of the reservoir site, and the Upper Mattaponi tribe owns acreage about eight miles away.</p> <p>[...] Newport News has a state permit to divert up to 75 million gallons of river water a day into the reservoir, which the Mattaponi fear will hurt the local shad population. The city is studying the shad migration to determine safe times to pump the water."</p>	
June 1	Staff. "Heat Relief." <i>Rappahannock Record</i> (Kilmarnock, VA), June 1, 2006.	"Many events are planned including a parade, firework display, colonial life demonstrations, re-creation by the Mattaponi tribe of an Indian village, and working watermen and farming demonstration. There will be music, food vendors, artists and artisans."	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 1	Smith, Rick. "Archaeologists Launch Large Dig Despite Indian Opposition." <i>Sault Tribe News</i> (Sault Ste., MI), June 1, 2006.	<p>"Archaeologists hope to spend their summer searching thousands of acres on Virginia's Middle Peninsula for Indian artifacts. The area is the future site of a reservoir, a project fiercely opposed by the Pamunkey, Mattaponi and Upper Mattaponi Indian tribes.</p> <p>The tribes also are upset about the archaeological dig, which will focus on 6,000 acres of forests and field. "We've been here... 10,000 years and (they) have been here 400 years and they want us to mitigate? That's impossible," said Upper Mattaponi Chief Ken Adams.</p> <p>The Mattaponi and Pamunkey reservations are within three miles of the reservoir site and the Upper Mattaponi tribe owns acreage about eight miles away. "Let the poor people rest, let the artifacts rest," said Warren Cook of the Pamunkey Indian Tribe."</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
June 9	Staff. "Virginia Tribes Seek to Preserve Culture among Youth." <i>The Sault Tribe News</i> (Sault Ste., MI), June 9, 2006.	<p>"On the Mattaponi Indian Reservation, Virginia Indian leaders are trying to keep alive their vanishing history by offering Saturday cultural classes. Indian leaders like Gloria Custalow ██████████ say local youth are excelling in their Indian lessons and that replacing leatherwork with long division could cut student interest in half. "On Saturdays there</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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		will be students sitting on the steps waiting for the class to begin," she said. "You think a child is going to sit there and show that much interest in reading?" <sup>2</sup>	
June 15	Staff. "Court Rejects Reservoir Challenge." <i>Southside Sentinel</i> (Urbanna, VA), June 15, 2006.	<p>“On Monday the U.S. Supreme Court refused to hear a challenge by the Mattaponi Indian tribe to the proposed King William Reservoir.</p> <p>The Virginia Supreme Court has upheld the state construction permit to build the reservoir; however, it has also decided that a lower court must determine if the project would violate a treaty between the tribe and the British government that was signed in 1677. The tribe claims the reservoir would encroach on a three-mile buffer around the 150-acre reservation and damage their hunting and fishing culture.</p> <p>The Virginia Supreme Court ruled in November that the State Water Control Board issued the permit properly. The U.S. Army Corps of Engineers has also issued a permit.”</p>	(a)(1): Federal Authorities (a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
June 30	Staff. "Record Shad Release Aimed at Reviving America's Fish." <i>The Farmville Herald</i> (Farmville, VA), June 30, 2006.	“The Mattaponi Indians and the Pamunkey Indians also produce shad fry at hatcheries on their reservations in King William County. Each tribe has been generating between 3 million and 6 million shad fry for years, for release into the Mattaponi and Pamunkey rivers.”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
September 7	Beacham, Deanna. "Virginia Vignettes." <i>Rappahannock Record</i> (Kilmarnock, VA), September 7, 2006.	“Today there are seven state-recognized tribes in Virginia who are descended from those 17th-century Algonquian-speaking tribes: the Chickahominy, Eastern Chickahominy, Mattaponi, Nansemond, Pamunkey, Rappahannock and Upper Mattaponi.” <sup>2</sup>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 19	Whitehead, Bobbie. "Permit Denial Puts Virginia Reservoir Project in Limbo Mattaponi Lawsuit Will Continue." <i>Indian Country Today</i> , October 19, 2006. <a href="https://ictnews.org/archive/per">https://ictnews.org/archive/per</a>	<p>“After nearly 20 years, the Mattaponi Indian Tribe remains steadfast in its fight against the construction of a reservoir near its reservation.</p> <p>[...] Newport News has argued that it has a water withdrawal plan that will prevent harm to the shad and that the peninsula</p>	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>2</sup> See also: Staff. "Virginia Vignettes." *The Smithfield Times* (Smithfield, VA), August 9, 2006.

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December 14	<p><u><a href="#">mit-denial-puts-virginia-reservoir-project-in-limbo-mattaponi-lawsuit-will-continue</a></u>.</p>	<p>residents in the Hampton Roads metropolitan area have future water needs the reservoir will supply.</p> <p>[...] In 2005, the Virginia Supreme Court heard the tribe's appeal that the Treaty at Middle Plantation of 1677 provided the tribe with rights, one being protection from encroachment on or near its reservation.</p> <p>[...] The city also has completed a mitigation plan with the Mattaponi, Upper Mattaponi and Pamunkey Indian tribes, Hartmann said; however, the mitigation plan includes a confidentiality agreement, preventing the city from discussing compensation to the tribes.”</p>	
		<p>“MATTAPONI INDIAN RESERVATION, VA- "Muh-shay-wah-NUH-toe, Chess-kay-dah-KAY-wak."</p> <p>In his house overlooking the silvery Mattaponi River, Ken Custalow [REDACTED] said the words over and over until it drove his wife crazy. Until she yelled from the next room: Have you memorized that thing yet? Custalow, 70, a member of the Mattaponi Tribe, was preparing to give a blessing at a powwow for Virginia Indians in England, part of events commemorating the 400th anniversary of the Jamestown Colony. He was nervous. He would be speaking- and some of the audience would be hearing- his native language for the first time.</p> <p>Muh-shay-wah-NUH-toe, he began the salutation. "Great Spirit..." Then: Chess-kay-dah-KAY-wak. "All nations..."</p> <p>[...]</p> <p>"It is a natural process that happens to small communities," said Helen Rountree, a professor emerita at Old Dominion University who has studied Virginia tribes. "They had to go out and speak English to do all sorts of ordinary things." Without everyday use, Virginia Algonquian withered.”</p>	
2007			<p>(a)(4): Scholars          (a)(5): Newspapers and Books          (a)(7): Self-Identification</p>

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ND	Haimes-Bartolf, M. D. "The Social Construction of Race and Monacan Education in Amherst County, Virginia, 1908-1965: Monacan Perspectives." <i>History of Education Quarterly</i> Vol. 47, No. 4 (November 2007): 389-415.	"In a final reflection about her integration into an Amherst County white public school, "Anne" offers both a personal and historical perspective on her experiences and in doing so reveals the reason for an almost universal reluctance among Virginia's Indians, whether they are Monacan, Pamunkey, or Mattaponi to discuss their education." [p. 414]	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
ND	Custalow, Linwood & Angela L. Daniel, <i>The True Story of Pocahontas: The Other Side of History</i> , (Wheat Ridge, CO: Fulcrum Press, 2007).	[This book details Mattaponi oral history on the Tribe's colonial past within the context of the contemporary community's ongoing existence and persistent knowledge of its history. Excerpts that identify the contemporary entity are included in the closing contribution by Dainelle Moretti-Langholtz (p. 99-101) and the authors' acknowledgments (pp. 103-108).	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
May 26	Whitehead, Bobbie. "Inclusion of Virginia Indians in Jamestown Anniversary Makes History." <i>Indian Country Today</i> , May 26, 2007. <a href="https://ictnews.org/archive/inclusion-of-virginia-indians-in-jamestown-anniversary-makes-history-2">https://ictnews.org/archive/inclusion-of-virginia-indians-in-jamestown-anniversary-makes-history-2</a> .	"The eight chiefs of the state-recognized Virginia Indian tribes stood in line near the Capitol steps May 3, awaiting the visit of Queen Elizabeth II of England.  The occasion made history since the event, set to coincide with the 400th anniversary of Jamestown's founding, included Virginia Indians as dignitaries invited to meet the queen as well as the state's General Assembly - and marked the first time Virginia tribes were represented in a Jamestown anniversary.  [...] Lynn Curry [REDACTED] of the Mattaponi Indian Tribe stood along the steps as Queen Elizabeth II walked by and Curry said she found the Virginia Indians' participation in the visit and commemoration exciting.  "It's something we've never taken part in before and as First Virginians, for her to stop here on her trip, it's a privilege that we were able to take part in her visit," Curry said."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
September 20	Wooddell, Phil. "Kiwanis Club News." <i>Southside Sentinel</i> (Urbanna, VA), September 20, 2007.	"Ruby Lee's friends happened to be Native Americans Dr. Linwood "Little Bear" Custalow [REDACTED] and Angela "Silver Star" Daniel.	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification

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2008		<p>Little Bear is the son of a Mattaponi chief, born on the Mattaponi reservation and the first Virginia Indian to become a physician.</p> <p>[...] As the Powhatan Nation broke down, the Mattaponi Tribe (one of the six core tribes) afforded sanctuary to many of the Powhatan "historians" and eventually the line of Mattaponi chiefs became responsible for maintaining the oral history. Currently, Dr. Custalow is the designated historian for the Mattaponi Tribe.”</p>		
	ND	<p>Kinney, Adam F. "The Tribe, the Empire, and the Nation: Enforceability of Pre-Revolutionary Treaties with Native American Tribes." <i>Case Western Reserve Journal of International Law</i> 39, no. 897 (2008): 897-925.</p>	<p>[This article of legal scholarship analyzes the case of <i>Mattaponi Indian Tribe v. Commonwealth of Virginia</i>, through which the Tribe attempted to halt a reservoir construction that would affect their land:]</p> <p>“The Mattaponi tribe, a remnant of the once great Powhatan Confederacy, alleges that the construction of this reservoir—which, due to rapid population growth, is becoming a necessity for Virginia—infringes upon rights guaranteed in the 1677 Treaty of Middle Plantation.” [p. 895]</p>	<p>(a)(1): Federal Authorities          (a)(2): State Governments          (a)(3): County or Local Government          (a)(4): Scholars          (a)(5): Newspapers and Books          (a)(7): Self-Identification</p>
	ND	<p>Sizemore, Bill. "The Christian with Four Aces." <i>The Virginia Quarterly</i> 84, no. 2 (2008): 52-79.</p>	<p>“Pat Robertson delivered the opening prayer. After he finished, Chief Carl "Lone Eagle" Custalow ██████████ ██████████ of the Mattaponi tribe presented Robertson with a "peace flute" and, noting that one of the evangelist's forebears was a preacher in the Jamestown colony, offered: "Thank you for bringing the gospel to my ancestors.””</p>	<p>(a)(5): Newspapers and Books          (a)(7): Self-Identification</p>
	ND	<p>Ross, Angela M. "The Princess Production: Locating Pocahontas in Time and Place." (PhD dissertation, University of Arizona, 2008).</p>	<p>"The Mattaponi tribe was part of the original Powhatan Confederacy, and is one of only eight state recognized tribes in modern-day Virginia. They and the Pamunkey are the only tribes to have kept reservation land in Virginia. Furthermore, the Mattaponi “have also maintained an unbroken peace treaty with the Commonwealth of Virginia since 1646” (Custalow xiv).<sup>3</sup> Dr. Custalow himself is brother to both Shirley “Little Dove”</p>	<p>(a)(4): Scholars</p>

<sup>3</sup> See Linwood Custalow & Angela L. Daniel, *The True Story of Pocahontas: The Other Side of History*, (Wheat Ridge, CO: Fulcrum Press, 2007).



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		Custalow, (the former Disney’s Pocahontas consultant and interviewee for the A&E Biography of Pocahontas) and the Mattaponi current chief, Carl “Lone Eagle” Custalow [REDACTED] [REDACTED]” (p. 185)	
June 20	Staff. "Mattaponi Indian Reservation 13th-Annual Powwow." <i>Newport News Daily Press</i> (Newport News, VA), June 20, 2008.	“10 a.m.-5 p.m. June 21 (rain date June 22), Mattaponi Indian Reservation, Mattaponi Reservation Circle, West Point. Join the Mattaponi Indians at their 13th-Annual powwow, Virginia's only powwow on an Indian Reservation. [...] Information: Assistant Chief Mark Custalow [REDACTED] 769-8783.”	(a)(5): Newspapers and Books (a)(7): Self-Identification
September 4	Crutchfield, Frances "Unique Marker." <i>Richmond Free Press</i> (Richmond, VA), September 4, 2008.	“The covered marker had been placed on the stage where Deanna Beacham of the Virginia Council on Indians, author of the text of the marker, welcomed nearly 70 people, mostly Native Americans, only a few in regalia.  She introduced distinguished guests, including Pamunkey Chief William Miles, Mattaponi Chief Carl Custalow [REDACTED] [REDACTED] Upper Mattaponi Chief Kenneth Adams, Chickahominy Eastern Division Chief Gene Adkins and Upper Mattaponi Assistant Chief Frank Adams.”	(a)(2): State Authorities (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
<b>2009</b>			
April 1	Staff. "Judge Invalidates Va Reservoir Permit." <i>Indian Country Today</i> , April 1, 2009. <a href="https://ictnews.org/archive/judge-invalidates-va-reservoir-permit">https://ictnews.org/archive/judge-invalidates-va-reservoir-permit</a> .	“A federal judge in Washington, D.C., has invalidated a permit for a reservoir in King William County. The ruling late Tuesday by U.S. District Judge Henry Kennedy is a victory for environmental groups and the Mattaponi Indian tribe. They claimed the project would hurt the environment by destroying wetlands and streams.”	(a)(1): Federal Authorities (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
April 14	Whitehead, Bobbie. "Federal Judge Finds Issues with King William County, Va. Reservoir Permits." <i>Indian Country Today</i> , April 14, 2009. <a href="https://ictnews.org/archive/federal-judge-finds-issues-with-">https://ictnews.org/archive/federal-judge-finds-issues-with-</a>	“A federal judge may have pulled the plug, for now, on the construction of a 1,526-acre reservoir proposed near the Mattaponi Indian Reservation in King William County, Va.  [...] The judge's opinion, issued March 31, resulted from a lawsuit filed by the Alliance to Save the Mattaponi, Chesapeake Bay Foundation, Sierra Club, Virginia Chapter, and intervenor-plaintiffs Carl T. Lone Eagle Custalow [REDACTED] [REDACTED] chief of the Mattaponi Indian Tribe, and the	(a)(1): Federal Authorities (a)(5): Newspapers and Books (a)(7): Self-Identification



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	<a href="#"><u>king-william-county-va-reservoir-permits.</u></a>	Mattaponi Indian Tribe against the U.S. Army Corps of Engineers, the Environmental Protection Agency and other federal officials with the agencies.”							
June 15	Staff. "Free for All." <i>Newport News Daily Press</i> (Newport News, VA), June 15, 2009.	“The public is welcome to join the Mattaponi Indians at their 14th Annual Powwow. Held on the Mattaponi Indian Reservation overlooking the Mattaponi River in King William County, the Powwow features American Indian dancing, drumming, food, arts and crafts.”	(a)(5): Newspapers and Books (a)(7): Self-Identification						
September 23	Staff. "Newport News Scraps the King William Reservoir." <i>Southern Environmental Law Center</i> (Charlottesville, VA), September 23, 2009.	“Stopping this massive project was a long-term, team effort among SELC, the Alliance to Save the Mattaponi, Chesapeake Bay Foundation, and Virginia Chapter of the Sierra Club. In addition, the Mattaponi Tribe was represented by the Institute for Public Representation at Georgetown University Law School in the tribe's fight against the reservoir.”	(a)(5): Newspapers and Books (a)(7): Self-Identification						
November 18	Staff. "Celebrate Native American Heritage Month." <i>The Lebanon News</i> (Lebanon, PA), November 18, 2009.	[Article about Native American Heritage Month includes table of Virginia Tribes introduced with the following:]  ““There are several Native American tribes that have been recognized by the Commonwealth of Virginia. Take time to visit the tribe websites- to learn more about each Virginia tribe.”  <table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: left;">Tribe</th> <th style="text-align: left;">Year Recognized</th> <th style="text-align: left;">Location</th> </tr> </thead> <tbody> <tr> <td>Mattaponi</td> <td>17th Century</td> <td>Banks of the Mattaponi River, King William County</td> </tr> </tbody> </table> <a href="http://www.baylink.org/mattaponi/[sic;.org]">http://www.baylink.org/mattaponi/[sic;.org]</a> ”	Tribe	Year Recognized	Location	Mattaponi	17th Century	Banks of the Mattaponi River, King William County	(a)(5): Newspapers and Books (a)(7): Self-Identification
Tribe	Year Recognized	Location							
Mattaponi	17th Century	Banks of the Mattaponi River, King William County							
December 22	Staff. "Mattaponi Indian Tribal Official Ralph D. Custalow Dies." <i>Indian Country Today</i> , December 22, 2009. <a href="https://ictnews.org/archive/mattaponi-indian-tribal-official-ralph-d-custalow-dies">https://ictnews.org/archive/mattaponi-indian-tribal-official-ralph-d-custalow-dies.</a>	“Ralph Dewey Custalow ██████████ was born on the Mattaponi Indian Reservation and lived his entire life in the house where he was born. He was a gardener, gospel singer and church deacon. But that's not all. "He fished and he hunted and he was a councilman for the tribe and he was a wonderful person," said his aunt, Gertrude Minni-Ha-Ha Custalow ██████████  "He was soft-spoken and a good person. All of a sudden, we lost him.””	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification						

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12. Criterion (a): 2010 to 2019

The Mattaponi Indian Tribe was consistently identified as an Indian entity in the 2010s. Government authorities at the state and local levels (83.11 (a)(2), (3)); scholars (83.11 (a)(4)); journalists (83.11 (a)(5)); and other Indian tribes (83.11 (a)(6)) publicly acknowledged the Mattaponi Indian Tribe. Individual members of the Mattaponi Indian Tribe also identified themselves as members of an Indian entity to provide educational programming on the Tribe's behalf, engage in intertribal events, and advocate for the Mattaponi community's rights (83.11 (a)(7)).

Criterion (a)(2): Relationships with State Governments

State authorities consistently identified the Mattaponi Tribe as an Indian entity during this period (83.11 (a)(2)). Virginia's governor and secretary of natural resources acknowledged the Mattaponi during a public ceremony committing to the conservation of the archaeological site at Werowocomoco, the seat of the historical Powhatan Chieftaincy. Virginia governors proclaimed November American Indian Heritage Month at the state's annual tribal consultation meeting, which included the Mattaponi (November 15, 2012), accepted the Tribe's annual tribute (e.g., November 16, 2010; November 24, 2016), made remarks at the Mattaponi Indian Reservation powwow (June 14, 2017), and signed an expanded land trust agreement with the Tribe (e.g., August 28, 2019). Interaction with the Tribe based upon its status as an Indian entity occurred among various state actors and agencies, including the Secretary of Natural and Historic Resources (July 11, 2013), the Virginia Department of Education (November 26, 2013), the Department of Historic Resources (Woodard and Moretti-Langholtz 2017), and the Attorney General and King William County Commonwealth's Attorney (April 26, 2014).

Criterion (a)(3): Dealings with a County, Parish, or Other Local Government

The Mattaponi Indian Tribe was identified as an Indian entity by local officials throughout the 2010s (83.11 (a)(3)). This included local government officials who collaborated with the Virginia Department of Education to produce an educational video about contemporary tribes (November 26, 2013) and the King William County Commonwealth's Attorney who provided interpretation of the Tribe's fishing rights (April 26, 2014).

Criterion (a)(4): Identification by Anthropologists, Historians, and/or Other Scholars

Scholars continued to identify the Mattaponi Indian Tribe as an Indian entity in the 2010s (83.11 (a)(4)). Archaeologists and anthropologists from the College of William and Mary engaged with the Tribe during excavations of Werowocomoco, the historic seat of the Powhatan Chieftaincy (Gallivan et al 2011) and ethnographic projects (Woodard and Moretti-Langholtz 2017). Algonquian linguist Blair Rudes (Whitford 2014) and archaeologist Dr. Jeffrey Hantman (2018) also identified the Mattaponi Indian Tribe as an Indian entity. Additional scholarly references during this period include legal scholar A. M. Dussias (2012), historian Arica L. Coleman (2013) and literary historian Rachel Bryant (2018).

Criterion (a)(5): Identification in Newspapers and Books

The Mattaponi Indian Tribe was consistently identified as an Indian entity in print during the 2010s (83.11 (a)(5)). The contemporary Tribe was named by journalists covering Tidewater Virginia history (e.g., May 20, 2010, Thrush 2016), advocacy efforts (e.g., Schilling 2014, May 26, 2016), the Mattaponi Indian Tribe's annual tribute to Virginia's governor (e.g., November 16, 2010; November 24, 2016), and tribal participation in a 2011 Veterans Day program (November 10, 2011). The Mattaponi Indian Tribe was recognized in newspaper articles discussing the designation of November as American Indian Heritage Month in Virginia (e.g., November 15, 2012; November 26, 2013) and the dedication of the historical site Werowocomoco (Crutchfield 2013). The Mattaponi Indian Reservation appeared in print with mentions of

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the shad hatchery (Dietrich 2016), the Tribe's powwow (June 2016), and its 2019 expansion by the state (e.g., August 28, 2019).

Scholarly references include the *American Indian Law Review* (Dussias 2011-12), *Historical Archaeology* (Gallivan et al 2011), *Southern Quarterly* (Whitford 2014), and *AlterNative* (Bryant 2018). The Tribe is also mentioned in archaeologist Dr. Jeffrey Hantman's book, *Monacan Millennium* (2018).

Criterion (a)(6): Relationships with Indian Tribes or Indian Organizations

Other Indian Tribes and organizations consistently interacted with the Mattaponi Indian Tribe based on its status as an Indian entity during the 2010s (83.11 (a)(6)). Intertribal partnerships included advocacy efforts such as the Virginia Indian Advisory Board (Gallivan et al 2011) and legal disputes over tribal rights (Schilling 2014). Leadership from other Virginia Indian entities, including the Rappahannock, Pamunkey, and Chickahominy tribes, made public presentations alongside Mattaponi representatives in this period (e.g., Helderman 2010; November 15, 2012; Crutchfield 2013). The Tribe was also featured in the Native publications *Indian Country Today* (e.g., Schilling 2014; Sunray 2015, Kickingwoman 2019) and *Windspeaker* (2012), as well as on the website of the Coastal Carolina Indian Center (Whitford 2014).

Criterion (a)(7): Self-Identification

Individual members of the Mattaponi Indian Tribe self-identified as members of an Indian entity during this period for the purposes of representing the Tribe's interests, hosting events on the Reservation, and sharing their knowledge with journalists and scholars (83.11 (a)(7)). Public appearances by representatives of the Mattaponi Tribe include the annual tribute to the Virginia governor (e.g., November 16, 2010; November 24, 2016), holiday observations (e.g., November 10, 2011), the public proclamation of November as Virginia's American Indian Heritage Month (November 15, 2012), and the dedication of the Werowocomoco archaeological site (July 11, 2013). Individuals self-identified as Mattaponi for the purposes of advocating for tribal rights (e.g., Schilling 2014; May 26, 2016; January 18, 2018), advising on research projects related to tribal history (e.g., Gallivan et al 2011, Thrush 2016, Woodard and Moretti Langholtz 2017), and informing journalists (e.g., Holter 2019). Finally, the Tribe hosted its annual powwow on the Mattaponi Indian Reservation (e.g., Williams 2017).

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Table A12-1. Evidence Fulfilling Criterion (a), 2010-2019.

<b>Date</b>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
<b>2010</b>			
May 20	Staff. "Journey to History." <i>Newport News Daily Press</i> (Newport News, VA), May 20, 2010.	"The Mattaponi trace their history to Powhatan, the father of Pocahontas, who ruled much of eastern Virginia when the English established Jamestown. This reservation was created in 1658 and features a history museum, a fish hatchery and a marine science center that illustrate the tribe's reliance on water resources."	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 26	Helderman, Rosalind S. "Tribes' Offering Honors 1677 Treaty." <i>The Arizona Republic</i> (Phoenix, AZ), November 26, 2010.	<p>"In a ceremony that traces its roots to a 333-year-old treaty between Native Americans and the British crown, chiefs of the Mattaponi and Pamunkey Indian tribes gave Gov. Robert McDonnell two deer and a turkey in lieu of taxes.</p> <p>The animals were shot Tuesday on the tribes' reservations (the oldest reservations in the United States) in King William County and presented to the governor, trussed up on two tree boughs, on the brick driveway of the executive mansion in Richmond.</p> <p>"On behalf of the people of Virginia, I accept this tribute," McDonnell said, as Chief Carl Custalow [REDACTED] of the Mattaponi and Chief Robert Gray of the Pamunkey presented the animals to McDonnell and his wife, Maureen.</p> <p>[...] Still, they were able to watch as the chiefs presented McDonnell with pottery and other gifts and as members of the Mattaponi Tribe performed a traditional women's dance around the deer."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
<b>2011</b>			
ND	Dussias, Allison M. "Protecting Pocahontas's World: The Mattaponi Tribe's Struggle against Virginia's King William Reservoir Project." <i>American Indian Law Review</i> 36, no. 1 (2011-2012): 1-123.	<p>"This article examines the Mattaponi Tribe of Virginia's efforts to combat the latest threat posed to its land, waterways, and continued existence by the Jamestown colonists' descendants - the King William Reservoir Project [p. 4] [...]</p> <p>Finally, it is worth emphasizing that the Mattaponi Tribe has long been recognized by Virginia, which has established guidelines for tribal recognition resembling those used by the federal government. [p. 115]"</p>	(a)(2): State Governments (a)(4): Scholars (a)(5): Newspapers and Books

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<b>Date</b>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
ND	Gallivan, Martin, Danielle Moretti-Langholtz, and Buck Woodard. "Collaborative Archaeology and Strategic Essentialism: Native Empowerment in Tidewater Virginia." <i>Historical Archaeology</i> 45, no. 1 (2011): 10-23.	<p>“The resulting Virginia Indian Advisory Board (VIAB) meets regularly with the Werowocomoco Research Group and the owners of the Werowocomoco property, reviewing research designs, funding plans, public-outreach programs, and research reports. The VIAB consists of representatives from the two reservation tribes (Pamunkey and Mattaponi) and from four other Algonquian descendant communities: the Rappahannock, Chickahominy [sic], Upper Mattaponi, and Nansemond.</p> <p>[...] The Pamunkey and Mattaponi have been particularly supportive of the research, taking pains to meet regularly with the research team and offer advice on the project.</p> <p>[...]Conversations with Chief Kevin Brown of the Pamunkey Tribe and Chief Carl Custalow [REDACTED] of the Mattaponi Tribe also inform our perspectives on Werowocomoco.”</p>	(a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
June 9	Staff. "Take a Trip around the State to Discover History." <i>Newport News Daily Press</i> (Newport News, VA), June 9, 2011.	<p>“The Mattaponi trace their history to Powhatan, the father of Pocahontas, who ruled much of eastern Virginia when the English established Jamestown. Their reservation was created in 1658 and features a history museum, a fish hatchery and a marine science center that illustrate the tribe's reliance on water resources.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 10	Staff. "Veterans Day Program to Feature Prayers, Music." <i>Richmond Free Press</i> (Richmond, VA), November 10, 2011.	<p>“The choral selections are to include an Algonquin prayer written by Kenneth Swift Eagle Custalow [REDACTED] of the Mattaponi tribe in Virginia and “A Prayer of Desmond Tutu,” a composition of British composer James Whitbourne based on the words of the renowned South African bishop.”</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>2012</b>			
	Staff (2012). “Guide To Powwow Country Calendar of Events”. <i>Windspeaker</i> .	<p>“June 16, 2012</p> <p>17th Annual Mattaponi Indian Reservation Powwow Mattaponi Indian Reservation,</p> <p>10-5 p.m.</p> <p>Rain Date: June 17</p> <p>King William, Virginia ”</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
November 15	Staff. "Recognizing Virginias 'First People'." <i>Richmond Free Press</i> (Richmond, VA), November 15, 2012.	“Gov. Bob McDonnell has signed a proclamation designating November as American Indian Heritage Month in Virginia. At the signing, the governor recognized Indians as Virginia’s “first people” and an “integral part of our history.” He signed the proclamation Nov. 9 at Virginia's annual tribal consultation meeting. Above, Gov. McDonnell, wearing yellow tie, stands with members of state-recognized Virginia tribes: From left, they are Rappahannock Chief Anne Richardson, Nottoway Chief Lynette Lewis Allston, Upper Mattaponi Assistant Chief Frank Adams, Pamunkey Tribe member Ashley Atkins, Cheroenhaka (Nottoway) Chief Walt Brown, Upper Mattaponi Chief Kenneth Adams, Mattaponi Chief Carl Custalow [REDACTED] Patawomeck Chief Robert Green, Monacan Chief Sharon Bryant and Chickahominy Assistant Chief Wayne Adkins.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
November 22	Brown, Bob. "A Gift for Taxation." <i>The Bradenton Herald</i> (Bradenton, FL), November 22, 2012.	“An eight-point buck deer, lifted by tribal members Jacob Vincent Custalow, Jr. [REDACTED] left, and Brandon Thunder Cloud Custalow [REDACTED] right, is presented to Virginia Gov. Bob McDonnell, and first lady Maureen McDonnell by Chief Carl Custalow [REDACTED] center, leader of the Mattaponi Indian tribe, at the Executive Mansion on Wednesday in Richmond, Va. <sup>1</sup> ”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
December 15	Gamboa, Suzanne. "IRS Spells out How It Proposes to Tax Tribes." <i>The Spokesman Review</i> (Spokane, WA), December 15, 2012.	“Children watch Native American dancers as they circle a deer presented to Virginia Gov. Bob McDonnell and first lady Maureen McDonnell by Chief Carl Custalow [REDACTED] leader of the Mattaponi Indian tribe, Nov. 21 in Richmond Va. Each year, instead of paying taxes, the Virginia tribes present gifts to the governor, in accordance with a centuries-old treaty.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>2013</b>			
ND	Coleman, Arica L. <i>That the Blood Stay Pure.</i> (Bloomington, IN:	“Powhatan, who had inherited six nations from his father, had by the early seventeenth century conquered all of the tribes within the territories along	(a)(1): Federal Authorities (a)(2): State Governments (a)(3): County or Local Government

<sup>1</sup> See also: Brown, B. (2012), “Two Thanksgiving traditions,” *The Progress Index*, Petersburg, Virginia; Staff (2012), “Venison for taxes,” *Enterprise-Journal*, McComb, Mississippi.

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<i>Date</i>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
	Indiana University Press, 2013).	the upper and middle course” of the James, Pamunkey, and Mattaponi Rivers. [pg182]  [...] The Bradby surname is dominant among tribal members within the Pamunkey, Mattaponi, and Chickahominy groups and demonstrates the interconnectedness of these tribal entities. [pg185]”	(a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
July 11	Crutchfield, Frances. "Werowocomoco." <i>Richmond Free Press</i> (Richmond, VA), July 11, 2013.	“Gov. McDonnell recognized the seven surviving Powhatan tribes and their chiefs: Steve Adkins, Chickahominy; Gene Adkins, Eastern Chickahominy; Mark Custalow ██████████ Mattaponi; Barry Bass, Nansemond, unable to attend because of illness; Kevin Brown, Pamunkey; Ann Richardson, Rappahannock; and Ken Adams, Upper Mattaponi.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
November 26	Staff. "Meet Virginia Tribes for Native American Heritage Month." <i>Indian Country Today</i> , November 26, 2013.  <a href="https://ictnews.org/archive/meet-virginia-tribes-for-native-american-heritage-month">https://ictnews.org/archive/meet-virginia-tribes-for-native-american-heritage-month</a> .	“To celebrate Native American Heritage Month and educate people about Virginia Indians, the Virginia Department of Education has put together an informative 25-minute video entitled 'The Virginia Indians: Meet the Tribes.'  [...]  The video touches on language, education, culture, pow wows, and talks about each of the tribes in Virginia—the Mattaponi, Pamunkey, Chickahominy, Eastern Chickahominy, Rappahannock, Upper Mattaponi, Nansemond, Monacan Indian Nation, Cheroenhaka Nottoway, Nottoway of Virginia and the Patowomeck.  "I'm excited to make this video available to our teachers and students," Superintendent of Public Instruction Patricia I. Wright said in a press release. "Students will not only learn about various tribes who lived here before Virginia became a colony, but will see that Virginia Indians continue to make history today."  [video] <a href="http://www.youtube.com/watch?v=5C_ET5hH6g4">http://www.youtube.com/watch?v=5C_ET5hH6g4</a> [/video]	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
<b>2014</b>			
ND	Whitford, Sara. "The Algonquian Language Reborn: An Interview with Blair Rudes."	“The effort was humbling because I realized I was helping to revive the ancestral language and culture that rightly belonged to others, namely, the living members of the Algonquian tribes of Virginia: the Chickahominy, Mattaponi, Pamunkey [ <i>sic</i> ; Pamunkey], Potawomeck [ <i>sic</i> ; Patawomeck],	(a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations



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	<i>Southern Quarterly</i> 51, no. 4 (2014): 38-46.	and Rappahannock. Although I do have a little Algonquian ancestry, it is from a different tribe; my great grandmother was Abenaki.”  [The interview was originally published on the website of the <i>Coastal Carolina Indian Center</i> .]	
April 26	Schilling, Vincent. "Pamunkey and Mattaponi Wrestle with Fishing Rights in Virginia." <i>Indian Country Today</i> , April 26, 2014. <a href="https://ictnews.org/archives/pamunkey-and-mattaponi-wrestle-with-fishing-rights-in-virginia">https://ictnews.org/archives/pamunkey-and-mattaponi-wrestle-with-fishing-rights-in-virginia</a> .	“Marine police, acting on behalf of the Virginia Marine Resources Commission (VMRC) and the Virginia Department of Game and Inland Fisheries traveled to the Mattaponi and Pamunkey Reservations to enforce a 2013 opinion issued by Virginia's then Attorney General Kenneth Cuccinelli.”  [...] [Pamunkey Chief Kevin] Brown and Chief Mark Custalow ██████████ ██████████ Mattaponi, went to the King William County Commonwealth's Attorney Matthew R. Kite, complaining that the officers had violated fishing rights outlined in the Articles of Peace Treaty of 1677, an agreement between Prince Charles II, King of England, Scotland, France and Ireland and several Indian Kings and Queens, including those of the Pamunkey and Mattaponi.  [...] John Bull, the recently appointed Virginia Marine Resources Commissioner, said he understood where the tribes were coming from and that he was only enforcing the opinion of Cuccinelli in the hopes that "there would not be any surprises for the tribe."  [...] "It has been interpreted very broadly, as I told Chief Brown and Chief Custalow, if there were any citations issued by VMRC or DGIF, if they came to court they would be dismissed by my office."  Since the time the officers had visited the Pamunkey and Mattaponi territories, Brown says some VA agencies were told to back off.”	(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
December 27	Staff. "Dr. Linwood "Little Bear" Custalow." <i>Newport News Daily Press</i> (Newport News, VA), December 27, 2014.	“Dr. Linwood "Little Bear" Custalow ██████████ ██████████ 77, passed away Friday, December 19th, 2014. He was born on April 23, 1937 on the Mattaponi Indian Reservation in King William County, Virginia to Chief Webster "Little Eagle" Custalow ██████████ ██████████ and Mary Lee "White Dove" Custalow. Lin married Barbara Asbury on November 25, 1960, while in medical school. He had 5 children, a son and 4 daughters, Darryl, Beth, Amy, Lisa, and Julie. [...] Lin assisted in the health care of the Mattaponi Tribe as well as numerous other reservations. [...] He was the Historian	(a)(5): Newspapers and Books (a)(7): Self-Identification



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		for the Mattaponi Tribe, and the author of "The True Story of Pocahontas, the Other Side of History."  [...] A service and interment on the Mattaponi Indian Reservation will be held at 11 am on Friday, December 26, 2014. Reception will follow at the Community Center on the Reservation. In lieu of flowers, please make a donation to the Mattaponi Eagle Trust, which provides education and assists with land acquisition for the Mattaponi People and Tribe.”	
<b>2015</b>			
February 11	Sunray, Cedric. "Indian Country Influenced by Attitudes from the Old South." <i>Indian Country Today</i> (Digital), February 11, 2015. <a href="https://ictnews.org/archive/indian-country-influenced-by-attitudes-from-the-old-south">https://ictnews.org/archive/indian-country-influenced-by-attitudes-from-the-old-south</a> .	“Not a year later, Pearl ██████████ and Edith Custalow ██████████ would show up on the steps of Cherokee Boarding School in North Carolina in an attempt to begin a high school course of study unavailable to them back home on their Mattaponi Reservation; a reservation established in the 1600s by the British Crown which has been continually inhabited ever since.  [...] Today, the reality is that eight of the nation's oldest reservations are inhabited by historic nations who are somehow non-existent on the BIA list of tribes. These include the Pamunkey and Mattaponi Reservations, Golden Hill Reservation held by the Paugussett Tribe, Hassanamisco Reservation of the Nipmuc Nation, Eastern Pequot Lantern Hill Reservation, Poospatuck Reservation inhabited by the Unkechaug Nation, Fall River/Watuppa Reservation under the care of the Pocasset Wampanoag Tribe, MOWA Choctaw Reservation, and the Schaghticoke Indian Reservation. In addition to these tribes in the East and South, there are other communities of "non-federal" Indian people retaining their traditional lands in the West, some designated as reservations and rancherias”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
July 2	Heim, Joe. "Long-Dead White Supremacist Still Haunts Virginia." <i>Sun Journal</i> (Lewiston, ME), July 2, 2015.	“Walter Plecker - a physician, eugenicist and avowed white supremacist - ran Virginia's Bureau of Vital Statistics with single-minded resolve over 34 years in the first half of the 20th century.  [...] With a stroke of a pen, Virginia was on a path to eliminating the identity of the Pamunkey, the Mattaponi, the Chickahominy, the Monacan, the Rappahannock, the Nansemond and the rest of Virginia's tribes.”	(a)(2): State Governments (a)(5): Newspapers and Books
<b>2016</b>			

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April 28	Dietrich, Tamara. "Effects of Climate Change Felt Locally." <i>Newport News Daily Dispatch</i> (Newport News, VA), April 28, 2016.	"On Tuesday, he said, three presentations covered how people on the island of Oahu are trying to harness local resources to ramp up local food production, the importance of traditional knowledge in a time of crisis and an update on the shad hatchery on the Mattaponi Indian reservation near West Point."	(a)(5): Newspapers and Books (a)(7): Self-Identification
May 26	Staff. "Personality: Glen Besa." <i>Richmond Free Press</i> (Richmond, VA), May 26, 2016.	"Biggest success: Working with the Mattaponi Indian Tribe and others to stop the City of Newport News from building a destructive and unnecessary reservoir that would have harmed the Mattaponi River and inundated lands that are sacred to the Tribe. Working together, it took us more than 13 years to defeat this project. Only two or three politicians were ever on our side. Democratic and Republican governors supported this project until a federal judge ruled in our favor and the City of Newport News finally abandoned the project."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
June	Staff. "Guide To Powwow Country Calendar of Events." <i>Windspeaker</i> . June 2016.	"June 18, 2016 21st Annual Mattaponi Powwow Mattaponi Indian Reservation [REDACTED] West Point, Virginia, USA Contact: Mark Custalow [REDACTED] Phone: [REDACTED] Email: [REDACTED]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Staff. "Virginia Tribes Pay Taxes." <i>Press Enterprise</i> (Bloomsburg, PA), November 24, 2016.	"Virginia Gov. Terry McAuliffe, at podium, addresses a crowd, including Mattaponi Chief Mark Custalow [Mark Thomas Custalow; b.1962], left, in front of the Executive Mansion in Richmond, Va., on Wednesday during the 339th annual Virginia Indian Tax Tribute ceremony. In lieu of paying taxes, Virginia Native American tribes present the governor with an offering of wild game, pottery and crafts, in accordance with an original treaty."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 24	Brown, Bob. "An Offering for the State." <i>The Daily News Leader</i> (Staunton, VA), November 24, 2016.	"Mattaponi tribe member Ethan "Little Bear" Sanchez [REDACTED] left, and Virginia Gov. Terry McAuliffe, right, check out a whitetail buck presented by the tribe in front of the Executive Mansion in Richmond on Wednesday during the 339th annual Virginia Indian Tax Tribute ceremony. In lieu of paying taxes, the	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

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2017		Virginia Native American tribes present the governor with an offering of wild game, pottery and crafts, according to an original treaty.”	
ND	Woodard, Buck, and Danielle Moretti-Langholtz. "Mattaponi Indian Reservation, King William County, Virginia; Heritage Properties of Indian Town: The Mattaponi Indian Baptist Church, School, and Homes of Chiefly Lineages." <i>Anthropological Research Report Series</i> , no. 7 (2017).	This journal article written by the College of William & Mary and the Commonwealth of Virginia states:  “The DHR project <i>Continuity Within Change: Virginia Indians National Register Project</i> moves that effort forward, through an archival, ethnographic, and oral history investigation of the Mattaponi people, with attention to the tribe’s historic church and school, and the pre-1950 residences of their tribal membership, including those of their chiefly lineages.”	(a)(2): State Governments (a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification
June 14	Williams, Savannah "Mattaponi Powwow Highlights Culture." <i>The Virginia Gazette</i> (Williamsburg, VA), June 14, 2017.	“The Mattaponi Indian Tribe is hosting its 22nd annual powwow Saturday with dancers, drummers and vendors to celebrate the group's rich history.  [...] Custalow said many people didn't know that with a contract dating back to 1658, the Mattaponi Indian Reservation is one of the country's first, predating the Declaration of Independence by more than 100 years.  Gov. Terry McAuliffe's office confirmed he plans to make remarks at the grand entry.”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
August 12	Nahdee, Ali. "Disney Exec: 'She Has to Be Sexy.' Historical Inaccuracies and Harms of Disney's Pocahontas." <i>Indian Country Today</i> , August 12, 2017. <a href="https://ictnews.org/archive/disney-exec-sexy-historical-inaccuracies-">https://ictnews.org/archive/disney-exec-sexy-historical-inaccuracies-</a>	“This is disturbing when according to Mattaponi scared oral historian Dr. Linwood 'Little Bear' Custalow [REDACTED], a direct descendant of Pocahontas, ‘Pocahontas was about ten years old when the English colonists arrived (including John Smith) in 1607.’”	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification



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		Pocahontas, famed daughter of Chief Powhatan, during the Jamestown colonial encounter (Custalow and Daniel 2007)."	
2019 January 18	Staff. "6 Virginia Tribes Set for Federal Recognition." <i>Richmond Free Press</i> (Richmond, VA), January 18, 2018.	"The Mattaponi Indians, the other Virginia tribe with a reservation dating back to the colonial era, are pursuing recognition through the Bureau of Indian Affairs, having long ago given up on getting recognition from Congress."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
August 28	Kickingwoman, Kolby. "Tribe Signs Land Trust Agreement with Virginia." <i>Indian Country Today</i> , August 28, 2019. <a href="https://ictnews.org/news/tribe-signs-land-trust-agreement-with-virginia">https://ictnews.org/news/tribe-signs-land-trust-agreement-with-virginia</a> .	"Over the course of the last decade, the Mattaponi Tribe of Virginia have been slowly acquiring land that had once been apart [sic; a part] of their reservation. On Monday, Gov. Ralph Northam signed a land trust agreement with the tribe that effectively doubled the land base of the reservation."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
August 28	Staff. "Virginia Deal Expands Mattaponi Reservation." <i>The News-Press</i> (Fort Myers, FL), August 28, 2019.	"Virginia Gov. Ralph Northam has signed a land trust agreement that transfers more than 100 acres of land to the Mattaponi Indian Reservation.  The governor announced the deal Monday, saying it will almost double the size of the tribe's current reservation in King William County.  The new land will be used to help preserve the tribe's cultural preservation efforts that include hunting, fishing and trapping. The reservation currently houses about 75 residents."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
August 29	Staff. "Tribe's Chance to Convalesce." <i>Newport News Daily Press</i> (Newport News, VA), August 29, 2019.	"At last count, the Mattaponi Indians included nearly 450 tribal members, although only 75 live on its 150-acre reservation in King William County.  This week, Gov. Ralph Northam announced the state will expand the Mattaponi horizons by returning an additional 100 acres. The transfer is a small token of appreciation for a tribe that has a long and storied history in Virginia.  [...] The Mattaponi and Pamunkey tribes are the only two Native American tribes in Virginia to have retained reservation lands assigned by treaties with English colonists in the 17th century."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

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<b>Date</b>	<b>Citation Information</b>	<b>Excerpt</b>	<b>25 CFR 83.11 (a)</b>
August 31	Holter, Emily. "Mattaponi Tribe Awarded Land Trust Grant." <i>Newport News Daily Press</i> (Newport News, VA), August 31, 2019.	<p>“The Mattaponi Indian Tribe will gain more than 100 acres of additional land in King William County, doubling the size of the reservation, when a land trust agreement signed with Gov. Ralph Northam finalizes.</p> <p>"The Mattaponi people and myself worked hard in getting this land put into trust for future generations to enjoy," Mattaponi Chief Mark Custalow [REDACTED] said. "We appreciate the governor's support in making this truly a monumental day in the history of our people."</p>	<p>(a)(2): State Governments            (a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
September 11	Matteson, Tyla. "Time to Celebrate Mattaponi River." <i>The Virginia Gazette</i> (Williamsburg, VA), September 11, 2019.	<p>“After many wins and losses, the Alliance to Save the Mattaponi ultimately prevailed, with help from our allies, you the public, the Sierra Club, the Chesapeake Bay Foundation, the Southern Environmental Law Center, the Mattaponi Indian Tribe, the Mattaponi and Pamunkey River Association, and other organizations.”<sup>2</sup></p>	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>

<sup>2</sup> See also: Matteson, Tyla, "Time to Celebrate Mattaponi River," *Newport News Daily Press* (Newport News, VA), September 11, 2019.

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13. Criterion (a): 2020 to Present

The Mattaponi Indian Tribe was consistently identified as an Indian entity throughout the 2020s. Government authorities at the federal, state, and local levels (83.11 (a)(1), (2), (3)); scholars (83.11 (a)(4)); newspapers and other publications (83.11 (a)(5)); and other Indian tribes (83.11 (a)(6)) publicly identified the Mattaponi Indian Tribe. Individual members of the Mattaponi Indian Tribe also identified themselves as members of an Indian entity to represent the Tribe on the public stage and engage in governance and advocacy efforts (83.11 (a)(7)).

*Criterion (a)(1): Identification as an Indian Entity by Federal Authorities*

Federal authorities identified the Mattaponi Indian Tribe as an Indian entity during this period (83.11 (a)(1)), providing funding for tribal projects, including a 2021 Administration for Native Americans (U.S. Department of Health & Human Services) grant to provide the Tribe with three years of support towards its federal acknowledgment efforts.

*Criterion (a)(2): Relationships with State Governments*

State governments consistently identified the Mattaponi Indian Tribe as an Indian entity during the 2020s (83.11 (a)(2)). Governor Ralph Northam declared October 12 Indigenous Peoples Day in the state of Virginia, including the Mattaponi in the news release and signing an updated land trust agreement (e.g., Martin 2020, Ress 2020), and accepted the Tribe's annual tribute (e.g., November 25, 2021). The state also engaged the Mattaponi Indian Tribe in consultation under the National Historic Preservation Act (September 27, 2022), the National Environmental Policy Act (October 6, 2022), and regarding the development of the Machicomoco state park (Hedgpeth 2020). Governor Glenn Youngkin's administration also voiced its support for Mattaponi Chief Mark Custalow regarding questions of internal tribal governance (Martz 2023).

*Criterion (a)(3): Dealings with a County, Parish, or Other Local Government*

The Mattaponi Indian Tribe was acknowledged as an Indian entity during the 2020s by local officials (83.11 (a)(3)). References include public recognition from Richmond mayor Levar Stoney (e.g., Prestidge 2020, Nocera 2021) when declaring October 12 as Indigenous Peoples Day within the city.

*Criterion (a)(4): Identification by Anthropologists, Historians, and/or Other Scholars*

Scholars continued to identify the Mattaponi Indian Tribe as an Indian entity in this period (83.11 (a)(4)). Elizabeth Pérez (2021) names the Mattaponi Indian Tribe in her work on ethnography and popular film. The Virginia Museum of History & Culture in Richmond (Nocera 2021a) and archaeologists involved in the creation of Machicomoco State Park (Hedgpeth 2021) engaged the Mattaponi as part of efforts to publicly recognize Virginia tribes.

*Criterion (a)(5): Identification in Newspapers and Books*

The Mattaponi Indian Tribe was consistently identified as an Indian entity in print during the 2020s (83.11 (a)(5)). References include an editorial written by a member of the Mattaponi Indian Tribe (Custalow 2020) and significant coverage of the state and local designation of Indigenous Peoples Day (e.g., Prestidge 2020, Martin 2020, Nocera 2021a). Newspapers also detailed Virginia's engagement with the Tribe regarding state land (e.g., Ress 2020, Hedgpeth 2021), published obituaries of tribal members including well-known advocate Shirley "Little Dove" Custalow McGowan (e.g., September 22, 2021; Schapiro 2021; June 12, 2022), and covered tribal participation in regional religious events (Dujardin 2021) and annual tributes to the governor (e.g., November 25, 2021, Ress 2022). Finally, journalists described Mattaponi governance, covering instances of political dissent within the Tribe (e.g., Martin 2022, Martz 2023).



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Scholarly publications include an article in *Material Religion* that names the Tribe (Pérez 2021) and a chapter about Pocahontas by historian Lauren Working (2022) that discusses modern sources of Mattaponi oral history.

*Criterion (a)(6): Relationships with Indian Tribes or Indian Organizations*

Other Indian Tribes and organizations recognized the Mattaponi Indian Tribe as an Indian entity in the 2020s (25 CFR 83.11 (a)(6)). Instances include public appearances in observation of Indigenous Peoples Day alongside representatives from the Pamunkey, Nottoway, and Upper Mattaponi tribes in 2020 (Prestidge 2020) and the Nottoway, Patawomeck and Cheroenhaka tribes in 2021 (e.g., Nocera 2021a). Leadership from the Pamunkey Tribe co-presented their annual tribute alongside Mattaponi (Ress 2022). Finally, the Chickahominy Indian Tribe invited the Mattaponi Indian Tribe to participate in the Powhatan Algonquian Intertribal Roundtable as part of grants from the Virginia Museum of History and Culture and the Administration for Native Americans (Adkins to Custalow, December 22, 2021).

*Criterion (a)(7): Self-Identification*

Individual members of the Mattaponi Indian Tribe self-identified as members of an Indian entity during this period, representing the Tribe at public events and advocating for tribal interests (25 CFR 83.11 (a)(7)). For example, tribal member Dawn Custalow published an editorial in which she self-identifies as a Mattaponi Indian and argues for more inclusion of Virginia Indian history in nationwide discourse (Custalow 2020). Tribal representatives also made public appearances in observance of Indigenous Peoples Day (e.g., Prestidge 2020, Martin 2020, Nocera 2021a), as tributaries to the Virginia governor (e.g., November 25, 2021, Ress 2022), and as interfaith religious leaders (Dujardin 2021). Self-identification also occurred in obituaries of tribal members (e.g., June 12, 2022; December 14, 2022) and through participation in the Powhatan Algonquian Intertribal Roundtable (Adkins to Custalow, December 22, 2021).



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Table A13-1. Evidence Fulfilling Criterion (a), 2020 - Current.

Date	Citation Information	Excerpt	25 CFR 83.11 (a)
<b>2020</b>			
September 27	Custalow, Dawn. "First Nations Still Overlooked in History Debates." <i>Virginian Pilot</i> (Norfolk, VA), September 27, 2020.	<p>"To propose that 1619 was the beginning of this nation denies the recognition of the Powhatans and their present-day descendants who continue to live on and outside of the Mattaponi and Pamunkey Indian reservations today.</p> <p>[...]</p> <p>Dawn Custalow [REDACTED] an English language learner teacher who lives in Roanoke, is a tribal member of the Mattaponi tribe whose reservation is located in West Point."</p>	<p>(a)(5): Newspapers and Books            (a)(7): Self-Identification</p>
October 10	Prestidge, Holly. "New Tradition: Stoney Proclaims Oct. 12 as Indigenous Peoples Day in Richmond." <i>Richmond Times Dispatch</i> (Richmond, VA), October 10, 2020.	<p>"Stoney made the proclamation Friday afternoon to a mostly empty City Council chamber, though present were representatives from the Pamunkey, Nottoway, Upper Mattaponi and Mattaponi tribes, as well as the Nansemond Indian Nation.</p> <p>His proclamation follows that of Gov. Ralph Northam, who also declared Friday that Oct. 12 would be Indigenous Peoples Day in Virginia- the first such proclamation in the state's history.</p> <p>[...]</p> <p>Shereen Waterlily [REDACTED] who was there representing the Mattaponi Tribe, called the proclamation 'a great step in the right direction.'"</p>	<p>(a)(2): State Governments            (a)(3): County or Local Government            (a)(5): Newspapers and Books            (a)(6): Indian Tribes / Organizations            (a)(7): Self-Identification</p>
October 10	Martin, Saleen. "Northam Declares Oct 12 as Indigenous Peoples Day." <i>Virginian Pilot</i> (Norfolk, VA), October 10, 2020.	<p>"According to a news release, Virginia's state-recognized tribes include the Cheroenhaka (Nottoway) Indian Tribe, Chickahominy Indian Tribe, Chickahominy Indians Eastern Division, Mattaponi Indian Tribe, Monacan Indian Nation, Nansemond Indian Tribe, Nottoway Indian Tribe of Virginia, Pamunkey Indian Tribe, Patawomeck Indian Tribe of Virginia, Rappahannock Tribe and the Upper Mattaponi Indian Tribe.</p>	<p>(a)(2): State Governments            (a)(5): Newspapers and Books</p>

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		[...] According to the release, Northam announced a land acquisition by the Chickahominy Tribe last year and signed a land trust agreement with the Mattaponi Indian Tribe in an attempt to rectify past decisions leading to their reservation land being 'encroached upon.'"	
October 12	Ress, Dave. "Land for New Gloucester State Park Is Transferred." <i>Newport News Daily Press</i> (Newport News, VA), October 12, 2020.	"[...] Northam last year helped arrange the Chickahominy Tribe's acquisition of a 105-acre site along the James River with the help of a grant from the Virginia Land Conservation Foundation and signed a land trust agreement that transferred more than 100 acres to the Mattaponi Indian Tribe, which nearly doubled the rise [sic] of their reservation in King William County."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>2021</b>			
July 21	Hedgpeth, Dana. "New State Park Honors Native American Tribes." <i>The News &amp; Advance</i> (Lynchburg, VA), July 21, 2021.	"Baker said the state park system worked with tribal leaders and elders, along with local historians, to develop and design the park and to tell the stories Native Americans wanted to tell from their history.  [...]  The ties to Machicomoco are deep for tribes that long have called the area home. Tribes that historically lived on the land include the Chickahominy, Eastern Chickahominy, Mattaponi, Upper Mattaponi, Monacan, Nansemond, Nottoway, Cheroenhaka Nottoway, Pamunkey, Patowomeck and Rappahannock.  [...]  Machicomoco includes designs and displays that showcase the tribes' history on the land. Several displays list the Algonquin names of plants beside the English interpretations, according to Martin Gallivan, an anthropology professor at William & Mary who helped in the design."	(a)(2): State Governments (a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 12	Nocera, Jess. "City Officials, Tribal Representatives Gather to Celebrate	"On Monday afternoon, the Nottoway Tribe's Thanksgiving address--"We are thankful for we are now of one mind. We	(a)(3): County or Local Government (a)(4): Scholars

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
	Indigenous Peoples." <i>Richmond Times Dispatch</i> (Richmond, VA), October 12, 2021. <sup>1</sup>	<p>are thankful for the people, Mother Earth, water, all of the fish, all of the birds, all of the plants [and] all of the trees"--rang from the front steps of the Virginia Museum of History &amp; Culture in Richmond.</p> <p>[...]</p> <p>[Dr. Sheila Wilson] Elliott, with representatives of the Mattaponi, Patawomeck and Cheroenhaka tribes, stood with Mayor Levar Stoney on Monday to commemorate the first people to ever walk the lands of America.</p> <p>[...]</p> <p>The fact that we are celebrating Indigenous Peoples' Day and not Columbus Day at this museum and in this city speaks volumes as to how far we've come," [Richmond Mayor] Stoney said during Monday's ceremony. "And that is why today, on the second Monday in October, we rightfully acknowledge and celebrate the founding people of this great land, our Indigenous people, and thank them for their contributions. As most of you know, the first people to populate the land that now comprises the city of Richmond were members of multiple tribes, including the Pamunkey, the Nottoway, the Mattaponi, the Upper Mattaponi and the Nansemond Indian Nation, each with their own diverse histories and diverse cultures," Stoney said Monday."</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
October 12	Nocera, Jess. "Richmond Celebrates Indigenous Peoples' Day." <i>The News &amp; Advance</i> (Lynchburg, VA), October 12, 2021.	"Dr. Sheila Wilson Elliott, a tribal citizen and chair of the Virginia Nottoway Indian Circle and Square Foundation, the nonprofit arm of the Nottoway Tribe, read her tribe's Thanksgiving address as part of a commemoration for Indigenous Peoples' Day. Elliott, with representatives of the Mattaponi, Patawomeck and Cheroenhaka tribes, stood with Mayor Levar Stoney on Monday to commemorate the first people to ever walk the lands of America."	(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

<sup>1</sup> See also: Staff, "Correction," *Richmond Times Dispatch* (Richmond, VA), October 13, 2021.

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	<b>25 CFR 83.11 (a)</b>
October 13	Staff. "Correction." <i>Richmond Times Dispatch</i> (Richmond, VA), October 13, 2021.	<p>In a correction to a photo caption printed with J. Nocera’s October 21, 2021, <i>Richmond Times Dispatch</i> article (above), the newspaper again identified the Mattaponi Tribe:</p> <p>"Mayor Levar Stoney spoke Monday during the city's Indigenous Peoples' Day celebration at the Virginia Museum of History &amp; Culture in Richmond. He was joined by (from left) Jamie Bosket, the museum’s president and CEO; Chief Emeritus John Lightner from the Patawomeck Tribe; Dr. Sheila Wilson Elliott, chair of the Virginia Nottoway Indian Circle and Square Foundation; Beverly "Barefoot" El of the Cheroenhaka (Nottoway) Indian Tribe; and Shereen Waterlily [REDACTED] from the Mattaponi Tribe."</p>	(a)(3): County or Local Government (a)(4): Scholars (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
November 25	Staff. "Annual Tribute." <i>Richmond Times-Dispatch</i> (Richmond, VA), November 25, 2021.	<p>“Mattaponi Chief Mark Falling Star Custalow [REDACTED] (center right) stands with Gov. Ralph Northam as his tribe pays their annual tax tribute to Virginia at the Executive Mansion on Wednesday.”</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
November 25	Kolenich, Eric. "Some Allege Racism, Sexism in Leadership of 2 Tribes." <i>Richmond Times Dispatch</i> (Richmond, VA), November 25, 2021.	<p>"Members of the two tribes, and others who have been excluded, gathered outside the Capitol on Wednesday, alleging racial and gender discrimination in the two tribes, saying leadership prohibits free and fair elections that would end the prejudice. Pamunkey and Mattaponi members who married, had children with or socialized with Black people were pushed out, Anderson said.</p> <p>Gloria Custalow [REDACTED] a resident of the Mattaponi reservation, accused the tribe chief Mark Custalow [REDACTED] her second cousin, of leading a tribal council that bars women from voting or joining council leadership. [...]</p> <p>The Pamunkey and Mattaponi reservations are located on opposite sides of King William County, along the respective rivers named for their tribes. Membership is small--there are about 75 residents of the Mattaponi reservation and about 300 enrolled members. There are hundreds more who should be</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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		granted membership, Anderson said. [...]  According to the terms of a 1677 peace treaty, members of the Mattaponi and Pamunkey tribes deliver slaughtered animals to the governor before each Thanksgiving in exchange for not paying taxes. On Wednesday, tribal leaders, who didn't immediately respond to requests for comment, met with Gov. Ralph Northam, the 344th time the ritual has been performed." <sup>2</sup>	
December 22	Adkins, Chief of the Chickahominy Indian Tribe, to Custalow, Chief of the Mattaponi Indian Tribe, December 22, 2021.	[In this letter, Chief Stephen R. Adkins (Chickahominy Indian Tribe) and Chief Jerry Stewart (Chickahominy Indian Tribe – Eastern Division) invited Chief Mark Custalow ██████████ ██████████ of the Mattaponi Indian Tribe to participate in an intertribal effort to revitalize the Powhatan Algonquian language. This group is now called the <i>Powhatan Algonquian Intertribal Roundtable</i> .]	(a)(6): Indian Tribes / Organizations (a)(7) : Self-Identification
December 31	Staff. "Remembering Notable Figures in Virginia Politics We Lost This Year." <i>Bristol Herald Courier</i> (Bristol, VA), December 31, 2021.	<b>"Shirley "Little Dove" Custalow McGowan</b> ██████████ ██████████ 78-A Mattaponi, McGowan was born on the tribe's King William County reservation, the daughter and granddaughter of chiefs. Appointed in 1997 by Gov. George Allen, she was the first descendant of Native Americans on the board of the Jamestown-Yorktown Foundation, a state agency created to showcase Virginia's Colonial past—a story long told from an almost entirely white perspective."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
<b>2022</b>			
ND	Working, Lauren. <i>Pocahontas (c. 1595-1617), in Lives in Transit in Early Modern England</i> . (Amsterdam: Amsterdam University Press, 2022).	"According to the oral history of the Mattaponi, one of the six original tribal groups of the Powhatan nation, Wahunsenaca admired and liked Smith, and the ceremony was an initiation rite that put Smith under Powhatan sovereignty while integrating him into the community...The Mattaponi oral history provides a corrective to many elements of the	(a)(4): Scholars (a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>2</sup> See also: Kolenich, E. (2021), "Members of Mattaponi, Pamunkey tribes allege racism, sexism in leadership," *Daily Progress*, Charlottesville, Va.; Kolenich, E. (2021), "Members of tribes allege racism, sexism in tribal leadership," *The News & Advance*, Lynchburg, Va.; Kolenich, E. (2021), "Some members allege racism, sexism by tribal members," *The Roanoke Times* Roanoke, Va.

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		favoured colonial or national narrative about Pocahontas, which continues to portray her as an extraordinary individual who brought reconciliation between Native Americans and the English through her love for John Rolfe.” <sup>3</sup>	
January 28	Martin, Saleen. "Permission to Laugh." <i>Virginia-Pilot</i> (Norfolk, VA), January 28, 2022.	“To direct the performance, she read up on early Thanksgiving plays and pageants, which ‘mystified’ Native Americans and melded them into one idea when in reality, they’re quite diverse. For example, there are currently 11 tribes recognized in Virginia, including the Mattaponi, Upper Mattaponi and Pamunkey.”	(a)(5): Newspapers and Books
March 22	Staff. "Custalow, Mildred Elizabeth Bradby." <i>Richmond Times Dispatch</i> (Richmond, VA), March 22, 2022.	"The funeral will be held at the same location on Tuesday, March 22 at 1 p.m. and followed by a brief graveside service on the Mattaponi Indian Reservation, of which her husband is a member."	(a)(5): Newspapers and Books (a)(7): Self-Identification
April 4	Lewis, Bob. "A Tough Choice Ahead for the Secretary of the Commonwealth on the Mattaponi Tribe's Future." <i>Virginia Mercury</i> (Petersburg, VA), April 4, 2022.	<p>“In February, a King William County General District Court judge sentenced tribe member Steven "Wahoo" Custalow ██████████ to five days and jail and a \$200 fine for violating a court-issued protective order by allegedly giving the tribe's chief, Mark Custalow ██████████ ██████████ the finger.</p> <p>Last fall, the chief brought criminal charges of trespassing and assault by mob against 13 members of the tribe who protested outside his home on the sovereign reservation against the un-elected Council and called for free elections. In December, the same General District Court declined to convict the group on the misdemeanors and instead took them under advisement for a year.</p> <p>The day before Thanksgiving, the Mattaponi chief presented then-Gov. Ralph Northam with the traditional tribute of wild game in lieu of state taxes - a ceremony that predates the United States - the tribe's dissident group gathered a few</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

<sup>3</sup> For Mattaponi oral history, Working cites: Linwood Custalow & Angela L. Daniel, *The True Story of Pocahontas: The Other Side of History*, (Wheat Ridge, CO: Fulcrum Press, 2007).

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		<p>hundred feet away in traditional tribal dress to air their grievances.”</p> <p>[..]</p> <p>The secretary of the commonwealth is the liaison to the chiefs of Virginia-recognized tribes and "oversees the process of recognizing state tribes," Gastanaga said. The board that advises James on such decisions, however, is chaired by Brandon G. Custalow [REDACTED] [REDACTED] son of the Mattaponi chief and a member of the current Tribal Council.”</p>	
April 30	Martin, Amy Jo. "Mattaponi Tribal Councils Fight for Leadership." <i>The Virginia Gazette</i> (Williamsburg, VA), April 30, 2022.	<p>[This article in its entirety covers council politics within the Mattaponi Indian Tribe. Excerpts include:]</p> <p>"The Mattaponi Indian Tribe's quest for federal recognition hangs in the balance as two tribal councils fight for leadership.</p> <p>[...]</p> <p>The Mattaponi are located on a 150-acre reservation that stretches along the borders of the Mattaponi River at West Point in King William County.</p> <p>[...]</p> <p>If the two tribal councils do not come to an amicable decision, Secretary of Commonwealth Kay Cole James, who serves as a liaison to the tribe, will have to choose who the government recognizes as the true council.</p> <p>[...]</p> <p>Right now, Mark Custalow [REDACTED] is pushing forward with business as usual. His tribal council recently received a grant from the Administration for American Indians [sic] (ANA), a branch of the U.S. Department of Health &amp; Human Services."</p>	<p>(a)(1): Federal Authorities</p> <p>(a)(2): State Governments</p> <p>(a)(5): Newspapers and Books</p> <p>(a)(7): Self-Identification</p>
June 12	Staff. "Matyiko, John Edward." <i>Richmond Times Dispatch</i> (Richmond, VA), June 12, 2022.	Mr. Matyiko's obituary states: "He was a member of the Mattaponi Indian Tribe."	<p>(a)(5): Newspapers and Books</p> <p>(a)(7): Self-Identification</p>

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September 19	Schapiro, Jeff. "Virginia's Mostly On-Again Romance with Great Britain." <i>Bristol Herald Courier</i> (Bristol, VA), September 19, 2022.	"The most recent appointees [to the Jamestown-Yorktown Foundation board] include Charles James, Virginia's personnel director three decades ago under Gov. George Allen and the husband of Kay Coles James, who--as secretary of the commonwealth--dispenses the patronage for Gov. Glenn Youngkin. Allen democratized the board, naming in 1997 its first Native American member, Shirley "Little Dove" Custalow McGowan [REDACTED] [REDACTED] of the Mattaponi tribe."	(a)(2): State Governments (a)(5): Newspapers and Books
November 24	Ress, Dave. "Mattaponi, Pamunkey Make Their Annual Tribute." <i>Richmond Times Dispatch</i> (Richmond, VA), November 24, 2022.	"Our hearts are heaving and broken yet again...we are focused on supporting families, families that today face unthinkable reality,' a solemn Gov. Youngkin said Wednesday, at the start of the traditional presentation of tribute from the Mattaponi and Pamunkey tribes to celebrate the 1677 Treaty of Middle Plantation."  Photo caption: "Mattaponi women, including Lois Custalow Morning Glory Carter [REDACTED] (center), danced Wednesday after the presentation by the Mattaponi and Pamunkey tribes."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
December 14	Staff. "Custalow David W." <i>Richmond Times Dispatch</i> (Richmond, VA), December 14, 2022.	Mr. Custalow's obituary states: "Mr. Custalow [REDACTED] [REDACTED] was a member of the Mattaponi Tribe in King William County."	(a)(5): Newspapers and Books (a)(7): Self-Identification
<b>2023</b>			
January 7	Martz, Michael. "1 Tribe 2 Competing Realities, in Quest for Federal Recognition." <i>Richmond Times Dispatch</i> (Richmond, VA), January 7, 2023.	"Gov. Glenn Youngkin's administration says it continues to recognize Mark Custalow [REDACTED] [REDACTED] who appeared on behalf of the tribe when it presented its annual tax tribute of deer to the governor in November. He said he also appeared on behalf of the tribe in a meeting with other tribal chiefs on Friday."  "There has been no change in who we recognize as chief of the Mattaponi," Secretary of the Commonwealth Kay Coles James said Thursday."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
April 18	Youngkin, Governor of Virginia, to Custalow, Chief of the Mattaponi	Commonwealth of Virginia Office of the Governor	(a)(2): State Governments



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	Indian Tribe, April 18, 2023. Collection of Chief Mark Custalow, Box 8, Folder 4.	<p>Dear Chief Custalow,</p> <p>Thank you for taking the time to travel to the Executive Mansion so we could gather around the table and share a meal together. The First Lady and I thoroughly enjoyed our time learning more about your tribes, history, and efforts to preserve and perpetuate your culture and traditions for future generations. [...]</p> <p>Your conservation efforts and love of land and water in our Commonwealth also resonated deeply with me. I would be grateful to explore how we can partner together to meeting our 2025 goals for the Chesapeake Bay and make our treasured bay a national recreational destination to share its natural beauty. [...]</p> <p>Very Sincerely, Glenn Youngkin</p>	
ND	Powhatan Algonquian Intertribal Roundtable. "Powhatan Algonquian Intertribal Roundtable: About." Accessed August 27, 2024. <a href="https://www.powhatanroundtable.org/blank-1">https://www.powhatanroundtable.org/blank-1</a>	<p>[This website, managed by the Chickahominy Indian Tribe in its role as the hosts of the Powhatan Algonquian Intertribal Roundtable, is a public-facing source of information about the current intertribal language reclamation effort.]</p> <p>"Roundtable Representatives &amp; Tribal Support</p> <p>The Powhatan Algonquian Intertribal Roundtable (PAIR) consists of at least one representative of each of the eight Virginia Algonquian Speaking tribes and are as follows: [...]</p> <ul style="list-style-type: none"> <li>• Chief Mark Custalow [REDACTED] [REDACTED] - Mattaponi Indian Tribe</li> <li>• Lois Custalow [REDACTED] Mattaponi Indian Tribe"</li> </ul>	(a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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**B. Criterion (b): Distinct Community**

This section of the Narrative Petition for Federal Acknowledgment of the Mattaponi Indian Tribe presents evidence demonstrating that the Tribe meets criterion 25 CFR 83.11 (b), the *Distinct Community* criterion, for every decade from 1900 to the present.

Criterion (b) requires that:

The petitioner comprises a distinct community and demonstrates that it existed as a community from 1900 until the present. Distinct community means an entity with consistent interactions and significant social relationships within its membership and whose members are differentiated from and distinct from nonmembers. Distinct community must be understood flexibly in the context of the history, geography, culture, and social organization of the entity. The petitioner may demonstrate that it meets this criterion by providing evidence for known adult members or by providing evidence of relationships of a reliable, statistically significant sample of known adult members.

(1) The petitioner may demonstrate that it meets this criterion at a given point in time by some combination of two or more of the following forms of evidence or by other evidence to show that a significant and meaningful portion of the petitioner's members constituted a distinct community at a given point in time:

- (i) Rates or patterns of known marriages within the entity, or, as may be culturally required, known patterned out-marriages;
- (ii) Social relationships connecting individual members;
- (iii) Rates or patterns of informal social interaction that exist broadly among the members of the entity;
- (iv) Shared or cooperative labor or other economic activity among members;
- (v) Strong patterns of discrimination or other social distinctions by non-members;
- (vi) Shared sacred or secular ritual activity;
- (vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts. These patterns must function as more than a symbolic identification of the group as Indian. They may include, but are not limited to, language, kinship organization or system, religious beliefs or practices, and ceremonies;
- (viii) The persistence of a collective identity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name;
- (ix) Land set aside by a State for the petitioner, or collective ancestors of the petitioner, that was actively used by the community for that time period;
- (x) Children of members from a geographic area were placed in Indian boarding schools or other Indian educational institutions, to the extent that supporting evidence documents the community claimed; or
- (xi) A demonstration of political influence under the criterion in §83.11(c)(1) will be evidence for demonstrating distinct community for that same time period.

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(2) The petitioner will be considered to have provided more than sufficient evidence to demonstrate distinct community and political authority under §83.11(c) at a given point in time if the evidence demonstrates any one of the following:

- (i) More than 50 percent of the members reside in a geographical area exclusively or almost exclusively composed of members of the entity, and the balance of the entity maintains consistent interaction with some members residing in that area;
- (ii) At least 50 percent of the members of the entity were married to other members of the entity;
- (iii) At least 50 percent of the entity members maintain distinct cultural patterns such as, but not limited to, language, kinship system, religious beliefs and practices, or ceremonies;
- (iv) There are distinct community social institutions encompassing at least 50 percent of the members, such as kinship organizations, formal or informal economic cooperation, or religious organizations; or
- (v) The petitioner has met the criterion in §83.11(c) using evidence described in §83.11(c)(2).

The narrative petition demonstrates that the Mattaponi Indian Tribe fulfills criterion (b) from 1900 to the present. Evidence is organized into seven sections focused on twenty-year spans of time from 1900 to the present. Each 20-year section is divided into thematic subsections, as applicable, including: *Community Snapshot*, *Geographic Situation*, *Community Ties*, *Community Institutions and Organizations*, *Community Activities*, *Distinction and Discrimination*, and *Indian Schooling*.

Each subsection corresponds to one or more elements of criterion 83.11 (b), as described below, though the evidence should not be interpreted as limited to the elements of criterion (b) specified in the narrative. Moreover, inclusion of evidence in one subsection does not preclude the relevance of the evidence to other criteria under 25 CFR § 83.11. While every effort has been made to reduce repetition to facilitate review; however, evidence that is strong for more than one subsection of the criterion may appear in more than one evidentiary table. Additionally, the breadth and depth of evidence presented demonstrates that the Mattaponi Indian Tribe fulfills the crossover provisions contained in criterion 83.11 (c), and thus the Tribe must be considered to have fulfilled the requirements of criterion 83.11 (c) for all periods.

*Community Snapshot.* This subsection outlines the Mattaponi Indian community during the period, presenting a list of all known Mattaponi individuals alive during the period as demonstrated in the documentary record. Community Snapshots were generated through the Tribe’s Family Tree Maker database, which is available for review by OFA staff.

*Geographic Situation.* This subsection presents evidence of geographic clustering on tribal lands and in other areas and demonstrates the Tribe’s situation on “land set aside by a State”<sup>1</sup> (83.11 (b)(1)(ix)), and residence “in a geographical area exclusively or almost exclusively composed” of tribal members (83.11 (b)(2)(i)). Such geographic clustering strengthens the social cohesion that is indicated throughout criterion (b). For example, close geographic proximity correlates with the existence of “social relationships connecting individual members” (83.11 (b)(1)(ii)), “informal social interaction” (83.11 (b)(1)(iii)), and “shared or cooperative labor” (83.11 (b)(1)(iv)).

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<sup>1</sup> It should be noted that the land in question was set aside by the Crown for the use of the Mattaponi Indian Tribe during the colonial period. The Commonwealth of Virginia assumed trust responsibility for the lands at the advent of the United States.

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*Community Ties.* This subsection presents information on marriage and birth events during the period.<sup>2</sup> This section provides evidence of the Tribe’s “rates or patterns of known marriages within the entity” (83.11 (b)(1)(i) and (b)(2)(ii)), and “social relationships connecting individual members” (83.11 (b)(1)(ii)). Furthermore, this section demonstrates the continuing existence of the “rates or patterns of informal social interaction” (83.11 (b)(1)(iii)) that form the foundation for formal social relations.

*Community Institutions and Organizations.* This subsection presents evidence of the religious, economic, governmental, and educational institutions that connect members of the Mattaponi community. While the tribal government constitutes a central tribal institution for the Mattaponi community, its relevance to criterion (b) is only addressed briefly in this subsection as it is more fully discussed in the narrative sections dealing with criterion 83.11 (c), Political Influence or Authority. The evidence provided in this subsection demonstrates the existence of “distinct community social institutions” (83.11 (b)(2)(iv)), as well as “social relationships connecting individual members” (83.11 (b)(1)(ii)), “shared or cooperative labor” (83.11 (b)(1)(iv)), “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)), and “persistence of a collective identity” (83.11 (b)(1)(viii)). Moreover, this subsection of the narrative demonstrates the continuing existence of the “rates or patterns of informal social interaction” (83.11 (b)(1)(iii)) that form the foundation of and result from more formalized community institutions.

*Community Activities.* This subsection presents evidence of activities within the Mattaponi tribal community. It consists of brief descriptions of the informal and formal activities engaged in by Tribal Members, including: tribal events, formal and informal representation of the Tribe, informal economic cooperation, and ongoing patterns of historical and cultural preservation and outreach.<sup>3</sup> This subsection provides evidence of the existence of “social relationships connecting individual members” (83.11 (b)(1)(ii)), “shared or cooperative labor” (83.11 (b)(1)(iv)), “social distinction” ((83.11 (b)(1)(v)), “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)), “cultural patterns” (83.11 (b)(1)(vii)), “persistence of a collective identity” (83.11 (b)(1)(viii)), and the existence of “distinct community social institutions” (83.11 (b)(2)(iv)).

*Distinction and Discrimination.* This subsection demonstrates how the Mattaponi Indian Tribe has engaged in distinct cultural practices and been the subject of discrimination rooted in the Tribe’s Indian status. The materials presented demonstrate the Tribe’s experience of “strong patterns of discrimination and other patterns of distinction by non-members” (83.11 (b)(1)(v)), the persistence of “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)), “cultural patterns shared among a portion of the entity,” (83.11 (b)(1)(vii)), “collective identity” (83.11 (b)(1)(viii)), and “distinct cultural patterns” (83.11 (b)(2)(iii)).

*Indian Schooling.* This subsection presents evidence, as applicable, of tribal members’ attendance at Indian Schools and other Indian educational institutions and programs, including boarding and tribal schools. The material presented in this section demonstrates that “children of members from a geographic area were placed in Indian boarding schools or other Indian educational institutions” (83.11 (b)(1)(x)). Additionally, evidence presented in this section demonstrates that the Mattaponi Indian Tribe maintained “social relationships connecting individual members (83.11 (b)(1)(ii)), “informal social interaction (83.11 (b)(1)(iii)), “strong patterns of discrimination and other patterns of distinction by non-members” (83.11 (b)(1)(v)), “distinct community social institutions” (83.11 (b)(2)(iv)).

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<sup>2</sup> Please note that in some cases, the birth certificates of individuals known to have been born on the Mattaponi Indian Reservation state they were born in King William County, which surrounds the Mattaponi Indian Reservation. In these cases, the petition narrative and Family Tree Maker database cite the source that specifies a birth took place on the reservation in addition to the birth certificate.

<sup>3</sup> These patterns were established since at least the late 1800s, and arguably since the Tribe presented its first Annual Tribute in fulfillment of the Tribe’s Treaty with Great Britain in 1646 and have continued to the present.

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1. Criterion (b): 1900 to 1919

Introduction

Between 1900 and 1919, sources confirm that the Mattaponi Indian Tribe has comprised a distinct community “with consistent interactions and significant social relationship within its membership” over time and therefore fulfills Criterion (b) of 25 CFR 83.11. Examples include “rates or patterns of known marriages within the entity, or...patterned out-marriages” (83.11 (b)(1)(i)), primarily with members of other Virginia Indian communities. The community also demonstrated “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns informal social interaction that exist broadly among the members” (83.11 (b)(1)(iii)), which arise from and were reinforced by central community institutions such as the Mattaponi Indian Baptist Church and the Mattaponi Indian School. Social relationships were also evidenced by participation in community and intertribal events, such as the annual Chickahominy Indian Tribe fish fry and tribal weddings. The Tribe exhibited “cooperative labor” (83.11 (b)(1)(iv)), which is reflected in cooperation of community members in community events like the Tribute or in service to community institutions like the school. “Social distinctions by non-members” (83.11 (b)(1)(v)) are also documented in this period, including journalists and anthropologists who clearly delineate the Mattaponi Indian Tribe as distinct from other surrounding communities. Furthermore, the Mattaponi community regularly engaged in “shared...ritual activity” (83.11 (b)(1)(vi)) during this time as attendees of the Pamunkey Indian Baptist Church, which is one of several “cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts” (83.11 (b)(1)(vii)). Other examples of non-Indian cultural patterns and the “persistence of a collective identity continuously over a period of more than 50 years” (83.11 (b)(1)(viii)) include participation in the annual tax tribute to the governor of Virginia and continued commitment to the reservation, both of which date to the colonial period. Finally, for the Mattaponi community, many of these social activities and cultural patterns center on the Mattaponi Indian Reservation, which is “land set aside by a State for the petitioner...that was actively used by the community for that time period” (83.11 (b)(1)(ix)).

This period also includes substantial evidence that the Mattaponi Indian Tribe fulfills Criterion 83.11 (b)(2). This includes significant numbers of tribal members who resided on the Mattaponi Indian Reservation (83.11 (b)(2)(i)), engaged in in-marriage and patterned out-marriage (83.11(b)(2)(ii)), maintained distinct cultural patterns (83.11(b)(2)(iii)), and retained distinct social and cultural institutions (83.11(b)(2)(iii)). Such evidence fulfills the crossover provision in 25 CFR 83.11 (c)(2)(ii), and thus has “provided sufficient evidence of political influence or authority” for the same period.

Generational Snapshot

In the period from 1900 to 1919, the Mattaponi Indian Tribe was made up of ~115 known community members. These included the direct descendants of the Historical Indian Tribe in Section II: Historical Mattaponi Indian Tribe. The core community consisted of those individuals who continued to live *on the Mattaponi Indian Reservation*. In this period, researchers estimated the resident population of the Mattaponi Indian Reservation at around 40 individuals a number which accords with census enumeration that show approximately 50 individuals living on the reservation.<sup>1</sup> Family groupings at this time *included but were not limited to* the following surnames: *Allmond, Custalow, Langston, Key, Tupponce, and Major*. The table below contains the list of all known Mattaponi individuals living in this period.

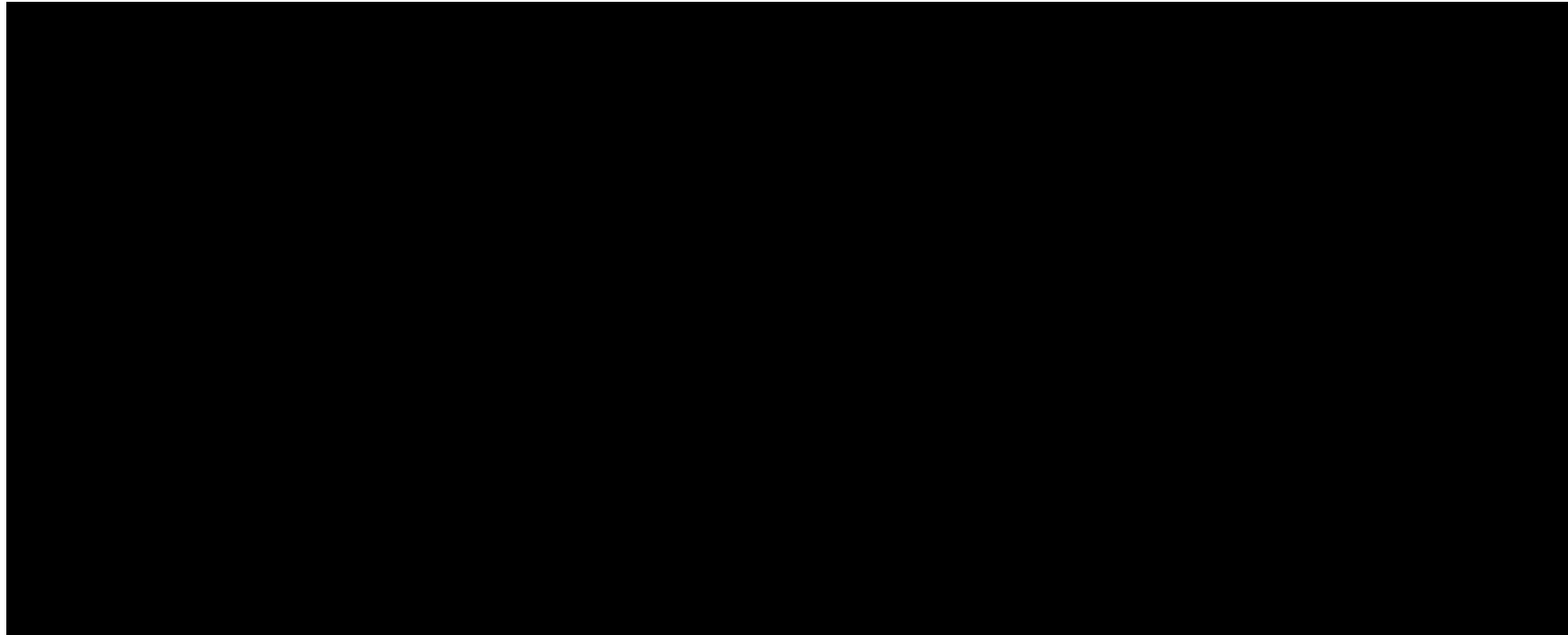
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<sup>1</sup> Anthropologist James Mooney reported in 1907 that the Mattaponi “number[ed] about 40 souls.” His numbers appear to be an underestimate resulting from the interplay of Mooney’s focus on the reservation and dependence on informants as well as the increasing mobility of the Tribe during this period. See: Mooney, James, “The Powhatan Confederacy, Past and Present.” *American Anthropologist* 9, no. 1 (January- March 1907): 129-152 [PDF 3-26].

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Table B1-1. Generational Snapshot, 1900-1919: Known Community Individuals, 1900-1919.<sup>2</sup>

**Known Community Members, 1900 to 1919**



<sup>2</sup> Community Members include all Mattaponi individuals known to be alive during this period. This data was generated from the Tribe's Family Tree Maker database. Names marked with an \* (asterisk) denote members with descendants on the current tribal roll.

<sup>3</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

<sup>4</sup> This individual shows up on the 1870 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Pamunkey Indian Tribe.

<sup>5</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

<sup>6</sup> This individual shows up on the 1870 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Pamunkey Indian Tribe.

<sup>7</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

<sup>8</sup> This individual shows up on the 1870 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Pamunkey Indian Tribe.

<sup>9</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

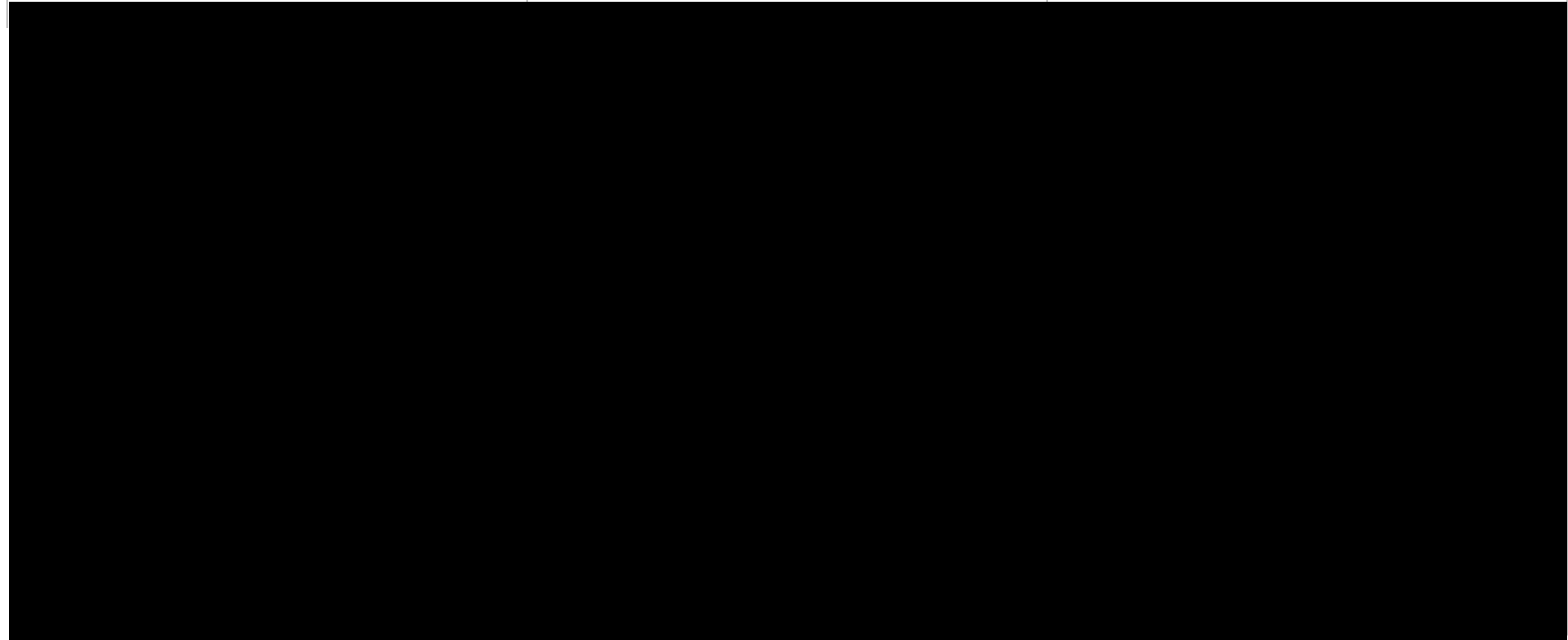
<sup>10</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

<sup>11</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED]. (Chickahominy) and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

<sup>12</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED]. (Chickahominy) and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

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**Known Community Members, 1900 to 1919**



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<sup>13</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Pamunkey Indian Reservation. Their descendants are affiliated with the Pamunkey Indian Tribe.

<sup>14</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Upper Mattaponi Tribal Community. Their descendants are affiliated with the Upper Mattaponi Indian Tribe.

<sup>15</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Pamunkey Indian Reservation. Their descendants are affiliated with the Pamunkey Indian Tribe.

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Geographic Situation

The Mattaponi community remained centered on the Mattaponi Indian Reservation in King William County, Virginia, throughout the period from 1900 to 1919. Tribal members appeared together on special Indian Schedules in 1900 and 1910, which demonstrate continuous geographic clustering of Mattaponi households. Additionally, off-reservation tribal members continued to settle near the reservation. For example, [REDACTED] is noted as living on “Sixteen acres lying near Indian Town on the Mattaponi River,” in a deed held at the King William County Courthouse.<sup>16</sup>

*1900 U.S. Decennial Census: King William County, West Point Magisterial District*

In the 1900 census, enumerators recorded Mattaponi ancestors on the Indian Population Schedules, naming their tribe as “Mattaponi” and their subsection of the West Point Magisterial District as “Mattaponi Indian Town.” Census information demonstrates that fishing and farming remained core economic practices for tribal members during this period, indicating the continuation of shared cultural patterns within the community and providing the opportunity for regular formal and informal social interaction. The census does include non-Indian spouses and Indian spouses from other tribes; where possible we have included information on non-Mattaponi spouses’ community affiliations, which often indicate intertribal out-marriage patterns.

The “Special Inquiries Relating to Indians” section specifies most Mattaponi households were considered “not taxed” by the enumerators.<sup>17</sup> Enumerators also answered the census query “Was citizenship acquired through allotment?”<sup>18</sup> in the affirmative for the entire Mattaponi Indian Reservation. Such responses were likely elicited from community members who were referring to the tribal practice of allotting reservation lands to individual families,<sup>19</sup> rather than the federal policy of allotment aimed to break up communally held tribal lands into individual property and transition tribal members into citizenship, which the Census Bureau aimed to track with this query.

*Table B1-2. Geographic Situation, 1900-1919: United States Census, 1900.<sup>20</sup>*

U.S. Decennial Census Enumeration District 0044 Indian Population Schedule Mattaponi Indian Town						
HH	Name	Household Title	Sex	Race	Age	Occupation
1	[REDACTED]	Head	M	Indian	33	Fisherman
	[REDACTED]	Wife	F	Indian	27	

<sup>16</sup> Deed between [REDACTED] and [REDACTED], 10 June 1904, Deed Book [REDACTED] King William Courthouse, King William County, VA.

<sup>17</sup> Enumerators instructions stated: “An Indian is to be considered ‘taxed’ if he or she is detached from his or her tribe and living among white people as an individual, and as such subject to taxation, whether he or she actually pays taxes or not; also if he or she is living with his or her tribe but has received an allotment of land, and thereby has acquired citizenship; in either of these two case the answer to this inquiry is ‘Yes.’ An Indian on a reservation, without an allotment, or roaming over unsettled territory, is considered ‘not taxed,’ and for such Indians the answer to this inquiry is ‘No.’” (“Twelfth [sic; Twelfth] Census of the U.S. (1900): Special Inquiries Relating to Indians (Data Collection Sheet)”, Census Records, American Indians in the Federal Decennial Census 1790-1930, National Archives and Records Administration, Washington D.C. (Online Records), <https://www.archives.gov/research/census/native-americans/1790-1930.html>)

<sup>18</sup> Ibid.

<sup>19</sup> Land allotment constitutes a central aspect of the Mattaponi Indian Tribe’s exercise of political authority, as discussed further in the narrative section responding to Criterion (c).

<sup>20</sup> U.S. Federal Census: Virginia, King William, West Point, 0044, Twelfth Census of the United States, 1900, MF T623 R1241714, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.



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U.S. Decennial Census Enumeration District 0044 Indian Population Schedule Mattaponi Indian Town						
HH	Name	Household Title	Sex	Race	Age	Occupation
		Daughter	F	Indian	9	
		Son	M	Indian	7	
		Son	M	Indian	4	
		Son	M	Indian	3	
		Daughter	F	Indian	<sup>3/12</sup>	
2		Head	M	Indian	37	Fisherman
		Wife	F	Indian	26	
		Daughter	F	Indian	6	
		Daughter	F	Indian	3	
		Daughter	F	Indian	2	
		Son	M	Indian	<sup>0/12</sup>	
3		Head	M	Indian	38	Fisherman
		Wife	F	Indian	26	
		Son	M	Indian	11	
		Son	M	Indian	8	
		Son	M	Indian	7	
		Son	M	Indian	2	
4		Head	F	Indian	45	Dress Maker
5		Head	M	Indian	54	Farmer
		Wife	F	Indian	45	
		Son	M	Indian	19	Day Laborer
		Daughter	F	Indian	19	Servant
		Son	M	Indian	16	Day Laborer
		Daughter	F	Indian	15	
		Daughter	F	Indian	13	
		Son	M	Indian	11	
		Son	M	Indian	9	
		Son	M	Indian	6	
		Son	M	Indian	4	
		Daughter	F	Indian	<sup>2/12</sup>	
6		Head	F	Indian	50	
		Son	M	Indian	19	Fisherman
		None	M	Indian	67	
7		Head	F	Indian	60	
		Son	M	Indian	28	Teamster
		Son	M	Indian	26	Teamster
		Daughter	F	Indian	22	Dress Maker
		Son	M	Indian	20	Day Laborer
6?		Son	M	Indian	17	Day Laborer
		Daughter	F	Indian	11	

<sup>21</sup> It appears that the enumerator repeated [REDACTED] name when, based on the listed household title, gender, and age, they should have written [REDACTED]

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<b>U.S. Decennial Census                  Enumeration District 0044                  Indian Population Schedule                  Mattaponi Indian Town</b>						
HH	Name	Household Title	Sex	Race	Age	Occupation
		Son	M	Indian	8	
10		Head	M	Indian	58	Fisherman
		Wife	F	Indian	55	
		Daughter	F	Indian	11	
		Daughter	F	Indian	7	
11		Head	M	Indian	66	Shoemaker
		Son	M	Indian	28	Day Laborer
		None	F	Indian	14	

*1910 U.S. Decennial Census: King William County, West Point Magisterial District*

In the 1910 census, Mattaponi ancestors appear on the Indian Population Schedules living adjacent to each other on a form entitled: “Name of Indian Reservation: Mattaponi” located in the West Point District. Several households include large extended families and household occupations include traditional economic pursuits of farming, fishing, and hunting which demonstrate the existence of distinct cultural patterns shared among members of the Tribe. In this year, the “Special Inquiries Relating to Indians” section was incomplete, enumerating only a small percentage of individuals named in the main body of the census schedule. For those who are included on the Indian Schedule, the census enumerator was inconsistent in their approach to naming the Tribe, referring to known Mattaponi ancestors as belonging to the “Pocahontas” or “Powhatan” Tribe and not indicating allotment status. Where the enumerator recorded tax status, all but one Mattaponi ancestor is listed as taxed.

*Table B1-3. Geographic Situation, 1900-1919: United States Census, 1910.*<sup>23</sup>

<b>U.S. Decennial Census                  Enumeration District 0047                  Indian Population Schedule                  Reservation: Mattaponi</b>						
HH	Name	Household Title	Sex	Race	Age	Occupation
4		Head	M	Indian	64	Farmer
		Wife	F	Indian	57	
		Daughter	F	Indian	29	
		Son	M	Indian	26	Farmer
		Daughter	F	Indian	24	Board House
		Daughter	F	Indian	22	Servant
		Son	M	Indian	20	Teamster
		Son	M	Indian	18	Farmer
		Son	M	Indian	16	Farmer
		Son	M	Indian	14	Farmer

<sup>22</sup> As stated in a 1942 Affidavit explaining [redacted] lineage, [redacted] is affiliated with the Pamunkey Indian Tribe [redacted] Lineage Affidavit, 1 January 1942, [redacted] Private Collection).

<sup>23</sup> 1910 U.S. Federal Census: Virginia, King William, West Point, 0047, Thirteenth Census of the United States, 1910, MF T624 R 1633, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.

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U.S. Decennial Census Enumeration District 0047 Indian Population Schedule Reservation: Mattaponi						
HH	Name	Household Title	Sex	Race	Age	Occupation
5		Daughter	F	Indian	9	
		Head	M	Indian	40	Fisherman
		Wife	F	Indian	28	
		Son	M	Indian	7	
		Son	M	Indian	6	
		Son	M	Indian	5	
		Daughter	F	Indian	4	
		Daughter	F	Indian	3	
		Son	M	Indian	3/12	
		6		Head	M	Indian
Wife	F			Indian	37	
Daughter	F			Indian	18	
Son	M			Indian	16	
Son	M			Indian	12	
Daughter	F			Indian	9	
Daughter	F			Indian	7	
Daughter	F			Indian	6	
Daughter	F			Indian	4	
Son	M			Indian	2	
7		Daughter [Granddaughter]	F	Indian	2/12	
		Head	M	Indian	50	Farmer
		Wife	F	Indian	34	
		Daughter	F	Indian	16	
		Daughter	F	Indian	14	
		Son	M	Indian	10	
		Son	M	Indian	8	
		Son	M	Indian	6	
		Son	M	Indian	4	
		Son	M	Indian	2	
10 <sup>24</sup>		Son	M	Indian	2/12	
		Mother-in-Law	F	Indian	50	
11		Head	M	Indian	50	Fish & Hunter
		Wife	F	Indian	43	
		Son	M	Indian	21	Fish & Hunt
		Son	M	Indian	16	Fish & Hunt
		Son	M	Indian	13	
		Son	M	Indian	5	

<sup>24</sup> Census takers appear to have skipped numbers in their assignments of household numbers, as these households appear consecutively on the original schedule.

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U.S. Decennial Census Enumeration District 0047 Indian Population Schedule Reservation: Mattaponi						
HH	Name	Household Title	Sex	Race	Age	Occupation
		Daughter	F	Indian	8	
12		Head	F	Indian	39	Laborer
		Daughter	F	Indian	18	
		Son	M	Indian	11	
		Daughter	F	Indian	6	
		Son	M	Indian	10/12	
		Grandson [granddaughter]	M [F]	Indian	2/12	
		Son-in-law	M	Indian	25	Farming
13		Head	F	Indian	40	Farmer
		Daughter	F	Indian	18	
8		Head	F	Indian	65	Farmer
		Daughter	F	Indian	16	Servant
		Companion	M	Mu [Mulatto]	10	
9		Head	F	Indian	59	Farmer
		Son	M	Indian	38	Farmer
		Son	M	Indian	30	Farmer
		Daughter	F	Indian	31	
		Son	M	Indian	28	Farmer
		Son	M	Indian	19	Farmer
		Daughter-in-law	F	Indian	36	
		Daughter-in-law	F	Indian	24	Farmer
		Daughter-in-law	F	Indian	20	Farmer
		Granddaughter	F	Indian	7	
		Granddaughter	F	Indian	2	
		Grandson	M	Indian	1	
		Granddaughter	F	Indian	3/12	
		Companion	F	Indian	15	
10		Head	M	Indian	36	
		Wife	F	Indian	24	
		Daughter	F	Indian	11/12	
13		Head	F	Indian	60	Farming
		Daughter	F	Indian	36	Washing
		Son	M	Indian	30	Wood Cutter
		Granddaughter	F	Indian	17	Seamstress
		Grandson	M	Indian	15	Cut wood
		Granddaughter	F	Indian	13	
		Grandson	M	Indian	7	

<sup>25</sup> [REDACTED] was a member of the Upper Mattaponi Indian Tribe and was married to [REDACTED]. [REDACTED] has MIR ancestors, but we don't have the full linkage to the Mattaponi Indian Tribe. Their descendants went on to be active in the Upper Mattaponi Indian Tribe.

<sup>26</sup> This individual was not affiliated with the Mattaponi Indian Tribe. He lived as a "companion" in one of the households on the Reservation.

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U.S. Decennial Census Enumeration District 0047 Indian Population Schedule Reservation: Mattaponi						
HH	Name	Household Title	Sex	Race	Age	Occupation
	[REDACTED]	Grandson [Granddaughter]	M [F]	Indian	2	

*Mooney Census, 1901*

Anthropologist James Mooney visited Virginia in “1899 and again in 1901,” summarizing his findings in an article for the Smithsonian’s Bureau of Ethnography which was published in 1907.<sup>27</sup> At which time he reported on the Mattaponi community:

The present Mattapony are chiefly an offshoot from the Pamunkey. They have state recognition as a tribe, without citizenship or taxes, and have a small reservation of some 50 acres, with larger personal holdings, on the south bank of Mattapony river, King William county, about 10 miles distant from White House. They live principally by lumbering and farming, and have no chief or council, but combine their affairs with the Pamunkey. They number about 40 souls.<sup>28</sup>

It's unclear whether Mooney spoke directly with the Mattaponi to gather this information, but it seems unlikely as evidence demonstrates that the Tribe functioned as an autonomous political authority much earlier than 1900<sup>29</sup> and the reservation community, per the 1900 census, was larger than that identified by Mooney. It seems more likely that Mooney relied on Pamunkey informants such as Terril Bradby to prepare the census. Mooney’s census, replicated in the table below, was compiled in 1901 “in conference by the principal men of each band, and may therefore be considered as an official statement of their membership as recognized by themselves.” The census focuses solely on reservation residents and excludes tribal members living off the reservation either in King William County or further afield.<sup>30</sup> Each familial entry includes the name of the head of household, along with abbreviations for mother (m), wife (w), child or children (c), grandchildren (grc), grandson (grs), brother (b), and sister (sr).<sup>31</sup>

*Table B1-4. Geographic Situation, 1900-1919: Mooney Census, 1901.*

1901 The Mattapony	
Transcription	Familial References <sup>32</sup>

<sup>27</sup> James Mooney, “The Powhatan Confederacy, Past and Present,” *American Anthropologist* 9, no. 1 (January- March 1907): 145 [PDF 19]. James Mooney (1861-1921) was an anthropologist who worked as an ethnologist for the Bureau of American Ethnology and was a founding member of the American Anthropological Association (AAA). For more information, see his obituary published by AAA in *American Anthropologist* (1922).

<sup>28</sup> Mooney, *The Powhatan Confederacy*, 148.

<sup>29</sup> Previous tribal chiefs were mentioned in 1865, 1877, c. 1889, and 1890 (Wells, Henry H., “Correspondence, King WM County April 18, 1868,” Executive Papers 1868-1869 (Library of Virginia, Accession 43756, Box 1, Folder 2), [PDF 4]; 1877 James L. Kemper, Executive Papers, Library of Virginia, Accession Number 43755, Box 4, Folder 8; Mooney, James, James Mooney: Virginia Circulars B.A.E. Ms. #2190, Manuscript 2190, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C., [PDF 23]); The Circulars collected by Mooney include one from [REDACTED] (likely [REDACTED] identifying [REDACTED] as the Chief of Mattaponi at the turn of the century [Mooney, Virginia Circulars]. [REDACTED] identifies himself as Chief in the following: [REDACTED] etc., King William County Chancery Causes 1878-1909, Library of Virginia, King William County Circuit Court, Richmond, Virginia, PDF Page 160.

<sup>30</sup> Census data for 1900, held in the Tribe’s Family Tree Maker database, shows members of the Mattaponi Indian Tribe living throughout King William County and in enclaves in Richmond and Pennsylvania. See *Community Ties* for more information. The Family Tree Maker database is also available for review.

<sup>31</sup> Mooney, *The Powhatan Confederacy*, 147.

<sup>32</sup> Familial References provided here are based upon the Tribe’s Family Tree Maker Database.

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<b>1901</b> The Mattapony	
██████████, w and 3 c	Head of Household: ██████████ Wife: ██████████ Children ██████████ 1 Unk. Child <sup>33</sup>
██████████, m, 6 b <sup>34</sup>	Head of Household: ██████████ Mother: ██████████ Brothers: ██████████ ██████████
██████████ and 1 c; also married d with 1 c [?] in Philadelphia	Head of Household: ██████████ Child: ██████████ Daughter: ██████████ [?] <sup>35</sup>
██████████ ██████████, and 2 c	Head of Household: ██████████ Children: ██████████ ██████████ [?] <sup>36</sup>
██████████, w, and 5 c	Head of Household: ██████████ Wife: ██████████ [I-?] Children: ██████████ ██████████
██████████	Head of Household: ██████████ Husband: ██████████
██████████ w, and 3 c	Head of Household: ██████████ Wife: ██████████ Children: ██████████ ██████████
██████████ <sup>37</sup> (h white), 1 c in Texas	Head of Household: ██████████ Child: Unknown
██████████, 1 c, and nephew in Baltimore	Head of Household: ██████████

<sup>33</sup> While Mooney notes 3 children, census records cited in the Tribe's Family Tree Maker database show the family was made up of 2 children.

<sup>34</sup> While Mooney notes 6 brothers, vital records cited in the Tribe's Family Tree Maker database show the family was made up of 4 Brothers and 2 Sisters.

<sup>35</sup> Mooney notes 1 daughter; however, ██████████ had 2 daughters that fits that description during that time period based on census and vital records cited in the Tribe's Family Tree Maker database. Mooney also notes that Allmond's daughter had one child; however, the presumed daughter this document is referring to had 3 children at this time based on census and vital records cited in the Tribe's Family Tree Maker database.

<sup>36</sup> Records in the Tribe's Family Tree Maker database show that the ██████████ family at this time was made up of himself and consisted of 1 child residing at his residence. The additional child may have been the child of a family member living with them at the time.

<sup>37</sup> The petitioner is unable to corroborate Mooney's assertion that ██████████ lived on the Mattapony Indian Reservation at this time.

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<b>1901</b>	
The Mattapony	
	Child: ██████████
	Nephew: Unknown
██████████ <sup>38</sup>	Head of Household: ██████████

*Additional Geographic Evidence*

The Mattaponi Indian Reservation was well documented by outside observers during this period, including in scholarly and popular publications which described the location of the reservation and identified its residents as the Mattaponi tribal community. The table below summarizes evidence documenting the geographic situation of the Mattaponi Indian Tribe from 1900 to 1919.

*Table B1-5. Geographic Situation, 1900-1919: Additional Geographic Evidence.*

Date	Excerpt
June 10, 1904	This Deed, made this 10 <sup>th</sup> day of June in the year 1904 between Isaac Diggs Special Commissioner of the Circuit Court of King William County, Virginia, of the first part and ██████████ of the County of King William, party of the second part [...] the said Isaac Diggs was directed to make, execute, acknowledge and deliver unto the said ██████████ a deed conveying with special warranty the above designated land to wit: Sixteen acres lying near Indian Town on the Mattaponi River in the West Point Magisterial district in King William County Virginia. [...] <sup>39</sup>
1907	Mattapony [ <i>sic</i> ; Mattaponi], [...] [Jefferson’s population estimates] however, are probably too low, as the name is still preserved by about 45 persons of mixed blood on a small state reservation on the s. side of Mattapony [ <i>sic</i> ; Mattaponi] r., in King William co. These survivors are closely related to the Pamunkey, whose reservation is only 10 m. distant. <sup>40</sup>
1907	They have state recognition as a tribe, without citizenship or taxes, and have a small reservation of some 50 acres, with larger personal holdings, on the south bank of Mattapony [ <i>sic</i> ; Mattaponi] river King William county, about 10 miles distant from White House. <sup>41</sup>
1912	REV. J. OGLE WARFIELD, of the University of Pennsylvania, who for some time past has been interested in the Algonquian Indians of Virginia, visited this summer the remnant of the Nansemond near Portsmouth, the Chickahominy on the river of the same name, the Pamunkey on Pamunkey reservation, the Mattapony [ <i>sic</i> ; Mattaponi] on a small reservation on Mattapony [ <i>sic</i> ; Mattaponi] river, a detached branch of the latter

<sup>38</sup> The petitioner is unable to corroborate Mooney’s assertion that ██████████ lived on the Mattaponi Indian Reservation at this time.

<sup>39</sup> Deed between ██████████ and ██████████, June 10, 1904, Deed Book ██████ King William Courthouse, King William County, VA.

<sup>40</sup> Hodge, Frederick Webb, *Handbook of American Indians North of Mexico, Part 2*, Bureau of American Ethnology Bulletin 30, (Washington, D.C.: Smithsonian Institution, 1910), 822 [PDF 837].

<sup>41</sup> Mooney, James, "The Powhatan Confederacy, Past and Present," *American Anthropologist* 9, no. 1 (January- March 1907): 129-152. Other evidence in this time period makes clear that the Mattaponi Indian Tribe continued to function under a formal tribal government, independent of the Pamunkey, led by its own Tribal Council. Examples include but are not limited to: Letter from the Secretary of the Governor to ██████████ 6 April 1918, Governor Davis, Westmorland, Executive Papers, Accession 21567a, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 23, Folder 11, PDF Page 9; *Annual Report of the Attorney General to the Governor of Virginia for the Year 1918*, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1919, PDF Pages 88-89.

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Date	Excerpt
	near Adamstown, and a remnant of the Powhatan (?) in Essex county, about ten miles from the Rappahannock river. <sup>42</sup>
November 19, 1914	Perpetuating a time-honored custom, the Indians of the Mattaponi Tribe, whose reservation is at Sweet Hall [...] wished him individually and the Mattaponis collectively much joy, and inquired solicitously after the health and prosperity of the Indians of the Sweet Hall Reservation. [...] <sup>43</sup>
November 19, 1914	Last night Mr. Forward sent the following letter of thanks to the Indian chief.  Chief [REDACTED]  Mattaponi Tribe,  R. F. D., Sweet Hall, Va. <sup>44</sup>
June 28, 1916	[...] The board of authorized Superintendent Stearnes to employ a teacher to conduct a school the coming session for the Mattaponi Indians on their Reservation in King William County. [...] <sup>45</sup>
July 11, 1916	A county officer of King William, the chieftains told Mr. Hart, had served warning on the Indians that he would see to it that the tribesmen were not permitted to hunt off their reservations without the license required of the white inhabitants. <sup>46</sup>
August 19, 1917	Are Indians who pay no taxes, who have no votes, liable for military duty? That question has been raised here by the Pamunkey and Mattaponi Indians, living a few miles below this city. They say that they do not pay any taxes, they do not vote, they do not serve on juries, are not recognized as citizens of the state and they live on a reservation assigned to them years and years ago. <sup>47</sup>
December 8, 1917	The treaty-abiding Mattaponi Indians, who still retain their tribal organization, dwelling on a reservation in King William County. [...] <sup>48</sup>
June 2, 1918	Mrs. Lucy Dudley attended and assisted in a religious meeting with the Indians in the Mattaponi reservation, in King William County, last Sunday. <sup>49</sup>
October 15, 1918	October 15, 1918. From: The Adjutant General of Va. To: The Provost Marshal General Subject: Classification of Mattaponi Indians. 1. The Tribe of Mattaponi Indians in this State live within a Reservation of eight hundred acres, three hundred acres only of which are tillable. There are one hundred and twenty-seven people in the Tribe <sup>50</sup> [...]
1919	From the information before me it appears that the Mattaponi tribe of Indians is a branch of the Pamunkey tribe; that this tribe has a reservation in King William county, which

<sup>42</sup> Hrdlicka, Ales, James Mooney, and W. D. W., "Anthropologic Miscellanea," *American Anthropologist* 14, no. 4 (October – December 1912): 695-713 [PDF 2-20].

<sup>43</sup> Staff, "Mattaponi Braves Send Game to Big White Chief," *Richmond Times Dispatch* (Richmond, VA), November 19, 1914.

<sup>44</sup> Staff, "Chief Custalow Pays His Tribute," *The Richmond Virginian* (Richmond, VA), November 19, 1914.

<sup>45</sup> Staff, "Observe January 14 as Maury Day," *Richmond Times Dispatch* (Richmond, VA), June 28, 1916.

<sup>46</sup> Staff, "Big Smoke of 1916 Made Heap Bad Law-Indian Chief Appeal to Great White Father Against New Game Act," *Richmond Times Dispatch* (Richmond, VA), July 11, 1916.

<sup>47</sup> Staff, "Indians Think They Are Exempt from War Duty," *The Sunday Star* (Washington D.C.), August 19, 1917.

<sup>48</sup> Staff, "Mattaponis Pay Tribute," *Richmond Times Dispatch* (Richmond, VA), December 8, 1917.

<sup>49</sup> Staff, "West Point," *Richmond Times Dispatch* (Richmond, VA), June 2, 1918.

<sup>50</sup> Letter from J. Stern to Provost Marshal General, October 15, 1918, Letter Series: Virginia Adjutant General to Provost Marshal General, State Files, 1917-1918, Box 297, National Archives and Records Administration, College Park, Maryland, PDF Page 9.



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Date	Excerpt
	resides about seventy members of the tribe. They maintain a separate government, and have their own code of laws enforced by their own authorities. <sup>51</sup>

*Conclusion*

The geographic clustering of Mattaponi people is created by and helps to further solidify “social relationships connecting individual members” (25 CFR 83.11 (b)(1)(ii)), “rates or patterns of informal social interaction that exist broadly among the members of the entity” (25 CFR 83.11 (b)(1)(iii)), and “shared or cooperative labor or other economic activity among members” (25 CFR 83.11 (b)(1)(iv)). The recognition of the Mattaponi Indian Town as a reservation demonstrates that authorities continued to acknowledge that the Tribe had “land set aside by a State” that was being utilized during this period (25 CFR 83.11 (b)(1)(ix)). The geographic evidence from this period, including the formal enumeration of census takers and observations of outside scholars, demonstrates that a significant portion of known Mattaponi ancestors lived “in a geographical area exclusively or almost exclusively composed of members of the entity...” (25 CFR 83.11 (b)(2)(i)).

Community Ties

The Mattaponi Indian Tribe maintained ties internally and with other Virginia Indian communities throughout this period. The tables below summarize the number of intratribal, intertribal, and non-Indian unions entered by known Mattaponi community members; the dates and locations of known marriage events in the community; and community members appearing in the documentary record for the first time during this period, including births.<sup>52</sup>

Marriage patterns in this period indicate strong intertribal cohesion, with 35% of marriages occurring between Mattaponi citizens and ~59% of marriages consisting of patterned intermarriage with other tribal populations. With one exception, these Mattaponi individuals married members of other Virginia Algonquian tribes (Pamunkey, Chickahominy, and Upper Mattaponi).

*Table B1-6. Community Ties, 1900-1919: Community Unions.*<sup>53</sup>

Total Known Unions	Intratribal Unions		Intertribal Unions		Non-Indian Unions	
	Unions	Percentage	Unions	Percentage	Unions	Percentage
17	6	35%	10	59%	1	6%

Endogamy and patterned exogamy rates enhanced social connection within the Tribe and reinforced its linkages with Powhatan Algonquian groups in Virginia. From 1900 to 1919, Mattaponi community members married other tribal members in 6 instances and married with the members of other Indian communities in 10, including unions to Pamunkey, Chickahominy, and Rappahannock individuals.

<sup>51</sup> *Annual Report of the Attorney General to the Governor of Virginia for the Year 1918*, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1919, p. 86 [PDF p. 88].

<sup>52</sup> Please note that in some cases, the birth certificates of individuals known to have been born on the Mattaponi Indian Reservation state they were born in King William County, which surrounds the Reservation. In these cases, the petition narrative and Family Tree Maker database cite the source that specifies a birth took place on the Reservation in addition to the birth certificate.

<sup>53</sup> This data was generated from the Tribe’s Family Tree Maker database and supporting documentation can be reviewed as a part of that database.

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Table B1-7. Community Ties, 1900-1919: Marriage Events.<sup>54</sup>

Intratribal Unions		Date	Event Location
1	[REDACTED]	April 19, 1909 <sup>55</sup>	King William, VA
2	[REDACTED]		
3	[REDACTED]	January 27, 1915 <sup>56</sup>	Wakema, VA
4	[REDACTED]		
5	[REDACTED]	November 11, 1914 <sup>57</sup>	King William, VA
6	[REDACTED]		
Intertribal Unions		Date	Event Location
7	[REDACTED]	July 04, 1901 <sup>58</sup>	Hanover, VA
8	[REDACTED]	April 24, 1902 <sup>59</sup>	King William, VA
9	[REDACTED]	April 27, 1906 <sup>60</sup>	New Kent, VA
10	[REDACTED]	May 27, 1907 <sup>61</sup>	King William, VA
11	[REDACTED]	December 04, 1907 <sup>62</sup>	King William, VA
12	[REDACTED]	March 04, 1908 <sup>63</sup>	Riverview, VA
13	[REDACTED]	October 09, 1912 <sup>64</sup>	Wakema, VA
14	[REDACTED]	March 25, 1914 <sup>65</sup>	Lester Manor, VA
15	[REDACTED]	November 15, 1915 <sup>66</sup>	King William, VA

<sup>54</sup> All data is based on the Mattaponi Indian Tribe's Family Tree Maker Database and associated vital records. Please note: While every effort has been made to identify the tribal affiliation of spouses, in some cases the Tribe does not have documentation to substantiate spousal affiliation. In these cases, the individual has been treated as Non-Indian until such documentation is available.

<sup>55</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED].

<sup>56</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED].

<sup>57</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage License, King William County, [REDACTED].

<sup>58</sup> Staff, "Another Indian Wedding," *The Richmond Times* (Richmond, VA), June 29, 1901.

<sup>59</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED].

<sup>60</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Register, New Kent County, [REDACTED]. See also: Staff, "Real Indian Wedding," *Martinsburg Statesman-Democrat* (Martinsburg, West Virginia), May 04, 1906.

<sup>61</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED].

<sup>62</sup> Ancestry.com record for [REDACTED], [accessed on 6/12/2023] See Also: US Decennial Census (Washington DC, National Archives and Records Administration), 1910, Virginia, King William County, West Point Magisterial District 0046, Pamunkie Reservation, [REDACTED].

<sup>63</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED].

<sup>64</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage License, King William County, [REDACTED].

<sup>65</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED].

<sup>66</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED].

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16	[REDACTED]	June 23, 1918 <sup>67</sup>	King William, VA
<b>Non</b>		<b>Date</b>	<b>Event Location</b>
17	[REDACTED]	1908 <sup>68</sup>	Philadelphia, PA

The number of individuals born into the community provides additional evidence for social ties within the Mattaponi Indian Tribe. The table below lists ~48 known births within the Mattaponi community during this period. The birth certificates and census records cited below detail the years of birth for Mattaponi children, illustrating the lines of descent within the Tribe between 1900 and 1919. Because during this period few community members would have given birth in hospital, this information relies on census location as a suggestion of where the birth took place. Regardless, location on a census suggests the geographic clustering of the community.

*Table B1-8. Community Ties, 1900-1919: Birth Events.*

Parents	Total	Individuals	Year	Event Location
[REDACTED]	5	[REDACTED]	1913 1915 1916 1918 1919	Mattaponi Indian Reservation <sup>69</sup>
[REDACTED]	4	[REDACTED]	1908 1909 c1915 1917	Mattaponi Indian Reservation <sup>70</sup>
[REDACTED]	3	[REDACTED]	1915 1916 1919	Pamunkey Indian Reservation <sup>71</sup>
[REDACTED]	1	[REDACTED]	1909	Mattaponi Indian Reservation <sup>72</sup>
[REDACTED]	1	[REDACTED]	1903	Mattaponi Indian Reservation <sup>73</sup>

<sup>67</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED]

<sup>68</sup> Ancestry.com Record for [REDACTED], [accessed on 6/12/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Pennsylvania, Philadelphia Ward 20, Philadelphia Magisterial District 0465, [REDACTED]

<sup>69</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Virginia, King William County, West Point, Magisterial District 0056, Mattaponi Indian Town, Sheet 8B, House 151, Lines 75-79.

<sup>70</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Virginia, King William County, West Point, Magisterial District 0056, Mattaponi Indian Town, Sheet 8B, House 155, Lines 91-94.

<sup>71</sup> [REDACTED] and his family are listed as Pamunkey alongside a number of other Pamunkey families, in what is presumed to be the census pages enumerating the Pamunkey Indian Reservation (US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Virginia, King William County, West Point Magisterial District 0007, West Point, [REDACTED])

<sup>72</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1910, Virginia, King William County, West Point District 0047, Mattaponi, Sheet 14A, House 9, Line 5.

<sup>73</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1910, Virginia, King William County, West Point District 0047, Mattaponi, Sheet 14A, House 9, Line 13.

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Parents	Total	Individuals	Year	Event Location
[REDACTED]	3	[REDACTED]	1910 1916 1919	Mattaponi Indian Reservation <sup>74</sup>
	2		1903 1908	Mattaponi Indian Reservation <sup>77</sup>
	3		1910 1912 1916	Richmond, VA <sup>78</sup>
	7		1900 1902 1908 1908 1909 1910 1912	Mattaponi Indian Reservation <sup>79</sup>
	7		1900 1903 1905 1907 1908 1910 1913	Mattaponi Indian Reservation <sup>80</sup>
[REDACTED]	8	[REDACTED]	1902 1903 1904	Mattaponi Indian Reservation <sup>81</sup>
			1906 1907 1910 1916 1918	

<sup>74</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Virginia, King William County, West Point Magisterial District 0056, Mattaponi Indian Town, Sheet 8B, House 153, Lines 84-86.

<sup>75</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

<sup>76</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

<sup>77</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1910, Virginia, King William County, West Point District 0047, Mattaponi, Sheet 32B, House 13, Lines 27-28.

<sup>78</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Richmond, Richmond Clay Ward, Henrico County, Magisterial District 0082, Sheet 2A, House 3118, Lines 22-24.

<sup>79</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Virginia, King William County, West Point, Magisterial District 0056, Mattaponi Indian Town, Sheet 8B, House 148, Line 52-58.

<sup>80</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Virginia, King William County, West Point Magisterial District 0056, Mattaponi Indian Town, Sheet 8A, House 147, Lines 42-48.

<sup>81</sup> [REDACTED] was born in [REDACTED]. See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1910, Virginia, King William County, West Point District 0047, Mattaponi, [REDACTED] US Decennial Census (Washington DC, National Archives and Records Administration), 1920, Virginia, King William County, West Point Magisterial District 0056, Mattaponi Indian Town, [REDACTED]

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Parents	Total	Individuals	Year	Event Location
	1		1915	King William, VA <sup>82</sup>
	1		1900	Mattaponi Indian Reservation <sup>83</sup>
	2		1902 1904	Mattaponi Indian Reservation <sup>84</sup>

*Conclusion*

Marriage patterns within the Mattaponi Indian Tribe between 1900 and 1919 demonstrate “rates or patterns of known marriages within the entity, or, as may be culturally required, known patterned out-marriages” (25 CFR 83.11 (b)(1)(i)). This marriage pattern is also indicative of the presences of strong “social relationships connecting individual members” (25 CFR 83.11 (b)(1)(ii)) and “rates or patterns of informal social interaction that exist broadly among the members of the entity” (25 CFR 83.11 (b)(1)(iii)) that form the basis for and result from a high percentage of intra- and intertribal unions.

Community Institutions and Organizations

Members of the Mattaponi Indian Tribe remained connected during this period through religious, economic, governmental, and educational institutions. Especially critical during this period were participation in the Virginia Indian Baptist community and the creation of a dedicated school for Mattaponi children on the Mattaponi Indian Reservation. One of the enduring tribal institutions during this period was the tribal government, whose activities regularly enriched the lives of tribal members both on and off the reservation. This institution is described in detail in Section IV, Part C of this petition.

*Religious Institutions*

In the early twentieth century church congregations in Virginia were segregated by race, with black and Indian communities having created their own independent institutions in the aftermath of the Civil War. The neighboring Pamunkey Indian Tribe formed Pamunkey Indian Baptist Church in 1865, which the Mattaponi community attended.<sup>85</sup> Mattaponi members constituted a distinct group within that congregation, presumably traveling together to attend.<sup>86</sup> A pastor began offering separate services on the Mattaponi

<sup>82</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, King William County, [REDACTED], [REDACTED].

<sup>83</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1900, Virginia, King William County, West Point Magisterial District 0044, Mattaponi Indian Town, Sheet 1B, House 5, Line 32.

<sup>84</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1910, Virginia, King William County, West Point District 0047, Mattaponi, Sheet 13A, House 11, Lines 7-8.

<sup>85</sup> “Churches were the first institution in Virginia to be segregated by race. For example, where Colosse Baptist church had been attended by whites, blacks, and Indians before the war, in 1865 it became a white church and the blacks and Indians formed their own separate congregations. Thus Pamunkey Indian Baptist Church, founded in 1865, is the oldest Indian church in Virginia. As the other tribes took formal shape—the Mattaponis by law and the citizen Indians by charter of incorporation—a tribal church would become their first group institution.” See: Rountree, Helen C. *Pocahontas's People: The Powhatan Indians of Virginia through Four Centuries*, 1st ed. Norman, Oklahoma: The University of Oklahoma Press, 1990.

<sup>86</sup> In 1932, the Mattaponi Indian Baptist Church was formally organized as part of the Dover Baptist Association. In the same year, the Pamunkey Indian Baptist Church recorded 16 letters of dismissal and a membership loss of 13. These numbers are indicative of a distinct Mattaponi community within the Pamunkey Indian Baptist Church that departed to organize the Mattaponi Indian Baptist Church. See Also: “Minutes of the Dover Baptist Association Virginia 1927-32,” Dover Baptist Association (Va.). Library of Virginia, Richmond, Virginia.; “Minutes of the Dover Baptist Association Virginia 1933-35,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA.

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Indian Reservation in 1914.<sup>87</sup> The table below summarizes the community events, including funerals (October 31, 1900) and marriages (e.g., March 29, 1907) performed at the Pamunkey Indian Baptist Church, illustrating its role as a central intertribal institution during this period. Documentation of these events also includes a reference to the Mattaponi Cemetery (October 31, 1900) which was and remains a distinctive spiritual and historical center for the Mattaponi community.

*Table B1-9. Community Institutions and Organizations, 1900-1919: Religious Institutions.*

Date	Excerpt
October 31, 1900	The funeral services of Otto T. Langston ██████████ who died at his residence, on the Mattaponi Indian Reservation, suddenly Friday, after an illness of only one day, took place Saturday at 12:30 from the Pamunkey Baptist church, of which the deceased was a consistent member. Deceased was in his 20th year and was a son of John H. and Mary E. Langston ██████████ of the Indian Reservation. The interment was in the Mattaponi Cemetery, the service being conducted by his pastor, Rev. P. E. Throckmorton. <sup>88</sup>
April 27, 1906	Osborne's New Kent, was the scene yesterday of a pretty Indian wedding. The contracting parties were Wallace Allmond ██████████ a Mattaponi living on the Pamunkey reservation in King William county, and Miss Mary Florence Bradby, an hereditary princess of the Chickahominy tribe. The ceremony was performed by Rev. P.E. Throckmorton, of Richmond, pastor of the Indian Baptist church." <sup>89</sup>
March 29, 1907	William Ernest Collins, of the Pamunkey tribe, and Miss Minerva Tuppence ██████████ of the Mattaponis, were united in marriage last night in the parlors of the Rev. P. E. Throckmorton, pastor of the Pamunkey Indian church, in Hopkins street, Fulton. <sup>90</sup>
c. 1916	When he was 18, Custalow ██████████ organized the first church on the reservation, and served as clerk and superintendent of the Mattaponi Sunday School. Soon afterwards he was licensed to preach by the reservation church. <sup>91</sup>

*Mattaponi Indian Reservation School*

Another significant community institution was the Mattaponi Indian School. The school was established in 1917 following a movement within the community to create educational opportunities for the approximately 30 children residing on the Reservation at that time (December 10, 1914). The existence of a school on the Mattaponi Indian Reservation allowed Mattaponi children to spend more time within their community and created an additional institution that distinguished the Tribe from neighboring communities. This formal educational experience enabled informal social interactions that helped maintain community ties. The table below presents evidence illustrating the Tribe's efforts to secure funding from the Virginia State Board of Education and staffing at the school.

<sup>87</sup> ██████████, "History of the Mattaponi Indian Baptist Church," Ca. 1932. ██████████ Collection.

<sup>88</sup> Staff, "Deaths and Funerals," *Richmond Dispatch* (Richmond, VA), October 31, 1900.

<sup>89</sup> Staff, "Indian Princess Weds," *Newport News Daily Press* (Newport, VA), April 27, 1906. See also Staff, "Virginia and West Virginia," *The Baltimore Sun* (Baltimore, MD), April 28, 1906; Staff, "Virginia News," *The Daily Star* (Fredericksburg, VA), April 28, 1906; Staff, "Chickahominy Princess Weds Mattaponi Brave," *The News Leader* (Richmond, VA), April 27, 1906; Staff, "The Old Dominion," *The Mathews Journal* (Mathews, VA), May 03, 1906.

<sup>90</sup> Staff, "Pamunkey and Mattaponi Indians Marry in Fulton," *The News Leader* (Richmond, VA), March 29, 1907.

See also: Staff, "Fulton," *Richmond Evening Journal* (Richmond, VA), March 30, 1907.

<sup>91</sup> Garrett, Curwood, "Evangelist-Indian Chief Draws Large Crowds," *Bristol Herald Courier* (Bristol, VA), July 24, 1960.

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*Table B1-10. Community Institutions and Organizations, 1900-1919: Tribally Specific Education.*

<b>Date</b>	<b>Excerpt</b>
December 10, 1914	[...] Consideration was given to a petition from the Mattaponi Indians, who ask the State Board of Education to assist them in a movement under way to open a school for the Indian children on the reservation. There are about thirty of the Indian children. <sup>92</sup>
June 28, 1916	[...] The board authorized Superintendent Stearnes to employ a teacher to conduct a school the coming session for the Mattaponi Indians on their Reservation in King William County. <sup>93</sup>
1917-1919	Teachers in Special Schools Under Direction of the State Board of Education, 1917-1918 [...] Mattaponi Indian School Mr. Everett Edwards, Miss Sallie Henley [PDF Page 15]  Teachers in Special Schools Under Direction of the State Board of Education, 1918-1919 [...] Mattaponi Indian School Mr. Everett Edwards, Miss Sallie Henley [PDF Page 235]  Teachers in Special Schools Under Direction of the State Board of Education, 1919-1920 [...] Mattaponi Indian School Miss Mary W. Gleason <sup>94</sup> [PDF Page 325]
1918	The 1918 Journal of the Senate lists the “Mattaponi Indian School at Sweet Hall” in a list of State schools. <sup>95</sup>
1918	Annual Report of the Superintendent of Public Instruction TEACHERS IN SPECIAL SCHOOLS UNDER DIRECTION OF THE STATE BOARD OF EDUCATION [...] Mattaponi Indian School Miss Lily Louise Fox <sup>96</sup> [...]
June 7, 1918	[...] Miss Sallie Henley, of Tappahannock, who has taught the Canton school for several sessions and who in addition this session has finished out the school at the Mattaponi Indian Reservation, was the week-end guest of Mrs. E. C. Veazey. <sup>97</sup>
May 2, 1919	Colonel John R. Saunders, attorney-general for Virginia, will participate in the commencement exercises of the Mattaponi Indian school at Lester Manor this afternoon. He will deliver an address to the graduates and others. <sup>98</sup>

*Conclusion*

As institutions that regularly gathered Mattaponi people of all ages, the Pamunkey Indian Baptist Church and the Mattaponi Indian Reservation School encouraged “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “rates or patterns of informal social interaction” (83.11 (b)(1)(iii)), and their operation required “shared or cooperative labor” (83.11 (b)(1)(iv)). The church especially exemplifies

<sup>92</sup> Staff, “School Book Award Goes Over to January,” *Richmond Times Dispatch* (Richmond, VA), December 10, 1914.

<sup>93</sup> Staff, “Observe January 14 as Maury Day,” *Richmond Times Dispatch* (Richmond, VA), June 28, 1916.

<sup>94</sup> *Annual Report of the Superintendent of Public Instruction of the Commonwealth of Virginia with Accompanying Documents: School Year 1917-18*, Vol. 2 No. 1, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, June 1919.

<sup>95</sup> *Journal of the Senate of the Commonwealth of Virginia Begun and Held at the Capitol in the City of Richmond on Wednesday, January 9, 1918*, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1918.

<sup>96</sup> *Annual Report of the Superintendent of Public Instruction of the Commonwealth of Virginia with Accompanying Documents: School Year 1916-17*, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1918.

<sup>97</sup> Staff, “Local Items,” *The West Point News* (West Point, VA), June 7, 1918. See also: Staff, “West Point,” *Richmond Times Dispatch* (Richmond, VA), June 9, 1918.

<sup>98</sup> Staff, “Saunders to Address Redskins,” *Richmond Virginian* (Richmond, VA), May 2, 1919.

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“shared sacred or secular ritual activity” (83.11 (b)(1)(vi)) and the longstanding “persistence of a collective identity” (83.11 (b)(1)(viii)), given the congregation’s 19<sup>th</sup>-century roots. These two central establishments for the community constitute “distinct community social institutions” (83.11 (b)(2)(iv)) in fulfillment of Criterion (b) of 25 CFR 83.11.

*Community Activities*

Members of the Mattaponi Indian Tribe consistently participated in shared activities during this period. These included cooperative livelihood strategies such as lumbering,<sup>99</sup> ritual activities such as weddings, intertribal social activities hosted by neighboring Indian communities, and public ceremonies such as the annual tribute to Virginia’s governor.

*Economic Cooperation and Livelihood Strategies*

During World War I, the Mattaponi Indian Tribe, through the Tribal Council, protested the application of selective service requirements to tribal members. Efforts to apply the draft were largely centered on tribal employment off the reservation. The Virginia Adjutant General reported that Mattaponi men had to leave the reservation during certain seasons:

The Tribe of Mattaponi Indians in this State live within a reservation of eight hundred acres, three hundred acres only of which are tillable.<sup>100</sup> There are one hundred and twenty- seven people in the Tribe and they claim it is necessary for them to leave the bounds of the Reservation to seek employment at certain seasons of the year in order to support their families.<sup>101</sup>

He went on to argue that this seasonal departure resulted in forfeiture of Indian status, as part of his case that tribal members should be subject to conscription. Though this argument was unsuccessful and the Provost Marshal General affirmed tribal members’ exemption from the selective service,<sup>102</sup> census records demonstrate a reliance on hunting, fishing, and farming among Mattaponi people and corroborate the existence of a seasonal residence pattern.<sup>103</sup> Such evidence demonstrates the existence of distinctive livelihood strategies within the Tribe as well as the existence of coordinated efforts that illustrate social connection and interaction.

*Intertribal Events*

During the period from 1900 to 1919, the Mattaponi Indian Tribe engaged in activities during this period that distinguished it as a distinct entity and member of the wider Virginia Indian community. Such activities often consisted of tribal representation at intertribal events that demonstrated and reinforced community

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<sup>99</sup> Mooney, James, "The Powhatan Confederacy, Past and Present," *American Anthropologist*, no. 1 (January- March 1907): 129-152.

<sup>100</sup> These acreage figures are a mistake on behalf of the Adjutant General. The Mattaponi Indian Reservation was 125 acres at this time.

<sup>101</sup> Letter from Virginia Adjutant General to Provost Marshal General, 15 October 1918, Letter Series: Virginia Adjutant General to Provost Marshal General, State Files, 1917-1918, Box 297, National Archives and Records Administration, College Park, Maryland, PDF Page 10. See also: Letter from Provost Marshal General to Commissioner of Indian Affairs, 4 November 1918, Letter Series: Virginia Adjutant General to Provost Marshal General, State Files, 1917-1918, Box 297, National Archives and Records Administration, College Park, Maryland, PDF Page 7; Letter from Provost Marshal General to Virginia Adjutant General, 2 December 1918, Letter Series: Virginia Adjutant General to Provost Marshal General, State Files, 1917-1918, Box 297, National Archives and Records Administration, College Park, Maryland, PDF Page 3.

<sup>102</sup> Information pertaining to the Mattaponi Tribal Council’s direct protest against the Selective Service Act can be found in Criterion C.

<sup>103</sup> U.S. Federal Census: Virginia, King William, West Point, 0044, Twelfth Census of the United States, 1900, MF T623 R1241714, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.; 1910 U.S. Federal Census: Virginia, King William, West Point, 0047, Thirteenth Census of the United States, 1910, MF T624 R 1633, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.



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cohesion. Events included gathering with other tribes from across the region for annual fish fries (June 23, 1901), intertribal gatherings (February 26, 1913), social events such as intertribal weddings (e.g., April 27, 1906) and social calls (September 14, 1907), where Mattaponi individuals celebrated and maintained bonds with other members of the Mattaponi and other intertribal communities.

*Table B1-11. Community Activities, 1900-1919: Intertribal Events.*

Date	Excerpt
June 23, 1901	<p>The annual fish-fry of the Chickahominy Tribe of Indians was held yesterday at Wynn Landing, in Charles City county.</p> <p>The affair was a success from every standpoint, and the Indians in charge of the programme [sic] were congratulated by everybody in attendance. Delegations of the Pamunkey [sic] and Mattaponi Tribes of Indians and a score of the residents of New Kent and Charles City counties and a number of Richmond people were their guests. [...]<sup>104</sup></p>
June 29, 1901	<p>Miss Lillie B. King and Mr. Solomon Custalow ██████████ ██████████, of the Mattaponi tribe of Indians, were married Thursday afternoon at the residence of Mr. William King, in Hanover county. [...]</p> <p>The house filled with spectators, both Indians and whites. The Mattaponi and Pamunkey tribes were both represented, and a large number of white people from the neighborhood was there; also a good many from Richmond.<sup>105</sup></p>
April 27, 1906	<p>Osborne's New Kent, was the scene yesterday of a pretty Indian wedding.</p> <p>The contracting parties were Wallace Allmond ██████████ ██████████ a Mattaponi living on the Pamunkey reservation in King William county, and Miss Mary Florence Bradby, an hereditary princess of the Chickahominy tribe.</p> <p>The ceremony was performed by Rev. P.E. Throckmorton, of Richmond, pastor of the Indian Baptist church.<sup>106</sup></p>
March 29, 1907	<p>William Ernest Collins, of the Pamunkey tribe, and Miss Minerva Tuppence ██████████ ██████████, of the Mattaponis, were united in marriage last night in the parlors of the Rev. P. E. Throckmorton, pastor of the Pamunkey Indian church, in Hopkins street, Fulton.</p> <p>The bride has seen only twenty summers. She was handsomely attired for the occasion. The groom is 22 years old. He is a carpenter by trade.</p> <p>The following Indians came up yesterday morning from the Pamunkey reservation, King William county, and were present at the ceremony: James Myers, Juney Myers, Wiley Bradby, Ella Collins, and Alice Myers.</p> <p>The bride and groom will make their home in this city.<sup>107</sup></p>
September 14, 1907	<p>[...] Mrs. Mary F. Allmond ██████████ ██████████ left last Tuesday for her home on the Mattaponi reservation, after visiting her parents, Chief and Mrs. A. J.</p>

<sup>104</sup> Staff, "Chickahominy Fish-Fry," *Richmond Dispatch* (Richmond, VA), June 23, 1901.

<sup>105</sup> Staff, "Another Indian Wedding," *The Richmond Times* (Richmond, VA), June 29, 1901.

<sup>106</sup> Staff, "Indian Princess Wedding," *Newport News Daily Press* (Newport, VA), April 27, 1906. See Also: Staff, "Virginia and West Virginia," *The Baltimore Sun* (Baltimore, MD), April 28, 1906; Staff, "Virginia News," *The Daily Star* (Fredericksburg, VA), April 28, 1906; Staff, "Chickahominy Princess Weds Mattaponi Brave," *The News Leader* (Richmond, VA), April 27, 1906; Staff, "The Old Dominion," *The Mathews Journal* (Mathews, VA), May 3, 1906.

<sup>107</sup> Staff, "Pamunkey and Mattaponi Indians Marry in Fulton," *The News Leader* (Richmond, VA), March 29, 1907. See also: Staff, "Fulton," *Richmond Evening Journal* (Richmond, VA), March 30, 1907.

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Date	Excerpt
	Bradby. She was accompanied by her friend, Miss Mary W. Bradby, of the Pamunkey reservation. [...] <sup>108</sup>
February 26, 1913	[...] Indians from three other tribes now visiting the Pamunkeys--Peter Kusick, a Tuscarora, from New York; Charles Emery, a Chippewa, from White Earth Reservation in Minnesota; Red Eagle and his squaw, Minnie Sky Eagle, who recently called twice to see Governor Mann; Sioux, from South Dakota, and Indians from the Mattaponi and Chickahominy tribes. [...] <sup>109</sup>

*Annual Tax Tribute*

A central community event for the Mattaponi Indian Tribe is its annual tax tribute. Every year the Mattaponi and Pamunkey tribes present an annual tribute to the Governor of Virginia in lieu of taxes (e.g., November 19, 1914; December 8, 1917). This practice dates back to the treaties of 1646 and 1677 which established the tribes' treaty status.<sup>110</sup> In addition to reaffirming the Mattaponi Indian Tribe's government-to-government relationship with the Commonwealth of Virginia, this annual tribute brings tribal members together, providing an opportunity for formal and informal social interaction.

*Table B1-11. Community Activities, 1900-1919: Annual Tax Tribute.*

Date	Excerpt
November 19, 1914	<p>Perpetuating a time-honored custom, the Indians of the Mattaponi Tribe, whose reservation is at Sweet Hall, yesterday sent an envoy to the State Capitol to renew formally the pledge of allegiance to the Big White Sachem of the Commonwealth, to assure him of their everlasting high esteem and to offer him gifts.</p> <p>The envoy chosen for this important mission is Chief George F. Custalow [REDACTED] [REDACTED]. He arrived at the Capitol bearing a string of chub and rockfish, the finest specimens procurable by the Indians at this season in Virginia waters, and a huge wild turkey, a trophy of the chief's skill as a hunter.</p> <p>[...] the envoy of the Mattaponis was received with due form and ceremony by Secretary Alexander Forward [...], who welcomed Chief Custalow to the official wigwam, congratulated him upon his excellent health, wished him individually and the Mattaponis collectively much joy, and inquired solicitously after the health and prosperity of the Indians of the Sweet Hall Reservation. [...] <sup>111</sup></p>
November 19, 1914	<p>Chief George F. Custalow [REDACTED] of the Mattaponi tribe of Indians, paid his annual call on the Paleface Chief at the Capitol yesterday, bringing with him a string of chub and some wild turkeys. The Governor was not in the city and Chief Custalow left the game in the hands of Secretary Forward. Last night Mr. Forward sent the following letter of thanks to the Indian chief.</p> <p>Chief George F. Custalow [REDACTED]</p> <p>Mattaponi Tribe,        R. F. D., Sweet Hall, Va.</p>

<sup>108</sup> Staff, "Windsor Shades News," *The Richmond Evening Journal* (Richmond, VA), September 14, 1907.

<sup>109</sup> Staff, "The Pamunkeys," *The Presbyterian of the South* (Richmond, VA), February 26, 1913.

<sup>110</sup> Vaughan, A., *Early American Indian Documents: Treaties and Laws, 1607-1789 4* (Maryland: University Publications of America, 1983), 82-87 [PDF 57-59].

<sup>111</sup> Staff, "Mattaponi Braves Send Game to Big White Chief," *Richmond Times Dispatch* (Richmond, VA), November 19, 1914. See also: Staff, "Chief Custalow Pays His Tribute," *The Richmond Virginian* (Richmond, VA), November 19, 1914; Staff, "A General Forward Movement," *Richmond Evening Journal* (Richmond, VA), November 25, 1914.

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Date	Excerpt
	<p>Dear Sir.- In the name of the Governor of Virginia I thank you for the tribute of game and fish today paid him by your tribe through you. These evidences of friendship between your tribe and the Commonwealth are very gratifying to the Governor.</p> <p>Yours truly,</p> <p>Alexander Forward,</p> <p>Secretary to the Governor.<sup>112</sup></p>
November 25, 1914	<p>[An article mocking Alexander Forward, Secretary to the Governor, mentioned that] when he heard that Chief George Custalow [REDACTED] of the Mattaponi Indians, was bringing his annual tribute of a wild turkey and a string of fish to the Governor, he sent the Governor to Elk Garden, donned his frock coat and silk hat, and received the tribute himself. [...] <sup>113</sup></p>
July 11, 1916	<p>[...] Since the days of Governor Cameron, emissaries of the Mattaponi and Pamunkey tribes, following ancient custom, have appeared each year at the Capitol bearing tribal gifts of fish or game, thus, according to the chiefs, renewing annually the terms of the treaty formulated at the "big smoke." <sup>114</sup></p>
December 8, 1917	<p>The treaty-abiding Mattaponi Indians, who still retain their tribal organization, dwelling on a reservation in King William County, paid their annual treaty tribute to the White Chief, the Governor of Virginia, yesterday. Chief George Custolo [REDACTED] of the Mattaponi Indian tribe, called at the capitol yesterday with the animal gift of game from the tribe to the Great White Father. This is as provided in the treaty of more than two hundred years ago. Chief Custolo [<i>sic</i>; Custalow] brought a large wild turkey and a fat ra bit. [<i>sic</i>] They were accepted by the governor with thanks.<sup>115</sup></p>

*Conclusion*

The activities documented in this section constitute evidence for “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns of informal social interaction” (83.11 (b)(1)(iii)) arising from the geographic clustering of the Tribe on and near the reservation and participation in institutions such as the Mattaponi Indian Reservation School that create and reinforce community bonds. Employment patterns off the reservation and the importance of fishing, hunting, and agriculture on the reservation indicate “shared or cooperative labor” (83.11 (b)(1) (iv)). Community engagement with the Pamunkey Indian Baptist Church and the tradition of the annual tax tribute constitute “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). Overall, the evidence presented above underscores the “persistence of a collective identity” (83.11 (b)(1)(viii)) throughout this period.

*Distinction and Discrimination*

During this period, the Mattaponi Indian Tribe was consistently viewed as a distinct community with a separate identity by members of the Tribe and by outsiders. The evidence includes scholarship distinguishing the Mattaponi from neighboring Indian and non-Indian communities (Hodge 1910, Mooney

<sup>112</sup> Staff, “Chief Custalow Pays His Tribute,” *The Richmond Virginian* (Richmond, VA), November 19, 1914. See Also: Staff, “Mattaponi Braves Send Game to Big White Chief,” *Richmond Times Dispatch* (Richmond, VA), November 19, 1914.

<sup>113</sup> Staff, “A General Forward Movement,” *Richmond Evening Journal* (Richmond, VA), November 25, 1914.

<sup>114</sup> Staff, “Big Smoke of 1916 Made Heap Bad Law-Indian Chief Appeal to Great White Father Against New Game Act,” *Richmond Times Dispatch* (Richmond, VA), July 11, 1916.

<sup>115</sup> Staff, “Indian Brings Game,” *The Evening Journal* (Jeffersonville, IN), December 8, 1917. See Also: Staff, “Mattaponis Pay Tribute,” *Richmond Times Dispatch* (Richmond, VA), December 8, 1917; Staff, “Mattaponi Tribe Sends Tribute,” *The Richmond Virginian* (Richmond, VA), December 8, 1917.

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1907) and exemption from (or different application) of laws based on Mattaponi identity (e.g., August 19, 1917).

Table B1-13. *Distinction and Discrimination, 1900-1919.*

Date	Excerpt
1907	<b>Mattapony</b> [ <i>sic</i> ; Mattaponi]. [...] [Jefferson’s population estimates] however, are probably too low, as the name is still preserved by about 45 persons of mixed blood on a small state reservation on the s. side of Mattapony [ <i>sic</i> ; Mattaponi] r., in King William co. These survivors are closely related to the Pamunkey, whose reservation is only 10 m. distant. <sup>116</sup>
1907	The present Mattapony <sup>117</sup> [ <i>sic</i> ; Mattaponi] are chiefly an offshoot from the Pamunkey. They have state recognition as a tribe, without citizenship or taxes, and have a small reservation of some 50 acres, with larger personal holdings, on the south bank of Mattapony [ <i>sic</i> ; Mattaponi] river King William county, about 10 miles distant from White House. They live principally by lumbering and farming, and have no chief or council, but combine their affairs with the Pamunkey. They number about 40 souls. [p. 148] <sup>118</sup>
July 11, 1916	As remnants of a vanished host, the "first Americans" have always been looked upon as wards of the State by most Virginians, and a liberal construction of the new game law in their interest is expected. This was the course taken by the State several years ago when certain people wanted the Indians to pay for the privilege of fishing, those in authority ruling that they could fish without paying the license required of the palefaces." <sup>119</sup>
August 19, 1917	Are Indians who pay no taxes, who have no votes, liable for military duty? That question has been raised here by the Pamunkey and Mattaponi Indians, living a few miles below this city. They say that they do not pay any taxes, they do not vote, they do not serve on juries, are not recognized as citizens of the state and they live on a reservation assigned to them years and years ago. <sup>120</sup>
January 25, 1918	From the information before me it appears that the Mattaponi tribe of Indians is a branch of the Pamunkey tribe; that this tribe has a reservation in King William county, which resides about seventy members of the tribe. They maintain a separate government, and have their own code of laws enforced by their own authorities. [...; p. 86; 93 of PDF] <sup>121</sup>

*Conclusion*

The evidence above demonstrates that outsiders including journalists and scholars distinguished the Mattaponi Indian Tribe from the surrounding communities, and that its members were exempt from certain regulations and laws by virtue of their tribal status, showing “strong patterns of discrimination and other patterns of distinction by non-members” (83.11 (b)(1)(v)). Such distinctions are made possible by information shared by members as evidence of their “collective identity” (83.11 (b)(1)(vii)), and direct observation by outsiders of “distinct cultural patterns” (83.11 (b)(2)(iii)) among the Mattaponi between

<sup>116</sup> Hodge, Frederick Webb, *Handbook of American Indians North of Mexico, Part 2*, Bureau of American Ethnology Bulletin 30, Smithsonian Institution, Washington, D.C., 1910, 822.

<sup>117</sup> During this period, the Mattaponi Tribe’s name was spelled “Mattaponi” and “Mattapony” interchangeably, depending on the author.

<sup>118</sup> Mooney, James, "The Powhatan Confederacy, Past and Present," *American Anthropologist* 9, no. 1 (January- March 1907): 129-152 [PDF 3-26].

<sup>119</sup> Staff, “Big Smoke of 1916 Made Heap Bad Law-Indian Chief Appeal to Great White Father Against New Game Act,” *Richmond Times Dispatch* (Richmond, VA), July 11, 1916.

<sup>120</sup> Staff, “Indians Think They Are Exempt from War Duty,” *The Sunday Star* (Washington D.C.), August 19, 1917.

<sup>121</sup> *Annual Report of the Attorney General to the Governor of Virginia for the Year 1918*, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1919.

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1900 and 1919. Such evidence also demonstrates the “persistence of a collective identity” (83.11 (b)(1)(viii)).

*Evidentiary Applicability*

Based on the evidence presented above, the Mattaponi Indian Tribe fulfills the requirements of Criterion 83.11 (b)(1) throughout the period from 1900 to 1919. Furthermore, the substantial evidence of endogamy and geographic exclusivity fulfills 83.11 (b)(2)(i) and (ii) for the same period and is thus sufficient to meet Criterion 83.11 (c)(2)(ii) for the same period.

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2. Criterion (b): 1920 to 1939

Introduction

Between 1920 and 1939, a variety of sources confirm that the Mattaponi Indian Tribe has comprised a distinct community “with consistent interactions and significant social relationship within its membership” over time and therefore fulfills Criterion (b) of 25 CFR 83.11. Examples include “rates or patterns of known marriages within the entity, or...patterned out-marriages” (83.11 (b)(1)(i)), primarily with members of other Virginia Indian communities. The community also demonstrated “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns informal social interaction that exist broadly among the members” (83.11 (b)(1)(iii)), which arise from and were reinforced by central community institutions such as the Mattaponi Indian Baptist Church and the Mattaponi Indian School, and community and intertribal events, such as annual Homecoming services, dances, and powwows. The Mattaponi Indian Tribe exhibited “cooperative labor or other economic activity among members” during this period (83.11 (b)(1)(iv)), such as fundraising efforts for community institutions and operations at the Mattaponi fish hatchery. “Strong patterns of discrimination or other social distinctions by non-members” (83.11 (b)(1)(v)) existed, documented in cases of legal and extralegal racial discrimination as well as the writings of journalists and anthropologists who distinguished the Mattaponi Indian Tribe from surrounding communities. The Mattaponi community engaged in “shared...ritual activity” (83.11 (b)(1)(vi)) through the Mattaponi Indian Baptist Church, which is one of several “cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts” (83.11 (b)(1)(vii)). The breadth of evidence supports the “persistence of a collective identity” (83.11 (b)(1)(viii)). Finally, evidence demonstrates the continued occupation and use of the Mattaponi Indian Reservation (83.11 (b)(1)(ix)).

This period also includes substantial evidence that the Mattaponi Indian Tribe fulfills Criterion 83.11 (b)(2). This includes significant numbers of tribal members who resided on the Mattaponi Indian Reservation (83.11 (b)(2)(i)), engaged in in-marriage and patterned out-marriage (83.11(b)(2)(ii)), maintained distinct cultural patterns (83.11(b)(2)(iii)), and retained distinct social and cultural institutions (83.11(b)(2)(iii)). Such evidence fulfills the crossover provision in 25 CFR 83.11 (c)(2)(ii), and thus has “provided sufficient evidence of political influence or authority” for the same period.

Generational Snapshot

In the period from 1920 to 1939, the Mattaponi Indian Tribe was made up of ~172 known community members. These included the direct descendants of the individuals recorded as the Historical Indian Tribe in Section II: Historical Mattaponi Indian Tribe who remained in the community. The core community consisted of those individuals who continued to live on the Mattaponi Indian Reservation. Throughout this period, researchers and journalists consistently estimated the resident population of the Mattaponi Indian Reservation at 75 to 80 individuals, though this does not include the entire Mattaponi community during this time.<sup>1</sup> Family groupings at this time *included but were not limited to* the following surnames: *Allmond, Custalow, Collins, Tupponce, Langston, and Major*.

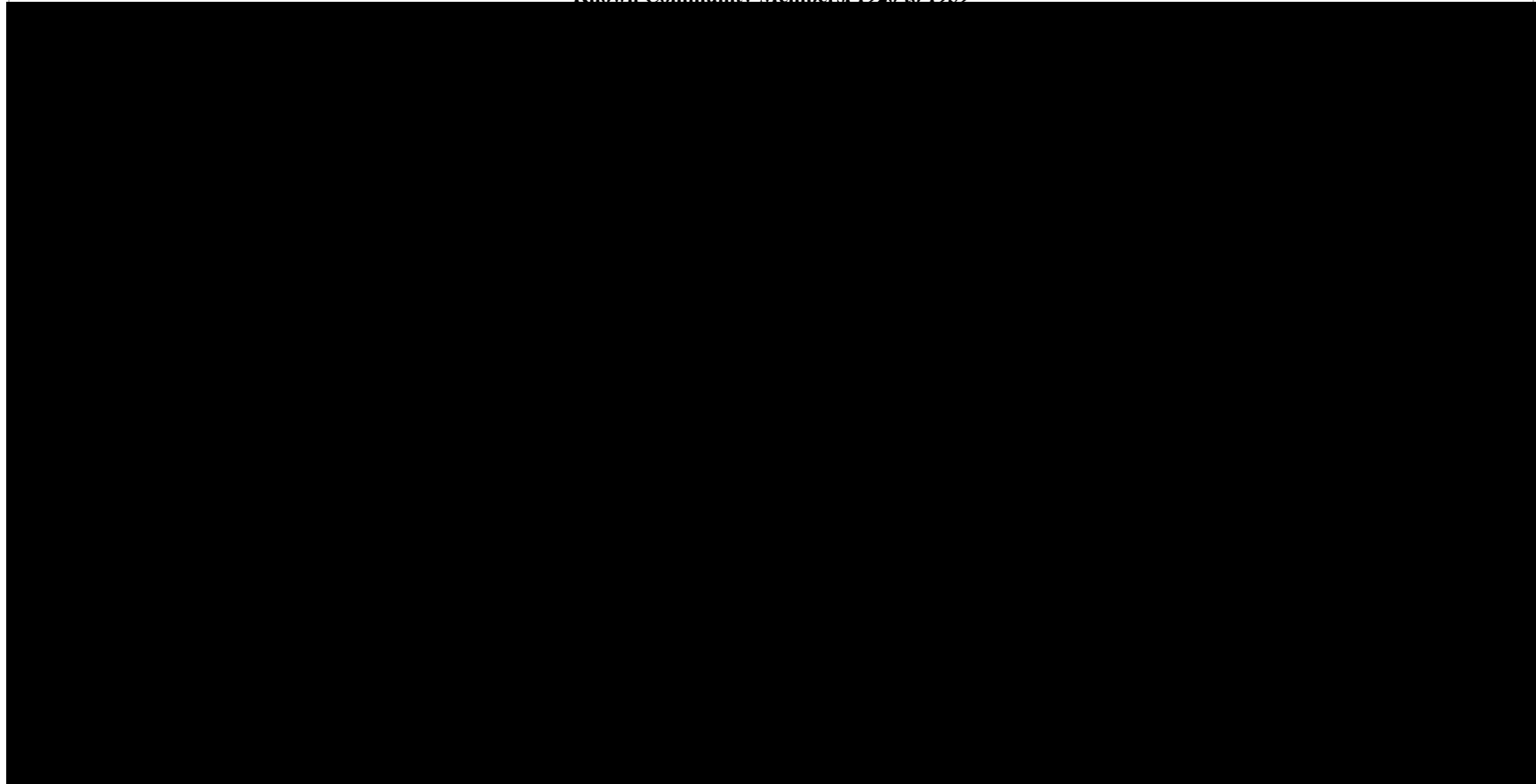
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<sup>1</sup> This estimate of reservation residents was first recorded by Frank Speck in several scholarly articles and echoed in popular publications. See: Speck, Frank G., “The Ethnic Position of the Southeastern Algonkian,” *American Anthropologist* 26, no. 2 (1924): pp. 184-200; Speck, Frank G., “The Rappahannock Indians of Virginia,” ed. F. W. Hodge, *Indian Notes and Monographs* 5, no. 3 (1925); Staff, “Indians Protest Negroid Stigma,” *Richmond News Leader* (Richmond, VA), July 13, 1925; Speck, Frank G., “Chapters on the Ethnology of the Powhatan Tribes,” In *Indian Notes and Monographs*, edited by F. W. Hodge, 1(5). New York: Museum of the American Indian, 1928; Staff, “Mattaponi Chief Asserts Officers Violate Tribe's Rights,” *Richmond Times Dispatch* (Richmond, VA), October 5, 1938; Staff, “Questions and Answers,” *Richmond News Leader* (Richmond, VA), May 24, 1939.

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Table B2-1. Generational Snapshot, 1920-1939: Known Community Individuals.<sup>2</sup>

Known Community Members, 1920 to 1939



<sup>2</sup> Community Members include all Mattaponi individuals known to be alive during this period. This data was generated from the Tribe's Family Tree Maker database. Names marked with an \* (asterisk) denote members with descendants on the current tribal roll.

<sup>3</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

<sup>4</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

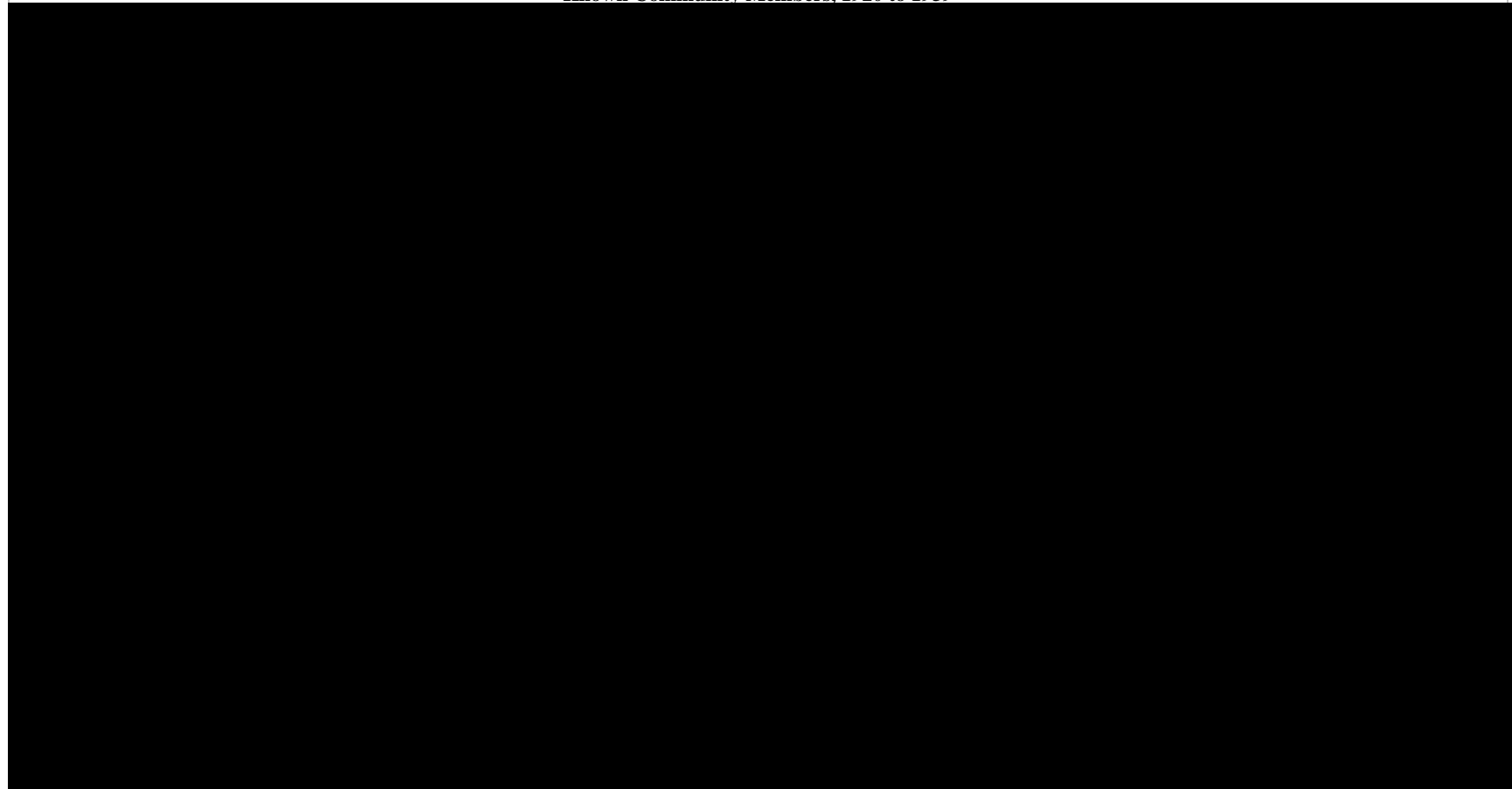
<sup>5</sup> ██████████ was a Mattaponi Tribal citizen. She married ██████████ (Chickahominy) and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

<sup>6</sup> ██████████ was a Mattaponi Tribal citizen. She married ██████████ (Chickahominy) and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

<sup>7</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

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Known Community Members, 1920 to 1939



<sup>8</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Pamunkey Indian Reservation. Their descendants are affiliated with the Pamunkey Indian Tribe.

<sup>9</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] (Upper Mattaponi) and relocated to the Upper Mattaponi Tribal Community. Their descendants are affiliated with the Upper Mattaponi Indian Tribe.

<sup>10</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Pamunkey Indian Reservation. Their descendants are affiliated with the Pamunkey Indian Tribe.

<sup>11</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.



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Geographic Situation

The Mattaponi Indian Tribe’s core community remained centered on the Mattaponi Indian Reservation in King William County, Virginia, throughout the period from 1920 to 1939. Tribal members appeared together on special Indian Schedules in 1920 and 1930, which demonstrate the Tribe’s continuous use of their state reservation. Additionally, off-reservation tribal members continued to settle near the reservation. Evidence presented in the Community Ties section (below) shows that during this period Mattaponi families also settled in clusters off of the reservation in Richmond, Virginia; New Kent, Virginia; and in Philadelphia, Pennsylvania. Such moves were often related to economic necessity due to the sparse job opportunities in King William County as well as the existence of well documented Virginia Indian networks in both locals.

*1920 U.S. Decennial Census: King William County, West Point Magisterial District*

In the 1920 census, the enumerator noted “Mattaponi Indian Town” along the left-hand margin of the population schedule, indicating where the Reservation community enumerated that day began and ended (West Point Magisterial District 0056, Households 146-156, in a section enumerated on January 16<sup>th</sup>) and then annotating “Indian Town” for two households enumerated on the following day (1 non-Indian; West Point Magisterial District 0056, Households 163-164, enumerated on January 17<sup>th</sup>). As in previous decades, census information indicates that fishing and farming constituted core economic practices for tribal members, indicating the continuation of shared cultural patterns within the community and providing the opportunity for regular formal and informal social interaction.

Table B2-2. Geographic Situation. 1920-1939: United States Census, 1920. <sup>12</sup>

<b>U.S. Decennial Census Enumeration District 0056 Mattaponi Indian Town</b>				
<b>HH</b>	<b>Name</b>	<b>Household Title</b>	<b>Age</b>	<b>Occupation</b>
146		Head	26	Farmer
		Wife	19	
		Daughter	4 <sup>3/12</sup>	
147		Head	48	Farmer
		Daughter	22	
		Son	19	Fisherman
		Son	17	Fisherman
		Son	15	Laborer
		Son	13	
		Son	11	
		Son	9	
		Son	7	
148	Head	52	Merchant	
	Wife	42		
	Son	22	Fisherman	
	Daughter	19		
	Daughter	18		
	Daughter	16		
	Daughter	14		

<sup>12</sup> 1920 U.S. Federal Census: Virginia, King William, West Point, 0056, Fourteenth Census of the United States, 1920, MF T625 R 1895, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.

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<b>U.S. Decennial Census Enumeration District 0056 Mattaponi Indian Town</b>				
HH	Name	Household Title	Age	Occupation
		Son	11	
		Daughter	9	
		Son	7	
		Daughter-in-law	19	
		Adopted Son	3 <sup>3/12</sup>	
149		Head	68	Fisherman
		Wife	67	
		Son	28	Fisherman
		Daughter	25	
150		Head	40	Farmerette
		Son	17	Fisherman
		Son	16	Laborer
		Son	15	Laborer
		Daughter	14	
		Daughter	12	
		Son	3 <sup>8/12</sup>	
		Daughter	1 <sup>1/12</sup>	
151		Head	28	Farmer
		Wife	26	
		Son	6	
		Daughter	5	
		Daughter	3 <sup>9/12</sup>	
		Son	2 <sup>2/12</sup>	
		Son	6 <sup>12</sup>	
152		Head	45	Farmerette
		Daughter	16	
153		Head	35	Farmer
		Wife	25	
		Daughter	9	
		Daughter	3 <sup>7/12</sup>	
		Son	6 <sup>12</sup>	
154		Head	27	Fisherman
		Wife	27	
155		Head	40	Farmer
		Wife	33	
		Daughter	11	
		Son	10	
		Daughter	8	
		Daughter	2 <sup>5/12</sup>	
156		Head	31	Farmer
		Wife	51	
[...]				

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<b>U.S. Decennial Census Enumeration District 0056 Mattaponi Indian Town</b>				
HH	Name	Household Title	Age	Occupation
163		Head	49	Laundress
		Son	21	Laborer
		Daughter	15	None
		Son	11	None
		Son	7	None
		Son-in-law	40	Laborer
		grand-son	9	None
		grand-daughter	6	None

*1930 U.S. Decennial Census: King William County, West Point Magisterial District*

In the 1930 census, Mattaponi community members are listed on the West Point Magisterial District 51-7. Although the Reservation land is not clearly marked on the census record, each individual is classified as “Full blooded” and “Mataponi” [*sic*; Mattaponi] in the “Father” and “Mother” columns respectively, demonstrating Mattaponi tribal affiliation. The Mattaponi households are enumerated sequentially, indicating continued geographic clustering on and around the Reservation. Furthermore, the 1930 census records indicate that farming and fishing persisted as distinct cultural patterns and economic strategies throughout this period.

*Table B2-3. Geographic Situation, 1920-1939: United States Census, 1930.*<sup>15</sup>

<b>U.S. Decennial Census Enumeration District 007</b>				
HH	Name	Household Title	Age	Occupation
161		Head	30	Farmer
		Wife	22	
		Son	7	
		Daughter	6	
		Son	4 <sup>7/12</sup>	
		Son	1 <sup>7/12</sup>	
		Brother-in-law	25	Fishing
		Brother-in-law	13	
		Sister-in-law	11	
162			Head	61
	Wife		55	
	Son		37	Fishing
	Son		17	Farmer
	Son		10	

<sup>13</sup> [REDACTED] was a member of the Upper Mattaponi Indian Tribe and was married to [REDACTED] [REDACTED] has Mattaponi ancestors, but we don't have the full linkage to the Mattaponi Indian Tribe. Their descendants went on to be active in the Upper Mattaponi Indian Tribe.

<sup>14</sup> Based on vital records cited in the Tribe's Family Tree Maker database, [REDACTED] Father is unknown. His mother [REDACTED] is Upper Mattaponi.

<sup>15</sup> 1930 U.S. Federal Census: Virginia, King William, West Point, 0007, Fifteenth Census of the United States, 1930, MF T625 R 2342182, Records of the Bureau of the Census, National Archive and Records Administration, Washington D.C.

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U.S. Decennial Census Enumeration District 007				
HH	Name	Household Title	Age	Occupation
163	[REDACTED]	Grandson	6	
		Head	33	Fishing
		Wife	29	
		Son	9	
		Daughter	7	
		Son	6	
		Son	5 <sup>3</sup> / <sub>12</sub>	
		Son	4 <sup>2</sup> / <sub>12</sub>	
		Daughter	2 <sup>11</sup> / <sub>12</sub>	
		Son	5/ <sub>12</sub>	
		164	[REDACTED]	Head
Daughter	33			
Son	30			Laborer
Son	28			Mechanic
Son	25			Laborer
Son	24			Laborer
Son	21			Laborer
Son	19			Wood Cutter
165	[REDACTED]	Head	39	Log Cutter
		Wife	36	
		Son	16	Log Cutter
		Daughter	15	
		Daughter	13	
		Son	12	
		Son	9	
		Son	8	
		Son	6	
		Son	5	
		Son	3 <sup>1</sup> / <sub>12</sub>	
166	[REDACTED]	Head	35	Farmer
		Wife	23	
		Son	8	
		Son	7	
		Son	3 <sup>11</sup> / <sub>12</sub>	
		Sister	40	Servant
167	[REDACTED]	Brother	46	Fishing
		Head	28	Fishing
168	[REDACTED]	Wife	18	
		Head	43	Farmer
		Wife	54	

*Additional Geographic Evidence*

That the Mattaponi Indian Tribe is closely associated with its reservation lands in King William County is clear from the regular mention of the Tribe's location in the documentary record. During the period from 1920 to 1939, the Tribe was mentioned by tribal members (e.g. Will 1922), ethnographers (e.g., Speck

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1924), journalists (e.g. October 13, 1927) and others who clearly identified the Mattaponi as one of two tribes located on reservations in King William County.

Table B2-4. *Geographic Situation, 1920-1939: Additional Geographic Evidence.*

Date	Excerpt
Will 1922	I, [REDACTED] at Mattaponi Indian Town Reservation, King William County, Va. do make this my last will and testament in the following words and figures, to-wit: [...] <sup>16</sup>
Speck 1924	From manuscript prepared on this topic it appears that the following mixed tribal groups exist in the same general location; where their ancestors lived. These places are indicated on the chart by triangles enclosed in circles; Pamunkey 300+, Mattaponi 75, Upper Mattaponi 75, Chickahominy 400+, Rappahannock 500, Nansamund [ <i>sic</i> ; Nansemond] 200+, Wicomoco (?) 300 (?), Potomac 150, Hanover Co. (Powhatan) 15+ (?), Werowocomoco 100+, total 2115+. [...] Some of these bands are organized with incorporated charters, others are still tribal Indians on state reservations; the Pamunkey and Mattaponi.” (p. 188)  The article also includes a map on p. 189, “Map of Eastern Virginia and North Carolina Showing generalized distribution of Tribal Groups,” that places the Mattaponi Tribe in its present location. <sup>17</sup>
Speck 1925	While the existence of two Indian tribes, the Pamunkey and the Mattaponi, in tidewater Virginia has been more or less generally known [...] It appears that at least ten mixed groups exist in the same general localities where their ancestors lived. <sup>18</sup>
July 13, 1925	[...] the Mattaponi Indians of the reservation in King William county [...] Chief Custalow [REDACTED] said today that his tribe and the Pamunkey tribe are the only ones to occupy reservations in Virginia. <sup>19</sup>
July 14, 1925	Chief George F. Custalow [REDACTED] of Mattaponi Indian tribe, near Sweet Hall, Va. <sup>20</sup>
December 25, 1925	Numerous old residents of New Kent, King William and other counties in which Winn and his people were known [...] Some of the witnesses were aged members of the Indian tribes of the Mattaponi and Pamunkey, <sup>21</sup>
October 13, 1927	Mattaponi Tribe Celebrates the Date in Unique Fashion in King William Co. Richmond, Oct. 12- American Indian Day was recently observed by the Indian reservation on the Mattaponi river, in King William county. <sup>22</sup>
Speck 1928	The Indians on the Mattaponi river, only about ten miles from the Pamunkey [...] There are about 75 in the Mattaponi village near Wakema; [...] For good reasons the Mattaponi may be classified definitely as a branch of the Pamunkey. They have not only an absolutely identical cultural foundation, but are a member of the same original political body divided from the main body by a distance of ten miles, and occupying land which was evidently a portion of the original tract reserved under the name of Pamunkey reservation. Their present reservation of

<sup>16</sup> Will: [REDACTED], 1922, King William County Will Book 3, King William County Court House, King William, Virginia.  
<sup>17</sup> Speck, Frank G., “The Ethnic Position of the Southeastern Algonkian,” *American Anthropologist* 26, no. 2 (1924): pp. 184-200.  
<sup>18</sup> Speck, Frank G., “The Rappahannock Indians of Virginia,” ed. F. W. Hodge, *Indian Notes and Monographs* 5, no. 3 (1925).  
<sup>19</sup> Staff, “Indians Protest Negroid Stigma,” *Richmond News Leader* (Richmond, VA), July 13, 1925.  
<sup>20</sup> Staff, “Mattaponi Indian Chief Says Tribe Not Negroid,” *Richmond Times Dispatch* (Richmond, VA), July 14, 1925.  
<sup>21</sup> Staff, “Indian, Not Negro, Hence Marriage to White Lawful,” *The Monitor* (Omaha, NE), December 25, 1925.  
<sup>22</sup> Staff, “American Indian Day Is Observed,” *Newport News Daily Press* (Newport News, VA), October 13, 1927.

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Date	Excerpt
	<p>almost 75 acres is on the south bank of the Mattaponi river, near the hamlet of Wakema. Their own settlement is called Indian Town (fig. 25). (p. 254).</p> <p>This publication contains approximately 15 photos documenting Mattaponi-identified people and places (pp. 255-65).<sup>23</sup></p>
Sams 1929	<p>As the colony developed the preponderance of power passed over to the Virginians, and instead of the Indians assigning tracts to the Virginians, the Virginians assigned tracts to them. These tracts were held by the State in trust for the several tribes, so long as any members of them survived, and after their removal or death, they became public property and were granted by the Colony or the State, as other waste and unappropriated lands, to private persons. This process covered a long period, and indeed, has not yet terminated, the Pamunkeys and Mattaponis still so hold the land on which they live.<sup>24</sup></p>
February 21, 1930	<p>[...] The Montague bill provides that courts of equity may determine which members of the Mattaponi and Pamunkey tribes in King William County shall be deemed "Tribal Indians," [...].<sup>25</sup></p>
October 18, 1931	<p>[...] The Mattaponi, from their reservation on the Mattaponi River.<sup>26</sup></p>
January 31, 1933	<p>[...] She ██████████ says she has been harried so much with traffic tickets that she is going back to the Mattaponi reservation in Virginia." [...].<sup>27</sup></p>
December 22, 1935	<p>Chief O. T. Custlow ██████████ of the Mattaponi Indian Reservation in King William County. [...].<sup>28</sup></p>
November 27, 1936	<p>[...] Among the visitors were: Chief George Custalow ██████████ and four tribesmen from the Mattaponi reservation, 15 miles from Port Richmond, Va. [...].<sup>29</sup></p>
April 1, 1937	<p>Chief Baby Miller, well known Southern lightweight boxer, was down in King William county last week on a training trip. He had his headquarters [sic] at the Mattaponi Indian Reservation and while there stayed with Chief O. T. Custalow ██████████ [...].<sup>30</sup></p>
November 7, 1937	<p>"The Mattaponi Reservation in King William County is governed by the chief and the council - which make the tribal laws. The Mattaponis were one of the tribes ruled by the great chief, Powhatan."<sup>31</sup></p>
January 13, 1938	<p>[...] Mattaponi Tribe Indian Reservation, now located in King William County, in the State of Virginia.[...] <sup>32</sup></p>

<sup>23</sup> Speck, Frank G., "Chapters on the Ethnology of the Powhatan Tribes," In *Indian Notes and Monographs*, edited by F. W. Hodge, 1(5), New York: Museum of the American Indian, 1928.

<sup>24</sup> Sams, Conway Whittle, *The Conquest of Virginia, The Second Attempt: An Account based on Original Documents, of the Attempt, under the King's form of Government, to found Virginia at Jamestown, 1606-1610*, Norfolk, Virginia: Keyser-Doherty Printing Corporation, 1929.

<sup>25</sup> Staff, "Approve Bill Increasing Pay to Injured," *Richmond Times Dispatch* (Richmond, VA), February 21, 1930.

<sup>26</sup> Nettles, J. E., "Indian Encampment Forms Interesting Feature at Yorktown Sesquicentennial," *Newport News Daily Press* (Newport News, VA), October 18, 1931.

<sup>27</sup> Staff, "Traffic Ticket a Month Too Much For Nerves," *The Menasha Record* (Menasha, WI), January 31, 1933.

<sup>28</sup> Staff, "Mattaponi Chief Tells of Indian Lore," *Richmond Times Dispatch* (Richmond, VA), December 22, 1935.

<sup>29</sup> Staff, "Chief Explains By 'Mike' as His Braves Dance," *The Morning News* (Wilmington, DE), November 27, 1936.

<sup>30</sup> Staff, "Puglist [sic; Pugilist] Trains In King William," *The Tidewater Review* (West Point, VA), April 1, 1937.

<sup>31</sup> Staff, "Did you Know That," *Richmond Times Dispatch* (Richmond, VA), November 7, 1937.

<sup>32</sup> Custalow, C. G. F., "Brief 'History' of Mattaponi Reservation," *The Tidewater Review* (West Point, VA), January 13, 1938.

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Date	Excerpt
July 17, 1938	Yes, Indian Reservations in Virginia! There are two of them, only a few miles apart, and only 125 miles from Washington. The larger contains the Pamunkey tribe, the other, the Mattaponi. [...] The Mattaponi Reservation is on the Mattaponi River, [...] The way to reach the Mattaponi Reservation from the Pamunkey is to retrace No. 293 to No. 30, turn right to the Virginia historical marker about the Mattaponies, [ <i>sic</i> ; Mattaponis] then turn left. Going home, take the same route you followed down. <sup>33</sup>
November 11, 1938	[...] A State fish hatchery operated largely by the Mattaponi and Pamunkey Indians of King William County. [...] <sup>34</sup>
April 10, 1939	"The Indian, the vanishing American, the aboriginal citizen," the O. M-A-T replied. "There are just a few of the noble red men who roamed our primeval forests left. They abide with us in King William County on the banks of the Pamunkey and Mattaponi Rivers. [...] "Every spring I go down to Indian Towne, the seat of government, and say "How' to my old friends, Chief Miles of the Pamunkeys, Chief Custalow ██████████ of the Mattaponis and Chief Bradby and Chief Adkins of the Chickahominies. <sup>35</sup>
June 15, 1939	[...] Mr. Mapp introduced his assistant, J. T. Myers, who told about the fish hatcheries that had been established in King William County, one at the Mattaponi Indian Reservation and one at the Pamunkey Indian Reservation. [...] <sup>36</sup>

*Conclusion*

The evidence summarized in this section demonstrates that a significant portion of known Mattaponi ancestors lived “in a geographical area exclusively or almost exclusively composed of members of the entity...” (83.11 (b)(2)(i)). The recognition of the Mattaponi Indian Town as a reservation demonstrates that authorities continued to acknowledge that the Tribe had “land set aside by a State” that was being utilized during this period (83.11 (b)(1)(ix)). Geographic clustering on the reservation and in off-reservation enclaves demonstrates the presence of “social relationships connecting individual members” (83.11 (b)(1)(ii)), “rates or patterns of informal social interaction that exist broadly among the members of the entity” (83.11 (b)(1)(iii)), and “shared or cooperative labor or other economic activity among members” (83.11 (b)(1)(iv)).

Community Ties

The Mattaponi Indian Tribe maintained ties internally and with other Virginia Indian communities throughout this period. The tables below summarize the number of intratribal, intertribal, and non-Indian unions entered by known Mattaponi community members; the dates and locations of known marriage events in the community; and community members appearing in the documentary record for the first time during this period, including any known births.<sup>37</sup>

<sup>33</sup> Gray, Ralph, “Indian Reservation Nearby,” *Evening Star* (Washington D. C.), July 17, 1938.

<sup>34</sup> Staff, “Fish Hatchery Is Planned,” *The Chickahominy Sun* (Providence Forge, VA), November 17, 1938.

<sup>35</sup> Golden, Robert, “O. M-A-T Traces Decline of Virginia’s First Families,” *Richmond Times Dispatch* (Richmond, VA), April 10, 1939.

<sup>36</sup> Staff, “Mapp Discusses Fish Problems with Ruritans,” *The Tidewater Review* (West Point, VA), June 15, 1939.

<sup>37</sup> Please note that in some cases, the birth certificates of individuals known to have been born on the Mattaponi Indian Reservation state they were born in King William County, which surrounds the Reservation. In these cases, the petition narrative and Family Tree Maker database cite the source that specifies a birth took place on the Reservation in addition to the birth certificate.

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From the period from 1920 to 1939, the Mattaponi Indian Tribe continued to practice intermarriage and patterned out-marriage. Such unions accounted for over 60% of known unions during this period. Such endogamy rates result from a high level of social interaction and the presence of significant social relationships connecting individual members.

Table B2-5. Community Ties, 1920-1939: Community Unions.<sup>38</sup>

Total Known Unions	Intratribal Unions		Intertribal Unions		Non-Indian Unions	
	Unions	Percentage	Unions	Percentage	Unions	Percentage
38	10	26.3%	13	34.2%	15	39.5%

Endogamy and patterned exogamy rates enhanced social bonds within the group and reinforced its linkages with other Indian groups, particular other Powhatan Algonquian groups in Virginia. During this period, Mattaponi tribal members intermarried with other tribal members in 10 instances and married with the members of other Indian communities in 13, including unions to Pamunkey, Chickahominy, and Rappahannock individuals. Several of these unions occurred in the District of Columbia and Philadelphia. Those in District of Columbia were a part of a pattern that emerged in response to Virginia’s anti-miscegenation policies, which banned interracial marriage.<sup>39</sup> Additionally, marriages that took place in Philadelphia offer further evidence of a Virginia Indian enclave which included members of the Mattaponi Indian Tribe.<sup>40</sup>

Table B2-6. Community Ties, 1920-1939: Marriage Events.<sup>41</sup>

Intratribal Unions	Date	Event Location
1	August 07, 1922 <sup>42</sup>	District of Columbia, USA
2		
4	January 23, 1926 <sup>43</sup>	King William, VA
4		
5	1930 <sup>44</sup>	Philadelphia, PA
6		
7	October 22, 1934 <sup>45</sup>	District of Columbia, USA
8		
9	August 04, 1938 <sup>46</sup>	Richmond, VA
10		
Intertribal Unions	Date	Event Location
11	June 05, 1922 <sup>47</sup>	King William, VA

<sup>38</sup> All data is based on the Mattaponi Indian Tribe’s Family Tree Maker Database and associated vital records.

<sup>39</sup> Rountree 1990: 223, 224.

<sup>40</sup> That Virginia Indians utilized community networks to establish ties in Philadelphia, Pennsylvania, is well documented. See, for example: “Proposed Finding for Acknowledgment of The Pamunkey Indian Tribe (Petitioner #323),” 2014, Bureau of Indian Affairs, p. 54; Mooney, J., (1907), “The Powhatan Confederacy, Past and Present,” *American Anthropologist* 9(1): 129-152.

<sup>41</sup> All data is based on the Mattaponi Indian Tribe’s Family Tree Maker Database and associated vital records. Please note: While every effort has been made to identify the tribal affiliation of spouses, in some cases the Tribe does not have documentation to substantiate spousal affiliation. In these cases, the individual has been treated as Non-Indian until such documentation is available.

<sup>42</sup> Staff, “Marriage Licenses,” *The Washington Herald* (Washington, D.C.), August 09, 1922.

<sup>43</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage License, King William County, [REDACTED]

<sup>44</sup> Ancestry.com Record for [REDACTED], [accessed on 6/15/2023]

<sup>45</sup> District of Columbia Application for Marriage (Washington, D.C.), [REDACTED]

<sup>46</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED]

<sup>47</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage License, King William County, [REDACTED]



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12		November 09, 1924 <sup>48</sup>	New Kent, VA
13		April 06, 1927 <sup>49</sup>	District of Columbia, USA
14		January 07, 1928 <sup>50</sup>	King William, VA
15		February 02, 1929 <sup>51</sup>	Manhattan, NY
16		August 06, 1929 <sup>52</sup>	District of Columbia, USA
17		March 11, 1931 <sup>53</sup>	District of Columbia, USA
18		March 28, 1931 <sup>55</sup>	District of Columbia, USA
19		June 12, 1931 <sup>56</sup>	District of Columbia, USA
20		June 11, 1934 <sup>57</sup>	District of Columbia, USA

<sup>48</sup> Ancestry.com Record for [REDACTED], [accessed on 6/12/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Virginia, New Kent, Cumberland Magisterial District 0002, [REDACTED]

<sup>49</sup> Ancestry.com Record for [REDACTED], [accessed on 6/12/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Virginia, New Kent, Cumberland Magisterial District 0002, [REDACTED]

<sup>50</sup> Ancestry.com Record for [REDACTED], [accessed on 6/12/2023] See also: Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, Mattaponi Indian Reservation, [REDACTED]

<sup>51</sup> New York Marriage Records (State of New York), New York Marriage Index, New York City, Manhattan, [REDACTED]

<sup>52</sup> Staff, "Famous Red Families United by Marriage," *The Daily Notes* (Canonsburg, PA), September 24, 1929. See also: Staff, "Famous Red Families United by Marriage," *Tunkhannock New Age* (Tunkhannock, PA), October 16, 1930.

<sup>53</sup> Staff, "Pocahontas Becomes Bride," *Evening Star* (Washington, D.C.), March 11, 1931.

<sup>54</sup> [REDACTED] may have Mattaponi ancestors, but we don't have the full linkage to the Mattaponi Indian Tribe.

<sup>55</sup> Ancestry.com Record for [REDACTED], [accessed on 6/15/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, [REDACTED]

<sup>56</sup> Ancestry.com Record for [REDACTED], [accessed on 6/15/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, Mattaponi Indian Reservation, [REDACTED]; Staff, "Indian Wedding Draws Throng," *The Evening Star* (Washington, D.C.), June 13, 1931.

<sup>57</sup> Ancestry.com Record for [REDACTED], [accessed on 6/15/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Pennsylvania, Philadelphia Magisterial District 51-1387, [REDACTED]

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21	[REDACTED]	October 29, 1936 <sup>58</sup>	District of Columbia, USA
22	[REDACTED]	September 12, 1938 <sup>59</sup>	King William, VA
23	[REDACTED]	November 30, 1939 <sup>61</sup>	Henrico, VA
<b>Non-Indian Unions</b>		<b>Date</b>	<b>Event Location</b>
24	[REDACTED]	1920 <sup>62</sup>	Philadelphia, PA
25	[REDACTED]	May 12, 1920 <sup>63</sup>	Philadelphia, PA
26	[REDACTED]	September 25, 1920 <sup>64</sup>	District of Columbia, USA
27	[REDACTED]	1922 <sup>65</sup>	Philadelphia, PA
28	[REDACTED]	July 17, 1922 <sup>66</sup>	King William, VA
29	[REDACTED]	1923 <sup>67</sup>	Philadelphia, PA
30	[REDACTED]	May 18, 1925 <sup>68</sup>	Philadelphia, PA
31	[REDACTED]	August 21, 1927 <sup>69</sup>	King William, VA
32	[REDACTED]	October 04, 1928 <sup>70</sup>	Philadelphia, PA

<sup>58</sup> Ancestry.com Record for [REDACTED], [accessed 6/29/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William, West Point Magisterial District 51-6, [REDACTED]

<sup>59</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED]

<sup>60</sup> This individual has Mattaponi lineage. They are also affiliated with the Pamunkey Indian Tribe.

<sup>61</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED]

<sup>62</sup> Ancestry.com Record for [REDACTED], [accessed on 6/12/2023] See also: Staff, "Marriage Licenses Issued," *The Philadelphia Inquirer* (Philadelphia, PA), July 02, 1920.

<sup>63</sup> Ancestry.com Record for [REDACTED], [accessed on 6/12/2023]

<sup>64</sup> Staff, "Marriage License," *The Evening Star* (Washington, D.C.), September 26, 1920. See also: Pennsylvania Death Records (Commonwealth of Pennsylvania), Pennsylvania Death Certificate, Beaver County, Rochester, [REDACTED].

<sup>65</sup> Ancestry.com Record for [REDACTED], [accessed on 6/12/2023] See also: Staff, "Marriage Licenses Issued," *The Philadelphia Inquirer* (Philadelphia, PA), July 01, 1922.

<sup>66</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Registry, King William County, [REDACTED]

<sup>67</sup> Ancestry.com Record for [REDACTED], [accessed on 6/12/2023]

<sup>68</sup> Pennsylvania Marriage Records (Commonwealth of Pennsylvania), Pennsylvania Marriages, Philadelphia, Francisville County, [REDACTED]

<sup>69</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED]

<sup>70</sup> New Jersey Death Records (State of New Jersey), New Jersey Death Certificate, Atlantic County, Port Republic City, [REDACTED]. See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Pennsylvania, Philadelphia, Philadelphia Magisterial District 51-755, [REDACTED]

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33	[REDACTED]	Abt 1929 <sup>71</sup>	Philadelphia, PA
34	[REDACTED]	Abt 1930 <sup>72</sup>	Philadelphia, PA
35	[REDACTED]	Abt 1930 <sup>73</sup>	Caroline, VA
36	[REDACTED]	Abt 1931 <sup>74</sup>	Mattaponi Indian Reservation (King William, VA)
37	[REDACTED]	August 29, 1933 <sup>75</sup>	Delaware, PA
38	[REDACTED]	August 29, 1938 <sup>76</sup>	Fairfax, VA

From the period from 1920 to 1939, approximately ~79 individuals were born in the Mattaponi community. Of these were additions to the Allmond, Custalow, and Langston families. This information illustrates the continuation of the tribal community between 1920 and 1939 and confirms the linkage between the historical Mattaponi Indian Tribe and the contemporary community.

Table B2-7. Community Ties, 1920-1939: Birth Events.

Parents	Total	Individuals	Year	Event Location
[REDACTED]	1	[REDACTED]	1939	Mattaponi Indian Reservation <sup>77</sup>
[REDACTED]	1	[REDACTED]	1921	Mattaponi Indian Reservation <sup>78</sup>
[REDACTED]	5	[REDACTED]	1929 1931 1932 1934	Philadelphia, PA <sup>79</sup>

<sup>71</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Pennsylvania, Philadelphia County, Philadelphia Magisterial District 51-685, Sheet 15A, House 2430, Line 44.

<sup>72</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Pennsylvania, Philadelphia Magisterial District 51-675, Sheet 15A, House 2333, Line 28.

<sup>73</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Virginia, Caroline County, Bowling Green Magisterial District 17-3, Sheet 20A, House 384, Line 15.

<sup>74</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Richmond, [REDACTED]. See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Pennsylvania, Philadelphia, Philadelphia Magisterial District 51-975, [REDACTED].

<sup>75</sup> Pennsylvania Marriage Records (Commonwealth of Pennsylvania), Pennsylvania Marriage Certificate, Philadelphia, [REDACTED].

<sup>76</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Fairfax County, [REDACTED].

<sup>77</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, Mattaponi Indian Reservation, Sheet 61A, House 235, Line 38.

<sup>78</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, West Point, [REDACTED].

<sup>79</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Pennsylvania, Philadelphia Magisterial District 51-700, Sheet 2A, House 2018, Lines 15-19.

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Parents	Total	Individuals	Year	Event Location
			1935	
	7		1921 1922 1923 1925 1926 1928 1934	Mattaponi Indian Reservation <sup>80</sup> Mattaponi Indian Reservation <sup>81</sup>
	3		1934 1936 1938	Philadelphia, PA <sup>82</sup>
	1		1935	Mattaponi Indian Reservation <sup>83</sup>
	4		1921 1923 1928 1935	Pamunkey Indian Reservation <sup>84</sup>
	5		1931 1932 1935 1938 1939	Mattaponi Indian Reservation <sup>85</sup>
	2		1929 1930 1934 1938	Philadelphia, PA <sup>86</sup>
	12		1920 1922 1923 1924 1926 1927 1929 1931	Mattaponi Indian Reservation <sup>87</sup>

<sup>80</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, Mattaponi Indian Reservation, Sheet 61B, House 236, Lines 44-49.

<sup>81</sup> [REDACTED] was born in [REDACTED]. See also: Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, Mattaponi Indian Reservation, [REDACTED].

<sup>82</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, Pennsylvania, Philadelphia Magisterial District 51-328, Sheet 8B, House 2604, Lines 41-43.

<sup>83</sup> Florida Death Records (State of Florida), Florida Death Certificate, Tampa, Hillsborough County, [REDACTED], [REDACTED].

<sup>84</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-7, Pamunkey Indian Reservation, Sheet 16A, House 277, Lines 25-28.

<sup>85</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, Mattaponi Indian Reservation, Sheet 61B, House 337, Lines 53-57.

<sup>86</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Pennsylvania, Philadelphia Magisterial District 51-1084, Sheet 5A, House 2921, Lines 17-20.

<sup>87</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, Mattaponi Indian Reservation, Sheet 61A, House 231, Lines 12-23.

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Parents	Total	Individuals	Year	Event Location
			1933	
			1934	
			1936	
			1938	
	5		1932 1933 1936 1936 1941	Mattaponi Indian Reservation <sup>88</sup>
	4		1922 1923 1925 1928	Mattaponi Indian Reservation <sup>89</sup> Henrico, VA <sup>90</sup>
	4		1932 1934 1936 1938	Mattaponi Indian Reservation <sup>92</sup>
	3		1931  1936 1937	Mattaponi Indian Reservation <sup>93</sup>
	4		1923 1926 1927 1929	Mattaponi Indian Reservation <sup>94</sup> Philadelphia, PA <sup>95</sup>
	3		1932 1934 1938	Mattaponi Indian Reservation <sup>96</sup>

<sup>88</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, Sheet 6, House 50, Lines 23-27.

<sup>89</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Virginia, King William County, West Point Magisterial District 0007, Sheet 8B, House 161, Lines 81-84.

<sup>90</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>91</sup> [REDACTED] may have Mattaponi lineage, but we don't have the full linkage to the Mattaponi Indian Tribe.

<sup>92</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, Sheet 8, House 61, Line 21-24.

<sup>93</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, Mattaponi Indian Reservation, Sheet 61A, House 230, Lines 7-9.

<sup>94</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, King William County, [REDACTED], [REDACTED]

<sup>95</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Pennsylvania, Philadelphia, Philadelphia Magisterial District 51-928, Sheet 2B, House 2618, Lines 53-56.

<sup>96</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, King William County, West Point Magisterial District 51-6, Mattaponi Indian Reservation, Sheet 61A, House 233, Lines 31-33.

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Parents	Total	Individuals	Year	Event Location
	1		1928	Philadelphia, PA <sup>97</sup>
	1		1923	Richmond, VA <sup>98</sup>
	1		1920	King William, VA <sup>99</sup>
	2		1920 1927	Mattaponi Indian Reservation <sup>100</sup> Mattaponi Indian Reservation <sup>101</sup>
	1		1922	Mattaponi Indian Reservation <sup>102</sup>
	3		1922 1924 1930	Mattaponi Indian Reservation <sup>103</sup> Mattaponi Indian Reservation <sup>104</sup> Mattaponi Indian Reservation <sup>105</sup>
	4		1931 1932 1934 1937	Pennsauken, New Jersey <sup>106</sup> Philadelphia, PA <sup>107</sup>

<sup>97</sup> New Jersey Death Records (State of New Jersey), New Jersey Death Certificate, Atlantic County, Port Republic City, [REDACTED]

<sup>98</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Virginia, King William County, West Point Magisterial District 0007, West Point, Sheet 8B, House 162, Line 93.

<sup>99</sup> Pennsylvania Death Records (Commonwealth of Pennsylvania), Pennsylvania Death Certificate, Beaver County, Rochester, [REDACTED]

<sup>100</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, King William, Mattaponi Indian Reservation, [REDACTED]

<sup>101</sup> U.S. Social Security Applications and Claims Index (1936-2007), Virginia, King William County, Indian Town, [REDACTED]

<sup>102</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Virginia, King William County, West Point Magisterial District 0007, Sheet 9A, House 166, Lines 32-33.

<sup>103</sup> This birth can be presumed to have taken place on the Mattaponi Indian Reservation as it is recorded in Sweet Hall (Birth Certificate for [REDACTED]: Personal Papers: [REDACTED] Virginia Birth Certificate, King William County, Sweet Hall, [REDACTED]

<sup>104</sup> Death Certificate for [REDACTED]: Pennsylvania Death Records (Commonwealth of Pennsylvania), Pennsylvania Death Records, Montgomery County, Meadowbrook, [REDACTED]

<sup>105</sup> Death Certificate for [REDACTED] Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Henrico County, Richmond, [REDACTED]

<sup>106</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1940, New Jersey, Camden, Pennsauken County, District 4-104, Sheet 5A, House 1526, Line 7-9.

<sup>107</sup> Death Certificate for [REDACTED]: Pennsylvania Death Records (Commonwealth of Pennsylvania), Pennsylvania Death Certificate, Philadelphia, [REDACTED]

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*Conclusion*

The endogamy rates and additions to the Mattaponi community recorded above are indicative of a high level of social interaction and indicate meaningful rates of in-marriage and patterned out-marriage (83.11 (b)(1)(i)), that individuals were connected by significant social relationships (83.11 (b)(1)(ii)) and significant rates of informal social interaction (83.11 (b)(1)(iii)). Additionally, the significant endogamy rates fulfill criterion 83.11 (b)(2)(i) and should be considered to fulfill criterion 83.11 (c) for the same period.

*Community Institutions and Organizations*

Throughout this period, members of the Mattaponi Indian Tribe maintained community ties through distinct religious, economic, and educational institutions. The church, school, and shad hatchery located on the reservation became central establishments for the community during this period. One of the permanent tribal institutions during this period was the tribal government, whose activities regularly enriched the lives of tribal members both on and off the reservation. This institution is detailed in Section IV, Part C of this petition.

*Mattaponi Indian Baptist Church*

In 1932, a group of Mattaponi congregants from the Pamunkey Indian Baptist Church organized an independent congregation to form the Mattaponi Indian Baptist Church. The Church soon applied for admission into the Dover Baptist Association, the regional association to which several Virginia tribal congregations belong.<sup>108</sup> The shift to a separate Indian church formalized a longstanding practice in which the Tribe acted as an independent and distinct community within the larger Pamunkey congregation.<sup>109</sup> This split, documented in the table below, represents Mattaponi Indian Baptist Church clearly acting as a distinct social institution.

*Table B2-8. Community Institutions and Organizations, 1920-1939: Mattaponi Indian Baptist Church.*

<b>Date</b>	<b>Excerpt</b>
May 13, 1932	The pageant is being staged here for the benefit of the building fund for a church on the Mattaponi reservation. For years, it is understood, the Indians there have wanted an adequate church and they are taking this means of raising the necessary amount of money. <sup>110</sup>
June 19, 1932	[...] On June 19, 1932 this committee met with the congregation. Before going into a business session a service of worship was conducted.  The Rev. Herbert R. Carlton brought a message on “What Baptist Believe.” Following this service a business meeting was held, at which time the Mattaponi Indian Baptist Church was organized, composed of twelve charter members, who presented

<sup>108</sup> The Dover Baptist Association is a fellowship of Baptist churches in Virginia. The group formed in 1783 when the previous General Association of Separate Baptists of Virginia split across the James River, and the churches North of the James River formed the Dover Association (Staff, “Our history,” Dover Baptist Association, 2024. <https://www.doverbaptist.org/our-history>). In 1843, the organization split again, with the churches south of the Mattaponi and York rivers continuing the Dover Association (Staff, “Dover Baptist Association to Have a Large Meeting” *Richmond Times-Dispatch* (Richmond, VA), July 21, 1901).

<sup>109</sup> In 1932, the Pamunkey Indian Baptist Church recorded 16 letters of dismissal and a membership loss of 13. These numbers are indicative of a distinct Mattaponi community within the Pamunkey Indian Baptist Church, that formally organized under the Dover Baptist Association in 1932. See also: “Minutes of the Dover Baptist Association Virginia 1927-32,” Dover Baptist Association (Va.). Library of Virginia, Richmond, Virginia; “Minutes of the Dover Baptist Association Virginia 1933-35,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA.

<sup>110</sup> Staff, “Western Chief to Take Part in Indian Play,” *Richmond Times Dispatch* (Richmond, VA), May 13, 1932.

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Date	Excerpt
	<p>church letters in good standing from the Pamunkey Baptist Church. They consisted of the following:</p> <div style="background-color: black; width: 100%; height: 150px; margin: 10px 0;"></div> <p style="text-align: right;"><sup>111</sup> [...]</p>
	<p>Report of Special Committee to Advise with Proposed Mattaponi Baptist Church, Dover Association, 1933</p> <p>Your committee appointed last year to advise with the proposed Mattaponi Baptist Church as the proper method of organizing a Baptist church met with these people on Sunday afternoon, June 19, 1932 and before going into a business session conducted a service of worship, at which time the Rev. Herbert R. Carlton brought a message on "What Baptist Believe." Following this service a business meeting was held, at which time the Mattaponi Indian Baptist Church was organized, composed of twelve charter members, who presented church letters in good standing from the Pamunkey Baptist Church. One Candidate was received for baptism. Your Committee assisted in the framing and adoption of a suitable Constitution.</p> <p style="text-align: center;">Respectfully submitted,        Emmett Y. Robertson        L.H. Suddith        Herbert R. Carlton</p> <p>35. L.H. Walton presented the main body of the report of the Committee on the Reception of New Churches, which was adopted.</p> <p>Report of the Committee on the Reception of New Churches</p> <p>Your Committee on Reception of New Churches begs leave to report that one church, the Mattaponi Indian Church, has made application for membership in the Dover Association. The pastor and three members of this church have appeared before the Committee and presented their church covenant, Articles of Faith, and Constitution. The Committee has examined these, has found them satisfactory, and recommends that this church be admitted to membership in the Dover Baptist Association.</p> <p style="text-align: center;">L.H. Walton        Herbert R. Carlton        J.B. Gravatt</p> <p>36. The Moderator welcomed the pastor of this church, Albert Nicolas Reynolds, and the other delegates, <span style="background-color: black; color: black;">[REDACTED]</span></p>

<sup>111</sup> [REDACTED], "History of the Mattaponi Indian Baptist Church," Ca. 1932. [REDACTED] Collection.



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Date	Excerpt
	<div style="background-color: black; height: 20px; width: 100%;"></div> <p>37. The delegates from Samaria, Pamunkey, and Tsena Commoko Indian churches were presented to the body.<sup>112</sup></p>

Records of the Dover Association provide clear evidence of the Mattaponi Indian Baptist Church’s strength as a tribal institution.<sup>113</sup> The Dover Association sponsored annual meetings attended by delegates from each church where they reported on their congregations’ attendance and activities, providing data on the church officeholders (the Pastor, the Clerk, and the Treasurer), the number of individuals baptized, the total number of members, and the Sundays of the month on which preaching occurred. The table below outlines the annual Dover Association meetings, summarizes involvement from Mattaponi Indian Baptist Church delegates, and collates the church data shared with the association each year.

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<sup>112</sup> “Minutes of the Dover Baptist Association Virginia 1933-35,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA., (p. 25; 19 of PDF).

<sup>113</sup> Data from the Dover Association records appear throughout this petition as applicable. Please note that the common data elements collected by Dover vary across time, and the tabular summaries in this petition will vary accordingly.

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*Table B2-9. Community Institutions and Organizations, 1920-1939: Church Statistics.*<sup>114</sup>

Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Membership	Preaching Days
1933							2&4
1934					8	24	2&4
1935					3	30	2&4
1936					2	33	2-4
1937					5	37	2-4
1938					1	40	2-4
1939					1	40	1-3

<sup>114</sup> “Minutes of the Dover Baptist Association Virginia 1933-35,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA., 7, 69; 5, 54, 59; 5, 52, 54, 59 (PDF: 10, 41, 70, 96, 98, 108, 132, 133, 135).

“Minutes of the Dover Baptist Association Virginia 1936-41,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA., 5, 69; 5, 61; 5, 65; 5, 73 (PDF: 7, 39, 51, 79, 90, 120, 136, 170).

<sup>115</sup> [REDACTED] was a Non-Indian Spouse married to Mattaponi Descendant, [REDACTED]

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Dover Association Minutes show the regular attendance of delegates from the Mattaponi community at the annual meeting. During this period, four delegates attended per year and for all years except for the first, all delegates representing the Mattaponi Baptist Church were tribal members. These members would have acted as representatives of the congregation at the association and their attendance would have required the mobilization of tribal resources.

For all but its first year, the Mattaponi Indian Baptist Church's preacher was [REDACTED], a tribal member. For all the years recorded during this period, all other offices were held by members of the Tribe, namely Chief [REDACTED] and his wife. The church's enrollment ranged from 24 to 40 over the 6 years covered by these statistics, likely a product of individual congregants slow move to formal enrollment in the Mattaponi church in the initial years after its establishment.<sup>116</sup> This evidence further demonstrates the existence of the Church as a distinctly Mattaponi institution, a reality further underscored by the Sunday School statistics that also constituted a part of Dover records.

Sunday School statistics show that the Mattaponi Indian Church was operating its own Sunday School with an average attendance of 26 to 30 attendees. This part of religious life was, like the church itself, overseen by tribal members or their spouses. The regularity of Sunday School statistics is indicative of the strength of the Church as an institution overall. The institution has persisted as a central feature of the Mattaponi community since its founding.

*Table B2-10. Community Institutions and Organizations, 1920-1939: Sunday School Statistics.*<sup>117</sup>

Year	Superintendent	Secretary	Treasurer	No. of Officers and Teachers	Average Attendance	Total Roll
1933	[REDACTED]			8	30	30
1934				8		33
1935				8	35	36
1936				7	26	34
1937				7	28	32
1938				7		37

<sup>116</sup> Generally, the Baptist Church in Virginia required dismissal or the request of a formal letter of release from one congregation before entry into another. In 1932, the Pamunkey Indian Baptist Church recorded 16 letters of dismissal and a membership loss of 13. See: "Minutes of the Dover Baptist Association Virginia 1927-32," Dover Baptist Association (Va.), Library of Virginia, Richmond, Virginia; "Minutes of the Dover Baptist Association Virginia 1933-35," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA.

<sup>117</sup> "Minutes of the Dover Baptist Association Virginia 1933-35," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA., 70, 73; 61, 63; 61, 63 (PDF: 42, 43, 99, 100, 136, 137); "Minutes of the Dover Baptist Association Virginia 1936-41," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA., 70, 73; 62, 65; 71, 73; 75, 77 (PDF: 40, 41, 80, 81, 123, 124, 171, 172).

<sup>118</sup> [REDACTED] (Mattaponi) was married to [REDACTED]

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Year	Superintendent	Secretary	Treasurer	No. of Officers and Teachers	Average Attendance	Total Roll
1939				7	30	33

During the Mattaponi Indian Baptist Church’s first two years as an independent tribal institution, the Tribe erected a church building on the reservation. From there, the Church featured regularly as a part of tribal activities. The church was a space where tribal history took center stage and where the tribal community and its supporters could gather (e.g., August 25, 1934; October 3, 1935). The church also constituted a community cause, with members of the Tribe regularly participating in efforts to improve the property (January 19, 1937). It is clear from these accounts that the church constituted a distinct and distinctly Mattaponi institution throughout the period.

*Table B2-11. Community Institutions and Organizations, 1920-1939: Mattaponi Indian Baptist Church.*

Date	Excerpt
August 25, 1934	<p>The program will include services at the Mattaponi Indian Baptist Church at 11 A. M. and 2:30 P. M.</p> <p>At the morning service, Chief Custalow [REDACTED] will deliver a historical address, recounting the tribe's history. There will be special music, and a picnic lunch will be served on the grounds.</p> <p>White friends of the tribe will be welcomed, Chief Custalow said. The chief extended a special invitation to Richmonders who recently donated funds to re-build the church on the reservation.<sup>119</sup></p>
March 10, 1935	<p>The pulpit of the Mattaponi Indian Baptist Church, located on the Mattaponi Indian Reservation, will be filled today by the Rev. A. Nicholas Reynolds, former pastor of the church. He will use as his subject ‘Watch-man! What of the Night?’</p> <p>A large congregation is expected to be present to hear the former pastor who is very popular amongst the Indians of the State. The service will begin promptly at 2 o'clock.<sup>120</sup></p>
May 24, 1935	They [Mattaponi] worship at their own church, which is Baptist. [...] <sup>121</sup>
May 27, 1935	<p>Dedication services for the newly erected Mattaponi Indian Baptist church on the reservation at Cohoke, were held yesterday morning and afternoon with representatives from the Pamunkey, Chickahominy and Rappahannock Indian tribes present.</p> <p>A. Nicholas Reynolds, who played a large part in soliciting funds for the erection of the building preached the dedicatory sermon at the morning service and Lieutenant-Governor James H. Price, and Dr. H. Eckenrode, historian of the state conservation and development commission, spoke during the afternoon. Rev. Harvey H. Custalow [REDACTED] acting pastor, opened the service and presented the speakers.</p> <p>Following the morning sermon Chief George F. Custalow [REDACTED] of the Mattaponi tribe, made a brief talk in appreciation of the work of the</p>

<sup>119</sup> Staff, “Mattaponi Tribe to Hold Homecoming Tomorrow,” *Richmond Times Dispatch* (Richmond, VA), August 25, 1934.

See also: Staff, “Mattaponis Will Hold Homecoming,” *Newport News Daily Dispatch* (Newport News, VA), August 26, 1934.

<sup>120</sup> Staff, “Indian Baptist Church to Hear Dr. Reynolds,” *Richmond Times Dispatch* (Richmond, VA), March 10, 1935.

<sup>121</sup> Staff, “Colorful Ceremony Marks 'Discovery' of City in 1607,” *Richmond Times Dispatch* (Richmond, VA), May 24, 1935.

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Date	Excerpt
	<p>"pale faces" in contributing toward the completion of the building. The offering at the service was given toward the payment of the remaining debt.</p> <p>A plate luncheon was served by the Mattaponi Indians at noon to all those attending. <sup>122</sup></p>
October 3, 1935	<p>A special service will be held at 2:30 o'clock Sunday afternoon at Mattaponi Baptist church when Rev. A. Nicholas Reynolds, former pastor and organizer of the church will be the preacher and will take as his theme, 'What Does the Church Offer the World?'</p> <p>The sermon, which was first delivered on the occasion of the church's dedication on May 26, is to be repeated by request. The church is located on the Indian reservation and it is expected that representatives of all the Indian tribes of the state will be present. <sup>123</sup></p>
January 19, 1937	<p>[...] The proceeds will be shared by this circle and the Mottaponis. [<i>sic</i>; Mattaponi] The Indians wish to raise money for a fund to provide pews for their church which now has only rude benches without backs. Since the Mattaponis are Baptists, the giving of a pageant in an Episcopal church is an outstanding example of interdenominational, as well as interracial, co-operation. [...] <sup>124</sup></p>

*Mattaponi Indian School*

During the period from 1920 to 1939, the Mattaponi Indian Tribe had dedicated educational institutions, including a new school built in 1934 with funding from the state of Virginia.<sup>125</sup> The location of a school on the reservation helped maintain community ties among Mattaponi children and fostered informal social interaction, before and after the new building was erected. The table below documents the operation of the Mattaponi Indian School between 1920 and 1939.

*Table B2-12. Community Institutions and Organizations, 1920-1939: Mattaponi Indian School.*

Date	Excerpt
1920	<p>Teachers in Special Schools          Mattaponi Indian School          Mrs. ██████. ██████ <sup>126</sup></p>
1922	<p>[Acts Passed by the General Assembly for 1922 show the State allocating money for the maintenance of the Mattaponi Reservation School]          [...] For maintenance of schools for the Mattaponi and Pamunkey Indians, not exceeding ... 2,500 00 [...] <sup>127</sup></p>
September 20, 1923	<p>Chief George L. Nelson and other members of the Rappahannock tribe of Indians called on Governor Trinkle last week and presented a petition asking for an appropriation of \$50,000 to construct a school for the children of the Rappahannock, Chickahominy [<i>sic</i>; Chickahominy], Pamunkey and Mattaponi Indian tribes. An annual appropriation of \$5,000</p>

<sup>122</sup> Staff, "Church Dedicated for Indian Tribes," *Richmond News Leader* (Richmond, VA), May 27, 1935.

<sup>123</sup> Staff, "Mattaponi Baptists Will Hear Reynolds," *Richmond News Leader* (Richmond, VA), October 3, 1935.

<sup>124</sup> Staff, "Indians to Give Pageant Friday," *Richmond News Leader* (Richmond, VA), January 19, 1937. See also: Staff, "Mattaponi Tribe to Be Seen Here in Colorful Play," *Richmond Times Dispatch* (Richmond, VA), January 19, 1937.

<sup>125</sup> Staff, "C. W. A. In County Making Big Improvements," *The Tidewater Review* (West Point, VA), January 25, 1934.

<sup>126</sup> *Annual Report of the Superintendent of Public Instruction of the Commonwealth of Virginia with Accompanying Documents: School Year 1920-21*, Vol. IV No. 2, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, September 1922.

<sup>127</sup> *Acts and Joint Resolutions (Amending the Constitution) of the General Assembly of the State of Virginia: Session Which Commenced at the State Capitol on Wednesday, January 11, 1922*, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1922.



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Student Name	1936	1937
	x	x
	x	x
	x	x
	x	x
	x	x
	x	x
	x	x
	x	x
	x	x
	x	x
	x	x

*Mattaponi Hatchery*

In a shared effort to maintain native species in Virginia waters, the state of Virginia partnered with the Mattaponi Indian Tribe to establish a shad and herring hatchery on the Mattaponi Indian Reservation (e.g., November 11, 1938, March 23, 1939). The creation of the hatchery, documented in the table below, institutionalized a longstanding Mattaponi subsistence strategy of replenishing shad and herring populations in the Mattaponi river adjacent to the reservation.

*Table B2-14. Community Institutions and Organizations, 1920-1939: Mattaponi Hatchery.*

Date	Excerpt
November 11, 1938	<p>A State fish hatchery operated largely by the Mattaponi and Pamunkey Indians of King William County will be put into operation by the Commission of Fisheries next spring in an effort to replenish Virginia rivers with shad and herring. Commissioner G. Walter Mapp announced yesterday.</p> <p>[...] Plans for the enterprise were made by Mapp on a recent trip to King William County, in which he conferred with Chief Custalow [REDACTED] of the Mattaponi tribe and Chief Bradby of the Pamunkey tribe. <sup>134</sup></p>
November 17, 1938	<p>Hatching out shad and herring in “incubators” under the watchful eye of fish experts will constitute one of the newest and most novel industries in this section, with the establishment of a fish hatchery in King William County within a short time.</p> <p>The hatchery is scheduled to begin operation here with the beginning of the spring run of shad and herring, according to an announcement made late last week by G. Walter Mapp, head of the Virginia Commission of Fisheries, after a trip to King William County.</p> <p>On his visit here, Mr. Mapp conferred with Chief Custalow [REDACTED] of the Mattaponi Indian tribe, and Chief Bradby, of the Pamunkey tribe. After this conference it was decided that the operation of the project would be in close cooperation with the members of these two groups. The members of the two tribes will be given a bounty for each ‘ripe’ shad and herring delivered to the hatchery. [...] <sup>135</sup></p>
March 9, 1939	<p>[...] The Indians will be paid a bounty for each “ripe” fish delivered at the hatchery and the stripping and hatching will be carried on under the supervision of the commission. Another</p>

<sup>134</sup> Staff, “Fish Hatchery to Be Manned with Indians,” *Richmond Times Dispatch* (Richmond, VA), November 11, 1938.

<sup>135</sup> Staff, “Fish Hatchery Is Planned,” *The Chickahominy Sun* (Providence Forge, VA), November 17, 1938. See also: Staff, “Indians to Man Fish Hatchery,” *The Gloucester Mathews Gazette Journal* (Gloucester, VA), November 17, 1938. Staff, “Shad, Herring Hatchery Will Be Established in King William County,” *The Tidewater Review* (West Point, VA), November 17, 1938.

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Date	Excerpt
	unit in the project is proposed for the Mattaponi reservation, but it is not expected to be ready for use this season. -Tidewater Review, West Point, Va. <sup>136</sup>
March 23, 1939	Mattaponi Indian Reservation - O. T. Custalow [REDACTED] has charge of the building of the new fish hatchery at the Reservation. The hatchery is being built y [sic] the State and will be enlarged in the future if satisfactory results are obtained. <sup>137</sup>
April 1, 1939	[...] So suc-cessful [sic] was this work last year under the competent management of J. T. Meyer, inspector, that I have made him superintendent of hatchery work in Virginia and we already have two additional hatcheries; one on the Mattaponi and the other on the Pa-munkey [sic; Pamunkey] and are seeking sites for the proper locations on the Piankatank and on some branch of the Potomac in Westmoreland county, in the Colonial Beach section. <sup>138</sup>
June 15, 1939	[...] Mr. Mapp introduced his assistant, J. T. Myers, who told about the fish hatcheries that had been established in King William County, one at the Mattaponi Indian Reservation and one at the Pamunkey Indian Reservation. [...] <sup>139</sup>

*Conclusion*

These tribal institutions described above were exclusively or almost exclusively made up of members of the Mattaponi Indian Tribe and demonstrate “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “rates or patterns of informal social interaction” (83.11 (b)(1)(iii)), such as those among schoolmates and regular church congregants. They also offer evidence of “shared or cooperative labor” (83.11 (b)(1) (iv)) in the fundraising, maintenance, and staffing efforts required to support these community institutions and organizations. The Mattaponi Indian Baptist Church clearly exemplifies “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). All these social, spiritual, and economic practices collectively demonstrate the “persistence of a collective identity” (83.11 (b)(1)(viii)) and constitute “distinct community social institutions” (83.11 (b)(2)(iv)).

Community Activities

Members of the Mattaponi Indian Tribe consistently participated in shared activities during this period, cooperating for the good of the Mattaponi people and acting in collaboration to support the wider Virginia Indian community. Throughout this time, Mattaponi people continued to observe annual traditions such as Homecoming and the tax tribute ceremony and engage in internal and external efforts to preserve and educate others about distinctive Mattaponi practices. These activities demonstrate consistent interaction and significant social relationships among members of the Mattaponi Indian Tribe.

*Economic Cooperation and Livelihood Strategies*

A central component of social relationships and community activities in the Mattaponi Indian Tribe is the widescale participation in economic cooperation and shared livelihood strategies, which appears in written evidence in the 1920-1939 period. The cooperative labor of Mattaponi people occurred primarily through

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<sup>136</sup> Staff, “Fish Hatchery Projects Underway,” *The Gloucester-Mathews Gazette-Journal* (Gloucester, VA), March 9, 1939. See also: Staff, “Fish Hatchery Project Busy,” *The Tidewater Review* (West Point, VA), March 2, 1939.

<sup>137</sup> Aumack, Billy, “The Notebook Reveals,” *The Tidewater Review* (West Point, VA), March 23, 1939.

<sup>138</sup> Staff, “Repletion Of Shad Industry One of Goals of Commission, Mapp Says in Radio Address,” *Newport News Daily Press* (Newport News, VA), April 1, 1939.

<sup>139</sup> Staff, “Mapp Discusses Fish Problems with Ruritans,” *The Tidewater Review* (West Point, VA), June 15, 1939.



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activities such as logging and fish cultivation, including “fishing parties” (May 24, 1935) and the maintenance of a hatchery on the reservation (e.g., November 17, 1938, April 1, 1939).

Table B2-15. Community Activities, 1920-1939: Economic Cooperation and Livelihood Strategies.

Date	Excerpt
1920 ca.	<p>Chief Webster Custalow [REDACTED] who had spent 45 years supplying pulpwood to the West Point mill. [...]“My father, Chief George Forest Custalow [REDACTED], brought the first load of pulpwood to Elis Olsson when he bought the paper mill in West Point in 1917,” the Chief said.</p> <p>[...]</p> <p>“I used to sit next to my father and we carried the wood down with a team of horses in an old wood wagon. I was just a boy back then. [...] My father was a close friend of Elis Olsson, and the Mattaponi reservation was the main source of wood in those days.”</p> <p>[...] The first sticks of wood that went into Olsson's new paper pulp machine came from the woods behind the Mattaponi Indian museum. At one time the Chief's father was the sole wood agent for Mr. Olson,” the chief said.</p> <p>In 1925 his father purchased a Model-T Ford truck and the young man drove the first load, a half cord of pine, into the mill himself.</p> <p>[...] In those days he and his father and his brothers chopped down every tree themselves with an old-fashioned ax and cut the wood into 8-foot lengths, later changing to five-foot lengths better suited to trucks. Later they used a one man “buck” saw, and even later the two- man saw came into use. The new saws were a big improvement over the old ax because they left the tree in better condition.</p> <p>They were strong men and they worked hard to meet the needs of the new mill. Chief Custalow and his brothers could saw a log and heave it up on the truck by themselves. They worked long and hard hours every day of the year bringing in the wood. <sup>140</sup></p>
May 14, 1932	<p>[...] Winston Montegue, attorney for Custalowe [sic; Custalow], said he understood the Mattaponis had been selling fish here for a long time. [...] <sup>141</sup></p>
November 17, 1938	<p>Hatching out shad and herring in “incubators” under the watchful eye of fish experts will constitute one of the newest and most novel industries in this section, with the establishment of a fish hatchery in King William County within a short time. <sup>142</sup></p> <p>The hatchery is scheduled to begin operation here with the beginning of the spring run of shad and herring, according to an announcement made late last week by G. Walter Mapp, head of the Virginia Commission of Fisheries, after a trip to King William County.</p> <p>On his visit here, Mr. Mapp conferred with Chief Custalow [REDACTED] of the Mattaponi Indian tribe, and Chief Bradby, of the Pamunkey tribe. After this conference it was decided that the operation of the project would be in close co-operation with the members of these two groups. The members of the two tribes will be given a bounty for each ‘ripe’ shad and herring delivered to the hatchery.” [...] <sup>143</sup></p>

<sup>140</sup> Buxton, M. W., “One Woman's Opinion,” *Southside Sentinel* (Urbanna, VA), November 7, 1996.

<sup>141</sup> Staff, “Judge Rules Fisherman May Peddle His Catch in Richmond,” *Richmond Times Dispatch* (Richmond, VA), May 14, 1932.

<sup>142</sup> Staff, “Fish Hatchery Is Planned,” *The Chickahominy Sun* (Providence Forge, VA), November 17, 1938.

<sup>143</sup> Staff, “Fish Hatchery Is Planned,” *The Chickahominy Sun* (Providence Forge, VA), November 17, 1938; See also: Staff, “Indians to Man Fish Hatchery,” *The Gloucester Mathews Gazette Journal* (Gloucester, VA), November 17, 1938. Staff, “Shad, Herring Hatchery Will Be Established in King William County,” *The Tidewater Review* (West Point, VA), November 17, 1938.

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<b>Date</b>	<b>Excerpt</b>
March 9, 1939	[...] The Indians will be paid a bounty for each "ripe" fish delivered at the hatchery and the stripping and hatching will be carried on under the supervision of the commission. [...] <sup>144</sup>
April 1, 1939	“For myself, I am pleas-ed, as a matter of historic justice to the tribes of a vanishing race, that these hatcheries will serve to furnish employment and sustenance to the small number of Indians now remain-ing on the head waters of our streams which for hundreds of years their an-cestors have navigated and fished.’ [...] <sup>145</sup>

*Social Cooperation and Mutual Aid*

The Mattaponi Indian Tribe worked together to raise funds, hosting events to benefit tribal institutions such as the Church (e.g., May 13, 1932) and collaborated with the non-Indian community to raise funds for the other churches as well as their own (e.g. December 9, 1937; January 19, 1937). The efforts of its members show a commitment and willingness to contribute time, resources, and expertise to bolster the community’s wellbeing.

*Table B2-16. Community Activities, 1920-1939: Social Cooperation and Mutual Aid.*

<b>Date</b>	<b>Excerpt</b>
May 13, 1932	The pageant is being staged here for the benefit of the building fund for a church on the Mattaponi reservation. For years, it is understood, the Indians there have wanted an adequate church and they are taking this means of raising the necessary amount of money. <sup>146</sup>
December 9, 1937	The pageant deals with the life of the Mattaponi Indians. The proceeds will go to the building fund of Memorial M. E. Church. <sup>147</sup>
January 19, 1937	Chief Custalow ██████████ of the Mattaponi Indians of Virginia, will bring members of his tribe from the Mattaponi reservation to Richmond to present a historical pageant Friday night at 8:15 o'clock at St. Mark's Episcopal Church. [...] The pageant is being given under the auspices of the Business Women's Circle of St. Mark's Church, of which Mins Kate Mason Brown is president. The proceeds will be shared by this circle and the Mattaponis. The Indians wish to raise money for a fund to provide pews for their church which now has only rude benches without backs. <sup>148</sup>

*Annual Homecoming*

Homecoming is an annual church-based event at which the Mattaponi tribal community gathers and frequently hosts members of neighboring communities. The table below documents Homecoming services and celebrations that occurred during this period that were hosted or attended by the Mattaponi community at the Mattaponi Indian Baptist Church.

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<sup>144</sup> Staff, “Fish Hatchery Projects Underway,” *The Gloucester-Mathews Gazette-Journal* (Gloucester, VA), March 9, 1939.  
<sup>145</sup> Staff, “Repletion Of Shad Industry One of Goals of Commission, Mapp Says In Radio Address,” *Newport News Daily Press* (Newport News, VA), April 1, 1939.  
<sup>146</sup> Staff, “Western Chief to Take Part in Indian Play,” *Richmond Times Dispatch* (Richmond, VA), May 13, 1932.  
<sup>147</sup> Staff, “Pageant to Be Given by Mattaponi Indians,” *Richmond Times Dispatch* (Richmond, VA), December 9, 1937.  
<sup>148</sup> Staff, “Indians to Give Pageant Friday,” *Richmond News Leader* (Richmond, VA), January 19, 1937.

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Table B2-17. Community Activities, 1920-1939: Annual Homecoming.

Date	Excerpt
August 25, 1934	<p>Annual home-coming exercises will be held tomorrow at the Mattaponi Indian reservation in King William County, twelve miles this side of West Point.</p> <p>The program will include services at the Mattaponi Indian Baptist Church at 11 A. M. and 2:30 P. M.</p> <p>At the morning service, Chief Custalow [REDACTED] will deliver a historical address, recounting the tribe's history. There will be special music, and a picnic lunch will be served on the grounds.</p> <p>White friends of the tribe will be welcomed, Chief Custalow said. The chief extended a special invitation to Richmonders who recently donated funds to re-build the church on the reservation.<sup>149</sup></p>
August 29, 1935	<p>As usual the Mattaponi Indians held their annual home coming day, Sunday, August 25. Between three and four hundred were present, including a great number of our pale face friends from West Point. The forenoon service was conducted by Rev. H. N. Custalow [REDACTED] after which dinner was served at one o'clock. The Rev. Baker, of Richmond, preached the afternoon sermon [sic] at 2:30 using as his topic, "The Fall of Man Today." Assistant chief, O. T. Custalow [REDACTED] then delivered the 'Historical and Welcome Address.'<sup>150</sup></p>
August 16, 1936	<p>Chickahominy Indians will close their revival services today at Samaria Indian Baptist Church on the Mattaponi Reservation, where the tribe has celebrated a church home coming in the last week.</p> <p>Twenty Indians were converted at the twice-daily services, which attracted large numbers of Chickahominy tribesmen. The services were conducted by the Rev. Harvey N. Custalow [REDACTED] Visitors from Richmond, counties adjoining the reservation and other parts of the State also attended the meetings.</p> <p>Chief George F. Custalow [REDACTED] of the Mattaponi Indians and many members of his tribe also attended the home-coming services during the first of the week.<sup>151</sup></p>
August 21, 1937	<p>Mattaponi Indian Baptist Church, located in King William County, announced today that their annual home-coming day will be held tomorrow.</p> <p>Services will be held at 10:30 A. M. Sunday, at which time the acting pastor, Harvey N. Custalow [REDACTED] will preach. [...] <sup>152</sup></p>
August 26, 1937	<p>[...] Mr. and Mrs. R. P. Hart and children and Mr. and Mrs. George Trevilian and children attended the home-coming service at the Mattaponi Indian Reservation Sunday afternoon.<sup>153</sup></p>

<sup>149</sup> Staff, "Mattaponi Tribe to Hold Homecoming Tomorrow," *Richmond Times Dispatch* (Richmond, VA), August 25, 1934. See also Staff, "Mattaponis Will Hold Homecoming," *Newport News Daily Dispatch* (Newport News, VA), August 26, 1934.

<sup>150</sup> Staff, "Home Coming Day Held on Mattaponi," *The Tidewater Review* (West Point, VA), August 29, 1935.

<sup>151</sup> Staff, "Chickahominy Indians to End Revival Today," *Richmond Times Dispatch* (Richmond, VA), August 16, 1936.

<sup>152</sup> Staff, "Home-Coming Day Set at Mattaponi," *Richmond News Leader* (Richmond, VA), August 21, 1937. See also: Staff, "Cologne News," *The Tidewater Review* (West Point, VA), August 26, 1937.

<sup>153</sup> Staff, "Cologne News," *The Tidewater Review* (West Point, VA), August 26, 1937.

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*Historic Preservation and Cultural Education*

Between 1920 and 1939, the Mattaponi Indian Tribe spent considerable time and resources making presentations and performances, on and off the reservation, to educate non-Mattaponi people about the Tribe’s culture and history. Examples of cultural education activities documented in the table below include presentations at schools (e.g., December 22, 1935), dances (e.g., August 18, 1932), and historical pageants (e.g., May 13, 1932, January 19, 1937), including the highly publicized sesquicentennial anniversary of the Continental Army’s victory over Britain organized by the Yorktown Sesquicentennial Association (e.g., October 18, 1931). At such events, Mattaponi tribal leaders frequently addressed the public as representatives of the community and educators (e.g., August 18, 1937). In addition to these external presentations, during this period anthropologist Frank Speck (1925) documented ongoing efforts among tribal members to teach and learn distinctive practices, including the creation of pottery and woven feather clothing.

*Table B2-18. Community Activities, 1920-1939: Historic Preservation and Cultural Education.*

Date	Excerpt
September 12, 1921	<p>[This article was written by and submitted to the newspaper by the Rappahannock Indian Association.]</p> <p>[...] About four o'clock the three nations representing a part of King Powhatan's aboriginal tribes started, the Pamunkeys, led by Chief G. W. Cooke and wife, who came in advance of his tribe, and Chief George F. Custalow [REDACTED] and wife led the procession of autos of the Mattaponis, and Chief O. W. Atkins, of the Chickahomies [<i>sic</i>; Chickahomins], with a full representation of his tribe, and the appearance of the three nations.</p> <p>[...] Chief Geo. F. Custalow, of Mattaponi tribe, who is a fine business man, was also one of the speakers.</p> <p>At night moving pictures were shown. There was some fine music. After the show the Rappahannocks, Pamunkeys and Mattaponies [<i>sic</i>; Mattaponis] went to the home of Samuel C. Nelson for a watermelon feast and an enjoyable time spent. [...] <sup>154</sup></p>
1925	<p>[...] I have heard that in her younger days [J. R. Nelson’s wife] had seen the woven turkey-feather articles which are still known among the Pamunkey and the Mattaponi. [...]</p> <p>It is indeed unfortunate that some vestiges of clay-working did not continue until a later day, at least in memory, as they have among the Pamunkey and the Mattaponi. <sup>155</sup></p>
August 21, 1925	<p>On Wednesday of last week some folks from this community motored to the Pamunkey and Mattaponi Indian Reservations. Those who went were: Mr. E. L. Young and family, Mrs. E. K. Terry, Miss Hawsie Terry Mr. and Mrs. Ellis Marshall, Mrs. Tommie Marshall, Mr. W. T. Mooklar and Mr. Gay Powell. In spite of the fact that the weather was unsettled and the crowd small, we had a very delightful time on our picnic. It was interesting to see the old relics with which the Indians fought, and we returned home that evening bringing with us many souvenirs. [...] <sup>156</sup></p>
October 13, 1927	<p>Mattaponi Tribe Celebrates the Date in Unique Fashion in King William Co.</p>

<sup>154</sup> Staff, “The Indian Celebration in Caroline,” *The Daily Star* (Fredericksburg, VA), September 12, 1921.

<sup>155</sup> Speck, Frank G., “The Rappahannock Indians of Virginia,” ed. F. W. Hodge, *Indian Notes and Monographs* 5, no. 3 (1925), 69-70.

<sup>156</sup> Staff, “Mangohick,” *West Point News* (West Point, VA), August 21, 1925.

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Date	Excerpt
	<p>Richmond, Oct. 12- American Indian Day was recently observed by the Indian reservation on the Mattaponi river, in King William county.</p> <p>[...] Chief George F. Custalow [REDACTED] after the feast, spoke to the Indians, telling them why American [<i>sic</i>; Indian] Day should be observed. [...] <sup>157</sup></p>
August 29, 1929	<p>Chief Goerge F. Custalow [REDACTED] of the Mattaponi Indian Tribal Reservation, has announced that his tribe will give an entertainment at the Reservation Park on Saturday, from 3:30 o'clock, to 11:00 o'clock p. m. The Chief says it will be a Real American Indian Show, together with many other amusements which the Indians have here-to-fore presented the public which is especially invited to be present on this occasion.</p> <p>The Chief said "I am not trying to cut rival our brother tribe, the Pamunkey Indians, but I assure all those that come a good time." <sup>158</sup></p>
May 23, 1931	<p>Where white men first made friends with the red chieftain, Powhatan, on May 23, 1607, their coming will be observed with Indian dances, music and addresses by leaders of both races this afternoon. The ceremonies marking the 324th anniversary of the arrival of Englishmen at the site of Richmond will begin at Powhatan Hill Park at 3 o'clock under the auspices of the Powhatan Hill Memorial Association.</p> <p>[...] Lieutenant-Governor James H. Price will preside, and Dr. Hugh J. Eckenrode, State Historian, will deliver the principal address. Chief Custalow [REDACTED] of the Mattaponi tribe will also talk.</p> <p>[...] Dances in Indian costume will be given by members of the Chickahominy, Pamunkey and Mattaponi tribes. <sup>159</sup></p>
May 23, 1931	<p>[...] The Powhatan Hill Memorial association is sponsoring the celebration, over which Lieutenant Governor James H. Price will preside. Dr. H. J. Eckenrode, state historian, and Chief Custalow [REDACTED] of the Mattaponi tribe will be the principal speakers. Members of the Mattaponi, Chickahominy, and Pamunkey tribes will participate in the dances and the Richmond Light Infantry Blues band will furnish music. [...] <sup>160</sup></p>
October 16, 1931	<p>[The Yorktown Sesquicentennial Association was chartered by the Commonwealth of Virginia and a congressional resolution created the United States Yorktown Sesquicentennial Commission. These bodies oversaw the sesquicentennial observations described here.]</p> <p>Indian Village: Descendants of the Pamunkey and Mattaponi Tribes of Indians which inhabited the Colonial Tidewater section of Virginia in the earliest days. [...] (Note: These descendants of the aborigines now occupy reservations allotted by the State of Virginia for their exclusive use.) <sup>161</sup></p>
October 16, 1931	<p>[...] The Indian village promises to be one of the features of the celebration. Descendants of the Pamunkey and Mattaponi tribes which inhabited the Colonial tidewater section of</p>

<sup>157</sup> Staff, "American Indian Day Is Observed," *Newport News Daily Press* (Newport News, VA), October 13, 1927.

<sup>158</sup> Staff, "Mattaponi Indians to Stage Entertainment," *The Tidewater Review* (West Point, VA), August 29, 1929.

<sup>159</sup> Staff, "Powhatan Hill Celebration to Be Held This Afternoon," *Richmond Times Dispatch* (Richmond, VA), May 23, 1931.

<sup>160</sup> Staff, "Price Will Preside Over Indian Party," *The Staunton News Leader* (Staunton, VA), May 23, 1931.

<sup>161</sup> *Official Program of the Yorktown Sesquicentennial*, Yorktown Sesquicentennial Association, Virginia: Lewis Printing Co. Inc., 1931, 37; See also: Staff, "Special Events Scheduled for First Day of Sesqui," *Newport News Daily Press* (Newport News, VA), October 16, 1931.

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Date	Excerpt
	Virginia in the earliest days will be in this village to show visitors ancient war and ceremonial dances of the tribes and to exhibit specimens of Indian handicraft. [...] <sup>162</sup>
October 18, 1931	<p>The Yorktown Sesquicentennial Association was chartered by the Commonwealth of Virginia and a congressional resolution created the United States Yorktown Sesquicentennial Commission. These bodies oversaw the sesquicentennial observations described here.</p> <p>“[...] The Mattaponi, from their reservation on the Mattaponi River, the Chickahominy and Pamunkey Indians from their reservations on the Peninsula, dressed in their tribal ornaments, dance their ceremonial rituals to the sound of the tom-tom.</p> <p>[...] The three tribes were invited by the Sesquicentennial Association to come to Yorktown as an appropriate feature of the Colonial exhibit.</p> <p>Accorded all the honor of kings in their own reservations, the Indian chiefs hold sway in their small dominion on the Sesquicentennial grounds. Ruling over the Mattaponi Tribe is Chief Tecumseh [REDACTED], and his valiant assistant Hos-ki-no-wa-na-ah [REDACTED] [...] <sup>163</sup></p>
October 22, 1931	[...] The colonial fair and harvest festival, with many interesting exhibits, including an Indian village of the Mattaponi and Pamunkey tribes, was a feature of much interest to many attendants of the celebration. [...] <sup>164</sup>
October 29, 1931	<p>The Sesquicentennial held at Yorktown last week was a great event, and of much interest, featuring the early colonial days and the surrender of Cornwallis, to General George Washington. I am glad to say that this celebration would not have been complete without the Mattaponi and Pamunkey Indians. Fourteen members of the Mattaponi Tribe with their chief, George F. Custalow [REDACTED] and assistant chief, O. T. Custalow [REDACTED], who was the announcer of the Indian program, also the leader of many of the dances, participated. The program opened at 9:30 o'clock in the morning with the welcome dance put on by the Mattaponi tribe. At 1 o'clock the ceremony dance was introduced by the Mattaponi tribe. [...] The Pamunkeys put on several interesting plays and dances under the direction of Chief Miles. Chief Adkins of the Chickahominy put on several of his dances also. <sup>165</sup></p>
May 13, 1932	<p>Chief Kiutus Tecumseh of the Wanatchee tribe of Indians of Washington State will be a guest performer in the pageant, "In the Days of Powhatan," to be presented by the Mattaponi Indians tonight at 8 o'clock at the City Auditorium.</p> <p>The Western chieftan, [<i>sic</i>] widely known radio singer, will sing several Indian love songs, while opposite him will be the daughter of Chief Custalow [REDACTED] [REDACTED] of the Mattaponi tribe from King William County.</p> <p>The pageant is being staged here for the benefit of the building fund for a church on the Mattaponi reservation. For years, it is understood, the Indians there have wanted an adequate church and they are taking this means of raising the necessary amount of money.</p>

<sup>162</sup> Staff, "Fair Is Interesting Feature," *Richmond Times Dispatch* (Richmond, VA), October 16, 1931.

<sup>163</sup> Nettles, J. E., "Indian Encampment Forms Interesting Feature at Yorktown Sesquicentennial," *Newport News Daily Press* (Newport News, VA), October 18, 1931.

<sup>164</sup> Staff, "Hoover Present Monday," *The Gloucester Gazette* (Gloucester, VA), October 22, 1931.

<sup>165</sup> Staff, "Account Related of Indians' Participation in Sesqui Program," *The Tidewater Review* (West Point, VA), October 29, 1931.

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Date	Excerpt
	[...] All of the performers in the pageant to follow will be members of the Mattaponi tribe who took leading roles in the Indian Village at Yorktown during the recent sesquicentennial celebration. <sup>166</sup>
August 18, 1932	The Boy Scouts from Norfolk who have been camping at Gloucester Point for several weeks, and who have been in charge of Mr. Williams, called on Assistant Chief Hoskinowanaoh, [REDACTED] of the Mattaponi tribe of Indians, to light the campfire, performing the Indian ceremonies. The assistant chieftain opened the ceremonies with the tribal prayer, invoking the Great Spirit from the four winds. These rites were followed by a ceremony dance. Deerfoot and Minnehaha [REDACTED] participated in the dance while the squaw, Wahwahtasee [REDACTED] beat the tom-tom. Minnehaha, 10-year-old daughter of the chief, performed the princess dance around the campfire, while Deerfoot gave a snappy demonstration of the buck dance. <sup>167</sup>
December 22, 1932	Twelve members of the Mattaponi Tribe of Indians took part in the celebration and parade, which began on Chimborazo Park, ending at 17th street, the old market on Dec. 9. Chief Geo. F. Custalow [REDACTED] was present, Asst. Chief O. T. Custalow [REDACTED] was one of the speakers on this occasion, which went on the air. After the speaking was over, The Mattaponi Tribe under the direction of Asst. Chief O. T. Custalow was called on to perform the Indian welcome dance in honor of Col. Saunders, Mayor Bright, Hon. Harry M. Smith and wife, Prof. Lyon G. Tyler and many others of the prominent guests and speakers including Pres. Henry Weinberg and members of the Down Town and Old Market Association. <sup>168</sup>
May 24, 1935	When the winds abated somewhat, a group of Mattaponi and Pamunkey Indians executed a snake dance. Chief O. T. Custalow [REDACTED] of the Mattaponis led the dance. A large group, including young women, were garbed in tribal costumes with feathered headdress, giving the scene a picturesque background. <sup>169</sup>
December 22, 1935	Chief O. T. Custlow [REDACTED] of the Mattaponi Indian Reservation in King William County came to Richmond Friday and spoke to the pupils of Bellevue primary school. The chief, attired in his tribal regalia, explained Indian lore to the children and sang the Indian 'Princess Song' and the 'War Song.' The Mattaponi and the Pamunkey tribes are the only Indians in Virginia living on certified reservations. - Staff Photo. <sup>170</sup>
May 24, 1935	Subtitle: "Mattaponis and Pamunkeys Join in Celebration of Smith's Visit Here"  Mayor Bright, in the role of the Great White Father of Richmond, joined with descendants of Indian tribes yesterday on Powhatan's Hill to commemorate the time 328 years ago when, only eight days after landing at Jamestown, Captain John Smith and party visited the great Chief Pow-hatan and became the first white men ever to reach the site of Richmond.

<sup>166</sup> Staff, "Western Chief to Take Part in Indian Play," *Richmond Times Dispatch* (Richmond, VA), May 13, 1932.

<sup>167</sup> Staff, "Mattaponi Indian Chief Conducts Lighting of Campfire for Scouts," *The Tidewater Review* (West Point, VA), August 18, 1932.

<sup>168</sup> Staff, "Mattaponi Indians in Market Celebration at Richmond," *The Tidewater Review* (West Point, VA), December 22, 1932.

<sup>169</sup> Staff, "Colorful Ceremony Marks 'Discovery' of City in 1607," *Richmond Times Dispatch* (Richmond, VA), May 24, 1935.

<sup>170</sup> Staff, "Mattaponi Chief Tells of Indian Lore," *Richmond Times Dispatch* (Richmond, VA), December 22, 1935.

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Date	Excerpt
	<p>[...] When the winds abated somewhat, a group of Mattaponi and Pamunkey Indians executed a snake dance. Chief O. T. Custalow ██████████ of the Mattaponis led the dance. A large group, including young women, were garbed in tribal costumes with feathered headdress, giving the scene a picturesque background.</p> <p>[...] Of this number the Mattaponis, believed to be part of the Pamunkey tribe, still live on the Pamunkey [<i>sic</i>] River and live largely by trapping, fishing and conducting fishing parties. They are ‘reservated Indians’ of the treaty of 1677, paying no taxes. They worship at their own church, which is Baptist.[...] <sup>171</sup></p>
June 27, 1935	<p>Subtitle: “Members of Mattaponi Tribe Offer Play Based on History of American Indian”</p> <p>[...] A play, based on the history of the early American Indian will be presented at Stockton Street Baptist Church tomorrow evening at 8 o'clock by Chief O. T. Costello ██████████ and members of the Mattapoini [<i>sic</i>; Mattaponi] tribe. The Indians will be dressed in native costumes. [...] <sup>172</sup></p>
May 24, 1936	<p>Subtitle: “Pamunkeys, Mattaponis Gather on Powhatan Hill, Which Captain Smith Climbed 300 Years Ago—Maybe”</p> <p>[...] The program was arranged without a principal speaker, but Chief Costello ██████████ who is a striking figure in his red velvet jacket all trimmed with flashing braid and set with Indian beads, delightfully upset this calculation. [...]</p> <p>He said he was proud to be there: that the Indians from his tribe (the Mattoponi) [<i>sic</i>; Mattaponi] and those from the Pamunkey's, he knew were proud of the privilege of keeping alive something about Indians.</p> <p>[...] The crowd applauded and Sam Woody, who was master of ceremonies in the absence of Mayor Bright, said that Chief Costello [<i>sic</i>; Custalow] had a fine attitude and that the world would be better off if others shared the chief's peaceful, friendly views. <sup>173</sup></p>
January 19, 1937	<p>Chief Custalow ██████████ of the Mattaponi Indians of Virginia, will bring members of his tribe from the Mattaponi reservation to Richmond to present a historical pageant Friday night at 8:15 o'clock at St. Mark's Episcopal Church. The chief plans to give a brief talk on the history of his people, as an introduction to the pageant.</p> <p>[...] The proceeds will be shared by this circle and the Mottaponis. [<i>sic</i>; Mattaponi] The Indians wish to raise money for a fund to provide pews for their church which now has only rude benches without backs. Since the Mattaponis are Baptists, the giving of a pageant in an Episcopal church is an outstanding example of interdenominational, as well as interracial, co-operation. [...] <sup>174</sup></p>
April 29, 1937	<p>[...] The pageant is to be put on under the leadership of Chief O. T. Custalow ██████████ ██████████ of the Mattaponi Indian Reservation, who will give a brief lecture on the Indian tribes and early history of Virginia.</p>

<sup>171</sup> Staff, “Colorful Ceremony Marks 'Discovery' of City in 1607,” *Richmond Times Dispatch* (Richmond, VA), May 24, 1935.

<sup>172</sup> Staff, “Howey Pupils Presented in Annual Piano Recital,” *Richmond Times Dispatch* (Richmond, VA), June 27, 1935.

<sup>173</sup> Hart, Scott, “Indian Drums Mutter at Birthday Party Here,” *Richmond Times Dispatch* (Richmond, VA), May 24, 1936.

<sup>174</sup> Staff, “Indians to Give Pageant Friday,” *Richmond News Leader* (Richmond, VA), January 19, 1937. See also: Staff, “Mattaponi Tribe to Be Seen Here in Colorful Play,” *Richmond Times Dispatch* (Richmond, VA), January 19, 1937.



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Date	Excerpt
	<p>Ten Mattaponi Indians will take part in full costume in the performance, depicting Indian customs of King Powhatan's time and later.</p> <p>The Mattaponi reservation has always been owned and occupied by the tribe, is still ruled by its chief and council and makes its own laws subject to non-confliction with those of the State.</p> <p>Chief Custalow and his tribesmen have given the pageant which will be shown here in New York, Richmond and many smaller places and it has been highly praised as interesting and educational.<sup>175</sup></p>
May 22, 1937	<p>Mattaponi Indian Reservation. Dear Pale Face Brother Jones.—This is to say that I will see you Monday night at the auditorium. I will bring my Tom Tom Monday night and let Baby come into the ring prancing to the tune of War Song Conoway Honohey which, translated, means ‘Come on, let’s go to war.’ Your friend, Chief O. T. Custalow [REDACTED]<sup>176</sup></p>
August 18, 1937	<p>A brief history of relations between white men and Indians in Virginia from the time of the Jamestown settlement in 1607 was given before the Woman's Missionary society of the Hilton Village Baptist church last night by Chief O. T. Custalow [REDACTED] of the Mattaponi Indian tribe.</p> <p>This address was one of a series sponsored by the society in which representatives of foreign nations and others among whom mission work is being carried on by the denomination have spoken before the group. Chief Custalow was attired in tribal costume.</p> <p>[...] Gradual crowding by the whites of the Indians off their lands led up to the terrible massacres of 1622 and 1644 of white people by the Indians. Chief Custalow said. He added that this crowding-off continued until the tribe has now only about 75 acres of land, on which 75 families live with a few more families in the adjacent county. The tribe has a reservation in King and Queen county. [...] <sup>177</sup></p>
December 9, 1937	<p>An historical pageant given by members of the Mattaponi Indian Tribe under the direction of Chief O. T. Custalow [REDACTED] will be presented at Franklin School next Tuesday night at 8:15 o'clock.</p> <p>The pageant deals with the life of the Mattaponi Indians. The proceeds will go to the building fund of Memorial M. E. Church.<sup>178</sup></p>
January 13, 1938	<p>[...] For the year of 1931 Chief George F. Custalow took a part in the Sesqui-Centennial at Yorktown for the celebration of the surrender of Lord Cornwallis on Oct. 16, 17, 18 and 19 to help to produce the scenes of this country. [...] <sup>179</sup></p>
May 20, 1938	<p>Representatives of four Indian tribes will get together on the Chickahominy Reservation at Windsor Shades tomorrow for an all-day powwow, with Indian dances, a fish fry and other functions on the agenda.</p> <p>The powwow, which will be open to the public, is expected to bring members of the Mattaponi, Indian Neck and Upper Mattaponi tribes to meet with the Chickahominies</p>

<sup>175</sup> Staff, “Mattaponi Indians to Be Here Next Week,” *The Gloucester Gazette* (Gloucester, VA), April 29, 1937.

<sup>176</sup> Jones, J., “Conoway, Honohey,” *Richmond Times Dispatch* (Richmond, VA), May 22, 1937.

<sup>177</sup> Staff, “Hilton WMS Hears Mattaponi Sachem,” *Newport News Daily Press* (Newport News, VA), August 18, 1937.

<sup>178</sup> Staff, “Pageant to Be Given by Mattaponi Indians,” *Richmond Times Dispatch* (Richmond, VA), December 9, 1937

<sup>179</sup> Custalow, C. G. F., “Brief ‘History’ of Mattaponi Reservation,” *The Tidewater Review* (West Point, VA), January 13, 1938.

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	[sic], according to Chief George F. Custalow [REDACTED] of the Mattaponi group. <sup>180</sup>
October 31, 1937	Chief O. T. Custalow [REDACTED] of the Mattaponi tribe is shown here as he entertained students at Bellevue School last Friday. Next Friday night at 8:15 o'clock, the chief and several other members of his tribe will stage a colorful pageant at the school under the sponsorship of the school's Parent-Teacher Association. - Staff Photo. <sup>181</sup>
November 5, 1937	Chief O. T. Custalow [REDACTED] and the Mattaponi tribe of Indians will present their customs and mode of living in a pageant to be sponsored by Bellevue Parent-Teacher Association in the school auditorium at Twenty-third and Grace Streets at 8 o'clock tonight.  This benefit affair will be open to patrons and friends of the school. <sup>182</sup>
December 2, 1937	To Direct Mattaponi Pageant- Chief O. T. Custalow [REDACTED] will direct a group of his Mattaponi Indians in a pageant to be presented at Franklin School at 8 o'clock next Tuesday night for the benefit of Memorial M. E. Church. They will depict the life of their tribe. <sup>183</sup>
December 9, 1937	An historical pageant given by members of the Mattaponi Indian Tribe under the direction of Chief O. T. Custalow [REDACTED] will be presented at Franklin School next Tuesday night at 8:15 o'clock.  The pageant deals with the life of the Mattaponi Indians. The proceeds will go to the building fund of Memorial M. E. Church. <sup>184</sup>
May 19, 1939	Representatives of the Pamunkey, Chickahominy and Mattaponi Indian tribes will come to Richmond next Tuesday to take part in the 332nd anniversary celebration of the arrival of the first English settlers on Powhatan's Hill.  [...]  Luncheon will be served to the Indian guests by members of the Powhatan Hill Memorial Association.  Richmond's Natal [sic] Day or the anniversary of the arrival of Captains Smith and Newport at the site of Richmond is celebrated here annually by the Powhatan Hill Memorial Association. <sup>185</sup>
May 24, 1939	Twentieth Century Indians were represented in the speechmaking of yesterday by Chief Bradby of the Chickahominies and Assistant Chief Custalow [REDACTED]; [REDACTED] of the Mattaponis. The latter faced his audience on Powhatan Hill playground after a rumble of tomtoms and plead [sic] for help for his race from the descendants of palesfaces [sic] who took away the Indians' livelihood. <sup>186</sup>

<sup>180</sup> Staff, "Indians to Powwow at Windsor Shades," *Richmond Times Dispatch* (Richmond, VA), May 20, 1938.

<sup>181</sup> Staff, "Indian Chief Visits Bellevue School," *Richmond Times Dispatch* (Richmond, VA), October 31, 1937.

<sup>182</sup> Staff, "Mattaponi Indians to Give Pageant Tonight," *Richmond Times Dispatch* (Richmond, VA), November 5, 1937.

<sup>183</sup> Staff, "Mattaponi Indians to Stage Pageant at School," *Richmond Times Dispatch* (Richmond, VA), December 2, 1937.

<sup>184</sup> Staff, "Pageant to Be Given by Mattaponi Indians," *Richmond Times Dispatch* (Richmond, VA), December 9, 1937.

<sup>185</sup> Staff, "Indian Tribes to Celebrate," *Richmond News Leader* (Richmond, VA), May 19, 1939. See also:

Staff, "Walker Speaks Today on Powhatan Hill," *Richmond Times Dispatch* (Richmond, VA), May 23, 1939.

<sup>186</sup> Staff, "Indian Compares Conquests to Dictator's Actions Now," *Richmond Times Dispatch* (Richmond, VA), May 24, 1939.

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*Intertribal Events*

In addition to the intertribal participation in public cultural education events such as the Powhatan Hill Memorial Association pageant and Yorktown Sesquicentennial Association celebration described above, members of the Mattaponi Indian Tribe regularly joined intertribal social events such as powwows (e.g., November 19, 1925) and annual picnics (e.g., July 31, 1922) hosted by neighboring tribes. In addition to social affairs, Mattaponi leaders represented the community in intertribal political collaborations (e.g., March 27, 1923) and intertribal weddings served as a platform for political advocacy in this period (e.g., August 9, 1929).

*Table B2-19. Community Activities, 1920-1939: Intertribal Events.*

<b>Date</b>	<b>Excerpt</b>
August 11, 1921	The Rappahannock Indians will celebrate the anniversary of the founding of the tribe on September 5 at Central Point, Caroline County. Prominent men will make addresses. The Rappahannocks are planning to build their children a high school, and proceeds from the celebration will be used for that fund. Indian songs and dances and a concert will be held at night. The Chickahominies [ <i>sic</i> ; Chickahominys], Pamunkey [ <i>sic</i> ; Pamunkey] and Mattaponi will assist the Rappahannocks. <sup>187</sup>
July 31, 1922	The annual fish fry and picnic of the three original tribes of Virginia Indians, the Chickahominy, the Pamunkey and Mattaponi; the reservations of which are located near the mouth of the rivers for which they are named, was held on the fishing grounds of the Chickahominy [ <i>sic</i> ; Chickahominy] tribe near Windsor Shades, Saturday.  Large representations from each tribe, including the wives and children, some 050 [ <i>sic</i> ] or more, were present. Many prominent men and women of the various departments of the state government and a delegation from the Order of Red Men also attended. About noon the steamer Commodore Maury, the flag ship of the department of game and inland fisheries, bearing Commissioner W. McD. Lee and his party arrived. <sup>188</sup>
March 27, 1923	The few remaining remnants of the Powhatan Confederacy, scattered from the Rappahannock river to the James, met at Mattaponi reservation on Thursday last, this meeting being the first held since 1623, when they assembled on the Pamunkey river 300 years ago.  The meeting at Mattaponi was called by Chief George Nelson, of the Rappahannock Indians, six tribes being represented: George M. Cook, of Pamunkey, Chief Bass of Nansemond; Chief George Custalow ██████████ of Mattaponi; Chief George Nelson, Rappahannock; Chief Russell Clark, Nanticoke, and Chief O. W. Adkins, Chickahominy. [...] <sup>189</sup>
May 14, 1923	The New York Times Magazine of Sunday contains an interesting illustrated article on the remnant Indian tribes of the East which recently met in intertribal conference for the first time in 300 years and effected an organization similar to that in force when the various bands were members of Powhatan's Confederacy.  The article, which was written by Mr. Chester B. Goolrick, of this city, stated that the purpose of the new organization is to cement the various bands into a co-ordinating whole group with a view to the advancement of Indian interest. Education is to be one of the chief concerns of the new association.

<sup>187</sup> Staff, "State News," *Alexandria Gazette* (Alexandria, VA), August 11, 1921.

<sup>188</sup> Staff, "Indian Tribes Hold Picnic," *The News Leader* (Richmond, VA), July 31, 1922.

<sup>189</sup> Staff, "Powhatan Confederacy Meets Again After Lapse Of 300 Yrs.," *The News Leader* (Richmond, VA), March 27, 1923.

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Date	Excerpt
	<p>Among the tribes taking part in the recent conference were the Rappahannock, the Mattaponi, the Nansemond, the Chickahominy, Pamunkey, of Virginia; the Nanticokes, of Maryland, and the Nanticokes and Delaware, of Delaware.<sup>190</sup></p>
July 18, 1923	<p>A number of state and city officials and other prominent [<i>sic</i>] persons attended the annual fish fry Saturday of the Chickahominy tribe of Indians. The festivities took place at Windsor Shades, on the banks of the Chickahominy River, in New Kent county.</p> <p>Chief Adkins made the address of welcome and introduced George A. Bowden of the Virginia industrial commission, who acted as toastmaster. Addresses of greeting were made by Chief William Miles, of the Pamunkey tribe; Chief Nelson, of the Rappahannock tribe, and Chief Custalo [REDACTED] of the Mattaponi tribe.</p> <p>Among the guests who made after dinner speeches were: Parke Deans, secretary to the governor. Col. W. McDonald Lee, state game and fish commissioner; Postmaster Joseph W. Stewart, of Richmond; William M. Myers, director of public safety, and M. D. Hart.<sup>191</sup></p>
November 19, 1925	<p>The remaining decedents [<i>sic</i>] of the once powerful Tribe that inhabited the Tide-water fo [<i>sic</i>] Lower Delaware, and Maryland, will hold their annual Pow Wow on Thursday Nov. 26th 1925, at River Dale Park on Indian River Bay, near Oak Orchard, the home of their ancestors.</p> <p>There will be present some of the leading Chiefs of Virginia Tribes, Chief O. W. Adkins, Chickahominy, Chief George Custalow [REDACTED] Mattaponi, Chief G. M. Cook, Pamunkey, Chief J. L. Bass, Nansemond, [<i>sic</i>; Nansemond] Chief Otho Nelson, Ex-Chief G. L. Nelson Rappahannock, and other braves of these Tribes, Chief Strong Wolf, of the Objway, Chief Gabe Paul, and Mollie Dellois Nelson, of the Penobscotts, Miss Gladys Tantaquidgeion, of the Mohegans, Chief Kesh Ke Kosh, from Oklahoma, Mrs. Little Joe Bear, and Neice of Philadelphia.</p> <p>Dr. Frank G. Speck, Prof. of Anthropology, Prof. of Anthropology, Prof. Hollowell, Dr. W. W. Hyde, Prof. Davidson, Prof. Claud Johnson, and others prominent speakers from the University of Penn, Mr. M. K. Sniffen, Sec., of the Indian Right [<i>sic</i>; Rights] Association of Philadelphia. [...] <sup>192</sup></p>
May 5, 1929	<p>Arrangements are rapidly being completed for the annual powwow of the Powhatan Confederacy of Tidewater Virginia Indians, which will be held Wednesday May 15, on the banks of the Chickahominy river near Windsor Shades, it has been learned.</p> <p>Features of the event will include Indian dances, addresses by both Indians and white men, and a fish fry. Invitations to the powwow are being issued by members of the participating tribes to their white friends.</p> <p>The event will take place at the home of Chief Brady of the eastern Chickahominys. Tribes composing the Powhatan Confederacy include the Pamunkeys, the Mattaponi, the Chickahominys and the Nansemonds.<sup>193</sup></p>
August 9, 1929	<p>Two direct descendants of the Indian Princess Pocahontas and Chief Powhatan were united in marriage last Tuesday in Washington, D. C. [...] Both of them are full blooded Indians and live on reservations in Virginia, their parents are chiefs in their respective tribes.</p>

<sup>190</sup> Staff, "Conference of Remnant of Indian Tribes," *The Daily Star* (Fredericksburg, VA), May 14, 1923.

<sup>191</sup> Staff, "Annual Fish Fry of Chickahominy Tribe," *The Daily Star* (Fredericksburg, VA), July 18, 1923.

<sup>192</sup> Staff, "Shore Indians Are Planning 1925 Pow-Wow," *The Evening Times* (Salisbury, MD), November 19, 1925.

<sup>193</sup> Staff, "Indians Plan Annual Pow Wow Wednesday," *Newport News Daily Press* (Newport, VA), May 5, 1929.

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Date	Excerpt
	<p>Courtship of the two was conducted over a 16 mile stretch between reservations of Mattaponi tribe and Rappahannock Indians.</p> <p>According to Otho Thomas Custalow [REDACTED] cousin of the bridegroom and member of the council of the Mattaponi Tribe in King William county, Virginia, who established the histories of the two families, land which once belonged to the Indians in Virginia is rapidly dwindling. Otho [REDACTED] Custalow told Judge Mattingly, and many of the Indians have intermarried with the white people of Virginia. However, there was nothing like that in this particular case, for after the judge had issued the certificate of marriage, the pair came back to his office to inquire why he had not marked 'Indians' on the certificate as they had written on their application for a license. [...] <sup>194</sup></p>
September 24, 1929	<p>Two direct descendants of Chief Powhatan and the Indian Princess Pocahontas [<i>sic</i>; Pocahontas] left their homes in Virginia, came to the city of the Great White Father and while here sought out Judge Robert E. Mattingly to marry them. They left immediately after the ceremony for the groom's home in Sweet Hall, Va, where they will reside.</p> <p>William Custalow [REDACTED] aged twenty-seven, a tall, straight, well built man, with the real red skin of the Indian, was the groom, and Elsie Nelson [REDACTED], rather pale, but referred to by Judge Mattingly as "very pretty", was the bride. She is from Indian Neck, Va.</p> <p>The father of the groom is Chief George F. Custalow [REDACTED] <sup>195</sup>, of the Mattaponis, who are living on land granted them by the general assembly in 1658. The Mattaponis are tribal Indians and they neither pay taxes nor vote.</p> <p>The bride's father, also living, is Chief Otho Nelson, of the Rappahannock tribe of Citizen Indians. These Indians pay taxes and are entitled to vote. They live on a reservation of 125 acres in King and Queen county Virginia. Members of both families are direct descendants of Powhatan and Pocahontas, a cousin declared.</p> <p>[...] Courtship of the two who were married here was conducted over a 16 mile stretch between the two reservations with many visits by the young Indian man into the home of another tribe to win his bride. <sup>196</sup></p>
March 11, 1931	<p>[...] Dewey Custalow [REDACTED] at right in picture, 26 years old, a member of the Mattaponi Tribe, and Miss Pocahontas Bradby, 28 years old, of the Chickahominy Tribe, were the principals.</p> <p>Wearing the kind of costumes usually seen only in "Wild West" movies, Dewey and Pocahontas, accompanied by the former [<i>sic</i>] cousin, O. T. Custalow [REDACTED] [REDACTED] assistant chief of the Mattaponis, were trudging the streets of Washington, looking for the Marriage License Bureau, when they met G. E. Wynkey, 511 Third street.</p>

<sup>194</sup> Staff, "Scions of Famous Indians Wed," *The News Chronicle* (Shippensburg, PA), August 9, 1929. See also Staff (1929), "Scions of Indians of VA are Married," *The Tidewater Review* (West Point, VA), August 8, 1929. See also Staff (1929), "Scions of Historic Indians Are Wed," *Rappahannock Record* (Kilmarnock, VA), August 29, 1929.

<sup>195</sup> Father of [REDACTED] is [REDACTED]. See also: Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, West Point, Mattaponi Indian Reservation, [REDACTED]

<sup>196</sup> Staff, "Famous Red Families United by Marriage," *The Daily Notes* (Canonsburg, PA), September 24, 1929. This article was reprinted in *The Canonsburg Daily Notes*, *Our Southern Home*, *The Greenfield Daily Reporter*, *The Menasha Record*, *The Fort Payne Journal*, *The Adams Weekly Globe*, *The Progressive Age*, *The Canton Independent-Sentinel*, *Bristol Herald*, and *The Jasper Herald*.

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	[...] Following the ceremony the newlyweds left for the Mattaponi reservation in King William County, Va. Until today the bride made her home on the Chickahominy reservation in New Kent County Va. The bridegroom's uncle, George F. Custalow [REDACTED] is chief of the Mattaponis. <sup>197</sup>
June 13, 1931	The costumes worn by an Indian bridal party yesterday attracted so much attention that police had to clear the way for the couple and their guests to march to the office of Judge Robert E. Mattingly, where the ceremony was performed. In the photograph are (left to right) : Otho I. Custalow [REDACTED] and Chief O. T. Custalow [REDACTED] of the Mattaponi tribe, witnesses; Mary Lee Adams, 21, of the Adamston tribe, the bride; Judge Mattingly; Daniel W. Custalow [REDACTED] 21, of the Mattaponis, the bridegroom, and Harvey Custalow [REDACTED] another witness. This was the second time a Mattaponi Indian was married here within the last few months. <sup>198</sup>
November 27, 1936	Modern Nanticoke Indians held their sixteenth annual Thanksgiving pow-wow, feast, and dance near here today in very modern style.  [...] Among the visitors were: Chief George Custalow [REDACTED] and four tribesmen from the Mattaponi reservation, 15 miles from Port Richmond, Va. [...] <sup>199</sup>
May 22, 1937	[...] AND WHILE ON THE SUBJECT OF THE INDIANS, I SHOULD REPORT THAT MESSRS. JOE BAUERS AND JIM BLAKE OF THE BOXING COMMISSION ARE NOW FULL-FLEDGED WARRIORS. THEY WERE PROPERLY INDUCTED AT THE BIG THREE TRIBE POWWOW OF THE MATTAPONIS, PAMUNKEYS, AND CHICKAHOMINIES AT WINDSOR SHADES ON THURSDAY. [...] <sup>200</sup>
May 20, 1938	Representatives of four Indian tribes will get together on the Chickahominy Reservation at Windsor Shades tomorrow for an all-day powwow, with Indian dances, a fish fry and other functions on the agenda.  The powwow, which will be open to the public, is expected to bring members of the Mattaponi, Indian Neck and Upper Mattaponi tribes to meet with the Chickahominies [ <i>sic</i> ], according to Chief George F. Custalow [REDACTED] of the Mattaponi group. <sup>201</sup>

*Annual Tax Tribute*

Every year the Mattaponi and Pamunkey Indian tribes present an annual tribute to the Governor of Virginia in lieu of taxes. This practice dates to the treaties of 1646 and 1677<sup>202</sup> and affirms the tribes' government-

<sup>197</sup> Staff, "Pocahontas Becomes Bride," *Evening Star* (Washington D.C.), March 11, 1931. See also: Staff, "Indians in Full Regalia Wed in Capital," *Hartford Courant* (Hartford, CT), March 16, 1931; Staff, "Indian Wedding Party," *Detroit Free Press* (Detroit, MI), March 29, 1931. See also: Staff, "Indian Love Call," *Daily News* (New York, New York), March 14, 1931; Staff, "Indians in Full Regalia Wed in Capital," *Hartford Courant* (Hartford, CT), March 16, 1931; Staff, "Indian Wedding Party," *Detroit Free Press* (Detroit, MI), March 29, 1931.

<sup>198</sup> Staff, "Indian Wedding Draws Throng," *The Evening Star* (Washington, D.C.), June 13, 1931.

<sup>199</sup> Staff, "Chief Explains By 'Mike' as His Braves Dance," *The Morning News* (Wilmington, DE), November 27, 1936.

<sup>200</sup> Jones, J., "Conoway, Honohey," *Richmond Times Dispatch* (Richmond, VA), May 22, 1937.

<sup>201</sup> Staff, "Indians to Powwow at Windsor Shades," *Richmond Times Dispatch* (Richmond, VA), May 20, 1938.

<sup>202</sup> Vaughan, A. *Early American Indian Documents: Treaties and Laws, 1607-1789 4* (Maryland: University Publications of America, 1983), 82-87 [PDF 57-59].

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to-government relationship with the Commonwealth of Virginia. This annual tradition constitutes a lasting community tradition for the Tribe and occurred regularly throughout this period.

*Table B2-20. Community Activities, 1920-1939: Annual Tax Tribute.*

Date	Excerpt
March 4, 1938	[...] The Pamunkeys and Mattaponis regularly bring annual tributes of game and fish to the Governor. No other tribal fees are required by law. <sup>203</sup>

*Conclusion*

The community activities described above demonstrate the existence of “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns of informal social interaction” (83.11 (b)(1)(iii)), evident in the annual recurrence of the tribal Homecoming, local social events like pow wows and fish fries, and the cooperation required to stage pageants and educational events requiring multiple performers to represent the community. The coordination of hatchery and logging work constitutes “shared or cooperative labor” among reservation residents (83.11 (b)(1)(iv)), and the traditions of Homecoming and the annual tax tribute serve as examples of “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). As in previous decades, the persistence of reservation lifeways and the Tribe’s government-to-government relationship with the Commonwealth of Virginia as demonstrated by the annual tax tribute, both of which pre-date 1900, exemplify the “persistence of a collective identity” (83.11 (b)(1)(viii)).

*Distinction and Discrimination*

The Mattaponi Indian Tribe has a distinctive culture, acknowledged by its members and other communities, and has been the subject of discrimination based upon the Tribe’s Indian status. This period saw the passage of Virginia’s 1924 Racial Integrity Act. One goal of the legislation, reflecting the work of eugenicist Walter Ashby Plecker who was the head of the Virginia Bureau of Vital Statistics, was to re-classify Virginia Indians as “colored” and, ultimately, to erase tribal and Indian status in the Commonwealth. To that end, Plecker issued a list of surnames of families whose claims of Indian ancestry should be rejected, including the common Mattaponi surnames of Langston, Custalow, and Allmond.<sup>204</sup> Plecker’s targeting of Mattaponi surnames and Senate deliberations and substitute bills that would exempt the Mattaponi Indian Tribe from the legislation demonstrate how the Tribe was widely perceived as a distinct group and how it was subject to legal discrimination, even among politicians who disagreed about how to legislate Mattaponi identity:

The approximate strength of the opponents of the Ball bill in the Senate may be judged from the recorded vote on the substitute bill offered by Senator Montague, making exceptions as to the Chickahominy in New Kent and Charles City Counties, in addition to the Mattaponis and Pamunkeys, and providing that it would not be necessary for any of these Indians to remain on their reservations or in their communities to be officially recognized as Indians. This substitute bill was voted down, 24 to 14.

[...] The Ball bill provides that all persons with any ascertainable Negro blood shall be deemed as ‘colored,’ except that members of the Pamunkey and Mattaponi tribes, who

<sup>203</sup> Staff, “Indian Tribes,” *Richmond News Leader* (Richmond, VA), March 4, 1938.

<sup>204</sup> “Surnames, by Counties and Cities, of Negroid Virginia Families Striving to Pass as “Indian” or White,” Personal Papers: James R. Coates. 1833-1947, Accession 31577, Personal Papers Collection, Library of Virginia, Richmond, Virginia.

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have as much as one-fourth Indian blood and less than one-sixteenth Negro blood, shall be deemed ‘tribal Indians’ as long as they remain on their reservations.”<sup>205</sup>

In addition to these overt political attempts to erase Virginia Indians,<sup>206</sup> oral history interviews with tribal members recall violent discrimination against the community during this period. In a particularly egregious example, a Mattaponi councilman was murdered by the Ku Klux Klan in 1934, which sought to intimidate the community.

Table B2-21. *Distinction and Discrimination, 1920-1939: Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1934 ca.	The stories about [REDACTED] and how he got killed by the Ku Klux Klan, that story. Just other discrimination [...] <sup>207</sup>
	1934 ca.	We had one of our former chiefs, [REDACTED] and the Ku Klux Klan killed him and hung him in the tree in the bend here in the river so that when he was in front of the church, the people on the reservation could see him. So, it was here. <sup>208</sup>

Publications during this period regularly distinguished the Mattaponi community from surrounding Indian and non-Indian communities. This included journalists and scholars speaking about the Racial Integrity Act (e.g. February 6, 1930), describing the community generally as a part of reporting on community events (e.g. May 24, 1935; January 6, 1938), or engaging in historical and ethnographic research and analysis (e.g. Sams 1929; Speck ca. 1920, 1928, 1929).

Table B2-22. *Distinction and Discrimination, 1920-1939: Other Sources.*

Date	Excerpt
Speck 1920 ca.	Notes of anthropologist Frank G. Speck: [...] “Dialect genus/ Dispute over title./ no dialect./ Diff customs from Pam.” <sup>209</sup>
Speck 1924	From manuscript prepared on this topic it appears that the following mixed tribal groups exist in the same general location; where their ancestors lived. These places are indicated on the chart by triangles enclosed in circles; Pamunkey 300+, Mattaponi 75, Upper Mattaponi 75, Chickahominy 400+, Rappahannock 500, Nansamund 200+, Wicomoco (?) 300 (?), Potomac 150, Hanover Co. (Powhatan) 15+ (?), Werowocomoco 100+, total 2115+. [...] Some of these bands are organized with incorporated charters, others are still tribal Indians on state reservations; the Pamunkey and Mattaponi. <sup>210</sup>
Speck 1925	While the existence of two Indian tribes, the Pamunkey and the Mattaponi, in tidewater Virginia has been more or less generally known, there has remained an

<sup>205</sup> Staff, “Substitute Downed,” *Richmond Times Dispatch* (Richmond, VA), February 12, 1930. See also: *Journal of the Senate of the Commonwealth of Virginia Begun and Held at the Capitol in the City of Richmond on Wednesday, January 8, 1930* (Richmond: Division of Purchase and Printing, 1930), 233.

<sup>206</sup> The formal opposition to the Racial Integrity Act levied by the Mattaponi Tribal Council is documented in detail in Criterion C, 1920-1939.

<sup>207</sup> “Interview: [REDACTED] Part One,” by [REDACTED], Mattaponi Indian Tribe, December 15, 2022. PDF Page 14.

<sup>208</sup> “Interview: [REDACTED],” by [REDACTED], Mattaponi Indian Tribe, July 26, 2023. PDF Page 13.

<sup>209</sup> Speck, Frank G. Mattaponi (Adamstown) Misc. Notes, Frank G. Speck Papers, American Philosophical Society, Philadelphia, Pennsylvania.

<sup>210</sup> Speck, Frank G., “The Ethnic Position of the Southeastern Algonkian,” *American Anthropologist* 26, no. 2 (1924), 188.



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Date	Excerpt
	<p>almost total lack of information concerning the existence of other bands of descendants of the original Powhatan tribes. [...]</p> <p>It appears that at least ten mixed groups exist in the same general localities where their ancestors lived. Their names and approximate aggregate numbers are: Pamunkey 300, Mattaponi 75, [...] Some of these bands are organized, with incorporated charters, while two are still tribal Indians on state reservations: the Pamunkey and the Mattaponi.<sup>211</sup></p>
Speck 1928	<p>The Indians on the Mattaponi river, only about ten miles from the Pamunkey, appear to have been closely affiliated with the Pamunkey, and the recent history of the two bands has been practically identical. There are about 75 in the Mattaponi village near Wakema; they are completely merged in blood with the Pamunkey, through intermarriage, and no differences in community life can be observed between them. The Mattaponi are also reservation Indians; their deed, in the possession of the chief, dates also to 1658.</p> <p>[This publication contains approximately 15 photos documenting Mattaponi-identified people and places, pages 255-265.]<sup>212</sup></p>
Sams 1929	<p>As the colony developed the preponderance of power passed over to the Virginians, and instead of the Indians assigning tracts to the Virginians, the Virginians assigned tracts to them. These tracts were held by the State in trust for the several tribes, so long as any members of them survived, and after their removal or death, they became public property and were granted by the Colony or the State, as other waste and unappropriated lands, to private persons. This process covered a long period, and indeed, has not yet terminated, the Pamunkeys and Mattaponis still hold the land on which they live.<sup>213</sup></p>
February 6, 1930	<p>[...] In trying to keep negroid children from the white schools Senator Montague said, the state should not destroy the race of the Pamunkey, Chickahominy and Mattaponi Indian tribes. [...]<sup>214</sup></p>
May 14, 1932	<p>The man who catches a fish may legally be said to have ‘produced’ said fish, Judge John L. Ingram, himself an Isaak Walton of parts, ruled yesterday in Hustings Court in acquitting O.T. Custalowe [REDACTED] son of Chief Custalowe [REDACTED] of the Mattaponi Indians, on a charge of peddling members of the finny tribe in Richmond without a license.</p> <p>[...] Winston Montague, attorney for Custalowe, [<i>sic</i>; Custalow] said he understood the Mattaponis had been selling fish here for a long time without molestation until a commission merchant complained and brought about his client's arrest.<sup>215</sup></p>
May 24, 1935	<p>[...] Of this number the Mattaponis, believed to be part of the Pamunkey tribe, still live on the Pamunkey River and live largely by trapping, fishing and conducting</p>

<sup>211</sup> Speck, Frank G., “The Rappahannock Indians of Virginia,” ed. F. W. Hodge, *Indian Notes and Monographs* 5, no. 3 (1925), vii.

<sup>212</sup> Speck, Frank G., “Chapters on the Ethnology of the Powhatan Tribes,” In *Indian Notes and Monographs*, edited by F. W. Hodge, 1(5). New York: Museum of the American Indian, 1928, 248-9, 255-65.

<sup>213</sup> Sams, Conway Whittle, *The Conquest of Virginia, The Second Attempt: An Account based on Original Documents, of the Attempt, under the King's form of Government, to found Virginia at Jamestown, 1606-1610*, Norfolk, Virginia: Keyser-Doherty Printing Corporation, 1929.

<sup>214</sup> Staff, “Bill for Exemption of Factories from Taxation Is Passed,” *Newport News Daily Press* (Newport News, VA), February 6, 1930.

<sup>215</sup> Staff, “Judge Rules Fisherman May Peddle His Catch in Richmond,” *Richmond Times Dispatch* (Richmond, VA), May 14, 1932.

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Date	Excerpt
	fishing parties. They are ‘reservated Indians’ of the treaty of 1677, paying no taxes. They worship at their own church, which is Baptist. [...] <sup>216</sup>
December 22, 1935	The Mattaponi and the Pamunkey tribes are the only Indians in Virginia living on certified reservations. <sup>217</sup>
January 6, 1938	Chief George F. Custalow ██████████ this, year will complete his twenty-fourth year as chief of the Mattaponi Tribe of Indians on the Mattaponi Reservation in Virginia. [...] Under the tribal government established by Chief Custalow he claimed that all violations on the reservations are subject to that government, and that the chief has the authority to expel from the reservation “any nude [ <i>sic</i> , rude] and rebellious citizens.” <sup>218</sup>
April 10, 1939	[...] "Meaning what nation?" the reporter queried. "The Indian, the vanishing American, the aboriginal citizen," the O. M-A-T replied. "There are just a few of the noble red men who roamed our primeval forests left. They abide with us in King William County on the banks of the Pamunkey and Mattaponi Rivers. They are so few they hardly constitute a working quorum. <sup>219</sup>

*Conclusion*

The evidence above demonstrates that the Mattaponi Indian Tribe was distinguished from the surrounding communities, showing “strong patterns of discrimination and other patterns of distinction by non-members” (83.11 (b)(1)(v)) who targeted the Mattaponi with racial legislation and distinguished the Tribe as a standalone community in popular and academic writings. That members of the Mattaponi Indian Tribe considered themselves a distinct social and political entity is also evident, as they represented their community to outside researchers and advocated for themselves in the face of the Racial Integrity Act. These actions demonstrate the existence of a “collective identity” (83.11 (b)(1)(viii)) during this period. Finally, outsiders directly observed “distinct cultural patterns” (83.11 (b)(2)(iii)) among the Mattaponi between 1920 and 1939.

*Evidentiary Applicability*

Based on the evidence presented above, the Mattaponi Indian Tribe fulfills the requirements of Criterion 83.11 (b)(1) throughout the period from 1920 to 1939. Furthermore, the substantial evidence of endogamy and geographic exclusivity fulfills 83.11 (b)(2)(i) and (ii) for the same period and is thus sufficient to meet Criterion 83.11 (c) for the same period.

<sup>216</sup> Staff, “Colorful Ceremony Marks ‘Discovery’ of City in 1607,” *Richmond Times Dispatch* (Richmond, VA), May 24, 1935.

<sup>217</sup> Staff, “Mattaponi Chief Tells of Indian Lore,” *Richmond Times Dispatch* (Richmond, VA), December 22, 1935.

<sup>218</sup> Staff, “Virginia Indian Chief Completes 24th Year,” *Greene County Record* (Standardsville, VA), January 6, 1938.

<sup>219</sup> Golden, Robert, “O. M-A-T Traces Decline of Virginia’s First Families,” *Richmond Times Dispatch* (Richmond, VA), April 10, 1939.

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3. Criterion (b): 1940 to 1959

Introduction

Between 1940 and 1959, a variety of sources confirm that the Mattaponi Indian Tribe has comprised a distinct community “with consistent interactions and significant social relationship within its membership” over time and therefore fulfills Criterion (b) of 25 CFR 83.11. Examples include “rates or patterns of known marriages within the entity, or...patterned out-marriages” (83.11 (b)(1)(i)), primarily with members of other Virginia Indian communities. The community also demonstrated “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns informal social interaction that exist broadly among the members” (83.11 (b)(1)(iii)), which continued to be reinforced by the central community institutions of the Mattaponi Indian Baptist Church and the Mattaponi Indian School, as well as community and intertribal events, such as annual Homecoming services, dances, and powwows. The Tribe further exhibited “cooperative labor or other economic activity among members” during this period (83.11 (b)(1)(iv)), which in this decade continued the operation of the Mattaponi fish hatchery and expanded into tribal logging operations. “Strong patterns of discrimination or other social distinctions by non-members” (83.11 (b)(1)(v)) existed, documented in cases of legal and extralegal racial discrimination and first-hand accounts in oral histories. The Mattaponi community continued to engage in “shared...ritual activity” (83.11 (b)(1)(vi)) through the Mattaponi Indian Baptist Church, which is one of several “cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts” (83.11 (b)(1)(vii)). The breadth of evidence supports the “persistence of a collective identity” (83.11 (b)(1)(viii)). Finally, evidence demonstrates the continued occupation and use of the Mattaponi Indian Reservation (83.11 (b)(1)(ix)).

This period also includes substantial evidence that the Mattaponi Indian Tribe fulfills Criterion 83.11 (b)(2). This includes significant numbers of tribal members who resided on the Mattaponi Indian Reservation (83.11 (b)(2)(i)), maintained distinct cultural patterns (83.11(b)(2)(iii)), and retained distinct social and cultural institutions (83.11(b)(2)(iii)). Such evidence fulfills the crossover provision in 25 CFR 83.11 (c)(2)(ii), and thus has “provided sufficient evidence of political influence or authority” for the same period.

Generational Snapshot

In the period from 1940 to 1959, the Mattaponi Indian Tribe was made up of ~235 known community members. These included the direct descendants of the individuals recorded as the Historical Indian Tribe in Section II: Historical Mattaponi Indian Tribe. The core community consisted of those individuals who continued to live on the Mattaponi Indian Reservation. Published estimates of the Tribe’s membership in this period range between 70 and 150. The lower numbers represent the on and near reservation population<sup>1</sup> while the higher numbers reflect the entire population, including those family groupings living outside of King William County.<sup>2</sup> Family groupings at this time *included but were not limited to* the following surnames: *Allmond, Custalow, Langston, Tuppence, and Major*.

The table below contains the list of all known Mattaponi individuals living in this time period.

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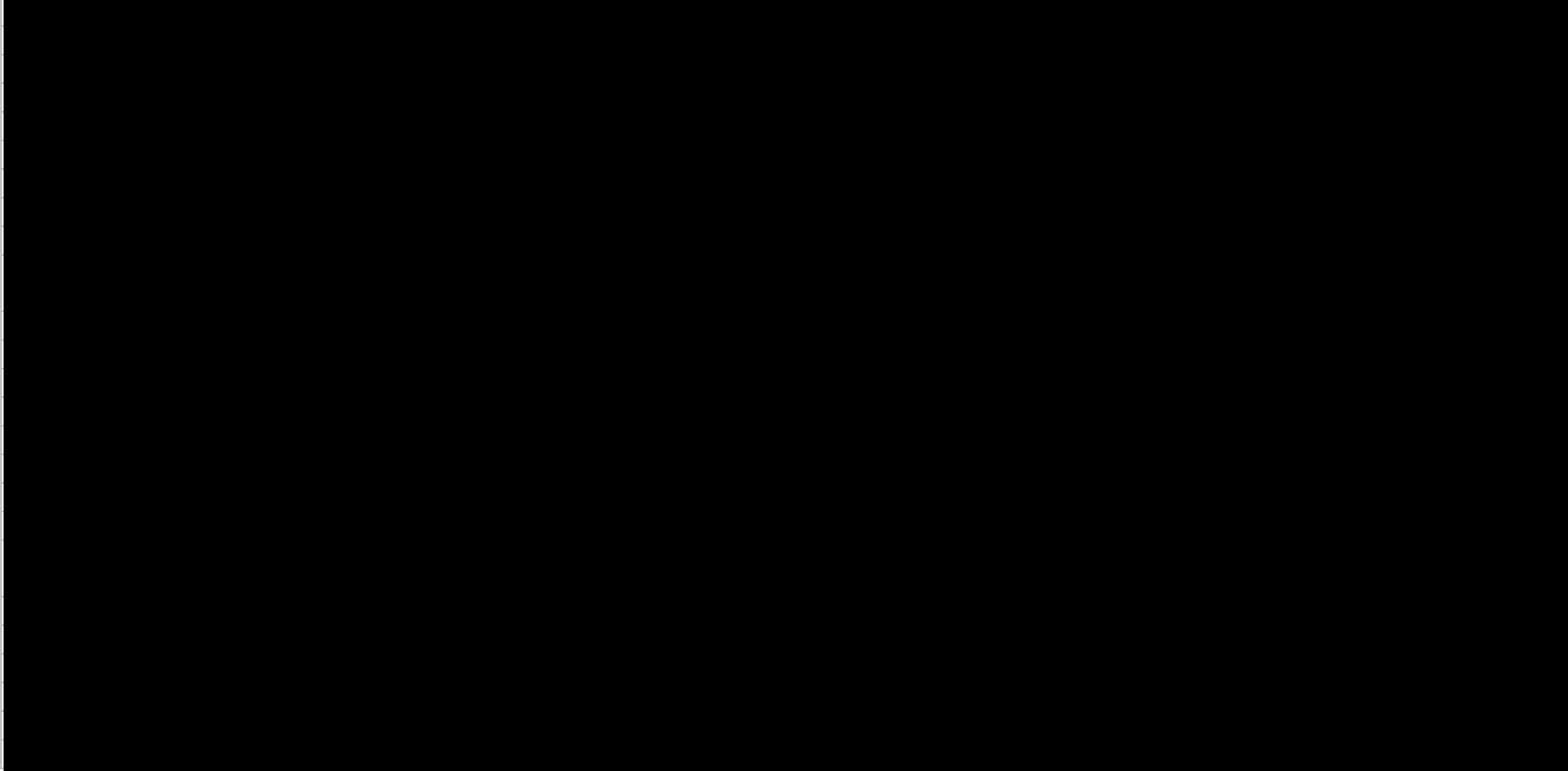
<sup>1</sup> References to the reservation population of approximately 70 Mattaponi people include but are not limited to: Staff, “Indian Tribe Prepares To Bury Chieftain,” *Alabama Journal* (Montgomery, AL), March 22, 1949; Staff, “Indians To Give Jones Welcome,” *The Progress Index* (Petersburg, VA), June 13, 1954; Staff, “Girls Hear Indian Chief,” *The Jeffersonian* (Richmond, VA), October 25, 1956.

<sup>2</sup> References to the larger tribal community include but are not limited to: Gilbert, William H. J., “Surviving Indian Groups of the Eastern United States,” In the *Annual Report of the Board of Regents of the Smithsonian Institution*, 407-438. Washington D.C., US Government Printing Office, 1948; Lascelle, Thatcher, “Indian Chief Warmly Greeted On Visits to Playgrounds Here,” *The Progress Index* (Petersburg, VA), July 15, 1959.

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Table B3-1. Generational Snapshot, 1940-1959: Known Community Individuals

**Known Community Members, 1940 to 1959**



<sup>3</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

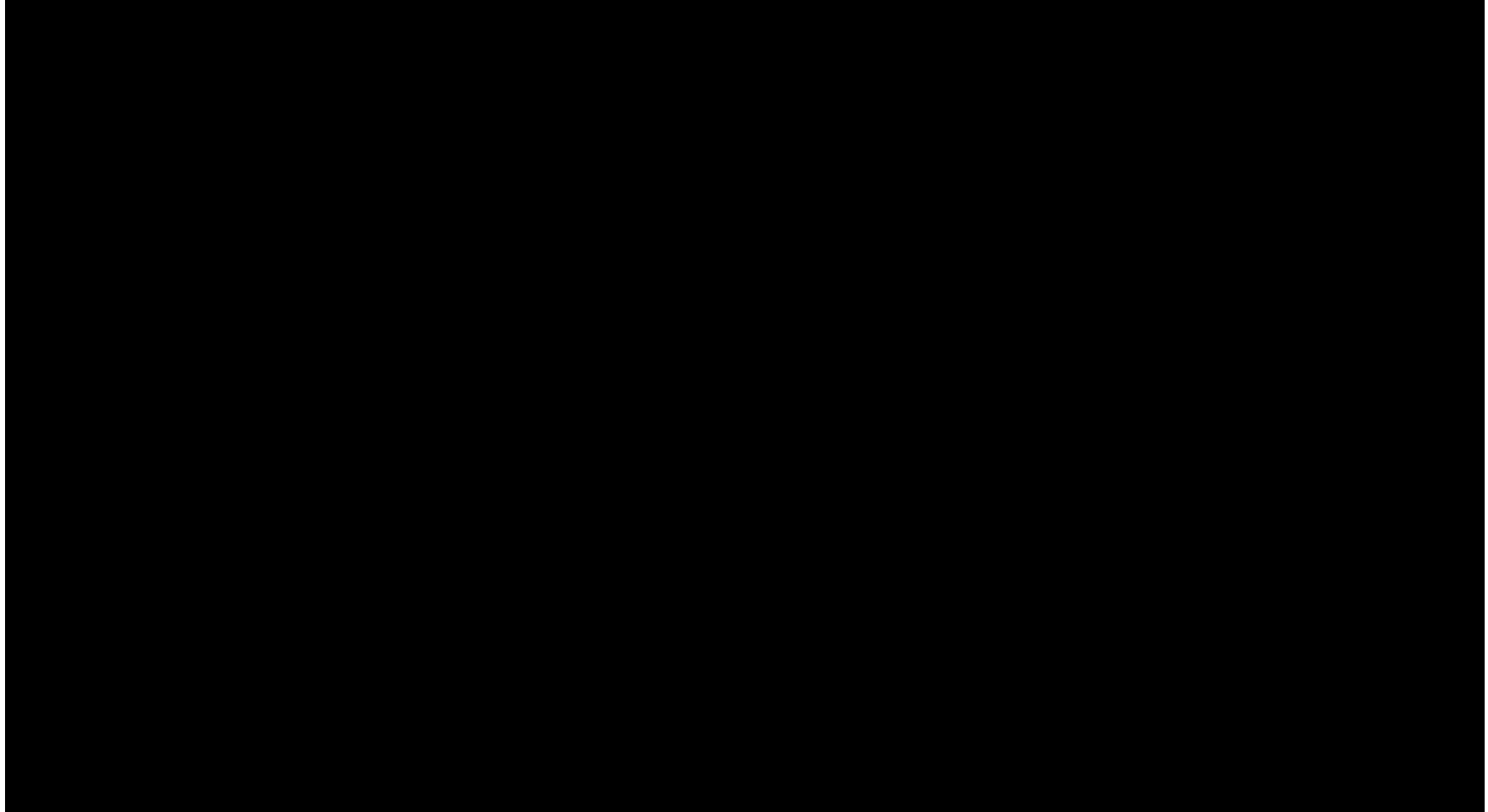
<sup>4</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

<sup>5</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

<sup>6</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

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**Known Community Members, 1940 to 1959**



<sup>7</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Pamunkey Indian Reservation. Their descendants are affiliated with the Pamunkey Indian Tribe.

<sup>8</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

<sup>9</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Upper Mattaponi Tribal Community. Their descendants are affiliated with the Upper Mattaponi Indian Tribe.

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**Known Community Members, 1940 to 1959**



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<sup>10</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Pamunkey Indian Reservation. Their descendants are affiliated with the Pamunkey Indian Tribe.

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Geographic Situation

The Mattaponi community remained centered on the Mattaponi Indian Reservation in King William County, Virginia throughout the period from 1940 to 1959. Tribal members appeared together with notations for the Mattaponi Indian Reservation in 1940 and 1950, which demonstrate continuous geographic clustering of Mattaponi households.

*1940 U.S. Decennial Census: King William County, West Point Magisterial District*

In the 1940 census, enumerators recorded Mattaponi households on a page of the census where the blank for “Institution” was filled in with “Enumeration of Mattaponi Indian Reservation.”<sup>11</sup> their subsection of the West Point Magisterial District as enumeration of “Mattaponi Indian Reservation.” In addition, the enumerator noted on the schedule margin that “The Indians own their houses but since they are wards of the State they of course do not own any land on Reservation.”<sup>12</sup> The enumerator also notes “Chief” and “Assistant Chief” as the initial entry in the “Relation” column for George F. Custalow and O.T. Custalow, respectively, before crossing these out and writing “Head.” The entry demonstrates the enumerator’s recognition of the Tribe as a separate entity with its own internal political authority. Additionally, the census schedule demonstrates continued cultural patterns with regard to livelihood strategy, with farming and fishing constituting occupations for several households.

*Table B3-2. Geographic Situation. 1940-1959: United States Census, 1940.*<sup>13</sup>

<b>U.S. Decennial Census Enumeration District 51-6 Mattaponi Indian Reservation</b>					
<b>HH</b>	<b>Name</b>	<b>Household Title</b>	<b>Race</b>	<b>Age</b>	<b>Occupation</b>
228		Head (Chief)	Ind	68	Merchant
		Wife	Ind	31	
229		Head	Ind	41	
		Boarder	Ind	29	Farm Laborer
230		Head	Ind	27	Truck Driver
		Wife	Ind	27	
		Daughter	Ind	8	
		Daughter	Ind	4	
		Son	Ind	3	
231		Head (Assistant Chief)	Ind	54	Salesman
	Wife	Ind	39		
	Son	Ind	19	Helper	

<sup>11</sup> U.S. Federal Census: Virginia, King William, West Point, 51-6. Sixteenth Census of the United States, 1940. MF T627. Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C., Sheet 61a, PDF p. 18.

<sup>12</sup> Ibid.

<sup>13</sup> U.S. Federal Census: Virginia, King William, West Point, 51-6. Sixteenth Census of the United States, 1940. MF T627. Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C., Sheet 61a-b, PDF p. 18-19.

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<b>U.S. Decennial Census Enumeration District 51-6 Mattaponi Indian Reservation</b>					
HH	Name	Household Title	Race	Age	Occupation
		Daughter	Ind	17	Helper
		Son	Ind	16	
		Son	Ind	15	
		Son	Ind	14	
		Daughter	Ind	13	
		Son	Ind	10	
		Daughter	Ind	8	
		Son	Ind	7	
		Daughter	Ind	5	
		Son	Ind	4	
		Daughter	Ind	2	
232		Head	Ind	48	Truck Driver
		Wife	Ind	34	
	Son	Ind	19	Helper on Truck	
	Son	Ind	17	Family Worker	
	Son	Ind	12		
233	Head	Ind	38	Fisherman	
	Wife	Ind	28		
	Son	Ind	8		
	Son	Ind	6		
	Daughter	Ind	2		
	Son	Ind	0/12		
234	Head	Ind	70		
235	Head	Ind	27	Truck Driver	
	Wife	Ind	20		
	Son	Ind	10/12		



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<b>U.S. Decennial Census            Enumeration District 51-6            Mattaponi Indian Reservation</b>					
<b>HH</b>	<b>Name</b>	<b>Household Title</b>	<b>Race</b>	<b>Age</b>	<b>Occupation</b>
236		Head	Ind	49	Truck Driver
		Wife	Ind	46	
		Son	Ind	22	Helper on Truck
		Son	Ind	20	Helper on help Truck
		Daughter	Ind	23	N.H.A Worker
		Son	Ind	18	Helper on Truck
		Son	Ind	16	
		Son	Ind	14	
		Son	Ind	12	
		Son	Ind	10	
		Son	Ind	7	
		Son	Ind	5	
237			Head	Ind	30
	Wife		Ind	27	
	Son		Ind	9	
	Son		Ind	7	
	Daughter		Ind	4	
	Son		Ind	2	
	Son		Ind	8/12	
238		Head	Ind	35	Fisherman
		Wife	Ind	37	
		Son	Ind	8	
		Son	Ind	6	
		Son	Ind	4	
		Son	Ind	4	
		Brother	Ind	23	Fisherman
	Nephew	Ind	15	Family Worker	

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*1950 U.S. Decennial Census: King William County, West Point Magisterial District*

In the 1950 census, enumerators recorded Mattaponi ancestors in a separate subsection of the West Point Magisterial District titled “Mattaponi Indian Reservation.” In addition, the enumerator notes a couple of households on the “edge of Reservation,” noting George Custalow’s family in one, before noting “In Ind. Reservation” to demarcate the boundary at which reservation households begin.<sup>14</sup> The occupations recorded by the enumerator show that fishing and farming remained prevalent livelihood strategies among Tribal members, with the addition of clustered groups of pulpwood cutters and haulers.

*Table B3-3. Geographic Situation. 1940-1959: United States Census, 1950.*<sup>15</sup>

<b>U.S. Decennial Census Enumeration District 51-7 Designation Mattaponi Indian Reservation</b>					
HH	Name	Household Title	Race	Age	Occupation
49		Head	Ind	55	River Fishing
		Wife	Ind	62	River Fishing
		Brother-in-law	Ind	60	River Fishing
50		Head	Ind	45	Hauling Lumber
		Wife	Ind	47	
		Son	Ind	18	River Fishing
		Son	Ind	16	River Fishing
		Son	Ind	14	
		Son	Ind	14	
		Son	Ind	8	
51	Head	Ind	42	River Fishing	
	Wife	Ind	37		
	Son	Ind	19	River Fishing	
	Son	Ind	17	Cutting Pulpwood	
	Daughter	Ind	14		
	Son	Ind	12		
	Son	Ind	10		
	Son	Ind	9		
	Son	Ind	6		
52	Head	Ind	37	Hauling Pulpwood	
	Wife	Ind	37		

<sup>14</sup> U.S. Federal *Census*: Virginia, King William, West Point, 51-7, Seventeenth Census of the United States, 1950. RG 29. Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C., PDF p. 7.

<sup>15</sup> U.S. Federal *Census*: Virginia, King William, West Point, 51-7, Seventeenth Census of the United States, 1950. RG 29. Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.

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<b>U.S. Decennial Census                  Enumeration District 51-7                  Designation                  Mattaponi Indian Reservation</b>					
HH	Name	Household Title	Race	Age	Occupation
		Daughter	Ind	14	
		Son	Ind	13	
		Daughter	Ind	9	
		Daughter	Ind	7	
		Son	Ind	5	
		Son	Ind	4	
		Son	Ind	3	
54		Head	Ind	58	Cutting Pulpwood
		Wife	Ind	56	
		Son	Ind	26	Cutting Pulpwood
		Son	Ind	24	Cutting Pulpwood
		Son	Ind	16	Cutting Pulpwood
55		Head	Ind	33	Cutting Pulpwood
		Wife	Ind	27	
		Son	Ind	6	
		Son	Ind	3	
		Daughter	Ind	1	
56		Head	Ind	60	River Fishing
		Wife	Ind	44	
		Son	Ind	21	River Fishing
57		Head	Ind	49	Salesman
		Son	Ind	26	River Fishing
		Son	Ind	17	
		Daughter	Ind	15	
		Son	Ind	13	
		Daughter	Ind	11	
		Daughter	Ind	7	
58		Head	Ind	48	Cutting Saw logs
		Wife	Ind	38	
		Son	Ind	17	Cutting Saw Logs
		Son	Ind	15	Cutting Saw Logs
		Daughter	Ind	12	
		Son	Ind	10	
		Son	Ind	9	

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U.S. Decennial Census Enumeration District 51-7 Designation Mattaponi Indian Reservation					
HH	Name	Household Title	Race	Age	Occupation
		Son	Ind	7	
		Son	Ind	4	
		Daughter	Ind	3	
59		Head	Ind	38	Off bearer
		Wife	Ind	52	
61		Head	Ind	37	
		Daughter	Ind	17	
		Daughter	Ind	15	
		Son	Ind	13	
		Daughter	Ind	12	
		Son	Ind	9	
		Uncle	Ind	37	Hauling Pulpwood
		Uncle	Ind	51	Hauling Pulpwood

*Additional Geographic Evidence*

That the Mattaponi Indian Tribe continued to be closely associated with its reservation lands in King William County in this period is clear from the regular mention of the Tribe’s location in the documentary record. For example, deeds regularly mentioned the Mattaponi Indian Reservation on the Mattaponi River as a landmark bordering property (March 6, 1953; May 23, 1959). During the period from 1940 to 1959, the Tribe was also mentioned by ethnographers (October 1943), journalists (November 11, 1941), and others who clearly identified the Mattaponi as one of two tribes located on reservations in King William County.

*Table B3-4. Geographic Situation. 1940-1959: Additional Geographic Evidence.*

Date	Excerpt
August 23, 1941	[...] Indians on the Mattaponi Reservation near Sweet Hall. <sup>20</sup>
November 11, 1941	Indian Reservations  What are the names of the Indian reservations in Virginia, and where are they? - B. J. D., Heathsville.  There are two in King William County: The Pamunkey Indian Reservation, near Lestor Manor, on the banks of the Pamunkey River; the Mattaponi Indian Reservation, near Sweet

<sup>16</sup> ██████████ may have Mattaponi ancestors, but we don’t have the full linkage to the Mattaponi Indian Tribe.

<sup>17</sup> ██████████ may have Mattaponi ancestors, but we don’t have the full linkage to the Mattaponi Indian Tribe. Her Husband, ██████████, was a known Mattaponi Tribal citizen.

<sup>18</sup> ██████████ may have Mattaponi ancestors, but we don’t have the full linkage to the Mattaponi Indian Tribe.

<sup>19</sup> ██████████ may have Mattaponi ancestors, but we don’t have the full linkage to the Mattaponi Indian Tribe.

<sup>20</sup> Staff, “Mattaponi Indians Plan Homecoming Tomorrow,” *Richmond Times Dispatch* (Richmond, VA), August 23, 1941.

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Date	Excerpt
	Hall, on the banks of the Mattaponi River. The distance from Richmond to either of these reservations is only about forty-one miles, by highway. <sup>21</sup>
October 1943	Farther south there are Nanticoke survivors in Delaware, Potobacco in Maryland, Potomac, Rappahannock, Pamunkey, Mattaponi, Chickahominy and Nansamond [ <i>sic</i> ] in the bay country of Virginia [...]. <sup>22</sup>
January 27, 1945	Indians Reservations  1. How many reservations have we in Virginia for the Indians of our State and what are the names of the tribe? Answer: There are two reservations, both in King William County: The Pamunkey Indian Reservation, near Lester Manor, on the banks of the Pamunkey River; the Mattaponi Indian Reservation, near Sweet Hall, on the banks of the Mattaponi River. <sup>23</sup>
June 30, 1948	The next tribe to the north of the Pamunkey is the Mattapony [ <i>sic</i> ; Mattaponi]. Like the Chickahominy the Mattapony [ <i>sic</i> ; Mattaponi] are divided into two groups, both in King William County: (1) the Lower Mattapony [ <i>sic</i> ; Mattaponi] group is located on a State reservation of 50 acres situated on a bend of the Mattapony [ <i>sic</i> ; Mattaponi] River not over 10 miles north of the Pamunkey; (2) the Upper Mattapony [ <i>sic</i> ; Mattaponi] or Adamstown Indians, live about 20 miles west of the first group and about 38 miles northeast of Richmond (near Central Garage). <sup>24</sup>
March 23, 1949	A Baptist funeral service for Chief George F. Custalow ██████████ ██████████ in the little Baptist church on the reservation here in King William County was followed by the first Indian burial service in the memory of the men who came from five other tribal areas to bear the body of the departed chief to his grave in the reservation graveyard, high above a bend in the Mattaponi River. <sup>25</sup>
August 26, 1950	Two Indian chiefs from New York State will attend the homecoming and revival services to be held tomorrow at the church on the Mattaponi Indian Reservation near Sweet Hall. <sup>26</sup>
March 7, 1951	Mrs. Patterson climaxed her talk by reading a letter received from Chief O. T. Custalow ██████████ of the Mattaponi [ <i>sic</i> ; Mattaponi] Indian Reservation, Sweet Hall, Virginia. <sup>27</sup>
August 5, 1952	[...] But not the least interesting phase of our trip was a visit to the Mattaponi Indian Reservation in King William County. [...] <sup>28</sup>
November 27, 1952	The reservations of both these tribes are situated in King William County of the "Old Dominion." The Pamunkey reservation is about thirty-five miles from Richmond. The Mattaponis are about ten miles from the Pamunkeys, separated from them by a strip of land which gradually passed into the hands of the white man. [...] The Mattaponis residing along the banks of the Mattaponi river, are thought to be a part of the Pamunkey tribe. <sup>29</sup>
March 6, 1953	This DEED, Made this 6th day of March, 1953, between ██████████ ██████████ and ██████████

<sup>21</sup> Staff, "Questions and Answers," *Richmond News Leader* (Richmond, VA), November 11, 1941.

<sup>22</sup> Speck, Frank G., "The Wapanachki Delawares and the English; Their past as Viewed by an Ethnologist," *The Pennsylvania Magazine of History and Biography* 67, no. 4 (October 1943):0 319-344.

<sup>23</sup> Staff, "Questions And Answers," *Richmond News Leader* (Richmond, VA), January 27, 1945.

<sup>24</sup> Gilbert, William H. J., "Surviving Indian Groups of the Eastern United States," In the *Annual Report of the Board of Regents of the Smithsonian Institution*, 407-438. Washington D.C., US Government Printing Office, 1948.

<sup>25</sup> Griffith, Mathews, "Christian Prayer, Indian Dirge Mark Rites For Chief Custalow at Mattaponi Reservation," *Richmond Times Dispatch* (Richmond, VA), March 23, 1949.

<sup>26</sup> Staff, "Revival Is Set at Mattaponi Reservation," *Richmond News Leader* (Richmond, VA), August 26, 1950.

<sup>27</sup> Staff, "State Indian Tribes Talk Heard by DAR," *The Evening Leader* (Staunton, VA), March 7, 1951.

<sup>28</sup> Staff, "Wants Assistance Given to Mattaponi Indians," *Richmond Times Dispatch* (Richmond, VA), August 5, 1952.

<sup>29</sup> Staff, "On Opening the Mail," *The Kansas City Star* (Kansas, MO), November 27, 1952.

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Date	Excerpt
	<p>██████████ her husband, parties of the first part, and ██████████ ██████████ party of the second part [...] Beginning at a point on old road, corner with other lands of ██████████, thence in a Northerly direction along said old road leading from Shop Gate to Indian Town 32 yards to point, corner with other lands of said ██████████ thence in a Easterly direction 140 yards along line with said ██████████ to swamp, corner with ██████████ ██████████, thence in a Southerly direction 32 yards along line with said ██████████ to lands of ██████████, thence in a Westerly direction along line with said ██████████, 144 yards to point of beginning. The said land lies partly on both sides of the new road, but principally on the East side of same, which leads from Shop Gate to Indian Town Reservation on the Mattaponi River.<sup>30</sup> [...]</p>
June 6, 1954	<p>Since the committee suspected that Tom O'Hawkes might belong to the Mattaponi Tribe the two-man mission was dispatched to the riverside reservation about 75 miles northeast of Petersburg.<sup>31</sup></p>
June 9, 1954	<p>[...] Indians working through the Mattaponi Tribe, in the Mattaponi River in King William County. [...]<sup>32</sup></p>
June 13, 1954	<p>The Indians, who live on a state reservation in King William County, [...] Chief Custalow ██████████ and company are expected to leave the reservation, which is about 75 miles northeast of Petersburg, in time to greet Peter Jones when he arrives here.<sup>33</sup></p>
June 13, 1954	<p>The Mattaponi Indians, who now dwell quietly in a little village on the placid Mattaponi River near King William County Courthouse [...]<sup>34</sup></p>
December 22, 1955	<p>The Mattaponi Reservation is located on the Mattaponi River in King William County.<sup>35</sup></p>
May 31, 1956	<p>In spite of the rain Sunday many members of Little River church drove to West Point, Va. to visit the Mattaponi Indian Reservation.<sup>36</sup></p>
February 28, 1957	<p>[...] They also visited the Mattaponi Indian Reservation in King William County.<sup>37</sup></p>
March 26, 1957	<p>Amelia Cub Scouts and their families toured the Mattaponi Indian Reservation near West Point Sunday, and met a real Indian chief.<sup>38</sup></p>
May 15, 1959	<p>Rev. R. E. Murphy and family accompanied the MVF from Oakwood Methodist Church on a sightseeing trip to the Mattaponi Indian reservation near West Point, in King William County, Sunday. [...]<sup>39</sup></p>
May 23, 1959	<p>THIS DEED OF PARTITION, Made this 23rd day of May, 1959, between ██████████ ██████████ and ██████████ ██████████ her husband, ██████████ ██████████ and ██████████ ██████████, his wife, ██████████ ██████████</p>

<sup>30</sup> Deed: ██████████. King William County Deed Book 72. King William County Court House, King William, Virginia, 1953.  
<sup>31</sup> Staff, "Bring Back Peter Jones' Movement Under Way Here," *The Progress Index* (Petersburg, VA), June 6, 1954.  
<sup>32</sup> Staff, "Peter Jones Is Found; To Return 'In Triumph.'" *The Progress Index* (Petersburg, VA), June 9, 1954.  
<sup>33</sup> Staff, "Indians To Give Jones Welcome," *The Progress Index* (Petersburg, VA), June 13, 1954.  
<sup>34</sup> Singleton, A. L. J., "Mattaponi Indians, Due Here on Peter Jones Day, Are Proud of Heritage," *The Progress Index* (Petersburg, VA), June 13, 1954.  
<sup>35</sup> Letter to T. Brasser from G. Poteet, 22 December 1955, Governor Stanley, Thomas B. Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 81, Folder 11.  
<sup>36</sup> Palmer, Louise, "News Item... It Rained," *The Blue Ridge Herald* (Purcellville, VA), May 31, 1956.  
<sup>37</sup> Staff, "Gwynn's Island Group Has Interesting Trips," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), February 28, 1957.  
<sup>38</sup> Staff, "Howing' Cubs Meet Indian Chief," *The Farmville Herald* (Farmville, VA), March 26, 1957.  
<sup>39</sup> Staff, "Youth Group Tours Indian Reservation," *The Farmville Herald* (Farmville, VA), May 15, 1959.

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Date	Excerpt
	<p>and [REDACTED], his wife, [REDACTED];                      [REDACTED] divorced, parties of the first part and [REDACTED];                      [REDACTED], party of the second part:                      WHEREAS, [REDACTED]                      [REDACTED] and [REDACTED] each owns one-fifth undivided                      interest in the following property, to-wit:</p> <p>ALL that certain piece or parcel of land in West Point Magisterial District, King William                      County, Virginia, containing eightee n[sic] (18) acres, more or less, being a part of the                      “Brick House Tract” bounded by th e[sic] public road leading into the Mattaponi Indian                      Reservation, the Mattaponi River, and other lands of [REDACTED].<sup>40</sup> [...]</p>

*Conclusion*

Geographic clustering on the reservation and in off-reservation enclaves demonstrates the presence of “social relationships connecting individual members” (83.11 (b)(1)(ii)), “rates or patterns of informal social interaction that exist broadly among the members of the entity” (83.11 (b)(1)(iii)), and “shared or cooperative labor or other economic activity among members” (83.11 (b)(1)(iv)). The continued recognition of the reservation by journalists demonstrates that the Tribe continued to use and occupy “land set aside by a State for the petitioner, or collective ancestors of the petitioner, that was actively used by the community for that time period” (83.11 (b)(1)(ix)). The evidence summarized in this section demonstrates that a significant portion of known Mattaponi ancestors lived “in a geographical area exclusively or almost exclusively composed of members of the entity...” (83.11 (b)(2)(i)).

*Community Ties*

The Mattaponi Indian Tribe maintained ties internally and with other Virginia Indian communities throughout this period. The tables below summarize the number of intratribal, intertribal, and non-Indian unions entered by known Mattaponi community members; the dates and locations of known marriage events in the community; and community members appearing in the documentary record for the first time during this period, including any known births.<sup>41</sup>

From the period from 1940 to 1959, the Mattaponi Indian Tribe continued to practice significant rates of in-marriage and patterned out-marriage. Such unions accounted for ~40% of known unions during this period.

*Table B3-5. Community Ties, 1940-1959: Community Unions.*<sup>42</sup>

Total Known Unions	Intratribal Unions		Intertribal Unions		Non-Indian Unions	
	Unions	Percentage	Unions	Percentage	Unions	Percentage
55	12	21.8%	10	18.2%	34	61.8%

Patterns of in and out-marriage resulted from and solidified community connection both within the Tribe and with the larger Virginia Indian community. During the period from 1940 to 1959, there were 12 unions which took place between Mattaponi and 9 with non-Mattaponi tribal groups. Unions continued to take place, during this period, locally and in Washington, D.C., which was likely a result of anti-miscegenation

<sup>40</sup> Deed: [REDACTED]. Deed of Partition. King William County Deed Book [REDACTED] King William County Court House, King William, Virginia, 1959.

<sup>41</sup> Please note that in some cases, the birth certificates of individuals known to have been born on the Mattaponi Indian Reservation state they were born in King William County, which surrounds the Reservation. In these cases, the petition narrative and Family Tree Maker database cite the source that specifies a birth took place on the Reservation in addition to the birth certificate.

<sup>42</sup> All data is based on the Mattaponi Indian Tribe’s Family Tree Maker Database and associated vital records.

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laws in Virginia, and in Philadelphia, which speaks to the continued existence of a Virginia Indian enclave in that city.

Table B3-6. Community Ties, 1940-1959: Marriage Events.<sup>43</sup>

Intratribal Unions		Date	Event Location
1	[REDACTED]	July 14, 1942 <sup>44</sup>	Howard, MD
2			
3		August 26, 1950 <sup>45</sup>	King and Queen, VA
4			
5		January 29, 1955 <sup>46</sup>	King and Queen, VA
6			
7		December 15, 1956 <sup>47</sup>	Hanover, VA
8			
9		December 22, 1956 <sup>48</sup>	Rockingham, NC
10			
11		August 16, 1957 <sup>49</sup>	Dillon, SC
12			
Intertribal Unions		Date	Event Location
13	[REDACTED]	1941 <sup>50</sup>	Philadelphia, PA
14		1942 <sup>51</sup>	Philadelphia, PA
15		Abt 1949 <sup>52</sup>	Richmond, VA
16		Abt 1950 <sup>53</sup>	King William, VA
17		Abt 1950 <sup>55</sup>	King William, VA

<sup>43</sup> All data is based on the Mattaponi Indian Tribe’s Family Tree Maker Database and associated vital records. Please note: While every effort has been made to identify the tribal affiliation of spouses, in some cases the Tribe does not have documentation to substantiate spousal affiliation. In these cases, the individual has been treated as Non-Indian until such documentation is available.

<sup>44</sup> Ancestry.com Record for [REDACTED] [accessed on 6/29/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, [REDACTED].

<sup>45</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED].

<sup>46</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED].

<sup>47</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED].

<sup>48</sup> North Carolina Marriage Records (State of North Carolina), North Carolina Marriage Index, Rockingham, [REDACTED].

<sup>49</sup> Ancestry.com Record for [REDACTED], [accessed on 6/30/2023] See also: Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>50</sup> Ancestry.com Record for [REDACTED], [accessed on 6/29/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Pennsylvania, Philadelphia Magisterial District 51-480, [REDACTED].

<sup>51</sup> Ancestry.com Record for [REDACTED] [accessed on 6/29/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Pennsylvania, Philadelphia Magisterial District 51-482, [REDACTED].

<sup>52</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, Richmond, Richmond Magisterial District 119-309, Sheet 10, House 109, Line 11.

<sup>53</sup> Headstones, Find a Grave, [REDACTED], Pamunkey Indian Baptist Church, 866 Lay Landing Road, King William, VA.

<sup>55</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, Sheet 8, House 59, Line 18.



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18	[REDACTED]	March 07, 1952 <sup>56</sup>	Richmond, VA
19	[REDACTED]	Abt 1953 <sup>57</sup>	Washington, D.C.
20	[REDACTED]	March 29, 1953 <sup>58</sup>	New Kent, VA
21	[REDACTED]	August 14, 1954 <sup>59</sup>	Richmond, VA
22	[REDACTED]	December 10, 1955 <sup>61</sup>	Richmond, VA
	<b>Non-Indian Unions</b>	<b>Date</b>	<b>Event Location</b>
23	[REDACTED]	Abt 1940 <sup>62</sup>	Philadelphia, PA
24	[REDACTED]	October 06, 1942 <sup>63</sup>	Philadelphia, PA
25	[REDACTED]	Abt 1941 <sup>64</sup>	Philadelphia, PA
26	[REDACTED]	December 01, 1941 <sup>65</sup>	Philadelphia, PA
27	[REDACTED]	December 07, 1942 <sup>66</sup>	Harrisburg, PA
28	[REDACTED]	February 06, 1943 <sup>67</sup>	Philadelphia, PA
29	[REDACTED]	May 09, 1943 <sup>68</sup>	Philadelphia, PA
30	[REDACTED]	1945 <sup>69</sup>	Philadelphia, PA

<sup>54</sup> [REDACTED] may have Mattaponi ancestors, but we don't have the full linkage to the Mattaponi Indian Tribe.

<sup>56</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Richmond, [REDACTED].

<sup>57</sup> Staff, "Marriage License Applications," *Evening Star* (Washington, D.C.), June 27, 1953.

<sup>58</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, New Kent, Cumberland County, [REDACTED].

<sup>59</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED].

<sup>60</sup> [REDACTED] has Mattaponi Lineage, but has enrolled within the Upper Mattaponi Tribe, and predominantly identifies as an Upper Mattaponi Tribal citizen.

<sup>61</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Middlesex, Saluda, [REDACTED].

<sup>62</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Pennsylvania, Philadelphia, Philadelphia Magisterial District 51-336, Sheet 11A, House 2306, Line 9.

<sup>63</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED].

<sup>64</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED].

<sup>65</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED].

<sup>66</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Registration, Harrisburg County, [REDACTED]. See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Philadelphia, Beaver County, Ambridge Magisterial District 4-48, [REDACTED].

<sup>67</sup> Staff, "Announce Marriage," *Lancaster New Era* (Lancaster, PA), February 12, 1943.

<sup>68</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, Mattaponi Indian Reservation, [REDACTED].

<sup>69</sup> Ancestry.com Record for [REDACTED] accessed [6/30/2023] See also: Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED].

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31		December 14, 1945 <sup>70</sup>	Philadelphia, PA
32		1946 <sup>71</sup>	Philadelphia, PA
33		Abt 1950 <sup>72</sup>	Philadelphia, PA
34		November 28, 1948 <sup>73</sup>	Richmond, VA
35		Abt 1949 <sup>74</sup>	Philadelphia, PA
36		August 17, 1949 <sup>75</sup>	Baltimore, MD
37		August 18, 1949 <sup>76</sup>	Chesterfield, SC
38		Abt 1950 <sup>77</sup>	New York, NY
39		February 18, 1950 <sup>78</sup>	Guilford, NC
40		September 04, 1950 <sup>79</sup>	Philadelphia, PA
41		September 17, 1950 <sup>80</sup>	South Carolina, USA
42		October 18, 1951 <sup>81</sup>	York, SC
43		February 03, 1953 <sup>82</sup>	Richmond, VA

<sup>70</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>71</sup> Ancestry.com Record for [REDACTED], [accessed on 7/11/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Pennsylvania, Philadelphia Magisterial District 51-2417, [REDACTED]

<sup>72</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Pennsylvania, Philadelphia, Philadelphia Magisterial District 51-1901, Sheet 72, House 1925, Line 9.

<sup>73</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, New Kent County, [REDACTED]

<sup>74</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County [REDACTED]

<sup>75</sup> Virginia Divorce Records (Commonwealth of Virginia), Virginia Report of Divorce or Annulment, Richmond, [REDACTED]

<sup>76</sup> Ancestry.com Record for [REDACTED] accessed [6/30/2023] See also: US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, Richmond City, Richmond Magisterial District 119-333, [REDACTED]. See also: Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

<sup>77</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1940, New York, New York, New York Magisterial District 31-989, Sheet 67B, Line 68.

<sup>78</sup> North Carolina Marriage Records (State of North Carolina), North Carolina Marriage Certificate, Greensboro County, [REDACTED]

<sup>79</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

<sup>80</sup> Ancestry.com Record for [REDACTED], [accessed on 6/30/2023] See also: Louisiana Birth Records (State of Louisiana), Louisiana Birth Certificate, New Orleans, [REDACTED]

<sup>81</sup> Virginia Divorce Records (Commonwealth of Virginia), Virginia Divorce Decree, Richmond, [REDACTED]

<sup>82</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Richmond, [REDACTED]

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44		September 01, 1953 <sup>83</sup>	Baltimore, MD
45		November 24, 1953 <sup>84</sup>	Richmond, VA
46		December 19, 1953 <sup>85</sup>	Richmond, VA
47		February 11, 1954 <sup>86</sup>	Vance, NC
48		August 13, 1954 <sup>87</sup>	Philadelphia, PA
49		October 25, 1956 <sup>88</sup>	Richmond, VA
50		December 10, 1956 <sup>89</sup>	Alexandria, VA
51		May 12, 1957 <sup>90</sup>	Philadelphia, PA
52		April 30, 1958 <sup>91</sup>	Richmond, VA
53		August 15, 1958 <sup>92</sup>	Pasquotank, NC
54		April 12, 1959 <sup>93</sup>	Dillon, SC
55		August 28, 1959 <sup>94</sup>	Henrico, VA

From the period from 1940 to 1959, approximately ~93 individuals were born in the Mattaponi community. Of these were additions to the Allmond, Custalow, and Langston families. This evidence demonstrates the continuation of the tribal community between 1940 and 1959 and further confirms the linkage between the historical Mattaponi Indian Tribe and the contemporary community.

<sup>83</sup> Maryland Death Records (State of Maryland), Maryland Death Certificate, Baltimore City, [REDACTED]

<sup>84</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Richmond, [REDACTED]

<sup>85</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Richmond, [REDACTED]

<sup>86</sup> North Carolina Marriage Records (State of North Carolina), North Carolina Marriage Certificate, Henderson County, [REDACTED]

<sup>87</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>88</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>89</sup> Virginia Marriage Record (Commonwealth of Virginia), Virginia Marriage Record, Arlington County, [REDACTED]

<sup>90</sup> Virginia Divorce Records (Commonwealth of Virginia), Virginia Report of Divorce or Annulment, Prince William County, [REDACTED]

<sup>91</sup> Florida Death Records (State of Florida), Florida Death Certificate, Gilchrist County, [REDACTED]

<sup>92</sup> North Carolina Marriage Records (State of North Carolina), North Carolina Marriage Certificate, [REDACTED]

<sup>93</sup> Ancestry.com Record for [REDACTED], [accessed on 6/30/2023] See also: Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>94</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, [REDACTED]

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Table B3-7. Community Ties, 1940-1959: Birth Events.<sup>95</sup>

Parents	Total	Year	Reference
[REDACTED]	1	1958	Richmond, VA <sup>96</sup>
[REDACTED]	5	1946 1949 1950 1951 1953	Philadelphia, PA <sup>97</sup> Akron, PA <sup>98</sup> Lancaster, PA <sup>99</sup> Philadelphia, PA <sup>100</sup> Lancaster, PA <sup>101</sup>
[REDACTED]	3	1953  1955 1957	Cumberland, VA <sup>102</sup>  Richmond, VA <sup>103</sup> Richmond, VA <sup>104</sup>
[REDACTED]	1	1949	Philadelphia, PA <sup>105</sup>
[REDACTED]	2	1949 1955	Richmond, VA <sup>106</sup> Philadelphia, PA <sup>107</sup>
[REDACTED]	3	1949 1950 1955	Philadelphia, PA <sup>108</sup> Montgomery, PA <sup>109</sup> Bucks, PA <sup>110</sup>

<sup>95</sup> All data is based on the Mattaponi Indian Tribe's Family Tree Maker Database and associated vital records.

<sup>96</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>97</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

<sup>98</sup> Pennsylvania Death Records (Commonwealth of Pennsylvania), Pennsylvania Death Certificate, Lancaster County, [REDACTED]

<sup>99</sup> Staff, "Marriage Licenses," *Intelligencer Journal* (Lancaster, PA), March 11, 1976.

<sup>100</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>101</sup> Staff, "Allmond-Krause," *Sunday News* (Lancaster, PA), June 29, 1975.

<sup>102</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, New Kent, Cumberland County, [REDACTED]

<sup>103</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>104</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>105</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>106</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, Richmond, Richmond Magisterial District 119-309, Sheet 10, House 109, Line 13.

<sup>107</sup> Pennsylvania Death Records (Commonwealth of Pennsylvania), Pennsylvania Death Certificate, Philadelphia County, [REDACTED]

<sup>108</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>109</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Montgomery County, [REDACTED]

<sup>110</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Records, Bucks County, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	1945	Philadelphia, PA <sup>111</sup>
[REDACTED]	1	[REDACTED]	1947	Philadelphia, PA <sup>112</sup>
[REDACTED]	5	[REDACTED]	1943 1946 1948 1951 1956	Mattaponi Indian Reservation <sup>113</sup> Richmond, VA <sup>114</sup> Richmond, VA <sup>115</sup>
[REDACTED]	1	[REDACTED]	1940	Mattaponi Indian Reservation <sup>116</sup>
[REDACTED]	1	[REDACTED]	1955	Richmond, VA <sup>117</sup>
[REDACTED]	2	[REDACTED]	1941 1944	Mattaponi Indian Reservation <sup>118</sup>
[REDACTED]	2	[REDACTED]	1956 1958	Richmond, VA <sup>119</sup> Richmond, VA <sup>120</sup>
[REDACTED]	2	[REDACTED]	1955 1958	Richmond, VA <sup>121</sup> Richmond, VA <sup>122</sup>

<sup>111</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>112</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

<sup>113</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, Sheet 7, House 55, Line 24-26.

<sup>114</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>115</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>116</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Richmond, [REDACTED]

<sup>117</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Records, Richmond, [REDACTED]

<sup>118</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, Sheet 7, House 51, Line 5-6.

<sup>119</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Richmond, [REDACTED]

<sup>120</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>121</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>122</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	1958	Richmond, VA <sup>123</sup>
	6		1940 1941 1943 1946	Mattaponi Indian Reservation <sup>124</sup> Mattaponi Indian Reservation <sup>125</sup>
			1947 1950	
	2		1957 1958	Richmond, VA <sup>126</sup> Richmond, VA <sup>127</sup>
	3		1949 1953 1959	Philadelphia, PA <sup>128</sup> Richmond, VA <sup>129</sup> Richmond, VA <sup>130</sup>
	6		1940 1943 1944 1945 1946 1954	Mattaponi Indian Reservation <sup>131</sup> Mattaponi Indian Reservation <sup>132</sup>
	1		1946	Philadelphia, PA <sup>133</sup>
	1		1955 1958	Richmond, VA <sup>134</sup>

<sup>123</sup> Florida Death Records (State of Florida), Florida Death Certificate, Gilchrist County, Trenton, [REDACTED].

<sup>124</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, Sheet 8, House 58, Line 12-16.

<sup>125</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Caroline County, [REDACTED].

<sup>126</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Notification of Birth Registration, Richmond, [REDACTED].

<sup>127</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William, [REDACTED].

<sup>128</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED].

<sup>129</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>130</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>131</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Virginia, King William County, West Point Magisterial District 51-7, Mattaponi Indian Reservation, Sheet 7, House 52, Line 11-15.

<sup>132</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, King William, [REDACTED].

<sup>133</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1950, North Carolina, Sampson County, Garland Magisterial District 82-54, Sheet 1, House 2, Line 4.

<sup>134</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Virginia Beach, [REDACTED].

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Parents	Total	Individuals	Year	Reference
[REDACTED]				Richmond, VA <sup>135</sup>
	1		1959	Richmond, VA <sup>136</sup>
	1		1950 1954 1956	Richmond, VA <sup>137</sup> Richmond, VA <sup>138</sup> Richmond, VA <sup>139</sup>
	2		1952 1953	Harrisburg, PA <sup>140</sup> New Orleans, LA <sup>141</sup>
	1		1953	Baltimore, MD <sup>142</sup>
	1		1959	Richmond, VA <sup>143</sup>
	2		1942 1946	Philadelphia, PA <sup>144</sup> Philadelphia, PA <sup>145</sup>
	1		1943	Mattaponi Indian Reservation <sup>146</sup>
	1		1954	Richmond, VA <sup>147</sup>

<sup>135</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Notification of Birth Registration, Richmond, [REDACTED]

<sup>136</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>137</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>138</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>139</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Richmond, [REDACTED]

<sup>140</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Registration, Harrisburg, [REDACTED]

<sup>141</sup> Louisiana Birth Records (State of Louisiana), Louisiana Birth Certificate, New Orleans, [REDACTED]

<sup>142</sup> Maryland Death Records (State of Maryland), Maryland Death Certificate, Baltimore City, [REDACTED]

<sup>143</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>144</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

<sup>145</sup> Pennsylvania Death Records (Commonwealth of Pennsylvania), Pennsylvania Death Certificate, Philadelphia, [REDACTED]

<sup>146</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, West Point, Mattaponi Indian Reservation, [REDACTED]

<sup>147</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED]

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Parents	Total	Individuals	Year	Reference
	1		1958	Richmond, VA <sup>148</sup>
	1		1956	Philadelphia, PA <sup>149</sup>
	1		1941	Mattaponi Indian Reservation <sup>150</sup>
	2		1948 1955	Richmond, VA <sup>151</sup> Richmond, VA <sup>152</sup>
	1		1955	Richmond, VA <sup>153</sup>
	3		1951 1954	Richmond, VA <sup>154</sup> Richmond, VA <sup>155</sup>
	1		1959 1943	Richmond, VA <sup>156</sup> Philadelphia, PA <sup>157</sup>
	1		1948	Philadelphia, PA <sup>158</sup>
	2		1950 1953	Philadelphia, PA <sup>159</sup>

<sup>148</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>149</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED].

<sup>150</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Records, King William, West Point, [REDACTED].

<sup>151</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, New Kent County, [REDACTED].

<sup>152</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>153</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Middlesex County, Saluda, [REDACTED].

<sup>154</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, Mattaponi Indian Reservation, [REDACTED].

<sup>155</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>156</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>157</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, Mattaponi Indian Reservation, [REDACTED].

<sup>158</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1950, Pennsylvania, Philadelphia, Philadelphia Magisterial District 51-1901, Sheet 72, House 1925, Line 11.

<sup>159</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED].



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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]		Philadelphia, PA <sup>160</sup>
			1957	Philadelphia, PA <sup>161</sup>
	1	[REDACTED]	1940	Camden, NJ <sup>162</sup>
	1	[REDACTED]	1956	Richmond, VA <sup>163</sup>
	1	[REDACTED]	1957	Midlothian, VA <sup>164</sup>
	5	[REDACTED]	1941	Philadelphia, PA <sup>165</sup>
			1942	
			1944	
			1945	
			1946	
	5	[REDACTED]	1949	Sampson, NC <sup>166</sup> Sampson, NC <sup>167</sup> Philadelphia, PA <sup>168</sup> Philadelphia, PA <sup>169</sup> Richmond, VA <sup>170</sup>
			1950	
			1954	
			1955	
1958				
2	[REDACTED]	1942	Harrisburg, PA <sup>171</sup>	
	1950			

<sup>160</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

<sup>161</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>162</sup> New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Camden County, Pennsauken Township, [REDACTED]

<sup>163</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>164</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Chesterfield County, [REDACTED]

<sup>165</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1950, North Carolina, Sampson County, Garland Magisterial District 82-54, Sheet 1, House 5, Line 17-21.

<sup>166</sup> North Carolina Birth Records (State of North Carolina), North Carolina Birth Certificate, Sampson County, [REDACTED]

<sup>167</sup> North Carolina Birth Records (State of North Carolina), North Carolina Birth Certificate, Sampson County, [REDACTED]

<sup>168</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, Mattaponi Indian Reservation, [REDACTED]

<sup>169</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William County, [REDACTED]

<sup>170</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, Mattaponi Indian Reservation, [REDACTED]

<sup>171</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Registration, Harrisburg County, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]				Beaver, PA <sup>172</sup>
[REDACTED]	1	[REDACTED]	1954	Philadelphia, PA <sup>173</sup>

*Conclusion*

The endogamy rates and additions to the Mattaponi community recorded above are indicative of a high level of social interaction and indicate meaningful rates of in-marriage and patterned out-marriage (83.11 (b)(1)(i)) and that individuals were connected by significant social relationships (83.11 (b)(1)(ii)) and significant rates of informal social interaction (83.11 (b)(1)(iii)) throughout this period.

Community Institutions and Organizations

Members of the Mattaponi Indian Tribe maintained community ties through religious, economic, and educational institutions. The church, school, and shad hatchery located on the Mattaponi Indian Reservation became central establishments for the community during this period and fostered social relationships that extended broadly across the Tribe. Another constant tribal institution during this period was the tribal government, whose activities regularly enriched the lives of tribal members both on and off the reservation. The tribal government and its activities are further detailed in Section IV, Part C of this petition.

*Mattaponi Indian Baptist Church*

The Mattaponi Indian Baptist Church continued to operate as an independent and central community institution throughout the period from 1940 to 1959, providing an established hub of shared ritual activity. Members of the Mattaponi Indian Tribe who grew up in this period shared their recollections of the church in oral history interviews.

*Table B3-8. Community Institutions and Organizations, 1940-1959: Mattaponi Indian Baptist Church in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1940 ca.	[...] We all went to church. We all got our nickel every Sunday to put in Sunday school. And so, Mama would be at church every Sunday. My dad [REDACTED] didn't go as much as my mom did, but my mom was there every Sunday. She made sure all her kids was in church. And Uncle Dewey [REDACTED] was my school teacher, so he took class. Had someone to take up the collection, you know. And someone putting in pennies and whatever you could put in, but Dad gave us each a nickel to go to Sunday school every Sunday. <sup>174</sup>
[REDACTED]	1950 ca.	[...] We were very proud of who we are as I am today, we maintained our culture, things like the presentation with the Governor's office every year at Thanksgiving. Like I said, particularly the church was extremely important, was the center of what went on here. I am very proud of my heritage, very

<sup>172</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Beaver County, [REDACTED]

<sup>173</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>174</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 11.

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Interviewee	Date	Excerpt
		appreciative of the struggles that were made by my predecessors and the prices they paid so that we might enjoy the life that we enjoy today. <sup>175</sup>

In addition to the information recalled by tribal members, evidence of the Mattaponi Indian Baptist Church is present throughout this period in newspapers from across the region, as demonstrated below. In particular, the widespread coverage of the Church’s annual homecoming (e.g., August 22, 1942) and funeral services (e.g., January 8, 1943; March 20, 1949) highlight the central role of the Church as a community institution.

Table B3-9. Community Institutions and Organizations, 1940-1959: Mattaponi Indian Baptist Church in Other Sources.

Date	Excerpt
August 22, 1942	The Mattaponi Indian Baptist Church will hold its annual home-coming day Sunday. The church is located on the Mattaponi Indian Reservation. The Rev. Harvy Custolo [REDACTED] is the pastor. The Rev. Frank Witt will be the speaker of the day. As usual dinner will be served on the grounds. Mr. Witt will bring evangelistic messages every night during the week, beginning Sunday night. <sup>176</sup>
January 8, 1943	Mrs. Mary J. Custalow [sic; Marie] 41, wife of Chief O. T. Custalow [REDACTED] of the Pamunkey tribe, died Thursday morning at her home on the Mattaponi Indian Reservation, Sweet Hall. [...] She lectured in many churches on the customs and traditions of Indian life. She had been clerk for the Mattaponi Indian Baptist Church for eight years and secretary of the Sunday school for eight years. [...] Chief Custalow, his father, George F. Custalow [REDACTED] and Mrs. Gerty Water Miles, mother of the deceased, invite friends to attend the funeral services to take place Sunday, January 10, 2:30 P. M., at the Mattaponi Indian Reservation. <sup>177</sup>
March 20, 1949	A funeral service for George F. Custalow [REDACTED] chief of the Mattaponi Indian tribe, who died Friday at the reservation, will be held at 2 P. M. Tuesday at the Mattaponi Baptist Church.  The service will be conducted by the Rev. R. C. Trimmer, who will be assisted by tribal chieftans [sic] from four near-by reservations. Following the religious ceremony Chief O. T. Custalow [REDACTED] who succeeded his father, will conduct tribal rites for the deceased chief.  A tribal burial will be conducted in the church cemetery. <sup>178</sup>
March 22, 1949	In the first tribal burial among eastern Virginia tribes in 150 years, they will lay their chief [REDACTED] to rest in the cemetery near the reservation church. <sup>179</sup>
March 22, 1949	If GEORGE F. CUSTALOW [REDACTED] had done nothing else, his successful efforts in bringing Christian church services and the benefits of public school education to his tribe would entitle him to lasting memory. Funeral services for Mr. CUSTALOW, who was chief of the Mattaponi Tribe of Indians, will be held today in his tribe's Baptist Church. He had ruled the tribe for 35 years. He was elected to the office, but he has been succeeded hereditarily by his son,

<sup>175</sup> [REDACTED], “Interview: [REDACTED],” by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 3.

<sup>176</sup> Staff, “Homecoming Slated at Mattaponi Church,” *Richmond News Leader* (Richmond, VA), August 22, 1942.

<sup>177</sup> Staff, “Mrs. Mary J. Custalow, Indian Chief’s Wife, Dies,” *Richmond Times Dispatch* (Richmond, VA), January 8, 1943.

<sup>178</sup> Staff, “Indian Chief to Be Given Tribal Burial,” *Richmond Times Dispatch* (Richmond, VA), March 20, 1949.

<sup>179</sup> Staff, “Indian Tribe Prepares to Bury Chieftain,” *Alabama Journal* (Montgomery, AL), March 22, 1949.

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Date	Excerpt
	O. T. CUSTALOW [REDACTED] who will lead tribal ceremonies at the funeral following the service in the church. <sup>180</sup>
March 22, 1949	<p>George S. Custalow [REDACTED] who died Friday at the age of 84 after 35 years as chief of the remnants of the tribe, first will be eulogized with a Christian funeral service conducted by a Baptist minister.</p> <p>Then a feathered Indian Chief [REDACTED] will replace the pastor, two other chiefs in full regalia will take their places at the head of the casket and two tribal princesses will raise their arms over the bier. [...]</p> <p>In the first tribal burial among eastern Virginia tribes in 150 years, they will lay their chief to rest in the cemetery near the reservation church. <sup>181</sup></p>
March 23, 1949	<p>Christian prayers and Gospel hymns rose above the throb of a tom-tom and the wail of ancient Indian dirges here this afternoon as the remnants of the once-powerful Mattaponis bade farewell to their old and wise leader.</p> <p>A Baptist funeral service for Chief George F. Custalow [REDACTED] in the little Baptist church on the reservation here in King William County was followed by the first Indian burial service in the memory of the men who came from five other tribal areas to bear the body of the departed chief to his grave in the reservation graveyard, high above a bend in the Mattaponi River. <sup>182</sup></p>
March 23, 1949	The 84-year-old chief [REDACTED] was given an ancient Indian burial ceremony in the Mattaponi Baptist Church on the 130-acre King William Reservation. He was buried beside the Mattaponi River. <sup>183</sup>
March 24, 1949	A funeral service for George F. Custalow [REDACTED] chief of the Mattaponi Indian tribe, who died Friday at the reservation, were held at 2 P. M. Tuesday at the Mattaponi Baptist Church. [...] A tribal burial was conducted in the church cemetery. [...] Elected to lead the tribe in 1914, Chief Custalow was responsible for the introduction of religious services among his Indians. He framed the tribal laws and built the school house, petitioning the State Board of Education for a teacher. <sup>184</sup>
September 18, 1958	Funeral rites for McGuire Langston [REDACTED] 76, oldest resident of the Mattaponi Indian Reservation in King William county, who died Monday at Williamsburg hospital, will be held at 2:30 p.m. Friday at the Mattaponi Baptist Church on the reservation. Surviving are two sisters, Mrs. Mary Custalow [REDACTED] [REDACTED] of King William and Mrs. Elizabeth Chapman [REDACTED] [REDACTED] of Philadelphia: three brothers, Theodore Langston [REDACTED] [REDACTED] of Philadelphia, Mantley [REDACTED] [REDACTED] and Deal Langston [REDACTED] [REDACTED] of King William. <sup>185</sup>

Much of what we know about the church's activities during this period comes from the minutes of the annual meetings of the Dover Baptist Association, the regional association of which the Mattaponi Indian Baptist Church was a member. Dover held annual meetings at which delegates provided a wealth of

<sup>180</sup> Staff, "George F. Custalow," *Newport News Daily Press* (Newport News, VA), March 22, 1949.

<sup>181</sup> Staff, "Indian Rites to Send Chief to Join Fathers," *The Cincinnati Post* (Cincinnati, OH), March 22, 1949.

<sup>182</sup> Griffith, Mathews, "Christian Prayer, Indian Dirge Mark Rites for Chief Custalow at Mattaponi Reservation," *Richmond Times Dispatch* (Richmond, VA), March 23, 1949.

<sup>183</sup> Staff, "Chief Custalow Buried Beside Mattaponi River," *The Daily Review* (Clifton Forge, VA), March 23, 1949.

<sup>184</sup> Staff, "Indian Chief Custalow Given Tribal Burial," *The Tidewater Review* (West Point, VA), March 24, 1949.

<sup>185</sup> Staff, "McGuire Langstone," *The Tidewater Review* (West Point, VA), September 18, 1958.

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statistical information about their congregation's membership and activities. The table below outlines the annual Dover Association meetings, summarizes involvement from Mattaponi Indian Baptist Church delegates, and collates the church data shared with the Dover Association between 1940 and 1959. Dover Minutes show the regular attendance of Mattaponi delegates from the Mattaponi Indian Baptist Church. During this period, Harvey N. Custalow [REDACTED] continued in his role as the church's preacher, serving from 1940 to 1944 and from 1958 through the end of this period. Chief O.T. Custalow [REDACTED] and his wife [REDACTED] served as the officers of the church for all the years recorded. The congregation continued to grow, starting with 40 members in 1940 and ending this period with 62. The steady increase in size provides further evidence of the church's centrality as an institution.

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Table B3-10. Community Institutions and Organizations, 1940-1959: Church Statistics.<sup>186</sup>

Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Mbshp	Preaching Days
1940					0	40	1-3
1941					0	40	1-3
1942					0	38	1-3
1943					0	38	1-3
1944					1	38	1-3
1945					0	36	1-3
1946					9	44	1-2-3-4
1947					0	44	1-3
1948					6	52	1-3

<sup>186</sup> “Minutes of the Dover Baptist Association Virginia 1936-41”, Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. [starting in the 5<sup>th</sup> section] 5, 65; 4, 52 (PDF: 183, 212, 226, 250).

“Minutes of the Dover Baptist Association Virginia 1942-47”, Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 6, 58, 62; 4, 48, 52; 4, 50; 4, 44, 48; 4, 44, 48; 4, 48, 52 (PDF: 9, 35, 37, 64, 86, 88, 112, 135, 159, 179, 181, 205, 225, 227, 245, 267, 269).

“Minutes of the Dover Baptist Association Virginia 1948-53”, Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 5, 42, 46; 5, 36, 38; 5, 42, 44; 42; 10, 31, 68, 70 (PDF: 6, 25, 27, 48, 64, 65, 82, 101, 102, 160, 170, 189, 190).

“Minutes of the Dover Baptist Association Virginia 1954-60”, Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 9, 41; 9, 34; 10, 38; 10, 23, 42; 11, 30, 36. (PDF: 9, 24, 42, 55, 89, 113, 119, 129, 151, 174).

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Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Mbshp	Preaching Days
1949					5	47	1-3-5
1950					2	48	1-3-5
1951					4	52	1-3
1952					3	60	every
1953					2	52	1-3
1954					6	60	2
1955					5	60	1-3
1956 Spring					0	54	1-3
1956 Fall							
1957 Spring					7	56	1-3
1957 Fall							
1958 Spring					7	60	1-3
1958 Fall							
1959 Spring					6	62	1-3
1959 Fall							

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Dover records also include the Mattaponi Indian Baptist Church’s Sunday School leadership and attendance statistics, summarized in the table below. These records indicate that tribal members or their spouses continued to oversee religious life in the community, and that average attendance grew along with the size of the congregation. During this period, average attendance at Sunday School ranged from 28 to 42, or 76% percent of the total Sunday School roll in attendance on average over the course of this twenty-year span.

*Table B3-11. Community Institutions and Organizations, 1940-1959: Sunday School Statistics.*<sup>187</sup>

Year	Superintendent	Secretary	Treasurer	No. of Officers and Teachers	Average Attendance	Total Roll
1940				7		39
1941				7		40
1942				8	33	47
1943						
1944				7	32	44
1945				7	28	39
1946				0	28	30
1947						
1948				7		36
1949				8		43
1950				9	42	49
1951				7	37	46
1952				7	35	42
1953				7		46
1954						48
1955				3	38	47
1956					35	49
1957				7	37	51
1958				7	30	44
1959				6	38	50
				7	21	43
				8	38	43

*Mattaponi and Mattaponi-Pamunkey Indian School*

The Mattaponi Indian School continued throughout this period, providing education to tribal children and acting as a distinct tribal community that encouraged formal and informal social interaction. The school was formative in the lives and histories of many Mattaponi living today, and several has described their and their families experience at the school. Tribal members highlighted the level of schooling available, the level of education provided, and the lack of local higher education options which led them to schools further afield.

<sup>187</sup> “Minutes of the Dover Baptist Association Virginia 1936-41,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. [5<sup>th</sup> section] 67, 69; 54, 56 (PDF: 213, 214, 251, 252).  
 “Minutes of the Dover Baptist Association Virginia 1942-47,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 64, 65; 54, 56; 52, 54; 50, 52; 50, 52; 54, 56 (PDF: 38, 39, 89, 90, 136, 137, 182, 183, 228, 229, 270, 271).  
 “Minutes of the Dover Baptist Association Virginia 1948-53,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 48; 40; 46; 44; 32; 72 (PDF: 28, 66, 103, 140, 171, 191).  
 “Minutes of the Dover Baptist Association Virginia 1954-60,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 42; 36; 40; 44; 64 (PDF: 25, 56, 90, 130, 178).



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Table B3-12. Community Institutions and Organizations, 1940-1959: Mattaponi Indian School in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1959 ca.	All of my siblings [REDACTED] [REDACTED] and most everyone here attended [school] right here in this building. In fact, this room that were sitting in was where they opened exercises and so forth. And of course some of the classes, the junior classes were here. There would be a number of classes here in this same room and then later after the high school was placed here. And if my memory serves me right we started in 1956 we started to go to high school here. And we used the rooms that your using in the back now. Course, after the completion of the eighth grade, we went to other places to be allowed to pursue a high school education. I had brothers who went to Bacone, Oklahoma. I went away to a small school up in Grayson County, Oak Hill Academy. Left there, came back, and went to Samaria and completed that year and then in my second year, sophomore year they opened the high school here and I and one more of my relatives were the first two graduates from the high school here in 1959. <sup>188</sup>
[REDACTED]	1955 ca.	I was born and raised on the Indian reservation. Went to school there, and I graduated school on the reservation [in] 1959. [...]  And we had a lot of visitors on the reservation from the schools. [...] Because schools would come down and bus those kids. And then we'd – they'd come to our school and we'd parade and dance for them. And the chief would come and they would tom tom and drum, beat the drum. And we'd do different things. And then let them learn the dances. <sup>189</sup>
[REDACTED]	1956 ca.	I started school on the reservation in kindergarten. I can remember my teacher. Her name was [REDACTED]. [...] And I can remember the lunches. Li [Eliza] Sterling [REDACTED] would make our lunches and bring them over. <sup>190</sup>
[REDACTED]	1957 ca.	I started in [...] First grade [and went to] Ninth. I finished ninth year and then our school was closed. I finished at King William. [...] [REDACTED] was my first-grade teacher, I believe. [REDACTED] was the high school teacher, and then [REDACTED] was my teacher when I was in high school here. [REDACTED] was my favorite teacher. I had her in like fourth, fifth grade maybe. [...] When I went to school, it was two [teachers]. Two, an elementary teacher and a high school teacher. And it was all taught in all elementary in one classroom and high school was in the next classroom. <sup>191</sup>
[REDACTED]	1946 ca.	My father [REDACTED] and his brothers [REDACTED] [REDACTED] [REDACTED] all went to the Indian school on the reservation. My oldest uncle, Ralph [REDACTED] finished

<sup>188</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 3-4.

<sup>189</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, July 11, 2023, PDF Page 2, 4.

<sup>190</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 1-2.

<sup>191</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Page 12.

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Interviewee	Date	Excerpt
		school after—I don't know, I guess it went to maybe like sixth or eighth grade level. <sup>192</sup>
	1950 ca.	And my grandfather O.T. [REDACTED] had it set up for the school to be brought down here. This wasn't the original school, but the original school building was over in front of the church overlooking the river. It was a smaller building and that was the original school building and then this was built, and this became a two-room schoolhouse, younger kids in the back room and bigger kids up front. A lot of people couldn't further the education because there were large families and we just couldn't afford to send—you know, my father's family, was fourteen of them, and so the older ones, when they got out of eighth grade, they basically went to work to help support the younger ones so they could further their education and move on. Then they started desegregation and everybody being able to go to school together. <sup>193</sup>

The significance of the Mattaponi Indian School as a community institution in the period from 1940-1959 is further evidenced through administrative files from the State Board of Education and local newspaper articles. These records highlight attendance at the school (e.g. July 24, 1945) and document school and other activities, including the 1950 consolidation of the Mattaponi and Pamunkey Indian Schools (e.g., January 20, 1950).

*Table B3-13. Community Institutions and Organizations, 1940-1959: Mattaponi Indian School in Other Sources.*

Date	Excerpt
July 24, 1945	[...] Mattaponi Indian Reservation: One Elementary school Grades 1-7, inclusive One Teacher Enrollment, 19 State Appropriation per Pupil, \$96.66  [...] The programs conducted at these schools are of the usual elementary type with provision for training in cooking and sewing for girls and some limited opportunities in manual arts for boys. <sup>194</sup>
November 21, 1945	[...] On November 21, 1945, after consulting with [REDACTED] wrote to Chief [REDACTED] giving permission for the children of Enoch [REDACTED] [REDACTED] to attend the Mattaponi School. <sup>195</sup> [...]
1947-1948	School Enrollment: 1947-1948  <u>Mattaponi-</u> Reservation

<sup>192</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 19, 2023, PDF Page 11.

<sup>193</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 10.

<sup>194</sup> Letter to A. Crowder from G. Oliver, 24 July 1945. Administrative: General Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 15.

<sup>195</sup> School Statistics, 21 June 1946. Administrative: Teaching Applications, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 26.

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	<p>(1) Mattaponi School 25 [...]</p> <p><b>C. RECOMMENDATIONS</b></p> <p>1. It would seem that the State has a definite responsibility in providing both elementary and secondary education opportunities for those children whose parents live on the reservations in King William County, namely the Mattaponi and Pamunkey Reservations. The county assumes no responsibility of any kind for the education of these Indians. They are non-tax paying and non-voting Indians. It would also seem that the State has the responsibility of providing the opportunity for college training for these young people if they desire it.<sup>196</sup></p>
1949 ca.	<p><b>Our Five Indian Schools</b></p> <p>We have five public schools for the Indians of Virginia, two of them under the State Board of Education, these being among reservation Indians; but until the last four or five years, these schools have offered nothing beyond the seventh grade. This ended the Indians' chance for further education in the state, as there is no Indian school for higher education in Virginia. Good school buildings, with necessary equipment, are furnished by the state for the Pamunkey and Mattaponi reservations; [...]</p> <p><b>Mattaponi School</b> Sweet Hall, Virginia</p> <p>This school building which is well equipped has an apartment built and furnished by the State, to provide living quarters for the teacher; but even with this inducement, the school had been without a qualified teacher for many months. Last year a very fine teacher secured-one who lives in the community; and the school has made progress. Two girls who finished eighth grade last year, are now in Bacone high school in Oklahoma, and making good grades, having been on the dean's honor roll the first semester.</p> <p>There are twenty-two now in school; one boy finishing eighth grade, will go to Bacone to enter high school next year. These children range in age from seven to sixteen years. Most of them are average students, some being above average. Since Bacone has the twelve-year system, the State Board of Education requires eighth grade in the school.</p> <p>The teacher writes; "With the aid of the County and Home Demonstration agents we have organized a 4-H Club. We have a nicely furnished kitchen and an apartment where the students can be taught home-making and home care, also we do some cooking. The Home Demonstration agent is planning to take up sewing with the 4-H Club girls. There is a good machine at the school which is furnished by the State. We use the apartment whenever it is needed." The teacher drives to and from school, leaving the apartment free for other activities.<sup>197</sup></p>
1950	<p><b>INDIAN EDUCATION</b></p> <p>In view of the official State recognition accorded the Indians living on the Mattaponi and Pamunkey Reservation, the State Board of Education is continuing to provide educational opportunities for the children on these reservations. This provision has entailed for the past several years the operation of an elementary school on each reservation and assistance for</p>

<sup>196</sup> "Information on Status of Indian Education in Virginia, 1947-1948 School Year. Educational: Educational Planning, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 3, Folder 2.

<sup>197</sup> "Our Debt to Virginia Indians" Booklet, ca. 1949. Boarding School: Samaria School, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 39.

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	<p>those qualified to pursue high school work. Due to the small enrollment (only 5 pupils) at the Pamunkey School, plans now have been completed for the consolidation of these reservation schools beginning with School Session of 1950-51. The joint school will be located on the Mattaponi Reservation at the present school location because the Mattaponi building was large enough to accommodate the pupils of both reservations, and the Mattaponi School has the largest enrollment. The building is being remodeled, painted and re-equipped to provide better physical facilities for the instructional and school-lunch programs. As soon as these physical improvements are realized to a more advanced extent, we hope to extend the grades from one through nine instead of one through eight as is now the case. All of the expenses involved in our direct responsibility for these children on the reservations are provided from a specific Indian fund, which is incorporated in the budget for Special Education.<sup>198</sup> [...]</p>
<p>April 30, 1950</p>	<p>[...] The State and local governments, in co-operation with the Indians and their friends, have provided five public schools for Virginia Indians. Two are operated for the reservation Indians- the Pamunkey and the Mattaponi. The other three belong to the tax-paying and voting Indians who are called "citizen Indians." These are the two Chickahominy tribes and the Upper Mattaponi. [...] <sup>199</sup></p>
<p>October 14, 1950</p>	<p>It took a white man's gimmick, the consolidated school, to bring the Pamunkey and Mattaponi Indians together.</p> <p>After years of palaver, the Pamunkey tribal council agreed to send five young braves and squaws to a school held for 24 Mattaponi youngsters.</p> <p>Somewhat suspicious of paleface logic, the Pamunkey tribe was afraid that the tourists would go where their children went, neglecting the ancient Pamunkey pottery industry.</p> <p>Department of Education officials finally convinced them they would lose no customers and would gain better education facilities for their children.</p> <p>So now an automobile picks up the five Pamunkey students and takes them daily to the one-room school on the Mattaponi reservation, the only school in Virginia directly controlled by the department.</p> <p>The school is supervised by an executive committee composed of Chief O. T. Custalow [REDACTED] and Superintendent Dewey Custalow [REDACTED] of the Mattaponis: Chief T. D. Cook and Superintendent Fred Page, of the Pamunkeys, and George F. Poteet, special education supervisor of the State Department of Education. <sup>200</sup></p>
<p>October 26, 1950</p>	<p>[...] After lunch a visit across the road to the reservation school was a revelation to all. Here they found that the children do all of the cafeteria [<i>sic</i>] work, cooking and serving the meals that they then can buy for 2c a day (10c a week). These meals are all the A type, which includes a meat, vegetables, bread, fruit and milk. A surprise to every one [<i>sic</i>] was the fact that the State only provides an elementary education for its Indians. Any student wishing to go further than the 8th grade has to go to either Oklahoma or North Carolina for this education.<sup>201</sup></p>
<p>July 17, 1951</p>	<p>[...] Considerable improvement has been effected by combining two schools on the Mattaponi reservation, Blume said. The building has been repainted, modernized and</p>

<sup>198</sup> "Indian Education" Report, 1950. Educational: Educational Planning, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 3, Folder 2.

<sup>199</sup> Ziegler, Isabelle, "School Woes? Indians Really Suffer Them," *Richmond Times Dispatch* (Richmond, VA), April 30, 1950.

<sup>200</sup> Staff, "2 Indian Tribes Smoke Peace Pipe at New School," *Richmond Times Dispatch* (Richmond, VA), October 14, 1950.

<sup>201</sup> Staff, "Urbanna Fourth Grade Visits Mattaponi Indians," *Southside Sentinel* (Urbanna, VA), October 26, 1950.



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Date	Excerpt																				
August 31, 1953	Princess Nokomis- who also is Mary Custalow [REDACTED] admitted she finished the fourth reader in the government-supported school at the Mattaponi reservation but quit school in the fifth reader. <sup>208</sup>																				
1954 ca.	<p>In Planning for 1954-1956            (5 in high school) 1. This year we have 26 children enrolled.</p> <p>(5 in high school) 2. Next year, to the best of my knowledge, we will again have 26 students.</p> <p style="padding-left: 40px;">(1933-54) - we graduate 1 eighth grader and gain 1 first grader.</p> <p>(4 in high school) 3. In the year 1954-55 - we will again have approximately 25 or 26 children (We graduate 9 eighth graders)</p> <p>(13 in high school)4. And in 1955-56, we may have less than 20 children enrolled in the elementary school. In that year we may have 13 youngsters in high school.<sup>209</sup></p>																				
February 26, 1954	<p>3. The current enrollment of the Indian Reservations School is as follows</p> <table style="margin-left: 20px;"> <tr> <td>Grades:</td> <td>1</td> <td>2</td> <td>3</td> <td>4</td> <td>5</td> <td>6</td> <td>7</td> <td>8</td> <td>Total</td> </tr> <tr> <td>Pupils</td> <td>5</td> <td>2</td> <td>0</td> <td>2</td> <td>5</td> <td>2</td> <td>9</td> <td>0</td> <td>25.<sup>210</sup></td> </tr> </table>	Grades:	1	2	3	4	5	6	7	8	Total	Pupils	5	2	0	2	5	2	9	0	25. <sup>210</sup>
Grades:	1	2	3	4	5	6	7	8	Total												
Pupils	5	2	0	2	5	2	9	0	25. <sup>210</sup>												
March 18, 1954	[...] Another recommending that the DAR State committee on American Indians "ask the State Board of Education to extend greater educational opportunities to the Indians residing on the two reservations located within our State boundaries, namely the Pamunkey and the Mattaponi tribes. [...]" <sup>211</sup>																				
June 13, 1954	As wards of the state, the Mattaponis are schooled in a comfortable building on the reservation by teachers assigned by Virginia. Some of them attend secondary schools and colleges in many parts of the nation; some of them quit school when their reservation training is complete and take jobs in nearby cities; some of them seldom leave the reservation, and others seldom visit it. <sup>212</sup>																				
September 8, 1954	<p>[...] 2. The school census of 1950 on file in the State Department of Education listed 38 children between the ages of 7 and 19 inclusive, on the two reservations; 8 children on the Pamunkey and 30 on the Mattaponi.</p> <p>3. The school reports for the 1953-54 session on file in the State Department of Education listed 25m pupils enrolled in grades 1 through 7 at the Mattaponi-Pamunkey Indian Reservations School, which is located on the Mattaponi Reservation in King William County. This school is operated directly by the State Board of Education with funds appropriated by the General Assembly for special education projects, and serves as a joint</p>																				

<sup>208</sup> Staff, "Indian Princess Urges Schools for Seminoles," *The Miami News* (Miami, FL), August 31, 1953.

<sup>209</sup> Financial Planning Document for 1954-1956. Administrative: Budget and Financial Reports, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 4.

<sup>210</sup> Letter from W. Wilkerson to D. Howard, 26 February 1954. Administrative: Memos, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17.

<sup>211</sup> Staff, "State Loyalty Oath Is Sought by DAR," *Richmond Times Dispatch* (Richmond, VA), March 18, 1954.

<sup>212</sup> Singleton, A. L. J., "Mattaponi Indians, Due Here on Peter Jones Day, Are Proud of Heritage," *The Progress Index* (Petersburg, VA), June 13, 1954.

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	school for the Indian children from both reservations. There were 4 pupils enrolled from the Pamunkey and 21 from the Mattaponi. <sup>213</sup> [...]
1955 ca.	Location of Indian Groups: Mattaponi  ** Estimated by Chiefs: 75-80  *** School Census 1950 Ages 7-19, inc.: 30  **** School Enrollment in State 1953-1954: 21  ***** Number of Pupils Attending Out-of-State Schools- 1953-54: 4 <sup>214</sup>
June 30, 1955	[...] The Board also took action yesterday on a salary schedule for teachers employed at the Mattaponi Indian Reservation. The Board approved boosting the salary schedule to \$2,000 to \$3,200. It had previously ranged from 1,800 to \$3,000. [...] <sup>215</sup>
1956-1958	<u><b>IN PLANNING FOR 1956 - 58 BIENNIUM BUDGET</b></u>  Indian Reservations School - Grades 1 -8  In 1954-55 - We have enrolled 17 pupils in grades 1-7 and 7 pupils in grades 8 In 1955-56 - We have enrolled 15 pupils in grades 1-7 and 2 pupils in grades 8 In 1956-57 - We have enrolled 11 pupils in grades 1-7 and 5 pupils in grades 8 In 1957-58 - We have enrolled 13 pupils in grades 1-7 and 2 pupils in grades 8. <sup>216</sup> [...]
1956-1957	[...] Education for Indians on Virginia Reservations.-The Secondary Education Service had the major responsibility for the administration and supervision of the school for Indian children operated by the State Board of Education. This school is located on the Mattaponi Reservation and serves jointly the children from both the Mattaponi and Pamunkey Reservations, the two recognized Indian Reservations in the State.  In 1956 the parents of the children living on these two Indian reservations requested that high school work beyond the eighth grade be offered in the Indian reservations school in lieu of sending the children else where to complete their high school education as had been the practice in the past.  Beginning with the 1956-57 session, the high school program for the ninth and tenth grades was offered, and the eleventh grade program will be offered during the 1957-58 session.  The 1956-57 total enrollment of the Indian reservations school was 27 pupils of which 14 pupils were enrolled in grades eight through ten. <sup>217</sup>
1957	[...] In 1953, the school board of Amherst County, Virginia, approved plans for new white and black high schools, and the State Board of Education made it possible for Pamunkey

<sup>213</sup> Letter from D. Howard to F. C. Beverley, 8 September 1954. Administrative: General Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 15.

<sup>214</sup> "Data on Indians in Virginia," ca. 1955. Administrative: Memos, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17.

<sup>215</sup> Staff, "School Board Okeys [sic] Dick'son Segregated School Construction," *The Lebanon News* (Lebanon, VA), June 30, 1955.

<sup>216</sup> State Budget Planning for 1956-1958. Administrative: Budget and Financial Reports, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 4.

<sup>217</sup> *Annual Report of Officers Board and Institutions of the Commonwealth of Virginia, 1956-1957*, Annual Report of Officers Board and Institutions of the Commonwealth of Virginia; Annual Reports of the Commission of Fisheries of Virginia, Vol. 1, Richmond, Virginia: Commonwealth of Virginia Division of Purchase and Printing, 1957.

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	<p>and Mattaponi Indian children of Virginia's tidewater to finish their education beyond the eighth grade at accredited Indian high schools outside Virginia.</p> <p>[...] Before 1956, Virginia did not build a high school for Indian students living on the Pamunkey and Mattaponi Reservations because there were not enough school-aged children to justify adding new grades to the single school that served both reservations. Nevertheless, the State Board of Education made it possible for these students to complete their education after the eighth grade by attending accredited Indian high schools outside Virginia. During the 1953-54 school year, five students from both reservations attended high school outside Virginia; because of small numbers of Indian students and the state's general prejudice and indifference, these children were sent as far away as Oklahoma to be with their "own kind." However, parents of children living on the Pamunkey and Mattaponi Reservations were unhappy about having to send their children to out-of-state high schools and in 1956 asked that Virginia's Department of Education offer education beyond the eighth grade at their school. Unlike the Monacans, the Pamunkey and Mattaponi had reservations and state recognition; because of this situation, some whites thought of them as true Indians, and felt that these Indian children ought to have the opportunity to receive education beyond the seventh grade. In 1956-57, Virginia extended grades at the Indian reservation school through the tenth grade and added the eleventh in 1958. On June 12, 1959, with the addition of the twelfth grade, the first students on the Pamunkey-Mattaponi Reservations graduated from a Virginia high school.</p> <p>[...] State Superintendent Davis Y. Paschall (1957- 59) reported in 1958 that the total enrollment for the Pamunkey and Mattaponi Reservations' school was twenty-nine students, including four in grades eight through eleven. [...] <sup>218</sup></p>				
October 3, 1957	<p>Custalow ██████████ attended the elementary school on the Indian reservation in King William County and later went to the high school on the Cherokee Indian Reservation, Cherokee, N. C, and attended Bacone College, Bacone, Okla. <sup>219</sup></p>				
1958	<p>[...] A high school program through the ninth and tenth grades was offered in 1956-57. The eleventh grade was added during the 1957-58 session.</p> <p>The 1957-58 total enrollment of the reservations' school was twenty-nine pupils, fourteen of whom were enrolled in grades eight through eleven. <sup>220</sup> [...]</p>				
April 30, 1958	<p>[...] Beginning with the next session, 1958-59, the twelfth grade will be added at the Indian School which makes it a five-year high school. These boys and girls have no where else to go since State funds cannot be used to send them to private sectarian schools which are the only ones that will accept them. At the present time all of the high school grades are housed in the two little housekeeping rooms which we converted to a small classroom in 1950. The enrollment at present is 13 large boys and girls, and the enrollment will be the same or larger next year. <sup>221</sup> [...]</p>				
1958-1959	<p>LIST OF GRADUATES FOR THE YEAR 1958-59          Mattaponi-Pamunkey Ind. Res High School</p> <table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 50%; text-align: left;">Boys</th> <th style="width: 50%; text-align: left;">Age</th> </tr> </thead> <tbody> <tr> <td> </td> <td> </td> </tr> </tbody> </table>	Boys	Age		
Boys	Age				

<sup>218</sup> Haimes-Bartolf, M. D. (2007), "The Social Construction of Race and Monacan Education in Amherst County, Virginia, 1908-1965: Monacan Perspectives," Cambridge University Press 47(4): pp. 389-415.

<sup>219</sup> Staff, "Airman Robert Custalow Plane Capt. At Oceana," *The Tidewater Review* (West Point, VA), October 3, 1957.

<sup>220</sup> *Annual Report of the Superintendent of Public Instruction of the Commonwealth of Virginia School Year 1957-1958*, Vol. XLI No. 4, Richmond, Virginia: Commonwealth of Virginia State Board of Education, September 1958.

<sup>221</sup> Letter from ██████████ to ██████████, 30 April 1958. Administrative: Memos, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17.



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Date	Excerpt
	<div style="background-color: black; width: 400px; height: 15px; margin-bottom: 5px;"></div> <div style="background-color: black; width: 400px; height: 15px; margin-bottom: 5px;"></div> <div style="float: right; text-align: right;">17 17<sup>222</sup></div>
1959	<p>DIVISION OF ELEMENTARY AND SPECIAL EDUCATION  [...]  <div style="background-color: black; width: 100px; height: 15px; display: inline-block;"></div> .....Teacher at Mattaponi-Pamunkey Indian School  <div style="background-color: black; width: 100px; height: 15px; display: inline-block;"></div> [sic].....Teacher at Mattaponi-Pamunkey Indian School  [PDF Page 16]</p> <p>The eleventh grade was added during the 1957-58 session, and the twelfth grade, during 1958-59. On June 12, 1959 two students were graduated. These are the first graduates in the history of the school.<sup>223</sup> [...]</p>

<sup>222</sup> List of Graduates for the Year 1958-1959. Administrative Files: Annual Reports, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 1, Folder 2.

<sup>223</sup> *Annual Report of the Superintendent of Public Instruction of the Commonwealth of Virginia School Year 1958-1959*, Vol. XLII No. 2, Richmond, Virginia: Commonwealth of Virginia State Board of Education, September 1959.



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Student Name	1943-1944	1950-1951	1951-1952	1952-1953	1953-1954	1954-1955	1956-1957	1957-1958	1958-1959
		X							
		X	X	X	X	X	X	X	X
		X	X	X	X	X			
		X	X	X	X	X	X	X	
		X	X	X	X	X	X	X	
		X							
		X	X	X	X	X			
		X	X	X	X	X	X	X	
		X							
		X							
		X	X	X	X	X			
		X	X	X	X	X	X	X	
			X	X	X	X			
									X
									X
									X

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*Mattaponi Hatchery*

The fish hatchery continued its successful operation throughout the period from 1940 to 1959, supporting important tribal livelihood strategies and acting as a locus of shared and cooperative labor. This is particularly evident in the Annual Reports of the Commission of Fisheries of Virginia in 1956 and 1957.

*Table B3-15. Community Institutions and Organizations, 1940-1959: Mattaponi Hatchery.*

Date	Excerpt
April 24, 1941	<p>[...] Activity at the fish hatcheries on the Mattaponi and Pamunkey Indian Reservation has increased greatly with the increased supply of shad. An official report of the Commission of Fisheries reports on the situation this week as follows:</p> <p>Inspector J. T. Meyer, superintendent of hatcheries, this week reported a good run of shad ‘coming up the Mattaponi and Pamunkey.’ He registered the complaint, however, that ‘the market is too low as far as price is concerned. [...]’<sup>225</sup></p>
August 11, 1956	<p>Hon. CHARLES M. LANKFORD, JR., Commissioner, Commission of Fisheries of Virginia, Newport News, Virginia.</p> <p>Dear Mr. Lankford,</p> <p>I submit herewith my report covering the shad hatching work on the Chickahominy, Mattaponi, and Pamunkey rivers for the season 1956 as follows:</p> <p>[...]</p> <p>The Mattaponi River Hatchery was in operation from April 18th to May 25th inclusive (38 days), during which time two hundred and thirty-four (234) spawning roe shad were caught and stripped, from which we received a total of 2,702,000 eggs, increase of twenty nine (29) spawning roes caught and 632,000 eggs over the total of 2,070,000 eggs collected during the 1955 season.<sup>226</sup> [...]</p>
August 29, 1957	<p>HONORABLE CHARLES M. LANKFORD, JR., Commissioner, Commission of Fisheries of Virginia, Newport News, Virginia.</p> <p>Dear Mr. Lankford,</p> <p>I submit herewith my report covering the shad hatching work on the Chickahominy, Mattaponi, and Pamunkey rivers for the season 1957 as follows:</p> <p>[...]</p> <p>The Mattaponi River Hatchery, with Mr. Will Custalow in charge, was in operation from April 15th to May 25th inclusive (40 days), during which time two hundred and sixty one (261) spawning roe shad were caught and stripped, from which we received a total of 3,309,500 eggs, increase of twenty seven (27) spawning roe shad caught and 607,500 eggs over the total of 2,702,000 eggs collected during the 1956 season.<sup>227</sup> [...]</p>

<sup>225</sup> Staff, “Largest Shad Catch In Many Years,” *The Chickahominy Sun* (Providence Forge, VA), April 24, 1941.

<sup>226</sup> *Annual Report of Officers Board and Institutions of the Commonwealth of Virginia, 1956-1957*, Annual Report of Officers Board and Institutions of the Commonwealth of Virginia; Annual Reports of the Commission of Fisheries of Virginia, Vol. 1, Richmond, Virginia: Commonwealth of Virginia Division of Purchase and Printing, 1957.

<sup>227</sup> *Annual Report of Officers Board and Institutions of the Commonwealth of Virginia, 1956-1957*, Annual Report of Officers Board and Institutions of the Commonwealth of Virginia; Annual Reports of the Commission of Fisheries of Virginia, Vol. 1, Richmond, Virginia: Commonwealth of Virginia Division of Purchase and Printing, 1957.

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*Mattaponi Indian Museum*

The Mattaponi Indian Museum was created on the Mattaponi Indian Reservation in the 1960s. It quickly established itself as a center for educating visitors but also as a community gathering place and repository for tribal history and artifacts. Oral histories with contemporary tribal members highlight memories of participating in museum activities for public outreach and education.

*Table B3-16. Community Institutions and Organizations, 1940-1959: Mattaponi Indian Museum in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1959 ca.	Well, I helped my dad [REDACTED] in the museum with the Boy Scout troops and all. We went over. They camped out. We taught ‘em how to dance. I danced with them and my dad, we taught ‘em fishing. <sup>228</sup>

The museum is well-documented in newspaper articles, which recorded its establishment as a cultural institution (October 20, 1950) and as an educational site for non-Mattaponi visitors, including the Governor and his family (December 16, 1954).

*Table B3-17. Community Institutions and Organization, 1940-1959: Mattaponi Indian Museum in Other Sources.*

Date	Excerpt
January 1, 1950	[...] When the boys went to the Mattaponi reservation they took several boxes of canned goods, candy and clothing. They were received by Chief O. T. Custalow [REDACTED] [REDACTED] who showed the boys through the reservation museum and explained the various exhibits and told them of the history of the tribe. <sup>229</sup>
October 20, 1950	[...] Chief Custalow [REDACTED] of the Mattaponi tribe is establishing a museum featuring relics of interest of an age when the Mattaponis were a tribe of importance in this region. Many of these were on exhibit at the State Fair and had been reassembled. Chief Custalow was in his tribal costume for the fourth graders. <sup>230</sup>
August 5, 1952	[...] But not the least interesting phase of our trip was a visit to the Mattaponi Indian Reservation in King William County. The chief of this reservation, O. T. Custalow [REDACTED] [REDACTED] gave us a most cordial welcome, and with justifiable pride showed us his interesting collection of Indian artifacts, Stone Age relics and priceless mementos of a vanished age. All the while he refreshed our memory with pertinent facts of early Colonial history.  We received the impression that Chief Custalow was making heroic efforts to preserve for posterity the rapidly disappearing culture of an ancient and brave people. We sympathized with his ambition to erect upon the reservation a museum for the proper housing and display of his fine collection; of his desire for better roads to, and through the reservation, that tourists might be more readily attracted to the spot. (The likely boost to trade in handicrafts, in this event, appears to be sorely needed). <sup>231</sup>
December 16, 1954	The Governor and his family said they especially enjoyed a tour of the museum on the reservation. In it are a large number of Indian relics, some of which date back more than

<sup>228</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 2.

<sup>229</sup> Staff, "Troop 40's Scouts Visit as Projects," *Newport News Daily Press* (Newport, VA), January 1, 1950.

<sup>230</sup> Staff, "Students From Urbanna School Visit Indians," *Newport News Daily Press* (Newport, VA), October 20, 1950.

<sup>231</sup> Staff, "Wants Assistance Given to Mattaponi Indians," *Richmond Times Dispatch* (Richmond, VA), August 5, 1952.

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Date	Excerpt
	1,000 years. Mr. Stanley said that a visit to the museum is educational for adults as well as children. <sup>232</sup>
November 10, 1955	After the group had visited the museum, and purchased several items of interest such as bows and arrows, canoes, dolls, etc. [...] <sup>233</sup>
February 28, 1957	[...] They also visited the Mattaponi Indian Reservation in King William County. Chief O. T. Custalow ██████████ met the group on the lawn and taught them some Indian dances. These were enjoyed by all.  The group went through the museum and saw the display of Indian relics which are more than a thousand years old.  Chief O. T. Custlow [ <i>sic</i> ; Custalow] then taught the children a history lesson on the early days of our country. [...] <sup>234</sup>
March 14, 1957	The Cub Scout Pack of Gloucester went on a safari Saturday to the Mattaponi Indian Reservation for an interesting and enlightening trip for all, adults Included.  Chief Custalow ██████████ a direct descendant of the all-powerful Powhatan, enthralled the boys by his vivid descriptions of the many relics in the Indian museum. War clubs, stone scalping knives, scalloped shells dishes and fascinating rattles made of terrapin shells filled with pebbles stirred many questions from the boys. [...]  Teepees [ <i>sic</i> ; teepees] surrounded the museum and gave an aura of storybook charm to the reservation. A dance was led by the chief and arrows shot which further endeared him to his captive audience. <sup>235</sup>
November 13, 1957	[...] stopped by the Mattaponi Indian Reservation and had a short visit with Chief Custalow ██████████ and viewed his relics and exhibits displayed in his Museum. The Chief is well informed about the history of his tribe and is eager to preserve his line. <sup>236</sup>

*Conclusion*

The tribal institutions described above were exclusively or almost exclusively made up of members of the Mattaponi Indian Tribe throughout this period and demonstrate the existence of “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “rates or patterns of informal social interaction” (83.11 (b)(1)(iii)), such as those among schoolmates and regular church congregants. They also offer evidence of “shared or cooperative labor” (83.11 (b)(1)(iv)) in the fundraising, maintenance, and staffing efforts required to support the hatchery and Mattaponi Indian Museum. The Mattaponi Indian Baptist Church continues to clearly demonstrate “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). All of these social, spiritual, and economic practices collectively exemplify the “persistence of a collective identity” (83.11 (b)(1)(viii)) and constitute “distinct community social institutions” (83.11 (b)(2)(iv)).

<sup>232</sup> Staff, “News From Neighboring Counties” *Gloucester Mathews Gazette Journal* (Gloucester, VA), December 16, 1954.

<sup>233</sup> Staff, “Local DAR’s, CAR’s Visit Reservation,” *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), November 10, 1955.

See Also: Staff, “Gloucester CAR Visit Indians at Mattaponi,” *Newport News Daily Press* (Newport, VA), November 8, 1955.

<sup>234</sup> Staff, “Gwynn’s Island Group Has Interesting Trips,” *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), February 28, 1957.

<sup>235</sup> Staff, “Cub Scouts See Mattaponi Indians,” *Gloucester Mathews Gazette-Journal* (Gloucester, VA), March 14, 1957. See Also: Staff, “Bellamy,” *Gloucester-Mathews Gazette Journal* (Gloucester, VA), March 14, 1957.

<sup>236</sup> Letter from H. E. Braswell, Jr. to Governor Stanley, 13 November 1957. Governor Stanley, Thomas B. Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 81, Folder 11.

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Community Activities

Members of the Mattaponi Tribe continued to consistently participate in shared activities during this period. These include cooperative subsistence and economic strategies through the hatchery and on the river, and social and cultural activities. These activities relied on and reinforced the strong relationships linking community members.

*Economic Cooperation and Livelihood Strategies*

Large scale cooperative labor efforts, participation in economic cooperation, and shared livelihood strategies, continued in the period from 1940 to 1959. This included cooperation in activities such as logging, fish cultivation, and community agriculture, which are accounted for in both oral histories and media coverage.

Table B3-18. Community Activities, 1940-1959: Economic Cooperation and Livelihood Strategies in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1940 ca.	We had lots of fun down here on the reservation. [...] My great-grandpa [REDACTED] he was a fisherman. He also logged. He also had a very large garden. <sup>237</sup>
	1940 ca.	And then I did a lot of shad fishing with my dad [REDACTED] because, you know, he made, like I said, he made his living off the water. He shad fished in the spring, and summertime, he used pots, catfishing. And in the fall of the year, when it got cold, they used trout lines to catch catfish. And also, in the late fall, the first season come in, and he'd trap for muskrats and coon, otter, mink, and all that stuff up on the marsh, and he would trap that marsh from here, there, all the way to Sandy Point, which was about three miles, that marshland. He trapped, he caught many a rat. Come home and we'd skin them up and wash them up. <sup>238</sup>
	1942 ca.	[...] Papa [REDACTED] [REDACTED] were wood cutters, lumberjacks, so they worked for the Chesapeake. Well they worked for themselves but they did for the Chesapeake corporation. <sup>239</sup>
	1945 ca.	[There] Would be corn, butter beans, tomatoes, drink beans, whatever gardeners, you know, he put, he planted cabbage, he planted everything. He had that big field down there and he, well, one, two or three years, he planted that big field over there all in tomatoes, and then he would, he had a [19]31 Model 8 Ford, and he put these runners on the back and put these hundred pound fish boxes on the back of that, and take the seat out inside, put the boxes inside, and I'd jump up in there with him, he'd take them over to Richmond to market them on 18th Street. And so, we'd come back home, no tomatoes at all, we sold 'em all, boy we were proud. <sup>240</sup> [...]

<sup>237</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 5, 2023, PDF Page 2.

<sup>238</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 4.

<sup>239</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, October 16, 2023, PDF Page 3.

<sup>240</sup> [REDACTED], Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 9.

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Interviewee	Date	Excerpt
[REDACTED]	1945 ca.	I do remember one time somebody contacted Chief. O.T. [REDACTED] [REDACTED] And we did a movie. They come down and back here in trees that field back there where Carl [REDACTED] [REDACTED] had a lot of broom straw and stuff in it back then. And so they were shooting a film. Had me dressed in a little thing come up through my legs with a string tied around it, you know, and I'm running up and drooping down. I have to keep pulling it up. But anyway, we did some scenes here and we did some scenes in Ashland for that scene. And it was when they captured John Smith. And so, I was just in it because we got ten dollars a day for doing that. <sup>241</sup> [...]
[REDACTED]	1950 ca.	So, this schoolhouse here was from first to sixth grade. Most of the children, that's where their education ended. Like the men, the boys either went into the military or they had to help earn money for the family. They were loggers, several of 'em went to work in factories, like Nabisco, Philip Morris, the paper mill in West Point, I don't know the name of it anymore. I know it's changed again, but it was Chesapeake Corporation. They went to work in factories. Like I said, a lot of 'em went to the military. <sup>242</sup>
[REDACTED]	1950 ca.	While some people had outside jobs my father had an outside business- you lived off the land. You raised most of the food. Raise, can, preserved food. Raised pork, chickens, and that sort of thing. So you primarily lived off the land. Then the river itself was extremely important to this culture. The men and primarily boys fished in the spring for the shad, the herring, and the rockfish. That supplemented their incomes. <sup>243</sup>
[REDACTED]	1950 ca.	And so, we built a hog lot in our town here on the side. And bought a hog. I think we got ten dollars for that sellin' him. So that field down there where my uncle, where [REDACTED] is now, that was all open. So, the Chief, the old Chief [REDACTED] [REDACTED] had a mule, Cousin [REDACTED] [REDACTED] had a horse, Cousin [REDACTED] [REDACTED] had a horse, Harry, and we plowed that field up, a part of it, and we planted in corn. The state come in and dumped it, a big pile of lime on it, and they furnished the fertilizer. We had to do the work. And we had a good crop of corn. We gathered that corn in, fed that hog, and then took her to somebody that had a, a bull hog, and she got impregnated. She had about eight or ten pigs. And then we sold those pigs for ten dollars a piece, and bought a hardball, all the gloves, balls, shins, knees, everything, you know, bats, and we played ball with them. But we bought it ourself through raising the hog and selling the pigs. <sup>244</sup>
[REDACTED]	1951 ca.	I mean back in that day, there was lots of prejudice, and when you were native on the Res., you couldn't get jobs off the Res. You couldn't go to

<sup>241</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 10.

<sup>242</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 5, 2023, PDF Page 11.

<sup>243</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 2.

<sup>244</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 2, 12.

<sup>245</sup> [REDACTED] has Mattaponi lineage but is an enrolled member of the Eastern Chickahominy Tribe.



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Interviewee	Date	Excerpt
		West Point and get a job. You couldn't go to Richmond and get a job. And so, you had families that ran logging businesses, and so, you had a lot of pulpwood cutters that would go in the woods and cut pulpwood, and take that into West Point to sell, and that's how they supported their families, and then there was subsistence living, the gardening. The garden wasn't recreation, it was subsistence living. Hunting and fishing wasn't just something to do for fun, it was subsistence living. And so, you had people that ran such businesses to literally support their family. I did hear stories of them talking about how if one family had a bumper crop of certain variety of crop that they shared with the community. They just took care of one another and that's what community does. <sup>246</sup>
[REDACTED]	1952 ca.	The radio house. My granddaddy [REDACTED] used to sell radios way back when, and that place was full of old radios, and then I think he had the first TVs he sold too, but that's what that was. That was just a storehouse for his business, selling radios. And when Ted [REDACTED] passed away, after my dad [REDACTED] passed away, he bought the radio house from George [REDACTED]. So, he only owned the radio house, but that's how that went. [...] People came in, he went out, he preached out, he sold vegetables. My dad even worked in the fish factory down in West Point when he was coming up. He taught himself to read. He taught himself, and he's great at math. And he could read anything we wanted him to read. But he taught himself because he had to quit school at an early age to go to work. [...] And then when fishing season came, you always had people coming down here buying fish. <sup>247</sup>
[REDACTED]	1952 ca.	I'd say about eighteen and a half, somewhere in there. And my brother [REDACTED] he had already gone to Richmond and got a job at the A&P Bakery. So, I was working with my uncle in the woods cutting the pulpwood at the time, and it was hot, pine tag stinking, it was a hundred degrees out there. And I call him [REDACTED], but his name was [REDACTED], but he had got a job up there and he talked to [REDACTED] t. He said, yeah, tell him to come up, we'll put him to work. So, I went up and they put me to work the same day I went in. <sup>248</sup>
[REDACTED]	1955 ca.	People would come from far and wide to buy fish. Fact, there were a couple of fish buyers who had people come just about daily. I think the only day they didn't come was on Sunday. But six days a week, sometimes twice a day, to buy the fish that the men would catch. <sup>249</sup>
[REDACTED]	1958 ca.	When I was young, I lived here on the reservation for probably a couple of years, and that's when I was very young. And then we moved because of work. [...] My grandpa, O. T. [REDACTED]

<sup>246</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 5-6.

<sup>247</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 7.

<sup>248</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 5.

<sup>249</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 6.

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Interviewee	Date	Excerpt
		he had a home right next to where I lived. I lived with Mama and Daddy [REDACTED] and my mother's mother and father. And then right next door, [REDACTED] bought a home for his children because a lot of them worked in Richmond, 'cause there wasn't a lot of work down this way. <sup>250</sup>

Media coverage of economic cooperation in this period includes descriptions of the Tribe's reliance on fishing (e.g. July 7, 1940), as well as accounts of tribal members leaving the reservation to look for work (e.g. August 5, 1952).

Table B3-19. Community Activities, 1940-1959: Economic Cooperation and Livelihood Strategies in Other Sources.

Date	Excerpt
July 7, 1940	Virginia's Indians aren't human curiosities capitalized upon by gas stations as road-display features. Rather, they are industrious farmers and fishermen, who constitute a third racial element of the State's rural population [...] For the Pamunkey and Mattaponi, the evidence is forthcoming from many angles of scrutiny that the river and its environs is that primary resource of food and action, yielding them 20 or more varieties of fish food provided in rotation--rotation by marine migration or habits of movement and feeding--all the year round. This is the answer of the people themselves when asked whether fishing, hunting or planting is their most important natural calling. [...]  [The article features a photograph of several Virginia Indian tribes participating in public ceremony together, with the following caption: "Assistant Chief Custalow [REDACTED] Leading Members of the Mattaponi, Chickahominy and Pamunkey Bands in a Ceremonial dance. <sup>251</sup> ]
June 30, 1948	[...] Both [Upper and Lower Mattaponi] live by lumbering and farming. <sup>252</sup>
1950 ca.	In those days, he worked at a local pickle factory with his brother, making 10 cents an hour or \$6 a week. Some days were 16 hour shifts, but the maximum paycheck was \$1 a day.  [...]Following in his father's [REDACTED] foot- steps, Custalow [REDACTED] trucked pulpwood for Chesapeake Corp. for many years. His father, George Forrest Custalow [REDACTED] was an agent for the paper company and supplied the first wood ever cut for the mill, which opened in 1914. At that time, the wood had to be hauled by horse and wagon. <sup>253</sup>
June 22, 1952	After this photo was made, Mary [REDACTED] who is 65, went fishing. <sup>254</sup>
August 5, 1952	We learned that though there are now only 150 members left of a once great tribe that numbered thousands, even this small remnant cannot make a living on the reservation due

<sup>250</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED] Mattaponi Indian Tribe, April 20, 2023, PDF Page 2.

<sup>251</sup> Speck, D. F. G., "Our Indian Is Quite a Person," *Richmond Times Dispatch* (Richmond, VA), July 7, 1940.

<sup>252</sup> Gilbert, William H. J., "Surviving Indian Groups of the Eastern United States," In the *Annual Report of the Board of Regents of the Smithsonian Institution*, 407-438. Washington D.C., US Government Printing Office, 1948.

<sup>253</sup> Fertig, B., "Mattaponi chief honored," *Newport News Daily Press*. (Newport News, VA), July 29, 1992.

<sup>254</sup> Moyer, William J., "The Indians of Virginia," *Evening Star* (Washington D.C.), June 22, 1952.

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Date	Excerpt
	to the meager acreage. The young people are often forced to leave home solely for economic reasons. <sup>255</sup>

*Social Cooperation and Mutual Aid*

Throughout this period, tribal members participated in various forms of social cooperation, including community assistance with child-rearing and food production and mutual aid, such as gathering funds to support tribal children being sent to Oklahoma for Federal schooling. Oral histories provided by tribal members outline these activities.

Table B3-20. Community Activities, 1940-1959: Social Cooperation and Mutual Aid in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1952 ca.	My brother [REDACTED] and I both went to Richmond, got a job, and I, of course, I was single, I was making good money for that time, you know, I was making forty dollars a week, so. I was paying twelve for room and board at [REDACTED] on Gray Street. And I would give Daddy [REDACTED] twelve every week to help him down here with, because the other kids were small. [REDACTED] did the same thing. <sup>256</sup> [...]
	1950 ca.	I remember my father [REDACTED] sharing meat when he would kill the hogs. He would always have extra to give people who had less than we and if someone here was experiencing difficulties, financial or whatever. I remember my father and mother were just wonderful Christian people sharing what we had. <sup>257</sup> [...]
	1944 ca.	And then Grandma Marie passed away in childbirth. My mama [REDACTED] was pregnant with her first child [REDACTED] and she helped raise the rest of her siblings between her and the rest of the reservation 'cause there was an infant. <sup>258</sup>
	1956 ca.	[REDACTED]: Did the ladies at the reservation make the food and bring you lunch, and they took turns?  Yes, [...] [REDACTED]. They came to fix, prepare for us, school, and cooked. Then we went every day, we'd get lunch. Every day. Go through the line to get lunch. <sup>259</sup>

<sup>255</sup> Staff, "Wants Assistance Given to Mattaponi Indians," *Richmond Times Dispatch* (Richmond, VA), August 5, 1952.

<sup>256</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 8.

<sup>257</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 2-3.

<sup>258</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Page 2.

<sup>259</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, July 11, 2023, PDF Page 5.

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*Annual Homecoming*

Homecoming is an annual church-based event at which the Mattaponi Indian Tribe gathers, which frequently includes hosting members of neighboring communities. Such activities were well known and described in oral histories provided by tribal members.

*Table B3-21. Community Activities, 1940-1959: Annual Homecoming in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1950 ca.	Easter was a big time of course for us. And then Christmas. In August of every year there was always the homecoming and revival. Those were probably the most important things that were going on here at that time. [...] <sup>260</sup>

The annual homecoming celebration was widely advertised in local media, and the attendance of two chiefs from New York was covered by at least one source (e.g., August 26, 1950).

*Table B3-22. Community Activities, 1940-1959: Annual Homecoming in Other Sources.*

Date	Excerpt
August 23, 1941	Indians on the Mattaponi Reservation near Sweet Hall will celebrate homecoming day tomorrow, according to Chief Custalow [REDACTED] who said visitors would be welcomed.  Services will be held at 11 A.M. The Rev. B. F. Riddle will be the afternoon speaker and also will conduct services each night next week, through Friday, at 8 P. M. <sup>261</sup>
August 22, 1942	The Mattaponi Indian Baptist Church will hold its annual home-coming day Sunday. The church is located on the Mattaponi Indian Reservation. The Rev. Harvy Custolo [REDACTED] is the pastor. The Rev. Frank Witt will be the speaker of the day. As usual dinner will be served on the grounds. Mr. Witt will bring evangelistic messages every night during the week, beginning Sunday night. <sup>262</sup>
August 25, 1949	[...] The pastor will return to his pulpit Sunday after a trip to Maryland. At the conclusion of the 11 A. M. worship service he will attend the Home-coming service at the Mattaponi Baptist Church on the Mattaponi Indian Reservation to speak at the afternoon service. He will preach the series of revival services at the Indian Church that will begin on Monday night and continue through Friday night, Sept 2. [...] <sup>263</sup>
August 26, 1950	Two Indian chiefs from New York State will attend the homecoming and revival services to be held tomorrow at the church on the Mattaponi Indian Reservation near Sweet Hall. They are Chief Rising Sun and Chief White Eagle.  Chief O. T. Custalow [REDACTED] in full regalia, will welcome the visitors and Mrs. Dorothy Red Wind Caine [REDACTED], missionary from Garland N. C., will assist in the revival.

<sup>260</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 5.

<sup>261</sup> Staff, "Mattaponi Indians Plan Homecoming Tomorrow," *Richmond Times Dispatch* (Richmond, VA), August 23, 1941.

<sup>262</sup> Staff, "Homecoming Slated at Mattaponi Church," *Richmond News Leader* (Richmond, VA), August 22, 1942.

<sup>263</sup> Staff, "Poroporone Bapt. Church Shackelfords, Va.," *Southside Sentinel* (Urbanna, VA), August 25, 1949. See also: Staff, "Come to Church," *The Tidewater Review* (West Point, VA), August 25, 1949.

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Date	Excerpt
	Services will be held tomorrow at 11:30 A.M. and 2:30 P.M. with the Rev. Roy Madison, pastor of the church, preaching at the evening service. Services will also be held each evening next week through Friday at 7:45 o'clock. <sup>264</sup>
August 25, 1951	The Mattaponi Indian Baptist Church on the Mattaponi reservation at Sweet Hall in King William County, will hold its annual Home Coming Day tomorrow. Revival services will also begin there tomorrow and continues through next Friday.  [...] Chief O. T. Custalow [REDACTED] dressed in native regalia, will welcome the visitors. Lunch will be served on the church grounds at 1 P.M. The public is invited. <sup>265</sup>
August 21, 1952	There will be a home-coming at Mattaponi Indian Baptist Church, located on the Mattaponi Reservation, King William County, beginning Aug. 24.  [...] The Rev. Roy Madison, pastor, will preside. Welcome address at 12:15 by O. T. Custalow [REDACTED] chief of the tribe. <sup>266</sup>
June 13, 1954	Each year, in August, the tribe conducts a homecoming celebration, and Mattaponi Indians return home from all points of the compass to eat at festive tables, visit with their kin, and participate in ancient rituals. Some 80 persons are permanent residents of the reservation, but at "homecoming" the population swells to 150 or more. <sup>267</sup>
August 19, 1954	Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation, announced yesterday that the annual home-coming will be observed at Mattaponi Indian Baptist Church on Sunday, Aug. 22.  There will be a service in the morning at 11 and one at 2:30 P. M. Lunch will be served on the church grounds at 1 P. M. The chief has extended an invitation to all friends of the tribe to attend the home-coming.  A series of services will be conducted each evening next week at the church at 7:45, Monday through Friday, with the pastor, the Rev. L. R. Madison, presiding and the Rev. Elmore G. Renegar, of Urban Street Baptist Church, Winston-Salem, N. C., as the guest preacher. Mr. Renegar is vice-president of the Piedmont Bible School. <sup>268</sup>
August 23, 1956	A homecoming will be held Sunday at the Mattaponi Indian Reservation Baptist Church, 12 miles west of West Point on state Rt. 30.  The Rev. J. R. Kilpatrick of Portsmouth will be the speaker at the 11 a.m. service. At the 2:30 p.m. service, the Rev. R. B. Garnett, pastor of Sharon and Colosse Baptist Churches, will be the speaker.  Services will be held daily at 7:30 p.m. Monday through Friday. The Rev. Hobart Mcfalls of Mt. Airy, N. C., will be the speaker, and the Rev. L. R. Madison will preside. <sup>269</sup>

<sup>264</sup> Staff, "Revival Is Set at Mattaponi Reservation," *Richmond News Leader* (Richmond, VA), August 26, 1950.

<sup>265</sup> Staff, "Homecoming Church Fete Set Tomorrow," *Richmond News Leader* (Richmond, VA), August 25, 1951.

<sup>266</sup> Staff, "Home-Coming at Indian Church," *The Tidewater Review* (West Point, VA), August 21, 1952.

<sup>267</sup> Singleton, A. L. J., "Mattaponi Indians, Due Here on Peter Jones Day, Are Proud of Heritage," *The Progress Index* (Petersburg, VA), June 13, 1954.

<sup>268</sup> Staff, "Mattaponi Indians Set Home-Coming," *The Tidewater Review* (West Point, VA), August 19, 1954.

<sup>269</sup> Staff, "Homecoming Set in King William," *Richmond Times Dispatch* (Richmond, VA), August 23, 1956. See Also: Staff, "Plan Home-Coming," *The Tidewater Review* (West Point, VA), August 23, 1956.

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Date	Excerpt
August 22, 1957	<p>The Mattaponi Indian Reservation Baptist Church will hold its annual homecoming Sunday at the 11:30 a.m. service. The Rev. S. G. Knick of Portsmouth will speak.</p> <p>The Rev. Jack Kilpatrick, pastor of Victory Boulevard Baptist Church, Portsmouth, will speak at the 2:30 p.m. service.</p> <p>Services will also be held each evening Monday through Friday, at 7:30 o'clock with Mr. Kilpatrick as speaker. The Rev. H. N. Custalow [REDACTED], supply pastor, will conduct the services.</p> <p>The church is located at West Point R.F.D 1. Chief Custalow [REDACTED] says all visitors are welcome.<sup>270</sup></p>

*Other Social Activities*

The Mattaponi people were active as a community in many other ways throughout this period. Oral histories point to this period as the last regular occurrence of the Mattaponi powwow before it reemerged in the late 1990s. The early gatherings, characterized as fish fries, were closed to the public and focused on strengthening fellowship amongst the Mattaponi people. Oral histories also outline memories of social gatherings, planned and informal, that regularly took place on the Mattaponi Indian Reservation.

*Table B3-23. Community Activities, 1940-1959: Other Social Activities in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1945 ca.	<p>I remember once there was a movie made here and I was very young at the time, but I remember watching and seeing what was going on. Even then the pride I felt in my people and to see the recognition that was taking place. I remember on Sundays after church, my father [REDACTED] and his brother, my uncle Curtis [REDACTED] who was former Chief, and others and all the boys. And even girls, we would come around here and this was a school building then and on Sunday afternoons, very often there would be a pick up ball game going on with the parents and the children and friends coming. Just great times together and sharing.<sup>271</sup></p>
[REDACTED]	1940 ca.	<p>You know, we always had a powwow here. I mean, powwow stopped in the [19]40s. My grandfather [REDACTED] great-grandfather [REDACTED] passed away and then it was brought back, you know, about twenty-eight years ago, brought back for that event. And that event always happens, you know, the beginning of spring of the year. But really the purpose of the powwow in the beginning was fellowship, to bring all the other tribes together, bring people together and have a good time, drum, dance and really back in the olden days, that's all it was. Wasn't open to the public. It was just the Native people, and it was held down at the river.<sup>272</sup></p>

<sup>270</sup> Staff, "Homecoming Set at Mattaponi Church Sunday," *Richmond News Leader* (Richmond, VA), August 22, 1957. See Also: Staff, "Indian Church Plans Home Coming Sunday," *The Tidewater Review* (West Point, VA), August 22, 1957.

<sup>271</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 3.

<sup>272</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 6.

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News media regularly covered Mattaponi community activities. This included the formation of a 4H club for Mattaponi youth (May 2, 1940) and its activities over the years (e.g., October 18, 1956). Other examples include a community fish fry (June 2, 1955) and anniversary celebration (March 22, 1956), demonstrating multiple ways in which members of the Mattaponi Indian Tribe came together as a community.

*Table B3-24. Community Activities, 1940-1959: Other Community Activities in Other Sources.*

Date	Excerpt
May 2, 1940	The Mattaponi Indians organized a 4-H Club last week with 11 members [...] The following were chosen as officers: President, Richard Allmond [REDACTED] [REDACTED] vice president, Sitting Bull Custalow [REDACTED] [REDACTED] secretary and treasurer, Mayflower Custalow [REDACTED] [REDACTED] song leaders, Ernest Langston [REDACTED] [REDACTED] and Allison H. Custalow [REDACTED] and reporter, Ernest Langston. <sup>273</sup>
November 14, 1940	The Mattaponi Indian 4-H Club held a meeting at the school on Nov. 6. The club elected the following officers: Ernest Longston [REDACTED] [REDACTED], president; [REDACTED] vice president; [REDACTED] secretary; [REDACTED] and [REDACTED] [REDACTED] song leaders, and [REDACTED] [REDACTED] reporter. <sup>274</sup>
May 15, 1941	The Mattaponi Indian 4-H Club held a meeting May 7. Allison H. Custalow [REDACTED] [REDACTED] and Pocahontas Custalow [REDACTED] [REDACTED] made talks on how to have a good garden and health. Mr. Guy Davis talked to the children about chickens. Miss Ream talked to the girls about their sewing. The meeting adjourned to meet again in June. May Flower Custalow [REDACTED] [REDACTED] is reporter. <sup>275</sup>
October 16, 1941	The Mattaponi Indian 4-H Club held its regular meeting recently at the school. The meeting opened with song and prayer. Sitting Bull [REDACTED] [REDACTED] and Allison Custalow [REDACTED] [REDACTED] read a paper on 4-H Club members' bill of duties. [...] <sup>276</sup>
June 2, 1955	Chief O. T. Custalow [REDACTED] [REDACTED] and members of the Mattaponi Indian Reservation were hosts at a fish fry on Saturday for the board of trustees of the reservation. <sup>277</sup>
March 22, 1956	A silver wedding anniversary was held in honor of Mr. and Mrs. S. Dewey Custalow [REDACTED] [REDACTED] at their home on the Mattaponi Reservation March 11. Refreshments were served by the hostesses Mrs. Alfred Adkins, Mrs. George Custalow, Jr. [REDACTED] [REDACTED] and Mrs. Deal Langston [REDACTED] [REDACTED]. Among the guests present were their sons, Kenneth Custalow [REDACTED] [REDACTED] of Bluefield, Va.; Ernest Cecil Custalow [REDACTED] [REDACTED]

<sup>273</sup> Staff, "Mattaponi 4-H Club," *The Tidewater Review* (West Point, VA), May 2, 1940. See also: Staff, "Special Notices," *Southside Sentinel* (Urbanna, VA), May 2, 1940.

<sup>274</sup> Staff, "Mattaponi 4-H Club," *The Tidewater Review* (West Point, VA), November 14, 1940.

<sup>275</sup> Staff, "Indian 4-H Club," *The Tidewater Review* (West Point, VA), May 15, 1941.

<sup>276</sup> Staff, "Indian 4-H Club," *The Tidewater Review* (West Point, VA), October 16, 1941.

<sup>277</sup> Staff, "Indians Host at Fish Fry," *The Tidewater Review* (West Point, VA), June 2, 1955.

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	<p>██████████ Fort Myer, Arlington, Va.; Ralph Custalow ██████████            ██████████ Calvin Custalow ██████████ and Malcolm            Custalow ██████████ of Mattaponi Reservation.</p> <p>Other guests present were: Mr. and Mrs. George Custalow, Jr. ██████████            ██████████ Mr. and Mrs. Curtis            Custalow, Sr. ██████████;            ██████████ Mr. and Mrs. Deal Langston ██████████            ██████████ Mr. and Mrs. L. B. Allond ██████████            ██████████ and Mr. Webster Custalow ██████████            ██████████</p> <p>Those present from Boulevard: Mrs. E. P. Bradley, Mr. and Mrs. Alfred Adkins and son,            Gene, Mr. and Mrs. Earl Burcham; also, Mrs. Calvin Gibbs, of Messick, Va., and Mr. and            Mrs. Otis R. Emery, of Richmond.</p> <p>The couple received many lovely gifts of silver as well as other presents. The afternoon            was enjoyed by everyone.<sup>278</sup></p>
June 15, 1956	<p>[...] Also scheduled for the big procession are Indians of the Pamunkey and Mattaponi            tribes, six or seven bands, decorated floats, members of youth, civic and veterans            organizations, and winners of a baby contest. [...]<sup>279</sup></p>
October 18, 1956	<p>New officers were elected by the Mattaponi-Pamunkey 4-H Club at its first meeting of the            year held Oct. 8. Mrs. Rose N. Canny is leader for the girls and Carlton Hall is the boys'            leader.</p> <p>Tommy Custalow ██████████ was elected president.            Other officers are Dolores Custalow ██████████ vice-            president; Christine Custalow ██████████ treasurer-secretary;            Dorothy Page and Howard Custalow ██████████ song leaders,            and Joyce Bradby, reporter. [...]<sup>280</sup></p>

*Annual Tax Tribute*

Every year the Mattaponi and Pamunkey Indian tribes present an annual tribute to the Governor of Virginia in lieu of taxes. Between 1940 and 1959, the Mattaponi Indian Tribe maintained this tradition, and journalists regularly covered the ceremony. Tribal members participated in the tribute through contributions to hunting for game, the provision of crafts that sometimes accompany the tax payment as gifts, and attendance at the ceremony itself.

*Table B3-25. Community Activities, 1940-1959: Annual Tax Tribute.*

Date	Excerpt
November 27, 1946	<p>Indians Present Wild Turkey To Governor</p> <p>Chief O. T. Custalow ██████████ of the Mattaponi Indians            came in Richmond yesterday to present Governor Tuck with a wild turkey, the renewal of            an ancient tribal custom.<sup>281</sup></p>

<sup>278</sup> Staff, "Celebrate 25th Anniversary," *The Tidewater Review* (West Point, VA), March 22, 1956.

<sup>279</sup> Staff, "Resort City All Ready For Fifth Annual Fete," *Richmond Times Dispatch* (Richmond, VA), June 15, 1956.

<sup>280</sup> Staff, "Mattaponi-Pamunkey 4-H Elects New Officers," *The Tidewater Review* (West Point, VA), October 18, 1956.

<sup>281</sup> Staff, "Today's News in Brief," *The Arlington Daily* (Arlington, VA), November 27, 1946.



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Date	Excerpt
December 5, 1946	That picturesque ceremony of the Mattiponi [ <i>sic</i> ; Mattaponi] Indians presenting their offering of game to the Governor of Virginia as rental for the reservation which they occupy in the Old Dominion is observed every year, the amount of game varying. This year Chief O. T. Custalow [REDACTED], with feathered headdress and in full regulation trapping of his tribe, presented Governor Tuck with a fine wild turkey. The Chief was accompanied by two little Indian maidens, his daughters, also in tribal costume, and altogether, with the nice exception of modern Governor William Tuck, presenting a picture that might have been taken in Governor Spotswood's time. [...] <sup>282</sup>
November 23, 1949	Sporting saddle shoes instead of moccasins and riding in new Fords, remnants of the once-mighty Mattaponi Indian tribe brought their annual tribute to the Governor of Virginia today. <sup>283</sup>
November 21, 1951	Thanksgiving bounty- an 18 pound wild turkey and two five pound rockfish - were brought to Richmond this afternoon by the Mattaponi Indians for Governor Battle. Sorry, no deer.  Mattaponi Chief Custalow [REDACTED] said he got the turkey about 8:30 A.M. today while hunting on the tribal reservation in King William County.  [...]  Accompanying Custalow were his son, Thundercloud [REDACTED] and Princess White Feather.  Presentation of tribute by Indians to the Governor is a custom dating to Colonial times. <sup>284</sup>
November 27, 1952	[...] Members of two of the Indian tribes of Tidewater, Va., the Pamunkeys and the Mattaponis, pay tribute to the governor of Virginia at Thanksgiving. The reservations of both these tribes are situated in King William County of the "Old Dominion." The Pamunkey reservation is about thirty-five miles from Richmond. The Mattaponis are about ten miles from the Pamunkeys, separated from them by a strip of land which gradually passed into the hands of the white man.  [...] Usually, they bring a deer and perhaps a turkey, wild geese, duck or fish, depending upon what they have been able to find. Chief Custalow [REDACTED] of the Mattaponis, and Chief Cook of the Pamunkeys, with several members of their families, come for the presentation. The gifts are swinging from a pole which is borne on the shoulders of the chiefs or their elaborate headdress of feathers and their ceremonial robes, and execute a tribal dance. [...] <sup>285</sup>
November 23, 1953	Members of the Mattaponi tribe present Governor Battle with a Thanksgiving deer, a long-standing custom of the Virginia tribe. The 12-point deer was killed by the braves Friday afternoon. From left: Chief O. T. Custalow [REDACTED], Lewis Brooks [REDACTED], Diane Lynn Custalow [REDACTED], Jacob V. Custlaw [REDACTED], Claudia Jessup, a playmate of the Governor's grandchildren, Anne Battle, the Governor's granddaughter, Governor Battle, Dewey Custalow [REDACTED] and Jack Custalow; [REDACTED] <sup>286</sup>

<sup>282</sup> Staff, "Most Any--- and Everything," *The Virginia Star* (Culpeper, VA), December 5, 1946.

<sup>283</sup> Staff, "Annual Indian Tribute Is Presented to Gov. Tuck," *The Daily Review* (Clifton Forge, VA), November 23, 1949.

<sup>284</sup> Staff, "Governor Gets Turkey, But No Deer," *Richmond News Leader* (Richmond, VA), November 21, 1951.

<sup>285</sup> Staff, "On Opening the Mail," *The Kansas City Star* (Kansas, MO), November 27, 1952.

<sup>286</sup> Staff, "Following The Deer Tradition," *Richmond News Leader* (Richmond, VA), November 23, 1953.

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Date	Excerpt
November 25, 1954	<p>Gov. Stanley was presented with a Thanksgiving offering of fish and wild turkey today by Virginia's Mattaponi Indians.</p> <p>Chief O. T. Custalow [REDACTED] in ceremonial feathers, made the presentation on the steps of the executive mansion, where yesterday the chief of the Pamunkey tribe, Tecumseh Deerfoot Cook, had given the governor a deer, a Canada goose and a brace of mallard ducks.</p> <p>The two tribes, following a long-standing tradition, have presented Virginia governors with tributes of wild game just prior to Thanksgiving and Christmas holidays. [...] <sup>287</sup></p>
November 24, 1955	<p>Chief O. T. Custalow [REDACTED] and Little Chief Blue Wing [REDACTED] present a turkey and three rockfish to Governor Stanley on the steps of the Mansion. The game came from the Mattaponi Indian Reservation, where the chief's tribe lives as technical wards of the State. The gift of game to the Governor is a ritual of many years' standing. <sup>288</sup></p>
November 27, 1958	<p>Chief O. T. Custalow [REDACTED] (left) of the Mattaponi tribe and Chief Tecumseh Deerfoot Cook of the Pamunkeys delivered the Virginia Indians' traditional gift of game and fish to Governor Almond on Thanksgiving eve. Four-year-old "Little Chief Blue Wing" Custalow [REDACTED] lent a hand. Mattaponi hunters brought in a 19-pound wild turkey, plus some rockfish, while Pamunkey marksmen- using firearms instead of arrows- bagged the 100-pound buck. Custom of Indians' Thanksgiving tribute to Governor dates back to Colonial times. <sup>289</sup></p>
December 13, 1959	<p>[...] In front of the Governor's Mansion a 5-year-old Mattaponi Indian boy named Little Chief Blue Wing [REDACTED] was dancing over a dead wild turkey and some rockfish. He was in costume and was dancing in the best Indian tradition, hunched, knees bent, head bobbing. The significance of the dance wasn't explained, but the turkey and rockfish represented the annual tribute to the governor from the remnants of the Mattaponi tribe. Tribal Indians have been paying tribute in lieu of taxes in Virginia for more than 300 years. <sup>290</sup></p>

*Historic Preservation and Cultural Education*

Oral history interviews document efforts among the Mattaponi Indian Tribe to preserve and share their distinct cultural practices. Such efforts to preserve and revitalize cultural practices included participation in activities that passed on knowledge of traditional beadwork, dances, songs, and basketry.

Table B3-26. Community Activities, 1940-1959: Historic Preservation and Cultural Education in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1945 ca.	<p>Well, the only thing that I can remember mostly was Cousin O.T. [REDACTED] [REDACTED] was the Chief. And well, the first Chief that I remember was his dad, E. Forrest [REDACTED]. And of course, he got old and, you know, he just couldn't do it anymore so cousin [REDACTED] took over and he was chief until up in the [19]60s, I</p>

<sup>287</sup> Staff, "Mattaponis Offer Traditional Gift to Gov. Stanley," *Newport News Daily Press* (Newport, VA), November 25, 1954. See Also: Staff, "Traditional Tribute," *Richmond News Leader* (Richmond, VA), November 25, 1954.

<sup>288</sup> Staff, "Traditional Tribute," *Richmond Times Dispatch* (Richmond, VA), November 24, 1955. See also: Staff, "Traditional Tribute," *Dayton Daily News* (Dayton, OH), November 25, 1955.

<sup>289</sup> Staff, "Thanksgiving Tribute," *Richmond Times Virginia* (Richmond, VA), November 27, 1958.

<sup>290</sup> McDowell Jr., Charles, "Enter the Smiler Without the Knife," *Richmond Times Dispatch* (Richmond, VA), December 13, 1959.

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		<p>think, when he died. So, he was about the only one that I know, you know, he'd put on dances for people that come in here. He had his regalia on and hung down and he looked good in it. And he would get out and beat the tom-tom and he would dance, and he'd sing songs.</p> <p>[...] No. Well, my mother did beadwork and stuff but that's all, so she made beaded belts. Back at one time, beaded belts was a big thing. I mean, it wasn't just Indian people. We had people coming in and giving her orders. I mean, when she would make a beaded belt, it was twenty-five dollars. And it had to be an inch and a half, inch, inch and a half belt, width of a belt. And she would make the beads and put on it, and then she'd sew them to that belt for twenty-five bucks. It was a lot of work, but twenty-five dollars is good money, too.<sup>291</sup></p>
	1956 ca.	<p>My dad actually came here on a field trip his eighth-grade year. He was going to West Point High School. And all the local schools used to come down here to see how the children here lived. And they'd always do it, of course, around Thanksgiving time. So, a lot of the children would do dances and have them participate. And also, they would demonstrate like the traditional basket—pine needle baskets, the bark baskets, all that. And of course, pottery, beading and things like that.<sup>292</sup></p>

Between 1940 and 1959, members of the Mattaponi Indian Tribe also spent considerable time and resources making presentations and performances, on and off the reservation, to educate non-Mattaponi people about their culture and history. Examples of cultural education activities include presentations for school groups (e.g., May 17, 1951; December 6, 1956), visits with Scout troops (April 18, 1957), public dances (May 24, 1940), and historical pageants (August 13, 1953), including the highly publicized Peter Jones Day celebration of the founding of Petersburg, Virginia (June 20, 1954). Mattaponi Indian Reservation residents also shared some of their cultural practices with anthropologist Frank Speck during this period, who recorded observations in his field notes, and visiting Commonwealth of Virginia officials (December 16, 1954).

*Table B3-27. Community Activities, 1940-1959: Historic Preservation and Cultural Education in Other Sources.*

<b>Date</b>	<b>Excerpt</b>
Speck 1940 ca.	<p>Observances Noted by Frank G. Speck upon his visit to the Mattaponi Indian Reservation around 1940: "Mattaponi Folk-lore.</p> <p>(1) If you burn sassafras wood in fire something will happen to your stock. Lose cattle, house burn</p> <p>(2) If you burn grapevine you will develop "painful" like rheumatism</p> <p>(3) If you kill a bluebird some of your animals will die within a year</p> <p>(4) Raccoon or mink penis bone is lucky bone. Carried by hunters.</p> <p>(5) Metacarpal bone of deer used as toothpick</p> <p>(6) Hogs teeth preserved to insure strength.</p> <p>7 Fungus, fossil vertebra and eagle claw dried obtained from Powhatan Major belonged to his father.</p> <p>(8) Chimney soot fire is a sign that you are going to have fresh meat</p> <p>(9) Loom is called "war loon."</p>

<sup>291</sup> ██████████ "Interview: ██████████," by ██████████ and ██████████, Mattaponi Indian Tribe, June 9, 2023, PDF Page 7-8.

<sup>292</sup> ██████████, "Interview: ██████████," by ██████████ and ██████████, Mattaponi Indian Tribe, September 12, 2023, PDF Page 6.

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Date	Excerpt
	<p>(10) Comet before Civil War was sign of war, red in west and blazed up so much. (like Catawba)</p> <p>(11) person who pokes fire (open fire at Langston's) is quarrelsome. True observation!</p> <p>(12) If you walk with a scratch on your foot in dew, you will get "dew pizen" (Mrs. Langston)</p> <p>(13) Husband and wife washing hands in same water will quarrel.</p> <p>(14) To stop the wind put a cat under an upturned pot.</p> <p>(15) When you are laughing at nothing say, "i found a smilies nest and am laughing at the eggs in it."</p> <p>Mattaponi Hunting Lore.</p> <p>In full of moon, eels catch well.</p> <p>At first cooing of doves winter is over.</p> <p>When locust and dogwoods commence to bloom, it is time to fish for herring.</p> <p>By Easter time it is the height of shad fishing.</p> <p>When sea gulls are up the river near Reserve, there is a storm going on down in the bay.</p> <p>Mattaponi        Eating ice will give sore throat        A snake skin (one which has been shed) will draw out inflammation. even splinters.        Copperhead breath is poison.<sup>293</sup> [...]</p>
May 24, 1940	<p>Representatives of the Pamunkey, Chickahominy and Mattaponi Indian tribes yesterday re-enacted the welcome which their ancestors gave Captain Christopher Newport and Captain John Smith 333 years ago on Powhatan's Hill, the site of an Indian village, in which lived Powhatan and his followers.</p> <p>Sponsored by the Powhatan's Hill Memorial Association, the ceremonies are held annually. [...]</p> <p>Several hundred children from Robert Fulton School joined in the singing of "America," and the Indians gave a representation of the original snake dance.</p> <p>Among the Indians participating in the exercises were Chief Walter Bradby, of the Pamunkeys; Chief E. P. Bradby, of the Chickahominies [<i>sic</i>; Chickahominys], and Chief O. T. Custale [REDACTED], of the Mattaponis.<sup>294</sup></p>
July 7, 1944	<p>The Chickahominy might still find it possible to demonstrate pottery-making reflecting some formerly used methods.</p> <p>A similar supposition is probably also applicable to the Mattaponi and to the Adamstown or Upper Mattaponi. Only field investigations can determine the actual conditions; certain sporadic information seems to indicate that at least traditional knowledge of pottery-making may be expected.<sup>295</sup></p>
May 25, 1950	<p>Boy Scout Troops 241 of Urbanna and 110 of West Point took top honors at the annual Scout Camporee held at Sandy Point on the Mattaponi River last Friday and Saturday. [...]</p>

<sup>293</sup> Observances Noted by Frank G. Speck upon his visit to the Mattaponi Indian Reservation around 1940. Speck, Frank G. Pamunkey Medicines and Poisons Frank G. Speck Papers. American Philosophical Society, Philadelphia, Pennsylvania.

<sup>294</sup> Staff, "Indians Assist in Powhatan Hill Anniversary Event," *Richmond News Leader* (Richmond, VA), May 24, 1940. See Also: Staff, "Indians Re-enact Welcome to English Settlers Here," *Richmond Times Dispatch* (Richmond, VA), May 24, 1940.

<sup>295</sup> Fewkes, Vladimir J., "Catawba Pottery-Making, with Notes on Pamunkey Pottery-Making, Cherokee Pottery Making, and Coiling," *Proceedings of the American Philosophical Society* 88, no. 2 (July 1944): 69-124.



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Date	Excerpt
June 20, 1954	<p>[...] But in the first rank of guests for “Peter Jones Day” ceremonies will be real Indians from the Mattaponi Tribe’s reservation in King William County.</p> <p>The Mattaponi chief, O. T. Custalow [REDACTED] is scheduled to be among the first to welcome Peter Jones back home after his three century absence. Chief Custalow’s ancestors, including the renowned King Powhatan, were around Virginia when Jones’ was holding forth at his trading post here in the mid 1650s.</p> <p>At the harbor, Peter Jones and Chief Custalow will be given keys to the city by officials.</p> <p>The Mattaponis are expected to perform tribal dances of welcome for the returning “white father.”</p> <p>[...] In mid-morning hours Friday, Jones and the Mattaponi Indians are to tour the downtown business district, visiting with the present generation of inhabitants.</p> <p>[...] Tribal dances by the Mattaponi Indians; [...] <sup>305</sup></p>
December 16, 1954	<p>Governor Thomas B. Stanley paid surprise visit to the Mattaponi Indian Reservation Sunday afternoon, Dec. 5. Chief O. T. Custalow [REDACTED] was notified of the visit by telephone late that morning and the Governor and his party arrived about 12:30 for a 3-hour stay.</p> <p>[...] An invitation to visit the reservation had been extended the Governor by the Chief and tribesmen when they were in Richmond to present the annual Thanksgiving tribute to him at the Mansion.</p> <p>The Governor party was welcomed by Chief Custalow and his squaw, Elizabeth and the tribe members in full Indian regalia.</p> <p>During the afternoon members of the tribe executed two tribal dances, the peace dance and the snake dance. The Governor and his family said they especially enjoyed a tour of the museum on the reservation. In it are a large number of Indian relics, some of which date back more than 1,000 years. Mr. Stanley said that a visit to the museum is educational for adults as well as children.</p> <p>When the Governor learned that the reservation has only 125 acres he said that more land should be added to it and he promised to look into the matter.</p> <p>Chief Custalow, who is the father of 14 children, has ruled the tribe of 80 Indians since 1940 [<i>sic</i>; 1949]. He succeeded his father, the late Chief George F. Custalow [REDACTED] [REDACTED] who was chief for 26 years and died in 1949. <sup>306</sup></p>
February 24, 1955	<p>February 24, 1955        Chief O.T. Custalow [REDACTED]        Mattaponi Indian Reservation        Sweet Hall, Virginia</p> <p>Dear Chief Custalow:</p>

<sup>305</sup> Staff, “Peter Jones Welcome Set Saturday Near Station,” *The Progress Index* (Petersburg, VA), June 20, 1954. See also: Staff, “Indians To Give Jones Welcome,” *The Progress Index* (Petersburg, VA), June 13, 1954. <sup>305</sup> Staff, “Two Princesses. *The Progress Index* (Petersburg, VA), June 18, 1954. <sup>305</sup> Staff, “Peter Jones’ Will Arrive,” *The Progress Index* (Petersburg, VA), June 23, 1954. Staff, “Let the Legends Live On,” *The Progress Index* (Petersburg, VA), June 25, 1954. Crockford, Hamilton, “Petersburg Welcomes Its Founder,” *Richmond Times Dispatch* (Richmond, VA), June 26, 1954.

<sup>306</sup> Staff, “News From Neighboring Counties” *Gloucester Mathews Gazette Journal* (Gloucester, VA), December 16, 1954.

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Date	Excerpt
	<p>Mrs. Stanley and I with our daughter and son-in-law, Mr. and Mrs. Chatham, and their four sons and Mr. and Mrs. Thos. B. Stanley, Jr. and their one son enjoyed so much our visit to your Reservation [...]</p> <p>We thoroughly enjoyed seeing your museum and receiving your lecture on the early Virginia life with the Indians. [...]</p> <p>Sincerely yours,          Thos. B. Stanley <sup>307</sup></p>
May 5, 1955	<p>When Chief O. T. Custalow [REDACTED] of the Mataponi [<i>sic</i>; Mattaponi] tribe officiates at the Henry Clay Elementary School May Day celebration next Friday, Ashland will be playing host to one of its first families. Although not listed in Who's Who, Custalow is the direct descendant of the famous Chief Powhatan who reigned in Hanover County long before the first white settlers crossed the Chickahominy. [...] On May 13th at the Henry Clay high school athletic field, the chief will crown Carol Anne Britton "Virginia, Queen of States," in a pageant depicting the spread of European civilization across the country. <sup>308</sup></p>
December 6, 1956	<p>Sixty-six students from the second and third grades of Achilles Elementary School visited the Mattaponi Indian Reservation at West Point last Friday, Nov. 30, accompanied by their teachers.</p> <p>[...]</p> <p>The pupils had an enjoyable trip and reported that they not only were happy to meet and talk with Chief Custalow [REDACTED] but thought his daughter very beautiful and her baby most attractive. Most of the students purchased cards and souvenirs [<i>sic</i>] to treasure during the years, along with their memories of an educational and happy day spent on the reservation. <sup>309</sup></p>
January 6, 1956	<p>[...] The conference will convene Saturday at 9:30 A. M. when the annual election of officers will be held. The businesses session will be followed by a luncheon. A special feature of the afternoon session will be a display of Indian relics by Chief Custalow [REDACTED] [REDACTED] of the Mattaponi tribe of Virginia. [...] <sup>310</sup></p>
October 25, 1956	<p>The chief [REDACTED] brought with him some relics from the reservation museum. He exhibited wampum, which was once used as a means of trade among the Indians, and a tomahawk, both over 400 years old.</p> <p>The chief also brought along his tom-tom. He sang chants in his native language, while beating rhythmically on the drum. <sup>311</sup></p>
March 14, 1957	<p>Chief Custalow [REDACTED], a direct descendant of the all-powerful Powhatan, enthralled the boys by his vivid descriptions of the many relics in the Indian museum. War clubs, stone scalping knives, scallopshell dishes and fascinating rattles made of terrapin shells filled with pebbles stirred many questions from the boys. [...] Tepees [<i>sic</i>; teepees] surrounded the museum and gave an aura of storybook charm to</p>

<sup>307</sup> Letter from Gov. Stanley to Chief O.T. Custalow, 14 February 1955. Letters from Governors. Mattaponi Indian Museum. PDF Page 1.

<sup>308</sup> Staff, "Mataponi [*sic*] Chief to Visit His Old Hunting Ground," *Herald-Progress* (Ashland, VA), May 5, 1955.

<sup>309</sup> Staff, "66 Achilles Pupils Visit Mattaponi Tribe," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), December 6, 1956.

<sup>310</sup> Staff, "CAR Units Will Hold Convention," *Richmond Times Dispatch* (Richmond, VA), January 6, 1956.

<sup>311</sup> Staff, "Girls Hear Indian Chief," *The Jeffersonian* (Richmond, VA), October 25, 1956.

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Date	Excerpt
	the reservation. A dance was led by the chief and arrows shot which further endeared him to his captive audience. <sup>312</sup>
April 18, 1957	[...] On Sunday, April 11, 20 Club Scouts from Pack 222 of this area [...] made a tour to the Mattaponi Indian Reservation. The experience was unique. Chief Custalow [REDACTED] [REDACTED] was a very colorful character, jovial and amusing as well as serious and instructive. A pleasant, instructive and enjoyable day was had by all.[...] <sup>313</sup>
April 25, 1957	[...] "As a special feature. Chief George T. Custalow [REDACTED] [REDACTED] of West Point, will be on hand with his Mataponi [ <i>sic</i> ] Indian tribe, to perform their native dances." [...] <sup>314</sup>
December 10, 1958	[...] Governor Almond and the chiefs of the Pamunkey and Mattaponi Indian tribes will be special guests. Four quarters of buffalo were purchased by the Waltonians from the federal ranges in the west where the buffalo herd must annually be thinned. <sup>315</sup>
May 29, 1959	It was at this time that Chief Custalow [REDACTED] instructed the boys in a couple of Indian dances among which was the snake dance. <sup>316</sup>
July 9, 1959	[...] Starting Thursday, Indians from the Mattaponi Reservation will set up an exhibit of their crafts from the museum near West Point. This exhibit, which will include many valuable articles, will be housed in a building on Gloucester's Main Street. In addition, members of the tribe will perform for the public. [...] <sup>317</sup>
July 15, 1959	<p>"I'm going to scalp you, Chief!"</p> <p>This warm greeting was made by a youngster yesterday afternoon as Chief O. T. Custalow [REDACTED] head of the Mattaponi Indian Tribe got out of a car at the McKenzie Street Playground.</p> <p>"Don't scalp me boy," the chief pleaded. Then they both laughed.</p> <p>Thus began a whirlwind visit by the Indian chief to the playgrounds in Petersburg. His appearance here was sponsored by the Recreation Department.</p> <p>Accompanying [<i>sic</i>] the chief were his four-year-old son, Keith, or Blue Wing [REDACTED] [REDACTED]; a granddaughter, Veronica, or Princess Red Wing [REDACTED] [REDACTED] and James Charles Harrison IV, 12, or Flying Eagle, of Staunton.</p> <p>At the McKenzie Street playground he told the youngsters his tribe is "not on the warpath, but on the peacepath." Following his short talk Chief Custalow beat out war dance rhythms on a tom-tom and Jimmy Harrison gave a war dance.</p> <p>At the next stop, the Stuart School Playground, Chief Custalow was met by a group of children who had visited his reservation the day before.</p> <p>At the Stuart School Playground the Indian chief explained how his reservation now consists of 100 acres as compared with its original 40,000 acres.</p>

<sup>312</sup> Staff, "Cub Scouts See Mattaponi Indians," *Gloucester Mathews Gazette-Journal* (Gloucester, VA), March 14, 1957.

<sup>313</sup> Staff, "Wicomico Church," *Rappahannock Record* (Kilmarnock, VA), April 18, 1957.

<sup>314</sup> Staff, "Scout Exposition in Hampton April 27," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), April 25, 1957.

<sup>315</sup> Staff, "Waltonians Plan Buffalo Dinner," *Richmond News Leader* (Richmond, VA), December 10, 1958.

<sup>316</sup> Staff, "Stuarts Draft Indian Dancers to Perform Monday Night at Boy Scouts Court of Honor," *Staunton News Leader* (Staunton, VA), May 29, 1959.

<sup>317</sup> Staff, "Gloucester Village Plans Gala Events July 16-17-18," *Gloucester Gazette-Journal* (Gloucester, VA), July 9, 1959.



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	<p>Originally the Mattaponi tribe had 7,000 Indians, but today there are only 150 in the tribe with some 80 actually living on the reservation, he said.</p> <p>The children at Stuart School presented Chief Custalow with a leather key holder. The next stop was the West Street Playground, which had a teepee set back in the woods.</p> <p>[...] Wherever Chief Custalow went he was greeted by cheers, and as he drove off, many of the children gathered around the car, and waved and shouted goodbye.</p> <p>As he left one of the play areas, one mother, with two children in tow was heard to ask them: "You won't forget this will you?" "No mommy we won't," they exclaimed in unison.</p> <p>Prior to making his tour of the play-ground Chief Custalow and the members of his party were guests of the Recreation Board at a luncheon in the Elks' Home. [...] <sup>318</sup></p>
July 16, 1959	<p>Indians from the Mattaponi reservation near West Point headed by Chief O. T. Custalow [REDACTED] will give a performance on Main Street at 2:00 p.m. Thursday and an exhibit from their museum will be open to the public in the building formerly occupied by Colonial Stores across from J. D. Dutton. <sup>319</sup></p>
December 21, 1959	<p>[...] On Saturday, September 20, 1958, the boys took a trip to visit several Indian Villages, talk to the people and view the collections of authentic Indian costumes. During an overnight stay at the Mattaponi Village, Chief Custalow [REDACTED] taught the boys their first dance. It was the Serpentine dance, (a follow-the-leader type).</p> <p>[...] On June 1, 1959, Chief Custalow led the group in the first dance appearance. On June 9 the group appeared for the second time before the Court of Honor at Buena Vista. [...] <sup>320</sup></p>

*Chief O.T. Custalow's Public Representation*

Throughout this time period, Chief O.T. Custalow<sup>321</sup> and his family engaged in many invitational public speaking events, largely focused on cultural education about the Mattaponi people and their traditional lifeways. The table below details news coverage announcements around these engagements, many of which were facilitated by local churches.

*Table B3-28. Community Activities, 1940-1959: Cultural Education Speaking Engagements.*

Date	Excerpt
December 5, 1946	<p>Chief O. T. Custalow [REDACTED] with feathered headdress and in full regulation trapping of his tribe [...] The Chief was accompanied by two little Indian maidens, his daughters, also in tribal costume [...] <sup>322</sup></p>
September 28, 1950	<p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation, arrived at the grounds yesterday and put up a tent for a display of relics and</p>

<sup>318</sup> Lascelle, Thatcher, "Indian Chief Warmly Greeted on Visits to Playgrounds Here," *The Progress Index* (Petersburg, VA), July 15, 1959.

<sup>319</sup> Staff, "Schedule of Events for Gloucester Days Announced," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), July 16, 1959. See Also: Staff, "Gloucester Days' Program Continues," *Newport News Daily Press* (Newport News, VA), July 17, 1959. Staff, "Gloucester Days Welcome," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), July 23, 1959.

<sup>320</sup> Crummett, Nancy, "Tsongani Indian Dance Group Plans Season's Performances," *Daily News Leader* (Staunton, VA), December 21, 1959.

<sup>321</sup> Chief O.T. Custalow was Assistant Chief from 1941 to 1944. He was voted in as acting chief in 1944 when his father, Chief George F. Custalow, Sr., was unable to fulfill all his duties. Chief O.T. Custalow was elected Chief upon his father's death in 1949. See Criterion (c), Political Authority.

<sup>322</sup> Staff, "Most Any--- and Everything," *The Virginia Star* (Culpeper, VA), December 5, 1946.

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Date	Excerpt
	handcraft. He was accompanied by several members of his tribe, who will wear native attire during the fair, Mitchell said. <sup>323</sup>
October 20, 1950	[...] Chief Custalow ██████████ of the Mattaponi tribe is establishing a museum featuring relics of interest of an age when the Mattaponis were a tribe of importance in this region. Many of these were on exhibit at the State Fair and had been reassembled. Chief Custalow was in his tribal costume for the fourth graders. <sup>324</sup>
September 27, 1951	<p>Chief Otha T. Custalow ██████████ head of the Mattaponi Indian tribe here, has a new hat. And this is no ordinary fedora, either.</p> <p>As a matter of fact it's a very fancy hat. And not only that: the chief's got new regalia to go along with it.</p> <p>The hat- or headdress, as the chief prefers to call it- is fitted out with the finest eagle feathers available, he says. And the new outfit is just as fine.</p> <p>[...] Already he has spoken before and helped with initiations at the Sioux and Omaha tribes in Gloucester and Mathews, and the Red Men tribes in, Petersburg and Newport News.</p> <p>And tomorrow night, dressed in his new regalia, Chief Custalow will give the Cub Scouts of Cub Pack 18, of Richmond a chance to get a little Indian lore first hand, when he speaks to the youths at 7:30 o'clock at St. Stephen's Church, Three Chopt Road and Grove Avenue.<sup>325</sup></p>
October 30, 1952	[...] Next the S. W. Edwards & Son float with a Mattaponi Indian ██████████; ██████████ in full chief regalia with his family before his wigwam curing meat as the Indians did. Pieces of meat as cured by S. W. Edwards & Son known as the "Wigwam Brand" were also shown. This float won second place. [...] <sup>326</sup>
November 13, 1952	[...] Friday, Chief O. T. Custalow ██████████ the head of the Mattaponi Indian Tribe, will be the special guest at school and will lead the assembly program at 10:30 A. M. [...] <sup>327</sup>
January 8, 1953	<p>Chief O. T. Custalow ██████████ of the Mattaponi Indians, Sweet Hall, was the guest speaker at a special youth rally the night of Dec. 31, under the direction of the Rev. Ed Harrell, youth pastor. The service took place at midnight, at, the West End Presbyterian Church, Hopewell, the Rev. William E. Hill, Jr., pastor.</p> <p>Chief Custalow and quite a number of his tribe witnessed the baptismal service of Mrs. Nellie Newton in the new church pool of Poroporone Baptist Church, Shackelfords, the Rev L. R. Madison, pastor, on Sunday night, Jan. 4. <sup>328</sup></p>
May 14, 1954	Chief O. T. Custalow ██████████ of the Mattaponi Tribe, will speak here Sunday at 7 P. M., in the Boulevard Methodist Church to young people of the Boulevard Church and the Congressional Christian Church. <sup>329</sup>

<sup>323</sup> Staff, "Record Entries," *Richmond Times Dispatch* (Richmond, VA), August 26, 1950.

<sup>324</sup> Staff, "Students From Urbanna School Visit Indians." *Newport News Daily Press* (Newport, VA), October 20, 1950.

<sup>325</sup> Staff, "No Ordinary Fedora: Chief Gets a Top Piece," *Richmond News Leader* (Richmond, VA), September 27, 1951.

<sup>326</sup> Staff, "Woman's Club of Surry Sponsors Annivers'ry Parade," *The Smithfield Times* (Smithfield, VA), October 30, 1952.

<sup>327</sup> Staff, "First Program of Youth Rally Attracts Crowd," *Sussex-Surry Dispatch* (Waverly, VA), November 13, 1952.

<sup>328</sup> Staff, "Custalow Speaker," *The Tidewater Review* (West Point, VA), January 8, 1953.

<sup>329</sup> Staff, "Chief to Speak," *Richmond News Leader* (Richmond, VA), May 14, 1954.

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Date	Excerpt
October 27, 1955	[...] Chief O. T. Custalow ██████████ of the Mattaponi Tribe of Indians, will be the speaker. This will be of special interest since all age groups in all churches will have units of study about Indian Americans this year. [...] <sup>330</sup>
November 3, 1955	Chief Custalow ██████████ of the Mattapony [ <i>sic</i> ; Mattaponi] Indian Reservation, is conducting a series of meetings in various sections in this area, speaking on early Indian life and the life of Indians on the Reservation now. He climaxes his talks with a Bible message on Christian living.  Several meetings have already been held. Others scheduled are:  Nov. 4, 2:30 to 3:30, Mathews High School.  Nov. 6, 8 P. M., Victory Boulevard Baptist Church, Portsmouth.  Nov. 13, 11 A. M., St. Bride's, Va.  Nov. 13, 2:30, Cannon Ball Society, Chapter DAR, Norfolk.  Nov. 13, 7 P. M., Westover Hills Methodist Church, Richmond.  Nov. 15, 10:30 A. M., Westhampton Methodist Church. <sup>331</sup>
November 8, 1955	A group of members of the Gloucester Society, Children of American Revolution, accompanied by members of the Augustine Warner Chapter, Daughters of American Revolution, visited the Mattaponi Indian Reservation Sunday.  [...] After the group had visited the museum, Mrs. Stanford and Mrs. Turner talked with Chief Custalow ██████████ who told them some of the facts about the reservation. He said there are about 20 families consisting of about 80 people on the reservation of less than 100 acres. He said there is very little opportunity for the young people to work nearby, and therefore they are leaving the reservation and the tribe is fast losing its members. <sup>332</sup>
January 26, 1956	Chief O. T. Custalow ██████████ of the Mattaponi Indian Reservation, will speak at the Laurel Street Methodist Church, Richmond neat Sunday at 10 A. M. and at Miles Memorial Methodist Church, Norfolk, the same day at 7:30 P. M.  His topic will be "Early Indian Life", which he will climax with a spiritual message. For the past several months Chief Custalow has spoken in several nearby churches. <sup>333</sup>
February 29, 1956	Chiefs of two Indian tribes in Virginia will join with members of Ginter Park Baptist Church tonight in a discussion of "The Plight and Potential of the American Indian."  Chief O. T. Custalow ██████████ of the Mattaponi Tribe, and Chief Oliver Adkins, of the Chickahominy Tribe, will be the Indian panel members at the usual Wednesday evening prayer service.  Panel members from the church will be Richard Bray, J. M. Bryan, Ray Sipes and J. P. Jones. The discussion will mark the beginning of March Men's Mission Month. <sup>334</sup>
March 15, 1956	The Mission Study Class taught by Mrs. Robert F. Bryan, at Shiloh Methodist Church, will have its last session on Wednesday evening March 21st, with Chief Custalow ██████████

<sup>330</sup> Staff, "World Community Day at MHS Nov. 4," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), October 27, 1955.

<sup>331</sup> Staff, "Chief Custalow Has Speaking Schedule," *The Tidewater Review* (West Point, VA), November 3, 1955.

<sup>332</sup> Staff, "Gloucester CAR Visit Indians at Mattaponi," *Newport News Daily Press* (Newport, VA), November 8, 1955. See Also: Staff, "Local DAR's, CAR's Visit Reservation," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), November 10, 1955.

<sup>333</sup> Staff, "Indian Chief to Speak," *The Tidewater Review* (West Point, VA), January 26, 1956.

<sup>334</sup> Staff, "2 Indian Chiefs on Church Panel," *Richmond News Leader* (Richmond, VA), February 29, 1956.



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Date	Excerpt
	<p>[Page 9]</p> <p>September 13, 1957</p> <p>Honorable Lewis A. McMurrin, Jr.            Virginia 350th Anniversary Commission            The Travis House            Williamsburg, Virginia</p> <p>Dear Lewis:</p> <p>The enclosed request from Chief O.T. Custalow of the Mattaponi Indian Reservation is self-explanatory. I am sure you will advise the Chief of your decision.</p> <p>With kindest regards and best wishes, I am            Sincerely yours,</p> <p>Thos. B. Stanley<sup>339</sup>            [Page 10]</p>

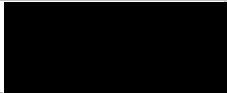
*Conclusion*

The community activities described above demonstrate the continued existence of “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns of informal social interaction” (83.11 (b)(1)(iii)), evident in the annual recurrence of the tribal Homecoming, local social events like powwows and fish fries, and the cooperation required to stage pageants and educational events requiring multiple performers to represent the community, including representation in intertribal events. The coordination of hatchery and logging work, as well as communal gardening efforts, constitutes “shared or cooperative labor” among reservation residents (83.11 (b)(1) (iv)), and the traditions of Homecoming and the annual tax tribute serve as examples of “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). As in previous decades, the persistence of reservation lifeways, including speaking engagements on traditional lifeways by tribal leadership, and the Tribe’s government-to-government relationship with the Commonwealth of Virginia as demonstrated by the annual tax tribute, both of which pre-date 1900, exemplify the “persistence of a collective identity” (83.11 (b)(1)(viii)).

*Distinction and Discrimination*

From 1940 to 1959, the Mattaponi continued to be consistently viewed as a distinct community, acknowledged by members of the Tribe and outsiders, and often during this period experiencing the racism and discrimination that accompanied such perceptions of distinction. Oral histories recount tribal members’ experience with such sentiments and their consistent efforts to defend the Tribe’s Indian status.

*Table B3-29. Distinction and Discrimination, 1940-1959 in Interviews.*

Interviewee	Date	Excerpt
	1950 ca.	While we didn’t harp on it, again there were challenges with discrimination at that time. A prime factor was that we were not allowed to go to the white schools here, so when we finished the eighth grade here on

<sup>339</sup> Letter from Governor Stanley to Chief O.T. Custalow, 13 September 1957. Governor Stanley, Thomas B. Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, PDF Page 9-10.

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Interviewee	Date	Excerpt
[REDACTED]		<p>the reservation, those who wanted to further their education had to go to North Carolina or Oklahoma or like myself, to a private school here in the state like I [went] to Samaria for some time in Charles City. So, yes that was because of discrimination. Also, we were not allowed in the local restaurants. There was just a lot of discrimination. The Indian people were by and large looked down on. We were not allowed opportunities. Everything we got we had to work for. But we held our heads high. We never caved, we were proud of who we are, we maintained our reservation, our government, our culture. Even though there was a great deal of oppression, we continued to hold our heads high and we're proud of who we were.<sup>340</sup></p>
[REDACTED]	1957 ca.	<p>I went with my granddaddy [REDACTED] and my dad [REDACTED] and my mom to Richmond at—it used to be Woolworth's Department Store—we would go in. My mom could go upstairs to eat. We couldn't. We had to stay downstairs. So, I sat in the back of the bus. I've eaten down not with the other people. And you were pointed out. Because my skin's a little darker than everybody else's. You sort of go within yourself. And my dad always told us, hold your head up high because you're just as good as they are. And that's the way we came up. We've seen the prejudice. There's an awful lot of prejudice out there. And it still is to this day.<sup>341</sup></p>
[REDACTED]	1940 ca.	<p>But when I hear folks like nowadays and they speak about when you were asking me about racism. And I tell folks this: that's not something that was a long, long, long time ago. That's today and fifty years and a hundred. And I said, this is a story that I know for a fact is true because it's my daddy's [REDACTED] story. It's not a great, great something, it's my father. At the store that we know as Jim Hall's today and used to be Paul's and it's always been a store and before that, I don't know what the name of it was, but it's always been a little store, country store. My daddy was in that store and some of the men were out there talking and they called our chief [REDACTED] out of his name. And my daddy was a much younger man. He was in his mid-twenties, I'm gonna say. He wasn't married yet. He got married when he was twenty-five. But they called him out of his name and as my mama would say, he took them to task, which means he beat 'em up. [Laughter] [...] And then, and then threw 'em out and I'll tell you how long it was. It was a horse trough in front and threw him into the horse trough and brought him to. And [REDACTED] is gone now 'cause he would tell you the same, tell you the same story 'cause he knew it well, too. But on several different occasions, the Ku Klux Klan tried to kill my daddy and the last time they tried was right there at Shop Gate they had stopped him. He had a grease gun, an old-fashioned grease gun in the truck. [...] In the wood truck. And when they stopped him and was coming at him, he picked up the grease gun to try to help to defend himself. And they thought he had some sort of automatic weapon and they left him alone. But that was the third time they had tried to assault him, and that's when he moved</p>

<sup>340</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 5.

<sup>341</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 15.

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Interviewee	Date	Excerpt
		to Philadelphia and stayed with his sister for a year, and then he came back, because of that. <sup>342</sup>
[REDACTED]	1949 ca.	And I can tell you in one other story too, and this is my direct family, that when my mom and dad started seeing each other, they lived next door because my mother was younger. And I guess they were seeing each other, and I don't know the whole history of it, but I do know that my grandpa, my mother's father, did not approve of her seeing an Indian. That was a problem, but they ran away and got married. And when they ran away and got married, they came back here and my grandma—what I heard is my grandma and grandpa did not speak to Mama and him until after my sister was born. <sup>343</sup>
[REDACTED]	1949 ca.	My parents, when they got married, they had to go to North Carolina to get married because they wouldn't allow whites to marry any other race— Native, Black, or anything else. So, they had to go to North Carolina to get married. And then a lot of people around here even went to up in D.C., Maryland area is where they had to go to also. <sup>344</sup>
[REDACTED]	1945 ca.	Uncle [REDACTED] would tell me stories about how grandpa [REDACTED] would fight for the Indians here, the Mattaponis, to not be in colored wards of the hospital. Because we had an agreement with MCV, Medical College of Virginia, to where they would treat the residents, the Mattaponi citizens for free. They tried at times to move them to the colored wards, which it's hard to talk about because unfortunately Virginia has a lot to do with the designation of us trying to ensure we are not put into the colored category. That we kept our Indian identity. Like that's what it all boils down to. It's not to push anyone aside that could be classified as colored, but it's to assert our place as Indians so no one dilutes that or tells us that we're not. So there were a lot of times where people would go. I remember Uncle [REDACTED] telling me this story, I believe it was [REDACTED] son. They used to cut timber here in the woods and I think he accidentally drank a can of gasoline thinking it was in a soda can. Someone, I think they were playing around, and he got sick, so he had to go to MCV and stay and so grandpa [REDACTED] helped him get there. They put him in the "regular" part of the hospital. I'm not sure what it's called, but overnight they wheeled him over across the street to the colored hospital and put him over there. So, they had to fight to bring him back. Take him back across the street because that's where he belonged. <sup>345</sup>

<sup>342</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Page 18-19.

<sup>343</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, April 20, 2023, PDF Page 11.

<sup>344</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 13.

<sup>345</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, December 15, 2022. PDF Page 12.

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Interviewee	Date	Excerpt
██████████ <sup>346</sup>	1951 ca.	I mean back in that day, there was lots of prejudice, and when you were native on the Res., you couldn't get jobs off the Res. You couldn't go to West Point and get a job. You couldn't go to Richmond and get a job [...] <sup>347</sup>

News media and scholars from this period repeatedly shows patterns of identifying the Mattaponi as an entity distinct from surrounding Indian and non-Indian communities, as evidenced in the a petition of their neighboring citizens which Jame Mooney organized with the help of tribal leaders (March 1, 1945), which was likely an effort to push back on State Registrar Walter Plecker's efforts to remove Indian status from Virginia's Indian communities.<sup>348</sup> Additionally, federal government reports and publications recognized the Tribe as a distinct entity (May 1946; June 30, 1948), as did a variety of newspapers (e.g. March 24, 1949; April 21, 1952).

*Table B3-30. Distinction and Discrimination, 1940-1959 in Other Sources.*

Date	Excerpt
March 1, 1945	<p>We, the undersigned being white citizens of age, residing in King and Queen, and King William Counties in the State of Virginia, which counties are immediately adjacent to the community wherein reside the Mattaponi Tribe of Indians do certify as follows: From direct association and first-hand experience, we the undersigned, attest that these persons living on the Virginia State Mattaponi Reservation, are considered by us to be good American citizens of Indian ancestry. We desire and request that these persons of the Mattaponi Indian Tribe be given formal recognition by those in authority in the State of Virginia, as direct descendants of the old original Mattaponi Indian Tribe, and it is our sincere belief that the persons herein mentioned are of the blood strain of the American Indian and in some cases include white blood, in varying degree. In our opinion, in no case do these persons claiming to be members of the Mattaponi Indian Tribe, contain less than 25% Indian blood, nor more than 75 % of white blood, and in no case among these persons residing on said Mattaponi Reservation, who claim to be Indians, contain any blood other than Indian or White. We the undersigned, take just pride in having the remnants of the Mattaponi Indian Tribes residents in this community and resent the claims of certain prejudiced individuals that these Indians contain Negro blood.</p> <p>With full understanding of the purposes of this petition and with keen sense of honesty and American [?], to do each hereto voluntarily affix our signatures in protest against any classification of these Indians as anything but Indian or Indian and white and desire and request that they be given every consideration and rights as citizens of Indian ancestry, of the state of Virginia. [List of Names]</p> <p>State of Virginia            City of Norfolk</p> <p style="text-align: center;">AFFIDAVIT</p> <p>James R. Coates, known by me to be the sponsor of this petition dated March 1, 1945 on behalf of the Mattaponi Indian Tribe, appeared before me, and after being only sworn according to law, disposes and says, that page 2 of 2 of this petition was attached to and</p>

<sup>346</sup> ██████████ has Mattaponi lineage but is an enrolled member of the Eastern Chickahominy Tribe.

<sup>347</sup> ██████████, "Interview: ██████████," by ██████████ and ██████████, Mattaponi Indian Tribe, November 27, 2023, PDF Page 5.

<sup>348</sup> Talbot, Tori, "Walter Ashby Plecker (1861–1947)." *Encyclopedia Virginia*, September 21, 2024, <https://encyclopediavirginia.org/entries/plecker-walter-ashby-1861-1947/>.



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Date	Excerpt
	<p>made a part of said petition appearing of page 1 of 2 before any of the signatures were affixed to said page 2 of 2, and that the signors of page 2 of 2 signed with full knowledge of the petition on page 1 of 2.</p> <p>SEAL James R. Coates<sup>349</sup></p>
May 1946	<p>Besides the major minority groups characterized in this memorandum there are many other mixed Indian peoples in the eastern States no less worthy of notice. A partial list of these follows: [...] Virginia Adamstown Indians, Chickahominy, Issues, Mattapony [<i>sic</i>], Nansemond, Pamunkey [...] <sup>350</sup></p>
June 30, 1948	<p>[The author of this report relates the Mattaponi and the Upper Mattaponi Indian Tribes. In his writing he refers to the Mattaponi Tribe as the "Lower Mattapony."]</p> <p>"The next tribe to the north of the Pamunkey is the Mattapony [<i>sic</i>]. Like the Chickahominy the Mattapony are divided into two groups, both in King William County: (1) the Lower Mattapony group is located on a State reservation of 50 acres situated on a bend of the Mattapony River not over 10 miles north of the Pamunkey; (2) the Upper Mattapony or Adamstown Indians, live about 20 miles west of the first group and about 38 miles northeast of Richmond (near Central Garage).</p> <p>The Lower Mattapony number about 150 persons, the Upper group about 170. Both five [<i>sic</i>. live] by lumbering and farming. The chief family names in the Lower group are Allmond, Collins, Costello [<i>sic</i>. Custalow], Langston, Major, Reid, and Tuppin; in the Upper group Adams, and Holmes. The Lower group has been organized as a reservation since 1658. [...] <sup>351</sup></p>
March 23, 1949	<p>His English name was George F. Custalow [REDACTED] and he had ruled over what is left of the Mattaponi tribe since 1914. There are only 80 tribesmen left on the Mattaponi reservation in King William County. <sup>352</sup></p>
March 24, 1949	<p>The death of Mattaponi Chief George S. Custalow [REDACTED] was a milestone in the uncertain ethnic odyssey of this Indian tribe. The late chief is said to have attempted to lead his people closer to the white man's living standards.</p> <p>His son, Otho [REDACTED] who succeeds him as head of the tribe, was quoted as saying after the funeral services, that the ceremonies had been staged to remind the Mattaponi youngsters of their racial heritage. [...] It is from this remnant of the once sovereign race of Virginia, that the Mattaponis and related tribes trace their descent, a distinction and an identity legally preserved by their fixed status as reservation Indians. <sup>353</sup></p>
November 15, 1950	<p>Virginia's Indians have given in to another of the white man's schemes.</p>

<sup>349</sup> List of White Citizens Certifying Mattaponi Blood Percentage, 1 March 1945. Personal Papers: Coates, James P. James R. Coates, 1833-1947. Accession 31577, Personal Papers Collection, Library of Virginia, Richmond, Virginia.

<sup>350</sup> Gilbert, William H. J., "Memorandum Concerning the Characteristics of the Larger Mixed-Blood Racial Islands of the Eastern United States," *Social Forces* 24, no. 4 (May 1946): 438-447.

<sup>351</sup> Gilbert, William H. J., "Surviving Indian Groups of the Eastern United States," In the *Annual Report of the Board of Regents of the Smithsonian Institution*, 407-438. Washington D.C., US Government Printing Office, 1948.

<sup>352</sup> Staff, "City Point and Powhatan," *The Hopewell News* (Hopewell, VA), March 23, 1949.

<sup>353</sup> Staff, "Mattaponi Chief Passes On," *Richmond Times Dispatch* (Richmond, VA), March 24, 1949.

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Date	Excerpt
	After years of palaver, the Commonwealth has persuaded the Pamunkey and Mattaponi tribes to send their children to a consolidated school. <sup>354</sup>
April 20, 1952	Pamunkey Neck as the peninsula was formerly called, was the last residence of the tribal Indians. It was to the two reservations that the Pamunkeys and Mattaponis finally resolved themselves. Their presence in the Neck had been a prime cause in the delayed settlement, for the English were forbidden within a certain limit of the Indian land. On occasion, the venturesome settlers who encroached had their huts burned by the sheriff to preserve the peace and uphold the law of the land. To this day the descendants of the Pamunkeys and Mattaponis remain on the two reservations, and at the time of the Harvest Moon carry to the Governor an offering of Fish and Game, in keeping with their ancient Treaty of 1677. <sup>355</sup>
April 20, 1952	[...] As early as 1653, the area of the present county was "preserved as a reservation for the red men," with only two exceptions, the tract of land given to William Claiborne for his services in leading two successful expeditions against the uprising Pamunkey Indians, and the lands of Colonel West, for whom the town of West Point was named. The Pamunkey and Mattaponi Indian Reservations have continued to be the homes of these tribes since the land was assigned to them by the colony. Both tribes are descendants of Chief Powhatans followers. [...] <sup>356</sup>
April 21, 1952	The modern Pamunkey and their offshoot, the modern Mattaponi, as the only groups retaining a reservation, are instructive in the native features they retain. <sup>357</sup>
August 5, 1952	We learned that though there are now only 150 members left of a once great tribe that numbered thousands, even this small remnant cannot make a living on the reservation due to the meager acreage. The young people are often forced to leave home solely for economic reasons. <sup>358</sup>
December 5, 1953	I recently had the pleasure of visiting the Mattaponi Indian Reservation in the company of Cub Scouts and Brownies who wanted to learn about Indians.  [...] Upon talking to Chief Custalow ██████████ of the Mattaponi tribe I find out that all this tribe is asking for is the improvement of just one half mile of the roads inside the reservation which are the main roads or streets, not the private ones to the houses. These are the same roads that two government vehicles operate on every weekday, the school bus to the school which is run by the State and a truck of the Department of Game and Inland Fisheries in connection with the State Hatchery on the reservation. I was told that both the State and the county refused to fix the road and that one of the reasons given was that the Mattaponis did not pay taxes. Maybe, they do not pay real estate tax but they are still subject to income and gasoline tax just like everybody else. Should not the hundreds of visitors who are paying gasoline tax be given some consideration so they will not have to dodge the big holes in the road which have been filled with bricks? [...] <sup>359</sup>

<sup>354</sup> Staff, "Aunt Mary's Letter Box," *The Covington Virginian* (Covington, VA), November 15, 1950.

<sup>355</sup> Staff, "Gloucester, Mathews and West Point," *Newport News Daily Press* (Newport, VA), April 20, 1952.

<sup>356</sup> Gwathmey, Mary B., "King William This Week Celebrates Birthday," *Richmond Times Dispatch* (Richmond, VA), April 20, 1952.

<sup>357</sup> Stern, Theodore, "Chickahominy: The Changing Culture of a Virginia Indian Community," *Proceedings of the American Philosophical Society* 96, no. 2 (April 1952): 157-225, 184.

<sup>358</sup> Staff, "Wants Assistance Given to Mattaponi Indians," *Richmond Times Dispatch* (Richmond, VA), August 5, 1952.

<sup>359</sup> White, G. H., "Urges Road Aid to Mattaponis," *Richmond News Leader* (Richmond, VA), December 5, 1953.

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Date	Excerpt
February 22, 1954	<p>Last Sunday I had the pleasure of visiting the Pamunkey and Mattaponi Reser-vations [<i>sic</i>] and was a guest in the humble home of Chief O. T. Custalow [REDACTED]; [REDACTED] of the Mattaponis. It is indeed pathetic to see what the white man has done to these first Americans. We have completely forgotten them. The roads on the reservation cannot even be classed as roads. They are nothing more than miserable dirt lanes which become impassable during inclement weather and in the Winter, yet the State of Virginia has vehicles in daily use on these poor roads, and still refuses to maintain them.</p> <p>Incidentally, the Indian pays the same gasoline tax as you and I, on or off the reservation, and he would also be subjected to the additional penny per gallon which Governor Stanley proposes. Shouldn't he enjoy good roads also?</p> <p>In addition to this, the Federal Government now wants to erect an observation tower, for civilian defense, on the Mat-taponi Reservation, and again call upon the Indian to do his bit for his country and fellow Americans by whom he has been forsaken.<sup>360</sup></p>
June 13, 1954	<p>The land of the reservation is not broad; it covers only 150 acres, but this is land that has never been owned by anyone but the Mattaponis. It was their land when the white settlers came; it is their land now by the grace of the Commonwealth. [...] But there is no question about the authentic background of the Mattaponi Indians who will be in town with Peter Jones that final Friday in June. They are not from Hollywood or someone's dream world. They are from one of the state's two Indian reservations, and they represent the surviving members of the great Indian nation that was ruled by the iron hand of Powhatan. [...] Among Hos-ki-no-wa-na-ah's [REDACTED] 13 children are two apples of his eye, girls, aged 16 and 14, respectively. Matoaka [REDACTED] [REDACTED] ("the joyous one") and her younger sister Wa-wa-ta-see [REDACTED] [REDACTED] ("little firefly") will visit Petersburg with their father on Peter Jones Day. The chief is not certain whether others in his family can attend. One of his sons, Thunder Cloud [REDACTED] a former Air Force noncom and veteran of World War II, is coming back to the reservation to live, and may be able to make the trip. Hos -ki-no-wa-na-ah [REDACTED] and his people are proud of their traditions and history. And they want the world to know about them.</p> <p>They are United States citizens and Virginians, but they are also inheritors of a culture all their own. [...] The American Indians may be a "vanishing" race, but they are not vanishing with the Mattaponis, who are helping keep their race alive. [...]<sup>361</sup></p>
May 5, 1955	<p>The current Mataponi [<i>sic</i>] Chief [REDACTED] is not of the scalping variety, however. This great grandson of Chief Billy Blue Wing [REDACTED]; [REDACTED] of the 17th century and lineal descendant of chiefs Blue Feather and Blue Wing is a peaceful man. He's not an "Ugh" Indian either. According to Henry Clay's Elementary School Principal, Nelson Taylor, he's quite a talker. Currently he's appearing on Ranch House Tales over WTVR.<sup>362</sup></p>
November 8, 1955	<p>He said there is very little opportunity for the young people to work nearby, and therefore they are leaving the reservation and the tribe is fast losing its members. Another great need, the DAR members were told, is a high school. There are not any high schools in Virginia to</p>

<sup>360</sup> La Lande, Allen L., "Descendants Are Neglected, He Claims," *Richmond Times Dispatch* (Richmond, VA), February 22, 1954.

<sup>361</sup> Singleton, A. L. J., "Mattaponi Indians, Due Here on Peter Jones Day, Are Proud of Heritage," *The Progress Index* (Petersburg, VA), June 13, 1954.

<sup>362</sup> Staff, "Mataponi [*sic*] Chief to Visit His Old Hunting Ground," *Herald-Progress* (Ashland, VA), May 5, 1955.

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Date	Excerpt
	which the Indians may go and therefore they are compelled to go out of the state for a higher education, the chief said. <sup>363</sup>
December 22, 1955	The two State recognized Indian reservations are the Mattaponi and Pamunkey.  The establishment of the two reservations was brought about by the treaties of 1646 and 1677 between the Indians and the English Government. <sup>364</sup>
May 3, 1956	Chief Custalow [REDACTED] recently completed a series of meetings in Norfolk. He said that the "Indian who gladly received the good news of salvation from the paleface brothers is now carrying it back to them." <sup>365</sup>
1957	[...] In 1953, the school board of Amherst County, Virginia, approved plans for new white and black high schools, and the State Board of Education made it possible for Pamunkey and Mattaponi Indian children of Virginia's tidewater to finish their education beyond the eighth grade at accredited Indian high schools outside Virginia.  [...] Before 1956, Virginia did not build a high school for Indian students living on the Pamunkey and Mattaponi Reservations because there were not enough school-aged children to justify adding new grades to the single school that served both reservations. Nevertheless, the State Board of Education made it possible for these students to complete their education after the eighth grade by attending accredited Indian high schools outside Virginia. During the 1953-54 school year, five students from both reservations attended high school outside Virginia; because of small numbers of Indian students and the state's general prejudice and indifference, these children were sent as far away as Oklahoma to be with their "own kind." <sup>81</sup> However, parents of children living on the Pamunkey and Mattaponi Reservations were unhappy about having to send their children to out-of-state high schools and in 1956 asked that Virginia's Department of Education offer education beyond the eighth grade at their school. <sup>82</sup> Unlike the Monacans, the Pamunkey and Mattaponi had reservations and state recognition; because of this situation, some whites thought of them as true Indians, and felt that these Indian children ought to have the opportunity to receive education beyond the seventh grade. <sup>83</sup> In 1956-57, Virginia extended grades at the Indian reservation school through the tenth grade and added the eleventh in 1958. On June 12, 1959, with the addition of the twelfth grade, the first students on the Pamunkey-Mattaponi Reservations graduated from a Virginia high school. <sup>366</sup>
April 18, 1957	Chief Custalow's [REDACTED] Mattaponi tribe is one of 32 once ruled by Chief Powhatan and was one of the last tribes to sign the Treaty of Peace. <sup>367</sup>
July 15, 1959	At the McKenzie Street playground he told the youngsters his tribe is "not on the warpath, but on the peacepath." Following his short talk Chief Custalow [REDACTED]

<sup>363</sup> Staff, "Gloucester CAR Visit Indians at Mattaponi," *Newport News Daily Press* (Newport, VA), November 8, 1955. See Also: Staff, "Local DAR's, CAR's Visit Reservation," *Gloucester-Mathews Gazette-Journal* (Gloucester, VA), November 10, 1955.

<sup>364</sup> Letter from G. Poteet to T. Brassler, 22 December 1955. Governor Stanley, Thomas B. Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 81, Folder 11.

<sup>365</sup> Staff, "Chief Custalow Slates Speaking for May," *The Tidewater Review* (West Point, VA), May 3, 1956.

<sup>366</sup> Haimes-Bartolf, M. D. (2007), "The Social Construction of Race and Monacan Education in Amherst County, Virginia, 1908-1965: Monacan Perspectives," *Cambridge University Press* 47(4): pp. 389-415.

<sup>367</sup> Staff, "Indian Tribe to Aid Scout Exhibit Here," *Newport News Daily Press* (Newport News, VA), April 18, 1957.

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Date	Excerpt
	[REDACTED] beat out war dance rhythms on a tom-tom and Jimmy Harrison gave a war dance. <sup>368</sup>
December 13, 1959	In front of the Governor's Mansion a 5-year-old Mattaponi Indian boy named Little Chief Blue Wing [REDACTED] was dancing over a dead wild turkey and some rockfish. He was in costume and was dancing in the best Indian tradition, hunched, knees bent, head bobbing. <sup>369</sup>

*Conclusion*

The evidence above demonstrates that the Mattaponi Indian Tribe was distinguished from the surrounding communities, showing “strong patterns of discrimination and other patterns of distinction by non-members” (83.11 (b)(1)(v)) who targeted the Mattaponi with discrimination, as recounted in oral histories. That members of the Mattaponi Indian Tribe considered themselves a distinct social and political entity is also evident, as they represented themselves to journalists and governments throughout the period. These actions demonstrate the continued existence of a “collective identity” (83.11 (b)(1)(viii)). Finally, outsiders directly observed “distinct cultural patterns” (83.11 (b)(2)(iii)) among the Mattaponi between 1940 and 1959.

*Federal Indian Schooling*

In the early 1940s, the Mattaponi school on the Mattaponi Indian Reservation contained grades first through eighth. To obtain a high school education, Mattaponi students had to attend federal or privately run boarding schools. The Virginia State Board of Education began funding Mattaponi students to attend high school at private institutions such as Bacone College in Muskogee, Oklahoma, and Oak Hill Academy in Grayson County, Virginia.<sup>370</sup> During this period, the Cherokee Indian School, a federally funded boarding school in Cherokee, North Carolina, opened its doors to Mattaponi children in accordance with an agreement made between the Cherokee school authorities and the Elementary Education Division of the Virginia State Department of Education.<sup>371</sup> Tribal members recounted their and their families experiences with these schools in recent oral histories.

*Table B3-31. Federal Indian Schooling, 1940-1959 in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1950 ca.	I remember the state finally stepped up and said you know we need to do something to help these Native people to acquire more education, so the funding was supported by the state through the Board of Education. Yes, I can remember it being traumatic to see my brothers [REDACTED] [REDACTED] leave [for Bacone] and you have to understand these were young children, thirteen, fourteen years old who had never been more than probably the furthest they'd ever been was Richmond from this reservation was maybe Richmond or Williamsburg area. [...]

<sup>368</sup> Lascelle, Thatcher, “Indian Chief Warmly Greeted on Visits to Playgrounds Here,” *The Progress Index* (Petersburg, VA), July 15, 1959.

<sup>369</sup> McDowell Jr., Charles, “Enter the Smiler Without the Knife,” *Richmond Times Dispatch* (Richmond, VA), December 13, 1959.

<sup>370</sup> Bacone College is a private college in Muskogee, Oklahoma that was founded in 1880. Oak Hill Academy was established in 1873 by the New River Baptist Association of Virginia.

<sup>371</sup> Invoice from Cherokee Indian Agency to the State Board of Education, 9 October 1952. Boarding: Cherokee School Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 1, Folder 33.

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Interviewee	Date	Excerpt
		<p>We knew they were going to Oklahoma but that didn't mean anything. Where's Oklahoma? What does it look like? What is it? It was like going to a foreign country. Yes, it was it was a very stressful, very difficult, very hard on families. While my father [REDACTED] [REDACTED] was extremely wise recognized the value and the need for education. While he only had very little education, his father [REDACTED] [REDACTED] died when he was in school and he went to the third grade and he had to quit school. He and his oldest brother [REDACTED] quit and went to work to do whatever they could do to try to earn a little bit of money to help grandmother with the rest of the children. [...]</p> <p>[REDACTED] ...Did somebody reach out to recruit them to come or did your parents decide?]</p> <p>No, that was done through the state. The state education board. They came and talked to my parents and other parents here as well about being able to do that.<sup>372</sup></p>
[REDACTED]	1949 ca.	<p>My father [REDACTED] when it was time—when he finished the education on the reservation, and it was time to go to high school, he did not go to a high school around there. And this is really a true story. His parents, my grandparents took him to the white school and they said, no, he cannot come here to this school. They took him to the Black school and they also said no. There weren't any other groups to ask. So, he and my uncle Ken [REDACTED] [REDACTED] who lived on the reservation at the end of his life—they got on a train and went out to Bacone, Oklahoma, for an Indian boarding school.<sup>373</sup></p>
	1951 ca.	<p>So, [REDACTED] and my father [REDACTED] [REDACTED] were the only two of the five that went off to Indian boarding school. As you well know, they were not allowed to attend white high schools. And so, kids attended the community school on the Res. through 8<sup>th</sup> grade. At 15 years old, my dad [REDACTED] in 1951 got on a train and came to Muskogee, Oklahoma and went to Bacone boarding school when it was still a high school, and his brother [REDACTED] I think my uncle [REDACTED] started a year before my dad, and so they went off to school, to boarding school. Dad excelled in school. They actually, the people there at Bacone had arranged for him to get a college scholarship in Kansas. [...]</p> <p>When they were there at Bacone, it was a work-study program, and so they studied hard, but they also had a working farm there at the school. And so, they learned how to get up, they continued to do what he already knew, which was gardening and farming, but he also learned agriculture, working with animals. They had a dairy farm that they operated there.<sup>375</sup></p>

<sup>372</sup> [REDACTED] “Interview: [REDACTED],” by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 9-10.

<sup>373</sup> [REDACTED], “Interview: [REDACTED],” by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 19, 2023, PDF Page 11.

<sup>374</sup> [REDACTED] has Mattaponi lineage but is currently enrolled in the Eastern Chickahominy Tribe.

<sup>375</sup> [REDACTED], “Interview: [REDACTED],” by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 3.

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Interviewee	Date	Excerpt
[REDACTED]	1951 ca.	[...] My dad was not allowed to go to school with whites or blacks so he and uncle [REDACTED] went off to school at Oklahoma at Bacone and papa could only afford to send two so he chose daddy and uncle [REDACTED] to go to Bacone together. When daddy came back and uncle [REDACTED] came back, no white institution would allow them to go to college in Virginia so they had to go to Bluefield. That was a Baptist school back in the day. And so both he and uncle [REDACTED] went to Bluefield. <sup>376</sup>
	1952 ca.	[REDACTED] went to Cherokee, in North Carolina to high school. I think he — I don't even know if he went to Oklahoma or not — Bacone, college in Oklahoma? I know [REDACTED] went there. And yeah, [REDACTED] <sup>377</sup>
	1952 ca.	I think [REDACTED] they sent him away. I think he had to go to Oklahoma for college. You couldn't go to college, an Indian couldn't here. You had to go away. So, I think sister [REDACTED] helped [REDACTED] or something like that to go to college. <sup>378</sup> [...]
	1952 ca.	And my mom's [REDACTED] elder sister [REDACTED] and brother [REDACTED] —she was one of nine, she was right in the middle. She was number five. So, her older sister [REDACTED] and brothers [REDACTED] [REDACTED], in order to further your education, they were shipped off to those boarding schools. Bacone, Oklahoma and later Cherokee opened their doors for our people so we wouldn't have to travel so far. Because she says she remembers reading letters that her older brothers and sister would write back and how they were just scared. She said she could just visualize their faces just full of tears. Because they were scared. They never experienced that. Anyway, and she says she said a prayer there, she said it was answered. She said another room was built onto the school. So, she was able to graduate here. <sup>379</sup>
	1952 ca.	We had the school here on the reservation. Everybody only went to the eighth grade, and if people wanted to further their education, they had to go to Oak Hill Academy in North Carolina, or out to Oklahoma and— name's escaping me, but it will come to me in a minute—out there to just get to get a twelfth-grade education because segregation wasn't in and all

<sup>376</sup> [REDACTED] "Interview: [REDACTED].." by [REDACTED], Mattaponi Indian Tribe, October 16, 2023, PDF Page 11.

<sup>377</sup> [REDACTED] "Interview: [REDACTED].." by [REDACTED], Mattaponi Indian Tribe, July 11, 2023, PDF Page 17.

<sup>378</sup> M [REDACTED], "Interview: [REDACTED].." by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 31, 2023, PDF Page 9.

<sup>379</sup> [REDACTED], "Interview: [REDACTED].." by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023, PDF Page 11-12.

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Interviewee	Date	Excerpt
		that and so we couldn't go to the public schools in King William County. <sup>380</sup>
	1954 ca.	I had my Uncle Chanco [REDACTED] went out to Oklahoma and I gotta think, did any of the other younger ones go? I think Toky Matoaka [REDACTED] she went to Oak Hill. I'm sure she did, I think she went with Christine [REDACTED] to Oak Hill and that was in North Carolina. And I'm just going through in my head. [Laughter] But I do know, and I think my Uncle George [REDACTED] went also because he was one of the younger ones here, I think he went also. <sup>381</sup>
	1954 ca.	[REDACTED] went. And I wanna say [REDACTED] went. It seems to me it was one of Uncle [REDACTED] daughters [REDACTED] I don't know if it was Sister or which one, which one it was, but I think maybe two of his daughters went. His older daughters went. [REDACTED] went to Bacone I think for a while. [...] [REDACTED] went as well. Yes. But the schools that they went to is a little different. Not the best, but a little different than what we call Indian boarding schools that you hear a lot about today. <sup>382</sup>
	1954 ca.	My brother [REDACTED] and [REDACTED] they attended a boarding school in Galax, Virginia. [...] But yeah, everybody went here, and then [REDACTED] and your grandma, and [REDACTED] went to Cherokee, North Carolina, and boarded out down there. [REDACTED] and [REDACTED] and [REDACTED] went to Oklahoma and boarded up a school down there. [REDACTED] went to Bluefield, West Virginia, and that's where he graduated from high school. So, yeah, it was pretty much, I mean the state paid for it, but, you know, it was state funded. <sup>383</sup>
	1955 ca.	Christine [Elsie Christine Custalow; b.1938], my grandmother, she actually went to a boarding school, Oak Hill Academy. And that was, I believe, somewhere up either very close to or in like the Maryland area, I believe. I'm not exactly sure, but I think that only gave an education up to like eighth grade. Some of them, such as Christine, she went on, she got her GED at forty years old. <sup>384</sup>

<sup>380</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 10.

<sup>381</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 11.

<sup>382</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Page 15.

<sup>383</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 13.

<sup>384</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED] Mattaponi Indian Tribe, July 5, 2023, PDF Page 11.



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Interviewee	Date	Excerpt
[REDACTED]	1956 ca.	Mama [REDACTED] said that she had to go away to a boarding school when she was younger. But some like her younger brother and sister, Aunt [REDACTED] and Uncle [REDACTED] went to school here. <sup>385</sup>

In addition to oral histories, news media from this period regularly covered the attendance of Mattaponi youth at federal boarding schools (June 11, 1951), and documentary evidence from Bacone repeatedly identifies Mattaponi students amongst its rolls. Most notably, this period also includes correspondence from the Office of Indian Affairs which states that Mattaponi children will begin attending the federal boarding school at Cherokee, alongside Pamunkey children (March 6, 1946). The experience was often fraught, and some students refused to return after their experience there (December 5, 1952). Finally, the federal government’s Arts and Crafts Board inquired with Virginia State Board of Education about the status of educational programs on the Mattaponi and Pamunkey Indian Reservations (April 5, 1955).

*Table B3-32. Federal Indian Schooling, 1940-1959 in Other Sources.*

Date	Excerpt
1946	[...] The Pamunkey and Mattaponi Indians reside in this state and face a similar situation. Through scholarship funds BACONE has been able to offer to a few of the worthy young people of these tribes an opportunity for higher education. [...] A Mattaponi boy says:  "Long as I have been here I have enjoyed it very much. I don't think any other school could be any better and I think the other boys will say the same thing. First of all I like the students here. They are easy to make friends with, and next I like the facility members. They are easy to get along with." <sup>386</sup>
Ca. 1946	[...] Not a year later, Pearl [REDACTED] and Edith Custalow [REDACTED] would show up on the steps of Cherokee Boarding School in North Carolina in an attempt to begin a high school course of study unavailable to them back home on their Mattaponi Reservation; a reservation established in the 1600s by the British Crown which has been continually inhabited ever since. <sup>387</sup>
March 6, 1946	UNITED STATES  DEPARTMENT OF THE INTERIOR  OFFICE OF INDIAN AFFAIRS  WASHINGTON  March 6, 1946  Chief J. L. Adams,  Box 59,

<sup>385</sup> [REDACTED], "Interview [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 12, 2023, PDF Page 7.

<sup>386</sup> The Bacone Indian Papoose, Volume III No.1, June 1946. Boarding School: Bacone College Publications, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box1, Folder 30.

<sup>387</sup> Sunray, C., "Indian Country Influenced by Attitudes from the Old South," Indian Country Today. Digital.

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Date	Excerpt															
	<p>Palls, Virginia</p> <p>Dear Mr. Adams,</p> <p>There isn't a great deal that the U. S. Indian Service can do to remove some of the discriminations to which you refer. These are problems growing out of state relationships. I did however, visit Mrs. Baldrige, the social worker at King William, and arranged with her for the admission of some of the Virginia Indian children to Federal high schools. We operate a boarding high school at Cherokee, North Carolina, and the Superintendent, Mr. Joe Jennings, has agreed to send a bus next fall to pick up some the Pamunkey and Mattaponi Indian children who are ready for high school. I have written to Mrs. Baldrige that we will accept her recommendation with regard to any Adamstown children whom she believes are ready to take advantage of this privilege. This is quite a distance for the children to go, but it does offer them a high school education without the necessity to attend a negro school.</p> <p>I have been planning with Dr. Speck this winter for a study of the various Indian groups along the Atlantic and gulf coast to see what can be done to help them. It may be some time before this happens, but I hope it can be arranged soon. I don't know what help it will bring, but it may aid us in overcoming some of the discrimination which you suffer.</p> <p>Sincerely yours,</p> <p>Willard W. Beatty.</p> <p>Director of Education<sup>388</sup></p>															
1948	<p>Bacone Register of Students</p> <p>HIGH SCHOOL FRESHMEN</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 33%;">NAME</th> <th style="width: 33%;">TRIBE</th> <th style="width: 33%;">ADDRESS</th> </tr> </thead> <tbody> <tr> <td>██████████</td> <td>Mattaponi</td> <td>Sweet Hall, Virginia</td> </tr> <tr> <td>██</td> <td></td> <td></td> </tr> <tr> <td>██████████</td> <td>Mattaponi</td> <td>Sweet Hall, Virginia <sup>389</sup></td> </tr> <tr> <td>██</td> <td></td> <td></td> </tr> </tbody> </table>	NAME	TRIBE	ADDRESS	██████████	Mattaponi	Sweet Hall, Virginia	██			██████████	Mattaponi	Sweet Hall, Virginia <sup>389</sup>	██		
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November 4, 1949	<p><b>THE BACONE INDIAN</b></p> <p>BACONE OKLAHOMA, FRIDAY, NOVEMBER 4, 1949</p> <p>HIGH SCHOOL SOPHMORE - GIRLS</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tbody> <tr> <td style="width: 33%;">██████████</td> <td style="width: 33%;">Mattaponi</td> <td style="width: 33%;">Palls, Virginia</td> </tr> <tr> <td>██████████</td> <td>Mattaponi</td> <td>Sweet Hall, Virginia</td> </tr> </tbody> </table>	██████████	Mattaponi	Palls, Virginia	██████████	Mattaponi	Sweet Hall, Virginia									
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<sup>388</sup> Letter from W. Beatty to Chief J. L. Adams, 6 March 1946. Personal Papers: Coates, James P. James R. Coates, 1833-1947. Accession 31577, Personal Papers Collection, Library of Virginia, Richmond, Virginia.

<sup>389</sup> Annual Catalogue of Bacone College 1949- 1950. Boarding Schools: Bacone College Publications, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 31.

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Date	Excerpt																		
	<p>[REDACTED]</p> <p>HIGH SCHOOL FRESHMEN - BOYS</p> <p>[REDACTED] Mattaponi Sweet Hall, Virginia <sup>390</sup></p> <p>[REDACTED]</p>																		
1950	<p>Bacone Register of Students</p> <p>High School Juniors</p> <table border="0"> <thead> <tr> <th data-bbox="438 611 521 638">NAME</th> <th data-bbox="743 611 824 638">TRIBE</th> <th data-bbox="992 611 1117 638">ADDRESS</th> </tr> </thead> <tbody> <tr> <td data-bbox="438 663 634 695">[REDACTED]</td> <td data-bbox="716 663 829 695">Mattaponi</td> <td data-bbox="932 663 1154 695">Sweet Hall, Virginia</td> </tr> <tr> <td colspan="3" data-bbox="438 720 1049 751">[REDACTED]</td> </tr> </tbody> </table> <p>High School Sophomores</p> <table border="0"> <thead> <tr> <th data-bbox="438 821 521 848">NAME</th> <th data-bbox="743 821 824 848">TRIBE</th> <th data-bbox="992 821 1117 848">ADDRESS</th> </tr> </thead> <tbody> <tr> <td data-bbox="438 873 634 905">[REDACTED]</td> <td data-bbox="716 873 829 905">Mattaponi</td> <td data-bbox="948 873 1195 905">Sweet Hall, Virginia<sup>391</sup></td> </tr> <tr> <td colspan="3" data-bbox="438 930 911 961">[REDACTED]</td> </tr> </tbody> </table>	NAME	TRIBE	ADDRESS	[REDACTED]	Mattaponi	Sweet Hall, Virginia	[REDACTED]			NAME	TRIBE	ADDRESS	[REDACTED]	Mattaponi	Sweet Hall, Virginia <sup>391</sup>	[REDACTED]		
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[REDACTED]	Mattaponi	Sweet Hall, Virginia <sup>391</sup>																	
[REDACTED]																			
August 18, 1950	<p>Department of the Interior</p> <p>United States Indian Service</p> <p>Application for Admission to Boarding School</p> <p>Application of [REDACTED];        [REDACTED] for admission to Cherokee School, Cherokee N.C. Date Aug. 18, 1950</p> <p>Tribes Mattaponi Degree of Indian 100%</p> <p>Sex Male Date of Birth [REDACTED] How verified by parent</p> <p>Birthplace Virginia, King Wm Home Address Sweet Hall, Va. Route no. 1 Home located On Reservation</p> <p>How far does the applicant live from a public school he can attend? None</p> <p>Schools Previously Attended- Address</p> <p>Mattaponi Indian Reservation Sweet Hall, Virginia</p> <p>Dates 1940-1950</p> <p>Grades Completed 1st thru 8th</p> <p>Reasons for leaving completed the grades offered</p>																		

<sup>390</sup> Bacone Indian Newspaper, 4 November 1949, Boarding School: 'Bacone Indian' Articles, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 1, Folder 32.

<sup>391</sup> Annual Catalogue of Bacone College 1951-1952. Boarding Schools: Bacone College Publications, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 31.

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Date	Excerpt
	<p>Name and relationship of person with who applicant lives [REDACTED]            [REDACTED] - father</p> <p>Number of brothers: older 5 younger 1; number of sisters older 3 younger 3</p> <p>Number living in home 6 Number rooms 7 Language spoken at home English</p> <p>Facts About Parents                  Father                                  Mother</p> <p>Full Name                                  [REDACTED]                                  [REDACTED]</p> <p>Home Post Office                  Sweet Hall, Virginia                                  Sweet Hall, Virginia</p> <p>Living    Yes    No</p> <p>Tribe, Roll No. Degree Indian Mattaponi 100%                                  Pamunkey 100%</p> <p>Education                                  Completed 7th grade                                  Completed 1st yr High School</p> <p>Acres of Land Owned                  30 more or less</p> <p>Income from Property                  None</p> <p>Religious Preference</p> <p>I do wish that the applicant attend the Baptist church</p> <p>Witness [REDACTED] Mrs. Sue A. Martin</p> <p>Approval and Medical Release [...]</p> <p>[REDACTED] <sup>392</sup></p>
August 28, 1950	<p>Cherokee Indian Agency            Cherokee, North Carolina</p> <p>August 28, 1950</p> <p>Mr. G. F. Poteet, Assistant            Supervisor of Elementary Education            State Board of Education            Richmond 16, Virginia</p> <p>Dear Mr. Poteet:</p> <p>I have just received your letter of August 25 with applications of [REDACTED]            [REDACTED] and [REDACTED]</p> <p>These applications are approved. [...]</p> <p>Sincerely yours,            [REDACTED]</p>

<sup>392</sup> Student File: [REDACTED] 1950-1952, Records of the Bureau of Indian Affairs, RG 75, Cherokee Indian Agency, North Carolina (75.19.7) Education Branch, 1902-1952, Individual Student Folders, 1920-1952, National Archive and Records Administration, Atlanta, Georgia. PDF Page 15.

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Date	Excerpt
	Superintendent. <sup>393</sup>
June 11, 1951	<p>A dozen Chickahomyns, Pamunkeys and Mattaponi had to go all the way to Oklahoma to do it, but the young are making out pretty well as high school and college students.</p> <p>Virginia provides no schooling exclusively for Indians beyond grade school, but selected students have been going to Bacone College for Indians at Bacone, Okla., for some years.</p> <p>[...] The son of Mattaponi Chief O. T. Custalow ██████████ Sitting Bull Custalow ██████████, also attended Bacone, and is now in the Navy, according to G. W. J. Blume, State Agriculture Department technician, who follows Indian doings closely.<sup>394</sup></p>
July 17, 1951	<p>[...] The major part of Virginia's Indian students are enrolled at Bacone College and High School, Oklahoma, with others at the Cherokee Indian School in North Carolina and Haskell Institute, Kansas. They include representatives of the Pamunkey, Upper and Lower Mattaponi, Eastern and Western Chickahominy tribes.</p> <p>[...] High school students were ██████████ – ██████████ ] and ██████████ of the Mattaponi [...] <sup>395</sup></p>
October 9, 1952	<p>SOLD TO State Board of Education [...]</p> <p>BY</p> <p>Cherokee Student Activity Association</p> <p>Cherokee Indian Agency</p> <p>Cherokee, North Carolina</p> <p>c/o ██████████, Superintendent</p> <p>For books, fees and certain incidentals for the one Pamunkey Indian Reservation Pupil and the Four Mattaponi Indian Reservation Pupils attending the Cherokee Indian School, in accordance with the agreement between the Cherokee School authorities and the Elementary Education Division of the Virginia State Department of Education.<sup>396</sup></p>
October 21, 1952	<p><b>COMMONWEALTH OF VIRGINIA</b></p> <p>STATE BOARD OF EDUCATION</p> <p>RICHMOND, 16</p> <p>October 21, 1952</p>

<sup>393</sup> Student File: ██████████ 1950-1952, Records of the Bureau of Indian Affairs, RG 75, Cherokee Indian Agency, North Carolina (75.19.7) Education Branch, 1902-1952, Individual Student Folders, 1920-1952. National Archive and Records Administration, Atlanta, Georgia, PDF Page 18.

<sup>394</sup> Staff, "Virginia Indians Score Well in High School, College Work," *Richmond Times Dispatch* (Richmond, VA), June 11, 1951.

<sup>395</sup> Staff, "Honors Won by Tidewater Tribal Kin: Virginia Indians Good Students," *Richmond News Leader* (Richmond, VA), July 17, 1951.

<sup>396</sup> Invoice from Cherokee Indian Agency to State Board of Education, 9 October 1952, Boarding: Cherokee School Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 33.

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	<p>[...] With regard to Chief [REDACTED] building aspirations, we will have to forget the same where provision for elementary school children is concerned. In other words, we are now having a difficult time justifying two teachers for the small enrollment. What would we want another room for? [...]</p> <p>If [REDACTED] desires to go to the ninth grade next year, do you feel that he is of the type that can be admitted to Cherokee Reservation.<sup>397</sup></p>
December 5, 1952	<p>Sweet Hall, Va          Dec. 5, 1952</p> <p>[REDACTED]          State Board of Edu.          Richmond 16, Va</p> <p>Dear [REDACTED]</p> <p>I am writing in reply to your letter which I received Wednesday. You wanted to know my decision about going back to Cherokee. I wrote you a while back concerning this. I am not going back to Cherokee and I thank you and all of the State Board for your concern.</p> <p>Sincerely yours,</p> <p>[REDACTED]<sup>398</sup></p>
Ca. 1953	<p>[...] In 1953, the school board of Amherst County, Virginia, approved plans for new white and black high schools, and the State Board of Education made it possible for Pamunkey and Mattaponi Indian children of Virginia's tidewater to finish their education beyond the eighth grade at accredited Indian high schools outside Virginia.<sup>399</sup></p>
1952-1953	<p>CHEROKEE HIGH SCHOOL</p> <p>Cherokee, N.C.</p> <p>Certificate of Records</p> <p>Name: [REDACTED]</p> <p>Time attended: Sept 1952 to May 1953 Graduated No</p> <p>[...]</p> <p>Issued to Bacone College, Bacone Oklahoma<sup>400</sup></p>

<sup>397</sup> Letter to Dr. Bosch from Mr. Paschall, 21 October 1952, Administrative: Craft Programs, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 8.

<sup>398</sup> Letter from [REDACTED] to [REDACTED], 5 December 1952. Boarding: Cherokee School Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 33.

<sup>399</sup> Haimes-Bartolf, M. D., "The Social Construction of Race and Monacan Education in Amherst County, Virginia, 1908-1965: Monacan Perspectives," (Cambridge University Press 47 no. 4, 2007): 389-415.

<sup>400</sup> Student File: [REDACTED]. 1952-1953. Records of the Bureau of Indian Affairs, RG 75, Cherokee Indian Agency, North Carolina (75.19.7) Education Branch, 1902-1952, Individual Student Folders, 1920-1952. National Archive and Records Administration, National Archive and Records Administration, Atlanta, Georgia. PDF Page 13.

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Date	Excerpt
February 9, 1953	<p>Mr. Gerald Bosch            Supt. of State Board of            Education            Richmond, Va</p> <p>Dear Sir,</p> <p>[...] Monday Blazed the Trail to the Smokeys Cherokee, surprised the Boys, Found them happy and left them still happier 2 ministers went with me We visited the project buildings there I think they are wonderfully The government sure has helped them to become established, had a letter from [REDACTED] sat, he said all the Indian next day wanted to know who that Indian Chief was, I wore my full regalia, [...]</p> <p>With best wishes</p> <p>Always your friend</p> <p>Chief [REDACTED] ]<sup>401</sup></p>
August 25, 1953	<p>[...] We will appreciate very much if your office will arrange to have a check drawn payable to the C.&amp;O.R.R for transportation of two Indian children from Richmond, Virginia to Bacone College, Oklahoma. Since the cost of train transportation per child is \$35.65, tax-exempt, the check should be issued in the total amount of \$71.30.</p> <p>The amount involved, \$71.30, should be charged to the Indian fund as part of the budget for Special Education. [...]</p> <p>As a matter of information, the names of the children involved are:</p> <p>[REDACTED]</p> <p>[REDACTED]</p> <p>Both from Mattaponi Reservation.<sup>402</sup></p>
1954 ca.	<p>[...] C. A Brief Sketch of the Education Program Provided on the Reservations by the State Board of Education:</p> <p>[...] 5. In recent years opportunities have been provided for high school students to complete their course either at Bacone College in Oklahoma or at Cherokee Reservation School in North Carolina. State pays the tuition and transportation to and from each place. For 1953-54, there are two students at Cherokee and three at Bacone.<sup>403</sup> [...]</p>
February 8, 1954	High School Education

<sup>401</sup> Letter from Chief [REDACTED] to [REDACTED], 9 September 1953. Administrative: Craft Programs, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 8.

<sup>402</sup> Letter from [REDACTED] to [REDACTED] 25 August 1953. Boarding School: Bacone College Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 29.

<sup>403</sup> Information about Indian Schools in Virginia, ca. 1954. Administrative: Memos, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17.

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	<p>The State Department of Education has made provision for sending the boys and girls who complete the eighth grade to finish high school outside the State. These youth have been attending Bacone College, Bacone, Oklahoma, and Cherokee Reservation School, Cherokee, North Carolina. The State Department of Education budget pays for certain travel and tuition fees involved in providing these opportunities for high school education. At present there are three students attending Bacone College and two students attending the Cherokee School.</p> <p>Problems:</p> <p>Since there are no pupils enrolled in the eighth grade during this school year, there will be no students to be sent outside the State for their first year of high school education for the coming school session. There will be approximately nine or ten such students, however, who will be ready for the ninth grade at the close of the 1954-55 school session. The Federal Bureau of Indian Affairs has advised us that the Cherokee Reservation School will no longer accept first year students who have to board in the school. This is in line with the Bureau's apparent policy with eliminating the boarding school facilities at the Cherokee Reservations School. Bacone College has advised us that it will no longer offer the ninth grade, and that future plans are for that institution to become a junior college. Unless we can locate some other high school situation outside the State that will accept students from the Reservations, we will be faced with the problems in September 1955 of offering the ninth grade at the Reservation School. This would require the construction of an additional classroom at the present site, and also the employment of a qualified teacher if the same can be obtained.<sup>404</sup></p>
February 10, 1954	<p>February 10, 1954</p> <p>██████████, Superintendent        Haskell Institute        Lawrence, Kansas</p> <p>Dear ██████████</p> <p>██████████ is no longer with the Virginia State Department of Education. I have been assigned his duties in regard to the education of the Indians living on the two State reservations.</p> <p>In reviewing the information and correspondence left by ██████████ it is my understanding that you offer regular high school work for grades nine through twelve, as well as two years of post- high school vocational training each school session; that you will accept boys and girls from our State Indian reservations; that no tuition is charged; that the student works for all of his board and room (no financial obligation on either the family of State); and that a diploma is awarded by the U.S. Department of Interior upon satisfactory completion of the twelfth grade. Are these statements true, or have I misunderstood the information you furnished ██████████?</p> <p>Since several of our Indian high school students have indicated they would like to attend Haskell Institute, I would appreciate you letting me know when I should send in their applications for the session 1954-1955. Also, I would appreciate it it [sic] if you would</p>

<sup>404</sup> "Brief Report of Status of Education of Virginia Reservation Indians (Mattaponi-Pamunkey)," 8 February 1954, Administrative: Memos, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17.



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Date	Excerpt
	<p>send me some application blanks and any other information you think I should have in processing their applications.</p> <p>As no doubt ██████ told you that we only provide educational opportunities through grade eight at our reservation school because of the small enrollment. Thus we must provide high school education for those wanting it outside of the State, and we want to send them to the best schools available to us.</p> <p>Thanking you in advance for the above requested information,</p> <p>I am</p> <p>Sincerely yours,</p> <p>██████          Assistant Supervisor of          Secondary Education<sup>405</sup></p>
February 19, 1954	<p>[...] ██████, Assistant Supervisor, Department of Public Instruction called at our office on February 17 to discuss the problem of high school education for the Pamunkey and Mattaponi Indian groups living on two small state Indian reservations in Virginia.</p> <p>The State of Virginia through its State Department of Public Instruction operates two small elementary schools with a current enrollment of 25 pupils. Because of the small numbers, no high school facilities have been provided. In the past special arrangements have been made on an individual basis with the Bureau of Indian Affairs for the few children needing high school instruction. A few have attended Haskell Institute. At the present time two pupils are enrolled in the Cherokee Boarding School at Cherokee, North Carolina. One student is completing the tenth grade, and the other is finishing the ninth grade.<sup>406</sup></p>
February 26, 1954	<p>[...] Two students are attending the Cherokee Indian School at Cherokee, N. C. One is in the ninth grade and one is in the tenth grade. Also, three students are attending the Bacone College at Bacone, Oklahoma. One is in the ninth grade, one is in the tenth grade and one is in the eleventh grade.<sup>407</sup></p>
August 5, 1954	<p>[...] The society made a contribution toward the expenses of the son ██████ ██████ of Chief Custalow ██████ of the Mattaponi Indian Reservation who will attend high school in Oklahoma this winter.<sup>408</sup></p>
September 8, 1954	<p>[...] 5. The Indian Reservations School offers educational opportunities for the children in grades one through eight. The pupils who want to continue their high school education after they finish the eighth grade at the Mattaponi-Pamunkey Indian Reservations School are sent to a high school out of the State with the State Board of Education paying their tuition and transportation to and from the school. During 1953-54, two pupils, one from each reservation attended the Cherokee Indian School at Cherokee, North Carolina, and</p>

<sup>405</sup> Letter from ██████ to ██████, 10 February 1954. Boarding School: Haskell Institute, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 1, Folder 35.

<sup>406</sup> Information Concerning Conference with ██████, 19 February 1954. Administrative: General Corr., Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 15.

<sup>407</sup> Letter from ██████ to ██████, 26 February 1954. Administrative: Memos, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17.

<sup>408</sup> Staff, "Mrs. F. A. Perry Named W. M. S. President," *The Tidewater Review* (West Point, VA), August 5, 1954.



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Date	Excerpt
	<p>I am extremely anxious to obtain information about the educational program of the State of Virginia as it pertains to the two Indian tribes residing in Virginia, namely, Pamunkey and Mattapony. It is my understanding that you might give me a short resume of the program.</p> <p>My reason for requesting the information is that I have been asked to give a talk and present an exhibit of Indian arts and crafts during the luncheon meeting of the Virginia D.A.R. on April 19 during the National D.A.R. Congress; and the State Regent has asked that I mention something about these two Virginia groups. Since these tribes do not come under the jurisdiction of the Indian Bureau, there is very little in the files here in regarding these people. At any rate, nothing in the files here would be current material.<sup>412</sup> [...]</p>
April 11, 1955	<p>[...] Since education at the secondary level beyond the eighth grade level is not available in Virginia for these children because of the small number, the State Board of Education makes it possible for them to complete their high school work in accredited high schools outside of the State at no expense to their families except for their clothing and spending money. For the session 1954-55, one high school student is attending the Cherokee Indian School at Cherokee, North Carolina and four high school students are attending Bacone High School at Baone, Oklahoma.<sup>413</sup> [...]</p>
June 24, 1955	<p>[...] The problem of providing high school educational opportunities for the Indian students after they finish the eighth grade at the Mattaponi--Pamunkey Indian Reservations School located on the Mattaponi Indian Reservation is becoming more acute each year. The schools which have accepted the Indian students from the State reservations in the past are now closed to them. These schools include the Federal Indian reservation boarding schools and Bacone College for Indians.</p> <p>For the 1955-56 session, the only accredited high school available to the reservation Indian students is the Oak Hill Academy located at Mouth of Willson Grayson County, Virginia. This is a private school operated by the Baptists of Virginia, and there is some uncertainty as to continued acceptance of the Indian students in the future. There are four boys and two girls who have completed the eighth grade at our Indian Reservation School, and are ready for the ninth grade. This number will increase to thirteen by the session 1957-58.<sup>414</sup></p>
1956-1958	<p><b><u>In Planning for 1956-58 Biennium Budget</u></b></p> <p><b><u>High School- Grades 9-12</u></b></p> <p>In 1954-55 – We have enrolled in high schools:</p> <p>Bacone- 4 students</p> <p>Cherokee- 1 student</p> <p>In 1955-56 – We will have enrolled in high schools:</p> <p>Bacone- 2 students</p>

<sup>412</sup> Letter from ██████████ to ██████████, 5 April 1955. Administrative: General Corr., 1945 - 1964, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 15.

<sup>413</sup> Letter from ██████████ to ██████████, 11 April 1955. Administrative: General Corr., 1945 - 1964, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 15.

<sup>414</sup> Letter from ██████████ to ██████████, 24 June 1955. Administrative: Survey, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 1, Folder 24.

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Date	Excerpt
	<p>Cherokee- 1 student</p> <p>Oak Hill Academy- 7 students</p> <p>In 1956-57 – We will have enrolled in high schools:</p> <p>Bacone- 1 student</p> <p>Oak Hill Academy- 9 students</p> <p>In 1957-58 – We will have enrolled in high schools: Oak Hill Academy- 14 students. <sup>415</sup></p>
1957	<p>[...] In 1953, the school board of Amherst County, Virginia, approved plans for new white and black high schools, and the State Board of Education made it possible for Pamunkey and Mattaponi Indian children of Virginia's tidewater to finish their education beyond the eighth grade at accredited Indian high schools outside Virginia.</p> <p>[...] Before 1956, Virginia did not build a high school for Indian students living on the Pamunkey and Mattaponi Reservations because there were not enough school-aged children to justify adding new grades to the single school that served both reservations. Nevertheless, the State Board of Education made it possible for these students to complete their education after the eighth grade by attending accredited Indian high schools outside Virginia. During the 1953-54 school year, five students from both reservations attended high school outside Virginia; because of small numbers of Indian students and the state's general prejudice and indifference, these children were sent as far away as Oklahoma to be with their "own kind."<sup>81</sup> However, parents of children living on the Pamunkey and Mattaponi Reservations were unhappy about having to send their children to out-of-state high schools and in 1956 asked that Virginia's Department of Education offer education beyond the eighth grade at their school.<sup>82</sup> Unlike the Monacans, the Pamunkey and Mattaponi had reservations and state recognition; because of this situation, some whites thought of them as true Indians, and felt that these Indian children ought to have the opportunity to receive education beyond the seventh grade.<sup>83</sup> In 1956-57, Virginia extended grades at the Indian reservation school through the tenth grade and added the eleventh in 1958. On June 12, 1959, with the addition of the twelfth grade, the first students on the Pamunkey-Mattaponi Reservations graduated from a Virginia high school.<sup>84</sup></p> <p>[...] State Superintendent Davis Y. Paschall (1957- 59) reported in 1958 that the total enrollment for the Pamunkey and Mattaponi Reservations' school was twenty-nine students, including four in grades eight through eleven. <sup>416</sup></p>
October 3, 1957	<p>Custalow ██████████ attended the elementary school on the Indian reservation in King William County and later went to the high school on the Cherokee Indian Reservation, Cherokee, N. C, and attended Bacone College, Bacone, Okla. [...] <sup>417</sup></p>

<sup>415</sup> Budget Planning for 1956-1958. Administrative: Budget and Financial Reports, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 4.

<sup>416</sup> Haimes-Bartolf, M. D., "The Social Construction of Race and Monacan Education in Amherst County, Virginia, 1908-1965: Monacan Perspectives," Cambridge University Press 47(4), 2007, 389-415.

<sup>417</sup> Staff, "Airman Robert Custalow Plane Capt. At Oceana," *The Tidewater Review* (West Point, VA), October 3, 1957.

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*Conclusion*

The material presented in this section demonstrates that in this period, Mattaponi children were “placed in Indian boarding schools or other Indian educational institutions” (83.11 (b)(1)(x)), as evidenced by the oral histories recalling tribal children being sent to Bacone and Eastern Cherokee boarding schools. Documentary evidence, including letters from the Bureau of Indian Affairs, further demonstrate the placement of Mattaponi children at federal schools. Such placement also speaks to recognition of the Tribe as distinct (83.11 (b)(1)(v)) as well as the “persistence of a collective identity” (83.11 (b)(1)(viii)).

*Evidentiary Applicability*

The evidence presented above clearly demonstrates that the Mattaponi Indian Tribe fulfills the requirements of Criterion 83.11 (b)(1) throughout the period from 1940 to 1959. Furthermore, the substantial evidence of endogamy and geographic exclusivity fulfills 83.11 (b)(2)(i) and (ii) and is thus sufficient to meet Criterion 83.11 (c) for the same period.

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4. Criterion (b): 1960 to 1979

Introduction

BETWEEN 1960 and 1979, sources confirm that the Mattaponi Indian Tribe comprised a distinct community “with consistent interactions and significant social relationships within its membership” over time in fulfillment of 25 CFR 83.11 (b). “Social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns informal social interaction” (83.11 (b)(1)(iii)) are demonstrated by the institutions such as the Mattaponi Indian Baptist Church, the Mattaponi-Pamunkey Indian School, and the Mattaponi Indian Museum. Members of the Tribe continued to participate in community and intertribal events, such as annual Homecoming services, dances, and powwows. The community regularly engaged in “cooperative labor or other economic activity among members” during this period (83.11 (b)(1)(iv)), including through the operation of the Mattaponi hatchery and community-wide seasonal activities that included sharing of resources and labor. “Strong patterns of discrimination or other social distinctions by non-members” (83.11 (b)(1)(v)) were documented in cases of racial discrimination as well as the writings of journalists and anthropologists who distinguished the Mattaponi Indian Tribe from surrounding communities. The Mattaponi community engaged in “shared...ritual activity” (83.11 (b)(1)(vi)) through the Mattaponi Indian Baptist Church, which is one of several “cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts” (83.11 (b)(1)(vii)). This evidence confirms the “persistence of a collective identity” (83.11 (b)(1)(viii)) and demonstrates the continued occupation and use of the Mattaponi Indian Reservation (83.11 (b)(1)(ix)). This period also contains evidence that the Mattaponi Indian Tribe fulfills Criterion 83.11 (b)(2), including significant numbers of tribal members who resided on the Mattaponi Indian Reservation (83.11 (b)(2)(i)), maintained distinct cultural patterns (83.11(b)(2)(iii)), and retained distinct social and cultural institutions (83.11(b)(2)(iii)).

Generational Snapshot

In the period from 1960 to 1979, the Mattaponi Indian Tribe was made up of ~324 known community members. These included the direct descendants of the individuals recorded as the Historical Indian Tribe in *Section II: Historical Mattaponi Indian Tribe*. The core community consisted of those individuals who continued to live on the Mattaponi Indian Reservation. During this period, the reservation population was estimated to be approximately 60 individuals.<sup>1</sup> Estimates of the entire Mattaponi membership during this period ranged from 125<sup>2</sup> to 600.<sup>3</sup> The higher estimates likely include all individuals with known Mattaponi descent even if they were enrolled in other tribes (e.g. the Upper Mattaponi Tribe), while the lower estimate may represent a journalist repeating published population counts from previous decades or a misunderstanding of the reservation population as a representation of the entire membership. A middle estimate of 300, given by Chief Otha Thomas Custalow in 1963, closely mirrors the population of known community members found in the Tribe’s current genealogical database.<sup>4</sup> Family groupings at this time *included but were not limited to* the following surnames: *Allmond, Custalow, Langston, Collins, and Major*.

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<sup>1</sup> References to the reservation population in this period include but are not limited to: Staff, “Prince George Club Hears Facts, Figures On Indian Tribes,” *The Progress-Index* (Petersburg, VA), November 22, 1963; Staff, “Indian Chief Pays Tribe's Tribute To Va. Governor,” *Newport News Daily Press* (Newport, VA), November 26, 1965; Staff, “Members Of DAR Visit Reservation,” *Newport News Daily Press* (Newport News, VA), October 16, 1973; Decker, J. “Is Pocahontas Coming Home?” *Newport News Daily Press* (Newport News, VA), November 10, 1974.

<sup>2</sup> Staff, “Mattaponi Indian Chief Dies at 71,” *The Daily News Leader* (Staunton, VA), October 20, 1969. See also: Staff, “Virginia News Briefs,” *The Register* (Danville, VA), October 19, 1969; Staff, “Chief O.T. Custalow,” *Rappahannock Record* (Kilmarnock, VA), October 23, 1969.

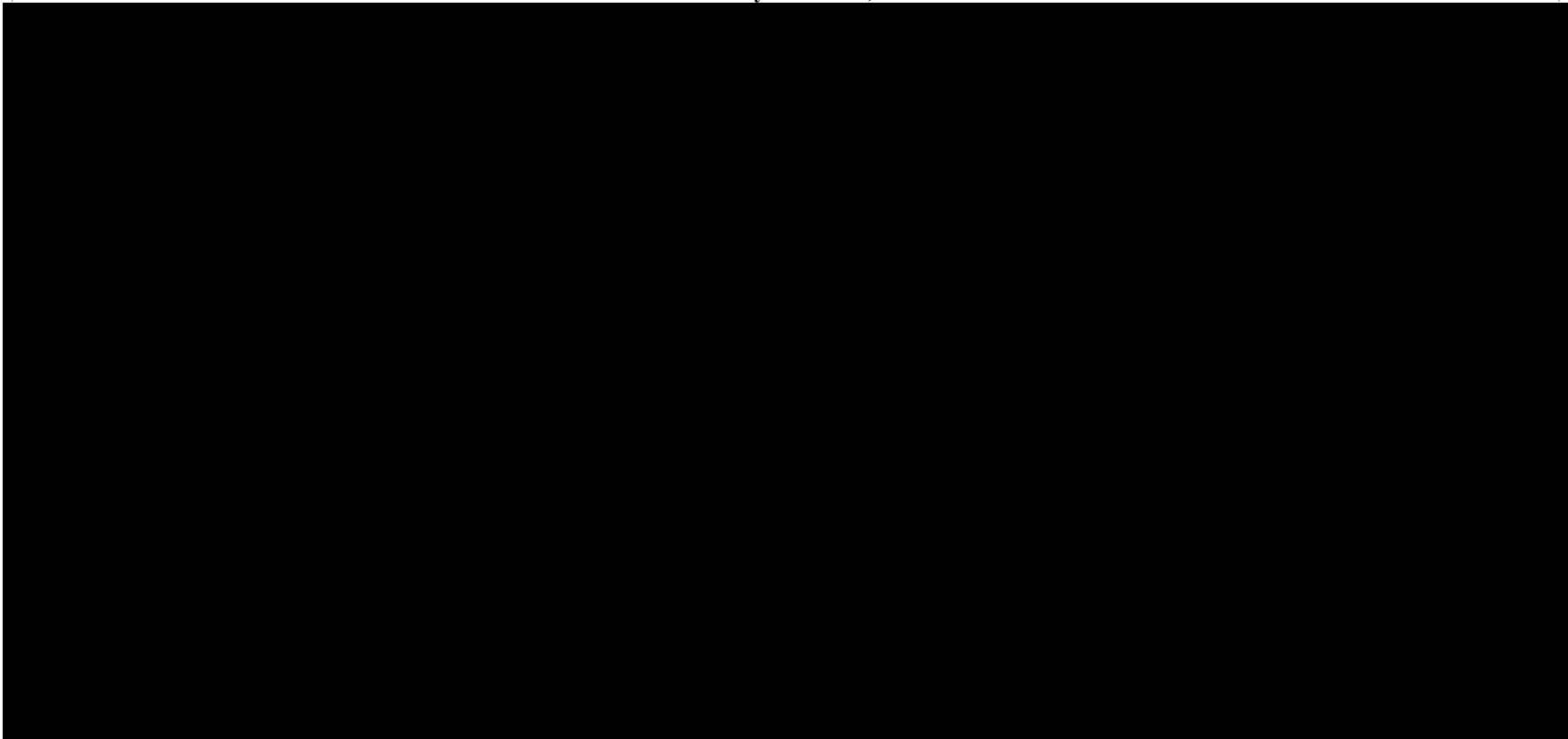
<sup>3</sup> Decker, J. “Is Pocahontas Coming Home?” *Newport News Daily Press* (Newport News, VA), November 10, 1974.

<sup>4</sup> Staff, “Prince George Club Hears Facts, Figures on Indian Tribes,” *The Progress-Index* (Petersburg, VA), November 22, 1963.

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Table B4-1. Generational Snapshot, 1960-1979: Known Community Individuals<sup>5</sup>

**Known Community Members, 1960 to 1979**



<sup>5</sup> Data based on the Mattaponi Indian Tribe's Family Tree Maker database.

<sup>6</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

<sup>7</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

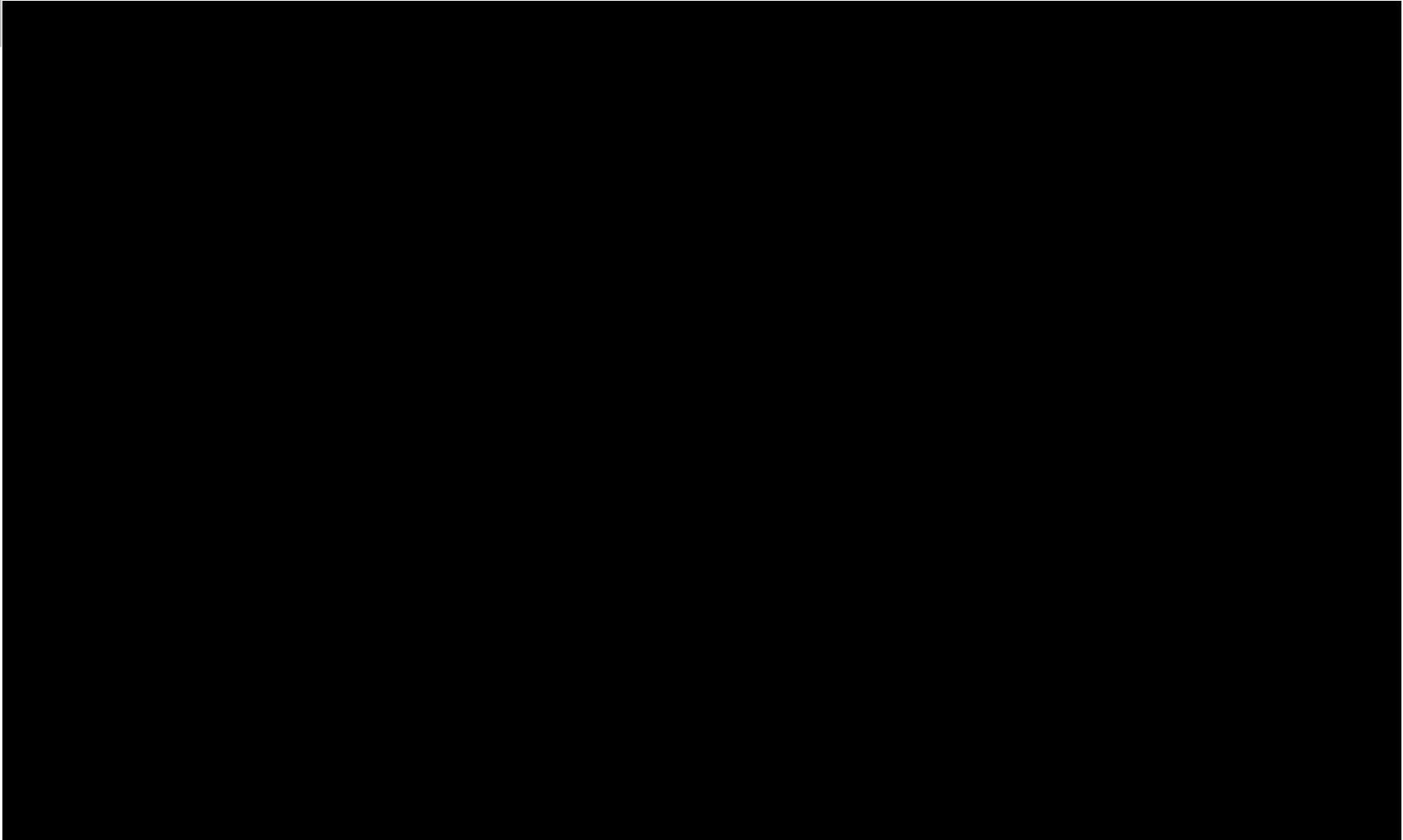
<sup>8</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

<sup>9</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

<sup>10</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

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**Known Community Members, 1960 to 1979**



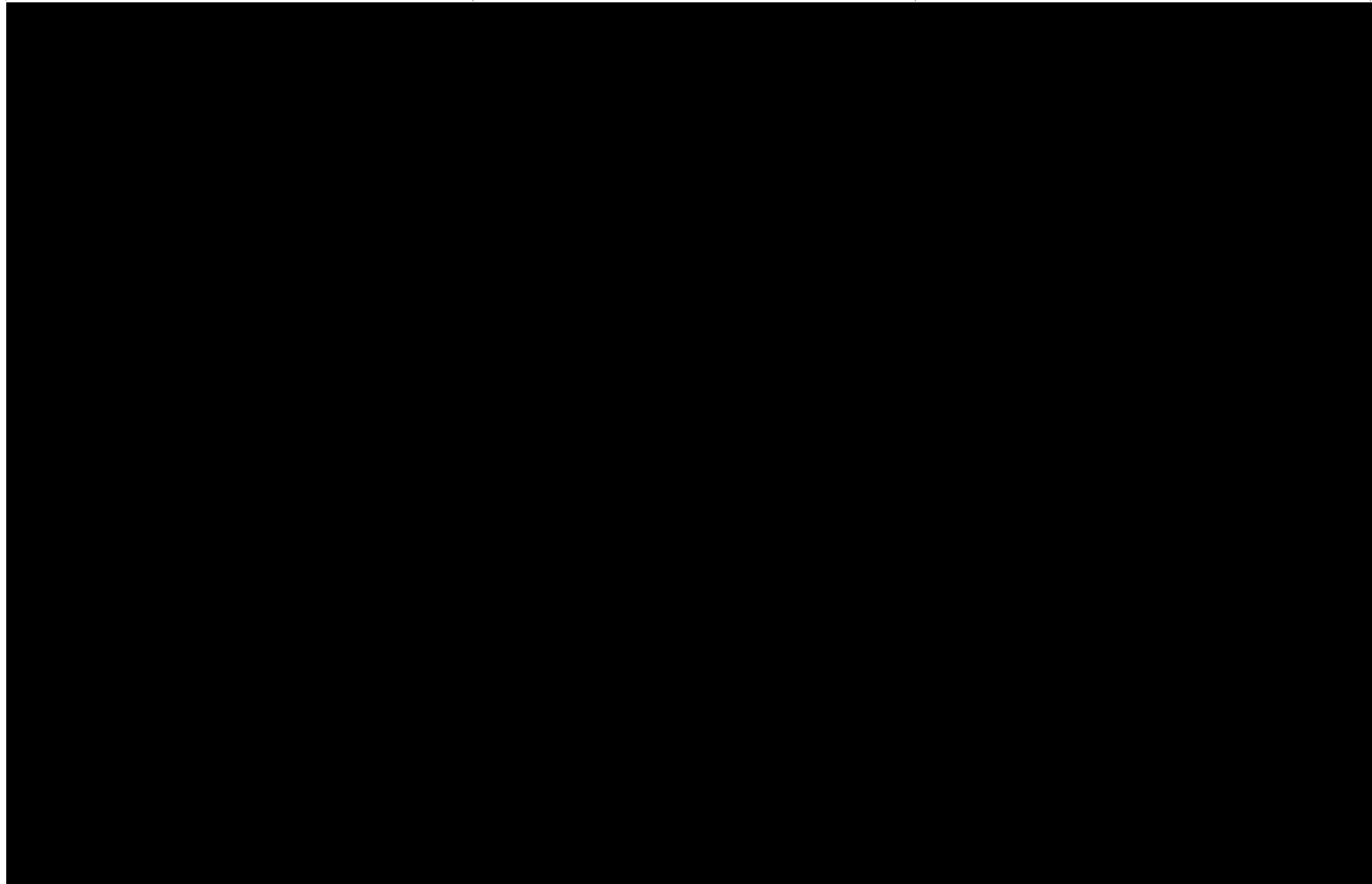
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<sup>11</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] and relocated to the Upper Mattaponi Tribal Community. Their descendants are affiliated with the Upper Mattaponi Indian Tribe.



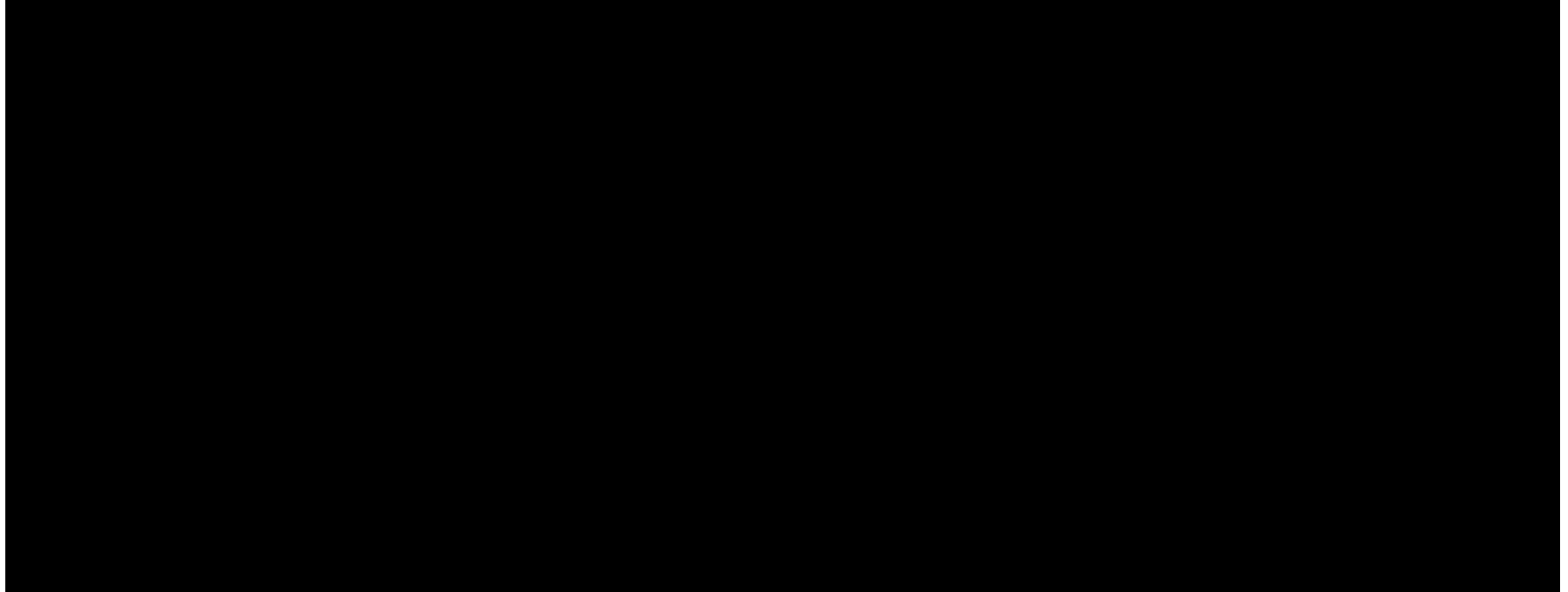
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**Known Community Members, 1960 to 1979**



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**Known Community Members, 1960 to 1979**





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Table B4-2. Generational Snapshot, 1960-1979: Rountree Fieldwork List "June 16, 1970"

Family of [REDACTED]		
Child	Map #	Family
1 [REDACTED]	1	Spouse [REDACTED] Children a. [REDACTED] b. [REDACTED] c. [REDACTED] d. [REDACTED] e. [REDACTED]
2 [REDACTED]	12	Spouse [REDACTED] Children a. [REDACTED] b. [REDACTED] c. [REDACTED] d. [REDACTED] e. [REDACTED]
3 [REDACTED]	2	Spouse [REDACTED] Children a. [REDACTED] b. [REDACTED] c. [REDACTED] d. [REDACTED] e. [REDACTED] f. [REDACTED] g. [REDACTED] h. [REDACTED] 1. Spouse [REDACTED] Children 1. [REDACTED] 2. [REDACTED] 3. [REDACTED] 4. [REDACTED] 5. [REDACTED] 6. [REDACTED] 2. Spouse [REDACTED]
4 [REDACTED]	3	Spouse [REDACTED]
5 [REDACTED]		[No Info]
6 [REDACTED]		[No Info]

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Family of George F. Custalow [George Forrest Custalow Sr.; b.1865 – d.1949]		
Child	Map #	Family
1 [REDACTED]	4	1. Spouse [REDACTED] Children a. [REDACTED] (See Above) b. [REDACTED] Spouse [REDACTED] (See Below) 2. Spouse [REDACTED] Children c. [REDACTED]
2 [REDACTED]	15	1. Spouse [REDACTED] 2. Spouse [REDACTED] Children a. [REDACTED]
3 [REDACTED]	13	Spouse [REDACTED] Children a. [REDACTED] b. [REDACTED] Spouse [REDACTED]; [REDACTED] c. [REDACTED] d. [REDACTED] e. [REDACTED] f. [REDACTED]
4 [REDACTED]	7	Spouse [REDACTED] Children a. [REDACTED] b. [REDACTED] c. [REDACTED] d. [REDACTED] e. [REDACTED] f. [REDACTED] g. [REDACTED] h. [REDACTED]
4 [REDACTED]		Spouse [REDACTED] Children a. [REDACTED]

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Other Family Groupings		
Child	Map #	Family
	3	1. Spouse [REDACTED] Children a. [REDACTED] b. [REDACTED]
	16	2. Spouse [REDACTED] Children: c. [REDACTED] Children 1. [REDACTED] 2. [REDACTED] 3. [REDACTED]
	14	Spouse [REDACTED] Children a. [REDACTED] b. [REDACTED] c. [REDACTED] d. [REDACTED] e. [REDACTED] f. [REDACTED] g. [REDACTED] h. [REDACTED] i. [REDACTED] j. [REDACTED] k. [REDACTED]
	9	Spouse [REDACTED] Another line of Custalows No Offspring

The situation of the tribal community on the Mattaponi Indian Reservation is also well documented in newspapers and other records from this period. For example, the *Progress-Index* newspaper of Petersburg, Virginia, reported that “the tribe numbers slightly over 300 people, only 65 of them living on the reservation” (November 22, 1963). Off-reservation tribal members continued to settle near the reservation. The late Mattaponi Chief, Otha Thomas Custalow’s widow, deeded land to his children in 1977. It is noted the land “containing 42 ¼ acres of land, more or less, in the division of [REDACTED] Estate, and known as Lot #2 located near the Mattaponi Indian Town or Reservation” was granted to them (November 29, 1977).

<sup>14</sup> [REDACTED] may have Mattaponi ancestors, but the Tribe does not currently have documentation establishing his genealogical linkage to the Tribe.

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Table B4-3. Geographic Situation, 1960-1979: Additional Geographic Evidence.

Date	Excerpt
February 5, 1960	[...] the Mattaponi Indian tribe located on a reservation in King William county near West Point. <sup>15</sup>
July 24, 1960	[...] Custalow was born on the Mattaponi reservation, approximately 35 miles Norfolk, in King William County. <sup>16</sup>
August 7, 1961	Chief O. T. Custalow ██████████ of the Mattaponi Indians, an ordained Baptist minister, poses with his wife and their son, Dennis Keith or Little Chief Bluewing ██████████ at their reservation home in Tidewater, Virginia. <sup>17</sup>
September 7, 1961	The Mattaponi Indian Reservation in King William County, 12 miles almost north from West Point [...] <sup>18</sup>
November 22, 1963	From a reservation of 40,000 acres with 7,000 tribal members in 1648, the reservation has dwindled to 125 acres the tribe numbers slightly over 300 people, only 65 of them living on the reservation.  Once Virginia had 32 reservations; now there are only the Mattaponis and Pamunkeys, the latter tribe owning 750 acres. [...] <sup>19</sup>
December 1, 1963	[...] Centuries ago, the Mattaponi and Pamunkey Indians roamed the forests in what is now King William county. Two of their primitive settlements remain, manned by survivors of the proud tribes, and visitors are welcome to wander through the villages. State Rt. 30, which junctions with U. S. 360 beyond Manquin, is the highway leading into this tame country, but if you have trepidations, send a scout ahead to see that the road is free of fierce warriors before proceeding to West Point. [...] <sup>20</sup>
June 26, 1964	The Pamunkey [ <i>sic</i> ] and Mattaponi Indian reservations are in King William county, Va. <sup>21</sup>
July 29, 1965	Chief O. T. Custalow ██████████ of the Mattaponi Indian Reservation, near West Point [...] <sup>22</sup>
January 12, 1966	[...] the Mattaponi Indian tribe, which has its reservation near West Point. <sup>23</sup>
March 30, 1967	[...] Monday, the group visited the Mattaponi Indian Reservation near West Point and spoke with Chief O. T. Custalow ██████████ there. They arrived in West Point at about 2 p.m. [...] <sup>24</sup>
February 16, 1968	[...] The Pamunkey and Mattaponi Indians, [...] whose reservations lie in King William County [...] <sup>25</sup>

<sup>15</sup> Staff, "Indian Chief to Speak at Nazarene Church," *Daily News Leader* (Staunton, VA), February 5, 1960.

<sup>16</sup> Garrett, Curwood. "Evangelist-Indian Chief Draws Large Crowds," *Bristol Herald Courier* (Bristol, VA), July 24, 1960.

<sup>17</sup> Staff, "Chief O. T. Custalow," *Coventry Evening Telegraph* (West Midlands, England), August 7, 1961.

<sup>18</sup> Staff, "Indian Reservation Featured in Baltimore Newspaper," *The Tidewater Review* (West Point, VA), September 7, 1961.

<sup>19</sup> Staff, "Prince George Club Hears Facts, Figures On Indian Tribes," *The Progress-Index* (Petersburg, VA), November 22, 1963. See also: Staff, "Indians Give Program," *The Progress Index* (Petersburg, VA), November 22, 1963.

<sup>20</sup> Edwards, Burt C., "Week End in Tidewater Virginia," *Richmond Times Dispatch* (Richmond, VA), December 1, 1963.

<sup>21</sup> Staff, "The Pamunkey [*sic*] and Mattaponi.," *Fort Collins Coloradoan* (Fort Collins, CO), June 26, 1964.

<sup>22</sup> Staff, "Chief Custalow to Speak Sunday," *Rappahannock Record* (Kilmarnock, VA), July 29, 1965.

<sup>23</sup> Staff, "Mattaponi Tribe Adopts Newport News Woman," *Newport News Daily Dispatch* (Newport News, VA), January 12, 1966.

<sup>24</sup> Staff, "Scouts Arrive Wet- But Safe After Trip on Mattoponi [*sic*]," *Southside Sentinel* (Urbanna, VA), March 30, 1967.

<sup>25</sup> Staff, "Fish Hatcheries Bill Is Passed," *Newport News Daily Press* (Newport News, VA), February 16, 1968. See Also: Staff, "Area Indians Visit Assembly," *Southside Sentinel* (Urbanna, VA), February 22, 1968.

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Date	Excerpt
May 25, 1968	[...] Today the remnants of Powhatan's people chiefly live on the reservations of the Mattaponi and Pamunkey [ <i>sic</i> ; Pamunkey] tribes in Tidewater, Va. [...] <sup>26</sup>
March 28, 1969	[...] They are from the Powhatan Tribe on the Mattaponi Reservation in Virginia. [...] <sup>27</sup>
November 22, 1968	[...] It looks like your bounty is pretty good this year," the governor told the chiefs of the shrinking Mattaponi and Pamunkey Indian tribes which still live on state-maintained reservations in King William County. [...] <sup>28</sup>
April 25, 1969	Den 1 of Keysville Troup #508 Cub Scouts spent Sunday, April 20, visiting the Mattaponi Indian Reservation at West Point. <sup>29</sup>
November 9, 1969	The Mattaponi reservation is one of only two in Virginia, the other being the Pamunkey reservation only a few miles away. Both tribes were among the 32 tribes of the Powhatan nation which included a large part of Eastern Virginia at the time of the Jamestown settlement. <sup>30</sup>
December 6, 1970	[...] The worst fire Friday, he said, raged in King William County near the Mattaponi Indian reservation. [...] <sup>31</sup>
December 8, 1970	[...] A. T. Dill, public information director, said the fire burned about 130 acres of Chesapeake's property on the Fox and Gleason tracts, about 10 miles from West Point near the Mattaponi Indian reservation. [...] <sup>32</sup>
January 31, 1971	[...] Several years ago I did a magazine feature story about the Pamunkey and Mattaponi Indians who reside on adjoining reservations in Virginia's King William County, outside of West Point. They are direct descendants of King Pow-hatan of Pocohontos [ <i>sic</i> ; Pocahontas] and John Smith fame. [...] <sup>33</sup>
1973	[...] The land still in tribal ownership is divided between two state reservations in King William County, the Pamunkey and the Mattaponi. <sup>34</sup>
March 10, 1973	[...] On the state's two reservations, east of Richmond on the banks of rivers named for the respective tribes, Pamunkey and Mattaponi Indians [...] 55 Mattaponi live on tribal land nine miles away. <sup>35</sup>

<sup>26</sup> Staff, "Mrs. Haworth Tells Colonial Dames of Indian Princess," *Wilmington News Journal* (Wilmington, OH), May 25, 1968.

<sup>27</sup> Staff, "Indian Chief and Son to Visit First Baptist Church March 30-- 9:40 A.M.," *The Times* (Munster, IN), March 28, 1969.

<sup>28</sup> Staff, "Indians Pay the Tax," *The Bonham Favorite* (Bonham, TX), November 22, 1968. See Also: Staff, "Indians Bring in Their Tax," *Courier-Post* (Camden, NJ), November 22, 1968; Staff, "Chiefs Pay Taxes; Old English Law," *Dixon Evening Telegraph* (Dixon, IL), November 22, 1968; McHale, E. "State Indians Pay Taxes with Turkey, Fish, Deer," *Northern Virginia Sun* (Fairfax, VA), November 22, 1968; Staff, "Indians Pay 'Turkey Tax' To Governor," *The Greenville News* (Greenville, SC), November 22, 1968.

<sup>29</sup> Staff, "Cub Scouts Spend Day with Indians at Mattaponi Reservation on Sun," *The Farmville Herald* (Farmville, VA), April 25, 1969.

<sup>30</sup> Phillips, Gene, "New Chief Will Continue Tradition of Mattaponi Indians," *Newport News Daily Press* (Newport News, VA), November 9, 1969.

<sup>31</sup> Staff, "200 Forest Fires Char Virginia Sites," *Bluefield Daily Telegraph* (Bluefield, WV), December 6, 1970. See also: Staff, "4,000 Acres Blackened Forest Fires Rage in State," *The Staunton News-Leader* (Staunton, VA), December 6, 1970; Staff, "Rash of Fires Reported in N. C. And Virginia," *The State* (Columbia, SC), December 6, 1970.

<sup>32</sup> Staff, "West Point Fire Loss Unassessed," *Newport News Daily Press* (Newport News, VA), December 8, 1970.

<sup>33</sup> Staff, "An Indian's View of Our 'Winning the West,'" *Newport News Daily Press* (Newport News, VA), January 31, 1971.

<sup>34</sup> Rountree, Helen Clark, "Indian Land Loss in Virginia: A Prototype of U. S. Federal Indian Policy," PhD diss., (University of Wisconsin, Milwaukee), 1973.

<sup>35</sup> Nichols, J., "Wounded Knee Tensions Secondary in Va. Indians' Minds," *Newport News Daily Press* (Newport News, VA), March 10, 1973.



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Date	Excerpt
April 11, 1973	[...] Chief Curtis Custalow [REDACTED] (Mattaponi) from the Indian reservation at West Point, Va. <sup>36</sup>
October 16, 1973	[...] the Mattaponi Indian Reservation in King William County. <sup>37</sup>
February 14, 1974	The chief [REDACTED] and his family still live in Indian tradition on the reservation near West Point. <sup>38</sup>
March 20, 1974	[...] Chief Thundercloud [REDACTED] <sup>39</sup> invited the cubs to visit the Indian reservations and museum at West Point.” <sup>40</sup>
June 20, 1974	[...] They toured the Chesapeake Corporation of Virginia's nature trail, the paper mill, and the Mattaponi Indian Reservation in King William County <sup>41</sup>
November 10, 1974	[...] The Mattaponi reservation, also in King William County, is 125 acres in size. The Mattaponi have a tribe membership of 600, although only 65 live on the reservation. <sup>42</sup>
November 29, 1977	<p>THIS DEED, made this 29th day of November 1977, by and between [REDACTED], widow, [REDACTED] and [REDACTED], husband and wife, parties of the first part and [REDACTED], parties of the second part. [...]</p> <p>All that certain lot or parcel of land, together with all improvements thereon and rights and privileges thereto appurtenant, containing 42 ¼ acres of land, more or less, in the division of [REDACTED] Estate, and known as Lot #2 located near the Mattaponi Indian Town or Reservation, standing in the name of [REDACTED] at the time it was sold by O. L. Cole, Special Commissioner, as set forth in Deed Book 39 at page 232 of the land records of the Circuit Court of King William County, Virginia.<sup>43</sup></p>
December 14, 1977	[...] the Mattaponi Indian tribe in King William County [...] <sup>44</sup>

<sup>36</sup> Staff, “Haliwa Tribe Plans Pow Wow on April 20,” *The Robesonian* (Lumberton, NC), April 11, 1973.

<sup>37</sup> Staff, “Members Of DAR Visit Reservation,” *Newport News Daily Press* (Newport News, VA), October 16, 1973.

<sup>38</sup> Staff, “Cub Scout Banquet Feb. 22,” *Newport News Daily Press* (Newport News, VA), February 14, 1974.

<sup>39</sup> Throughout this time period, newspaper articles misidentified Jacob Thundercloud Custalow [REDACTED] as Chief. He served as Assistant Chief of the Mattaponi Tribe from 1977-1982. Curtis Lee Custalow Sr. was chief of the Mattaponi Tribe from 1969-1977, and Webster Custalow was chief from 1977-2003. Examples of these newspapers include but are not limited to: Delo, P. “Glenns Plans Course on Indian History,” *Rappahannock Record* (Kilmarnock, VA), February 2, 1978. See also: Delo, P. “Real Indians help conduct unique RCC history course,” *Southside Sentinel* (Urbanna, VA), February 2, 1978; Staff, “Indian Culture Seminars Set,” *Newport News Daily Press* (Newport News, VA), February 3, 1978.

<sup>40</sup> Staff, “Winners Listed in Pack's Kite Flying Contest,” *Newport News Daily Press* (Newport News, VA), March 20, 1974.

<sup>41</sup> Staff, “Gloucester Group Hosts CAR Meeting,” *Newport News Daily Press* (Newport News, VA), June 20, 1974.

<sup>42</sup> Decker, J., “Is Pocahontas Coming Home?” *Newport News Daily Press* (Newport News, VA), November 10, 1974.

<sup>43</sup> Deed: [REDACTED], 1977, King William County Deed Book 130, King William County Court House, King William, Virginia.

<sup>44</sup> Staff, “Congressman Paul Trible,” *Glo-Quips* (Gloucester, VA), December 14, 1977.

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Date	Excerpt
September 6, 1978	The Mattaponis reside, under the 1677 Articles of Peace, on 125 acres of reservation land along the Mattaponi River, approximately 15 miles west of West Point. <sup>45</sup>
September 17, 1978	Chief Custallow [REDACTED] of the Mattaponi gave a talk on how his tribe came to be located near West Point. <sup>46</sup>
January 4, 1979	[...] two members from both the Pamunkey and Mattaponi Indian tribes of King William County. [...] <sup>47</sup>
July 18, 1979	[...] He [REDACTED] used tobacco that was grown on the King William County reservation. <sup>48</sup>

*Conclusion*

The documentary record demonstrates that a significant portion of known Mattaponi ancestors lived “in a geographical area exclusively or almost exclusively composed of members of the entity...” (83.11 (b)(2)(i)). Such geographic clustering would result from and facilitate the existence of “social relationships connecting individual members” (83.11 (b)(1)(ii)), “rates or patterns of informal social interaction” (83.11 (b)(1)(iii)), and “shared or cooperative labor or other economic activity among members” (83.11 (b)(1)(iv)).

*Community Ties*

The community continued to grow during this period. This material provides additional evidence for social ties and continuity within the Mattaponi Indian Tribe. The table below lists the ~110 individuals born into the Mattaponi community during this period. The birth certificates and census records cited below detail the years of birth for Mattaponi children, illustrating the lines of descent within the Tribe between 1960 and 1979.<sup>49</sup> These records also show the continued geographic clustering of families in Virginia near King William County (by this time nearly all births would take place in hospitals in Richmond) and in the Philadelphia enclave.

*Table B4-4. Community Ties, 1960-1979: Birth Events.*

Parents	Total	Individuals	Year	Event Location
[REDACTED]	1	[REDACTED]	1977	Lancaster, PA <sup>50</sup>
[REDACTED]	2	[REDACTED]	1969 1975	Philadelphia, PA <sup>51</sup> Philadelphia, PA <sup>52</sup>

<sup>45</sup> Byrd, J., “Mattaponi live in present with regard for past,” *The Tidewater Review* (West Point, VA), September 6, 1978.

<sup>46</sup> Staff, “Cubs Visit Indians,” *Suffolk News-Herald* (Suffolk, VA), September 17, 1978.

<sup>47</sup> Staff, “Aging council is appointed,” *Southside Sentinel* (Urbanna, VA), January 4, 1979.

<sup>48</sup> Harrell, B. “Va. Indians open festival,” *The Smithfield Times* (Smithfield, VA), July 18, 1979.

<sup>49</sup> Please note that in some cases, the birth certificates of individuals known to have been born on the Mattaponi Indian Reservation state they were born in King William County, which surrounds the Reservation. In these cases, the petition narrative and Family Tree Maker database cite the source that specifies a birth took place on the Reservation in addition to the birth certificate.

<sup>50</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Lancaster County, [REDACTED]

<sup>51</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Records, Philadelphia County, [REDACTED]

<sup>52</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

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Parents	Total	Individuals	Year	Event Location
[REDACTED]	1	[REDACTED]	1969	Lancaster, PA <sup>53</sup>
[REDACTED]	1	[REDACTED]	1975	Henrico, VA <sup>54</sup>
[REDACTED]	1	[REDACTED]	1976	Richmond, VA <sup>55</sup>
[REDACTED]	2	[REDACTED]	1971 1973	Lancaster, PA <sup>56</sup> Lancaster, PA <sup>57</sup>
[REDACTED]	1	[REDACTED]	1964	Philadelphia, PA <sup>58</sup>
[REDACTED]	1	[REDACTED]	1972	Richmond, VA <sup>59</sup>
[REDACTED]	2	[REDACTED]	1964 1971	Richmond, VA <sup>60</sup> Mountain View, CA <sup>61</sup>
[REDACTED]	3	[REDACTED]	1970 1973 1975	Henrico, VA <sup>62</sup> Henrico, VA <sup>63</sup> Henrico, VA <sup>64</sup>
[REDACTED]	1	[REDACTED]	1968	Richmond, VA <sup>65</sup>

<sup>53</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Lancaster County, [REDACTED]

<sup>54</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>55</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Richmond, [REDACTED]

<sup>56</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Lancaster County, [REDACTED]

<sup>57</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Lancaster, [REDACTED]

<sup>58</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

<sup>59</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>60</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>61</sup> California Birth Records (State of California), California Birth Certificate, Mountain View, [REDACTED]

<sup>62</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>63</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, Richmond, [REDACTED]

<sup>64</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>65</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Parents	Total	Individuals	Year	Event Location
[REDACTED]	2	[REDACTED]	1970 1973	Richmond, VA <sup>66</sup> Henrico, VA <sup>67</sup>
[REDACTED]	1	[REDACTED]	1967	Richmond, VA <sup>68</sup>
[REDACTED]	2	[REDACTED]	1974 1978	Richmond, VA <sup>70</sup>
[REDACTED]	2	[REDACTED]	1968 1969	Richmond, VA <sup>71</sup> Richmond, VA <sup>72</sup>
[REDACTED]	1	[REDACTED]	1977	Richmond, VA <sup>73</sup>
[REDACTED]	1	[REDACTED]	1979	Richmond, VA <sup>74</sup>
[REDACTED]	1	[REDACTED]	1977	Richmond, VA <sup>75</sup>
[REDACTED]	1	[REDACTED]	1971	Richmond, VA <sup>76</sup>
[REDACTED]	2	[REDACTED]	1970	Richmond, VA <sup>77</sup>

<sup>66</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, Richmond, Henrico, [REDACTED]

<sup>67</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, Henrico, [REDACTED]

<sup>68</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>69</sup> [REDACTED] is an enrolled member of the Mattaponi Indian tribe and is documented by her state issued Birth Certificate. To date, [REDACTED] is not enrolled, and does not have vital records on file.

<sup>70</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>71</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>72</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>73</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>74</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>75</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>76</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>77</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Parents	Total	Individuals	Year	Event Location
[REDACTED]			1978	Henrico, VA <sup>78</sup>
	1		1960	Richmond, VA <sup>79</sup>
	3		1963	Richmond, VA <sup>80</sup>
			1965	Richmond, VA <sup>81</sup>
			1968	Richmond, VA <sup>82</sup>
	1		1962	Richmond, VA <sup>83</sup>
	1		1960	Richmond, VA <sup>84</sup>
	2		1963	Richmond, VA <sup>85</sup>
			1964	Richmond, VA <sup>86</sup>
	1		1965	Richmond, VA <sup>87</sup>
2		1966	Richmond, VA <sup>88</sup>	
		1969	Richmond, VA <sup>89</sup>	

<sup>78</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED].

<sup>79</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>80</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>81</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>82</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>83</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>84</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>85</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>86</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>87</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>88</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>89</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

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Parents	Total	Individuals	Year	Event Location
[REDACTED]	1	[REDACTED]	1964	Philadelphia, PA <sup>90</sup>
[REDACTED]	1	[REDACTED]	1974	Henrico, VA <sup>91</sup>
[REDACTED]	1	[REDACTED]	1970	Henrico, VA <sup>92</sup>
[REDACTED]	1	[REDACTED]	1975	Philadelphia, PA <sup>93</sup>
[REDACTED]	1	[REDACTED]	1962	Richmond, VA <sup>94</sup>
[REDACTED]	4	[REDACTED]	1960	Richmond, VA <sup>96</sup>
[REDACTED]		[REDACTED]	1962	Richmond, VA <sup>97</sup>
[REDACTED]		[REDACTED]	1965	Richmond, VA <sup>98</sup>
[REDACTED]		[REDACTED]	1966	
[REDACTED]	1	[REDACTED]	1960	Portsmouth, VA <sup>99</sup>
[REDACTED]	5	[REDACTED]	1963	Richmond, VA <sup>100</sup>
[REDACTED]		[REDACTED]	1966	Richmond, VA <sup>101</sup>
[REDACTED]		[REDACTED]	1968	

<sup>90</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED], [REDACTED].

<sup>91</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED], [REDACTED].

<sup>92</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED], [REDACTED].

<sup>93</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED], [REDACTED].

<sup>94</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED], [REDACTED].

<sup>95</sup> One sibling of [REDACTED] is enrolled an member of the Mattaponi Indian tribe, and they are documented by state issued Birth or Marriage Certificates. To date, [REDACTED] is not enrolled and does not have vital records on file.

<sup>96</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED], [REDACTED].

<sup>97</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED], [REDACTED].

<sup>98</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, King William, [REDACTED], [REDACTED].

<sup>99</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Portsmouth, [REDACTED], [REDACTED].

<sup>100</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, King William County, [REDACTED], [REDACTED].

<sup>101</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED], [REDACTED].

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Parents	Total	Individuals	Year	Event Location
[REDACTED]	3	[REDACTED]	1972	Richmond, VA <sup>102</sup>
			1973	Newport News, VA <sup>103</sup> Newport News, VA <sup>104</sup>
			1973	Richmond, VA <sup>105</sup>
	1		1976	Richmond, VA <sup>106</sup>
			1977	Richmond, VA <sup>107</sup>
	1		1973	Henrico, VA <sup>108</sup>
	1		1965	Richmond, VA <sup>109</sup>
			1969	Richmond, VA <sup>110</sup>
	1		1968	Richmond, VA <sup>111</sup>
	1		1966	Camden, NJ <sup>112</sup>
3	1963	Richmond, VA <sup>113</sup>		
	1967	Richmond, VA <sup>114</sup>		
	1970	Richmond, VA <sup>115</sup>		
3	1960	Richmond, VA <sup>116</sup>		
	1962			

<sup>102</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>103</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Newport News, [REDACTED].

<sup>104</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Newport News, [REDACTED].

<sup>105</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>106</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>107</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>108</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, Richmond, [REDACTED].

<sup>109</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Certificate, Chesterfield County, [REDACTED].

<sup>110</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>111</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>112</sup> New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Camden County, [REDACTED].

<sup>113</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>114</sup> Virginia Death Records (Commonwealth of Virginia), Virginia Death Certificate, New Kent County, [REDACTED].

<sup>115</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>116</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

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Parents	Total	Individuals	Year	Event Location
[REDACTED]			1966	Richmond, VA <sup>117</sup>
				Richmond, VA <sup>118</sup>
	1		1974	Richmond, VA <sup>119</sup>
	1		1963	Richmond, VA <sup>120</sup>
	1		1960	Richmond, VA <sup>121</sup>
	4		1961	Richmond, VA <sup>122</sup>
			1966	Richmond, VA <sup>123</sup>
		1967	Richmond, VA <sup>124</sup>	
		1977	Richmond, VA <sup>125</sup>	
1		1970	Richmond, VA <sup>126</sup>	
1		1973	Baltimore, MD <sup>127</sup>	
1		1966	King William, VA <sup>129</sup>	

<sup>117</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>118</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>119</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>120</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>121</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>122</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>123</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>124</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>125</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, Henrico, [REDACTED]

<sup>126</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>127</sup> Maryland Birth Records (State of Maryland), Maryland Birth Certificate, Baltimore City, [REDACTED]

<sup>129</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, King William County, [REDACTED]



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Parents	Total	Individuals	Year	Event Location
[REDACTED]	3	[REDACTED]	1961	Atlantic, NJ <sup>130</sup>
			1961	Atlantic, NJ <sup>131</sup>
			1964	Atlantic, NJ <sup>132</sup>
			1968	Atlantic, NJ <sup>133</sup>
	1		1968	Montgomery, PA <sup>134</sup>
	2		1976	Henrico, VA <sup>135</sup>
			1977	Henrico, VA <sup>136</sup>
	1		1976	Santa Clara, CA <sup>137</sup>
	2		1971	Philadelphia, PA <sup>139</sup>
			1977	
1	1967	Richmond, VA <sup>140</sup>		
1	1979	Philadelphia, PA <sup>141</sup>		

<sup>128</sup> [REDACTED] has Mattaponi lineage, but has enrolled within the Upper Mattaponi Tribe and predominantly identifies as an Upper Mattaponi Tribal citizen.

<sup>130</sup> New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Atlantic County, Somers Point, [REDACTED]

<sup>131</sup> New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Atlantic County, Somers Point, [REDACTED]

<sup>132</sup> New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Atlantic County, Somers Point, [REDACTED]

<sup>133</sup> New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Atlantic County, Somers Point, [REDACTED]

<sup>134</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Montgomery County, [REDACTED]

<sup>135</sup> Nevada Death Records (State of Nevada), Nevada Death Certificate, Clark County, Las Vegas, [REDACTED]

<sup>136</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, Richmond, [REDACTED]

<sup>137</sup> California Birth Records (State of California), California Birth Certificate, Santa Clara, Mountain View, [REDACTED]

<sup>138</sup> [REDACTED] is deceased and is not currently enrolled with the Mattaponi Indian Tribe. He does not have any vital records on file.

<sup>139</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

<sup>140</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>141</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

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Parents	Total	Individuals	Year	Event Location
[REDACTED]	2	[REDACTED]	1977	Richmond, VA <sup>142</sup>
			1978	Richmond, VA <sup>143</sup>
	1		1975	Richmond, VA <sup>144</sup>
	1		1971	Philadelphia, PA <sup>145</sup>
	1		1962	Philadelphia, PA <sup>146</sup>
			1965	Philadelphia, PA <sup>147</sup>
			1966	Montgomery, PA <sup>148</sup>
	1		1960	Philadelphia, PA <sup>149</sup>
	1		1979	Newport News, VA <sup>150</sup>
1	1964	Los Angeles, CA <sup>151</sup>		
1	1967	Philadelphia, PA <sup>152</sup>		

<sup>142</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>143</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>144</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>145</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, Philadelphia, [REDACTED]

<sup>146</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>147</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>148</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Montgomery County, [REDACTED]

<sup>149</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

<sup>150</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Newport News, [REDACTED]

<sup>151</sup> California Birth Records (State of California), California Birth Certificate, Los Angeles, [REDACTED]

<sup>152</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

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Parents	Total	Individuals	Year	Event Location
[REDACTED]	2	[REDACTED]	1962	Philadelphia, PA <sup>153</sup>
			1968	Philadelphia, PA <sup>154</sup>
[REDACTED]	1	[REDACTED]	1973	Santa Clara, CA <sup>155</sup>
			1975	Honolulu, HI <sup>156</sup>
[REDACTED]	1	[REDACTED]	1972	Richmond, VA <sup>157</sup>
[REDACTED]	1	[REDACTED]	1976	Gloucester, NJ <sup>158</sup>
[REDACTED]	1	[REDACTED]	1978	Allegheny, PA <sup>159</sup>
[REDACTED]	1	[REDACTED]	1977	Richmond, VA <sup>160</sup>

*Conclusion*

Despite decreasing rates of in-marriage in this period, the Tribe continued to have a strong cultural and institutional core centered on the Mattaponi Indian Reservation and in enclaves in Richmond and Philadelphia. The vital records from this period link contemporary tribal members to their antecedents and locate them in the community over time, both geographically and genealogically. The continued clustering of community members in a few key geographic areas resulted from and facilitated social relationships (83.11 (b)(1)(ii)), informal social interaction (83.11 (b)(1)(iii)), and the “persistence of a collective identity” (83.11 (b)(1)(viii)) among Mattaponi people. The frequency of community births taking place in and around Richmond also points to the continued centrality of the Mattaponi Indian Reservation, or “land set aside by a State for the petitioner” (83.11 (b)(1)(ix)).

<sup>153</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

<sup>154</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>155</sup> California Birth Records (State of California), California Birth Certificate, Santa Clara County, Mountain View, [REDACTED]

<sup>156</sup> Hawaii Birth Records (State of Hawaii), Hawaii Birth Certificate, Oahu, Honolulu County, [REDACTED]

<sup>157</sup> Tennessee Death Records (State of Tennessee), Tennessee Death Certificate, Sullivan County, Kingsport, [REDACTED]

<sup>158</sup> New Jersey Birth Records (State of New Jersey), New Jersey Birth Registration, Gloucester County, Woodbury, [REDACTED]

<sup>159</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Allegheny County, [REDACTED]

<sup>160</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Community Institutions and Organizations

From 1960 to 1979, members of the Mattaponi Indian Tribe maintained community ties through religious, economic, and educational institutions. In addition to the continued emphasis on participation in the established community institutions of the church, school, and hatchery, these decades saw the creation of a tribal museum and an educational trading post. In this period, another enduring tribal institution was the tribal government, whose activities regularly enriched the lives of tribal members both on and off the reservation. The tribal government and its activities are further described in Section IV, Part C of this petition.

*Mattaponi Indian Baptist Church*

The Mattaponi Indian Baptist Church continued to operate as an independent and central community entity throughout this time period, providing an established center of shared ritual activity. Tribal members considered the church a central institution, with at least one member making the church a beneficiary of his will during this time:

I, [REDACTED] of Mattaponi Indian Reservation, Route 1, West Point, Virginia, being of sound and disposing mind, do hereby make, publish, and declare this to be my last will and testament, hereby revoking all wills hereafter made by me. [...]

Fourth: I hereby direct my co-executors to give the sum of Two Hundred Dollars (\$200.00) to Mattaponi Indian Church on the Mattaponi Indian Reservation, Route 1, West Point, Virginia, from the proceeds of the sale from the above items.<sup>161</sup>

Other members of the Tribe describe church activities as pivotal to the spiritual and social life of the community in oral history interviews.

*Table B4-5. Community Institutions and Organizations, 1960-1979: Mattaponi Indian Baptist Church in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1960 ca.	Every weekend. Every weekend we come down and would always be here. If we didn't make it on a Saturday, we came down on Sunday and we went to church and then we would come back from church and go over to my grandpa's [REDACTED] house and eat lunch every Sunday. And then we'd hang out with family members here at the museum. <sup>162</sup>
[REDACTED]	1960 ca.	But we did that on Sundays, and that was every Sunday. We did not miss a Sunday going to church. And I can remember my granddaddy [REDACTED] [REDACTED] was the minister once. <sup>163</sup>
[REDACTED]	1960 ca.	But we still had fish fries on the reservation at the river. I know a lot of folks forget about, but I can remember when we used to still have the fish fries on the reservation. When the school was here, a lot of the reservation activities revolved around the church and the school. And we would have cake walks at the school. If there were any holidays, there was always a Christmas program in addition to what we did at church. [...]

<sup>161</sup> Will: [REDACTED], 1974, King William County Will Book 9, King William County Court House, King William, Virginia.

<sup>162</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, April 20, 2023, PDF Page 2.

<sup>163</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED] Mattaponi Indian Tribe, July 25, 2023, PDF Page 2.

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Interviewee	Date	Excerpt
		<p>Of course, Old Christmas, which we still do. Back then it was, go out and cut a real tree and decorate it and the kids would do a program and oh gosh, I remember Daddy [REDACTED] telling me it's time to take a nap. And I said, I don't need to take a nap. He said we got church 'cause we had 'em at night, you need to take a nap 'cause we are going to go to church at seven o'clock and then it's going to be late. [...] It was a lot of community activities that we did that revolved around the school here on the reservation. And because the school and the church, especially the church was a hub for everyone on the reservation.</p> <p>[...]</p> <p>[REDACTED]: I know you were baptized here in the river.]</p> <p>Yes.</p> <p>[REDACTED]: And do you know what year?]</p> <p>If you figure back, I was twelve years old. [Laughter] [19]62, something like that. It was fall of the year.</p> <p>[REDACTED] Do you remember who baptized you?]</p> <p>My Grandpa [REDACTED] did.</p> <p>[...]</p> <p>That was with our sunrise service. And it has passed its fiftieth year. And when we first started sunrise service, of course, that's Easter, we're celebrating the resurrection of our Lord and Savior. And that's tied in with our Native community too, because of the water and the fish, because that was our breakfast. We didn't start initially with breakfast. We started with maybe five people. The very first sunrise service was maybe five people. And donuts and coffee is what it was. And then it started to grow because people wanted to come to the reservation to see the sunrise and to hear the service. And then people traveled a distance, so then the deacon started discussing, well, these people have traveled and we can't just let 'em come and be here a couple, three, four hours and not at least offer 'em. So that's when we started with the breakfast. And Brownie Bevins. It started with cooking the fish in a horseshoe pit at June's [REDACTED]; [REDACTED] and [REDACTED] house. Where [REDACTED] lot is now. There used to be a horseshoe pit right there. And so it started there. And then [REDACTED] he was a welder, and he built the equipment that we still use today to cook the fish. And when the moratorium on shad came around several years ago, we can fish, but no one else can. And part of the reason we can is because of our heritage and the fact that we fish for shad for a religious ceremony, right. Which is our Easter sunrise service. And we always serve shad. And still do it right today. That has been longstanding, and a lot of people come for that, come to the reservation and to celebrate that because that's our Native culture as well as our Christian part of it.<sup>164</sup></p>

<sup>164</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Pages 17-18.

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Interviewee	Date	Excerpt
[REDACTED]	1963 ca.	Shad, rockfish, and catfish, which we have at the church around here on sunrise service. They usually catch for the sunrise service with the eggs and bacon and so forth. <sup>165</sup>
	1964 ca.	[...] Papa was the head deacon and granny would play the pump organ there and he would take us down to church on Sunday mornings and he would let us as little kids ring the bell up in the bell tower. [...] Cause granny often had a meal for the pastor that was preaching for us on the second and fourth Sunday. Now you have a pastor every Sunday but back then it was only second and fourth Sundays we had. We had Sunday school on the first and third and fifth. Uncle Ralph [REDACTED]; [REDACTED] taught the youth. I remember him teaching that. <sup>166</sup>
	1970 ca.	Church was very much a part of the culture, and people would come to the church. I remember Old Christmas that they still celebrate at the church. And stories of going to Old Christmas and shaking the Christmas Tree. <sup>168</sup>  [...] The community events really all been around that church. The church was the place that the community gathered. And so, it was homecoming, it's always the fourth Sunday of every August. It was Christmas, and the Christmas Eve service, and the service where you went to shake the Christmas tree. It was Christmas. It was also Easter for the Sunrise. Sunrise service was really, really, really special, and still is today. [...] You didn't have preaching service every Sunday at Mattaponi growing up. You had preaching Sunday every other week, and every week you had Sunday school. And so, you had Uncle Bootsy [REDACTED] [REDACTED], he's the earliest Sunday school teacher that I can remember. But it was those that went back before him even. And he would stand and teach Sunday school every week. My [REDACTED] [REDACTED] would actually teach Sunday school as well. And then, so, you had them, but the preacher would only arrive every other week and then you would preach. <sup>169</sup>

Reporters from outside of the community also noted the activities of the Mattaponi Indian Baptist Church and its leadership, with journalists showing particular interest in the preaching career of Chief O.T. Custalow (e.g., January 21, 1960) and anthropologist Helen Rountree including the church in her fieldnotes (June 18, 1970).

*Table B4-6. Community Institutions and Organizations, 1960-1979: Mattaponi Indian Baptist Church in Other Sources.*

<sup>165</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 24, 2023, PDF Page 5.

<sup>166</sup> [REDACTED], "Interview: [REDACTED] by [REDACTED], Mattaponi Indian Tribe, October 16, 2023, PDF Page 4-5.

<sup>167</sup> [REDACTED] has Mattaponi lineage but is enrolled with the Eastern Chickahominy Tribe.

<sup>168</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 11.

<sup>169</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 16.

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Date	Excerpt
January 21, 1960	<p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation will be ordained a Baptist evangelistic minister at services beginning at 2:30 pm. Sunday in the church on the reservation.</p> <p>He is believed to be the first Indian chief in the nation to be ordained a minister. Chief Custalow was approved by the ordination committee [sic] of the Dover Baptist Association and examined by a group of pastors from the association on Nov. 30.</p> <p>[...] He was elected chief of the Mattaponi tribe in 1944 to succeed his late father, Chief George Custalow [REDACTED]. He had served as assistant chief for eight years prior to that time.</p> <p>Mataponi [sic; Mattaponi] Indian Baptist Church was organized in 1932 as a member church of the Dover Association. It is one of five Indian Baptist churches in the state. The Rev. Harvey N. Custalow [REDACTED] a brother of the chief, is pastor. Other Indian churches in the Dover Association are Pamunkey, located on the Pamunkey Reservation, and Indian View, Samaria and Tsena Commocko.</p> <p>[...] Chief Custalow will deliver the benediction. <sup>170</sup></p>
January 21, 1960	<p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation will be ordained a Baptist evangelistic minister at services beginning at 2:30 pm. Sunday in the church on the reservation. <sup>171</sup></p>
July 24, 1960	<p>Last Jan. 24 he was ordained in the Mattaponi church. Custalow's brother, the Rev. Harvey N. Custalow [REDACTED] presided at the services. <sup>172</sup></p>
April 25, 1969	<p>Den 1 of Keysville Troup #508 Cub Scouts spent Sunday, April 20, visiting the Mattaponi Indian Reservation at West Point. Arriving in time to attend Sunday School and church in a teepee, the Scouts listened to Chief O. T. Custalow [REDACTED], who is an ordained minister as well as chief of his tribe, preach wearing his traditional headdress and native costume. <sup>173</sup></p>
October 19, 1969	<p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indians, one of the two remaining tribes of the Powhatan Confederacy, died Saturday of a heart attack at a Richmond hospital. He was 71.</p> <p>Leader of 125 Indians for 25 years, Custalow made the King William Indian Reservation well known by establishing an Indian museum that attracted school groups and tourists.</p> <p>Funeral services will be Tuesday at 2:30 p.m. in the Mattaponi Indian Baptist Church. <sup>174</sup></p>
October 22, 1969	<p>Chief W. R. Richardson (left) of the Haliwa tribe in North Carolina and Chief Oliver Adkins of the Chickahominy tribe of Providence Forge, Va., pause outside church before attending funeral for Chief O. T. Custalow [REDACTED] of the</p>

<sup>170</sup> Staff, "To Ordain Custalow Baptist Evangelist," *The Tidewater Review* (West Point, VA), January 21, 1960. See also: Staff, "Mattaponi [sic; Mattaponi] Chief to be Ordained," *Newport News Daily Press* (Newport News, VA), January 23, 1960; Staff, "Indian Chief Ordained Baptist Minister," *The Word and Way* (Kansas City, MO), February 18, 1960; Staff, "Custalow Conducting Revival at Wise Church," *The Tidewater Review* (West Point, VA), July 14, 1960.

<sup>171</sup> Staff, "To Ordain Custalow Baptist Evangelist," *The Tidewater Review* (West Point, VA), January 21, 1960. See also: Staff, "Mattaponi [sic; Mattaponi] Chief to be Ordained," *Newport News Daily Press* (Newport News, VA), January 23, 1960.

<sup>172</sup> Garrett, C., "Evangelist-Indian Chief Draws Large Crowds," *Bristol Herald Courier* (Bristol, VA), July 24, 1960.

<sup>173</sup> Staff, "Cub Scouts Spend Day with Indians at Mattaponi Reservation On Sun," *The Farmville Herald* (Farmville, VA), April 25, 1969.

<sup>174</sup> Staff, "Virginia News Briefs," *The Register* (Danville, VA), October 19, 1969. See also: Staff, "Mattaponi Indian Chief Dies at 71," *The Daily News Leader* (Staunton, VA), October 20, 1969.

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Date	Excerpt
	Mattaponi Indian Reservation. Chief Custalow, a Baptist minister, died Sunday of a heart attack in Richmond. <sup>175</sup>
June 18, 1970	The reservation church is Southern Baptist. Since O.T. Custalow [REDACTED] died, there has been a succession of visiting ministers. O.T.'s brother, Harvey [REDACTED] was the minister before [REDACTED] was, and now he is the minister at Samaria Indian Baptist Church. <sup>176</sup>
June 6, 1972	A native of the Mattaponi reservation school. [...] he [REDACTED] is a deacon and teacher of the adult Sunday school class at Mattaponi Baptist Church. <sup>177</sup>

Much of what we know about participation in church activities at this time comes from the minutes of the annual meetings of the Dover Baptist Association, the regional association which the Mattaponi joined in 1933. Dover Association Minutes show the regular attendance of delegates from the Mattaponi Indian Baptist Church at the Association's annual meeting. Delegates were overwhelmingly members of the Mattaponi Indian Tribe. These delegates would have acted as the congregation's representatives in the association, and their attendance would have required the mobilization of tribal resources. Tribal member Harvey N. Custalow continued in his role as the church's preacher until 1964, when Chief O.T. Custalow entered the position. Following Rev. Chief O.T. Custalow's death in 1969, preachers Russell, Jefferson, and Colonna served as preachers. Community members served as church officers for all years recorded during this period. The community consistently participated in the Church throughout this period, and the congregation grew from 66 members in 1960 to 85 in 1979, though its highest enrollment as 90 in 1970. The steady increase in size demonstrates the church's centrality to the Mattaponi Indian Tribe. The table below outlines the annual Dover Association meetings, summarizes involvement from Mattaponi Indian Baptist Church delegates, and collates the church data shared with the Dover Association each year.

<sup>175</sup> Staff, "Mourning Chiefs," *Alexandria Daily Town Talk* (Alexandria, LA), October 22, 1969.

<sup>176</sup> "Talk with [REDACTED], Mattaponi," 18 June 1970. Rountree, Helen C. Fieldnotes, 1969-1973, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, Washington, D.C., Box 2.

<sup>177</sup> Staff, "4 Area Men on Holton Minority Unit," *Newport News Daily Press* (Newport News, VA), June 6, 1972.



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Table B4-7. Community Institutions and Organizations, 1960-1979: Church Statistics.<sup>178</sup>

Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Mbshp	Preaching Days																												
1960 Spring																																			
1960 Fall					2	66	1-3																												
1961 Spring																																			
1961 Fall									1	67	2-4																								
1962 Spring																																			
1962 Fall													10	70	2-4																				
1963 Spring																																			
1963 Fall																	3	61																	
1964 Spring																																			
1964 Fall																					3	79													
1965 Spring																																			
1965 Fall																									9	60	3								
1966 Spring																																			
1966 Fall																													3	45	3				
1967 Spring																																			

<sup>178</sup> “Minutes of the Dover Baptist Association Virginia 1954-60,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. [6<sup>th</sup> section] 6, 16, 26, 50, 56, 71, 88 (PDF: 195, 200, 205, 217, 220, 227, 236); “Minutes of the Dover Baptist Association Virginia 1960-61,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 6, 41, 74, 92 (PDF: 5, 22, 39, 48); “Minutes of the Dover Baptist Association Virginia 1962,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 6, 43, 62 (PDF: 5, 23, 33); “Minutes of the Dover Baptist Association Virginia 1963-66,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 9, 42, 62; 9, 22, 40, 60; 8, 22, 60; 8, 22, 60; 8, 25, 66 (PDF: 9, 26, 36, 49, 56, 65, 75, 86, 93, 112, 125, 133, 154); “Minutes of the Dover Baptist Association Virginia 1968-72,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 6, 9, 78; 9, 21, 102; 6, 38, 110; 3, 82; 3, 50, 51, 52, 79 (PDF: 8, 9, 44, 67, 108, 122, 138, 174, 186, 226, 238, 262, 263, 276); “Minutes of the Dover Baptist Association Virginia 1973-77,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 3, 54, 54, 56, 86; 4, 15, 20, 66, 68; 9, 20, 58; 11, 66; 11, 63 (PDF: 4, 28, 29, 44, 56, 61, 64, 87, 88, 101, 107, 126, 143, 171, 187, 213); “Minutes of the Dover Baptist Association Virginia 1978-83,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 16, 20, 39, A-2, A-20; 14, 30, A-1 (PDF: 13, 15, 24, 59, 68, 83, 91).

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Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Mbshp	Preaching Days
1967 Fall							
1968 Spring							
1968 Fall							
1969 Spring							
1969 Fall							
1970 Spring							
1970 Fall							

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Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Mbshp	Preaching Days
1971 Spring							
1971 Fall					0	89	1-3
1972 Spring							
1972 Fall					3	89	
1973 Spring							
1973 Fall					0	89	
1974 Spring							
1974 Fall					0	83	

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Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Mbshp	Preaching Days
1975 Spring							
1975 Fall					0	83	
1976 Spring							
1976 Fall					0	87	
1977 Spring							
1977 Fall					0	88	
1978 Spring							
1978 Fall					0	85	
1979 Spring							
1979 Fall					0	85	

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The Dover Association records also include the Mattaponi Indian Baptist Church’s Sunday School leadership and attendance statistics, summarized in the table below. These records indicate that tribal members continued to oversee religious life in the community, and that members remained consistently engaged with the church as an institution.

*Table B4-8. Community Institutions and Organizations, 1960-1979: Sunday School Statistics.<sup>179</sup>*

Year	Superintendent	No. of Officers and Teachers	Average Attendance	Total Roll
1960			20	33
1961		7	35	43
1962		7	25	40
1963			33	38
1964		7	55	41
1965		7	29	34
1966				24
1967		6	75	24
1968		6	18	20
1969			9	21
1970				
		7	9	69
1971		7	12	65
1972		7	15	67
1973		7	15	67
1974		7	15	67
1975		7	25	71
1976		7	25	67
1977		7	29	68
1978		7	24	81
1979		7	35	81

*Mattaponi-Pamunkey Indian School*

The joint Mattaponi-Pamunkey Indian School continued to operate until 1966 when it was closed, and students were integrated into the King William County schools.<sup>180</sup> Oral history interviews highlight the centrality of the school to reinforcing social connection and tribal identity among its students and adult tribal members who used the space for instruction. Tribal leaders worked with the Commonwealth

<sup>179</sup> “Minutes of the Dover Baptist Association Virginia 1954-60,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. [6<sup>th</sup> section] 72, 90 (PDF: 228, 237); “Minutes of the Dover Baptist Association Virginia 1960-61,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA, 76, 94 (PDF: 40, 49); “Minutes of the Dover Baptist Association Virginia 1962,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 64 (PDF: 34); “Minutes of the Dover Baptist Association Virginia 1963-66,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 64; 62; 62; 68 (PDF: 37, 76, 113, 155); “Minutes of the Dover Baptist Association Virginia 1968-72,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 80; 104; 112; 54, 84; 55, 81 (PDF: 45, 109, 175, 212, 227, 264, 277); “Minutes of the Dover Baptist Association Virginia 1973-77,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA, 59, 88; 60, 66; 68; 65 (PDF: 30, 45, 127, 130, 214); “Minutes of the Dover Baptist Association Virginia 1978-83,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA, A-4; A-4 (PDF: 60, 121).

<sup>180</sup> *Annual Report of the Superintendent of Public Instruction of the Commonwealth of Virginia School Year 1966-1967*, Vol. 50 No. 4, Richmond, Virginia: State Board of Education, November 1967.

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throughout the segregation and desegregation periods, attempting to ensure that tribal students' educational and cultural needs were met in a system that was built to exclude them.

*Table B4-9. Community Institutions and Organizations, 1960-1979: Mattaponi Indian Reservation School in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1960 ca.	[...] I'm saying all of this to say that things has worked out very well for our children in the school system. There are a number of things that our kids did receive here on the Reservation, which were very important to Indian boys and girls. [...] This was taught to the boys as well as the girls, the girls as well as the boys, partly were little fellows during the spring time when they run of shad would come. We could go into the school and we were allowed. This was part of their curriculum for the spring time, to take those boys and girls out and to teach them first-hand all of the good places, time to go, how to mark the tide, they need to watch. You could look at the moon, take a couple of sticks, mark the tide, and know where to put your net and how far it would go, so it would stop where you wanted it to stop at. Where the tide would stop, where your net would get there as well. It's where you want to word it. These were the things that we taught, how to set a trap, how to make log traps, deadfalls, some people call it. There were really not deadfalls at all. They captured the animal without killing it. I don't know why they called it deadfalls because it was not. These are some of the things that were taught to our boys and girls while we were living here on the reservation. <sup>181</sup>
	c. 1960	Before the reservation school was closed down in 1966, time was taken from classwork for instruction on making crafts. (The state- provided teacher was always someone who could give this kind of instruction as well as the other kind.) There were also adult classes in the schoolhouse three nights a week. <sup>182</sup>
	1963 ca.	I was in the tenth grade when they closed the schools down permanently and everything. [...] The governor sent teachers down here and when Martin Luther King sort of was taken over in 1963, they stopped, they pretty much closed the school. There was no more school. But the school is a community building and has been used for a lot of things. [...] We only did like the pottery and things and everything in the community building. <sup>183</sup>
	1963 ca.	[REDACTED] first year in school back at that point in time—of course, we had our school here on a reservation because we weren't allowed to go to public schools. [...] When my brother [REDACTED] came along, his first year starting school, that's when the state stopped funding the school here on the reservation. But yet our people weren't allowed to go to the public schools. [...] They found a school for my brother to go to. It was a private Christian school, so that way he wouldn't get behind. And my mom [REDACTED] drove him an hour and a half one way every day for that whole entire year, so he wouldn't get behind in school. <sup>184</sup>

<sup>181</sup> [REDACTED], "Interview: Chickahominy Fall Festival," by Helen Rountree, Smithsonian Institution, October 24, 1981, PDF Page 11.

<sup>182</sup> "Talk with [REDACTED], Mattaponi," 19 June 1970, Rountree, Helen C. Fieldnotes, 1969-1973, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, Washington, D.C., Box 2.

<sup>183</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED] Mattaponi Indian Tribe, July 13, 2023, PDF Page 11-16.

<sup>184</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023, PDF Page 11-12.

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Interviewee	Date	Excerpt
[REDACTED]	1965 ca.	I think when schoolhouse was here, I think [REDACTED] [REDACTED] It was only the last two graduates down here when the schoolhouse was here, and I remember our cousin [REDACTED] [REDACTED] went here, Uncle [REDACTED] [REDACTED] went here. But then when segregation came through, they went up to the county and went to school. [...] <sup>185</sup>

Archival and newspaper sources highlight the continuation of the school during this period and the participation in the tribal community in it as an institution. During this period, the school continued to offer high school education (1961-62) though the population of students at these grade levels diminished. The Mattaponi and Pamunkey Indian Tribes also worked with the Commonwealth to coordinate health services for school students (1961). State Board of Education also sought federal funds from the Indian Education Fund to offset the cost of its operation (November 10, 1961). In 1965, the Tribe’s Indian School Advisory Committee convened to discuss the management of the school (May 13, 1965), illustrating the role of tribal members in the school’s management and organization. Once the school closed in 1966, records indicate that tribal leadership worked with King William County Schools to pursue federal funding from the Indian Education Fund to ensure programs accommodated native students (December 21, 1973).

Table B4-10. Community Institutions and Organizations, 1960-1979: Mattaponi Indian Reservation School in Other Sources.

Date	Excerpt
1960-1961	Enrollment by Grades SCHOOL                      KDGTR.        GR.1   GR.2   GR.3   GR.4   GR.5   GR.6   GR.7 TOTAL Mattaponi-Pamunkey Indian School 0      4      1      3      2      2      0      12 <sup>186</sup>
1960-1962	<b><u>INDIAN EDUCATION BUDGET</u></b> Biennium 1960-62  Request is hereby made for a total appropriation of \$26,044.00 for the Mattaponi-Pamunkey Indian School for the biennium 1960-62. This budget represents a decreased appropriation over the biennium 1958-60. The reason for this decrease is largely because of the fact that an additional high school teacher is not being requested. It should be noted that during the biennium 1958-60, a second high school teacher was requested. However, with an anticipated enrollment of only twelve (12) high school pupils during the biennium 1960-62, it is deemed inadvisable to request another high school teacher for this number of pupils. Justification of the Indian Education Budget for the biennium 1960-1962 is made on the basis of the following factors: [...]  6. The school now has a full twelve year program. This year (1958-59) for the first time, two high school students will graduate. Because of the twelve year program now in effect, a general increase in certain budget items becomes a necessity due to an expanded school program. <sup>187</sup>
1961	<b>NOTES ON INDIAN SCHOOL CLOSING</b>

<sup>185</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 24, 2023, PDF Page 11.

<sup>186</sup> Mattaponi-Pamunkey School Enrollment by Grade, 1960-1961, Administrative: Budget and Financial Reports, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 4.

<sup>187</sup> "Indian Education Budget," 1960-1961, Administrative: Budget and Financial Reports, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 4.







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Date	Excerpt
	<p>The board [<i>sic</i>; board] approved the request Wednesday after a school counselor to work with Indian children, their parents and school officials.</p> <p>[...]</p> <p>Some 36 Indian children will be involved.</p> <p>School officials will work with an advisory committee in writing the project and discussion [<i>sic</i>; discussion] with [REDACTED] chief of the Mattaponi tribe, and [REDACTED], a tribe member.<sup>198</sup> Under federal regulations applications for funds must come through the local school board, which acts as the administering agency if funds are approved.</p> <p>[...]</p> <p>Custalow said he has had almost full assurance the project will be funded and if approved, it will go into effect at the start of the next school year.<sup>199</sup></p>
<p>October- November 1974</p>	<p>The Indian newspaper, <i>Wassaja</i> will be placed in the King William County schools. This is the first Indian paper to be placed in the library of our local schools. Also, copies of our treaties will be placed in the school system. This was brought about by the Indian Education Advisory Committee, of which Chief Curtis L. Custalow [REDACTED] is chairman. This committee has also received a grant for dental care for the Indian children in the school system and materials for the preservation and education of Native American culture. <i>Wassaja</i> is also placed in the Minnie-Ha-Ha [<i>sic</i>] Educational Trading Post for the public.</p> <p>Minnie-Ha-Ha Custalow        Mattaponi Indian Reservation        West Point, VA<sup>200</sup></p>
<p>July 18, 1979</p>	<p>He explained that the Mattaponi cannot get the federal funding for education except through utilizing Title IV funds. The tribe is now using the funds and Chief Custalow [REDACTED] has testified before Congress on the problems facing American Indians.<sup>201</sup></p>

Surviving attendance records from 1959 to 1961 and 1963 to 1966 show that students at the Mattaponi-Pamunkey Indian School were almost exclusively from Mattaponi families, with several attendees from the neighboring Pamunkey reservation. The experience of attending a school specifically intended for Mattaponi children helped maintain community ties intergenerationally and allowed for extended formal and informal social interaction among tribal youth.

<sup>198</sup> [REDACTED] is a member of the Upper Mattaponi Tribe. He was married to Mattaponi Tribal member [REDACTED]. See also: Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage Register, King William County, [REDACTED]

<sup>199</sup> Friend, S., "Education Funds to Be Sought for Indians," *Newport News Daily Press* (Newport News, Virginia), December 21, 1973.

<sup>200</sup> Staff, "A First," *Wassaja*, October-November, 1974.

<sup>201</sup> Harrell, B. "Va. Indians open festival," *The Smithfield Times* (Smithfield, VA), July 18, 1979.

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*Table B4-11. Community Institutions and Organizations, 1960-1979: Mattaponi Indian School Attendance Records.<sup>202</sup>*

Student Name	1959- 1960	1960- 1961	1963- 1964	1965- 1966 ca.
[REDACTED]		X	X	X
[REDACTED]		X	X	X
[REDACTED]			X	X
[REDACTED]			X	
[REDACTED]			X	X
[REDACTED]			X	X
[REDACTED]		X		
X		X		
X		X		
X		X		
[REDACTED]		X		X
[REDACTED]		X	X	X
[REDACTED]		X	X	X
[REDACTED]		X	X	X
[REDACTED]		X		
[REDACTED]		X		
[REDACTED]		X		X
X		X		
X		X		
[REDACTED]		X	X	X
X		X		
[REDACTED]		X		
[REDACTED]		X		X
X		X		
[REDACTED]		X		
[REDACTED]		X		X
[REDACTED]		X	X	X
X		X		
[REDACTED]			X	
[REDACTED]			X	
[REDACTED]			X	
[REDACTED]		X	X	

*Mattaponi Hatchery*

The fish hatchery, whose funding was briefly discontinued, became a renewed center of community focus. Notably, Chief O. T. Custalow made an appearance before the House of Delegates to advocate for the reinstatement of the hatchery (February 15, 1964; May 31, 1964). The Mattaponi Indian Tribe continued

<sup>202</sup> Student Grade Book, 1959-1960, [REDACTED] Private Collection; Enrolled Pupils at Mattaponi-Pamunkey Indian Reservation School, 1960-1961, [REDACTED] Private Collection; List of Grade Placement for Pupils, 1963-1964. Administrative: Calendars, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 1, Folder 7, PDF Page 14; List of Student Grades, 1965-1966, Educational: Standardized Tests, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 3, Folder 4.

<sup>203</sup> Personal Communication, Tribal Council, 23 Oct 2024.

<sup>204</sup> Personal Communication, Tribal Council, 23 Oct 2024.

<sup>205</sup> Personal Communication, Tribal Council, 23 Oct 2024.

<sup>206</sup> Personal Communication, Tribal Council, 23 Oct 2024.

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to treat the hatchery as a significant cultural institution integral to the preservation of the community's longstanding riverine livelihood strategies.

*Table B4-12. Community Institutions and Organizations, 1960-1979: Mattaponi Hatchery.*

Date	Excerpt
February 14, 1964	<p>[...] Cook and Chief O.T. Custalow ██████████ of the Mattaponi tribe, headed delegations from their reservations in King William County, appearing before the committee in support of a measure to restore state-operated shad hatcheries on the Pamunkey and Mattaponi rivers which were discontinued two years ago. Their pleas, backed by a commission of fisheries inspector who supervised the hatcheries for about 10 years, and several seafood buyers apparently were convincing as the bill was voted out of the committee and now goes before the full House of Delegates.</p> <p>[...] Custalow told the committee there are about 65 living on the Mattaponi reservation now, many of them making their living from fishing and hunting. He urged approval of re-establishment of the hatcheries so his people can continue to reside and earn their living there. [...] <sup>207</sup></p>
March 31, 1964	<p>1. §1. The Commissioner of Fisheries is authorized and directed to re-establish and maintain, for the same general purposes and upon the same general scale as immediately prior to its discontinuance, the fish hatchery formerly operated by the Commission of Fisheries near Lester Manor on the Pamunkey River at the Pamunkey Indian Reservation, and also at the fish hatchery on the Mattaponi River at or near the Mattaponi Indian Reservation in King William County. 2. There is here by appropriated to the Commission of Fisheries two thousand dollars out of funds heretofore appropriated to the Commission of Game and Inland Fisheries to carry out the purposes of this act. An emergency exists and this act is in force from its passage.<sup>208</sup></p>
1968	<p>H. B. 677, Commission of Fisheries to maintain fish hatchery at Pamunkey and Mattaponi Indian Reservations Presented, ordered printed and referred to Committee on Chesapeake and its Tributaries.<sup>209</sup></p>
February 16, 1968	<p>The Pamunkey and Mattaponi Indians will be pleased to hear that the House of Delegates pushed ahead Thursday a bill appropriating \$2,000, for the next two years to maintain fish hatcheries that help stock the Pamunkey and Mattaponi rivers.</p> <p>Chiefs of the two tribes, whose reservations lie in King William County, say fishing is their livelihood. <sup>210</sup></p>
February 22, 1968	<p>Two area Indian chiefs visited the General Assembly last week on behalf of a special law which would affect two rivers near their reservations.</p> <p>At the request of Chief Tecumseh Deerfoot Cook of the Pamunkey Indian tribe, Chief O. T. Custalow ██████████ of the Mattaponi tribe, and paleface Del. Robert R. Gwathmey III, who represents King William County where both reservations are located, the House Committee on the Chesapeake and its Tributaries authorized an expenditure of \$2,000 over the coming biennium to maintain fish hatcheries that help stock the Mattaponi and Pamunkey Rivers.</p>

<sup>207</sup> Marble, Robert L., "Hatcheries Bill Out of Committee Following Plea By Indian Chief," *Newport News Daily Dispatch* (Newport News, VA), February 14, 1964.

<sup>208</sup> *Acts and Joint Resolutions of the General Assembly of the Commonwealth of Virginia, Extra Session 1963, Regular Session 1964*. Richmond, Virginia: Commonwealth of Virginia Department of Purchases and Supply, 1964.

<sup>209</sup> *Journal of the House of Delegates of the Commonwealth of Virginia*, Vol. 2, Richmond, Virginia: Commonwealth of Virginia Department of Purchases and Supply, 1968.

<sup>210</sup> Staff, "Fish Hatcheries Bill Is Passed," *Newport News Daily Press* (Newport News, VA), February 16, 1968.

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Date	Excerpt
	<p>Both chiefs, resplendent in full headdress, buckskins and a variety of arrowheads, bones and teeth, strongly supported the request.</p> <p>[...] Custalow said the hatchery had helped all people, not just the Indians, who fish the Mattaponi from the mouth on up.</p> <p>"Fishing is our livelihood," said Custalow. He said he was happy to hear the committee also discussing ways to preserve marshlands.</p> <p>Custalow also said he was proud to see government in action in "great America, which was once the Indian's country, but today we must say belongs to our paleface brethren."<sup>211</sup></p>

*Mattaponi Indian Museum*

This period saw the continued development of the Mattaponi Indian Museum. Oral history interviews make clear that the museum space and collections were maintained and curated specifically by tribal members, often through roles held as a matter of lineal descent.

*Table B4-13. Community Institutions and Organizations, 1960-1979: Mattaponi Indian Museum in Interviews.*

Interview	Date	Excerpt
[REDACTED]	1960 ca.	<p>I remember just like going into the museum, and you would always have people there, on Sundays especially. And not just family, visitors were constantly coming in and out. And then my grandpa [REDACTED] would give them a little tour of the museum and he would come out and do a dance with them.<sup>212</sup></p>
	1963 ca.	<p>The museum, I could take you to the museum from my grandfather and my father. This experience that my grandfather and father taught me how to do the Native cultural dancing. Like I said, in the summertime, I spent it down here, but also in November when we had Native American groups come down to the museum with my father, we did a walking trail back through the woods. We also did Native dancing, and then we had the museum tour. And then usually was Boy Scouts, they sometimes came down here and camped. So, I learned most of my tradition from my father, grandfather, and uncles and aunts.</p> <p>[...] I came down here every weekend with my dad [REDACTED] because he was always the treasurer for the museum. [...] But yeah, I just always look forward to coming down here and especially because we went to the museum, you know that, just all the pictures on the walls and all the stuff from thousands of years back, all the old relics in there and just all the stories we would hear, just—I could walk around that museum a hundred times, a thousand times and still pick up something I don't think I saw the last time.<sup>213</sup></p>
	1965 ca.	<p>So, after Pawpaw died, who determined—it [the museum] went down to whoever could take it over. Usually, it all went through the lineage of the family because it was private—it was not the reservation-owned and it was always a private entity there with the museum. So now as we only have</p>

<sup>211</sup> Staff, "Area Indians Visit Assembly," *Southside Sentinel* (Urbanna, VA), February 22, 1968.

<sup>212</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, April 20, 2023, PDF Page 5.

<sup>213</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, July 28, 2023, PDF Page 1-3.

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Interview	Date	Excerpt
		<p>[REDACTED] and [REDACTED] which [REDACTED] lives in Tennessee, left. So, [REDACTED] stepped in for his dad [REDACTED]. And then myself and [REDACTED] helps. And [REDACTED]; [REDACTED] if we need her, she'll help, but it's not run like it used to be. Because we used to have groups coming in every weekend and like I said, Boy Scouts staying down through the week and so maybe one day when we retire we could do that.<sup>214</sup></p>
[REDACTED]	1969 ca.	<p>Okay, the museum was my granddaddy's, which is [REDACTED]. When he passed away, my dad [REDACTED] took over as curator. But a part of it was left to all his children. So, all his children had a part in the museum. Well, once a couple of my uncles passed away, their wives sold it to [REDACTED]. After my dad passed away, [REDACTED] my Uncle [REDACTED] was the curator. When [REDACTED] passed away, [REDACTED] took over, but he started buying out the widows. My mom would not sell. So, she still has part in the museum, which is, if something happens to her, it would be ours. But that's the way the museum goes down. [REDACTED] children got his part, plus what he bought. And I don't think there's anybody left in the museum but my mom, [REDACTED] children, and [REDACTED]. I think that's it. Everybody else sold to [REDACTED]. Because their husbands passed away and they weren't Native American, they couldn't go in there. And one stipulation they had, none of their wives could go in there and work. It had to be them or nothing. And they were supposed to—they carried it on. My dad and [REDACTED] did a very good job and [REDACTED] did, too.</p> <p>[And what allotment is the museum on?]</p> <p>My granddaddy's land, [REDACTED] land. And see, he owned all the way down to—I want to say, [REDACTED] house, maybe past that. All the way down to [REDACTED] house. And when he passed away, the children owned the house, but [REDACTED] had lifetime rights there. But [REDACTED] which is her son, and my step-uncle, put a trailer on this part, but they allotted that to him. The reservation gave it back to him to put a trailer on. Then it was where the trailer's sitting now is—no, that's [REDACTED] trailer. There was a trailer that [REDACTED] and [REDACTED] had. They gave it up and that's when [REDACTED] took that out and he put his house there. But if it happened to be the reservation, my granddaddy owned all of that down. And he chose to put the museum there and it was approved. And then when he passed away, the reservation gave this to [REDACTED] which was his son. And it was [REDACTED] daughter that they gave that piece to.<sup>215</sup> [...]</p>

<sup>214</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 24, 2023, PDF Page 9-10.

<sup>215</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 5-6.

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Interview	Date	Excerpt
██████████ ██████████ <sup>216,</sup>	1972 ca.	I remember Uncle ██████████ being quite the advocate. I mean he was very passionate about the Tribe's history. He opened, obviously, the trading post. I remember going to the museum when I was a kid, and being down there on weekends we'd go through walking around and see things. I remember when ██████████ opened the trading post, and the trading post is always different than the museum. And the trading post marquee at that time was historical documents. The litany of things he had garnered and gathered in his research to advocate for the Mattaponi Tribe at huge levels. <sup>217</sup>

The museum is also documented in newspaper articles of the time, which recorded its role as a cultural institution (November 9, 1969) and an educational site for non-Mattaponi visitors (February 2, 1978). Journalists documented the evolution of the museum from personal collections to a public space co-owned by descendants of its founder (June 20, 1970).

Table B4-14. Community Institutions and Organizations, 1960-1979: Mattaponi Indian Museum in Other Sources.

Date	Excerpt
September 7, 1961	[...] The story goes on to tell about Chief Custalow ██████████ and his tribe, about the museum and the ways of livelihood of the Indians on the reservation. <sup>218</sup>
October 19, 1969	Chief O. T. Custalow ██████████ of the Mattaponi Indians, one of the two remaining tribes of the Powhatan Confederacy, [...] Leader of 125 Indians for 25 years, Custalow made the King William Indian Reservation well known by establishing an Indian museum that attracted school groups and tourists. <sup>219</sup>
November 9, 1969	Chief O. T. Custalow ██████████ who died last month, stressed throughout his 25-year administration the importance of the Indian heritage and established a reservation museum which is operated by his widow. <sup>220</sup>
June 20, 1970	The museum, after 6 months of wrangling, is now owned by a corporation, composed of the 13 living children, and the second, surviving wife of the old chief ██████████. The artifacts came from various people on the reservation, as loans, and the owners seemed content to let the old chief reap the profits. In the early days, when his first wife was living, the museum was in their living room, and Mrs. Custalow says her mother used to take a lantern and show visitors around it when the chief was out fishing. The museum was started to attract attention to the reservation. <sup>221</sup>
February 2, 1978	On Saturday, February 11, from 10:00 to 12:00 the group will visit the Mattaponi Museum on the Indian reservation. Among the hundreds of interesting artifacts are a necklace worn by Pocahontas, a scalping knife, Opechaneough's [ <i>sic</i> ; Opechancanough's] tomahawk used

<sup>216</sup> ██████████ has Mattaponi lineage but is enrolled with the Eastern Chickahominy Tribe.

<sup>217</sup> ██████████, "Interview: ██████████," by ██████████ and ██████████, Mattaponi Indian Tribe, November 27, 2023, PDF Page 9.

<sup>218</sup> Staff, "Indian Reservation Featured in Baltimore Newspaper," *The Tidewater Review* (West Point, VA), September 7, 1961.

<sup>219</sup> Staff, "Virginia News Briefs," *The Register* (Danville, VA), October 19, 1969. See Also: Staff, "Chief O.T. Custalow," *Rappahannock Record* (Kilmarnock, VA), October 23, 1969.

<sup>220</sup> Phillips, Gene, "New Chief Will Continue Tradition of Mattaponi Indians," *Newport News Daily Press* (Newport, VA), November 9, 1969.

<sup>221</sup> "Talk with Mrs. ██████████, Mattaponi," 20 June 1970, Helen C. Rountree Fieldnotes, 1969-1973, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 2.

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Date	Excerpt
	<p>in the battles of 1622 and 1644 and tools over a thousand years old. [...] "Our earthly goods were made of wood, stone and bone," the Chief ██████████ continued, "The Great Spirit gave us knowledge to use them productively." Throughout the museum are the results of this native ingenuity. Mussel shells inserted with sticks for spoons, fish hooks made of turkey breastbones and stone; Wampum, or money discs carved from the clam shell, war clubs, petrified [<i>sic</i>; petrified] wood of a native tree; a stone mold to shape tiny mocassins [<i>sic</i>; moccasins] for baby feet; war shields made of deer skin stretched over a wood frame, and tiny beads strung with red sinew of deer are a few of the many artifacts.<sup>222</sup></p>

*Mattaponi Educational Trading Post*

This period also saw the establishment of the Educational Trading Post on the reservation, which formed a community hub for internal and external education. The Educational Trading Post provided a location for Mattaponi craftswomen to gather (August 27, 1971) and provided educational programs for groups from the Department of Defense and schools from elementary grades through college (September 6, 1978).

Table B4-15. Community Institutions and Organizations, 1960-1979: Mattaponi Educational Trading Post.

Date	Excerpt
August 27, 1971	<p>Mrs. Custalow ██████████ explained that she and other women of the tribe teach Indian crafts and customs at their combined trading post and educational center not only to Indians but to hundreds of visitors as well.</p> <p>"We teach school classes ranging all the way from the elementary grades to the college level," she said. "One of our most successful recent projects was teaching Indian crafts to a group of 70 retarded children."<sup>223</sup></p>
January 7, 1973	<p>The Custalows' trading post has become the "Educational Trading Post," with a long wordy sign advertising it at the junction of the entrance road with the reservation's circular road. Mrs. C ██████████ &amp; Denise ██████████ give lectures there, according to the sign.<sup>224</sup></p>
October – November 1974	<p>[...] Wassaja is also placed in the Minnie-Ha-Ha [<i>sic</i>; Minnie Ha-Ha] Educational Trading Post for the public.<sup>225</sup></p>
September 6, 1978	<p>The Department of Defense has, for many years, brought members of their multi-racial ranks from military bases in the area to work sessions at the Minnie Ha Ha [<i>sic</i>] Educational Center. The groups discuss race relations in an open, casual manner, Mrs. Custalow ██████████ explained. These sessions helped establish a Native American Week at Front Monroe.</p> <p>The Minnie Ha Ha [<i>sic</i>] Education Center is also open to study groups, from college level to kindergarten, from all over the United States. Groups book reservations with the tribe to</p>

<sup>222</sup> Delo, P., "Glenns Plans Course on Indian History," *Rappahannock Record* (Kilmarnock, VA), February 2, 1978. See also: Delo, P. "Real Indians help conduct unique RCC history course," *Southside Sentinel* (Urbanna, VA), February 2, 1978; Staff, "Indian Culture Seminars Set," *Newport News Daily Press* (Newport News, VA), February 3, 1978.

<sup>223</sup> Wilbur, George W. "Virginia Indians Appear to Have Safely Navigated Around Social Upheavals," *The Bee* (Danville, VA), August 27, 1971.

<sup>224</sup> Rountree, Helen C. Fieldnotes, 1969-1973, Helen C. Rountree Papers, Box 2, National Anthropological Archives, Smithsonian Institution, Washington, D.C.

<sup>225</sup> Staff, "A First," *Wassaja*, October-November, 1974.



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	spend time at the center learning, often recording for posterity, the tales of Native American history and culture. <sup>226</sup>
July 18, 1979	The Mattaponi, as Chief Custalow [REDACTED] <sup>227</sup> explained to those stopping to view the artifacts he and his wife [REDACTED] brought from the reservation's educational center, are still living under a 1677 treaty signed by Queen Anne of England. The treaty is with the Commonwealth of Virginia and was made over 100 years before the federal government was formed. [...] A copy of the treaty is on display at the educational facility on the reservation. The Mattaponi also encourage visitors to tour the reservation and the trading post gift shop in West Point. <sup>228</sup>
November 23, 1979	[...] Some of the products are being offered now in the gift shop at Berkeley Plantation, in the trading post on the Pamunkey and Mattaponi reservations and are being shown at handwork exhibits. <sup>229</sup>

*Conclusion*

The number of distinctly Mattaponi institutions and organizations grew on the Reservation during this period. The new tribal museum and educational trading post joined the Mattaponi Indian Baptist Church and the Mattaponi Indian Reservation School as sites reinforcing “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “rates or patterns of informal social interaction” (83.11 (b)(1)(iii)). The formation and operation of these institutions, especially the hatchery, required “shared or cooperative labor” (83.11 (b)(1)(iv)). The church continued to provide “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). The church, school, hatchery, museum, and trading post all served as central establishments for the community, illustrating the “persistence of a collective identity” (83.11 (b)(1)(viii)) and constituting “distinct community social institutions” (83.11 (b)(2)(iv)) in fulfillment of Criterion (b) of 25 CFR 83.11.

*Community Activities*

Members of the Mattaponi Indian Tribe consistently participated in shared community activities during this period. Tribal members’ efforts included economic and social cooperation towards the organization of community events such as the annual homecoming and the tax tribute. The Tribe also strove to preserve its distinct cultural practices and continuously educated non-Mattaponi people regarding its history and culture. Such activities offer evidence of significant social interaction and social relationships among tribal members for the period.

*Economic Cooperation and Livelihood Strategies*

Throughout the 1960 to 1979 period, the Mattaponi Indian Tribe engaged in community-based economic cooperation and livelihood strategies. Collaborative labor and distinctive subsistence patterns among community members included shared occupations, primarily logging, fishing, and farming. Oral histories detail the centrality of family gardens and fishing and hunting traditions.

*Table B4-16. Community Activities, 1960-1979: Economic Cooperation and Livelihood Strategies in Interviews.*

<sup>226</sup> Byrd, J. “Mattaponi live in present with regard for past,” *The Tidewater Review* (West Point, VA), September 6, 1978.

<sup>227</sup> This article misidentifies Curtis Lee Custalow as Chief. He served as Chief of the Mattaponi Tribe from 1969-1977. Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

<sup>228</sup> Harrell, B., “Va. Indians open festival,” *The Smithfield Times* (Smithfield, VA), July 18, 1979.

<sup>229</sup> Dorsey, S. “Federal Money Helping Indians Learn Old Crafts,” *Newport News Daily Press* (Newport News, VA), November 23, 1979.

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Interviewee	Date	Excerpt
[REDACTED]	June 16, 1970	Interview with Jacob Custalow [REDACTED] (Bro. [REDACTED]) Indians here are not well off. The river is still rich in fish to keep them from starving- he remarked that Indians here are better off than the Plains, where they are cut off from the rivers. Also, gardening and canning help tide them over the winter. But many people must still work elsewhere- some commute to Richmond, while others work in the paper industry. [REDACTED] is a wood cutter & hauler for the pulp mill in West Point. <sup>230</sup>
[REDACTED]	1965 ca.	Other than the river, my grandparents [REDACTED] had many gardens, potatoes and different vegetables and they had some fruit trees. So, when I was young, I would come down and ride the tractor with my Uncle [REDACTED]. We would work in the garden in the summer. We shelled beans. We snapped beans, we cut peaches because my grandmother canned and froze a lot of things. We would help them in the garden as well as in putting the food up for the future. <sup>231</sup>
[REDACTED] [REDACTED] <sup>232</sup>	1975 ca.	We grew all kinds of things. We grew lima beans and green peas and green beans. We grew onions and tomatoes and cucumbers and squash and watermelon and cantaloupe, lots of different corn. It was always the thing to find the best and the sweetest corn to grow. I remember when “Silver Queen” first was marketed, and they grew Silver Queen. And then it was all kinds of corn even sweeter than that. Dad [REDACTED] would actually find Indian corn seeds, and we would grow Indian corn and sell that. I remember we would grow it at the Res., and we would take it back home in Richmond, and my brother and I would put it – we would tie it up in bundles and go around the neighborhood with our wagon and sell Indian corn. [...] Granny was a big canner, we still have some of the mason jars that she would can with, my parents would can with, we still have all of that, so that’s what they did. They caught fish, they salted those down in five-gallon buckets, it was kind of life for us. As far as foods we grew in the garden, there may have been other varieties, but those were just regular staples. Sweet potatoes, white potatoes, just all kinds.  [...] You hunted together and you fished together, and you went to church together, and you worked garden together. You saw each other at Homecoming, you ate each other’s food out on the long table under the tree. You went around from house to house, and you visited. It was family. <sup>233</sup>
[REDACTED]	1978 ca.	[...] Well every day was pretty much the culture. The older ones still fished, hunted, and trapped to survive. And we'd throw nets to fish out here in the Mattaponi River to catch shad and herring and catfish. We learned how to weave nets and stuff like that and fix nets as well. Making traps, rabbit traps, gardening. All sorts of stuff. You had certain times of the year you

<sup>230</sup> Interview with [REDACTED], 16 June 1970, Helen C. Rountree Fieldnotes, 1969-1973, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, Washington, D.C., Box 2.

<sup>231</sup> [REDACTED], “Interview: [REDACTED],” by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 19, 2023, PDF Page 5.

<sup>232</sup> [REDACTED] has Mattaponi lineage but is enrolled with the Eastern Chickahominy Tribe.

<sup>233</sup> [REDACTED], “Interview: [REDACTED],” by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 2-3, 12.

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Interviewee	Date	Excerpt
		would harvest your vegetables and sweet potatoes and potatoes and put them down in the root cellars, put lime over them. That will preserve them through the winter months so you have something to eat. Also, we would take the corn and cut it all off the cob and you take and freeze that and you can a lot of stuff as well. Preserve and salt your meats and fish. And the roe, we used to take it and clean all the fish, which was thousands of fish back then. [...] If you happen to hit that roe, Grandpa [REDACTED] [REDACTED] would tear you up [Laughter] because they made their living like that. And also, pulpwood hauling and cutting the trees and timber. Carrying to the mill, selling that. <sup>234</sup>

The significance of fishing caught the attention of newspapers in this period. Several newspaper articles cited fishing and the annual shad cycle (March 10, 1973) and the hatchery (September 7, 1961) as important to Mattaponi subsistence strategies. Journalists also covered the state appropriation to fund the hatchery (e.g., February 22, 1968), highlighting the importance of natural resource protection to the Mattaponi Indian Tribe as a cultural and economic matter.

Table B4-17. Community Activities, 1960-1979: Economic Cooperation and Livelihood Strategies in Other Sources.

Date	Excerpt
September 7, 1961	The Indians look to the water for their main subsistence, the item states. Last year the reservation reported over 200 shad stripped of their roe, yielding 6,000,000 eggs for the small hatchery there. The hatching [sic, hatchery] is under the auspices of the state commission of fisheries.  Chief Custalow [REDACTED] said he thought 80% of the eggs survived but that the Indians catch only a pittance of those that are spawned. "But it does keep the shad coming back from year to year," he added. <sup>235</sup>
February 14, 1964	Custalow [REDACTED] told the committee there are about 65 living on the Mattaponi reservation now, many of them making their living from fishing and hunting. He urged approval of re-establishment of the hatcheries so his people can continue to reside and earn their living there. [...] <sup>236</sup>
November 26, 1965	"We could work the timber on some nearby land," Custalow [REDACTED]; [REDACTED] said. The reservation operates a fishery and traps and farms but all of the work is seasonal, he said. He said the farming was too small to be profitable. <sup>237</sup>
February 16, 1968	The Pamunkey and Mattaponi Indians will be pleased to hear that the House of Delegates pushed ahead Thursday a bill appropriating \$2,000, for the next two years to maintain fish hatcheries that help stock the Pamunkey and Mattaponi rivers.  Chiefs of the two tribes, whose reservations lie in King William County, say fishing is their livelihood. <sup>238</sup>

<sup>234</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 31, 2023, PDF Page 3-4.

<sup>235</sup> Staff, "Indian Reservation Featured in Baltimore Newspaper," *The Tidewater Review* (West Point, VA), September 7, 1961.

<sup>236</sup> Marble, Robert L. "Hatcheries Bill Out of Committee Following Plea by Indian Chief," *Newport News Daily Dispatch* (Newport News, VA), February 14, 1964.

<sup>237</sup> Staff, "Indian Chief Pays Tribe's Tribute to Va. Governor," *Newport News Daily Press* (Newport News, VA), November 26, 1965.

<sup>238</sup> Staff, "Fish Hatcheries Bill Is Passed," *Newport News Daily Press* (Newport News, VA), February 16, 1968.

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Date	Excerpt
February 22, 1968	<p>Two area Indian chiefs visited the General Assembly last week on behalf of a special law which would affect two rivers near their reservations.</p> <p>At the request of Chief Tecumseh Deerfoot Cook of the Pamunkey Indian tribe, Chief O. T. Custalow ██████████ of the Mattaponi tribe, and paleface Del. Robert R. Gwathmey III, who represents King William County where both reservations are located, the House Committee on the Chesapeake and its Tributaries authorized an expenditure of \$2,000 over the coming biennium to maintain fish hatcheries that help stock the Mattaponi and Pamunkey Rivers. [...]</p> <p>"Fishing is our livelihood," said Custalow. He said he was happy to hear the committee also discussing ways to preserve marshlands.<sup>239</sup></p>
February 18, 1971	<p>In such a backwater, the Mattaponi are no richer and not much poorer than their neighbors. They live in small homes, but they keep warm. They go to the county public schools - by bus, without complaining. They are free to go to the city, to Richmond or north or even to California to seek jobs, and often they do. But most of them come back.</p> <p>Chief Curtis T. Custalow ██████████ lives in a neat recently built cinder-block house on the single circular street of the Mattaponi reservation. He has a big color TV in the living room, and he and his wife Gertrude ██████████ are articulate about life on the reservation.</p> <p>[...] Between now and revival comes spring, when the shad, rock and perch are thriving in the river, and the men and boys go out in their flat bottom boats and drink the water of the Mattaponi and bring home strings of fish for frying. None of the Mattaponi is on welfare, and the last time one of them was thrown off the reservation for misbehavior was 30 years ago.<sup>240</sup></p>
March 10, 1973	<p>Mattaponi Indians Thursday worked in their potter sheds, mended fishing nets, overhauled outboard motors and prepared their fields for the spring planting. The Indians appeared to be far too preoccupied with their tasks for politics. [...] On the Mattaponi reservation, Jacob ██████████ and Norman Custalow ██████████ sons of the late Chief O. T. Custalow ██████████; ██████████ were working on two new outboard motors to be used during the annual shad run, later this month [...] <sup>241</sup></p>
April 29, 1974	<p>On the Mattaponi reservation, Will Custalow ██████████ brother of Chief Curtis Custalow ██████████ has the reputation as the best fisherman.</p> <p>The shad season on the Mattaponi had all but ended, and Will Custalow sat watching a television game show as he warned his listeners to be careful about eating shad. [...] <sup>242</sup></p>

*Social Cooperation and Mutual Aid*

Throughout this time period, members of the Mattaponi Indian Tribe participated in various forms of social cooperation, such as sharing resources related to food and housing when community members were in need and administering grants for community services. Oral history interviews recount events during which

<sup>239</sup> Staff, "Area Indians Visit Assembly," *Southside Sentinel* (Urbanna, VA), February 22, 1968.

<sup>240</sup> Furgurson, Ernest B., "The Advantages of Backwater Living," *The Baltimore Sun* (Baltimore, MD), February 18, 1971.

<sup>241</sup> Nichols, J., "Wounded Knee Tensions Secondary in Va. Indians' Minds," *Newport News Daily Press* (Newport News, VA), March 10, 1973. See also: Nichols, J. "Indians in State More Interested in Fishing, Tourists Than Tensions," *The Danville Register* (Danville, VA), March 11, 1973.

<sup>242</sup> Cooke, K. "Indians Aid Shad Project," *Intelligencer Journal* (Lancaster, PA), April 29, 1974.

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families on the Mattaponi Indian Reservation provided housing for each other in moments of crisis and describe how it was common practice during this period to share food. Reservation residents also recall the Tribe administering HUD funds for the betterment of the community. Such activities were often, though not exclusively, managed through the tribal government.<sup>243</sup>

Table B4-18. Community Activities, 1960-1979: Social Cooperation and Mutual Aid in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1960 ca.	[REDACTED] house burned down, and he needed a place to live with his children, so my dad [REDACTED] let him use his house for that until he could build his back. <sup>244</sup>
[REDACTED]	1960 ca.	I remember [REDACTED] who lived right over here. And I remember when I was young, his house had burned down. And then they built the brick home after a while. And I think they stayed over at Mama and Daddy's [REDACTED] house, because I was coming in for a little bit until they started getting that house back in shape.  [...]  You know, my father [REDACTED] was staying here because in the [19]70s, HUD was going in and helping with remodeling the homes and everything else around here, bringing in running water and bathrooms and all that. They just didn't have it. [...]. So, after they did what they needed with the HUD program, Mama came down here, too. <sup>245</sup>
[REDACTED]	1963 ca.	And then of course in my grandfather's day, it was a community. Everybody, if you need some vegetables or eggs from your chickens or whatever there may be, they'd all share.  [...]  My daddy [REDACTED] grew more stuff he gave away than what he grew for us to eat. Which he always said you gotta plant enough to make sure you can feed the rabbits and the squirrels, and the deer, and your friends. <sup>246</sup>
[REDACTED]	1970 ca.	We have funds that have been allocated and they are utilized in the King William school system for our Indian children.”  [...]  We have used in times past, federal funds to do some hiring on the Reservation, for the tribal government's [inaudible] funds, Title IV funds, that sort of thing. Those funds primarily were funded by federal government. Aside from the state, state had very little, if anything, to do with that. The

<sup>243</sup> Such management is discussed in detail in Section IV, Part C of this petition.

<sup>244</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 3-4.

<sup>245</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, April 20, 2023, PDF Page 9.

<sup>246</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, July 28, 2023, PDF Page 8-9.

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Interviewee	Date	Excerpt
		state, up to this point, has not, it has not been engaged in anything to my knowledge, since the closing of our school. <sup>247</sup>
[REDACTED]	1971 ca.	I remember when [REDACTED] moved back down here from Richmond, and him and Susie—the house over here, we cleaned up in there and all that stuff and got everything ready and helped them move. I was a little kid then. Then over here we had Margaret Allmond’s and them, who was the house that [REDACTED] [REDACTED] got down on the other side of the lane. I remember when they moved back here. And we had to go there and clean up in there and stuff like that and help them move in and different things. <sup>248</sup>
[REDACTED]	1973 ca.	I’d go over to cousin [REDACTED] and aunt [REDACTED] Aunt [REDACTED] was papa’s [REDACTED] sister. I’d go to their house and knock on the door. This was when cousin [REDACTED] was older, [REDACTED]. I would take the dogs and I would get the dogs and I’d go right out of their back door step and if we shot a deer or something, I would get some meat and I would bring it back around there. [...] I’d bring them some meat cause they didn’t have much. <sup>249</sup>
[REDACTED]	1978 ca.	Well, this is a story that kind of covers the neighbor part as well as everything else. ‘Cause when I got married and I lived across the road from where my parents are and we were putting the garden in and you put potatoes in the ground by March 17. And we were fighting to get everything in the ground and Mama [REDACTED] was cutting the potatoes up for the eyes. And we had planted Daddy’s [REDACTED] [REDACTED] and we were trying to get mine planted. And rain was coming, storm was coming. Daddy said I don’t think we gonna get it done. And next thing you know here comes Uncle [REDACTED] [REDACTED] Here comes your daddy, Uncle [REDACTED] [REDACTED] coming across the way, dropping potatoes, bringing their tractor to throw dirt to ‘em. And then your daddy was getting his potatoes in the ground. When they finished mine, everybody went and got his potatoes in the ground. And you didn’t have to go get a neighbor. You didn’t have to go ask. People saw you were in need. They knew it was gonna rain and he wanted to get his potatoes in. I was trying to get my potatoes in. Everybody just chipped in and then sat on the picnic table in the backyard and started drizzling. Everybody said, well, I guess I better go home. I think about that often, how people just got along. <sup>250</sup>

Community efforts to provide support and mutual aid were further documented during this period by journalists, primarily in coverage of aid programs and grants administered by the Tribe. Examples include action on behalf of Mattaponi leadership to deliver support programs to rural Indians (December 7, 1972)

<sup>247</sup> [REDACTED], Interview: Chickahominy Fall Festival, edited by Helen Rountree, National Anthropological Archive, Washington, D.C.: Smithsonian Institution, Original edition, Helen Rountree, 1981.

<sup>248</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 31, 2023, PDF Page 14.

<sup>249</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, October 16, 2023, PDF Page 6.

<sup>250</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED] Mattaponi Indian Tribe, March 23, 2023, PDF Page 8-9.

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and grants from the federal Department of Housing and Urban Development (July 16, 1975) and the Williamsburg-James City County Community Action Agency (September 28, 1978).

*Table B4-19. Community Activities, 1960-1979: Social Cooperation and Mutual Aid in Other Sources.*

Date	Excerpt
November 26, 1963	It was announced that over 200 pounds of good clothing had been sent by the W-L Society to the Mattaponi Indian Reservation in Virginia, and a large box of silver coupons to Crossnore School in North Carolina. [...] <sup>251</sup>
December 7, 1972	Custalow [REDACTED] said educating the Indians to government programs designed to help them is another reason behind the meeting.  "We have prepared some information that should help them understand just what is available for them." [...] The Atlantic Indian differs from his western brother in the fact that the Bureau of Indian Affairs does not help him. Eastern Indians are helped only by state governments, with the exception of, perhaps, Cherokee and Florida Indians, said Custalow. [...] He said the concern for the moment is in contacting rural Indians since funds from the native American rights funds are limited. <sup>252</sup>
July 16, 1975	Notification has been received of approval of grants totaling \$250,000 to Virginia's two Indian reservations.  Notice from the office of Rep. Thomas N. Downing in Washington said Community Development block grants of \$125,000 each have been approved by the Department of Housing and Urban Development for the Pamunkey and Mattaponi tribes.  Applications were made by Chief T. D. Cooke for the Pamunkeys and Chief Curtis Lee Custalow [REDACTED] of the Mattaponis.  The grant to the Pamunkey reservation will be used for a community center.  The one to the Mattaponis will be used for a central water system, rehabilitation work and planning activities. <sup>253</sup>
January 9, 1976	[...] The grant money comes from the United Easter [ <i>sic</i> ] Tribal Association, which is headquartered in Nashville, Tenn. Stith won job placement money for the Chickahominy Indians of Charles City and New Kent, and for the Mattaponi and the Pamunkey of King William County, late last year. [...] <sup>254</sup>
December 14, 1977	[...] Chief Curtis Lee (Warhorse) Custalow [REDACTED] chief of the Mattaponi Indian tribe in King William County for the past eight years, has resigned over a dispute which started with a federal grant. He said the tribe is arguing how to spend a \$250,000 community grant received this year from the Department of Housing and Urban Development.  Chief Custalow said the money would [ <i>sic</i> ; would] be spent to rehabilitate houses on the reservation and build roads whereas others want to relocate the houses.  Daniel Webster [REDACTED] a cousin of the former chief, is now chief of the Mattaponi tribe. <sup>255</sup>

<sup>251</sup> Staff, "Revolution Children Unit Meeting Held," *Northern Virginia Sun* (Fairfax, VA), November 26, 1963.

<sup>252</sup> Staff, "Eastern Indians Ready for First Parley Today," *The Hartford Courant*, (Hartford, CT), December 7, 1972.

<sup>253</sup> Staff, "Reservations Granted \$250,000," *Newport News Daily Press* (Newport News, VA), July 16, 1975. See also: Staff, "Mattaponi, Pamunkey Get Federal Grants," *Newport News Daily Press* (Newport News, VA), June 21, 1977.

<sup>254</sup> Staff, "Job Funds for Indians Approved for Agency," *Newport News Daily Press* (Newport News, VA), January 9, 1976.

<sup>255</sup> Staff, "Congressman Paul Trible," *Glo-Quips* (Gloucester, VA), December 14, 1977.

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Date	Excerpt
September 28, 1978	<p>[...] Larry Trumbo, executive director of the Williamsburg-James City County Community Action Agency which will administer the \$126,500 grant, said the project's goal is to make the Indians self-sufficient and allow them to retain their heritage. [...]</p> <p>Federal Comprehensive Employment Training Act (CETA) money from the Department of Labor is being funneled through the Governor's Manpower Services Council for the Native American Program to the local community action agency.</p> <p>Trumbo said approximately 1,000 Indians are included in the Chickahominy, Mattaponi, Pamunkey and Rappahannock tribes that will benefit from the program. [...] <sup>256</sup></p>
November 23, 1979	<p>[...] Another pocketful of CETA [Comprehensive Employment Training Act] money, designated for Indians living on reservations, is limited to the Pamunkey and Mattaponi tribes but Cook said it was cut from \$67,000 to \$37,000 this year. <sup>257</sup></p>

*Annual Homecoming*

Homecoming is an important annual event within the tribal community that consists of community members returning to attend services at the Mattaponi Indian Baptist church. Oral history interviews document memories of this event, with several individuals reporting how they would attend every year over the span of their lives.<sup>258</sup>

*Table B4-20. Community Activities, 1960-1979: Annual Homecoming in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1963 ca.	<p>We had homecoming every year on the fourth Sunday. We went to the capitol with my grandfather to pay our taxes. And I remember first time I seen pictures and like I said, my memory is four, but I'm sure before then. [...]</p> <p>And my grandfather [REDACTED] was the Baptist minister here at the church on the reservation. So, we always, Sundays, went to church. We had Bible study after homecoming, the Bible study Monday. It used to be five days. Now it's only three days. So, we used to come down every night when I was a kid and do the revival. <sup>259</sup></p>
[REDACTED]	1973 ca.	<p>We had a lot of my cousins that didn't live here also would come down. We would have over at the museum, my grandfather's [REDACTED]; [REDACTED] house, we would first come to church on Sundays and then had a big feast, a picnic table stretched all the way out in the front yard. And everybody would bring food down and everyone would eat together and play together and hang out together and good times, good fellowship.</p> <p>[...] We would always do things together, so we would see each other at different events. Also at homecoming, not just here, but homecomings for the other Native churches, we would go to their homecomings and that being</p>

<sup>256</sup> Dorsey, S., "Grant Is Awarded for Indians to Learn Tribal Art, Crafts," *Newport News Daily Press* (Newport News, VA), September 28, 1978.

<sup>257</sup> Dorsey, S., "Federal Money Helping Indians Learn Old Crafts," *Newport News Daily Press* (Newport News, VA), November 23, 1979.

<sup>258</sup> Mattaponi citizens who discussed the annual homecoming event as a significant part of Mattaponi community throughout their lives in their interviews included [REDACTED]

<sup>259</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 24, 2023, PDF Page 3-5.



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Interviewee	Date	Excerpt
		Pamunkey, Upper Mattaponi, as we knew ‘em as Adamstown at the time, Rappahannock, Chickahominy. So, we would go to all the homecomings and then we would see each other and see other Native people also. <sup>260</sup>
	1965 ca.	You know I’d see them at homecoming and the people that would actually come down. We would go to Philadelphia on vacation to see some of the ones from the reservation that lived up there in Philadelphia but that was it. <sup>261</sup>
	1970 ca.	[...] Well, of course was that we had a homecoming the fourth Sunday in August every year. That was one of the main things that was always a big deal. I’d meet cousins I’d never met before because we got such a big family. Both my mama and my daddy ██████████ ██████████ had thirteen brothers and sisters. So, it was a lot of cousins out there. <sup>262</sup>
	1979 ca.	We just participated in the powwows and that’s about it...Of course, the church and the homecomings and all was very important. <sup>263</sup>
	1965 ca.	Every fourth Sunday in August, the neighboring Indian churches would come over for revival services and church on the ground. [...] And then, of course, we would come to the homecomings or when different revivals, and all of my uncles ██████████ ██████████ ██████████ ██████████ were in a singing group. It was called the Custalow Brothers. My ██████████ played the guitar and all the other uncles: ██████████ ██████████ were in the group. And so, they did that for years. I mean, they traveled around to lots of different churches and sometimes out of state singing gospel music. <sup>264</sup>

In addition to personal recollections, Homecoming was noted in popular publications that included detailed speaking schedules (August 22, 1963) and recorded the regular occurrence of the event on the fourth Sunday in August each year (February 18, 1971).

Table B4-21. Community Activities, 1960-1979: Annual Homecoming in Other Sources.

Date	Excerpt
August 22, 1963	Mattaponi Baptist Church on the Mattaponi Indian Reservation will observe home-coming next Sunday, Aug. 24.  Chief O. T. Custalow ██████████ will speak at the 11:30 a.m. service. Lunch will be served on the church grounds after the morning service and the Rev. John H. Brooks, pastor of Chesapeake Baptist Church, will speak at a 2:30 pm. service. The

<sup>260</sup> ██████████, “Interview: ██████████,” by ██████████ and ██████████, Mattaponi Indian Tribe, July 26, 2023, PDF Page 2-3.

<sup>261</sup> ██████████, “Interview: ██████████,” by ██████████, Mattaponi Indian Tribe, October 16, 2023, PDF Page 13.

<sup>262</sup> ██████████, “Interview: ██████████,” by ██████████, Mattaponi Indian Tribe, July 28, 2023, PDF Page 3.

<sup>263</sup> ██████████, “Interview: ██████████,” by ██████████ and ██████████, Mattaponi Indian Tribe, July 12, 2023, PDF Page 4.

<sup>264</sup> ██████████, “Interview: ██████████,” by ██████████ and ██████████, Mattaponi Indian Tribe, July 19, 2023, PDF Page 6.

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Date	Excerpt
	<p>Rev. H. N. Custalow [REDACTED] pastor of the Mattaponi church, will preside at the services.</p> <p>Mr. Brooks will preach for services at the church Monday through Friday, each evening at 7:45. Members and friends are invited to attend the home-coming and the services next week. <sup>265</sup></p>
February 18, 1971	<p>Weekends are when the families that have gone out to the great beyond come back to visit. Each weekend is a preview of the big one, the fourth Sunday in August of every year, when there is a tribal reunion and the Mattaponis converge here from all directions for an old-time Baptist revival. <sup>266</sup></p>
August 24, 1972	<p>The Sunday, August 27 service has been CANCELLED in order that all may attend the homecoming service at Mattaponi Indian Reservation Baptist Church. The Coburns and the Calvary Quartet will be singing there. All people who attend Rock Church have been invited to this service. <sup>267</sup></p>
September 3, 1978	<p>At the Mattaponi Indian Baptist Church's August 27th homecoming, the scouts gave Chief Custalow [REDACTED] a replica of the statue of Pocahontas that was erected over the grave during former Gov. Mills Godwin's administration. <sup>268</sup></p>

*Historic Preservation and Cultural Education*

The Mattaponi Indian Tribe practiced distinct cultural patterns and upheld cultural practices, often participating in educational programming for the public. Such activities included learning and practicing beadwork, pottery-making, tanning hides, and learning and performing traditional dance. In oral history interviews, Mattaponi people recall gathering amongst themselves to practice distinctive Mattaponi arts and practices and sharing their work with others in an educational capacity.

*Table B4-22. Community Activities, 1960-1979: Historic Preservation and Cultural Education in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1960 ca.	<p>I remember just like going into the museum, and you would always have people there, on Sundays especially. And not just family, visitors were constantly coming in and out. And then my grandpa [REDACTED] would give them a little tour of the museum and he would come out and do a dance with them. And kids during the week, especially in the summer, kids would come down here. Boy Scouts, Girl Scouts, church groups, all that. They would come down here. Is it the Daughters of the Revolution? They would come and he would go there and talk to them about Native Americans and so forth. And then, the culture was--there were times where we would have gatherings like homecoming. Just getting together, going to the tribute at the governor's every year.</p> <p>[...] Boy Scouts, Cub Scouts, I went to that with my dad [REDACTED] After my grandpa [REDACTED], I call him Pawpaw, but after he was gone, I've been to Boy Scouts, Girl Scouts, I went to churches with him. We went to Kings Dominion, and y'all tell me, I don't know how long Kings Dominion has</p>

<sup>265</sup> Staff, "Indian Church Sets Home-Coming," *The Tidewater Review* (West Point, VA), August 22, 1963; Staff, "UPI- haliwa," *The Herald Citizen Tri-County Shopper* (Woodstock, IL), January 28, 1970.

<sup>266</sup> Furgurson, Ernest. B. "The Advantages of Backwater Living," *The Baltimore Sun*. (Baltimore, MD), February 18, 1971.

<sup>267</sup> Staff, "The Calvary Quartet," *Southside Sentinel* (Urbanna, VA), August 24, 1972.

<sup>268</sup> Staff, "Tidewater Girl Scouts," *Newport News Daily Press* (Newport News, VA), September 3, 1978.

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Interviewee	Date	Excerpt
		been open, but it was two years after it was opened, and they invited us. So, it was my two brothers [REDACTED] myself and my three kids [REDACTED] and my dad. And we got on that center, it was the center stage there. [...] You walk in and you probably have to go up like a block and then you see this big old stage. And we danced. And he talked. And he beat the drum while we danced. So, that was kind of an honor. <sup>269</sup>
[REDACTED]	1960 ca.	We learned to bead. We learned how to make the hides. And to this day, it's my family's family, which is my grandson [REDACTED] and my son [REDACTED] they get the deer for the governor. So, we hunted. I've gone hunting more than once and fishing more than once with my dad. But yes, and my dad made us learn everything in the museum. Everything. And then told us things from way, way back. It was even more. We learned a lot from just him here. Because he knew quite a bit. <sup>270</sup> [...]
[REDACTED]	1963 ca.	I made pottery. I didn't do any beadwork. My mother [REDACTED] did beadwork. Yeah, we did all our own things like that. We planted. My mother and my grandmother [REDACTED] and all did gardens for food. And my grandmother had a full-fledged store here <sup>271</sup> [...]
[REDACTED]	1979 ca.	The culture? Yes, [REDACTED] he passed now, but back when I was young, while I was in my twenties, he would get all of us together, all of us young 'uns around here, and he would play the drum and teach us the dances. And then he got a group together. And we got some of the Rappahannock kids, too. So we called us the Matty Rapps and we would go places and put on our little shows and dance. And that's when I actually started really getting into my culture, as I got older in my twenties. [...] We just participated in the powwows and that's about it...Of course, the church and the homecomings and all was very important. <sup>272</sup>
[REDACTED]	1979 ca.	I've attended several, but they weren't cultural classes back then. It was the ladies gathering in the—I call this the big room, and I call that the pottery room, but in the pottery room. And they had wooden tables that they had covered in some kind of cloth, and they would beat their clay and they would make their pottery. And gosh, it's probably four or five Mattaponi ladies, and then probably four or five Upper Mattaponi, and even a few Pamunkey that would come over and they would get together and come over here. <sup>273</sup>
[REDACTED]	1965 ca.	[REDACTED]:Do you remember hearing family names or members of people speaking of the Powhatan language? The Algonquian language?]

<sup>269</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, April 20, 2023, PDF Page 8.

<sup>270</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 5.

<sup>271</sup> [REDACTED], "Interview: Dotty Hall," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 13, 2023, PDF Page 7.

<sup>272</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 12, 2023, PDF Page 4.

<sup>273</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 5, 2023, PDF Page 16.

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Interviewee	Date	Excerpt
		There were words. I know I've heard Mama [REDACTED] talk about Uncle [REDACTED], who at the time was probably the oldest on the reservation and it was certain words he would say. Mama, we never knew exactly. He would refer to something as tom, like the bottom of the tub, he called it tom. Mama said I believe that when he was a child that he heard some Native language and those words kind of evolved into something else and it was his everyday language, but he didn't really know why he was saying that. <sup>274</sup>
[REDACTED]	1966 ca.	That school asked my mom [REDACTED] being that she was from the reservation, would you mind coming in? It was again around Thanksgiving. That's when everybody wants us. So, it was around Thanksgiving. And anyway they asked, could you come in and talk a little bit about your people? So, my mom says she came in. She brought a couple baskets of some of the things that our people make here and that she made and some of the other folks made, some actual artifacts that were found. And she talked to the school group, the children, about our people. And she said she remembers it clear as day. She said it was like a light bulb just went off. She said she knew how she was going to fulfill her mission in life. <sup>275</sup>
[REDACTED]	1970 ca.	[REDACTED] and [REDACTED] later in life they did pottery and had a place in their home there. <sup>276</sup> [...]
[REDACTED]	1973 ca.	So, my dad [REDACTED] was very active. I remember – I can't tell you a date and a time, but I saw my dad even as a kid going to schools and giving presentations. He did that, just about yearly, and he took a lot of pride in that. [...] He did a lot of education about Mattaponi history in Richmond schools for as long back as I can remember. And then, in 2006 I believe it was, when the delegation went over to England, dad and my brother [REDACTED] <sup>278</sup> were among them. <sup>279</sup>

The Mattaponi Indian Tribe invested considerable time in presentations and performances, on and off the reservation, to educate non-Mattaponi people about their culture and history. Examples of cultural education activities documented newspaper coverage and include presentations for school groups (December 14, 1961), visits with Scout troops (June 15, 1961), and hosting visitors at the reservation for educational programming (October 12, 1962). Such activities were frequently reported in newspapers during this period, excerpted below. Ethnographic research also documented ongoing cultural heritage preservation efforts on the Mattaponi Indian Reservation (August 1, 1970).

<sup>274</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Page 7.

<sup>275</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023, PDF Page 12.

<sup>276</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 19, 2023, PDF Page 3.

<sup>277</sup> [REDACTED] has Mattaponi lineage but is enrolled with the Eastern Chickahominy Tribe.

<sup>278</sup> [REDACTED] has Mattaponi lineage but is enrolled with the Eastern Chickahominy Tribe.

<sup>279</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED] Mattaponi Indian Tribe, November 27, 2023, PDF Page 8.

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*Table B4-23. Community Activities, 1960-1979: Historic Preservation and Cultural Education in Other Sources.*

Date	Excerpt
June 15, 1961	<p>Seventeen Brownies and five adults, including the leaders of the group, from Stafford County were visitors at the Mattaponi Indian Reservation on Wednesday. One of the leaders was Mrs. Mickey Doyle, who said the children were having a wonderful time.</p> <p>Chief O. T. Custalow [REDACTED] was dressed in his regalia and gave much of his time in showing the group over the reservation.<sup>280</sup></p>
July 27, 1961	<p>An Indian family from the Mattaponi Reservation near King and Queen will visit the two all-city playground pow-wows.. [...]</p> <p>Chief Custalow [REDACTED] his wife, White Feather, and seven-year-old son, Little Chief Blue Wing [REDACTED] will be at Dorie Miller Recreation Center at 5 p.m. and at Jackson Elementary School at 6 p.m. <sup>281</sup></p>
August 3, 1961	<p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation spoke at two services Sunday at the New Testament Baptist Church, Baltimore. He and his young son, Blue Wing [REDACTED], also were on the program for the Sunday school worship period. Blue Wing sang several selections.</p> <p>The chief, an active Baptist evangelist, will speak at the morning and evening services Sunday at Fellowship Baptist Church, Hampton. He and Blue Wing will appear on a special program next Wednesday at the city recreation center in Newport News. Blue Wing will present several Indian dances.<sup>282</sup></p>
October 13, 1961	<p>Sunday the Society is sponsoring a picnic pilgrimage to the Mattaponi Indian Reservation. Chief Custalow [REDACTED] a direct descendant of Powhatan, will preach a sermon and conduct the visitors through the museum. A 50-star flag will be given him, along with other gifts for the Indians.[...] <sup>283</sup></p>
December 14, 1961	<p>Recently the fifth grade went to West Point to visit the Mattaponi Indian Tribe. When we arrived we first talked to the chief [REDACTED] and followed a path in the woods until ten o'clock. Then we had a history class inside the museum. Afterwards the chief showed us around the museum and we had an Indian dance.</p> <p>[...] At two o'clock we went to visit their school. The school was made up of the first to fixth [sic] grades. Their enrollment was twelve. The last place we went was their church. There the chief told us about the trouble of building the church.<sup>284</sup></p>
February 8, 1962	<p>Chief O. T. Custalow [REDACTED] of the Mattaponis and Chief Tecumseh Deerfoot Cook of the Pamunkeys appeared wearing headdress [...] <sup>285</sup></p>
March 29, 1962	<p>Chief O. T. Custalow [REDACTED] and his son, Little Chief Blue Wing [REDACTED] of the Mattaponi Indians will give a brief demonstration of the Indian War Dance. <sup>286</sup></p>
October 12, 1962	<p>The group ate picnic lunches under shade trees near the museum at the reservation and their hosts for the day were Chief O. T. Custalow [REDACTED], his squaw and their eight-year-old son [REDACTED]</p>

<sup>280</sup> Staff, "Stafford Brownies Visit Reservation," *The Tidewater Review* (West Point, VA), June 15, 1961.

<sup>281</sup> Staff, "Indian Family to Visit Two City Play Spots," *Newport News Daily Press* (Newport News, VA), July 27, 1961.

<sup>282</sup> Staff, "Custalow And Son on Church Programs," *The Tidewater Review* (West Point, VA), August 3, 1961.

<sup>283</sup> Staff, "Patriotic Week Plans Set by W-L," *Northern Virginia Sun* (Fairfax, VA), October 13, 1961.

<sup>284</sup> Coggin, Turner. "Student Describes Trip to Indian Reservation," *Northern Neck News* (Warsaw, VA), December 14, 1961.

<sup>285</sup> Staff, "Virginia Assembly Briefs," *The News Journal* (Radford, VA), February 8, 1962.

<sup>286</sup> Staff, "Texacos Festival Plans Completed," *Rappahannock Record* (Kilmarnock, VA), March 29, 1962.

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Date	Excerpt
	<p>Chief Custalow, they learned, is, a direct descendent of Chief Powhatan, and he is of the Mattaponi tribe. He and his first squaw, who died in 1939, had 12 children.</p> <p>In addition to being chief of the tribe, Chief Custalow is a Baptist minister. The Golden Agers were taken to the Baptist Church, where he made a talk and they stayed to sing several songs, They visited the reservation museum, also. <sup>287</sup></p>
November 22, 1962	<p>On Sunday, November 25, at 3:30 the Church Aide Circle of the Calvary Baptist Church will present Chief O. T. Custalow [REDACTED] and his son, Blue Wing [REDACTED] from the Indian Reservation at Mattaponi. These Indians will be wearing their native costumes. Be sure and witness this program for it will give you something to think on for the week. <sup>288</sup></p>
February 21, 1963	<p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation will speak at a meeting of the Methodist Youth Fellowship of Old Church Methodist Church, Shanghai, Monday, March 4, at 7:45 p.m.</p> <p>He will be accompanied by his wife and young son, Little Chief Blue Wing [REDACTED] [REDACTED] and they will present several songs. <sup>289</sup></p>
November 22, 1963	<p>Chief Hoskinowanah [REDACTED] of the Mattaponi Tribe, accompanied by his wife, Princess White Feather, and their nine-year-old son, Blue Wing [REDACTED] all in tribal attire, described their way of life on the reservation. He declared that their earlier, cruder way of living was more satisfying and more healthful than their present form of life.</p> <p>From a reservation of 40,000 acres with 7,000 tribal members in 1648, the reservation has dwindled to 125 acres the tribe numbers slightly over 300 people, only 65 of them living on the reservation.</p> <p>Once Virginia had 32 reservations; now there are only the Mattaponis and Pamunkeys, the latter tribe owning 750 acres. [...] <sup>290</sup></p>
April 23, 1964	<p>[...] Special guest during the campout will be [...] Chief O. T. Custalow [REDACTED] [REDACTED] and Blue Wing [REDACTED] of the Mattaponi Indian Reservation will entertain at the Campfire program on Saturday night. <sup>291</sup></p>
January 21, 1965	<p>Cobbs Hall Chapter, NSDAR, met in the Wicomico Parish House January 11 at 2 p. m.</p> <p>Chief O. T. Custalow [REDACTED] of the Mattaponi Tribe was the guest speaker. He began his talk with the telling of the landing of our forefathers at Jamestown, of their reception by Chief Powhatan and his many braves. Chief Custalow is a direct descendant of Chief Blue Wing, brother of Chief Powhatan. He touched briefly on the participation of the American Indians in all our wars, 17,000 in World War One, 85% being volunteers.</p> <p>[...] Chief Custalow brought with him his wife. Both were dressed in their tribal regalia. He showed Cobbs Hall Chapter members a board depicting a treaty made of arrows, also a tomahawk used by Chief Powhatan's brother in the capture of Capt. John Smith. Chief</p>

<sup>287</sup> Staff, "Indian Chief, Squaw Hosts to Golden Agers," *The Hopewell News* (Hopewell, VA), October 12, 1962.

<sup>288</sup> Staff, "Colored News," *Rappahannock Record* (Kilmarnock, VA).

<sup>289</sup> Staff, "Old Church MYF To Hear Talk By Chief Custalow," *The Tidewater Review* (West Point, VA), February 21, 1963.

<sup>290</sup> Staff, "Prince George Club Hears Facts, Figures On Indian Tribes," *The Progress-Index* (Petersburg, VA), November 22, 1963.

See also: Staff, "Indians Give Program," *The Progress Index* (Petersburg, VA), November 22, 1963.

<sup>291</sup> Staff, "Ambassadors to assemble at Heathsville," *Northern Neck News* (Warsaw, VA), April 23, 1964. See also: Staff, "Royal Ambassadors To Hold Campout," *Rappahannock Record* (Kilmarnock, VA), April 23, 1964; Staff, "Royal Ambassadors Hold Annual Campout," *Rappahannock Record* (Kilmarnock, VA), May 14, 1964.

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Date	Excerpt
	Custalow's talk was very interesting and informative. He closed his remarks by asking Cobbs Hall Chapter members to see that the state returns to the Mattaponi Tribe all or some of their land taken from them. He also extended a cordial invitation to all to visit the reservation and museum. <sup>292</sup>
July 29, 1965	<p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indian Reservation, near West Point, has been invited to White Stone Baptist Church on August 3 at 7:30 p. m. to speak to the members of the various organizations of the Woman's Missionary Society.</p> <p>Chief Custalow [...] recently was guest speaker at the Talbot Park Church in Norfolk, where he was heard by a large group with much interest.</p> <p>Princess White Feather (Mrs. Custalow) and his son, Little Chief Blue Wing [REDACTED] [REDACTED] accompany Chief Custalow when he speaks to different organizations and they have been asked especially to come to the White Stone Church. <sup>293</sup></p>
August 15, 1965	[...] Also at the landing were Chief Custalow [REDACTED] of the Mattaponi Indians, his daughters, the Princesses Matoaka [REDACTED]; [REDACTED] and Wa-Wa-ta-see [REDACTED] and a band of Indians, members of the Mattaponi tribe. [...] <sup>294</sup>
November 18, 1965	[...] See such treasures of the Mattaponi tribe as Pocahontas' necklace, Opechaneough's [ <i>sic</i> ; Opechancanough] tomahawk, the Execution Club that was to be used on Captain John Smith, and many other historical Indian artifacts. <sup>295</sup>
January 27, 1966	Chief Custalow [REDACTED] his wife Princess White Feather and son Little Chief Blue Wing [REDACTED] from the Mattaponi Indian Reservation appeared at the meeting of the "Sunbeams" class at Warsaw Baptist Church last Friday. Shown with the Indian family front row l. to r. Mandy Gallagher, Penny Self, Rhonda and Phillip Garrett. <sup>296</sup>
February 22, 1968	Both chiefs, resplendent in full headdress, buckskins and a variety of arrowheads, bones and teeth, strongly supported the request. <sup>297</sup>
May 29, 1968	Many tribes are expected to bring crafts made on their reservations and these crafts will be sold during the day. A few of the American Indian tribes invited, in addition to the Chickahominy Tribe are: Pamunkey, Mattaponi, Shawnee, Rappahannock, Seneca, Montagnais [ <i>sic</i> ; Montagnais], Cherokee, Tuscarrora [ <i>sic</i> ; Tuscarora], Taos-Navaho and Mohegan." <sup>298</sup>
March 28, 1969	Chief Hoskinowanaah [ <i>sic</i> ; Hos-Ki-No-Wa-Na-Ah; [REDACTED] [REDACTED] and Little Blue Wing [REDACTED] will be visiting the departments of the Sunday School and will give to each person, age 2 through high school, large photographs of themselves.

<sup>292</sup> Staff, "Cobbs Hall Chapter Hears Indian Chief," *Rappahannock Record* (Kilmarnock, VA), January 21, 1965. See also: Staff, "DAR To Hear Indian Chief," *Rappahannock Record* (Kilmarnock, VA), January 7, 1965.

<sup>293</sup> Staff, "Chief Custalow to Speak Sunday," *Rappahannock Record* (Kilmarnock, VA), July 29, 1965. See also: Staff, "White Stone," *Rappahannock Record* (Kilmarnock, VA), August 12, 1965.

<sup>294</sup> Staff, "The Idler's Column," *The Progress Index* (Petersburg, VA), August 15, 1965.

<sup>295</sup> Staff, "4th Annual Turkey Shoot," *Newport News Daily Press* (Newport News, VA), November 18, 1965.

<sup>296</sup> Staff, "Chief Custalow and his wife Princess White Feather," *Northern Neck News* (Warsaw, VA), January 27, 1966.

<sup>297</sup> Staff, "Area Indians Visit Assembly," *Southside Sentinel* (Urbanna, VA), February 22, 1968.

<sup>298</sup> Staff, "Tsungani Dancers Plan Ceremonial," *Daily News Leader* (Staunton, VA), May 29, 1968.

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Date	Excerpt
	They are from the Powhatan Tribe on the Mattaponi Reservation in Virginia. They are Christians and will be telling about their lives as Indians in America today. <sup>299</sup>
April 25, 1969	<p>Den 1 of Keysville Troup #508 Cub Scouts spent Sunday, April 20, visiting the Mattaponi Indian Reservation at West Point. Arriving in time to attend Sunday School and church in a teepee, the Scouts listened to Chief O. T. Custalow [REDACTED], who is an ordained minister as well as chief of his tribe, preach wearing his traditional headdress and native costume.</p> <p>After a picnic lunch, the visitors went to the Indian Museum. Here, they were most impressed by the necklace and stone wash basin, said to have belonged to Pocahontas.<sup>300</sup></p>
November 9, 1969	<p>[...] caught him without the traditional Indian dress worn for ceremonial occasions</p> <p>[...] Chief Custalow [REDACTED] never got around to replacing his Indian regalia which was destroyed in a fire several years ago.</p> <p>[...] "Last year I put on a head dress and Indian costume and went with my grandfather to take the tribute to the governor."<sup>301</sup></p>
November 28, 1969	<p>The family was dressed largely in traditional tribal garb for the occasion, except for the chief [REDACTED]. His fringed jacket was made of vinyl plastic.</p> <p>"Madame (Mrs. Custelow) [REDACTED] made it for me. My costume was burned in a house fire a few weeks ago," he said.<sup>302</sup></p>
February 11, 1970	<p>The Mattaponi Indians, one of Virginia's two remaining tribes, were presented a plaque from their naval namesake, the USS Mattaponi, in recent ceremonies on the Indian reservation here.</p> <p>The walnut plaque, with a ceramic medallion depicting the naval vessel, was presented to Chief Curtis Lee Custalow [REDACTED] by Cmdr. Raymond Shinwell of Norfolk. It was presented on behalf of Capt. Charles E. Hathaway, commanding officer of the USS Mattaponi.</p> <p>The plaque is inscribed, "To the Mattaponi, AO-41." It is to be placed in the chiefs artifacts room.</p> <p>Comdr. Shinwell said the men of the USS Mattaponi were unaware of the Indian Tribe until someone sent Capt. Hathaway a clipping of a news article on the death of Chief O. T. Custalow [REDACTED] late last year.</p> <p>[...] The Mattaponi is one of the two remaining tribes of the Algonquin Nation ruled by Chief Powhatan when the English settled at Jamestown. The other is the Pamunkey tribe located on a reservation just a few miles from the Mattaponis.<sup>303</sup></p>

<sup>299</sup> Staff, "Indian Chief and Son to Visit First Baptist Church March 30-- 9:40 A.M.," *The Times* (Munster, IN), March 28, 1969.

<sup>300</sup> Staff, "Cub Scouts Spend Day with Indians at Mattaponi Reservation on Sun," *The Farmville Herald* (Farmville, VA), April 25, 1969.

<sup>301</sup> Phillips, Gene. "New Chief Will Continue Tradition of Mattaponi Indians," *Newport News Daily Press* (Newport News, VA), November 9, 1969.

<sup>302</sup> Staff, "Mattaponi Indian Chief Pays Annual Tax Bill of Tribe," *Newport News Daily Press* (Newport News, VA), November 28, 1969.

<sup>303</sup> Staff, "Tribe, Crew Form Bond of Friendship," *Newport News Daily Press* (Newport News, VA), February 11, 1970.



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Date	Excerpt
April 3, 1970	<p>A painting of the late O. T. Custalow [REDACTED] chief of the Mattaponi Indians for a quarter of a century, will be presented to the tribe Sunday by a Roanoke Boy Scout Troop.</p> <p>The painting will be hung in the Baptist Church which the chief served as pastor on the reservation. [...]</p> <p>Chief Custalow died in October, 1969 after serving 25 years as chief. [...] <sup>304</sup></p>
August 1, 1970	<p>[...] Pottery was made by the old-fashioned coil method. Clay was gathered on the reservation, there being three places to gather it. (a) in the northeast part of the reservation, on "Nannie Major's creek" [REDACTED] This is a white clay intermixed with sand [...] Decoration of the pottery was in a marbled design made with berry juice dyes; it was then glazed.</p> <p>Baskets were also made, of various shapes. The State bought raffia for the students; [...] Leatherwork was also taught. Mrs. Custalow [REDACTED] [REDACTED] says there is hardly a person on the reservation today [except the youngest children] who doesn't know how to do leatherwork. <sup>305</sup></p>
November 17, 1971	<p>Mattaponi- Curtis L. Custalow Sr. [REDACTED] has been relected [<i>sic</i>] to a two-year term as chief of the Mattaponi Indian reservation.</p> <p>Members of the council were also re-elected with the addition of George F. Custalow Jr. [REDACTED] 80, one of the oldest men of hhe [<i>sic</i>; the] tribe.</p> <p>The election was by secret ballot with a grain of corn used to designate "yes" and a bean for "no" following tribal custom. <sup>306</sup></p>
November 25, 1971	<p>All the tribesmen wore headdresses over their civilian attire, and the governor correctly pointed out that because of his station Chief Custelow [<i>sic</i>; Curtis Lee Custalow Sr.; b.1916 – d.2001] wore 100 feathers in his. <sup>307</sup></p>
October 10, 1972	<p>A class of York Academy history students recently visited the Mattaponi Indian Reservation in conclusion of a study of early American history.</p> <p>Classes in Indian dance were conducted for the students by Princess White Feather [REDACTED] [REDACTED] daughter, and Minnie-Ha-Ha [<i>sic</i>; Minnie Ha-Ha; [REDACTED] [REDACTED] wife, of Chief Curtis Custalow [REDACTED] [REDACTED]. They also gave explanations of Indian medicine and foods.</p> <p>Following an orientation to the reservation, the students visited burial grounds, the local church and the Mattaponi River.</p> <p>Highlights of the visit included seeing Mattaponi Indian crafts and a tour through the Indian museum. <sup>308</sup></p>

<sup>304</sup> Staff, "Mattaponi Tribe To Get Painting," *Newport News Daily Press* (Newport News, VA), April 3, 1970.

<sup>305</sup> Interview with Gertrude Custalow Notes, 1 August 1970. Helen C. Rountree Fieldnotes, 1969-1973. Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution. National Anthropological Archives, Washington, D.C. Box 2.

<sup>306</sup> Staff, "Mattaponi Chief Gets New Term," *Newport News Daily Press* (Newport News, VA), November 17, 1971.

<sup>307</sup> Staff, "Gov. Holton Bags Wild Turkey," *Suffolk News-Herald* (Suffolk, VA), November 25, 1971.

<sup>308</sup> Staff, "History Students Visit Reservation," *Newport News Daily Press* (Newport News, VA), October 10, 1972.

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Date	Excerpt
November 23, 1972	Minnie Ha-Ha Custalow ██████████ presented the governor with a small beadwork headband with the words "Gov. L. Holton" inscribed on it. Holton said he would take the headband home and "share it with my young ones." <sup>309</sup>
October 16, 1973	Members of the Augustine Warner Chapter of the Daughters of the American Revolution were guests Saturday at the Mattaponi Indian Reservation in King William County.  Chief Curtis L. Custalow Sr. ██████████ led chapter members in Indian dances and discussed the history of the 125-acre reservation.  Custalow said it has a population of 60 persons and said more young people are returning to the reservation since improved transportation methods allow them to work outside the area. <sup>310</sup>
November 22, 1973	Custalow ██████████ told Holton he would perform a brief war dance "just to prove the point that we have buried the hatchet and are working together."  [...] decked out in traditional Indian regalia, attended the presentation at the foot of the State Capitol steps. Custalow himself displayed a long beaded and feathered headdress. <sup>311</sup>
1974 ca.	[Advertisement for Minnie-Ha-Ha [ <i>sic</i> ; Minnie Ha-Ha] Educational Trading Post]  Visit the Mattaponi Indian Reservation at the Minnie-Ha-Ha [ <i>sic</i> ; Minnie Ha-Ha] Educational Trading Post. See Indians in their native dress. Classes will be held on Indian Culture. Indian Medicine, foods that are native to the Va. Indian. Native dances will be taught by Princess Denise Carole Custalow ██████████ the daughter of Chief Curtis L. Custalow, Sr. ██████████ Classes will be taught by Mrs. Curtis L. Custalow, Sr. (Minnie-Ha-Ha) ██████████ <sup>312</sup>
March 20, 1974	[...] The pack was recently entertained at its annual Blue and Gold Banquet by Indian Chief J. V. "Thundercloud" Custalow ██████████ and his brother, Ted Custalow ██████████, from the Mattaponi Indian Reservation at West Point.  The chief and his brother led the cubs in a round dance and then adults in a snake dance before approximately 325 people attending the event.  Chief Thundercloud invited the cubs to visit the Indian reservations and museum at West Point. <sup>313</sup>
March 31, 1974	Welcome Dance (1974): This was done indoors, unlike the other two. Here are my fieldnotes for the dance, recorded the same day: "Denise Custalow ██████████ ██████████ led the children in an Indian dance before the speaking began. She was dressed in buckskin (I think, real buck-skin), in a two piece outfit: a midi-length fringed

<sup>309</sup> Staff, "Indians Give Gift to Holton," *Newport News Daily Press* (Newport News, VA), November 23, 1972. See also: Staff, "Tax-exempt Virginia Indians Make Their Annual Tribute," *Kingsport News* (Kingsport, TN), November 24, 1972.

<sup>310</sup> Staff, "Members Of DAR Visit Reservation," *Newport News Daily Press* (Newport News, VA), October 16, 1973. See also: Staff, "DAR Chapter to Meet," *Newport News Daily Press* (Newport News, VA), October 12, 1973.

<sup>311</sup> Staff, "Indians Give Traditional Gifts to Holton," *The Danville Register* (Danville, VA), November 22, 1973.

<sup>312</sup> Copy of Advertisement for Minnie Ha-Ha Educational Trading Post, ca. 1974. Helen C. Rountree, Fieldnotes, 1973-1982 Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution. National Anthropological Archives, Washington, D.C. Box 2.

<sup>313</sup> Staff, "Winners Listed in Pack's Kite Flying Contest," *Newport News Daily Press* (Newport News, VA), March 20, 1974.

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Date	Excerpt
	skirt and a fringed jacket. The dance she led the children in she called the "Welcome Dance." <sup>314</sup> [...]
June 20, 1974	[...] They toured the Chesapeake Corporation of Virginia's nature trail, the paper mill, and the Mattaponi Indian Reservation in King William County  [...] Miss Denise Custalow [REDACTED] daughter of the Mattaponi Chief [REDACTED] led CAR members in Indian dances and displayed artifacts in the educational trading post. They also visited the reservation museum. [...] <sup>315</sup>
November 27, 1975	Heading the delegation from the Mattaponi Reservation in King and Queen County was Chief Curtis Custalow [REDACTED] a blaze of color in his beaded buckskins and long feathered headdress. <sup>316</sup>
May 9, 1976	[...] Members of the Mattaponi Indian tribe made a presentation drawn from the Indian culture and an hour was devoted to colonial games with all those attending invited to take part. Demonstrations of several early crafts were shown. <sup>317</sup>
July 9, 1976	She had never seen an Indian before and she visited the Mattaponi Indian Reservation. There she met the Chief [REDACTED] who put his native attire on for her and personally escorted her through the museum [...] <sup>318</sup>
September 10, 1976	"Leading the Labor Day parade was Chief Custalow [REDACTED] from the Mattaponi Indian tribe and his wife [REDACTED]. The convertible is driven by [REDACTED], of Brown's Chevrolet-Olds, Inc., of Powhatan." <sup>319</sup>
November 19, 1976	Last year Chief Thundercloud (Jacob V.) Custalow [REDACTED] <sup>320</sup> presented the chief executive with freshly-caught fish and an Indian headdress made of turkey feathers. <sup>321</sup>
November 24, 1976	The Mattaponi Indians gave Godwin a peace pipe on Tuesday.  The token of friendship was nonpartisan, and it was presented to the governor by Mattaponi Chief Curtis Custalow [REDACTED]. The hand-carved pipe came as a surprise [...] "But since we know you always contribute the game to charity, we wanted you to have the pipe as a personal gift," said Custalow, who was dressed for the occasion in buckskins and a ground sweeping feathered headdress. <sup>322</sup>
February 2, 1978	On Saturday, February 4, time will stand still at Rappahannock Community College, South Campus, as the Chief of the Mattaponi Indians introduces his culture to area residents.

<sup>314</sup> Letter from Rountree to J. Coile & G. Adams, 31 March 1974, Helen C. Rountree Correspondence, 1969-1974 Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington D.C. Box 1.

<sup>315</sup> Staff, "Gloucester Group Hosts CAR Meeting," *Newport News Daily Press* (Newport News, VA), June 20, 1974.

<sup>316</sup> Staff, "Annual Tribute," *Newport News Daily Press* (Newport News, VA), November 27, 1975.

<sup>317</sup> Phillips, G., "Byrd Says Nation on Unsound Basis," *Newport News Daily Press* (Newport News, Virginia), May 9, 1976.

<sup>318</sup> Powell, L., "AFS Exchange students reveal their impressions before leaving for their homes," *The Daily Mail* (Hagerstown, MD), July 9, 1976.

<sup>319</sup> Staff, "Leading the Labor Day Parade," *The Farmville Herald* (Farmville, VA), September 10, 1976.

<sup>320</sup> This article misidentifies J. V. Custalow [REDACTED] as Chief. He served as Assistant Chief of the Mattaponi Tribe from 1977-1982. Curtis Lee Custalow Sr. was chief of the Mattaponi Tribe from 1969-1977.

<sup>321</sup> Staff, "Indians Give Annual Gifts for Thanksgiving to Godwin," *Newport News Daily Press* (Newport News, VA), November 19, 1976.

<sup>322</sup> Staff, "Godwin gets peace pipe from Indians," *The Daily News Leader* (Staunton, VA), November 24, 1976.

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	<p>Displaying many of the same utensils Pocahontas used in John Smith's time. Chief Thundercloud [REDACTED] in full Indian regalia, will tell the story of local Indian tribes for youngsters and their parents.</p> <p>Sponsored by the Department of Continuing Education and Community Services, the three-week Indian History and Archeology course has been designed for family learning and enjoyment.</p> <p>"Tidewater Virginia is the beginning of American history on this continent," said coordinator. William D. Lymangrover. "We are fortunate to have such rich heritage at our doorsteps. The Mattaponi and Pamunkey Indians are our neighbors Indian artifacts are scattered through our woods and along our beaches. Charles Carter, who taught our highly successful geology courses this fall, visited Chief Custalow and together they planned this course."</p> <p>The first session will be on Saturday, February 4, from 10:00 to 12:00 noon at the College at Glens Chief Custalow or Thundercloud will discuss the history of the local Indian tribes and answer questions. Carter, a Rappahannock honors graduate, will be discussion leader.</p> <p>[...] "The Mattaponi tribe is the last remnant of one of the thirty-two tribes once ruled by the great chief Powhatan." Chief Custalow said.</p> <p>[...]</p> <p>"Life has changed for the Indian just as it has for his neighbor, but for a few hours during February youngsters will step back into the foreign but efficient world of the seventeenth century American Indian."<sup>323</sup></p>
May 4, 1978	<p>Chief J. V. Custalow [REDACTED] of the Mattaponi Indian Tribe (above) visited Mrs. Leola Baytop's second grade class on April 15 at Rappahannock Central Elementary School. Mrs. Grace Moon, a Title I reading teacher, and Mrs. Almeda Clements, a second grade teacher, and their classes were present also. All students thoroughly enjoyed the history and exhibits of the Mattaponi Indians, but the highlight of the visit was the Indian Snake Dance performed by the Chief to the beat of a drum.<sup>324</sup></p>
September 3, 1978	<p>Tidewater Girl Scouts share pictures and brochures from their recent visit to the grave of Pocahontas with Webster Custalow [REDACTED] Chief of the Mattaponi Indian Reservation. A handmade vase presented by Chief Custalow and taken by the scouts to England remains on the grave of Pocahontas. At the Mattaponi Indian Baptist Church's August 27th homecoming, the scouts gave Chief Custalow a replica of the statue of Pocahontas that was erected over the grave during former Gov. Mills Godwin's administration. Pocahontas was the daughter of Chief Powhatan who ruled 32 villages at the time of the English settlement of Jamestown. One of Chief Powhatan's sons was chieftain of the Mattaponi village at that time.<sup>325</sup></p>
September 6, 1978	<p>Representatives of the Pamunkey and Mattaponi Indian tribes will be on hand to demonstrate different crafts, and display artifacts from the past on Saturday.</p> <p>The Mattaponis will be represented by Mr. and Mrs. Curtis Lee Custalow [REDACTED] [REDACTED] and Gertrude Elizabeth Custalow [REDACTED] past chief of the tribe, and the present assistant chief Jacob Custalow [REDACTED]</p>

<sup>323</sup> Delo, P. "Glens Plans Course on Indian History," *Rappahannock Record* (Kilmarnock, VA), February 2, 1978. See Also: Delo, P. "Real Indians help conduct unique RCC history course," *Southside Sentinel* (Urbanna, VA), February 2, 1978; Staff, "Indian Culture Seminars Set," *Newport News Daily Press* (Newport News, VA), February 3, 1978.

<sup>324</sup> Staff, "Chief Custalow visits," *The Southside Sentinel* (Urbanna, VA), May 4, 1978.

<sup>325</sup> Staff, "Tidewater Girl Scouts," *Newport News Daily Press* (Newport News, VA), September 3, 1978.

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	<p>██████████ (For more details and interesting accounts of Indian life in King William County see interview with the Custalows, page 5).<sup>326</sup></p>
September 6, 1978	<p>When the smoke rose out of the Sistine Chapel in Rome announcing the new Pope had been chosen, Minnie Ha Ha [<i>sic</i>; Minnie Ha-Ha; ██████████] felt very proud of her heritage.</p> <p>She saw the use of smoke to signal to 700 million Catholics in the world was proof that Indians traditional use of smoke signals was not silly.</p> <p>[...] Although so many of the Indian rituals and beliefs seem silly or strange to us today, Mrs. Custalow explained that they are not really from what science has proven.</p> <p>"My grandmother was a medicine woman," she said. Then and today the willow tree serves as aspirin and balled up cob webs will stop the bleeding on a deep wound.</p> <p>Although the Indians probably learned these remedies through centuries of observation and experimentation, they work because the willow has the same chemical properties in it as aspirin, and certain cob webs contain the human clotting agent, Mrs. Custalow explained.</p> <p>The Custalows will be displaying different artifacts from the past, and art work done recently, on Founders' Day. Mrs. Custalow will demonstrate the bead working craft on looms, and will exhibit leatherwork, a bead on a medallion, and wooden bowls.<sup>327</sup></p>
September 17, 1978	<p>On Saturday, Sept. 9, Cub Scouts from Packs 4 and 30, and their families and leaders traveled [...] to visit the Mattaponi and Pamunkey [<i>sic</i>; Pamunkey] Indian Reservations.</p> <p>Chief Custalow ██████████ of the Mattaponi gave a talk on how his tribe came to be located near West Point. His daughter led the scouts in a Welcome Dance, having each scout participate.<sup>328</sup></p>
November 22, 1978	<p>As Little Eagle ██████████ Thunder Cloud ██████████ ██████████ and other tribe members gathered at the foot of the Capitol stairs, Dalton praised the tradition and "smoked" an unlit peace pipe offered by his guests.<sup>329</sup></p>
April 29, 1979	<p>Christine Custalow ██████████ renders nature in clay, creating the face of the wind in the same manner her ancestors did hundreds of years ago.</p> <p>The Mattaponi potter is one of 27 Powhatan Tribal Artisans who are learning to use clay the way their forebears did, shaping pieces by hand and firing them outdoors with wood and pine tags.<sup>330</sup></p>
July 8, 1979	<p>[...] As a tribute to the Indians, the Pork, Peanut and Pine Festival at Chippokes State Park will feature on Sunday two Indian tribes, the Mattaponi and the Pamunkey.</p> <p>The festival on Saturday and Sunday will open at 10 a.m. with a peace pipe ceremony performed by Chief Curtis L. Custalow ██████████ of the Mattaponi. Chief Custalow will wear his traditional Indian dress, handmade by his wife Princess Minnie Ha-Ha ██████████ with its 6 1/2-foot-long, 60-pound headpiece of feather and beads.</p>

<sup>326</sup> Staff, "What's Happening in West Point Sept. 7, 8, 9?" *Southside Sentinel* (Urbanna, VA), September 6, 1978. See also: Byrd, J. "Mattaponi live in present with regard for past," *The Tidewater Review* (West Point, VA), September 6, 1978. Staff, "Town, County to Celebrate," *Newport News Daily Press* (Newport News, VA), September 7, 1978.

<sup>327</sup> Byrd, J. "Mattaponi live in present with regard for past," *The Tidewater Review* (West Point, VA), September 6, 1976.

<sup>328</sup> Staff, "Cubs Visit Indians," *Suffolk News-Herald* (Suffolk, VA), September 17, 1978.

<sup>329</sup> Staff, "Indians Pay Tribute; give Gov. Turkey, Fish," *Suffolk News-Herald* (Suffolk, VA), November 22, 1978.

<sup>330</sup> Staff, "Celebrate The Day of The Dragon," *Newport News Daily Press* (Newport News, VA), April 29, 1979.

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	<p>After the peace pipe ceremony, Chief Custalow will invite volunteers from the audience to learn Indian dance steps as he explains the symbolism of dance.</p> <p>After this the chief and other tribe members will invite vistor[sic; visitors] to talk with them about their culture and history. Indian artifacts will be displayed. The Mattaponi frequently schedule appearances to talk about their history and life on the reservation.<sup>331</sup></p>
July 18, 1979	<p>Chief Custalow [REDACTED]<sup>332</sup> opened the fourth annual Pork, Peanut and Pine Festival with a peace pipe ceremony. He used tobacco that was grown on the King William County reservation and sweet sage which he brought back from Colorado. He explained that the sweet sage does grow on the reservation but is not as abundant as it once was.</p> <p>The Chief also said that his costume which features a headdress of 100 simulated golden eagle feathers is not an authentic Mattaponi ceremonial dress but rather a mixture of the Mattaponi and Plains Indian dress.</p> <p>"At the time it was made for me," he said, "people and the media were expecting to see this type of costume. At that time I was appearing a lot and doing a lot of things so the costume was made to satisfy what the public thought the Indian should look like."</p> <p>Custalow's costume was made by his wife [REDACTED] and daughter 10 years ago.<sup>333</sup></p>
November 14, 1979	<p>[...] A true believer in Mother Nature's signs, however, is Chief Webster Custalow [REDACTED] of Virginia's Mattaponi Indians.</p> <p>"In older times before we had today's modern instruments, they were the only indicators we had. Indians relied on them completely.</p> <p>"I think you'd find they forecast the weather as good as the weather bureau does today," he said. [...]<sup>334</sup></p>

*Intertribal Events*

The Mattaponi Indian Tribe regularly participated in intertribal events such as powwows and annual picnics hosted by neighboring tribes. Such occasions included social participation (April 14, 1972), joint public appearances (June 13, 1969), and intertribal powwows (e.g., April 17, 1972).

*Table B4-24. Community Activities, 1960-1979: Intertribal Events.*

Date	Excerpt
June 13, 1969	Coronation of the festival queen will be a highlight of ceremonies tonight to open the 19th Mathews Spring Festival.

<sup>331</sup> Berryman, L. "Mattaponi, Pamunkey Indians Attend Chippokes Festival," *Newport News Daily Press* (Newport News, VA), July 8, 1979. See also: Staff, "Virginia Indians to highlight festival," *Smithfield Times* (Smithfield, VA), June 27, 1979; Staff, "Songwriter among talent," *Smithfield Times* (Smithfield, VA), July 11, 1979; Staff, "Peaceful beginning," *Smithfield Times* (Smithfield, VA), July 18, 1979.

<sup>332</sup> Throughout this period newspaper articles referred to Curtis Lee Custalow Sr. as Chief. He served as Chief of the Mattaponi Tribe from 1969-1977. Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

<sup>333</sup> Harrell, B. "Va. Indians open festival," *The Smithfield Times* (Smithfield, VA), July 18, 1979.

<sup>334</sup> Staff, "Even Woolly Worms Unsure Of Weather," *Newport News Daily Press* (Newport News, VA), November 14, 1979. See also: "Using Mother Nature to forecast weather," *The Daily News Leader* (Staunton, VA), November 14, 1979.

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	[...] Taking part will be decorated convertibles and floats, several hundred marching shriners, a Marine drum and bugle corps and color guard, Virginia Gentlemen Marching Band, Dixie Artillery, and members of the Mattaponi and Pamunkey Indian tribes. <sup>335</sup>
September 20, 1970	Among Virginia tribes with representatives at the festival, in addition to the Chickahominy tribe, will be the Rappahannock, Mattaponi and Pamunkey tribes along with the Nansemond Indians. <sup>336</sup>
April 14, 1972	[...] Various guests from neighboring areas are expected to be on hand including Chief Oliver Adkins of the Chickahominy Tribe near Providence Forge, Va.; Chief Curtis Custalow [REDACTED] of Mattaponi Indian Reservation, West Point, Va.; and Mayor Earlie Maynor of Pembroke. <sup>337</sup>
April 17, 1972	[...] Chief Richardson, whose Indian name means "Talking Eagle," introduced speakers from several other tribes, including Chief Oliver Adkins of the Chickahominy Tribe and Chief Curtis Custalow [REDACTED] of the Mattaponi Indian Reservation, both in Virginia. [...] <sup>338</sup>
April 11, 1973	<p>A Haliwa tride [<i>sic</i>; tribe] Indian pow-wow will start Friday evening, April 20, at 6 p.m. at the original site of the Haliwa school near here.</p> <p>The main event will be on Saturday, beginning at 11 a.m. Guest speaker will be Chief Curtis Custalow [REDACTED] (Mattaponi) from the Indian reservation at West Point, Va.</p> <p>There will be Indian dancing, crowning the new princess, a pony parade, crafts and refreshments for sale, with plenty of space for camping. <sup>339</sup></p>

*Annual Tax Tribute*

Every year the Mattaponi and Pamunkey tribes present an annual tribute to the Governor of Virginia in lieu of taxes. This practice dates to the treaties of 1646 and 1677. <sup>340</sup> The ceremony was well covered during the period from 1960 and 1979. Both the hunt and the presentation to the governor were activities in which tribal members were active participants who recognized the event as establishing continuity with their forebearers.

*Table B4-25. Community Activities, 1960-1979: Annual Tax Tribute.*

Date	Excerpt
November 22, 1962	[...] First it was the Mattaponi Indians, led by Chief Hos-Ki-No-Wanah [ <i>sic</i> ; Hos-Ki-No-Wa-Na-Ah], or as he is better known, O. T. Custalow [REDACTED]. They had a wild turkey and four rockfish.

<sup>335</sup> Staff, "Coronation Will Highlight Mathews Spring Festival," *Newport News Daily Press* (Newport News, VA), June 13, 1969.

<sup>336</sup> Staff, "Indian Leaders Expected for Chickahominy Festival," *Newport News Daily Press* (Newport News, VA), September 20, 1970.

<sup>337</sup> Staff, "Haliwar [*sic*] Indian Tribes Meet Today," *Durham Morning Herald* (Durham, NC), April 14, 1972.

<sup>338</sup> Hopchas, Rocky. "Beat of Tom-Toms, Song Chants, And Dancing Highlight Annual Pow-Wow," *The Evening Telegram* (Rocky Mount, NC), April 17, 1972.

<sup>339</sup> Staff, "Haliwa Tribe Plans Pow Wow on April 20," *The Robesonian* (Lumberton, NC), April 11, 1973. See also: Staff, "Gov. Holshouser To Attend Haliwa Indian Pow-Wow Program Saturday," *Rocky Mount Telegram* (Rocky Mount, NC), April 19, 1973; Parrish, F. "Tar Heel Governor Is Guest at Annual Haliwa Gathering," *The Rocky Mount Sunday Telegram* (Rocky Mount, NC), April 22, 1973; Wang, G. "Haliwa Indian Powwow Draws Many Top Chiefs," *Durham Morning Herald* (Durham, NC), April 22, 1973.

<sup>340</sup> Alden T. Vaughan, *Early American Indian Documents: Treaties and Laws, 1607-1789 4* (Maryland: University Publications of America, 1983), 82-87 [PDF 57-59].

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	<p>"I'm sorry we couldn't bring a deer," Chief Custalow said. "We shot one but he was so shot up I was ashamed to bring him."</p> <p>[...] Chief Custalow made his presentation in front of the governor's mansion as Mrs. Harrison looked on. After a few moments of shyness, the chief's 8-year-old son, Little Chief Blue Wing [REDACTED] went through a brief Indian dance.<sup>341</sup></p>
November 26, 1965	<p>An unhappy Indian chief paid his Tribe's customary tribute to the Governor of Virginia- a wild turkey and three rock fish.</p> <p>O. T. Custalow [REDACTED], accompanied by two of his 13 children, and wearing the tribal costumes and headdress met with Gov. Albertis S. Harrison briefly and then cornered newsmen to report that things weren't going well on the reservation.<sup>342</sup></p>
November 24, 1966	<p>The Mattaponi Indians forked over their annual Thanksgiving tribute yesterday to Gov. Mills E. Godwin Jr.</p> <p>It amounted to seven rockfish and a sizable turkey.</p> <p>Under agreement reached more than a century ago, Virginia Indians escape the outstretched hand of the state tax assessor by shooting a bit of game for the governor once a year.</p> <p>The Pamunkey Tribe lugged a nine-point buck into Capitol Square on Tuesday.<sup>343</sup></p>
November 24, 1966	<p>The chief of the Mattaponis strode up to the Capitol yesterday to pay his tribe's taxes- a wild turkey and 10 fresh rockfish, slung on a pole and lugged by his squaw.</p> <p>But there was no grass growing on Chief O. T. Castalow [REDACTED]. After presenting the taxes to Gov. Mills E. Godwin- whom he disdainfully addresses as "boy"- the chief danced with the governor's 13-year-old daughter and lined up a television interview to promote trade back on the reservation.</p> <p>The chief is a Baptist minister. He paid the taxes for the Mattaponis one day after the Pamunkey tribe paid it's toll- a 180-pound buck deer.</p> <p>Both Indian tribes give such gifts as tribute to the governor in lieu of taxes. The arrangement was made years ago.<sup>344</sup></p>
November 22, 1968	<p>Some things get to be a habit, even paying taxes.</p> <p>The chiefs of two Indian tribes met with Gov. Mills E. Godwin Jr., Thursday to pay their taxes- an 18-pound turkey, 13 rockfish and a 140-pound deer.</p>

<sup>341</sup> Johnson, Bill. "Tradition Kept," *Newport News Daily Press* (Newport News, VA), November 22, 1962. See also: Staff, "Harrison Gets Offering of Wild," *The Register* (Danville, VA), November 22, 1962.

<sup>342</sup> Staff, "Indian Chief Pays Tribe's Tribute to Va. Governor," *Newport News Daily Press* (Newport News, VA), November 26, 1965.

<sup>343</sup> Staff, "Indians Pay Tribute," *The Albuquerque Tribune* (Albuquerque, NM), November 24, 1966. See also: Staff, "Virginia Indians Bring Tribute," *Des Moines Tribune* (Des Moines, IA), November 24, 1966; Staff, "Virginia Indians Pay Tax 'Debt' To Governor," *The Sacramento Bee* (Sacramento, CA), November 24, 1966; Staff, "Good Bracket," *Spokane Daily Chronicle* (Spokane, WA), November 24, 1966; Staff, "Virginia Indians Fork Over Game To Escape Taxes," *Tallahassee Democrat* (Tallahassee, FL), November 24, 1966; Staff, "Tribe Forks Over Annual Tribute," *The Minneapolis Star* (Minneapolis, MN), November 24, 1966; Staff, "Today's Ho Hum," *Springfield Leader and Press* (Springfield, MO), November 24, 1966.

<sup>344</sup> Staff, "Turkey, 10 Fish Meet Tax Bill," *Journal Herald* (Dayton, OH), November 24, 1966. See also: Staff, "Chief Remembers Thanksgiving Day," *Sandusky Register* (Sandusky, OH), November 24, 1966; Staff, "Tribe Pays Tribute to Governor Godwin," *The Selma Times-Journal* (Selma, AL), November 24, 1966; Staff, "Tribe Pays Tax -1 Turkey, 10 Fish," *The Charlotte Observer* (Charlotte, NC), November 24, 1966; Staff, "Tribe Tax: A Turkey, Ten Fish," *The Miami Herald* (Miami, FL), November 24, 1966; Brumfield, Bob. "The Weather," *The Cincinnati Enquirer* (Cincinnati, OH), November 25, 1966. 24, 1966.

<sup>344</sup> Staff, "One Way to Beat the Taxes," *Daily Times-Advocate* (Escondido, California), November 24, 1966.



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	<p>"It looks like your bounty is pretty good this year," the governor told the chiefs of the shrinking Mattaponi and Pamunkey Indian tribes which still live on state-maintained reservations in King William County.</p> <p>Three centuries ago the Indians were required to pay 20 beaver skins to the King of England. The law obviously is no longer in effect, but the Indians are tradition minded.</p> <p>Virginia governors normally donate the annual thanksgiving gifts to the needy or to state institutions.</p> <p>The Mattaponi and Pamunkey are fiercely competitive and usually show up on separate days, Thursday, they were both in town at the same time.</p> <p>Godwin accepted the turkey and the fish from Chief O. T. Custalow [REDACTED] [REDACTED] head of the Mattaponi. After a few words, Godwin stepped around the capitol to the mansion and accepted the four-point buck from Chief Tecumseh Deerfoot Cook of the Pamunkey.<sup>345</sup></p>
November 9, 1969	<p>We have a heritage and a tradition that I want to maintain," says the newly elected chief of the Mattaponi Indians. [...] "We're no longer compelled to pay the tribute," Chief Custalow [REDACTED] says, "but it's an old tradition we love to continue. I feel it's an honor to take the tribute and present it to the governor of our state." [...] The new chief, looking at his predecessor's work, says, "We have a heritage and a tradition that I want to maintain. Keeping up our traditions is important."<sup>346</sup></p>
November 27, 1969	<p>[...] As On Every Thanksgiving, Curtis Custelow Jr. [REDACTED], chief of the Mattaponi Indians, showed up in Richmond, Va., to pay his tribe's annual tax of seven fish and a turkey and did a taxation dance despite his heart ailment. Gov. Mills E. Godwin accepted the traditional tax. As Minnehaha [REDACTED] [REDACTED] White Feather [REDACTED] [REDACTED] and Fox [REDACTED] - the chief's family- looked on, Custelow [<i>sic</i>; Custalow] made good his promise to dance. [...] <sup>347</sup></p>

<sup>345</sup> Staff, "Indians Pay the Tax," *The Bonham Favorite* (Bonham, TX), November 22, 1968. See also: Staff, "Indians Bring in Their Tax," *Courier-Post* (Camden, NJ), November 22, 1968; Staff, "Of Many Matters," *The Post & Times-Star* (Cincinnati, OH), November 22, 1968; Staff, "Chiefs Pay Taxes; Old English Law," *Dixon Evening Telegraph* (Dixon, IL), November 22, 1968. Staff, "Indians Pay Annual Tax," *The Daily News Journal* \*Murfreesboro, TN), November 22, 1968; Staff, "Traditional Tax Paid by Indians," *The Daily Telegram Eau Claire* (WI), November 22, 1968; Staff, "Fish, Game Pay Taxes," *The Holland Evening Sentinel* (Holland, MI), November 22, 1968; Staff, "Taxes Paid By Indians," *Kingsport Times* (Kingsport, TN), November 22, 1968; Staff, "VA Indians Traditional Tax Payers," *The Latrobe Bulletin* (Latrobe, PA), November 22, 1968; Staff, "Indians Pay Bountiful Tax," *The Longview Daily News* (Longview, TX), November 22, 1968; Staff, "Indians Pay Annual Taxes in Virginia," *Princeton Daily Clarion* (Princeton, IN), November 22, 1968; Staff, "Indians Pay Annual Taxes," *Statesville Record & Landmark* (Statesville, NC), November 22, 1968; Staff, "Tax paying habitual," *The Tampa Times* (Tampa, FL), November 22, 1968; Staff, "Indians Pay Taxes with Fowl, Fish," *The Wichita Beacon* (Wichita, KS), November 22, 1968; Staff, "Indians Still Bring Bounty To Pay Taxes," *Greenville Advocate* (Greenville, OH), November 22, 1968; Staff, "Indians Pay Off Taxes In Bounty," *The News-Herald Franklin* (Franklin, PA), November 22, 1968; Staff, "Indians Pay With Bounty," *The Brownsville Herald* (Brownsville, TX), November 22, 1968; Staff, "For Surtax- Partridge In A Pear Tree?" *The Daily Herald* (Chicago, IL), November 22, 1968; Staff, "King George Not Around Any More But The Tax Habit Lingers On," *Lubbock Avalanche-Journal* (Lubbock, TX), November 22, 1968; McHale, E. "State Indians Pay Taxes With Turkey, Fish, Deer," *Northern Virginia Sun* (Fairfax, VA), November 22, 1968; Staff, "Indians Pay 'Turkey Tax' To Governor," *The Greenville News* (Greenville, SC), November 22, 1968.

<sup>346</sup> Phillips, Gene. "New Chief Will Continue Tradition of Mattaponi Indians," *Newport News Daily Press* (Newport News, VA), November 9, 1969.

<sup>347</sup> Staff, "Thanks All 'Round," *The Post & Times-Star* (Cincinnati, OH), November 27, 1969. See also: Staff, "Chief Pays Annual Tax," *The Hanford Sentinel* (Hanford, CA), November 27, 1969. Staff, "Indian Puts His Heart into Taxes," *Springfield Daily News* (Springfield, MO), November 27, 1969; Staff, "Indian Gives Fish, Dance in Tax Ritual," *The Idaho Statesman* (Boise, ID), November 27, 1969. Staff, "Indian Does Taxation Dance," *The Pampa Daily News* (Pampa, TX), November 27, 1969; Staff, "Chief

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Date	Excerpt
November 25, 1971	<p>Gov. Linwood Holton had a few hours to kill Wednesday before he accepted the annual Thanksgiving tribute from the Mattaponi Indians- so hsem [sic] a ddjred [sic] a wild turkey, [sic; .]</p> <p>The governor, a mountain man from Big Stone Gap before he became a citified lawyer in Roanoke to begin his upward march in Virginia politics, shot a 14-pound turkey in King William County during a pre-dawn hunting trip with two other men.</p> <p>So there was no duplication at noon when Chief "War Horse" Custelow [REDACTED] and his family presented him with a nine-point buck.</p> <p>Since colonial days the Mattaponi have paid their annual tax bill with fish and game, in return for rent-free living on the reservation in Virginia's northern neck.</p> <p>[...] Holton met Chief Custelow [sic; Custalow] and several members of the tribe on the sleet-slashed south portico of the capitol at noon. Nearly 100 elementary school students got an unexpected treat on their visit to the capitol when they saw the governor accept the buck from the chief, his wife, "Minni-Ha-Ha" [REDACTED] and three more relatives: "Thundercloud," [REDACTED] One Arrow" and "Swift Eagle." <sup>348</sup></p>
November 23, 1972	<p>The Mattaponi Indians presented Gov. Linwood Holton with six striped bass and a 22-pound turkey Wednesday, marking the 294th such tribute paid a Virginia governor since a 1677 treaty exempting the Mattaponi and Pamunkey tribes from state taxes.</p> <p>Chief Custalow [REDACTED] was joined at the State Capitol ceremony by his wife, Minnie Ha-Ha [REDACTED] two grandchildren and Blue Wing [REDACTED] a tribal elder.</p> <p>[...] Chief Custalow said the Mattaponi tribe varies the type of wild game they present to the governor each year. Last year, the tribe presented Gov. Holton with a 200-pound point buck.</p> <p>Minnie Ha-Ha Custalow presented the governor with a small beadwork headband with the words "Gov. L. Holton" inscribed on it. Holton said he would take the headband home and "share it with my young ones." <sup>349</sup></p>
October 7, 1973	<p>[...] When the Mattaponi Indians brought their traditional Thanksgiving tribute of game to the governor- deer and turkey- Chief Custalow [REDACTED] invited Becky to join them in an Indian dance. She did so with such obvious pleasure everyone was delighted. [...] <sup>350</sup></p>

Doesn't Tax Heart in Traditional Trot," *The Muncie Star* (Muncie, IN), November 27, 1969; Staff, "Pays Tax," *Times-News* (Twins Falls, ID), November 27, 1969; Staff, "Traditional Tax Paid by Indian," *Weirton Daily Times* (Weirton, WV), November 28, 1969; Staff, "Indian Chief Pays Taxes in Virginia," *The Cumberland News* (Cumberland, MD), November 29, 1969; Henderson, Mike. "Thanksgiving," *The Pensacola Journal* (Pensacola, FL), November 27, 1969; Staff, "Indians Pay Edible Tax," *The Times* (Munster, IL), November 27, 1969; Staff, "Mattaponi Indian Chief Pays Annual Tax Bill of Tribe," *Newport News Daily Press* (Newport News, VA), November 28, 1969; Staff, "Wampum Ways," *Aiken Standard* (Aiken, SC), December 22, 1969.

<sup>348</sup> Staff, "One Arrow' Got Buck, But Governor Got Turkey," *Playground Daily News* (Fort Walton Beach, FL), November 25, 1971. See Also: Staff, "Bird Bagged, Gov. Gets Buck," *Northern Virginia Sun* (Fairfax, VA), November 25, 1971; Staff, "Gov. Holton Bags Wild Turkey," *Suffolk News-Herald* (Suffolk, VA), November 25, 1971; Staff, "A World of People," *The Cincinnati Post* (Cincinnati, OH), November 25, 1971; Staff, "Indians Present Virginia's Governor Thanksgiving Game," *The Register* (Danville, VA), November 25, 1971. Staff, "Buck-Passing At State Capitol," *Newport News Daily Press* (Newport News, VA), November 25, 1971.

<sup>349</sup> Staff, "Indians Give Gift To Holton," *Newport News Daily Press* (Newport News, VA), November 23, 1972. See also: Staff, "Tax-exempt Virginia Indians Make Their Annual Tribute," *Kingsport News* (Kingsport, TN), November 24, 1972.

<sup>350</sup> Staff, "Mrs. Godwin Proud of Glass, Husband's Role in Education," *Suffolk News-Herald* (Suffolk, VA), October 7, 1973.

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Date	Excerpt
November 22, 1973	<p>Gov. Linwood Holton has a few traditional extras to be thankful for that other governors of other state may envy- gifts of wild game from Virginia's Indians.</p> <p>Chief Curtis L. Custalow [REDACTED] of the Mattaponi Indians presented a wild turkey and six large rockfish to the governor Wednesday in a ceremony at the State Capitol.</p> <p>Earlier this week Chief Tecumseh Deerfoot Cooke of the Pamunkey tribe presented the state his tribute of two Canadian geese, a raccoon and some rockfish.</p> <p>Custalow told Holton he would perform a brief war dance "just to prove the point that we have buried the hatchet and are working together."</p> <p>Custalow's wife [REDACTED] and several other members of his family, decked out in traditional Indian regalia, attended the presentation at the foot of the State Capitol steps. Custalow himself displayed a long beaded and feathered headdress.</p> <p>Holton called the presentation a "very grand tradition" and said he planned to have the rockfish for breakfast Thanksgiving Day and the turkey at a later date.</p> <p>In asked the chief whether a small boy with his party if he might someday be his successor.</p> <p>"I've got my successor all lined up," the governor said, in reference to Gov. -elect Mills Godwin. The ceremony has been part of Virginia's history since the mid 17th century.<sup>351</sup></p>
November 27, 1975	<p>A wild turkey and a beautiful string of rockfish were presented to Gov. Mills Godwin Wednesday as the annual tribute by the Mattaponi Indians.</p> <p>The traditional Thanksgiving ceremony was held below the columned south portico of the State Capitol.</p> <p>Heading the delegation from the Mattaponi Reservation in King and Queen County was Chief Curtis Custalow [REDACTED], a blaze of color in his beaded buckskins and long feathered headdress.</p> <p>He was accompanied in a festive dance by members of his family.</p> <p>Reservation Indians since colonial times have paid an annual tribute of game to the governor in lieu of land taxes.</p> <p>A six-point buck was given Godwin Monday by the Pamunkey Indians.</p> <p>The gifts are traditionally donated by the governor to charitable institutions.<sup>352</sup></p>
November 24, 1976	<p>Gov. Mills Godwin has had his troubles with the General Assembly, but now he's got just the thing to smooth over any situation.</p> <p>The Mattaponi Indians gave Godwin a peace pipe on Tuesday.</p> <p>The token of friendship was nonpartisan, and it was presented to the governor by Mattaponi Chief Curtis Custalow [REDACTED]. The hand-carved pipe came as a surprise as Godwin stood on the South Portico of the State Capitol</p>

<sup>351</sup> Staff, "Indians Give Traditional Gifts to Holton," *The Danville Register* (Danville, VA), November 22, 1973. See also: Staff, "Nobody's perfect," *The San Francisco Examiner* (San Francisco, CA), November 22, 1973; Staff, "About People," *Paterson News* (Paterson, NJ), November 23, 1973; Jackman, F. "Capitol Stuff," *The Odessa American* (Odessa, TX), November 27, 1973.

<sup>352</sup> Staff, "Annual Tribute," *Newport News Daily Press* (Newport News, VA), November 27, 1975. See also: Staff, "Virginia News Briefs," *The Register* (Danville, VA), November 27, 1975.

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	<p>to receive his annual tribute of wild game. this year the Mattaponi gave him a wild turkey and six largemouth bass.</p> <p>"But since we know you always contribute the game to charity, we wanted you to have the pipe as a personal gift," said Custalow, who was dressed for the occasion in buckskins and a ground sweeping feathered headdress.</p> <p>The ceremony is an annual Thanksgiving tradition dating back to a treaty signed in 1646 that calls for the reservation Indians to give the governor a gift of game in lieu of property taxes.<sup>353</sup></p>
November 22, 1978	<p>With the hunting season only days old, the Mattaponi Indians had to do some fast work in the woods to come up with enough game to pay homage to Virginia's governor in time for Thanksgiving.</p> <p>Chief Little Eagle [REDACTED] leader of the Mattaponi, ordered a dozen tribesmen to scour their 125-acre reservation for light game to make the presentation to Gov. John N. Dalton, honoring a 322-year tradition. Since colonial times the Indians have been paying tribute instead of taxes.</p> <p>"We went all out, looking here and there," said Little Eagle, whose fellow tribesmen found a 12-pound wild turkey and two glistening rockfish, all tied to a stick.</p> <p>Thunder Cloud [REDACTED] Little Eagle's brother, eyed the turkey during the State Capitol ceremony Tuesday and smiled.</p> <p>"I had my eye on that one. Well, not that one exactly, but I was stalking a group of them for days. I knew where they were, but I'm not saying where — that's a military secret," said Thunder Cloud.</p> <p>As Little Eagle, Thunder Cloud and other tribe members gathered at the foot of the Capitol stairs, Dalton praised the tradition and "smoked" an unlit peace pipe offered by his guests.</p> <p>"I wish you the best, and I hope this fine tradition will continue," he said.</p> <p>Thunder Cloud shook hands with Dalton beneath the gleaming white pillars of the Capitol and wished him "health and wisdom for many moons to come."<sup>354</sup></p>
November 23, 1978	<p>[...] "The other Indian tribe in Virginia, the Mattaponi, gave Dalton a wild turkey and two rockfish. Mattaponi Chief Webster Custalow [REDACTED] said his tribe got no help from palefaces."<sup>355</sup></p>
November 22, 1979	<p>Virginia Governor John Dalton thanks Mattaponi Indian Chief Little Eagle Webster Custalow [REDACTED] for the tribe's annual tax payment to the state - a fresh killed turkey. The Mattaponi and Pamunkey tribes pay taxes to the</p>

<sup>353</sup> Staff, "Godwin gets peace pipe from Indians," *The Daily News Leader* (Staunton, VA), November 24, 1976.

<sup>354</sup> Staff, "Indians Pay Tribute; give Gov. Turkey, Fish." *Suffolk News-Herald* (Suffolk, VA), November 22, 1978. Staff, "Paleface's deer," *The Anniston Star* (Anniston, AL), November 23, 1978. See also: "On the Lighter Side," *The Taylor Daily Press* (Taylor, TX), November 23, 1978; "Who Fired That Shot?" *Evening Herald* (Rockhill, SC), November 23, 1978; "Digest Calendar," *The Advocate* (Newark, OH), November 23, 1978; "Meanwhile..." *Telegram-Tribune* (San Luis Obispo County, CA), November 23, 1978; Staff, "Indians pay up with help," *The Kansas City Star* (Kansas City, MO), November 24, 1978. Parrott, J. "Life Has Few Wrinkles for Soviet Emigre," *Los Angeles Times* (Los Angeles, CA), November 24, 1978.

<sup>355</sup> Staff, "Paleface's deer," *The Anniston Star* (Anniston, AL), November 23, 1978. See also: "On the Lighter Side," *The Taylor Daily Press* (Taylor, TX), November 23, 1978; "Who Fired That Shot?" *Evening Herald* (Rockhill, SC), November 23, 1978; "Digest Calendar," *The Advocate* (Newark, OH), November 23, 1978; "Meanwhile..." *Telegram-Tribune* (San Luis Obispo County, California), November 23, 1978; "Indians pay up with help," *The Kansas City Star*, November 24, 1978; Parrott, J. "Life Has Few Wrinkles for Soviet Emigre," *Los Angeles Times* (Los Angeles, CA), November 24, 1978.

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	state each year at Thanksgiving time in the form of fresh killed game from their reservation - an agreement that was negotiated in the 17th century. <sup>356</sup>

*Conclusion*

The community activities documented in this section demonstrate the existence of “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns of informal social interaction” (83.11 (b)(1)(iii)), evident in the annual recurrence of the tribal Homecoming, local and regional social events and performances, the practice of Mattaponi skills and crafts, and the coordination and mutual aid provided for members of the community. Collaborative subsistence efforts, evidenced in oral history interviews, demonstrate the presence of “shared or cooperative labor” among reservation residents (83.11 (b)(1)(iv)). Annual traditions like Homecoming and the annual tax tribute serve as examples of “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). Overall, the centrality of reservation life and the significant resources dedicated to preserving and sharing Mattaponi history and culture demonstrate “persistence of a collective identity” (83.11 (b)(1)(viii)) between 1960 and 1979.

*Distinction and Discrimination*

The Mattaponi Indian Tribe’s treatment as distinct and its experience of discrimination based on its Indian status continued through this period. Personal accounts document the impact of anti-miscegenation and school segregation laws, particularly the ongoing effects of the Virginia Racial Integrity Act, and the discrimination and stereotyping the Tribe faced from the neighboring non-Indian community.

*Table B4-26. Distinction and Discrimination, 1960-1979: Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1965 ca.	[...] I was not allowed to go to school [with] whites in 1965 at Battlefield elementary school because I was considered Black. And that was from Walter Plecker. I don’t know some of the others might have told her about Walter Plecker. He was terrible. He made life miserable for both African Americans and us on the reservation. My dad went to go get my birth certificate and he found out when he got my birth certificate that I was Black. And he said he asked the lady at the Bureau of Vital Statistics, “hey my son’s not black.” And they said well sir who are you and it said he was Black too. And he said well how can I be Black I was born on the reservation. Literally in the house on the reservation. He said well who are your parents? And he told them his parents and they said well your parents are black. And he said how can my parents be Black they were born, one was born at Chickahominy, one was born at Mattaponi. She said, “sir you don’t understand if you’re not white in Virginia you’re Black. So my dad worked really hard. By that time Plecker’s long reach was starting to fade and my dad somehow got me into Battlefield school with the whites.” <sup>357</sup>
	1979 ca.	[...] I guess when I first went to kindergarten and I, we had like the little Thanksgiving Day festivities, and we would make the little pilgrim hats or the little, the little headdresses and things, and I’m like—and I remember, like I said, I was in kindergarten, so I was five years old, so just vaguely remember saying something like, I have real feathers at home. My family has real feathers. I don’t need to cut these out of paper. I thought they were

<sup>356</sup> Staff, “Paying Taxes,” *The Columbia Record* (Columbia, SC), November 22, 1979.

<sup>357</sup> [REDACTED], “Interview: [REDACTED] by [REDACTED], Mattaponi Indian Tribe, October 16, 2023, PDF Page 12.

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Interviewee	Date	Excerpt
		<p>ugly 'cause I have real feathers at home. And that being a little bit different. [...] And I would bring my friends down here and they thought it was cool. I've always known where I came from and I'll always remember where I come from, but, I think it was kindergarten when I realized like, hmm, we're making the headdresses out of paper and glue, but they're supposed to be outta real feathers and leather and beads and we don't walk around going woo-woo-woo, and we don't live in the little tipis that we're watching on the cartoon. That's not what they're doing down there on the reservation.<sup>358</sup></p>
[REDACTED]	1960 ca.	<p>My father [REDACTED] felt that all the way up until he married my mom. Indians couldn't marry whites. My parents eloped to Maryland so they could marry. They couldn't even get married here in Virginia. So, it was different, it was a different story for them.</p> <p>[...] The music, the church, and the food, and just the idea of being on the reservation, being close to the river, all of that was a part of just that whole experience of having a place to go to, because only the Mattaponi and Pamunkey, as you know, have reservations. So, when we saw our Chickahominy relatives and all, they didn't have a place to go to. So, there's a real tie to the land for those Indians who have reservations.[...] Because when I was growing up, everybody knew that we were Indians in our schools and everything in Hanover County. But it just—and people knew, when you said Custalow or some names, they knew who you were.<sup>359</sup></p>
[REDACTED]	1960 ca.	<p>They had to go to D.C. or somewhere. I remember them always talking about that, we had to go away to get married. Because you couldn't do it here. Like I said, my daddy was white. So, it was different. A lot of his buddies didn't know Mama was Indian. Then they found out about it. They sort of shunned away from him some, just like Uncle [REDACTED]. A lot of people didn't know he was an Indian. Everybody loved [REDACTED]. Then when they found out he was Indian, they sort of shunned away from him. Back then it was different. That's when there was a lot of racism and so forth. Even when I was young, it was like that way a little bit. Not as much as it was back then in the [19]50s and [19]60s. Late [19]60s and [19]70s. When I was out there, it was tough. Still a lot.<sup>360</sup></p>
[REDACTED]	1960 ca.	<p>And they decided to get married, they couldn't get married here, so they went to the courthouse and the judge said, Mickey, I can't marry you to her. She's one of the girls from the reservation. You're not allowed to marry them. And anyway, so my dad came up with the brilliant idea. They were going to go down to North Carolina, past Elizabeth City, and they'd just get married there. And he said if anybody asks, he said, because of your complexion and how you look, just tell them you're Italian [Laughter] because you're in a different state. And so anyway, they went down to North Carolina, they got married. And anyway, yeah, came back and then my dad's side of the family found out. They were not happy about that. My grandmother, dad's mom went down and got it annulled. I remember hearing that story. I've heard it so many times. I can hear her saying it now and my</p>

<sup>358</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 5, 2023, PDF Page 12-13.

<sup>359</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 19, 2023, PDF Page 7-13.

<sup>360</sup> [REDACTED], "[REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 31, 2023, PDF Page 11.

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Interviewee	Date	Excerpt
		<p>dad. She went down and she told me, I don't know how you guys do things in North Carolina. But here in Virginia, you're not supposed to marry Indians and whites. And you just married my son to an Indian girl [REDACTED] [REDACTED] from the reservation. So that got annulled and then finally later they found out that, if you went to Washington D.C., anybody can get married there. [Laughter] So, they got married in Washington, D.C.</p> <p>[...] My dad's family, truthfully. They weren't at first very accepting at all of my mother [REDACTED] and father getting married and some pretty nasty stuff was said. My brother [REDACTED] was born, some very bad stuff was said because they didn't want having a mixed nephew or whatnot. So, I think that's a struggle. And I think that's why a lot of the women truthfully at that point in time did not leave the reservation. My grandmother, most of them, honestly, I think most all of the women down here when I was a kid that were someone's grandparent, none of them had driver's license. They didn't leave the reservation. The men always left the reservation to go do things because they were scared to go. They were harassed.<sup>361</sup></p>
[REDACTED]	1970 ca.	<p>I remember my mom telling me stories that we weren't allowed into bars, and the same thing with separate restrooms. That's how it was here. Up in, and that went into the [19]70s she told me that there are signs on bars and, you know. [...] Once I was driving up with my ex-girlfriend, she was driving, but she accidentally drove too fast through a school zone, and we were pulled over, and the deputy was immediately—when I said that I was from the reservation, his whole demeanor changed.<sup>362</sup></p>
[REDACTED]	1975 ca.	<p>But the discrimination was still there because, as I said, when I moved out here, I lived in Richmond and you found out he was Indian that was great. And people want to learn about who you are down here. They found out who you were, and then it was like you know, you stay away. You can't play with my kids. You can't, you know, go out with my daughter or any of this stuff. You know, you're off limits.<sup>363</sup></p>
[REDACTED]	1970 ca.	<p>Well, going to King William County had—I don't know if it was a centennial or a celebration—And my daddy [REDACTED] [REDACTED] he always traditionally did the peace pipe ceremony. And we went there and he did that. And we have a lot of photographs when West Point celebrated their centennial and we built a float and we participated. And some people might think that doesn't sound like or mean a whole lot, but back in the [19]60s and early [19]70s, a lot of those folks didn't want you to be around them.<sup>364</sup></p>

<sup>361</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023, PDF Page 13.

<sup>362</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, July 18, 2023, PDF Page 22.

<sup>363</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 10.

<sup>364</sup> [REDACTED], "Interview: [REDACTED] by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Page 14.

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The Mattaponi Indian Tribe was also distinguished from the surrounding Indian and non-Indian communities by outsiders. These included journalists speaking about the Mattaponi Indian Reservation and reporting on its distinct way of life, including the Tribe’s spiritual and political practices (e.g. February 18, 1971; February 15, 1974; July 8, 1979), and scholars engaging in ethnographic research and analysis (Rountree 1973).

*Table B4-27. Distinction and Discrimination, 1960-1979: Other Sources.*

Date	Excerpt
August 7, 1961	They are the leading family of some 20 families of Mattaponi Indians on the reserve, all that are left of a once great tribe. <sup>365</sup>
September 7, 1961	<p>The Mattaponi Indian Reservation in King William County, 12 miles almost north from West Point, which is ruled over by Chief Hos-ki-no-wa-na-ah (better known as O. T. Custalow) ██████████ was featured in picture and story in a recent Sunday magazine section of the Baltimore Morning Sun.</p> <p>The chief himself, in full regalia, adorned the front cover-all of it-in a tremendous and impressive color print.</p> <p>[...] The story goes on to tell about Chief Custalow and his tribe, about the museum and the ways of livelihood of the Indians on the reservation.<sup>366</sup></p>
November 22, 1962	[...] On Sunday, November 25, at 3:30 the Church Aide Circle of the Calvary Baptist Church will present Chief O. T. Custalow ██████████ and his son, Blue Wing ██████████ from the Indian Reservation at Mattaponi. These Indians will be wearing their native costumes. <sup>367</sup>
November 22, 1963	<p>From a reservation of 40,000 acres with 7,000 tribal members in 1648, the reservation has dwindled to 125 acres the tribe numbers slightly over 300 people, only 65 of them living on the reservation.</p> <p>Once Virginia had 32 reservations; now there are only the Mattaponis and Pamunkeys, the latter tribe owning 750 acres.<sup>368</sup></p>
January 21, 1965	The Mattaponi Tribe, was allowed, as wards of the State, to live on approximately 40,000 acres. These acres have dwindled to approximately 125 acres per Indian now on the Reservation, about 60 living at the present time on this small reservation. He said they were proud of their race, American Indians, and wished to remain an Indian Race. <sup>369</sup>
November 26, 1965	<p>O. T. Custalow ██████████ accompanied by two of his 13 children, and wearing the tribal costumes and headdress met with Gov. Albertis S. Harrison briefly and then cornered newsmen to report that things weren't going well on the reservation.</p> <p>[...] The chief said he hoped the white man's government would give back to the Indian some of the land taken earlier, especially valuable timberland owned now by the Chesapeake Corp., a paper making firm. "We could work the timber on some nearby land," Custalow said. The reservation operates a fishery and traps and farms but all of the work is seasonal, he said. He said the farming was too small to be profitable.<sup>370</sup></p>

<sup>365</sup> Staff, "Chief O. T. Custalow," *Coventry Evening Telegraph* (West Midlands, England), August 7, 1961.

<sup>366</sup> Staff, "Indian Reservation Featured in Baltimore Newspaper," *The Tidewater Review* (West Point, VA), September 7, 1961.

<sup>367</sup> Staff, "Colored News," *Rappahannock Record* (Kilmarnock, VA), November 22, 1962.

<sup>368</sup> Staff, "Prince George Club Hears Facts, Figures on Indian Tribes," *The Progress-Index* (Petersburg, VA), November 22, 1963.

<sup>369</sup> Staff, "Cobbs Hall Chapter Hears Indian Chief," *Rappahannock Record* (Kilmarnock, VA), January 21, 1965.

<sup>370</sup> Staff, "Indian Chief Pays Tribe's Tribute to Va. Governor," *Newport News Daily Press* (Newport News, VA), November 26, 1965.



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Date	Excerpt
November 22, 1968	It looks like your bounty is pretty good this year," the governor told the chiefs of the shrinking Mattaponi and Pamunkey Indian tribes which still live on state-maintained reservations in King William County. <sup>371</sup>
March 28, 1969	They are from the Powhatan Tribe on the Mattaponi Reservation in Virginia. They are Christians and will be telling about their lives as Indians in America today. <sup>372</sup>
February 18, 1971	<p>[...] Not the far western kind, who live in hovels on the dusty plains and whose poverty and other problems are a national scandal. These are the remnants of the Mattaponi and Pamunkey tribes, still living on reservations set aside for them by the colonial legislature 313 years ago, long before the white men forced their brothers across the mountains and into the least promising corners of the country.</p> <p>[...] In such a backwater, the Mattaponi are no richer and not much poorer than their neighbors. They live in small homes, but they keep warm. They go to the county public schools - by bus, without complaining. They are free to go to the city, to Richmond or north or even to California to seek jobs, and often they do. But most of them come back.<sup>373</sup></p>
August 27, 1971	<p>[...] "Indian parents still leave time for their children," said Curtis Custalow [REDACTED] chief of the Mattaponi reservation near here. "We believe that communication- whether it be between parent and child or between nations - is the answer to most of today's problems."</p> <p>[...] Custalow said overt discrimination against Indians is rapidly disappearing.</p> <p>"In fact," he noted, "it seems to be the 'in' thing these days to claim at least some Indian blood."</p> <p>[...] Noting the current furor over forced school busing to achieve racial balance, Custalow said the controversy is considered ironic by many Virginia Indians.</p> <p>"It wasn't very many years ago that Indian children had to be transported all the way to Oklahoma to get a high school education. There weren't any schools for them here. [...]"<sup>374</sup></p>
Rountree 1973	The Mattaponi are like the Pamunkey in many ways, since both are conditioned by living in a reservation situation in a state which acknowledges only two races, "White" and "Colored." The Mattaponi are an Indian-White mixture like the Pamunkey, and they have suffered from the same attacks and discriminations. They follow much the same life style as do their non-Indian neighbors, with the same exceptions as at Pamunkey: there are differences of government and outlook due to their official Indian status. <sup>375</sup>
March 10, 1973	The tribes, among the last descendants of the once-powerful Powhatan Confederacy, have seen their numbers dwindle from the thousands to fewer than 100 on the reservations. Pamunkey tribe members said only 42 now live with the tribe and 55 Mattaponi live on tribal land nine miles away. <sup>376</sup>

<sup>371</sup> Staff, "Indians Pay the Tax," *The Bonham Favorite* (Bonham, TX), November 22, 1968. See Also: Staff, "Indians Bring in Their Tax," *Courier-Post* (Camden, NJ), November 22, 1968; Staff, "Of Many Matters," *The Post & Times-Star* (Cincinnati, OH), November 22, 1968; Staff, "Chiefs Pay Taxes; Old English Law," *Dixon Evening Telegraph* (Dixon, IL), November 22, 1968; McHale, E. "State Indians Pay Taxes with Turkey, Fish, Deer," *Northern Virginia Sun* (Fairfax, VA), November 22, 1968.

<sup>372</sup> Staff, "Indian Chief and Son to Visit First Baptist Church March 30-- 9:40 A.M.," *The Times* (Munster, IN), March 28, 1969.

<sup>373</sup> Furgurson, Ernest. B., "The Advantages of Backwater Living," *The Baltimore Sun* (Baltimore, MD), February 18, 1971.

<sup>374</sup> Wilbur, George W., "Virginia Indians Appear to Have Safely Navigated Around Social Upheavals," *The Bee* (Danville, VA), August 27, 1971.

<sup>375</sup> Rountree, Helen Clark, "Indian Land Loss in Virginia: A Prototype of U. S. Federal Indian Policy," PhD diss., (University of Wisconsin, Milwaukee), 1973.

<sup>376</sup> Nichols, J., "Wounded Knee Tensions Secondary in Va. Indians' Minds," *Newport News Daily Press* (Newport News, VA), March 10, 1973.

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Date	Excerpt
January 5, 1974	[...] bring a Custalow boy and several others from the Mattaponi, into the Teen Club. And one of the boys there at the Teen Club, a white boy, spoke to the – I think the boy’s name was Keith Custalow [REDACTED] and said “where’s your tomahawk, Chief? D’you bring your tomahawk?” [...] I do think later this same boy who brought the Indians, Reel, married an Indian girl [REDACTED] and there was a big writeup in the newspaper. <sup>377</sup>
February 14, 1974	The chief [REDACTED] and his family still live in Indian tradition on the reservation near West Point. <sup>378</sup>
February 15, 1974	[...] Modern Indians, many converted to a one-God religion, still cling to some ancient ways, and on the Mattaponi Indian reservation in Virginia, when a chief is buried, it is with a Bible in one hand and a tomahawk (to show he did not forsake Indian ways) in the other. <sup>379</sup>
November 10, 1974	[...] Chiefs Curtis Custalow [REDACTED] of the Mattaponi, Tecumseh Deerfoot Cook of the Pamunkey and Oliver Adkins of the Chickahominy tribes are staunch defenders of the stories that they say took place on and around the land of their people in eastern Virginia. Chief Custalow says that Pocahontas is "highly thought of as a princess among our people." On the subject of her having adopted so readily much of the white man's way of life after she was taken to Jamestown and her marriage to Rolfe, Chief Custalow believes she did what she felt was best at the time for her people. [...] Chief Custalow agrees that if the remains of the princess are returned from England, it should be to Indian land in Virginia. <sup>380</sup>
July 8, 1979	Modern life styles contrast with the life the Indians live today on their reservation in King William County. For example, the tribes are still governed by a tribal council which forbids women to vote. <sup>381</sup>
July 18, 1979	<p>First-time visitors to this year's Pork, Peanut and Pine festival included Chief Curtis L. Custalow [REDACTED] of the nonfederally recognized Mattaponi Indian tribe.</p> <p>[...] Because the Mattaponi do not have a treaty with the federal government the 22 families living on the King William reservation are not under Bureau of Indian Affairs and are not eligible for Indian health services.</p> <p>"The federal government does have some trust responsibility," Chief Custalow said, "but the tribe is under the supervision of the state."</p> <p>[...]The Chief also said that his costume which features a headdress of 100 simulated golden eagle feathers is not an authentic Mattaponi ceremonial dress but rather a mixture of the Mattaponi and Plains Indian dress.</p> <p>"At the time it was made for me," he said, "people and the media were expecting to see this type of costume. At that time I was appearing a lot and doing a lot of things so the costume was made to satisfy what the public thought the Indian should look like."</p>

<sup>377</sup> Interview with Mason, 5 January 1974. Helen C. Rountree, Fieldnotes, 1973-1982 Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution. National Anthropological Archives, Washington, D.C. Box 2.

<sup>378</sup> Staff, “Cub Scout Banquet Feb. 22,” *Newport News Daily Press* (Newport News, VA), February 14, 1974.

<sup>379</sup> Ellis, M., “People Of Past Ages Worshiped Nature,” *The Indianapolis Star* (Indianapolis, IN), February 15, 1974. See also: Ellis, Mel. "Standing in Awe of Sunset," *Arizona Daily Sun* (Flagstaff, Arizona), April 3, 1974.

<sup>380</sup> Decker, J., “Is Pocahontas Coming Home?” *Newport News Daily Press* (Newport News, VA), November 10, 1974.

<sup>381</sup> Berryman, L. “Mattaponi, Pamunkey Indians Attend Chippokes Festival,” *Newport News Daily Press* (Newport News, VA), July 8, 1979.

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Date	Excerpt
	<p>[...] Chief Custalow said that the Mattoapni [<i>sic</i>; Mattaponi] and other nonfederally recognized Indian tribes can apply for federal recognition. To receive recognition from the federal government the tribe must be able to prove that it was one of the aborigine tribes and has been recognized as a tribe by the state or church.</p> <p>He added that the Mattaponi would probably not have trouble obtaining recognition if they chose to apply since they have been recognized by the Virginia government since the signing of the treaty.<sup>382</sup></p>
July 25, 1979	<p>[...] The Powhatan Nation is a confederation of eastern American tribes which once numbered more than 30. Today only seven survive, the Patomac [<i>sic</i>; Potomac], Pamunkey, Nansamond [<i>sic</i>; Nansemond], Mattaponi, Upper Mattaponi, Chickahominy and Nanzatico-Rappahannock.<sup>383</sup></p>

*Conclusion*

The evidence above demonstrates that the Mattaponi Indian Tribe was distinguished from the surrounding communities by outsiders, including journalists, politicians, and other tribes who invited Mattaponi people to speak on behalf of and otherwise represent the group, showing “strong patterns of discrimination and other patterns of distinction by non-members” (83.11 (b)(1)(v)). The Mattaponi Indian Tribe maintained “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)), wedding longstanding Mattaponi cultural patterns with the practices of the Mattaponi Indian Baptist Church. Members of the Mattaponi Indian Tribe clearly consider themselves a distinct group with “cultural patterns shared among a portion of the entity,” (83.11 (b)(1)(vii)) as shared by interviewees who discussed the challenges of maintaining their Indian identity following the Racial Integrity Act and demonstrated by individuals serving as tribal representatives at public events and in the popular press. These actions demonstrate the existence of a “collective identity” (83.11 (b)(1)(viii)), and “distinct cultural patterns” (83.11 (b)(2)(iii)) were observed among the Mattaponi between 1960 and 1979.

*Evidentiary Applicability*

Based on the evidence presented above, the Mattaponi Indian Tribe fulfills the requirements of Criterion 83.11 (b)(1) throughout the period from 1960 to 1979.

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<sup>382</sup> Harrell, B., “Va. Indians open festival,” *The Smithfield Times* (Smithfield VA), July 18, 1979.

<sup>383</sup> Wolcott, P. G., “Teepee Erected in Front of Booth Indian Exhibit Highlights Fair Theme,” *Asbury Park Press* (Asbury Park, NJ), July 25, 1979.

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5. Criterion (b): 1980 to 1999

Introduction

Between 1980 and 1999, sources confirm that the Mattaponi Indian Tribe comprised a distinct community “with consistent interactions and significant social relationships within its membership” over time and therefore fulfills Criterion (b) of 25 CFR 83.11. The community demonstrated “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns informal social interaction that exist broadly among the members” (83.11 (b)(1)(iii)), maintained through institutions such as the Mattaponi Indian Baptist Church and the Mattaponi Indian Museum. Members of the Tribe continued to participate in community and intertribal events, such as annual Homecoming services and powwows. The Mattaponi Indian Tribe engaged in “cooperative labor or other economic activity among members” during this period (83.11 (b)(1)(iv)) through community operation at the Mattaponi fish hatchery and organization of tribal events. “Strong patterns of discrimination or other social distinctions by non-members” (83.11 (b)(1)(v)) were documented in experiences of racial discrimination and publications which distinguished the Mattaponi Indian Tribe from the surrounding tribal and non-Indian communities. The Mattaponi community engaged in “shared...ritual activity” (83.11 (b)(1)(vi)) through the Mattaponi Indian Baptist Church, which is one of several “cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts” (83.11 (b)(1)(vii)). This evidence confirms the “persistence of a collective identity” (83.11 (b)(1)(viii)) and demonstrates the continued occupation and use of the Mattaponi Indian Reservation (83.11 (b)(1)(ix)). This period also contains evidence of note under Criterion 83.11 (b)(2), including the significant numbers of tribal members who resided on the Mattaponi Indian Reservation (83.11 (b)(2)(i)), maintained distinct cultural patterns (83.11(b)(2)(iii)), and retained distinct social and cultural institutions (83.11(b)(2)(iii)).

Generational Snapshot

In the period from 1980 to 1999, the Mattaponi Indian Tribe was made up of ~407 known community members. These included the direct descendants of the individuals recorded as the Historical Indian Tribe in Section II: Historical Mattaponi Indian Tribe. The core community consisted of those individuals who continued to live on the Mattaponi Indian Reservation. During this period, some sources indicate the Tribe had a population of approximately 75 people, though these estimates are limited to reservation residents.<sup>1</sup> Tribal leadership at the time estimated total Mattaponi membership to be larger, between 450 and 600 individuals.<sup>2</sup> These estimates likely included residents, non-residents, and individuals who would be eligible for Mattaponi membership but enrolled in other tribes with which they were eligible due to patterned intermarriage (e.g. Upper Mattaponi). Family groupings at this time *included but were not limited to* the following surnames: *Allmond, Custalow, Langston, Collins, and Major*.

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<sup>1</sup> Sources that refer to the reservation population in this period include but are not limited to: Staff, “Watt's Statements Disturb Virginia Indian Leaders,” *Newport News Daily Press*. January 31, 1983; Staff, “The Indian Life,” *Rappahannock Record*, (Kilmarnock, VA), November 25, 1992; Latane III, L., “Sacred Indian site threatened by reservoir,” *Suffolk News-Herald*, (Suffolk, VA), September 27, 1999.

<sup>2</sup> Sources that refer to the total tribal population include: Custalow, Chief Curtis. Interview: Curtis Custalow. edited by Helen Rountree. National Anthropological Archive, Washington, D.C.: Smithsonian Institution, Original edition, Helen Rountree. 1986, PDF Page 4-5; Whitehead, B., “Documentary focuses on conflict between city, Mattaponi,” *Suffolk News-Herald*, (Suffolk, VA), November 22, 1998; Shaiman, M., “Mattaponi Shad Fishery Threatened,” *On Indian Land*, (Seattle, WA), 1998.

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Table B5-1. Generational Snapshot, 1980-1999: Known Community Individuals, 1980.

**Known Community Members, 1980 - 1999**



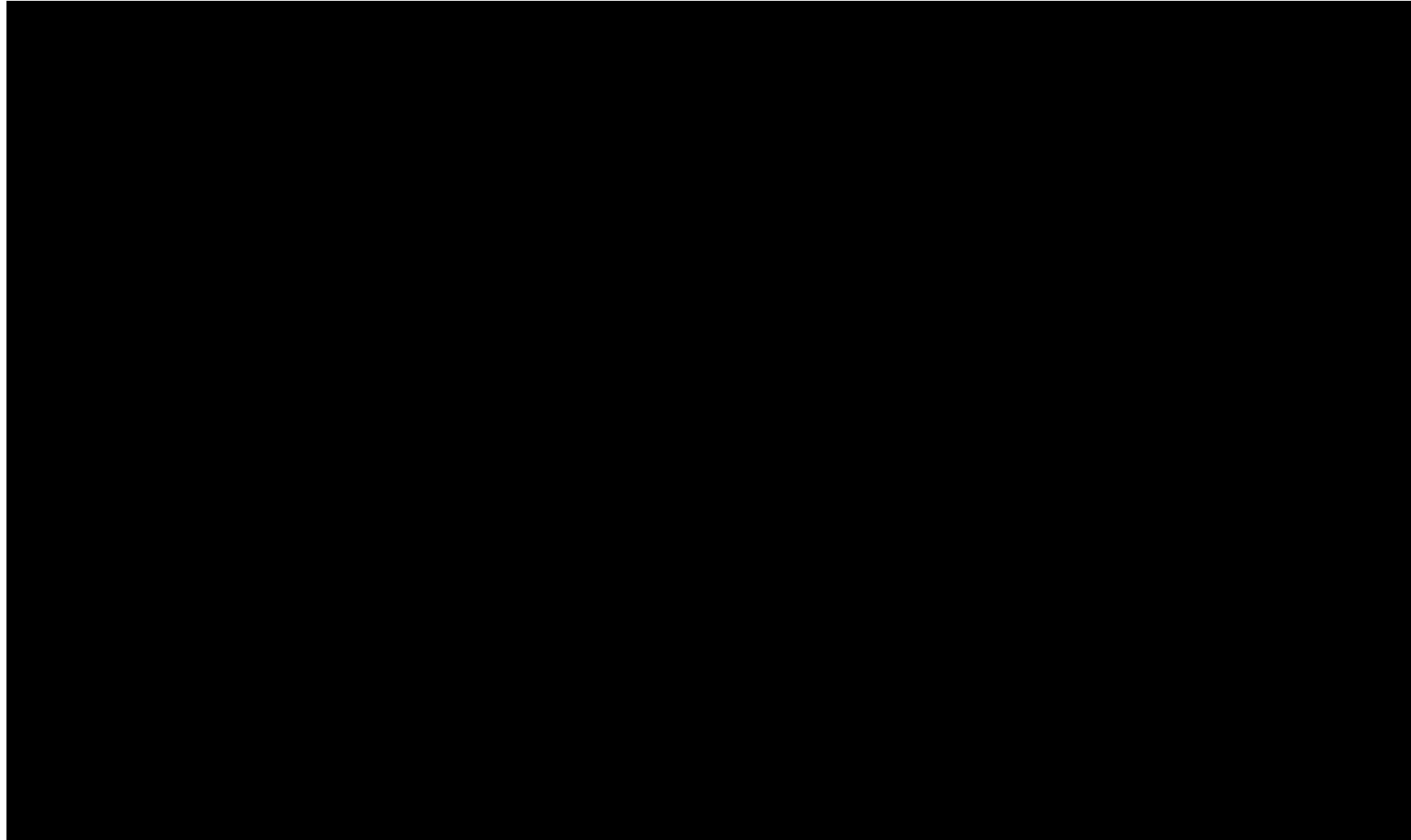
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<sup>3</sup> This individual shows up on the 1910 census in the Mattaponi tribal community and has Mattaponi lineage. They are also affiliated with the Upper Mattaponi Indian Tribe.

<sup>4</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] (Chickahominy) and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

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**Known Community Members, 1980 - 1999**

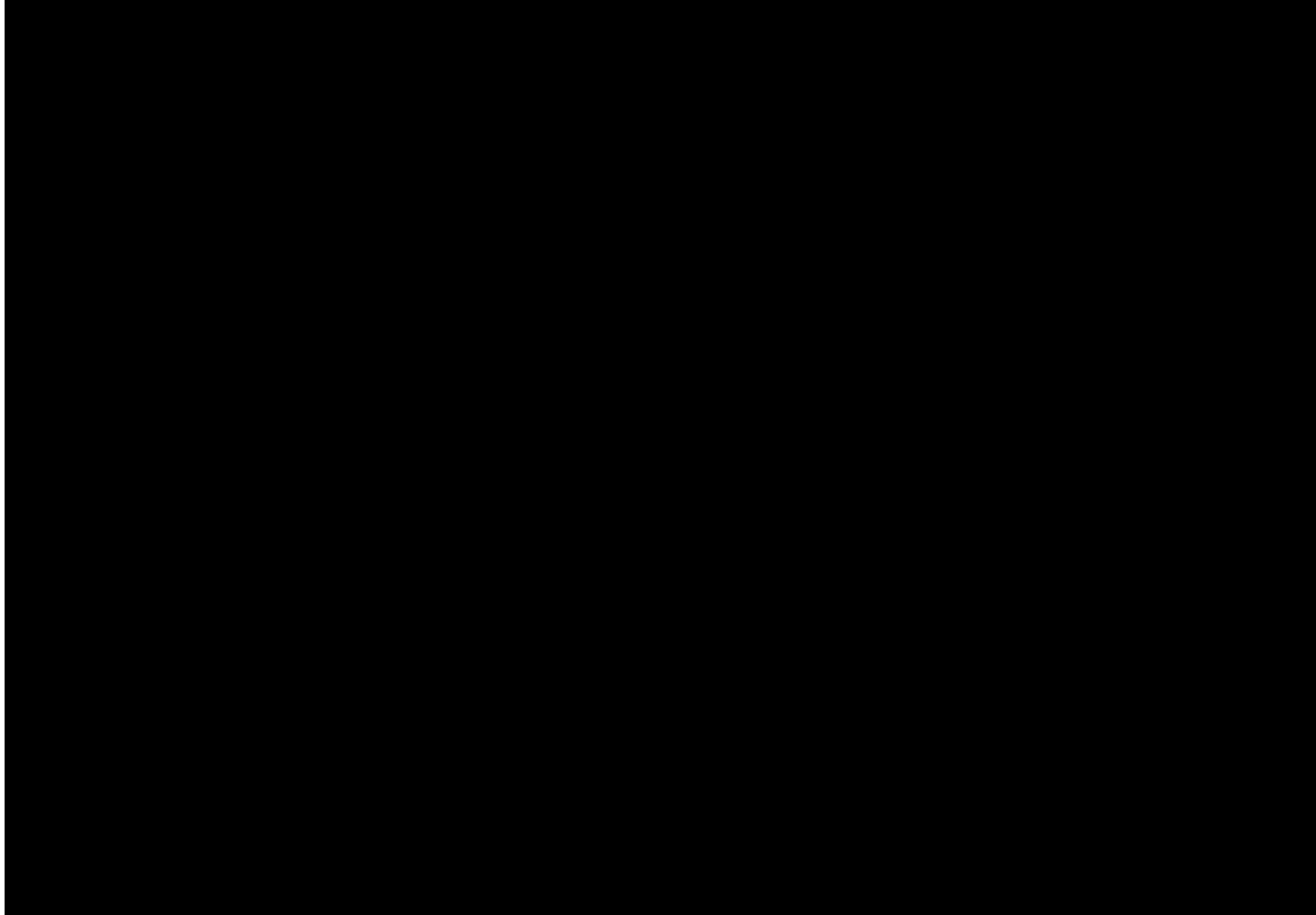


<sup>5</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] (Chickahominy) and relocated to the Chickahominy tribal community. Their descendants are affiliated with the Chickahominy Indian Tribe.

<sup>6</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] (Upper Mattaponi) and relocated to the Upper Mattaponi Tribal Community. Their descendants are affiliated with the Upper Mattaponi Indian Tribe.

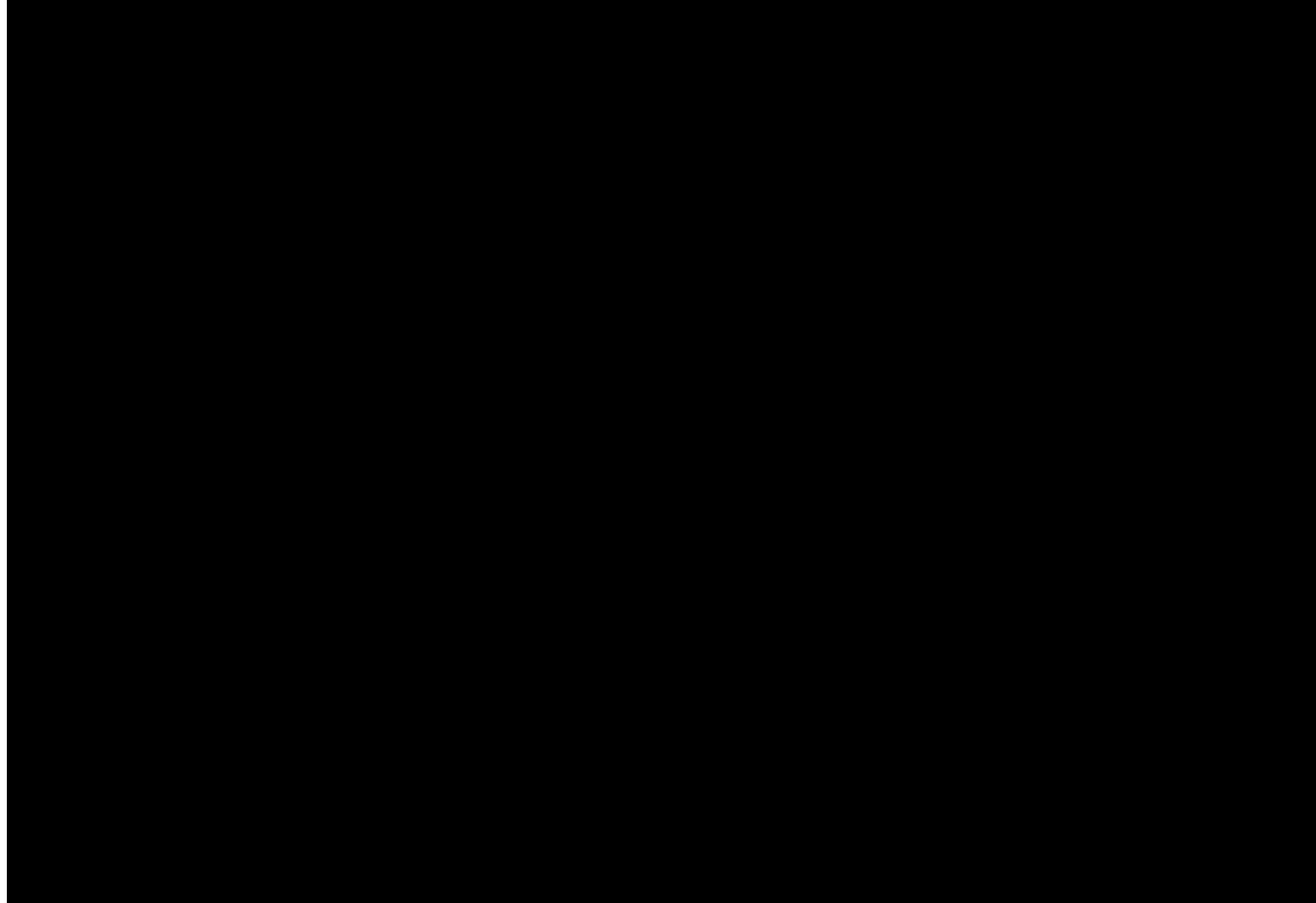
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**Known Community Members, 1980 - 1999**



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**Known Community Members, 1980 - 1999**





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**Known Community Members, 1980 - 1999**



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Geographic Situation

The Mattaponi community remained centered on the 125-acre Mattaponi Indian Reservation in King William County, Virginia, throughout the period from 1980 to 1999. In 1981, Dr. Helen Rountree created a map of the Mattaponi Indian Reservation as part of her fieldwork. Dr. Rountree described the process of creating this map in her notes: “Map made Sept. 13, 1981 to replace poorer one made Oct. 10, 1980. Reservation inhabitants, according to Curtis Custalow, Sr., Interviewed Oct. 10, 1980 (beefed up from my records.)”<sup>7</sup>

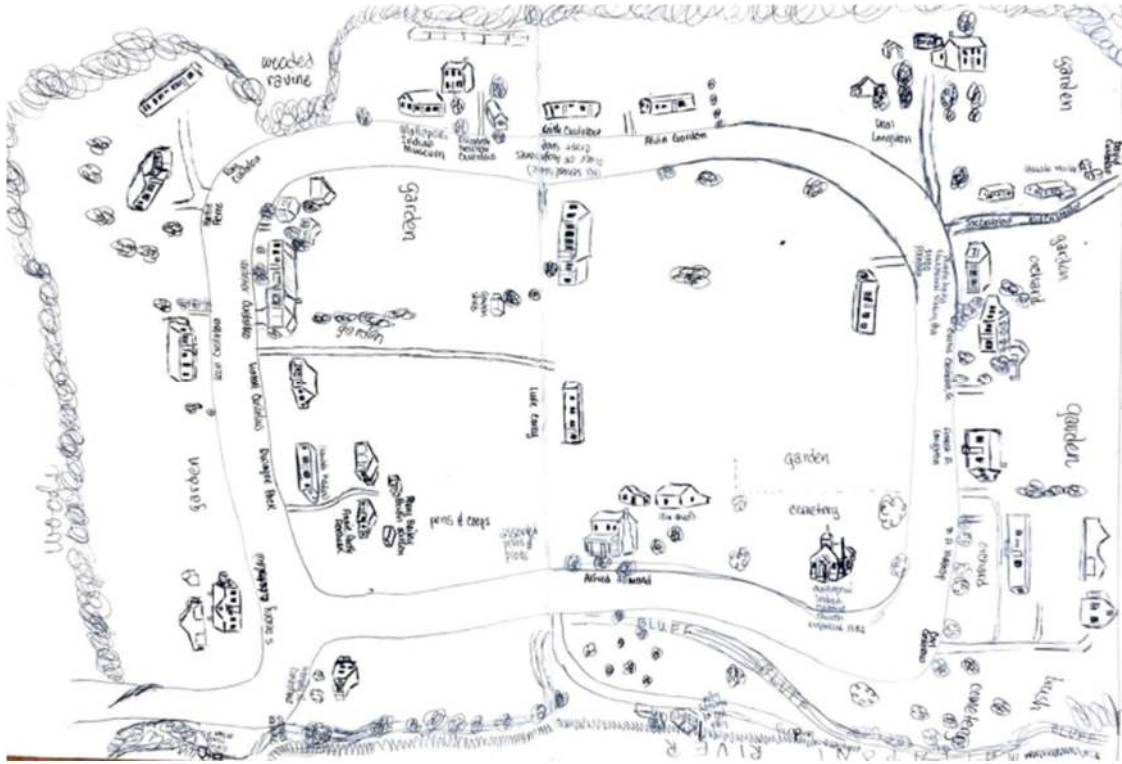


Figure B5-1. Map of the Mattaponi Indian Reservation, 1981.

Along with her map, Dr. Rountree created a list of all households residing on the Mattaponi Indian Reservation at the time. The table below has been compiled to be as accurate to Dr. Rountree’s original notes as possible. Her findings indicate that in 1981 there were 25 households on the reservation with 60 to 75 residents. The original list has also been provided.

Table B5-2. Generational Snapshot, 1980-1999: Rountree List of Mattaponi Indian Reservation Residents, 1981.<sup>8</sup>

Population	HH #	Household
2	1	Head of Household [REDACTED] Spouse [REDACTED]

<sup>7</sup> Hand drawn map of Reservation, 13 September 1981. Helen C. Rountree, Fieldnotes, 1973-1982 Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 2.

<sup>8</sup> Ibid. Please note, Rountree’s genealogy does not match the documentation in Tribe’s current Family Tree Maker database in all cases. Where possible, we have noted mistakes.

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Population	HH #	Household
		Da. [REDACTED] [REDACTED] Children
2	2	Head of Household [REDACTED] Spouse [REDACTED] 1 <sup>st</sup> Hus.= [REDACTED]
2	3	Head of Household [REDACTED] Spouse (1 <sup>st</sup> hus.= [REDACTED] [REDACTED] Children da= [REDACTED]
2	4	Head of Household [REDACTED] Spouse [REDACTED]
3	5	Head of Household [REDACTED] Spouse m. [REDACTED] Children so= [REDACTED]
4	6	Head of Household [REDACTED] Spouse #2 m. [REDACTED] Children da= [REDACTED] so.= [REDACTED] by 1 <sup>st</sup> wife [REDACTED] [REDACTED]
3	7	Head of Household [REDACTED] Spouse m. [REDACTED] Children da.=
1	8	Head of Household [REDACTED] Spouse (hus. [REDACTED] <sup>9</sup> = [REDACTED])
7	9	Head of Household [REDACTED] Spouse m. [REDACTED] her so [REDACTED] <sup>10</sup> Children

<sup>9</sup> [REDACTED] may have Mattaponi ancestors, but a documented link has not been established.

<sup>10</sup> Rountree's fieldwork notes that [REDACTED] with the significant other to [REDACTED] during this period. [REDACTED] is the father of [REDACTED].

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Population	HH #	Household
		their ch.= [REDACTED] [REDACTED] <sup>11</sup> ([REDACTED]) [REDACTED]
1	10	Head of Household [REDACTED] Spouse [REDACTED]
0	11	Head of Household [REDACTED] Spouse 2 <sup>nd</sup> wife = [REDACTED]
2	12	Head of Household [REDACTED] Spouse m. [REDACTED]
2	13	Head of Household [REDACTED] Spouse m. [REDACTED]
8	14	Head of Household [REDACTED] Spouse m. [REDACTED] Children ch. still at home: [REDACTED] [REDACTED] [REDACTED] [REDACTED]
2	15	Head of Household [REDACTED] Spouse m. [REDACTED]
4	16	Head of Household [REDACTED] Spouse m. [REDACTED] Children so= da=
3	17	Head of Household [REDACTED] Spouse m. [REDACTED] Children so= [REDACTED]
2	18	Head of Household [REDACTED] Spouse m. [REDACTED]
2	19	Head of Household [REDACTED]

<sup>11</sup> [REDACTED] is the father of [REDACTED], and [REDACTED]. [REDACTED] is the father of [REDACTED]  
[REDACTED]

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Population	HH #	Household
		Spouse m. [REDACTED]
2	20	Head of Household [REDACTED] Spouse m. [REDACTED] Children so=
3	21	Head of Household [REDACTED] Spouse 2 <sup>nd</sup> wi= Children so=
2	22	Head of Household [REDACTED] Spouse m. [REDACTED]
7	23	Head of Household [REDACTED] Spouse m. [REDACTED] Children his ch.= , , , their ch.= , ,
2	24	Head of Household [REDACTED] Spouse m. [REDACTED]
3	25	Head of Household [REDACTED] Spouse m. [REDACTED] [REDACTED] Children so= [REDACTED]
<b>Total: 72</b>	<b>25</b>	

The situation of the tribal community on the Mattaponi Indian Reservation is also well documented in newspapers from this period. Such documentation regularly highlighted the existence of the reservation in King William County (e.g. November 20, 1980; June 20, 1984) and make clear that the Reservation was associated with the Tribe. During this period, the Chesapeake Corporation granted the Mattaponi Indian Tribe a 27-acre tract of land near Sandy Point (February 27, 1981). This additional property allowed tribal members to access additional land for hunting and potentially provide future housing for tribal members and their families.

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Table B5-3. Geographic Situation, 1980-1999.

Date	Excerpt
November 20, 1980	Two vans of the Area Agency on Aging carried a group of senior citizens from the Gloucester Nutrition Site to the Mattaponi Indian Reservation on September 25th. The reservation is located a few miles above West Point. <sup>12</sup>
November 20, 1980	This is the 322nd year the tribe has made its tax "offering" to Virginia in return for its reservation in King William County. <sup>13</sup>
November 20, 1980	The Indians said this is the 322nd year the tribe has made its tax "offering" to Virginia's chief executive in return for their 125-acre reservation, located in King William County, near West Point. <sup>14</sup>
February 27, 1981	<p>This deed of gift, made this 27th day of February, 1981, between THE CHESAPEAKE CORPORATION OF VIRGINIA, party of the first part, and the MATTAPONI INDIAN TRIBE, of King William County, Virginia 23086, party of the second part:</p> <p>WITNESSETH:</p> <p>That the said party of the first part, for and in consideration of its concern for the welfare of the party of the second part and its members, and other good and valuable consideration, doth grant with General Warranty unto the party of the second part as a part of the Mattaponi Indian Reservation, the following property, to-wit:</p> <p>All that certain tract or parcel of land in West Point District, King William County, Virginia, containing 27.00 acres [...] <sup>15</sup></p>
April 16, 1981	Among the many exhibits and demonstrations to be a part of the Century III Celebration, one of special interest will be the Mattaponi Indians of West Point. [...] The reservation, which now consists of 125 acres in West Point, was confirmed in 1658 by the Grand Assembly. <sup>16</sup>
January 31, 1983	Custalow [REDACTED] lives on the Mattaponi Reservation in King William County. It and the nearby home of the Pamunkey Indians are the oldest reservations in the country. <sup>17</sup>
June 20, 1984	Two of the remaining Indian reservations on the east coast are located in Virginia, only 10 miles apart and about 40 miles east of the state capital in Richmond. [...] North of Route 30, bordered by the Mattaponi River, lies the 125-acre Mattaponi reservation [...] <sup>18</sup>
February 1985	Two tribes, living on opposite side of Highway 30 west of West Point in central Virginia are the Pamunkey and Mattaponi. <sup>19</sup>
December 12, 1985	On the 125-acre block of land held by the Mattaponi Tribe [...] From Route 30, motorists are guided to both museums by signs at the Route 626 intersection at Rose Garden. The Mattaponi Museum is open from 10 a.m. to 6 p.m. each day. Hours at

<sup>12</sup> Vaughn, C., "Seniors Visit Mattaponi Indian Reservation," *Glo-Quips*, (Gloucester, VA), November 20, 1980.

<sup>13</sup> Staff, "Thanksgiving Offerings," *Newport News Daily Press*, (Newport News, VA), November 20, 1980.

<sup>14</sup> Staff, "Taxes Paid in Fish And Fowl," *Suffolk News-Herald* (Suffolk, VA), November 20, 1980.

<sup>15</sup> Deed: Chesapeake Corporation - Deed of Gift. 1981. King William County Deed Book 143. King William County Court House, King William, Virginia.

<sup>16</sup> Staff, "Mattaponi Indians to Present Part Of Local History," *Rappahannock Record*, (Kilmarnock, VA), April 16, 1981.

<sup>17</sup> Staff, "Watt's Statements Disturb Virginia Indian Leaders," *Newport News Daily Press*. January 31, 1983.

<sup>18</sup> Staff, "Indian 'trail' fun to follow," *Smithfield Times*, (Smithfield, VA), June 20, 1984.

<sup>19</sup> Staff, "A look at the Pamunkey and Mattaponi," *The Indian Trader*, (La Mesa, CA), February, 1985.

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Date	Excerpt
	the Pamunkey Museum are 9 a.m. to 4 p.m. Monday through Saturday and 1 to 5 on Sunday. <sup>20</sup>
1986	Virginia Indians Yesterday... Today... Tomorrow! [...] The inhabitants of this tribe live on a Reservation which stretches along the borders of the Mattaponi River in King William County, Virginia. <sup>21</sup> [...]
November 25, 1987	Kindergarten students from Rappahannock Central Elementary School visited the Mattaponi Indian Reservation in King William. <sup>22</sup>
August 29, 1988	The Mattaponi Tribe, with a population of 100, is also in King William County. [...] <sup>23</sup>
October 6, 1988	[...] Special guests were Minnie Ha-Ha Custalow ██████████ ██████████ and Chief Emeritus Curtis L. Custalow Warhorse ██████████ ██████████ of the Mattaponi Indian Reservation in King William County. <sup>24</sup>
November 30, 1988	The Mattaponis are chiefly in King William county on the Mattaponi River. They live near the Pamunkeys, to whom they are closely related. <sup>25</sup>
December 5, 1989	“The Mattaponi and Pamunkey still reside in King William County on, reserved land they have held since the 17th century.” <sup>26</sup>
November 25, 1992	McGowan ██████████ is a descendent the Powhatan Indians and is a member of the Mattaponi Indian Tribe in King William County. The Mattaponi Indian reservation dates back to 1658 and stretches along the border of the Mattaponi River on over 125 acres. There are only about 75 Indians remaining at the reservation.  McGowan, who lives on the reservation near West Point. <sup>27</sup>
February 10, 1994	Shirley Custalow McGowan ██████████ of the Mattaponi tribe [...] who lives on the King William County reservation. <sup>28</sup>
October 19, 1994	The Mattaponi Reservation is one of five existing Powhatan tribes located near West Point. <sup>29</sup>
December 15, 1994	[...] There were other interesting guests, such as the Native American Shirley “Little Dove” McGowan ██████████ of the Mattaponi Tribe, King William, VA. [...] <sup>30</sup>
June 19, 1995	[...] At the 125-acre Mattaponi Reservation some 30 minutes from the Pamunkey land, an old portrait of Pocahontas peers out from a cracked window of the museum, a worn brick rambler. Don't be put off. The cluttered gallery is a trove of entrancing curios and mythic

<sup>20</sup> Butler, K., “Tribal diaries,” *Newport News Daily Press*, (Newport News, VA), December 12, 1985.

<sup>21</sup> “Virginia Indians Yesterday, Today, Tomorrow!,” 1986. Governor Baliles, Gerald L. 1986 - 1990. Executive Papers, Accession 33702, State Government Records Collection. Library of Virginia, Richmond, Virginia. Box 125, Folder 8.

<sup>22</sup> Staff, “Thanksgiving Lesson,” *Southside Sentinel*, (Urbanna, VA), November 25, 1987.

<sup>23</sup> Gilley, L., “Return of Land to Indians Bringing Dream to Life,” *Suffolk News-Herald*, (Suffolk, VA), August 29, 1988.

<sup>24</sup> Staff, “Pirates and Indians' Delight Children at Museum,” *Rappahannock Record*, (Kilmarnock, VA), October 6, 1988.

<sup>25</sup> Wayland, J. W., “Pocahontas And Her People,” *Glo-Quips*, (Gloucester, VA), November 30, 1988.

<sup>26</sup> Staff, “Indians pay annual tax tribute in wild turkeys,” *Suffolk News-Herald*, (Suffolk, VA), December 5, 1989.

<sup>27</sup> Staff, “The Indian Life,” *Rappahannock Record*, (Kilmarnock, VA), November 25, 1992.

<sup>28</sup> Staff, “Specialist on Powhatan Indians to speak Wednesday at RCC,” *Rappahannock Record*, (Kilmarnock, VA), February 10, 1994.

<sup>29</sup> Staff, “Indian Village Re-Creation Coming To SVCC, Area Schools,” *The Farmville Herald*, (Farmville, VA), October 19, 1994.

<sup>30</sup> Rusty McQuire, “VMI Color Guard greets Wayne Newton at Royal Celebration,” *Glo-Quips*, (Gloucester, VA), December 15, 1994.

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Date	Excerpt
	items. Follow Route 30 to Routes 640 and 625 and watch for signs (Saturday 10 a.m.-6 p.m. and Sunday 1-5 p.m., weekday hours vary; 75 cents; 804-769-2229). <sup>31</sup>
August 22, 1996	[...]“the Mattaponi Reservation, which is one of the five existing Powhatan tribes that were located near West Point. <sup>32</sup>
January 9, 1997	[...] “Opposition to the project has come from the Mattaponi and Pamunkey Indians, two of the oldest tribes in the nation, and a number of environmental groups.  The Indians have lived in relative isolation on separate King William County reservations. <sup>33</sup>
September 1998	She commissioned artist Alfred Danet last summer to carve the pole in time for the tribe's annual June powwow on its reservation in West Point. <sup>34</sup>
November 22, 1998	Newport News’ plans to create a 1,500-acre reservoir about three miles from the Mattaponi Indian Reservation in King William County. <sup>35</sup>
September 27, 1999	The Mattaponi, who live on a 125-acre reservation beside the Mattaponi River- just a couple of miles northeast of the Cohoke Mill Creek reservoir site. <sup>36</sup>
November 24, 1999	Flowing southeast through the counties east of Richmond, the Mattaponi and Pamunkey rivers come together at West Point to form the York River. The Mattaponi and Pamunkey reservations are located between these two rivers. <sup>37</sup>
December 2, 1999	[...] Mrs. Elizabeth Custalow of the Mattaponi tribe reservation in King William. <sup>38</sup>

*Conclusion*

These records demonstrate that a significant portion of known Mattaponi ancestors lived “in a geographical area exclusively or almost exclusively composed of members” (83.11 (b)(2)(i)). Such geographic clustering results from and reinforces the significant “social relationships connecting individual members” (83.11 (b)(1)(ii)), “rates or patterns of informal social interaction that exist broadly among the members of the entity” (83.11 (b)(1)(iii)), and “shared or cooperative labor or other economic activity among members” (83.11 (b)(1)(iv)).

*Community Ties*

The Mattaponi Indian Tribe maintained ties internally and with other Virginia Indian communities throughout this period. The table below lists all known births within the Mattaponi community during this period. The birth certificates and census records cited detail the years of birth and location for Mattaponi birth events, illustrating the lines of descent within the Tribe between 1980 and 1999 and the continued geographic clustering of the tribal community in key areas like Richmond, the nearest urban center to the

<sup>31</sup> Marc Silver, "Pocahontas, For Real," *U. S. News & World Report* 118, no. 24 (June 19, 1995): 61.

<sup>32</sup> Staff, "Lively Day plans under way," *Rappahannock Record*, (Kilmarnock, VA), August 22, 1996.

<sup>33</sup> Chowning, L. S., "Proposed King William reservoir to serve Newport News is drenched with opposition," *Southside Sentinel*, (Urbanna, VA), January 9, 1997.

<sup>34</sup> Staff, "Tribe rejects offer of 'Spirit Pole' from woman," *The Indian Trader*, (La Mesa, CA), September 1998.

<sup>35</sup> Whitehead, B., "Documentary focuses on conflict between city, Mattaponi," *Suffolk News-Herald*, (Suffolk, VA), November 22, 1998.

<sup>36</sup> Latane III, L., "Sacred Indian site threatened by reservoir," *Suffolk News-Herald*, (Suffolk, VA), September 27, 1999.

<sup>37</sup> Jenkins, M. R., "Indians head to Capitol for Thanksgiving tribute," *Suffolk News-Herald*, (Suffolk, VA), November 24, 1999.

<sup>38</sup> Staff, "Locals," *Glo-Quips*, (Gloucester, VA), December 2, 1999.



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Reservation in King William County, and Philadelphia.<sup>39</sup> From the period from 1980 to 1999, approximately ~117 individuals were born in the Mattaponi community.

Table B5-4. Community Ties, 1980-1999: Birth Events.

Parents	Total	Individuals	Year	Reference
[REDACTED]	3	[REDACTED]	1991	Richmond, VA <sup>40</sup>
			1991	Richmond, VA <sup>41</sup>
			1994	Richmond, VA <sup>42</sup>
[REDACTED]	1	[REDACTED]	1995	Richmond, VA <sup>43</sup>
[REDACTED]	1	[REDACTED]	1986	Williamsburg, VA <sup>44</sup>
[REDACTED]	1	[REDACTED]	1989	Henrico, VA <sup>45</sup>
[REDACTED]	2	[REDACTED]	1984	Broward, FL <sup>46</sup>
[REDACTED]	1	[REDACTED]	1986	Ft. Lauderdale, FL <sup>47</sup>
[REDACTED]	1	[REDACTED]	1996	Fredericksburg, VA <sup>48</sup>
[REDACTED]	1	[REDACTED]	1995	Henrico, VA <sup>49</sup>
[REDACTED]	1	[REDACTED]	1981	Mojave, AZ <sup>50</sup>
[REDACTED]	2	[REDACTED]	1992	Somers Point, NJ <sup>51</sup>

<sup>39</sup> Please note that in some cases, the birth certificates of individuals known to have been born on the Mattaponi Indian Reservation state they were born in King William County, which surrounds the Reservation. In these cases, the petition narrative and Family Tree Maker database cite the source that specifies a birth took place on the Reservation in addition to the birth certificate.

<sup>40</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>41</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>42</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>43</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>44</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED].

<sup>45</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

<sup>46</sup> Florida Birth Records (State of Florida), Florida Birth Certificate, Broward County, [REDACTED].

<sup>47</sup> Florida Birth Records (State of Florida), Florida Birth Certificate, Broward County, Ft. Lauderdale, [REDACTED].

<sup>48</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Fredericksburg, [REDACTED].

<sup>49</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

<sup>50</sup> Arizona Birth Records (State of Arizona), Arizona Birth Records, Mohave County, Wikieup, [REDACTED].

<sup>51</sup> New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Atlantic County, [REDACTED].

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Parents	Total	Individuals	Year	Reference
[REDACTED]			1998	Somers Point, NJ <sup>52</sup>
	1		1985	Atlantic, NJ <sup>53</sup>
	1		1988	Henrico, VA <sup>54</sup>
	4		1988	Henrico, VA <sup>55</sup>
			1988	Henrico, VA <sup>56</sup>
			1991	Henrico, VA <sup>57</sup>
			1993	Henrico, VA <sup>58</sup>
	2		1993	Philadelphia, PA <sup>59</sup>
			1999	Philadelphia, PA <sup>60</sup>
	1		1987	Henrico, VA <sup>61</sup>
	1		1981	Richmond, VA <sup>62</sup>
	1		1994	Riverside, CA <sup>63</sup>
	1		1995	Henrico, VA <sup>64</sup>
1		1990	Henrico, VA <sup>65</sup>	

<sup>52</sup> New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Atlantic County, Somers Point, [REDACTED].

<sup>53</sup> New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Atlantic County, Atlantic City, [REDACTED].

<sup>54</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

<sup>55</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

<sup>56</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED].

<sup>57</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED].

<sup>58</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

<sup>59</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED].

<sup>60</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED].

<sup>61</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED].

<sup>62</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>63</sup> California Birth Records (State of California), California Birth Certificate, Riverside County, Moreno Valley, [REDACTED].

<sup>64</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED].

<sup>65</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	1995	Henrico, VA <sup>66</sup>
[REDACTED]	1	[REDACTED]	1980	Henrico, VA <sup>67</sup>
[REDACTED]	1	[REDACTED]	1987	Richmond, VA <sup>68</sup>
[REDACTED]	1	[REDACTED]	1983	Richmond, VA <sup>69</sup>
[REDACTED]	1	[REDACTED]	1992	Chesterfield, VA <sup>71</sup> Richmond, VA <sup>72</sup>
[REDACTED]	1	[REDACTED]	1993	Dallas, TX <sup>73</sup>
[REDACTED]	1	[REDACTED]	1980	Virginia Beach, VA <sup>74</sup>
[REDACTED]	1	[REDACTED]	1985	Virginia Beach, VA <sup>75</sup>
[REDACTED]	1	[REDACTED]	1987	Richmond, VA <sup>76</sup>
[REDACTED]	3	[REDACTED]	1983 1985 1987	Richmond, VA <sup>77</sup>

<sup>66</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>67</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, Richmond, [REDACTED]

<sup>68</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>69</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>70</sup> [REDACTED] was adopted by her paternal grandparents after the death of her father.

<sup>71</sup> Virginia Adoption Records (Commonwealth of Virginia), Final Order of Adoption, Virginia, Chesterfield, [REDACTED]

<sup>72</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>73</sup> Texas Birth Records (State of Texas), Texas Birth Certificate, Dallas County, [REDACTED]

<sup>74</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Virginia Beach, [REDACTED]  
 [REDACTED] See also: Final Judgement Changing Name, Name Change Petition, Florida, Palm Beach,  
 [REDACTED]

<sup>75</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Virginia Beach, [REDACTED]

<sup>76</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>77</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Parents	Total	Individuals	Year	Reference
				Richmond, VA <sup>78</sup> Richmond, VA <sup>79</sup>
	1		1993	Henrico, VA <sup>80</sup>
	2		1987 1990	Fredericksburg, VA <sup>81</sup> Fredericksburg, VA <sup>82</sup>
	1		1982	Newport News, VA <sup>83</sup>
	1		1990	Newport News, VA <sup>84</sup>
	1		1998	Henrico, VA <sup>85</sup>
	3		1983 1985 1987	Onslow, NC <sup>86</sup> Richmond, VA <sup>87</sup> Henrico, VA <sup>88</sup>
	1		1995	Richmond, VA <sup>89</sup>
	1		1983	Richmond, VA <sup>90</sup>

<sup>78</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>79</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>80</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>81</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Fredericksburg, [REDACTED]

<sup>82</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Fredericksburg, [REDACTED]

<sup>83</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Newport News, [REDACTED]

<sup>84</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Newport News, [REDACTED]

<sup>85</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

<sup>86</sup> North Carolina Birth Records (State of North Carolina), North Carolina Birth Certificate, Onslow County, [REDACTED]

<sup>87</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>88</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>89</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>90</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	1997	Philadelphia, PA <sup>91</sup>
[REDACTED]	2	[REDACTED]	1987 1990	
[REDACTED]	2	[REDACTED]	1988 1990	Richmond, VA <sup>94</sup> Henrico, VA <sup>95</sup>
[REDACTED]	2	[REDACTED]	1980 1985	Richmond, VA <sup>96</sup> Richmond, VA <sup>97</sup>
[REDACTED]	1	[REDACTED]	1991	
[REDACTED]	1	[REDACTED]	1999	Henrico, VA <sup>99</sup>
[REDACTED]	2	[REDACTED]	1988 1992	Henrico, VA <sup>100</sup> Williamsburg, VA <sup>101</sup>
[REDACTED]	2	[REDACTED]	1985 1988	Henrico, VA <sup>102</sup> Richmond, VA <sup>103</sup>

<sup>91</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

<sup>92</sup> [REDACTED] was previously enrolled within the Mattaponi Tribe. She is no longer enrolled, and she does not have vital records on file.

<sup>93</sup> [REDACTED] was previously enrolled within the Mattaponi Tribe. She is no longer enrolled, and she does not have vital records on file.

<sup>94</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>95</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>96</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>97</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>98</sup> [REDACTED] is an enrolled member of the Mattaponi Indian Tribe and is documented by her state issued Birth Certificate. To date, the sibling of [REDACTED], is not enrolled, and does not have vital records on file.

<sup>99</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>100</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>101</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED]

<sup>102</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>103</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	1984	Richmond, VA <sup>104</sup>
[REDACTED]	1	[REDACTED]	1996	Williamsburg, VA <sup>105</sup>
[REDACTED]	1	[REDACTED]	1989	Richmond, VA <sup>106</sup>
[REDACTED]	3	[REDACTED]	1980 1982 1986	Salem, VA <sup>107</sup> Henrico, VA <sup>108</sup> Henrico, VA <sup>109</sup>
[REDACTED]	4	[REDACTED]	1989 1991 1992 1999	Henrico, VA <sup>110</sup> Henrico, VA <sup>111</sup> Henrico, VA <sup>112</sup> Henrico, VA <sup>113</sup>
[REDACTED]	1	[REDACTED]	1987	Richmond, VA <sup>114</sup>
[REDACTED]	2	[REDACTED]	1988 1990	Richmond, VA <sup>115</sup> Richmond, VA <sup>116</sup>
[REDACTED]	2	[REDACTED]	1982 1983	Richmond, VA <sup>117</sup> Richmond, VA <sup>118</sup>

<sup>104</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>105</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED]

<sup>106</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>107</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Salem County, [REDACTED]

<sup>108</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>109</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>110</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>111</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>112</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>113</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>114</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>115</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>116</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>117</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>118</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	2	[REDACTED]	1990	Abington, PA <sup>119</sup>
			1996	Abington, PA <sup>120</sup>
	1		1998	Philadelphia, PA <sup>121</sup>
	3		1987	Philadelphia, PA <sup>122</sup>
			1988	Philadelphia, PA <sup>123</sup>
			1989	Philadelphia, PA <sup>124</sup>
	3		1990	Philadelphia, PA <sup>125</sup>
			1993	Philadelphia, PA <sup>126</sup>
			1995	Philadelphia, PA <sup>127</sup>
	1		1999	Bucks, PA <sup>128</sup>
	1		1981	Clark, NV <sup>129</sup>
	1		1996	Richmond, VA <sup>130</sup>
	1		1998	Henrico, VA <sup>131</sup>
1	1996	Henrico, VA <sup>132</sup>		
1	1989	Isabella, MI <sup>133</sup>		

<sup>119</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Montgomery County, Abington, [REDACTED]

<sup>120</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Abington, Montgomery County, [REDACTED]

<sup>121</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, Philadelphia, [REDACTED]

<sup>122</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, Philadelphia, [REDACTED]

<sup>123</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, Philadelphia, [REDACTED]

<sup>124</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, Philadelphia, [REDACTED]

<sup>125</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>126</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>127</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>128</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Bucks County, [REDACTED]

<sup>129</sup> Nevada Birth Records (State of Nevada), Nevada Birth Certificate, Clark County, Boulder City, [REDACTED], [REDACTED]

<sup>130</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>131</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

<sup>132</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

<sup>133</sup> Michigan Birth Records (State of Michigan), Michigan Birth Certificate, Isabella County, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	3	[REDACTED]	1983	Virginia Beach, VA <sup>134</sup>
			1986	Virginia Beach, VA <sup>135</sup>
			1990	Virginia Beach, VA <sup>136</sup>
	1		1998	Williamsburg, VA <sup>137</sup>
	3		1989	Henrico, VA <sup>138</sup>
			1993	Richmond, VA <sup>139</sup>
			1997	Chesterfield, VA <sup>140</sup>
	1		1984	Richmond, VA <sup>141</sup>
	1		1997	Chesterfield, VA <sup>142</sup>
	1		1998	Williamsburg, VA <sup>143</sup>
2	1988	Richmond, VA <sup>144</sup>		
	1992	Virginia Beach, VA <sup>145</sup>		
1	1981	Boulder, NV <sup>146</sup>		

<sup>134</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Virginia Beach, [REDACTED]

<sup>135</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Virginia Beach, [REDACTED]

<sup>136</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Virginia Beach, [REDACTED]

<sup>137</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED]

<sup>138</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>139</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>140</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED]

<sup>141</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>142</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED]

<sup>143</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED]

<sup>144</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>145</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Virginia Beach, [REDACTED]

<sup>146</sup> Nevada Birth Records (State of Nevada), Nevada Birth Certificate, Clark County, Boulder City, [REDACTED]



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Parents	Total	Individuals	Year	Reference
[REDACTED]	2	[REDACTED]	1988	Richmond, VA <sup>147</sup>
			1991	King William, VA <sup>148</sup>
	1		1986	
	1		1998	Williamsburg, VA <sup>150</sup>
	1		1981	Henrico, VA <sup>151</sup>
	1		1985	Richmond, VA <sup>152</sup>
	1		1982	Henrico, VA <sup>153</sup>
	1		1990	Henrico, VA <sup>154</sup>
	1		1992	Dover, VA <sup>155</sup>
	1		1998	Philadelphia, PA <sup>156</sup>
	2		1996	Richmond, VA <sup>157</sup>
			1998	San Diego, CA <sup>158</sup>

*Conclusion*

During the period from 1980 to 1999, the Tribe continued to have a strong cultural and institutional core centered on the Mattaponi Indian Reservation and in enclaves in Richmond and Philadelphia. The vital records from this period link contemporary tribal members to their antecedents and locate them in the community over time, both geographically and genealogically. The continued clustering of community members in a few key geographic areas resulted from and facilitated social relationships (83.11 (b)(1)(ii)),

<sup>147</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>148</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, King William County, [REDACTED]

<sup>149</sup> To date, [REDACTED] is not enrolled, and does not have vital records on file.

<sup>150</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED]

<sup>151</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

<sup>152</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>153</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

<sup>154</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>155</sup> Delaware Birth Records (State of Delaware), Delaware Birth Certificate, Kent County, Dover, [REDACTED]

<sup>156</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>157</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>158</sup> California Birth Records (State of California), California Birth Certificate, San Diego, [REDACTED]

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informal social interaction (83.11 (b)(1)(iii)), and the “persistence of a collective identity” (83.11 (b)(1)(viii)) among Mattaponi people. The frequency of community births taking place in and around Richmond also points to the continued centrality of the Mattaponi Indian Reservation, which is “land set aside by a State for the petitioner” (83.11 (b)(1)(ix)).

*Community Institutions and Organizations*

Between 1980 and 1999, members of the Mattaponi Indian Tribe maintained community ties through established religious, economic, and tribal institutions centered on the preservation of elements of Mattaponi history and culture, including the Mattaponi Indian Baptist Church, the hatchery, the Mattaponi Indian Museum, and educational trading post. Throughout this period, another enduring tribal institution was the tribal government, whose activities regularly enriched the lives of tribal members both on and off the reservation. The tribal government and its activities are detailed in Section IV, Part C of this petition.

*Mattaponi Indian Baptist Church*

The Mattaponi Indian Baptist Church continued to operate as an independent and central community entity throughout this time period, led by and attended exclusively by members of the Tribe and their families. Recent oral history interviews detail how the church served as a hub of shared ritual activity through programs such as youth ministry and an annual calendar of religious events.

*Table B5-5. Community Institutions and Organizations, 1980-1999: Mattaponi Indian Baptist Church in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1985 ca.	[...] And then of course, we'd have our Christmas cantata that we'd always do at our church over here. Where the children, we'd put on a play for the community. <sup>159</sup> [...]
[REDACTED]	1993 ca.	[...] Uncle [REDACTED] took over the church and was the head deacon and that kind of thing. Always thought he did a great job and was a spiritual man. <sup>160</sup>
[REDACTED]	1999 ca.	[...] And when they [REDACTED] left Richmond and came back to the Res in [19]99, they did it to start a youth ministry program there at the Mattaponi Indian Baptist Church. That was their whole reason for moving back. He wanted to get back close to home, but they immediately got back and started that youth ministry. <sup>162</sup> [...]

Published sources also document activities of the Mattaponi Indian Baptist Church, highlighting the leadership roles played by tribal members (e.g., April 4, 1986) and situating the church among other cultural institutions on the Mattaponi Indian Reservation (1986).

*Table B5-6. Community Institutions and Organizations, 1980-1999: Mattaponi Indian Baptist Church in Other Sources.*

Date	Excerpt
April 4, 1986	She [REDACTED] is the secretary for the church’s council. [...] That means that she reminds Deacons when events are coming and flowers are needed in the church, writes and types up the minutes of monthly council meetings, and writes and

<sup>159</sup> [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023, PDF Page 6.

<sup>160</sup> [REDACTED], “Interview: [REDACTED],” by [REDACTED], Mattaponi Indian Tribe, October 16, 2023, PDF Page 7.

<sup>161</sup> [REDACTED] has Mattaponi lineage but is enrolled with the Eastern Chickahominy Tribe.

<sup>162</sup> [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 8.

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Date	Excerpt
	types all correspondence the church conducts with other people. For the Easter Sunrise service, invitations had to be sent to forty-odd people. <sup>163</sup> [...]
September 2, 1982	Jacob Vincent Thundercloud Custalow Sr. [REDACTED] assistant chief of the Mattaponi Indian Reservation since 1977 [...] died in Williamsburg Community Hospital. [...] He served as a deacon and Sunday school teacher at the Mattaponi Indian Baptist Church. [...] A funeral was conducted Friday in the Mattaponi Indian Baptist Church on the reservation. Burial was in the church cemetery. <sup>164</sup>
1986	Now they worship as Southern Baptists, and they have their own church on the Mattaponi Indian Reservation. There is also a Museum, Trading Post, and Craft Shop on the Reservation and tourists are always welcome. <sup>165</sup>

Much of what we know about the church’s activities at this time comes from the minutes of the annual meetings of the Dover Baptist Association. This regional association of Baptist churches sponsored annual meetings attended by delegates from its member churches. As in previous years, the Dover Association Minutes show the regular attendance of delegates from the Mattaponi Indian Baptist Church, and that those delegates were consistently members of the Mattaponi Indian Tribe. Delegates would have acted as representatives of the congregation at the association, and their attendance would have required the mobilization of tribal resources to cover the costs associated with travel. Community members served as Clerk and Treasurer for all years recorded during this period. The congregation maintained its size, averaging 86 members.

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<sup>163</sup> Visit with Gertrude Custalow, 4 April 1986. Helen C. Rountree Fieldnotes, April 1986-Dec. 1986. Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 3.

<sup>164</sup> Staff, “Obituaries,” *Southside Sentinel*, (Urbanna, VA), September 2, 1982.

<sup>165</sup> “Virginia Indians Yesterday, Today, & Tomorrow,” 1986. Governor Baliles, Gerald L. 1986 - 1990. Executive Papers, Accession 33702, State Government Records Collection. Library of Virginia, Richmond, Virginia. Box 125, Folder 8.

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*Table B5-7. Community Institutions and Organizations, 1980-1999: Church Statistics.<sup>166</sup>*

Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Membership
1980 Spring						
1980 Fall					0	85
1981 Spring						
1981 Fall					0	84
1982 Spring						
1982 Fall					1	83
1983 Spring						
1983 Fall					0	83
1984 Spring						
1984 Fall					2	93
1985 Spring						
1985 Fall					0	89

<sup>166</sup> “Minutes of the Dover Baptist Association Virginia 1978-83,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA, (starting in the 3<sup>rd</sup> section) 14, 17, 28, 34, A1; 2, 10, 32, 36, Table A; 2, 12, 14, 30, 36, Table A; 2, 14, 20, 36, 46, Table A (PDF: 140, 141, 147, 150, 178, 192, 196, 207, 209, 236, 249, 254, 255, 263, 266, 291, 311, 314, 322, 327, 350); “Minutes of the Dover Baptist Association Virginia 1984,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 2, 19, 21, 34, 39, Table A (PDF: 4, 12, 13, 20, 22, 47)

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Year	Dover Meeting Delegates	Pastor	Clerk	Treasurer	Baptized	Church Membership
1986 Spring						
1986 Fall					0	82
1987 Spring						
1987 Fall					0	81
1988 Spring						
1988 Fall					0	81
1989 Spring						
1989 Fall					3	75
1990 Spring						
1990 Fall					0	80
1991 Spring						
1991 Fall					0	80
1992 Spring						
1992 Fall					0	80
1993 Spring						
1993 Fall					3	77
1994 Spring						
1994 Fall					0	77
1995 Spring						
1995 Fall	0	76				

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<b>Year</b>	<b>Dover Meeting Delegates</b>	<b>Pastor</b>	<b>Clerk</b>	<b>Treasurer</b>	<b>Baptized</b>	<b>Church Membership</b>
1996 Fall						
1996 Spring					0	76
1997 Fall						
1997 Spring					0	76
1998 Fall						
1998 Spring					1	75
1999 Fall						74
1999 Spring					3	74

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Dover Association records also include leadership and attendance statistics on the church’s Sunday School, summarized in the table below. These records indicate that tribal members or their spouses continued to oversee religious life in the community, and that members remained consistently engaged with the church as an institution.

*Table B5-8. Community Institutions and Organizations, 1980-1999: Sunday School Statistics.*<sup>167</sup>

Year	Superintendent	Secretary	Treasurer	No. of Officers and Teachers	Average Attendance	Total Roll
1980				7	39	85
1981				7	37	84
1982				7	37	83
1983				7	38	83
1984				7	40	93
1985				7	30	81
1986				7	30	82
1987				7	33	81
1988				7	30	81
1989				2	23	41
1990				7	30	80
1991				7	26	80
1992				7	20	80
1993				6	20	77
1994				4	20	81
1995				4	20	76
1996				4		80
1997				5	21	76
1998				7	23	76
1999				7	22	74

*Mattaponi Hatchery*

The hatchery became a renewed center of community focus and cooperative labor in this period (May 27, 1993). Notably, the Tribe made a concerted effort to organize a protest against a proposal by the City of Newport News, Virginia, to build a reservoir that would have harmed the hatchery’s operations (e.g., August 23, 1999).<sup>168</sup> Efforts to protect this tribal institution reflect the import that riverine pursuits continued to have for tribal members, underscoring their continued centrality to both livelihood strategies and cultural practices.

<sup>167</sup> “Minutes of the Dover Baptist Association Virginia 1978-83,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. A-3; 5, Table B; Table B; 14, Table B (PDF: 179, 194, 237, 292, 311, 351).

“Minutes of the Dover Baptist Association Virginia 1984,” Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 14, Table B (PDF: 10, 48).

<sup>168</sup> The Mattaponi Indian Tribe’s organized efforts to halt the Newport News Reservoir are covered extensively in Criterion C.

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*Table B5-9. Community Institutions and Organizations, 1980-1999: Mattaponi Hatchery.*

<b>Date</b>	<b>Excerpt</b>
May 27, 1993	Only one member of the tribe is a commercial fisherman; he also oversees the reservation's shad hatchery, which the Mattaponi support in an effort to replenish the fish. <sup>169</sup>
November 22, 1998	They say the pumping of thousands of gallons of water a day from the Mattaponi River will harm the spawning of herring and shad for a hatchery they have operated since 1919.  "The Mattaponi are concerned about it changing the salinity of their river and disrupting the spawning of the shad," said Allen, 31, and a graduate student at American University. "They have a hatchery program that they hope will provide employment on the reservation." <sup>170</sup>
1998	The Mattaponi Indian Tribe of Virginia have fished for shad on the Mattaponi River for more than 300 years. They have a small shad hatchery and have applied for funding to expand the facility.  [...] "It's inevitable that it would be the end, that it would mean the demise of the tribe," says Carl Custalow [REDACTED], Mattaponi Vice-Chief, about the potential destruction of the shad fishery by the waterworks project. <sup>171</sup>
January 14, 1999	[...] The state is working to restock and rebuild the centuries-old shad fishery. The state is currently working with the Pamunkey and Mattaponi Indian tribes to restock the shad in these rivers, which are some of the most productive spawning grounds in the state. [...] <sup>172</sup>
August 23, 1999	[...] and the Mattaponi tribe in Virginia is trying to save a fishery from a proposed dam. <sup>173</sup>

*Mattaponi Indian Museum*

The Mattaponi Indian Museum continued to operate throughout this period creating opportunities for external cultural education (e.g., November 20, 1980) and serving as a repository for the safekeeping of cultural heritage (June 20, 1984).

*Table B5-10. Community Institutions and Organizations, 1980-1999: Mattaponi Indian Museum.*

<b>Date</b>	<b>Excerpt</b>
November 20, 1980	Aging carried a group of senior citizens from the Gloucester Nutrition Site to the Mattaponi Indian Reservation on September 25th. [...] We did not have time to visit the museum which would probably have been even more interesting. <sup>174</sup>
April 16, 1981	Presently an Indian Stone Age Museum is available for visitors to see at the [Mattaponi] reservation.  [...] The Educational and Trading Post for educating the public, as well as Indian people, on Indian culture was opened under his [REDACTED] guidance. <sup>175</sup>
September 2, 1982	Jacob Vincent Thundercloud Custalow Sr. [REDACTED] assistant chief of the Mattaponi Indian Reservation since 1977 and curator of the reservation museum, died in Williamsburg Community Hospital. <sup>176</sup>

<sup>169</sup> Staff, "For the Record," *Rappahannock Record*, (Urbanna, VA), May 27, 1993.

<sup>170</sup> Whitehead, B., "Documentary focuses on conflict between city, Mattaponi," *Suffolk News-Herald*, (Suffolk, V

<sup>171</sup> Shaiman, M., "Mattaponi Shad Fishery Threatened," *On Indian Land*, (Seattle, WA), 1998.

<sup>172</sup> Chowning, L. S., "VMRC votes to continue shad moratorium," *Southside Sentinel*, (Urbanna, VA), January 14, 1999.

<sup>173</sup> Kelley, T., "Who Gets Dibs on Alaska's Wild Bounty?" *Christian Science Monitor* 91, no. 187 (1999): 2.

<sup>174</sup> Vaughn, C., "Seniors Visit Mattaponi Indian Reservation," *Glo-Quips*, (Gloucester, VA), November 20, 1980.

<sup>175</sup> Staff, "Mattaponi Indians to Present Part of Local History," *Rappahannock Record*, (Kilmarnock, VA), April 16, 1981.

<sup>176</sup> Staff, "Obituaries," *Southside Sentinel*, (Urbanna, VA), September 2, 1982.



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Date	Excerpt
June 20, 1984	<p>At the Pamunkey and Mattaponi reservation, travelers can visit a museum modeled after the traditional Virginia Indians' longhouse, see an orientation film and artifacts recovered from archeological digs, as well as present-day pottery and jewelry handcrafted on the reservations.</p> <p>[...] The museum is the family album and treasure trove of a people who have always fished, hunted and lived close to the earth. Items shown include hunting knives, stone frying pans, axes, chisels, arrowheads, a loon headdress decoy, a necklace worn by Pocahontas [...] and a tomahawk used by Powhatan's brother Opechaneough [<i>sic</i>; Opechancanough] in the battles of 1622 and 1644.</p> <p>A centuries-old canoe, burned out rather than dug out, is on display outside. It was discovered by former Chief Jacob V. "Thundercloud" Custalow [REDACTED] in the Mattaponi River. [...] <sup>177</sup></p>
December 15, 1985	<p>On the 125-acre block of land held by the Mattaponi Tribe [...]</p> <p>From Route 30, motorists are guided to both museums by signs at the Route 626 intersection at Rose Garden. The Mattaponi Museum is open from 10 a.m. to 6 p.m. each day. Hours at the Pamunkey Museum are 9 a.m. to 4 p.m. Monday through Saturday and 1 to 5 on Sunday. <sup>178</sup></p>
April 4, 1986	<p>[REDACTED] opened up the Museum to show to Rahma and Adbu. [...] Curtis [REDACTED] made a point of showing Abdu the Pocahontas's necklace. The place has been cleaned up and de-kitsched a little since I was last there during Jacob [REDACTED] tenure ([REDACTED] is the main curator now). There are many archaeological and geological specimens, labeled more or less accurately though misspelled. There are also several old costumes [<i>sic</i>] from [REDACTED] (first wife) [...]</p> <p>There is also a medicine bundle supposed to be 150 years old. <sup>179</sup> [...]</p>
1987	<p>[...] The Mattaponi reservation's museum was built in 1954 and is less formal in its presentation. <sup>180</sup></p>
November 25, 1987	<p>The group then toured the museum, which contains artifacts of the Mattaponi tribe. <sup>181</sup></p>
November 30, 1988	<p>Mrs. Custalow spends her time managing the museum on the reservation. [...] <sup>182</sup></p>
June 19, 1995	<p>[...] At the 125-acre Mattaponi Reservation some 30 minutes from the Pamunkey land, an old portrait of Pocahontas peers out from a cracked window of the museum, a worn brick rambler. [...]</p> <p>You name it, this museum's got it: an ancient peace pipe, a feathered headdress supposedly from 1622, Japanese cigarettes from a Mattaponi Indian's Army duty, yellowing newspaper stories ("Indian Wrestles, Boats Big Sturgeon"). The wry commentary of Norman "Chief Evening Star" Custalow [REDACTED] who mans the museum,</p>

<sup>177</sup> Staff, "Indian 'trail' fun to follow," *Smithfield Times*, (Smithfield, VA), June 20, 1984.

<sup>178</sup> Butler, K., "Tribal diaries," *Newport News Daily Press*, (Newport News, VA), December 15, 1985.

<sup>179</sup> Visit with Gertrude Custalow, 4 April 1986, Helen C. Rountree Fieldnotes, April 1986-December 1986, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 3.

<sup>180</sup> "Pottery Tradition Blends with Ways of Modern Times," 1987. Governor Baliles, Gerald L. 1986 - 1990. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia. Box 198 Folder 10.

<sup>181</sup> Staff, "York Academy Students Visit Historical Sites, College Day," *Rappahannock Record*, (Kilmarnock, VA), November 25, 1987.

<sup>182</sup> Staff, "Mrs. Custalow Of the Mattaponi," *Glo-Quips*, (Gloucester, VA), November 30, 1988.

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Date	Excerpt
	more than makes up for the meager annotation. "Indian mothers didn't have the Wal-Mart to get their babies a rattle," he says, fingering a rattle made from a turtle's shell. [...] <sup>183</sup>

*Mattaponi Educational Trading Post*

Throughout this 1980s and 1990s the educational trading post, which had been initiated in the previous period, continued to serve as a hub for outward-facing educational efforts. Newspapers documented the arts, crafts, and other artifacts held at the trading post (e.g. December 4, 1987).

*Table B5-11. Community Institutions and Organizations, 1980-1999: Mattaponi Educational Trading Post.*

Date	Excerpt
March 19, 1987	[Picture of Minnie Ha-Ha [REDACTED] sitting in front of her Trading Post] "Minnie Ha-Ha" Custalow sits in front of the trading post on the Mattaponi reservation. She runs the post. <sup>184</sup>
1987	[...] Nearby is a trading post that features local arts and crafts, operated by the knowledgeable Gertrude "Princess Minnie Ha-Ha" Custalow [REDACTED] [REDACTED], wife and daughter of ex-chiefs [REDACTED] [REDACTED] Mrs. Custalow also teaches classes in Mattaponi culture, medicine and native foods. Her daughter, Denise Carole Custalow Davis [REDACTED] teaches native dances. <sup>185</sup>
December 4, 1987	The man was the former chief Curtis Custalow [REDACTED] Mr. Custalow was dressed in moccasins, fringed pants, and some type of Indian looking shirt. We went back to the tribal trading post. The trading post had a dirt floor and artifacts all over the place. There were pictures and newspaper clippings concerning the tribe and its members all over the walls and rafters. There was so much stuff there that it needed to be cataloged [sic] and set up in glass display cases. <sup>186</sup> [...]

*Conclusion*

The institutions and organizations listed above resulted from and reinforced "social relationships connecting individual members" (83.11 (b)(1)(ii)) and "rates or patterns of informal social interaction" (83.11 (b)(1)(iii)). The ongoing operation of these institutions required "shared or cooperative labor" (83.11 (b)(1)(iv)), and the church continued to provide "shared sacred or secular ritual activity" (83.11 (b)(1)(vi)). The existence of such sites on the Mattaponi Indian Reservation indicates the "persistence of a collective

<sup>183</sup> Silver, Marc, "Pocahontas, For Real," *U. S. News & World Report* 118, no. 24 (June 19, 1995): 61.

<sup>184</sup> "Young Indians Rediscovering Tradition" Newspaper, 29 March 1987. Governor Baliles, Gerald L. 1986 - 1990. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia. Box 198 Folder 10. PDF Page 54.

<sup>185</sup> "Pottery Traditions Blend with Ways of Modern Times" Newspaper. 1987. Governor Baliles, Gerald L. 1986 - 1990. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia. Box 198 Folder 10. PDF Page 57-58.

<sup>186</sup> Deana Edwards Fieldnotes from School Trip. 4 December 1987. Helen C. Rountree Fieldnotes, January 1987-December 1988. Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 3, PDF Page 45.

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identity” (83.11 (b)(1)(viii)) and constitute “distinct community social institutions” (83.11 (b)(2)(iv)) in fulfillment of Criterion (b) of 25 CFR 83.11.

Community Activities

Members of the Mattaponi Indian Tribe continued to participate in shared activities during this period. Economic and social cooperation during this period included the ongoing observation of annual traditions such as Homecoming and the tax tribute. The Tribe also continued to practice its distinctive arts, dances, and subsistence strategies while continuously educating non-Mattaponi people about the Tribe. These activities demonstrate consistent interaction and significant social relationships connecting tribal members for the period between 1980 and 1999.

*Economic Cooperation and Livelihood Strategies*

The Mattaponi community persisted in engaging in shared economic pursuits and livelihood strategies throughout these decades, primarily through activities such as logging, fishing, hunting, and community agriculture. Oral history interviews detail the types of livelihood strategies Mattaponi people employed in this period and the breadth of community-wide engagement.

Table B5-12. Community Activities, 1980-1999: Economic Cooperation and Livelihood Strategies in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1980 ca.	[...] For the most part, our people here were self-sufficient. I mean, especially back years ago, the only time they would go to like Richmond was to go to Market Street, they would trade or barter to acquire things like salt, sugar, fabric. But everything else was grown or caught or trapped right here. So, after the spring of the year, like I said, busy time throughout the summer. We were still fishing different types of fish. Also, crabbing going down towards West Point and stuff for shellfish. And then, of course, when we start harvesting the crops. And then come the fall of the year, that's when the last bit of late summer, early fall, the last bit of those crops are coming in. And that's oftentimes when my grandmother—we would actually help with the canning process and preserving of a lot of the vegetables. When I was growing up a lot of the elders here still did a lot of canning. They still sun-dried vegetables, traditional ways of our people doing it. [...] We weren't welcome, my grandparents [REDACTED] generation and in some cases my mother's [REDACTED] generation early on, weren't welcomed into grocery stores or outside of the reservation. So, they had to do this in order to survive. So, every season pretty much provided our people with what we needed for our subsistence.  [...] That was a time when all everybody would get together and it's like a big—I mean, so pretty much any time, any kind of seasonal time of year where you were doing something, everybody came together and it was like a community doing it. Everybody did the same thing. And I think that's something our people's always done. It was a time of celebration, but at the same time you're getting work done. <sup>187</sup>
[REDACTED]	1990s ca.	[...] During the seasons of gardening, as kids we would go to different places. [REDACTED] house is one, grandma Elsie's is another, and we would be helping snap peas and pick butter beans, help with whatever came out of the garden. I remember sitting late at night in grandma Elsie's shed with [REDACTED]

<sup>187</sup> [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023. PDF Page 3, 10.

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Interviewee	Date	Excerpt
		<p>and canning all the vegetables that were picked from the garden from that harvest and put away.</p> <p>[...] “If you go into shad season, sitting helping pick nets. I mean everyone down here fished. Everyone was fishing, so when they weren’t fishing they were cleaning their nets and then they were cleaning the fish that they caught. As a kid, in the front yard pulling the nets out, having to help put the nets back in, help get all the knots out of the nets that were tangled, helping harvest the shad- the roe, and packaging it, putting it in coolers. Watching those things because as a kid that was a huge industry here as a kid- the selling of the shad roe. This was like a revolving door for people and if you as a kid were riding a bike, you would always get stopped during the shad season where someone was saying “hey, do you know where I can buy shad roe?” “Do you know who’s selling shad roe?” “Do you know where such and such house is, I’m coming to buy some shad roe.” So, it was always people coming in to do that and the kids were always involved that were here in some way. The adults always allowed us to participate and teach us some of those things. Like I said picking nets and putting them back in, and cleaning fish when they come back off the river and storing away what we got, and putting some aside for ourselves and putting the rest aside for people who were coming to buy it. I don’t exaggerate, that was everyone here on the reservation was fishing. Also people who didn’t live here who grew up that way, I know they would take off of work for the whole month you know March-April and just fish the whole month with their fathers or with their uncles or cousins or whatever. That river hill would be lined up with boats for people fishing, fishing the river.”<sup>188</sup></p>

Mattaponi tribal members also described their livelihood strategies to journalists, highlighting the importance of current community practices as longstanding historical patterns (December 19, 1982) and the importance of the Mattaponi Hatchery to such practices (May 27, 1993). An important theme during this period was collective opposition to the proposed Newport News Reservoir, which would have a significant impact on the Tribe’s riverine resources. Many members of the community, including but not limited to elected tribal leaders, collectively protested the proposal to preserve fishing as a centerpiece of subsistence on the Mattaponi Indian Reservation (e.g., January 16, 1998; November 24, 1999; May 20, 1999).

Table B5-13. Community Activities, 1980-1999: Economic Cooperation and Livelihood Strategies in Other Sources.

Date	Excerpt
December 2, 1982	<p>Mattaponi Indian Chief Webster Custalow ██████████ said he had fished on the Mattaponi for over 70 years. “It’s always been a rare thing on the Mattaponi to catch a rockfish,” he said.</p> <p>[...] The Indian chiefs said residents of the two reservations for centuries have depended on shad caught with gill nets for a good portion of their livelihood.<sup>189</sup></p>
December 19, 1982	<p>The Indians depend largely on the river even today,” said Webster Custalow ██████████ chief of the Mattaponi and an avid shad fisherman for most of his 70 years.</p>

<sup>188</sup> ██████████ "Interview: ██████████ Part One," by ██████████, Mattaponi Indian Tribe, December 15, 2022, PDF Page 4-5.

<sup>189</sup> Staff, “Striped bass proposals due further study,” *Southside Sentinel* (Urbanna, VA), December 2, 1982.

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Date	Excerpt
	<p>[...] "In a way, if they had closed it, it would have a great impact on the Mattaponi and Pamunkey Indian tribes," Custalow said Tuesday while walking the banks of the Mattaponi River near his home. "To the older Indians, that is one of their main sources of food and financial support."</p> <p>Custalow, who has spent all of his life on the 125-acre reservation, said less than a dozen Mattaponi Indians still fish for shad in the spring. But to those and the other 20-plus shad fishermen on the nearby Pamunkey reservation, the eight-week run is a way of life.</p> <p>"We were fishing this river long before John Smith even came," Custalow said. "It, along with hunting the woods, was the Indians' living.</p> <p>"Now the elder Indians can fish in the spring and preserve enough fish to last until the next spring." he continued, "There are some Indians like me who are old and retired and that little money we make and fish we salt makes the difference."</p> <p>[...] "Float gill-net fishing for shad as practiced by the Mattaponi and Pamunkey Indian tribes, an age-old rite that came under fire this fall, will be preserved."<sup>190</sup></p>
January 6, 1983	<p>Action was taken by the Virginia Marine Resources Commission on December 21 to close portions of the James, Pamunkey, Mattaponi and Rappahannock Rivers to the taking of striped bass (rockfish) annually from April 10 to May 21. However, provisions of the regulation will allow the Mattaponi and Pamunkey Indians to continue gill net fishing during the restricted period.</p> <p>Initially, the regulation prohibited gill net fishing, but it was pointed out last month by Chief Webster Custalow ██████████ of the Mattaponi Indians and Chief Tecumseh Deerfoot Cook of the Pamunkey Indians that tribal members operate a "small subsistence and commercial drift net fishery" for shad. They said that their livelihood would be jeopardized if the gill nets were outlawed.</p> <p>Custalow and Cook said their tribe members only fish by gill net and do not catch striped bass; they are only interested in the shad fish which will be running at the time the closure is intended.<sup>191</sup></p>
February 1985	<p>Major concerns involve a lack of higher paying industrial jobs where there are limited opportunities for advancement. Here, land rights are restricted. There is little chance to expand which causes those who must work outside of the area to have to travel as far as 75 miles to Newport News or west to Richmond for employment.<sup>192</sup></p>
May 27, 1993	<p>Only one member of the tribe is a commercial fisherman; he also oversees the reservation's shad hatchery, which the Mattaponi support in an effort to replenish the fish.<sup>193</sup></p> <p>[...] The season this year, which ended in April, was cut by two-thirds to 45 days. The steps are being taken because of huge declines in shad catches, from three million pounds regularly harvested annually during the 1980's to 51,000 pounds in 1991.<sup>194</sup></p>
January 9, 1997	<p>Custalow ██████████ said the tribe fears the projected water withdrawals will cause saltwater from the York River to invade the upper Mattaponi. They</p>

<sup>190</sup> Simpson, C., "Indians Save Shad Fishery," *Newport News Daily Press*, (Newport News, VA), December 19, 1982.

<sup>191</sup> Staff, "Fishing Limited for Striped Bass," *Rappahannock Record*, (Kilmarnock, VA), January 6, 1983.

<sup>192</sup> Staff, "Indian 'trail' fun to follow," *Smithfield Times*, (Smithfield, VA), June 20, 1984.

<sup>193</sup> There was more than one commercial fisherman in this time period (Personal Communication, Mattaponi Tribal Council, October 23, 2024).

<sup>194</sup> Staff, "For the Record," *Rappahannock Record*, (Urbanna, VA), May 27, 1993.

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	believe the saltwater would harm the river's rich freshwater marshes and ruin the spring spawning runs of shad and herring important to the reservation's commercial fishermen. <sup>195</sup>
April 3, 1997	Some 62 people currently live on the reservation, and their chief [REDACTED]; [REDACTED] has noted a spiritual connection between the river, with its shad, striped bass and other wildlife, and the generations of people who have depended on it for survival. <sup>196</sup>
January 16, 1998	The tribe [Mattaponi] claims that drawing water from the river would hurt fishing, and the 62 people who live on the reservation depend on fishing for survival. <sup>197</sup>
November 12, 1998	[...] A separate Mattaponi Tribe continues to oppose the reservoir, which would draw up to 75 million gallon of water a day from the Mattaponi River, which the tribes consider a focal point of their culture. <sup>198</sup>
November 22, 1998	The reservoir will affect us more than anyone else," Custalow [REDACTED] said. "The river has been the blood life of the people. This river is very sacred to us."  [...] Custalow said he fears the encroachment of the reservoir will ultimately prevent the Mattaponi, a member of the former Powhatan Confederacy just as its sister tribe the Nansemond Indians of Suffolk, from preserving their culture and supporting themselves economically. <sup>199</sup>
1998	The Mattaponi Indian Tribe of Virginia have fished for shad on the Mattaponi River for more than 300 years. They have a small shad hatchery and have applied for funding to expand the facility. Now, their annual spring fishing season is threatened by a proposed waterworks project which would pump up to 75 million gallons of freshwater per day from the River, nearly 40% of total capacity, to a 1,526-acre reservoir.  [...] the Mattaponi and Pamunkey Tribes have relied on the river and its resources for sustenance.  [...] Native American artifacts and remains of the rural historic landscape abound in the area. The Mattaponi Tribe regards the river as the lifeblood of its nation. <sup>200</sup>
1998	[...] How the Mattaponi River used to be in comparison so its current state was the topic of Mr. Fred Gann. He described how all could once fish for unlimited shad in the Mattaponi River in his childhood, and how they were now scarce and would cease to exist once the reservoir was filled destroying the nurse area of these fish- fish which provide sustenance and work for the Mattaponi Nation. His portrayal was chilling. <sup>201</sup>
May 20, 1999	The Mattaponi Indians marched on Jamestown Saturday to protest Newport News' plans for a water reservoir in King William County.  The native Americans have argued that the 1,500- acre reservoir near their 150- acre reservation - and plans to fill it with up to 75 million gallons of water a day from the Mattaponi River- threatens their way of life. The tribe earlier had argued, unsuccessfully, that the reservoir is prohibited by the terms of a 17th-century peace treaty.

<sup>195</sup> Chowning, L. S., "Proposed King William reservoir to serve Newport News is drenched with opposition," *Southside Sentinel*, (Urbanna, VA), January 9, 1997.

<sup>196</sup> Staff, "For the Record," *Rappahannock Record*, (Kilmarnock, VA), April 3, 1997.

<sup>197</sup> Staff, "Water Board Ok's Plan to Dam," *The Farmville Herald*, (Farmville, VA), January 16, 1998.

<sup>198</sup> Wilson, J., "For the Record," *Rappahannock Record*, (Kilmarnock, VA), November 12, 1998.

<sup>199</sup> Whitehead, B., "Documentary focuses on conflict between city, Mattaponi," *Suffolk News-Herald*, (Suffolk, VA), November 22, 1998.

<sup>200</sup> Shaiman, M., "Mattaponi Shad Fishery Threatened," *On Indian Land*, (Seattle, WA), 1998.

<sup>201</sup> Staff, "Mattaponi Continue to Oppose Reservoir," *On Indian Land*, (Seattle, WA), Winter, 1998/1999.

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	<p>About 600 people joined in the protest march on the nation's first permanent English settlement. [...]</p> <p>Newport News is awaiting a permit decision by the U. S. Army Corps of Engineers, which hopes to rule on the issue by the end of June.<sup>202</sup></p>
July 15, 1999	<p>The Mattaponi River of east-central Virginia has always been the lifeblood of the Mattaponi Indian Tribe.</p> <p>[...] The river has always supplied my people with food, water and a means of travel. It has supported us since the beginning of time. Now we are locked in a battle to save it from human destruction.<sup>203</sup></p>
November 24, 1999	<p>The Mattaponi is one of the cleanest rivers in the Virginia, in the Eastern United States," he said. "Pumping water from it will endanger its ecology. The Mattaponi is our livelihood."</p> <p>One of the Mattaponi reservation's primary sources of income is a fish hatchery through which millions of shad fingerlings are hatched and returned to the river each year.</p> <p>Two recent grants- one from Crestar Bank and another from the Chesapeake Bay Restoration Advisory Committee in 1977- will allow the Mattaponi to expand the hatchery to include Rockfish in the river's bounty.</p> <p>In addition, the earth used for most Indian pottery comes from the banks of the Mattaponi and Pamunkey rivers.</p> <p>[...] Combining modern science with indigenous knowledge about the ecology of the river and the bay it feeds, the Mattaponi people seek to show Virginia how to live in harmony with the natural world while sustaining a life quality for all people.</p> <p>"We are surrounded by eagles, deer, foxes - and mice," said Sue Miles. "The land is sacred, and we need to take care of it."<sup>204</sup></p>
December 2, 1999	<p>Mrs. Elizabeth Custalow of the Mattaponi tribe reservation in King William said she is enjoying the wonderful abundance of greens this year from the garden tended by her neighbor Chief Webster Custalow [REDACTED]<sup>205</sup></p>

*Social Cooperation and Mutual Aid*

Throughout this time period, tribal members participated in various forms of social cooperation such as a communal approach to looking after tribal children and mutual aid programs, including implementing funding to expand the shad hatchery on the reservation. Oral history interviews recall specific examples of such cooperation that took place between 1980 and 1999.

<sup>202</sup> Wilson, J., "Mattaponi march on Jamestown to protest proposed reservoir," *Rappahannock Record*, (Kilmarnock, VA), May 20, 1999.

<sup>203</sup> Custalow, C. L. E., "Mattaponi Tribe Leader: We fight to save our river," *Richmond Free Press*, (Richmond, VA), July 15, 1999.

<sup>204</sup> Jenkins, M. R., "Indians head to Capitol for Thanksgiving tribute," *Suffolk News-Herald*, (Suffolk, VA), November 24, 1999.

<sup>205</sup> Staff, "Locals," *Glo-Quips*, (Gloucester, VA), December 2, 1999.

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*Table B5-14. Community Activities, 1980-1999: Social Cooperation and Mutual Aid in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1987 ca.	Maybe I was down at the river, which I was not allowed to be alone. But everyone kind of chimed in to help out. So, I would have snacks at the Allmond house. Sometimes I would go visit over at [REDACTED] house. And she would give me goodies or she would report back to my mom [REDACTED] or my grandma [REDACTED] whoever was on the reservation at the time. And saying, "Okay, well, [REDACTED] took a nap over here or we just gave her lunch." You know, it was that type of life where kind of everybody pitched in. <sup>206</sup>
[REDACTED]	1987 ca.	[...] Everyone worked together. And we would clean the nets and stuff, because back then, folks fished the tide. So, we spent a great deal of time when Grandpop [REDACTED] would come back in, help getting the fish out the nets, picking—cleaning the nets, mending the nets. Which a lot of like my grandmother, my mom [REDACTED]; [REDACTED] and a lot of my aunts and uncles did a lot of the net mending and we were basically picking the knots out as children. <sup>207</sup> [...]
[REDACTED]	1990 ca.	When I go back to the community, and the feeling, it wasn't unusual for us to live amongst each other and together. So, staying with your grandmother and living there or staying with your aunt's family in time of need, or whether it be your mother or father's side of grandparents, you were all welcome and you were taken care of, and it wasn't looked at any differently. I think you might see throughout the history and culture of the reservation that that's a theme, that a lot of people in their path when they needed some extra help or there were some changes, that they had someone here to lean on or someone took them in and helped them along the way. <sup>208</sup>

The Tribe's coordinated protest efforts against the proposed Newport News reservoir were also documented in the press (e.g., May 20, 1999). Additional mutual aid efforts covered by journalists during this time were fundraising and grant administration projects to support educational efforts (August 21, 1997) and the hatchery (November 24, 1999).

*Table B5-15. Community Activities, 1980-1999: Social Cooperation and Mutual Aid in Other Sources.*

Date	Excerpt
November 24, 1993	[...] Chief Evening star's <sup>209</sup> [REDACTED] visit and lecture were made possible through an educational grant to the Mary Ball Washington Museum and Library from the Nettie Lokey and Charles Wiley Foundation. <sup>210</sup>
August 21, 1997	[...] The group greatly aided in the process of making the dream of restoring the Mattaponi Indian culture a reality. A portion of their offerings collected during their concerts will go to

<sup>206</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED], Mattaponi Indian Tribe, August 22, 2023. PDF Page 2.

<sup>207</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023. PDF Page 3.

<sup>208</sup> [REDACTED], "Interview: [REDACTED] Part One," By [REDACTED], Mattaponi Indian Tribe, December 15, 2022. PDF Page 3-4.

<sup>209</sup> This article refers to [REDACTED]. He did not hold a formal government position within the Mattaponi Indian Tribe.

<sup>210</sup> Staff, "Indian and colonial life demonstrated at Academy," *Rappahannock Record*, (Kilmarnock, VA), November 24, 1993.



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Date	Excerpt
	the cultural center to assist in the tribe's future plans of adding a museum and archives to the building. [...] <sup>211</sup>
1998	The Mattaponi Indian Tribe of Virginia have fished for shad on the Mattaponi River for more than 300 years. They have a small shad hatchery and have applied for funding to expand the facility. <sup>212</sup>
May 20, 1999	The Mattaponi Indians marched on Jamestown Saturday to protest Newport News' plans for a water reservoir in King William County.  [...] About 600 people joined in the protest march on the nation's first permanent English settlement. The proposed reservoir, designed to meet Newport News' future water needs, also is of concern to two other area tribes, the Pamunkey and the Upper Mattaponi, and is opposed by environmentalists on several grounds. <sup>213</sup>
November 24, 1999	Two recent grants- one from Crestar Bank and another from the Chesapeake Bay Restoration Advisory Committee in 1977- will allow the Mattaponi to expand the hatchery to include Rockfish in the river's bounty <sup>214</sup>

*Annual Homecoming*

Homecoming is an annual church-based event at which the Mattaponi tribal community gathers and often includes tribal members who live far from the Reservation coming home. Tribal members participating in recent oral history interviews have discussed this and other important events associated with the Mattaponi Indian Baptist Church. <sup>215</sup>

*Table B5-16. Community Activities, 1980-1999: Annual Homecoming in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1980 ca.	Oh, definitely. Yes. Of course, our church homecoming was a large one. Sunrise service for Easter. [...] <sup>216</sup>
[REDACTED]	1980 ca.	[...] The older people, the men would get together, they would fish, they would come back and they'd have to clean their nets. So that was always like a fun time. Just kind of hanging out. Nothing was very organized. Like we didn't have scheduled anything except for fourth Sunday of August has always been for the past, what was it? Ninety years, ninety-five years, homecoming at church. [...] It's revival church service when they have...it used to be a week long. Now it's only three days, but the fourth Sunday we have church service. The ladies would all cook and have lunch on the church grounds. <sup>217</sup>

<sup>211</sup> Staff, "Youth choir aids Mattaponi tribe," *Southside Sentinel*, (Urbanna, VA), August 21, 1997.

<sup>212</sup> Shaiman, M., "Mattaponi Shad Fishery Threatened," *On Indian Land*, (Seattle, WA), 1998.

<sup>213</sup> Wilson, J., "Mattaponi march on Jamestown to protest proposed reservoir," *Rappahannock Record*, (Kilmarnock, VA), May 20, 1999.

<sup>214</sup> Jenkins, M. R., "Indians head to Capitol for Thanksgiving tribute," *Suffolk News-Herald*, (Suffolk, VA), November 24, 1999.

<sup>215</sup> Mattaponi citizens who discussed the annual homecoming event as a significant part of Mattaponi community throughout their lives in their interviews included [REDACTED]

[REDACTED]

<sup>216</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023. PDF Page 6.

<sup>217</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 5, 2023. PDF Page 4.

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*Annual Powwow and Other Social Events*

During this period, the Mattaponi Indian Tribe consistently gathered as a community, formally and informally. For example, a local newspaper covered the intersection of religious events with important seasonal milestones linked to riverine resources: “The 75 members of the tribe currently celebrate Easter sunrise to mark the annual shad run up the river as a spring feast of thanks.”<sup>218</sup>

In 1996, the Tribe reinstated the annual powwow,<sup>219</sup> an event that echoed the fish fries of the early 1900s. The primary intent was to provide a space for tribal citizens to connect with their heritage and each other. During this period, the powwows acted as both an internal and external event, allowing the Tribe to represent Mattaponi culture to the wider public and to use the event to fundraise to support important tribal initiatives.<sup>220</sup> The powwow was fully organized and staffed by tribal members. Contemporary oral histories detail the re-establishment of this event and its placement as a central community activity, and mention other social aspects of life on the reservation.

*Table B5-17. Community Activities, 1980-1999: Annual Powwow and Other Social Events in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1985 ca.	[...] we used to have large parties, here again at the school building, for everybody, all the cousins, aunts and uncles. <sup>221</sup>
[REDACTED]	1985 ca.	I used to love coming here. We'd go fishing, we would come to the powwows every year and homecoming. <sup>222</sup>
[REDACTED]	1985 ca.	[...] We always had something going on and we always had big fish fries and things like that after the fishing season. We always have events after the hunting season and so forth as well. A little get-together where people got together and it was a good time. <sup>223</sup> [...]
[REDACTED]	1990 ca.	[...] It was also very centered around family and the fact that we would all gather at our grandparents house every weekend. Every Saturday, Sunday, I would see all my cousins. I would see all my aunts and uncles in one way shape or form on Sunday. That was just the ritual. Food brought us together here culturally. We would eat, we would talk, we would socialize, we would have a good time, and we would go back home. I'm not exaggerating, that was every weekend. <sup>224</sup> [...]
[REDACTED]	1995 ca.	[REDACTED]: Can you talk about the process of deciding to bring the powwow back and how that happened?  Well, it's kind of funny. We was trying to bring it back. That's me and [REDACTED] We brought it to the

<sup>218</sup> Staff, “For the Record,” *Rappahannock Record*, (Urbanna, VA), May 27, 1993.

<sup>219</sup> “First Annual Powwow,” [REDACTED] Collection, Box 3, Folder 9. The inaugural powwow was held off of the reservation in 1995 (Personal Communication, [REDACTED], October 22, 2024).

<sup>220</sup> See discussion of the Powwow in Section IV, Part C for this period.

<sup>221</sup> [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 5, 2023. PDF Page 2.

<sup>222</sup> [REDACTED], “Interview: [REDACTED],” By [REDACTED], Mattaponi Indian Tribe, July 18, 2023. PDF Page 3.

<sup>223</sup> [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED] Mattaponi Indian Tribe, September 12, 2023. PDF Page 6.

<sup>224</sup> [REDACTED] “Interview: [REDACTED] Part One,” By [REDACTED], Mattaponi Indian Tribe, December 15, 2022. PDF Page 3.

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		tribal meeting and they really weren't for it because they figured we're so young, boys, didn't know what we're doing. And so, we took it off the reservation and took it up to Zoar Park and did it up there. And then the reservation, they were a part of it. And they saw that we knew what we was doing it, and the following year it was back down here. <sup>225</sup>
	1995 ca.	[...] I've always participated in the powwows behind the scenes. I've either cooked, I've done first aid, I've parked cars, I've picked up trash, I've collected money. To actual dance at a powwow, I have not done that in some time. I've been to the Governor's Thanksgiving tribute several times. Our very first powwow, I don't remember the exact year, was actually at Zoar Park in King William. And I remember I was probably, tell my age. Let's see. I don't think I was driving, so I was probably fifteen or sixteen and I even cooked there, too, so helped in the kitchen. I think the powwow is probably our biggest community event at and on the reservation, but I've always tried my best. <sup>226</sup> [...]
	1998 ca.	I helped at the first powwow we had, made fry bread and worked in the kitchen.  [REDACTED]: Do you remember what the planning of the powwow was like, deciding to have one?  Chief [REDACTED] is the one that got together with all of us and I think we are the only family that really did the first powwow. [...] Yeah, we were the first ones that did that one. And we had a really good turnout for that one. We ran out of food, but we had a good turnout and every year it's gotten bigger and bigger. So now more people are helping, like our children are helping where we didn't have that before because they were little. But now it's gotten big and it's really a great day. <sup>227</sup> [...]

*Historic Preservation and Cultural Education*

Throughout this period, the Mattaponi Indian Tribe spent considerable time and resources making presentations and performances, both on and off the reservation, to educate Mattaponi and non-Mattaponi people about their culture and history. Oral history interviews record efforts to preserve the Mattaponi linguistic, dance, and regalia traditions within the community as well as outreach programming.

*Table B5-18. Community Activities, 1980-1999: Historic Preservation and Cultural Education in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1980 ca.	[REDACTED] So, I heard you say, [REDACTED] he spoke Algonquian. And you heard that from your grandma [REDACTED] so. [...]  [REDACTED]: And my father [REDACTED] [...]  [REDACTED] Right, your father, too. Okay, good. Did you learn any of the words? [...]

<sup>225</sup> [REDACTED], "Interview: [REDACTED]." By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 6.

<sup>226</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 5, 2023, PDF Page 8.

<sup>227</sup> [REDACTED]n, "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 8.

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Interviewee	Date	Excerpt
		<p>██████████ My father had, I don't have it anymore, but at some point, I think back in maybe the late [19]80s, early [19]90s, I know there was a project going on where we were trying to collect, or a group was trying to collect as many words as possible.<sup>228</sup></p>
██████████	1980 ca.	<p>██████████: Can you tell me some of the things the Indian Education Act provides for today for the Natives?]</p> <p>Today, afterschool activities. I forgot about that. Excuse me. There were afterschool activities. When we first started out, it was afterschool activities. We even had dancers come in and teach 'em how to dance. We had them come in and we used this building to make regalias, do the beadwork, do the basket weaving. Shirley ██████████; ██████████ helped do the basket weaving and all here. And then, believe it or not, for Native American children, we paid for their eyeglasses, their eye exams, their dentist, and all of that, and a doctor's visit. So that's basically what our Indian Education Act did. Plus, if we had any money left over, we paid for trips to other reservations, Jamestown trips. We also paid for all of our children, so their parents didn't have—well, some of them didn't have the money to pay for their field trips. We picked up the field trip charges. Plus, a lot of us made their lunches and brought them to school because everybody else had to bring their lunch. We brought their lunches to school for 'em.<sup>229</sup></p>
██████████	1980 ca.	<p>Dad ██████████ wrote out a prayer and the linguist took that and translated it Algonquian. And so, that became known as the Algonquian prayer. Dad would take and pray in many different occasions. He did that down at the state capital, he did that in England. Did that at the powwow there opening the powwow. I inherited that and did that as well for several of the powwows there.<sup>231</sup> [...]</p>
██████████	1980 ca.	<p>Oh, definitely. Yes. From the time I was able to walk, my mother, ██████████ she traveled with the history of our people for over fifty years to schools, museums, historical sites. And from the time I could walk, she had me traveling with her. And of course, how I learned was by listening and watching her. And a lot of the traditional skills that's been handed down again, many different types of baskets. We were weaving when I was young and I still practice this today. And pottery. A lot of the bone tools, for instance, a lot of the old shuttle needles that were used for mending the nets were made out of bones the same way they were made four hundred years ago. Bone or wood. So, making bone tools, hide tanning, beadwork. So, all these things. And, of course, some things, our people sort of got away from, for instance, stone tools.</p> <p>[...] Anyway, we used to have to go and dig that clay out and then they would use a mixture of things like sand and crushed shell and stuff to help</p>

<sup>228</sup> ██████████, "Interview: ██████████," By ██████████, Mattaponi Indian Tribe, July 18, 2023. PDF Page 14.

<sup>229</sup> ██████████, "Interview: ██████████," By ██████████ and ██████████, Mattaponi Indian Tribe, July 25, 2023. PDF Page 13.

<sup>230</sup> ██████████ has Mattaponi lineage but is enrolled with the Eastern Chickahominy Tribe.

<sup>231</sup> ██████████, "Interview: ██████████," By ██████████ and ██████████ Mattaponi Indian Tribe, November 27, 2023. PDF Page 14-15.

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Interviewee	Date	Excerpt
		temper it. And back in those days, we didn't have a kiln. So, the elders back then used to actually pit-fire the old pottery. That was a time when all everybody would get together and it's like a big—I mean, so pretty much any time, any kind of seasonal time of year where you were doing something, everybody came together and it was like a community doing it. Everybody did the same thing. And I think that's something our people's always done. It was a time of celebration, but at the same time you're getting work done. <sup>232</sup>
[REDACTED]	1985 ca.	Yeah, all over the state. I used to represent our people, the tribe itself. Like I said, me, Mama [REDACTED], and [REDACTED]. Before [REDACTED] got sick, we used to go all over teaching people about the reservation, that they were still here, and teaching the history of our people. My youngest brother, [REDACTED] still does it today. He works for [REDACTED]. And he goes around and helps the reservations and he used to work down in Jamestown teaching history down there. And he goes all over still, doing history, but he goes to all the reservations and help them out to teach them the correct way. Helps them out so that way the younger generation can learn and carry it on. <sup>233</sup>
[REDACTED]	1985 ca.	Yes, I was, I was president of, at high school, they had a Native American group. Once a month they would shorten each of the classes and then people can pick like these studies they wanted to go to. Then we had a Native American group because there was a large group of Native people in King William schools. So, I was a president of the Native American group.”  [REDACTED] And what would the organization do?]  We would, again, talk about our culture. Put programs together to learn how to do things. Just like we did here, had to do some beadwork, pottery work, things of that nature, learn how to make a drum, how to drum, even had some words that we had, still had that we used and put them out and shared them with everyone. So, it was a little bit of everything. That group still goes on today but it's now, it's like an afterhours group. I mean, it's after school now and I'm not involved in it now. But when it was still continuing to happen, I was involved. Probably one of the best things out of that group is that we, the high school students, went and one of the things we did was we interviewed our elders in our tribal communities, and we had everything taped and King William County does not know what they did with those tapes. <sup>234</sup>
[REDACTED]	1985 ca.	When I was in middle school, we had an Indian club. And they let us form it. And it was some of us here and some of the Pamunkeys, some other ones involved. And I think I was the secretary of that club. But anyway, we got together and we raised money and we got enough money to go to

<sup>232</sup> [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023. PDF Page 9-10.

<sup>233</sup> [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 31, 2023. PDF Page 8.

<sup>234</sup> [REDACTED] “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023. PDF Page 11.

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Interviewee	Date	Excerpt
		<p>Cherokee, North Carolina to see how they live. And I wrote a big old thing up on them with pictures and everything. And also, Daddy ██████████ ██████████ took us all there. It's all in the library at King William. I left it in the library. Also I did a video—I had a history class we had to do. Anyway, my teacher made me do Native American. So, well, all I did was I got a bunch of questions, and I went and I interviewed ██████████ ██████████.<sup>235</sup></p>
██████████	1990 ca.	<p>We did a lot of hunting, trapping. And then of course we had lots of cultural workshops when I was younger that a lot of the elders and our parents put together, making regalia, basket weaving, pottery making, beading, our traditional dancing was taught to us.</p> <p>[...] That's when we start preparing for the hunting season oftentimes incorporated into our church service. We talk about the taquitock, the fall, so words like that, yes. And of course, then you come into the spring of the year, we'd incorporate—we'd ask the Creator for a bountiful fishing season, a bountiful crop season. So, and of course, at our powwows—which we brought the powwows back. My grandfather ██████████ ██████████ remembers when he was a young man, you know, us having powwows here that all the tribes would come to. A lot of times they would actually hold them right down on the riverbank. And he would talk about these and how such a good time it was where we would do traditional singing and dancing. And back then the public really wasn't invited. It was just for our people. And that's where people would bring different dishes and things. We'd feast and we'd give thanks. And then, of course, when I was probably— was in my twenties when we started back having, we brought the powwows back and then—of course, the powwows then at that point, public was allowed to—that's where we would always give a prayer and always demonstrate our traditional songs and dance for the public, so they would have a better understanding of our culture.</p> <p>[...] I can't count all the schools that I've been to where I've represented our people traveling with my mother ██████████ ██████████ and sometimes on my own. I've done countless lectures, again, for museums, historical sites, and so forth. Universities in-state and a lot of the bordering states as well. And also, made lots of artifact reproductions for people to use and participated in things like the Crab Carnival in West Point. And I was Grand Marshal for a parade up in Northern Virginia, [...] I've done a lot of traveling. And trying to educate people, who we are and that we're still here. And I was with the delegation. You know, we had members of—this is back when the Virginia Council on Indians went with Thomasina Jordan, my mother, and other members of the VCI to Washington D.C. to meet with the BIA, the Bureau of Indian Affairs, about federal recognition originally. So just asking about that was back in the [19]90s.<sup>236</sup></p>

<sup>235</sup> ██████████, "Interview: ██████████," By ██████████ and ██████████, Mattaponi Indian Tribe, July 12, 2023. PDF Page 7.

<sup>236</sup> ██████████, "Interview: ██████████," By ██████████ and ██████████, Mattaponi Indian Tribe, September 12, 2023. PDF Page 2, 9, 15.

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Interviewee	Date	Excerpt
[REDACTED]	1994 ca.	<p>I remember the first time ever having turtle stew was at [REDACTED] house. She would always cook things like that. She always had the turtle boxes and made rattles and things like that. She didn't just trap the food as food, but she actually used a lot of the material too for other things to make, like I mentioned, rattles. She would also make muskrat. I never had muskrat, but she would use the skull and make things. That's part of the things she would sell at her craft shop or her river man- I can't remember the name of it. They had a pottery and craft shop and they would use those things.</p> <p>[...] I can say as a young child, not a formal school, but we did have different culture classes and things here. We still do, where we learn pottery making or beadwork or regalia. These are things that the youth did and do to continue on the traditions. More or less workshops and those kind of classes on culture, on dance, that I've participated in throughout my youth.<sup>237</sup></p>
[REDACTED]	1999 ca.	<p>My grandmother and my great-grandmother were also potters and did beadwork also. And I remember—I don't think I remember a time where I was not involved in making pottery with them. I was—within the schoolhouse now, on the other side of it was the pottery studio, I guess. There are pictures of me, four years old, making pottery there. And doing beadwork. I was a little too young to get it because I had to hold a needle, but I was doing beadwork. And learning with those bigger round pony beads, but my grandmother and my great-grandmother were doing it regularly. They were also participating in powwows. That's also when I first started to dance.</p> <p>[...] My grandmother [REDACTED] She would spend her winters and spring working on her pottery and beadwork. And come spring, or the end of spring, we would start traveling to different powwows. So, all of that was my experience with fishing, gardening, pottery making, you know, learning how to dig for the pottery like on the riverbank. Sometimes, I remember having to go over to the Pamunkey River to dig for pottery with the other elder women there who were also doing the same thing. And they had, you know, their own group together and would sometimes get together on the Pamunkey reservation, the Mattaponi and the Pamunkey women who would dig for the clay, and sometimes there would be men who would help dig up the clay. And I would participate in all the ways that I was allowed to participate, as long as I couldn't get hurt or anything like that. Tempering the clay, digging the hole to help make the outdoor fire pit. We did a lot of that. And I remember it was before I was in kindergarten—before I started public school.</p> <p>[...] We had cultural classes. I want to say I was about twelve years old, maybe. That was happening there. That also might have been done through the school, the county school system at the time. I believe it kept going after the school might have shut that down. So, we had things like that happening.<sup>238</sup></p>

<sup>237</sup> [REDACTED] "Interview: [REDACTED] Part One," By [REDACTED], Mattaponi Indian Tribe, December 15, 2022. PDF Page 4, 9.

<sup>238</sup> [REDACTED] "Interview: [REDACTED]," By [REDACTED], Mattaponi Indian Tribe, August 22, 2023. PDF Page 4-5, 8.

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The Mattaponi Indian Tribe regularly engaged in outward-facing educational and historic preservation efforts that were documented in local publications. Examples of cultural education activities during this period include presentations for school field trips (November 25, 1987), representation of the Tribe in public ceremonies (July 8, 1981) and celebrations (April 16, 1981), dances (November 25, 1987), and hosting visitors at the Mattaponi Indian Reservation for educational programming (November 20, 1980). A Mattaponi representative's service on the Jamestown-Yorktown Foundation board, specifically to offer Virginia Indian perspectives on the historical interpretation and programming offered at the Foundation's museum, began during this period (1997). Members of the Mattaponi Indian Tribe also reported to journalists examples of internal cultural preservation, including the persistence of Algonquian language (April 12, 1986) and group efforts to continue Mattaponi pottery practices (1987).

*Table B5-19. Community Activities, 1980-1999: Historic Preservation and Cultural Education in Other Sources.*

Date	Excerpt
1980 ca.	<p>The Mattaponi opened its pow wow - the only one held on a reservation in Virginia - to the public in the 1980s, and the Mattaponi Indian Tribe pow wow is held each June. "We started opening up the pow wow to the public to show our way of life; in the pow wow, we carry our true spirit in the dance arena, so others can be better informed of our ways," she [REDACTED].<sup>239</sup></p>
November 20, 1980	<p>Two vans of the Area Agency on Aging carried a group of senior citizens from the Gloucester Nutrition Site to the Mattaponi Indian Reservation on September 25th. The reservation is located a few miles above West Point.</p> <p>[...] For most who went, it was a delightful day. We looked at some of the mementoes, and exhibits, and heard Rev. Curtis Custalow [REDACTED] give an informative and inspiring lecture on the history of the tribe with some of the modern life.</p> <p>[...] We thank the Custalows for an interesting stay.<sup>240</sup></p>
April 16, 1981	<p>Among the many exhibits and demonstrations to be a part of the Century III Celebration, one of special interest will be the Mattaponi Indians of West Point.</p> <p>Under the guidance of Chief Thundercloud [REDACTED] and Princess Minnie-Ha-Ha [sic; Minnie Ha-Ha; [REDACTED]], two groups of Indians will be sponsored by The Northumberland Echo. Their exhibits, located near the Chicacoan Oak Tree in Heathsville, will feature Indian artifacts and an authentic tepee.</p> <p>Jacob V. Custalow, Chief Thundercloud, will demonstrate and show Indian crafts and artifacts in the historical shelter of the Indian, the tepee. A sixth generation Mattaponi, Chief Thundercloud [sic; Assistant Chief Thundercloud], is the son of the late Chief Hos-Ki-No-Wa-Na-Ah [REDACTED].</p> <p>[...] Princess Minnie-Ha-Ha [sic; Minnie Ha-Ha] is the daughter of Chief Hos-Ki-Na-Wah-Nah-Ah Custalow and the wife of Chief Curtis "Warhorse" Custalow [REDACTED] who was Mattaponi tribal chief from 1969-[19]77. Their contribution to the Century III Celebration will include their grandchildren, who will perform the peace pipe ceremony, the peace (or welcome) dance, the snake dance and various Indian songs. In addition, they will also demonstrate crafts and artifacts indigenous to the tribe.</p> <p>Chief "Warhorse" Custalow was born on the reservation and has been a leading tribal leader, serving as chief for several years. The Educational and Trading Post for educating the public,</p>

<sup>239</sup>Whitehead, Bobbie, "Mattaponi crafter continues tradition and enjoys hard work," *Indian Country Today*, March 9 2005.

<sup>240</sup> Vaughn, C., "Seniors Visit Mattaponi Indian Reservation," *Glo-Quips*, (Gloucester, VA), November 20, 1980.



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	as well as Indian people, on Indian culture was opened under his guidance. Also he has represented the reservation in numerous state, local and national agencies, not only by providing information, but also in securing better recognition for Indian problems across the country. <sup>241</sup>
April 30, 1981	[...] Gertrude Custalow [REDACTED] of the Mattaponi Indian Reservation in West Point will exhibit Indian beadwork and leather. Other Indian tribes to be represented are: the Powhatan Tribal Artisans; the Chickahominy Tribe of Providence Forge, who will demonstrate pottery, leather and beadwork; the Pamunkey Tribe of King William who will be showing pottery, hatchets, beadwork and tom-toms; the Mattaponi Tribe of West Point; and the Rappahannock Tribe of Tappahannock. [...] <sup>242</sup>
July 8, 1981	The chief [REDACTED] <sup>243</sup> will open the ceremonies at the River Road stage with a prayer and the traditional peace pipe ceremony. <sup>244</sup>
April 22, 1982	[...] Gertrude Custalow [REDACTED] of the Mattaponi Indian Reservation in West Point gave a demonstration of bead and leatherwork in the Student Lounge. [...] <sup>245</sup>
1984 ca.	The Powhatan Tribal Artisans [...] Mattaponi: [REDACTED] [REDACTED] [REDACTED] <sup>246</sup>
December 2, 1985	The Chief [REDACTED] was wearing a ceremonial headdress made of leather and feathers with some bead work in the design of a thunderbird on it. He was also wearing a necklace of ark and scallop shells strung on a string of some sort. His shirt was of a red flowery pattern with long sleeves because it was a little chilly inside the building. In place of a tie, he was wearing a crafted bead work item in the form of a tie. His pants were made of leather and appeared to be well made. <sup>247</sup>
April 12, 1986	Gertrude [REDACTED] also said that her father [REDACTED] had taught her and her siblings three Indian words not written down anywhere. The one she told us about was VAUMP (her spelling), which means “fresh game or fish.” <sup>248</sup>
1987	Some compromises have been made with the 20th century for another [ <i>sic</i> ] tradition that has survived on the Mattaponi and Pamunkey Indian reservations pottery.  One is the use of commercial clay by the Mattaponis.

<sup>241</sup> Staff, “Mattaponi Indians to Present Part of Local History,” *Rappahannock Record*, (Kilmarnock, VA), April 16, 1981.

<sup>242</sup> Nunn, B., “Folklife Festival offers a variety of crafts,” *Southside Sentinel*. April 30, 1981. See also: Staff, “Folklife Festival At RCC On May 2,” *Rappahannock Record*, (Kilmarnock, VA), April 30, 1981.

<sup>243</sup> This article misidentifies Curtis Custalow [REDACTED] as Chief. He served as Chief of the Mattaponi Tribe from 1969-1977. Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

<sup>244</sup> Staff, “Chippokes site of music, art,” *Smithfield Times*, (Smithfield, VA), July 8, 1981.

<sup>245</sup> Staff, “Float Day Enjoyed by Members of Press,” *Rappahannock Record*, (Kilmarnock, VA), April 22, 1982.

<sup>246</sup> Pamphlet on the Powhatan Tribal Artisans, ca. 1984. Helen C. Rountree, Fieldnotes, 1983-1985. Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 2.

<sup>247</sup> Gregory Fortner Notes from School Trip, 2 December 1985. Helen C. Rountree, Fieldnotes, July 1985-March 1986. Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 3.

<sup>248</sup> “Publication Party for John Smith Works with Mattaponi Present,” 12 April 1986. Helen C. Rountree, Fieldnotes, April 1986-December 1986. Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 3.

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	<p>[...] The steep Mattaponi river bank, which is more akin to a cliff, prevents these potters from procuring the natural stuff.</p> <p>"It's too dangerous. We'd fall into the river." says Margaret "Star Eyes" Allmond.</p> <p>"We tried to dig some once at my dad's house and trees slid down the bank," says Christine "Rippling Water" Custalow [REDACTED]</p> <p>The two women, who are part of a group who live on the reservation or are members of the off-reservation Upper Mattaponi Tribe, have converted what was once the reservation schoolhouse into a pottery studio.<sup>249</sup></p>
November 25, 1987	<p>Kindergarten students from Rappahannock Central Elementary School visited the Mattaponi Indian Reservation in King William last week as Chief Curtis Lee Custalow [REDACTED] [REDACTED]<sup>250</sup> talked about the traditional ways of his tribe. The children learned that Indians also celebrate Thanksgiving in their own way by giving thanks for the harvest with a feast in the fall.<sup>251</sup></p>
November 25, 1987	<p>The children were led in a dance by Falling Star and Chief Evening Star [REDACTED] [REDACTED] played drums. Chief Evening Star also gave a demonstration of some of the weapons used by the Mattaponi Indians. Both men were dressed in traditional Indian costume.<sup>252</sup></p>
October 6, 1988	<p>[...] Special guests were Minnie Ha-Ha Custalow [REDACTED] [REDACTED] and Chief Emeritus Curtis L. Custalow Warhorse [REDACTED] [REDACTED] of the Mattaponi Indian Reservation in King William County<sup>253</sup>. With a wealth of examples of traditional Indian craftwork on display in the Lancaster Woman's Club building, they shared much of their cultural heritage with the children. Each child then had the hands-on experience of making a traditional Indian pot out of clay.</p> <p>Minnie Ha-Ha shared the difference between legends and myths with the children in the Indian storytelling method, which is used to continue the basic heritage of the Mattaponi tribe. Her enchanting tales kept children well involved. [...] <sup>254</sup></p>
May 10, 1991	<p>The Farmville Area Home School Support Group was visited recently by representatives of the Mattaponi Indian tribe, from the nation's oldest reservation. The couple, John Black Elk [REDACTED] and his wife, Sharon Gentle Wind, presented an exciting program on Native American culture and history. Approximately 50 people attended the April meeting at the Farmville Prince Edward Community Library. The children and adults were invited to participate in a dance led by Black Elk and listened to some of the legends and stories of the tribe. Gentle Wind showed many Native American artifacts, crafts and utensils and explained how they were constructed and used. Black Elk displayed his bow, arrows and shield and explained how they were made and their use in various ceremonies. Gentle Wind performed several of the traditional dances of the tribe and</p>

<sup>249</sup> "Pottery Tradition Blends with Ways of Modern Times," ca. 1987. Governor Baliles, Gerald L. 1986 - 1990. Executive Papers, Accession 33707, State Government Records Collection. Library of Virginia, Richmond, Virginia. Box 198, Folder 10. PDF.

<sup>250</sup> This article misidentifies Curtis Custalow [REDACTED] as Chief. He served as Chief of the Mattaponi Indian Tribe from 1969-1977. Daniel Webster Custalow was chief of the Mattaponi Indian Tribe from 1977-2003.

<sup>251</sup> Staff, "Thanksgiving Lesson," *Southside Sentinel*, (Urbanna, VA), November 25, 1987. See also: Staff, "York Academy Students Visit Historical Sites, College Day," *Rappahannock Record*, (Kilmarnock, VA), November 25, 1987. See also: Staff, "York Academy students visit Jamestown, Indian reservation," *Southside Sentinel*, (Urbanna, VA), November 25, 1987. See also: Staff, "Gift to the Governor," *Southside Sentinel*, (Urbanna, VA), November 25, 1987. Staff.

<sup>252</sup> Staff, "York Academy Students Visit Historical Sites, College Day," *Rappahannock Record*, (Kilmarnock, VA), November 25, 1987.

<sup>253</sup> This article misidentifies Curtis Custalow [REDACTED] as Chief. He served as Chief of the Mattaponi Indian Tribe from 1969-1977. Daniel Webster Custalow was chief of the Mattaponi Indian Tribe from 1977-2003.

<sup>254</sup> Staff, "Pirates and Indians' Delight Children at Museum," *Rappahannock Record*, (Kilmarnock, VA), October 6, 1988.

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	explained the ceremonial occasions on which they were used. Everyone had a chance for questions and dialogue at the end of the program. [...] <sup>255</sup>
November 25, 1992	<p>Shirley "Little Dove" Custalow McGowan [REDACTED] knelt before a group of Lancaster Primary School third graders last Friday. Wearing a ceremonial dress of deerskin, with black hair and olive skin, McGowan raised her right hand and proudly said hello to her audience in the language of her native ancestors.</p> <p>[...] McGowan, who lives on the reservation near West Point, travels across the state teaching students about the Mattaponi tribe, one of five remaining tribes of the Powhatan nation. To give an accurate account of the Mattaponi life before the Europeans settled in Virginia, she includes in her living history exhibitions an authentic Indian hut, tools and deerskin clothing.</p> <p>At LPS, she cooked the students lunch of fish, duck, geese and rabbit over an open flame and taught flint knapping and deerskin scraping. <sup>256</sup></p>
August 29, 1993	Mark "Falling Star" Custalow [REDACTED] [...] is a Mattaponi Indian, a reservation confirmed 1658, and a member of "Red Thunder," the "second," or backup drum for the lead drum, "Falling Water Drum." <sup>257</sup>
October 28, 1993	[...] Learn about the Mattaponi Indians of Virginia with John Black Elk [REDACTED] & Sharon Gentle Wind. Dressed in authentic native American Indian clothing, they'll tell stories based on Indian folklore & drum & chant ancient sounds & rhythms. Afterwards, children may make an Indian drum to take home. Performance at 6PM, Drum making at 7PM. For members only. <sup>258</sup>
November 24, 1993	<p>Chief Evening Star <sup>259</sup> [REDACTED] of the Mattaponi Indian Tribe and Rick Hall of the Mary Ball Washington Museum and Library visited the preschool and kindergarten classes of Chesapeake Academy on Friday, November 19.</p> <p>[...] Chief Evening star's visit and lecture were made possible through an educational grant to the Mary Ball Washington Museum and Library from the Nettie Lokey and Charles Wiley Foundation."</p> <p>Photo caption: "Kindergarten and pre-school students at Chesapeake Academy with Chief Evening Star of the Mattaponi Indian Reservation. <sup>260</sup></p>
February 10, 1994	[...] To assist Dr. Rountree, Shirley Custalow McGowan [REDACTED] of the Mattaponi tribe will demonstrate storytelling, ceremonial dress, crafts, and crafts, and tools and implements traditionally used among her ancestors. Widely known as Little Dove, Mrs. Custalow McGowan, who lives on the King William County reservation and has served as a historical interpreter at Jamestown, has devoted much of her time to teach about the American Indian. Both she and Helen Rountree have been asked to served as consultants for a Disney animated film dramatizing the life of Pocahontas. [...] <sup>261</sup>
February 24, 1994	The theme for the inspiration service was "Tribute to Harmony with the Land." Chief Webster Custalow [REDACTED] and Chief Curtis Custalow

<sup>255</sup> Staff, "Mattaponi Indians Present Culture," *The Farmville Herald*, (Farmville, VA), May 10, 1991.

<sup>256</sup> Staff, "The Indian Life," *Rappahannock Record*, (Kilmarnock, VA), November 25, 1992.

<sup>257</sup> Coleman, B., "Indians brave heat for reunion," *Suffolk News-Herald*, (Suffolk, VA), August 29, 1993.

<sup>258</sup> Staff, "It's all Downtown," *Richmond Free Press*, (Richmond, VA), October 28, 1993.

<sup>259</sup> This article refers to [REDACTED]. He did not hold a formal government position within the Mattaponi Indian Tribe.

<sup>260</sup> Staff, "Indian and colonial life demonstrated at Academy," *Rappahannock Record*, (Kilmarnock, VA), November 24, 1993.

<sup>261</sup> Staff, "Specialist on Powhatan Indians to speak Wednesday at RCC," *Rappahannock Record*, (Kilmarnock, VA), February 10, 1994. See also: Staff, "Series focuses on Native Americans," *Southside Sentinel*, (Urbanna, VA), February 10, 1994.

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	<p>██████████ spoke on how vital it is for us to protect and conserve our natural resources. [...] <sup>262</sup></p>
October 19, 1994	<p>The sharing of this rich history will include the village recreation, cooking over an open flame, demonstration of rope making and other "hands on" demonstrations from long ago.<sup>263</sup></p>
May 18, 1995	<p>Forest Chapel United Methodist Church on Rt. 614 at Warner will hold a Native American awareness program at 4 p.m. Sunday, May 21.</p> <p>[...] The program will be given by the Custalow Brothers ██████████.;          ██████████ of          ██████████ of          the Mattaponi tribe in King William County and will include background on Native Americans and gospel singing. Everyone is invited.<sup>264</sup></p>
September 14, 1995	<p>Shirley "Little Dove" Custalow McGowan ██████████          ██████████ of the Mattaponi Reservation, a well-known consultant on the Native Americans of the Powhatan nation, will lead the parade during the 22nd annual White Stone Volunteer Fire Department Country Fair this Saturday.</p> <p>[...] The daughter of Webster Little Eagle Custalow ██████████          ██████████, chief of the Mattaponi tribe, she was born and raised on the reservation, and has traveled for 28 years sharing the Native American heritage in schools, museums and other organizations.<sup>265</sup></p>
August 22, 1996	<p>Her ██████████ history interpretation and demonstrations of bone tooling, flint knapping, hide tanning, basket weaving and native cooking fascinate children and adults alike. <sup>266</sup></p>
November 13, 1996	<p>Fuqua School grade 4/5 students in Gretchen Chambers' class produce a Lower School newspaper as part of their curriculum and to enhance their skills with the existing technology at the School. This report on a Pocahontas descendant was written by the Fuqua Times staff:</p> <p>Shirley Little Dove Custalow McGowan ██████████ a direct descendant of Pocahontas, captured the imaginations of Fuqua School students during a presentation at the school. Mrs. McGowan travels frequently in Virginia and surrounding regions to educate students about the customs and history of the tribe once led by the famous Indian leader Powhatan.</p> <p>Mrs. McGowan, daughter of Chief Webster Custalow ██████████          ██████████, the chief of the Mattaponi Indian tribe, wore a fringed dress of velvety soft deerskin. Pearls collected from the Mattaponi River, strung in the traditional Indian manner, combined with a turtle necklace to adorn Mrs. McGowan's authentic attire.</p> <p>[...]</p> <p>The fragrant aroma of venison and beef smoking over an open fire surrounded Fuqua School students intent on learning about the history of the Mattaponi Indians. Difficult as the waiting was, the students were patient as the meat was turned repeatedly.</p>

<sup>262</sup> Staff, "Local Indian chiefs address VASWCD," *Southside Sentinel*, (Urbanna, VA), February 24, 1994.

<sup>263</sup> Staff, "Indian Village Re-Creation Coming To SVCC, Area Schools," *The Farmville Herald*, (Farmville, VA), October 19, 1994.

<sup>264</sup> Staff, "'Native Americans' is program topic at Forest Chapel," *Southside Sentinel*, (Urbanna, VA), May 18, 1995.

<sup>265</sup> Staff, "White Stone to celebrate Saturday; Shirley Little Dove to lead parade," *Rappahannock Record*, (Kilmarnock, VA), September 14, 1995.

<sup>266</sup> Staff, "Lively Day plans under way," *Rappahannock Record*, (Kilmarnock, VA), August 22, 1996.

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	<p>Meanwhile, pots, made in the traditional Indian way from Virginia clay, nestled among the coals of the fire. The pots contained corn and lima beans, the ingredients necessary to make one of the favorite dishes the Indians enjoyed, succotash.</p> <p>[...] Mrs. McGowan displayed valuable artifacts from the Mattaponi tribe on furs. Numerous tools, weapons, and jewelry were made from bones and shells. Large bones were crafted into combs and knives. Pearls were strung together to make beautiful necklaces. Soft animal skin was tanned and sewn together to make decorated purses and pouches. Deer antlers tied to stout sticks made effective hoes. Fuqua students were allowed to feel and hold axe heads and projectile points that were thousands of years old.<sup>267</sup></p>
1997	<p>Virginia has a \$2 million-a-year state agency that promotes early Anglo-Virginia history for cultural, economic and educational purposes. Seats on the Jamestown-Yorktown Foundation, the focus of which is Virginia's Colonial and Revolutionary periods--eras long viewed from a largely white perspective, are prized and often reserved for a governor's closest allies.</p> <p>[...] Allen democratized the board, naming in 1997 its first Native American member, Shirley "Little Dove" Custalow McGowan [REDACTED] of the Mattaponi tribe.<sup>268</sup></p>
June 18, 1998	<p>Shirley "Little [REDACTED] and Samuel "Running Deer" [REDACTED] will be at the Lancaster Community Library next Thursday, June 25, for a day of stories, history, and demonstrations as the summer reading programs begins.</p> <p>Activities will begin at 10 a.m. and continue until 3 p.m. "Little Dove" and "Running Deer" are members of the Mattaponi Tribe and are the daughter and grandson of Chief Custalow [REDACTED]. They will share the history of the Powhatan people and will provide a variety of demonstrations throughout the day.<sup>269</sup></p>
July 16, 1998	<p>The Cople Parish Art and Craft Festival will be held August 8 from 9 a.m. to 3 p.m. on the grounds of the parish hall at Hague [...]</p> <p>[...] an authentic Indian village will be set up by the Mattaponi Indians.<sup>270</sup></p>
May 20, 1999	<p>[...] Other entertainment includes still modeling in the window of the Village Shop; a visit by Shirley Little Dove [REDACTED] and the Mattaponi Indian Heritage Museum.<sup>271</sup></p>

Cultural Outreach Surrounding Disney's *Pocahontas*

A significant portion of the publications for this period are related to the media coverage surrounding Disney's *Pocahontas*, for which Shirley Arlene Custalow was a model, reference, and later critic. The resulting appearances and events at which Mattaponi members played central roles were highly publicized and demonstrate the breadth of Mattaponi community activities, particularly those relating to cultural education, at the time.

<sup>267</sup> Staff, "Pocahontas Descendant Visits Fuqua School," *The Farmville Herald* (Farmville, VA), November 13, 1996.

<sup>268</sup> Schapiro, J., "Virginia's mostly on-again romance with Great Britain," *Bristol Herald Courier* (Bristol, VA), September 19, 2022.

<sup>269</sup> Staff, "Native-American day set at library," *Rappahannock Record* (Kilmarnock, VA), June 18, 1998.

<sup>270</sup> Staff, "Area News," *Rappahannock Record* (Kilmarnock, VA), July 16, 1998. See Also: Staff, "Area Events," *Rappahannock Record*, (Kilmarnock, VA), July 23, 1998.

<sup>271</sup> Staff, "Entertainers lined up for RivahFest," *Rappahannock Record* (Kilmarnock, VA), May 20, 1999.

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Table B5-20. Community Activities, 1980-1999: Cultural Outreach Surrounding Disney's Pocahontas.

Date	Excerpt
June 2, 1994	Shirley "Little Dove" Custalow McGowan [REDACTED] of the Mattaponi tribe will be featured in an article in the Sunday London-Times. She is honorary chairman of the Pocahontas Celebration Committee in Gloucester and travels throughout the state as an intrepeter [ <i>sic</i> ; interpreter] of her Native American culture. Last week, Photographer Walter Callahan and his assistant, Cade Martin of the D.C. area, visited to photograph Little Dove for the article. A four-generation picture with Shirley's father, Chief Webster Custalow [REDACTED] her son, Samue [REDACTED] [REDACTED] and granddaughter, Tracy [REDACTED] was taken. Chief Webster Custalow serves on the Advisory Council for the Pocahontas Celebration Committee. The celebration will be held on November 19, 1994 in Gloucester. <sup>272</sup>
August 11, 1994	Delegate Shirley Cooper promised to make a presentation before the Council on Indian Affairs after Chief Webster Custalow [REDACTED] of the Mattaponi Tribe gave an emotional speech on Pocahontas. Cooper agreed with Custalow's request to support fundraising for the statue. He said, "Washington is known as the father of our country and I believe Pocahontas should be known as our mother of America. I think it's a great, great honor for Gloucester County to do this."  Custalow accompanied his son-in-law, Adolf Sehring and daughter, Debbie [REDACTED] [REDACTED] and Virginia Commonwealth University's director of communications, Tom Donohue. Donohue is working on a Pocahontas documentary for PBS. Also, traveling with the Sehrings was Custalow's daughter, Shirley "Little Dove" McGowan [REDACTED] [REDACTED] honorary chairman of the celebration and model for the Walt Disney film, Pocahontas. Mrs. McGowan will be leaving on Monday, Aug. 15, to spend a week in Los Angeles, California at the Disney headquarters to provide technical assistance for the studio. <sup>273</sup>
October 19, 1994	An animated Walt Disney film about Pocahontas will feature a recreation of Custalow McGowan's [REDACTED] face which was used as the model for the animated Powhatan Indian princess scheduled to be released soon. The Disney officials made four visits to Virginia in June of 1992 for the annual Virginia Indian Heritage Festival where they met with Little Dove and observed the presentations she gave. <sup>274</sup>
1999 ca.	Disney enlisted the aid of Mattaponi tribal elder and Powhatan nation storyteller Shirley Custalow McGowan [REDACTED] (Little Dove) for the 1995 Pocahontas (Ward 2002, 37). She later repudiated the film, and this may have led Disney to demand that future consultants sign a more restrictive legally binding non-disclosure agreement (NDA) than hitherto required. <sup>275</sup>

*Intertribal Events*

The Mattaponi Indian Tribe regularly joined other tribes at events such as the Chickahominy (June 20, 1984) and Nansemond (September 8, 1989) Fall Festivals, and several powwows (e.g., August 29, 1993). The Tribe's political and legal protest against the proposed Newport News Reservoir garnered support from Indian entities across the country (1998).

<sup>272</sup> Staff, "Shirley "Little Dove" Custalow McGowan," *Glo-Quips*, (Gloucester, VA), June 2, 1994.

<sup>273</sup> Staff, "Sehring unveils model of Pocahontas," *Glo-Quips*, (Gloucester, VA), August 11, 1994.

<sup>274</sup> Staff, "Indian Village Re-Creation Coming To SVCC, Area Schools," *The Farmville Herald*, (Farmville, VA), October 19, 1994.

<sup>275</sup> Pérez, E., (2021)., "'I Got Voodoo, I Got Hoodoo': Ethnography and Its Objects in Disney's the Princess and the Frog," *Material Religion* 17(1): 56-80.

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Table B5-21. Community Activities, 1980-1999: Intertribal Events.

Date	Excerpt
July 8, 1981	[...] Opening ceremonies for the two-day event will feature Chief Curtis Custalow [REDACTED] of the Mattaponi Indian tribe. The chief will open the ceremonies at the River Road stage with a prayer and the traditional peace pipe ceremony. The Mattaponi as well as the Pamunkey Indians will be at the festival with craft displays. [...] <sup>276</sup>
June 20, 1984	Each fall the Pamunkey and Mattaponi join with the Chickahominy for Fall Festival at the Chickahominy Tribal Center, intersection of routes 602 and 630, Charles City County, a 30-minute drive from Colonial Williamsburg. <sup>277</sup>
1985 ca.	[Advertisement in Chickahominy Fall Festival Brochure]  River of High Banks Pottery & Indian Crafts Mattaponi Indian Reservation  Rt. 1, Box 654 West Point, Va. 23181 <sup>278</sup> [...]
September 11, 1988	[...] Saturday's symbolic replacement of the corn was only one of the many activities designed to celebrate the history of the Nansemond Indians and other Virginia Indians history. Besides the Nansemonds, representatives of the Pamunkey, Mattaponi and Upper Mattaponi tribes of King William County, the Eastern Chickahominy tribe of New Kent County, the Chickahominy Tribe of Charles City County, the United Rappahannock Indians of King and Queen County and the Monacan Tribe of Amherst County were on hand to perform Indian dances, exhibit arts and crafts and participate in the re-enactment. <sup>279</sup>
September 8, 1989	This Saturday, September 9, the Nansemond Indians will host their Fall Festival on the grounds of their ancestral grounds on the west bank of the Nansemond River [...] Highlights of Fall Festival Activities: <ul style="list-style-type: none"> <li>• A grand entrance of eight tribal chiefs</li> <li>• Invocation, pledge of allegiance, and reading of a Nansemond Indian tribal poem</li> <li>• Chief Curtis Custalow [REDACTED] of the Mattaponis will hold a Peace Pipe ceremony<sup>280</sup></li> </ul>
August 12, 1993	[...] Rappahannock, Mattaponi and Upper Mattaponi tribe members will attend. The United Indians of Virginia will provide information displays representing the Chickahominy, Monacan, Nansemond, Pamunkey, Rappahannock, East Chickahominy and Upper Mattaponi tribes.  "We are pleased that the American Indian Society will be here this year representing the Onadaga's [ <i>sic</i> ; Onondaga's] and several other tribes," said event coordinator Judy Fortune.  Shirley Little Dove Custalow McGowan [REDACTED] of the Mattaponi will provide historical interpretation, educational tools, and demonstrations for park visitors. [...] <sup>281</sup>
August 29, 1993	[...] Mark "Falling Star" Custalow [REDACTED] came to the powwow from King William County. He is a Mattaponi Indian, a reservation confirmed 1658, and a member of "Red Thunder," the "second," or backup drum for the lead drum. "Falling Water Drum."

<sup>276</sup> Staff, "Chippokes site of music, art," *Smithfield Times*, (Smithfield, VA), July 8, 1981.

<sup>277</sup> Staff, "Indian 'trail' fun to follow," *Smithfield Times*, (Smithfield, VA), June 20, 1984.

<sup>278</sup> Advertisement in Chickahominy Fall Festival Brochure, ca. 1984. Helen C. Rountree, Fieldnotes, July 1985-March 1986. Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 3.

<sup>279</sup> Ownley, B., "Thousands attend ceremony of Indian tribes return," *Suffolk News-Herald*, (Suffolk, VA), September 11, 1988.

<sup>280</sup> Coleman, B., "Indians," *Suffolk News-Herald*, (Suffolk, VA), September 8, 1989.

<sup>281</sup> Staff, "Indian Day at Birthplace is Sunday," *Rappahannock Record*, (Kilmarnock, VA), August 12, 1993.

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Date	Excerpt
	<p>"This is our third year at the powwow and we love the fellowship the Nansemond's offer here," said Falling Star. "We always enjoy it here near the river and many people are really finding out about these powwows and they've been very supportive." [...] <sup>282</sup></p>
1998	<p>A call went out over the internet and by word of mouth asking for all who could attend a Newport News, Virginia city council meeting to do so. NACF Tieme and I lived close enough, so we decided to answer the call and attend the meeting to show support for the Mattaponi people who have been attempting to block a vote which would allow the flooding of a portion of their ancestral lands.</p> <p>In two and threes, sometimes a one at a time, Indians in full regalia and street clothes arrived at the Newport News City Hall swelling the numbers in support of the Mattaponi to more than 75 people.</p> <p>[...] Before the council meeting actually began at 7:30 pm EST, those assembled shared in a drum ceremony beginning shortly after 6:00 pm EST. Members of the Mattaponi, TsaLaGi, Seneca, Chippewa, Blackfoot and Rappahannock Nations were gathered in an impressive show of unity behind the Mattaponi cause. Even whites came out in support and all there listened to the singing and prayers spoken and sung to the Creator of All. Lonnie Custalow [REDACTED], nephew of Mattaponi chief Webster "Little Eagle" Custalow [REDACTED] offered words in the Mattaponi language and Chief Little Eagle's eldest grandson, Donald "Bright Path" Kuhns [REDACTED] spoke in the language of the invaders, that all might understand. Duane Baldwin Lakota, in the language of his Nation, sang a drum song while he, Lonnie Custalow, Bright Path and Graylocks (Western Abenaki) drummed.</p> <p>When we all gathered in the Council's chambers, the seats were filled and some people stood to listen to those who would speak on behalf of the Mattaponi people and their River.<sup>283</sup></p>
September 9, 1990	<p>[...] The women of the Nansemonds, Pamunkey, Mattaponi, Upper Mattaponi, Chickahominy, Eastern Chickahominy, United Rappahannock, and Monacan tribes were dressed in softly tanned buckskin tunics. Many wore the customary Indian squash blossom necklaces of pure silver and turquoise along with bracelets and rings of the same precious metal and stone.</p> <p>[...] The smoking of the peace pipe was a favorite attraction again this year. [...] and Chief Curtis "War Horse" Custalow [REDACTED] of the Mattaponi, in smoking the peace pipe to thank God for their blessings. [...] <sup>284</sup></p>

*Annual Tax Tribute*

Every year the Mattaponi and Pamunkey tribes present an annual tribute to the Governor of Virginia in lieu of taxes (e.g., November 20, 1981; November 24, 1999). The annual tax tribute affirms the tribe's government-to-government relationship with the Commonwealth of Virginia and provides a lasting community tradition. In addition to the tribute ceremony at the Governor's Mansion, Commonwealth officials observed Thanksgiving on the Mattaponi Indian Reservation (November 27, 1987).

*Table B5-22. Community Activities, 1980-1999: Annual Tax Tribute.*

Date	Excerpt
November 20, 1980	<p>Gov. John Dalton, right, gets a laugh out of Chief Little Eagle, left, also known as Webster Custalow [REDACTED] as the Mattaponi Indians paid their</p>

<sup>282</sup> Coleman, B., "Indians brave heat for reunion," *Suffolk News-Herald*, (Suffolk, VA), August 29, 1993.

<sup>283</sup> Staff, "Mattaponi Continue to Oppose Reservoir," *On Indian Land*, (Seattle, WA), Winter, 1998/1999.

<sup>284</sup> Coleman, B., "Nansemond Indians return," *Suffolk News-Herald*, (Suffolk, VA), September 9, 1990.



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Date	Excerpt
	annual taxes-one large turkey and eight fish. This is the 322nd year the tribe has made its tax "offering" to Virginia in return for its reservation in King William County. <sup>285</sup>
November 20, 1981	<p>The Mattaponi Indians' turkey hunt didn't pan out this year, so Gov. John Dalton received a 10-point buck instead when the Indians came to pay their symbolic property taxes Thursday.</p> <p>Tribal chief "Little Eagle" Webster Custalow [REDACTED] 69, led the party of seven costumed Mattaponi to the capitol steps, where they plopped the deer on the pavement and danced for television and newspaper photographers.</p> <p>[...] The Indians also brought an earthenware pot filled with pecans and a pottery drinking vessel for Mrs. Dalton.<sup>286</sup></p>
June 20, 1984	<p>Generations of Mattaponi and Pamunkey tribal chiefs have also paid a traditional Thanksgiving tribute to the Virginia governor at the state capital, in lieu of taxes. For this purpose, a day of hunting is set aside, and whatever is caught- usually venison, turkey or duck- is rendered by the Pamunkey and Mattaponi chief [REDACTED].<sup>287</sup></p>
December 5, 1984	<p>The Mattaponi paid their quitrent of three arrows along with the tribute this year! Don't I remember that quitrent became obsolete in 1776 or so? The Governor was no end surprised.<sup>288</sup></p>
November 27, 1987	<p>Gov. Gerald Baliles' somber business suit and mode of transportation, a helicopter, were right out of the 20th century, but the Thanksgiving Day feast he shared with Virginia's Indian leaders hearkened to another era.</p> <p>[...] He was accompanied by state Secretary of Human Resources Eva Teig and Hopewell Del. C. Hardaway Marks, chairman of the Virginia Council on Indians. They arrived by helicopter after earlier stops at the Mattaponi and Pamunkey reservations.<sup>289</sup></p>
December 5, 1989	<p>The story of the taking of the wild turkey would remain untold on this cold December day as chiefs of the Mattaponi and Pamunkey Indian tribes gathered to present their annual tribute of wild game to the white chief, Gov. Gerald Baliles.</p> <p>[...] Dozens of tribe members dressed in colorful Indian garb joined Chief Webster Custalow [REDACTED] of the Mattaponi Tribe and Chief William Miles of the Pamunkey Tribe in delivering the turkeys to Baliles.<sup>290</sup></p>
November 24, 1999	<p>Today, the day before Thanksgiving, representatives of Virginia's eight indigenous Indian tribes will gather on the front steps of Virginia's Capitol. The event is not a demonstration, but a continuation of a tradition begun by members of the Mattaponi tribe in 1646.</p> <p>[...] Although representatives of most Virginia tribes participate in the event, the treaty that set the tradition in motion was made first with the Mattaponi, and later in 1677 with the Pamunkey Indians. They are the only two Virginia tribes that still live on reservations.<sup>291</sup></p>

<sup>285</sup> Staff, "Thanksgiving Offerings," *Newport News Daily Press*, (Newport News, VA), November 20, 1980. See also: "Taxes Paid in Fish And Fowl," *Suffolk News-Herald*, (Suffolk, VA), November 20, 1980.

<sup>286</sup> Staff, "Indians Present 'Taxes'," *Newport News Daily Press*, (Newport News, VA), November 20, 1981.

<sup>287</sup> Staff, "Indian 'trail' fun to follow," *Smithfield Times*, (Smithfield, Va), June 20, 1984.

<sup>288</sup> Letter from H. Rountree to C. Feest, 5 December 1984. Rountree, Helen C. Correspondence, 1982-1984 (1). Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 1.

<sup>289</sup> Staff, "Virginia News," *Suffolk News Herald*, (Suffolk, VA), November 27, 1987.

<sup>290</sup> Staff, "Indians pay annual tax tribute in wild turkeys," *Suffolk News-Herald* (Suffolk, VA), December 5, 1989.

<sup>291</sup> Jenkins, M. R., "Indians head to Capitol for Thanksgiving tribute," *Suffolk News-Herald*, (Suffolk, VA), November 24, 1999.

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*Conclusion*

The community activities described above demonstrate the continued existence of “social relationships connecting individual members” (83.11 (b)(1)(ii) and “patterns of informal social interaction” (83.11 (b)(1)(iii)). Such relationships and interactions were evident in the annual recurrence of the Annual Homecoming, internal social events, intertribal fall festivals, and the cooperation required to stage the powwow, public ceremonies, and educational events requiring multiple performers to represent the community. The coordination of subsistence strategies provide evidence of “shared or cooperative labor” among Mattaponi Indian Reservation residents (83.11 (b)(1) (iv)), and the traditions of Homecoming and the annual tax tribute represent “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). As in previous decades, the persistence of reservation lifeways, tribal efforts to educate the general public about Mattaponi traditions, and the Tribe’s government-to-government relationship with the Commonwealth of Virginia as demonstrated by the annual tax tribute exemplify the “persistence of a collective identity” (83.11 (b)(1)(viii)).

*Distinction and Discrimination*

Throughout this time period, the Mattaponi Indian Tribe continued to be distinguished as a separate group with a distinct identity by both members of the Tribe and nonmembers in the larger region. Oral histories recount experiences of discrimination, particularly in educational settings.

*Table B5-23. Distinction and Discrimination, 1980-1999 in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1980’s ca.	We weren't welcome, my grandparents [REDACTED] generation and in some cases my mother's [REDACTED] generation early on, weren't welcomed into grocery stores or outside of the reservation” [...] “So, she [REDACTED] knew that she wanted to travel in the schools and hit the children early on so that way they had a better understanding of who we were, not based off of Hollywood or some romantic novel. Or that we were like the boogeyman. Yeah. So, it's funny. I watched a clip from back in the early [19]80s of Grandpop [REDACTED] He was Channel 13 way back in I think [19]82—anyway, and it's funny. [Laughter] He said the same thing, sort of. Well, the kids were scared to get off the school bus thinking they were going to get scalped. They automatically assumed based off of Hollywood. <sup>292</sup> [...]
[REDACTED]	1984 ca.	To me, key is you have to be proud of your heritage, your heritage. You want to continue your heritage on, your culture, you want to pass it on to your children. Experiences have been good, have been bad, I’ve had great experiences. Like, I guess the old saying is, it's lucky that some of the elders did what they did. At one time it wasn't hip to be Indian, but they still stayed fast to who they were when it wasn't. And that's why we have what we have today. And you have to do that. You can't walk away from it. And there were people that did walk away. We also have members that went to Philadelphia and said that they were Italian and things of that nature. So, people ran away from it, too. Not everybody stayed and was a part of it. And like I said, when I moved down here, me and [REDACTED] [REDACTED], we were in West Point and we got jumped by a police officer and two of his buddies just because of who we were. And nothing ever came of it because we, my father [REDACTED] and his father [REDACTED] you know, went to the

<sup>292</sup> [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023. PDF Pages 3, 12.

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Interviewee	Date	Excerpt
		<p>police and everything else and they said we provoked it. And I was like, I was just walking to my car and next thing you know I get hit upside the head, so.<sup>293</sup></p>
	1985 ca.	<p>Yeah, growing up in school was hard. It was not something you talked about. Because no one cared. I had a teacher—I get a little sentimental—in fourth grade called me a half-breed, and some others. Well, the chief now, [REDACTED] I remember his history teacher telling the class that we were savages. And then his daddy [REDACTED] went up to the school. But yeah, it was hard. I wasn't as proud as I am now. Because it wasn't taken as a proud thing to everybody else, non-Natives.<sup>294</sup></p>
	1986 ca.	<p>[...] It was a lot of hatred towards our people. And anger, because being on a reservation, we didn't have to pay taxes on our property or personal property. We were allowed to fish. And then especially when they started making all these different regulations where everyone else could only have two rockfish, say, per day that was a certain length. Here we can go out in a net and catch hundreds of fish, but that's how we support our family. We're not doing this for recreation or at the level that these big commercial companies are doing. Our people have been living this way for a very long time. [...]</p> <p>My grandfather [REDACTED] he was plowin' the field right here. [...] I'll get off and I'd walk behind him while he was making his rows. And anyway, I never forget—he was coming back and I was stopped. I found something and it was beautiful. Come to find out when my mom [REDACTED] took me to the Virginia Historical Society and they said it was a LeCroy point dating back thousands of years just to show you how long our people's occupied this same exact piece of land we're sitting on right now.<sup>295</sup>[...]</p>
	1990 ca.	<p>[...] My first experience, and it being directly related to being Mattaponi, was going to West Point schools. And we had a journal, and this is in the third grade where you would draw a picture at the top and at the bottom it had those handwriting lines where you would write a couple sentences. So, we'd come into school on a Monday, and we would write about our weekend. The teacher would give writing prompts. And some of those prompts, I made pictures and wrote some of my sentences about pottery-making. I wrote it about our powwows. I remember doing one specifically about a rabbit dance. And sitting at my desk, an administrator came in and took my teacher to the back of the classroom, and had some whispering. [...] And the teacher, that is not my teacher—but the administrator came to me, picked me up by my arm, just one arm—remember I'm in third grade. And told me to get my backpack, I went to go get it. She opened it up, turned it upside down, and dumped everything out. Told me to take everything out that did not belong to me. As far as I understood everything in that backpack belonged to me, but she meant like the school books and things like that. So, anything that was meant for the school stayed there and then I went to my cubby box where we keep</p>

<sup>293</sup> [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023. PDF Page 12.

<sup>294</sup> [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 12, 2023. PDF Page 7.

<sup>295</sup> [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED] Mattaponi Indian Tribe, September 12, 2023. PDF Page 13, 9-10.

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Interviewee	Date	Excerpt
		our lunch boxes and things. That got emptied out. I just did as told, I got walked to the front of the school by my arm, walked out of the school. I was never spoken to again, and I should have said something or did something, but I was a very quiet, very shy, timid child and knew like, okay, you shouldn't get in the car with strangers. But the woman didn't speak to me. She took me out of the school, put me in her van and dropped me off at my mother's and said I was not to return. This is a Mattaponi child and I was not supposed to be at the school because of my journal. <sup>296</sup>
	1996 ca.	So being here on the reservation amongst everyone, you didn't know any different. But when we left and when I went to West Point school, that's when you knew cause the kids would let you know that you were different than them. I guess as a young kid being the only Native American in the school in a predominately white school with very little minorities. In being that it is close enough to the reservation, 12 miles or so out, people know who you were, where you come from. I would say yeah, throughout all school being teased and picked on in some way. Some back comment about you know, being Indian or a teepee. I know the [loudly] AH-HA-AH in the hallways, you know someone will make that noise and people think it's funny and they don't know any better. <sup>297</sup>

News media and scholars from this period repeatedly show patterns of identifying the Mattaponi as an entity distinct from the local non-Indian population (April 16, 1981) as well as other tribes in the region. Of particular note is a state recognition bill from the Commonwealth of Virginia that affirmed the Mattaponi Indian Tribe's longstanding recognition and extended recognition to several non-reservated Virginia Tribes (December 16, 1982). Other documented instances of community distinction include journalists efforts to inquire as to the Mattaponi Chief's response to political statements and potential threats to reservation trust lands generally (January 31, 1983) and ethnographic observations of the distinct culture of the Mattaponi Indian Tribe (Gleach 1997).

Table B5-24. Distinction and Discrimination, 1980-1999 in Other Sources.

Date	Excerpt
April 16, 1981	A sixth generation Mattaponi, Chief Thundercloud [REDACTED], is the son of the late Chief Hos-Ki-No-Wa-Na-Ah [REDACTED]. His is the last tribal remnant of the thirty-two original tribes which once were ruled by the great Powhatan, chief of the "Pocahontas and Captain John Smith" legend. The reservation, which now consists of 125 acres in West Point, was confirmed in 1658 by the Grand Assembly. The tribe has maintained its identity through its observance of tradition and its own tribal laws. <sup>298</sup>
December 16, 1982	Members of six Virginia Indian tribes stand to gain more federal benefits if the 1983 General Assembly grants the tribes formal state recognition.  "Formal recognition is needed if Virginia's Indian population is to secure its share of federal governmental programs and support," a report approved Wednesday by a joint legislative subcommittee said.

<sup>296</sup> [REDACTED] "Interview: [REDACTED]," By [REDACTED], Mattaponi Indian Tribe, August 22, 2023. PDF Page 12.

<sup>297</sup> [REDACTED] "Interview: [REDACTED] Part One," By [REDACTED], Mattaponi Indian Tribe, December 15, 2022. PDF Page 10.

<sup>298</sup> Staff, "Mattaponi Indians to Present Part of Local History," *Rappahannock Record*, (Kilmarnock, VA), April 16, 1981.

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Date	Excerpt
	<p>The six tribes are the Chickahominy, the Eastern Chickahominy, the Mattaponi, the Upper Mattaponi, the Rappahannock, and the Pamunkey.</p> <p>They represent virtually the only organized remnants of dozens of Indian tribes that lived in Virginia at the time the first permanent white settlers arrived on these shores in 1607.</p> <p>Since lost in the mists of history have been such Virginia tribes as the Saponi, the Tutelo, the Occoneechi [<i>sic</i>; Occaneechi] and the Monacans.</p> <p>Some two-thirds of Virginia's modern-day Indians have become submerged in urban cultures while retaining only loose tribal ties. Only the Pamunkey and Mattaponi still maintain Indian reservations.<sup>299</sup></p>
January 31, 1983	<p>The loss of a reservation for an Indian tribe would be like the loss of the United States for Americans in general, Curtis L. Custalow [REDACTED] said.</p> <p>"It would take away your tribal identity. It would take away your government. It would take away your heritage."</p> <p>Custalow lives on the Mattaponi Reservation in King William County. It and the nearby home of the Pamunkey Indians are the oldest reservations in the country. As were many other Indians across the country, Custalow was disturbed when Interior Secretary James Watt characterized reservations as "failures of socialism". The comments were "very, very derogative as far as the Indian people are concerned," Custalow said.</p> <p>Watt said he wanted to "get Washington off their backs," but many Indian leaders saw a different motive. They suggested that his anti-reservation remarks may be part of an effort to pry Indian lands away from tribal control.</p> <p>[...] He recalled that a reporter once asked him why his tribe has chosen to remain on the reservation.</p> <p>"She must not have thought before she asked that question," he said. "We didn't ask to have to live by treaties."<sup>300</sup></p>
February 1985	<p>Both tribes date to Atlantic-coast English colonial settlements utilizing the Algonquin language that was prevalent among the numerous tribes from New England to the South.</p> <p>[...] Each tribe is under a chief. More accessible to the public are the Mattaponi people under Webster "Little Eagle" Custalowe [REDACTED] who recently told this reporter that his people are as united as ever.<sup>301</sup></p>
1986	<p>[...] The Mattaponi and Pamunkey tribes have retained their reservations since the seventeenth century. As reserved tribes they had a claim to continuous state recognition but were included in the 1983 act to avoid any confusion.<sup>302</sup> [...]</p>
August 29, 1988	<p>[...] The seven tribes -- Chickahominy, Eastern-Chickahominy, Mattaponi, Upper Mattaponi, Monacan, Pamunkey and Rappahannock -- were part of the great Powhatan Confederacy dating from 1600 A.D. The confederacy consisted of approximately 32 tribes and 10,000 people under the leadership of Chief Powhatan, whose daughter was Pocahontas. The Powhatan territory stretched along the entire coastal plain of Virginia from the North Carolina border to Washington D.C.</p>

<sup>299</sup> Staff, "Tribes Could Gain Added Federal Aid," *Newport News Daily Press*, (Newport News, VA), December 16, 1982.

<sup>300</sup> Staff, "Watt's Statements Disturb Virginia Indian Leaders," *Newport News Daily Press*, (Newport News, VA), January 31, 1983.

<sup>301</sup> Staff, "A look at the Pamunkey and Mattaponi," *The Indian Trader*, (La Mesa, CA), February, 1985.

<sup>302</sup> Report of the Council on Virginia Indians, 1986-1987. Governor Baliles, Gerald L. 1986 - 1990. Executive Papers, Accession 33702, State Government Records Collection. Library of Virginia, Richmond, Virginia. Box 125, Folder 8.

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Date	Excerpt
	[...] "Two of the tribes have had the same reservations since the 1600s," he said. "The Pamunkey and Mattaponi are two of the oldest reservations in the country." <sup>303</sup>
November 25, 1992	Wearing a ceremonial dress of deerskin, with black hair and olive skin, [...] McGowan ██████████ is a descendent the Powhatan Indians and is a member of the Mattaponi Indian Tribe in King William County. The Mattaponi Indian reservation dates back to 1658 and stretches along the border of the Mattaponi River on over 125 acres. There are only about 75 Indians remaining at the reservation. [...] one of five remaining tribes of the Powhatan nation. <sup>304</sup>
Gleach 1997	Despite the decline in public recognition of the Powhatans, they continued - and do now continue - to exist. Rountree (1990) has documented their histories to the present-day, but any perceptive visitor to the Pamunkey and Mattaponi reservations in Virginia today can recognize a difference between their attitudes towards their history and towards their cultural and natural setting and the attitudes of their non-Indian neighbors. [...] Even now, none of the Powhatan tribes are federally recognized, and until relatively recently only the two reservation-based tribes, the Pamunkeys and the Mattaponis, were recognized by the Commonwealth of Virginia. <sup>305</sup>
January 9, 1997	[...] Opposition to the [reservoir] project has come from the Mattaponi and Pamunkey Indians, two of the oldest tribes in the nation, and a number of environmental groups. The Indians have lived in relative isolation on separate King William County reservations since signing peace treaties with the British Crown in the 17th century. <sup>306</sup>
1998	Over 100 archaeological sites important to the Mattaponi and Pamunkey Tribes, including villages, camping sites and burial grounds, will be destroyed. <sup>307</sup>
September 1998	Catherine Ferrier hoped to give the Mattaponi Indians the gift of peace: a carved, wooden, 30-foot "spirit pole" that would bless and protect the eastern Virginia tribe. [...] Ms. Ferrier, who is not Native American, said the idea for a pole that would bring peace to the tribe came to her in recurring dreams. She commissioned artist Alfred Danet last summer to carve the pole in time for the tribe's annual June powwow on its reservation in West Point. <sup>308</sup>
September 1998	Virginia is preparing to replace historical markers that have stood along the state's roadways to delete references to Indians as "savages," "heathens," and "half-breeds." "They called us this, that and all the other stuff. I think it's time the real truths about our people are known. It's time to remember that the history books were written by our foes, our opposition," said Carl Custalow ██████████ assistant chief of Virginia's Mattaponi tribe. "I am glad to see that the state is finally recognizing that something needs to be done and I applaud them," he said. <sup>309</sup>

<sup>303</sup> Gilley, L., "Return of Land to Indians Bringing Dream to Life," *Suffolk News-Herald*, (Suffolk, VA), August 29, 1988.  
<sup>304</sup> Staff, "The Indian Life," *Rappahannock Record*, (Kilmarnock, VA), November 25, 1992.  
<sup>305</sup> Gleach, Frederic W., *Powhatan's World and Colonial Virginia: A Conflict of Cultures*, (Lincoln, Nebraska: The University of Nebraska Press, 1997), 204-205. PDF Page 109.  
<sup>306</sup> Chowning, L. S., "Proposed King William reservoir to serve Newport News is drenched with opposition," *Southside Sentinel*, (Urbanna, VA), January 9, 1997.  
<sup>307</sup> Shaiman, M., "Mattaponi Shad Fishery Threatened," *On Indian Land*, (Seattle, WA), 1998.  
<sup>308</sup> Staff, "Tribe rejects offer of 'Spirit Pole' from woman," *The Indian Trader*, (La Mesa, CA), September, 1998.  
<sup>309</sup> Staff, "Virginia agrees to tone down state historical markers," *The Indian Trader*, (La Mesa, CA), September 1998.

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Date	Excerpt
March 18, 1999	<p>[...] That battle [for federal recognition] is one of the biggest facing the state’s tribes, participants at last weekend’s fifth annual Governor’s Conference on Indian Affairs said.</p> <p>It would also empower nonindigenous outsiders to run the casino, since only a handful of people live on the reservations, one tribe leader said.</p> <p>[...] "What we'd be doing is letting someone else come in and capitalize on us again, just like in the 1600s," said Carl "Lone Eagle" Custalow [REDACTED], assistant chief of the Mattaponi tribe. [...] <sup>310</sup></p>
November 11, 1999	<p>American Indians say the founding of Jamestown is nothing to celebrate.</p> <p>Representatives of seven of Virginia’s eight recognized Indian tribes voiced their concerns last Saturday to the state agency planning the observations for the settlement’s 400<sup>th</sup> anniversary.</p> <p>[...] Those efforts led to the formal recognition by the state government in the 1980s of eight Virginia tribes. Before that, only the Mattaponi and Pamunkey tribes had official Recognition.<sup>311</sup></p>
November 24, 1999	<p>The Pamunkey and the neighboring Mattaponi Indians are the only Indian tribes in the state with reservation lands. [...] <sup>312</sup></p>

*Conclusion*

The evidence above demonstrates that the Mattaponi Indian Tribe was distinguished from surrounding communities, showing “strong patterns of discrimination and other patterns of distinction by non-members” (83.11 (b)(1)(v)). This included the targeting of members of the Tribe with discrimination, as recounted in oral histories. That members of the Mattaponi Indian Tribe considered themselves a distinct social and political entity is also evident, as they represented tribal interests to journalists and cultural institutions throughout the period. These actions demonstrate the continued existence of a “collective identity” (83.11 (b)(1)(viii)). Finally, outsiders directly observed the community maintaining a geographic core on the Mattaponi Indian Reservation and “distinct cultural patterns” (83.11 (b)(2)(iii)) among the Mattaponi between 1980 and 1999.

*Evidentiary Applicability*

Based on the evidence presented above, the Mattaponi Indian Tribe fulfills the requirements of Criterion 83.11 (b)(1) throughout the period from 1980 to 1999.

<sup>310</sup> Staff, “VA Indians still fighting for U.S respect,” *Richmond Free Press*, (Richmond, VA), March 18, 1999.

<sup>311</sup> Staff, “American Indians say 'No,’” *Richmond Free Press*, (Richmond, VA), November 11, 1999.

<sup>312</sup> Staff, “Ageless chief celebrates his 100th birthday,” *Navajo Times*, (Window Rock, AZ), November 24, 1999.

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6. Criterion (b): 2000 to 2019

Introduction

Between 2000 and 2019, evidence demonstrates that the Mattaponi Indian Tribe comprised a distinct community “with consistent interactions and significant social relationships within its membership” over time in fulfillment of 25 CFR 83.11 (b). “Social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns informal social interaction” (83.11 (b)(1)(iii)) are created and maintained within institutions such as the Mattaponi Indian Baptist Church and through events such as annual Homecoming services and the Tribe’s annual powwow. The Mattaponi Indian Tribe exhibited “cooperative labor or other economic activity among members” during this period (83.11 (b)(1)(iv)), including operations at the Mattaponi hatchery and community-wide efforts to protect its natural resources and livelihood from environmental damage. “Strong patterns of discrimination or other social distinctions by non-members” (83.11 (b)(1)(v)) are evident in the writings of journalists who distinguished the Mattaponi Indian Tribe and the Mattaponi Indian Reservation from surrounding communities. The tribal community engaged in “shared...ritual activity” (83.11 (b)(1)(vi)) through the Mattaponi Indian Baptist Church, which is one of several “cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts” (83.11 (b)(1)(vii)). The Tribe’s significant, collaborative efforts to preserve and share their culture and history confirm the “persistence of a collective identity” (83.11 (b)(1)(viii)), and the geographic clustering of these activities along with tribal family residences on the Mattaponi Indian Reservation demonstrate the sites continued occupation and use (83.11 (b)(1)(ix)). This period also provides evidence relevant to Criterion 83.11 (b)(2), including significant numbers of tribal members who resided on the Mattaponi Indian Reservation (83.11 (b)(2)(i)), maintained distinct cultural patterns (83.11(b)(2)(iii)), and retained distinct social and cultural institutions (83.11(b)(2)(iii)).

Generational Snapshot

In the period from 2000 to 2019, the Mattaponi Indian Tribe was made up of ~486 known community members. These included the direct descendants of the individuals recorded as the Historical Indian Tribe in Section II: Historical Mattaponi Indian Tribe. The core community consisted of those individuals who continued to live on the Mattaponi Indian Reservation. The number of reservation residents was approximately 60 at the beginning of this time period, growing to 75 by 2019.<sup>1</sup> The reservation population was occasionally misrepresented as total tribal membership in this time frame,<sup>2</sup> but other sources indicate that the total Mattaponi membership between 2000 and 2019 was closer to 450.<sup>3</sup> Family groupings at this time *included but were not limited to* the following surnames: *Allmond, Custalow, Langston, Collins, and Major*.

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<sup>1</sup> References to the reservation population during this period include but are not limited to: Hardin, P., “Seeking Sovereignty, Indians Face Barriers,” *Suffolk News-Herald* (Suffolk, VA), March 6, 2000; Staff, “Field Notes,” *Suffolk News-Herald* (Suffolk, VA), May 25, 2001; Staff, “Tribe’s Chance to Convalesce,” *Newport News Daily Press* (Newport News, VA), August 29, 2019.

<sup>2</sup> Latane III, L., “Indian Chief Remembered,” *Glo-Quips* (Gloucester, VA), April 1, 2003.

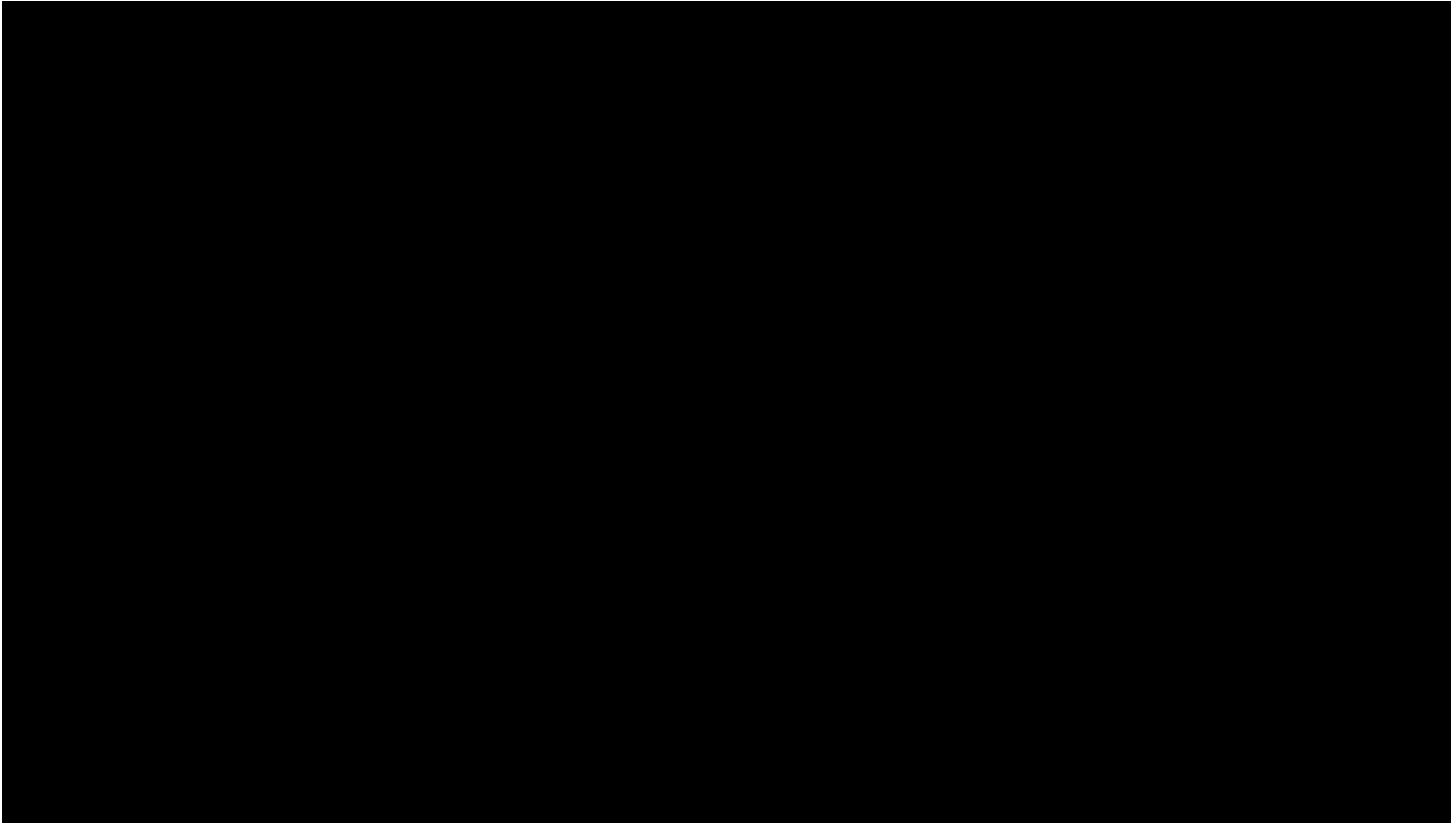
<sup>3</sup> See: Shaiman, M, “Mattaponi Fishery Still Not Protected,” *On Indian Land*, (Seattle, WA), 2000; Staff, “Tribe’s Chance to Convalesce,” *Newport News Daily Press* (Newport News, VA), August 29, 2019.



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*B6-1. Generational Snapshot, 2000-2019: Known Community Individuals<sup>4</sup>*

**Known Community Members, 2000 - 2019**



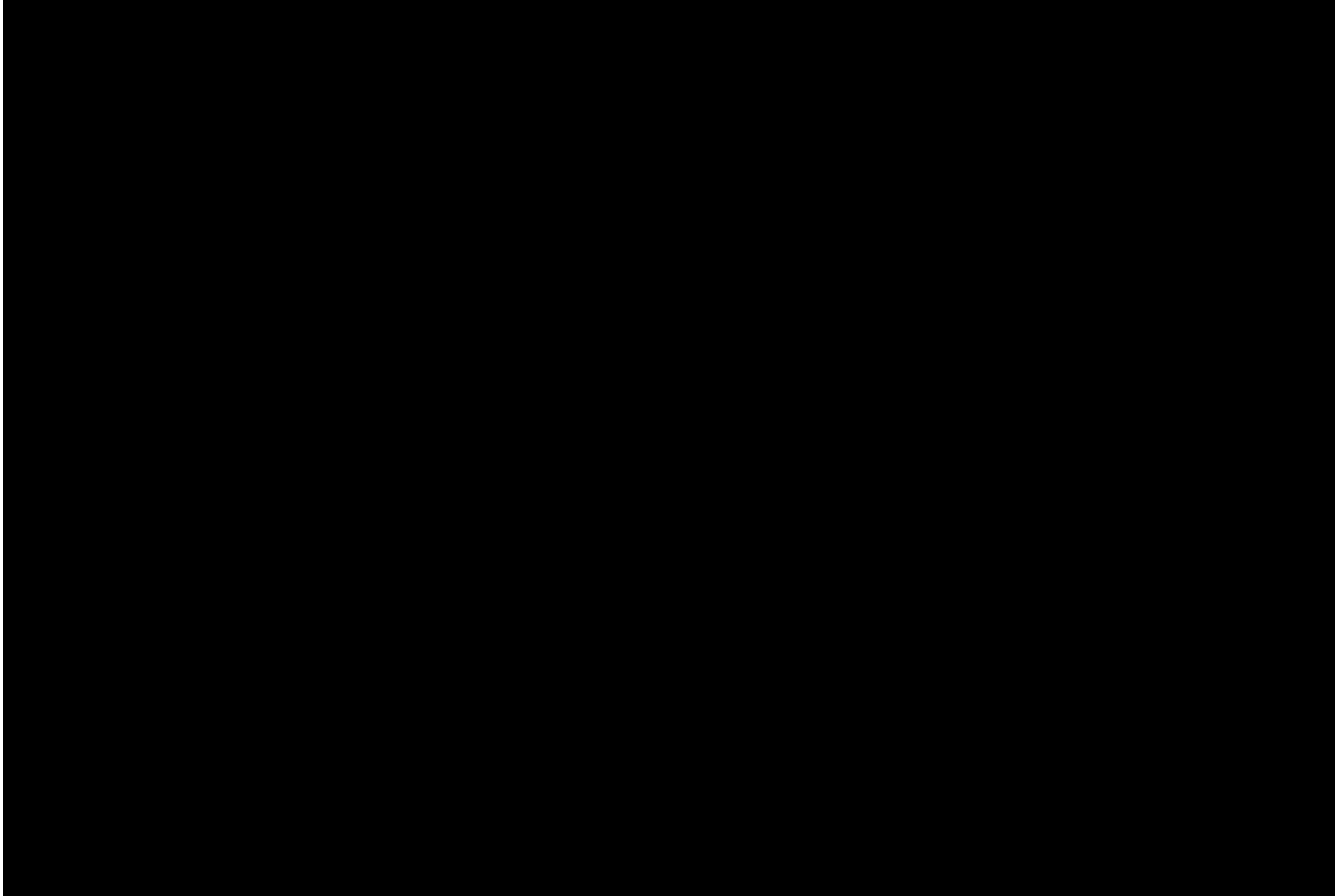
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<sup>4</sup> Data based on the Mattaponi Indian Tribe's Family Tree Maker database.

<sup>5</sup> [REDACTED] was a Mattaponi Tribal citizen. She married [REDACTED] (Upper Mattaponi) and relocated to the Upper Mattaponi Tribal Community. Their descendants are affiliated with the Upper Mattaponi Indian Tribe.

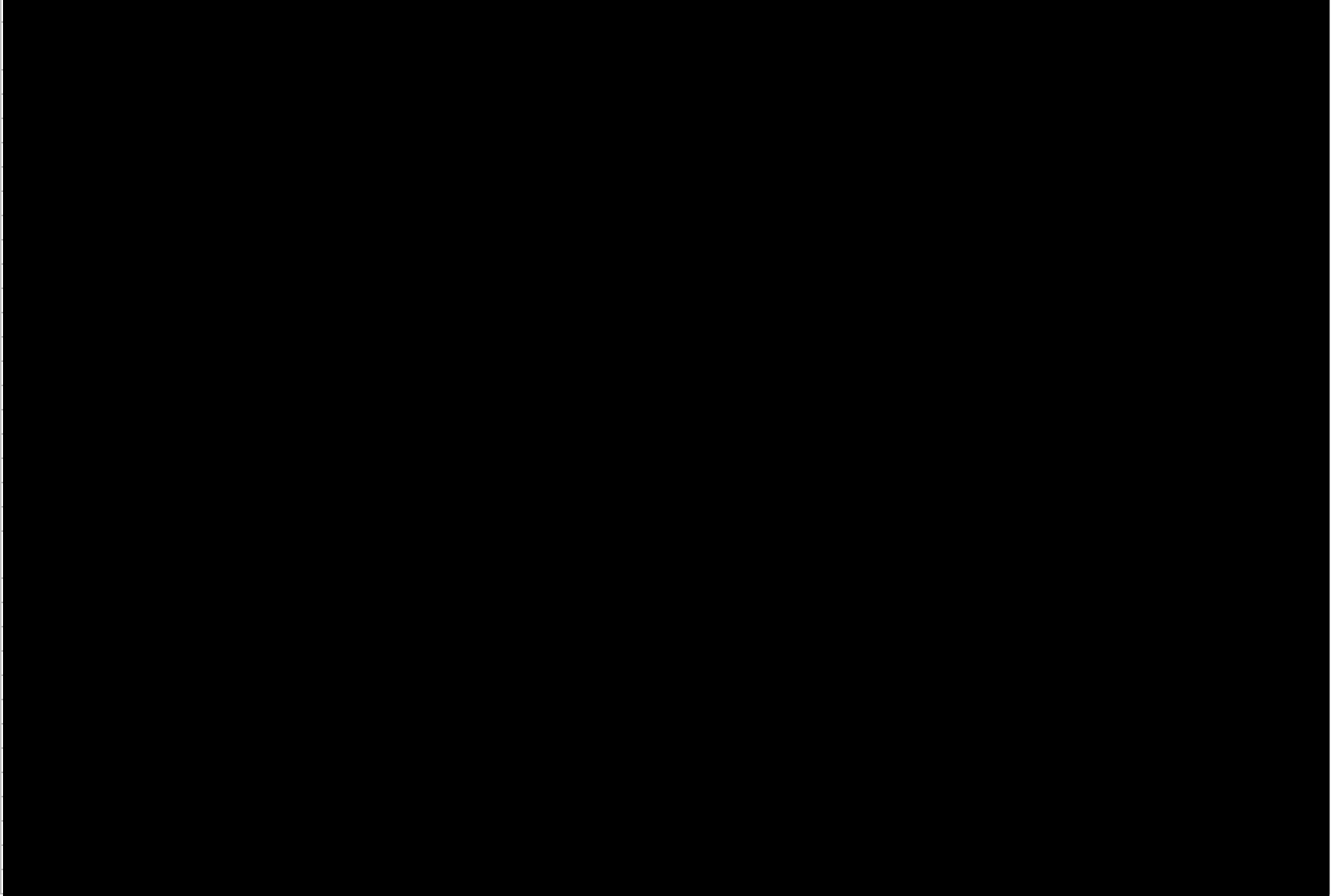
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**Known Community Members, 2000 - 2019**



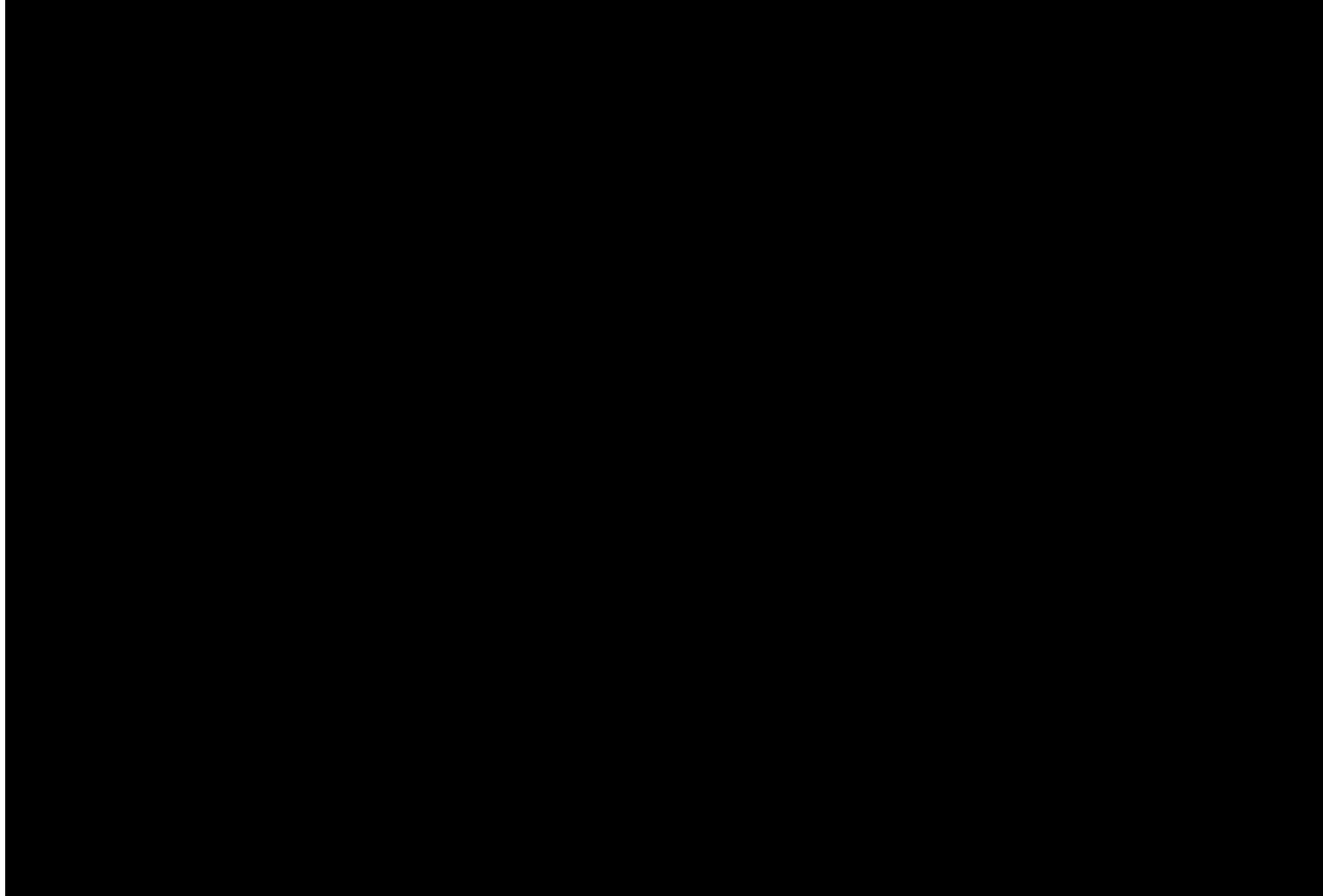
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**Known Community Members, 2000 - 2019**



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**Known Community Members, 2000 - 2019**



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Geographic Situation

The Mattaponi community remained centered on and around the Mattaponi Indian Reservation in King William County, Virginia, throughout the period from 2000 to 2019 as reported in *On Indian Land*: “Sixty of the 450 tribal members live on their 150-acre reservation, which lies along the Mattaponi River on land reserved for them by a 1658 act of the Virginia Assembly.”<sup>6</sup> Tribal members occasionally relocated off the reservation for job opportunities or due to the dwindling of land and resources to support the growing number of lineal descendants, often choosing locations based on familial ties to other counties or states (e.g., Pennsylvania, New Jersey, etc.). In 2019, in a significant gain, 100 acres of land adjacent to the reservation was put into trust for the Mattaponi Indian Tribe through an agreement with the Commonwealth under Governor Northam.<sup>7</sup>

*B6-2. Geographical Situation, 2000-2019: Geographic Evidence.*

<b>Date</b>	<b>Excerpt</b>
March 6, 2000	[...] the Mattaponi River, which runs by the tribe’s three-centuries-old reservation in King William County. <sup>8</sup>
June 8, 2000	The Mattaponi Indian Reservation will hold its fifth annual Pow-Wow from 10 a.m. to 5 p.m. on June 17 at the Mattaponi Indian Reservation in King William [...] <sup>9</sup>
May 25, 2001	To the 62 Mattaponi Indians who live on its banks the Mattaponi River is an ancient birthright. [...] <sup>10</sup>
December 6, 2001	[...] the Mattaponi Indian Tribe in King William County. <sup>11</sup>
January 6, 2002	Arora opened a free clinic on the Mattaponi Indian Reservation, in King William County, in 1998. Every other Saturday he makes the four-hour round trip from Charlottesville to the 150-acre reservation, which is home to about 70 families. <sup>12</sup>
March 28, 2002	[...] The Mattaponi Reservation is on about 200 acres along the Mattaponi River. <sup>13</sup>
November 6, 2002	The Mattaponi Reservation is one of the oldest reservations remaining and has been located on the banks of the Mattaponi River, the Indians' lifeblood, since 1646. <sup>14</sup>
March 23, 2003	Chief Custalow ██████████ began efforts to reclaim land for the tribe’s reservation in King William County. <sup>15</sup>
March 9, 2005	She ██████████ also makes medicine wheels, burden baskets, turtle purses, small spears, gourd rattles, turtle rattles, ceremonial pipes and pottery made with clay from the Mattaponi Indian Reservation in King William County, Va. <sup>16</sup>

<sup>6</sup> Shaiman, M, “Mattaponi Fishery Still Not Protected,” *On Indian Land* (Seattle, WA), 2000.

<sup>7</sup> Kickingwoman, K., “Tribe signs land trust agreement with Virginia,” *Indian Country Today*. August 28, 2019, <https://ictnews.org/news/tribe-signs-land-trust-agreement-with-virginia>.

<sup>8</sup> Hardin, P., “Seeking Sovereignty, Indians Face Barriers,” *Suffolk News-Herald* (Suffolk, VA), March 6, 2000.

<sup>9</sup> Staff, “Powwow,” *Newport News Daily Press* (Newport News, VA), June 8, 2000.

<sup>10</sup> Staff, “Field Notes,” *Suffolk News-Herald* (Suffolk, VA), May 25, 2001.

<sup>11</sup> Staff, “Dr. Custalow visits Gravesend,” *Glo-Quips* (Gloucester, VA), December 6, 2001.

<sup>12</sup> Pinto, C., “Indian doctor treats Native Americans,” *The Baltimore Sun* (Baltimore, MD), January 6, 2002.

<sup>13</sup> Staff, “4-H club members visit reservation, fish factory, courthouse,” *Rappahannock Record* (Kilmarnock, VA), March 28, 2002.

<sup>14</sup> Hugh Spain, “Mattaponi Share Heritage,” *The Smithfield Times* (Smithfield, VA), October 16, 2002.

<sup>15</sup> Staff, “Mattaponi Indian chief dies at 90,” *Suffolk News Herald* (Suffolk, VA), March 23, 2003.

<sup>16</sup> Whitehead, B., “Mattaponi crafter continues tradition and enjoys hard work,” *Indian Country Today*, March 9, 2005, <https://ictnews.org/archive/mattaponi-crafter-continues-tradition-and-enjoys-hard-work>.

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Date	Excerpt
April 6, 2005	In its continued fight against the proposed construction of a 1,524-acre reservoir adjacent to the tribe's reservation in King William County, Va. <sup>17</sup>
May 5, 2005	[...] Gertrude Minnie-Ha-ha Custalow [REDACTED] historian for the Mattaponi Tribe, who also lives on a reservation in King William County. <sup>18</sup>
June 20, 2008	10 a.m.-5 p.m. June 21 (rain date June 22), Mattaponi Indian Reservation, Mattaponi Reservation Circle, West Point. Join the Mattaponi Indians at their 13th-Annual powwow, Virginia's only powwow on an Indian Reservation. <sup>19</sup>
April 14, 2009	[...] near the Mattaponi Indian Reservation in King William County, Va. <sup>20</sup>
June 15, 2009	[...] held on the Mattaponi Indian Reservation overlooking the Mattaponi River in King William County. [...] <sup>21</sup>
December 27, 2014	He [REDACTED] was born on April 23, 1937 on the Mattaponi Indian Reservation in King William County. <sup>22</sup>
April 28, 2016	[...] an update on the shad hatchery on the Mattaponi Indian reservation near West Point. <sup>23</sup>
August 28, 2019	The Mattaponi Indian Reservation is located in King William County, Virginia. <sup>24</sup>
August 29, 2019	At last count, the Mattaponi Indians included nearly 450 tribal members, although only 75 live on its 150-acre reservation in King William County. <sup>25</sup>

*Conclusion*

These records demonstrate that a significant portion of known Mattaponi ancestors lived “in a geographical area exclusively or almost exclusively composed of members of the entity...” (83.11 (b)(2)(i)). Such geographic clustering reinforces “social relationships connecting individual members” (83.11 (b)(1)(ii)), “rates or patterns of informal social interaction that exist broadly among the members of the entity” (83.11 (b)(1)(iii)), and “shared or cooperative labor or other economic activity among members” (83.11 (b)(1)(iv)).

Community Ties

The community continued to grow during this period. This material provides additional evidence for social ties and continuity within the Mattaponi Indian Tribe. The table below lists the ~112 individuals born into the Mattaponi community between 2000 and 2019. The vital records cited below detail the years and locations of birth for Mattaponi children and affirm the lines of descent connecting contemporary tribal members with the past. These records also illustrate continued geographic clustering of families near the

<sup>17</sup> Whitehead, B., “Virginia Supreme Court grants Mattaponi appeal in reservoir case,” *Indian Country Today*, April 6, 2005, <https://indiancountrytoday.com/archive/virginia-supreme-court-grants-mattaponi-appeal-in-reservoir-case>.

<sup>18</sup> Buxton, M. W., “One Woman's Opinion,” *Southside Sentinel* (Urbanna, VA), May 5, 2005.

<sup>19</sup> Staff, “Mattaponi Indian Reservation 13th-Annual Powwow,” *Newport News Daily Press* (Newport News, VA), June 20, 2008.

<sup>20</sup> Whitehead, B., “Federal judge finds issues with King William County, VA. reservoir permits,” *Indian Country Today*, April 14, 2009, <https://ictnews.org/archive/federal-judge-finds-issues-with-king-william-county-va-reservoir-permits>.

<sup>21</sup> Staff, “Free For All,” *Newport News Daily Press* (Newport News, VA), June 15, 2009.

<sup>22</sup> Staff, “Dr. Linwood "Little Bear" Custalow,” *Newport News Daily Press* (Newport News, VA), December 27, 2014.

<sup>23</sup> Dietrich, T., “Effects of climate change felt locally,” *Newport News Daily Dispatch* (Newport News, VA), April 28, 2016.

<sup>24</sup> Kickingwoman, K., “Tribe signs land trust agreement with Virginia,” *Indian Country Today*, August 28, 2019, <https://ictnews.org/news/tribe-signs-land-trust-agreement-with-virginia>.

<sup>25</sup> Staff, “Tribe's Chance to Convalesce,” *Newport News Daily Press* (Newport News, VA), August 29, 2019.

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Tribe's Reservation near King William County (with nearly all related births taking place in hospitals in nearby Richmond) and in the Philadelphia enclave.<sup>26</sup>

*B6-3. Community Ties, 2000-2019: Birth Events.*

Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	2016	Solano, CA <sup>27</sup>
[REDACTED]	1	[REDACTED]	2013	Newport News, VA <sup>28</sup>
[REDACTED]	2	[REDACTED]	2001 2008	Virginia Beach, VA <sup>29</sup> Virginia Beach, VA <sup>30</sup>
[REDACTED]	1	[REDACTED]	2010	York, VA <sup>31</sup>
[REDACTED]	1	[REDACTED]	2002	Henrico, VA <sup>32</sup>
[REDACTED]	1	[REDACTED]	2003	Henrico, VA <sup>33</sup>
[REDACTED]	1	[REDACTED]	2000	Fredericksburg, VA <sup>34</sup>
[REDACTED]	3	[REDACTED]	2013 2014 2015	Henrico, VA <sup>35</sup> Henrico, VA <sup>36</sup>

<sup>26</sup> Please note that in some cases, the birth certificates of individuals known to have been born on the Mattaponi Indian Reservation state they were born in King William County, which surrounds the Reservation. In these cases, the petition narrative and Family Tree Maker database cite the source that specifies a birth took place on the Reservation in addition to the birth certificate.

<sup>27</sup> California Birth Records (State of California), California Birth Certificate, Solano County, Fairfield, [REDACTED]

<sup>28</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Newport News, [REDACTED]

<sup>29</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Virginia Beach, [REDACTED]

<sup>30</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Virginia Beach, [REDACTED]

<sup>31</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, York County, [REDACTED]

<sup>32</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>33</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>34</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Fredericksburg, [REDACTED]

<sup>35</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>36</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]



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Parents	Total	Individuals	Year	Reference
[REDACTED]				Henrico, VA <sup>37</sup>
	1		2018	Hanover, VA <sup>38</sup>
	1		2002	Atlantic, NJ <sup>39</sup>
	2		2016	Henrico, VA <sup>40</sup>
	4		2019	Henrico, VA <sup>41</sup>
			2004	Richmond, VA <sup>42</sup>
			2007	Richmond, VA <sup>43</sup>
			2009	Richmond, VA <sup>44</sup>
			2012	Chesterfield, VA <sup>45</sup>
	2		2001	Chesterfield, VA <sup>46</sup>
			2004	Chesterfield, VA <sup>47</sup>
	1		2015	Hanover, VA <sup>48</sup>
4		2011	Fredericksburg, VA <sup>49</sup>	
		2013	Fairfax, VA <sup>50</sup>	
		2014	Fredericksburg, VA <sup>51</sup>	

<sup>37</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

<sup>38</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED].

<sup>39</sup> New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Atlantic County, Pomona, [REDACTED].

<sup>40</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

<sup>41</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

<sup>42</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>43</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>44</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>45</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED].

<sup>46</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield, [REDACTED].

<sup>47</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield, [REDACTED].

<sup>48</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED].

<sup>49</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Fredericksburg, [REDACTED].

<sup>50</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Fairfax County, [REDACTED].

<sup>51</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Caroline County, [REDACTED].

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Parents	Total	Individuals	Year	Reference
[REDACTED]			2017	Fredericksburg, VA <sup>52</sup>
	2		2015 2017	Fredericksburg, VA <sup>53</sup> Fredericksburg, VA <sup>54</sup>
	1		2001	Richmond, VA <sup>55</sup>
	2		2001 2005	Henrico, VA <sup>56</sup> Henrico, VA <sup>57</sup>
	1		2007	Henrico, VA <sup>58</sup>
	2		2005	San Mateo, CA <sup>59</sup>
	1		2007 2003	San Mateo, CA <sup>60</sup> Prague, Czech Republic <sup>61</sup>
	2		2000 2006	Chesterfield, VA <sup>62</sup> Chesterfield, VA <sup>63</sup>
	1		2005	Hanover, VA <sup>64</sup>
	2		2003	Richmond, VA <sup>65</sup>

<sup>52</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Fredericksburg, [REDACTED].

<sup>53</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Fredericksburg, [REDACTED].

<sup>54</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Fredericksburg, [REDACTED].

<sup>55</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>56</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED].

<sup>57</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

<sup>58</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED].

<sup>59</sup> California Birth Records (State of California), California Birth Certificate, San Mateo, Redwood City, [REDACTED].

<sup>60</sup> California Birth Records (State of California), California Birth Certificate, San Mateo, Redwood City, [REDACTED].

<sup>61</sup> Consular Report of Birth Abroad (U.S. Department of State), Birth Record of the United States of America, Czech Republic, Prague, [REDACTED].

<sup>62</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED].

<sup>63</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED].

<sup>64</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED].

<sup>65</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	2003	Chesterfield, VA <sup>66</sup>
[REDACTED]	1	[REDACTED]	2019	Chesterfield, VA <sup>67</sup>
[REDACTED]	1	[REDACTED]	2000	Philadelphia, PA <sup>68</sup>
[REDACTED]	3	[REDACTED]	2001	Westminster, United Kingdom <sup>69</sup>
[REDACTED]		[REDACTED]	2003	Santa Clara, CA <sup>70</sup>
[REDACTED]		[REDACTED]	2007	Santa Clara, CA <sup>71</sup>
[REDACTED]	1	[REDACTED]	2015	Walton, FL <sup>72</sup>
[REDACTED]	2	[REDACTED]	2000	Hanover, VA <sup>73</sup>
[REDACTED]		[REDACTED]	2001	Hanover, VA <sup>74</sup>
[REDACTED]	3	[REDACTED]	2009	York, VA <sup>75</sup>
[REDACTED]		[REDACTED]	2015	Hanover, VA <sup>76</sup>
[REDACTED]		[REDACTED]	2019	Hanover, VA <sup>77</sup>
[REDACTED]	1	[REDACTED]	2016	Bismarck, ND <sup>78</sup>

<sup>66</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED], [REDACTED].

<sup>67</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED], [REDACTED].

<sup>68</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED], [REDACTED].

<sup>69</sup> England Birth Records, England Birth Certificate, Westminster, [REDACTED].

<sup>70</sup> California Birth Records (State of California), California Birth Certificate, Santa Clara County, Palo Alto, [REDACTED], [REDACTED].

<sup>71</sup> California Birth Records (State of California), California Birth Certificate, Santa Clara, Palo Alto, [REDACTED], [REDACTED].

<sup>72</sup> Florida Birth Records (State of Florida), Florida Birth Certificate, Walton County, Miramar Beach, [REDACTED], [REDACTED].

<sup>73</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover, Raleigh [REDACTED], [REDACTED].

<sup>74</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED], [REDACTED].

<sup>75</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, York County, [REDACTED], [REDACTED].

<sup>76</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED], [REDACTED].

<sup>77</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED], [REDACTED].

<sup>78</sup> North Dakota Birth Records (State of North Dakota), North Dakota Birth Certificate, Bismarck County, [REDACTED], [REDACTED].

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Parents	Total	Individuals	Year	Reference
[REDACTED]	3	[REDACTED]	2014	Rockingham, VA <sup>79</sup>
			2015	Rockingham, VA <sup>80</sup>
			2017	Rockingham, VA <sup>81</sup>
	1		2003	Henrico, VA <sup>82</sup>
	2		2008	Henrico, VA <sup>83</sup>
			2012	Henrico, VA <sup>84</sup>
	2		2009	Chesterfield, VA <sup>85</sup>
			2017	Chesterfield, VA <sup>86</sup>
	2		2015	Chesterfield, VA <sup>87</sup>
			2018	Chesterfield, VA <sup>88</sup>
1	2001	Philadelphia, PA <sup>89</sup>		
2	2002	Philadelphia, PA <sup>90</sup>		
	2003	Philadelphia, PA <sup>91</sup>		
1	2010	Hanover, VA <sup>92</sup>		

<sup>79</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Rockingham County, [REDACTED], [REDACTED].

<sup>80</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Rockingham County, [REDACTED], [REDACTED].

<sup>81</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Rockingham County, [REDACTED], [REDACTED].

<sup>82</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED], [REDACTED].

<sup>83</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED], [REDACTED].

<sup>84</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED], [REDACTED].

<sup>85</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED], [REDACTED].

<sup>86</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED], [REDACTED].

<sup>87</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED], [REDACTED].

<sup>88</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED], [REDACTED].

<sup>89</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, Philadelphia, [REDACTED].

<sup>90</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED], [REDACTED].

<sup>91</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED], [REDACTED].

<sup>92</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED], [REDACTED].

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	2017	Roanoke, VA <sup>93</sup>
[REDACTED]	1	[REDACTED]	2011	Henrico, VA <sup>94</sup>
[REDACTED]	2	[REDACTED]	2000 2005	Williamsburg, VA <sup>95</sup> Dare, NC <sup>96</sup>
[REDACTED]	1	[REDACTED]	2016	York, VA <sup>97</sup>
[REDACTED]	1	[REDACTED]	2006	Richmond, VA <sup>98</sup>
[REDACTED]	2	[REDACTED]	2000 2002	Burlington, NJ <sup>99</sup> Burlington, NJ <sup>100</sup>
[REDACTED]	1	[REDACTED]	2015	York, VA <sup>101</sup>
[REDACTED]	2	[REDACTED]	2013 2014	Henrico, VA <sup>102</sup> Henrico, VA <sup>103</sup>
[REDACTED]	1	[REDACTED]	2006	Staten Island, NY <sup>104</sup>

<sup>93</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Roanoke, [REDACTED].

<sup>94</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

<sup>95</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED].

<sup>96</sup> North Carolina Birth Records (State of North Carolina), North Carolina Birth Certificate, Dare County, [REDACTED].

<sup>97</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, York County, [REDACTED].

<sup>98</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED].

<sup>99</sup> New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Burlington County, Willingboro, [REDACTED].

<sup>100</sup> New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Burlington County, Willingboro, [REDACTED].

<sup>101</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, York County, [REDACTED].

<sup>102</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

<sup>103</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED].

<sup>104</sup> New York Birth Records (State of New York), New York Birth Certificate, Richmond County, Staten Island, [REDACTED].

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Parents	Total	Individuals	Year	Reference
	1		2007	Camden, NJ <sup>105</sup>
	2		2012 2014	Columbus, OH <sup>106</sup> Monroe, MI <sup>107</sup>
	1		2000	Philadelphia, PA <sup>108</sup>
	1		2018	Montgomery, PA <sup>109</sup>
	1		2018	Philadelphia, PA <sup>110</sup>
	1		2003	Richmond, VA <sup>111</sup>
	2		2012 2014	Hanover, VA <sup>112</sup> Henrico, VA <sup>113</sup>
	2		2017 2020	Newport News, VA <sup>114</sup> Hanover, VA <sup>115</sup>
	3		2001	Williamsburg, VA <sup>116</sup>
			2004	Williamsburg, VA <sup>117</sup>
			2007	Williamsburg, VA <sup>118</sup>

<sup>105</sup> New Jersey Birth Records (State of New Jersey), New Jersey Birth Certificate, Camden, [REDACTED], [REDACTED].

<sup>106</sup> Ohio Birth Records (State of Ohio), Ohio Birth Certificate, Columbus County, [REDACTED], [REDACTED].

<sup>107</sup> Michigan Birth Records (State of Michigan), Michigan Birth Certificate, Monroe County, [REDACTED], [REDACTED].

<sup>108</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED], [REDACTED].

<sup>109</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Montgomery County, [REDACTED], [REDACTED].

<sup>110</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED], [REDACTED].

<sup>111</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED], [REDACTED].

<sup>112</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED], [REDACTED].

<sup>113</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED], [REDACTED].

<sup>114</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Newport News, [REDACTED], [REDACTED].

<sup>115</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED], [REDACTED].

<sup>116</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED], [REDACTED].

<sup>117</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED], [REDACTED].

<sup>118</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED], [REDACTED].

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Parents	Total	Individuals	Year	Reference
[REDACTED]	2	[REDACTED]	2009 2014	Hanover, VA <sup>119</sup> Hanover, VA <sup>120</sup>
	1		2002	Philadelphia, PA <sup>121</sup>
	1		2002	Clark, NV <sup>122</sup>
	2		2001 2007	Richmond, VA <sup>123</sup> Henrico, VA <sup>124</sup>
	1		2009	Hanover, VA <sup>125</sup>
	1		2018	Hanover, VA <sup>126</sup>
	1		2015	Hanover, VA <sup>127</sup>
	1		2017	Chesterfield, VA <sup>128</sup>
	2		2003 2009	Henrico, VA <sup>129</sup> Henrico, VA <sup>130</sup>

<sup>119</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED]

<sup>120</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED]

<sup>121</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia, [REDACTED]

<sup>122</sup> Nevada Birth Records (State of Nevada), Nevada Birth Certificate, Clark County, Las Vegas, [REDACTED]

<sup>123</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Richmond, [REDACTED]

<sup>124</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

<sup>125</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED]

<sup>126</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED]

<sup>127</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED]

<sup>128</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED]

<sup>129</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico, [REDACTED]

<sup>130</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	3	[REDACTED]	2000	Williamsburg, VA <sup>131</sup>
			2002	Williamsburg, VA <sup>132</sup>
			2005	Williamsburg, VA <sup>133</sup>
	1		2017	Chesterfield, VA <sup>134</sup>
	1		2006	Henrico, VA <sup>135</sup>
	2	2019	Philadelphia, PA <sup>136</sup>	
	2	2012	Knox, TN <sup>137</sup>	
		2017	Allegheny, PA <sup>138</sup>	

*Conclusion*

The Mattaponi Indian Tribe continued to have a strong cultural and institutional core centered on the Mattaponi Indian Reservation and in enclaves in nearby Virginia locations and in Pennsylvania. Vital records link contemporary tribal members to their antecedents and show clustering of community members in a few key geographic areas, which resulted from and facilitated social relationships (83.11 (b)(1)(ii)), informal social interaction (83.11 (b)(1)(iii)), and the “persistence of a collective identity” (83.11 (b)(1)(viii)) among Mattaponi people. The frequency of community births taking place in and around Richmond also points to the continued occupation and use of the Mattaponi Indian Reservation, or “land set aside by a State for the petitioner” (83.11 (b)(1)(ix)).

Community Institutions and Organizations

From 2000 to 2019, members of the Mattaponi Indian Tribe continued to maintain community ties through multiple religious, economic, and educational institutions, including the Mattaponi Indian Baptist Church, the Mattaponi Hatchery, and the Mattaponi Indian Museum. These institutions, along with the tribal government (discussed further in Section IV, Part C of this petition), constituted important historical

<sup>131</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED].

<sup>132</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED].

<sup>133</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Williamsburg, [REDACTED].

<sup>134</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED].

<sup>135</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia, Henrico County, [REDACTED].

<sup>136</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED].

<sup>137</sup> Tennessee Birth Records (State of Tennessee), Tennessee Birth Certificate, Knox County, Knoxville, [REDACTED].

<sup>138</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Allegheny County, [REDACTED].



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touchstones for the community during this period and were remarked upon by ethnographers<sup>139</sup> and journalists.<sup>140</sup>

*Mattaponi Indian Baptist Church*

The Mattaponi Indian Baptist Church continued to operate as an independent community entity throughout the 2000 to 2019 period. As in periods past, the church was host to important community events, such as the funerals of tribal leaders (March 23, 2003; December 27, 2014) and the Tribe’s annual homecoming (discussed further in the section on the Annual Homecoming, below).

*B6-4. Community Institutions and Organizations, 2000-2019: Mattaponi Indian Baptist Church*

Date	Excerpt
March 23, 2003	[...] This will be followed by a service at 2 p.m. at the Mattaponi Indian Reservation Baptist Church. Chief Little Eagle's [REDACTED] body will be laid to rest on the Mattaponi Indian Reservation. [...] <sup>141</sup>
April 17, 2003	Thoughts about the Mattaponi River and its future came naturally at the Mattaponi Indian Reservation Baptist Church yesterday. The tiny chapel sits on a bluff on the 150-acre reservation overlooking the tidal river and a wild hardwood swamp on the other side. <sup>142</sup>
December 27, 2014	A service and interment on the Mattaponi Indian Reservation will be held at 11 am on Friday, December 26, 2014. Reception will follow at the Community Center on the Reservation. <sup>143</sup>

Information about the church’s activities in this period is also evident of the records of the annual meetings of the Dover Baptist Association. As in previous periods, the Dover Association Minutes show the regular attendance of delegates from the Mattaponi Indian Baptist Church, and that those delegates were consistently members of the Mattaponi Indian Tribe. These delegates acted as representatives of the congregation at the association, and their attendance would have required the community’s support for expenses such as travel costs. Community members served as Clerk and Pastor for most years within this period. And while the total congregation decreased from previous periods, an active core maintained their membership, with an average of 52 members over this period from 2000 to 2019.

*B6-5. Community Institutions and Organizations, 2000-2019: Church Statistics.<sup>144</sup>*

Year	Pastor	Clerk	Baptized	Total Church Membership
2000 Spring	[REDACTED]	[REDACTED]	2	74
2001 Fall	[REDACTED]	[REDACTED]		
2001 Spring	[REDACTED]	[REDACTED]	0	72
2002 Fall	[REDACTED]	[REDACTED]		

<sup>139</sup> Woodard, Buck, and Danielle Moretti-Langholtz, “Mattaponi Indian Reservation, King William County, Virginia; Heritage Properties of Indian Town: The Mattaponi Indian Baptist Church, School, and Homes of Chiefly Lineages,” *Anthropological Research Report Series*, no. 7 (October 2017).

<sup>140</sup> Staff, “Journey to History,” *Newport News Daily Press* (Newport News, VA), May 20, 2010. See also: Staff, “Take A Trip Around the State to Discover History,” *Newport News Daily Press* (Newport News, VA), June 9, 2011.

<sup>141</sup> Staff, “Chief Daniel Webster Custalow,” *Newport News Daily Press* (Newport News, VA), March 23, 2003, See also: Bobbie Whitehead, “Mattaponi Indian chief passes on,” *Indian Country Today*, March 31, 2003, <https://ictnews.org/archive/mattaponi-indian-chief-passes-on>.

<sup>142</sup> Latane III, L., “Indian Chief Remembered,” *Glo-Quips* (Gloucester, VA), April 17, 2003.

<sup>143</sup> Staff, “Dr. Linwood "Little Bear" Custalow,” *Newport News Daily Press* (Newport News, VA), December 27, 2014.

<sup>144</sup> Church Statistics, 2000-2019, Dover Baptist Association (Va.), Virginia Baptist Historical Society, University of Richmond, Richmond, Virginia.

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Year	Pastor	Clerk	Baptized	Total Church Membership
2002 Spring			0	72
2003 Fall				
2003 Spring			0	82
2004 Fall				
2004 Spring			0	65
2005 Fall				
2005 Spring			1	50
2006 Fall				
2006 Spring			0	49
2007 Fall	w/o a pastor			
2007 Spring	w/o a pastor		0	49
2008 Fall	w/o a pastor			
2008 Spring	w/o a pastor		0	49
2009 Fall	w/o a pastor			
2009 Spring	w/o a pastor		0	44
2010 Fall	w/o a pastor			
2010 Spring	w/o a pastor		0	44
2011 Fall	w/o a pastor			
2011 Spring	w/o a pastor		1	40
2012 Fall				
2012 Spring			0	38
2013 Fall				
2013 Spring			6	40
2014 Fall				
2014 Spring			2	42
2015 Fall				
2015 Spring			0	42
2016 Fall				
2016 Spring			0	43
2017 Fall				
2017 Spring			11	51
2018 Fall				
2018 Spring			0	51
2019 Fall				
2019 Spring			1	56

The Dover Association records also include the Mattaponi Indian Baptist Church’s Sunday School leadership and attendance statistics, summarized in the table below. These records indicate that, for the years recorded by the Dover Baptist Association, tribal members or their spouses continued to oversee religious life in the community, and that members remained consistently engaged with the church as an institution.

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*Table B6-6. Community Institutions and Organizations, 2000-2019: Sunday School Statistics<sup>145</sup>*

Year	Superintendent	Secretary	Treasurer	No. of Officers and Teachers	Average Attendance	Total Roll
2000					20	74
2001					18	74
2002					25	72
2003				8	25	82
2004					15	65
2005				8	15	50
2006				6	20	49
2007				6	13	49
2008				6	21	49
2009				5	15	44
2010				5	34	44
2011				0	20	40
2012				0	20	38
2013				0	25	40
2014				0	20	42
2015				0	15	42
2016				0	30	43
2017				0	25	51
2018				0		51
2019				0	30	56

*Mattaponi Hatchery*

The Mattaponi Hatchery remained a central tribal institution between 2000 and 2019, providing critical support to the local shad population, which is economically and culturally important to the Mattaponi Indian Tribe (April 14, 2009; August 29, 2019). Notably, the Tribe completed construction of a new, 2,000 square foot facility to continue the work of replenishing the fish population in the Mattaponi River (August 25, 2004).

*B6-7. Community Institutions and Organizations, 2000-2019: Mattaponi Hatchery*

Date	Excerpt
2000	Tribal members have fished for shad in the Mattaponi River, which empties into Chesapeake Bay, for over 300 years and continue to rely on the shad today. The Mattaponi fishery is threatened by a proposal to divert water from the river to a reservoir, for drinking water. <sup>146</sup>
May 25, 2001	All they have left is a 150-acre reservation with 23 homes, a fish hatchery, a Baptist church and the river for which they are named. <sup>147</sup>

<sup>145</sup> Sunday School Statistics, 2000-2019, Dover Baptist Association (Va.), Virginia Baptist Historical Society, University of Richmond, Richmond, Virginia.

<sup>146</sup> Shaiman, M, "Mattaponi Fishery Still Not Protected," *On Indian Land* (Seattle, WA), 2000.

<sup>147</sup> Staff, "Field Notes," *Suffolk News-Herald* (Suffolk, VA), May 25, 2001.

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Date	Excerpt
March 28, 2002	[...] After viewing more artifacts in the Mattaponi Indian museum, the 4H'ers visited the fish hatchery. <sup>148</sup>
October 14, 2003	At the VMRC [Virginia Marine Resources Committee] May hearing, the Mattaponi Indians argued that by reducing the number of shad, it would reduce the tribe's livelihood. Both the Mattaponi and Pamunkey Indian tribes operate shad hatcheries to replenish both the Mattaponi and Pamunkey rivers of the shad the tribes catch each year. <sup>149</sup>
August 25, 2004	The tribe, he [REDACTED] said, built a 2,000-square-foot, state-of-the-art shad hatchery and marine sciences center in 2000 to replenish the shad stock in the river. The Mattaponi's hatchery produces 4 - 6 million fry a year, which are tagged and released directly into the Mattaponi River, he said.  "Through the hatchery, the tribe has helped maintain the struggling shad population in the river, making it one of the healthiest river systems on the East Coast," Custalow said. <sup>150</sup>
June 30, 2006	[...] The Mattaponi Indians and the Pamunkey Indians also produce shad fry at hatcheries on their reservations in King William County. Each tribe has been generating between 3 million and 6 million shad fry for years, for release into the Mattaponi and Pamunkey rivers. [...] <sup>151</sup>
April 14, 2009	The Mattaponi Tribe maintains a shad hatchery to replenish the river and has done so for centuries. <sup>152</sup>
August 29, 2019	The Mattaponi's reservation is tucked along the western banks of the river sharing the tribe's name. [...] A fish hatchery on the reservation releases nearly 6 million Americans shad fry into the Mattaponi River each year. <sup>153</sup>

*Mattaponi Indian Museum*

The Mattaponi Indian Museum also continued as a community institution, with community members passing primary responsibility for the building down through the generations and conducting tours for the public. <sup>154</sup> Oral history interviews indicate that the museum space and collections were cared for collectively on a volunteer basis and provided a meaningful opportunity to share Mattaponi culture with others.

*B6-8. Community Institutions and Organizations, 2000-2019: Mattaponi Indian Museum in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	2018 ca.	Pawpaw [REDACTED] died in [19]69, your daddy [REDACTED] took over till his way-too-early passing in [REDACTED] And then Uncle [REDACTED] took over until he passed in [REDACTED] and then of course my daddy [REDACTED] took over until he passed in [REDACTED] so. And, since I've been over at that museum, and thank goodness I

<sup>148</sup> Staff, "4-H club members visit reservation, fish factory, courthouse," *Rappahannock Record* (Kilmarnock, VA), March 28, 2002.

<sup>149</sup> Whitehead, B., "New judge denies Mattaponi Tribe right to fight city lawsuit over reservoir," *Indian Country Today*. October 14, 2003, <https://ictnews.org/archive/new-judge-denies-mattaponi-tribe-right-to-fight-city-lawsuit-over-reservoir>.

<sup>150</sup> Bobbie Whitehead, "Newport News gets permit to place pipe in Mattaponi River," *Indian Country Today*, August 25, 2004, <https://ictnews.org/archive/newport-news-gets-permit-to-place-pipe-in-mattaponi-river>.

<sup>151</sup> Staff, "Record Shad Release Aimed At Reviving America's Fish," *The Farmville Herald* (Farmville, VA), June 30, 2006.

<sup>152</sup> Whitehead, B., "Federal judge finds issues with King William County, VA. reservoir permits," *Indian Country Today*, April 14, 2009, <https://ictnews.org/archive/federal-judge-finds-issues-with-king-william-county-va-reservoir-permits>.

<sup>153</sup> Staff, "Tribe's Chance to Convalesce," *Newport News Daily Press* (Newport News, VA), August 29, 2019. See also: Holter, E, "Mattaponi tribe awarded land trust grant," *Newport News Daily Press* (Newport News, VA), August 31, 2019.

<sup>154</sup> Personal Communication, [REDACTED], October 22, 2024.

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		got your help, you've been over there a lot on days where I'm not around. But just having people come in there that are interested and curious about Indian culture and the Native living. Just the way we all grew up. And all the history we've got over there, I've never had a day that I left that museum and felt like, man, I wish I could have done something different. I've never felt that way. Every time I've ever come out of there, whether it was one person or a hundred people came in there, I feel like I hopefully was able to share some of my old history and some knowledge. <sup>155</sup>
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*Mattaponi Educational Trading Post*

The Educational Trading Post existed in this period as an institution through which tribal members could raise awareness of their tribal identity and culture. This included displaying collections of physical artifacts (March 28, 2022) and informing visitors about tribal customs (August 29, 2022).

*B6-9. Community Institutions and Organizations, 2000-2019: Mattaponi Educational Trading Post.*

Date	Excerpt
March 28, 2002	Custalow [REDACTED] was an excellent teacher and allowed the group to view the many items in her collection of artifacts and Indian treasures in the Minni HaHa [ <i>sic</i> ; Minnie Ha-Ha] Educational Trading Post. <sup>156</sup>
August 29, 2019	The Mattaponi's reservation is tucked along the western banks of the river sharing the tribe's name. It already hosts a church, museum and community building. The Minnie-Ha-Ha [ <i>sic</i> ; Minnie Ha-Ha] Educational Trading Post aims to spread knowledge of the tribe and its members' customs and way of life. <sup>157</sup>

*Conclusion*

The distinctly Mattaponi institutions and organizations detailed above served to reinforce “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “rates or patterns of informal social interaction” (83.11 (b)(1)(iii)). The formation and operation of these institutions, especially the hatchery, required “shared or cooperative labor” (83.11 (b)(1)(iv)). The church continued to provide “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). These centralized establishments and the level of support and engagement garnered from the Mattaponi Indian Reservation community illustrate the “persistence of a collective identity” (83.11 (b)(1)(viii)) and constitute evidence for “distinct community social institutions” (83.11 (b)(2)(iv)) in fulfillment of Criterion (b) of 25 CFR 83.11.

*Community Activities*

Members of the Mattaponi Indian Tribe continued to participate in subsistence activities during the period from 2000 to 2019. Economic and social cooperation included the continuation of tribal events such as the annual tax tribute and Homecoming, and community activities that preserved and passed on traditional arts such as beadwork, leatherwork, and pottery, or furthered traditional cooperative practices.

*Economic Cooperation and Livelihood Strategies*

Large-scale cooperative efforts and participation in shared livelihood and economic practices continued through these decades, primarily through activities such as fishing (e.g., March 22, 2001). Notably, this

<sup>155</sup> [REDACTED] “Interview: [REDACTED] by [REDACTED], Mattaponi Indian Tribe, July 28, 2023, PDF Page 14.

<sup>156</sup> Staff, “4-H Club Members Visit Reservation, Fish Factory, Courthouse,” Rappahannock Record (Kilmarnock, Virginia), March 28, 2002.

<sup>157</sup> Staff, “Tribe's Chance to Convalesce,” *Newport News Daily Press* (Newport News, VA), August 29, 2019. See also: Holter, E, “Mattaponi tribe awarded land trust grant,” *Newport News Daily Press* (Newport News, VA), August 31, 2019.

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period also saw an organized effort by the Tribe to revitalize the fish hatchery, which culminated in 2000 with the opening of a new, state-of-the-art facility for the community. The tribal community also continued its collective opposition to the proposed Newport News Reservoir, related to concerns about the effects the reservoir would have on the shad population (September 19, 2003). For evidence pertaining to the tribal government’s formal opposition to the reservoir and its support from other federally recognized tribes, please see Criterion C, *Political Influence or Authority*.

*B6-10. Community Activities, 2000-2019: Economic Cooperation and Livelihood Strategies.*

Date	Excerpt
March 22, 2001	Fishing for Shad is not only necessary for subsistence, but also an integral part of the Mattaponi culture, practiced continuously for over 15,000 years along the banks of the river, which bears their name. <sup>158</sup>
May 25, 2001	This river is the life-blood of this reservation because it’s allowed our people, our culture and this reservation to survive,” said Carl Lone Eagle Custalow [REDACTED] assistant chief of the Mattaponi. "Whoever controls water in an area controls everything else." <sup>159</sup>
August 7, 2001	The Mattaponi Indians - which include descendants of Pocahontas - have long considered sacred the river that runs through their reservation in Virginia. The annual shad run, in particular, is of great cultural significance. [...] "We still fish the waters the same way we taught the early settlers," says Linwood "Little Bear" Custalow [REDACTED] tribe historian. <sup>160</sup>
2003	The proposed King William Reservoir is being pursued by the coastal city of Newport News, over 50 miles to the east of the proposed reservoir site and well outside of the York River basin, which includes the Mattaponi River. If constructed, it will submerge nearly 50 acres of wetland, some of it on the Mattaponi Reservation, and will cover at least 72 indigenous archaeological sites. Significantly, it would signal an end to the naturally occurring annual shad (an indigenous fish) run - the mainstay of the economy of all three tribes. <sup>161</sup>
April 1, 2003	[...] The Mattaponi and Pamunkey Indians, Powhatan's descendants who reside on a reservation also near the proposed reservoir site, have relied on the shad in the Mattaponi and Pamunkey rivers for centuries for their sustenance, and they replenish the rivers with shad raised in their hatcheries. <sup>162</sup>
April 17, 2003	A hunter and fisherman, Custalow [REDACTED] set nets for shad and herring every spring in the fashion of his forebears. He said in an interview seven years ago that the tribe depended on the river for physical as well as spiritual sustenance. Custalow stopped fishing in the river from a boat when he was 85.  [...] Besides his ability as a gardener and his generosity with his vegetables. <sup>163</sup>
December 23, 2003	A crucial issue for the Mattaponi tribe rests with the loss of shad spawning beds that would harm the tribe's shad fish hatchery operated on the Mattaponi River. Each year for centuries, the Mattaponi has practiced replenishing the river of shad that the tribe catches. <sup>164</sup>

<sup>158</sup> Staff, “Gravesham Helps Pocahontas' Descendants!” *Glo-Quips* (Gloucester, VA), March 22, 2001.

<sup>159</sup> Staff, “Field Notes,” *Suffolk News-Herald* (Suffolk, VA), May 25, 2001.

<sup>160</sup> Ron Scherer, "When Both Tribe And City Eye A River," *Christian Science Monitor* 93, no. 177 (2001): 2.

<sup>161</sup> Samuel Cook, "Anthropological Advocacy in Historical Perspective: The Case of Anthropologists and Virginia Indians," *Human Organization* 62, no. 2 (2003): 11.

<sup>162</sup> Bobbie Whitehead, “Mattaponi fight flooding of cultural sites and gathering grounds,” *Indian Country Today*. April 1, 2003, <https://indiancountrytoday.com/archive/mattaponi-fight-flooding-of-cultural-sites-and-gathering-grounds>.

<sup>163</sup> Latane III, L., “Indian Chief Remembered,” *Glo-Quips* (Gloucester, VA), April 17, 2003.

<sup>164</sup> Bobbie Whitehead, “Judge makes no decision in appeal of Newport News reservoir issue,” *Indian Country Today*. December 23, 2003, <https://indiancountrytoday.com/archive/judge-makes-no-decision-in-appeal-of-newport-news-reservoir-issue>.

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Date	Excerpt
March 1, 2004	<p>But the tribes' livelihood, too, stands to be harmed. Both the Mattaponi and the Pamunkey Indian tribes operate shad fisheries. This is a practice both tribes have conducted in the rivers for centuries, according to Todd Custalow ██████████ Mattaponi fisheries' manager and Mattaponi Chief Carl Custalow's ██████████ son.</p> <p>[...] The Mattaponi isn't alone in the fight over the reservoir, several environmental groups, including the Sierra Club, continue to fight the reservoir plans. But the environmental groups, represented by the Southern Environmental Law Center, too, have had their lawsuits against the city and their requests to intervene denied.<sup>165</sup></p>
August 25, 2004	<p>The tribe, he ██████████ said, built a 2,000-square-foot, state-of-the-art shad hatchery and marine sciences center in 2000 to replenish the shad stock in the river. The Mattaponi's hatchery produces 4 - 6 million fry a year, which are tagged and released directly into the Mattaponi River, he said.</p> <p>"Through the hatchery, the tribe has helped maintain the struggling shad population in the river, making it one of the healthiest river systems on the East Coast," Custalow said. "My father always told us that we must take care of the river, and it will take care of us. And if we take from the river, we must also put back. This has been the driving force of our hatchery efforts for many years."</p> <p>Custalow told the commission that the shad don't start and stop spawning on a specific date. And if the shad population and spawning grounds were harmed, the tribe's hatchery wouldn't be able to continue to operate.</p> <p>"The time and money spent will have been in vain, and the tribe will have to depart from its traditional methods of life," he said.<sup>166</sup></p>
October 19, 2006	<p>The tribe, researchers and environmentalists argue that withdrawal of water from the Mattaponi River, which runs alongside the tribe's shad hatchery and reservation, may harm the spawning of shad. Members of the tribe have cultural, religious and economic ties to the river, which they replenish annually with shad from a hatchery members have operated for generations.<sup>167</sup></p>

*Social Cooperation and Mutual Aid*

Throughout this period, tribal members participated in various forms of social cooperation, including community-centered services such as the Healing Eagle Clinic, which became a social site in addition to an important source of healthcare (January 6, 2002). The Tribe also engaged in shared fundraising efforts for the good of the community (December 27, 2014).

*B6-11. Community Activities, 2000-2019: Social Cooperation and Mutual Aid.*

Date	Excerpt
January 6, 2002	<p>Arora opened a free clinic on the Mattaponi Indian Reservation, in King William County, in 1998. Every other Saturday he makes the four-hour round trip from Charlottesville to the 150-acre reservation, which is home to about 70 families.</p>

<sup>165</sup> Whitehead, B., "Newport News begins new negotiations for reservoir," *Indian Country Today*. March 1, 2004, <https://ictnews.org/archive/newport-news-begins-new-negotiations-for-reservoir>.

<sup>166</sup> Whitehead, B., "Newport News gets permit to place pipe in Mattaponi River," *Indian Country Today*, August 25, 2004, <https://ictnews.org/archive/newport-news-gets-permit-to-place-pipe-in-mattaponi-river>.

<sup>167</sup> Whitehead, B., "Permit denial puts Virginia reservoir project in limbo Mattaponi lawsuit will continue," *Indian Country Today*, October 19, 2006, <https://ictnews.org/archive/permit-denial-puts-virginia-reservoir-project-in-limbo-mattaponi-lawsuit-will-continue>.

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Date	Excerpt
	<p>[...] Going to the clinic is a festive occasion, Sargent said. People come from the Mattaponi reservation as well as nearby towns and seven other Indian reservations that are within 40 miles. They bring food and socialize while they wait to be seen.</p> <p>"Whole families come. Dogs come inside the waiting room. People come in carpools," Sargent said. "Once people are seen, they don't necessarily go home. People stay and visit."<sup>168</sup></p>
October 7, 2004	<p>On Sunday, October 10, from 3 to 5 p.m., there will be a gospel concert at Tappahannock Memorial United Methodist Church to raise funds to support the Healing Eagle Clinic on the Mattaponi Indian Reservation.</p> <p>[...] The proceeds will be used by the Healing Eagle Clinic to repair termite damage to their facility on the reservation, which also serves as the community center for the tribe. [...]</p> <p>Dr. Arrora [<i>sic</i>; Dr. Arora], with the sanction of the tribal chief, is in charge of the clinic, as a volunteer. He and Chief Carl Lone Eagle Custalow [REDACTED] are the administrators of clinic operating funds. Dr. Arrora [<i>sic</i>] sees Native American patients on two Saturdays each month, usually 50 or more each day. His patients come from about eight different tribes.<sup>169</sup></p>
October 21, 2004	<p>In 1999 a Free Health Clinic was started on the Mattaponi Reservation on the initiative of Dr. Narinder Arora, a pulmonary doctor, and the chief of the Mattaponi Indian Tribe, Carl "Lone Eagle" Custalow [REDACTED]</p> <p>[...] The Mattaponi Tribe is the host tribe of the clinic and their community building is the only site available for the clinic use on the reservation. It is an old building badly in need of repair and also used for all tribal functions.<sup>170</sup></p>
December 27, 2014	<p>In lieu of flowers, please make a donation to the Mattaponi Eagle Trust, which provides education and assists with land acquisition for the Mattaponi People and Tribe.<sup>171</sup></p>

*Annual Homecoming*

Homecoming is an annual event at the Mattaponi Indian Baptist Church that consists of community celebrations and services. Several members of the Mattaponi Indian Tribe reported that they attended every year over the span of their lives, which include the period from 2000 to 2019.<sup>172</sup> Homecoming in 2019 was a particularly noteworthy occasion, at which Chief Mark Custalow formally commemorated the additional 100 acres placed into trust for the Tribe by Virginia Governor Ralph Northam (August 28, 2019).

<sup>168</sup> Pinto, C., "Indian doctor treats Native Americans," *The Baltimore Sun* (Baltimore, MD), January 6, 2002.

<sup>169</sup> Staff, "Gospel concert proceeds will benefit Healing Eagle," *Rappahannock Record* (Kilmarnock, VA), October 7, 2004.

<sup>170</sup> Staff, "Raffle to Benefit Healing Eagle Clinic," *Glo-Quips* (Gloucester, VA), October 21, 2004.

<sup>171</sup> Staff, "Dr. Linwood "Little Bear" Custalow," *Newport News Daily Press* (Newport News, VA), December 27, 2014.

<sup>172</sup> Mattaponi citizens who discussed the annual homecoming event as a significant part of Mattaponi community throughout their lives in their interviews included [REDACTED]



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*B6-12. Community Activities, 2000-2019: Annual Homecoming.*

Date	Excerpt
August 28, 2019	The occasion was commemorated at the tribe's annual Homecoming and Revival. Chief of the Mattaponi, Mark Custalow [REDACTED] described the day as one that will long be remembered. <sup>173</sup>

*Annual Powwow and Other Social Events*

The Mattaponi Indian Tribe upheld its annual cycle of community events from 2000 to 2019. The Tribe described its major annual events and the level of volunteer engagement and attendance from the community during this period in a grant application to the Administration for Native Americans:

The Tribe's Easter Sunrise Service is a community event held in conjunction with the Mattaponi Indian Baptist Church that includes a community banquet of shad and rockfish, the coordination of ~30 volunteers (~15 to provide the catch, ~15 to cook and organize the event), and brings in ~150-200 tribal member attendees. Homecoming events for the Mattaponi Indian Baptist Church involve ~100 tribal volunteers who contribute food, supplies, and organizational support and are attended by ~300 tribal members. Tribal Appreciation Day, held on the 4th of July, includes about 20 tribal volunteers, and routinely attracts ~175 to 200 tribal members. Finally, the Tribal Council coordinates the annual Mattaponi powwow. This event, which dates from at least the 1940s, involves about 20 volunteers and garners the participation of ~175-200 tribal members, with about 1,000 overall attendees including dancers and patrons from tribal and non-tribal communities across Virginia and the East Coast of the United States.<sup>174</sup>

The Mattaponi Indian Tribe's powwow was a highlight throughout this period. It was widely covered in news media, which noted the attendance of representatives from Governor Terry McAuliffe's office (June 14, 2017), and that the Mattaponi powwow was the only powwow in Virginia that was held on a reservation (March 9, 2005).

*B6-13. Community Activities, 2000-2019: Annual Powwow and Other Social Events in Other Sources.*

Date	Excerpt
March 9, 2005	A member of the Mattaponi Indian Tribe and a descendant of Pocahontas, Kuhns [REDACTED] spends time each day crafting a variety of items that she sells at her booth at area pow wows. She's attended pow wows since she was a child and says there's a lot of preparation throughout the year for the pow wow season, which for her begins in April and ends in August.  [...] The Mattaponi opened its pow wow - the only one held on a reservation in Virginia - to the public in the 1980s, and the Mattaponi Indian Tribe pow wow is held each June. <sup>175</sup>
June 8, 2000	The Mattaponi Indian Reservation will hold its fifth annual Pow-Wow from 10 a.m. to 5 p.m. on June 17 at the Mattaponi Indian Reservation in King William. Admission is \$4 for adults and free for children 6 and under. Only Native American dancers, drummers, food and crafts will be featured. A rain date of 1-6 p.m. on June 18 has been set. Because this is a family

<sup>173</sup> Kickingwoman, K., "Tribe signs land trust agreement with Virginia," *Indian Country Today*, August 28, 2019, <https://ictnews.org/news/tribe-signs-land-trust-agreement-with-virginia>. See also: Staff, "Virginia deal expands Mattaponi reservation," *The News-Press* (Fort Myers, FL), August 28, 2019.

<sup>174</sup> Mattaponi Indian Tribe, "Securing Sovereignty: The Mattaponi Federal Acknowledgment Project," Application for Administration of Native Americans Social and Economic Strategies Grant, 2020.

<sup>175</sup> Whitehead, B., "Mattaponi crafter continues tradition and enjoys hard work," *Indian Country Today*, March 9, 2005, <https://ictnews.org/archive/mattaponi-crafter-continues-tradition-and-enjoys-hard-work>.

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Date	Excerpt
	event, no drugs or alcohol will be allowed and pets are not welcome. Bring your own lawn chairs. <sup>176</sup>
March 9, 2005	As a child and the daughter of the late Mattaponi chief, Webster "Little Eagle" Custalow [REDACTED] and sister to Mattaponi chief Carl "Lone Eagle" Custalow [REDACTED] Kuhns [REDACTED] family members and other Virginia Indians attended pow wows years ago on the Mattaponi Reservation that served as celebrations.  [...] The Mattaponi opened its pow wow - the only one held on a reservation in Virginia - to the public in the 1980s, and the Mattaponi Indian Tribe pow wow is held each June. <sup>177</sup>
June 20, 2008	10 a.m.-5 p.m. June 21 (rain date June 22), Mattaponi Indian Reservation, Mattaponi Reservation Circle, West Point. Join the Mattaponi Indians at their 13th-Annual powwow, Virginia's only powwow on an Indian Reservation. The powwow will feature dancing, drumming, food and crafts. Entry is noon. Children under six free. This is a family event, no drugs or alcohol allowed, no pets. Bring your own lawn chairs and the entire family. <sup>178</sup>
June 15, 2009	The public is welcome to join the Mattaponi Indians at their 14th Annual Powwow. Held on the Mattaponi Indian Reservation overlooking the Mattaponi River in King William County, the Powwow features American Indian dancing, drumming, food, arts and crafts. Grounds open at 10 a.m. and the Powwow closes at 5 p.m. Grand entry is at noon. Admission is \$5; free for children 6 years and under. Lawn chairs are welcome; no pets please. <sup>179</sup>
2012	[...] June 16, 2012  17th Annual Mattaponi Indian Reservation Powwow Mattaponi Indian Reservation, 10-5 p.m.  Rain Date: June 17  King William, Virginia  Mark T. Custalow [REDACTED]  Email: [REDACTED]
June 2016	[...] June 18, 2016  21st Annual Mattaponi Powwow  Mattaponi Indian Reservation  1413 Mattaponi Reservation Circle  West Point, Virginia, USA  Contact: Mark Custalow [REDACTED]  Phone: [REDACTED]  Email: [REDACTED] <sup>181</sup>

<sup>176</sup> Staff, "Powwow," *Newport News Daily Press* (Newport News, VA), June 8, 2000.

<sup>177</sup> Whitehead, B., "Mattaponi crafter continues tradition and enjoys hard work," *Indian Country Today*, March 9, 2005, <https://ictnews.org/archive/mattaponi-crafter-continues-tradition-and-enjoys-hard-work>.

<sup>178</sup> Staff, "Mattaponi Indian Reservation 13th-Annual Powwow," *Newport News Daily Press* (Newport News, VA), June 20, 2008.

<sup>179</sup> Staff, "Free for All," *Newport News Daily Press* (Newport News, VA), June 15, 2009.

<sup>180</sup> Staff, "Guide to Powwow Country Calendar of Events," *Windspeaker*. June 2012.

<sup>181</sup> Staff, "Guide to Powwow Country Calendar of Events," *Windspeaker*. 2016.

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Date	Excerpt
June 14, 2017	<p>The Mattaponi Indian Tribe is hosting its 22nd annual powwow Saturday with dancers, drummers and vendors to celebrate the group's rich history.</p> <p>Chief Mark Fallingstar Custalow ██████████ said the powwow will present an opportunity for county residents to get to know members of the tribe and learn about the culture in an immersive environment.</p> <p>"I think it really is, to me, just learning about different cultures," Custalow said.</p> <p>[...] Custalow said many people didn't know that with a contract dating back to 1658, the Mattaponi Indian Reservation is one of the country's first, predating the Declaration of Independence by more than 100 years.</p> <p>Gov. Terry McAuliffe's office confirmed he plans to make remarks at the grand entry.<sup>182</sup></p>
June 20, 2008	[...] The powwow will feature dancing, drumming, food and crafts [...] <sup>183</sup>
June 15, 2009	[...] the Powwow features American Indian dancing, drumming, food, arts and crafts. <sup>184</sup>

*Historic Preservation and Cultural Education*

Members of the Mattaponi Indian Tribe consistently worked to preserve their culture and educate non-members about tribal history and identity. This included the creation and use of distinctive cultural arts and crafts and as well as efforts to uphold Mattaponi cultural practices and represent them to the outside community. This period saw tribal members participate in the 400<sup>th</sup> anniversary of the Jamestown colony, during which several tribal members visited England for the commemoration. The period also involved the community's continued resistance to the proposed Newport News Reservoir, particularly on the grounds that construction would destroy historically and culturally significant landscapes and resources. Oral history interviews with contemporary tribal members outline these efforts.

*B6-14. Community Activities, 2000-2019: Historic Preservation and Cultural Education in Interviews.*

Interviewee	Date	Excerpt
██████████	2000 ca.	<p>██████████: Did you ever represent the tribe at events in King William or elsewhere?]</p> <p>I did represent, I was in a parade at the Crab Carnival and it was to save the Mattaponi from them doing a reservoir down here. And yes, so I was in a parade with my sign, singing, save the Mattaponi.<sup>185</sup></p>
██████████	2001 ca.	[...] my ██████████ had a friend who was a professor at a college and he got with him, this was back in the early 2000s, and they put together some of our language. And he proceeded to make songs and drum with the Algonquian language mixed with the English. I remember him doing that. <sup>186</sup>
██████████ [Eastern Chickahominy]	2006 ca.	Dad ██████████ sat with children in England talking about Mattaponi people and Mattaponi culture. Dad and I actually made native flutes for years before he passed. That was just special,

<sup>182</sup> Williams, S., "Mattaponi powwow highlights culture," *The Virginia Gazette* (Williamsburg, VA), June 14, 2017.

<sup>183</sup> Staff, "Mattaponi Indian Reservation 13th-Annual Powwow," *Newport News Daily Press* (Newport News, VA), June 20, 2008.

<sup>184</sup> Staff, "Free For All," *Newport News Daily Press* (Newport News, VA), June 15, 2009.

<sup>185</sup> ██████████, "Interview: ██████████," by ██████████, Mattaponi Indian Tribe, July 12, 2023, PDF Page 6.

<sup>186</sup> ██████████, "Interview: ██████████," by ██████████, Mattaponi Indian Tribe, July 12, 2023, PDF Page 4.

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Interviewee	Date	Excerpt
		so he took parts and pieces of flutes and showed them how he made flutes and did all of that with them. <sup>187</sup>
	2006 ca.	I was able to, in 2006-7, I was able to be a part of the delegation that went to England for the tribe for the 350 <sup>th</sup> [sic] anniversary of Jamestown settlement. I got to go there with the other tribes in Virginia. We put on a few exhibitions of dancing and drumming and culture, went to different schools there in England. Went to Gravesend in Kent. Met with school children. Talk about our culture, talk about our history, talk about us today. Represented the tribe from that perspective, got to meet some of the world dignitaries and things like that while we were there. <sup>188</sup>
	2006 ca.	I've represented the tribe in England and Jamestown events for the 400th anniversary of Jamestown. When the National Smithsonian [National Museum of the American Indian] was first built, I was there to represent the Mattaponi tribe there as well. <sup>189</sup> And there was a picture of me on the walls of the Smithsonian there. And they asked for me to show up for that opening and there. <sup>190</sup>
	2006 ca.	We went to the 2006 England event to represent the 400th anniversary. Gosh, we went to Jamestown last year. It's been a lot of places. I went to a couple schools in Richmond, Chesterfield County. When the kids were younger—was it third, fourth grade or so—and talked to the students. Then I went to one school here in Mechanicsville. That was like five years ago, to talk to the kids. It's so many places we've been. You know, just to represent Mattaponi. <sup>191</sup>
	2006 ca.	Probably one of the big things is when Jamestown had their—I don't even want to call it a celebration, but I don't know what the proper word is—but I represented the tribe myself and other tribal members, we went to England and Gravesend. And, matter of fact, I did a honor song in Gravesend. That's where Pocahontas is buried at, and did a song there [...] in 2006, and we had events going for 2006, 2007, different things everywhere all over. We ended up having an event at Jamestown, too. The Queen came. She came also to Virginia and I represented there and we did some drumming and dancing for her at the state capitol.  [REDACTED]: Did other Mattaponi members go with you to England?]  Yes. Yes, it was the eight tribes we had represented, it ended up being fifty, fifty-five people altogether from the eight tribes. All the chiefs, I wasn't a

<sup>187</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 9.

<sup>188</sup> [REDACTED] Interview: [REDACTED]" by [REDACTED], Mattaponi Indian Tribe, December 15, 2022. PDF Page 9.

<sup>189</sup> The NMAI was opened in 2004 (Institution, Smithsonian. "National Museum of the American Indian Opening Ceremony, September 21, 2004, Washington, DC." Smithsonian Institution. Accessed October 25, 2024. [https://www.si.edu/es/object/national-museum-american-indian-opening-ceremony-september-21-2004-washington-dc%3Avt\\_X1BxMmXZEJ4](https://www.si.edu/es/object/national-museum-american-indian-opening-ceremony-september-21-2004-washington-dc%3Avt_X1BxMmXZEJ4).

<sup>190</sup> [REDACTED] Interview: [REDACTED] by [REDACTED] Mattaponi Indian Tribe, August 22, 2023, PDF Page 9.

<sup>191</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, April 20, 2023, PDF Page 8.

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Interviewee	Date	Excerpt
		chief at the time, I was an assistant chief, but what chiefs didn't go, the Assistant Chief went in their place, which I did for the Mattaponi." <sup>192</sup>

Media coverage from this period identifies cultural activities amongst the tribal community, including dance (November 26, 2010) and pottery making (October 21, 2004). These activities are particularly evident in the tribal culture classes hosted for tribal children (June 9, 2006), as well as community participation in demonstrations of traditional activities (July 27, 2000; June 5, 2002) and language revitalization efforts (December 14, 2006). Community members also educated non-members, including 4-H clubs (March 28, 2002) and local school groups (e.g., June 5, 2002; May 1, 2003).

*B6-15. Community Activities, 2000-2019: Historic Preservation and Cultural Education in Other Sources.*

Date	Excerpt
May 4, 2000	[...] Special features include presentations on Mattaponi Indian heritage (including a Long House). <sup>193</sup>
July 6, 2000	On Monday, July 17, Wicomico Parish Church on Route 200 in Wicomico Church will sponsor "Pocahontas' People, Past and Present" with Shirley "Little Dove" Custalow-McGowan [REDACTED] daughter of Chief Webster "Little Eagle" [REDACTED] of the Mattaponi Indian Reservation.  [...] Shirley "Little Dove" and her son, Samuel "Opechancanough," [REDACTED] in traditional dress, will present the history and culture of eastern Woodland Indians. They will use artifacts to demonstrate the skills of their ancestors. A "longhouse" will be constructed as part of the educational aspect of the event.  [...] Shirley "Little Dove" serves on the board of trustees for the Jamestown-Yorktown Foundation, the advisory board of the Virginia Historical Society, Colonial Williamsburg and Henricus College Inc. <sup>194</sup>
March 22, 2001	Cultural expert Shirley Little Dove Custalow McGowan [REDACTED] of the Mattaponi tribe helped students see the delicate link between society's needs (culture) and nature's capacity (science).  [...] Following McGowan's opening remarks, students spent the rest of the day rotating between such activities as grinding corn, making stone tools, twisting rope, cooking succotash, playing a game of skill, drilling with a rope-powered drill and creating bone needles. They were assisted by McGowan's three adult sons, all of whom serve as cultural interpreters: Samuel Running Deer (Opechancanough) McGowan [REDACTED] James Falling Water McGowan [REDACTED] and Richard Red Hawk McGowan [REDACTED]. <sup>195</sup>
March 28, 2002	On Saturday, March 16, the Northumberland 4H Community Club learned about Virginia's native Americans and the history of King William County.  The group of 12 4H'ers and three adults began with a history lesson from Minni HaHa Custalow [sic; Minnie Ha-Ha; [REDACTED]] the great-

<sup>19</sup> [REDACTED] Interview: [REDACTED] by [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 9-10.

<sup>193</sup> Staff, "May 15 is signup deadline for Yorktown workboat races," *Southside Sentinel* (Urbanna, VA), May 4, 2000.

<sup>194</sup> Staff, "Pocahontas' People' program to be held July 17 in Wicomico Church," *Rappahannock Record* (Kilmarnock, VA), July 6, 2000. See also: Staff, "Working with the earth," *Rappahannock Record* (Kilmarnock, VA), July 27, 2000.

<sup>195</sup> Staff, "Native American life is River Day focus at SMS," *Rappahannock Record* (Kilmarnock, VA), March 22, 2001.

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Date	Excerpt
	great granddaughter of the Queen of the Pamunkey Tribe whose signature is on the 1677 Peace Treaty and who was the last woman ruler of the tribe. <sup>196</sup>
June 5, 2002	[...] The highlight of the unit will be a daylong visit by the Mattaponi Indian tribe members who will recreate an Indian village with longhouse, fishing display, hunting encampment and artifact exhibit. Students will be able to participate in hands-on activities in small groups. <sup>197</sup>
October 16, 2002	The Indians will set up camp for the day where they will demonstrate activities to include corn-grinding and stone-tool making. <sup>198</sup>
November 6, 2002	<p>It was an eye-opening experience for Windsor Elementary School students. They learned about life without grocery stores, ovens, computers or any of the other modern-day pleasures. Where basic survival needs dictate everyday life.</p> <p>[...] James "Fallingwater" McGowan [REDACTED] joined his mother [REDACTED] in the visit to Windsor. They set up stations in the school's gymnasium where they could offer bits and pieces of their culture. At one stop, children learned how Custalow McGowan used needles made of bone to make leather garments. To the right of her, James McGowan demonstrated how to sharpen stone into an axe-blade.<sup>199</sup></p> <p>The Mattaponi Indians of West Point often still hunt for food, make weapons, clothing and tools by hand.<sup>200</sup></p>
May 1, 2003	Shirley Little Dove Custalow McGowan [REDACTED] of the Mattaponi Indian tribe visited St. Catherine's on April 25th. She and two of her sons set up a mini-longhouse and a hunting and fishing encampment on the Green, and led students through exhibits and hands-on demonstrations. Ms. Custalow McGowan is the daughter and granddaughter of Mattaponi chiefs [REDACTED] and spends much of her time traveling around the region to tell her people's story. <sup>201</sup>
July 30, 2003	Members of the Mattaponi Indian tribe were on the grounds of the Smithfield Library sharing their customs with children on July 28. Above, Shirley "Little Dove" Custalow McGowan [REDACTED] of the Mattaponi Indian tribe shows a group of girls how to shuck corn. At right, tools used by the Mattaponi Indians are displayed. <sup>202</sup>
October 14, 2003	Several other problems with the reservoir that opponents have made include the fact that the massive structure stands to flood 1,524 acres of land where the Mattaponi and the Pamunkey Indian tribes have historic and sacred sites. The city, in testing the area, admits it has found Colonial and American Indian historic sites. <sup>203</sup>

<sup>196</sup> Staff, "4-H club members visit reservation, fish factory, courthouse," *Rappahannock Record* (Kilmarnock, VA), March 28, 2002.

<sup>197</sup> Staff, "Schools benefit from IP grants," *The Smithfield Times* (Smithfield, VA), June 5, 2002.

<sup>198</sup> Staff, "School Notes," *The Smithfield Times* (Smithfield, VA), October 16, 2002.

<sup>199</sup> Hugh Spain, "Mattaponi Share Heritage," *The Smithfield Times* (Smithfield, VA), October 16, 2002. See also: Staff, "School Notes," *The Smithfield Times* (Smithfield, VA), October 16, 2002. See also: Hugh Spain, "Mattaponi Share Heritage," *The Smithfield Times* (Smithfield, VA), October 16, 2002.

<sup>200</sup> Hugh Spain, "Mattaponi Share Heritage," *The Smithfield Times* (Smithfield, VA), October 16, 2002.

<sup>201</sup> Staff, "Shirley Little Dove Custalow McGowan," *The St. Catherine School Arcadian* (Richmond, VA), May 1, 2003.

<sup>202</sup> Staff, "Sharing a culture," *The Smithfield Times* (Smithfield, VA), July 30, 2003. See also: Staff, "At your local library," *The Smithfield Times* (Smithfield, VA), July 16, 2003.

<sup>203</sup> Bobbie Whitehead, "New judge denies Mattaponi Tribe right to fight city lawsuit over reservoir," *Indian Country Today*, October 14, 2003, <https://ictnews.org/archive/new-judge-denies-mattaponi-tribe-right-to-fight-city-lawsuit-over-reservoir>.

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Date	Excerpt
October 21, 2004	[...] The prizes for the raffle are works of art donated by the artists. [...] two pottery bowls made by hand from clay dug from the banks of the river on the Mattaponi reservation by "River Man" [REDACTED] and "Redwing" [REDACTED]. [...]
2006	[...] For the descendants of the Powhatan people and for other Indigenous communities, however, Pocahontas's London history can have entirely different valences. In 2006, for example, delegations from nine Virginia Indian tribes—the Chickahominy, the Eastern Chickahominy, the Mattaponi, the Upper Mattaponi, the Monacan, the Nansemond, the Pamunkey, and the Rappahannock—traveled to England to commemorate the delegation of 1616 and its most famous member. <sup>205</sup>
March 9, 2005	<p>With a thread of sinew and a circular frame made from grapevines, "Edith "White Feather" Custalow Kuhns [REDACTED] weaves the webbing of a dream catcher.</p> <p>[...] Her beadwork includes floral patterns particular to the Woodland Indians, of which the Mattaponi are one tribe. But she said she likes doing all the different Indian patterns to see what she can do.</p> <p>She also makes medicine wheels, burden baskets, turtle purses, small spears, gourd rattles, turtle rattles, ceremonial pipes and pottery made with clay from the Mattaponi Indian Reservation in King William County, Va.</p> <p>[...] Any beadwork or items they had made, they gave away as gifts.<sup>206</sup></p>
June 9, 2006	On the Mattaponi Indian Reservation, Virginia Indian leaders are trying to keep alive their vanishing history by offering Saturday cultural classes. Indian leaders like Gloria Custalow [REDACTED] say local youth are excelling in their Indian lessons and that replacing leatherwork with long division could cut student interest in half. "On Saturdays there will be students sitting on the steps waiting for the class to begin," she said. "You think a child is going to sit there and show that much interest in reading?" <sup>207</sup>
December 14, 2006	<p>"Muh-shay-wah-NUH-toe, Chess-kay-dah-KAY-wak."</p> <p>In his house overlooking the silvery Mattaponi River, Ken Custalow [REDACTED] said the words over and over until it drove his wife crazy. Until she yelled from the next room: Have you memorized that thing yet? Custalow, 70, a member of the Mattaponi Tribe, was preparing to give a blessing at a powwow for Virginia Indians in England, part of events commemorating the 400th anniversary of the Jamestown Colony.</p> <p>[...] "It was absolutely awesome," Custalow said. "To think, 'Golly, here was the language that my people spoke."<sup>208</sup></p>
May 26, 2007	<p>The eight chiefs of the state-recognized Virginia Indian tribes stood in line near the Capitol steps May 3, awaiting the visit of Queen Elizabeth II of England.</p> <p>The occasion made history since the event, set to coincide with the 400th anniversary of Jamestown's founding, included Virginia Indians as dignitaries invited to meet the queen</p>

<sup>204</sup> Staff, "Raffle to Benefit Healing Eagle Clinic," *Glo-Quips* (Gloucester, VA), October 21, 2004.

<sup>205</sup> Coll Thrush, *Indigenous London* (New Haven, CT: Yale University Press, 2016), 28.

<sup>206</sup> Bobbie Whitehead, "Mattaponi crafter continues tradition and enjoys hard work," *Indian Country Today*, March 9, 2005, <https://ictnews.org/archive/mattaponi-crafter-continues-tradition-and-enjoys-hard-work>.

<sup>207</sup> Staff, "Virginia tribes seek to preserve culture among youth," *The Sault Tribe News*, June 9, 2006.

<sup>208</sup> Fahrenthold, D. A. (2006), "Old Indian language sees new life," *The Herald News* (Passaic, NJ).



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	<p>as well as the state's General Assembly - and marked the first time Virginia tribes were represented in a Jamestown anniversary.</p> <p>[...] Lynn Curry ██████████ of the Mattaponi Indian Tribe stood along the steps as Queen Elizabeth II walked by and Curry said she found the Virginia Indians' participation in the visit and commemoration exciting.</p> <p>"It's something we've never taken part in before and as First Virginians, for her to stop here on her trip, it's a privilege that we were able to take part in her visit," Curry said.</p> <p>[...] At the Anniversary Park section of the Jamestown 2007 Commemoration, several Virginia Indians Ken ██████████ and Mark Custalow ██████████ Mattaponi flute makers; George Whitewolf, a Monacan traditional clothier; and Mildred Gentle Rain Moore and Kevin Brown, Pamunkey potters, worked at the crafts tent where they demonstrated their crafts and answered questions by visitors curious about their culture.<sup>209</sup></p>
September 4, 2008	<p>The covered marker had been placed on the stage where Deanna Beacham of the Virginia Council on Indians, author of the text of the marker, welcomed nearly 70 people, mostly Native Americans, only a few in regalia.</p> <p>She introduced distinguished guests, including Pamunkey Chief William Miles, Mattaponi Chief Carl Custalow ██████████ Upper Mattaponi Chief Kenneth Adams, Chickahominy Eastern Division Chief Gene Adkins and Upper Mattaponi Assistant Chief Frank Adams. [...] <sup>210</sup></p>
November 26, 2010	<p>[...] Still, they were able to watch as the chiefs presented McDonnell with pottery and other gifts and as members of the Mattaponi Tribe performed a traditional women's dance around the deer. [...] <sup>211</sup></p>
November 15, 2012	<p>Gov. Bob McDonnell has signed a proclamation designating November as American Indian Heritage Month in Virginia. At the signing, the governor recognized Indians as Virginia's "first people" and an "integral part of our history." He signed the proclamation Nov. 9 at Virginia's annual tribal consultation meeting. Above, Gov. McDonnell, wearing yellow tie, stands with members of state-recognized Virginia tribes: [...] Chief Carl Custalow ██████████ Patawomeck Chief Robert Green, Monacan Chief Sharon Bryant and Chickahominy Assistant Chief Wayne Adkins. <sup>212</sup></p>
July 11, 2013	<p>On June 21, Mr. and Mrs. Ripley, and chiefs and representative of the remaining Powhatan tribes joined Gov. Bob McDonnell and other state officials in dedicated [<i>sic</i>. dedicating] Werowocomoco 'to permanent conservation in honor of Virginia's rich Indian past, present and future.'</p> <p>[...] Gov. McDonnell recognized the seven surviving Powhatan tribes and their chiefs: ██████████ ne Adkins, Eastern Chickahominy; Mark Custalow ██████████ Mattaponi; Barry Bass, Nansemond, unable to attend because of illness; Kevin Brown, Pamunkey; Ann Richardson, Rappahannock; and Ken Adams, Upper Mattaponi. <sup>213</sup></p>

<sup>209</sup> Whitehead, B., "Inclusion of Virginia Indians in Jamestown anniversary makes history," *Indian Country Today*, May 26, 2007, <https://ictnews.org/archive/inclusion-of-virginia-indians-in-jamestown-anniversary-makes-history>.

<sup>210</sup> Crutchfield, F., "Unique Marker," *Richmond Free Press* (Richmond, VA), September 4, 2008.

<sup>211</sup> Helderman, R. S., "Tribes' offering honors 1677 treaty," *The Arizona Republic* (Phoenix, AZ), November 26, 2010.

<sup>212</sup> Staff, "Recognizing Virginias 'first people'," *Richmond Free Press* (Richmond, VA), November 15, 2012.

<sup>213</sup> Crutchfield, F., "Werowocomoco," *Richmond Free Press* (Richmond, VA), July 11, 2013.



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2018	There is a critique of the elite exchange model that also warrants consideration. Dr. Linwood "Little Bear" Custalow [REDACTED] is a member of the chiefly lineage of the Mattaponi Tribe of Virginia. He has been taught Mattaponi oral history by his fathers and uncles since he was a child. The Mattaponi were a polity within the Powhatan chiefdom, and through kinship they are closely tied to the Pamunkeys, Chief Powhatan's tribal home. The Custalow and Mattaponi oral history extends to the Jamestown era and beyond. Dr. Custalow joined with anthropologist Spelling L. Daniel "Silver Star" to record the oral history surrounding the specific events of the life of Pocahontas, famed daughter of Chief Powhatan, during the Jamestown colonial encounter (Custalow and Daniel 2007). One part of that indigenous narrative includes the taking, or kidnapping, of Pocahontas by the English and her delivery to the Algonquian Patawomeke [ <i>sic</i> ; Patawomeck] polity." <sup>214</sup>
August 28, 2019	<p>The Mattaponi people and myself worked hard in getting this land put into trust for future generations to enjoy," Custalow said. "We appreciate the governor's support in making this truly a monumental day in the history of our people."</p> <p>[...] By putting this additional acreage back into trust, the Commonwealth is taking a step towards rectifying the past when we allowed their reservation land to be encroached upon," Thomasson said.</p> <p>The reacquired land may be used for new housing construction as well as for fishing, hunting and trapping.<sup>215</sup></p>

*Annual Tax Tribute*

The Mattaponi Indian Tribe treaty tribute demonstrations at the Governor's Mansion, a tradition which dates back to the treaties of 1646 and 1677, continued throughout the 2000 to 2019 time period. The tribute constitutes a persistent and significant community event affirming the Tribe's treaty relationship and was highlighted often in news coverage.

*B6-16. Community Activities, 2000-2019: Annual Tax Tribute.*

Date	Excerpt
December 3, 2003	In an annual tax-offering ceremony dating back to the 17th century, the chiefs of two Native American tribes gave deer carcasses to Gov. Mark R. Warner. Chief Carl "Lone Eagle" Custalow of the Mattaponi tribe and Chief William P. "Swift Water" Miles of the Pamunkey tribe offered Warner their tributes Wednesday on the steps of the Executive Mansion. Warner then declared Nov. 26 the Day of the American Indians. The tribes have been making tax tributes to Virginia's government since 1677. <sup>216</sup>
November 26, 2010	In a ceremony that traces its roots to a 333-year-old treaty between Native Americans and the British crown, chiefs of the Mattaponi and Pamunkey Indian tribes gave Gov. Robert McDonnell two deer and a turkey in lieu of taxes. The animals were shot Tuesday on the tribes' reservations (the oldest reservations in the United States) in King William County and presented to the governor, trussed up on two tree boughs, on the brick driveway of the executive mansion in Richmond. "On behalf of the people of Virginia, I accept this tribute," McDonnell said, as Chief Carl Custalow [REDACTED] of the

<sup>214</sup> Hantman, J. L., "Monacan Millennium," (Charlottesville, VA: University of Virginia Press, 2018).

<sup>215</sup> Kolby Kickingwoman, "Tribe signs land trust agreement with Virginia," *Indian Country Today*, August 28, 2019, <https://ictnews.org/news/tribe-signs-land-trust-agreement-with-virginia>. See also: Staff, "Virginia deal expands Mattaponi reservation," *The News-Press* (Fort Myers, FL), August 28, 2019. Staff, "Tribe's Chance to Convalesce," *Newport News Daily Press* (Newport News, VA), August 29, 2019.

<sup>216</sup> Staff, "Governor Presented with Deer," *The Smithfield Times* (Smithfield, Virginia), December 3, 2003.

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Date	Excerpt
	Mattaponi and Chief Robert Gray of the Pamunkey presented the animals to McDonnell and his wife, Maureen... Still, they were able to watch as the chiefs presented McDonnell with pottery and other gifts and as members of the Mattaponi Tribe performed a traditional women's dance around the deer. <sup>217</sup>
November 23, 2012	An eight-point buck deer, lifted by tribal members Jacob Vincent Custalow Jr. [REDACTED] left, and Brandon Thunder Cloud Custalow [REDACTED] right, is presented to Virginia Gov. Bob McDonnell and First Lady Maureen McDonnell by Chief Carl Custalow [REDACTED] center, leader of the Mattaponi Indian tribe, at the Executive Mansion on Wednesday in Richmond, Va. <sup>218</sup> [...]
November 24, 2016	Mattaponi tribe member Ethan "Little Bear" Sanchez [REDACTED] left, and Virginia Gov. Terry McAuliffe, right, check out a whitetail buck presented by the tribe in front of the Executive Mansion in Richmond on Wednesday during the 339th annual Virginia Indian Tax Tribute ceremony. In lieu of paying taxes, the Virginia Native American tribes present the governor with an offering of wild game, pottery and crafts, according to an original treaty. <sup>219</sup>

*Conclusion*

Throughout the early 2000s and 2010s, the Mattaponi community was active. Community events such as the annual powwow reflected and reinforced the presence of “social relationships connecting individual members” (83.11 (b)(1)(ii) and “patterns of informal social interaction” (83.11 (b)(1)(iii)). The coordination to protect tribal fishing practices and the organization of community-wide events demonstrate the existence of “shared or cooperative labor” among Mattaponi Indian Reservation residents (83.11 (b)(1) (iv)), and the traditions of Homecoming and the annual tax tribute represent “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). The evidence in this section also underscores the “persistence of a collective identity” (83.11 (b)(1)(viii)) among the Mattaponi.

*Distinction and Discrimination*

Throughout the 2000s and 2010s, the Mattaponi Indian Tribe continued to be distinguished as a separate group with a distinct identity by members of the Tribe (e.g., March 6, 2000; March 22, 2001) and nonmembers including scholars (e.g., Cook 2003), journalists (e.g., January 18, 2018), and other governments (December 21, 2005; August 29, 2019).

*B6-17. Distinction and Discrimination, 2000-2019.*

Date	Excerpt
March 6, 2000	<p>Carl Custalow [REDACTED] assistant chief of the Mattaponi Tribe, believes that federal recognition is due.</p> <p>We were one of the first tribes to ever sign a treaty [with England], to come in contact with Europeans,” Custalow said.</p> <p>[...] “The Mattaponi interest is to preserve our heritage and culture. We don’t want to be known as Casino-land,” the Mattaponi’s Custalow said about gaming sales pitches that his tribe turned away.<sup>220</sup></p>

<sup>217</sup> Helderman, Rosalind S., “Tribes' Offering Honors 1677 Treaty,” *The Arizona Republic* (Phoenix, Arizona), November 26, 2010.

<sup>218</sup> Staff, “Venison for Taxes,” *Enterprise-Journal* (McComb, Mississippi), November 23, 2012.

<sup>219</sup> Brown, B., “An Offering for the State,” *The Daily News Leader* (Staunton, Virginia), November 24, 2016.

<sup>220</sup> Hardin, P., “Seeking Sovereignty, Indians Face Barriers,” *Suffolk News-Herald* (Suffolk, VA), March 6, 2000.

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Date	Excerpt
March 22, 2001	Respect is the foundation of Mattaponi society, she added. Every member, however young or old, is valued. <sup>221</sup>
May 25, 2001	<p>To the 62 Mattaponi Indians who live on its banks the Mattaponi River is an ancient birthright, but to government officials downstream, it may a way to bring water to a thirsty, growing region of 450,000.</p> <p>[...] The history here is painful and often invoked. The Mattaponi are descendants of the legendary Chief Powhatan, father of Pocahontas and ruler of the Chesapeake Bay region when English settlers first arrived at Jamestown in 1607. All they have left is a 150-acre reservation with 23 homes, a fish hatchery, a Baptist church and the river for which they are named.</p> <p>[...] said Carl Lone Eagle Custalow [REDACTED] assistant chief of the Mattaponi. "Whoever controls water in an area controls everything else."<sup>222</sup></p>
2003	Even the two Virginia tribes who have maintained reservations - the Pamunkey and Mattaponi - were subject to a virtual witch hunt that lasted the better part of the 20th century. <sup>223</sup>
December 21, 2005	<p>[...] The two remaining Virginia tribes, which aren't members of the Alliance, are the Mattaponi and Pamunkey. These "first Americans" have had reservations assigned to them dating back to 1646.</p> <p>The Mattaponi and Pamunkey Indians are the ones who annually present fish and game to the governor of Virginia each November in lieu of taxes to commemorate a 328 (1677) year-old treaty between the Indians and white Europeans who settled Virginia and named it "Virginia" in honor of the Virgin Queen, Queen Elizabeth I.<sup>224</sup></p>
2008	<p>The Mattaponi are one of the remaining tribes of the Powhatan Confederacy, and, Custalow [REDACTED] tells us, clandestine keepers of historical knowledge for the Powhatan nation.</p> <p>[...] The Mattaponi tribe was part of the original Powhatan Confederacy, and is one of only eight state recognized tribes in modern-day Virginia. They and the Pamunkey are the only tribes to have kept reservation land in Virginia. Furthermore, the Mattaponi "have also maintained an unbroken peace treaty with the Commonwealth of Virginia since 1646."<sup>225</sup></p>
February 11, 2015	<p>[...] their Mattaponi Reservation; a reservation established in the 1600s by the British Crown which has been continually inhabited ever since.</p> <p>[...] Today, the reality is that eight of the nation's oldest reservations are inhabited by historic nations who are somehow non-existent on the BIA list of tribes. These include the Pamunkey and Mattaponi Reservations.<sup>226</sup></p>
January 18, 2018	[...] The Mattaponi Indians, the other Virginia tribe with a reservation dating back to the colonial era, are pursuing recognition through the Bureau of Indian Affairs, having long ago given up on getting recognition from Congress. <sup>227</sup>

<sup>221</sup> Staff, "Native American life is River Day focus at SMS," *Rappahannock Record* (Kilmarnock, VA), March 22, 2001.  
<sup>222</sup> Staff, "Field Notes," *Suffolk News-Herald* (Suffolk, VA), May 25, 2001.  
<sup>223</sup> Cook, Samuel, "Anthropological Advocacy in Historical Perspective: The Case of Anthropologists and Virginia Indians," *Human Organization* 62, no. 2 (2003): 11.  
<sup>224</sup> Staff, "Outdoors With Bill Anderson," *The Lebanon News* (Lebanon, VA), December 21, 2005.  
<sup>225</sup> Ross, A. M., "The Princess Production: Locating Pocahontas in Time and Place" (PhD dissertation, University of Arizona, 2008).  
<sup>226</sup> Sunray, C., "Indian Country Influenced by Attitudes from the Old South," *Indian Country Today*, Digital.  
<sup>227</sup> Staff, "6 Virginia tribes set for federal recognition," *Richmond Free Press* (Richmond, VA), January 18, 2018.

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Date	Excerpt
August 29, 2019	<p>[...] Yet, the Mattaponi are not among the nearly 570 tribes nationwide recognized by the federal government. The designation is important because it would make the Mattaponi eligible for financial aid through the U.S. Bureau of Indian Affairs.</p> <p>[...] For the Mattaponi, state-sponsored oppression and a lack of funding created hurdles that have so-far been insurmountable for the tribe to clear without assistance.</p> <p>It would behoove state officials to assist the Mattaponi with its efforts at federal recognition. Expanding the tribe's reservation is a good start toward better relations.</p> <p>"By putting this additional acreage back into trust, the commonwealth is taking a step towards rectifying the past when we allowed their reservation land to be encroached upon," Secretary of the Commonwealth Kelly Thomasson noted during this week's announcement.</p> <p>[...] The Mattaponi provide clear benefits to both the King William community where they reside as well as the commonwealth as a whole.<sup>228</sup></p>

*Conclusion*

The evidence above demonstrates that the Mattaponi Indian Tribe was distinguished from the surrounding communities, showing “strong patterns of discrimination and other patterns of distinction by non-members” (83.11 (b)(1)(v)), particularly in media coverage throughout the period. That members of the Mattaponi Indian Tribe considered themselves a distinct social and political entity is also evident, as they represented themselves to journalists and the government of Virginia. These actions demonstrate the continued existence of a “collective identity” (83.11 (b)(1)(viii)). Finally, outsiders directly observed the community maintaining a geographic core on the Mattaponi Indian Reservation (83.11(b)(1)(ix)) and “distinct cultural patterns” (83.11 (b)(2)(iii)) among the Mattaponi between 1980 and 1999.

*Evidentiary Applicability*

Based on the evidence presented above, the Mattaponi Indian Tribe fulfills the requirements of Criterion 83.11 (b)(1) throughout the period from 2000 to 2019.

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<sup>228</sup> Staff, “Tribe's Chance to Convalesce,” *Newport News Daily Press* (Newport News, VA), August 29, 2019.

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7. Criterion (b): 2020 to Present

Introduction

From 2020 until the fall of 2024, evidence demonstrates that the Mattaponi Indian Tribe comprised a distinct community “with consistent interactions and significant social relationships within its membership” in fulfillment of 25 CFR 83.11 (b). “Social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns of informal social interaction” (83.11 (b)(1)(iii)) include those interactions fostered by tribal institutions such as the Mattaponi Indian Baptist Church and tribal events such as annual Homecoming services and the Tribe’s annual powwow. The Mattaponi Indian Tribe engaged in “cooperative labor or other economic activity among members” during this period (83.11 (b)(1)(iv)), including efforts to maintain its institutions, develop community-wide, grant supported social programs, and participate in activities related to federal acknowledgment. “Strong patterns of discrimination or other social distinctions by non-members” (83.11 (b)(1)(v)) are evident in the writings of journalists who distinguished the Mattaponi Indian Tribe and the Mattaponi Indian Reservation from surrounding communities. The tribal community engaged in “shared...ritual activity” (83.11 (b)(1)(vi)) through the Mattaponi Indian Baptist Church, which is one of several “cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts” (83.11 (b)(1)(vii)). The Tribe’s significant, collaborative efforts to preserve and share their culture and history confirm the “persistence of a collective identity” (83.11 (b)(1)(viii)), and the geographic clustering of Mattaponi families and community activities on the Mattaponi Indian Reservation demonstrate the reservation’s continued occupation and use (83.11 (b)(1)(ix)). This period also provides evidence relevant to Criterion 83.11 (b)(2), including significant numbers of tribal members who resided on the Mattaponi Indian Reservation (83.11 (b)(2)(i)), maintained distinct cultural patterns (83.11(b)(2)(iii)), and retained distinct social and cultural institutions (83.11(b)(2)(iii)).

Generational Snapshot

In the period from 2020 to the present, the Mattaponi Indian Tribe has been made up of ~434 known community members, of which 381 are actively enrolled. The community is made up of direct descendants of the Historical Indian Tribe described in Section II: Historical Mattaponi Indian Tribe who have remained connected to the tribal community. The core community consists of those tribal members who live on or near the Mattaponi Indian Reservation. Family groupings at this time included but were not limited to the following surnames: *Allmond, Custalow, Langston, Collins, Major, and Myers*.

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*B7-1. Generational Snapshot, 2020-Present: Known Community Individuals.*<sup>1</sup>

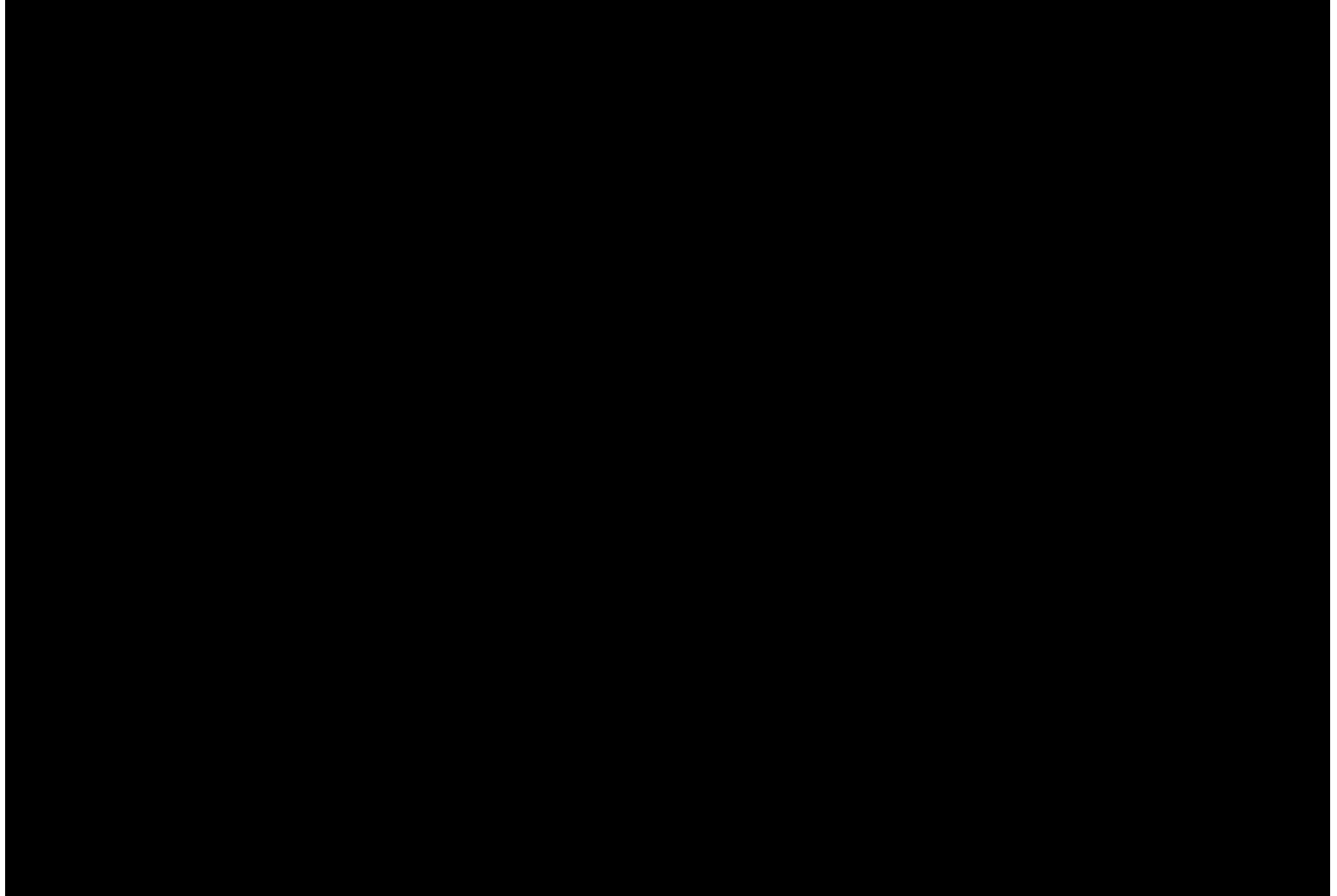
**Known Community Individuals, 2020-Present**



<sup>1</sup> Data based on the Mattaponi Indian Tribe's Family Tree Maker database.

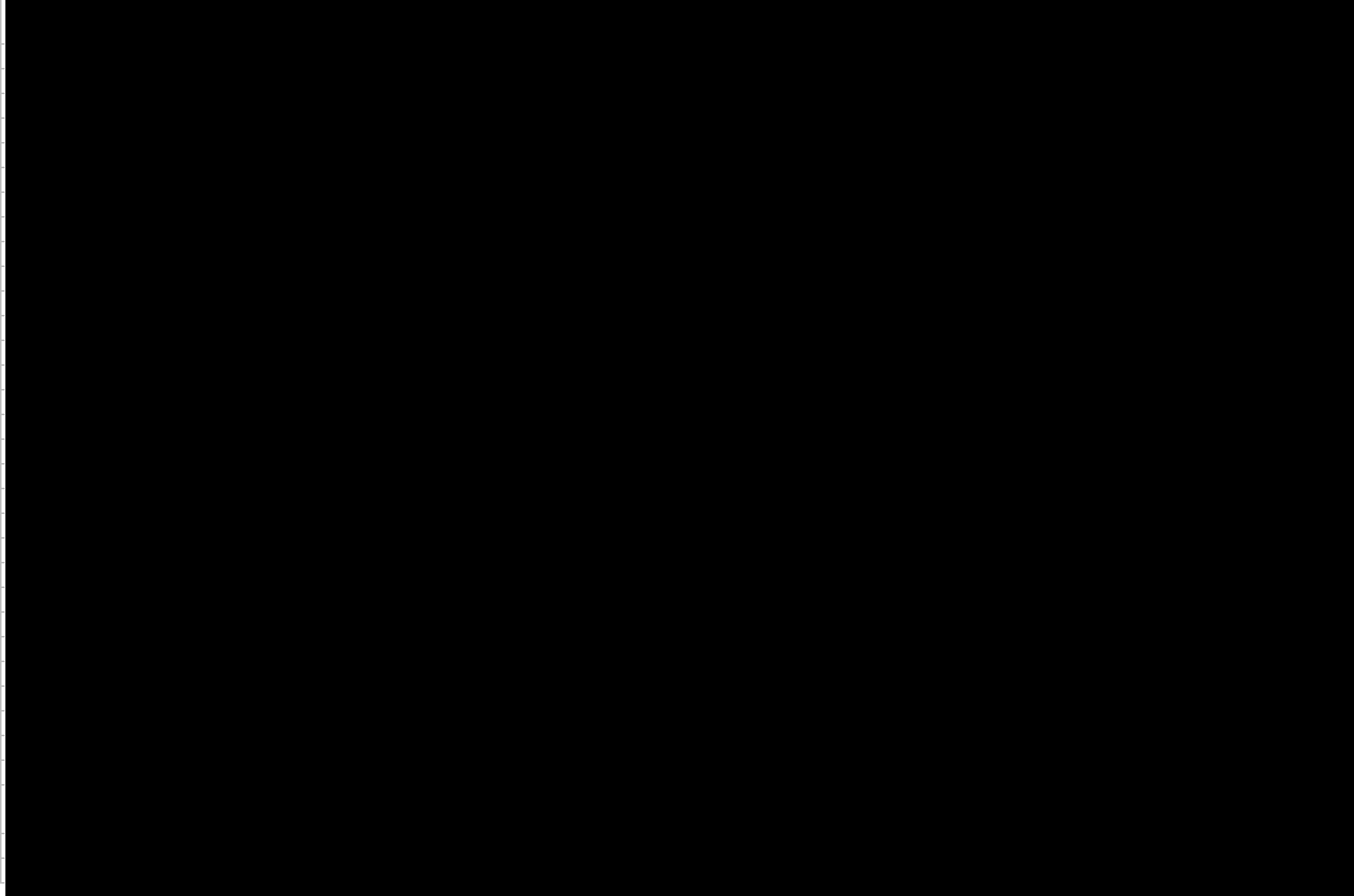
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**Known Community Individuals, 2020-Present**



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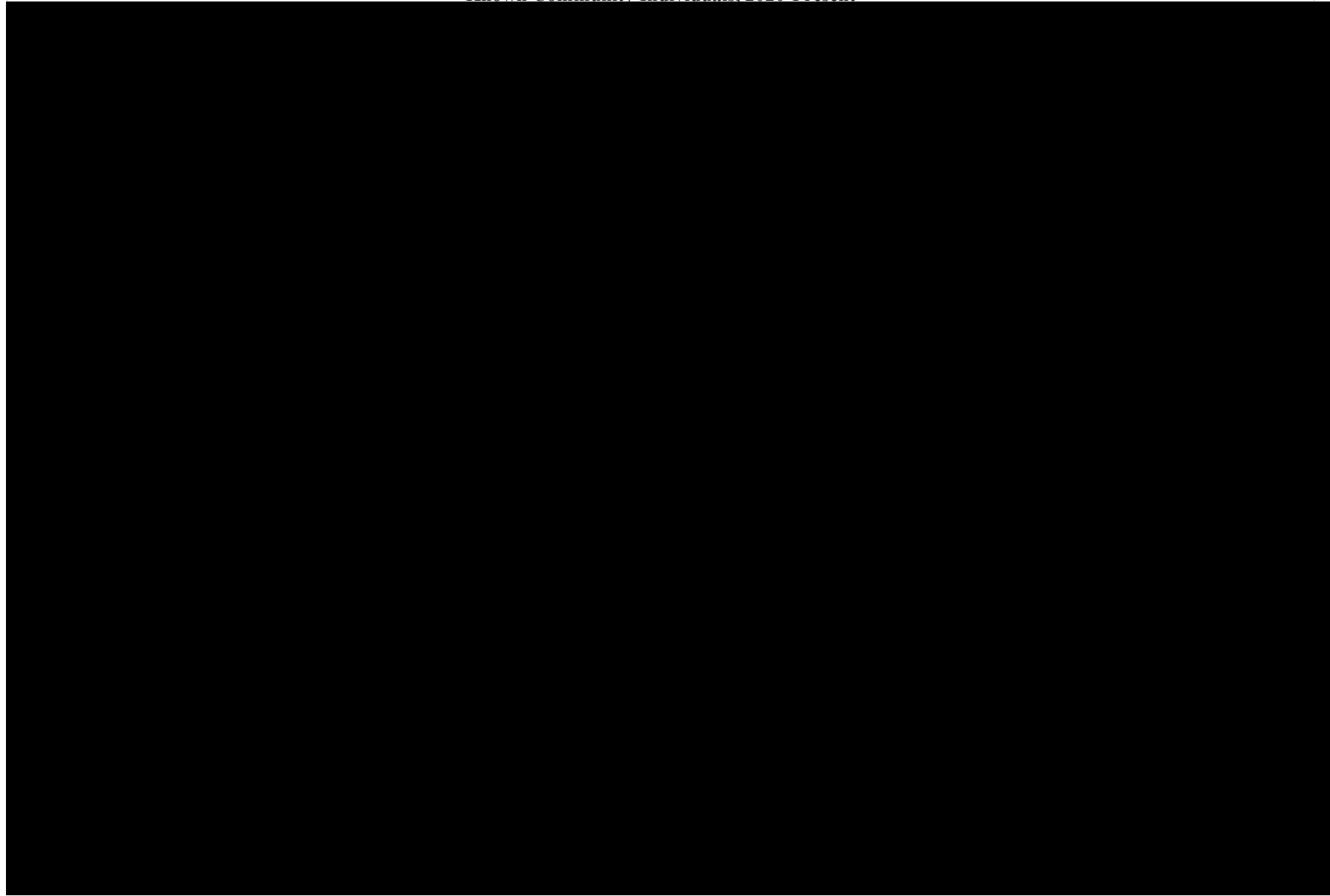
**Known Community Individuals, 2020-Present**





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**Known Community Individuals, 2020-Present**



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**Known Community Individuals, 2020-Present**



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Geographic Situation

The Mattaponi community remained centered on and around the Mattaponi Indian Reservation in King William County, Virginia, throughout the period from 2020 to Present. Media sources repeatedly identify the existence and location of the Mattaponi Indian Reservation, including coverage of the Tribe’s land trust agreement (October 12, 2020) which notes that the agreement nearly doubles the size of the Mattaponi Reservation.

*B7-2. Additional Geographic Evidence, 2020-Present in Published Sources.*

Date	Excerpt
September 27, 2020	Dawn Custalow [REDACTED] an English language learner teacher who lives in Roanoke, is a tribal member of the Mattaponi tribe whose reservation is located in West Point. <sup>2</sup>
October 12, 2020	[...] signed a land trust agreement that transferred more than 100 acres to the Mattaponi Indian Tribe, which nearly doubled the size of their reservation in King William County. <sup>3</sup>
September 22, 2021	Shirley "Little Dove" Custalow McGowan [REDACTED] entered eternal rest on September 13, 2021 at the age of 78. Little Dove was born on March 1, 1943 to the late Chief Webster "Little Eagle" Custalow [REDACTED] and Mary Lee "White Feather" Adams Custalow on the Mattaponi Indian Reservation in King William County, VA, one of the oldest reservations in the country (1646). [...] Shirley was educated on the Mattaponi Indian Reservation and accepted Christ at an early age while attending Mattaponi Indian Baptist Church. <sup>4</sup>
November 25, 2021	The Pamunkey and Mattaponi reservations are located on opposite sides of King William County, along the respective rivers named for their tribes. <sup>5</sup>
December 31, 2021	A Mattaponi, McGowan [REDACTED] was born on the tribe's King William County reservation. <sup>6</sup>
April 30, 2022	The Mattaponi are located on a 150-acre reservation that stretches along the borders of the Mattaponi River at West Point in King William County. <sup>7</sup>
December 14, 2022	Mr. Custalow's obituary states: "Mr. Custalow [REDACTED] was a member of the Mattaponi Tribe in King William County." <sup>8</sup>
November 22, 2023	[...] Mattaponi Chief Mark Custalow Wednesday before presenting Gov. Glenn Youngkin with a seven-point buck shot on the tribe's reservation in King William County. <sup>9</sup>

<sup>2</sup> Custalow, D. "First Nations still overlooked," *Virginian Pilot* (Norfolk, VA), September 27, 2020.

<sup>3</sup> Ress, D. "Land for new Gloucester state park is transferred," *Newport News Daily Press* (Newport News, VA), October 12, 2020.

<sup>4</sup> Staff, "Shirley "Little Dove" Custalow McGowan," *Newport News Daily Press* (Newport News, VA), September 22, 2021. See also: Staff, "Shirley Little Dove Custalow McGowan," *The Virginia Gazette* (Williamsburg, VA), September 22, 2021.

<sup>5</sup> Kolenich, E, "Some allege racism, sexism in leadership of 2 tribes," *Richmond Times Dispatch* (Richmond, VA), November 25, 2021.

<sup>6</sup> Schapiro, J., "Remembering notable figures in Virginia politics we lost this year," *Richmond Times Dispatch* (Richmond, VA), December 31, 2021.

<sup>7</sup> Martin, A. J. "Mattaponi tribal councils fight for leadership," *The Virginia Gazette* (Williamsburg, VA), April 30, 2022. See also: Staff, "Role of indigenous people," *Virginian Pilot* (Norfolk, VA), October 9, 2022.

<sup>8</sup> Staff, "Custalow David W.," *Richmond Times Dispatch* (Richmond, VA), December 14, 2022.

<sup>9</sup> Vogel song, Sarah. 2023, "For 346th year, Virginia tribes present governor with a tribute of game," *Virginia Mercury*. <https://virginiamercury.com/2023/11/22/for-346th-year-virginia-tribes-present-governor-with-a-tribute-of-game/>.

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*Conclusion*

These sources demonstrate that a significant portion of the known Mattaponi tribal members live “in a geographical area exclusively or almost exclusively composed of members of the entity...” (83.11 (b)(2)(i)). This continued geographic clustering reinforces “social relationships connecting individual members” (83.11 (b)(1)(ii)), “rates or patterns of informal social interaction that exist broadly among the members of the entity” (83.11 (b)(1)(iii)), and “shared or cooperative labor or other economic activity among members” (83.11 (b)(1)(iv)) throughout this period.

Community Ties

The Mattaponi Indian Tribe continues to show growth, providing additional evidence for social ties and continuity along established lines of Mattaponi descent. The vital records cited below detail the years and places of birth of the ~23 known community members between 2020 and the present, showing the continued clustering of the Mattaponi community near the Mattaponi Indian Reservation in King William County.<sup>10</sup>

*B7-3. Community Ties, 2020-Present: Birth Events.*

Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	2021	York, VA <sup>11</sup>
[REDACTED]	2	[REDACTED]	2021 2023	Tokyo, Japan <sup>12</sup> Charleston, NC <sup>13</sup>
[REDACTED]	1	[REDACTED]	2023	Henrico, VA <sup>14</sup>
[REDACTED]	1	[REDACTED]	2024	Henrico, VA <sup>15</sup>
[REDACTED]	1	[REDACTED]	2022	Chesterfield, VA <sup>16</sup>
[REDACTED]	2	[REDACTED]	2020 2022	Henrico, VA <sup>17</sup> Chesterfield, VA <sup>18</sup>

<sup>10</sup> Please note that in some cases, the birth certificates of individuals known to have been born on the Mattaponi Indian Reservation state they were born in King William County, which surrounds the Reservation. In these cases, the petition narrative and Family Tree Maker database cite the source that specifies a birth took place on the Reservation in addition to the birth certificate.

<sup>11</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, York County, [REDACTED]

<sup>12</sup> Consular Report of Birth Abroad (U.S. Department of State), Birth Record of the United States of America, Japan, Tokyo, [REDACTED]

<sup>13</sup> South Carolina Birth Records (State of South Carolina), South Carolina Birth Certificate, Charleston County, [REDACTED]

<sup>14</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>15</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>16</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED]

<sup>17</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>18</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	2022	Henrico, VA <sup>19</sup>
[REDACTED]	1	[REDACTED]	2022	Chesterfield, VA <sup>20</sup>
[REDACTED]	1	[REDACTED]	2020	Montgomery, PA <sup>21</sup>
[REDACTED]	1	[REDACTED]	2023	Newport News, VA <sup>22</sup>
[REDACTED]	1	[REDACTED]	2024	York, VA <sup>23</sup>
[REDACTED]	1	[REDACTED]	2020	Hanover, VA <sup>24</sup>
[REDACTED]	1	[REDACTED]	2021	Greenbrier, WV <sup>25</sup>
[REDACTED]	1	[REDACTED]	2022	Stafford, VA <sup>26</sup>
[REDACTED]	1	[REDACTED]	2020	Charlottesville, VA <sup>27</sup>
[REDACTED]	1	[REDACTED]	2021	Chesterfield, VA <sup>28</sup>
[REDACTED]	2	[REDACTED]	2020 2022	Myrtle Beach, SC <sup>29</sup> Myrtle Beach, SC <sup>30</sup>

<sup>19</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Henrico County, [REDACTED]

<sup>20</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED]

<sup>21</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Montgomery County, [REDACTED]

<sup>22</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Newport News, [REDACTED]

<sup>23</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, York County, [REDACTED]

<sup>24</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED]

<sup>25</sup> [REDACTED] Birth Certificate, Greenbrier County, [REDACTED]

<sup>26</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Stafford County, [REDACTED]

<sup>27</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Charlottesville, [REDACTED]

<sup>28</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Chesterfield County, [REDACTED]

<sup>29</sup> South Carolina Birth Records (State of South Carolina), South Carolina Birth Certificate, Horry County [REDACTED]

<sup>30</sup> South Carolina Birth Records (State of South Carolina), South Carolina Birth Certificate, Horry County, [REDACTED]

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Parents	Total	Individuals	Year	Reference
[REDACTED]	1	[REDACTED]	2020	Hanover, VA <sup>31</sup>
[REDACTED]	1	[REDACTED]	2024	Hanover, VA <sup>32</sup>
[REDACTED]	1	[REDACTED]	2021	Philadelphia, PA <sup>33</sup>

*Conclusion*

The Mattaponi Indian Tribe continues to have a strong cultural and institutional core centered on the Mattaponi Indian Reservation. The vital records from this period link contemporary tribal members to their antecedents and show continued clustering of community members near the Reservation, which resulted from and facilitated social relationships (83.11 (b)(1)(ii)), informal social interaction (83.11 (b)(1)(iii)), and the “persistence of a collective identity” (83.11 (b)(1)(viii)) among Mattaponi people.

Community Institutions and Organizations

From 2020 through the present, members of the Mattaponi Indian Tribe continue to maintain community ties through distinctly Mattaponi institutions. The maintenance of tribal institutions reflects tribal understandings of how important such institutions are to linking the present community to the past and strengthening the bonds between community members. Institutional maintenance also constitutes an important form of cooperative labor. Another central tribal institution throughout this period was the tribal government, whose activities regularly enriched the lives of tribal members both on and off the reservation. The tribal government and its activities are detailed in Section IV, Part C of this petition.

*Mattaponi Indian Baptist Church*

The Mattaponi Indian Baptist Church continues to be a central institution for the Mattaponi Indian Tribe. Oral history interviews detail how, in addition to regular Sunday services the Mattaponi Indian Baptist Church engages young Mattaponi tribal members in weekly youth groups and continues to host the annual Homecoming event which tribal members living outside of the immediate vicinity of the reservation often attend.

*B7-4. Community Institutions and Organizations, 2020-Present: The Mattaponi Indian Baptist Church in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	July 5, 2023	[REDACTED] my youngest, attends the youth group, which is Wednesdays at the church here on the reservation. <sup>34</sup>
[REDACTED]	August 31, 2023	[...] like we had homecoming last Sunday, everybody would meet around the church and all the families, grandkids, the families that live in Richmond,

<sup>31</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County, [REDACTED]

<sup>32</sup> Virginia Birth Records (Commonwealth of Virginia), Virginia Birth Certificate, Hanover County [REDACTED]

<sup>33</sup> Pennsylvania Birth Records (Commonwealth of Pennsylvania), Pennsylvania Birth Certificate, Philadelphia County, [REDACTED]

<sup>34</sup> [REDACTED] “Interview: [REDACTED],” by [REDACTED], Mattaponi Indian Tribe, July 5, 2023, PDF Page 15.

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Interviewee	Date	Excerpt
		Hampton, Norfolk, wherever they are from, they would come down here and meet. <sup>35</sup>

During this period, notable Mattaponi interpreter and cultural educator Shirley “Little Dove” Custalow McGowan passed away. Her obituary and services in her memory highlighted the Mattaponi Indian Baptist Church’s influential role in her life and illustrating its ongoing import as a gathering space for celebration and remembrance:

Little Dove was born on March 1, 1943 to the late Chief Webster "Little Eagle" Custalow [REDACTED] and Mary Lee "White Feather" Adams Custalow on the Mattaponi Indian Reservation in King William County, VA, one of the oldest reservations in the country (1646). [...] Shirley was educated on the Mattaponi Indian Reservation and accepted Christ at an early age while attending Mattaponi Indian Baptist Church. [...] A graveside funeral service will be held at 12 noon, Saturday, September 25<sup>th</sup> at Mattaponi Indian Baptist Church Cemetery [...].<sup>36</sup>

As in previous periods, Dover Association records demonstrate the Mattaponi community’s regular participation in the church. This includes a community member, [REDACTED] serving as clerk of the church from 2020 to 2021, after which records are not yet available. The minutes record total church membership as 56 in 2021. This is equal to the total membership recorded in 2019 and higher than in the years immediately prior, showing persistence of the institution through the COVID-19 pandemic.<sup>38</sup>

*Mattaponi Hatchery*

The Mattaponi Hatchery has continued to operate to the present day, supporting the local shad population. Oral history interviews show that the building is maintained by the Tribe, and plans are in place to protect the operation from environmental concerns. For additional information about the Mattaponi Tribal Council’s administration of the Mattaponi Hatchery, please see Criterion (c), Political Authority (2020 to Present) which contains evidence from tribal meeting minutes that shows Council’s ongoing efforts to fund, insure, and maintain the hatchery.

*B7-5. Community Institutions and Organizations, 2020-Present: Mattaponi Hatchery in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	August 17, 2023	The tribe maintains utilities there, the lights, the electrical. The hatchery, the tribe has utilities and electrical there. <sup>39</sup>

<sup>35</sup> [REDACTED] “Interview [REDACTED]” by [REDACTED], Mattaponi Indian Tribe, July 5, 2023, PDF Page 3.

<sup>36</sup> Staff, “Shirley "Little Dove" Custalow McGowan,” *Newport News Daily Press* (Newport News, VA), September 22, 2021. See also: Staff, “Shirley Little Dove Custalow McGowan,” *The Virginia Gazette* (Williamsburg, VA), September 22, 2021.

<sup>37</sup> The Dover Association Minutes record [REDACTED] using her married name and misspelling her first name. Dover Baptist Association 2021 Annual Meeting Minutes, 24 October 2021, Digital Tribal Archive, Dover Minute Books, PDF Page 3.

<sup>38</sup> Dover Baptist Association 2019 Annual Meeting Minutes, 27 October 2019, Digital Tribal Archive, Dover Minute Books, PDF Page 5; Dover Baptist Association 2020 Annual Meeting Minutes, 25 October 2020, Digital Tribal Archive, Dover Minute Books, PDF Page 4; Dover Baptist Association 2021 Annual Meeting Minutes, 24 October 2021, Digital Tribal Archive, Dover Minute Books, PDF Page 6.

<sup>39</sup> [REDACTED] “Interview: [REDACTED] Part Two,” By [REDACTED], Mattaponi Indian Tribe, August 17, 2023, PDF Page 13.

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[REDACTED]	July 28, 2023	With this saving the shoreline situation we got going on, which we're really, really thankful for that. And because inevitably you can see the erosion that's been happening over the years. So, that's going to help. Trying to get this hatchery back up and running correctly. I'm looking forward to that. <sup>40</sup>
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*Mattaponi Indian Museum*

Oral history interviews reflect the continuing centrality of the Mattaponi Indian Museum as a repository of tribal history:

The museum was started in my grandfather's [REDACTED] living room with artifacts and things of that nature that he had, and then they erected the building beside it and then added on to it when more artifacts were found around here on the reservation itself. So, my grandfather, [REDACTED] is the one who started the museum and [REDACTED] also, he was the chief here, too. He had some things and he had a whole country store around here. He had some things in there also. And upon his death, before he passed, he gave what he had to my grandfather. Now the museum is mainly taken care of by two families. It's my Uncle [REDACTED] he's passed, and our family are the ones that kind of take care of it now.<sup>41</sup>

The Museum opens to tribal members and the outside groups by appointment, and it opens its doors to the public during important tribal events like the annual powwow.<sup>42</sup> The continued care of the Mattaponi Indian Museum constitutes an important form of cooperative labor focused on the preservation of tribal history within the community.

*Conclusion*

The institutions and organizations listed above were a product of and reinforced the “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “rates or patterns of informal social interaction” (83.11 (b)(1)(iii)). The ongoing operation of these institutions required “shared or cooperative labor” (83.11 (b)(1)(iv)), and the church continued to provide “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). The existence of such sites on the Mattaponi Indian Reservation indicates the “persistence of a collective identity” (83.11 (b)(1)(viii)) and constitute “distinct community social institutions” (83.11 (b)(2)(iv)) in fulfillment of Criterion (b) of 25 CFR 83.11.

*Community Activities*

From 2020 to the present, the Mattaponi community has consistently participated in community activities that help to further connect individual tribal members and preserve the Tribe’s history and culture. These include social and spiritual activities, such as Homecoming and annual powwow, and cultural events with the public that commemorate the Tribe’s role in the history of the Commonwealth or affirm the Tribe’s treaty relationship with the government of Virginia.

<sup>40</sup> [REDACTED] “Interview: [REDACTED]” By [REDACTED], Mattaponi Indian Tribe, July 28, 2023, PDF Page 22.

<sup>41</sup> [REDACTED] “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 5.

<sup>42</sup> Personal Communication, [REDACTED] October 23, 2024.



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*Annual Homecoming*

Annual Homecoming activities continue in the present period and function as one way that the Mattaponi Indian Baptist Church fosters community cohesion. Contemporary oral history interviews highlight Homecoming as a focal point of the community.

*B7-6. Community Activities, 2020-Present: Annual Homecoming in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	July 26, 2023	[REDACTED] Did the tribal leadership preside over community events?  Yes. They're involved some kind of way. You know, to this day, our homecoming, I myself, I'm there, and there's councilmen to come to the homecoming, powwow, to other events that we have. Just simple things like Fourth of July, you know, there's people that come over to support, so just different things. <sup>43</sup>
[REDACTED]	August 31, 2023	[...] like we had homecoming last Sunday, everybody would meet around the church and all the families, grandkids, the families that live in Richmond, Hampton, Norfolk, wherever they are from, they would come down here and meet. This whole reservation would be packed. We would have Vincent's crew over here. And after the homecoming, playing music and stuff like that, people walk around and visit each other and talk. <sup>44</sup>
[REDACTED]	September 12, 2023	I come to most of our events that we have here. Powwow, our homecoming. <sup>45</sup>

*Annual Powwow and Other Social Events*

The Mattaponi Indian Tribe frequently gathers as a community, formally and informally. In oral history interviews, members of the Mattaponi Indian Tribe reflect on social aspects of life on the reservation, including events like the annual Mattaponi powwow, Tribal Appreciation Day celebrations held on the Fourth of July, and other gatherings.

*B7-7. Community Activities, 2020-Present: Annual Powwow and Other Social Events in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	July 12, 2023	Well, this year was our twenty-fifth powwow. Twenty-five years ago, I was involved in starting that powwow. I was in that kitchen cooking and planning the day and out there setting up. So that was my big thing. Always participating in anything. And when [REDACTED] had her little table of pottery, I would go over there and help her and sign in people. <sup>46</sup>
[REDACTED]	August 22, 2023	We definitely have more tribal events for the community now, maybe in the last five or so years. Maybe ten years, where we'd have some gatherings. Two or three years ago, I was teaching dance classes there. [REDACTED]

<sup>43</sup> [REDACTED] "Interview: [REDACTED] By [REDACTED] Mattaponi Indian Tribe, July 26, 2023, PDF Page 3.

<sup>44</sup> [REDACTED] "Interview: [REDACTED] By [REDACTED] Mattaponi Indian Tribe, July 5, 2023, PDF Page 3.

<sup>45</sup> [REDACTED] "Interview: [REDACTED] By [REDACTED] Mattaponi Indian Tribe, September 12, 2023, PDF Page 19.

<sup>46</sup> [REDACTED] "Interview: [REDACTED] By [REDACTED] Mattaponi Indian Tribe, July 12, 2023, PDF Page 9.

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Interviewee	Date	Excerpt
		██ and I did that for a bit. It's mostly our powwows. <sup>47</sup>
██████████	August 31, 2023	Different functions down here, 4th of July. That's one thing, too, I like what ██ doing with that. <sup>48</sup> Having different functions down here, it brings people back together. <sup>49</sup>

Newspapers regularly noted the Tribe’s powwow. These articles acknowledge the Mattaponi Indian Reservation, describe the cultural activities central to the annual event, and reflect the Tribe’s goal of fostering community ties by hosting it (June 17, 2024).<sup>50</sup>

*B7-8. Community Activities, 2020-Present: Annual Powwow and Other Social Events in Newspapers.*

Date	Excerpt
June 28, 2023	The Mattaponi Tribe and Reservation held its 25th Pow Wow on Father's Day weekend, marking a record attendance level.  The June 17 Pow Wow at the King William County reservation featured Native American dancing, drumming, artisans, food and more. Organizers estimated more than 2,000 people stopped by during the event, including Virginia Lt. Gov. Winsome Earle-Sears. <sup>51</sup>
June 17, 2024	The Mattaponi Indian Tribe and Reservation held its 26th Annual Pow Wow on Saturday. The pow wow is a significant cultural event, celebrating the King William County tribe’s Native American heritage and traditions. The gathering was attended by tribe members as well as the community and featured dance, music, arts and crafts, food, and cultural exhibitions.  According to the tribe’s website, the pow wow “serves as a time for our tribal and community members to come together, reconnect with our roots, and share our traditions with others.” <sup>52</sup>

*Historic Preservation and Cultural Education*

Historic preservation efforts have continued through the present decade. This has included efforts to revitalize the Powhatan Algonquian language and the implementation of cultural classes on the reservation. Tribal members engaged in intertribal and nontribal educational efforts during this period, notably the historical interpretation of the Machicomoco State Park site<sup>53</sup> and the Powhatan Algonquian Intertribal Roundtable in support of language reclamation.<sup>54</sup> Members of the Tribe described their involvement and understanding of the importance of such efforts in oral history interviews, excerpted below.

<sup>47</sup> ██████████ "Interview: ██████████," By ██████████, Mattaponi Indian Tribe, August 22, 2023, PDF Page 9.

<sup>48</sup> The Tribe observes a Tribal Appreciation Day held on the Fourth of July (Personal Communication, ██████████, October 23, 2024).

<sup>49</sup> ██████████ "Interview: ██████████ By ██████████ Mattaponi Indian Tribe, August 31, 2023, PDF Page 13.

<sup>50</sup> The Mattaponi powwow was not held in 2020 to 2022 due to the Covid-19 Pandemic.

<sup>51</sup> Staff, “Annual Mattaponi Pow Wow Draws Big Crowd with Record Attendance Level,” *Tidewater Review*, June 28, 2023, <https://www.dailypress.com/2023/06/28/annual-mattaponi-pow-wow-draws-big-crowd/>.

<sup>52</sup> Staff, “Mattaponi Indian Tribe and Reservation Holds 26th Annual Pow Wow,” *Tidewater Review* (June 17, 2024), <https://www.dailypress.com/2024/06/17/mattaponi-pow-wow/>.

<sup>53</sup> Hedgpeth, D. “New state park honors,” *The News & Advance* (Lynchburg, VA), July 21, 2021.

<sup>54</sup> Adkins, Chief of the Chickahominy Indian Tribe, to Custalow, Chief of the Mattaponi Indian Tribe, December 22, 2021

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*B7-9. Community Activities, 2020-Present: Historic Preservation and Cultural Education in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	December 15, 2022	<p>So, I've heard bits and pieces of language being spoken. The language here though has been gone since the early 1900s. [...] The tribe here has done a lot with language, as much as they can, knowing words, speaking the words, pulling words out, doing research at different times with different universities with putting together word lists in the [19]90s, the tribe did that. Was working with a scholar who put together a book of Algonquian words based on research. The tribe also worked with the "New World" production movie and put together the Algonquian language again for that movie. They did share that with the tribes. That's a big topic I think, is the language and speaking the language. I think that it's been gone, it hasn't been gone completely because we still hold on to pieces and bits, and it's interesting that right here in King William county you hear words like moccasin, you know that's an Algonquian word. You know you might hear Acquinton which is the school in King William, there's a road there, that's an Algonquian word as well. I believe it's for a canoe or a boat. So, it's all around us and sometimes you don't realize it's engrained cause we were the first contact. The Algonquian people with Jamestown settlement and things like that, but it's a necessity for us to make sure that we continue to use the language as much as we can. I think language is the second thing people look at when it comes to cultural identity. If you can speak your language fluently, that's another togetherness of who you are, where you come from.<sup>55</sup></p>
[REDACTED]	2023 ca.	<p>[REDACTED] Have you attended any of the cultural classes on the reservation?]</p> <p>I think it was the very first one that [REDACTED] had here. I came to the very first one. But actually when, gosh, was it you—I think it was [REDACTED]. My two oldest daughters were younger. My grandmother [REDACTED] had classes that she would hold here, pottery classes, bead classes, and I think maybe y'all dabbled in a little bit of leather, but not too much.</p> <p>[...] my grandmother, [REDACTED] she still does traditional pinch pot and coiled pottery, handmade pottery, and she also still does beadwork. We also, for those powwows, have worked with leather, making regalias and things for the powwows and cutting fringe and decorating, things like that. But no, not probably in my memories. I know they used to have actual powwows on the reservation, but if they happened after I was born, I was much too young to remember.<sup>56</sup></p>
[REDACTED]	July 26, 2023	<p>In the past, we had some cultural days that we did. That was done along a while back. They're starting to come back now with the programs we're working with [REDACTED] and things of that nature. We used to have an old pottery shop there, that we had a program with the King William schools that would help funding, that we did workshops with pottery and beadwork and regalia-making. So different things to teach the children.</p>

<sup>55</sup> [REDACTED] "Interview: [REDACTED] Part One," By [REDACTED] Mattaponi Indian Tribe, December 15, 2022. PDF Page 8.

<sup>56</sup> [REDACTED] "Interview: [REDACTED] By [REDACTED] Mattaponi Indian Tribe, July 5, 2023, PDF Page 5.

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Interviewee	Date	Excerpt
		[...] my grandfather [REDACTED] was ordained minister down here. We did take up Christianity, but there was also things that we still do to this day: give offerings in the morning when we get up, tobacco offering, smudge before we do dance or go into a circle. Things of that nature we always done and was taught to do and continue to do so. <sup>57</sup>
[REDACTED]	September 12, 2023	I'm presenting at the VTEC conference at the end of this month. I do lots of workshops, trying to work with the other tribes. Upper Mattaponi, Chickahominy, Eastern Chickahominy. We're trying to reintroduce a lot of our traditional cultures, culture back to the younger generation. So, I do a lot of that, and I'm currently working. I work for the [REDACTED] under their Indigenous Peoples Initiative. I help view over content, make sure it's appropriate. Make sure it's equitable, because history is often sided sort of heavily on one side and our stories seems like never gets told. <sup>58</sup>

Mattaponi community engagement in cultural education persists to the present day in other ways, as documented in contemporary media. During this time, primary examples include participation in regional events acknowledging Indigenous People's Day (October 10, 2020), ensuring that the Tribe's identity and culture are represented.

*B7-10. Community Activities, 2020-Present: Historic Preservation and Cultural Education in Other Sources.*

Date	Excerpt
October 10, 2020	Stoney made the proclamation Friday afternoon to a mostly empty City Council chamber, though present were representatives from the Pamunkey, Nottoway, Upper Mattaponi and Mattaponi tribes, as well as the Nansemond Indian Nation.  [...] Shereen Waterlily [REDACTED] who was there representing the Mattaponi Tribe, called the proclamation 'a great step in the right direction.' <sup>59</sup>
October 12, 2021	Elliott, with representatives of the Mattaponi, Patowomeck and Cheroenhaka tribes, stood with Mayor Levar Stoney on Monday to commemorate the first people to ever walk the lands of America.  [...] The fact that we are celebrating Indigenous Peoples' Day and not Columbus Day at this museum and in this city speaks volumes as to how far we've come," [Richmond Mayor] Stoney said during Monday's ceremony. "[...] As most of you know, the first people to populate the land that now comprises the city of Richmond were members of multiple tribes, including the Pamunkey, the Nottoway, the Mattaponi, the Upper Mattaponi and the Nansemond Indian Nation, each with their own diverse histories and diverse cultures," Stoney said Monday. <sup>60</sup>
2023	Roundtable Representatives & Tribal Support  The Powhatan Algonquian Intertribal Roundtable (PAIR) consists of at least one representative of each of the eight Virginia Algonquian Speaking tribes and are as follows:  • [REDACTED] - Chickahominy Indian Tribe

<sup>57</sup> [REDACTED] "Interview: [REDACTED]" By [REDACTED] Mattaponi Indian Tribe, July 26, 2023, PDF Page 5.

<sup>58</sup> [REDACTED] "Interview: [REDACTED]" By [REDACTED] Mattaponi Indian Tribe, September 12, 2023, PDF Page 16.

<sup>59</sup> Prestidge, H. "New Tradition," *Richmond Times Dispatch* (Richmond, VA), October 10, 2020.

<sup>60</sup> Nocera, J. "City officials, tribal representatives gather to celebrate Indigenous peoples," *Richmond Times Dispatch* (Richmond, VA), October 12, 2021. See also: Staff, "Correction," *Richmond Times Dispatch* (Richmond, VA), October 13, 2021; Nocera, J. "Richmond celebrates Indigenous Peoples' Day," *The (Lynchburg VA) News & Advance* (Lynchburg, VA), October 12, 2021.

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Date	Excerpt
	<ul style="list-style-type: none"> <li>• [REDACTED] Chickahominy Indian Tribe</li> <li>• [REDACTED] Chickahominy Indian Tribe</li> <li>• [REDACTED] - Chickahominy Indian Tribe-Eastern Division</li> <li>• [REDACTED] - Mattaponi Indian Tribe</li> <li>• [REDACTED] Mattaponi Indian Tribe</li> <li>• [REDACTED] - Nansemond Indian Nation</li> <li>• [REDACTED] Pamunkey Indian Tribe</li> <li>• [REDACTED] - Patawomeck Indian Tribe</li> <li>• [REDACTED] Patawomeck Indian Tribe</li> <li>• [REDACTED] - Patawomeck Indian Tribe</li> <li>• [REDACTED] Rappahannock Indian Tribe</li> <li>• [REDACTED] Rappahannock Indian Tribe</li> <li>• [REDACTED] Upper Mattaponi Indian Tribe<sup>61</sup></li> </ul>

*Social Cooperation and Mutual Aid*

Various forms of social cooperation and mutual aid took place amongst the Mattaponi Indian Tribe in recent years. For example, oral histories detail the community support that goes into planning and implementing large-scale tribal events.

*B7-11. Community Activities, 2020-Present: Social Cooperation and Mutual Aid in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	July 12, 2023	Well, this year was our twenty-fifth powwow. Twenty-five years ago, I was involved in starting that powwow. I was in that kitchen cooking and planning the day and out there setting up. So that was my big thing. Always participating in anything. And when Mama [REDACTED] had her little table of pottery, I would go over there and help her and sign in people. <sup>62</sup>
[REDACTED]	July 24, 2023	But I have served around church, we get cleanup, cleanup around the reservation. Clean up at the museum. And so, I volunteer my time for that.  [REDACTED] And you take money every year for the powwow?  Yes. <sup>63</sup>

In addition to these regular community events, the Mattaponi Indian Tribe, through the tribal government, applied for and administered federal and state grants to support the protection of natural resources, the Tribe's federal acknowledgment efforts, including an Administration for Native Americans (ANA) Social and Economic Development Strategies (SEDS) grant.<sup>64</sup> Federal acknowledgment efforts have involved significant involvement from community members, who worked extensively with the Petition Office, which

<sup>61</sup> The Powhatan Algonquian Intertribal Roundtable is hosted and facilitated by the federally recognized Chickahominy Indian Tribe. See: "Powhatan Algonquian Intertribal Roundtable," <https://www.powhatanroundtable.org/blank-1>, Accessed October 25, 2024.

<sup>62</sup> [REDACTED] Interview: [REDACTED] By [REDACTED] Mattaponi Indian Tribe, July 12, 2023, PDF Page 9.

<sup>63</sup> [REDACTED] Interview: [REDACTED] By [REDACTED], Mattaponi Indian Tribe, July 24, 2023, PDF Page 15.

<sup>64</sup> Administration for Native Americans, "Social and Economic Development Strategies Grantees," November 13, 2023, <https://www.acf.hhs.gov/ana/social-and-economic-development-strategies-grantees#Eastern>.

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was created through the ANA, to update their enrollment files and complete oral history interviews.<sup>65</sup> Other large-scale coordinated efforts within the Mattaponi Indian Tribe to support the tribal community received news coverage in this period. These include a large-scale housing project (February 29, 2024) and collaborations to expand the Tribe’s land base (January 29, 2024).

*B7- 12. Community Activities, 2020-Present: Social Cooperation and Mutual Aid.*

<b>Date</b>	<b>Excerpt</b>
February 29, 2024	<p>The Mattaponi Indian Tribe &amp; Reservation recently received nearly \$1.7 million from the federal Indian Community Development Block Grant (ICDBG) program.</p> <p>The grant was one of 11 awarded by the U.S. Department of Housing and Urban Development on Feb. 9. HUD gave out nearly \$20 million for the block grant program, with funds intended to be used for infrastructure and more to support American Indian and Alaskan Native families on Indian reservations and in other Indian areas. [...] The Mattaponi Indian Tribe &amp; Reservation will use the funding to perform needed housing rehabilitation to ensure the safety and habitability of low-to moderate income Mattaponi households, according to Chief Mark T. Fallingstar Custalow [REDACTED]. The reservation is located on 150 acres along the borders of the Mattaponi River near West Point in King William County.</p> <p>"The Mattaponi are appreciative and anxious to begin this project which will directly assist and impact our citizens." Custalow said. "Our citizens' wellbeing and safety are key priorities of the Tribal Council, and this award will ensure we can provide better outcomes for our citizens." <sup>66</sup></p>
January 29, 2024	<p>The Mattaponi Indian Tribe has moved a step closer to regaining part of its ancestral lands after a state representative filed legislation to convey 2,200 acres to the tribe.</p> <p>Del. Keith Hodges, R-Middlesex, is sponsoring legislation that seeks to authorize the transfer of a tract in King William County known as Sandy Point, which is adjacent to the existing reservation to the Mattaponi Indian Tribe.</p> <p>"The Mattaponi Indian Tribe, a community with just over 250 enrolled citizens and fewer than 75 people living on the reservation, faces challenges from the reduction in the size of their land base over the years," a news release from Hodges' office states last week.</p> <p>The current reservation, originally recorded as 150 acres, measures less than 75 acres based on GIS mapping carried out for the tribe. The loss of the tribe's land has impacted hunting grounds, agricultural areas, and housing space for members of the tribe, according to the release.</p> <p>The Mattaponi Tribal Council, in collaboration with The Nature Conservancy, purchased the Sandy Point tract in 1999.</p> <p>The land was identified as originally belonging to the Indians in records from 1646 and 1658. It was sold to the state forestry department in 2002 to protect it pending a mechanism to allow the transfer of the title to the Mattaponi Tribe.<sup>67</sup></p>

<sup>65</sup> Personal Communication, Lois Custalow Carter, October 23, 2024.

<sup>66</sup> Custalow, Mark T., "Press Release: Mattaponi Indian Tribe & Reservation awarded \$1.7 million for housing rehabilitation," Mattaponi Indian Reservation, King William County, VA, February 20, 2024; see also, O'Brien Root, Kim, "Mattaponi Tribe receives \$1.7M in federal funds to support its reservation," *Tidewater Review* (West Point, VA), February 19, 2024, <https://www.dailypress.com/2024/02/19/mattaponi-tribe-receives-1-7m-in-federal-funds-to-support-its-reservation/>.

<sup>67</sup> Macaulay, David, "Legislation would give land back to Mattaponi Indian Tribe," *Tidewater Review* (West Point, VA), January 29, 2024, <https://www.dailypress.com/2024/01/29/legislation-would-give-land-back-to-mattaponi-indian-tribe/>.

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*Annual Tax Tributes*

The Mattaponi Indian Tribe continues the tradition of presenting an annual treaty tribute to the Governor of Virginia to the present day. In addition to maintaining the relationship between Virginia and the Mattaponi Indian Tribe, the ceremony holds deep historical and cultural significance for the community. Average attendance from within the Mattaponi community during this period was approximately 40 to 45 people, with 2020 as an exception given the social distancing precipitated by COVID-19.<sup>68</sup> Leaders of the Tribe reported on the importance of the event and its potential to educate the next generation of tribal members about their traditions and customs (November 23, 2023). The event is regularly attended by tribal members (e.g. November 24, 2022).

*B7-13. Community Activities, 2020-Present: Annual Tax Tributes.*

Date	Excerpt
November 25, 2021	Mattaponi Chief Mark Falling Star Custalow [REDACTED] (center right) stands with Gov. Ralph Northam as his tribe pays their annual tax tribute to Virginia at the Executive Mansion on Wednesday. <sup>69</sup>
November 24, 2022	<p>"Our hearts are heaving and broken yet again...we are focused on supporting families, families that today face unthinkable reality,' a solemn Gov. Youngkin said Wednesday, at the start of the traditional presentation of tribute from the Mattaponi and Pamunkey tribes to celebrate the 1677 Treaty of Middle Plantation.</p> <p>'Over the past 345 years, Virginia, the Mattaponi, the Pamunkey, have had various times of grief not unlike today,' Youngkin said."</p> <p>Photo caption: Mattaponi women, including Lois Custalow Morning Glory Carter [REDACTED] (center), danced Wednesday after the presentation by the Mattaponi and Pamunkey tribes.<sup>70</sup></p>
November 22, 2023	<p>Turkey may be the symbol of Thanksgiving in the U.S., but in Virginia, the first sign of the holiday is usually two deer laid before the steps of the Executive Mansion. For the 346th year, the Mattaponi and Pamunkey tribes presented the state's governor with an annual tribute of game as part of a ceremony that dates back to treaties signed in 1646 and 1677.</p> <p>"It is an honor to be here today to continue our government-to-government relationship with the commonwealth of Virginia and to continue this tradition that's been going on for many, many years," said Mattaponi Chief Mark Custalow [Mark Thomas Custalow; b.1962] Wednesday before presenting Gov. Glenn Youngkin with a seven-point buck shot on the tribe's reservation in King William County.<sup>71</sup></p>
November 23, 2023	<p>Two Native American tribes continue a 346-year-old tradition in front of the Executive Mansion in Richmond on Wednesday.</p> <p>The Mattaponi and Pamunkey tribes delivered game and gifts to Gov. Glenn Youngkin and first lady Suzanne Youngkin for the annual Tax Tribute Ceremony, a custom that precedes the birth of the United States by almost a century.</p> <p>Mattaponi Chief Mark Fallingstar Custalow [REDACTED] said that the name of the ceremony is somewhat misleading, as the offerings his tribe brings to the governor are not in lieu of taxes. Instead, his people are honoring a centuries-old</p>

<sup>68</sup> Personal Communication, [REDACTED] October 23, 2024.

<sup>69</sup> Staff, "Annual tribute," *Richmond Times Dispatch* (Richmond, VA), November 25, 2021.

<sup>70</sup> Ress, D. "Mattaponi, Pamunkey make their annual tribute," *Richmond Times Dispatch* (Richmond, VA), November 24, 2022.

<sup>71</sup> Vogelsong, S., "For 346th year, Virginia tribes present governor with a tribute of game," *Virginia Mercury*, November 22, 2023, <https://virginiamercury.com/2023/11/22/for-346th-year-virginia-tribes-present-governor-with-a-tribute-of-game/>.

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Date	Excerpt
	<p>commitment, and cementing the government-to-government relationship between his tribe and the commonwealth through a show of represent, Custalow said.</p> <p>"We take the first things from our forests and waters during this season and present them to the governor," he said.</p> <p>[...] Custalow said the ceremony is also an opportunity to teach the tribe's youngest members about its history and tradition.</p> <p>The 1677 Treaty of Middle Plantation stipulated that tribal signatories would send a delegation to pay tribute to the governor "at this place of his Residence." At the time, the governor was a representative of the English crown, but the tradition continued.<sup>72</sup></p>

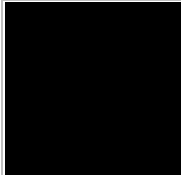
*Conclusion*

The community activities described above demonstrate the continued existence of “social relationships connecting individual members” (83.11 (b)(1)(ii)) and “patterns of informal social interaction” (83.11 (b)(1)(iii)). Such relationships and interactions were evident in the annual recurrence of Homecoming celebrations and the powwow. The administration of large-scale mutual aid programs and coordination of subsistence strategies provide evidence of “shared or cooperative labor” among Mattaponi Indian Reservation residents (83.11 (b)(1) (iv)), and the traditions of Homecoming and the annual tax tribute represent “shared sacred or secular ritual activity” (83.11 (b)(1)(vi)). As in previous decades, the persistence of reservation lifeways, tribal efforts to educate the general public about Mattaponi traditions, and the Tribe’s government-to-government relationship with the Commonwealth of Virginia as demonstrated by the annual tax tribute exemplify the “persistence of a collective identity” (83.11 (b)(1)(viii)).

*Distinction and Discrimination*

Throughout this period, the Mattaponi Indian Tribe was consistently viewed as a distinct tribal entity, different from other Virginia tribes and from the non-Indian community around it. Oral histories convey a sense among tribal members that the community’s persistence and its longtime occupation of the Mattaponi Indian Reservation as well as its tribal history and culture are a critical part of this distinction.

*B7-14. Distinction and Discrimination, 2020-Present in Interviews.*

Interviewee	Date	Excerpt
	December 15, 2022	<p>I’m Mattaponi. I could claim other tribal affiliations, but I always claim Mattaponi. I don’t claim any other besides Mattaponi really. In speaking, if someone asks about it I’ll talk about it. This is probably one sided of me being here, but I really believe from learning our history and understanding our history and hearing the elders speak about things is that we held onto this land and that was not just by chance. People fought for what we have, and we still do. So, you know the resiliency. [...]</p> <p>It’s important for us to understand our history, to understand past traditions and cultures, and it’s important for us to continue some of those things. We also need to make sure we adapt and don’t get lost. When we hang on so far to the</p>

<sup>72</sup> Swenson, B., "Mattaponi and Pamunkey tribes carry on annual tradition with gifts to governor," *Tidewater Review*, November 23, 2023, <https://www.dailypress.com/2023/11/23/mattaponi-and-pamunkey-tribes-carry-on-annual-tradition-with-gifts-to-governor/>.



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Interviewee	Date	Excerpt
		past the present leaves us behind and so we have to be able to maintain our identity in this day and age in 2022. <sup>73</sup>
	July 26, 2023	<p>And what do you think sets the tribe apart from other tribes in the region?]</p> <p>I think probably the biggest thing is that we still have the reservation. Having our lands, part of our original lands, not all of it, but a part of a portion of it. This was the original seat of our people. And we still honor the treaty that we have and by honoring that treaty we live upon our lands.”<sup>74</sup></p>

Such distinction was echoed by journalists and scholars, who regularly identified the Mattaponi as an entity distinct from the local non-Indian population as well as other tribes in the region. This included tribal members, speaking in newspapers (September 27, 2020), reports that demonstrate the both the newspaper and the Commonwealth viewed the Tribe as distinct (October 10, 2020) and that the Mattaponi were numbered among the state-recognized tribes of Virginia (January 28, 2022). These include references to distinct oral history traditions and governing bodies.

*B7-15. Distinction and Discrimination, 2020-Present in Other Sources.*

Date	Excerpt
September 27, 2020	<p>Obviously, there was history in Virginia before the arrival of the ships at Point Comfort. I know this history because it is my history as well. I am a direct descendant of Pocahontas, a Mattaponi Indian. My tribe, through its oral traditions, knows the demise of own cultural ways that were once strong during the Powhatan and Pocahontas era.</p> <p>[...] To propose that 1619 was the beginning of this nation denies the recognition of the Powhatans and their present-day descendants who continue to live on and outside of the Mattaponi and Pamunkey Indian reservations today.</p> <p>Dawn Custalow [REDACTED] an English language learner teacher who lives in Roanoke, is a tribal member of the Mattaponi tribe whose reservation is located in West Point.<sup>75</sup></p>
October 10, 2020	According to the release, Northam announced a land acquisition by the Chickahominy Tribe last year and signed a land trust agreement with the Mattaponi Indian Tribe in an attempt to rectify past decisions leading to their reservation land being 'encroached upon.' <sup>76</sup>
November 25, 2021	Photo Caption: Mattaponi Chief Mark Falling Star Custalow (center right) stands with Gov. Ralph Northam as his tribe pays their annual tax tribute to Virginia at the Executive Mansion on Wednesday. <sup>77</sup>
January 28, 2022	There are currently 11 tribes recognized in Virginia, including the Mattaponi, Upper Mattaponi and Pamunkey. <sup>78</sup>

<sup>73</sup> [REDACTED] "Interview: [REDACTED] By [REDACTED], Mattaponi Indian Tribe, December 15, 2022. PDF Page 11.

<sup>74</sup> [REDACTED] "Interview: [REDACTED]” By [REDACTED] (b) (6), Mattaponi Indian Tribe, July 26, 2023, PDF Page 12-13.

<sup>75</sup> Custalow, D., “First Nations still overlooked,” *Virginian Pilot* (Norfolk, VA), September 27, 2020.

<sup>76</sup> Martin, S., “Northam declares Oct 12 as Indigenous Peoples Day,” *Virginian Pilot* (Norfolk, VA), October 10, 2020.

<sup>77</sup> Staff, "Annual Tribute," *Richmond Times-Dispatch* (Richmond, Virginia), November 25, 2021.

<sup>78</sup> Martin, S., “'Permission to Laugh'," *Virginia-Pilot* (Norfolk, VA), January 28, 2022.

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*Conclusion*

The evidence above demonstrates that the Mattaponi Indian Tribe was distinguished from surrounding communities, showing “strong patterns of discrimination and other patterns of distinction by non-members” (83.11 (b)(1)(v)), including media references to the Tribe as a distinct entity. That members of the Mattaponi Indian Tribe consider themselves a distinct social and political entity is also evident, as they represented tribal interests and self-identify in print throughout the period. These actions demonstrate the continued existence of a “collective identity” (83.11 (b)(1)(viii)) and “distinct cultural patterns” (83.11 (b)(2)(iii)) among the Mattaponi between 1980 and 1999.

*Evidentiary Applicability*

Based on the evidence presented above, the Mattaponi Indian Tribe fulfills the requirements of Criterion 83.11 (b)(1) throughout the period from 2020 to 2024.

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**C. Criterion (c): Political Influence or Authority**

The Mattaponi Indian Tribe has maintained political influence and authority over Mattaponi tribal members since 1900, fulfilling criterion 83.11 (c), *Political Influence or Authority*.

Criterion (c) requires that:

The petitioner has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. Political influence or authority means the entity uses a council, leadership, internal process, or other mechanism as a means of influencing or controlling the behavior of its members in significant respects, making decisions for the entity which substantially affect its members, and/or representing the entity in dealing with outsiders in matters of consequence. This process is to be understood flexibly in the context of the history, culture, and social organization of the entity.

(1) The petitioner may demonstrate that it meets this criterion by some combination of two or more of the following forms of evidence or by other evidence that the petitioner had political influence or authority over its members as an autonomous entity:

- (i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes.
- (ii) Many of the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance.
- (iii) There is widespread knowledge, communication, or involvement in political processes by many of the entity's members.
- (iv) The entity meets the criterion in § 83.11(b) at greater than or equal to the percentages set forth under § 83.11(b)(2).
- (v) There are internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions.
- (vi) The government of a federally recognized Indian tribe has a significant relationship with the leaders or the governing body of the petitioner.
- (vii) Land set aside by a State for petitioner, or collective ancestors of the petitioner, that is actively used for that time period.
- (viii) There is a continuous line of entity leaders and a means of selection or acquiescence by a significant number of the entity's members.

(2) The petitioner will be considered to have provided sufficient evidence of political influence or authority at a given point in time if the evidence demonstrates any one of the following:

- (i) Entity leaders or other internal mechanisms exist or existed that:
  - (A) Allocate entity resources such as land, residence rights, and the like on a consistent basis;
  - (B) Settle disputes between members or subgroups by mediation or other means on a regular basis;
  - (C) Exert strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior; or
  - (D) Organize or influence economic subsistence activities among the members, including shared or cooperative labor.

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(ii) The petitioner has met the requirements in § 83.11(b)(2) at a given time.

This section of the narrative presents evidence demonstrating that the Mattaponi Indian Tribe has continuously exercised political authority over its reservation lands and tribal membership from 1900 to the present. As with the narrative response to criterion 83.11 (b), this presentation of evidence is organized into chronological sections, each representing a 20-year period from 1900 to the present. Within each section, the evidence is organized into thematic subsections that align with the applicable sub-criteria contained in Criterion (c). These subsections include: *Tribal Leadership*, *Resource Use and Allocation*, *Public Works and Social Services*, *Maintaining Social Order*, *Political Participation*, and *External Relations*. While each subsection is thematically aligned with sub-criteria of Criterion (c), the evidence should not be interpreted as limited to that sub-criterion or sub-criteria. Likewise, inclusion of evidence under any subsection does not preclude its application to other relevant criteria under 25 CFR § 83.11. We have tried to reduce repetition to facilitate review; however, evidence that is strong for more than one subsection of the criterion may appear in more than one evidentiary table. As with Criterion (b), the breadth and depth of the evidence for criterion (c) is sufficient to fulfill the requirements under criterion 83.11(b)(1)(xi) and (b)(2)(v), and thus evidence presented below should be considered to fulfill criterion (b).

*Tribal Leadership.* This subsection provides evidence of known tribal leaders, including any available details of their tenure. This subsection demonstrates the existence of a “continuous line of entity leaders” (83.11 (c)(1)(viii)) who played key roles in the exercise of political authority (83.11 (c)(2)(i)) for all periods from 1900 to the present.

*Resource Use and Allocation.* This subsection presents evidence of the use and allocation of tribal resources on and off the Mattaponi Indian Reservation. Such usage and allocation demonstrate the Tribe’s ability to “mobilize significant numbers of members and significant resources from its members for entity purposes,” (83.11 (c)(1)(i)) and “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)). The allocation of resources is often accompanied by other activities that may demonstrate the existence of “internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions” (83.11 (c)(1)(v)) and the Tribe’s organization or influence of “economic subsistence activities,” (83.11 (c)(2)(i)(D)).

*Public Works and Social Services.* This subsection presents evidence of the Mattaponi’s Indian Tribe’s use of its political structure to organize and affect public works and social services, including activities like reservation maintenance and the administration of valued tribal institutions, like the Mattaponi Indian School. Such evidence demonstrates the Tribe’s ability to “mobilize significant numbers of members and significant resources from its members for entity purposes,” (83.11 (c)(1)(i)) and “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)). Additionally, insofar as the allocation of resources was accompanied by internal conflicts, these activities further demonstrate “internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions” (83.11 (c)(1)(v)). When such activities structured the maintenance of common property on the Reservation, they demonstrate the active use of “land set aside by a State for the petitioner” (83.11 (c)(1)(vii)). Finally, where such activities structured the wage-activities of individual members (e.g. through paid maintenance of common property) they demonstrate the Tribe’s organization or influence of “economic subsistence activities,” (83.11 (c)(2)(i)(D)).

*Maintaining Social Order.* This subsection presents evidence of the ways in which the Tribe organized tribal behaviors throughout the period, overseeing processes and regulations that ordered the everyday lives of tribal members. Such evidence demonstrates the Tribe’s exertion of “strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)). Such evidence often also illustrates the existence of mechanisms to “allocate entity resources,” (83.11 (c)(2)(i)(A)), “settle disputes,” (83.11 (c)(2)(i)(B)),

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and/or “organize or influence economic subsistence activities” (83.11 (c)(2)(i)(D)). Many of these instances also provide evidence of “internal conflicts” (83.11 (c)(1)(v)) within the Tribe.

*Political Participation.* This subsection presents evidence of the political participation of Tribal Members in activities of the Tribe, such as tribal meetings, elections, etc. Such participation demonstrates the Tribe’s ability to “mobilize significant numbers of members and significant resources from its members for entity purposes” (83.11 (c)(1)(i)), that “the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)), that “there is widespread knowledge, communication, or involvement in political processes by many of the entity's members” (83.11 (c)(1)(iii)), and that “there are internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions” (83.11 (c)(1)(v)).

*External Relations.* This subsection presents evidence of the Tribe’s government-to-government relations with federally recognized Indian Tribes and other governmental entities, including federal, state, and local authorities. Such relationships demonstrate that the Tribe’s governing body has played a key role in “representing the entity in dealing with outsiders in matters of consequence,” (83.11(c)) and that tribal and non-tribal governmental entities have a “significant relationship with the leaders or the governing body of the petitioner” (83.11(c)(1)(vi)). These relationships often signal the trust that membership puts in tribal leaders to represent their interests and thus also provides evidence demonstrating that “Many of the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)) and that “there is widespread knowledge, communication, or involvement in political processes by many of the entity's members” (83.11 (c)(1)(iii)).

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1. Criterion (c): 1900 to 1919

The period from 1900 to 1919 includes evidence from a variety of sources that clearly demonstrate the presence of political authority and fulfillment of Criterion (c) of 25 CFR 83.11. This includes the demonstration that the Tribe acted as an “autonomous entity” that held “political influence or authority over its members” (83.11(c)(1)). Specifically, the Tribe was regularly able to “mobilize significant numbers of members and significant resources... for entity purposes” (83.11 (c)(1)(i)) through tribal elections and participation in key tribal events such as the annual tribute to the Governor which commemorates and continues the Tribe’s treaty relationship with the Commonwealth. Additionally, members regularly participated in activities organized by the government, including attending the annual tribute, participating in the Mattaponi Indian School, and attending town meetings, demonstrating both that members placed import on the “issues acted upon or actions taken by entity leaders” (83.11(c)(1)(ii)) and the existence of “widespread knowledge, communication, or involvement in political processes” (83.11(c)(1)(iii)). Likewise, the tribal government’s mediation of internal disputes over issues such as the rental of reservation lands through a tribal court demonstrates the existence of “internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions” (83.11 (c)(1)(v)). The clear and ongoing relationship with the Pamunkey Indian Tribe and others demonstrates the Mattaponi tribal government’s relationship with federally recognized Indian Tribes (83.11 (c)(1)(vi)). During this period, evidence demonstrates that the Mattaponi continuously occupied and used the state-reservation initially conferred to it in the colonial period (83.11 (c)(1)(vii)). Finally, tribal minute books and other records show the existence of a “continuous line of entity leaders and a means of selection of acquiescence by a significant number of the entity’s members” (83.11 (c)(1)(viii)).

Moreover, for the period from 1900 to 1919, and throughout the 20<sup>th</sup> and 21<sup>st</sup> centuries, the Mattaponi Indian Tribe clearly fulfills the requirements under 25 CFR 83.11 (c)(2). Specifically, evidence demonstrates that the tribal government regularly allocated entity resources through allotment to tribal members as well as advocacy for tribal citizens with regard to economic benefits related to tribal status (such as exemption from certain taxes and protection of hunting and fishing rights (83.11 (c)(2)(i)(A))). During this period, the tribal government intervened in the activities of tribal citizens and formalized tribal laws in ways that clearly demonstrate its role in the regular settlement of internal disputes (83.11 (c)(2)(i)(B)), its strong influence over member behavior (83.11 (c)(2)(i)(C)), and its ability to organize the economic subsistence activities of its members (83.11 (c)(2)(i)(D)). Such evidence, by meeting the requirements of 25 CFR 83.11 (c)(2), fulfills the crossover provision in 25 CFR 83.11 (b)(2)(v) and thus has “provided more than sufficient evidence to demonstrate distinct community” for the period from 1900 to 1919.

*Tribal Leadership*

During the period from 1900 to 1919, the Mattaponi Indian Tribe was governed by a tribal government which included a Chief and Council.<sup>1</sup> While evidence in this period is incomplete, the continued existence of the Tribe’s reservation indicates that tribal governance largely continued the way it had in earlier periods.<sup>2</sup> This would have included the allotment of land, administration of informal and formal tribal laws, and maintenance of important tribal institutions. Known tribal leaders during this time would have carried

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<sup>1</sup> There is a short period during which it appears the office of Chief was unfilled. During this time, however, it is clear that the Tribe retained political authority during this period, as it continued to allot tribal lands.

<sup>2</sup> The evidence available is sufficient to demonstrate political authority and supports a presumption of continuity of political authority during this period in line with the Department of Interior’s evaluation standards, including that the Department will not require the demonstration of political influence or authority at every point in time (83.10 (a)(2)) and that it will take into account historical situations for which evidence is demonstrably limited (83.10 (b)(2)).

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on the types of governmental activities carried out by late 19<sup>th</sup> century leaders like [REDACTED] and [REDACTED]

Documentation of tribal leadership in the period from 1900 to 1919 begins with records of the election held at a tribal meeting on March 24, 1914.<sup>4</sup> [REDACTED] was elected to a two-year term during this election. [REDACTED] was elected as Chief for the two-year term of 1916 to 1918.<sup>5</sup> During the 1918 election, [REDACTED] was re-elected, after which he served consecutive terms until 1949.<sup>6</sup> During this period, records indicate that tribal members [REDACTED] served on the Tribal Council.<sup>7</sup>

Table CI-1. Tribal Leaders, 1900-1919.

Date	Title	Tribal Leaders
1914 – 1916	Chief	[REDACTED]
1918 – 1949		
1916 – 1918	Chief	
1914 – 1919	Assistant Chief	
1914 – 1918	Councilman	
1914 – 1916	Councilman	
1916 – 1918	Headman	
1916 – 1922	Headman	
1916 – 1918 ca.	Headman	

*Conclusion*

Evidence of the makeup of Tribal Council demonstrates the existence of a “continuous line of entity leaders” (83.11 (c)(1)(viii)) who played key roles in the exercise of political authorities under criterion 83.11 (c)(2)(i). Likewise, records of Tribal elections, described further in the analysis below, demonstrate political participation of the tribal community and thus, that members “consider issues acted upon or actions

<sup>3</sup> Trustees of the Mattaponi Indian Tribe meeting notes, 1799 - 1887, *King William County Deed Book 6*. King William County Court House, King William, Virginia, 473; Governor Henry H. Wells, 1868 - 1869. Executive Papers, Accession 43756, Box 1, Folder 2, State Government Records Collection, Library of Virginia, Richmond, Virginia, PDF Page 9; Allmon v. Langston etc., King William County Chancery Causes 1878-1909, Library of Virginia, King William County Circuit Court, Richmond, Virginia, Page 206. [https://www.lva.virginia.gov/chancery/case\\_detail.asp?CFN=101-1909-003](https://www.lva.virginia.gov/chancery/case_detail.asp?CFN=101-1909-003).

<sup>4</sup> Law Ledger, 24 March 1914, [REDACTED] Private Collection, PDF Page 7.

<sup>5</sup> Law Ledger, [REDACTED] Private Collection, PDF Pages 7 and 13.

<sup>6</sup> Law Ledger, 27 February 1918, [REDACTED] Private Collection, PDF Page 16.

<sup>7</sup> Law Ledger, [REDACTED] Private Collection, PDF Pages 7-24.

<sup>8</sup> Staff, “Mattaponi Braves Send Game to Big White Chief,” *Richmond Times Dispatch* (Richmond, VA), November 19, 1914; Staff, “Big Smoke of 1916 Made Heap Bad Law-Indian Chief Appeal to Great White Father Against New Game Act,” *Richmond Times Dispatch* (Richmond, VA), July 11, 1916; Staff, “Indian Brings Game,” *The Evening Journal* (Jeffersonville, IN), December 8, 1917; Staff, “Mattaponi Tribe Sends Tribute,” *The Richmond Virginian* (Richmond, VA), December 8, 1917.

<sup>9</sup> Law Ledger, [REDACTED] Private Collection, PDF Pages 7 and 13.

<sup>10</sup> [REDACTED] “Brief “History” of Mattaponi Reservation,” *The Tidewater Review* (West Point, Virginia), January 13, 1938.

<sup>11</sup> [REDACTED] “Brief “History” of Mattaponi Reservation,” *The Tidewater Review* (West Point, Virginia), January 13, 1938.

<sup>12</sup> [REDACTED] “Brief “History” of Mattaponi Reservation,” *The Tidewater Review* (West Point, Virginia), January 13, 1938.

<sup>13</sup> Law Ledger, 28 July 1916, [REDACTED] Private Collection, PDF Page 12.

<sup>14</sup> Law Ledger, 28 July 1916, [REDACTED] Private Collection, PDF Page 12.

<sup>15</sup> Law Ledger, 28 July 1916, [REDACTED] Private Collection, PDF Page 12.

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taken by entity leaders to be of importance” (83.11 (c)(1)(ii)) and that there is “widespread knowledge, communication, or involvement in political processes by many of the entity's members” (83.11 (c)(1)(iii)).

Resource Use and Allocation

Between 1900 and 1919 the Mattaponi Tribal Council was closely involved in the allocation of tribal resources. Specifically, the Council determined who could hold an allotment on the Mattaponi Indian Reservation and how individuals could utilize those lands.

Reservation Allotments

The process for attaining lands, and strictures related to how such land would vest in a member were defined in the tribal laws formalized at a 1914 tribal meeting. These laws set out the following:

[...]1. Any citizen hold lots or land on Reservation from this date June 16<sup>th</sup> 1914, have to be given by the Chief and Tribe, and such persons shall be entitled to pay rent for each year they are in possession of said lot or land until they build there on a dwelling and occupy same. Carried. [...]

In case there be no vacant lot, the larger lot are to be divided with those who have no lot at all provided such persons have complied with the laws of the Reservation. Carried. [...]

So regarding Fatherless and Motherless children being very young or under age and have been left in possession of House & lot such children shall be entitled to hold the lot and house so long as they live on said lot and occupy the house. If said children or ken [sic] leave the lot for two years the lot or land goes back to the Reservation and the improvements are sold to pay taxes and if there for any of the proceeds of said Buildings remaining go to said children or persons.

No citizen that laws on Reservation who are in possession of a lot shall not sell their improvement to a citizen of said Reservation with the intention of giving the buyer a title to the land, such person only can sell with the understanding that the Building have to be removed off said lot on land, title only can be given to lots on lands by the chief and tribe. After this the meeting adjourned

Carried sign [REDACTED] Chief

Citizen shall petition Tribe for reinstatement for lot or land. Tribe has to allot land to citizen, property on lot is personal property and can be sold at will. Any citizens of Tribe can reside except as voted on wives or husbands of Caucasian

[REDACTED] Chief<sup>16</sup>

The law was amended at a tribal meeting on November 16, 1914, with additional residency requirements likely related to the mobility and return migration of tribal members who pursued jobs in cities like Richmond:

[...] On motion of [REDACTED] and second by [REDACTED] that any citizen that moves off the Reservation to Reside for 2 years then return back to the Reservation after the expiration of two years Such person shall be compelled to live on his lot for six months before leaving again. Carried. [...]<sup>17</sup>

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<sup>16</sup> Law Ledger, 16 June 1914, [REDACTED] Private Collection, PDF Pages 9-10.

<sup>17</sup> Law Ledger, 16 November 1914, [REDACTED] Private Collection, PDF Page 11.



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Extant records demonstrate that the Mattaponi Tribal Council regularly made decisions on the assignment of reservation lots throughout this period (August 24, 1914; November 16, 1914; April 19, 1915; October 7, 1915; November 28, 1917) and even reclaimed allotted land in the service of public infrastructure (May 5, 1916). Such records show the continuing practice of allotment throughout this period.

*Table C1-2. Resource Use and Allocation, 1900-1919: Reservation Allotments.*

Date	Excerpt
August 24, 1914	A meeting called by the Chief & Council of the Mattaponi Reservation for the purpose of giving ██████████ a lot to build on. On motion of ██████████ second by ██████████ that we give ██████████ half of the lot, known as ██████████ Carried [...] <sup>18</sup>
April 19, 1915	[...] On motion of ██████████ and second by ██████████ that ██████████ be assigned [sic] a lot known as ██████████ lot. Carried. [...] <sup>19</sup>
October 7, 1915	[...] On motion of ██████████ and second by ██████████ that we will sign ██████████ the lot this is known as ██████████ lot. Carried. <sup>20</sup>
May 5, 1916	A meeting was called to widen the Road in front of ██████████ lot and it was decided by the majority and trustees that the road to be moved 30 feet from the Gully and it was done at the same time and the town decided to ██████████ as much land off ██████████ lot as they taken away from him for the Road. And it was done at that time and the town gives ██████████ the open land on the ██████████ lot joining is lot all open land north and east of ██████████ house on the Mattaponi Indian Reservation known as his lot. The above change was done by the town and approved by the chief ██████████ and Trustees Everett Edwards & W. C. Trimmer Signed ██████████ chief <sup>21</sup>
November 28, 1917	Lot known as ██████████ lot be assigned to ██████████ Carried. <sup>22</sup>

*Regulation of Allotted Lands*

The activities of the Tribal Council were not limited to the assignment of allotments for residence. The tribal government controlled how individuals could use their allotted lands, restricting rental (March 24, 1914), setting dates for the harvest of crops and the turning out of livestock (November 16, 1914), and coordinating cultivation for crops on individual lands and internal land rentals for cultivation purposes (April 19, 1915; April 19, 1916; March 10, 1917). Additionally, the tribal government set standards for

<sup>18</sup> Law Ledger, 24 August 1914, ██████████ Private Collection, PDF Page 10.

<sup>19</sup> Law Ledger, 19 April 1915, ██████████ Private Collection, PDF Page 11.

<sup>20</sup> Law Ledger, 7 October 1915, ██████████ Private Collection, PDF Page 12.

<sup>21</sup> Law Ledger, 5 May 1916, ██████████ Private Collection, PDF Page 12.

<sup>22</sup> Law Ledger, 28 November 1917, ██████████ Private Collection, PDF Page 15.

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fencing, requiring that all individual allotments be enclosed with “hog tight and Bull strong fence[s]” (April 19, 1916; May 14, 1919) and punishing those who attempted to claim unallotted lands by fencing them (August 10, 1918).

*Table C1-3. Resource Use and Allocation, 1900-1919: Regulation of Allotted Lands.*

Date	Excerpt
March 24, 1914	[...] On motion of ██████████ and second by ██████████ that no citizen on Reservation shall not rent their land or lot to any person or persons living outside of Reservation, if so the penalty will be fixed on such citizen as found guilty, carried. <sup>23</sup>
November 16, 1914	[...] On motion of ██████████ and second by ██████████ that the crops shall be gathered by November 1 <sup>st</sup> and stock should be turned out on Reservation. Carried.  On motion of ██████████ and second by ██████████ that all stock on Reservation shall be taken in by May 1 <sup>st</sup> Carried. <sup>24</sup>
April 19, 1915	[...] on motion of ██████████ and second by ██████████ that ██████████ shall cultivate the lot that he held before he was married. After the said ██████████ shall cultivate the lot for 1915, the lot shall be vacated and Returned to the Reservation, Carried. On motion of ██████████ and second by ██████████ that ██████████ be assigned [sic] a lot known as ██████████ lot. Carried. The meeting now adjourned, sign ██████████ <sup>25</sup>
April 19, 1916	[...] The lot on the Northern End of Reservation formerly known as ██████████ lot was rented to ██████████ for the year of 1916 for cultivating peas on for the sum of \$3.50 and said rent is to be paid before gathering ground crops, on motion of ██████████ and second by ██████████ that all of the land held on the Mattaponi Reservation shall fence their lots with Hog tight and Bull strong fence by the closing of the year of 1917 Carried. <sup>26</sup>
March 10, 1917	March 10- 1917  Motion ██████████ Second ██████████  ██████████ lot being rented be paid to her. Carried  Motion ██████████ second ██████████ and rents be paid on Oct 25 each year Adjourned ██████████ Chief. <sup>27</sup>
November 28, 1917	Pay Hester Allmond rent for her lot. <sup>28</sup>

<sup>23</sup> Law Ledger, 24 March 1914, ██████████ Private Collection, PDF Page 7.

<sup>24</sup> Law Ledger, 16 November 1914, ██████████ Private Collection, PDF Page 11.

<sup>25</sup> Law Ledger, 19 April 1915, ██████████ Private Collection, PDF Page 11.

<sup>26</sup> Law Ledger, 19 April 1916, ██████████ Private Collection, PDF Page 12.

<sup>27</sup> Law Ledger, 10 March 1917, ██████████ Private Collection, PDF Page 14.

<sup>28</sup> Law Ledger, 28 November 1917, ██████████ Private Collection, PDF Page 15.

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Date	Excerpt
April 10, 1918	[REDACTED] found guilty of possessing and taking possession of Reservation lands did fence and enclose same. By 4-12-1918 ordered to remove fence and enclosure. <sup>29</sup>
May 14, 1919	May 14- 1919 Rent Lots for Cultivation for 1919 Moved by [REDACTED] ec. M.H. Langston [REDACTED] Fence law shall be enforced. <sup>30</sup>

*Regulation of Reservation Properties and Resources*

Finally, throughout the period from 1900 to 1919, the Mattaponi Tribal Council held authority over the use and benefit of reservation resources, including timber and the Reservation dock. When a tribal member sold pulp wood the Tribal Council intervened, stating that timber was customarily held in common to be used by tribal members for improvements and heating fuel and could only be sold through a decision by the town, requiring the offender to remit the proceeds of the sale to the Tribe (October 16, 1914). The Council further approved the sale of timber to buy fencing (May 14, 1919). The Tribe also required fees be paid for the use of the dock and waterways of the reservation (November 16, 1914; March 10, 1917; April 10, 1918; and May 14, 1919).

*Table C1-4. Resource Use and Allocation, 1900-1919: Regulation of Reservation Properties and Resources.*

Date	Excerpt
October 16, 1914	[...] A meeting called to settle a case against [REDACTED] for cutting and selling pulp wood off the Reservation, it was decided that he should pay the stumpage to the Reservation. It has been known as a custom, that all timber on Reservation is Reserved for the benefit of each and every citizen to use for building and firewood unless the timber is sold by permit of the Town for the benefit of the Treasury. This is written law Oct 16 <sup>th</sup> 1914 in regards to timber. <sup>31</sup>
November 16, 1914	[...] On motion of [REDACTED] and second by [REDACTED] that any person that lives off the Reservation shall be Compelled to pay one dollar per year for the privilege of landing his boat and nets on the shore of the Reservation. Carried. <sup>32</sup>
March 10, 1917	Motion [REDACTED] second [REDACTED] Timber dock be made a private dock. Carried.  Motion [REDACTED] Second [REDACTED] On or before April 9- 1917 All persons landing their boats and their nets on the Reservation shore shall pay their rent 50 cents per boat Carried. <sup>33</sup>

<sup>29</sup> Law Ledger, 10 April 1918, [REDACTED] Private Collection, PDF Page 16.

<sup>30</sup> Law Ledger, 14 May 1919, [REDACTED] Private Collection, PDF Page 17.

<sup>31</sup> Law Ledger, 16 October 1914, [REDACTED] Private Collection, PDF Page 10.

<sup>32</sup> Law Ledger, 16 November 1914, [REDACTED] Private Collection, PDF Page 11.

<sup>33</sup> Law Ledger, 10 March 1917, [REDACTED] Private Collection, PDF Page 14.

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Date	Excerpt
April 10, 1918	Pay wharfage on landing Walter Acree made to pay 1.00 per. Carried. <sup>34</sup>
May 14, 1919	<p>Moved [REDACTED] second [REDACTED]          [REDACTED] we pay W.S. Timberlake for the wood to fill the Gully, out of the Town Treasurer, [...]</p> <p>To sell merchantable timber to buy fencing to fence the Reservation in.<sup>35</sup></p>

*Conclusion*

The mediation of allotments and other reservation resources demonstrates the tribal government’s ability to “mobilize significant numbers of members and signification resources from its members for entity purposes,” (83.11 (c)(1)(i)) and to “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)). Oversight over how allotments were used, such as rental for agriculture as well as setting harvest and stock-grazing practices demonstrate the tribal government’s significant authority over tribal members’ “economic subsistence activities,” (83.11 (c)(2)(i)(D)). Moreover, the use of sanctions for violation of tribal regulations regarding resources, such as the prohibition on the sale of timber, show the existence of “internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions” (83.11 (c)(1)(v)) and the government’s ability to exert “strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)). Additionally, allotment and the regulation of group resources are indicative of the widespread recognition of the property as a state reservation held in whose lands were held in common by the Tribe and under its use and control (83.11 (c)(1)(vii)).

*Public Works and Social Services*

The Mattaponi Tribal Council regularly worked to support the tribal community through the provision of public works and social services. During the period from 1900 to 1919, such efforts included successfully advocating for and overseeing the Mattaponi Indian School on the reservation, establishing church services for the community, and maintaining the infrastructure on which the reservation community depended.

*Mattaponi Indian School*

Chief [REDACTED] advocated for a school with the government, listing it as one of his key achievements during an interview conducted in 1938:

[...] Fourth, at that time I could see that education was needed; therefore I petitioned to the State Board of Education for a school teacher. Fifth, I myself built a school house for my Tribe and the teacher was furnished by the State Board of Education to teach the Mattaponi Indian School, of which first session was taught by Miss Lelia A. Fox.<sup>36</sup>

The petition for the school and the continuing relationship of the tribal government as the authority with oversight responsibility over the facility is apparent throughout the documentary record. Ultimately, the effort included the West Point District Board of Education, the State Board of Education, and the Governor’s Office. The effort culminated in the assignment of a schoolteacher in 1916 (June 28, 1916), two years after the process was initiated, for the Tribe’s 30 students. By 1918, the Tribal Council had appointed

<sup>34</sup> Law Ledger, 10 April 1918, [REDACTED] Private Collection, PDF Page 16.

<sup>35</sup> Law Ledger, 14 May 1919, [REDACTED] Private Collection, PDF Page 17.

<sup>36</sup> Custalow, C. G. F., “Brief ‘History’ of Mattaponi Reservation,” *The Tidewater Review* (West Point, VA), January 13, 1938. See also: Staff, “Virginia Indian Chief Completes 24th Year,” *Greene County Record* (Standardsville, VA), January 6, 1938; Staff, “Many Changes in Reservation Made by Mattaponi Chief,” *Richmond Times Dispatch* (Richmond, VA), January 3, 1938.

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a school trustee and committed to paying all school expenses out of its treasury (January 7, 1918) and begun provisioning its wood (December 16, 1918). The state inquired with the Chief after the material needs for the maintenance of the schoolhouse, making it clear that the Tribe was considered responsible for monitoring and communicating those needs to the Commonwealth and demonstrating that the Commonwealth saw the tribal government as responsible for organizing the school's upkeep (April 6, 1918).

*Table CI-5. Public Works and Social Services, 1900-1919: Mattaponi Indian School.*

Date	Excerpt
December 5, 1914	<p>Mr. W. S. Timberlake, Clerk,            West Point District Board,            Sweet Hall, Va.</p> <p>My dear Sir:-</p> <p>The Governor directs me to acknowledge receipt of your letter of December 4th directing attention to the request of the Mataponi [<i>sic</i>; Mattaponi] Indians for a public free school on their reservation, and to advise you that he has already had a consultation with regard to this matter with [REDACTED] and consideration will be given to the matter at the next meeting of the State Board of Education.</p> <p>Very truly yours,            Secretary to the Governor.<sup>37</sup></p>
December 7, 1914	<p>My dear Sir:</p> <p>I am in receipt of yours of the 5th instant enclosing a communication from Mr. W. A. Timberlake in regard to the Mataponi [<i>sic</i>; Mattaponi] Indian school. It will afford me pleasure to lay this matter before the State Board of Education at its next meeting.</p> <p>With best wished, I am,</p> <p>Yours very truly,            E. R. Chesterman<sup>38</sup></p>
December 10, 1914	<p>[...] Consideration was given to a petition from the Mattaponi Indians, who ask the State Board of Education to assist them in a movement under way to open a school for the Indian children on the reservation. There are about thirty of the Indian children. [...] <sup>39</sup></p>
June 28, 1916	<p>[...] The board of authorized Superintendent Stearnes to employ a teacher to conduct a school the coming session for the Mattaponi Indians on their Reservation in King William County. [...] <sup>40</sup></p>
January 7, 1918	<p>[<i>Tribal Meeting Minutes</i>]</p>

<sup>37</sup> Letter from the Secretary of the Governor to W. Timberlake, 5 December 1914, Governor Stuart, Henry C., Executive Papers, Accession 28722, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 20, Folder 8, PDF Page 6-7.

<sup>38</sup> Letter from E. Chesterman to A. Forward, 7 December 1914, Governor Stuart, Henry C., Executive Papers, Accession 28722, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 20, Folder 8, PDF Page 8.

<sup>39</sup> Staff, "School Book Award Goes Over to January," *Richmond Times Dispatch* (Richmond, VA), December 10, 1914.

<sup>40</sup> Staff, "Observe January 14 as Maury Day," *Richmond Times Dispatch* (Richmond, VA), June 28, 1916.

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Date	Excerpt
	<p>[REDACTED] appointed school Trustee.            All school expenses be paid out of Town Treasure Carried<sup>41</sup></p>
April 6, 1918	<p>[REDACTED]</p> <p>Mattaponi Tribe,            Wakema, Va.</p> <p>Dear Chief:</p> <p>[...]</p> <p>Please let me know also the condition of your school building at Sweet Hall. How long has it been since this building was painted? If the building needs painting please let me know the color and amount of paint that will be required, the amount of oil, putty, etc.</p> <p>If the school building does not need painting, I would like for you to tell me what else of about this character is needed by the Tribe.</p> <p>Yours very truly,            Secretary of the Governor.<sup>42</sup></p>
December 16, 1918	<p>[Tribal Meeting Minutes]</p> <p>Wood for school-3.00 for a load wood.</p>

*Mattaponi Indian Baptist Church*

During the same period, [REDACTED] established independent religious services on the Reservation, listing it as one of his central accomplishments as chief.<sup>43</sup> These services went on for at least four years, but likely continued until the Mattaponi Indian Baptist Church was formally organized as a member of the Dover Baptist Association in 1930.<sup>44</sup> As with the school, it is likely that the Tribe, under the authority of the Tribal Council, provided and maintained the building and the grounds utilized for religious services. Moreover, the fact that the Tribe was able to formally join the Dover Association just 15 years later with a building and 24 members is indicative of the level of tribal government and community support in the endeavor.<sup>45</sup>

<sup>41</sup> Law Ledger, 7 January 1918, [REDACTED] Private Collection, PDF Page 15.

<sup>42</sup> Letter from the Secretary of the Governor to [REDACTED] 6 April 1918, Governor Davis, Westmorland. Executive Papers, Accession 21567a, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 23, Folder 11, PDF Page 9.

<sup>43</sup> [REDACTED] "History of Mattaponi Indian Baptist Church," 1934 ca, [REDACTED] Private Collection.

<sup>44</sup> "Minutes of the Dover Baptist Association Virginia, 1927-1932," Dover Baptist Association (Va.), Library of Virginia, Richmond, Virginia.

<sup>45</sup> By 1932, the church statistics suggest it is housed in a wooden building built in 1905 and that Sunday School has 25 scholars. "Minutes of the Dover Baptist Association Virginia 1933-35," Dover Baptist Association (Va.), Library of Virginia, Richmond, VA. 7, 67, 71.

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*Table C1-6. Public Works and Social Services, 1900-1919: Mattaponi Indian Baptist Church.*

Date	Excerpt
Ca. 1914-1918	On March 14, 1914 [REDACTED] was elected chief of the Mattaponi tribal reservation. At the start of his work as chief he considered God should come first of all. At the invitation of [REDACTED] the Rev. W. B. Tyler was invited to come and preach on the second and fourth Sundays of each month. He accepted the invitation and conducted services on the reservation for four years. <sup>46</sup>

*Road Maintenance*

In addition to the establishment and maintenance of social institutions, the Mattaponi Tribal Council organized the maintenance of community infrastructure such as the roads. Road maintenance depended on shared labor and was mandated by tribal law (November 16, 1914). In a town meeting in 1916, the Tribe voted to widen the road leading into the reservation and reclaimed a portion of a resident’s allotment as a part of the project (May 5, 1916).

*Table C1-7. Public Works and Social Services, 1900-1919: Road Maintenance.*

Date	Excerpt
November 16, 1914	[...] It has been decided by the tribe of the Reservation that any citizens above eighteen years of age who should fail to work the roads when called by the chief and tribe shall pay [REDACTED] dollar per day. Signed [REDACTED] Chief [REDACTED] Chief. <sup>47</sup>
May 5, 1916	A meeting was called to widen the Road in front of [REDACTED] [REDACTED] lot and it was decided by the majority and trustees that the road to be moved 30 feet from the Gully and it was done at the same. <sup>48</sup>

*Securing Public Services*

One of the main reasons that the Mattaponi government has engaged with the Commonwealth over time is to secure public services for the Tribe. During this period, Chief [REDACTED] worked with the Virginia governor’s office to obtain postal services on the Reservation.

*Table C1-8. External Relations, 1900-1919: Securing Public Services.*

Date	Excerpt
November 23, 1915	Chief [REDACTED] R.F.D. Sweet Hall, Virginia My dear Sir:- The Governor directs me to acknowledge receipt of your petition concerning postal service, which he has forwarded to the proper postal authorities. Very truly yours, Alexander Forward

<sup>46</sup> [REDACTED] “History of Mattaponi Indian Baptist Church,” 1934 ca. [REDACTED] Private Collection.

<sup>47</sup> Law Ledger, 16 November 1914, [REDACTED] Private Collection, PDF Page 11.

<sup>48</sup> Law Ledger, 5 May 1916, [REDACTED] Private Collection, PDF Page 12.

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Date	Excerpt
	Secretary to the Governor. <sup>49</sup>
November 29, 1915	Chief Geo. F Custalow [REDACTED] R.F.D., Sweet Hall, Va. My dear Sir: Your letter of the 15th instant, addressed to Governor Stuart, relative to the extension of the rural route from Sweet Hall, Virginia, has been referred to me by the Governor of Virginia, and I have in turn taken the matter up with the Fourth Assistant Postmaster General with the request that the subject be given very careful consideration. As soon as an investigation has been made of the petition I will be glad to advise you further. Sincerely yours, A. J. Montague <sup>50</sup>

*Conclusion*

Efforts to provide public works and social services are indicative of the Tribe’s continued political authority during this period. The success of the Tribe in obtaining support for and maintaining tribal institutions such as the Mattaponi Indian School and the Mattaponi Baptist Church and pursuing public works projects such as road maintenance demonstrate their ability to “mobilize significant numbers of members and significant resources from its members for entity purposes” (83.11 (c)(1)(i)). Likewise, the participation of community members in the institutions that the Tribal Council helped to establish demonstrate that members considered “actions taken by entity leaders or governing bodies to be important” (83.11 (c)(1)(ii)) and that “there is widespread knowledge, communication, or involvement, in political processes by many of the entity’s members” (83.11 (c)(1)(iii)). The provision of tribal property for the use of these institutions demonstrates further the Tribal Council’s ability to “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)), while labor requirements on the roads demonstrates the Tribal Council’s ability to “exert strong influence on the behavior of individual members” (83.11 (c)(2)(i)(C)). That the Tribal Council’s authority was recognized by the state and other entities in terms of land use for public works and social service is indicative of the widespread recognition of the property as a state reservation held in common by the Tribe (83.11 (c)(1)(vii)).

Maintaining Social Order

During the period from 1900 to 1919, the Tribe regularly engaged in the formulation of rules and regulations to order life within the Mattaponi and on the Mattaponi Indian Reservation. This included the formal recording of tribal laws in 1914 and the subsequent addition and refinement of those laws. Additionally, the Tribal Council acted to enforce those laws and to mediate tribal disputes.

<sup>49</sup> Letter from Alexander Forward to [REDACTED] 23 November 1915, [REDACTED] Collection, Section 2.

<sup>50</sup> Letter Series: Alexander Montague and [REDACTED] 29 November 1915, [REDACTED] Collection, Section 3.



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*Tribal Laws and Regulations*

In March of 1914, the Tribe met to hold an election<sup>51</sup> and set down formal laws and regulations governing the reservation (March 24, 1914).<sup>52</sup> The Tribe met again to elect trustees and outline their role (May 28, 1914), and to set down additional laws (June 16, 1914), and then periodically throughout the remainder of the decade. During this period formal tribal laws maintained social order on the reservation and the recognition of the Tribe’s autonomy and enforcement of such laws was clearly stated in several opinions.<sup>53</sup> Laws included in the extant records include regulations concerning meeting attendance, allotments, resource use, disorderly conduct, and the Tribe’s right to expel any “rude or rebellious” citizens.

*Table C1-9. Maintaining Social Order, 1900-1919: Tribal Laws and Regulations.*

Date	Excerpt
March 24, 1914	<p>[...] All laws and officers can after two years be voted out or continued by election [...]</p> <p>Chapter 4</p> <p>On motion of [REDACTED] and second by [REDACTED] that any member of said tribe fail to attend Town meeting unless they can give a lawful excuse. They shall be fined one dollar and it furthermore has been agreed by the members of this tribe that the tribe shall have two days notice to attend called meeting, carried.</p> <p>Chapter 5</p>

<sup>51</sup> Please note that the Minutes intermix election and laws under a series of entries labelled chapters. For ease of analysis, we have separated details on the particular election and included that in the section below on political participations. We have also included all actions that appeared to be ongoing laws but have not included items that were time delimited (so the requirement that all allotments be fenced by 1917 has not been included, though the item is treated elsewhere).

<sup>52</sup> While these are the earliest extant copies of the Tribe’s Meeting Minutes and election records, they were copied from the original source material before 1977 (Rountree, Helen C. Fieldnotes, April 1986-December 1986. Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C, Box 3, Folder “Fieldnotes April 1986-December 1986.” PDF Page 5.). The existence of evidence of the Tribe’s political authority in earlier periods, including the 1855 appeal by [REDACTED] for aid from the Trustee’s in the Tribe’s enforcement of prohibitions against “tippling Houses,” the 1868 “List of Chiefs, Headmen and members of the Mattaponi Indian Tribe” that accompanied an appeal to the governor over the use of a road, the 1876 letter from Green and Littlepage asserting that the Pamunkey and Mattaponi had been induced to pay taxes and that they provide for their own poor, the 1877 complaints from Chief Elston Major to the trustees regarding individuals on the Reservation illegally claiming allotments and illegally selling resources, the [REDACTED] to Governor Lee by delegations of both the Pamunkey and the Mattaponi to aid in the protection of their reservation rights, and the circa 1890 Mooney Circulars that name the Tribe’s Chiefs as [REDACTED] and, on one filled out by Pamunkey Chief W.A. Bradby, [REDACTED] (Trustees of the Mattapony Indian Tribe meeting notes, 1799 - 1887, *King William County Deed Book 6*. King William County Court House, King William, Virginia, 473.; Henry H. Wells, “Correspondence, King WM County April 18, 1868,” *Executive Papers 1868-1869* (Library of Virginia, Accession 43756, Box 1, Folder 2), [PDF 14].; Green and Littlepage to Governor Kemper, May 6, 1876. Folder: May 1876, Box 3, Executive Papers of Governor James L. Kemper, Virginia State Archives, Library of Virginia, Richmond, Va; Mattaponi Trustees on Behalf of Chief [REDACTED] to Governor Kemper, June 25, 1877, James L. Kemper, Executive Papers, Library of Virginia, Accession Number 43755, Box 4, Folder 8; Staff, “Indians Call on Gov. Lee,” *The Evening Star* (Washington D. C.), July 31, 1889; Mooney, James. James Mooney: Virginia Circulars B.A.E. Ms. #2190 Manuscript 2190, 1889, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C.). The existence of such evidence and the tribal government’s continued administration of the Mattaponi Indian Reservation, supports a presumption of continuity in line with the Department of Interior’s evaluation standards, including that the Department will not require the demonstration of political influence or authority at every point in time (83.10 (a)(2)) and that it will take into account historical situations for which evidence is demonstrably limited (83.10 (b)(2)).

<sup>53</sup> Other references to the Commonwealth of Virginia acknowledging Tribal Laws appear in the following materials: Custalow, C. G. F., “Brief ‘History’ of Mattaponi Reservation,” *The Tidewater Review* (West Point, VA), January 13, 1938; Staff, “George F. Custalow, Chief Of Mattaponi Indians, Dies,” *Richmond Times Dispatch* (Richmond, VA), March 19, 1949; Staff, “Mattaponi Chief Passes On,” *Richmond Times Dispatch* (Richmond, VA), March 24, 1949; Staff, “Indian Chief Custalow Given Tribal Burial,” *The Tidewater Review* (West Point, VA), March 24, 1949; Staff, “George F. Custalow,” *Newport News Daily Press* (Newport News, VA), March 22, 1949; Letter from Attorney General to the Governor, 4 June 1918, Governor Davis, Westmorland., Executive Papers, Accession 21567a, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 23, Folder 11, PDF Page 17.

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Date	Excerpt
	<p>On motion of [REDACTED] and second by [REDACTED] that no citizen on Reservation shall not rent their land or lot to any person or persons living outside of Reservation, if so the penalty will be fixed on such citizen as found guilty, carried.</p> <p>Chapter 6</p> <p>On motion of [REDACTED] and second by [REDACTED] that any Indian Brave or Squaw go out and marry anyone that can't give satisfaction to the tribe such Indian that violates this law shall be disband. Carried.</p> <p>On motion of [REDACTED] and second by [REDACTED] all taxes to be paid before moving on Reservation, Carried.<sup>54</sup></p>
May 28, 1914	<p>Duties of the Trustees of the Mattaponi Tribe and the Tribe to the Trustees as follows [...]</p> <p>[Election of Trustees]</p> <p>The duties of the said Trustees shall be as follows: that in any case of controversy differences or disagreements between those now citizens of said Town, the trustees shall be called in to arbitrate the matter only when it has become impossible for the Tribe to be settled amicably between themselves that in each case the Trustees shall render a fair and impartial judgement according to the laws of Mattaponi tribe. Regardless of fear or favor from which judgement, however an appeal may be taken to the circuit court of said county. That the Trustee when requested shall regarding matters that concern the town in improvement progress [PDF Page 9] And otherwise. Crimes and Criminal cases being not within the jurisdiction of the Trustees, are to be referred to the officer of the Commonwealth having honored the said Trustees, By electing them as their choice. It shall be the duty of duty of each citizen of the said Reservation to treat the said Trustees with honor and respect, courtesy and dignity that their positions demand. In as much as the Trustees are rendering their services [free?], it shall be the Duty of Each citizen of said Reservation to call on the Trustees to [arbitrate?] any matter only when it becomes impossible for them to settle [affairs?] between themselves and not call in the trustees in trivial matters and on slight provocation.<sup>55</sup></p>
June 16, 1914	<ol style="list-style-type: none"> <li>1. Any citizen hold lots or land on Reservation from this date June 16<sup>th</sup> 1914, have to be given by the Chief and Tribe, and such persons shall be entitled to pay rent for each year they are in possession of said lot or land until they build there on a dwelling and occupy same. Carried</li> <li>2. Any citizens that are rebellious and rude and will not be governed by the Laws now in act on the Reservation shall be expelled from the Reservation for two years on first offence and shall double for second offence, for third offence for lifetime. Carried.</li> <li>3. In case there be no vacant lot, the larger lot are to be divided with those who have no lot at all provided such persons have complied with the laws of the Reservation. Carried</li> <li>4. Any citizen caught swearing or acting disorderly on the public on said Reservation shall be compelled to pay a fine of 2 two dollars and fifty cents. And no more than five dollars for second offence. Double the amount. If any citizens are caught doing any unlawful act lying, making a disturbance, and stealing, they shall be made to pay a fine of five dollars and not more than ten dollars for the first offence second offence Double the amount.</li> </ol>

<sup>54</sup> Law Ledger, 24 March 1914, [REDACTED] Private Collection, PDF Page 7.

<sup>55</sup> Law Ledger, 28 May 1924, [REDACTED] Private Collection, PDF Pages 9-10.

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Date	Excerpt
	<p>So regarding Fatherless and Motherless children being very young or under age and have been left in possession of House &amp; lot such children shall be entitled to hold the lot and house so long as they live on said lot and occupy the house. If said children or ken [sic] leave the lot for two years the lot or land goes back to the Reservation and the improvements are sold to pay taxes and if there for any of the proceeds of said Buildings remaining go to said children or persons.</p> <p>No citizen that laws on Reservation who are in possession of a lot shall not sell their improvement to a citizen of said Reservation with the intention of giving the buyer a title to the land, such person only can sell with the understanding that the Building have to be removed off said lot on land, title only can be given to lots on lands by the chief and tribe. After this the meeting adjourned Carried</p> <p>Citizen shall petition Tribe for reinstatement for lot or land. Tribe has to allot land to citizen, property or lot is personal property and can be sold at will. Any citizens of Tribe can reside except as voted on wives or husbands of Caucasian.<sup>56</sup></p>
October 16, 1914	<p>It has been known as a custom, that all timber on Reservation is Reserved for the benefit of each and every citizen to use for building and firewood unless the timber is sold by permit of the Town for the benefit of the Treasury. This is written law <sup>57</sup></p>
November 16, 1914	<p>On motion of [REDACTED] and second by [REDACTED] that any citizen that moves off the Reservation to Reside for 2 years then return back to the Reservation after the expiration of two years Such person shall be compelled to live on his lot for six months before leaving again. Carried.</p> <p>On motion of [REDACTED] and second by [REDACTED] that any person that lives off the Reservation shall be Compelled to pay one dollar per year for the privilege of landing his boat and nets on the shore of the Reservation. Carried.</p> <p>It has been decided by the tribe of the Reservation that any citizens above eighteen years of age who should fail to work the roads when called by the chief and tribe shall pay a penalty of one dollar per day.<sup>58</sup></p>
September 10, 1916	<p>On motion [REDACTED] second by [REDACTED] that all officers should give ninety days notice before resigning their office and the reservation shall give ninety days notice before impeaching one of their officers. On motion of [REDACTED] and second by by [sic] [REDACTED] Allmond that all officers shall be sworn [sic] (in) and all local members shall be sworn to sustain all laws and uphold the laws of the Reservation, Carried.<sup>59</sup></p>
March 10, 1917	<p>Motion [REDACTED] Second [REDACTED] On or before April 9- 1917 All persons landing their boats and their nets on the Reservation shore shall pay their rent 50 cents per boat Carried. Motion [REDACTED] Second [REDACTED] taxes be paid on or before April 9 each year carried. Motion [REDACTED] second [REDACTED] Land rents be paid on Oct 25 each year.<sup>60</sup></p>

<sup>56</sup> Law Ledger, 16 June 1914, [REDACTED] Private Collection, PDF Pages 9-10.

<sup>57</sup> Law Ledger, 16 October 1914, [REDACTED] Private Collection, PDF Page 10.

<sup>58</sup> Law Ledger, 16 November 1914, [REDACTED] Private Collection, PDF Page 11.

<sup>59</sup> Law Ledger, 10 September 1916, [REDACTED] Private Collection, PDF Page 13.

<sup>60</sup> Law Ledger, 10 March 1917, [REDACTED] Private Collection, PDF Page 14.

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Date	Excerpt
January 7, 1918	All school expenses be paid out of Town Treasure Carried. <sup>61</sup>
April 10, 1918	Motion [REDACTED] Second [REDACTED] Only hire 90 days or 3 month can hire on the reservation then they have to leave for 30 days before they can come back for 30 days before they can come back for rehire to sleep under a roof. Fine 10 dollars for this violation. <sup>62</sup>
May 14, 1919	Fence law shall be enforced. <sup>63</sup>

*Enforcement of Tribal Laws*

During this period, the Tribal Council developed and enforced tribal law. Several instances arose in which the tribal government sanctioned tribal members.<sup>64</sup> This includes [REDACTED] sanction for selling pulp wood and resignation during the same meeting, a likely requirement as he had failed to uphold the laws of the Tribe (October 16, 1914). Likewise, [REDACTED] was found guilty of violating tribal law through unlawful rental of land to the Chesapeake Corporation for storing pulp wood. She was fined \$10.00 and had her rights withheld until the fine was paid (September 21, 1917). [REDACTED] was found guilty of fencing in tribal land outside of his allotment and was ordered to remove the fencing (April 19, 1918). The Tribal Council made decisions on Hester Allmond's debt, though it is unclear what the circumstances of the debt may have been (December 16, 1918).

*Table C1-10. Maintaining Social Order, 1900-1919: Enforcement of Tribal Laws.*

Date	Excerpt
October 16, 1914	A meeting called to settle a case against [REDACTED] for cutting and selling pulp wood off the Reservation, it was decided that he should pay the [stumpage?] to the Reservation. [...] [REDACTED] offer up his resignation as officer of the Reservation and it was received satisfactory by the Town. <sup>65</sup>
September 21, 1917	Unlawful renting Sept. 21 defendant of [REDACTED] (found guilty) rented Reservation land to the Chesapeake [sic] Corporation for storage of pulp wood. These lands are within the jurisdiction of the Chief and Council and are held in trust by the State. Motion [REDACTED] Chief second [REDACTED] that the fine of \$10.00 shall be rendered on the said [REDACTED] for violating Tribal laws in regards to renting lots on land and [REDACTED] shall not be entitled to [more?] rights on the Mattaponi Indian Reservation, until her debt is paid satisfactorily to the Tribe by her [REDACTED] Chief. <sup>66</sup>

<sup>61</sup> Law Ledger, 7 January 1918, [REDACTED] Private Collection, PDF Page 15.

<sup>62</sup> Law Ledger, 10 April 1918, [REDACTED] Private Collection, PDF Page 16.

<sup>63</sup> Law Ledger, 14 May 1919, [REDACTED] Private Collection, PDF Page 17.

<sup>64</sup> For ease of analysis, we are including all individual sanctions here as well, though some have been discussed in other sections.

<sup>65</sup> Law Ledger, 16 October 1914, [REDACTED] Private Collection, PDF Pages 10-11.

<sup>66</sup> Law Ledger, 21 September 1917, [REDACTED] Private Collection, PDF Page 15.

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Date	Excerpt
April 10, 1918	[REDACTED] guilty of possessing and taking possession of Reservation lands did fence and enclose same. By 4-12-1918 ordered to remove fence and enclosure. <sup>67</sup>
December 16, 1918	[REDACTED] debt- sell corn to pay debt. [REDACTED] Crops given to her son [REDACTED] (or proceeds). <sup>68</sup>

*Conclusion*

The maintenance of tribal laws demonstrates the Tribe’s exertion of “strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)) and the existence of mechanisms to “allocate entity resources,” (83.11 (c)(2)(i)(A)). The role of the Tribal Council in enforcing those laws demonstrates the presence of “internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions” (83.11 (c)(1)(v)), such as conflicts over how resources should be utilized, and the Tribal Government’s ability to “settle disputes” or mediate relationships between individual members or between individuals and the group (83.11 (c)(2)(i)(B)).<sup>69</sup> Moreover, the acquiescence to tribal law demonstrates that the “membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)) and the mandatory attendance of community members in tribal meetings that “there is widespread knowledge, communication, or involvement in political processes by many of the entity's members” (83.11 (c)(1)(iii)).

*Political Participation*

In the period from 1900 to 1919, there was clear and consistent political participation by tribal members, especially those residing on the Mattaponi Indian Reservation. This included attendance at tribal meetings, participation in elections, and serving the community through election to the tribal council and through appointments made by the tribal government.

*Meeting Attendance*

As discussed above, the Tribal Council passed a law in 1914 making meeting attendance mandatory and imposing a fine on those who missed a meeting without a valid excuse. The table below summarizes extant attendance records for tribal meetings during this period. Those members attending, in line with the prevailing restrictions on women’s political participation during this period, were adult male tribal members and were likely those who headed households on the Reservation. During this period an average of 10 individuals attended tribal meetings. It appears that during this period, all meetings were Town Meetings.

*Table C1-11. Political Participation, 1900-1919: Meeting Attendance.<sup>70</sup>*

Date	Type of Meeting	Number of Participants
March 24, 1914 <sup>†</sup>	Town Meeting and Election	8
May 28, 1914	Trustee Election	10

<sup>67</sup> Law Ledger, 19 April 1918, [REDACTED] Private Collection, PDF Page 16.

<sup>68</sup> Law Ledger, 16 December 1918, [REDACTED] Private Collection, PDF Page 17.

<sup>69</sup> Examples of internal conflicts from 1900-1919 include [REDACTED] unlawfully renting land to the Chesapeake Corporation in 1917 for storing pulp wood. She was found guilty of violating tribal law by renting to someone outside of the Reservation and was fined \$10.00 and had her rights withheld until full payment was made. [REDACTED] was also found guilty in 1918 for possessing and fencing in tribal land outside of his allotment, and he was ordered to remove the fencing.

<sup>70</sup> Meeting Attendance for dates listed in this table can be found in in Law Ledger. 1914-1977. [REDACTED] Private Collection.

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Date	Type of Meeting	Number of Participants
April 19, 1916	Town Meeting	10
July 28, 1916 <sup>†</sup>	Town Meeting and Election	8
September 10, 1916	Town Meeting	10
June 1, 1917	Town Meeting	12
February 27, 1918 <sup>†</sup>	Town Meeting and Election	10
April 10, 1918	Town Meeting	11

<sup>†</sup>Signifies meetings at which the community was asked to vote on a particular issue including formal elections.

*Elections*

During the period from 1900 to 1919, elections within tribal meetings were the main mechanism through which tribal members chose leaders. Specifically, the Tribe elected the Council and Officers within the confines of tribal meetings. The Tribe also met to select the Trustees that would serve the community in the ways laid out above. The Council during this period was made up of a Chief, a Second Chief, and Headmen or Council Members (March 24, 1914, July 28, 1916), and a Secretary / Treasurer (July 28, 1916).

*Table C1-12. Political Participation, 1900-1919: Elections.*

Date	Excerpt
March 24, 1914	<p>Mattaponi Reservation Council for business for purpose of Electing Chief and second Chief, and such officers as necessary. [Attendance]</p> <p>On motion of [REDACTED] and second by [REDACTED] that we elect [REDACTED] for Chief for two years. Carried.</p> <p>On motion [REDACTED] second by [REDACTED] that we elect [REDACTED] for second chief, carried.</p> <p>Chapter 2</p> <p>On motion of [REDACTED] and second by [REDACTED] that we will elect [REDACTED] for Head man. Carried. On motion of [REDACTED] and second by [REDACTED] that we will elect [REDACTED] for head man carried.</p> <p>Chapter 3</p> <p>Now after the Election and Town Council being organized, now we proceed to business.<sup>71</sup></p>
May 28, 1914	<p>Moved by Chief Custalow [George Forrest Custalow Sr.; b.1865 – d.1949] that K.G. Allmond [Kallie Gustin Allmond; b.1872 – d.1919] be elected as Clerk, moved by Chief Custalow that James A. Lacy be elected Trustee</p> <p>Election and Laws Continued</p> <p>For the Mattaponi Tribe. Moved by Arthur Allmond [Arthur Governor Allmond; b.1884 – d.1958] that W.C. Trimmer be elected as Trustee. Moved by Chief Custalow that Everett Edwards be elected as trustee. Moved by Arthur Allmond [Arthur Governor Allmond; b.1884 – d.1958] that Mr. Everett Edwards be elected Chairman of the board of Trustees.<sup>72</sup></p>
October 16, 1914	<p>On motion of Powhattan Major [Powhatan Major; b.1888 – d.1934], and second by Geo. F. Custalow Jr. [George Forrest Custalow Jr.; b.1893 – d.1978] That the town will elect Arthur Allmond [Arthur Governor Allmond; b.1884 – d.1958] in place of Wallace Allmond [John Wallace Allmond; b.1880 – d.1921]. Carried. On motion of Powhatan</p>

<sup>71</sup> Law Ledger, 24 March 1914, [REDACTED] Private Collection, PDF Page 7.

<sup>72</sup> Law Ledger, 28 May 1914, [REDACTED] Private Collection, PDF Pages 8-9.

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Date	Excerpt
	<p>nd second by [redacted] that the town will elect [redacted] the Chief for Treasurer holder. Carried.<sup>73</sup></p>
November 16, 1914	<p>On motion of [redacted] &amp; second by [redacted] that the Treasurer wife shall be his security [<i>sic</i>], Carried.<sup>74</sup></p>
April 19, 1915	<p>A meeting was called by chief &amp; Council of the Mattaponi Reservation for the purpose of giving [redacted] A lot to build on and to give [redacted] and [redacted] their votes.</p> <p>On motion of [redacted] and second by [redacted] that [redacted] shall shall [<i>sic</i>] have his vote by giving up the lot he [held from?] the Reservation and upon this Reservation the said [redacted] did give up possession of the lot with [permission?] of the Chief and Tribe, and the said [redacted] was given a vote.</p> <p>On motion of [redacted] and second by [redacted] that [redacted] shall be given a vote.<sup>75</sup></p>
July 28, 1916	<p>A meeting called to elect a board of officers, on motion of [redacted] and second by [redacted] that we will Elect Arthur Allmond [Arthur Governor Allmond; for chief so long as he does justice and gives satisfaction to the Tribe. Carried.</p> <p>On motion of [redacted] and second by [redacted] that we elect [redacted] head man under the same head as Chief is elected, Carried.</p> <p>On [motion] of [redacted] and second by [redacted] that we will elect [redacted] for a head man as above officers, Carried.</p> <p>On motion of [redacted] and second by [redacted] that we will elect [redacted] For a headman as above officers, Carried.</p> <p>On motion of [redacted] and second by [redacted] that we will elect [redacted] for a Head man as above officers, Carried.</p> <p>After the Board of Officers being Elected now we adjourned.<sup>76</sup></p>
June 1, 1917	<p>A meeting called for to elect the following gentlemen for Trustees sworn Trustees for the Mattaponi Tribe W. C. Davis, W.S. Timberlake</p> <p>Motion [redacted] second [redacted] Chief adjourned.<sup>77</sup></p>

<sup>73</sup> Law Ledger, 16 October 1914, [redacted] Private Collection, PDF Pages 10-11.

<sup>74</sup> Law Ledger, 16 November 1914, [redacted] Private Collection, PDF Page 11.

<sup>75</sup> Law Ledger, 19 April 1915, [redacted] Private Collection, PDF Page 11.

<sup>76</sup> Law Ledger, 28 July 1916, [redacted] Private Collection, PDF Page 13.

<sup>77</sup> Law Ledger, 1 June 1917, [redacted] Private Collection, PDF Page 14.

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Date	Excerpt
February 27, 1918	Meeting called to accept Resignation of [REDACTED] as Chief of the Mattaponi Indian Tribe give him a bound of thanks for his past service and to elect chief to take his place. Motion [REDACTED] second [REDACTED] that we accept his resignation Moved [REDACTED] second [REDACTED] [REDACTED] lec [REDACTED] Chief so long as he serves his tribe satisfactory and extends justice. Carried. <sup>78</sup>

*Assignments of Responsibility*

In addition to elections, Tribal Meetings witnessed the assignment of duties to Tribal Members. Some of these were related to sanctions and have already been discussed, others were related to tribal welfare and general governmental functions. Thus, while the participation of women in formal meetings did not happen, it does appear that they were allowed to participate in support roles, such as secretary to the Treasurer (November 16, 1914). Additionally, tribal members were called upon to take responsibility for the delivery of the Tribute (April 19, 1916) and to provide oversight of the school (January 7, 1918).

*Table C1-13. Political Participation, 1900-1919: Assignments of Responsibility.*

Date	Excerpt
November 16, 1914	On motion of [REDACTED] & second by [REDACTED] that the Treasurer wife shall be his security [ <i>sic</i> ], Carried. <sup>79</sup>
April 19, 1916	On motion of [REDACTED] second by [REDACTED] That Tribute be paid to the Governor of Virginia Carried. Decided that Chief and [REDACTED] will carry the tribute. <sup>80</sup>
January 7, 1918	[REDACTED] appointed school Trustee. <sup>81</sup>

*Membership and Votes*

Finally, tribal members came forward during tribal meetings to obtain the right to vote (April 19, 1915) and to request membership (October 7, 1915). The vote itself was a privilege conferred to male tribal members above the age of eighteen within the context of tribal meetings and often coincident with the assignment of allotments on the reservation. For example, in later periods members requested reinstatement to the reservation which would have to be approved by the Tribal Council before calling for a lot. Once reinstated, there was a six-month waiting period before the vote was conferred to a new member.

*Table C1-14. Political Participation, 1900-1919: Membership and Votes.*

Date	Excerpt
April 19, 1915	A meeting was called by chief & Council of the Mattaponi Reservation for the purpose of giving [REDACTED] A lot to build

<sup>78</sup> Law Ledger, 27 February 1918, [REDACTED] Private Collection, PDF Page 16.

<sup>79</sup> Law Ledger, 16 November 1914, [REDACTED] Private Collection, PDF Page 11.

<sup>80</sup> Law Ledger, 19 April 1916, [REDACTED] Private Collection, PDF Page 12.

<sup>81</sup> Law Ledger, 7 January 1918, [REDACTED] Private Collection, PDF Page 15.



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Date	Excerpt
	<p>on and to give [redacted] and [redacted] their votes.</p> <p>On motion of [redacted] and second by [redacted] that [redacted] shall shall [sic] have his vote by giving up the lot he [held from?] the Reservation and upon this Reservation the said [redacted] did give up possession of the lot with [permission?] of the Chief and Tribe, and the said [redacted] as given a vote.</p> <p>On motion of [redacted] and second by [redacted] that [redacted] shall be given a vote.<sup>82</sup></p>
October 7, 1915	<p>A meeting called by Chief &amp; Council for the purpose of receiving [redacted] as a member of this Tribe.</p> <p>On motion of [redacted] and second by [redacted] that they will receive [redacted] as a member of this Tribe. Carried.<sup>83</sup></p>

*Conclusion*

The Mattaponi tribal community’s participation in tribal meetings, and elections, the service of individual members as officers of the government through those elections, the service of tribal members as responsible parties for community activities such as tribute and the Mattaponi Indian School, and the presentation of members to the Tribal Council in tribal meetings to obtain membership or voting rights are all indicative of the political authority of the tribe. These acts of political participation demonstrate the Tribe’s ability to “mobilize significant numbers of members and significant resources from its members for entity purposes” (83.11 (c)(1)(i)), that “the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)), and that “there is widespread knowledge, communication, or involvement in political processes by many of the entity’s members” (83.11 (c)(1)(iii)). Moreover, the material presented in this section clearly demonstrates the presence of “a continuous line of entity leaders and a means of selection or acquiescence by a significant number of the entity’s members” (83.11 (c)(1)(viii)). Finally, the political participation described above is indicative of the ability of the tribal government to “exert strong influence on the behavior of individual members” (83.11 (c)(2)(i)(C)) and to organize or influence “shared or cooperative labor” (83.11 (c)(2)(i)(D)) such as through the assignment of governmental responsibilities to officers and other appointed individuals.

External Relations

During the period of 1900 to 1919, the Mattaponi Indian Tribe had formal and informal interactions with state, local, federal, and tribal authorities. These interactions were characterized by efforts of the Mattaponi tribal government to obtain public services for the Tribe, safeguard the rights of its members, and to protect the resources of the reservation, and to continue the tribute relationship that helped to guarantee those rights and resources.

*Protection of Indian Status*

The Mattaponi Tribal Council faced pressing issues between 1900 and 1919 regarding Indian status, particularly with regard to the Selective Service Act. The Mattaponi joined forces with the neighboring

<sup>82</sup> Law Ledger, 19 April 1915, [redacted] Private Collection, PDF Page 11.

<sup>83</sup> Law Ledger, 7 October 1915, [redacted] Private Collection, PDF Page 12.

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Pamunkey Indian Tribe to advocate for the Indian status of their tribes and the rights of tribal members, working directly with the Commonwealth of Virginia to argue for exemptions from military conscription and hunting and fishing licensure requirements.

Selective Service

The Selective Service Act was passed in 1917 and permitted the federal government to conscript citizens into the army.<sup>84</sup> Non-citizen Indians were exempt from the draft, and the laws defined Indians as citizens if any of the following applied:

- (1) he, or his father or mother, prior to his birth or before he attained the age of 21, was allotted land prior to May 8, 1906; or (2) if he was allotted land subsequent to May 8, 1906, and received a patent in fee to his land; or (3) he was residing in the old Indian Territory on March 3, 1901; or (4) if he lives separate and apart from his tribe and has adopted the habits of civilized life.<sup>85</sup>

The Mattaponi, particularly those living on the Mattaponi Indian Reservation, would not fall under these strictures and would thus be considered non-citizen Indians. [REDACTED] later recollected his role in ensuring that tribal status was recognized:

In the World War the United States War Department at Washington, D. C., drafted my braves on the Reservation for camp training. I protested at the headquarters of the War Department to release my young braves, as they are tribal Indians and wards of the State of Virginia. They were exempted by the military authority.<sup>86</sup>

The Selective Service Act was passed on May 18, 1917, and by June the Commonwealth Attorney General was receiving inquiries as to the tax status of the tribes, which were likely related to exemption from the draft and the efforts of the chiefs of the Mattaponi and Pamunkey. At any rate, the Attorney General affirmed both the Pamunkey and the Mattaponi's non-taxed status and consideration as "wards of the state" (June 26, 1917). By August, Governor Stuart was inquiring into the situation and specifically noting that the tribes claimed exemption due to their status as "not citizens, having no vote and paying no taxes" (August 16, 1917). The Provost Marshall General of the United States referred the ultimate decision to the Commonwealth, referring them to the regulations and enjoining them to determine whether the Mattaponi and Pamunkey were subject to the draft and underscoring that they must register regardless (August 18, 1917; August 21, 1917). Ultimately the Attorney General made the call, first for Pamunkey (December 10, 1917) and then for the Mattaponi (January 25, 1918), though the matter continued to be an issue of contention, with local draft board officials handwriting "I consider him a citizen" on the draft cards of several tribal members who selected "non-citizen" as their Indian classification.<sup>87</sup> The episode, it seems, was more about ensuring the recognition of the Tribe's continuing status as non-citizen Indians or Indians Not Taxed as several tribal members went on to serve.<sup>88</sup>

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<sup>84</sup> Public Law. 65-12: Selective Service Act of 1917. (40 Stat. 76, enacted May 18, 1917).

<sup>85</sup> Selective Service Regulations: Prescribed by the President Under the Authority Vested in Him by the Terms of the Selective Service Law, (Washington, DC: Government Printing Office, 1918), 52.

<sup>86</sup> Custalow, C. G. F., "Brief 'History' of Mattaponi Reservation," *The Tidewater Review* (West Point, VA), January 13, 1938. See also: Staff, "Many Changes in Reservation Made by Mattaponi Chief," *Richmond Times Dispatch* (Richmond, VA), January 3, 1938; Staff, "Virginia Indian Chief Completes 24th Year," *Greene County Record* (Standardsville, VA), January 6, 1938.

<sup>87</sup> See, for example, the WWI Draft Cards of [REDACTED] and [REDACTED]; WWI Draft Registration Cards, National Archives and Records Administration, Washington D.C. <https://www.fold3.com/image/554350895?terms=custalow,george>.

<sup>88</sup> The interpretation that Virginia's reservation tribes, the Pamunkey and the Mattaponi, fit into this category is evident throughout history and particularly in the exclusion of the reservations from several censuses in the 1800s and their inclusion as "Indians not taxed" in the 1870 census and the Commonwealth's opinions throughout time. The status of non-citizen itself is rooted in the status

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Table C1-15. External Relations, 1900-1919: Indian Status in the Selective Service.

Date	Excerpt
June 26, 1917	<p><b>INDIANS-Taxation.</b>- So long as the tribes of the Pamunkey and Mattaponi Indians follow up their pursuits upon their reservations, they are governed by their own tribal laws and are not subject to taxation by the laws of the State of Virginia.</p> <p>Same.-Status of Pamunkey and Mattaponi Indians.-The Pamunkey and Mattaponi Indians of Virginia are wards of the State just as the Indian under the guardianship of the United States are wards of the Nation</p> <p>Same.-Statutes of Virginia relating to Indians referred to.</p> <p>RICHMOND, VA., June 26, 1917.</p> <p>MR. C. LEE MOORE, Auditor of Public Accounts, City.</p> <p>DEAR SIR: I acknowledge reference to this office of copy of your letter of June 23, 1917, to Mr. H. W. Neale, commissioner of revenue of King William county, in which you express opinion that the tribes of Pamunkey and Mattaponi Indians were exempt from all taxes, State, local, and otherwise, and requesting me to advise you as to the correctness of your opinion.</p> <p>I am of the opinion that you have correctly construed the law as to these tribes of Indians, for so long as they follow up their pursuits upon the reservation, they are govened [sic; governed] by their own tribal laws and are not subject to taxes by the laws of the State of Virginia.</p> <p>[...] I think it is fair to assume from all of these various acts that the Pamunkey and Mattaponi Indians of Virginia, are wards of the State, just as the Indians under the guardianship of the United States are wards of the nation. It has been the policy of both State and nation not to subject their wards to taxation. I am of the opinion, therefore, that your letter is clearly right.</p> <p>Very truly yours, LESLIE C. GARNETT,</p>

of Indians Not Taxed, a turn of phrase with its origins in the Constitution and specifically, the language on apportionment in Article 1, Section 2, Clause 3, which states:

Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and *excluding Indians not taxed*, three fifths of all other Persons (“The Constitution of the United States: A Transcription,” <https://www.archives.gov/foundingdocs/constitution-transcript>).

The reference to taxation here was a shorthand, describing more that presumed status as Indians in tribal relations rather than taxation:

The Constitution contains three explicit references to Indians, in the two apportionment clauses and in the commerce clause. Article 1, section 2, clause 3 and section 2 of the fourteenth amendment exclude “Indians not taxed” for purposes of calculating the representation apportioned to each state in the House of Representatives. While some erroneously believe that these clauses create a general tax exemption, that was not their intent. Rather, the reference to “Indians not taxed” “was a short-hand way of describing Indians who continued their tribal relations (Goldberg, Carol E. et al., *American Indian Law: Native Nations and the Federal System*, New Providence, New Jersey: LexisNexis, 2010, 492).

The Commonwealth, viewing the Tribe as “wards of the State, just as the Indians under the guardianship of the United States are wards of the nation,” clearly saw the Pamunkey and Mattaponi as unequivocally fitting within the status of Non-Citizen Indian and Indian Not Taxed (*Annual Report of the Attorney General to the Governor of Virginia for the Year 1917*. (Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1918), 160).

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Date	Excerpt
	Assistant Attorney General. <sup>89</sup>
August 16, 1917	<p>The Provost Marshal General          Washington, D.C.</p> <p>Sir: There are in this State two small tribes of Indians- the Pamunkey tribe and the Mattaponi tribe. On May 22, 1917, I inquired of you in my telegram #3 for a ruling as to how Indians on State reservations, not recognized by the Federal Government, should register, to which you replied in your telegram #111 that their registration was to be accomplished in the same manner as other residents in which they resided. This was done.</p> <p>These Indians are not citizens, having no vote and paying no taxes, and they claim exemption from military draft on that ground. Will you please advise what should be done. These Indians preserve the same form of tribal government as existed in the days of King Powhatan three hundred years ago.</p> <p>H.C. Stuart          Governor of Virginia.<sup>90</sup></p>
August 18, 1917	<p>August 18, 1917.</p> <p>Honorable H.C. Stuart, Governor of Virginia,          Richmond, Va.</p> <p>Dear Sir:</p> <p>I have your letter of August 16, 1917, relating to the two tribes of Indians in Virginia. While all Indians must register under the Selective Service Law Section 5, only those Indians who are citizens are liable for Military Service, under Section 2 of said act. The registration of Indians is provided for under Section 71 of the Registration Regulations. If the reservations in Virginia do not come within the provisions of this Section, Indians should be registered before the Local Boards having jurisdiction in their locality. Where an Indian is not a citizen, and who registers in compliance with the Law, they should file a claim of exemption under Section 18, Subsection "F" of the Rules and Regulations prescribed by the President.</p> <p>Very truly yours,          Maj. Stewart          Provost Marshal General.<sup>91</sup></p>
August 19, 1917	<p>INDIANS THINK THEY ARE EXEMPT FROM WAR DUTY</p> <p>Gov. Stuart, at request of Virginia Aborigines, Asks Provost Marshal for Decision.</p> <p>Are Indians who pay no taxes, who have no votes, liable for military duty? That question has been raised here by the Pamunkey and Mattaponi Indians, living a few miles below this city. They say that they do not pay any taxes, they do not vote, they do not serve on juries, are not recognized as citizens of the state and they live on a reservation assigned to them</p>

<sup>89</sup> *Annual Report of the Attorney General to the Governor of Virginia for the Year 1917*, (Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1918), 160. See Also: Copy of Report of the Attorney General in Governor Godwin, Mills E. Executive Papers, Accession 29660, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 14, Folder "Indians 1975," PDF Page 8.

<sup>90</sup> Letter Series: Provost Marshal and Governor Stuart, August 1917, State Files 1917-1919, National Archives and Records Administration, RG 163: Records of the Provost Marshal General's Office 1917-1918, College Park, Maryland, PDF Page 5.

<sup>91</sup> Letter Series: Provost Marshal and Governor Stuart, August 1917, State Files 1917-1919, National Archives and Records Administration, RG 163: Records of the Provost Marshal General's Office 1917-1918, College Park, Maryland, PDF Page 4.

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	years and years ago. They are forever free to do as they please so long as they violate no laws. They do not understand how it is that they are to be called for military duty. <sup>92</sup> [...]
August 21, 1917	<p>Indians are not subject to the selective draft, according to a ruling received yesterday by Governor Henry C. Stuart from Provost-Marshal-General Crowder, who was asked to pass on the status of the Pamunkey and Mattaponi tribes. The Indians were required to register, but if not citizens of the State need not serve in the army.</p> <p>Chief G.M. Cook, of the Pamunkey tribe, raise the point last week in a conference with Governor Stuart. The office of the Attorney-General ruled that the members of both tribes were wards of the State, not subject to taxation and not citizens.<sup>93</sup> [...]</p>
December 10, 1917	<p>INDIANS-Pamunkey Indians-Chapter 769, Acts of 1895-6.-All members of the Pamunkey tribe of Indians who reside on the reservation are exempt from military service under the federal selective draft act, but such Pamunkey Indians as live separate and apart from their tribe are liable to military service under the said draft act.</p> <p>Richmond, VA., December 10, 1917.</p> <p>His Excellency, H. C. STUART, Governor of Virginia, Richmond, Virginia.</p> <p>DEAR SIR: Acknowledgment is made of your letter of December 8th, enclosing a copy of the rules adopted by the Commissioner of Indian Affairs in determining questions resented by claims of exemption from military service under the selective draft act, filed by Indians. The ruling reads as follows:</p> <p style="padding-left: 40px;">Indians who live separate and apart from their tribe, and have adopted the habits and ways of civilized life are to be regarded as citizens and these Indians should be considered as coming within the purview of the rules and regulations as being male citizens and male persons who are liable to military service under the draft.</p> <p>You ask me to advise you whether the Pamunkey Indians are under this ruling exempt from military service under the selective draft act.</p> <p>This tribe of Indians occupies a reservation on the Pamunkey river in the county of King William, Virginia. Their separate existence as an Indian tribe has been frequently recognized by Virginia when a Colony and since becoming a Commonwealth. As far back as 1658 the land now occupied by them was confirmed to them by the Governor and Council and the Grand Assemblée of Virginia. (See Indians Colonial and State Laws, being E-93, U-58 in the State Library.) And, as late as 1896, the General Assembly passed an act recognizing the existence of the reservation and making an appropriation for losses sustained by destruction of property and expense incurred to prevent the spread of small-pox among the Indians. (Acts 1895-6, page 847.)</p> <p>As a matter of fact there now reside on this reservation something more than 100 members of this tribe. They maintain a separate government and have their own code of laws enforced by their own authorities. (See "Pamunkey Indians of Virginia" by Jno. Garland Pollard-In Smithsonian Contributions to Knowledge 1894.)</p> <p>In view of the ruling of the Commissioner of Indian Affairs, approved by the Provost Marshal General, and in view of the statutes of Virginia and of the well known fact that this tribe does now maintain a separate government on its own reservation, I am of the opinion that all members of the Pamunkey tribe of Indians who reside on said reservation are exempt from military service under the selective draft act; but such Pamunkey Indians as live separate and apart from their tribe are liable to military service under the said draft act.</p>

<sup>92</sup> Staff, "Indians Think They Are Exempt from War Duty," *Washington Sunday Star* (Washington D. C.), August 19, 1917.

<sup>93</sup> Staff, "Indians Not Subject to Selective Draft," *Richmond Times-Dispatch*, (Richmond, VA), August 21, 1917.

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Date	Excerpt
	<p>Yours very truly,            JNO. GARLAND POLLARD,            Attorney General.<sup>94</sup></p>
<p>January 25, 1918</p>	<p>STATUS OF INDIAN TRIBES UNDER SELECTIVE SERVICE DRAFT ACT            RICHMOND, VA ., January 25, 1918.</p> <p>His Excellency, H. C. STUART            Governor of Virginia,            City.</p> <p>DEAR SIR:            Acknowledgment is made of your letter of January 24, 1918, enclosing communication from the chief of the Mattaponi tribe of Indians, together with a copy of the tribal law, in which you say:</p> <p>Kindly refer to the recent rulings of Attorney General Pollard concerning the Pamunkey tribe and its status in relation to the Selective Draft, and give me your opinion as to the status of the Mattaponi.</p> <p>From the information before me it appears that the Mattaponi tribe of Indians is a branch of the Pamunkey tribe; that this tribe has a reservation in King William county, which resides about seventy members of the tribe. They maintain a separate government, and have their own code of laws enforced by their own authorities. [...]</p> <p>In view of these facts, I am of the opinion that the members of the Mattaponi tribe of Indians come within the ruling of Attorney General Pollard in his opinion to you dated December 10, 1917, in reference to the exemption of the members of the Pamunkey tribe of Indians from service under the Selective Draft Act.</p> <p>Yours very truly,            LEON M. BAZILE,            Assistant Attorney General.<sup>95</sup></p>
<p>October 15, 1918</p>	<p>From: The Adjutant General of Va.            To: The Provost Marshal General            Subject: Classification of Mattaponi Indians.</p> <p>1. The Tribe of Mattaponi Indians in this State live within a reservation of eight hundred acres, three hundred acres only of which are tillable. There are on hundred and twenty-seven people in the Tribe and they claim it is necessary for them to leave the bounds of the Reservation to seek employment at certain seasons of the year in order to support their families.</p> <p>2. They complain that under the rulings of the Commissioner of Indian Affairs made from your office the Local Board, in whose jurisdiction their Reservations lie, grasp the opportunity to place these Indians in Class 1- stating that as they have left the Reservations and adopted the ways of civilized life, by accepting employment off the Reservation, they can be classified the same as declarants would be classified.</p>

<sup>94</sup> *Annual Report of the Attorney General to the Governor of Virginia for the Year 1917*, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1918, PDF Page 163.

<sup>95</sup> *Annual Report of the Attorney General to the Governor of Virginia for the Year 1918*, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing, 1919, PDF Pages 88-89.

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	<p>3. This office would appreciate a ruling from your office on this matter, particularly as to how long an absence from the Reservation would warrant the Local Board in reclassifying from Class 5 and hold for Military Service these Indians.</p> <p>Jo Lane Stern <sup>96</sup></p>

License Exemption

Similarly, the tribal government appealed to the Commonwealth to protect the hunting and fishing rights of tribal members. [REDACTED] worked alongside Pamunkey Chief George M. Cook to lobby for the continued protection of hunting and fishing rights granted to the tribes through colonial treaties. During this period many Mattaponi occupations were tied to hunting and fishing,<sup>97</sup> making this a matter with a direct impact on tribal livelihoods. Ultimately, the Commonwealth decided to require permits for off reservation hunting by tribal members.

Table C1-16. External Relations, 1900-1919: Hunting and Fishing Rights.

Date	Description
July 11, 1916	<p>Three hundred years ago, more or less, the white chiefs of the Colony of Virginia and the copper-colored chiefs who reigned over the Pamunkeys and the Mattaponis met at a "big smoke," and there agreed that as long as the James flowed to the sea, the tribesmen should be at liberty to hunt anywhere in the colony without let or hindrance, if at the opening of the hunting season they brought to the Great White Father an annual tribute of game.</p> <p>But at the Big Smoke of 1916, held at the Capitol by the white braves, it was written into the law of the land that after June 17 no man in Virginia shall hunt, except on his own lands, without a license. Which is to prevail- the franchise granted the red men by the "big smoke" of the tradition or the annulment ordered by the Big Smoke 1916?</p> <p>This is the momentous question that was propounded yesterday to Chief Clerk M. D. Hart, of the State Department of the Game and Inland Fisheries, by Chief George M. Cook, of the Pamunkey tribe, and [REDACTED] - [REDACTED] of the Mattaponis. Their people, they reported, were sore oppressed and had dispatched their chieftains to the Great White Father, Governor Stuart, with instructions to beseech him not to countenance the violation of a compact that has been in force since the days of Captain John Smith and Powhatan.</p> <p>[...] As remnants of a vanished host, the "first Americans" have always been looked upon as wards of the State by most Virginians, and a liberal construction of the new game law in their interest is expected. This was the course taken by the State several years ago when certain people wanted the Indians to pay for the privilege of fishing, those in authority ruling that they could fish without paying the license required of the palefaces.<sup>98</sup></p>
September 15, 1916	<p>GAME AND FISH-Game Laws-Chapter 152, Acts 1916-Sections 23, 32. Under the provisions of chapter 152, Acts 1916, members of the Pamunkey Tribe of Indians are required to obtain a license to hunt.</p>

<sup>96</sup> Letter from Virginia Adjutant General to Provost Marshal General, 15 October 1918, Letter Series: Virginia Adjutant General to Provost Marshal General. State Files, 1917-1918, Box 297, National Archives and Records Administration, College Park, Maryland, PDF Page 10.

<sup>97</sup> See: U.S. Federal Census: Virginia, King William, West Point, 0044. Twelfth Census of the United States, 1900. MF T623 R1241714, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.; 1910 U.S. Federal Census: Virginia, King William, West Point, 0047. Thirteenth Census of the United States. 1910. MF T624 R 1633, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C.

<sup>98</sup> Staff, "Big Smoke of 1916 Made Heap Bad Law-Indian Chief Appeal to Great White Father Against New Game Act," *Richmond Times Dispatch* (Richmond, VA), July 11, 1916.

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	<p>Richmond, VA.,            September 15, 1916.            Hon. John S. Parsons,            Commissioner, Department of Game and Inland Fisheries,            Richmond, Va.</p> <p>DEAR SIR: Acknowledgment is made of the letter of I. D. Hart, Esq., chief clerk of the Department of Game and Inland Fisheries, addressed to the Attorney General, bearing date September 13, 1916, in which he asked this office to inform him whether the members of the Pamunkey Tribe of Indians are permitted to hunt off of their own reservation without obtaining the license required by law. Section 32 of chapter 152 of the Acts of 1916 reads as follows:</p> <p style="padding-left: 40px;">"Any person who hunts outside of the limits of his or the adjoining property, except as provided in section 29 of this act, without first obtaining a license permitting him to do so, or any non-resident of the State or alien as hereinbefore provided who hunts in this State, except on his own land, without a license as hereinbefore provided, or who lends or transfers his hunting license to another, shall be guilty of a misdemeanor, and, upon conviction, shall be punished by a fine of not less than five nor more than twenty-five dollars, but any resident of the State may hunt upon his own or the adjoining lands in season without obtaining a license, and it shall be unlawful for any person to use or attempt to use the license of another for hunting in this State, or for any person to hunt upon the lands of any gun club, hunting or fishing club, association or preserve, of whatsoever description, public or private, as a member thereof or resident land owner, without having procured in the proper manner a license, nor shall their membership therein be construed to entitle them to hunting or fishing privileges as a resident land owner or bone fide tenant or lessee."</p> <p>It will be seen, therefore, that the only qualification of this section is section 29 of the same act, which reads as follows:</p> <p style="padding-left: 40px;">"All owners and landlords and members of their families and tenants and renters, residing thereon, with the consent of the land owners, may hunt upon their own or adjoining lands without license."</p> <p>These provisions of the act do not give the members of the Pamunkey Tribe of Indians any preference over other persons, and I am of the opinion that they come within the definition of "any person" as mentioned in section 32 of chapter 152 of the Acts of 1916, and are, therefore, required to obtain license to hunt on the lands of other persons unless they come within the exemption provided for in section 29, as last above quoted.</p> <p style="text-align: right;">Yours very truly,            JNO. GARLAND POLLARD,            Attorney General of Virginia<sup>99</sup></p>
September 16. 1916	[...] Attorney-General Pollard held yesterday that the Pamunkey Indians may hunt without licenses on their own reservation, but must provide themselves with permits such as are required of all other individuals when hunting on lands not their own. The Indians lose

<sup>99</sup> *Annual Report of the Attorney General to the Governor of Virginia for the Year 1916*, Richmond, Virginia: Davis Bottom, Superintendent of Public Printing: 1917, Pp. 111-112.



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	their appeal for unrestricted hunting rights, the law recognizing no traditional agreement granting them such a privilege. <sup>100</sup>

*Reservation Trespass*

Additionally, the tribal government worked to safeguard tribal resources, especially from trespass by the Chesapeake Paper and Pulp Company onto reservation lands, an issue related to the sanctions discussed earlier with regard to the illegal rental of reservation lands to non-tribal members. As [REDACTED] described it later:

The paper mill in West Point. Chesapeake Paper Craft Corporation at West Point, they were using the lands on our Reservation for a storage for their pulp wood. We're talking about before trucks or tractors and trailers this thing came to be different and all of their wood products were moved by water, so they would store their pulpwood Accord [sic; cord], that's what it was back then, on the reservation, moved their barges by tug to the shores of the Mattaponi and load from the Mattaponi to their barges. This was to a major degree, without any compensation for the tribe. Some of the people on the reservation that were utilizing the land without land that had been assigned to them, were receiving some type of compensation. This was in violation of the Tribal law. Back at that time, the chief and council had gone in session, and they had decided that this was improper and it was wrong thing to do. They had requested from the Chesapeake that they would cease using the tribal land for storage space for their pulpwood until these problems could be worked out, and the Chesapeake purely ignored it.<sup>101</sup>

The record bears out [REDACTED] description. Chief [REDACTED] initially appealed to Governor Stuart on May 10<sup>th</sup>, then involved the Trustees, who wrote their own appeal to the Governor (June 1, 1917). After this, [REDACTED] appealed again, requesting protection from such trespass (June 12, 1917). The Assistant Attorney General replied with suggestions as to how the Trustees might best pursue legal action on behalf of the Tribe (July 21, 1917; June 4, 1918; June 10, 1918).

*Table C1-17. External Relations, 1900-1919: Chesapeake Paper and Pulp Company Trespass.*

Date	Excerpt
June 1, 1917	Sweet-Hall, Va June 1, 1917 [...] To his excellency, Hon. Henry C. Stewart, Governor of Virginia, Greetings- We the undersigned trustees for the Mattaponi Indians, having been called in council relation to certain trespasses committed on the reservation of the the [sic] said Indians contrary to their laws and customs, have found by investigation, according to their laws and customs that they have a just cause for complaint. We, therefore, as their sworn trustees, being intrusted [sic] in their welfare, do hereby petition your Honor to give the matter your attention at an early date in order that these Indians who are wards of the State may get justice.-

<sup>100</sup> "Virginia Violates Treaty of Dutch Gap: Will Not Recognize Pamunkey Hunting Rights Guaranteed at Big Smoke," *Richmond Times Dispatch* (Richmond, VA) September 16, 1916.

<sup>101</sup> [REDACTED] Interview: Chickahominy Fall Festival, edited by Helen Rountree, National Anthropological Archive, Washington, D.C.: Smithsonian Institution. Original edition, Helen Rountree. 1981, PDF Page 1.

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	Respectfully submitted- Everett Edwards, Chairman Signed W.C. Davis W. S. Timberlake <sup>102</sup>
June 12, 1917	<p>Mattaponi Indian Reservation          Sing [sic] William Co. Va          June 12th 1917          Hon. governor Stewart.</p> <p>My Dear Sir:</p> <p>I have been a waiting to be favored with a answer to my letter of may 10<sup>th</sup> and my in personal request on may 23<sup>th</sup> in Regards to the trespassing on the Reservation. Also the trustees for the Mattaponi tribe was called in council [sic] on June 1<sup>th</sup> to investigate this matter - and upon investion [sic] it was decided [sic] By the trustees verifying [sic] our above statement- trespass upon their authority as trustees-and for our Protection, they decided to write to you and ask you to protect us indians on the [...] Mattaponi Reservation. I hope you have received a letter from the trustees By this time. As the trespass have been going on ever since I wrote you on May 10<sup>th</sup> at this time it doing us much Damage in Hauling on our Reservation through all this wet weather Even if to June 11<sup>th</sup> and for all of this we are hopeless for any pay. And yet have not any protection as yet. If honor just could see our Situation at this time and to know of two inner leads on our Reservation that are depending on the treasure for their support and being cut off by such persons as I have fore said. That will cause these two people to suffer. At this time they have to be fed from Each neighbors home on the Reservation as our treasure is financial exhausted. Whare as we have been vanquished and made to fail in operating our government. As me and my people are in great distress- and do not know what to do as this is the first case we ever had of this kind and do sincerely ask your honor to give me a reply at your Earliest convenient [sic] advising me for what ever you have decided in your mind to do. By so doing, it will be a great relief to me and my people. Thanking you in advance- I am yours truly</p> <div style="background-color: black; width: 450px; height: 20px; margin-left: 20px;"></div> <span style="float: right;">03</span>
July 20, 1917	<p>Dear Sirs,-</p> <p>Acknowledgement is made of your communication of July 17<sup>th</sup> addressed to me as Chief of the Mattaponi Indian Tribe, in which you say that it is your understanding that I, representing my tribe, would allow you to use the landing known as Indian Town Landing, near Wakema, on the Mattaponi River in King William County, Virginia, for the storage of your pulp wood at the rate of 2 ½ cents per cord, and that I would allow you to use the wharf at the said Indian Town landing for the passage of all wood stored on the landing over the same, at the rate of 2 ½ cents per cord. You also say that it is your understanding that for all wood stored on the land of <span style="background-color: black; color: black;">[REDACTED]</span> <span style="background-color: black; color: black;">[REDACTED]</span> part of Indian Town landing, and loaded on your vessels, barges, lighters, &amp;c/. over this wharf, you would pay at the rate of 2½ cents per cord. You then request me, in order that your files may be complete, and in order that my understanding of this matter</p>

<sup>102</sup> Letter from E. Edwards to Governor Stuart, 1 June 1917, Governor Stuart, Henry C., Executive Papers, Accession 28722, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 20, Folder 8, PDF Pages 12-13.

<sup>103</sup> Letter from [REDACTED] to Governor Stuart, 12 June 1917, Governor Stuart, Henry C., Executive Papers, Accession 28722, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 20, Folder 8, PDF Pages 16-17.



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Date	Excerpt
May 13, 1918	<p>Assistant Attorney General<sup>105</sup></p> <p>Mr. W. S. Timberlake,          Sweet Hall, Va.</p> <p>Dear Mr. Timberlake:</p> <p>[REDACTED] of the Mattaponi Tribe has complained to the Governor on behalf of his Tribe that the Chesapeake [sic] Pulp &amp; Paper Company, Incorporated, with offices at Westpoint, Virginia, have been committing trespass on the Mattaponi Reservation for several years. It is understood that in 1916 the Company hauled through and shipped from the wharf on the Reservation cordwood under an oral agreement with the Tribe to pay them five cents per cord, but the Company after completing the season's work refused to pay the Tribe for this privilege.</p> <p>In 1917 the Company tried to have the Tribe enter into a contract for the same privilege at two and a half cents per cord, which was refused. In spite of the refusal of the Tribe to enter into an agreement of this sort, the Company went ahead and made use of the Reservation, and, I am informed by [REDACTED] [REDACTED] is now committing this tres-pass again this year.</p> <p>Under an opinion from the Attorney General of July 21st, 1917, it was stated that "a right of action exists in the trustees for the benefit of the Tribe against such persons, and that the mode of procedure, if for a single trespass, will be an action of tort for the trespass. If these acts are so frequently repeated that the action at law would afford no adequate redress, I am of the opinion that the proper procedure would be by a bill of equity to restrain the continuing tort, in which proceeding the damage suffered by the Tribe could be ascertained and awarded."</p> <p>The Governor desires that you as trustee for the Tribe, and a copy of this letter is being sent to the other two trustees, will immediately investigate this whole matter and report to him what steps you have taken to protect the interests of the Mattaponi Tribe from the trespass on the part of the Chesapeake [sic] Pulp &amp; Paper Company, Incorporated.</p> <p>Yours very truly,          Secretary to the Governor.<sup>106</sup></p>
May 25, 1918	<p>Hon. John R. Saunders,          Attorney General of Virginia,          Richmond, Va.</p> <p>Dear Mr. Saunders:</p> <p>I am handing you herewith correspondence I have had with the trustees of the Mattaponi Tribe concerning the trespass committed by the Chesapeake [sic] Pulp and Paper Company, Inc., with offices at Westpoint, Va., on the Mattaponi Reservation.</p> <p>The Governor has requested that I request from you your opinion as to whether the State through your office, or the trustees through their own counsel, should proceed to protect the interests of the Reservation.</p>

<sup>105</sup> Letter from Attorney General to the Governor, 21 July 1917, Governor Stuart, Henry C., Executive Papers, Accession 28722, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 20, Folder 8, PDF Pages 20-23.

<sup>106</sup> Letter series from Secretary of the Governor to W. Timberlake, 13 May 1918, Governor Davis, Westmorland. Executive Papers, Accession 21567a, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 23, Folder 11, PDF Page 4-5; 6-7; 12-13.

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Date	Excerpt
	<p>I think the facts in the case can be easily understood by reading my letter to Mr. Evered Edwards of May 15th, and his reply to me, which are enclosed herewith.</p> <p>Very cordially yours,            Secretary to the Governor <sup>107</sup></p>
June 4, 1918	<p>To His Excellency, Hon. Westmoreland Davis,            Governor of the State of Virginia,            Richmond, Va.</p> <p>My dear Governor:</p> <p>I have before me your letter of May 25, 1918, enclosing certain correspondence that you have had with the trustees of the Mattaponi Tribe of Indians, concerning a trespass committed by the Chesapeake [sic] Pulp &amp; Paper Company, Inc., on the Mattaponi reservation.</p> <p>Your desire to be advised whether or not the state, through this office, or the trustees, through their own counsel, should proceed to protect the interest of the reservation.</p> <p>I have considered this matter very carefully, and in reading the opinion of the Attorney General dated July 21, 1917, referred to in your letter of May 13, 1918 to Mr. Everd Edwards, Sweet Hall, Va., I am of the opinion that the trustees of the Mattaponi Tribe should proceed to protect the said Tribe through counsel of their own choosing.</p> <p>I do not consider that this is a case in which the State of Virginia should prosecute or defend a suit. While the Mattaponi Tribe is given some concessions by the state in the way of exemption from taxes, etc., and living on the state land, yet they exist very largely under their own laws and I feel it proper that the trustees should take such action through such counsel as they are advised necessary to employ to defend the interest of this tribe.</p> <p>Very truly yours,            Sgd- Jno. R. Saunders. Attorney General. <sup>108</sup></p>
June 10, 1918	<p>Mr. Everett Edwards, Chairman,            Sweet Hall, Virginia.</p> <p>Dear Mr. Edwards:-</p> <p>I enclose copy of opinion of the Attorney General with regard to the alleged trespass on the Mattaponi reseration [sic] by the Chesapeake [sic] Pulp &amp; Paper Company, Inc. The Attorney General is of the opinion that the proper procedure in this case is for the Board of Trustees on behalf of the Tribe to employ counsel to defend the interests of the Tribe. A suit of this sort will, therefore, have to be financed by the Tribe and not by the Commonwealth.</p> <p>Yours very truly,</p>

<sup>107</sup> Letter from Secretary of the Governor to J. Saunders, 25 May 1918, Governor Davis, Westmorland, Executive Papers, Accession 21567a, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 23, Folder 11, PDF Page 16.

<sup>108</sup> Letter from Attorney General to the Governor, 4 June 1918, Governor Davis, Westmorland, Executive Papers, Accession 21567a, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 23, Folder 11, PDF Page 17. Copied in *Annual Report of the Attorney General to the Governor of Virginia for the Year 1918*. Richmond, Virginia: Davis Bottom, Superintendent of Public Printing.

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Date	Excerpt
	Secretary to the Governor. <sup>109</sup>

*Annual Tax Tribute*

Finally, the Mattaponi tribal government fulfilled its treaty obligations to the Commonwealth. Every year the Mattaponi and Pamunkey tribes present their annual Tribute to the Governor of Virginia in lieu of taxes. This practice dates to the treaties of 1646 and 1677 which established that the tribes were to “then and there pay the accustomed Tribute of Twenty Beaver Skins to the Governour, and also their Quit-Rent aforesaid.”<sup>110</sup> Though these treaties were made with the British crown, the tradition continues to affirm the government-to-government relationship between the tribes and the Commonwealth of Virginia. For the Mattaponi, the Tribute consists of a hunt and then delivery of game, accompanied by gifts to the Governor of the Commonwealth in Richmond. The ceremony at which the Tribute is delivered is attended by members of the tribal community and alongside the leaders and community of the Pamunkey Indian Tribe. Wild game is often accompanied by crafts or other items prepared by tribal members.<sup>111</sup> The table below summarizes documentation of the Mattaponi Tribal Government’s participation in the annual tax tribute ceremony for the period between 1900 and 1919.

*Table CI-18. External Relations, 1900-1919: Annual Tax Tribute.*

Date	Excerpt
November 16, 1914	<p>[REDACTED]</p> <p>Mattaponi Tribe,          R.F.D. Sweet Hall, Va.</p> <p>Dear Sir:</p> <p>In the name of the Governor of Virginia, I thank you for the tribute of game and fish today paid him by your tribe through you. Those evidences of friendship between your tribe and the Commonwealth are very gratifying to the Governor.</p> <p>Yours very truly,          Secretary to the Governor.<sup>112</sup></p>
November 19, 1914	<p>Perpetuating a time-honored custom, the Indians of the Mattaponi Tribe, whose reservation is at Sweet Hall, yesterday sent an envoy to the State Capitol to renew formally the pledge of allegiance to the Big White Sachem of the Commonwealth, to assure him of their everlasting high esteem and to offer him gifts.</p> <p>The envoy chosen for this important mission is Chief George F. Custalow [REDACTED]          [REDACTED] He arrived at the Capitol bearing a string of chub and rockfish, the finest specimens procurable by the Indians at this season in Virginia waters, and a huge wild turkey, a trophy of the chief’s skill as a hunter.</p>

<sup>109</sup> Letter from the Secretary of the Governor to E. Edwards, 10 June 1918, Governor Davis, Westmorland, Executive Papers, Accession 21567a, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 23, Folder 11, PDF Page 18.

<sup>110</sup> Alden T. Vaughan, *Early American Indian Documents: Treaties and Laws, 1607-1789 4* (Maryland: University Publications of America, 1983), 82-87 [PDF 57-59].

<sup>111</sup> Ben Swenson, "Mattaponi and Pamunkey Tribes Carry on Annual Tradition with Gifts to Governor," *Tidewater Review*, November 23, 2023. <https://www.dailypress.com/2023/11/23/mattaponi-and-pamunkey-tribes-carry-on-annual-tradition-with-gifts-to-governor/>.

<sup>112</sup> Letter from Secretary of the Governor to [REDACTED] 6 November 1914, Governor Stuart, Henry C., Executive Papers, Accession 28722, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 20, Folder 8, PDF Page 4.

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Date	Excerpt
	[...] the envoy of the Mattaponis was received with due form and ceremony by Secretary Alexander Forward [...], who welcomed Chief Custalow to the official wigwam, congratulated him upon his excellent health, wished him individually and the Mattaponis collectively much joy, and inquired solicitously after the health and prosperity of the Indians of the Sweet Hall Reservation. [...] <sup>113</sup>
November 19, 1914	<p>Chief George F. Custalow ██████████ of the Mattaponi tribe of Indians, paid his annual call on the Paleface Chief at the Capitol yesterday, bringing with him a string of chub and some wild turkeys. The Governor was not in the city and Chief Custalow left the game in the hands of Secretary Forward. Last night Mr. Forward sent the following letter of thanks to the Indian chief.</p> <p>Chief George F. Custalow,        Mattaponi Tribe,        R. F. D., Sweet Hall, Va.</p> <p>Dear Sir.- In the name of the Governor of Virginia I thank you for the tribute of game and fish today paid him by your tribe through you. These evidences of friendship between your tribe and the Commonwealth are very gratifying to the Governor.</p> <p>Yours truly,        Alexander Forward,        Secretary to the Governor.<sup>114</sup></p>
November 25, 1914	[An article mocking Alexander Forward, Secretary to the Governor, mentioned that] "when he heard that Chief George Custalow ██████████ ██████████ of the Mattaponi Indians, was bringing his annual tribute of a wild turkey and a string of fish to the Governor, he sent the Governor to Elk Garden, donned his frock coat and silk hat, and received the tribute himself. [...] <sup>115</sup>
April 19, 1916	<p>[Tribal Meeting Minutes]</p> <p>[...] On motion of ██████████ second by ██████████ hat Tribute be paid to the Governor of Virginia Carried. Decided that Chief ██████████ and ██████████ will carry the tribute.<sup>116</sup> [...]</p>
July 11, 1916	[...] Since the days of Governor Cameron, <sup>117</sup> emissaries of the Mattaponi and Pamunkey tribes, following ancient custom, have appeared each year at the Capitol bearing tribal gifts of fish or game, thus, according to the chiefs, renewing annually the terms of the treaty formulated at the "big smoke." <sup>118</sup>

<sup>113</sup> Staff, "Mattaponi Braves Send Game to Big White Chief," *Richmond Times Dispatch* (Richmond, VA), November 19, 1914. See also: Staff, "Chief Custalow Pays His Tribute," *The Richmond Virginian* (Richmond, VA), November 19, 1914. Staff, "A General Forward Movement," *Richmond Evening Journal* (Richmond, VA), November 25, 1914.

<sup>114</sup> Staff, "Chief Custalow Pays His Tribute," *The Richmond Virginian* (Richmond, VA), November 19, 1914. See Also: Staff, "Mattaponi Braves Send Game to Big White Chief," *Richmond Times Dispatch* (Richmond, VA), November 19, 1914.

<sup>115</sup> Staff, "A General Forward Movement," *Richmond Evening Journal* (Richmond, VA), November 25, 1914.

<sup>116</sup> Law Ledger. 19 April 1916. ██████████ Private Collection, PDF Page 12.

<sup>117</sup> Governor William E. Cameron served as Governor of Virginia from 1882 to 1886 (James Tice Moore, "William E. Cameron (1842–1927)," *Encyclopedia Virginia*, July 24, 2024, <https://encyclopediavirginia.org/entries/cameron-william-e-1842-1927/>).

<sup>118</sup> Staff, "Big Smoke of 1916 Made Heap Bad Law-Indian Chief Appeal to Great White Father Against New Game Act." *Richmond Times Dispatch* (Richmond, VA), July 11, 1916.

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Date	Excerpt
December 8, 1917	Chief George Custolo, [REDACTED] of the Mattaponi Indian tribe, called at the capitol yesterday with the animal gift of game from the tribe to the Great White Father. This is as provided in the treaty of more than two hundred years ago. Chief Custolo [ <i>sic</i> ; Custalow] brought a large wild turkey and a fat ra bit. [ <i>sic</i> ] They were accepted by the governor with thanks. <sup>119</sup>

*Conclusion*

The tribal government’s mediation of relations with and advocacy for the tribe with state and local authorities during the period from 1900 to 1919 demonstrates its continuous exercise of political authority during the period. In particular, the Tribe’s interventions on behalf of its members demonstrates that the Tribe’s governing body plays a key role in “representing the entity in dealing with outsiders in matters of consequence,” (83.11(c)). Events like the Tribute show that the tribal government is “able to mobilize significant numbers of members and significant resources from its members for entity purposes” (83.11 (c)(1)(i)). With regard to the Selective Service, tribal member’s coordinated claim of non-citizen status in the face of the protest of local board members are indicative of the fact that “membership consider issues acted upon or actions taken by entity leaders [...] to be of importance” (83.11 (c)(1)(ii)) and that “there is widespread knowledge, communication, or involvement in political processes” (83.11 (c)(1)(iii)). Issues surrounding the Chesapeake Pulp and Papers trespass demonstrate the presence of “internal conflicts over valued [...] properties” ((83.11 (c)(1)(v)) as some tribal members sought to profit from the trespass. The coordination with the Pamunkey Indian Tribe in the protection of Indian status in regard to the Selective Service and Hunting and Fishing permits shows a “significant relationship” with a federally recognized Indian Tribe (83.11 (c)(1)(vi)). Issues surrounding Selective Service and the trespass of the Chesapeake Pulp and Paper Company demonstrate the active use of the reservation (83.11 (c)(1)(vi)).

The Tribe’s ability, in its upholding of its tribute obligations and protection of tribal lands, demonstrates its ability to “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)). The instances above also show that the Tribe had the means and acted to “Settle disputes between members or subgroups” (83.11 (c)(2)(i)(B)), even when one of the parties to the dispute was non-Indian (for instance, disputes between tribal members and the Selective Service Board, or disputes between the Tribe itself and trespassers). Likewise, the ability to mobilize individuals to participate in events such as the Tribute or to cease relations with the Chesapeake Pulp and Paper Company show the tribal government’s “strong influence” on tribal member behavior ((83.11 (c)(2)(i)(C)). Finally, efforts to safeguard hunting and fishing rights off of the reservation, controlling the rental of tribal lands, and mobilizing tribal members for the tribal hunt demonstrate the tribal government’s ongoing ability to “organize or influence economic subsistence activities” (83.11 (c)(2)(i)(D)).

*Evidentiary Applicability*

Overall, the evidence presented above demonstrates that the Mattaponi Indian Tribe meets Criterion 83.11 (c)(1) and (c)(2) throughout the period from 1900 to 1919. Moreover, the substantial evidence from meeting minutes and other primary and secondary sources of evidence under Criterion 83.11 (c)(2) is sufficient to meet Criterion 83.11 (b)(2)(v) for the same period.

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<sup>119</sup> Staff, “Indian Brings Game,” *The Evening Journal* (Jeffersonville, IN), December 8, 1917. See Also: Staff, “Mattaponis Pay Tribute,” *Richmond Times Dispatch* (Richmond, VA), December 8, 1917; Staff, “Mattaponi Tribe Sends Tribute,” *The Richmond Virginian* (Richmond, VA), December 8, 1917.



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2. Criterion (c): 1920 to 1939

Throughout the period of 1920 to 1939, the Mattaponi tribal government continued to exert political authority over the Reservation and tribal members, evidenced in a variety of sources that demonstrate fulfillment of Criterion (c) of 25 CFR 83.11. This includes the demonstration that the Mattaponi tribal government acted as an “autonomous entity” that held “political influence or authority over its members” (83.11(c)(1)). Specifically, the Tribe was regularly able to “mobilize significant numbers of members and significant resources... for entity purposes” (83.11 (c)(1)(i)) through tribal elections and participation in key tribal events such as the annual tribute to the Governor which commemorates and continues the Tribe’s treaty relationship with the Commonwealth. Participation from tribal members in political processes established through tribal laws further demonstrates the existence of “widespread knowledge, communication, or involvement in political processes” (83.11(c)(1)(iii)), and that “many of the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)). During this period, the Mattaponi governing body joined a coalition of other tribal leaders such as the Pamunkey to protest the Racial Integrity Act which demonstrates the durable relationships between the Mattaponi and other federally recognized Indian Tribes (83.11 (c)(1)(vi)) in matters of which members placed import on.

Continued adherence to tribal laws is also indicative of the Tribal government’s ability to exert “strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)) in an effort to “settle disputes,” (83.11 (c)(2)(i)(B)).<sup>1</sup> Additionally, members regularly participated in activities organized by the government, including participating in the Mattaponi Indian Baptist Church, attending the Mattaponi Indian School, and “economic subsistence activities,” (83.11 (c)(2)(i)(D)) through the shad hatchery. The Mattaponi Tribal Council’s role in the establishment of each of these tribal institutions also shows their ability to “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)). Such evidence, by meeting the requirements of 25 CFR 83.11 (c)(2), fulfills the crossover provision in 25 CFR 83.11 (b)(2)(v) and thus has “provided more than sufficient evidence to demonstrate distinct community) for the period from 1920 to 1939.

Tribal Leadership

During the period from 1920 to [REDACTED] Indian Reservation was led by a tribal government including a Chief and Council. [REDACTED] was elected Chief in 1914 and held that position throughout this period. [REDACTED]’s son, [REDACTED] appears as a councilman in 1929 and was voted in as Assistant Chief around 1930. [REDACTED] was named as a councilman early in this period. The documentary evidence suggests that elections occurred when a vacancy arose (December 15, 1922). As in earlier periods, nominations to fill the vacancy would have been made and voted on by the town in open meetings.<sup>2</sup> The Mattaponi Tribal Council participated in political processes by having meetings and settling disputes as evidenced in minutes from August 22, 1935.<sup>3</sup>

Informally, leadership roles within the church also acted as a meaningful form of authority within the Mattaponi community, and often Council leaders held official roles within the Mattaponi I [REDACTED] t Church. During the period from 1920 to 1939, [REDACTED], Assistant Chief [REDACTED] and Councilman [REDACTED] served as informal leaders within the organized church congregation and were elected to the Deacon’s Board. During the period prior to the church’s formal

<sup>1</sup> Law Ledger, [REDACTED] Private Collection, PDF Pages 7-10.

<sup>2</sup> Law Ledger, 24 March 1914, [REDACTED] Private Collection, PDF Page 7; Law Ledger, 15 May 1944, [REDACTED] Private Collection, PDF Page 28.

<sup>3</sup> Trustee Meeting Minutes, 22 August 1935, [REDACTED] Collection, Folder 1, PDF Page 1.

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organization, George F. Custalow Jr. served as missionary pastor for three years, and his brother Harvey N. Custalow also served as Reverend of the church.

Table C2-1. Tribal Leaders, 1920-1939.

Date	Title	Tribal Leaders
1918 – 1949	Chief	George Forrest Custalow Sr. [REDACTED]
1922 – 1930	Assistant Chief	Junius Christopher Custalow [REDACTED]
1931 – 1937	Assistant Chief	Otha Thomas Custalow [REDACTED]
1937 – 1941	Assistant Chief	Lucian Baily Allmond [REDACTED] <sup>7</sup>
1922 – 1929	Councilman	Otha Thomas Custalow [REDACTED] <sup>8</sup>
1922 – 1973 ca.	Councilman	William Garnett Custalo [REDACTED] <sup>9</sup>
1922 - Unknown	Councilman	Mantley Henry Langston [REDACTED] <sup>10</sup>
1922 – 1926	Councilman	Arthur Governor Allmond [REDACTED] <sup>11</sup>
1922 – Unknown	Councilman	James William Allmond [REDACTED] <sup>12</sup>
1927 – 1959	Councilman	Solomon Dewey Custalow Jr. [REDACTED] <sup>13</sup>
1926 – 1937	Councilman	Lucian Baily Allmond [REDACTED] <sup>14</sup>
1937 – 1939	Councilman	Elmer Stuart Allmond [REDACTED] <sup>15</sup>

<sup>4</sup> Staff, "The Indian Celebration in Caroline," *The Daily Star* (Fredericksburg, VA), September 12, 1921; Staff, "Powhatan Confederacy Meets Again After Lapse Of 300 Yrs," *The News Leader* (Richmond, VA), March 27, 1923; Staff, "Indians Protest Negroid Stigma," *Richmond News Leader* (Richmond, VA), July 13, 1925; Staff, "American Indian Day Is Observed," *Newport News Daily Press* (Newport News, VA), October 13, 1927; Staff, "Mattaponi Indians to Stage Entertainment," *The Tidewater Review* (West Point, VA), August 29, 1929; Staff, "Famous Red Families United by Marriage," *Tunkhannock New Age* (Tunkhannock, PA), October 16, 1930; Staff, "Pocahontas Becomes Bride," *Evening Star* (Washington D.C.), March 11, 1931; Staff, "Mattaponi Indians in Market Celebration at Richmond," *The Tidewater Review* (West Point, VA), December 22, 1932; Staff, "Church Dedicated for Indian Tribes," *Richmond News Leader* (Richmond, VA), May 27, 1935; Staff, "Chief Explains By 'Mike' as His Braves Dance," *The Morning News* (Wilmington, DE), November 27, 1936; Staff, "Many Changes in Reservation Made by Mattaponi Chief," *Richmond Times Dispatch* (Richmond, VA), January 3, 1938; Aumack, Billy, "The Notebook Reveals," *The Tidewater Review* (West Point, VA), August 17, 1939.

<sup>5</sup> Letter from Mattaponi Tribal Council Denouncing Dr. Plecker Claims, 24 April 1925, [REDACTED] Collection, Section 1; Law Ledger, 15 December 1922, [REDACTED] Private Collection, PDF Page 18.

<sup>6</sup> Staff, "Letter from Asst. Chief Custalow," *The Tidewater Review* (West Point, VA), February 13, 1930; Staff, "Pocahontas Becomes Bride," *Evening Star* (Washington D.C.), March 11, 1931; Staff, "Mattaponi Indian Chief Conducts Lighting of Campfire for Scouts," *The Tidewater Review* (West Point, VA), August 18, 1932; Staff, "Home Coming Day Held on Mattaponi," *The Tidewater Review* (West Point, VA), August 29, 1935; Staff, "Indian Compares Co-ordinator's Actions Now," *Richmond Times Dispatch* (Richmond, VA), May 24, 1939. Newspapers wrongly identified [REDACTED] as Chief during this time period even though he was serving as Assistant Chief at the time. For example, see: Staff, "Indian Wedding Draws Throng," *The Evening Star* (Washington, D.C.), June 13, 1931; Staff, "Chief Signs Up," *The Philadelphia Inquirer* (Philadelphia, PA), August 13, 1938; Staff, "Mattaponi Chief Asserts Officers Violate Tribe's Rights," *Richmond Times Dispatch* (Richmond, VA), October 5, 1938; Aumack, Billy, "The Notebook Reveals," *The Tidewater Review* (West Point, VA), March 23, 1939.

<sup>7</sup> [REDACTED] "Ledger Book, 1934-1946," [REDACTED] Collection, Brief Case Section 3, PDF Pages 8 and 12.

<sup>8</sup> Letter from Mattaponi Tribal Council Denouncing Dr. Plecker Claims, 24 April 1925, [REDACTED] Collection, Section 1; Staff, "Scions of Famous Indians Wed," *The News Chronicle* (Shippensburg, PA), August 9, 1929.

<sup>9</sup> Letter from Mattaponi Tribal Council Denouncing Dr. Plecker Claims, 24 April 1925, [REDACTED] Collection, Section 1; [REDACTED], "Ledger Book, 1934-1946," [REDACTED] Collection, Briefcase Section 3, PDF Pages 5 and 8.

<sup>10</sup> Letter from Mattaponi Tribal Council Denouncing Dr. Plecker Claims, 24 April 1925, [REDACTED] Collection, Section 1.

<sup>11</sup> Letter from Mattaponi Tribal Council Denouncing Dr. Plecker Claims, 24 April 1925, [REDACTED] Collection, Section 1.

<sup>12</sup> Law Ledger, 15 December 1922, [REDACTED] Private Collection, PDF Page 18.

<sup>13</sup> Staff, "Indian Wedding Party," *Detroit Free Press* (Detroit, MI), March 29, 1931; Deed: Mattaponi Indian Reservation and Commonwealth – Agreement, 1959, King William County Deed Book 81, King William County Court House, King William, Virginia.

<sup>14</sup> [REDACTED] "Ledger Book, 1934-1946," [REDACTED] Collection, Brief Case Section 3. PDF Pages 8 and 12.

<sup>15</sup> [REDACTED] "Ledger Book, 1934-1946," [REDACTED] Collection, Section 3, PDF Pages 8 and 12.

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Date	Title	Tribal Leaders
1926 – 1929	Missionary Pastor	George Forrest Custalow, Jr. [REDACTED] <sup>16</sup>
1934 – 1939	Reverend	Harvey Nathaniel Custalow [REDACTED] <sup>17</sup>

*Conclusion*

This evidence shows the existence of a “continuous line of entity leaders” (83.11 (c)(1)(viii)) who played key roles in the exercise of political authority from 1920 to 1939. Moreover, the existence of political processes to determine leadership demonstrate the important members place on “issues acted upon or actions taken by entity leaders” (83.11 (c)(1)(ii)) and that there is “widespread knowledge, communication, or involvement in political processes by many of the entity's members” (83.11 (c)(1)(iii)).

*Resource Use and Allocation*

Between 1920 and 1939, the Mattaponi Tribal Council played a key role in the allocation of reservation land and resources. This is evident in the allocation of land for cultivation, the organization and disbursement of resources such as labor. Finally, the tribal government established a fish hatchery on the reservation to preserve resources and protect the hunting and fishing rights of Mattaponi tribal members.

*Reservation Allotments*

During the period between 1920 to 1939, the Mattaponi Tribal Council continued to oversee the allocation of land on the reservation in accordance with tribal laws, and exercised authority through the settlement of land disputes. Tribal citizen, [REDACTED] described the process of allotment for his father and the rights of inheritance that were observed during this period:

The lot that I'm living on now was allotted to my dad back when he got married in 1929. So, that's where he made the home for my mom and all of us children. And now I'm back where I was born. [...] well, it started out, I guess, the lots was pretty big because it was just a few. But as it went on, and someone called for a lot, they would take the biggest lot, whoever it belonged to, the largest lot, and cut it in half and give that person half. And the next one to call for would take the next biggest lot and cut it in half. That's the way they did back then. Until it got so many, you just couldn't downsize them anymore. [...] we could marry someone out by being a resident here or a tribal member. And if the land was open, we could get allotted to us and build a house, and, and she's, you know, she's a white person and then if I was to die, she'd have lifetime rights. But if she got married again, and if she married anybody that wasn't affiliated with the reservation, then whoever she married would have to take her off and live somewhere else.”<sup>18</sup>

In addition to marital status, laws were also passed on July 5, 1926, for the requirement of occupying allotments which stated:

One year is allowed to any member who owns a house & lot on Reservation to sell or return to reservation after being absent from same for 2 years. If not complied with property goes

<sup>16</sup> [REDACTED] “History of the Mattaponi Indian Baptist Church,” Ca. 1932, [REDACTED] Private Collection.

<sup>17</sup> Staff, “Church Dedicated for Indian Tribes,” *Richmond News Leader* (Richmond, VA), May 27, 1935; Staff, “Chief Explains By 'Mike' as His Braves Dance,” *The Morning News* (Wilmington, DE), November 27, 1936; Aumack, Billy, “The Notebook Reveals,” *The Tidewater Review* (West Point, VA), August 17, 1939.

<sup>18</sup> [REDACTED], “Interview: [REDACTED] by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Pages 5-6, & 13-14.

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back to Mattaponi Indian Reservation to be disposed of for the benefit of Town Treasure Carried.<sup>19</sup>

The Mattaponi Tribal Council continued to allot land throughout this period, including cases of inheritance (May 2, 1921), granting permission to non-Mattaponi spouses to live on the reservation (July 5, 1926), and reassignment (June 4, 1929).

*Table C2-2. Resource Use and Allocation, 1920-1939: Reservation Allotments.*

Date	Excerpt
May 2, 1921	Meeting called by [redacted] to sign him the lot known as his mothers lot- Motion [redacted] Sec. [redacted] It was done- <sup>20</sup>
July 5, 1926	Permission given to [redacted] to live in house known as [redacted] house and is subject to Towne orders & laws. Carried. <sup>21</sup>
June 4, 1929	[...] 1. That a lot leased by [redacted] is exempt from further rent by said laws. Carried. June 4- 1929 On motion of [redacted] and second by [redacted] where as the above mentioned lot is to be reconveyed to [redacted] Carried Moved by [redacted] and Second by [redacted] that Miss [redacted] daughter of [redacted] of Rappahannock Indian Tribe be allowed to occupy the said lot with [redacted] as his wife. Carried. <sup>22</sup>

*Regulation of Allotted Lands*

In addition to allocation laws, meeting minutes from this period also document the Tribal Government’s regulation of allotted land through the redistribution of vacant lots, the rental of land for cultivation, and the settlement of land disputes. During this period, the regulation of allotted lands included mediation of cases of the unlawful plowing of reservation land (May 13, 1920). The removal of allotment rights for absenteeism (July 8, 1929). Additionally, the Mattaponi Tribal Council regulated the rental of allotments for cultivation purposes (May 25, 1926; January 16, 1928). The regulation of these allotments was an important aspect of tribal livelihoods for the tenant farmer who gained access to land for cultivation and to the allotment holder who gained access to rental income. Additionally, the tribal government provided approval for residency of non-Mattaponi spouses on reservation allotments (June 4, 1929). Finally, the Tribe fined residents for violation of the use of the reservation resources that were viewed as held in common (October 29, 1930).

<sup>19</sup> Law Ledger, 5 July 1926, [redacted] Private Collection, PDF Page 19.  
<sup>20</sup> Law Ledger, 2 May 1921, [redacted] Private Collection, PDF Page 18.  
<sup>21</sup> Law Ledger, 5 July 1926, [redacted] Private Collection, PDF Page 19.  
<sup>22</sup> Law Ledger, 4 June 1929, [redacted] Private Collection, PDF Pages 22-23.

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Table C2-3. Resource Use and Allocation, 1920-1939: Regulation of Allotted Lands.

Date	Excerpt
May 13, 1920	The case of [REDACTED] unlawful plowing of Reservation lands- found guilty. Will be allowed to cultivate [REDACTED] lot for 8.50 payable to the Mattaponi Ind. Res. Treasurer. Carried. <sup>23</sup>
May 2, 1921	[REDACTED] given 6 months to repair building and occupy his lot. Carried. Signed [REDACTED] Chief <sup>24</sup>
May 25, 1926	[...] The lot known as [REDACTED] lot be divided into two lots Carried. Surplus land shall be rented for cash to highest bidder. the first half of the lot known as [REDACTED] be rented to [REDACTED] For the sum of \$12.75. The other half to [REDACTED] - d. 1970] for \$10.00 and [REDACTED] - d.1985] was rented to [REDACTED] for 8.00 and the garden on same was rented to [REDACTED] for \$4.25 <sup>25</sup>
January 16, 1928	Front half of lot known as [REDACTED] Lot rented to [REDACTED] 7-25-28 the other half next to [REDACTED] to [REDACTED] for 6.25  The lot known as [REDACTED] To [REDACTED] or 3.00  Lot known as [REDACTED] rented to [REDACTED] for 11.25 <sup>26</sup>
June 4, 1929	[...] 1. That a lot leased by [REDACTED] is exempt from further rent by said laws. Carried.  Moved by [REDACTED] and Second by [REDACTED] that Miss [REDACTED] daughter of Chief [REDACTED] of Rappahannock Indian Tribe be allowed to occupy the said lot with [REDACTED] as his wife. Carried. <sup>27</sup>
July 8, 1929	[...] Lot known as [REDACTED] has gone back to Reservation from absenteeism. Carried  Lot signed back to [REDACTED] which he once held under pledge he will stay and occupy after building home <sup>28</sup> [...]
October 29, 1930	[REDACTED] be allowed to straighten line between [REDACTED] lot and his [REDACTED] pay fine for illegal wood cutting [REDACTED] will do same. <sup>29</sup>

<sup>23</sup> Law Ledger, 13 May 1920, [REDACTED] Private Collection, PDF Page 17.  
<sup>24</sup> Law Ledger, 2 May 1921, [REDACTED] Private Collection, PDF Page 18.  
<sup>25</sup> Law Ledger, 25 May 1926, [REDACTED] Private Collection, PDF Page 19.  
<sup>26</sup> Law Ledger, 16 January 1928, [REDACTED] Private Collection, PDF Page 22.  
<sup>27</sup> Law Ledger, 4 June 1929, [REDACTED] Private Collection, PDF Pages 22-23.  
<sup>28</sup> Law Ledger, 8 July 1929, [REDACTED] Private Collection, PDF Page 23.  
<sup>29</sup> Law Ledger, 29 October 1930, [REDACTED] Private Collection, PDF Page 25.

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One significant conflict arose during this period when the tribal government sought to reallocate allotment land to make room for the construction of the Mattaponi Indian Baptist Church:

The Mattaponi Indian Baptist Church was built in 1932 in somebody's butterbean patch, amid controversy. The patch belonged to [REDACTED] whose outdoor kitchen also stood between the modern sites of the Allmond house and the church. The tribal council deliberated on the matter, in [REDACTED] store. The reservation kids, including [REDACTED] came to listen, of course—[...] The deliberations were loud and argumentative—they might have been heard all over the reservation, [REDACTED] said. The problem was that someone's plot had to be reduced in order to make room for the church with cemetery area behind it (the cemetery across the road, near the old [REDACTED] (now [REDACTED] house has always been a cemetery). Eventually an agreement was reached: [REDACTED] was paid for the year's crop of butterbeans lost, the land was taken away, and the church was built on it.<sup>30</sup>

This example demonstrates the tribal government mediating internal conflicts for the collective good of the Tribe, and their efforts to establish community institutions.

*Conclusion*

The Mattaponi Tribal Council's ability to exert influence over resources and land allocation during this period shows their ability to "mobilize significant numbers of members and significant resources from its members for entity purposes," (83.11 (c)(1)(i)). Specific examples, such as the redistribution of land for the building of the church, demonstrate the existence of "internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions" (83.11 (c)(1)(v)) and the continued use of "land set aside by a State for the petitioner" (83.11 (c)(1)(vii)).

Tribal meeting minutes and archival materials presented above document the Mattaponi governing body's ability to "allocate entity resources such as land, residence rights, and the like" (83.11 (c)(2)(i)(A)) through allotments, "settle disputes" (83.11 (c)(2)(i)(B)) and exert a "strong influence on the behavior of individual members" [...] (83.11 (c)(2)(i)(C)) through the enforcement of tribal laws regarding allotment and land use, and organize "economic subsistence activities," (83.11 (c)(2)(i)(D)) through its support of hatchery.

*Public Works and Social Services*

During the period of 1920 to 1939, the Mattaponi Tribal Council played a significant role in organizing community institutions and public services for tribal citizens on the Mattaponi Indian Reservation. The tribal government oversaw the maintenance of the Mattaponi Indian School, consolidated resources for the construction of the Mattaponi Indian Baptist Church and continued to implement labor requirements for the maintenance of reservation roads.

*Mattaponi Indian School*

Provisions for the continued maintenance of the Mattaponi Indian School were overseen by the Tribal Council during this period included the procurement of wood for heat (September 9, 1929), regular maintenance of the school grounds (July 8, 1929), and elections of school superintendents (September 10, 1931). Tribal meeting minutes suggest that the Tribe needed to raise funds for the building of the school.

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<sup>30</sup> "Information gleaned from [REDACTED] 4 April 1986, Helen C. Rountree Fieldnotes, April 1986-December 1986, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution. National Anthropological Archives, Washington, D.C., Box 3, Folder "Fieldnotes April 1986-December 1986," PDF Page 9.

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As a result, the Mattaponi Tribal Council increased reservation taxes, and pursued fundraising strategies to cover the costs of the school (September 20, 1927; June 4, 1929).

*Table C2-4. Public Works and Social Services, 1920-1939: Mattaponi Indian School, Tribal Meeting Minutes.*

Date	Excerpt
September 8, 1924	[...] Sept. 8 Mattaponi Indian Tribe will build wood house for the school begin 9/13/24 [...] <sup>31</sup>
August 2, 1926	[REDACTED] given till Sept. 7- August to pay nis land rent taxes. Carried  Funds to be used for roads for the Reservation.  50 cent tax added for school  1.00 for Capitation taxes [...] <sup>32</sup>
September 20, 1927	[...] In debt now for school House shall be paid up to date by each member of the Reservation the sum of \$8.70 each Carried <sup>33</sup> [...]
June 4, 1929	June 4 <sup>th</sup> 1929  To close school building for repairs, to raise money to repair school on Reservation. Refreshments shall be sold to earn money to repair our school. Move by [REDACTED] Chief Sec. B [REDACTED] Carried  Moved [REDACTED]  Second [REDACTED] that members of Council donate the necessary funds to supply refreshments for the closing. (Commencement) Carried  Written notice will be sent to all asking rent. Tax payers fine if not paid. The same applies to rental of properties Carried. <sup>34</sup>
July 8, 1929	[...] Further work will be done on school house <sup>35</sup> [...]
September 9, 1929	[...] [REDACTED] will be paid 15.00 to supply the school with wood for this session. Carried. Meeting adjourned. <sup>36</sup>
September 10, 1931	Sept 10- 1931  Prepare school for session & Elect Superintendent  [REDACTED] reelected  [REDACTED] nd [REDACTED] repair porch of school.

<sup>31</sup> Law Ledger, 8 September 1924, [REDACTED] Private Collection, PDF Page 19.

<sup>32</sup> Law Ledger, 2 August 1926, [REDACTED] Private Collection, PDF Page 20.

<sup>33</sup> Law Ledger, 20 September 1927, [REDACTED] Private Collection, PDF Page 21.

<sup>34</sup> Law Ledger, 4 June 1929, [REDACTED] Private Collection, PDF Pages 22 & 23.

<sup>35</sup> Law Ledger, 8 July 1929, [REDACTED] Private Collection, PDF Page 23.

<sup>36</sup> Law Ledger, 8 July 1929, [REDACTED] Private Collection, PDF Pages 22 & 23.

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Date	Excerpt
	Wood will be provided for 15.00 to the school house by [REDACTED] <sup>37</sup>
December 15, 1937	[REDACTED] was elected superintendent for the school session as long as he discharges his duty. Carried. Also to collect capitation taxes. [...]  [REDACTED] asked a permit for his children to be treated by the nurse at the school on reservation. <sup>38</sup>

Documentary evidence suggests the continued work on the school included support from federal agencies such as the Civil Works Administration program. A 1934 newspaper article states:

The Civil Works Administration of King William County reached its peak last week when a total of approximately 350 men were paid about \$3,500.00 for work done on the different projects throughout the county and West Point. [...] At both Indian Reservations work has been going on under the direction of the Civil Works Administration [*sic*]. On the Mattaponi Reservation a new school is being built [...] <sup>39</sup>

Tribal Government authorities would have been involved in negotiating access to the site and overseeing the work as it progressed, demonstrating their efforts to maintain social institutions on the reservation.

*Mattaponi Indian Baptist Church*

A significant achievement during this time was the construction of the Mattaponi Indian Baptist Church, and formal organization of the congregation as a member of the Dover Baptist Association. Tribal leaders were elected as a committee to represent the Tribe at the Annual Dover Baptist Association Meeting (March 1932). On February 24, 1934, a meeting was held to decide on a plan for building the church. Tribal leaders allocated land for construction and secured building materials. Such efforts are indicative of the tribal government’s activities in utilizing tribal resources including tribal labor to support community institutions on the reservation. Dedication services in May of 1935 were heavily attended by members of the state government and the Pamunkey, Chickahominy, and Rappahannock Indian Tribes.

*Table C2-5. Public Works and Social Services, 1920-1939: Mattaponi Indian Baptist Church.*

Date	Excerpt
March 1932	[...] On the second Sunday in January, 1932 the Rev. A. Nicholas Reynolds was invited to preach. [...]  At the close of the service on the fourth Sunday in March of that year a committee was elected by the congregation to attend the Dover Association which met on April 12, [18?] to ask to be organized as a church and for membership in the association.  The following were elected as the committee to represent the congregation at the association:  [REDACTED]  [REDACTED]

<sup>37</sup> Law Ledger, 10 September 1931 [REDACTED] Private Collection, PDF Page 25.

<sup>38</sup> Law Ledger, 15 December 1937, [REDACTED] Private Collection, PDF Page 27.

<sup>39</sup> Staff, “C. W. A. In County Making Big Improvements,” *The Tidewater Review* (West Point, VA), January 25, 1934.



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Date	Excerpt
	[REDACTED] <sup>40</sup> [...]
February 24, 1934	<p>[...] A business meeting was held on February 24, 1934 to consider plans for the building of a church. A church plan was presented to the church at that time and was accepted.</p> <p>A committee was elected to see Mr. R. F. Trimmer concerning moving his mill on the reservation to saw the logs for the building. This committee consisted of the following:</p> <p>[REDACTED]</p> <p>The efforts of this committee met with success.<sup>41</sup> [...]</p>
May 7, 1935	<p>Dedication services for the newly erected Mattaponi Indian Baptist church on the reservation at Cohoke, were held yesterday morning and afternoon with representatives from the Pamunkey, Chickahominy and Rappahannock Indian tribes present. [...] Lieutenant-Governor James H. Price, and Dr. H. Eckenrode, historian of the state conservation and development commission, spoke during the afternoon. <sup>42</sup></p>

*Mattaponi Hatchery*

During this period, the Mattaponi tribal government worked to preserve valued tribal resources tied to community livelihoods by working to establish a shad and herring hatchery. The Tribe coordinated with the Commission of Fisheries to plan and implement the hatchery (November 11, 1938; November 17, 1938). Plans included the establishment of hatcheries on Pamunkey and Mattaponi Reservations to be run by tribal members. In March of 1939, [REDACTED] entered into agreement on behalf of the Tribe with the Commission of Fisheries for the rental of land and a building on the reservation to house the hatchery and to ensure access for its operation and maintenance (April 4, 1939).

*Table C2-6. Resource Use and Allocation, 1920-1939: Mattaponi Hatchery.*

Date	Excerpt
November 11, 1938	<p>A State fish hatchery operated largely by the Mattaponi and Pamunkey Indians of King William County will be put into operation by the Commission of Fisheries next spring in an effort to replenish Virginia rivers with shad and herring. Commissioner G. Walter Mapp announced yesterday.</p> <p>[...]</p>

<sup>40</sup> [REDACTED], "History of the Mattaponi Indian Baptist Church," Ca. 1932, [REDACTED] Collection.  
<sup>41</sup> [REDACTED], "History of the Mattaponi Indian Baptist Church," Ca. 1932, [REDACTED] Collection.  
<sup>42</sup> Staff, "Church Dedicated for Indian Tribes," *Richmond News Leader* (Richmond, VA), May 27, 1935.

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Date	Excerpt
	Plans for the <i>enterprise</i> were made by Mapp on a recent trip to King William County, in which he conferred with Chief Custalow [REDACTED] of the Mattaponi tribe and Chief Bradby of the Pamunkey tribe. <sup>43</sup>
November 17, 1938	<p>Hatching out shad and herring in “incubators” under the watchful eye of fish experts will constitute one of the newest and most novel industries in this section, with the establishment of a fish hatchery in King William County within a short time.</p> <p>The hatchery is scheduled to begin operation here with the beginning of the spring run of shad and herring, according to an announcement made late last week by G. Walter Mapp, head of the Virginia Commission of Fisheries, after a trip to King William County.</p> <p>[REDACTED] Mr. Mapp conferred with Chief Custalow [REDACTED] of the Mattaponi Indian tribe, and Chief Bradby, of the Pamunkey tribe. After this conference it was decided that the operation of the project would be in close co-operation with the members of these two groups. The members of the two tribes will be given a bounty for each ‘ripe’ shad and herring delivered to the hatchery. [...] <sup>44</sup></p>
March 23, 1939	Mattaponi Indian Reservation - O. T. Custalow [REDACTED] has charge of the building of the new fish hatchery at the Reservation. The hatchery is being built y [sic] the State and will be enlarged in the future if satisfactory results are obtained. <sup>45</sup>
April 4, 1939	<p>THIS DEED, made this the day of March, 1939, between [REDACTED] Chief of Mattaponi Tribal Indians of Mattaponi Reservation King William County, Virginia, party of the first part, and the Commission of Fisheries of Virginia, party of the second part.</p> <p>WITNESSETH: That the said party of the first part doth demise unto the said party of the second part [...] the Northwestern half of a certain house, including half of the counter in said house, now standing on the Northwestern shore of the Mattaponi River, in King William County, Virginia, at or near the landing used by the Tribe of Mattaponi Indians on the Mattaponi River, together with a sufficient amount of land adjacent to said house and landing necessary for the operation of a fish hatchery by the said Commission of Fisheries of Virginia [...] for said period the rent of Twenty-Five Dollars (\$25.00).</p> <p>The aforesaid lessor covenants that the Commission of Fisheries and/or the State of Virginia shall have the right to repair the aforesaid building [...] and fix the aforesaid road, to landscape the same, as well as said fish hatchery. <sup>46</sup> [...]</p>

*Road Maintenance*

During this period, the tribal government was responsible for maintaining public infrastructure on the Mattaponi Indian Reservation. Tribal law mandated that all male members above the age of eighteen be required to work on the reservation roads or pay a two-dollar fine. Exceptions were made in instances of illness (September 20, 1927). The tribal government compensated tribal members for working on the roads

<sup>43</sup> Staff, “Fish Hatchery To Be Manned With Indians,” *Richmond Times Dispatch* (Richmond, VA), November 11, 1938.

<sup>44</sup> Staff, “Fish Hatchery Is Planned,” *The Chickahominy Sun* (Providence Forge, VA), November 17, 1938. See also: Staff, “Fish Hatchery To Be Manned With Indians,” *Richmond Times Dispatch* (Richmond, VA), November 11, 1938; Staff, “Indians to Man Fish Hatchery,” *The Gloucester Mathews Gazette Journal* (Gloucester, VA), November 17, 1938; Staff, “Shad, Herring Hatchery Will Be Established in King William County,” *The Tidewater Review* (West Point, VA), November 17, 1938.

<sup>45</sup> Aumack, Billy, “The Notebook Reveals,” *The Tidewater Review* (West Point, VA), March 23, 1939.

<sup>46</sup> Deed for the Mattaponi Fish Hatchery, 4 April 1939, [REDACTED] Collection, Section 2, PDF Page 3.

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at a rate of \$1.50 a day, and a few dollars more if they provided a horse and wagon (August 2, 1926). The Mattaponi Tribal Council also maintained the Tribe's cemetery during this time (July 25, 1930).

*Table C2-7. Public Works and Social Services, 1920-1939: Road Maintenance.*

Date	
September 3, 1923	[REDACTED] will begin work on roads 3 <sup>rd</sup> day Sept. 1923 Carried <sup>47</sup>
September 8, 1924	Male (mail) members above 18 will work on Roads or pay fine of 2.00. Carried <sup>48</sup>
August 2, 1926	[REDACTED] given till Sept. 7- August to pay his land rent taxes. Carried  Funds to be used for roads for the Reservation.  50 cent tax added for school  1.00 for Capitation taxes  Pay 1.50 a day for men to work the roads of the Reservation. Carried.  1 horse and wagon will be \$1.50 per day  2 horses, wagon will be 2.50 per day  Working on Road. Carried <sup>49</sup>
September 20, 1927	[REDACTED] excused from road work Sept. 19- 1927 ailing health. Carried.  [REDACTED] fined 2.00 for not working on Road on 20 Sept 1927  [...] [REDACTED] be exempted from working on Road. Carried <sup>50</sup>
June 4, 1929	[...] [REDACTED] and [REDACTED] have promised to fill in ditches. <sup>51</sup>
July 25, 1930	[...] Cemetery cleaning and road work shall be paid out of Town Treasure Carried <sup>52</sup>

*Conclusion*

Participation in the establishment and maintenance of the church and school as well as tribal members' work on the roads provide clear evidence of the tribal government's ability to "mobilize significant numbers of members" for group purposes (83.11 (c)(1)(i)), and that "many of the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance" (83.11 (c)(1)(ii)). The coordination of hatchery work with the Pamunkey Indian Tribe demonstrates the "significant relationship" of the Mattaponi tribal government with other federally recognized Indian tribes (83.11(c)(1)(vi)). The

<sup>47</sup> Law Ledger, 3 September 1923, [REDACTED] Private Collection, PDF Pages 18-19.

<sup>48</sup> Law Ledger, 8 September 1924, [REDACTED] Private Collection, PDF Page 19.

<sup>49</sup> Law Ledger, 2 August 1926, [REDACTED] Private Collection, PDF Page 20.

<sup>50</sup> Law Ledger, 20 September 1927, [REDACTED] Private Collection, PDF Page 21.

<sup>51</sup> Law Ledger, 4 June 1929, [REDACTED] Private Collection, PDF Pages 22 & 23.

<sup>52</sup> Law Ledger, 25 July 1930, [REDACTED] Private Collection, PDF Page 24.

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maintenance of institutions and public works on the reservation also shows the active use of “land set aside by a State for the petitioner” (83.11 (c)(1)(vii)).

The tribal government’s ability to “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)) is exemplified by the use of tribal resources for the construction of the church and labor on the roads. Allocating land for the establishment of institutions shows the Mattaponi Tribal Council’s authority to “settle disputes,” (83.11 (c)(2)(i)(B)). Likewise, fines applied for the refusal to participate in road works shows “strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)). Tribal members were also paid for providing wood for the school and for participation in road work activities, which is indicative of the Tribe’s organization or influence of “economic subsistence activities,” (83.11 (c)(2)(i)(D)).

Maintaining Social Order

During the period of 1920-1939, the Mattaponi Tribal Council exerted authority through the maintenance and enforcement of tribal laws. As Chief George F. Custalow, speaking in 1938, described the Tribal Government’s authority:

[...] all violations on said Reservation are subject to tribal government, and the Chief has some authority to expell [*sic*] from the Reservation any rude and rebellious citizens.<sup>53</sup>

This assertion, that tribal laws on the Mattaponi Indian Reservation existed separate from the laws of the Commonwealth, was regularly recognized in newspaper accounts during this period.<sup>54</sup>

Tribal Laws and Regulations

Maintenance of tribal law during this period included the restating and refinement of allotment rules regarding residency (July 5, 1926), the establishment of fines for drunken and disorderly conduct (July 5, 1926), and the role of Trustees in intervening in tribal disputes (July 25, 1930). The Tribe also enacted requirements for inter-tribal marriages, establishing rights of inheritance only through certification of the Indian identity of the spouse (October 29, 1930).

Table C2-8. *Maintaining Social Order, 1920-1939: Tribal Laws.*

Date	Excerpt
July 5, 1926	Motion [REDACTED] Second [REDACTED] One year is allowed to any member who owns a house & lot on Reservation to sell or return to reservation after being absent from same for 2 years. If not complied with property goes back to Mattaponi Indian Reservation to be disposed of for the benefit of Town Treasure Carried. 1. 2.50 fine under the influence of drink

<sup>53</sup> Custalow, C. G. F., “Brief ‘History’ of Mattaponi Reservation,” *The Tidewater Review* (West Point, VA), January 13, 1938. See Also: Staff, “Virginia Indian Chief Completes 24th Year,” *Greene County Record* (Standardsville, VA), January 6, 1938; Staff, “Many Changes in Reservation Made by Mattaponi Chief,” *Richmond Times Dispatch* (Richmond, VA), January 3, 1938.

<sup>54</sup> References to the Commonwealth of Virginia acknowledging Tribal Laws appear in the following materials: Staff, “Indians Protest Negroid Stigma,” *Richmond News Leader* (Richmond, VA), July 13, 1925; Nettles, J. E., “Indian Encampment Forms Interesting Feature at Yorktown Sesquicentennial,” *Newport News Daily Press* (Newport News, VA), October 18, 1931; Staff, “Mattaponi Indians to Be Here Next Week,” *The Gloucester Gazette* (Gloucester, VA), April 29, 1937; Staff, “Did you Know That,” *Richmond Times Dispatch* (Richmond, VA), November 7, 1937; Custalow, C. G. F., “Brief ‘History’ of Mattaponi Reservation,” *The Tidewater Review* (West Point, VA), January 13, 1938.

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Date	Excerpt
	2. 5.00 and being disorderly 3. 10.00 4. 20.00 <sup>55</sup>
July 25, 1930	[...] Matter taken to Reservation first in Old Customs or laws or by laws then to Trustees and then as a last measure to court by jurors on Reservation.  Prohibition [sic] laws enforced and will be enforced as Mattaponi Indian Reservation failure to comply will be turned over to the Commonwealth [...] <sup>56</sup>
October 29, 1930	[...] Motion [REDACTED] and second by [REDACTED] that all persons marry from other tribes are requested to produce an Indian Certificate qualifying them them [sic] under the Indian Code of Virginia before they can be accepted by the Tribe to become a member, to inherit full rights. Carried. <sup>57</sup>

*Enforcement of Tribal Laws*

The tribal government regularly enforced reservation laws, sanctioning individual tribal members for a variety of transgressions throughout this period. In some cases, this involved convening a jury for a formal trial (October 25, 1922). At other times, infractions were such that the Council simply imposed fines for failure to attend a town meeting or work on the road (September 20, 1927) and for disorderly conduct (September 16, 1930). Finally, the Mattaponi Tribal Council brought in the Trustees to witness proceedings regarding particularly egregious cases characterized by a continual failure to abide by tribal law (August 22, 1935). This included the failure to pay tribal taxes, which is discussed further in the section on political participation, below.

*Table C2-9. Maintaining Social Order, 1920-1939: Enforcement of Tribal Laws.*

Date	Excerpt
October 25, 1922	[REDACTED] was tried and found guilty of striking [sic] Zach White an employee and using abusive language and was duly fined \$1.50  Jurors [REDACTED] [REDACTED]  Above jurors in said case. <sup>58</sup>
September 20, 1927	[...] Fined 1.00 each for not attending call meeting- [REDACTED] Carried. [...] Sedno Custalow [REDACTED] fined 2.00 for not working on Road on 20 Sept 1927. <sup>59</sup>

<sup>55</sup> Law Ledger, 5 July 1926, [REDACTED] Private Collection, PDF Page 19.

<sup>56</sup> Law Ledger, 25 July 1930, [REDACTED] Private Collection, PDF Page 24.

<sup>57</sup> Law Ledger, 29 October 1930, [REDACTED] Private Collection, PDF Page 25.

<sup>58</sup> Law Ledger, 25 October 1922, [REDACTED] Private Collection, PDF Page 18.

<sup>59</sup> Law Ledger, 20 September 1927, [REDACTED] Private Collection, PDF Page 21.

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Date	Excerpt
September 16, 1930	<p>Drunk &amp; disorderly charges against [REDACTED]</p> <p>[REDACTED] by [REDACTED]</p> <p>[REDACTED] found guilty and fined \$2.50 Carried</p> <p>Given 2 weeks to pay this fine</p> <p>[REDACTED] fined 5.00 2nd off</p> <p>[REDACTED] fined 2.50 1<sup>st</sup> off</p> <p>Drunk &amp; Disorderly Carried<sup>60</sup> [...]</p>
October 29, 1930	<p>[REDACTED] pay fine for illegal wood cutting [REDACTED] will do same.<sup>61</sup></p>
August 22, 1935	<p>A Call Meeting of the Trustees of the Mattaponi Indian Reservation, was held in the school house on the Reservation on August 22nd, 1935.</p> <p>[REDACTED] was made Chairman of the Meeting:</p> <p>Upon Roll Call of Members those were present as follows:</p> <p style="text-align: right;">Trustee's present:</p> <p>[REDACTED] Chief</p> <p>[REDACTED] Asst-Chief</p> <p>[REDACTED] y [REDACTED]</p> <p>[REDACTED]</p> <p>[REDACTED]</p> <p>[REDACTED]</p> <p>After the Meeting was called to order, a Hymn was sung, and a prayer by the Chaplain.</p> <p>[REDACTED] brought to their attention before the Meeting in reference to [REDACTED] not paying his taxes and not contributing to the support of the Reservation and also violating tribal laws. [...]</p> <p>After much discussion motion of: [REDACTED]</p> <p>[REDACTED] seconded by [REDACTED] that</p>

<sup>60</sup> Law Ledger, 16 September 1930, [REDACTED] Private Collection, PDF Page 24.

<sup>61</sup> Law Ledger, 29 October 1930, [REDACTED] Private Collection, PDF Page 25.



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Date	Excerpt
	<p>[REDACTED] Fined \$2.50</p> <p>[REDACTED] Witness</p> <p>[REDACTED] Fined 2.50</p> <p>[REDACTED] Witness</p> <p>[REDACTED] Fined 2.50</p> <p>[REDACTED] Fined 2.50</p> <p>[REDACTED] itness</p> <p>[REDACTED] dismissed</p> <p>[REDACTED] Witness</p> <p>[REDACTED] dismissed</p> <p>[REDACTED] ismised</p> <p>[REDACTED] Richmond) Fined 2.50</p> <p>[REDACTED] (Richmond) Fined 2.50</p> <p>[REDACTED] ot subject)</p> <p>[REDACTED] quitted [sic]</p> <p>[REDACTED] Fined 2. 50</p> <p>[REDACTED] not subject</p> <p>[REDACTED] ined 2.50</p> <p>July 24/26 [REDACTED] has stated when sworn that he did not know of any one under the influence of Liquor Sunday morning that [REDACTED] did tell him July 18- 1926 there were 3 drunk on Sat. Night July 17- 1926 named were [REDACTED] and [REDACTED] testify that [REDACTED] was under the influence of strong drink. Junious Miles and Jimmie Bradby requested to come in the meeting to answer a complaint against them for drinking and being under the influence of Liquor and failed to comply.</p> <p>Signed [REDACTED] Chief <sup>64</sup></p>
October 5, 1938	<p>Chief Custalow [REDACTED] of the Mattaponi reservation came to the Capitol yesterday to protest against alleged violation of territorial rights of the 67-acre tract on which his tribe of 80 persons resides.</p> <p>Specifically, he contended that deputy sheriffs of King William County have gone on his tribe's reservation and made arrests without first contacting some member of the Mattaponi governing body.</p> <p>[REDACTED] a and accompanied by his son, O. T. Custalow [REDACTED] said that he was not trying to establish a refuge from justice or to interfere with officers in exercise of their duties. "What we want," he declared, "is recognition of our tribal government. We are no more a legal part of King William</p>

<sup>64</sup> Law Ledger, 19 July 1926, [REDACTED] Private Collection, PDF Page 20.



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Date	Excerpt
	County than is any other separate legal area, and a county deputy would not think of going into another county to make an arrest without first seeing authorities of that county. "We would help the officers to locate the persons wanted, if necessary, but we think our tribal government should be recognized and consulted. We are responsible for persons on our territory, and desire to be in a position to see that they will get a fair deal before we permit their arrest." Laws of the reservation are made by a vote of males over 18, with the chief, assistant chief and council acting as executive and judicial bodies, he explained. [...] <sup>65</sup>

*Conclusion*

The Mattaponi Tribal Council’s continual maintenance and enforcement of the laws of the reservation demonstrates the Mattaponi tribal government’s “strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)), and its ability to “settle disputes,” (83.11 (c)(2)(i)(B)). Laws regarding allotments, taxation, and fines also demonstrate the Tribe’s pertaining to allotments specifically show the existence of mechanisms to “allocate entity resources” (83.11 (c)(2)(i)(A)). Finally, court cases and tribal members and non-tribal members participation in them are indicative of the import membership place on such governmental processes (83.11 (c)(1)(ii)), and its widespread participation in the Tribe’s political processes (83.11 (c)(1)(iii)).

*Political Participation*

In the period from 1920 to 1939, the tribal members resident on the Mattaponi Indian Reservation regularly participated in the governmental processes of the tribal government. This included mandatory attendance at tribal meetings, participation in elections, and community service as Council members or through appointments by the Mattaponi Tribal Council.

*Tribal Meetings*

While most attendance records are not available for this period it is clear that the tribal government continued to hold regular meetings with the adult male members of the tribal community living on the Reservation. Attendance in town meetings was mandatory,<sup>66</sup> and during this period efforts were made to enforce this requirement.<sup>67</sup> Meetings were called with a notice “pasted or tached [sic] at each fork of the Road” (May 17, 1920). Topics of meetings included allotment assignments, elections, and tribal court proceedings.

*Table C2-11. Political Participation, 1920-1939: Tribal Meetings.*<sup>68</sup>

Date	Type of Meeting	Total Members Present
May 13, 1920	Town Meeting	Unknown
May 17, 1920	Town Meeting	Unknown
May 2, 1921	Town Meeting	Unknown
October 10, 1922	Town Meeting	Unknown
October 25, 1922†	Town Meeting, Election, & Court	Unknown
December 15, 1922†	Town Meeting & Election	Unknown

<sup>65</sup> Staff, “Mattaponi Chief Asserts Officers Violate Tribe's Rights,” *Richmond Times Dispatch* (Richmond, VA), October 5, 1938.

<sup>66</sup> Law Ledger, 24 March 1914, ██████████ Private Collection, PDF Page 7.

<sup>67</sup> See, for example: Law Ledger, 20 September 1927, ██████████ Private Collection, PDF Page 21; Trustee Meeting Minutes. August 22, 1935. ██████████ Collection, Folder 1.

<sup>68</sup> Attendance information for meetings listed in this table can be found in: Law Ledger, 1914-1977, ██████████ Private Collection; Trustee Meeting Minutes. 22 August 1935. ██████████ Collection, Folder 1.

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<b>Date</b>	<b>Type of Meeting</b>	<b>Total Members Present</b>
September 3, 1923	Town Meeting	Unknown
September 8, 1924	Town Meeting	Unknown
May 25, 1926†	Town Meeting & Election	Unknown
July 5, 1926	Town Meeting	Unknown
July 19, 1926	Tribal Court	12
August 2, 1926	Town Meeting	Unknown
September 20, 1927	Town Meeting	Unknown
January 16, 1928	Town Meeting	Unknown
April 18, 1928	Trustee Election	Unknown
June 4, 1929	Town Meeting	Unknown
July 8, 1929	Town Meeting	Unknown
September 9, 1929	Town Meeting	Unknown
July 25, 1930	Town Meeting	Unknown
September 16, 1930	Town Meeting	Unknown
October 29, 1930	Town Meeting	Unknown
June 19, 1931†	Town Meeting & Election	Unknown
September 10, 1931	Town Meeting	Unknown
October 29, 1931	Town Meeting	Unknown
August 22, 1935	Trustee Meeting	7
December 3, 1937†	Town Meeting & Election	Unknown
December 15, 1937	Town Meeting	Unknown

†Signifies meetings at which the community was asked to vote on a particular issue including formal elections.

*Elections*

Between 1920 and 1939, Town Meetings for which there are surviving meeting minutes were the venue for 5 Council elections where voting members of the Tribe selected individual tribal members to serve in the offices of Chief, Assistant Chief, and Councilman (October 24, 1922; December 15, 1922; June 19, 1931; December 3, 1937). In addition, the Tribe held elections for Trustees (April 18, 1928) and for School Superintendent (September 9, 1929; September 16, 1930; September 10, 1931; December 15, 1937). Each of these elections demonstrates the participation of tribal members in the Tribe’s political processes, particularly the selection of leadership.

*Table C2-12. Political Participation, 1920-1939: Elections.*

<b>Date</b>	<b>Excerpt</b>
October 25, 1922	[REDACTED] and [REDACTED] Governor Allmond; b.1884 – d.1958] elected Council men. <sup>69</sup>
December 15, 1922	<ol style="list-style-type: none"> <li>2. Will and did [sic] did accept [REDACTED] Resignation as council man. Carried.</li> <li>3. Elect [REDACTED] Council men- [REDACTED] second Chief (sistian) [sic]<sup>70</sup></li> </ol>

<sup>69</sup> Law Ledger Book, 25 October 1922, [REDACTED] Private Collection, PDF Page 18.

<sup>70</sup> Law Ledger Book, 15 December 1922, [REDACTED] Private Collection, PDF Page 18.

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Date	Excerpt
May 25, 1926	<p>[REDACTED] elected to replace [REDACTED] who moved to Philadelphia Pa Carried.</p>
April 18, 1928	<p>Call meeting to elect Trustees          Chairman [REDACTED]          [REDACTED] elected          [REDACTED] elected          [REDACTED] elected          Were elected Trustees of the Mattaponi Indians of the Mattaponi Indian Reservation<sup>72</sup></p>
September 9, 1929	<p>[REDACTED] elected as Superintendent of our school for class session<sup>73</sup></p>
September 16, 1930	<p>Moved by [REDACTED]          Second by [REDACTED] that [REDACTED]          [REDACTED] be elected superintendent for school for session of 1930 Carried.<sup>74</sup></p>
June 19, 1931	<p>Pass on Indian Certificates and to elect [REDACTED]          [REDACTED] for Assistant chief<sup>75</sup></p>
September 10, 1931	<p>Sept 10- 1931          Prepare school for session          Elect Superintendent          [REDACTED] reelected<sup>76</sup></p>
December 3, 1937	<p>Moved by [REDACTED] econd by [REDACTED]          [REDACTED] for Asst. Chief. Carried          Moved by [REDACTED] Second by [REDACTED]          [REDACTED] Councilman Head          [REDACTED] Councilman Head<sup>77</sup></p>
December 15, 1937	<p>Dec. 15- 1937</p>

<sup>71</sup> Law Ledger Book, 25 May 1926, [REDACTED] Private Collection, PDF Page 19.  
<sup>72</sup> Law Ledger Book, 18 April 1928, [REDACTED] Private Collection, PDF Page 22.  
<sup>73</sup> Law Ledger Book, 9 September 1929, [REDACTED] Private Collection, PDF Pages 23 & 24.  
<sup>74</sup> Law Ledger Book, 16 September 1930, [REDACTED] Private Collection, PDF Page 24.  
<sup>75</sup> Law Ledger Book, 19 June 1931, [REDACTED] Private Collection, PDF Page 25.  
<sup>76</sup> Law Ledger Book, 10 September 1931, [REDACTED] Private Collection, PDF Page 25.  
<sup>77</sup> Law Ledger Book, 3 December 1937, [REDACTED] Private Collection, PDF Page 27.



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Name	1934	1935	1936	1937	1938	1939
[REDACTED]			X	X	X	X
[REDACTED]					X	X
[REDACTED]				X	X	X

*Women’s Participation in Tribal Governance*

Mattaponi women at this time were not afforded the right to vote, as, according to Chief Custalow, the:

Laws of the reservation are made by a vote of males over 18, with the Chief, Assistant Chief and Council acting as executive and judicial bodies.<sup>86</sup>

Women were also debarred from Town Meetings. Yet women were a part of the political system, acting as the secretaries of governmental activities that have made it possible for the Tribe to preserve its history and governance and to present it in this petition. They also regularly participated in their role as wives and daughters with inheritance rights and on whom tribal governance had a profound effect. That their participation is present but invisible during this period is exemplified by the characterization provided by the then secretary to her children:

... she [REDACTED] told how her mother [REDACTED] used to be the recording secretary for the Tribe but, since she was female, she was not allowed in the room where council meetings were held. Meetings were then held in the [REDACTED] general store. Marie used to sit just outside the shoproom, in her parents-in-laws’ bedroom, with the door open so that she could hear—and at the end of the meeting she’d sign her name to the minutes, which were the accepted record of tribal council meetings of that time.<sup>87</sup>

The Mattaponi, like the Pamunkey Indian Tribe, retained restrictions on women’s political participation into the contemporary era, with the Mattaponi allowing women full participation with the adoption of their new constitution in 2023.

*Conclusion*

Reservation residents’ participation in town meetings, internal elections, and other governmental matters demonstrates the Tribe’s ability to “mobilize significant numbers of members and significant resources from its members for entity purposes” (83.11 (c)(1)(i)), that “the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)), and that “there is widespread knowledge, communication, or involvement in political processes by many of the entity’s members” (83.11 (c)(1)(iii)). The regular participation in elections specifically demonstrates a “means of selection or acquiescence” of entity leaders (83.11 (c)(1)(viii)) during this period. Mandatory meeting attendance and the ordered process of paying annual taxes to the Tribe further demonstrates the Mattaponi Tribal Council’s exertion of “strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)).

<sup>86</sup> Staff, “Mattaponi Chief Asserts Officers Violate Tribe’s Rights,” *Richmond Times Dispatch* (Richmond, Virginia), October 5, 1938.

<sup>87</sup> “Information gleaned from [REDACTED] 4 April 1986, Helen C. Rountree Fieldnotes, April 1986-December 1986, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 3, Folder “Fieldnotes April 1986-December 1986,” PDF Page 5.

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External Relations

During the period of 1920 to 1939, the Mattaponi Indian Tribe maintained formal and informal interactions with state, local, and federal authorities, and other tribal governments. These efforts included but were not limited to negotiations to maintain their Indian identity by protesting the Racial Integrity Act, protecting their non-taxed status, and participating in intertribal community events including the annual tax tribute ceremony.

*Protection of Indian Status*

One of the central roles of the Mattaponi Tribal Council in the period from 1920 to 1939 was the preservation of tribal and Indian Status. This included the protection of Indian status in the face of Virginia’s racial integrity laws, tax exemptions afforded tribal members living on the reservation, and fishing and hunting exemptions. In each case, the tribal government interfaced directly with the state and local government officials to ensure that the Tribe’s status was recognized and safeguarded.

Virginia Racial Integrity Laws

In 1924, the Racial Integrity Act was signed into law. The law, and a series of related amendments threatened the legal status of Virginia Indians. The Racial Integrity Act of 1924 enforced the “one drop rule” meaning anyone with non-white ancestry was considered “colored.”<sup>88</sup> What this meant for Virginia Indians is a chapter largely known as the *Paper Genocide*, in which a zealot and eugenicist at the head of Virginia Bureau of Vital Statistics, Walter Ashby Plecker, systematically altered the vital records of members of Virginia’s tribes to erase the racial category of “Indian” and threatened tribal midwives and others with jail time for choosing such designations.<sup>89</sup> In an effort to specifically exclude ‘Indian’ as a racial category, Plecker issued a list of surnames of families who largely claimed Indian ancestry that county officials should reject. In King William County, the list included Mattaponi surnames such as Langston, Custalow, and Allmond.<sup>90</sup> Plecker’s efforts were met with severe protest from Virginia tribal leaders, including Mattaponi Chief George F. Custalow. The Mattaponi Tribal Government issued a formal letter denouncing the claims published by Plecker, laying out their continuous recognition as Indian by the Commonwealth and the federal government, and stating that they would continue to preserve their Indian identity (April 24, 1925). Tribal leaders continued to advocate, often alongside the other Virginia Tribes, to advocate for their status and rights as Indians (July 14, 1925; February 4, 1926; February 13, 1930).

Table C2-14. External Relations, 1920-1939: Commonwealth of Virginia Racial Integrity Laws.

Date	Excerpt
April 24, 1925	<p>We the undersigned members of the Mattaponi Indian Reservation, in the County of King William, State of Virginia, on this 24<sup>th</sup> day of April, in the year of 1925, do deny the broad assertions published by Dr. W.A. Plecker, State Registrar, of vital statistics of Richmond, Virginia in his booklets of 1924, called the Eugenics, or any other literature published by him, or written by him;</p> <p>We do deny the charge published by Dr. W. A Plecker that we are of a negro mixture, and we will not register as mixed Indians.</p>

<sup>88</sup> A caveat to the “one drop rule” was that white “persons with one sixteenth or less of the blood of the American Indian and have no other non-Caucasic blood shall be deemed white persons,” This was an exemption made to accommodate white persons claiming descent from Pocohontas.

<sup>89</sup> Under language in the bill that made it illegal to “falsify” racial categorization on government documents. See: Talbot, Tori, “Walter Ashby Plecker (1861–1947).” *Encyclopedia Virginia*, September 21, 2024, <https://encyclopediavirginia.org/entries/plecker-walter-ashby-1861-1947/>; Rountree, Helen C., *Pocahontas’s People: The Powhatan Indians of Virginia through Four Centuries*. 1st ed. Norman, Oklahoma: The University of Oklahoma Press, 1990.

<sup>90</sup> “Surnames, by Counties and Cities, of Negroid Virginia Families Striving to Pass as “Indian” or White,” Personal Papers: James R. Coates, 1833-1947, Accession 31577, Personal Papers Collection, Library of Virginia, Richmond, Virginia, PDF Page 13.



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Date	Excerpt
	<p>background could be found in birth, death and marriage record of his bureau. If he has any Mattaponis registered in vital statistics, it is without our knowledge or consent.</p> <p>[...] We, the Mattaponi Tribal Indians, are not connected with any band, group, or confederacy of Virginia Indians, and we have been a tribe ever since the Virginia Colonists first met in America.</p> <p>[...] M. K. Sniffins, editor of Indian Truth, has been quoted as saying that the Virginia Indians were peaceable, law abiding and tax-paying citizens. If he has reference to the Mattaponi tribe, he is partly correct, and partly incorrect. We speak with pride of our tribe being peaceable and law-abiding, but being tribal Indians, we are exempt from all taxes, state, local and otherwise.<sup>92</sup></p>
February 4, 1926	<p>[...] The most dramatic scene of the present session occurred in the House when delegations from the Indian tribes of Rappahannock, Pamunkey, Mattaponi and Chickahominy appeared before the House General Laws Committee to protest against the impending racial integrity law sponsored by Delegate Norris, of Lancaster, and supported by Dr. W. A. Plecker, Registrar of Vital Statistics; John Powell, of the Anglo-Saxon Clubs of America, and others that would classify them as 'colored.' Many of their white friends accompanied the Indians and supported their cause.<sup>93</sup></p>
February 13, 1930	<p>Gentlemen, through a publication made by E. S. Cox, the word has been used that there are no Indians in the state of Virginia, I contradict this statement by certificates of Indian births and deaths issued under the hand of Dr. W. A. Flecker, registrar of vital statistics of Virginia. [...]</p> <p>Gentlemen, I wish, to state that as far back as 1658 under the act of the Grand Assembly, the first to be served with lands were the Mattaponi and Pamunkey Indians (Colonial Laws, P. 148-150). Gentlemen, I want to say from that time on we have [<i>sic</i>; been] recognized by the white man's government to be Tribal Indians and wards of the state. We have always kept our Tribal standing from customs down to written laws; we were granted a separate government under our Tribal standing; we do not vote in the white-man's government; or pay taxes to his government. We make our own laws, governing our Reservation by Chief and Councilmen and eligible bucks of the Tribe.</p> <p>We have recognition from the lowest term of the white-man's government to the highest, recognizing us to be tribal Indians. We have recognition by the Commonwealth of our county to be tribal Indians also backed by the recognition of the Attorney- Genreal [<i>sic</i>] of the state and also by our Hon. Great White Chief, Gov. Pollard, who once served as Attorney-General. Gentlemen I wish to state again that during the World War, under the military law the Mattaponi and Pamunkey were recognized to be tribal Indians under the ruling received by Hon. Gov. Stuart from Provost, Marshall General Crowder, who had been asked to pass on the status of the Pamunkey and Mattaponi Tribes as regarded army service. 'Tribal Indians are not subject to selective draft.'</p> <p>[...] I. T. Custalow [REDACTED]</p> <p>Assistant Chief.</p> <p>Mattaponi Tribal Indians <sup>94</sup></p>

<sup>92</sup> Staff, "Mattaponi Indian Chief Says Tribe Not Negroid," *Richmond Times Dispatch* (Richmond, VA), July 14, 1925.

<sup>93</sup> Staff, "Provides Kindergartens," *The Gloucester Gazette* (Gloucester, VA), February 4, 1926.

<sup>94</sup> Staff, "Letter from Asst. Chief Custalow," *The Tidewater Review* (West Point, VA), February 13, 1930.



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The efforts of the Pamunkey and Mattaponi tribal leaders were ultimately successful, obtaining an Indian exception to the Racial Integrity Act:

The Senate has passed by a unanimous vote the Ball racial integrity bill defining every one with any "ascertainable" negro blood as "a colored person," with exceptions as to the Pamunkey and Mattaponi Indians. The bill had already passed the House by a vote of 76 to 9, without any exception as to Indians. It is regarded as a foregone conclusion that the House will agree to the to the clause in the Senate bill excluding the Pamunkey and Mattaponi Indians from being classed as "colored" as long as they are domiciled on their reservations, and have one-fourth Indian blood and less than one-sixteenth negro blood."<sup>95</sup>

The Ball Bill established tight strictures on Indian status for the two tribes but allowed them to maintain their Indian status.

“Richmond, Va.— (C. N. S.)—The recently enacted “racial integrity” bill which defines as “colored” all persons having an “ascertainable” degree of Negro blood has been amended by the Senate to exclude Pamunkey and Mattaponi Indians from being classed as “colored” as long as they are domiciled on their reservations, and have one-fourth Indian blood and less than one-sixteenth Negro blood and who agree to marry only with others of the same racial and tribal classification. The bill provides that the Pamunkeys and Mattaponis may bring forward "biological, ethnological and historical evidence, including historic records,” and that the court shall have “jurisdiction to ascertain and determine a roll of the members of any such tribe of Indians.” The Registrar of Vital Statistics is obligated, under the bill, to register the Indians in accordance with the findings of the court.”<sup>96</sup>

Mattaponi tribal leaders continued to lobby for the protection of their Indian status throughout this time period which is indicative of their efforts to represent the tribe and coordinate efforts with leaders of other Federally Recognized tribes such as Pamunkey.

Tax Exemption

In 1924, the tribal government also intervened with state authorities to ensure that the Tribe’s tax-exempt status was recognized and protected.<sup>97</sup> Chief George F. Custalow wrote to Governor Trinkle to be advised whether property belonging to the Tribe was subject to taxation. Governor Trinkle forwarded the query on to the Attorney General, who replied that tribal members on the reservation were not subject to taxation was upheld demonstrating the continued recognition of the Tribe’s authority over reservation lands (May 22, 1924).

*Table C2-15. External Relations, 1920-1939: Protection Against Taxation.*

Date	Excerpt
May 22, 1924	<p><b>INDIANS—Property of tribes exempt from taxation</b></p> <p>Richmond, VA., May 22, 1924.</p> <p>His Excellency, E. Lee Trinkle</p>

<sup>95</sup> Staff, “Senate Amends VA. Race Bill,” *The Washington Post* (Washington D. C.), February 17, 1930.

See also: Staff, “Virginia Solons Pass One Drop Bill,” *Richmond Planet* (Richmond, VA), February 22, 1930.

<sup>96</sup> Staff, “Cial [sic] Status Through Courts,” *The Planet* (Richmond, VA), March 1, 1930. See Also: Staff, “Approve Bill Increasing Pay to Injured,” *Richmond Times Dispatch* (Richmond, VA), February 21, 1930.

<sup>97</sup> Protection of tribal tax exemption status included protest of levying a peddler’s license tax for selling fish off the reservation which is evidenced in the License Exemption table below.

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	<p>Governor of Virginia.</p> <p>My Dear Governor:</p> <p>Acknowledgement is made of your communication of recent date with which you enclose a letter from the chief of the Mattaponi Indian tribe, in which he asked to be advised whether the personal property belonging to the tribe and located on the reservation is subject to levy by the county officers, and sold under such levy.</p> <p>It is my opinion that the property on the reservation is not subject to levy. So long as these tribes follow up their pursuits upon the reservation, they are not subject to taxes by the laws of the State of Virginia (Report of the Attorney General, 1917, page 160). These Indians are wards of the State, and, in my opinion, their property located on the reservation is not subject to levy.</p> <p>Of course, where their property has already been levied, the chief [REDACTED] of the tribe should bring the matter to the attention of the proper court, which I am sure will grant the tribe the redress to which it is entitled.</p> <p>Yours very truly,</p> <p>JNO. R. SAUNDERS,          Attorney General.<sup>98</sup></p>

License Exemption

While the establishment of the hatchery on the reservation was significant to the replenishment of shad and herring as a resource for the Mattaponi Indian Tribe, the tribal government also sought to protect tribal citizen's rights pertaining to fishing, particularly ensuring their exemption from requirements to obtain licenses to fish or to sell fish in Richmond. In 1932, a merchant in the City of Richmond brought charges against O.T. Custalow for selling fish without a license. The judge ruled that members of the Tribe were permitted to sell fish caught in the Mattaponi River in Richmond without a peddler's license (May 14, 1932). In 1933, with regard to a similar effort to require a license, Chief George F. Custalow sought legal counsel from the Governor, who in turn requested an opinion from Commonwealth's Attorney General regarding the Tribe's right to hunt and fish public waters without a license, which was affirmed (March 23, 1933).

Table C2-16. External Relations, 1920-1939: Peddlers License Tax.

Date	Excerpt
May 14, 1932	<p>The man who catches a fish may legally be said to have 'produced' said fish, Judge John L. Ingram, himself an Isaak Walton of parts, ruled yesterday in Hustings Court in acquitting O.T. Custalow [REDACTED] son of Chief Custalow [REDACTED] of the Mattaponi Indians, on a charge of peddling members of the finny tribe in Richmond without a license.</p> <p>[...] Winston Montague, attorney for Custalow, [<i>sic</i>; Custalow] said he understood the Mattaponis had been selling fish here for a long time without molestation until a commission merchant complained and brought about his client's arrest.<sup>99</sup></p>

<sup>98</sup> Copy of the Report of the Attorney General in Governor Godwin, Mills E. Executive Papers, 1974-1978, Accession 29660, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 14, Folder "Indians 1975," PDF Page 13.

<sup>99</sup> Staff, "Judge Rules Fisherman May Peddle His Catch in Richmond," *Richmond Times Dispatch* (Richmond, VA), May 14, 1932.

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Date	Excerpt
May 18, 1932	<p>[REDACTED]</p> <p>Sweet Hall, Va.          Dear Chief:          Your son's [REDACTED] case, which was appealed to the Hustings Court, has been heard before Judge Ingram and he decided the case in favor of your son; that is to say, he found him not guilty and held that an Indian catching shad in the Mattaponi may bring his fish to town and sell them on the streets of Richmond without a peddler's license. [...]</p> <p>This does not seem to be the end of the matter, however. I was informed this morning by Judge Ingram that the commission merchants have been to Mr. Cary and had him prepare an ordinance for introduction at the next meeting of the Council. I have not seen this ordinance, but I understand that it will prohibit the members of your Tribe from selling fish on the streets of Richmond unless they pay peddler's license tax. I am sure that you will want to fight this ordinance and I believe that if we start in time we can possibly keep the ordinance from passing the Council. Please advise me at once whether or not you wish me to endeavor to block the passage of this proposed ordinance.</p> <p>Very truly yours,          Winston Montague<sup>100</sup></p>
March 23, 1933	<p>Honorable John Garland Pollard          Governor of Virginia</p> <p>My dear Governor:</p> <p>Recently Custalow [REDACTED] Chief of Mattaponi Tribe of Indians, came in to see me, saying that question had been raised in King William as to the necessity of Indians living on the Mattaponi and Pamunkey Reservations taking out license to fish in the public waters.</p> <p>I wrote Col. John R. Saunders with reference to this and have thought it might be well to call the matter to your attention, as Col. Saunders may take the matter up with you.</p> <p>The position I took, and I think Col. Saunders agreed with me, is that the Commonwealth of Virginia has never levied license or other taxes against these Indians, and that they have always fished in the rivers of the Commonwealth without being required to pay a license. It seems to me that any action now taken should conform to this long usage, and I trust that if the matter be referred to you, you may find upon consideration that the course indicated by me is the proper one to be taken by the officers of the Commonwealth.</p> <p>Sincerely yours,          Hill Montague [...]</p> <p>March 24, 1933</p> <p>Hon. Hill Montague          Travelers Building          Richmond, Va.</p> <p>Dear Hill:</p> <p>Yours of March 21st received. I have an indistinct recollection of having, at the time I was Attorney General, looked into the question you raise with reference to the Indians living on</p>

<sup>100</sup> Letter from W. Montague to Chief George F. Custalow, 18 May 1932, [REDACTED] collection, Section 3, PDF Page 2.

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Date	Excerpt
	<p>the Mattaponi reservation, and I think my opinion of the subject is printed in the Opinions of the Attorney General. My recollection is that I came to the same conclusion that you have arrived at.</p> <p>With best wishes, I am</p> <p>Cordially yours,</p> <p>Governor<sup>101</sup></p>

*Ceremonial Representation*

Members of the Tribal Government represented Mattaponi at intertribal functions such as the annual Chickahominy fish fry (July 31, 1922; July 18, 1923) and annual observances at Powhatan Hill Park commemorating the arrival of the English colonists (May 23, 1931; May 24, 1935; May 24, 1936). Special commemorative events during this period included the Yorktown Sesquicentennial which Chief George F. Custalow, Assistant Chief O.T. Custalow, attended alongside Chiefs from the Pamunkey and Chickahominy Tribes (October 21, 1931). The Tribe also participated in commemorative events at Chimborazo Park in Richmond (December 22, 1932). Mattaponi representation at intertribal events during this period demonstrates Tribal leaders acting in coordination with other federally recognized tribes.

*Table C2-17. External Relations, 1920-1939: Ceremonial Representation.*

Date	Excerpt
July 31, 1922	<p>The annual fish fry and picnic of the three original tribes of Virginia Indians, the Chickahominy, the Pamunkey and Mattaponi; the reservations of which are located near the mouth of the rivers for which they are named, was held on the fishing grounds of the Chickahominy [<i>sic</i>; Chickahominy] tribe near Windsor Shades, Saturday.</p> <p>[...] After dinner talks were delivered by the following: Colonel McDonald Lee, Colonel Park Deane, secretary to [<i>sic</i>] Governor Trinkle; Major R. F. Bierne, industrial commissioner; D. M. Blankenship, of the rehabilitation department of the industrial commission; M. D. Hart, game warden; Mr. Miles, superintendent of the Pamunkey Sunday-school; Dr. Potts and others. Thomas C. Whitlow, pastor of Samaria Indian church; Rev. Dr. Sudduth, Northern Baptist missionary, and Layman William Bradby, offered prayers.</p> <p>Among other guests present were Dr. N. Thomas Ennett, Mrs. R. F. Beirne, R. F. Beirne, Jr., James Hayes, Walter Melton, and several members of the Richmond postoffice [<i>sic</i>] force with their families.<sup>102</sup></p>
July 18, 1923	<p>A number of state and city officials and other prominent [<i>sic</i>] persons attended the annual fish fry Saturday of the Chickahominy tribe of Indians. The festivities took place at Windsor Shades, on the banks of the Chickahominy River, in New Kent county.</p> <p>Chief Adkins made the address of welcome and introduced George A. Bowden of the Virginia industrial commission, who acted as toastmaster. Addresses of greeting were made by Chief William Miles, of the Pamunkey tribe; Chief Nelson,</p>

<sup>101</sup> Letter exchange from H. Montague to Governor Pollard, 23 March 1933, Governor Pollard, John, Executive Papers, Accession 23344A, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 86, Folder 9. PDF Pages 3 & 5.

<sup>102</sup> Staff, "Indian Tribes Hold Picnic," *The News Leader* (Richmond, VA), July 31, 1922.

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Date	Excerpt
	<p>of the Rappahannock tribe, and Chief Custalo [REDACTED] of the Mattaponi tribe.</p> <p>Among the guests who made after dinner speeches were: Parke Deans, secretary to the governor. Col. W. McDonald Lee, state game and fish commissioner; Postmaster Joseph W. Stewart, of Richmond; William M. Myers, director of public safety, and M. D. Hart.<sup>103</sup></p>
May 23, 1931	<p>The ceremonies marking the 324th anniversary of the arrival of Englishmen at the site of Richmond will begin at Powhatan Hill Park at 3 o'clock under the auspices of the Powhatan Hill Memorial Association.</p> <p>[...] Lieutenant-Governor James H. Price will preside, and Dr. Hugh J. Eckenrode, State Historian, will deliver the principal address. Chief Custalow [REDACTED] of the Mattaponi tribe will also talk. Lieutenant-Governor Price will be introduced by Alderman J. Vernon Rice, and an invocation will be offered by the Rev. James Buchanan, pastor of Fulton Baptist Church.</p> <p>Dances in Indian costume will be given by members of the Chickahominy, Pamunkey and Mattaponi tribes. [...] <sup>104</sup></p>
October 21, 1931	<p>On their way home from the Yorktown Sesquicentennial, four Indian chiefs paused in this city yesterday to collect 'wampum' or fees for their services during the celebration and to be introduced to city officials.</p> <p>The Indians were Chief Miles, of the Pamunkey tribe; Chief Atkins, of the Chickahominy tribe; Chief Custalow [REDACTED] and his son, Assistant Chief O. T. Custalow [REDACTED] of the Mattaponi tribe.</p> <p>The tribal names are considerably harder to pronounce, Chief Miles being Ma-nata-oo-p, Chief Atkins, Nantan-us, Chief Custalow, Tecumseh, and Assistant Chief Custalow, Hoski-nowana-ah [<i>sic</i>; Hos-Ki-No-Wa-Na-Ah]. [...]"</p> <p>Photo caption: "Rulers of the Indian tribes who have been encamped at Yorktown during the Sesquicentennial visited Newport News yesterday and were caught by the cameraman in company with a group of city officials. Left to right, the group includes Councilman Thomas B. Jones, Councilman J. Hugh Caffee, Chief Tecumseh (O. T. Atkins) of the Chickahominies, Chief Manataways (P. L. Miles) of the Pamunkeys, Mayor Harry Reyner, Assistant Chief Custalow of the Mattaponis, Chief Custalow of the Mattaponis, Vice-Mayor R. W. West, City Manager Joseph C. Biggins, and City Clerk A. M. Hamilton.<sup>105</sup></p>
December 22, 1932	<p>Twelve members of the Mattaponi Tribe of Indians took part in the celebration and parade, which began on Chimborazo Park, ending at 17th street, the old market on Dec. 9.</p> <p>Chief Geo. F. Custalow [REDACTED] was present, Asst. Chief O. T. Custalow [REDACTED] was one of the speakers on this occasion, which went on the air. After the speaking was over, The Mattaponi Tribe under the direction of Asst. Chief O. T. Custalow was called on to perform the Indian welcome dance in honor of Col. Saunders,</p>

<sup>103</sup> Staff, "Annual Fish Fry of Chickahominy Tribe," *The Daily Star* (Fredericksburg, VA), July 18, 1923.

<sup>104</sup> Staff, "Powhatan Hill Celebration to Be Held This Afternoon," *Richmond Times Dispatch* (Richmond, VA), May 23, 1931. See Also: Staff, "Price Will Preside Over Indian Party," *The Staunton News Leader* (Staunton, VA), May 23, 1931.

<sup>105</sup> Staff, "Indian Chiefs Visit City to Collect Wampum," *Newport News Daily Press* (Newport News, VA), October 21, 1931.

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	Mayor Bright, Hon. Harry M. Smith and wife, Prof. Lyon G. Tyler and many others of the prominent guests and speakers including Pres. Henry Weinberg and members of the Down Town and Old Market Association. <sup>106</sup>
May 24, 1935	Mayor Bright, in the role of the Great White Father of Richmond, joined with descendants of Indian tribes yesterday on Powhatan's Hill to commemorate the time 328 years ago when, only eight days after landing at Jamestown, Captain John Smith and party visited the great Chief Powhatan [...] Of this number the Mattaponis, believed to be part of the Pamunkey tribe, still live on the Pamunkey River and live largely by trapping, fishing and conducting fishing parties. They are 'reservated Indians' of the treaty of 1677, paying no taxes. They worship at their own church, which is Baptist. [...] <sup>107</sup>
May 24, 1936	<p>Subtitle: "Pamunkeys, Mattaponis Gather on Powhatan Hill, Which Captain Smith Climbed 300 Years Ago—Maybe"</p> <p>[...] The program was arranged without a principal speaker, but Chief Costello [REDACTED] who is a striking figure in his red velvet jacket all trimmed with flashing braid and set with Indian beads, delightfully upset this calculation. [...]</p> <p>He said he was proud to be there: that the Indians from his tribe (the Mattoponi) [<i>sic</i>; Mattaponi] and those from the Pamunkey's, he knew were proud of the privilege of keeping alive something about Indians.</p> <p>[...]</p> <p>The crowd applauded and Sam Woody, who was master of ceremonies in the absence of Mayor Bright, said that Chief Costello [<i>sic</i>; Custalow] had a fine attitude and that the world would be better off if others shared the chief's peaceful, friendly views.<sup>108</sup></p>

*Annual Tax Tribute*

During the period from 1920 to 1939, the Mattaponi Indian Tribe continued to present the Governor of Virginia with game at the capitol in lieu of taxes. This practice dates to the treaties of 1646 and 1677 which established that the Pamunkey and Mattaponi were to "then and there pay the accustomed Tribute of Twenty Beaver Skins to the Governour, and also their Quit-Rent aforesaid."<sup>109</sup> Though these treaties were made with the British crown, the event continues as an obligation and a tradition that affirms the government-to-government relationship between the Tribe and the Commonwealth of Virginia.

*Table C2-18. External Relations, 1920-1939: Annual Tax Tribute.*

Date	Excerpt
March 4, 1938	The Pamunkeys and Mattaponis regularly bring annual tributes of game and fish to the Governor. No other tribal fees are required by law. <sup>110</sup>

<sup>106</sup> Staff, "Mattaponi Indians in Market Celebration at Richmond," *The Tidewater Review* (West Point, VA), December 22, 1932.

<sup>107</sup> Staff, "Colorful Ceremony Marks 'Discovery' of City in 1607," *Richmond Times Dispatch* (Richmond, VA), May 24, 1935.

<sup>108</sup> Hart, Scott, "Indian Drums Mutter at Birthday Party Here," *Richmond Times Dispatch* (Richmond, VA), May 24, 1936.

<sup>109</sup> Vaughan, Alden T., *Early American Indian Documents: Treaties and Laws, 1607-1789 4* (Maryland: University Publications of America, 1983), 82-87 [PDF 57-59].

<sup>110</sup> Staff, "Indian Tribes," *Richmond News Leader* (Richmond, VA), March 4, 1938.

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*Conclusion*

The involvement of tribal leaders in these matters demonstrates that the Tribe's governing body played a key role in "representing the entity in dealing with outsiders in matters of consequence," (83.11(c)). The coalition of Virginia tribes protesting the Racial Integrity Act and intertribal community activities show Federally recognized tribal governments including the Pamunkey, Chickahominy, and Rappahannock had a "significant relationship with the leaders or the governing body of the petitioner" (83.11(c)(1)(vi)). These relationships also signify the trust that membership puts in tribal leaders to represent their interests and thus also provides evidence demonstrating that "many of the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance" (83.11 (c)(1)(ii)) and that "there is widespread knowledge, communication, or involvement in political processes by many of the entity's members" (83.11 (c)(1)(iii)).

Further, the mediation of tribal leaders in issues related to the livelihood strategies of selling fish outside of the reservation demonstrate their ability to "allocate entity resources such as land, residence rights, and the like" (83.11 (c)(2)(i)(A)), have influence over "economic subsistence activities," (83.11 (c)(2)(i)(D)), and "settle disputes," (83.11 (c)(2)(i)(B)) off the reservation. The Mattaponi Tribal Council is also able to exert "strong influence on the behavior of individual members" [...] (83.11 (c)(2)(i)(C)) by encouraging participation in intertribal events such as the Annual Tax Tribute. Each of these instances provide evidence of the Tribal Government's authority and mediation with outsiders during this period.

*Evidentiary Applicability*

Overall, the evidence presented above demonstrates that the Mattaponi Indian Tribe meets Criterion 83.11 (c)(1) and (c)(2) throughout the period from 1920 to 1939. Moreover, the substantial evidence from meeting minutes and other primary and secondary sources of evidence under Criterion 83.11 (c)(2) is sufficient to meet Criterion 83.11 (b)(2)(v) for the same period.

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3. Criterion (c): 1940 to 1959

Introduction

Between 1940 and 1959, a variety of sources demonstrate the continuous exercise of political authority by the Mattaponi Chief and Council in fulfillment of Criterion (c) of 25 CFR 83.11. These examples include the tribal government's "political influence or authority over its members" (83.11(c)(1)) through the regulation of activities that structured the lives of tribal members. Specifically, the tribal government was regularly able to "mobilize significant numbers of members and significant resources... for entity purposes" (83.11 (c)(1)(i)) through its organization of internal events like town meetings and external events such as the annual tribute to the Governor. Tribal members' participation in these and other tribal activities also demonstrate the existence of "widespread knowledge, communication, or involvement in political processes" (83.11(c)(1)(iii)). Participation in these and other processes and institutions overseen by the tribal government, such as the Mattaponi Indian School, demonstrate the import members placed on the "issues acted upon or actions taken by entity leaders" (83.11(c)(1)(ii)). The tribal government mediated internal disputes over issues such as employment opportunities at the hatchery, showing the existence "internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions" (83.11 (c)(1)(v)). It also continued its close relationship with the Pamunkey Indian Tribe through intertribal events, demonstrating its ongoing relationships with federally recognized Indian tribes (83.11 (c)(1)(vi)). The continuous administration of the Mattaponi Indian Reservation through the allotment and management of reservation lands is indicative of the Tribe's continuous occupation and use of the state-reservation initially conferred to it in the colonial period (83.11 (c)(1)(vii)). Finally, tribal meeting minutes and secondary sources establish the existence of a "continuous line of entity leaders and a means of selection of acquiescence by a significant number of the entity's members" (83.11 (c)(1)(viii)).

The evidence of political authority from 1940 to 1959, and throughout the 20<sup>th</sup> and 21<sup>st</sup> centuries, demonstrate that Mattaponi Indian Tribe's fulfillment of 25 CFR 83.11 (c)(2). Specifically, evidence shows that the Tribal Government regularly allocated entity resources through land allotment to tribal members, and for the benefit of institutions such as the school, church, and hatchery (83.11 (c)(2)(i)(A)). The tribal government also intervened in the activities of tribal citizens in accordance with the tribal laws in ways that demonstrate its role in the regular settlement of internal disputes (83.11 (c)(2)(i)(B)) and its strong influence over member behavior (83.11 (c)(2)(i)(C)). Activities like the intervention and mediation with the hatchery and the Selective Service show the tribal government's ability to organize the economic subsistence activities of its members (83.11 (c)(2)(i)(D)). Such evidence, by meeting the requirements of 25 CFR 83.11 (c)(2), fulfills the crossover provision in 25 CFR 83.11 (b)(2)(v) and thus has "provided more than sufficient evidence to demonstrate distinct community" for the period from 1940 to 1959.

Tribal Leadership

In the period between 1940 to 1959, the Mattaponi Indian Tribe retained a consistent political leadership structure of a Chief and Tribal Council who were selected through elections. The tribal government's political processes in are well documented in Tribal Meeting Minutes.<sup>1</sup> During this period, ██████████ remained chief until 1944 when he recommended his son, ██████████ to step in as acting

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<sup>1</sup> A sampling of minutes showing frequent meetings as part of political participation by tribal leaders includes: 17 October 1941, (b) (6) ██████████ Private Collection; 16 May 1949, ██████████ Collection, Section 1; 27 September 1950, ██████████ collection, Section 2; 8 September 1955, ██████████ Collection, Section 2; 21 October 1955, ██████████ Collection, Section 2. Please see "C3-14. Political Participation" for more detail.



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chief (May 15, 1944). After being voted in by the Tribe, [REDACTED] remained acting Chief until his father's death in 1949 at which time he was elected as chief.

Leadership roles within tribal institutions such as the Mattaponi Indian Baptist Church and Mattaponi Indian School also held meaning within the Mattaponi community, and leaders in the tribal government often acted as leaders within these institutions. For example, during this period, [REDACTED] served as Reverend of the Mattaponi Indian Baptist Church, and [REDACTED] was elected in a Tribal Meeting to serve as Superintendent of the Mattaponi Indian School.<sup>2</sup>

Table C3-1. Tribal Leaders, 1940-1959.

Date	Title	Tribal Leaders
1918 - 1949	Chief	George Forrest Custalow Sr. [REDACTED]
1949 - 1969	Chief	Otha Thomas Custalow [REDACTED]
1941 - 1944	Assistant Chief	Otha Thomas Custalow [REDACTED]
1944 - 1949	Acting Chief	Otha Thomas Custalow [REDACTED]
1949 - 1977	Assistant Chief	Daniel Webster Custalow [REDACTED]
1927 - 1959	Councilman	Solomon Dewey Custalow Jr. [REDACTED]
1922 - 1973 ca.	Councilman	William Garnett Custalow [REDACTED]
1942 - 1957	Reverend	Harvey Nathaniel Custalow [REDACTED]
1941 - 1950 ca.	Superintendent	Solomon Dewey Custalow Jr [REDACTED]

<sup>2</sup> Tribal Meeting Minutes, 17 October 1941, "Meeting Called in Regards of School." [REDACTED] Private Collection.

<sup>3</sup> U.S. Federal Census: Virginia, King William, West Point, 51-6. Sixteenth Census of the United States, 1940, MF T627, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C., Sheet 61a-b, PDF p. 18-19; Brenner, L. C., "The American Scene," *Lexington Herald-Leader* (Lexington, KY), February 23, 1944; Staff, "G. F. Custalow, Mattaponis' Chieftain Dies," *Richmond News Leader* (Richmond, VA), March 19, 1949; Singleton, A. L. J., "Mattaponi Indians, Due Here on Peter Jones Day, Are Proud Of Heritage," *The Progress Index* (Petersburg, VA), June 13, 1954.

<sup>4</sup> Staff, "Indians Assist In Powhatan Hill Anniversary Event," *Richmond News Leader* (Richmond, VA), May 24, 1940; Staff, "Mattaponi Indians Plan Homecoming Tomorrow," *Richmond Times Dispatch* (Richmond, VA), August 23, 1941; Staff, "Mrs. Mary J. Custalow, Indian Chief's Wife, Dies," *Richmond Times Dispatch* (Richmond, VA), January 8, 1943; Staff, "Today's News in Brief," *The Arlington Daily* (Arlington, VA), November 27, 1946; Staff, "George F. Custalow, Chief Of Mattaponi Indians, Dies," *Richmond Times Dispatch* (Richmond, VA), March 19, 1949; Staff, "Troop 40's Scouts Visit As Projects," *Newport News Daily Press* (Newport, VA), January 1, 1950; Staff, "State Indian Tribes Talk Heard by DAR," *The Evening Leader* (Staunton, VA), March 7, 1951; Staff, "Home-Coming At Indian Church," *The Tidewater Review* (West Point, VA), August 21, 1952; Staff, "Custalow Speaker," *The Tidewater Review* (West Point, VA), January 8, 1953; La Lande, Allen L., "Descendants Are Neglected, He Claims," *Richmond Times Dispatch* (Richmond, VA), February 22, 1954; Staff, "Carol Anne Britton," *The Hanover County Herald* (Ashland, VA), May 26, 1955; Staff, "Indian Chief To Speak," *The Tidewater Review* (West Point, VA), January 26, 1956; Staff, "Central Methodist," *Newport News Daily Press* (Newport News, VA), May 5, 1957; Staff, "Custalow To Speak." *The Tidewater Review* (West Point, VA), March 27, 1958; Staff, "Stuarts Draft Indian Dancers to Perform Monday Night at Boy Scouts Court of Honor," *Staunton News Leader* (Staunton, VA), May 29, 1959.

<sup>5</sup> U.S. Federal Census: Virginia, King William, West Point, 51-6. Sixteenth Census of the United States, 1940, MF T627, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C., Sheet 61a-b, PDF p. 18-19. Brenner, L. C., "The American Scene," *Lexington Herald-Leader* (Lexington, KY), February 23, 1944.

<sup>6</sup> Personal Communication with Lois Custalow Carter. March 12, 2024.

<sup>7</sup> Virginia House of Delegates, *Resolution: House Joint Resolution No.22 Commending Chief* [REDACTED] Richmond, Virginia, 1994.

<sup>8</sup> Staff, "Indian Wedding Party," *Detroit Free Press* (Detroit, MI), March 29, 1931; Deed: Mattaponi Indian Reservation and Commonwealth - Agreement. 1959, King William County Deed Book 81, King William County Court House, King William, Virginia.

<sup>9</sup> Deed: Mattaponi Indian Reservation and Commonwealth - Agreement. 1959, King William County Deed Book 81, King William County Court House, King William, Virginia.

<sup>10</sup> Staff, "Homecoming Slated at Mattaponi Church," *Richmond News Leader* (Richmond, VA), August 22, 1942; Staff, "Indian Chief to Be Given Tribal Burial," *Richmond Times Dispatch* (Richmond, VA), March 20, 1949; Staff, "Shacklefords," *The Tidewater Review* (West Point, VA), February 15, 1951; Staff, "Homecoming Set At Mattaponi Church Sunday," *Richmond News Leader* (Richmond, VA), August 22, 1957.

<sup>11</sup> Staff, "2 Indian Tribes Smoke Peace Pipe at New School," *Richmond Times Dispatch* (Richmond, VA), October 14, 1950.

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Date	Title	Tribal Leaders
1941	School Treasurer	Daniel Webster Custalow [REDACTED]
1941	Finance Secretary	Lucian Baily Allmond [REDACTED] <sup>13</sup>

*Conclusion*

The evidence presented above demonstrates the existence of a “continuous line of entity leaders” (83.11 (c)(1)(viii)) who played key roles in the exercise of political authority under criterion 83.11 (c)(2)(i), and participated in “widespread knowledge, communication, or involvement in political processes by many of the entity’s members” (83.11 (c)(1)(iii)).

Resource Use and Allocation

During the 1940s and 1950s, the tribal government continued to oversee the allocation of land and resources on the Mattaponi Indian Reservation. This included determinations on who could hold an allotment, organization of the rental of reservation lands for cultivation, the leadership of a campaign to increase land holdings, and the protection of valued tribal resources such as fishing rights.

*Reservation Allotments*

From 1940 to 1959, allotments on the reservation were distributed according to tribal law and under the authority of the Chief and Council.<sup>14</sup> In 1950, Town Meetings took place to decide on a course of action for assigning lots and transactions of sale (September 27, 1950; October 30, 1950). Because reservation lands were limited, increases in population often required the reworking of land assignments under established tribal law and within the context of tribal meetings. Such meetings also accompanied the acceptance of the purchase of personal property or improvements on the allotments (September 27, 1950).

Table C3-2. Resource Use and Allocation, 1940-1959: Reservation Allotments.

Date	Excerpt
September 27, 1950	<p>Town meeting called by request of members to sign lots and to recognize transactions of purchase of personal property on said reservation by [REDACTED] the daughter of Chief [REDACTED] deceased and [REDACTED] his wife.</p> <p>2. [REDACTED] to be reinstated and pay taxes. Call for lot.</p> <p>[...]</p> <p>3. After hearing from [REDACTED] It was moved by [REDACTED] and seconded by Deal Langston [Ulyesses Grant [REDACTED] after meeting all requirements of said Reservation Laws, that the Town will sign to [REDACTED]. The Lot known as Mrs. [REDACTED] Tuppence; b.1861 - d.1940] lot to build there on and occupy with his wife, [REDACTED] Unanimously voted.</p> <p>4. After many questions and discussions. It was moved by [REDACTED] and seconded by [REDACTED] that the town will sign to [REDACTED] the lot known as [REDACTED] lot</p>

<sup>12</sup> Tribal Meeting Minutes, 17 October 1941, [REDACTED] Private Collection.

<sup>13</sup> Tribal Meeting Minutes, 17 October 1941, [REDACTED] Private Collection.

<sup>14</sup> The fact that land was held in common was recognized by outside entities, with the 1940 census stating, “The Indians own their houses but since they are Wards of the State they of course do not own any land on Reservation.” (U.S. Federal Census: Virginia, King William, West Point, 51-6. Sixteenth Census of the United States, 1940, MF T627, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C. PDF Pages A61, B61, 18, 19).

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Date	Excerpt
	(deceased) to occupy and live thereon with her husband [REDACTED] whose [sic] has now purchased the dwellings thereon. Unanimously voted. <sup>15</sup>
October 30, 1950	<p>[...] 2. Moved by [REDACTED] second by [REDACTED] Treasurer report and minutes</p> <p>3. Lot known as ½ of the lot of [REDACTED] facing the river on the East bound on the West side by [REDACTED] lot. Lot of [REDACTED] divided in 1946 and lot assigned to [REDACTED] to live and occupy with his wife [REDACTED]</p> <p>This ½ of the lot was assigned to Allison Grant Custalow [b.1926 – d.1999] with wife Frances Eanes Custalow.</p> <p>4. Lot assigned to [REDACTED] the half of [REDACTED] lot bordering on [REDACTED] lot on west side extending back to L.B. Allmond [Lucian Baily Allmond; b.1890 – d.1970] lot on North East bound on South to road leading to Red Hill and to build there and occupy with his wife [REDACTED] Frontage 112 feet. Carried<sup>16</sup> [...]</p>

*Regulation of Allotted Lands*

In addition to the allocation of reservation lands, the Chief and Council regulated the use of tribal lands. This included oversight of the rental of allotted lands to tribal members for cultivation (May 16, 1949) and oversight and adjustment of boundaries for allotted parcels and their enclosures to provide for tribal needs, including future road works (September 27, 1950).

*Table C3-3. Resource Use and Allocation, 1940-1959: Regulation of Allotted Land.*

Date	Excerpt
May 16, 1949	<p>[Tribal Meeting Minutes]</p> <p>Rent Land after much discussion. A motion was made by [REDACTED] and seconded by [REDACTED] that the town will rent to [REDACTED] d.1982] the lot known as Mrs [REDACTED] lot for the sum of \$10.00 for the farming season of 1949, and the town is to buy a roll of bob [sic; barbed] wire to fence in spaces where the old fence is broken down. This wire is to be turned over to [REDACTED] to put up where needed, after which same becomes the property of said Mattaponi Reservation. Unanimously carried.<sup>17</sup></p>
September 27, 1950	<p>Moving of fence line between [REDACTED] lot and [REDACTED] lot to open the [illegible] on the back lane from Red hill.</p> <p>5. Moved by [REDACTED] &amp; seconded by [REDACTED] that the road</p>

<sup>15</sup> Tribal Meeting Minutes, 27 September 1950, Chief [REDACTED] Collection, Briefcase Section 2, PDF Page 5-7.

<sup>16</sup> Law Ledger, 30 October 1950, [REDACTED] Private Collection, PDF Pages 30 & 31.

<sup>17</sup> Tribal Meeting Minutes, 16 May 1949, Chief [REDACTED] Collection, Briefcase Section 1, PDF Page 1.

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Date	Excerpt
	leading from red hill to his house be widened so as to have the amount of space required by state. And the same amount of land be given back to the lot of [REDACTED] from the lot known as [REDACTED] Lot. Unanimously voted.[...] <sup>18</sup>

*Conclusion*

The tribal government’s continued authority to “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)), is evidenced in meeting minutes from the period through the disbursement of allotments and the regulation of rented land for cultivation purposes. The campaign to increase the acreage of the reservation that was led by Chief [REDACTED] further indicates that even outside of the reservation, leaders were able to “exert strong influence on the behavior of individual members” [...] (83.11 (c)(2)(i)(C)) in the appeal to Commonwealth officials. The 1947 letter from the tribe to the Commissioner of Fisheries is indicative of the tribal government’s efforts to “settle disputes,” (83.11 (c)(2)(i)(B)), and mediate “economic subsistence activities” (83.11 (c)(2)(i)(D)) through rotating employment opportunities.

Reservation residents’ participation in town meetings and the renting of land for cultivation demonstrates the Tribe’s ability to “mobilize significant numbers of members and significant resources from its members for entity purposes,” (83.11 (c)(1)(i)), and maintain use of “land set aside by a State for the petitioner,” (83.11 (c)(1)(vii)).<sup>19</sup> The appeal to tribal citizens for support in the land acquisition campaign further demonstrates that “many of the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)), and that “there is widespread knowledge, communication, or involvement in political processes by many of the entity’s members” (83.11 (c)(1)(iii)). Through public speaking engagements, Chief Custalow played a significant role in “representing the entity in dealing with outsiders in matters of consequence,” (83.11(c)).

*Public Works and Social Services*

Throughout the period from 1940 to 1959, the Mattaponi Chief and Council continued to exercise governance on the reservation, providing infrastructure and coordinating social services for tribal members. This included the maintenance and consolidation of the Mattaponi-Pamunkey Indian School, the administration of the Mattaponi Fish Hatchery, the oversight of reservation road maintenance, and the negotiation of utility services for reservation residents. The Chief and Council also worked to coordinate health programming on the reservation and advocated for the acquisition of more land.

*Mattaponi and Mattaponi-Pamunkey Indian School*

As in previous periods, the Mattaponi Chief and Council coordinated maintenance and oversight of the Mattaponi Indian School. Letters between Tribal leaders and the Department of Education outline the continued relationship for building upkeep (October 23, 1944). Additionally, the Chief and Council worked with the State Department of Education and leaders of the Pamunkey Indian Tribe to consolidate the schools (May 23, 1950). The Chiefs and School Superintendents from both tribes formed an advisory committee and the tribes agreed to hold a joint community meeting to assure the proposal had buy in from all involved. Ultimately, the joint school was established on the Mattaponi Indian Reservation (November 15, 1950). The Tribe’s jointly managed the school and held regular meetings to involve their respective communities in its management (September 17, 1953; February 9, 1953). The Tribe’s worked jointly to expand the

<sup>18</sup> Tribal Meeting Minutes, 27 September 1950, Chief [REDACTED] Collection, Briefcase Section 2, PDF Page 5-7.

<sup>19</sup> Tribal Meeting Minutes, 27 September 1950, Chief [REDACTED] Collection, Briefcase Section 2, PDF Page 5; Law Ledger, 30 October 1950, [REDACTED] Private Collection, PDF Pages 30 & 31.

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grades offered at the school,<sup>20</sup> though the State Board of Education resisted such expansion until the mid-1950s.<sup>21</sup> In 1958, having successfully petitioned for the expansion of offerings, the Mattaponi Chief and Council allotted additional land to expand the school (April 18, 1958). These examples demonstrate the significant role of tribal leaders in the provision social services like the school.

*Table C3-4. Public Works and Social Services, 1940-1959: Mattaponi and Mattaponi-Pamunkey Indian School.*

Date	Excerpt
October 23, 1944	<p>[REDACTED]</p> <p>RFD Sweet Hall Va. Mr. Oliver</p> <p>Dear Sir, I am writing you today to let you know that your contractors have been working faithfully on the school building according to the weather [...] and they said that thought they would have it completed about 2 weeks. I hope your health has improved since I seen you last as ever your friend.</p> <p>[REDACTED]<sup>22</sup></p>
May 23, 1950	<p><b>MATTAPONI MEETING</b> 5/23/50</p> <p>PLACE: Mattaponi Indian Reservation</p> <p>PEOPLE PRESENT: [REDACTED] Local Supt., Mrs. Sue A. Martin and G. F. Poteet.</p> <p>DISCUSSION: Consolidation of two reservations schools for the session 1950-52 at the Mattaponi School --</p> <p>[...] -- reasons for wanting to consolidate the two schools and some of the advantages accruing or hoped for--explained very thoroughly that it was to be a joint school for the two reservations, each sharing alike and feeling that it is their school--the two chiefs and two local superintendents form an advisory committee for the school to the State Board of Education.</p>

<sup>20</sup> Letter from G. Bosch to Mr. Paschall, 14 October 1952, Administrative: Craft Programs. Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 8, PDF Page 2-3.

<sup>21</sup> [...] "Before 1956, Virginia did not build a high school for Indian students living on the Pamunkey and Mattaponi Reservations because there were not enough school-aged children to justify adding new grades to the single school that served both reservations. Nevertheless, the State Board of Education made it possible for these students to complete their education after the eighth grade by attending accredited Indian high schools outside Virginia. During the 1953-54 school year, five students from both reservations attended high school outside Virginia; because of small numbers of Indian students and the state's general prejudice and indifference, these children were sent as far away as Oklahoma to be with their "own kind." However, parents of children living on the Pamunkey and Mattaponi Reservations were unhappy about having to send their children to out-of-state high schools and in 1956 asked that Virginia's Department of Education offer education beyond the eighth grade at their school. [...] In 1956-57, Virginia extended grades at the Indian reservation school through the tenth grade and added the eleventh in 1958. On June 12, 1959, with the addition of the twelfth grade, the first students on the Pamunkey-Mattaponi Reservations graduated from a Virginia high school." Haimes-Bartolf, M. D, "The Social Construction of Race and Monacan Education in Amherst County, Virginia, 1908-1965: Monacan Perspectives," Cambridge University Press 47(4), 2007, 389-415.

<sup>22</sup> Letter from Chief [REDACTED] to Mr. Oliver, 23 October 1944, Administrative: Teaching Applications, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 26, PDF Page 2.

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Date	Excerpt																
	<p>██████████ expressed himself as 100% in favor of the consolidation of the two schools, and could think of no reason why it would not be agreeable and satisfactory to all concerned--he said he could visualize a much better instructional program for the children and a brighter future for all--said he was ready to do all he could to make it successful.</p> <p>Local Supt. ██████████ agreed with all the Chief said, and said that he could think of no reason why the two reservations could not cooperate &amp; work in harmony in the consolidated school.</p> <p>[...] The Chief and Local Superintendent wanted to know what the next step was in the plan --it was explained that next step was to have a joint meeting of the leaders of 2 tribes, patrons of both schools and all other interested members of tribe at the Mattaponi School early in June for a full discussion of the consolidation, and to make final arrangements for it if plan is agreeable. All were in favor of this step.<sup>23</sup></p>																
June 1, 1950	<p>JOINT MEETING OF MATTAPONI AND PAMUNKEY TRIBES</p> <p>6/1/1950</p> <p>PLACE: Mattaponi School</p> <p>PEOPLE PRESENT: 17 members of both tribes, and members of State Department of Education.</p> <p>DISCUSSION: A thorough discussion of the plans for consolidating the two reservation schools which had been previously explained and discussed in separate meeting with each tribe, and following this discussion, those present voted unanimously for the following:</p> <ol style="list-style-type: none"> <li>1. Joint school to be located on Mattaponi Reservation.</li> <li>2. The name of the joint school to be Mattaponi-Pamunkey Indian Reservations School.</li> <li>3. The Advisory Committee for the operation of the joint school to be made up of the Chief and local superintendent of each reservation and a representative of the State Department of Education with power to set up local regulations within the framework of State laws and State Board of Education regulations for the operation of the joint school.<sup>24</sup></li> </ol>																
November 15, 1950	<p>After years of palaver, the Commonwealth has persuaded the Pamunkey and Mattaponi tribes to send their children to a consolidated school.</p> <p>The school, the only one in the State controlled directly by the State Board of Education, is operating for the first time this session at the Mattaponi reservation off Route 30 in King William County.<sup>25</sup></p>																
1951	<p>II. Expenditures:</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="text-align: left;"><u>Date</u></th> <th style="text-align: left;"><u>Company</u></th> <th style="text-align: left;"><u>Item</u></th> <th style="text-align: right;"><u>Amount</u></th> </tr> </thead> <tbody> <tr> <td>10/8/51</td> <td>██████████</td> <td>Installation of playground equipment</td> <td style="text-align: right;">145.40</td> </tr> <tr> <td>2/9/52</td> <td>██████████</td> <td>Repairs</td> <td style="text-align: right;">2.85</td> </tr> <tr> <td>3/5/52</td> <td>██████████</td> <td>Repairs</td> <td style="text-align: right;">2.85</td> </tr> </tbody> </table>	<u>Date</u>	<u>Company</u>	<u>Item</u>	<u>Amount</u>	10/8/51	██████████	Installation of playground equipment	145.40	2/9/52	██████████	Repairs	2.85	3/5/52	██████████	Repairs	2.85
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<sup>23</sup> Governor Stanley to Senator H. Byrd, 20 November 1957, Administrative: Memos. Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17, PDF Page 4.

<sup>24</sup> "Joint Meeting of Mattaponi and Pamunkey Tribes," 1 June 1950, Administrative: Memos. Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17, PDF Page 6.

<sup>25</sup> Staff, "Aunt Mary's Letter Box," *The Covington Virginian* (Covington, VA), November 15, 1950.

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Date	Excerpt
	6/9/52 [REDACTED] Repairs 56.67 <sup>26</sup>
September 17, 1953	<p>[REDACTED]</p> <p>Mattaponi Indian Reservation Sweet Hall, Virginia</p> <p>Dear [REDACTED]</p> <p>This is in confirmation of our discussion yesterday in regard to a visit by members of the State Department of Education on Tuesday, September 22 to the reservations and the School.</p> <p>We plan to arrive at your home at 2:00 P. M. on Tuesday for a visit with you and the members of your reservation. It would be appreciated if you would have as many members of the reservation present as possible to discuss informally common problems of the reservation and school.</p> <p>Following the meeting with you and the members of the reservation, we will go to the school for a short visit and meeting. Representatives of the Pamunkey Reservation will be present for the school visit and meeting.</p> <p>I think this can be a very important day for the reservation if a large number of the members of the reservation will arrange to be present for the 2:00 o'clock meeting. Looking forward to seeing you on the 22<sup>nd</sup>, I am</p> <p>Sincerely yours, G.F. Poteet, Assistant Supervisor of Secondary Education <sup>27</sup></p>
February 9, 1953	<p>[REDACTED]</p> <p>MATTAPONI INDIAN RES. SWEET HALL, VA.</p> <p>Dear Sir,</p> <p>Your letter of Dec 29/52 was dully [sic] resolved content noted after talking to my people about same. I called a special Tribal meeting on Jan 22/53 had all the Braves and Squaws present that was interested in some after reading your letter and a full discussion was decided unanimously to accept the project offered. We want to thank you and others for your considering in helping us this is the beginning of a movement to help keep my young people satisfied to stay on the reservation, happy to say to you.<sup>28</sup> [...]</p>
April 18, 1958	<p>[REDACTED]</p> <p>Mattaponi Indian Reservation Route 1 West Point, Virginia</p>

<sup>26</sup> "Report of Indian Education Fund 1951-1952," Administrative: Budget and Financial Reports, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 4, PDF Page 7.

<sup>27</sup> Letter from G. Poteet to Chief [REDACTED], 17 September 1953. Administrative: General Corr. Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 15, PDF Page 25.

<sup>28</sup> Letter from Chief [REDACTED] to G. Bosch, 9 February 1953. Administrative: Craft Programs. Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 8, PDF Page 10.

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Date	Excerpt
	<p>Dear [REDACTED]</p> <p>This letter is in confirmation of our discussion this morning in reference to the school lot and the tentative plans for a proposed addition to the present school building.</p> <p>Since there is apparently no written record that the present school lot has been designated for school purposes by the Council, we should have such written record as a part of the final plans. Therefore, we will prepare a plot plan from the information we got this morning, and will submit it to you and the Council for approval in a few days.</p> <p>The proposed addition will provide better educational opportunities for the children living on the two recognized Indian reservations. It will include another large classroom, indoor toilets and a central heating system if funds can be found for its construction.</p> <p>With best wishes, I am</p> <p>Sincerely yours,</p> <p>G.F Poteet        Assistant Supervisor of        Secondary Education [...]</p> <p>The plot of land as shown on the attached map has been designated as the school lot by the Council of the Mattaponi Indian Tribe as long as a school is in operation on the Mattaponi Indian Reservation for the Tribal Indians. The said plot map will become a part of the record of the said Council and the State Board of Education.</p> <p>Witness: Gerald L. Quirk        Signed: [REDACTED] Chief of Mattaponi Indian Tribe <sup>29</sup></p>

*Mattaponi Hatchery*

After allocating land and resources to develop the fish hatchery in the late 1930s, the Chief and Council continued to provide oversight and to interface with Virginia authorities to ensure its operation. The hatchery was a central way that the tribal government sought to safeguard the resources and livelihood of the Tribe between 1940 and 1959. During this period, the Chief and Council renewed the lease for the hatchery (March 27, 1944) and sought to mediate tensions surrounding the hiring decisions of the Commission of Fisheries (March 14, 1947).

*Table C3-5. Resource Use and Allocation, 1940-1959: Mediating Livelihood Strategies.*

Date	Excerpt
March 27, 1944	<p>[...] Dear [REDACTED]</p> <p>Replying to yours of the 16<sup>th</sup> instant, in reference to the five (5) year lease covering the hatchery site expiring last year and a new lease would to be drawn up for the present year, will say that this will not be necessary as I understand from the office that if no notice is given by either party prior to the first day of January, the present lease automatically renews itself for another year. [...]</p>

<sup>29</sup> Letter from G. Poteet to Chief [REDACTED] 18 April 1958, Administrative Files: Building Agreements, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 1, Folder 5, PDF Page 2 and 5.



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Date	Excerpt
	Trusting that the above meeting with your approval and hoping that we will have a good season this year for the hatching work. <sup>30</sup> [...]
March 14, 1947	<p>[Letter included in Tribal Meeting Minutes]</p> <p>To The Commissioner of Fisheries          Richmond, Virginia</p> <p>For the consideration, and in the interest of the Mattaponi Indians living on said Reservation, a Fish Hatchery was put here by the Stae [<i>sic</i>] under the supervision of the Commissioner of Fisheries, Mr. W.G. Mapp. The State rented a building from [REDACTED] in which to operate the Hatchery, for the benefit of and to help said Indians.</p> <p>The State now wishes to enter into an agreement with said Indians to build a house on said Reservation Shore in which to operate the Hatchery.</p> <p>The voice of the people are protesting, and further states that is it unfair to the Mattaponi Indians as a whole for the State to employ one Indian in a lifetime job when there are other Indians who are capable of doing the job just as well. This is not the spirit in which the Hatchery was put here in.</p> <p>It is the desire of the people that every man who is eligible shall have a chance to operate the Hatchery for a period of not more than two of three years at any odd time. In so doing, it will bring about a good spirit among the Indians, and a unity of co-operation in supporting the work of the Hatchery.</p> <p>It is further understood that the building shall become the property of the said Mattaponi Reservation when the State has ceased to operate the Hatchery.</p> <p>We, the Mattaponi Indians, as a whole, do not believe that the State and Commissioner of Fishers wish to be unfair to all other Indians who are much in need, and eligible and capable of doing the job satisfactorily.</p> <p>In recognition of our Tribal Government, ruled under Chief and Counsel, making its own laws governing said Indians, we wish to maintain a fair government that truly can be called a Government of Democracy.</p> <p>The time fixed to put in Rotating System and change operators is fixed for the year 1948. Since there are no rental charges fixed, we trust that in fairness to both governments, the State and the Reservation, that you will fix a reasonable sum which will help maintain our government for the use of operating Hatchery on said Reservation.</p> <p>This will be greatly appreciated.</p> <p>Submitted by Mattaponi Indians.<sup>31</sup></p>

*Utility Provision*

A main concern of the tribal government during this time was access to electricity for residents and the condition of said utility services. During this period, tribal leaders unanimously voted to grant the Virginia Electric and Power Company a right of way “for the benefit of said Mattaponi Indians” (ca. 1949). The

<sup>30</sup> Letter from J.T. Meyer, Inspector and Supt. of Hatcheries to Chief [REDACTED] 27 March 1944, Chief [REDACTED] Collection, Section 1, PDF Page 1.

<sup>31</sup> Tribal Correspondence, 14 March 1947, Included in Tribal Meeting Minutes from 16 May 1949, Chief [REDACTED] Collection, Brief Case Section 1, PDF Page 3.

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granting of the right-of-way was for the electric company to “construct, operate and maintain a pole line” (April 20, 1949). The provision of this utility service would, however, stymie an agreement with the state to maintain the reservation roads for the next decade, as such maintenance would require that the poles be relocated.

Table C3-6. Public Works and Social Services, 1940-1959: Utility Provision.

Date	Excerpt									
1949 ca.	<p>MEETING CALLED BY POSTED NOTICE</p> <p>The Chief and Council met at the school house on Friday 1949, at 7:30 p.m., to approve and grant the Virginia Electric and Power Company, the right-of-way to run their line on the said Mattaponi Reservation, for the benefit of said Mattaponi Indians. The meeting opened with song and prayer by [REDACTED]</p> <p>[REDACTED] Second, Roll Call. Those present at the meeting were:</p> <table style="margin-left: 40px;"> <tr> <td style="border: 1px solid black; width: 100px; height: 40px;"></td> <td style="border: 1px solid black; width: 100px; height: 40px;"></td> <td style="padding-left: 10px;">} Signatures</td> </tr> <tr> <td style="border: 1px solid black; width: 100px; height: 40px;"></td> <td style="border: 1px solid black; width: 100px; height: 40px;"></td> <td style="padding-left: 10px;">} not present</td> </tr> <tr> <td style="border: 1px solid black; width: 100px; height: 40px;"></td> <td style="border: 1px solid black; width: 100px; height: 40px;"></td> <td style="padding-left: 10px;">} at roll call</td> </tr> </table> <p>[REDACTED]</p> <p>The opening discussion was let by [REDACTED] and followed with several other members, after which a motion was called for by the Chairman. It was moved by [REDACTED] and seconded ny [<i>sic</i>; by] [REDACTED] that the Chief and members doing business for said Mattaponi Indian Reservation do approve and authorize our [REDACTED] to sign the right-of-way for the Virginia Electric and Power Company to run their line on said Reservation for the benefit of said Mattaponi Indians.</p> <p>There were no questions and when voted upon, it was unanimously agreeable. There was no further business so it was moved by [REDACTED] and seconded by [REDACTED] hat we adjourn until the next called meeting.</p> <p>Unanimously agreed. [REDACTED] Chief.<sup>32</sup></p>			} Signatures			} not present			} at roll call
		} Signatures								
		} not present								
		} at roll call								
April 20, 1949	<p>KNOW ALL MEN BY THESE PRESENTS that</p> <p>[REDACTED] Chief; [REDACTED]</p> <p>[REDACTED] and [REDACTED]</p> <p>[REDACTED] all the members of the Council at the present time of the Mattaponi Indian Reservation Grantors in the consideration of One Dollar (\$1.00), receipt whereof is acknowledged, grant to Virginia Electric and Power Company, a Virginia Corporation, its successors and assigns, hereinafter called Company, the right to construct, operate and maintain a pole line [...]</p> <p>A tract of land with residence thereon, containing approx. 130 acres located at end of Mattaponi Road, Rt. No. 625, and adjoining the property of [REDACTED]</p>									

<sup>32</sup> Notes from Chief [REDACTED] reporting the meeting minutes, Deed: Mattaponi Indian Reservation and Va Power- Agreement, 1949, King William County Deed Book 68, King William County Court House, King William, Virginia.



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	<p>With such roads and with the exhibits of relics capably managed and displayed, Virginia's reservations might add considerably to the attractions she has to offer tourists. [...] <sup>36</sup></p>
November 23, 1949	<p>[...] Custalow [REDACTED] brought up an up-to-date complaint. He said something must be done about the ruts in the dirt road leading to the Mattaponi Reservation near King William Courthouse. Too many cars get stuck in the mud when it rains.</p> <p>A spokesman who accepted the deer for Governor William Tuck said he would speak to the Governor about the matter. [...] <sup>37</sup></p>
December 5, 1953	<p>Editor, The News Leader:</p> <p>I recently had the pleasure of visiting the Mattaponi Indian Reservation in the company of Cub Scouts and Brownies who wanted to learn about Indians. To me this trip was very worthwhile inasmuch as it opened my eyes to the neglect of the Indian by the "White Man."</p> <p>[...] Upon talking to Chief Custalow [REDACTED] of the Mattaponi tribe I find out that all this tribe is asking for is the improvement of just one half mile of the roads inside the reservation which are the main roads or streets, not the private ones to the houses. These are the same roads that two government vehicles operate on every weekday, the school bus to the school which is run by the State and a truck of the Department of Game and Inland Fisheries in connection with the State Hatchery on the reservation. I was told that both the State and the county refused to fix the road and that one of the reasons given was that the Mattaponis did not pay taxes. Maybe, they do not pay real estate tax but they are still subject to income and gasoline tax just like everybody else. Should not the hundreds of visitors who are paying gasoline tax be given some consideration so they will not have to dodge the big holes in the road which have been filled with bricks? [...] <sup>38</sup></p>
February 9, 1954	<p>SUBJECT: Roads on State Indian Reservations</p> <p>It has been brought to our attention that the roads on the two State Indian Reservations are in almost an impassable condition. The teacher, who transports the Pamunkey pupils to the Indian School located on the Mattaponi Reservation, reports that she has been unable to drive to the school for almost two months due to the condition of the road on the reservation. She and the children must leave the car where the State maintenance ends at the reservation and walk to the school.</p> <p>The State Highway Department through King William County Board of Supervisors maintains the roads to the two reservations in very good condition, but do not maintain the roads on the reservations. There is a sign at the beginning of each reservation stating: "State Maintenance Ends."</p> <p>It is our understanding that the Board of Supervisors of King William County will not maintain the roads on the reservations because they are not a part of the county, and do not pay any county taxes. Thus, it appears to us that nothing will be done to improve the road conditions on the reservations by the county authorities.</p> <p>In view of the facts that the roads on the reservations are in practically impassable conditions, and that they are not regarded as a party of the county; that the Indians pay gas</p>

<sup>36</sup> Bray, Rose Altizer, "Tidewater Was Once Indians' Paradise," *Richmond Times Dispatch* (Richmond, VA), April 3, 1949.

<sup>37</sup> Staff, "Annual Indian Tribute Is Presented to Gov. Tuck," *The Daily Review* (Clifton Forge, VA), November 23, 1949.

<sup>38</sup> White, G. H., "Urges Road Aid to Mattaponis," *Richmond News Leader* (Richmond, VA), December 5, 1953.

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	tax and buy license plates for their motor vehicles, and that the reservations are State reservations, we recommend that some special provision be made at the State level to take over the roads on the two State reservations and maintain them. <sup>39</sup>
March 1, 1956	<p>[...] The first bill introduced by Gregory to the House of Delegates is the Mattaponi Bill, which has passed and received Governor Stanley's signature. The bill authorizes the duly constituted authorities of the Mattaponi tribe to grant an easement to the State of Virginia so that they might have a road.</p> <p>In explanation Gregory said that the Indian tribe holds land in accordance with a treaty with the Colony of Virginia and are wards of the State. They do not have the right to give away any of their land and the State doesn't have the right to take it away; therefore, the only method is through special legislation. This is the first piece of legislation for the Mattaponis since about 1890, the delegate said. [...] <sup>40</sup></p>
February 22, 1954	<p>[...] Last Sunday I had the pleasure of visiting the Pamunkey and Mattaponi Reser-vations and was a guest in the humble home of [REDACTED] of the Mattaponis. It is indeed pathetic to see what the white man has done to these first Americans. We have completely forgotten them. The roads on the reservation cannot even be classed as roads. They are nothing more than miserable dirt lanes which become impassable during inclement weather and in the Winter, yet the State of Virginia has vehicles in daily use on these poor roads, and still refuses to maintain them.</p> <p>Incidentally, the Indian pays the same gasoline tax as you and I, on or off the reservation, and he would also be subjected to the additional penny per gallon which Governor Stanley proposes. Shouldn't he enjoy good roads also?</p> <p>In addition to this, the Federal Government now wants to erect an observation tower, for civilian defense, on the Mat-taponi Reservation, and again call upon the Indian to do his bit for his country and fellow Americans by whom he has been forsaken. <sup>41</sup></p>
November 13, 1957	<p>[...] He has no road on his Reservation. It is a chuckhole pathway and certainly prevents visitors and tourists from having a proper roadway to get to his main attraction, the Museum. [REDACTED] told me that the State has offered to build him a road and he wants it but that the Power Company has refused to move the power poles out of the way so that work can proceed. Thus far neither the State nor the Power Company have resolved this hitch.</p> <p>I feel that someone in authority should immediately find a solution to this problem. I am sure that you are interested in preserving and helping to make self-sufficient this tribe, the descendants of Pocahontas, and will see that [REDACTED] gets his road at an early date.<sup>42</sup> [...]</p>
November 20, 1957	[...] I have your letter of November thirteenth relative to the need of the Mattaponi Indian Reservation for a road.

<sup>39</sup> Memo from W. Wilkerson to D. Howard, 9 February 1954, Administrative: Memos. Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17, PDF Page 25.

<sup>40</sup> Staff, "C. Gregory Introduces Seven Bills," *The Hanover County Herald Progress* (Ashland, VA), March 1, 1956. See Also: Shires, Carl, "White Man Wants to Help Indian Brother," *Richmond News Leader* (Richmond, VA), January 24, 1956.

<sup>41</sup> La Lande, Allen L., "Descendants Are Neglected, He Claims," *Richmond Times Dispatch* (Richmond, VA), February 22, 1954.

<sup>42</sup> Letter from H. Braswell, Jr. to Governor Stanley, 13 November 1957, Governor Stanley, Thomas B. Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 81, Folder 11, PDF Page 5 and 7.

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Date	Excerpt
	<p>For your information, the General Assembly authorized the construction of a road on this Reservation. It was found, however, that the Power Company has a recorded prior easement for power poles which takes precedent over any easement the [REDACTED] might grant the State for a road. The power company is willing to move the poles but feels that in view of its prior easement, it should not have to bear the cost of moving the poles. Unfortunately, the Act made no provision for furnishing a right-of-way and the tribe is unable to pay the cost of moving the poles. [...]<sup>43</sup></p>

Ultimately the Tribe prevailed, and personal communication with tribal leaders indicates the Tribe did not bear the cost of moving the poles to enable the state’s road maintenance easement.<sup>44</sup> The Tribe entered an agreement with the Virginia Department of Highways to provide an easement onto the Reservation in 1959.

*Table C3-8. Public Works and Social Services, 1940-1959: Department of Highways Easement.*

Date	Excerpt
July 10, 1959	<p>THIS AGREEMENT. Made this 10th day of July, 1959, by and between the Mattaponi Indian Reservation, acting by and through [REDACTED] its Chief, and [REDACTED] and [REDACTED] constituting the Council of said Reservation, Everett Edwards, Thomas T. H. Hill, William T. Muse, W. S. Timberlake, and C. T. Neale, Jr., Trustees of the Mattaponi Indian Reservation, Grantors, and the Commonwealth of Virginia, acting by and through its Department of Highways, Grantee;</p> <p>WITNESSETH: That, Whereas, it is proposed by the Commonwealth to widen or otherwise improve State Highway Route 625, Project 1350-20, in King William County, Virginia, and an easement over and across the lands of the Mattaponi Indian Reservation in King William County, Virginia, is required to effect said widening and improvement; and,</p> <p>WHEREAS, conveyance of such an easement was authorized by the Tribal Council of the Mattaponi Indian Reservation at a duly called meeting of same held on the 16th day of May, 1949, and the Trustees of said Reservation approve same.</p> <p>NOW, THEREFORE, for and in consideration of the sum of One Dollar (\$1.00) cash in hand paid to the Grantors, and for other good and valuable consideration, receipt of which is hereby acknowledged the said Grantors do hereby grant, release, remise and quit claim unto the Grantee a perpetual right and easement for road and highway purposes, only, over and across the lands of the Mattaponi Indian Reservation in King William County, Virginia, the land over which said easement is hereby granted being described as follows: [...]</p> <p>WITNESS the following signatures and seals.        Mattaponi Indian Reservation        By [REDACTED]</p>

<sup>43</sup> Letter from Governor Stanley to H. Braswell, 20 November 1957. Governor Stanley, Thomas B. Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 81, Folder 11, PDF Page 3.

<sup>44</sup> It is clear that the Tribe did not pay for moving the poles. Assistant Chief [REDACTED] believes that the Virginia Electric and Power Company bore the cost following negotiations with the Virginia Department of Transportation though it is possible that VDOT also contributed funds (Personal Communication, Assistant Chief [REDACTED] October 12, 2024).

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Date	Excerpt
	<p>[REDACTED]            [REDACTED] Constituting the Council of the Mattaponi Indian Reservation            [REDACTED]</p> <p>Everett Edwards (Trustee) Constituting the Trustees of the Mattaponi Indian Reservation            W. S. Timberlake (Trustee)            Thomas T. H. Hill (Trustee)            C.T. Neale, Jr (Trustee)            William T. Muse (Trustee)            [...] "I, Gerald B. Saunders, a notary public in and for the State of Virginia at Large, do certify that [REDACTED] as Chief of the Mattaponi Indian Reservation, [REDACTED] and [REDACTED] as members of the Council of the Mattaponi Indian Reservation, whose names are signed to the foregoing writing, bearing date on the 10th day of July, 1959, have each acknowledged the same before me in the County aforesaid, in the State of Virginia. My commission expires on the 3rd day of Sept., 1962."<sup>45</sup> [...]</p>

*Health Services*

The Mattaponi Chief and Council also worked to provide health services during this period. The Tribe negotiated with state officials from the State Bureau of Dental Health for the provision of a mobile dental clinic on the reservation. The provision of medical services for residents is, like the provision of utilities and road maintenance, indicative of the governing body's ability to provide public works and social services in coordination with outside governmental entities. Chief O.T. Custalow mediated correspondence between these departments and ensured payment for tribal citizens who helped to provide utilities for the mobile dentistry trailer (July 1953).

*Table C3-9. Public Works and Social Services, 1940-1959: Health Services.*

Date	Excerpt
July 1953	<p>[...] bill for Electrical services rendered mobile dentistry trailer unit July 1952 amt \$8.00 supervised by Dr. Smithey (Dentist) dental services rendered Mattaponi &amp; Pamunkey</p> <p>Electrical services rendered by            [REDACTED]</p> <p>[...]            Sweet Hall Va            July 20/53</p> <p>Dear Sir,</p> <p>I am enclosing a bill for Electrictly [sic; electricity] used by Denistry [sic; dentistry] Mobile Trailer. Set in Mr. [REDACTED] yard in 1952 for dinestry [sic; dentistry] service rendered to the Mattaponi and Pamunkey Indian School. This bill has just been presented to me and the Supt [REDACTED]</p>

<sup>45</sup> Deed: Mattaponi Indian Reservation and Commonwealth – Agreement, 1959, King William County Deed Book 81, King William County Court House, King William, Virginia.

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Date	Excerpt
	<p>The trailer was set their [sic] rather than at school for the convenience of running water.</p> <p>Do hope to drop by to see you soon. Many thanks for your past favors and interest [sic] in behalf of the Mattaponi and Pamunkey school and Reservations</p> <p>your Respt            [REDACTED] <sup>46</sup></p>
Ca. 1954	<p>[...] 2. In summer of 1952, a dental clinic was operated through the State Bureau of Dental Health for correction and treatment of the teeth of all children on both reservations.<sup>47</sup> [...]</p>

*Land Acquisition*

Land is a significant resource for the Mattaponi Indian Tribe, especially given the centrality of farming, hunting, and fishing to tribal livelihood strategies. In the 20<sup>th</sup> century, the tribal government recognized the need to accommodate the growing tribal community through increased land holdings. In 1955, a town meeting was called to determine interest in a proposed plan to increase reservation acreage through campaign efforts led by [REDACTED]. During the meeting, some tribal citizens expressed concern over the loss of private land holdings in which [REDACTED] informed them they would be compensated (September 8, 1955).

*Table C3-10. Public Works and Social Service, 1940-1959: Land Acquisition.*

Date	Excerpt
September 8, 1955	<p>To whom it may concern --</p> <p>Thus was a called meeting of the Mattaponi Indians of the 8<sup>th</sup> day of Sept. 1955 with Everett Edwards, a trustee, as chairman, who called the meeting to order.</p> <p>After the invocation, the business in hand came up for discussion.</p> <p>The object of said meeting was to find out how the individual members of the tribe felt about the proposed plan to add more acreage to the reservation, and to stimulate interest in the project.</p> <p>A representative number of the tribe was present and expressed themselves as favoring the plan, since it would encourage more of the young members to remain on the reservation, which would have a tendency to keep the tribe intact and alive through the years.</p> <p>There were a few who owned taxable land a joining [sic; adjoining] the reservation who feared that if their land was included in the proposed acreage it would eventually cause them some loss. However the Chief pointed out that the land would come to the reservation and they would be paid for it as well.</p> <p>He also stated that he was willing for his land to be included in any additional land that might be acquired since it would be for the good of the reservation.</p>

<sup>46</sup> Letter and Bill from Chief [REDACTED] to G. Bosch, 20 July 1953, Administrative: Budget and Financial Reports, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 4, PDF Page 16-17.

<sup>47</sup> Information Sheet about Mattaponi Reservation School, Administrative: Memos, Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17, PDF Page 27.



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Date	Excerpt
	<p>All letters bearing on the matter were read, including one or more from the Governor of Virginia, who seemed very much interested in helping, both the Mattaponis as well as the Pamunkies.</p> <p>It was conceded that this is an opportunity they should grasp in order to keep the Mattaponi Indians intact or face extinction in the not too distant future as a tribe.</p> <p>Signed            Everett Edwards, Chairman            and secretary for the meeting.</p> <p>Signed [REDACTED] Chief. Mattaponi            Indians.<sup>48</sup></p>

Coincident with these internal deliberations, Chief Custalow pursued a public relations strategy that put the issue in front of the Governor. Using speaking engagements with outside organizations and churches, he encouraged Virginia citizens to write to the Governor supporting the cause for additional land. Many of the letters supporting the Tribe's request have survived in the Virginia governor's papers and the private collections of tribal leaders.

*Table C3-11. Public Works and Social Service, 1940-1959: Land Acquisition Campaign.*

Date	Excerpt
November 14, 1955	<p>[...] Having heard a talk by Chief Custalow [REDACTED] of the Mattaponi Indian Tribe at Sweet Hall, Virginia, I have become extremely interested in their welfare and am pleased to know that you are considering legislation to increase the acreage of their reservation.<sup>49</sup> [...]</p>
November 16, 1955	<p>[...] In this day and age, when so much thought and action is being taken to alleviate conditions of distressed persons in various parts of the world it would seem appropriate to consider the plight of our Indians, who first occupied this land.</p> <p>We are informed, that because of the small of acreage allotment for the Reservation of the Mattaponi Tribe, it is insufficient for self-sustenance and dwelling quarters.<sup>50</sup> [...]</p>
November 29, 1955	<p>[...] While on a visit to the Mattaponi Reservation this past summer we observed their pressing need for immediate help. On November 13, 1955, at a regular meeting of the Old Cannon Ball Society, the Tribal Chieftain, [REDACTED] explained to the membership and guests the present circumstances of his tribesmen and their lack of sufficient acreage needed to maintain the self-support of his people. We urge you, as leader of our Commonwealth, to help these people increase the size of their Reservation in order to attain a better existence.<sup>51</sup> [...]</p>
December 8, 1955	<p>[...] In a study of the Indian Americans in our Methodist Church some of us visited the Mattaponi Reservation. In comparing their circumstances with those of other tribes which are federal rather than state wards, and in considering what they feel to be their specific needs, we respectfully beg that you will consider their plea for extension of their reservation area.</p>

<sup>48</sup> Town Meeting Notes, 8 September 1955, Chief [REDACTED] Collection, Section 2, PDF Page 1.

<sup>49</sup> Letter from A. Hitchings to Governor Stanley, 14 November 1955, Governor Stanley, Thomas B., Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 81, Folder 11. PDF Page 22-23. See also: PDF Page 25.

<sup>50</sup> Letter from K. Jarvis to Governor Stanley, 16 November 1955, Governor Stanley, Thomas B., Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 81, Folder 11. PDF Page 20.

<sup>51</sup> Letter from F. Jordan to Governor Stanley, 16 November 1955, Governor Stanley, Thomas B., Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 81, Folder 11. PDF Page 18.

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Date	Excerpt
	In this time when so many groups are seeking to break down all racial and cultural lines it is refreshing to find one group which seeks to preserve in so far as possible their distinctive racial heritage. <sup>52</sup> [...]
January 10, 1956	[...] In the late fall. ██████████ spoke in our church. A very fine sermon. In his talk he spoke how the white race had come into their Reservation and taken their land, until they hardly had enough land to live on, and support their people. Is there any way you can help these people. The land was given them by our government. Now why allow them to be cheated of what rightfully belongs to them.  The Reservation is Mattaponi Indian Reservation in our own state. If there is any thing you can do for these people I trust you will do it. He begged us to write to you for help in their behalf. <sup>53</sup> [...]
March 14, 1956	[...] I think it is a good thing to have the roads improved for or on the Mattaponi Reservation. Also I am in favor of giving them more land for their young people to settle as they are becoming too crowded also some kind of industry placed there would give them a means of a better livelihood. Please use all of your influence to give these Indians this needed help. <sup>54</sup> [...]

*Conclusion*

The provision of public works and social services through the school, the hatchery, the provision of utilities, road maintenance, health services, and land acquisition clearly demonstrate the political authority of the Mattaponi tribal government at this time. The participation in planning of the Mattaponi-Pamunkey Indian School by parents and school children shows the Chief and Council’s ability to “mobilize significant numbers of members and significant resources from its members for entity purposes,” (83.11 (c)(1)(i)). Such participation further demonstrates that “many of the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance,” (83.11 (c)(1)(ii)) and indicates a “widespread knowledge, communication, or involvement in political processes by many of the entity’s members.” (83.11 (c)(1)(iii)). The combined efforts of Pamunkey and Mattaponi leaders with regards to the school demonstrates a Federally Recognized Tribe’s “significant relationship with the leaders or the governing body of the petitioner” (83.11(c)(1)(vi)). The continuation of school services for children on the reservation and the provision of utilities and public works demonstrate the active use of “land set aside by a State for the petitioner” (83.11 (c)(1)(vii)).

Additionally, the consolidation of the school and the granting of a right-of-way for utility purposes are indicative of the Chief and Council’s ability to “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)). The mediation of concerns over the hiring practices of the Commission of Fisheries at the hatchery show the ability to “settle disputes between members” (83.11 (c)(2)(i)(B)). The tribal government’s leadership on both the School and the Hatchery demonstrate its ability to exert “strong influence on the behavior of individual members, such as the establishment or maintenance of norms” (83.11 (c)(2)(i)(C)). The use of utilities such as electricity for the running of dentistry services also shows

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<sup>52</sup> Letter from M. DiTolvo to Governor Stanley, 29 November 1955, Governor Stanley, Thomas B., Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 81, Folder 11. PDF Page 16.

<sup>53</sup> Letter from P. Coggeshall to Governor Stanley, 10 January 1956, Governor Stanley, Thomas B., Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 81, Folder 11. PDF Page 14.

<sup>54</sup> Letter from J. E. Tucker to Governor Stanley, 14 March 1956, Governor Stanley, Thomas B., Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, PDF Page 12.



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Date	Excerpt
June 13, 1954	[...] The Mattaponi Reservation and regulations for its inhabitants were confirmed originally in 1658 by an Act of Assembly in the colonial legislature.  Although the Indians who live there are wards of Virginia-not the United States- they are governed largely by their own laws which are formed by their own chief and tribal council. [...] <sup>59</sup>
December 22, 1955	[...] The two State recognized Indian reservations govern themselves through their tribal governments without State interference. Each reservation has its chief, council and trustees. The chief of the Mattaponi Tribe is O.T. Custalow [REDACTED] [REDACTED] and the address for this tribe is Route 1, West Point, Virginia. <sup>60</sup> [...]
March 14, 1957	The [Mattaponi] tribe has always kept the statutes of the Great Chief; is governed by its own chief and council and makes its own laws.  [REDACTED] has been active chief since 1944. <sup>61</sup>

*Enforcement of Tribal Laws*

Extant meeting minutes do not include information on the enforcement of tribal laws during this period, but laws were clearly enforced. One existing piece of evidence suggests that the Tribe used its most severe form of punishment, banishment, during this period. A newspaper article from 1971 reported, “the last time one of them was thrown off the reservation for misbehavior was 30 years ago.”<sup>62</sup>

*Conclusion*

The continued existence and enforcement of tribal law during this period demonstrates the political authority of the Mattaponi Chief and Council. This includes the taxation of members and thus the ability mobilize members for group purposes (83.11 (c)(1)(i)), the import members place on the issues overseen by the tribal government (83.11 (c)(1)(ii)) and “widespread knowledge, communication, or involvement” of members (83.11 (c)(1)(iii)). Moreover, tribal laws themselves, as seen both through their explicit discussion and implicit execution, demonstrate the Tribe’s ability to allocate group resources (83.11 (c)(2)(i)(A)) and exert “strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)).

*Political Participation*

In the period from 1940 to 1959, tribal members regularly participated alongside tribal leaders in town meetings and elections. Additionally, tribal members paid taxes and volunteered or were assigned roles to aid in important tribal activities.

*Meeting Attendance*

Available meeting minutes show the regular attendance of tribal members living on the Mattaponi Indian Reservation. Meetings included regular Town Meetings (e.g. March 23, 1945), or those regular tribal

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<sup>59</sup> Singleton, A. L. J., “Mattaponi Indians, Due Here on Peter Jones Day, Are Proud Of Heritage,” *The Progress Index* (Petersburg, VA), June 13, 1954.

<sup>60</sup> Letter to G. Poteet to T. Brasser, 22 December 1955, Governor Stanley, Thomas B., Executive Papers, Accession 25184, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 81, Folder 11. PDF Pages 29-31.

<sup>61</sup> Staff, “Cub Scouts See Mattaponi Indians,” *Gloucester Mathews Gazette-Journal* (Gloucester, VA), March 14, 1957.

<sup>62</sup> Furgurson, Ernest B., “The Advantages of Backwater Living,” *The Baltimore Sun* (Baltimore, MD), February 18, 1971.

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meetings held on the Reservation. Elections occurred periodically in the context of these regular community meetings (May 15, 1944). Special meetings were also held to address specific topics including the school and land acquisition plans (October 17, 1941; September 8, 1955; October 21, 1955).

*Table C3-14. Political Participation, 1940-1959.*

<b>Date</b>	<b>Type of Meeting</b>	<b>Members Present</b>
October 7, 1940 <sup>63</sup>	Unknown	Unknown
October 17, 1941	Meeting Called in Regards of the School	6 <sup>64</sup>
May 15, 1944 <sup>65</sup>	Town Meeting & Election	8
May 23, 1945 <sup>66</sup>	Town Meeting	7
May 16, 1949 <sup>67</sup>	Town Meeting	8
September 27, 1950 <sup>68</sup>	Town Meeting	10
October 30, 1950 <sup>69</sup>	Town Meeting	11
September 8, 1955 <sup>70</sup>	Town Meeting	Unknown
October 21, 1955	Trustee Meeting	Unknown
March 4, 1957 <sup>71</sup>	Town Meeting	12
July 3, 1958 <sup>72</sup>	Special Town Meeting	9

<sup>†</sup>Signifies meetings at which the community was asked to vote on a particular issue including formal elections.

*Elections*

In this period, tribal members voted for tribal leaders in formal elections held during town meetings. In 1944, Chief ██████████. became sick and recommended his son, ██████████, to carry out his duties serving as acting chief (May 15, 1944). After the death of Chief ██████████. in 1949, an election was held to elect ██████████ to the position of chief. The details of his election were described by Chief ██████████ in a 1960 newspaper article:

Contrary to popular belief, [...] the vacancy left by a chief is filled by election. The position is not passed down from father to son. In the election, each member of the tribe is given a piece of corn and a bean. If the corn, symbolizing life, is placed in a container, similar to the white man's ballot box, it is a vote for the candidate. The bean is a vote against the candidate.<sup>73</sup>

The continuation of this specific method of voting can be seen throughout the history of the tribe and into present day.<sup>74</sup>

*Table C3-15. Political Participation, 1940-1959: Elections.*

<b>Date</b>	<b>Excerpt</b>
May 15, 1944	May 15- 1944 Election ██████████ Chairman

<sup>63</sup> Law Ledger, 7 October 1940, ██████████ Private Collection, PDF Page 26.

<sup>64</sup> Tribal Meeting Minutes, 17 October 1941, ██████████ Private Collection.

<sup>65</sup> Law Ledger, 15 May 1944, ██████████ Private Collection, PDF Page 28.

<sup>66</sup> Town Meeting Minutes, 23 May 1945, Chief ██████████ Collection, Section 3.

<sup>67</sup> Town Meeting Minutes, 16 May 1949, Chief ██████████ Collection, Section 1.

<sup>68</sup> Town Meeting Minutes, 27 September 1950, Chief ██████████ Collection, Section 2.

<sup>69</sup> Law Ledger, 30 October 1950, ██████████ Private Collection, PDF Pages 30-31.

<sup>70</sup> Town Meeting Minutes, 8 September 1955, Chief ██████████ Collection, Section 2, PDF Page 1.

<sup>71</sup> Town Meeting Minutes, 4 March 1957, Chief ██████████ Collection, Section 2.

<sup>72</sup> Law Ledger, 3 July 1958, ██████████ Private Collection, PDF Page 31.

<sup>73</sup> Garrett, Curwood, "Evangelist-Indian Chief Draws Large Crowds," *Bristol Herald Courier* (Bristol, VA), July 24, 1960.

<sup>74</sup> Pollard, John Garland, *The Pamunkey Indians of Virginia*, Washington, D.C.: Washington Government Printing Office, 1894, PDF Page 16; Staff, "Mattaponi Chief Gets New Term," *Newport News Daily Press* (Newport News, Va), November 17, 1971; ██████████, "Interview: Chief ██████████," by ██████████ and ██████████, Mattaponi Indian Tribe, July 26, 2023, PDF Page 15.

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Date	Excerpt
	<p>Roll Call            Prayer [REDACTED]            [REDACTED] unable to carry on his duties as chief as he has done for many years, recommending to his tribesmen and councilmen [REDACTED] as one whom he believed was able and qualified to take up where he had left off. After a discussion moved by Mr. [REDACTED] and second by [REDACTED] that we elect [REDACTED] as assistant to [REDACTED] filling the office of Chiefship            Carried unanimously            [REDACTED] Treasurer            [REDACTED] Councilman            [REDACTED] Councilman            [REDACTED] put up would not accept            [REDACTED] [Treasurer?] Secretary            [REDACTED]            [REDACTED]            [REDACTED]            Signed [REDACTED] chief            Asst. [REDACTED]<sup>5</sup></p>
May 16, 1949	<p>Re-elect Chief of Reservation. After a discussion and reading the minutes of May 15, 1944, the last meeting that [REDACTED] [REDACTED] presided over in this meeting he stated to his Tribesmen and Councilmen that he was unable to carry on as heretofore, recommending [REDACTED] to fill the Chief office of duties. Moved by [REDACTED] and seconded by [REDACTED] that we elect [REDACTED] to take over the Chief's duties. Carried unanimously. [REDACTED] was made temporary Chairman for this election. After the discussion, a motion was called for by the Chairman, moved by [REDACTED] and seconded by [REDACTED] that the Reservation will re-elect [sic] [REDACTED] for said Mattaponi Reservation for four years or until an election is called for by said Reservation.             [REDACTED] was sworn in by [REDACTED] to stand by and defend boldly the rights of all Mattaponi Tribal statues as heretofore. Motion unanimously carried.<sup>76</sup></p>

*Reservation Taxes*

From 1940 and 1959, the Mattaponi government oversaw annual tax payments remitted. Taxes were remitted by tribal heads of household living on the Mattaponi Indian Reservation. Tax payment records note members who held government positions and indicate that Chief [REDACTED] was exempt from the reservation tax for the years during this period for which tax records exist. Such tax revenue was

<sup>75</sup> Law Ledger, 15 May 1944, [REDACTED] Private Collection, PDF Page 28. Newspapers recounting this election include: Staff, "To Ordain Custalow Baptist Evangelist," *The Tidewater Review* (West Point, VA), January 21, 1960; Staff, "Mattaponi [sic; Mattaponi] Chief to be Ordained," *Newport News Daily Press* (Newport, VA), January 23, 1960; Staff, "Indian Chief Ordained Baptist Minister," *The Word and Way* (Kansas City, MO), February 18, 1960.

<sup>76</sup> Tribal Meeting Minutes, 16 May 1949, Chief [REDACTED] Collection, Briefcase Section 1, PDF Page 1.



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Date	Excerpt
	suptender [sic; superintendent] for the Mattaponi School according to election heretofore. Carried. <sup>82</sup>

*Membership and Votes*

The Chief and Council continued to manage tribal membership, reinstating off-reservation members to reservation status and administering the right of tribal members to a voice and vote (May 16, 1949; January 1, 1950; September 27, 1950). Such requests were a prerequisite of reservation allotment and precursors of current enrollment procedures.

*Table C3-18. Political Participation, 1940-1959: Membership and Votes.*

Date	Excerpt
May 16, 1949	3.Moved by [REDACTED] and seconded by [REDACTED] that [REDACTED] just registered, be sworn in and given a seated voice. Unanimously carried. <sup>83</sup>
1950 ca.	Moved by [REDACTED] and seconded by [REDACTED] that we give [REDACTED] and [REDACTED] a seat and voice in Res meetings. Carried. <sup>84</sup>
September 27, 1950	Moved and seconded that the new members be given a seat and voice in Reservation meeting carried. 3. After hearing from [REDACTED] [REDACTED] <sup>85</sup>

*Conclusion*

Attendance at meetings, participation in governmental elections, payment of tribal taxes, participation in tribal services, and submission to the Chief and Council for acceptance into membership are clear indicators of the Tribe’s ability to “mobilize significant numbers of members and signification resources from its members for entity purposes,” (83.11 (c)(1)(i)), that “the membership considers issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)), and that “there is widespread knowledge, communication, or involvement in political processes by many of the entity's members” (83.11 (c)(1)(iii)). Moreover, the collection of taxes demonstrates the tribal government’s ability to “allocate entity resources such [...] residence rights, and the like” (83.11 (c)(2)(i)(A)), and exert “strong influence on the behavior of individual members” (83.11 (c)(2)(i)(C)).

*External Relations*

From 1940 to 1959, the Mattaponi tribal government maintained relationships with state, federal, and tribal governments. This included the preservation of tribal status as well as the regular representation of the Tribe at external events and preservation of treaty relations through the annual presentation of tribute to the Governor of Virginia.

<sup>82</sup> Tribal Meeting Minutes, 27 September 1950, Chief [REDACTED] Collection, Section 2, PDF Pages 5-7.

<sup>83</sup> Tribal Meeting Minutes, 16 May 1949, Chief [REDACTED] Collection, Section 1, PDF Page 1.

<sup>84</sup> Tribal Meeting Minutes, 1950 ca., Chief [REDACTED] Collection, Section 1, PDF Page 1.

<sup>85</sup> Tribal Meeting Minutes, 27 September 1950, Chief [REDACTED] Collection, Section 2, PDF Pages 5-7.



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*Protection of Indian Status*

During the period from 1940 to 1959, the Chief and Council intervened on behalf of tribal members to safeguard their tribal and Indian status. This included interfacing with local, state, and federal officials to solidify tribal status in the face of State Registrar W.A. Plecker’s continuing efforts to erase tribal status, identify opportunities occasioned by the Indian Reorganization Act, preserve Indian status in the context of World War II service, and obtain federal educational benefits. It also included efforts to assert exemption from census enumeration, protect the exemption from taxes, and ensure the continued exemption from hunting and fishing license requirements for tribal members.

*Virginia Racial Integrity Laws and the Indian Reorganization Act*

Two significant events from previous periods spurred efforts to preserve and enhance Indian status within the Virginia Indian community during the period from 1940 to 1959. The first was Virginia’s 1924 passage of the Racial Integrity Act.<sup>86</sup> While the act itself carved out special status for the Mattaponi and Pamunkey tribes, the efforts of State Registrar of Vital Statistics W.A. Plecker to erase Indian status from state records continued.<sup>87</sup> The second was the passage of the Wheeler Howard Act in 1934. This Act, largely known as the Indian Reorganization Act (IRA), opened up new opportunities for tribal self-governance and self-determination.<sup>88</sup> During this period, the Tribe worked with advocates like James R. Coates and Frank G. Speck, sharing paperwork and taking tribal censuses in the hopes of protecting themselves from the Plecker’s machinations and securing federal recognition and benefits. Coates, who organized the effort, described the purpose of these formal tribal rolls, stating:

When we have a list that we know is complete in every detail, then we may appear before the proper legal authorities of the State or Federal Government, and show exactly who we are fighting for in our effort to obtain official recognition and proper classification as native Virginia Indians.<sup>89</sup>

In addition to formal tribal rolls (April 29, 1942), Coates obtained an affidavit from ethnologist Frank G. Speck (December 8, 1944) and petitions from white citizens in the surrounding counties (March 1, 1945). It is clear from his correspondence (March 12, 1945) and from Mattaponi tribal meeting minutes that he and others recognized the continuing authority of the Mattaponi tribal government and that the Chief and Council were active participants in efforts to preserve tribal rights and status, including the overseeing of the development of the Tribal Roll and the collection of petition signatures.

*Table C3-20. External Relations, 1940-1959: Preserving and Enhancing Tribal Status.*

<b>Date</b>	<b>Excerpt</b>
April 29, 1942	Your assistance is requested in providing me with a complete list of all persons who are members of your tribe in good standing. Do not include any one who is not entitled to the strict classification of Indian. The purpose of this list is to separate all persons who are members of your tribe in good standing from any and all persons who may claim to be members of your tribe and who are not entitled to that distinction. When we have a list that we know is complete in every detail, then we may appear before the proper legal

<sup>86</sup> Wolfe, Brendan, “Racial Integrity Laws (1924-1930),” *Encyclopedia Virginia*, September 21, 2024, <https://encyclopediavirginia.org/entries/racial-integrity-laws-1924-1930/>.

<sup>87</sup> Talbot, Tori, “Walter Ashby Plecker (1861–1947),” *Encyclopedia Virginia*, September 21, 2024, <https://encyclopediavirginia.org/entries/plecker-walter-ashby-1861-1947/>.

<sup>88</sup> “Records Relating to the Indian Reorganization Act (Wheeler-Howard Act), National Archives, Washington, DC. <https://www.archives.gov/research/native-americans/indian-reorganization-act>, accessed September 21, 2024.

<sup>89</sup> Personal Papers: Coates, James P. James R. Coates, 1833-1947, Accession 31577, Personal Papers Collection, Library of Virginia, Richmond, Virginia, PDF p. 16.

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	<p>authorities of the State or Federal Government, and show exactly who we are fighting for in our effort to obtain official recognition and proper classification as native Virginia Indians.</p> <p>I urge you to prepare this list without undue delay and with the greatest of care to see that no one is rightfully entitled to the distinction of being on the list is omitted, and to be sure that no one, under any circumstances, be permitted to appear on the list whose good standing and blood relation is other than pure Indian or Indian and white.</p> <p>Be assured the writer will use this information solely for the betterment of conditions relative to your tribe and the individuals included therein, and in no way will it be treated with anything short of the greatest possible respect and dignity.</p> <p>After the lists have been prepared carefully, they will be typed by myself and returned for the purpose of being carefully re-checked by the Chief and Council and all other interest parties in authority over you tribe, to be doubly sure of the absolute accuracy of the tribal list. [...] <sup>90</sup></p>
December 8, 1944	<p><b>TESTIMONIAL FOR INDIANS OF VIRGINIA APPROVING THEIR CLAIM FOR INDIAN CLASSIFICATION</b></p> <p>During a period of over 50 years the undersigned as carried on field research in Anthropology, ethnology, Ethnohistory, and Linguistics among Indian groups situated between Labrador and the Gulf of Saint Lawrence and east of the Mississippi. These expeditions and research necessitated living with Indian bands on an intimate plane of association under varied conditions of native life, in observation of all aspects of the same among thousands of individuals classified as Indian residing in the Provinces and States included within the range of research. It has also meant intimate residence with certain groups in Oklahoma where the Indian population is proportionately high. Publications resulting from this activity has been numerous, appearing in scientific journals and also in book form; none of which have been intended for popular reading but confined in scope to the scientific aspects of American Ethnology (for reference to activities and major publications see F.G. Speck in Who's Who).</p> <p>Much of the time indicated was spent among remnants of Indian tribes in Virginia. The results of this fieldwork and documentary research in the Virginia area have been published in part and are included in the reference designated. My testimony in regard to the authenticity of the direct Indian descent of the tribal groups surviving in the tidewater area of Virginia is given without hesitation. Were these groups situated in Oklahoma, in New York State or in Canada there would be no reason to distinguish them as ethnically Indian. The physical types presented by these people would not be differentiated from those of the States and Provinces where Indian classification is never denied to those who are historically entitled to it.</p> <p>I trust that the testimony thus offered as the judgment of an anthropologist and ethnologist will accomplish something in the minds of those who seek an estimate from scientific sources toward the recognition of the Eastern Virginia tribes as Indian groups. The estimate is made upon grounds as valid as those which guarantee the classification of Indian groups in other parts of the United States and Canada.</p> <p>Sincerely,</p> <p>Frank G. Speck</p>

<sup>90</sup> Personal Papers: Coates, James P. James R. Coates, 1833-1947, Accession 31577, Personal Papers Collection, Library of Virginia, Richmond, Virginia, PDF Page 16.

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Date	Excerpt
	<p>Professor of Anthropology            University of Pennsylvania            Philadelphia, Pennsylvania<sup>91</sup></p>
<p>March 1, 1945</p>	<p>We, the undersigned being white citizens of age, residing in King and Queen, and King William Counties in the State of Virginia, which counties are immediately adjacent to the community wherein reside the Mattaponi Tribe of Indians do certify as follows: From direct association and first-hand experience, we the undersigned, attest that these persons living on the Virginia State Mattaponi Reservation, are considered by us to be good American citizens of Indian ancestry. We desire and request that these persons of the Mattaponi Indian Tribe be given formal recognition by those in authority in the State of Virginia, as direct descendants of the old original Mattaponi Indian Tribe, and it is our sincere belief that the persons herein mentioned are of the blood strain of the American Indian and in some cases include white blood, in varying degree. In our opinion, in no case do these persons claiming to be members of the Mattaponi Indian Tribe, contain less than 25% Indian blood, nor more than 75 % of white blood, and in no case among these persons residing on said Mattaponi Reservation, who claim to be Indians, contain any blood other than Indian or White. We the undersigned, take just pride in having the remnants of the Mattaponi Indian Tribes residents in this community and resent the claims of certain prejudiced individuals that these Indians contain Negro blood.</p> <p>With full understanding of the purposes of this petition and with keen sense of honesty and American [?], to do each hereto voluntarily affix our signatures in protest against any classification of these Indians as anything but Indian or Indian and white and desire and request that they be given every consideration and rights as citizens of Indian ancestry, of the state of Virginia. [List of Names]<sup>92</sup></p>
<p>March 12, 1945</p>	<p>Dear [REDACTED]</p> <p>I thank you for your nice letter of March 8<sup>th</sup>., and I am happy to report that I have just returned from a very successful trip to see Governor Darden in Richmond. He expressed a desire to see the situation improved for our Indians in Virginia. I believe he is going to be of tremendous help in time to come while he remains in office.</p> <p>I do not have any Birth Certificates or the like from the Mattaponi Reservation as I requested sometime ago. I need several and hope that you can get some for my use in showing you fold as Indians. If you can let me have some of these documents, I will be extremely careful with them and return them to you by Registered mail after having them photographed. I will also supply you with a duplicate or photographed copy of same to assist the owners in protecting their Birth Certificates by having a photographed copy.</p> <p>As for the petition, do not rush with it at the present but spend as much time as you need to get it completed. There are two columns for signatures which will permit approximately 44 people to sign it. I hope that you will get your white neighbors to sign it and return it to me within the next two or three weeks. After the petition is returned to me completed, I will have it photographed and will be glad to furnish you as Chief, with a copy for your Tribal records.<sup>93</sup> [...]</p>

<sup>91</sup> Speck, Frank G., "TESTIMONIAL FOR INDIANS OF VIRGINIA APPROVING THEIR CLAIM FOR INDIAN CLASSIFICATION," 8 December, 1944, Personal Papers: Coates, James P. James R. Coates, 1833-1947, Accession 31577, Personal Papers Collection, Library of Virginia, Richmond, Virginia, PDF Page 6-7.

<sup>92</sup> List of White Citizens Certifying Mattaponi Blood Percentage, 1 March 1945, Personal Papers: Coates, James P. James R. Coates. 1833-1947, Accession 31577, Personal Papers Collection, Library of Virginia, Richmond, Virginia, PDF Page 24-25.

<sup>93</sup> Letter from James Coates to Chief [REDACTED], 12 March 1945, Chief [REDACTED] Collection, Section 1, PDF Page 2.

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Selective Service Exemption

The question of whether Indians as wards of the state could be conscripted into military duty once again arose at the onset of World War II. After the Attorney General's 1918 ruling that Mattaponi men were not eligible to be drafted due to their non-tax status, Chief [REDACTED]. appealed the President Roosevelt and the Provost Marshal as to whether the status of Indians had changed since the 1918 ruling (April 29, 1942). [REDACTED] appeal was referred to the Office of Indian Affairs to which the Commissioner replied that due to the 1924 Act extending citizenship to all American Indians, Mattaponi men were now regarded as eligible for the draft (May 12, 1942). Though the law had changed, this example shows the tribal government advocating for the rights and protection of members of the Tribe.

Table C3-21. External Relations, 1940-1959: Indian Status in the Selective Service Draft.

Date	Excerpt
April 29, 1942	<p>Hon. Franklin Delano Roosevelt            President of the United States, Washington, D.C.            Dear Sir:</p> <p>We the Mattaponi Tribal Indians, do appeal to you, in behalf of our Tribal Status. Has their [<i>sic.</i>] been any recent act of law depriving us of our Tribal rights, which we have always enjoyed being as non-citizens, and wards of the state, not subject to taxation, by the state Local or other-wise, maintaining our own form of Government making its own laws, Governing its people upon the said Mattaponi Reservation. We are enclosing a copy of the ruling to Hon. H.C. Stuart Governor of Virginia, from War Department office of the Provost Marshal General Aug. 18-1917, in regards to the two Tribal Reservations in Virginia. We are thanking you in advance for your interest in our behalf in advising us in regards to our Tribal rights.</p> <p>Very Truly yours</p> <p>[REDACTED] <sup>94</sup></p>
May 5, 1942	<p>[REDACTED]            Sweet Hall, Virginia</p> <p>Dear Sir:</p> <p>Reference is made to your letter of April 29, 1942 to The Provost Marshal General, requesting information regarding the exemption status of Tribal Indians.</p> <p>The Provost Marshal General administered the Selective Service Draft Act of 1917, and corresponded with you in regard to such exemptions. The Selective Training and Service Act of 1940, however, created the Office of Director of Selective Service, who is to administer its provisions.</p> <p>Your letter is being referred to the Director of Selector Service for his information and such action as he deems appropriate. <sup>95</sup> [...]</p>
May 12, 1942	<p>[...] My dear [REDACTED]</p>

<sup>94</sup> Letter from Chief [REDACTED] to President F. D. Roosevelt, RG 75, Central Classified Files, 1940-57 General Service, Box 244, Folder 20304, National Archives and Records Administration Washington, D.C.

<sup>95</sup> Letter from B. Bryan, War Department to Chief [REDACTED] 5 May 1942, Chief [REDACTED] Collection, Section 3, PDF Page 1.

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Date	Excerpt
	<p>Your letter of April 29 addressed to President Roosevelt and to the Provost Marshal General have been referred to this Office for reply.</p> <p>There has been a change in the citizenship status of many Indians since 1917. IN 1924 Congress passed an act, approved June 2, 1924 (43 U.S. Stat. 253), extending citizenship to all Indians born within the territorial limits of the United States who were not already citizens.</p> <p>Therefore, while in 1917 many Indians were not citizens and could claim exemption from the draft on account of non-citizenship, as Indians coming within the terms of the Act of June 2, 1924 are citizens of the United States, they would not be entitled to claim exemption from the draft on the ground that they were not citizens.<sup>96</sup></p>
May 18, 1942	<p>[...] Dear ██████████</p> <p>Your letter of April 29<sup>th</sup> to the War Department, Office of the Provost Marshal General, was forwarded to National Headquarters for Selective Service and by that Headquarters to this office. National Headquarters has given an outline of the laws presently in affect, governing the status of Indians under the Selective Training and Service Act of 1940, as amended. For your information the pertinent portions of this letter containing extracts of the law are quoted below <sup>97</sup> [...]</p>

Federal Educational Benefits

Pursuant to the 1934 passage of the Wheeler-Howard Act, tribes like the Mattaponi became a subject of concern to the applicability of funding. Internal communication from the Office of Indian Affairs demonstrate anxiety over the unclear and uneven application of the law and its interpretation with regard to Virginia’s tribes, specifically with regard to education, stating:

I don’t want to be argumentative about what we are going to do for these Virginia Indians, but just how we can help them educationally? [...] Under the Wheeler-Howard Bill Sec. 19, there are three classes of Indians defined. The Pamunkeys could come in under the last classification, namely those persons of one-half or more Indian blood, if they have the proper blood status. Under Mr. Cohen’s interpretation, these Indians could also share in all other features of the Wheeler-Howard Bill, but there are no appropriations.

Seems to me the Front office should decide, how far we are going. Mr. Collier’s note does say we would at least give consideration to suggestions for educational work among them.<sup>98</sup> [...]

It is significant that the Tribe was ultimately determined to fall under these provisions, and by as early as 1946 Mattaponi students were attending the federally funded school at Cherokee, North Carolina. When Chief Adams, of the Upper Mattaponi, inquired regarding educational opportunities that year, Williard Beatty, Director of Education in Office of Indian Affairs, wrote:

I did however, visit Mrs. Baldrige, the social worker at King William, and arranged with her for the admission of some of the Virginia Indian children to Federal high schools. We

<sup>96</sup> Letter from F. Darden, Assistant to the Commissioner of Indian Affairs to Chief ██████████, 12 May 1942, Chief ██████████ Collection, Section 1, PDF Page 1.

<sup>97</sup> Letter from J. Griffing to Chief ██████████, 18 May 1942, ██████████ Collection, Section 2, PDF Pages 1 & 2.

<sup>98</sup> Memo from Daiker to Miss McGair, RG 75, 1933-1939 Central Classified Files, 1907-39 General Service, Box 372, Folder 18873, National Archives and Records Administration, Washington, D.C.

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operate a boarding high school at Cherokee, North Carolina, and the Superintendent, Mr. Joe Jennings, has agreed to send a bus next fall to pick up some the Pamunkey and Mattaponi Indian children who are ready for high school.<sup>99</sup>

The agreement speaks to the federal government’s understanding of its obligations, alongside the state of Virginia, to provide for the further education of Mattaponi students. It also was built upon the relationships that the tribal government cultivated with the Commonwealth regarding education at the primary level and would have required their participation as the main body of oversight of education on the Mattaponi Indian Reservation.

Census Enumeration

In 1940, the District Supervisor of the Census wrote to the Governor of Virginia explaining an instance between the enumerator and Chief ██████████ argued that since Mattaponi citizens were wards of the state, they were not obligated to comply with answering information about the census. The Governor in turn requested that the Chief and members of the reservation provide the information needed (June 7, 1940). Ultimately the Mattaponi Indian Tribe complied, and the 1940 census noted the status of their lands, stating “The Indians own their houses but since they are Wards of the State they of course do not own any land on Reservation.”<sup>100</sup>

*Table C3-19. External Relations, 1940-1959: Census Enumeration.*

Date	Excerpt
June 6, 1940	<p>Hon. James H. Price            Governor of Virginia            Richmond, Virginia</p> <p>Dear Sir:</p> <p>I have been designated by the Federal Bureau of the Census as Supervisor for the Third Congressional District, excluding the City of Richmond, in connection with the taking of the 1940 Census.</p> <p>In my district there are several Indian reservations, one of which is known, I believe, as the Mattaponi Indian Reservation, the chief ██████████ of which is a man named ██████████ When our enumerator for that section, a Mrs. Louise P. Johnson, who, incidentally, is a very intelligent and quite well-known person in that section, went to the Reservation to take the Census, she encountered no difficulty from the first few families but when she reached the home of the chief, she was treated rather rudely and was told that since the people there were wards of the state, they were under no obligation to supply the requested information and would not do so unless so directed by you. Mrs. Johnson did everything in her power to obtain the information without antagonizing the people too much, but was unable to do so.</p> <p>I wonder, therefore, if you will be kind enough to address a letter to ██████████ requesting him to cooperate with us in this matter. I would prefer that you send the letter to me so that the enumerator could show it to him, but if you believe it best to write directly to him, I shall appreciate it if you will forward me a copy of your letter.</p>

<sup>99</sup> Letter from W. Beatty to Chief J. L. Adams, 6 March 1946, Personal Papers: Coates, James P. James R. Coates. 1833-1947, Accession 31577, Personal Papers Collection, Library of Virginia, Richmond, Virginia, PDF Page 20.

<sup>100</sup> U.S. Federal Census: Virginia, King William, West Point, 51-6. Sixteenth Census of the United States, 1940, MF T627, Records of the Bureau of the Census, National Archives and Records Administration, Washington D.C. PDF Pages A61, B61, 18, 19. The successful completion of the census enumeration of the Mattaponi Indian Reservation was completed on June 13, 1940, and household data analysis is provided in Criterion B.

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Date	Excerpt
	<p>Thanking you in advance for your assistance, I am</p> <p>Very truly yours,</p> <p>John G. Warburton            District Supervisor            Bureau of the Census<sup>101</sup></p>
June 7, 1940	<p>[REDACTED]</p> <p>Sweet Hall            Virginia</p> <p>My dear [REDACTED]</p> <p>As you know, the United States Government is now engaged in taking the census which is required every ten years. It is important to Virginia that all persons living within the Commonwealth should be enumerated and that the information required for purposes of the census be supplied.</p> <p>I am, therefore, requesting that you cooperate with the enumerator in supplying such information about the people of your reservation. I am sure that you will not find it burdensome or difficult to comply with the requests of the enumerator.</p> <p>Very cordially yours,</p> <p>W. M. Kemper            Executive Assistant<sup>102</sup></p>

Tax Exemption

Recognition of Mattaponi's special status continued throughout this period in relation to their exemption from state automobile taxes. In 1946, [REDACTED] and Councilman [REDACTED] inquired whether work trucks housed on the reservation were subject to taxation. Letters written on their behalf affirmed Mattaponi's tax exemption status on the reservation (August 7, 1946; November 30, 1946). References to the tribe's status concerning motor vehicles taxation reemerged in the late 1950s, of which the State once again confirmed the special status afforded to the Mattaponi and Pamunkey tribes as non-taxed on their respective reservations (June 26, 1957; July 5, 1957).

Table C3-23. External Relations, 1940-1959: Automobile Tax Exemption

Date	Excerpt
August 7, 1946	<p>[...] [REDACTED] tells me that several trucks owned by members of the Mattaponi tribe of Indians and kept on the Reservation, used from time to time to haul timber from tracts of land in King William County to the Chesapeake Corporation plant at West point [illegible] the decision of the Circuit Court in the case mentioned, which was not appealed, and is a law now, I am of the opinion that these trucks belong to the members of the tribe kept on the Reservation and not in actual use for purposes of going to and from the Reservation and West Point are not Liable for</p>

<sup>101</sup> Letter from J. Warburton to Governor Price, 6 June 1940, Governor Price, James H., Executive Papers, Accession 23344c, State Government Records Collection, Library of Virginia, Richmond, Virginia, 1938-1942, RG 3. <https://lva.omeka.net/items/show/13>.

<sup>102</sup> Letter from W. Kemper to Chief [REDACTED], 7 June 1940, Governor Price, James H., Executive Papers, Accession, 23344c, State Government Records Collection, Library of Virginia, Richmond, Virginia, 1938-1942, RG 3. <https://lva.omeka.net/items/show/14>.

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Date	Excerpt
	<p>taxation. I trust that you will instruct the Commissioner of the Revenue accordingly, and if they have been already assessed that you will instruct him to cancel those assessments.<sup>103</sup></p>
<p>November 30, 1946</p>	<p>[...] ██████████ has spoken to me concerning the assessment for purposes of taxation as personal property of trucks owned by him or other Indians resident upon the Mattaponi Reservation and used by them for hauling pulp wood.</p> <p>Considering the tax exemptions applicable to Indians resident upon a reservation, trucks principally garaged upon such reservation and owned by Indians resident upon such reservation do not appear to be subject to taxation by the County as personal property, even though used for purposes of hauling off the reservation. As I understand that the trucks here in question are owned by Indians resident upon a reservation and are there principally garaged, I am of the opinion that they are not taxable by King William County as personal property.<sup>104</sup> [...]</p>
<p>June 26, 1957</p>	<p>MOTOR VEHICLES—Local Licenses—Tribal Indians Living on Reservation Not Subject to. (372)        June 26, 1957.</p> <p>HONORABLE John Paul CAUSEY        Commonwealth’s Attorney of King William County</p> <p>This is to acknowledge receipt of your letter of June 6 in which you request my opinion on certain questions which will be answered seriatim.</p> <p>Are tribal Indians resident upon these two reservations (Pamunkey and Mattaponi) required to have a County motor vehicle license under the ordinance adopted by the Board of Supervisors of King William County requiring such licenses for motor vehicles owned and operated by residents of King William County? [...] It is, therefore, the opinion of this office that the members of the Pamunkey and Mattaponi Indian tribe who maintain homes and residences upon such reservations are not liable for the license tax required under the County Ordinance on motor vehicles so long as such motor vehicles are garaged (kept) on said reservations, although such vehicles may be driven on the public highways of King William County.<sup>105</sup> [...]</p>
<p>July 5, 1957</p>	<p>Atty. Gen. J. Lindsay Almond Jr. today reached back for an enactment of Virginia’s colonial legislature in ruling that Indians on King William County reservations aren’t required to buy county auto license tags.</p> <p>Almond told King William Commonwealth’s Atty. John Paul Causey that while Virginia has accorded Indians citizenship status, it has never taxed them for anything on their reservations and has always ‘prohibited their molestation.’</p> <p>[...] Under consideration was the question of whether tribal Indians on the Pamunkey and Mattaponi reservation in King William can be required to buy county motor vehicle license plates under a general county ordinance.</p>

<sup>103</sup> Letter from H. Montague to Mr. Causey, 7 August 1946, Chief ██████████ Collection, Section 1.

<sup>104</sup> Letter from J. Causey to L. Robinson, 30 November 1946, Chief ██████████ Collection, Section 1.

<sup>105</sup> *Annual Report of Officers Board and Institutions of the Commonwealth of Virginia, 1956-1957*. Annual Report of Officers Board and Institutions of the Commonwealth of Virginia; Annual Reports of the Commission of Fisheries of Virginia, Vol. 1, Richmond, Virginia: Commonwealth of Virginia Division of Purchase and Printing, 1957. PDF Page 430-432.



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Date	Excerpt
	<p>[...] He noted the attorney general's office held in 1917 that Pamunkey and Mattaponi Indians "are exempt from all taxes-state, local or otherwise."</p> <p>Almond said a King William County Circuit Court Decision of 1919 held that an Indian residing on the Mattaponi reservation could not be taxed by the county or the state, although personal property owned by an Indian off the reservation was liable to taxation. [...]<sup>106</sup></p>

License Exemption

During this period, tribal leadership continued to monitor and safeguard tribal hunting and fishing rights. Such efforts demonstrate a recognition of the importance of these practices as a central livelihood strategy for the community. In 1940, Assistant Chief [REDACTED], citing an article in the Tidewater Review, inquired of the Governor about the license exemption for tribal members fishing off the reservation. While the Governor responded that no changes had been made regarding Indians being required to have a license, the exchange shows that the tribal government continuously monitored external legislation to ensure the protection of tribal rights.

Table C3-22. External Relations, 1940-1959: License Exemption.

Date	Excerpt
June 26, 1940	<p>Dear Governor-</p> <p>I am enclosing a clipping from, "The Tidewater Review," paper issue June 13<sup>th</sup>, 1940, carrying a ruling of our Hon. Ex. Sec'y M.D. Hart of the State Commission of Game and Inland Fisheries. That the Indians on the Reservation could not fish beyond the boundary line of same without a license.</p> <p>Have their been any recent act of the Legislature depriving these Indians of this priviledge? [sic] which they have long enjoyed, and was granted to them by the Colonial laws, and signed by one of the early Governors of Va. That the Indians of the Tidewater, have a right to fish &amp; oyster without a permit or license. This ruling is far reaching. We feel that our Hon. Ex. Sec'y M.D. Hart wants to deal honestly with his red brothers who have become his friends and next door neighbors. [...] Hon Great White Chieftian, we appeal to you for the protection of our rights and privileges, which our people have long enjoyed. We feel that you would not make our burdens any heavier, as you are acquainted with the fact that we have only 67 acres of land left. With about 80 inhabitants living on same with a water front of about 250 or 300 yds. Fishing is one of our main sources of livelihood. The fate of our people, rests with you and your "great council," as the state has only provided a 7<sup>th</sup> Grade education for us. How can we face the advanced civilization of the world to-day? [...]</p> <p>Assit' [REDACTED]<sup>107</sup></p>
July 6, 1940	<p>[...] Dear Chief [REDACTED]:</p> <p>Colonel W.M. Kemper, Executive Assistant to Governor Price has forwarded me your letter of June 26<sup>th</sup> which I have read with interest.</p> <p>There has been no recent act of the Legislature affecting the status of the Indians. [...]</p>

<sup>106</sup> Staff, "Almond Cites 1658 Statute to Exempt Indian Car Tags," *Newport News Daily Press* (Newport News, VA), July 5, 1957. See Also: Staff, "Indians Don't Need County Auto Tags," *The Washington Post* (Washington D. C.), July 5, 1957.

<sup>107</sup> Letter from Assistant Chief [REDACTED] to Governor Price, 26 June 1940, Chief [REDACTED] Collection, Section 1, PDF Pages 2 & 3.

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Date	Excerpt
	Carl H. Nolting, Chairman <sup>108</sup>

*Ceremonial Representation*

During the period between 1940 and 1959, Mattaponi leaders represented the tribe at intertribal events and hosted Commonwealth officials on the reservation. Ceremonial events included ‘Peter Jones Day’ described as a reenactment of English settlement and a buffalo dinner hosted by the Richmond Chapter of the Izaak Walton League of America (June 23, 1954; December 10, 1958). During the annual tax tribute of 1954, Chief ██████████ invited the Governor to the reservation, and in December the Governor and his family visited to reservation and museum demonstrating a significant relationship between the Chief and Commonwealth (December 16, 1954). Each of these examples indicates the Tribal Government representing the Tribe and connecting with intertribal and State leaders.

*Table C3-24. External Relations, 1940-1959: Ceremonial Representation.*

Date	Excerpt
May 24, 1940	[...] Representing the original Indian rulers of a vast domain in the exercises were Chief Walter Bradby of the Pamunkeys, Chief E. P. Bradby of the Chickhominies and Chief O. T. Custale ██████████ of the Mattaponis. [...] Officers of the association directing the memorial exercises were Mrs. R. J. Thurston, president; Mrs. Henry Garber, vice- president; Mrs. Vern on Rice, treasurer, and Mrs. Henry Leonard, secretary. <sup>109</sup>
June 23, 1954	[...] At the harbor to meet "Peter Jones" will be Mayor Churchill G. Dunn and Vice Mayor Gordon T. Winfield; a band of Mattaponi Indians (real ones); members of the committee; and representatives of the Boy Scouts, the Improved Order of Red Men, and other organizations.  Chief O. T. Custalow ██████████ of the Mattaponi Tribe, is scheduled to greet the returning colonial trader on behalf of all the tribes of Virginia. The chief is a direct descendant of King Powhatan, who ruled some 32 tribes of an Algonquin Indian nation that controlled Eastern Virginia when white settlers like Peter Jones first came. [...]  At about 2 p. m., after a "break" for lunch, the ceremonies will continue on Franklin St. between Sycamore and Monroe Sts [sic]. On this site, the Mattaponi Indians will perform tribal war dances, and two contests will be judged. [...] <sup>110</sup>
June 26, 1954	[...] On hand to make the returned wanderer feel at home were Chief Custalow ██████████ and a half dozen of his braves and squaws from the Mattaponi Indian Reservation in King William County- some of whose ancestors in the mighty tribes of Powhatan traded with Peter Jones, it was duly noted. (The chief observed he is a direct descendant of Powhatan.)  Mayor Churchill G. Dunn greeted the old trader as he stepped ashore, and presented both him and Chief Custalow with keys to the city, while several hundred citizens watched. [...] <sup>111</sup>
December 16, 1954	Stanley Visits Mattaponi Indians

<sup>108</sup> Letter from C. Nolting to ██████████, 6 July 1940, Chief ██████████ Collection, Section 1, PDF Page 4.

<sup>109</sup> Staff, “Indians Re-enact Welcome to English Settlers Here,” *Richmond Times Dispatch* (Richmond, VA), May 24, 1940.

<sup>110</sup> Staff, “Peter Jones' Will Arrive,” *The Progress Index* (Petersburg, VA), June 23, 1954.

<sup>111</sup> Crockford, Hamilton, “Petersburg Welcomes Its Founder,” *Richmond Times Dispatch* (Richmond, VA), June 26, 1954.

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Date	Excerpt
	<p>Governor Thomas B. Stanley paid surprise visit to the Mattaponi Indian Reservation Sunday afternoon, Dec. 5. Chief O. T. Custalow [REDACTED] was notified of the visit by telephone late that morning and the Governor and his party arrived about 12:30 for a 3-hour stay.</p> <p>[...] An invitation to visit the reservation had been extended the Governor by the Chief and tribesmen when they were in Richmond to present the annual Thanksgiving license to him at the Mansion.</p> <p>The Governor party was welcomed by Chief Custalow and his squaw, Elizabeth and the tribe members in full Indian regalia.</p> <p>During the afternoon members of the tribe executed two tribal dances, the peace dance and the snake dance. The Governor and his family said they especially enjoyed a tour of the museum on the reservation. In it are a large number of Indian relics, some of which date back more than 1,000 years. Mr. Stanley said that a visit to the museum is educational for adults as well as children.</p> <p>When the Governor learned that the reservation has only 125 acres he said that more land should be added to it and he promised to look into the matter.</p> <p>Chief Custalow, who is the father of 14 children, has ruled the tribe of 80 Indians since 1940. He succeeded his father, the late [REDACTED] who was chief for 26 years and died in 1949.</p> <p>Groups from four schools have recently visited the reservation, the Chief said.<sup>112</sup></p>
February 24, 1955	<p>February 24, 1955          [REDACTED]          Mattaponi Indian Reservation          Sweet Hall, Virginia</p> <p>Dear [REDACTED]:</p> <p>Mrs. Stanley and I with our daughter and son-in-law, Mr. and Mrs. Chatham, and their four sons and Mr. and Mrs. Thos. B. Stanley, Jr. and their one son enjoyed so much our visit to your Reservation on December fifth, 1954. You were indeed very gracious to us.</p> <p>We thoroughly enjoyed seeing your museum and receiving your lecture on the early Virginia life with the Indians.</p> <p>It was a real treat to us to visit you and to meet your family and members of your tribe. Mrs. Stanley is very grateful to you for the gifts presented. This will long be remembered by all of us and with our good wishes to you always, I am</p> <p>Sincerely yours,          Thos. B. Stanley<sup>113</sup></p>
December 10, 1958	<p>[...] Governor Almond and the chiefs of the Pamunkey and Mattaponi Indian tribes will be special guests. Four quarters of buffalo were purchased by the Waltonians from the federal ranges in the west where the buffalo herd must annually be thinned.<sup>114</sup> [...]</p>
December 14, 1958	<p>[...] Mattaponi Indian Chief Otho Custalow [REDACTED] is a man of many words. Knows much history.</p>

<sup>112</sup> Staff, "News From Neighboring Counties," *Gloucester Mathews Gazette Journal* (Gloucester, VA), December 16, 1954.

<sup>113</sup> Letter from Gov. Stanley to Chief [REDACTED], 14 February 1955, Letters from Governors, Mattaponi Indian Museum, PDF Page 1.

<sup>114</sup> Staff, "Waltonians Plan Buffalo Dinner," *Richmond News Leader* (Richmond, VA), December 10, 1958.





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Table C3-26. External Relations, 1940-1959: Annual Tax Tribute in Newspapers.

Date	Excerpt
1942	[...] according to the ancient custom, still present their annual tribute of game the governor in lieu of taxes; and a few 'Mattaponies' of even more doubtful purity on the other side of the county. <sup>120</sup>
November 30, 1944	TURKEY FOR GOVERNOR An 18-pound wild turkey gobbler was presented to Governor Darden yesterday for his Thanksgiving dinner by O. T. Custalow [REDACTED] chief of the Mattaponi Indian tribe of Virginia. It was the second Thanksgiving gift of wild meat presented to the Chief Executive within 10 days. The other was a 150-pound deer, gift of the Pamunkey tribe." <sup>121</sup>
January 27, 1945	"Indians Reservations [...] 2. Which is the tribe that makes its annual gift of game to the Governor? - Mrs. W. W., Lacrosse. Answer: Both the Pamunkeys and the Mattaponis follow this custom." <sup>122</sup>
October 24, 1945	Is it law or custom that requires payment of a deer to the Governor of Virginia by the Indians each Fall?- Missionary Group, Churchville. Each Year, just before Thanksgiving Day, the Pamunkey Indians bring the Governor a tribute of game, which may or may not be one or more deer. [...] The Mattaponi tribe of Virginia Indians has also brought traditional tributes of game and fish to the Governor. <sup>123</sup>
November 27, 1946	Indians Present Wild Turkey To Governor Chief O. T. Custalow [REDACTED] of the Mattaponi Indians came in Richmond yesterday to present Governor Tuck with a wild turkey, the renewal of an ancient tribal custom. <sup>124</sup>
December 5, 1946	[...] That picturesque ceremony of the Mattiponi [ <i>sic</i> ; Mattaponi] Indians presenting their offering of game to the Governor of Virginia as rental for the reservation which they occupy in the Old Dominion is observed every year, the amount of game varying. This year Chief O. T. Custalow [REDACTED] with feathered headdress and in full regulation trapping of his tribe, presented Governor Tuck with a fine wild turkey. The Chief was accompanied by two little Indian maidens, his daughters, also in tribal costume, and altogether, with the nice exception of modern Governor William Tuck, presenting a picture that might have been taken in Governor Spotswood's time. [...] <sup>125</sup>
December 27, 1948	Q. I have had an argument with fellow workers about a tribe of Indians living in Virginia, who presented the Governor of the State with a wild turkey each year at Thanksgiving. I would like a little information about the custom, the name of the Indians, the size and location of their abode.- W. S., Jr., Dublin. [...] The Mattaponi tribe of Virginia Indians has also brought tributes of game and fish to the Governor. <sup>126</sup>

<sup>120</sup> Ryland, Elizabeth H., "Pamunkey Neck: The Birth of a Virginia County," *The Virginia Magazine of History and Biography* 50, no. 4 (October 1942): PDF Page 326.

<sup>121</sup> Staff, "Turkey For Governor," *Richmond Times Dispatch* (Richmond, VA), November 30, 1944.

<sup>122</sup> Staff, "Questions And Answers," *Richmond News Leader* (Richmond, VA), January 27, 1945.

<sup>123</sup> Staff, "Indian Tribute," *Richmond News Leader* (Richmond, VA), October 24, 1945.

<sup>124</sup> Staff, "Today's News in Brief," *The Arlington Daily* (Arlington, VA), November 27, 1946.

<sup>125</sup> Staff, "Most Any--- and Everything," *The Virginia Star* (Culpeper, VA), December 5, 1946.

<sup>126</sup> Staff, "Questions And Answers," *Richmond Times Dispatch* (Richmond, VA), December 27, 1948.

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Date	Excerpt
March 19, 1949	Each year Chief Custalow [REDACTED] who dressed in full tribal regalia, carried turkey and other game to the Governor's mansion on Thanksgiving. <sup>127</sup>
November 24, 1949	The animal was presented by O. T. Custalow [REDACTED], chief of the all-but extinct tribe. [...] <sup>128</sup>
November 24, 1950	<p>Generosity, traditional to the season, took the stop-light yesterday as Virginians celebrated Thanksgiving.</p> <p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indian tribe, gave Governor Battle the customary turkey. [...] <sup>129</sup></p>
November 21, 1951	<p>Thanksgiving bounty- an 18 pound wild turkey and two five pound rockfish - were brought to Richmond this afternoon by the Mattaponi Indians for Governor Battle. Sorry, no deer.</p> <p>Mattaponi Chief Custalow [REDACTED] said he got the turkey about 8:30 A.M. today while hunting on the tribal reservation in King William County.</p> <p>[...]</p> <p>Accompanying Custalow were his son, Thundercloud [REDACTED] and Princess White Feather.</p> <p>Presentation of tribute by Indians to the Governor is a custom dating to Colonial times. <sup>130</sup></p>
November 27, 1952	<p>[...] Members of two of the Indian tribes of Tidewater, Va., the Pamunkeys and the Mattaponis, pay tribute to the governor of Virginia at Thanksgiving. The reservations of both these tribes are situated in King William County of the "Old Dominion." The Pamunkey reservation is about thirty-five miles from Richmond. The Mattaponis are about ten miles from the Pamunkeys, separated from them by a strip of land which gradually passed into the hands of the white man.</p> <p>The Pamunkey tribe was one of about thirty tribes under control of Powhatan, father of Pocahontas. Powhatan was one of the few Indians whose names have come down in history as leaders of their people. The Mattaponis residing along the banks of the Mattaponi river, are thought to be a part of the Pamunkey tribe.</p> <p>In their treaty of peace with the English in 1642, it was required of the Pamunkey tribe, "that in March of each year their great men should tender obedience to the Right Honorable Governor at his place of residence. Twenty beaver skins were to be brought to the governor in acknowledgment of the fact that these Indians held their crowns and lands, of the great King of England."</p>

<sup>127</sup> Staff, "G. F. Custalow, Mattaponis' Chieftain Dies," *Richmond News Leader* (Richmond, VA), March 19, 1949; Staff, "George F. Custalow, Chief Of Mattaponi Indians, Dies," *Richmond Times Dispatch* (Richmond, VA), March 19, 1949; Staff, "Indian Chief To Be Given Tribal Burial," *Richmond Times Dispatch* (Richmond, VA), March 20, 1949; Staff, "George F. Custalow," *Newport News Daily Press* (Newport News, VA), March 22, 1949; Staff, "Annual Indian Tribute Is Presented To Gov. Tuck," *The Daily Review* (Clifton Forge, VA), November 23, 1949; Staff, "Indian Chief Custalow Given Tribal Burial," *The Tidewater Review* (West Point, VA), March 24, 1949; Staff, "Fair Thanksgiving Weather Due in Morning; Forecaster Says It Will Be Colder Tonight," *Richmond Times Dispatch* (Richmond, VA), November 24, 1949.

<sup>128</sup> Staff, "Fair Thanksgiving Weather Due in Morning; Forecaster Says It Will Be Colder Tonight," *Richmond Times Dispatch* (Richmond, Virginia), November 24, 1949.

<sup>129</sup> Staff, "Indians Give Turkey To Gov. Battle," *The Bee* (Danville, VA), November 24, 1950, See also: Staff, "Thanksgiving Is Marked By Generosity," *The Evening Leader* (Staunton, VA), November 24, 1950.

<sup>130</sup> Staff, "Governor Gets Turkey, But No Deer," *Richmond News Leader* (Richmond, VA), November 21, 1951.

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Date	Excerpt
	<p>After the beaver had become extinct, the Pamunkey Indians, according to the treaty of 1677, were required to "take a tribute of game, skins or fish to the governor of Virginia." This treaty, although not now compulsory is still being observed, as the Pamunkey Indians on the reservation bring their annual gifts to the governor of Virginia at Thanksgiving.</p> <p>Usually, they bring a deer and perhaps a turkey, wild geese, duck or fish, depending upon what they have been able to find. Chief Custalow [REDACTED] of the Mattaponis, and Chief Cook of the Pamunkeys, with several members of their families, come for the presentation. The gifts are swinging from a pole which is borne on the shoulders of the chiefs or their elaborate headdress of feathers and their ceremonial robes, and execute a tribal dance. [...] <sup>131</sup></p>
November 23, 1953	<p>Members of the Mattaponi tribe present Governor Battle with a Thanksgiving deer, a long-standing custom of the Virginia tribe. The 12-point deer was killed by the braves Friday afternoon. From left: Chief O. T. Custalow [REDACTED], Lewis Brooks [REDACTED], Diane Lynn Custalow [REDACTED], Jacob V. Custlaw [REDACTED], Claudia Jessup, a playmate of the Governor's grandchildren, Anne Battle, the Governor's granddaughter, Governor Battle, Dewey Custalow [REDACTED] and Jack Custalow; [REDACTED] <sup>132</sup></p>
November 25, 1954	<p>Gov. Stanley was presented with a Thanksgiving offering of fish and wild turkey today by Virginia's Mattaponi Indians.</p> <p>Chief O. T. Custalow [REDACTED] in ceremonial feathers, made the presentation on the steps of the executive mansion, where yesterday the chief of the Pamunkey tribe, Tecumseh Deerfoot Cook, had given the governor a deer, a Canada goose and a brace of mallard ducks.</p> <p>The two tribes, following a long-standing tradition, have presented Virginia governors with tributes of wild game just prior to Thanksgiving and Christmas holidays. [...] <sup>133</sup></p>
November 24, 1955	<p>Chief O. T. Custalow [REDACTED] and Little Chief Blue Wing [REDACTED] present a turkey and three rockfish to Governor Stanley on the steps of the Mansion. The game came from the Mattaponi Indian Reservation, where the chief's tribe lives as technical wards of the State. The gift of game to the Governor is a ritual of many years' standing. <sup>134</sup></p>
June 18, 1958	<p>[...] Both the Pamunkey and the Mattaponi Indian tribes vied with each other to fetch him venison, fish and wild fowl at Thanksgiving. <sup>135</sup></p>
November 27, 1958	<p>Chief O. T. Custalow [REDACTED] (left) of the Mattaponi tribe and Chief Tecumseh Deerfoot Cook of the Pamunkeys delivered the Virginia Indians' traditional gift of game and fish to Governor Almond on Thanksgiving eve. Four-year-old "Little Chief Blue Wing" Custalow [REDACTED] lent a hand. Mattaponi hunters brought in a 19-pound wild turkey, plus some rockfish, while Pamunkey marksmen- using firearms instead of arrows- bagged the 100-pound buck. Custom of Indians' Thanksgiving tribute to Governor dates back to Colonial times. <sup>136</sup></p>

<sup>131</sup> Staff, "On Opening the Mail," *The Kansas City Star* (Kansas, MO), November 27, 1952.

<sup>132</sup> Staff, "Following The Deer Tradition," *Richmond News Leader* (Richmond, VA), November 23, 1953.

<sup>133</sup> Staff, "Mattaponis Offer Traditional Gift To Gov. Stanley," *Newport News Daily Press* (Newport, VA), November 25, 1954. See Also: Staff, "Traditional Tribute," *Richmond News Leader* (Richmond, VA), November 25, 1954.

<sup>134</sup> Staff, "Traditional Tribute," *Richmond Times Dispatch* (Richmond, VA), November 24, 1955. See also: Staff, "Traditional Tribute," *Dayton Daily News* (Dayton, OH), November 25, 1955.

<sup>135</sup> Foster Jr., William B., "Gifts to Governors Seen No Va. Problem," *Richmond News Leader* (Richmond, VA), June 18, 1958.

<sup>136</sup> Staff, "Thanksgiving Tribute," *Richmond Times Virginia* (Richmond, VA), November 27, 1958. See Also: Staff, "Richmond, Va.," *The Bradenton Herald* (Bradenton, FL), November 27, 1958.



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Date	Excerpt
January 1959	The paying of tribute by Indians in colonial days is still evident in twentieth-century Virginia. On the basis of the 1677 treaty, tribes such as the Pamunkey and Mattaponi, who live on reservations in King William County, voluntarily present each year to the Governor of Virginia a token tribute of game at Thanksgiving. <sup>137</sup>
December 13, 1959	[...] In front of the Governor's Mansion a 5-year-old Mattaponi Indian boy named Little Chief Blue Wing [REDACTED] was dancing over a dead wild turkey and some rockfish. He was in costume and was dancing in the best Indian tradition, hunched, knees bent, head bobbing. The significance of the dance wasn't explained, but the turkey and rockfish represented the annual tribute to the governor from the remnants of the Mattaponi tribe. Tribal Indians have been paying tribute in lieu of taxes in Virginia for more than 300 years. <sup>138</sup>

*Conclusion*

The external relations outlined above demonstrate Mattaponi leaders exerting political authority (83.11 (c)(2)(i)) throughout the period from 1940 to 1959 by “representing the entity in dealing with outsiders in matters of consequence,” (83.11(c)) through various efforts to safeguard tribal status. The inclusion of members in activities like the Tribute is indicative of the Tribe’s ability “to mobilize significant numbers of members and significant resources from its members for entity purposes” (83.11(c)(1)(i)). The tribute ceremony also demonstrates “widespread knowledge, communication, or involvement in political processes” (83.11(c)(1)(iii)). Participation in each of these events from tribal members shows that “the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)). The instances of representing the Tribe at ceremonial events and the tax tribute in conjunction with the Pamunkey Tribe The government of a federally recognized Indian tribe has a significant relationship with the leaders or the governing body of the petitioner (83.11 (c)(1)(vi)).

The conflict and subsequent characterization of the Reservation in the 1940 census highlights the tribal government’s continuing role in the allocation of “entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)) and its ability to exert “strong influence on the behavior of individual members” (83.11 (c)(2)(i)(C)). The question of whether Mattaponi members were subject to the selective service and its role in interfacing with governmental agencies on behalf on tribal members in regards to education demonstrates a concern with tribal members’ livelihood strategies and demonstrates the tribal government’s ability to “organize or influence economic subsistence activities” (83.11 (c)(2)(i)(D)). In conjunction with mediating communication and relationships with intertribal and state officials, the entry of federal agencies into activities on behalf of the Tribe, such as coordinating education at the Cherokee Indian school, shows a recognition federal responsibility with regard to the Tribe.

*Evidentiary Applicability*

Overall, the evidence presented above demonstrates that the Mattaponi Indian Tribe meets Criterion 83.11 (c)(1) and (c)(2) throughout the period from 1940 to 1959. Additionally, the evidence from meeting minutes and primary and secondary sources are sufficient to fulfill Criterion 83.11 (c)(2) at a high level and thus should be interpreted to meet Criterion 83.11 (b)(2)(v) for the same period.

<sup>137</sup> Robinson, W. Stitt., “Tributary Indians in Colonial Virginia,” *The Virginia Magazine of History and Biography* 67, no. 1, (January 1959): 49-64 [PDF 17].

<sup>138</sup> McDowell Jr., Charles, “Enter the Smiler Without the Knife,” *Richmond Times Dispatch* (Richmond, VA), December 13, 1959.

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4. Criterion (c): 1960 to 1979

Introduction

Throughout the period of 1960 to 1979, the Mattaponi tribal government continued to exert political authority over the Reservation and tribal members, in fulfillment of Criterion (c) of 25 CFR 83.11. Examples of the Mattaponi tribal government acting as an “autonomous entity” that held “political influence or authority over its members” (83.11(c)(1)) include the ability to “mobilize significant numbers of members and significant resources... for entity purposes” (83.11 (c)(1)(i)) through tribal elections and participation in key tribal events such as the annual tribute to the Governor. Participation from tribal members in political processes established through tribal laws indicates that “many of the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)) and that there is “widespread knowledge, communication, or involvement in political processes” (83.11(c)(1)(iii)). During this period, the Mattaponi Tribal Council joined Pamunkey leaders to lobby for hunting license exemptions and the continuation of their state-funded hatcheries, which demonstrates the durable relationships between the Mattaponi and other federally recognized Indian Tribes (83.11 (c)(1)(vi)). Regular maintenance of tribal institutions such as the hatchery, and federal funds used for upgrading tribal members’ homes through a HUD grant additionally show the active use of “land set aside by a State for the petitioner” (83.11 (c)(1)(vii)).

Moreover, the pursuit and allocation of federal funds for housing repair along with the allotment of tribal lands show the tribal government’s ability to “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)). Tribal members’ continued adherence to tribal laws is indicative of the tribal government’s ability to exert “strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)). During this period, the Mattaponi Tribal Council presided over tribal court proceedings, demonstrating the existence of mechanisms to “settle disputes,” (83.11 (c)(2)(i)(B)). Additionally, the tribal government’s management of federal funds through the Comprehensive Employment Training Act and similar activities indicate its ability to organize “economic subsistence activities,” (83.11 (c)(2)(i)(D)). Such evidence, by meeting the requirements of 25 CFR 83.11 (c)(2), has “provided more than sufficient evidence to demonstrate distinct community” for the period from 1960 to 1979, and thus fulfills the crossover provision in 25 CFR 83.11 (b)(2)(v).

Tribal Leadership

In the period of 1960 to 1979, the Mattaponi Indian Tribe chose political leaders through regular elections. After the passing of Chief O.T. Custalow in 1969, Curtis Custalow, Sr. was elected as Chief for a period of two years. Once elected, the Chief had the option of serving a two-year or four-year term. Chief Curtis Custalow served consecutively until 1977. Webster Custalow served as Assistant Chief under Chief Curtis Custalow, Sr. and was elected as Chief in 1977. Jacob Vincent Custalow, Sr. served as Assistant Chief under Chief Webster Custalow until his passing in 1982. Tribal citizen and reservation resident ██████████ described tribal leadership during this period:

Well, I remember Grandpa, of course, ██████████  
██████████ I can't remember for the life of me at this time who his assistant was. I really can't remember right now. But elders, usually the elder men, I think Uncle ██████████  
██████████ ] was a councilman at the time. Uncle ██████████  
██████████ was a councilman. I think Uncle ██████████  
██████████ and I believe Daddy ██████████  
██████████ was a councilman at the time. And I'm not gonna say that that was all, but that's who comes to mind. And then later, when Grandpa passed away in [19]69 and elections were held again, then my daddy was elected as chief, and Uncle ██████████ was his assistant.

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And then the council kind of consisted of the same 'cause those folks were still living. Consisted of those same folks that I just mentioned just now. Daddy had a lot of health issues arising from World War II. And he resigned due to health in [19]77 and then that's when the assistant chief, Uncle ██████████ was elected as chief. But your daddy, your dad was assistant chief? Uncle ██████████<sup>1</sup>

Offices within the tribal government, aside from Chief and Assistant Chief, were also elective. During this period positions included: Secretary, Treasurer, and Assistant Treasurer. Leadership roles within the Mattaponi Indian Baptist Church often overlapped with the leadership of the tribal government. Chief O.T. Custalow was ordained as a Baptist minister and Councilman Harvey N. Custalow acted as Reverend of the Tribe's church.

Table C4-1. Tribal Leaders, 1960-1979.

Date	Title	Tribal Leaders
1949 - 1969	Chief	Otha Thomas Custalow ██████████ <sup>2</sup>
1969 - 1977	Chief	Curtis Lee Custalow Sr. ██████████ <sup>3</sup>
1977 - 2003	Chief	Daniel Webster Custalow ██████████ <sup>4</sup>
1949 - 1977	Assistant Chief	Daniel Webster Custalow ██████████ <sup>5</sup>
1977 - 1982	Assistant Chief	Jacob Vincent Custalow Sr. ██████████ <sup>6</sup>
1959 ca. - 1982	Councilman	William Garnett Custalow ██████████ <sup>7</sup>
1969 ca. - 1996	Councilman	Ernest Alexander Langston Sr. ██████████ <sup>8</sup>

<sup>1</sup> ██████████, "Interview: ██████████" By ██████████ and ██████████, Mattaponi Indian Tribe, March 23, 2023, PDF Page 9; Anthropologist Helen Rountree also conducted fieldwork on the Mattaponi Indian Reservation at this time and observed the Council election process. See: Class Fieldtrip to Mattaponi Reservation Notes, 14 March 1970, Helen C. Rountree, Fieldnotes, 1969-1973, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C., Box 2, PDF Page 23.

<sup>2</sup> Staff, "To Ordain Custalow Baptist Evangelist," *The Tidewater Review* (West Point, VA), January 21, 1960; Staff, "Troop's Trooper Tapped For Indian Brotherhood," *Suffolk News-Herald* (Suffolk, VA), May 14, 1961; Staff, "Listening Post," *The Times Recorder* (Zanesville, OH), February 9, 1962; Staff, "Old Church MYF To Hear Talk By Chief Custalow," *The Tidewater Review* (West Point, VA), February 21, 1963; Marble, Robert L., "Hatcheries Bill Out Of Committee Following Plea By Indian Chief," *Newport News Daily Dispatch* (Newport, VA), February 14, 1964; Staff, "DAR To Hear Indian Chief," *Rappahannock Record* (Kilmarnock, VA), January 7, 1965; Staff, "Mattaponi Tribe Adopts Newport News Woman," *Newport News Daily Dispatch* (Newport, VA), January 12, 1966; Staff, "Scouts Arrive Wet- But Safe After Trip On Mattoponi [sic]," *Southside Sentinel* (Urbanna, VA), March 30, 1967; Staff, "Area Indians Visit Assembly," *Southside Sentinel* (Urbanna, VA), February 22, 1968; Staff, "Indian Chief and Son to Visit First Baptist Church March 30-- 9:40 A.M.," *The Times* (Munster, IN), March 28, 1969.

<sup>3</sup> Staff, "Mattaponi Chief Named," *Newport News Daily Press* (Newport, VA), November 1, 1969; Staff, "UPI- The Mattaponi Indians," *The Herald Citizen Tri-County Shopper* (Woodstock, IL), January 28, 1970; Furgurson, Ernest. B., "The Advantages of Backwater Living," *The Baltimore Sun* (Baltimore, MD), February 18, 1971; Staff, "Haliwar [sic] Indian Tribes Meet Today," *Durham Morning Herald* (Durham, NC), April 14, 1972; Staff, "Haliwa Tribe Plans Pow Wow on April 20," *The Robesonian* (Lumberton, North Carolina), April 11, 1973; Staff, "Reservations Granted \$250,000," *Newport News Daily Press* (Newport News, VA), July 16, 1975; Staff, "Annual Tribute," *Newport News Daily Press* (Newport News, VA), November 27, 1975; Powell, L., "AFS Exchange students reveal their impressions before leaving for their homes," *The Daily Mail* (Hagerstown, MD), July 9, 1976; Byrd, J., "Mattaponi live in present with regard for past," *The Tidewater Review* (West Point, VA), September 6, 1978; Harrell, B., "Va. Indians open festival," *The Smithfield Times* (Smithfield, VA), July 18, 1979.

<sup>4</sup> Staff, "Congressman Paul Trible," *Glo-Quips* (Gloucester, VA) December 14, 1977; Parrott, J., "Life Has Few Wrinkles for Soviet Emigre," *Los Angeles Times* (Los Angeles, CA), November 24, 1978; Budahn, P. J., "The Heritage Of Us All," *Newport News Daily Press* (Newport News, VA), September 17, 1979; Staff, "Even Woolly Worms Unsure Of Weather," *Newport News Daily Press* (Newport News, VA.), November 14, 1979; Staff, "Paying Taxes," *The Columbia Record* (Columbia, SC), November 22, 1979.

<sup>5</sup> Staff, "Mattaponi Chief Named," *Newport News Daily Press* (Newport News, VA), November 1, 1969; Virginia House of Delegates, 1994, Resolution: House Joint Resolution No.22 Commending Chief ██████████, Richmond, Virginia.

<sup>6</sup> Staff, "What's Happening in West Point Sept. 7, 8, 9?" *Southside Sentinel* (Urbanna, VA), September 6, 1978.

<sup>7</sup> Tribal Meeting Minutes, 30 October 1969, ██████████ Private Collection; Personal Communication with Tribal Council, 19 October 2024.

<sup>8</sup> Tribal Meeting Minutes, 30 October 1969, ██████████ Private Collection.

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Date	Title	Tribal Leaders
1970 ca. - 1978 ca.	Councilman	David Windell Custalow Sr. [REDACTED] <sup>9</sup>
1969 - Unknown	Councilman	Harvey Nathaniel Custalow [REDACTED] <sup>10</sup>
1971 - 1973	Councilman	George Forrest Custalow Jr. [REDACTED] <sup>11</sup>
1962 ca. - 2013	Councilman	Bradley Leon Custalow [REDACTED] <sup>12</sup>
1970 ca. - 1990 ca.	Councilman	Alfred Lucian Allmond Sr. [REDACTED] <sup>13</sup>
1960 - 1969	Ordained Minister	Otha Thomas Custalow [REDACTED] <sup>14</sup>
1960 - 1970	Reverend	Harvey Nathaniel Custalow [REDACTED] <sup>15</sup>
1969 - 1970	Secretary	Malcolm Tecumseh Custalow Sr. [REDACTED] <sup>16</sup>
1969 - 1974 ca.	Treasurer	Solomon Dewey Custalow Jr. [REDACTED] <sup>17</sup>
1969 - 1974 ca.	Assistant Treasurer	Ralph Dewey Custalow [REDACTED] <sup>18</sup>

*Conclusion*

The succession of tribal leaders in this period shows the existence of a “continuous line of entity leaders” (83.11 (c)(1)(viii)) who played key roles in the exercise of political authority under criterion 83.11 (c)(2)(i). Established political processes to govern elections and the transfer of power, discussed further below, demonstrate the existence of “the widespread knowledge, communication, or involvement in political processes” (83.11 (c)(1)(iii)) by tribal members. The breadth and overlap of leadership within the central tribal institutions of the government and the church show that “the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)).

Resource Use and Allocation

During the period between 1960 to 1979, the Mattaponi tribal government administered tribal laws that governed the allocation of land and resources on the Mattaponi Indian Reservation. Most important in this was the regulation of tribal lands on the Mattaponi Indian Reservation. In a 1974 interview, Chief Curtis Custalow Sr. [Curtis Lee Custalow Sr.; b.1916 – d.2001] described the way reservation property was handled:

This land has never been deeded or recorded to any individual EVER; it has always been held collectively by Mattaponi. [...] As I stated before, the land is held collectively by the

<sup>9</sup> [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 12, 2023, PDF Page 5; Personal Communication with Tribal Council, 19 October 2024.

<sup>10</sup> Tribal Meeting Minutes, 30 October 1969, [REDACTED] Private Collection.

<sup>11</sup> Tribal Meeting Minutes, 30 October 1971, [REDACTED] Private Collection.

<sup>12</sup> Tribal Meeting Minutes, 9 May 1997, Tribal Government Collection; Personal Communication with [REDACTED] 19 October 2024.

<sup>13</sup> Personal Communication with Tribal Council, 19 October 2024.

<sup>14</sup> Staff, “To Ordain Custalow Baptist Evangelist,” *The Tidewater Review* (West Point, VA), January 21, 1960; Staff, “Troop’s Trooper Tapped For Indian Brotherhood,” *Suffolk News-Herald* (Suffolk, VA), May 14, 1961; Staff, “Indian Chief, Squaw Hosts to Golden Agers,” *The Hopewell News* (Hopewell, VA), October 12, 1962; Staff, “Chief Custalow to Speak Sunday,” *Rappahannock Record* (Kilmarnock, VA), July 29, 1965; Staff, “Turkey, 10 Fish Meet Tax Bill,” *Journal Herald* (Dayton, OH), November 24, 1966; Staff, “Cub Scouts Spend Day with Indians At Mattaponi Reservation On Sun,” *The Farmville Herald* (Farmville, VA), April 25, 1969.

<sup>15</sup> Staff, “Mattiponi [sic; Mattaponi] Chief to be Ordained,” *Newport News Daily Press* (Newport, VA), January 23, 1960; Staff, “Indian Church Sets Home-Coming,” *The Tidewater Review* (West Point, VA), August 22, 1963; Staff, “Indian Leaders Expected for Chickahominy Festival,” *Newport News Daily Press* (Newport News, VA), September 20, 1970.

<sup>16</sup> Tribal Meeting Minutes, 30 October 1969, [REDACTED] Private Collection; Personal Communication, [REDACTED], 12 October 2024.

<sup>17</sup> Tribal Meeting Minutes, 30 October 1969, [REDACTED] Private Collection.

<sup>18</sup> Tribal Meeting Minutes, 11 June 1970, [REDACTED] Private Collection.

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people, by the government, and no one holds a clear deed or title to any parcel of land.<sup>19</sup>  
 [...]

The continuation of the Mattaponi Tribal Council's oversight over and regulation of land and resources on the Mattaponi Indian Reservation is indicative of its political authority throughout this period.

*Reservation Allotments*

The assignment of allotments during the period from 1960 to 1979 included the splitting of allotments to accommodate new citizens and the recognition of the inheritance of homes. Chief Curtis Custalow Sr. [REDACTED] described how the process for splitting allotments to accommodate reinstated tribal members evolved in response to sanitation issues:

What we did back then because the law says that the largest lot shall be cut in half to make room for those that have no land at all, no lot at all. But then we realized that we had to set some type of standard because of the modern day living. Everybody on the reservation has an individual septic system, drain field and all that go with it, and wells, independent wells for each household on Reservations. We have to have at least three quarters of an acre for each holding. Now, we felt that that was a little bit shy and some of the time somebody might have an acre and a half of land, but they have that well in their septic system situated in such a manner that you can't very well cut that acre in a half to make three quarters of an acre because you would be very well getting pollution from somebody's septic system into someone's drinking water or well water."<sup>20</sup>

In the case of an allotment holder passing away, their spouse has lifetime rights to live on the reservation or they can bequeath the lot to a Mattaponi descendant. For example, after the death of Chief O.T. Custalow, a Town Meeting was held to assign the lot for the Mattaponi Indian Museum, which was owned collectively by O.T.'s thirteen living children (April 1970). Meeting minutes during this period also outline the process of relinquishing part of an allotment back to the Tribe to be redistributed (July 21, 1972). In previous decades, tribal law stipulated that the largest lot would be cut for a new lot. However, by this time the Mattaponi population was beginning to outgrow the reservation.<sup>21</sup> For a new allotment, someone would have to relinquish part of theirs back to the Tribe, and the Mattaponi Tribal Council would reallocate the land to someone else.

*Table C4-2. Resource Use and Allocation, 1960-1979: Reservation Allotments in Tribal Meeting Minutes.*

Date	Excerpt
April 1970	<p>Mattaponi Indian Museum Inc.</p> <p>Town Meeting held to assign lot for museum to decide operate on. Meeting presided over by [REDACTED] Meeting opened with prayer by councilman [REDACTED]</p> <p>Moved by councilman [REDACTED] and second by Councilman (Head) [REDACTED] that the Mattaponi Indian Museum Inc be [invocable?] allowed to operate the museum where it is now, located on the lot of the deceased [REDACTED]</p>

<sup>19</sup> Transcription from tape of Chief [REDACTED] talking to students, 23 February 1974, Helen C. Rountree, Fieldnotes, 1973-1982 Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 2, PDF Page 7.

<sup>20</sup> [REDACTED], Interview: Chickahominy Fall Festival, 1981, Edited by Helen Rountree, National Anthropological Archive, Washington, D.C.: Smithsonian Institution, Original edition, Helen Rountree, PDF Page 3.

<sup>21</sup> Law Ledger, 16 June 1914, [REDACTED] Private Collection, PDF Pages 9-10.

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Date	Excerpt
	<p>[REDACTED] who died Oct 18 -1969</p> <p>The Heirs of the late [REDACTED] owners of the above mentioned museum also be under Grand father clause everything belongs and stops when it is without any interference to the Heirs of the late [REDACTED] or the Museum. Museum was begun in the home of [REDACTED] and [REDACTED].<sup>22</sup> [...]</p>
March 1971	<p>[REDACTED] asked permission to be reinstated and also to regain possession of his house situated on his lot. Moved &amp; duly second</p> <p>Permission was granted<sup>23</sup></p>
July 21, 1972	<p>[...]</p> <p>This meeting was called by [REDACTED]        For a lot. [REDACTED] has agreed to relinquish ¾ of an acre frontage back [...]</p> <p>[REDACTED] second by [REDACTED] That the lot of [REDACTED] will be cut just as the letter reads and diagram shows. The lot will be cut (52) yards fifty two yards of an acre wide begining [sic] at the west corner adjoining the school lot proceeding east along road.</p> <p>Dividing line will run north to south parallel to the school lot. Joining lots of [REDACTED] and [REDACTED]</p> <p>[REDACTED] Carried!!!</p> <p>Motion made by [REDACTED] second by [REDACTED] that the said tribe will except [sic] the plot of land from [REDACTED] to be granted to [REDACTED]. This plot of land will be granted and recorded to [REDACTED] to occupied [sic] and hold according to the law of this Mattaponi tribe.        Carried!!!<sup>24</sup></p>

Tribal members who live or have family on the Mattaponi Indian Reservation are well versed in the intricacies of the allotment process.<sup>25</sup> Several tribal members described the process their families went through to attain property in oral history interviews.

Table C4-3. Resource Use and Allocation, 1960-1979: Reservation Allotments in Interviews.

Interviewee	Date	Excerpt
[REDACTED]	1970 ca.	[REDACTED]: Can you describe any of the tribal government's involvement on the allotment? For example, can you describe the process of how the tribal government made decisions on the allotted land to tribal members?]

<sup>22</sup> Law Ledger, April 1970, [REDACTED] Private Collection, PDF Page 48.

<sup>23</sup> Law Ledger, March 1971, [REDACTED] Private Collection, PDF Page 45.

<sup>24</sup> Tribal Meeting Minutes, 21 July 1972, [REDACTED] Collection.

<sup>25</sup> Oral history interviews that discuss family allotments during this period include [REDACTED], and [REDACTED].

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Interviewee	Date	Excerpt
		Yeah, as far as I know we had to write a letter asking to be reinstated. And then they would hold their council meeting and decide from there. <sup>26</sup>
	1975 ca.	I asked to be reinstated to the reservation and I asked for a piece of land. It went in front of council. And my dad [REDACTED] decided he was going to give me part of his. So, they cut his. And that's how I have my house on the reservation now. But it always has to go in front of council, and they have to approve it. It was approved after my dad gave a part of his, [...] But other people could have given part of theirs too, but chose not to, but my dad did. [...] [it was] very rare, because it was only, I think it was, mine. And then when [REDACTED] and them passed away. It was left to [REDACTED] [REDACTED] gave it to [REDACTED] And [REDACTED] asked for a piece and her dad [REDACTED] gave her the piece that's right in front of their house right now. And she gave that up to move in her mom's [REDACTED] house. <sup>27</sup>
	1975 ca.	[REDACTED] : Can you describe any of the tribal government's involvement on your allotment?  It was divided again for [REDACTED] Originally, [REDACTED] called for that lot and it was divided for him, but within two years he didn't start to build. And so, it was considered to be vacant and then [REDACTED] called for it. [...] that's how they did it back then, is, when people called for a lot, largest lot would be cut. <sup>28</sup>

Newspapers during this period also highlight the continuation of allotment laws and processes on the Mattaponi Indian Reservation. These articles highlight the process of reinstatement (February 18, 1971), the procedure for the redistribution of lands for those tribal members that moved away, and the possibility of waivers for those who move away under special circumstances, like military service or educational pursuits (July 18, 1979).

*Table C4-4. Resource Use and Allocation, 1960-1979: Reservation Allotments in Newspapers.*

Date	Excerpt
February 18, 1971	[...] Once a man has gone "on the commonwealth," as they put it, coming home is not a simple matter of moving back in. He has to make a formal request of the chief, who calls a meeting of the reservation council, which votes on the matter. In Joe's [REDACTED] case there was no complication because he had left of his own free will. The only problem was finding a home for him. [...] <sup>29</sup>

<sup>26</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 12, 2023, PDF Page 1-3.

<sup>27</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 4-5.

<sup>28</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, March 23, 2023, PDF Page 6-7.

<sup>29</sup> Furgurson, Ernest. B., "The Advantages of Backwater Living," *The Baltimore Sun* (Baltimore, MD), February 18, 1971.

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Date	Excerpt
July 18, 1979	[...] The Mattaponi Indians are allotted land as long as they live on the reservation. "If they leave for two or more years," Chief Custalow [REDACTED] said, "the land goes back to the government." He added that Indians who wish to leave the reservation for service or to further their education could obtain a special waiver from the tribal council. <sup>30</sup>

*Regulation of Reservation Properties and Resources*

From 1960 to 1979, the Mattaponi Tribal Council continued to regulate tribal properties such as the schoolhouse. For example, the tribal government organized a vote of members to give permission for the use the school building as temporary, rent-free housing for a family for sixty days (June 11, 1970), a situation the family still remembers:

[REDACTED] [...] When we moved down here, we started off living in this building, the school building, until we could get a place to live. And then [REDACTED] gave Mother [REDACTED] a piece of his land which was part of his garden. And we had gotten a trailer pulled down and we lived in that. [...]<sup>31</sup>

This incident shows not only the regulation of how reservation property may be utilized, it also shows the tribal government providing housing, a public service, to tribal members.

*Table C4-5. Resource Use and Allocation, 1960-1979: Regulation of Allotments in Tribal Meeting Minutes.*

Date	Excerpt
June 11, 1970	<p>New business at hand and to be discussed, A letter received from [REDACTED] to be read asking the chief council and members of the tribe to rent or sell to him the building known as the school house for living quarters "home."</p> <p>On motion made by [REDACTED] and Sec. By [REDACTED] to lease school house on Mattaponi Ind Res. To [REDACTED] for sixty days "60 days" RENT FREE [REDACTED] will pay all utility bill incurred such as electric, gas, oil. For said 60 days from date. Also space would be reserved for storing school house furnishing's such as 'furniture.' Books. File cabinets etc.</p> <p>Space reserved for Res business meetings- Motion put before council and members – question- Vote.<sup>32</sup></p>

*Conclusion*

During this period, the tribal government demonstrated its ability to "mobilize [...] significant resources [...] for entity purposes" (83.11 (c)(1)(i)) by renting the school building temporarily to a tribal member in need. The understanding of the process to call for a lot demonstrates that "there is widespread knowledge, communication, or involvement in political processes by many of the entity's members" (83.11 (c)(1)(iii)), and each instance cited above is an example of the active use of "land set aside by a State for the petitioner"

<sup>30</sup> Harrell, B., "Va. Indians open festival," *The Smithfield Times* (Smithfield, VA), July 18, 1979.

<sup>31</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 12, 2023, PDF Page 1-3.

<sup>32</sup> Tribal Meeting Minutes, 11 June 1970, [REDACTED] Private Collection.



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(83.11 (c)(1)(vii)). The tribal government’s ability to “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)) is evident through activities such as the continued disbursement of land in accordance with tribal laws and regulations. Finally, the Mattaponi Tribal Council was also able to “exert strong influence on the behavior of individual members” (83.11 (c)(2)(i)(C)) regarding allotment procedures on a case-by-case basis for the benefit of tribal members.

*Public Works and Social Services*

Between 1960 and 1979, the Mattaponi Tribal Council actively worked to improve the lives of tribal members through the provision of public works and social services. This included oversight of the Mattaponi Hatchery, which served to protect important tribal resources and lifeways, securing benefits for tribal students entering the public school system after the closure of the Mattaponi-Pamunkey Indian School, and federal grants to provide employment and housing services to tribal members. Each of these instances demonstrates tribal leaders’ efforts to secure benefits.

*Mattaponi Hatchery*

In this period, the Mattaponi Hatchery was a central tribal institution which acted to safeguard tribal livelihoods and resources. In 1962, the state cut funding for the hatcheries on the Mattaponi and Pamunkey reservations. Mattaponi Chief O.T. Custalow worked with Pamunkey Chief Tecumseh Deerfoot Cook to lobby the House of Delegates for financial support for the hatcheries (February 14, 1964). In 1968, the State continued to set money aside for the maintenance of the hatchery, as both Chiefs continued to lobby for funding and environmental protection (February 16, 1968; February 22, 1968).

*Table C4-6. Public Works and Social Services, 1960-1979: Mattaponi Hatchery.*

Date	Excerpt
February 14, 1964	[...] Cook and ██████████ of the Mattaponi tribe, headed delegations from their reservations in King William County, appearing before the committee in support of a measure to restore state-operated shad hatcheries on the Pamunkey and Mattaponi rivers which were discontinued two years ago. Their pleas, backed by a Commission of Fisheries inspector who supervised the hatcheries for about 10 years, and several seafood buyers apparently were convincing as the bill was voted out of the committee and now goes before the full House of Delegates. [...] ██████████ told the committee there are about 65 living on the Mattaponi reservation now, many of them making their living from fishing and hunting. He urged approval of re-establishment of the hatcheries so his people can continue to reside and earn their living there. [...] <sup>33</sup>
February 18, 1966	[...] There they were, a half-dozen Indians with feathers in their hair. In fact, Chief Tecumseh Cook of the Pamunkeys and ██████████ of the Mattaponi had feathers all over their heads and down their backs.  [...] The Indians were on hand to back a bill calling for continued state support of shad hatcheries on the Indian reservations. The bill originally had called for the hatcheries to be reopened, but that was done two years ago.  [...] The committee seemed impressed. It approved the fish bill for floor action and okayed the Indian fish hatchery bill and recommended it go on to the Appropriations Committee. <sup>34</sup>
February 16, 1968	The Pamunkey and Mattaponi Indians will be pleased to hear that the House of Delegates pushed ahead Thursday a bill appropriating \$2,000, for the next two years to maintain fish hatcheries that help stock the Pamunkey and Mattaponi rivers.

<sup>33</sup> Marble, Robert L., “Hatcheries Bill Out of Committee Following Plea by Indian Chief,” *Newport News Daily Dispatch* (Newport, VA), February 14, 1964.

<sup>34</sup> “Anglers Make Colorful Call On Richmond,” *Roanoke Times* (Roanoke, VA), February 18, 1966.

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Date	Excerpt
	Chiefs of the two tribes, whose reservations lie in King William County, say fishing is their livelihood. <sup>35</sup>
February 22, 1968	<p>Two area Indian chiefs visited the General Assembly last week on behalf of a special law which would affect two rivers near their reservations.</p> <p>At the request of Chief Tecumseh Deerfoot Cook of the Pamunkey Indian tribe, Chief O. T. Custalow [REDACTED] of the Mattaponi tribe, and paleface Del. Robert R. Gwathmey III, who represents King William County where both reservations are located, the House Committee on the Chesapeake and its Tributaries authorized an expenditure of \$2,000 over the coming biennium to maintain fish hatcheries that help stock the Mattaponi and Pamunkey Rivers.</p> <p>Both chiefs, resplendent in full headdress, buckskins and a variety of arrowheads, bones and teeth, strongly supported the request.</p> <p>[...] Custalow said the hatchery had helped all people, not just the Indians, who fish the Mattaponi from the mouth on up.</p> <p>"Fishing is our livelihood," said Custalow. He said he was happy to hear the committee also discussing ways to preserve marshlands.</p> <p>Custalow also said he was proud to see government in action in "great America, which was once the Indian's country, but today we must say belongs to our paleface brethren."<sup>36</sup></p>

*Land Acquisition*

During the 1960s, Chief O.T. Custalow continued to lead efforts that had begun in 1955 to acquire land.<sup>37</sup> Chief Custalow used the Annual Tax Tribute to approach the Governor about deeding additional acreage to the reservation, citing the need for land to support economic activities such as farming (November 26, 1965). He also appeared before groups and organizations like the Daughters of the American Revolution (DAR) to discuss Mattaponi history and urge DAR's members to write to the Governor in support of the effort (January 21, 1965).

*Table C4-7. Public Works and Social Services, 1960-1979: Land Acquisition.*

Date	Excerpt
November 26, 1965	<p>We have about 55 who live on the reservation.</p> <p>"We need more land to avoid extinction," he [REDACTED] said. The reservation has about 145 acres according to the chief of one of the two remaining tribes in Virginia. The other is the Pamunkey.</p> <p>[...] The chief said he hoped the white man's government would give back to the Indian some of the land taken earlier, especially valuable timberland owned now by the Chesapeake Corp., a paper making firm.</p> <p>"We could work the timber on some nearby land," Custalow said. The reservation operates a fishery and traps and farms but all of the work is seasonal, he said. He said the farming was too small to be profitable.<sup>38</sup></p>

<sup>35</sup> Staff, "Fish Hatcheries Bill Is Passed," *Newport News Daily Press* (Newport News, VA), February 16, 1968.

<sup>36</sup> Staff, "Area Indians Visit Assembly," *Southside Sentinel* (Urbanna, VA), February 22, 1968. See also: Staff, "Fish Hatcheries Bill Is Passed," *Newport News Daily Press* (Newport, VA), February 16, 1968.

<sup>37</sup> Town Meeting Notes, 8 September 1955, Chief [REDACTED] Collection, Section 2, PDF Page 1.

<sup>38</sup> Staff, "Indian Chief Pays Tribe's Tribute to Va. Governor," *Newport News Daily Press* (Newport News, VA), November 26, 1965.

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Date	Excerpt
January 21, 1965	<p>The Mattaponi Tribe, was allowed, as wards of the State, to live on approximately 40,000 acres. These acres have dwindled to approximately 125 acres per Indian now on the Reservation, about 60 living at the present time on this small reservation. He said they were proud of their race, American Indians, and wished to remain an Indian Race.</p> <p>[...] He closed his remarks by asking Cobbs Hall Chapter members to see that the state returns to the Mattaponi Tribe all or some of their land taken from them. <sup>39</sup></p>

*Educational Services*

During the 1960s and 1970s, the tribal government worked to ensure that Mattaponi children had access to education. Due to the integration of schools in the 1960s, the state ceased funding the Mattaponi-Pamunkey Indian School and arranged for its students to attend King William County public schools. Many Mattaponi parents protested this change, citing long bus rides and potential discrimination as reasons, and the tribal government stepped in to negotiate a solution.<sup>40</sup> Recent interviews describe Chief O.T. Custalow’s efforts:

My granddaddy [REDACTED] when they made him—made us close the Indian School here, he went in front of the House in Richmond and got them. If we were going to go to public schools, and they want to close it down, he made sure we had free lunches, we didn't pay for books, and if we needed tutoring, we got it, and it was no charge. So, he facilitated that when we closed the school here, and we had to close the school here. He also had the schools—he went to the Bureau of Indian Affairs, and we had [...] a Native American representative from each tribe around here that sat on a board in the school with one person who was overhead, they had to apply for the grants that we got for the schools. <sup>41</sup>

Tribal government intervention continued, and in 1973 Chief O.T.’s Custalow’s successor, Chief Curtis Custalow Sr., appealed to the King William County School Board to apply for federal funding through the Indian Education Act to provide Mattaponi students with free school lunches, books, and medical and dental services (December 21, 1973). The School Board created an advisory committee, on which Chief Curtis Custalow and [REDACTED], an Upper Mattaponi tribal member, served to support the grant application process, lobby for more funding from the state legislature, and guide the school’s considerations of native identity and history (October-November 1974).

*Table C4-8. Public Works and Social Services, 1960-1979: Advocacy Through Education.*

Date	Excerpt
December 21, 1973	<p>The King William County School Board has agreed to make application for federal funds available under the Indian Education Act to finance a program for country children of the Mattaponi and Pamunkey tribes.</p> <p>The board [<i>sic</i>; board] approved the request Wednesday after a school counselor to work with Indian children, their parents and school officials.</p>

<sup>39</sup> Staff, “Cobbs Hall Chapter Hears Indian Chief,” *Rappahannock Record* (Kilmarnock, VA), January 21, 1965.

<sup>40</sup> [REDACTED], “Interview: Chickahominy Fall Festival,” By Helen Rountree, Smithsonian Institution, October 24, 1981, PDF Pages 10-11.

<sup>41</sup> This quote is likely referring to the advocacy of Chief [REDACTED] when the Mattaponi-Pamunkey Indian school closed in 1966. Records from the time indicate Chief [REDACTED] advocated for benefits through the Indian Education Act in the early 1970s, after Chief [REDACTED] had passed. [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 12. See Also: [REDACTED] “Interview: [REDACTED],” By [REDACTED] and [REDACTED] Mattaponi Indian Tribe, July 26, 2023, PDF Page 10.

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Date	Excerpt
	<p>The project would also include medical and dental services and instructional material and supplies.</p> <p>Some 36 Indian children will be involved.</p> <p>School officials will work with an advisory committee in writing the project apdiscussion [sic; discussion] with Curtis Custalow [REDACTED] chief of the Mattaponi tribe, and Andrew Adams, a tribe member. Under federal regulations applications for funds must come through the local school board, which acts as the administering agency if funds are approved.</p> <p>Application will be made for between \$25,000 and \$30,000 to provide a home plication [sic; application], which must be submitted by January 15. Custalow and Adams were appointed to the committee and at least two other members will be named later.</p> <p>Custalow said he has had almost full assurance the project will be funded and if approved, it will go into effect at the start of the next school year.<sup>42</sup></p>
1974 ca.	<p>We had fought long and hard for secondary education on our Reservation, for our children. I had attended a legislative forum, the first legislative forum that was held in the state of Virginia, and it took place at the hard and trying years of the first busing.<sup>43</sup></p>
1974 ca.	<p>[...] He [REDACTED] applied for 25-30,000 dollars to add to the amount that King William County spends each year on each student, this amount being about \$935. He told me that there are 36 Indian children in the King William County school system.<sup>44</sup> [...]</p>
October-November 1974	<p>The Indian newspaper, Wassaja will be placed in the King William County schools. This is the first Indian paper to be placed in the library of our local schools. Also, copies of our treaties will be placed in the school system. This was brought about by the Indian Education Advisory Committee, of which Chief Curtis L. Custalow [REDACTED] is chairman. This committee has also received a grant for dental care for the Indian children in the school system and materials for the preservation and education of Native American culture. Wassaja is also placed in the Minnie-Ha-Ha [sic] Educational Trading Post for the public.<sup>45</sup></p>
July 18, 1979	<p>He [REDACTED] explained that the Mattaponi cannot get the federal funding for education except through utilizing Title IV funds. The tribe is now using the funds and Chief Custalow has testified before Congress on the problems facing American Indians.<sup>46</sup></p>

*Employment Services*

In the period from 1960 to 1979, the Mattaponi tribal government worked with the state and local authorities to direct the use of funds distributed through the federal Comprehensive Employment Training Act (CETA). Tribal meeting minutes indicate that the tribal government discussed jobs relevant to Title VI funds, and

<sup>42</sup> Friend, S., "Education Funds to Be Sought for Indians," *Newport News Daily Press* (Newport News, VA), December 21, 1973.

<sup>43</sup> [REDACTED] Interview: Chickahominy Fall Festival, edited by Helen Rountree, National Anthropological Archive, Washington, D.C.: Smithsonian Institution, Original edition, Helen Rountree, 1981, PDF Page 10.

<sup>44</sup> Fieldnotes from Field Trip to the Mattaponi Reservation, ca. 1974, Helen C. Rountree, Fieldnotes, 1973-1982 Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 2, PDF Page 15.

<sup>45</sup> Staff, "A First," *Wassaja*. October-November, 1974.

<sup>46</sup> Harrell, B., "Va. Indians open festival," *The Smithfield Times* (Smithfield, Va), July 18, 1979.

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that Chief Curtis met with the Governor’s Manpower Council, which was responsible for allocating those funds (April 22, 1977).

*Table C4-6. Public Works and Social Services, 1960-1979: CETA in Tribal Meeting Minutes.*

Date	Excerpt
April 22, 1977	Title 6 funds- Jobs and Taxes Packet from Governor Manpower council concerning a meeting [REDACTED]. <sup>47</sup>

Chief Curtis Custalow was also serving on the Governor’s Minority Economic Development Advisory Committee during this time as an advocate for the Mattaponi Indian Tribe (June 6, 1972). According to a newspaper article, Employment Training Act funds were distributed to local groups through the Governor’s Manpower Services Council, of which Chief Custalow was also a member. The article also discussed the training and cultural activities that members of Virginia tribes, including the Mattaponi, would receive as part of the program (September 28, 1978). The tribal government participated in the program by serving on the Virginia Indian Advisory Board and participating with the Manpower Council and other local authorities to ensure employment opportunities for tribal members. CETA funding has continued to fund similar efforts through the Mattaponi-Pamunkey-Monacan, Inc. (MPM), which provides funding for tribal employment.

*Table C4-7. Public Works and Social Services, 1960-1979: CETA in Other Sources.*

Date	Excerpt
June 6, 1972	A Williamsburg minister, a Hampton Institute staff member and two Indian chiefs have been appointed to the Governor's Minority Economic Development Advisory Committee.  The Rev. James B. Tabb Jr., pastor of Mount Ararat Baptist Church; Walter Walker, a purchasing agent for Hampton Institute; O. Oliver Adkins, an interpreter at the Indian village at Jamestown, and C. L. Custalow Sr. [REDACTED] chief of the Mattaponi Indians, will become a part of the 18-member committee which will study problems facing minority groups in the state. They will serve for two years. <sup>48</sup>
September 28, 1978	[...] Larry Trumbo, executive director of the Williamsburg-James City County Community Action Agency which will administer the \$126,500 grant, said the project’s goal is to make the Indians self-sufficient and allow them to retain their heritage. [...]  Federal Comprehensive Employment Training Act (CETA) money from the Department of Labor is being funneled through the Governor’s Manpower Services Council for the Native American Program to the local community action agency.  Trumbo said approximately 1,000 Indians are included in the Chickahominy, Mattaponi, Pamunkey and Rappahannock tribes that will benefit from the program. [...]  Most of the \$126,500 grant will be used for wages for the participants. [...] Trumbo said the staff is expected to “consist mainly of American Indians [...]  The on the job training will be limited to 12 clients and will conducted through private employers in the area, according to Trumbo.  Trumbo said the final selection was authorized by the Virginia Indian Advisory Board made up of representatives of the Tribe’s to be served. [...] <sup>49</sup>

<sup>47</sup> Law Ledger, 22 April 1977, [REDACTED] Private Collection, PDF Page 85.

<sup>48</sup> Staff, “4 Area Men on Holton Minority Unit,” *Newport News Daily Press* (Newport News, VA), June 6, 1972.

<sup>49</sup> Dorsey, S., “Grant Is Awarded for Indians to Learn Tribal Art, Crafts,” *Newport News Daily Press* (Newport News, Va), September 28, 1978.

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Date	Excerpt
November 23, 1979	[...] Another pocketful of CETA [Comprehensive Employment Training Act] money, designated for Indians living on reservations, is limited to the Pamunkey and Mattaponi tribes but Cook said it was cut from \$67,000 to \$37,000 this year. <sup>50</sup>

*Housing Services*

In the 1970s, the Tribe applied for and received federal funding through a Housing and Urban Development (HUD) Grant. Current Chief ██████████ described the impetus and use of the funds:

There were a lot of houses around here [that] didn't have running water and didn't have inside bathrooms. Some didn't even have electricity. We got a HUD [Housing and Urban Development] grant in the [19]70s, I mean, [19]72, [19]74 and help people out with being on wells and then get running water to their house. Ones that didn't have electricity, basically their houses were condemned anyway because they looked real bad. And with the HUD money, we purchased them some single-wide trailers so they had a place to live. Miss ██████████ used to live over here, that was the first time she ever had electricity, running water, and a refrigerator and so it was like coming out of the stone ages.<sup>51</sup>

The Tribe received the first tranche of funding in 1975 (July 16, 1975) and another in 1977 (June 21, 1977), which represent a multiyear award from HUD. The funding and plans were described in local newspapers:

*Table C4-8. Public Works and Social Services, 1960-1970: Housing and Urban Development Grant in Newspapers.*

Date	Excerpt
July 16, 1975	<p>Notification has been received of approval of grants totaling \$250,000 to Virginia's two Indian reservations.</p> <p>Notice from the office of Rep. Thomas N. Downing in Washington said Community Development block grants of \$125,000 each have been approved by the Department of Housing and Urban Development for the Pamunkey and Mattaponi tribes.</p> <p>Applications were made by Chief T. D. Cooke for the Pamunkeys and Chief Curtis Lee Custalow ██████████ of the Mattaponis.</p> <p>The grant to the Pamunkey reservation will be used for a community center.</p> <p>The one to the Mattaponis will be used for a central water system, rehabilitation work and planning activities.<sup>52</sup></p>
June 21, 1977	<p>The Mattaponi Indian Reservation has received a \$250,000 federal grant for housing and road improvements.</p> <p>[...] The grant to the Mattaponi, a community development block grant discretionary award through the Department of Housing and Urban Development (HUD), is to be used for rehabilitation of existing housing, road improvements, and program administration. [...] <sup>53</sup></p>

<sup>50</sup> Dorsey, S., "Federal Money Helping Indians Learn Old Crafts," *Newport News Daily Press* (Newport News, VA), November 23, 1979.

<sup>51</sup> ██████████, "Interview: ██████████," By ██████████ and ██████████ Mattaponi Indian Tribe, July 26, 2023, PDF Page 19.

<sup>52</sup> Staff, "Reservations Granted \$250,000," *Newport News Daily Press* (Newport News, VA), July 16, 1975.

<sup>53</sup> Staff, "Mattaponi, Pamunkey Get Federal Grants," *Newport News Daily Press* (Newport News, Va), June 21, 1977. It is most likely that this second round of funding was the second tranche of a multiyear award that started in 1975, and not a new award as implied by this article (Personal Communication, ██████████, October 12, 2024).

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Once the funds were awarded, the tribal government signed agreements to administer the funds (April 22, 1977).

*Table C4-9. Public Works and Social Services, 1960-1970: Housing and Urban Development Grant in Tribal Meeting Minutes.*

Date	Excerpt
April 22, 1977	Packet from All Siff containing performance forms for HUD to be signed by [REDACTED] [REDACTED] Also a notice should be published in Tidewater Review <sup>54</sup>

As a part of the grant administration process for housing rehabilitation, the Mattaponi Tribal Council would oversee the grant, including decisions on which properties would be improved and who would be hired to oversee the rehabilitation work performed. The administration of the grant was discussed in oral histories, which included the installation of new siding and windows and was based on need.

*Table C4-10. Public Works and Social Services, 1960-1979: Housing and Urban Development Grant in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1974 ca.	[REDACTED] at that time, somehow, someway, negotiated HUD [Housing and Urban Development] money from the federal government for the benefit of tribal people in every home on that Reservation. And if you went around the Reservation in those years, lots of houses had aluminum siding and aluminum storm windows that were installed. That was a direct byproduct of the HUD [Housing and Urban Development] money that [REDACTED] was able to negotiate for that benefited families all over that Reservation. <sup>56</sup> [...]
[REDACTED]	1974 ca.	Only certain people got anything done. My granddaddy's [REDACTED] house, they built a back room and put a bathroom in. Everybody got something. Some people gave theirs up to other people. And I couldn't tell you what, because that was all Council and Chief knew who gave what up and what they gave up and what was done for each house. But it was every house got—well, I didn't because my house was basically okay. So, I didn't need anything. There were some people that needed it badly. <sup>57</sup>

In 1977, the tribal government's allocation of funds caused tensions and disagreements over how the money should be spent, demonstrating internal conflicts over shared resources. The conflict reportedly pushed [REDACTED] to resign according to a newspaper article:

[...] Chief Curtis Lee (Warhorse) Custalow [REDACTED] chief of the Mattaponi Indian tribe in King William County for the past eight years, has resigned over a dispute which started with a federal grant. He said the tribe is arguing how to spend a \$250,000 community grant received this year from the Department of Housing and Urban Development.

<sup>54</sup> Law Ledger, 22 April 1977, [REDACTED] Private Collection, PDF Page 85.

<sup>55</sup> [REDACTED] has Mattaponi lineage but is enrolled with the Eastern Chickahominy Tribe.

<sup>56</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 9.

<sup>57</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 25, 2023, PDF Page 13.

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Chief Custalow said the money whould [*sic*; would] be spent to rehabilitate houses on the reservation and build roads whereas others want to relocate the houses.

Daniel Webster (Little Eagle) Custalow [REDACTED] a cousin of the former chief, is now chief of the Mattaponi tribe.<sup>58</sup>

This characterization is disputed by [REDACTED] family, and it seems likely that conflict over how to spend the funds was not the only issue factoring into his decision to resign.<sup>59</sup>

The grants precipitated queries to the Attorney General by the State Executive Director of Housing regarding the status of reservation lands. It appears that the Attorney General, in turn, consulted with Tribal leaders, ultimately confirming that the lands were held in trust by the state and that tribal law prohibited anyone other than tribal members from holding reservation allotments, though non-Indian spouses could reside there (February 7, 1977; August 25, 1977).

*Table C4-11. Public Works and Social Services, 1960-1979: Regulation of Housing Allotments.*

Date	Excerpt
February 7, 1977	<p>THE HONORABLE E. A. RAGLAND            Executive Director, Office of Housing</p> <p>This is in response to your inquiry whether "the Commonwealth of Virginia holds fee title to the land on the Pamunkey and Mattaponi Indian Reservations, in trust for the benefit of the Indian tribes, giving them rights of beneficial use and occupancy."</p> <p>[...]</p> <p>Accordingly, I am of the opinion that the Mattaponi and Pamunkey Indians have the exclusive right to occupy and possess the lands on their reservations. That right has been recognized by the Commonwealth of Virginia and is to be protected by the trustees of the tribes. The State assumed fee ownership of the land from the Crown; therefore, the Indians' aboriginal title can only be extinguished with the State's permission and the Indians' consent.</p> <p>You also inquire whether the Indians' tribal law prohibits the occupancy of the land by other than tribe members. I have been advised by [REDACTED] of the Mattaponi tribe and Chief Tecumseh D. Cook of the Pamunkey tribe that tribal law sets forth such a prohibition, with certain exceptions in the case of marriage between a tribal member and a non-Indian. Lands can only be allotted to a member of the tribe.<sup>60</sup></p>
August 25, 1977	<p>Dear Mr. Bartoll:</p> <p>Governor Godwin has asked me to respond to your letter of July 27, 1977. In Virginia there are two State reservations. The Pamunkey and Mattaponi Reservations are both located adjacent to King William County. Apparently, in order to live on these reservations, you must be able to prove either Pamunkey or Mattaponi ancestry.<sup>61</sup></p>

*Conclusion*

Between 1960 and 1979, the Mattaponi tribal government continued to perform important community services including advocating and overseeing the continuation of the Mattaponi Hatchery, pursuing

<sup>58</sup> Staff, "Congressman Paul Trible," *Glo-Quips* (Gloucester, Va), December 14, 1977.

<sup>59</sup> Law Ledger, Note from [REDACTED] Private Collection, PDF Page 87.

<sup>60</sup> *Opinions of the Attorney General and Report to the Governor of Virginia from July 1, 1976 to June 30, 1977*, Richmond, Virginia: Commonwealth of Virginia Department of Purchases and Supplies, 1977, PDF Page 181-183.

<sup>61</sup> Letter from C. Christophersen to E. Johnson, 28 December 1977, Governor Godwin, Mills E., Executive Papers, 1974-1978, Accession 30193, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 14, Folder "Indians 1977," PDF 2.



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additional lands to expand the Reservation, working with state and local authorities to obtain funding for employment, and pursuing and receiving two federal funds to improve reservation housing. These efforts demonstrate the tribal government’s capacity to “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)), and maintain “land set aside by a State for the petitioner” (83.11 (c)(1)(vii)). The tribal government’s advocacy work further demonstrates its representation of “the entity in dealing with outsiders in matters of consequence,” (83.11(c)), and that “the membership considers issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)). Additionally, tensions within the tribal government over the allocation of tribal resources shows the existence of “internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions” (83.11 (c)(1)(v)).

Maintaining Social Order

During the period between 1960 and 1979, tribal laws continued to be upheld by the tribal government. The existence of tribal laws and the tribal government’s enforcement of those laws demonstrate its ability to order the everyday lives of tribal members.

*Tribal Laws and Regulations*

Tribal laws continued to be administered by the tribal government during this period. The administration of laws is evidenced in the surviving tribal ledgers and law books<sup>62</sup> kept by the descendants of government officials as well as Helen Rountree’s fieldnotes from the period. Rountree’s fieldnotes describe the existence of law books as well as laws prohibiting profanity and drunkenness (March 13, 1970). Rountree also described the jurisdictional issues on the Reservation. That tribal laws continued to exist and be administered by the Mattaponi Tribal Council was also evidenced by newspapers during this period (February 14, 1974). Articles also highlighted the tribe’s retention of prohibitions against women voting (July 8, 1979) which had continued long after the country had extended the right to vote.<sup>63</sup>

Table C4-12. *Maintaining Social Order, 1960-1979: Tribal Laws.*

Date	Excerpt
March 13, 1970	The tribe possesses law-books, which the chief ██████████ says are "sacred"- I believe that means no access to outsiders. I'd like to see them but may not be able to. The tribe has its own laws, some of them very conservative. Drunkenness is not permitted on the reservation, nor is profanity. However, the state paved their loop road, and as long as the offender stays on it, the Indians have no jurisdiction by themselves. Also, no policemen, town, state, or federal, can enter the reservation in pursuit of a fugitive and actually take him into custody. To make an arrest, a policeman has first to go to the chief, and the chief may then escort him to the house of the fugitive- or not, as he chooses. Only by permission of the Chief may a person, resident, or non-resident (I gather), be arrested on the grounds of the reservation. The tribal council is composed of the males of the tribe, who elect the chief and amend the laws. The proceedings are secret and may be divulged by no one present. <sup>64</sup>
February 14, 1974	The reservation was confirmed in 1658 by an act of the Grand Assembly. Today the tribe is still governed by these laws. <sup>65</sup>

<sup>62</sup> Law Ledger, 1914-1977, ██████████ Private Collection.

<sup>63</sup> The Tribe passed a new constitution in 2023 that establishes women’s right to voice and vote.

<sup>64</sup> Diary Entry from Rountree, 13 March 1970, Helen C. Rountree, Fieldnotes, 1969-1973, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 2, PDF Page 4-5.

<sup>65</sup> Staff, “Cub Scout Banquet Feb. 22,” *Newport News Daily Press* (Newport News, Va), February 14, 1974.

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Date	Excerpt
July 8, 1979	Modern life styles contrast with the life the Indians live today on their reservation in King William County. For example, the tribes are still governed by a tribal council which forbids women to vote. [...] <sup>66</sup>

*Enforcement of Tribal Laws*

During the period from 1960 to 1979, the tribal government enforced the tribal laws, including the application of sanctions. Additionally, the Mattaponi Tribal Council convened a court to settle a dispute between reservation residents, ultimately successfully mediating the issue (December 14, 1977).

*Table C4-13. Maintaining Social Order, 1960-1979: Enforcement of Tribal Laws in Tribal Meeting Minutes.*

Date	Excerpt
December 14, 1977	Court Trial and Town Meeting  The meeting was called to order by the [REDACTED] [REDACTED] There was no roll call taken, as most of the members were not present. The first business on the agenda was a court trial and a hearing involving [REDACTED] [REDACTED] and his wife [REDACTED] concerning a misconduct on the Reservation. Which was settled between the accused by an apology and hand shake between them. <sup>67</sup>

Helen Rountree’s field notes describe the loss of residential rights due to non-residence (1974 ca.), demonstrating that the Mattaponi Tribal Council continued to uphold the longstanding law regarding residential requirements for tribal allotments during this period.

*Table C4-14. Maintaining Social Order, 1960-1979: Enforcement of Tribal Laws in Other Sources.*

Date	Excerpt
1974 ca.	[REDACTED] has lost his residential rights on Matt. Res. by living away [sounds too permanent- better check], & so has joined Upper Matt. Organization. [He could anyway- Mo. Is U. Matt.] <sup>68</sup>

*Conclusion*

Between 1960 and 1979, the Mattaponi tribal government administered tribal laws over the reservation and exerted “strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)). Its ability to preside over tribal court cases further demonstrates the existence of “internal conflicts” (83.11 (c)(1)(v)) and the Mattaponi Tribal Council’s authority to “settle disputes,” (83.11 (c)(2)(i)(B)). The continuation of other political processes discussed in other sections, including the allocation of land and resources (83.11 (c)(2)(i)(A)) and participation in town meetings and elections (83.11 (c)(1)(iii)), also indicate the maintenance of tribal laws and social norms by the tribal government.

<sup>66</sup> Berryman, L., “Mattaponi, Pamunkey Indians Attend Chippokes Festival,” *Newport News Daily Press* (Newport News, Va), July 8, 1979.

<sup>67</sup> Town Meeting and Court Trial, 14 December 1977, [REDACTED], Folder 1, PDF Page 1.

<sup>68</sup> Meeting with Chief Andrew Adams Notes, ca. 1974, Helen C. Rountree, Fieldnotes, 1973-1982 Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 2, PDF Page 24.

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Political Participation

During the period from 1960 to 1979, internal community participation in political processes continued. This included attendance at town meetings and elections wherein new tribal leaders were selected.

Meeting Attendance

Participation in town meetings and the election process was described in a recent interview with [REDACTED] who said:

Growing up, we didn't hear a whole lot about what went on in these tribal meetings. And if people came out and talked about them, they talked about them and who knows what was true and what wasn't. But either way, we knew that this was a government, we knew that the Tribal Council voted with peas and corn. It wasn't like a ballot box and you had it locked and all that stuff. People were here together and they voted and it was men only.<sup>69</sup>

Important topics discussed in meetings throughout the period between 1960 and 1979 included the allocation of land, communication with state officials, and disbursement of federal grant funds. Regular attendance was taken as part of the meeting minutes.

Table C4-15. Political Participation, 1960-1979: Town Meetings.<sup>70</sup>

Date	Type of Meeting	Total Members Present
October 30, 1969†	Town Meeting & Election	Unknown
November 13, 1969	Town Meeting	Unknown
February 12, 1970	Special Tribal Meeting	Unknown
June 11, 1970	Town Meeting	7
December 10, 1970	Town Meeting	9
1971 ca.†	Town Meeting & Election	Unknown
July 21, 1972	Town Meeting	13
October 6, 1972	Town Meeting	10
January 5, 1973	Town Meeting	7
January 26, 1973	Town Meeting	9
February 23, 1973†	Town Meeting	12

†Signifies meetings at which the community was asked to vote on a particular issue including formal elections.

Elections

After the passing of Chief O.T. Custalow, an election took place, in which voting members of the reservation elected Chief Curtis Custalow Sr. to a two-year term and Council Members, both existing and newly elected, were sworn in (October 30, 1969). At the end of this term, Chief Curtis was re-elected, along with other leaders including four councilmen (October 30, 1971). Chief Curtis described the election process:

Any candidate nominated for chief can run for a full term or a half term and can succeed himself," Chief Custalow said. He explained that he has served for two half terms of two years and a full four-year term but has withdrawn his name from the next election.<sup>71</sup>

Chief Curtis served consecutively until he resigned in 1977, at which time Daniel Webster Custalow was elected chief (October 31, 1977).

<sup>69</sup> [REDACTED] "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, April 20, 2023, PDF Page 7.

<sup>70</sup> Meeting minutes described in this table are part of [REDACTED] private collection.

<sup>71</sup> Harrell, B., "Va. Indians open festival," *The Smithfield Times* (Smithfield, Va), July 18, 1979.

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Table C4-16. Political Participation, 1960-1979: Elections in Tribal Meeting Minutes.

Date	Excerpt
October 30, 1969	<p>The meeting was called to order and [REDACTED] was voted to be chairman. The motion was made by Rev. [REDACTED] &amp; seconded by [REDACTED]. [REDACTED] was elected as temporary clerk for this meeting by Rev. [REDACTED] &amp; seconded by [REDACTED]. The motion to elect these two (2) officers was put before all those attending and accepted.</p> <p>A motion was made by [REDACTED] that those members present will constitute a quorum to transact all business at hand and all business will be final. The motion was seconded by [REDACTED]. Carried.</p> <p>Rev. [REDACTED] led in prayer. A hymn was sung, "Love Lifted Me."</p> <p>The first order of business was to elect a chief and assistant chief for the Mattaponi Indian Reservation. The motion to elect [REDACTED], Chief of the Mattaponi Indian Reservation for a period of two (2) years was made by Rev. [REDACTED] and seconded by [REDACTED]. Vote put [by] [REDACTED] and seconded by [REDACTED]. Motion presented and carried.</p> <p>[REDACTED] and [REDACTED] were sworn into their afore mentioned positions by a show of placing their hands on the Holy Bible and sworn in by Rev. [REDACTED].</p> <p>[REDACTED] Rev. [REDACTED] and [REDACTED] were appointed by Chief [REDACTED], and elected as councilmen. [REDACTED], head councilman, Rev. [REDACTED] second councilman and [REDACTED] third councilman. [...]</p> <p>[REDACTED] was appointed by Chief [REDACTED] and elected as tax collector and treasurer. The motion was made by Rev. [REDACTED] and seconded by [REDACTED]. Motion presented and carried. [REDACTED] was appointed by Chief [REDACTED] and elected as [illegible]<sup>72</sup></p>
October 30, 1969 Law Ledger Summary	<p>At the Death of [REDACTED] on Oct. 18-1969 [REDACTED] the son of [REDACTED] and [REDACTED] was unanimously elected as Chief of the Mattaponi Indian Reservation Tribe. He was nominated by [REDACTED] appointed [REDACTED] as asst. Chief. Chief [REDACTED] accepted for the term of 2 years instead of 4 due to a heart condition; carried.<sup>73</sup></p>
October 30, 1971	<p>[...] secretary be reelected for a period of two (2) years. From October 30-1971 to October 30-1973. Voted and approved by all attending members.</p>

<sup>72</sup> Tribal Meeting Minutes, 30 October 1969, [REDACTED] Private Collection, PDF Page 45.

<sup>73</sup> Law Ledger, 30 October 1969, [REDACTED] Private Collection, PDF Page 45.

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Date	Excerpt
	<p>Motion made by [REDACTED] seconded by [REDACTED] that councilman [REDACTED] councilman [REDACTED] councilman [REDACTED] by reelected for a period of two (2) years. From October 30-1971 to October 30-1973. And [REDACTED] be elected as head councilman for a period of two (2) years. From October 30-1971 to October 30-1973. Voted on and approved by all attending members. [...]</p> <p>Motion made by [REDACTED] seconded by [REDACTED] that regular town meeting will be held on Fridays unless of emergency. Writing notices will be sent to each member letting them know the place time and day. <sup>74</sup></p>
October 31, 1977 Law Ledger Summary	<p>[...] [REDACTED] elected 1977 to succeed [REDACTED] Whose term expired Oct. 31- 1977 who resigned to go into Native American Rights Fund Organization to work for Native Americans all over the United States full time. <sup>75</sup></p>

Mattaponi elections were recounted in local newspapers, which highlighted [REDACTED] initial election (November 9, 1969), subsequent reelection, and the tradition of using peas and corn to cast votes (November 17, 1971).

Table C4-17. Political Participation, 1960-1979: Elections.

Date	Excerpt
November 9, 1969	<p>We have a heritage and a tradition that I want to maintain," says the newly elected chief [REDACTED] of the Mattaponi Indians. [...]</p> <p>His elevation to chief following the unexpected death of the 71-year-old Chief O. T. Custalow [REDACTED] caught him without the traditional Indian dress worn for ceremonial occasions and the tribe's annual Thanksgiving tribute to the governor is approaching.</p> <p>[...] The new chief, looking at his predecessor's work, says, "We have a heritage and a tradition that I want to maintain. Keeping up our traditions is important." [...]</p> <p>[...] Chief Custalow accepted his position for two years rather than the regular four-year term because of health reasons - he suffered a heart attack only a few months ago.</p> <p>He told the tribal council if his health continues to improve for the next two years he will stand for election to another term.</p> <p>His main duties as chief are ceremonial functions and as a representative in legal matters involving the tribe. <sup>76</sup></p>
November 17, 1971	<p>Mattaponi- Curtis L. Custalow Sr. [REDACTED] has been reelected [<i>sic</i>] to a two-year term as chief of the Mattaponi Indian reservation.</p>

<sup>74</sup> Tribal Meeting Minutes, 1971 ca., [REDACTED] Private Collection.

<sup>75</sup> Law Ledger, Note by [REDACTED], 31 October 1977, [REDACTED] Private Collection, PDF Page 33.

<sup>76</sup> Phillips, Gene, "New Chief Will Continue Tradition of Mattaponi Indians," *Newport News Daily Press* (Newport, VA), November 9, 1969.

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Date	Excerpt
	<p>Members of the council were also re-elected with the addition of George F. Custalow Jr. [REDACTED] 80, one of the oldest men of hhe [<i>sic</i>; the] tribe.</p> <p>The election was by secret ballot with a grain of corn used to designate "yes" and a bean for "no" following tribal custom.<sup>77</sup></p>

*Conclusion*

Participation in town meetings and elections by voting members of the tribe demonstrate the tribal government’s ability to “mobilize significant numbers of members and significant resources from its members for entity purposes” (83.11 (c)(1)(i)), and that “the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)). Additionally, the organization of the election process shows a “continuous line of entity leaders” (83.11 (c)(1)(viii)) who played key roles in the exercise of political authorities under criterion 83.11 (c)(2)(i), and the existence of “widespread knowledge, communication, or involvement in political processes by many of the entity’s members” (83.11 (c)(1)(iii)).

External Relations

In the 1960s and 1970s, the Mattaponi tribal government regularly represented the Mattaponi Indian Tribe and mediating relationships between state, federal, and other tribal leaders. Much of this work was related to the protection of tribal status, such as the exploration of federal recognition and efforts to ensure exemption from probate fees and hunting license requirements. Lastly, the tribal government represented the Tribe through advocacy gatherings and honorary events, such as the annual tax tribute to the Governor.

*Protection of Indian Status*

During the period from 1960 to 1979, the Mattaponi Tribal Council continued to act as the main mediators in the preservation of tribal and Indian status for the reservation community. Tribal leaders and began to explore the possibility of federal recognition with the aid of the Native American Rights Fund. They also worked to guarantee that tribal members would be exempt from taxes and fees associated with inheritance. Finally, and as in other decades, the tribal government worked to affirm and maintain tribal exemption from hunting licenses, appealing to the Attorney General and the House of Delegates to ensure that tribal members were not restricted in their pursuit of one of their traditional livelihood activities.

Federal Recognition

During Chief [REDACTED] term, the tribal government met with legal advocates and received information regarding the possibility for the Tribe to gain federal recognition. In December of 1972, the Native American Rights Fund (NARF) hosted “The Eastern Indian” conference in Washington D.C. to assist non-federally recognized tribes to apply for federal grants and to learn about the federal recognition process.<sup>78</sup> The Mattaponi, Chickahominy, and Pamunkey attended the conference (January 1, 1973). In a 1983 interview, [REDACTED] reflected on these efforts, noting that the Bureau of Indian Affairs and Department of Interior had reached out regarding the process:

<sup>77</sup> Staff, “Mattaponi Chief Gets New Term,” *Newport News Daily Press* (Newport News, VA), November 17, 1971.

<sup>78</sup> After [REDACTED] resigned from his position as Chief of the Mattaponi, he served on the Native American Rights Fund board for eleven years. Law Ledger, [REDACTED] Private Collection, PDF Page 87.

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I received a letter from the Bureau of Indian Affairs, and also from the Interior Department asking if we would like to file an application. I brought it before the council. They said, no, we're satisfied as we are now.<sup>79</sup>

Despite the Council's reluctance to pursue federal acknowledgment, ██████████ recognized that the federal government retained some trust responsibility to the Mattaponi Indian Tribe and continued to advocate for federal funding (July 18, 1979).

Table C4-18. *External Relations, 1960-1979: Federal Recognition.*

Date	Excerpt
January 1, 1973	<p>[...] The more specific purposes of this conference were to assist federally unrecognized and unlanded Eastern Indians to gain recognition, and to attempt to gain a land base from federal surplus lands.</p> <p>[...] Among the tribes represented by official participants were these: Creek, Mohegan, Pequot, Nanticoke, Appalachicola [sic; Apalachicola], Miccosukee, Seminole, Miami, Cherokee, Narragansett, Seneca, Cayuga, Onondaga, Mohawk, Chickahominy, Ottawa, Chippewa, Choctaw, Shinnecock, Lumbee, Menominee, Rappahanock [sic; Rappahannock], Passamaquody [sic; Passamaquoddy], Penobscot, Wampanoag, Potawatamie [sic; Potawatomi], Chitimacha, Coughatta, Houma, Waccama [sic; Waccamaw], Melungeon, Tunica, Aroostook, Odawa, Poospatuck, Sioux, Haliwa, Mattaponi, Pamunky [sic; Pamunkey].<sup>80</sup></p>
July 18, 1979	<p>Because the Mattaponi do not have a treaty with the federal government the 22 families living on the King William reservation are not under Bureau of Indian Affairs and are not eligible for Indian health services.</p> <p>"The federal government does have some trust responsibility," Chief Custalow ██████████ said, "but the tribe is under the supervision of the state."</p> <p>Chief Custalow, who was born an alien in 1916 and received this U.S. citizenship through a congressional act in 1924, said that he "would like to see Congress appropriate money for Indian people, not just the federally recognized Indians."</p> <p>He explained that the Mattaponi cannot get the federal funding for education except through utilizing Title IV [sic; VI] funds. The tribe is now using the funds and Chief Custalow has testified before Congress on the problems facing American Indians.</p> <p>[...] Chief Custalow said that the Mattoapni [sic; Mattaponi] and other nonfederally recognized Indian tribes can apply for federal recognition. To receive recognition from the federal government the tribe must be able to prove that it was one of the aborigine tribes and has been recognized as a tribe by the state or church.</p> <p>He added that the Mattaponi would probably not have trouble obtaining recognition if they chose to apply since they have been recognized by the Virginia government since the signing of the treaty.</p> <p>A copy of the treaty is on display at the educational facility on the reservation. The Mattaponi also encourage visitors to tour the reservation and the trading post gift shop in West Point.<sup>81</sup></p>

<sup>79</sup> ██████████, Interview: ██████████, Mattaponi Reservation Speech and Interview edited by Helen Rountree, 1983, National Anthropological Archive, Washington, D.C.: Smithsonian Institution, Original edition, Helen Rountree, PDF Page 3.

<sup>80</sup> Mele, B. C., "Invisible" No Longer, Eastern Tribes Set Organization, Goals," *Wassaja* (San Francisco, Ca), January 1, 1973.

<sup>81</sup> Harrell, B., "Va. Indians open festival," *The Smithfield Times* (Smithfield, Va), July 18, 1979.

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Probate Fee and Tax Exemption

The Mattaponi Tribal Council also sought to ensure the Tribe's exempt status regarding a bond requirement related to the administration of estates. Helen Rountree recounts an incident after the passing of Chief O.T. Custalow in which the Mattaponi Tribal Council contested a state law requiring that the executor of the estate pay a bond fee. The Attorney General agreed with the tribal government and the executor was not required to pay the fee (1969 ca.). Additionally, the Attorney General advised King William County Clerk and Mattaponi Trustee, B.C. Garrett that the Tribe's exemption included probate tax (January 30, 1970).

*Table C4-19. External Relations, 1960-1979: Bond & Probate Tax Exemption.*

Date	Excerpt
1969 ca.	<p>[...] However, they are constantly on their guard against anything that might set a precedent for their having to pay taxes. For example:</p> <p>At the death of the late Chief, O.T. Custalow [Otha Thomas Custalow; b.1898 – d.1969]: his estate was declared to have a value in excess of \$1000. According to a 1950 State law, any estate with a value of \$1000 or more must be administered by a bonded person, which means the person has to pay a fee to become bonded. The Indians saw this as a tax, and they protested to the State Attorney General. The ruling was that Mrs. Custalow, the executrix, did not have to pay the fee.<sup>82</sup> [...]</p>
January 30, 1970	<p>HONORABLE B. C. GARRETT, JR., Clerk          Circuit Court of King William County</p> <p>This is in reply to your letter of January 16, 1970, requesting my opinion concerning the estate of the late [REDACTED]. The relevant portion of your letter is as follows:</p> <p>"I am writing to ask your opinion if the estate of the late [REDACTED], of the Mattaponi Indian Reservation in this County is subject to State and County probate tax. I realized that nothing on the Reservation is subject to tax. His estate is valued at approximately \$150,000.00, consisting primary [sic] of money in various banks and some real estate in this County outside of the Reservation."</p> <p>[...] While in the larger sense [REDACTED] was a domiciliary [sic] of Virginia by virtue of the bestowal of citizenship upon his tribe by the Commonwealth, nevertheless, the reservation of the Mattaponi has historically been treated in effect as a separate domicile for the purposes of taxation. As stated in the opinion of the Attorney General referred to above, "the fact that the Commonwealth has bestowed citizenship upon them (the Mattaponi) does not divest them of the rights reserved to them under the early acts of the General Assembly". Therefore, it is my opinion that in order to scrupulously observe the protocol of our Indian policy, only the value of that portion of [REDACTED] estate consisting of real estate should be subjected to the probate tax, State and county, unless facts exist which would bring the bank deposits squarely within the "business situs" doctrine stated above.<sup>83</sup></p>

<sup>82</sup> Class Fieldtrip to Mattaponi Reservation Notes, 14 March 1970, Helen C. Rountree Fieldnotes, 1969-1973, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 2, PDF Page 21.

<sup>83</sup> *Opinions of the Attorney General and Report to the Governor of Virginia from July 1, 1969 to June 30, 1970*, Richmond, Virginia: Commonwealth of Virginia Department of Purchases and Supplies, 1970, PDF Pages 299-300.



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License Exemption

The question of whether Mattaponi and Pamunkey tribal members needed to obtain a license to hunt on or off the Mattaponi Indian Reservation reemerged in the 1960s. John Paul Causey, Commonwealth Attorney for King William County, affirmed the Tribe’s exempt status on the reservation, but appealed to the Attorney General regarding license requirements off the reservation (October 7, 1960). Two years later, Chiefs ██████████ and Chief Tecumseh Deerfoot Cook of Pamunkey appeared before the House of Delegates in support of a bill that exempted tribal members from Virginia’s hunting license requirement (February 8, 1962; February 27, 1962). Such efforts safeguarded tribal members’ livelihood practices and preserved an important cultural touchstone for the Mattaponi Indian Tribe.

*Table C4-20. External Relations, 1960-1979: Hunting License Exemption.*

Date	Excerpt
October 7, 1960	<p>Honorable John Paul Causey            Commonwealth's Attorney for            King William County</p> <p>This is to acknowledge receipt of your letter of September 17, 1960, in which you state:</p> <p>"The question has been raised with me as to whether Indians resident on a tribal reservation are required to have hunting licenses to hunt outside of the limits of such reservation. As you know, there are tribal reservations for both the Pamunkey and Mattaponi tribes in King William County. I have always informally taken the position that Indians resident upon either of these reservations are not required to have licenses to hunt within the confines of the reservation. The question has now arisen as to whether a license is required for such Indians to hunt outside of the limits of the reservation, and I shall appreciate your opinion upon this question.<sup>84</sup> [...]"</p>
February 8, 1962	<p>Two Indian chiefs asked a House Committee yesterday to let their tribesmen hunt and fish without licenses.</p> <p>Chief O. T. Custalow ██████████ of the Mattaponis and Chief Tecumseh Deerfoot Cook of the Pamunkeys appeared wearing headdress to drum up support of proposed legislation to exempt their tribes from licensing.</p> <p>"After all," said Cook, "We think we have a right to hunt and fish the land that was ours."<sup>85</sup></p>
February 27, 1962	<p>Chief of Virginia's two Indian tribes appear at the House of Delegates in Richmond for passage of a bill allowing Indians with identification cards to hunt in the state without having to buy hunting licenses. From left: Little Chief Blue Wing Custalow ██████████ ██████████ and his father, Chief O. T. Custalow ██████████ ██████████ of the Mattaponi tribe; Chief Tecumseh Deerfoot Cook of the Pamunkeys and the bill's sponsor, Del. R. R. Gwathmey of Hanover County.<sup>86</sup></p>

*Ceremonial Representation*

Tribal leaders attended ceremonial events throughout this period and represented the Tribe in public engagements. This included honorary events, including the naming of the naval ship USS Mattaponi (February 11, 1970) and the presentation of an American flag by the Children of the American Revolution

<sup>84</sup> *Opinions of the Attorney General and Report to the Governor of Virginia from July 1, 1960 to June 30, 1961, Richmond, Virginia: Commonwealth of Virginia Department of Purchases and Supplies, 1961, PDF Page 155.*

<sup>85</sup> Staff, "Virginia Assembly Briefs," *The News Journal* (Radford, VA), February 8, 1962. See also: Staff, "Indians Drum For Game Rights," *Northern Virginia Sun* (Fairfax, VA), February 8, 1962. See also: Staff, "Listening Post," *The Times Recorder* (Zanesville, OH), February 9, 1962; Staff, "Happier Hunting Grounds?" *The Knoxville News-Sentinel* (Knoxville, TN), February 27, 1962.

<sup>86</sup> Staff, "Happier Hunting Grounds?" *The Knoxville News-Sentinel* (Knoxville, TN), February 27, 1962.

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Society to Assistant Chief Custalow (July 10, 1974). The tribal government also attended intertribal events, including the Eastern Indian Conference and Haliwa Powwow (April 14, 1972). Chief Curtis Custalow, along with his wife Gertrude, performed the peace pipe ceremony at events throughout the 1970s and into the 1980s (July 18, 1979).

Table C4-21. External Relations, 1960-1979: Ceremonial Representation.

Date	Excerpt
February 11, 1970	<p>[...] The Mattaponi Indians, one of Virginia's two remaining tribes, were presented a plaque from their naval namesake, the USS Mattaponi, in recent ceremonies on the Indian reservation here.</p> <p>The walnut plaque, with a ceramic medallion depicting the naval vessel, was presented to Chief Curtis Lee Custalow [REDACTED] by Cmdr. Raymond Shinwell of Norfolk. It was presented on behalf of Capt. Charles E. Hathaway, commanding officer of the USS Mattaponi.</p> <p>The plaque is inscribed, "To the Mattaponi, AO-41." It is to be placed in the chiefs artifacts room.<sup>87</sup></p>
April 14, 1972	<p>[...] Various guests from neighboring areas are expected to be on hand including Chief Oliver Adkins of the Chickahominy Tribe near Providence Forge, Va.; Chief Curtis Custalow [REDACTED] of Mattaponi Indian Reservation, West Point, Va.; and Mayor Earlie Maynor of Pembroke.<sup>88</sup></p>
October 1972	<p>The planning committee for the conference includes John Stevens, Chairman, who is a Passamaquoddy and Commissioner of Indian Affairs for the state of Maine; Chief Curtis Custalow [REDACTED] a Mattaponi and chairman of his tribe in Virginia, and Tall Oak, a Narragansett Indian from Rhode Island.<sup>89</sup></p>
April 19, 1973	<p>[...] Saturday's Pow-Wow program, in addition to the appearance of Gov. Holshouser, will feature a number of Indian dignitaries. Chief Curtis L. Custalow [REDACTED] of the Mattaponi Indian tribe in Virginia will be the principal speaker. Also on the program will be W. J. Strickland, chairman of the Steering Committee of the Eastern Coalition of Native Americans, and Earlie Maynor, Mayor of Pembroke who is ex-ecutive director of the N.C. Commission on Indian Affairs. [...]<sup>90</sup></p>
July 10, 1974	<p>The Lt. Pascow Herbert Society, Children of the American Revolution, will present an American flag to Chief Jacob V. Custalow [REDACTED] of the Mattaponi Indian Reservation Sunday. [...]<sup>91</sup></p>
July 18, 1979	<p>Claremont Mayor W.B. Sheally, chairmen of the Pork, Peanut and Pine Festival this year, lights a peace pipe for Mattaponi Chief Curtis L. Custalow [REDACTED] during opening ceremonies at the annual event Saturday. The chief, Sheally and Dale Fuss, co-chairman of the event, smoked the pipe to officially kick off the festival, then Custalow taught youngsters traditional Indian dances.<sup>92</sup></p>

<sup>87</sup> Staff, "Tribe, Crew Form Bond Of Friendship," *Newport News Daily Press* (Newport News, VA), February 11, 1970.

<sup>88</sup> Staff, "Haliwar [sic] Indian Tribes Meet Today," *Durham Morning Herald* (Durham, NC), April 14, 1972.

<sup>89</sup> Staff, "Eastern Indian Conference," *Native American Rights Fund* 1, no. 5 (October 1972): 9 [PDF 10].

<sup>90</sup> Staff, "Gov. Holshouser To Attend Haliwa Indian Pow-Wow Program Saturday," *Rocky Mount Telegram* (Rocky Mount, NC), April 19, 1973.

<sup>91</sup> Staff, "Chief Custalow to Receive Flag," *Newport News Daily Press* (Newport News, Va), July 10, 1974. This article misidentifies Jacob V. Custalow as Chief. He served as Assistant Chief from 1977-1982.

<sup>92</sup> Staff, "Peaceful beginning," *Smithfield Times* (Smithfield, Va), July 18, 1979.

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*Annual Tax Tribute*

Every year the Mattaponi Indian Tribe, often alongside the Pamunkey Indian Tribe, presents an annual tribute to the Governor of Virginia in lieu of taxes. This practice dates to colonial era treaties which established the tribes’ obligation to “pay the accustomed Tribute of Twenty Beaver Skins to the Governour, and also their Quit-Rent aforesaid.”<sup>93</sup> The tribute required hunting activities to secure game and often included participation of tribal members in the tribute ceremony at the Governor’s Mansion. Recent oral history interviews of tribal citizens document annual attendance at the tax tribute ceremony, including presentations between 1960 and 1979.<sup>94</sup>

*Table C4-22. External Relations, 1960-1979: Annual Tax Tribute in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1963 ca.	We went to the capitol with my grandfather to pay our taxes. And I remember first time I seen pictures and like I said, my memory is four, but I'm sure before then.  [...] I danced and held a tribute, yeah. And usually, we leave from down here and sometimes my grandfather [REDACTED] [REDACTED] would come to our house in Oregon Hill and pick us up and take us when we went. <sup>95</sup>
	1967 ca.	I've always, always went to a treaty celebration ever since I was probably five years old and was a part of that. <sup>96</sup>
	1967 ca.	[REDACTED]: Did you ever attend the Governor's?]  Mm-hm. Every year of my life. Yep, ever since I was a kid. I still go. The only one I missed was COVID. [...] It's pretty cool, actually. One thing, you're going to see a lot of your family you haven't seen in a long time. It's nice to see, people get together and honor the reservation for the treaty that was made. And also, our people are in—the new governors come in and, they're working together. [...] We'd go with Grandpop [REDACTED] and [REDACTED] [REDACTED] and all of them. All the chiefs were there and everybody's in their regalia. It was cool. <sup>97</sup>

The annual tax tribute was also widely covered in media sources throughout the period, including an interview in which Chief Custalow describes the importance of the tribute tradition to the Tribe (November 9, 1969).

<sup>93</sup> Vaughan, Alden T., *Early American Indian Documents: Treaties and Laws, 1607-1789 4* (Maryland: University Publications of America, 1983), 82-87 [PDF 57-59].

<sup>94</sup> Mattaponi citizens who discuss going to the annual tribute every year in interviews include [REDACTED] and [REDACTED]

<sup>95</sup> [REDACTED] "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 24, 2023, PDF Page 3-4.

<sup>96</sup> [REDACTED] "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 4.

<sup>97</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 31, 2023, PDF Page 7-8.

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Table C4-23. External Relations, 1960-1979: Annual Tax Tribute in Other Sources.

Date	Excerpt
November 22, 1962	<p>[...] First it was the Mattaponi Indians, led by Chief Hos-Ki-No-Wanah [<i>sic</i>; Hos-Ki-Wa-Na-Ah], or as he is better known, O. T. Custalow [REDACTED]. They had a wild turkey and four rockfish.</p> <p>"I'm sorry we couldn't bring a deer," Chief Custalow said. "We shot one but he was so shot up I was ashamed to bring him."</p> <p>[...] Chief Custalow made his presentation in front of the governor's mansion as Mrs. Harrison looked on. After a few moments of shyness, the chief's 8-year-old son, Little Chief Blue Wing [REDACTED] went through a brief Indian dance.<sup>98</sup></p>
November 25, 1964	<p>Custalow [REDACTED] chief of the Mattaponi tribe, Tuesday presented a turkey to the governor of Virginia in accordance with a pact between the Indians and Capt. John Smith.<sup>99</sup></p>
November 26, 1965	<p>An unhappy Indian chief paid his Tribe's customary tribute to the Governor of Virginia- a wild turkey and three rock fish.</p> <p>O. T. Custalow [REDACTED] accompanied by two of his 13 children, and wearing the tribal costumes and headdress met with Gov. Albertis S. Harrison briefly and then cornered newsmen to report that things weren't going well on the reservation.<sup>100</sup></p>
November 24, 1966	<p>The Mattaponi Indians forked over their annual Thanksgiving tribute yesterday to Gov. Mills E. Godwin Jr.</p> <p>It amounted to seven rockfish and a sizable turkey.</p> <p>Under agreement reached more than a century ago, Virginia Indians escape the outstretched hand of the state tax assessor by shooting a bit of game for the governor once a year.<sup>101</sup></p>
November 24, 1966	<p>The chief of the Mattaponis strode up to the Capitol yesterday to pay his tribe's taxes- a wild turkey and 10 fresh rockfish, slung on a pole and lugged by his squaw.</p> <p>But there was no grass growing on Chief O. T. Castalow [REDACTED]; [REDACTED]. After presenting the taxes to Gov. Mills E. Godwin- whom he disdainfully addresses as "boy"- the chief danced with the governor's 13-year-old daughter and lined up a television interview to promote trade back on the reservation.</p> <p>The chief is a Baptist minister. He paid the taxes for the Mattaponis one day after the Pamunkey tribe paid it's toll - a 180-pound buck deer.</p>

<sup>98</sup> Johnson, Bill, "Tradition Kept," *Newport News Daily Press* (Newport News, VA), November 22, 1962. See also: Staff, "Harrison Gets Offering of Wild," *The Register* (Danville, VA), November 22, 1962. See also: Staff, "A Thanksgiving Deer," *Richmond Times Dispatch* (Richmond, VA), November 22, 1962.

<sup>99</sup> Staff, "Upholds Pact," *Alabama Journal* (Montgomery, AL), November 25, 1964.

<sup>100</sup> Staff, "Indian Chief Pays Tribe's Tribute To Va. Governor," *Newport News Daily Press* (Newport, VA), November 26, 1965.

<sup>101</sup> Staff, "Indians Pay Tribute," *The Albuquerque Tribune* (Albuquerque, NM), November 24, 1966. See also: Staff, "Virginia Indians Bring Tribute," *Des Moines Tribune* (Des Moines, IA), November 24, 1966; Staff, "Virginia Indians Pay Tax 'Debt' To Governor," *The Sacramento Bee* (Sacramento, CA), November 24, 1966; Staff, "Good Bracket," *Spokane Daily Chronicle* (Spokane, WA), November 24, 1966; Staff, "Virginia Indians Fork Over Game To Escape Taxes," *Tallahassee Democrat* (Tallahassee, FL), November 24, 1966; Staff, "Tribe Forks Over Annual Tribute," *The Minneapolis Star* (Minneapolis, MN), November 24, 1966; Staff, "Today's Ho Hum," *Springfield Leader and Press* (Springfield, MO), November 24, 1966.

<sup>101</sup> Staff, "Names & Faces in the News," *The Boston Globe* (Boston, MA), November 24, 1966.

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Date	Excerpt
	Both Indian tribes give such gifts as tribute to the governor in lieu of taxes. The arrangement was made years ago. <sup>102</sup>
November 22, 1968	<p>Some things get to be a habit, even paying taxes.</p> <p>The chiefs of two Indian tribes met with Gov. Mills E. Godwin Jr., Thursday to pay their taxes- an 18-pound turkey, 13 rockfish and a 140-pound deer.</p> <p>"It looks like your bounty is pretty good this year," the governor told the chiefs of the shrinking Mattaponi and Pamunkey Indian tribes which still live on state-maintained reservations in King William County.</p> <p>Three centuries ago the Indians were required to pay 20 beaver skins to the King of England. The law obviously is no longer in effect, but the Indians are tradition minded.</p> <p>Virginia governors normally donate the annual thanksgiving gifts to the needy or to state institutions.</p> <p>The Mattaponi and Pamunkey are fiercely competitive and usually show up on separate days, Thursday, they were both in town at the same time.</p> <p>Godwin accepted the turkey and the fish from Chief O. T. Custalow [REDACTED], head of the Mattaponi. After a few words, Godwin stepped around the capitol to the mansion and accepted the four-point buck from Chief Tecumseh Deerfoot Cook of the Pamunkey.<sup>103</sup></p>
October 23, 1969	He [REDACTED] became a familiar figure in Richmond with his annual visits at the State Capitol to present the governor with Thanksgiving gifts. <sup>104</sup>
November 9, 1969	[...] His elevation to chief following the unexpected death of the 71-year-old Chief O. T. Custalow [REDACTED] caught him without the traditional Indian dress worn for ceremonial occasions and the tribe's annual Thanksgiving tribute to the governor is approaching.

<sup>102</sup> Staff, "Turkey Names & Faces In the News, 10 Fish Meet Tax Bill," *Journal Herald* (Dayton, OH), November 24, 1966. See Also: Staff, "Chief Remembers Thanksgiving Day," *Sandusky Register* (Sandusky, OH), November 24, 1966; Staff, "Tribe Pays Tribute to Governor Godwin," *The Selma Times-Journal* (Selma, AL), November 24, 1966; Staff, "Tribe Pays Tax -1 Turkey, 10 Fish," *The Charlotte Observer* (Charlotte, NC), November 24, 1966; Staff, "Tribe Tax: A Turkey, Ten Fish," *The Miami Herald* (Miami, FL), November 24, 1966; Brumfield, Bob, "The Weather," *The Cincinnati Enquirer* (Cincinnati, OH), November 25, 1966.

<sup>103</sup> Staff, "Indians Pay The Tax," *The Bonham Favorite* (Bonham, TX), November 22, 1968. See Also: Staff, "Indians Bring in Their Tax," *Courier-Post* (Camden, NJ), November 22, 1968; Staff, "Of Many Matters," *The Post & Times-Star* (Cincinnati, OH), November 22, 1968; Staff, "Chiefs Pay Taxes; Old English Law," *Dixon Evening Telegraph* (Dixon, IL), November 22, 1968. Staff, "Indians Pay Annual Tax," *The Daily News Journal* (Murfreesboro, TN), November 22, 1968; Staff, "Traditional Tax Paid by Indians," *The Daily Telegram Eau Claire* (WI), November 22, 1968; Staff, "Fish, Game Pay Taxes," *The Holland Evening Sentinel* (Holland, MI), November 22, 1968; Staff, "Taxes Paid By Indians," *Kingsport Times* (Kingsport, TN), November 22, 1968; Staff, "VA Indians Traditional Tax Payers," *The Latrobe Bulletin* (Latrobe, PA), November 22, 1968; Staff, "Indians Pay Bountiful Tax," *The Longview Daily News* (Longview, TX), November 22, 1968; Staff, "Indians Pay Annual Taxes in Virginia," *Princeton Daily Clarion* (Princeton, IN), November 22, 1968; Staff, "Indians Pay Annual Taxes," *Statesville Record & Landmark* (Statesville, NC), November 22, 1968; Staff, "Tax paying habitual," *The Tampa Times* (Tampa, FL), November 22, 1968; Staff, "Indians Pay Taxes with Fowl, Fish," *The Wichita Beacon* (Wichita, KS), November 22, 1968; Staff, "Indians Still Bring Bounty To Pay Taxes," *Greenville Advocate* (Greenville, OH), November 22, 1968; Staff, "Indians Pay Off Taxes In Bounty," *The News-Herald Franklin* (Franklin, PA), November 22, 1968; Staff, "Indians Pay With Bounty," *The Brownsville Herald* (Brownsville, TX), November 22, 1968; Staff, "For Surtax- Partridge In A Pear Tree?" *The Daily Herald* (Chicago, IL), November 22, 1968; Staff, "King George Not Around Any More But The Tax Habit Lingers On," *Lubbock Avalanche-Journal* (Lubbock, TX), November 22, 1968; McHale, E., "State Indians Pay Taxes With Turkey, Fish, Deer," *Northern Virginia Sun* (Fairfax, VA), November 22, 1968; Staff, "Indians Pay 'Turkey Tax' To Governor," *The Greenville News* (Greenville, SC), November 22, 1968.

<sup>104</sup> Staff, "Chief O.T. Custalow," *Rappahannock Record* (Kilmarnock, VA), October 23, 1969.

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Date	Excerpt
	<p>Chief Custalow never got around to replacing his Indian regalia which was destroyed in a fire several years ago.</p> <p>Paying the annual tribute to the governor is a tradition dating back more than 300 years- to 1646.</p> <p>When the reservation was established in Virginia's Colonial period, the chief says, the tribe was required to pay the governor of the colony 40 beaver pelts annually.</p> <p>Although the annual tribute is no longer compulsory, the tribe has continued the tradition, with the chief and other representatives of the tribe making the trip during the Thanksgiving season.</p> <p>Today, instead of the 40 beaver pelts, the chief presents the governor a tribute of game - perhaps a deer or a couple of wild turkeys.</p> <p>"We're no longer compelled to pay the tribute," Chief Custalow says, "but it's an old tradition we love to continue. I feel it's an honor to take the tribute and present it to the governor of our state."</p> <p>The annual tribute is only one of the traditions the new chief plans to continue in following in the steps of his father-in-law, the late O. T. Custalow, whom he succeeded as chief.</p> <p>Chief O. T. Custalow, who died last month, stressed throughout his 25-year administration the importance of the Indian heritage and established a reservation museum which is operated by his widow.</p> <p>The new chief, looking at his predecessor's work, says, "We have a heritage and a tradition that I want to maintain. Keeping up our traditions is important." [...]</p> <p>"Tradition is important in keeping the reservation alive.</p> <p>"Last year I put on a head dress and Indian costume and went with my grandfather to take the tribute to the governor. [...]"<sup>105</sup></p>
December 22, 1969	<p>Mattaponi Indian Chief Custalow [REDACTED] has just paid his tribe's annual tax bill- seven striped bass and a freshly killed wild turkey- to Gov. Godwin in Virginia, with a present of a freshly killed deer and other game. This is a substitute for the tax of 40 beaver pelts levied on the tribe in 1646.</p> <p>The Indians have kept their agreement better than most whites have complied with their dealings with Indians all over the country. With the price of food what it is, fish and game may be worth more than money. It's a point to remember. <sup>106</sup></p>

<sup>105</sup> Phillips, Gene, "New Chief Will Continue Tradition of Mattaponi Indians," *Newport News Daily Press* (Newport News, VA), November 9, 1969. See also: Staff, "Mattaponi Chief Named," *Newport News Daily Press* (Newport News, VA), November 1, 1969; Staff, "Thanks All 'Round," *The Post & Times-Star* (Cincinnati, OH), November 27, 1969; Staff, "Chief Pays Annual Tax," *The Hanford Sentinel* (Hanford, CA), November 27, 1969. See also: Staff, "Indian Puts His Heart Into Taxes," *Springfield Daily News* (Springfield, MO), November 27, 1969; Staff, "Indian Gives Fish, Dance in Tax Ritual," *The Idaho Statesman* (Boise, ID), November 27, 1969; Staff, "Indian Does Taxation Dance," *The Pampa Daily News* (Pampa, TX), November 27, 1969; Staff, "Chief Doesn't Tax Heart in Traditional Trot," *The Muncie Star* (Muncie, IN), November 27, 1969; Staff, "Pays Tax," *Times-News* (Twins Falls, ID), November 27, 1969; Staff, "Traditional Tax Paid by Indian," *Weirton Daily Times* (Weirton, WV), November 28, 1969; Staff, "Indian Chief Pays Taxes in Virginia," *The Cumberland News* (Cumberland, MD), November 29, 1969; Henderson, Mike, "Thanksgiving," *The Pensacola Journal* (Pensacola, FL), November 27, 1969; Staff, "Indians Pay Edible Tax," *The Times* (Munster, IL), November 27, 1969; Staff, "Mattaponi Indian Chief Pays Annual Tax Bill Of Tribe," *Newport News Daily Press* (Newport News, VA), November 28, 1969; Staff, "Wampum Ways," *Aiken Standard* (Aiken, SC), December 22, 1969; Staff, "UPI- The Mattaponi Indians," *The Herald Citizen Tri-County Shopper* (Woodstock, IL), January 28, 1970; Staff, "Mattaponi Indian Chief Pays Annual Tax Bill Of Tribe," *Newport News Daily Press* (Newport News, VA), November 28, 1969.

<sup>106</sup> Staff, "Wampum Ways," *Aiken Standard* (Aiken, SC), December 22, 1969.

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Date	Excerpt
November 25, 1971	<p>Gov. Linwood Holton of Virginia went hunting yesterday and bagged a 14-pound wild turkey. A few hours later Chief "War Horse" Custalow [REDACTED] presented him with a [sic; with a] nine-point buck, in line with a century-old custom of the Mattaponi Indians to pay their annual tax bill with fish and game. The governor told the chief he was glad he had skipped the customary turkey this year.<sup>107</sup></p>
November 23, 1972	<p>The Mattaponi Indians presented Gov. Linwood Holton with six striped bass and a 22-pound turkey Wednesday, marking the 294th such tribute paid a Virginia governor since a 1677 treaty exempting the Mattaponi and Pamunkey tribes from state taxes.</p> <p>Chief Custalow [REDACTED] was joined at the State Capitol ceremony by his wife, Minnie Ha-Ha [REDACTED] [REDACTED], two grandchildren and Blue Wing [REDACTED] a tribal elder.</p> <p>[...] Chief Custalow said the Mattaponi tribe varies the type of wild game they present to the governor each year. Last year, the tribe presented Gov. Holton with a 200-pound point buck.</p> <p>Minnie Ha-Ha Custalow presented the governor with a small beadwork headband with the words "Gov. L. Holton" inscribed on it. Holton said he would take the headband home and "share it with my young ones."<sup>108</sup></p>
November 22, 1973	<p>Gov. Linwood Holton has a few traditional extras to be thankful for that other governors of other state may envy- gifts of wild game from Virginia's Indians.</p> <p>Chief Curtis L. Custalow [REDACTED] of the Mattaponi Indians presented a wild turkey and six large rockfish to the governor Wednesday in a ceremony at the State Capitol.</p> <p>Earlier this week Chief Tecumseh Deerfoot Cooke of the Pamunkey tribe presented the state his tribute of two Canadian geese, a raccoon and some rockfish.</p> <p>Custalow told Holton he would perform a brief war dance "just to prove the point that we have buried the hatchet and are working together."</p> <p>Custalow's wife [REDACTED] and several other members of his family, decked out in traditional Indian regalia, attended the presentation at the foot of the State Capitol steps. Custalow himself displayed a long beaded and feathered headdress.</p> <p>Holton called the presentation a "very grand tradition" and said he planned to have the rockfish for breakfast Thanksgiving Day and the turkey at a later date.</p>

<sup>107</sup> Staff, "A World of People," *The Cincinnati Post* (Cincinnati, OH), November 25, 1971. See also: Staff, "One Arrow' Got Buck, But Governor Got Turkey," *Playground Daily News* (Fort Walton Beach, FL), November 25, 1971; Staff, "Bird Bagged, Gov. Gets Buck," *Northern Virginia Sun* (Fairfax, VA), November 25, 1971; Staff, "Gov. Holton Bags Wild Turkey," *Suffolk News-Herald* (Suffolk, VA), November 25, 1971; Staff, "Indians Present Virginia's Governor Thanksgiving Game," *The Register* (Danville, VA), November 25, 1971; Staff, "Buck-Passing At State Capitol," *Newport News Daily Press* (Newport News, VA), November 25, 1971.

<sup>108</sup> Staff, "Indians Give Gift To Holton," *Newport News Daily Press* (Newport News, Va), November 23, 1972. See Also: Staff, "Tax-exempt Virginia Indians Make Their Annual Tribute," *Kingsport News* (Kingsport, TN), November 24, 1972; Staff, "Paying Taxes," *Johnson City Press-Chronicle* (Johnson City, TN), November 24, 1972; Staff, "Mrs. Godwin Proud of Glass, Husband's Role in Education," *Suffolk News-Herald* (Suffolk, Va), October 7, 1973.

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Date	Excerpt
	[...] The ceremony has been part of Virginia's history since the mid 17th century. <sup>109</sup>
December 5, 1975	[...] Most people find the presentations both interesting and colorful. The ceremony helps us to recognize and give credit to the many contributions that Indians have made to our country. These presents are symbolic of a tribute required of the Pamunkey and Mattaponi tribes since the 1647 Treaty which ended the fighting between the English and the Pamunkey and the Mattaponi. <sup>110</sup>
November 24, 1976	<p>Gov. Mills Godwin has had his troubles with the General Assembly, but now he's got just the thing to smooth over any situation.</p> <p>The Mattaponi Indians gave Godwin a peace pipe on Tuesday.</p> <p>The token of friendship was nonpartisan, and it was presented to the governor by Mattaponi Chief Curtis Custalow [REDACTED]. The hand-carved pipe came as a surprise as Godwin stood on the South Portico of the State Capitol to receive his annual tribute of wild game. this year the Mattaponi gave him a wild turkey and six largemouth bass.</p> <p>"But since we know you always contribute the game to charity, we wanted you to have the pipe as a personal gift," said Custalow, who was dressed for the occasion in buckskins and a ground sweeping feathered headdress.</p> <p>The ceremony is an annual Thanksgiving tradition dating back to a treaty signed in 1646 that calls for the reservation Indians to give the governor a gift of game in lieu of property taxes.<sup>111</sup></p>
December 2, 1976	<p>[...] These presents are symbolic of a tribute required of the Pamunkey and Mattaponi tribes since the 1647 Treaty which ended the fighting between the English and the Pamunkey and the Mattaponi.</p> <p>This is an annual ceremony determined by the Indians themselves, and of the utmost importance to them, both from a secular and a religious point of view.</p> <p>Sincerely,        A. Gordon Brooks        Executive Assistant.<sup>112</sup></p>
November 23, 1977	The Pamunkeys' neighboring tribe, the Mattaponi, presented Godwin with a wild turkey and two rockfish last week. <sup>113</sup>

<sup>109</sup> Staff, "Indians Give Traditional Gifts to Holton," *The Danville Register* (Danville, Va), November 22, 1973. See Also: Staff, "Nobody's perfect," *The San Francisco Examiner* (San Francisco, Ca), November 22, 1973; Staff, "About People," *Paterson News* (Paterson, NJ), November 23, 1973; Jackman, F., "Capitol Stuff," *The Odessa American* (Odessa, Texas), November 27, 1973. Staff, "Nobody's perfect," *The San Francisco Examiner* (San Francisco, Ca), November 22, 1973; Staff, "About People," *Paterson News* (Paterson, NJ), November 23, 1973; Jackman, F., "Capitol Stuff," *The Odessa American* (Odessa, Texas), November 27, 1973.

<sup>110</sup> Letter from A. Brooks to R. Firth, 2 December 1976, Governor Godwin, Mills E., Executive Papers, 1974-1978, Accession 30193, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 14, Folder "Indians 1975," PDF Page 3. See Also: PDF Page 4 and 5.

<sup>111</sup> Staff, "Godwin gets peace pipe from Indians," *The Daily News Leader* (Staunton, Va), November 24, 1976. See also: Staff, "Indians Give Annual Gifts for Thanksgiving To Godwin," *Newport News Daily Press* (Newport News, Va), November 19, 1976.

<sup>112</sup> Letter from A. Brooks to R. Firth, 2 December 1976, Governor Godwin, Mills E., Executive Papers, 1974-1978, Accession 30193, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 14, Folder "Indians 1976," PDF Page 3.

<sup>113</sup> Staff, "War Dance Buckskinned Indians Pay Tribute To Godwin," *The Danville Register* (Danville, Va), November 23, 1977.



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Date	Excerpt
February 2, 1978	<p>[...] The Mattaponi tribe is the last remnant of one of the thirty-two tribes once ruled by the great chief Powhatan." Chief Custalow ██████████<sup>114</sup> said.</p> <p>In 1646 we made a peace treaty and agreed to pay the Commonwealth of Virginia twenty beaver skins a year as taxes. Today we still pay tribute to the Governor at Thanksgiving taking him either a fresh turkey or deer.<sup>115</sup></p>
November 22, 1978	<p>With the hunting season only days old, the Mattaponi Indians had to do some fast work in the woods to come up with enough game to pay homage to Virginia's governor in time for Thanksgiving.</p> <p>Chief Little Eagle ██████████ leader of the Mattaponi, ordered a dozen tribesmen to scour their 125-acre reservation for light game to make the presentation to Gov. John N. Dalton, honoring a 322-year tradition. Since colonial times the Indians have been paying tribute instead of taxes.</p> <p>"We went all out, looking here and there," said Little Eagle, whose fellow tribesmen found a 12-pound wild turkey and two glistening rockfish, all tied to a stick.</p> <p>Thunder Cloud ██████████ Little Eagle's brother<sup>116</sup>, eyed the turkey during the State Capitol ceremony Tuesday and smiled.</p> <p>"I had my eye on that one. Well, not that one exactly, but I was stalking a group of them for days. I knew where they were, but I'm not saying where — that's a military secret," said Thunder Cloud.</p> <p>As Little Eagle, Thunder Cloud and other tribe members gathered at the foot of the Capitol stairs, Dalton praised the tradition and "smoked" an unlit peace pipe offered by his guests.</p> <p>"I wish you the best, and I hope this fine tradition will continue," he said.</p> <p>Thunder Cloud shook hands with Dalton beneath the gleaming white pillars of the Capitol and wished him "health and wisdom for many moons to come."<sup>117</sup></p>
November 24, 1978	<p>Virginia's other Indian tribe, the Mattaponi, gave Dalton a wild turkey and two rockfish. Mattaponi Chief Webster Custalow ██████████ said they had needed no paleface help.<sup>118</sup></p>
November 22, 1979	<p>Virginia Governor John Dalton thanks Mattaponi Indian Chief Little Eagle Webster Custalow ██████████ for the tribe's annual tax payment to the state - a fresh killed turkey. The Mattaponi and Pamunkey tribes pay taxes to the state each year at Thanksgiving time in the form of fresh killed game from their reservation - an agreement that was negotiated in the 17th century.<sup>119</sup></p>

<sup>114</sup> This article misidentifies Thundercloud ██████████ as Chief. He served as Assistant Chief of the Mattaponi Tribe from 1977-1982. Daniel Webster Custalow was chief of the Mattaponi Tribe from 1977-2003.

<sup>115</sup> Delo, P., "Glenns Plans Course on Indian History," *Rappahannock Record* (Kilmarnock, Va), February 2, 1978. See Also: Delo, P., "Real Indians help conduct unique RCC history course," *Southside Sentinel* (Urbanna, Va), February 2, 1978.

<sup>116</sup> ██████████ was the nephew of ██████████

<sup>117</sup> Staff, "Indians Pay Tribute; give Gov. Turkey, Fish," *Suffolk News-Herald* (Suffolk, Va), November 22, 1978. See also: Staff, "Paleface's deer," *The Anniston Star* (Anniston, AL), November 23, 1978; Staff, "On the Lighter Side," *The Taylor Daily Press* (Taylor, TX), November 23, 1978; Staff, "Who Fired That Shot?" *Evening Herald* (Rockhill, SC), November 23, 1978; Staff, "Digest Calendar," *The Advocate* (Newark, OH), November 23, 1978; Staff, "Meanwhile..." *Telegram-Tribune* (San Luis Obispo County, Ca), November 23, 1978; Staff, "Indians pay up with help," *The Kansas City Star* (Kansas City, MO), November 24, 1978.

<sup>118</sup> Parrott, J., "Life Has Few Wrinkles for Soviet Emigre," *Los Angeles Times* (Los Angeles, CA), November 24, 1978.

<sup>119</sup> Staff, "Paying Taxes," *The Columbia Record* (Columbia, SC), November 22, 1979.

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*Conclusion*

The evidence provided above demonstrates that the Mattaponi tribal government consistently represented “the entity in dealing with outsiders in matters of consequence” (83.11(c)). Participation in the annual tax tribute by community members, including the hunt for the game and attendance at the ceremony demonstrates the tribal government’s ability to “mobilize significant numbers of members and significant resources from its members for entity purposes” (83.11 (c)(1)(i)), that Mattaponi “membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)), and that there is “widespread knowledge, communication, or involvement in political processes by many of the entity's members” (83.11 (c)(1)(iii)). The Mattaponi Tribal Council’s representation at ceremonial events alongside Pamunkey and Chickahominy leaders exemplifies the tribal government’s significant relationships with the governments of other federally recognized tribes (83.11(c)(1)(vi)). Efforts to protect tribal members tax and fee exemptions, particularly exemptions for reservation residents, demonstrate the tribal government’s continuous administration of “land set aside by a State for the petitioner” (83.11 (c)(1)(vii)). Advocacy for tribal rights and Indian status as well as the annual tribute required an outlay of tribal resources, which demonstrates the tribal government’s ability to “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)). Finally, efforts to safeguard tribal members’ ability to hunt or fish without the requirement of a license demonstrates the Mattaponi Tribal Council’s organization and management of members’ “economic subsistence activities” (83.11 (c)(2)(i)(D)).

*Evidentiary Applicability*

Overall, the evidence presented above demonstrates that the Mattaponi Indian Tribe meets Criterion 83.11 (c)(1) and (c)(2) throughout the period from 1960 to 1979. Additionally, the evidence from meeting minutes and primary and secondary sources are sufficient to fulfill Criterion 83.11 (c)(2) at a high level and thus should be interpreted to meet Criterion 83.11 (b)(2)(v) for the same period.

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5. Criterion (c): 1980 to 1999

Introduction

Between 1980 and 1999, documentation demonstrates the Mattaponi Indian Tribe's fulfillment of 25 CFR 83.11 (c), political influence or authority. Evidence establishes that the Mattaponi Tribal Council held "political influence or authority over its members" (83.11(c)(1)), including the ability to "mobilize significant numbers of members and significant resources... for entity purposes" (83.11 (c)(1)(i)), through political action such as the protest of the proposed Newport News reservoir and defense of tribal members' tax-exempt status. Political participation by the Mattaponi tribal community is evident in regular attendance in regular town meetings and elections, demonstrating "widespread knowledge, communication, or involvement in political processes" (83.11(c)(1)(iii)). Likewise, the tribal government's mediation of internal disputes over issues such as resident conflicts exemplify "internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions" (83.11 (c)(1)(v)). The inclusion of the Mattaponi Indian Tribe alongside the Pamunkey Indian Tribe in the state's formal 1983 recognition of the two shows the Tribe's significant relationship with federally recognized Indian tribes (83.11 (c)(1)(vi)). The evidence of organized institutions and livelihood strategies also show that the Mattaponi Indian Tribe continuously occupied and used the state Reservation initially conferred to it in the colonial period (83.11 (c)(1)(vii)). Lastly, archival documents including tribal meeting minutes and newspapers articles note the Tribe's leaders and elections, demonstrating the existence of a "continuous line of entity leaders and a means of selection of acquiescence by a significant number of the entity's members" (83.11 (c)(1)(viii)).

Evidence also demonstrates that the Mattaponi Indian Tribe fulfills the requirements under 25 CFR 83.11 (c)(2) throughout the 20<sup>th</sup> and 21<sup>st</sup> centuries. Specifically, evidence shows that the tribal government regularly allocated entity resources such as through the allotment of land to tribal members (83.11 (c)(2)(i)(A)). The tribal government also intervened in the activities of tribal citizens in accordance with tribal laws in ways that clearly demonstrate its role in the regular settlement of internal disputes (83.11 (c)(2)(i)(B)) and its strong influence over the behavior of its members (83.11 (c)(2)(i)(C)). Intervention and mediation of employment opportunities and distribution of grant funding illustrate the Mattaponi Tribal Council's ability to organize the economic subsistence activities of its members (83.11 (c)(2)(i)(D)). Such evidence, by meeting the requirements of 25 CFR 83.11 (c)(2), fulfills the crossover provision in 25 CFR 83.11 (b)(2)(v) and thus has "provided more than sufficient evidence to demonstrate distinct community" for the period from 1980 to 1999.

Tribal Leadership

Between 1980 and 1999, the Mattaponi Indian Tribe retained the political structure of a Mattaponi Tribal Council consisting of a Chief, Assistant Chief, and Council members. Webster Custalow remained chief during this period. Elections took place to elect Council members and assign offices, such as Secretary and Treasurer.<sup>1</sup> As in previous periods, tribal governmental leaders acted as leaders of the Mattaponi Indian Baptist Church. In the 1980s and 1990s, Curtis Custalow Sr. served as Reverend of the Tribe's church.<sup>2</sup>

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<sup>1</sup> Tribal Meeting Minutes, 9 April 1987, [REDACTED] Collection, Folder 1, PDF Page 2; Town Meeting Minutes, 17 October 1987, [REDACTED] Collection, Folder 1, PDF Page 2-3.

<sup>2</sup> Vaughn, C., "Seniors Visit Mattaponi Indian Reservation," *Glo-Quips* (Gloucester, Va), November 20, 1980.

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Table C5-1. Tribal Leaders, 1980-1999. <sup>3</sup>

Date	Title	Tribal Leaders
1977- 2003	Chief	Daniel Webster Custalow [REDACTED] <sup>4</sup>
1977- 1982	Assistant Chief	Jacob Vincent Custalow Sr. [REDACTED] <sup>5</sup>
1982 ca.- 2003	Assistant Chief	Carl Temple Custalow [REDACTED] <sup>6</sup>
1970 ca. - 1990 ca.	Councilman	Alfred Lucian Allmond Sr. [REDACTED] <sup>7</sup>
1987 ca. - 2000	Councilman	Lionel Wade Custalow; [REDACTED] <sup>8</sup>
1962 ca. - 2013	Councilman	Bradley Leon Custalow I [REDACTED] <sup>9</sup>
1997 - Present	Councilman	Bradley Leon Custalow II [REDACTED] <sup>10</sup>
1987 ca.- 2003	Councilman	Mark Thomas Custalow [REDACTED] <sup>11</sup>
1969 ca. - 1996	Councilman	Ernest Alexander Langston Sr. [REDACTED] <sup>12</sup>
1997 - 1998	Councilman	Curtis Lee Custalow Sr. [REDACTED] <sup>13</sup>
1988 ca. - 2009	Councilman	Ralph Dewey Custalow [REDACTED] <sup>14</sup>
1959 ca. - 1982	Councilman	William Garnett Custalow [REDACTED] <sup>15</sup>
1983 ca. - Unknown	Secretary	Carl Temple Custalow [REDACTED] <sup>16</sup>
1975 ca.- 2009	Treasurer	Ralph Dewey Custalow [REDACTED] <sup>17</sup>
1980	Reverend	Curtis Lee Custalow Sr. [REDACTED] <sup>18</sup>

<sup>3</sup> [REDACTED] and [REDACTED] were both notated (by writers from outside the community such as journalists) as a Chief of the Mattaponi, however Jacob V. Custalow Sr. served as assistant chief during this period, and [REDACTED] did not serve as Chief or Assistant Chief.

<sup>4</sup> Staff, "Thanksgiving Offerings," *Newport News Daily Press* (Newport News, Va), November 20, 1980; Staff, "Indians Present Taxes," *Newport News Daily Press* (Newport News, Va), November 20, 1981; Staff, "Obituaries," *Southside Sentinel* (Urbanna, Va), September 2, 1982; Staff, "Fishing Limited for Striped Bass," *Rappahannock Record* (Kilmarnock, Va) January 6, 1983; Staff, "A look at the Pamunkey and Mattaponi," *The Indian Trader* (La Mesa, Ca), February, 1985; Staff, "Community Calendar," *Southside Sentinel* (Urbanna, Va), April 9, 1987; Staff, "Pocahontas and Powhatan Descendants," *Glo-Quips* (Gloucester, Va), December 7, 1988; Fertig, B., "Mattaponi chief honored," *Newport News Daily Press* (Newport News, Va), July 29, 1992; Staff, "Local Indian chiefs address VASWCD," *Southside Sentinel* (Urbanna, Va), February 24, 1994; Staff, "White Stone to celebrate Saturday; Shirley Little Dove to lead parade," *Rappahannock Record* (Kilmarnock, Va), September 14, 1995; Staff, "Lively Day plans under way," *Rappahannock Record* (Kilmarnock, Va), August 22, 1996; Chowning, L. S., "Proposed King William reservoir to serve Newport News is drenched with opposition," *Southside Sentinel* (Urbanna, Va), January 9, 1997; Staff, "Native-American day set at library," *Rappahannock Record* (Kilmarnock, Va), June 18, 1998; Custalow, C. L. E., "Mattaponi Tribe Leader: We fight to save our river," *Richmond Free Press* (Richmond, Va) July 15, 1999.

<sup>5</sup> Staff, "Indians Present 'Taxes'," *Newport News Daily Press* (Newport News, Va), November 20, 1981; Staff, "Obituaries," *Southside Sentinel* (Urbanna, Va), September 2, 1982; Staff, "Taxes Paid in Fish And Fowl," *Suffolk News-Herald* (Suffolk, Va), November 20, 1980; Staff, "Mattaponi Indians to Present Part Of Local History," *Rappahannock Record* (Kilmarnock, Va), April 16, 1981; Staff, "Indian 'trail' fun to follow," *Smithfield Time* (Smithfield, Va), June 20, 1984.

<sup>6</sup> Based on personal communication with Assistant [REDACTED] and [REDACTED], March 2024; Staff, "Tribe cites treaties in reservoir fight," *Suffolk News-Herald*, (Suffolk, Va), March 27, 1997; Staff, "Virginia agrees to tone down state historical markers," *The Indian Trader* (La Mesa, Ca), September, 1998; Whitehead, B., "Documentary focuses on conflict between city, Mattaponi," *Suffolk News-Herald* (Suffolk, Va), November 22, 1998; Shaiman, M., "Mattaponi Shad Fishery Threatened," *On Indian Land* (Seattle, WA), Summer, 1998; Staff, "VA Indians still fighting for U.S respect," *Richmond Free Press* (Richmond, Va), March 18, 1999.

<sup>7</sup> Personal Communication with Tribal Council, 19 October 2024.

<sup>8</sup> Tribal Meeting Minutes, 9 May 1997, Tribal Government Collection.

<sup>9</sup> Tribal Meeting Minutes, 9 May 1997, Tribal Government Collection; Personal Communication with Assistant [REDACTED] [REDACTED] 19 October 2024.

<sup>10</sup> Tribal Meeting Minutes, 9 May 1997, Tribal Government Collection.

<sup>11</sup> Tribal Meeting Minutes, 9 May 1997, Tribal Government Collection.

<sup>12</sup> Tribal Government Correspondence, 22 November 1996, Tribal Government Collection.

<sup>13</sup> Tribal Meeting Minutes, 9 May 1997, Tribal Government Collection.

<sup>14</sup> Tribal Meeting Minutes, 9 May 1997, Tribal Government Collection.

<sup>15</sup> Tribal Meeting Minutes, 30 October 1969, [REDACTED] Collection.

<sup>16</sup> Tribal Meeting Minutes, 16 September 1983, [REDACTED] Collection, Folder 1.

<sup>17</sup> Personal Communication with Tribal Council, 19 October 2024.

<sup>18</sup> Vaughn, C., "Seniors Visit Mattaponi Indian Reservation," *Glo-Quips* (Gloucester, Va), November 20, 1980.

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*Conclusion*

Tribal meeting minutes and newspaper articles from this period support evidence of a “continuous line of entity leaders” (83.11 (c)(1)(viii)) who protected tribal communal rights and administered political processes and laws (83.11 (c)(2)(i)). Election processes further demonstrate the existence of “widespread knowledge, communication, or involvement in political processes by many of the entity's members” (83.11 (c)(1)(iii)).

*Resource Use and Allocation*

Throughout the 1980s and 1990s, the tribal government consistently organized the allocation and use of tribal resources, including land and community assets. Such activities included the provision and management of reservation allotments and the mediation of conflicts over reservation and allotment property.

*Reservation Allotments*

The process of calling for a lot after being reinstated or presenting oneself to the Mattaponi Tribal Council requesting residency rights continued during this period. In a 1981 interview, former Chief ██████████ described allotment law and how it changed during this period:

[...] the lands on the Reservation are yet held in common by the Tribal government. [...] The tribal government has full control of all of this land on this Reservation. Now what happens is a Mattaponi qualified member can apply for a lot to build and occupy. This lot can be awarded to the individual, a Mattaponi individual that he might, or she might, build and occupy so long as they live, excuse me, on the Mattaponi Indian Reservation. The original law says that you have two years to build and occupy. In other words, once the lot is assigned to you, then you have two years to build and occupy. That has been changed a little bit. Modern day, there's a lot of people that does not have that kind of money. So, we have changed the amendment attempt to build and occupy because there is a strong possibility [inaudible] they may get the house pretty well up but not ready to occupy.

[...] Once you have established your home on that particular lot, you can live there as long as life last under the law.

[...] if you are not or do not reside on that particular lot, 2 years, the lot will automatically revert back to the Tribal government. The improvements on that lot will belong to the individual, but that individual will be given the period of time that he or she might do whatever is necessary for his or her best interest. If they want to sell it to someone, that's their prerogative, but if they do not do anything whatsoever, then there will be a public sale.

[...] You must maintain your status on the Reservation at least, at least six months out of the year to hold a lot. [...] If someone that has lived on the Reservation and had to leave maybe because they were out of work and found a good job and they wanted to leave and try to get ahead a little bit. [21:55] Ok, and stayed away for two years and said well my job is going to last six months more, and I am going to lose my home and lose my lot if I stay six months [Inaudible]. It's a strong possibility, and I would rule on it that if they would write or come and bring a letter, that the Tribal Chief and Council that it could be acted upon, and they could receive some sort of amended time. This way, they would still be able

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to hold that lot for an extra six months or a different amount of time. I think this is one the amendments [Inaudible] the law.<sup>19</sup>

The tribal government also administered laws related to spousal inheritance for female allotment holders. A newspaper noted Chief Webster Custalow’s description of the tribal law surrounding this practice:

The Mattaponis, according to Chief Webster Custalow [REDACTED] [REDACTED] have managed to work around that problem. The women who marry outside their race are permitted to live on the reservation with their husbands. The land, however, is titled only in the woman's name and reverts to the tribe upon her death.<sup>20</sup>

Minutes from this period illustrate the Mattaponi Tribal Council’s assignment of allotments. This included oversight of the relinquishment of allotments for redistribution (April 9, 1987) and assignment of allotments (October 17, 1987). In 1998, allotment requests were delayed until boundary lines could be marked and recorded in meeting minutes for clarification (July 30, 1998). Lastly, the Mattaponi Tribal Council discussed issues pertaining to tribal members living on the reservation in violation of the allotment process (November 4, 1999).

*Table C5-2. Resource Use and Allocation, 1980-1999: Reservation Allotments in Tribal Meeting Minutes.*

Date	Excerpt
April 9, 1987	<p>[...] [REDACTED] called for a portion of the lot now belonging to [REDACTED] relinquishing a portion of the lot back to the Reservation. She specified that the portion of lot to be relinquished would begin 80 feet from the rear of the existing garage and extending to the community road leading to the community landing. Measurement will be taken and recoded at a later meeting. The motion was made by [REDACTED] that the lot be relinquished back to the reservation and seconded by [REDACTED] Motion carried.</p> <p>A motion was made by [REDACTED] that the above-mentioned lot belonging to [REDACTED] assigned to [REDACTED] The motion was seconded by [REDACTED] Motion carried<sup>21</sup></p>
October 17, 1987	<p>[REDACTED] Presented a letter to relinquish his lot back to the reservation. A motion was made by [REDACTED] that the lot be relinquished back to the reservation. The motion was seconded by [REDACTED] Motion Carried-</p> <p>A letter from [REDACTED] requesting that she relinquish her lot back to the reservation. A motion was made by [REDACTED] to relinquish and seconded by [REDACTED] Motion carried.</p>

<sup>19</sup> [REDACTED] Interview: [REDACTED] Mattaponi Reservation Speech and Interview edited by Helen Rountree, National Anthropological Archive, Washington, D.C.: Smithsonian Institution, Original edition, Helen Rountree, 1983, PDF Page 16-18. See also: [REDACTED], Interview: Chickahominy Fall Festival. Edited by Helen Rountree. National Anthropological Archive, Washington, D.C.: Smithsonian Institution. Original edition, Helen Rountree. 1981, PDF Page 3.

<sup>20</sup> Staff, “Virginia Indian Woman Seeking Changes,” *Talking Leaf* (Los Angeles, CA), March, 1985. For other sources related to women holding allotments on the reservation during this period, please see: Rountree, Helen C. Fieldnotes, April 1986-December 1986, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 3, PDF Page 2-3; “Young Indians Rediscovering Tradition”, 29 March 1987, Governor Baliles, Gerald L., Executive Papers, Accession 33707, State Government Records Collection, Library of Virginia, Richmond, Virginia. Box 198 Folder 10, PDF Page 56.

<sup>21</sup> Tribal Meeting Minutes, 9 April 1987, [REDACTED] Collection, Folder 1, PDF Page 2.

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Date	Excerpt
	<p>██████████ did vote against this. ██████████ asked for a lot last known as ██████████ Be assigned to her. A motion was made by ██████████ and seconded by ██████████ Motion Carried.<sup>22</sup></p>
July 30, 1998	<p>[...] II. Letter to Chief and Council from ██████████; ██████████ A letter written to Chief and Council from Randolph Custalow asking for the lot that belong to deceased ██████████ to be granted to him. The Chief and Council decided that this matter to be tabled until boundaries have been established by the tribal minutes. All of ██████████ siblings have agreed to give or sell their portion of ownership of personal property excluding land. By Consensus of Councilmen.<sup>23</sup></p>
November 4, 1999	<p>IV. Letters from about reinstatement and lot granting 1. From ██████████ ██████████ Not in standing, did not go about it correctly. What is the tribe going to do about. Table till next meeting, Nov. 11, 1999.<sup>24</sup></p>

In recent interviews tribal members described the process of reinstatement and calling for a lot. Others specifically described their family's allotment holdings during the period.<sup>25</sup>

Table C5-3. Resource Use and Allocation, 1980-1999: Reservation Allotments in Interviews.

Interviewee	Date	Excerpt
██████████	1990 ca.	<p>██████████: Can you describe any of the tribal government's involvement on allotments?]</p> <p>From what I can remember, you've always had to write a letter to chief and council, send it in. That letter would be taken to a meeting or entered into a meeting, and then you would either be granted a lot, put on a waiting list, or denied, and it just would depend on if they had any lots available and then I think you have two years before you're made to either build or give up that lot.<sup>26</sup></p>
██████████	1990 ca.	<p>██████████ And did your family have land allotted by the tribal government on the reservation?]</p> <p>Yes, my grandparents [██████████] a lot of my uncles ██████████ ██████████ my two brothers ██████████ ██████████, technically, where my home place is right on the line.</p> <p>[...] I've never personally held a piece of land on the reservation. I went and applied for a piece of land. This was back when my grandfather ██████████</p>

<sup>22</sup> Town Meeting Minutes, 17 October 1987, ██████████ Collection, Folder 1, PDF Page 2.

<sup>23</sup> Tribal Meeting Minutes, 30 July 1998, Tribal Government Collection, PDF Page 1.

<sup>24</sup> Tribal Meeting Minutes, 4 November 1999, Tribal Government Collection, PDF Page 1.

<sup>25</sup> ██████████, "Interview: ██████████," By ██████████ and ██████████, Mattaponi Indian Tribe, July 5, 2023, PDF Page 4-5; ██████████, "Interview: ██████████," By ██████████ and ██████████, Mattaponi Indian Tribe, September 12, 2023, PDF Page 6-7; ██████████ "Interview: ██████████" By ██████████ ██████████ Mattaponi Indian Tribe, August 22, 2023, PDF Page 3-4; ██████████, "Interview: ██████████," By ██████████ and ██████████, Mattaponi Indian Tribe, November 27, 2023, PDF Page 11.

<sup>26</sup> ██████████, "Interview: ██████████," By ██████████ and ██████████, Mattaponi Indian Tribe, July 5, 2023, PDF Page 4-5.

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Interviewee	Date	Excerpt
		<p>████████████████████ was chief, but there wasn't enough land because, like I said, due to encroachment taking land [...] when I was younger, you would have to write a letter. [...] You either could either type it or you could handwrite it. And you submitted your letter to the chief, council asking for a lot if there's one available. And then, of course, if there was one available at the time, then they would let you know which lots were available. And the council would have to approve. They would vote, and they would approve if you could come on or not."<sup>27</sup></p>

*Regulation of Allotted Lands*

In addition to the tribal government's allocation of land in accordance with tribal laws, the Mattaponi Tribal Council oversaw the regulation of allotments and settled land disputes. Tribal member ██████████ described the regulation of allotments when she was growing up:

I don't know of any actual regulations as far as size of houses or fencing, but I do know it's more or less like it is on the Commonwealth. You have to have a certain amount of distance between your house and your well and your drainage. You also have to have a certain amount of distance between your well and your drainage and the other person's house. So, as far as fencing, I think it was, back in the good old days, it was more or less a handshake. Nobody split hairs over a few feet here and a few feet there because everybody, everybody were neighbors. Everybody was family.<sup>28</sup>

The tribal government's regulation of allotments extended to the personal property and infrastructural elements related to the allotments. After a lot was relinquished back to the Tribe for redistribution, it was found that a deep well pump system had been removed. The Mattaponi Tribal Council ruled that the previous allotment holder be required to install a new well system (July 23, 1988).

*Table C5-4. Resource Use and Allocation, 1980-1999: Regulation of Allotted Lands in Tribal Meeting Minutes.*

Date	Excerpt
July 23, 1988	<p>1. Removal of reservation property from a Reservation lot last known as ██████████ ██████████ lot this property is a complete deep well pump unit consisting of pump motor electrical tank and all pipe valves and fittings this unit was taken illegal and tresper [sic] or tresspers [sic] must return this property and put it back in its rightful place with all parts in working order and mounted as it was before. [...]</p> <p>████████████████████ made a motion that ██████████ replaces the entire pump system removed from the lot belonging to ██████████ ██████████</p> <p>The system is to be installed by ██████████ and will be checked to be sure it is in good operating condition.</p> <p>████████████████████] agree to see this is done. The unit it to be replaced with in 15 days from July 23<sup>rd</sup> 88.<sup>29</sup></p>

<sup>27</sup> ██████████, "Interview: ██████████," By ██████████ and ██████████, Mattaponi Indian Tribe, September 12, 2023, PDF Page 6-7.

<sup>28</sup> ██████████, "Interview: ██████████," By ██████████ and ██████████, Mattaponi Indian Tribe, July 5, 2023, PDF Page 4-5.

<sup>29</sup> Town Meeting Minutes, 23 July 1988, Todd Custalow Collection, Folder 1, PDF Page 1-4.



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*Conclusion*

The Mattaponi Tribal Council’s continued allotment of land on the Mattaponi Indian Reservation shows the tribal government’s ability to “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)) during the period between 1980 and 1999. Further, oral history interviews from tribal members indicate that members consider the actions of the tribal government to be of import (83.11 (c)(1)(ii)) and that there was “widespread knowledge, communication, or involvement in political processes by many of the entity’s members” (83.11 (c)(1)(iii)). Meeting minutes outlining the missing well pump demonstrate “internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions” (83.11 (c)(1)(v)) and the tribal government’s ability to “settle disputes,” (83.11 (c)(2)(i)(B)) through the exertion of “strong influence on the behavior of individual members” (83.11 (c)(2)(i)(C)). Finally, allotments of reservation lands further illustrate the Tribe’s continued occupation and use of “land set aside by the state for the petitioner” (83.11 (c)(1)(vii)).

*Public Works and Social Services*

Throughout the 1980s and 1990s, the tribal government continued to organize infrastructural improvements and social services for tribal members. This included the maintenance of tribal property like the community building and the hatchery, land acquisition efforts, application for grants, and allocation of resources.

*Mattaponi Indian Baptist Church*

In this period, the Mattaponi Tribal Council responded to a request by the Church to be granted the ability to expand its building. In 1998, leaders within the Mattaponi Indian Baptist Church appeared before the Mattaponi Tribal Council with plans for expanding the existing church building. Tribal leaders conferred, outlining rationales against the expansion (July 10, 1998). The Mattaponi Tribal Council ultimately refused to approve the plan, and it did not move forward.<sup>30</sup>

*Table C5-5. Public Works and Social Services, 1980-1999: Mattaponi Indian Baptist Church.*

Date	Excerpt
July 10, 1998	<p>The Pastor and ██████████ have come before the Council to explain what plan they have for construction on the Church. ██████████ has spoken on the need of the Church which has consisted of room needed from classrooms for the pastor to go and have prayer.</p> <p>██████████ made the statement that we need the spirit in the Church, not to add on to the building. We need to bring people together instead of building onto the building that stands now. ██████████</p> <p>██████████ made the statement that it’s an Indian Church and it should be focused and filled with Indian People. ██████████ made the statement of being overrun by a growing number of members and whether or not the Church grounds are large enough for extra construction on the existing Church.”<sup>31</sup></p>

*Mattaponi Hatchery*

From 1980 to 1999, the Mattaponi Tribal Council continued to manage the Tribe’s shad hatchery on the Mattaponi Indian. A newspaper from 1983 reported the significance of the hatchery to the livelihood of tribal members on the Mattaponi Indian Reservation:

<sup>30</sup> Personal Communication, ██████████, 6 October 2024.

<sup>31</sup> Tribal Meeting Minutes, 10 July 1998, Tribal Government Collection, PDF Page 1.

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█ doesn't question the importance of the shad hatchery he operates on the Mattaponi Indian Reservation. He sees it as a necessity. "It's the only way we put fish back into the water," he said. "You have to put fish back into the water if you're going to take any out." The simple operation helps maintain the shad population in the Mattaponi River, he said. Custalow, 32, began operating the shad hatchery in February 1982 when his father, Will died. [...] The state pays each reservation \$1,300 a year to operate the hatcheries.<sup>32</sup>

Tribal leaders regularly appointed tribal members to work at the hatchery (May 9, 1997, March 23, 1999), a practice that supplemented their income. The Mattaponi Tribal Council "applied for funding to expand the facility" in 1998.<sup>33</sup> This funding was ultimately awarded, and the hatchery was expanded in 2000.<sup>34</sup> The tribal government also oversaw the winterizing the hatchery to prepare for the new facility (March 23, 1999) and getting electricity to the building (September nd., 1999).

*Table C5-6. Public Works and Social Services, 1980-1999: Mattaponi Hatchery Maintenance.*

Date	Excerpt
May 9, 1997	IV. Hatchery – it was decided by the tribe to pay █ \$40 per day to run the hatchery from the time the first sponers [sic] were put into the jars until May 9, 1997 in which the hatchery will be shut down for the season by General Concession. <sup>35</sup>
March 23, 1999	Hatchery – New hatchery will not be ready for '99 season. So we will run the Old Hatchery again this year. █ made the suggestion that the person that runs the Hatchery should prepare the hatchery (winterizing etc.) for the following season. Tribe will ask a tribal member to run the hatchery. <sup>36</sup>
September nd., 1999	[...] V. Vepcom can go underground under the road in front of █ house to hook electricity up to the hatchery. The price will be \$631.00 The tribal council feel going under the road would be in best interest. <sup>37</sup>

*Maintenance of Tribal Property*

From 1980 to 1999, the Mattaponi Tribal Council continued to maintain tribal properties, including the building that formerly housed the Mattaponi Indian School, which was now used to host community events and tribal meetings, and the landing on the Mattaponi River. Tribal meeting minutes outline the tribal government's organization of improvements to the drainage pipe at the main landing, including contracting tribal members to do the labor and setting labor rates (December 13, 1985). This effort was aimed at protecting against erosion in the area.<sup>38</sup> Additionally, the Mattaponi Tribal Council maintained the community building, providing for the cost of building repairs, new siding, and roof repairs and organizing the labor required for such activities (December 13, 1985; July 23, 1988; May 9, 1997; September 1999).

<sup>32</sup> Staff, "Hatchery Makes Mother Nature's Job Easier," *Newport News Daily Press* (Newport News, Virginia), April 17, 1983.  
<sup>33</sup> Shaiman, Marsha, "Mattaponi Shad Fishery Threatened," *On Indian Land* (Seattle, Washington), 1998.  
<sup>34</sup> Whitehead, Bobbie, "Newport News Gets Permit to Place Pipe in Mattaponi River," *Indian Country Today* (Digital), August 25 2004. <https://ictnews.org/archive/newport-news-gets-permit-to-place-pipe-in-mattaponi-river>; Personal Communication with █, 19 October 2024.  
<sup>35</sup> Tribal Meeting Minutes, 9 May 1997, Tribal Government Collection, PDF Page 2.  
<sup>36</sup> Tribal Meeting Minutes, 23 March 1999, Tribal Government Collection, PDF Page 1.  
<sup>37</sup> Tribal Meeting Minutes, nd. September 1999, Tribal Government Collection, PDF Page 1.  
<sup>38</sup> Personal Communication, █, 19 October 2024.

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*Table C5-7. Public Works and Social Services, 1980-1999: Maintenance of Tribal Property in Tribal Meeting Minutes.*

Date	Excerpt
December 13, 1985	<p>[...] Pipe at main landing: A motion was made by [REDACTED] that [REDACTED] would install approx. 160 ft of 12' pipe drain at the main landing. The cost will be \$400.00. This charge also includes regrading after the trench settles with materials supplied. Labor will be furnished to lay the plastic pipe by the reservation. Four men were selected to lay and joint pipe after the hole was opened. Second by [REDACTED] Motion carried.</p> <p>A motion was made that the four men installing the pipe would be paid \$6.00/ hr to lay and join the pipe. Motion was made by Dewey Custalow and 2<sup>nd</sup> by Curtis Custalow [Curtis Lee Custalow Sr.; b.1916 – d.2001]. Motion carried.</p> <p>A motion was made by [REDACTED] that [REDACTED] and [REDACTED] would do maintenance on the Community building until the tribe deemed no one was needed or someone else was needed to do this maintenance. Motion was 2<sup>nd</sup> by [REDACTED] – Motion carried.</p> <p>A motion was made by [REDACTED] that the hourly labor rate for the maintenance would be \$10.00/hr plus any materials used. Motion was 2<sup>nd</sup> by [REDACTED]. Motion carried.<sup>39</sup></p>
July 23, 1988	<p>2 decide about having vinel [sic] or aluminum installation on the old part of the Tribal Community Building. Elect some members to find someone to do the job and get estimates also should be gotten [sic] trough Installed [...]</p> <p>[REDACTED] made a motion that the tribe get estimates on putting aluminum siding on the community building. This will include both siding and gutters. The motion was seconded by [REDACTED]; [REDACTED] Motion carried.”<sup>40</sup></p>
May 9, 1997	<p>Community Building Repair – [REDACTED] is the contractor is willing to repair the roof for \$2,000 which includes sandblasting and sealing the roof also removing the chimney. Bob Smith has agreed to pay \$1,000 of the cost if the tribe will pay the balance of \$1,000.</p> <p>Motion made by [REDACTED] that the tribe contract [REDACTED] to repair the roof on the community building as stated above and the tribe will pay the balance of \$1,000. Seconded by [REDACTED] All in favor. [...]<sup>41</sup></p>
September nd., 1999	<p>VI. The tribal community building needs some plumbing work. Everyone has agreed to get someone in to fix the plumbing.<sup>42</sup></p>

*Land Acquisition*

During the period from 1980 to 1999, as throughout much of the twentieth century, the tribal government sought to expand reservation lands. The Mattaponi Tribal Council were mainly concerned with how to keep young people living on the reservation by creating employment opportunities. A newspaper article detailed these efforts:

<sup>39</sup> Tribal Meeting Minutes, 13 December 1985, [REDACTED] Collection, Folder 1, PDF Page 2.

<sup>40</sup> Town Meeting Minutes, 23 July 1988, [REDACTED] Collection, Folder 1, PDF Page 1 & 3.

<sup>41</sup> Tribal Meeting Minutes, 9 May 1997. Tribal Government Collection, PDF Page 2.

<sup>42</sup> Tribal Meeting Minutes, nd. September, 1999, Tribal Government Collection, PDF Page 1.

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Here, land rights are restricted. There is little chance to expand which causes those who must work outside of the area to have to travel as far as 75 miles to Newport News or west to Richmond for employment. [...] Chief Custalow ██████████ ██████████ stated the situation when he related that if the Indians would be given more job opportunities on their own lands, more prosperity would come and they again could regain their own schools and tribal customs.<sup>43</sup>

Land acquisition efforts continued throughout this period and were a major argument against the proposed Newport News Reservoir in the late 1990s:

The Mattaponi have wanted to expand their reservation since they only have 150 acres with 62 members living on the reservation, Custalow ██████████ said.

“We have a tribal membership of 500 people, and we have a lot of members who would like to move back but can’t,” he said. “One of our projects now is land acquisition. If this reservoir goes in, there will be massive building. This will land-lock us.”<sup>44</sup>

Tribal meeting minutes outline the Mattaponi Tribal Council’s efforts to acquire additional reservation acreage through fundraising and negotiating with external parties (May 9, 1996; July 2, 1999). The Tribe was successful in these efforts and received 27 acres from the Chesapeake Corporation in 1981.<sup>45</sup> In addition, the Tribe began pursuing the land known as Sandy Point (October 1, 1999), which sits directly adjacent to the Mattaponi Indian Reservation on its north side. This lot was bought by conservancies (November 4, 1999) and ultimately ended up in the hands of the Virginia Department of Forestry.<sup>46</sup>

*Table C5-8. Public Works and Social Services, 1980-1999: Land Acquisition in Tribal Meeting Minutes.*

<b>Date</b>	<b>Excerpt</b>
May 9, 1996	I. Plan with ██████████ What he came up with – we can still modify & change. ██████████ will donate \$50,000 towards purchasing land – he wants to help in negotiating with Chesapeake. <sup>47</sup>
July 2, 1999	[...] Land – The land behind the reservation is up for sale. We the tribe need to try to acquire the land. <sup>48</sup>
October 1, 1999	[...] II. Sandy Point Land is for sale. The tribe needs to put in a bid on the land. III. Land Claim – our lawyers are now looking into Land Claim. They will put together some information and see if we can put land claim to surrounding land next to the Reservation. <sup>49</sup>
November 4, 1999	III. Sandy Point land has been bought by the conservancies group, which is good news for the tribe. The tribe has two years to raise money to buy the land from the conservancies. <sup>50</sup>

<sup>43</sup> Staff, “A look at the Pamunkey and Mattaponi,” *The Indian Trader* (La Mesa, Ca), February, 1985.

<sup>44</sup> Whitehead, B., “Documentary focuses on conflict between city, Mattaponi,” *Suffolk News-Herald* (Suffolk, Va), November 22, 1998.

<sup>45</sup> Deed: Chesapeake Corporation - Deed of Gift, February 27, 1981, King William County Deed Book 143, King William County Court House, King William, Virginia.

<sup>46</sup> Sandy Point is currently the subject of a bill in the Virginia House of Delegates, Virginia House Bill No. 1434, that would return the land to the Mattaponi Indian Tribe.

<sup>47</sup> Tribal Meeting Minutes, 9 May 1996, Tribal Government Collection, PDF Page 1.

<sup>48</sup> Tribal Meeting Minutes, 2 July 1999, Tribal Government Collection, PDF Page 1.

<sup>49</sup> Tribal Meeting Minutes, 1 October 1999, Tribal Government Collection, PDF Page 1.

<sup>50</sup> Tribal Meeting Minutes, 4 November 1999, Tribal Government Collection, PDF Page 1.

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*Provision of Social Services*

In addition to funds to upgrade the hatchery, tribal meeting minutes detail the allocation of grant and tribal funds in this period. Under the 1982 Job Training Partnership Act (JTPA), the Mattaponi, Pamunkey, Monacan (MPM) consortium received funding for job training and coordinated the rental of the community building for program use with the Mattaponi Tribal Council (September 16, 1983).<sup>51</sup> Tribal leaders continued to pursue grant funding during this period to aid tribal members with housing needs. A letter prepared by Councilman [REDACTED] and reviewed by Council was sent to the Haliwa-Saponi housing authority for the purpose of securing the funds for tribal housing (November 20, 1998).<sup>52</sup> Additionally, tribal leaders organized and presided over community events like the annual powwow that was resumed in 1996.<sup>53</sup> Powwows served to bring community members together and helped to solidify community connection as well as the Tribe’s connection with the larger native community in Virginia. They also acted as an important fundraising activity for the Tribe. Councilman [REDACTED] reported on the powwow budget in a 1999 tribal meeting, demonstrating the outlay of tribal resources involved (July 2, 1999). The Mattaponi Tribal Council also worked to aid tribal citizens in registering to vote in non-tribal elections (October 1, 1999), an approach that could help the tribal government better advocate for the Tribe with local elected officials.

*Table C5-9. Public Works and Social Services, 1980-1999: Provision of Tribal Services.*

<b>Date</b>	<b>Excerpt</b>
September 16, 1983	This meeting was held to discuss rental of the Community Building for the Job Training Partnership Act (JTPA). There was a lengthy discussion concerning insurance being obtained for the building. It was agreed by consention [sic] that the Tribe will seek \$9,600 per year rent from the JTPA. If this figure is not agreeable to the Mattaponi, Pamunkey, Monacan JTPA Consortium, the Reservation is agreeable to rent the building for as low as \$600 per month without calling a special meeting. [...] <sup>54</sup>
November 20, 1998	1. Letter by [REDACTED] to an housing authority letting them know our laws. All Councilmen had a chance to read over it and make some changes. The letter is intended to help get some funding for housing on the Reservation. [REDACTED] has asked for an extension on his lot, to give him ample time to get th [sic] letter of our laws on lot granting to the house authority. <sup>55</sup>
July 2, 1999	Pow-Wow Report. [REDACTED] makes presentation. He has given the tribe a copy of the budget report. <sup>56</sup>
October 1, 1999	II. We the Council would like to get as many tribal members to register to vote in the county. <sup>57</sup>

Another service tribal leaders provided during this time was letters of recommendation and confirmation of Mattaponi descent. Such letters enabled tribal members, regardless of whether they lived on or off the Mattaponi Indian Reservation, to access scholarships and other benefits reserved for Native Americans.

<sup>51</sup> The JTPA replaced the Comprehensive Employment and Training Act of 1973 that originally funded the MPM (Guttman, Robert, “Job Training Partnership Act: New Help for the Unemployed,” *Monthly Labor Review*, March 1983: 3-10).

<sup>52</sup> The Haliwa-Saponi were running their own HUD programs and approached the Tribe to aid them in setting up a similar program (Personal Communication, [REDACTED], October 10, 2024).

<sup>53</sup> “First Annual Powwow,” [REDACTED] Collection, Box 3, Folder 9. The inaugural powwow was held off of the Mattaponi Indian Reservation in 1995 (Personal Communication, [REDACTED], October 22, 2024).

<sup>54</sup> Tribal Meeting Minutes, 16 September 1983, [REDACTED] Collection, Folder 1, PDF Page 1.

<sup>55</sup> Tribal Meeting Minutes, 20 November 1998, Tribal Government Collection, PDF Page 1.

<sup>56</sup> Tribal Meeting Minutes, 2 July 1999, Tribal Government Collection, PDF Page 1.

<sup>57</sup> Tribal Meeting Minutes, 1 October 1999, Tribal Government Collection, PDF Page 1.

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*Table C5-10. Public Works and Social Services, 1980-1999: Membership Letters.*

Interviewee	Date	Excerpt
[REDACTED]	1987 ca.	My first chief that I can truly remember was [REDACTED] as we called him. He was chief for quite some time. He actually gave me my very first tribal membership. That was before cards. It was just a letter. And put me on the roll so I could receive a grant to go to college. [...] Myself, when I graduated from high school through the reservation and the organization, MPM, which is Mattaponi Pamunkey Monacan, was given a grant for tuition, books, and school supplies. And that's what I was saying; [REDACTED] actually wrote my letter so I could receive that grant. [...] They paid my tuition for that, too, but I said if it wasn't for the reservation, if it wasn't for [REDACTED], I probably wouldn't have gone to college at all 'cause the money just was not there, even for community college. <sup>58</sup>
[REDACTED] <sup>59</sup>	1983 ca.	[...] And I was trying to see if I could get any and every scholarship I could possibly get to go to school. And so, I don't know how many of these that were given, but I have a letter from Cousin [REDACTED] that validated my tribal membership. <sup>60</sup>

*Conclusion*

Evidence of the tribal government's ability to "allocate entity resources such as land, residence rights, and the like" (83.11 (c)(2)(i)(A)) and the continued use of "land set aside by a State for the petitioner" (83.11 (c)(1)(vii)) is exemplified through the continued maintenance of institutions on the reservation including the community building, the Mattaponi Indian Baptist Church, and the shad hatchery. The organization of supplies and labor for these projects, community events, and social services is indicative of the Mattaponi Tribal Council's ability to "mobilize significant numbers of members and significant resources from its members for entity purposes" (83.11 (c)(1)(i)), and "strong influence on the behavior of individual members" (83.11 (c)(2)(i)(C)). Specifically, the employment of tribal members to run the hatchery is an example of the Mattaponi Tribal Council's organization of "economic subsistence activities" (83.11 (c)(2)(i)(D)) on the Mattaponi Indian Reservation.

*Maintaining Social Order*

During the 1980s and 1990s, the Mattaponi Tribal Council continued to administer tribal laws. Tribal leaders continued to enforce the tribal laws which included the enforcement of sanctions, issuing tribal cards, and participating in elections.

*Tribal Laws and Regulations*

The Mattaponi Tribal Council's administration of tribal laws separate from those of the Commonwealth, widely recognized by the non-Indian community,<sup>61</sup> included the continuation of the regulations of previous periods along with the addition of new requirements, particularly around firearms. Anthropologist Helen Rountree, who conducted fieldwork with the Tribe during this period, noted the existence of tribal laws,

<sup>58</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 5, 2023, PDF Page 7-11.

<sup>59</sup> [REDACTED] has Mattaponi lineage but is enrolled with the Eastern Chickahominy Tribe.

<sup>60</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, November 27, 2023, PDF Page 10.

<sup>61</sup> Staff, "Mattaponi Indians to Present Part Of Local History," *Rappahannock Record* (Kilmarnock, Va), April 16, 1981; "Virginia Indians Yesterday, Today and Tomorrow" Pamphlet, 1986, Governor Baliles, Gerald L., Executive Papers, Accession 33702, State Government Records Collection, Library of Virginia, Richmond, Virginia. Box 125, Folder 8, PDF Page 21-22.

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writing that [REDACTED], the daughter of a former tribal secretary, had recorded a copy of the tribal laws.<sup>62</sup> [REDACTED] efforts resulted in the preservation of laws and minutes dating from the 1910s to the 1970s.<sup>63</sup> Rountree’s notes demonstrate that the laws recorded in earlier periods continued to be in effect during her research.

*Table C5-11. Maintaining Social Order, 1980-1999: Tribal Laws and Regulations in Other Sources.*

April 4, 1986	[REDACTED] Just before [REDACTED] went out of office, when the tribal bylaws were still in his possession, she bought a big ledger [...] In the front of it, she copied the tribel [sic] bylaws (and now the Chief and council are not the only ones to have access to a written copy.) <sup>64</sup>
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Additionally, former [REDACTED], speaking in 1986, discussed the development of new laws during this period, particularly weapons regulations, and the Mattaponi Tribal Council’s role in coordinating with county law enforcement (1986).

*Table C5-12. Maintaining Social Order, 1980-1999: Tribal Laws and Regulations in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	1986	We do have regulations on the Reservation, and that was one regulation, and that was on 22 rifles. At that time, we really didn’t have anything larger than a 22 rifles, as far as rifles are concerned. Shot guns, you know, there was no regulation on that, you can always shot gun it, you can fire it, you know, but a 22 rifle, no. [...] Our laws are formed – our laws, you know, align with the county laws. If not, then [we better do?] something about it. [...] Just recently, we were ahead of the county in a lot of things that [inaudible] government were regulating. [...] We have the right as far as the law enforcement, we have the right to call in assistance from the county, sheriff department, or state police if something happen were to arise on the Reservation that we can’t handle, we have that right. <sup>65</sup>

*Enforcement of Tribal Laws*

Sanctions for breaking tribal laws continued during this period with the most severe being expulsion. Former [REDACTED], speaking to Helen Rountree in 1983, explained:

They can be expelled if they are in violation of the law. This does not mean this is the first time now. The reason to be expelled or expulsion comes about because we don’t have a place for incarceration. We can’t punish individual on our Reservation such as putting them

<sup>62</sup> Visit to Mattaponi Reservation Notes, 4 April 1986, Helen C. Rountree, Fieldnotes, April 1986-December 1986, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 3, PDF Page 5.

<sup>63</sup> Law Ledger, 1914-1977, [REDACTED] Private Collection.

<sup>64</sup> Visit to Mattaponi Reservation Notes, 4 April 1986, Helen C. Rountree, Fieldnotes, April 1986-December 1986, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 3, PDF Page 5.

<sup>65</sup> [REDACTED], Interview: [REDACTED], edited by Helen Rountree, National Anthropological Archive, Washington, D.C.: Smithsonian Institution, Original edition, Helen Rountree, 1986, PDF Page 8.

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into prison or in jail for a long period of time, so the worst thing that can happen to them is to lose their homeland.<sup>66</sup>

Tribal leaders would often try to solve disputes without the use of severe sanctions. Tribal member ██████████ remembers the Mattaponi Tribal Council presiding over disputes during this period:

They would also kind of sort of preside over any kind of disputes also between this one or that one. And usually it was, you know, something that was over before it was started. Because it was a good slap on the back and everybody was friends again and everything was handled before it got even too bad because it was always out in the open. They were always present. Even if you didn't see them, you knew that they were... Uncle ██████████, Chief ██████████ you knew he was there.<sup>67</sup>

Tribal meeting minutes document reservation residents appealing for aid from the Mattaponi Tribal Council in settling disputes between outsiders visiting other residents and causing disturbances. The Mattaponi Tribal Council met and ruled that residents were to be responsible for their visitors, and implied that if the matter in question continued, the tribal government would enforce sanctions against that resident (July 30, 1998).

*Table C5-13. Maintaining Social Order, 1980-1999: Enforcement of Tribal Laws.*

Date	Excerpt
July 30, 1998	III. Letter to Chief and Council from ██████████ asking what can be done about individuals visiting her brother ██████████ harassing her while they are visiting. The decision has been made that each reinstated tribal member is responsible for the action of any person visiting them on the Reservation. If harassment continues, matters will be dealt with by Chief and Council. Motioned made by Councilman ██████████ Seconded by ██████████ <sup>68</sup>

*Conclusion*

Evidence from a variety of sources confirms the tribal government continued to exercise authority over the Mattaponi Indian Reservation between 1980 and 1999. Appeals by tribal members to the Mattaponi Tribal Council to intervene in disputes demonstrates that there was “widespread knowledge, communication, or involvement in political processes by many of the entity's members” (83.11 (c)(1)(iii)). Such instances, as well as the continuation of established tribal law and the creation of new regulations demonstrate that the tribal government exerted “strong influence on the behavior of individual members, such as the “establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)) to “settle disputes” (83.11 (c)(2)(i)(B)).

Political Participation

Throughout the 1980s and 1990s, community members engaged in political processes organized by the Mattaponi Tribal Council. For example, a group of Mattaponi tribal members marched at Jamestown to

<sup>66</sup> ██████████, Interview: ██████████ Mattaponi Reservation Speech and Interview edited by Helen Rountree, National Anthropological Archive, Washington, D.C.: Smithsonian Institution, Original edition, Helen Rountree, 1983, PDF Page 17.

<sup>67</sup> ██████████, "Interview: ██████████," By ██████████ and ██████████, Mattaponi Indian Tribe, July 5, 2023, PDF Page 7.

<sup>68</sup> Tribal Meeting Minutes, 30 July 1998, Tribal Government Collection, PDF Page 1-2.



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protest the proposed reservoir in 1999.<sup>69</sup> Tribal members' participation in political activities demonstrates that they viewed these events to be significant, and that moving through organized Mattaponi political structures was considered an effective and appropriate way to affect change.

*Meeting Attendance*

The Mattaponi Indian Tribe held regular meetings of voting residents of the reservation and roll call was consistently taken and noted in the meeting minutes throughout this period. These records demonstrate tribal members' participation in meetings. Meetings included approximately 8 to 13 voting citizens, representing the majority of reservation households.

*Table C5-14. Political Participation, 1980-1999: Town Meetings.<sup>70</sup>*

<b>Date</b>	<b>Type of Meeting</b>	<b>Number of Participants</b>
September 16, 1983	Town Meeting	8
December 13, 1985	Town Meeting	8
March 20, 1987	Town Meeting	8
April 9, 1987	Town Meeting	8
October 17, 1987†	Town Meeting	11
February 13, 1988	Town Meeting	10
February 27, 1988	Town Meeting	10
July 23, 1988	Town Meeting	13
May 9, 1996	Town Meeting	9
May 9, 1997	Town Meeting	7
June 6, 1997	Town Meeting	8
June 20, 1997	Town Meeting	6
June 27, 1997	Town Meeting	9
July 22, 1997	Town Meeting	6
December 19, 1997	Town Meeting	8
February 13, 1998	Town Meeting	8
May 1, 1998	Town Meeting	Unknown
May 9, 1998	Tribal Meeting	4
May 28, 1998	Tribal Meeting	6
June 26, 1998	Town Meeting	8
July 10, 1998	Town Meeting	10
July 30, 1998	Tribal Meeting	7
August 13, 1998	Town Meeting	8
November 20, 1998	Tribal Meeting	6
November 30, 1998	Town Meeting	8
December 1998	Tribal Meeting	9
1998	Tribal Meeting	9
January 15, 1999	Town Meeting	9
January 20, 1999	Town Meeting	7
March 23, 1999	Tribal Meeting	8
July 2, 1999	Tribal Meeting	7
October 1, 1999	Tribal Meeting	4
November 4, 1999	Tribal Meeting	8

<sup>69</sup> Wilson, John, "Mattaponi March on Jamestown to Protest Proposed Reservoir," *Rappahannock Record* (Kilmarnock, Virginia), May 20, 1999.

<sup>70</sup> Meeting dates in this table from 16 September 1983 to 23 July 1988, are a part of [REDACTED] Collection, Folder 1. All other minutes are part of the Tribal Government Collection.

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Date	Type of Meeting	Number of Participants
November 13, 1999	Tribal Meeting	11

†Signifies meetings at which the community was asked to vote on a particular issue including formal elections.

### Elections

As in previous periods, elections were conducted during town meetings to fill council positions and supportive offices, such as Secretary. The process consisted of a motion for the nomination that would be seconded and voted on by those present. Webster Custalow remained Chief between 1980 and 1999. An election for two council positions is documented in 1987 (April 9, 1987). Later that year, an election was held for the Secretary position (October 17, 1987).

Table C5-15. Political Participation, 1980-1999: Elections.

Date	Excerpt
April 9, 1987	5. A motion was made by [REDACTED] to elect [REDACTED] and [REDACTED] as Counselman [sic] for a reservation. The motion was seconded by [REDACTED]. Motion was carried. <sup>71</sup>
October 17, 1987	A motion was made by [REDACTED] for [REDACTED] to be scribe for town meetings- Second by [REDACTED]. Motion Carried. [...]. <sup>72</sup>

### Membership

The tribal government also regulated membership within the tribe based on descendency criteria. In a recent interview, councilman [REDACTED] described the enrollment process between 1980 and 1990 as:

My father [REDACTED] was the one who did tribal cards in the 90s and he kept a book of the applications, and he would do the same. He would get them he would present them to council, council would review them to ensure the eligibility criteria was met and that people [...] knew who people were meaning they were from the tribe, and he would do the cards and mail them. We did charge for cards then so we would deposit the fees into the bank but other than that. Uncle [REDACTED] the Chief he would do tribal cards before that as the chief in the 80s and also provide letters to people if they needed to prove their heritage or their descendency.<sup>73</sup>

Descendency was a prerequisite for reinstatement and request for an allotment on the Mattaponi Indian Reservation.<sup>74</sup> For tribal members living off of the reservation, membership letters could be used as a hunting or fishing license exemption or to help obtain benefits such as scholarships. During this time, anthropologist Helen Rountree noted that:

Gertrude [Gertrude Elizabeth Custalow; b.1922 – d.2012] is keeping an unofficial—but the only—copy of anything like a tribal roll for the tribe [...] she wrote down as much tribal genealogy as she and her siblings and cousins could remember. She is acutely aware that in future decades, people may claim tribal membership whose immediate ancestors have

<sup>71</sup> Tribal Meeting Minutes, 9 April 1987, [REDACTED] Collection, Folder 1, PDF Page 2.

<sup>72</sup> Town Meeting Minutes, 17 October 1987, [REDACTED] Collection, Folder 1, PDF Page 2-3.

<sup>73</sup> [REDACTED], "Interview: [REDACTED] Part Two," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 17, 2023, PDF Page 8-9.

<sup>74</sup> Personal Communication, Tribal Council, 12 October 2024.

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lived away for so long that they are forgotten by residents on the reservation. Such people should not be denied their tribal rights.<sup>75</sup>

While the validity of Rountree’s assertion regarding the tribal roll is questionable,<sup>76</sup> the Tribal Council clearly applied customary and written law regarding membership to the enrollment process. Tribal meeting minutes document the process of enrollment. A letter of reinstatement would be presented in a town meeting, reviewed, and voted on by residents and the Tribal Council (October 17, 1987; December 19, 1997). The tribal government also made decisions on the issuance of residence cards to non-Mattaponi spouses (January 20, 1999). While these cards did not confer tribal membership or status, they affirmed reservation residence for non-Native family members living on the Mattaponi Indian Reservation.<sup>77</sup>

*Table C5-16. Political Participation, 1980-1999: Membership.*

<b>Date</b>	<b>Excerpt</b>
October 17, 1987	A letter was presented by ██████████ to be accepted as an active member of the reservation and tribe. A motion was mad [sic; made] by ██████████ and seconded by Ernest Langston, Jr. Motion Carried. <sup>78</sup>
December 19, 1997	II. Tribal Cards – Presentation by ██████████ All names present were of Mattaponi descent and were accepted by tribe. <sup>79</sup>
January 20, 1999	Topic: Resident Cards – these cards are for women and spouses of Mattaponi. ██████████ presented the Council with some wording to go on the Residence Card to be issued to spouses and other people living on the Mattaponi Reservation. <sup>80</sup>

*Conclusion*

Attendance in town meetings by community members, participation in election processes, and submission of documentation for enrollment indicates “widespread knowledge, communication, or involvement in political processes by many of the entity's members” (83.11 (c)(1)(iii)), and that there was a “continuous line of entity leaders” (83.11 (c)(1)(viii)) exerting strong influence over individual members (83.11 (c)(2)(i)(C)). Participation in these activities also indicate the tribal government’s ability to “mobilize significant numbers of members and significate resources from its members for entity purposes” (83.11 (c)(1)(i)) and that “many of the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)).

External Relations

Throughout the 1980s and 90s, the Mattaponi Tribal Council regularly interacted with local, state, federal, and other tribal authorities to represent the interests of the Mattaponi Indian Tribe. Significant efforts in which tribal leadership represented tribal interests were largely connected to tribal status. This included

<sup>75</sup> Visit to Mattaponi Reservation Notes, 4 April 1986, Helen C. Rountree, Fieldnotes, April 1986-December 1986, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 3, PDF Page 5.

<sup>76</sup> Rountree alludes to the fact that she was not provided access to other original documentation, specifically tribal law books, and that ██████████ copy was carried over from those documents (Visit to Mattaponi Reservation Notes, 4 April 1986, Helen C. Rountree, Fieldnotes, April 1986-December 1986, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, National Anthropological Archives, Washington, D.C. Box 3, PDF Page 5). It is likely that the Tribal Council retained information on the tribal roll and determinations of lineal descent within its internal documentation for the period.

<sup>77</sup> Personal Communication, Tribal Council, 19 October 2024.

<sup>78</sup> Town Meeting Minutes, 17 October 1987, ██████████ Collection, Folder 1, PDF Page 2-3.

<sup>79</sup> Tribal Meeting Minutes, 19 December 1997, Tribal Government Collection, PDF Page 2.

<sup>80</sup> Tribal Meeting Minutes, 20 January 1999, Tribal Government Collection, PDF Page 1.

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securing the state’s assertion of the Tribe’s recognition and continuing treaty status, protestation of development that posed a threat to tribal livelihood practices, and tax and license exemption. The tribal government also continued to represent the tribe in ceremonial events and fulfill its treaty obligations through the presentation of the annual tax tribute to the Governor of Virginia.

*Protection of Indian Status*

During this period, the Mattaponi Tribal Council participated in the protection and preservation of tribal status. The Commonwealth of Virginia asserted the Mattaponi Indian Tribe’s existing status as a state-recognized tribe. Tribal leadership worked with the tribal community to protest the Newport News Reservoir which would have affected the Mattaponi river and tribal fishing traditions. Finally, tribal leadership again sought to uphold tribal members’ exemption from tax and license requirements.

State Recognition

In 1983, the General Assembly affirmed state recognition for six tribes in Virginia, including confirming the existing recognition of the Mattaponi Indian Tribe. The Commonwealth clearly recognized the ongoing treaty relationship between it and the Mattaponi and Pamunkey Indian Tribes, established through the 1646,<sup>81</sup> 1658<sup>82</sup>, and 1677<sup>83</sup> agreements, but legislators included them in the formal recognition act to limit confusion (December 1982). Many newspapers at this time asserted that state recognition could entitle the Tribe’s to more federal benefits and may constitute a first step towards federal recognition (March 18, 1999; November 11, 1999). The Pamunkey Indian Tribe would go on to be federal recognized under 25 CFR 83.7 in 2015, while the Chickahominy, Eastern Chickahominy, Upper Mattaponi, Rappahannock, and Nansemond tribes would gain federal recognition through legislation that was initiated shortly after this state-level recognition but only passed in 2017.

*Table C5-17. External Relations, 1980-1999: State Recognition.*

Date	Excerpt
December, 1982	<p>A Joint Subcommittee Report Studying the Relationship Between Native Indian Tribes and the Commonwealth found:</p> <p>“With regard to the foregoing reference to contemporary Indian groups in Virginia, that status of the Mattaponi and Pamunkey tribes is most settled. These two tribes long have retained a recognized status not only in the popular mind but in a legal relationship with the state due to the fact that they have remained on reservations. This relationship may be traced back to the treaty of Middle Plantation which was concluded in 1677 between the Virginia colonial government on behalf of Charles II of Great Britain and several tribes of the Powhatan Confederacy, including the Mattaponi and Pamunkey. The treaty included provisions for tribal reservations and the right of internal tribal government. In modern times the obligations of the Commonwealth have been minimal, primarily to protect the civil rights of tribal members and to act as guardian for the Indian land. These two tribes have not appeared before the Joint Subcommittee, no doubt relying on their treaty status, but the Joint Subcommittee believes that their recognition should be affirmed by this study to avoid any future confusion or misunderstanding.”<sup>84</sup></p>

<sup>81</sup> Vaughan, A.T., *Early American Indian Documents: Treaties and Laws, 1607-1789 4* (Maryland: University Publications of America, 1983), 59 [PDF 45]; Helen C. Rountree, *Pocahontas’s People: The Powhatan Indians of Virginia Through Four Centuries*, (Oklahoma: University of Oklahoma Press, 1990), 67-70 [PDF 49-51].

<sup>82</sup> Several bills were passed in 1658 that confirmed the Mattaponi Indian Tribe’s relationship with the colonial government. For example, see: William Waller Hening, *The Statutes at Large; A Collection of all the Laws of Virginia, from the First Session of Legislature, in the Year 1619 1* (Richmond, 1809), 467-8 [PDF 494-5].

<sup>83</sup> Vaughan, *Early American 4*, 82-87 [PDF 57-59].

<sup>84</sup> Joint Subcommittee. *Report of the Subcommittee Studying Relationships between the Commonwealth and Native Indian Tribes to the Governor and the General Assembly of Virginia*, Richmond, Virginia, 1982.

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Date	Excerpt
December 16, 1982	<p>Members of six Virginia Indian tribes stand to gain more federal benefits if the 1983 General Assembly grants the tribes formal state recognition.</p> <p>[...] The six tribes are the Chickahominy, the Eastern Chickahominy, the Mattaponi, the Upper Mattaponi, the Rappahannock, and the Pamunkey.<sup>85</sup></p>
February 17, 1983	<p>The Virginia House of Delegates last week approved a resolution formally recognizing six Virginia Indian tribes; the Chickahominy; Chickahominy, Eastern Division; Mattaponi; Upper Mattaponi; Rappahannock; and Pamunkey. Official recognition of the tribes may entitle them to federal assistance in various areas.<sup>86</sup></p>
March 18, 1999	<p>[...] A majority of state legislators agreed to the call for federal acknowledgement. Last month, they passed a resolution requesting Congress to federally recognize the eight tribes- the Chickahominy, Eastern Chickahominy, Mattaponi, Upper Mattaponi, Nansemond, Pamunkey, Rappahannock and Monacan Nation.</p> <p>[...] Most tribe members say that's the furthest thing from their minds.</p> <p>Indian representatives to the General Assembly pointed out that they lack the federally reserved land necessary to open a casino. But land or no land many Indians said, they don't want gambling for the same reasons legislators fear it: crime and addiction.</p> <p>It would also empower nonindigenous outsiders to run the casino, since only a handful of people live on the reservations, one tribe leader said.</p> <p>"What we'd be doing is letting someone else come in and capitalize on us again, just like in the 1600s," said Carl "Lone Eagle" Custalow [REDACTED], assistant chief of the Mattaponi tribe.<sup>87</sup></p>
November 11, 1999	<p>[...] Those efforts led to the formal recognition by the state government in the 1980s of eight Virginia tribes. Before that, only the Mattaponi and Pamunkey tribes had official Recognition.<sup>88</sup></p>

Newport News Reservoir Opposition

In defense of its longstanding treaty rights, the Mattaponi Tribal Council launched a campaign against the City of Newport News's plan to flood a portion of King William County in 1997. The city sought to create a reservoir that would serve the greater eastern Virginia population. The Tribe first argued that the reservoir would be in violation of their colonial-era agreements with the state, including the Treaty of 1646, which established the rights of signatory tribes to live and hunt "without any interruption from the English,"<sup>89</sup> and the 1677 Treaty of Middle Plantation.<sup>90</sup> One of the rights established by the Treaty of Middle Plantation was a three-mile buffer around the reservation where colonial settlement was prohibited. Mattaponi tribal officials and their representatives were in regular communication with all three levels of government throughout an organized campaign to stop a reservoir project that would severely impact their land and way of life.

Internally, tribal meeting minutes record the Mattaponi Tribal Council's interactions with the State Attorney General and the receipt of a grant to fight the project (June 6, 1997).<sup>91</sup> The tribal government continued to

<sup>85</sup> Staff, "Tribes Could Gain Added Federal Aid," *Newport News Daily Press* (Newport News, Va), December 16, 1982.

<sup>86</sup> Morgan, D. H., "Report from the House," *The Southside Sentinel* (Urbanna, Va), February 17, 1983.

<sup>87</sup> Staff, "VA Indians still fighting for U.S respect," *Richmond Free Press* (Richmond, Va), March 18, 1999.

<sup>88</sup> Staff, "American Indians say 'No'," *Richmond Free Press* (Richmond, Va), November 11, 1999.

<sup>89</sup> Vaughan, *Early American* 4, 68 [PDF 50].

<sup>90</sup> Vaughan, *Early American* 4, 82-87 [PDF 57-59].

<sup>91</sup> Tribal Meeting Minutes, 6 June 1997, Tribal Government Collection, PDF Page 2.

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oppose the reservoir, seeking to make enough of an impression that that the project would not be proposed again in the future (July 2, 1999; Sept. 1999). The Mattaponi Tribal Council also grappled with support for the reservoir project by its neighbor tribe, the Upper Mattaponi Tribe, which was in discussions with the reservoir developers at the time (November 30, 1998).

*Table C5-18. External Relations, 1980-1999: Reservoir Opposition Efforts in Tribal Meeting Minutes.*

<b>Date</b>	<b>Excerpt</b>
June 6, 1997	Letter from Attorney General – Attorney General sent the responsibilities back to the tribe and -Trustees of the tribe and attorney of the tribe -Tribe has received a \$29,000 grant to fight the reservoir <sup>92</sup>
July 2, 1999	Reservoir – keep up heat on reservoir so that our victory over the Newport News will stick and be permanent. <sup>93</sup>
September 1999	IV. Letter from tribal attorneys concerning our option on fighting the Reservoir. Since we lost the first court case against Newport News and State Water Control board. Everyone has agreed to go on the advice of our Attorneys to go ahead with this case but rather we take small steps instead of jumping into something too big all at once. <sup>94</sup>
May 1, 1998	A draft has been presented to the tribal council – it is a memorandum of agreement among the US Army Corps of Engineers, the VA Department of Historic Resources, and the Advisory Council on Historic [sic; Resources]. We feel we need to review all information within the draft, hold a meeting one week from today and discuss the issue at hand. <sup>95</sup>
November 30, 1998	V. Upper Mattaponi Tribe plans to strike a deal with Newport News for \$60,000 to have the Upper Mattaponi Tribe support. We the Mattaponi tribe feel we should be ready and prepared to counteract their decision. <sup>96</sup>

The legal battle was well documented in the press. Local newspapers took up the question of treaty rights as a matter of interest and covered the arguments for both sides through the 1998 decision of the Newport News Circuit Court that Mattaponi Indian Tribe did not have standing to sue the State Water Control Board. These contemporaneous accounts make clear that water and fishing rights were at the core of the Tribe's opposition and thus the action was another way that the tribal government sought to protect and preserve the traditional livelihood pursuits of its members.

*Table C5-19. External Relations, 1980-1999: Newport News Reservoir Violation of Treaty Rights.*

<b>Date</b>	<b>Excerpt</b>
March 27, 1997	Virginia's Mattaponi Indians, the descendants of natives who greeted the first English settlers in North America, have raised a pair of 17th century treaties in a fight against a proposed reservoir.  In a letter to state Attorney General James S. Gilmore III, the tribe said the reservoir in King William County is an intrusion into a three-mile buffer zone around its 150-acre reservation, which borders the Mattaponi River that would fill the reservoir.  According to the letter, the Articles of Peace between England's King Charles II and "several Indian Kings and Queens" established the buffer in 1677. The tribe also cited a 1646 Treaty of Peace that it said obligates the state to serve the tribe's interests as its trustee.

<sup>92</sup> Tribal Meeting Minutes, 6 June 1997, Tribal Government Collection, PDF Page 2.

<sup>93</sup> Tribal Meeting Minutes, 2 July 1999, Tribal Government Collection, PDF Page 1.

<sup>94</sup> Tribal Meeting Minutes, September 1999, Tribal Government Collection, PDF Page 1.

<sup>95</sup> Tribal Meeting Minutes, 1 May 1998, Tribal Government Collection, PDF Page 2.

<sup>96</sup> Tribal Meeting Minutes, 30 November 1998, Tribal Government Collection, PDF Page 1.

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Date	Excerpt
	<p>The letter was sent last month. It asked the attorney general "to investigate the development of the proposed (reservoir) and its probable impacts on the Tribe and take all appropriate actions as required by law."</p> <p>"We feel like our treaty rights have been violated for hundreds of years," Mattaponi Assistant Chief Carl T. Custalow ██████████ said Wednesday. "I really think it's time we know what rights we are entitled to."</p> <p>[...] Newport News is seeking to build the 1,500-acre reservoir. The water would serve Newport News, Hampton, Williamsburg and the counties of James City, York and New Kent. The reservoir would get up to 75 million gallons a day from the Mattaponi River.</p> <p>The tribe contends that taking water from the river is an infringement of its riparian rights and could limit treaty rights to forage for fish and game on the river if the withdrawal harms wildlife populations.</p> <p>John Dossett, a Washington lawyer representing the tribe, said the state has an obligation to protect the Indians subsistence and water rights under its role as trustee. [...] <sup>97</sup></p>
April 3, 1997	<p>A letter to Attorney General James S. Gilmore notes a 1646 Treaty of Peace, which states that the state is obligated to serve the tribe's interests as its trustee, and a 1677 Articles of Peace between King Charles II of England and "several Indian Kings and Queens" which established a three-mile buffer zone around the 150-acre Mattaponi reservation. <sup>98</sup></p>
June 12, 1997	<p>State says treaties don't apply to reservoir</p> <p>The Virginia Attorney General's office has declined to intercede in behalf of the Mattaponi Indians over a controversial 1,526-acre reservoir proposed in King William County near the 150-acre Indian reservation.</p> <p>Newport News Waterworks has proposed the reservoir in order to provide drinking water for the lower Peninsula area for the next 40 years. Planned for Cohoke Mill Creek, it could draw 75 million gallons of water a day from the Mattaponi River, which the Indian tribe fears would harm the river and its own ability to forage and fish.</p> <p>State and federal agencies are reviewing a host of environmental issues in connection with the potential impact of a reservoir.</p> <p>The tribe had cited two 17th-century treaties that indicated the state is required to assure protection of the reservation. A 1646 treaty indicates that the state must act to protect the tribe if its use of land is threatened; a 1677 Articles of Peace establishes a three-mile buffer zone around the reservation.</p> <p>Even if the tribe's riparian rights are threatened, according to the opinion from the Deputy Attorney General, state involvement could raise a conflict-of-interest issue, since that office represents agencies such as the Department of Environmental Quality, which is involved in the review process. <sup>99</sup></p>
January 16, 1998	<p>The Mattapon [sic; Mattaponi] claim the project violates the treaties by encroaching on a 3-mile buffer zone around their 150-acre reservation on the river. The state attorney general's office dismissed that claim in an opinion issued in June. <sup>100</sup></p>
February 19, 1998	<p>Mattaponi battle reservoir plans</p>

<sup>97</sup> Staff, "Tribe cites treaties in reservoir fight," *Suffolk News-Herald* (Suffolk, Va), March 27, 1997.

<sup>98</sup> Staff, "For the Record," *Rappahannock Record*, (Kilmarnock, Va), April 3, 1997.

<sup>99</sup> Staff, "For the Record," *Rappahannock Record*, (Kilmarnock, Va), June 12, 1997.

<sup>100</sup> Staff, "Water Board Ok's Plan to Dam," *The Farmville Herald* (Farmville, Va), January 16, 1998.

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	<p>The Mattaponi Indian tribe again is citing a 17th-century treaty in its attempt to pull the plug on a 1,526-acre reservoir proposed in King William County.</p> <p>The tribe claims that the reservoir would affect tribal land rights, water resources and cultural values. Its suit, filed in Newport News Circuit Court on Friday, notes the flooding of Cohoke Mill Creek, wetlands and archaeological sites in the area and calls the reservoir plan "a denial of the very existence of the Tribe and its culture."</p> <p>The tribe earlier had noted the 1677 Articles of Peace in an unsuccessful attempt to have the Virginia Attorney General's office intervene to stop the reservoir. [...] <sup>101</sup></p>
August 13, 1998	<p>Opponents of the proposed King William Reservoir were dealt a setback on Friday when Newport News Circuit Court Judge Robert Curran ruled that King and Queen County, the Mattaponi Indian Tribe, and environmental groups may not sue the State Water Control Board. <sup>102</sup></p>
November 22, 1998	<p>The proximity to the reservation, which by colonial treaty should have a three-mile buffer zone, isn't the only concern of the Mattaponi.</p> <p>[...] Custalow ██████████ said he fears the encroachment of the reservoir will ultimately prevent the Mattaponi, a member of the former Powhatan Confederacy just as its sister tribe the Nansemond Indians of Suffolk, from preserving their culture and supporting themselves economically. <sup>103</sup></p>
1998	<p>[...] Despite the concerns of the Mattaponi Tribe, government agencies, and conservation organizations, officials from both King William County and the town of Newport News claim the waterworks project will not harm the Tribe or the environment. The Newport News mayor reports that the town is working with the Mattaponi Tribe to preserve artifacts removed from the project area and a King William County administrator claims the project will not harm the environment or the Tribe. <sup>104</sup></p>
1998	<p><b>Mattaponi Tribe Denied Standing to Sue State Over Waterworks Project</b></p> <p>On August 7, 1998, Judge Robert Curran of the Newport News Circuit Court told the Mattaponi Tribe of Virginia that they had no standing to sue the State Water Control Board, which has approved a waterworks project that encroaches on Mattaponi territory, Jeff Nelson, an attorney for the Tribe said, "We are disappointed in the outcome, and we are also disappointed that the judge did not provide any reasoning for his decision."</p> <p>The Tribe filed this suit in state court and has also filed an administrative complaint with the federal Environmental Protection Agency under Civil Rights Act Title VI to stop construction of project which could destroy their shad fishery on the Mattaponi River.</p> <p>[...] Attorney for the Mattaponi, Jeffery Nelson, pointed out that the Treaty of 1677 created the Mattaponi Reservation. This Treaty guaranteed the Mattaponi all the lands their towns stood on plus all the land within a three mile radius of each town. All the towns but one are gone, and the one which remains contain only 153 acres and not the treated three mile radius. The surrounding three miles were occupied by "non Indians", he stated. Mr. Nelson also explained that the legal practices of estoppel and adverse possession (means by which individuals and governments can steal the lands of others) did not apply to Native Americans. If New port News condemns the land for the reservoir, Mr. Nelson promised</p>

<sup>101</sup> Wilson, J., "For the Record," *Rappahannock Record* (Kilmarnock, Va), February 19, 1998.

<sup>102</sup> Staff, "Judge hands reservoir opponents legal setback," *Southside Sentinel* (Urbanna, Va), August 13, 1998.

<sup>103</sup> Whitehead, B., "Documentary focuses on conflict between city, Mattaponi," *Suffolk News-Herald* (Suffolk, Va), November 22, 1998.

<sup>104</sup> Shaiman, M., "Mattaponi Shad Fishery Threatened," *On Indian Land* (Seattle, WA), Summer, 1998.



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	that the Mattaponi would take the City of Newport News to court to recover lands with a three mile radius of their remaining 153 acres. <sup>105</sup>

Though the violation of treaty rights was deemed insufficient grounds for a suit by the Commonwealth, the Tribe also argued that the reservoir would not only damage the fish population that tribal members depended on for a living, but it would land-lock the reservation and make the future acquisition of additional land impossible. In addition, the reservoir would destroy traditional cultural properties of sacred significance to the Tribe. The effects of the reservoir on the Mattaponi River and therefore on the Mattaponi Indian Tribe's way of life and economic needs were considered significant by the United States Army Corps of Engineers, which ultimately denied the city a permit to create the reservoir in 1999 (May 20, 1999). Chief Custalow expressed the Tribe's gratitude and relief at the Corps of Engineers preliminary decision in a letter to the *Richmond Free Press* (July 15, 1999), but tribal citizens like Chief Custalow's son, Dr. Linwood W. Custalow, continued to pressure public officials through outreach and lobby the public for support through action such as letter-writing campaigns (September 9, 1999).

Table C5-20. *External Relations, 1980-1999: Mediating Livelihood Strategies.*

Date	Excerpt
May 20, 1999	The native Americans have argued that the 1,500- acre reservoir near their 150- acre reservation - and plans to fill it with up to 75 million gallons of water a day from the Mattaponi River- threatens their way of life. The tribe earlier had argued, unsuccessfully, that the reservoir is prohibited by the terms of a 17th-century peace treaty.  [...] Newport News is awaiting a permit decision by the U. S. Army Corps of Engineers, which hopes to rule on the issue by the end of June. The Corps has conducted cultural and environmental studies, and is considering how the city would compensate for the destruction of 400 acres of federally protected wetland. Newport News must rebuild two acres of wetlands for every acre affected by the project. <sup>106</sup>
July 15, 1999	After a very long fight, however, we have finally been heard. In early June, Col. Allan B. Carroll of the U.S. Army Corps of Engineers issued a courageous, preliminary decision to deny a Federal permit for the City of Newport News' proposed reservoir.  [...] The Mattaponi Tribe applauds the Army Corps for recognizing that we must live in harmony with Mother Earth. We pray that this preliminary decision will become final. <sup>107</sup>
September 9, 1999	Dr Lin Custalow [REDACTED] otolaryngologist, of Newport News and the Mattaponi tribe spoke before a group of citizens at the Mathews Memorial Library on Tuesday, September 1. His topic was the proposed takeover of Mattaponi land by the Newport News Waterworks to build a reservoir. Dr. Custalow said their people have received injustice and are seeking assistance from the public in a letter writing campaign to the representatives. Custalow is the son of Chief Webster Custalow [REDACTED] <sup>108</sup>
September 27, 1999	And by reluctantly raising the possibility the reservoir could threaten a place they consider holy, [...]

<sup>105</sup> Staff, "Mattaponi Continue to Oppose Reservoir," *On Indian Land* (Seattle, WA), 1998/1999.

<sup>106</sup> Wilson, J., "Mattaponi march on Jamestown to protest proposed reservoir," *Rappahannock Record* (Kilmarnock, Va), May 20, 1999.

<sup>107</sup> Custalow, C. L. E., "Mattaponi Tribe Leader: We fight to save our river," *Richmond Free Press* (Richmond, Va), July 15, 1999.

<sup>108</sup> Staff, "Dr. Lin Custalow," *Glo-Quips* (Gloucester, Va), March 23, 1999.

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	<p>The Corps had agreed with the tribe in May not to disclose what it would learn about the tribe’s culture and way of life as it studied the effect of the reservoir on the 60-member Mattaponi tribe.</p> <p>The Mattaponi [...] had gone to lengths to keep knowledge of the sacred site private. The tribe had even convinced the authors of a federally ordered “traditional cultural properties study” to leave out references to the site in the report they filed for the Corps as it studied the reservoir’s effects.</p> <p>[...] Mattaponi tribe members receive Christian baptism in the waters of the Mattaponi River, which they say will be sacrificed by Newport News’ plan to build a reservoir in King William.<sup>109</sup></p>

The political and legal battle over the reservoir continued after the Army Corps decision. The later phases of the proposed development are discussed in the subsequent section of this petition, which addresses the Mattaponi Indian Tribe’s political authority between 2000 and 2019.

Tax Exemption

Another significant effort to defend tribal land and rights was the continuation of a land dispute with the Chesapeake Corporation and the subsequent defense of the Tribe’s tax-exempt status. In the late 1970s, tribal leaders discovered that the Chesapeake Corporation, which owned land adjacent to the Mattaponi Indian Reservation, had gradually encroached on the boundary line of the Mattaponi Indian Reservation, increasing the company’s land holdings. In an interview, former Chief [REDACTED] described the conflict:

Chesapeake had come back 2, 3, 4 times and surveyed different lines along, finally, about 1979 or 80, somewhere along, and I'm not positive about the exact year, but somewhere in the year you had two years ago that they came back and they established a line on the reservation, this side of the swamp that goes around the reservations known as Indian Town swamp, A lot of people on the reservation were very much disturbed about this. There was some talk about it and the chief and some of the council talked with the executive people of the Chesapeake cooperation. I talked with some of the executive people with the surveyors and it was agreed upon that they would make a gift. This is the way it's worded in the contract: A gift to the tribe of 27 acres to be made a part of the reservation. [...] The Chesapeake Corporation, they own land around the reservation. They came in about two or three years ago, and so they surveyed something like 27 acres of land away from the reservation. About a year and a half later, they negotiated, or call themselves negotiating with the tribe or some of the personnel of the tribe. And they made a donation of 27 acres of land to the Tribe.<sup>110</sup>

After a dispute between tribal leaders and the paper company, Chesapeake agreed to “gift” the tribe 27 acres of land in 1981 (February 27, 1981). In a letter from 1988, Chief Webster Custalow states that about half of the deeded 27 acres was originally part of the reservation. The letter goes on to state that after the land was deeded back to the reservation, the county began to charge the Tribe personal property taxes for the 27 acres (October 6, 1988). The tribal government appealed to the county attorney citing that as the 27

<sup>109</sup> Latane III, L., “Sacred Indian site threatened by reservoir,” *Suffolk News-Herald* (Suffolk, Va), September 27, 1999. See also: Chowning, L. S., “Proposed King William reservoir to serve Newport News is drenched with opposition,” *Southside Sentinel* (Urbanna, Va), January 9, 1997.

<sup>110</sup> [REDACTED], Interview: Chickahominy Fall Festival. edited by Helen Rountree. National Anthropological Archive, Washington, D.C.: Smithsonian Institution. Original edition, Helen Rountree. 1981, PDF Page 2 & 5.

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acres was now a part of the Mattaponi Indian Reservation the Tribe should not be taxed on it. In 1989, the King William County Commissioner of Revenue refunded the taxes the Tribe had paid for the 27 acres that had been “gifted” back to the tribe (May 19, 1989). This example demonstrates the Mattaponi Tribal Council’s mediation of tribal interests with reservation neighbors and with local authorities in its efforts to preserve and enhance tribal properties and tax-exempt status.

*Table C5-21. External Relations, 1980-1999: Chesapeake Corporation Deed of Gift.*

Date	Excerpt
February 27, 1981	<p>This deed of gift, made this 27th day of February, 1981, between THE CHESAPEAKE CORPORATION OF VIRGINIA, party of the first part, and the MATTAPONI INDIAN TRIBE, of King William County, Virginia 23086, party of the second part:</p> <p>WITNESSETH:</p> <p>That the said party of the first part, for and in consideration of its concern for the welfare of the party of the second part and its members, and other good and valuable consideration, doth grant with General Warranty unto the party of the second part as a part of the Mattaponi Indian Reservation, the following property, to-wit:</p> <p>All that certain tract or parcel of land in West Point District, King William County, Virginia, containing 27.00 acres, and more particularly shown and described on plat of survey by R. B. Cartwright, certified Land Surveyor, dated February 10, 1981, a copy of which plat of survey is attached hereto to be recorded herewith. Being a portion of the lands of the party of the first part known as its “Sandy Point” Tract [...]”<sup>111</sup></p>
June 25, 1981	<p>This is to certify that the undersigned Chief, Assistant Chief, and Tribal Councilmen do hereby agree to accept the gift of twenty-seven (27) acres of land given by the Chesapeake [sic] Corporation of Virginia to the Mattaponi Indian Tribe to become a permanent part of the said Mattaponi Indian Reservation, this deed of gift being made the 27<sup>th</sup> day of February, 1981 between the Chesapeake [sic] Corporation of Virginia, parties of the first part and the Mattaponi Indian Tribe of King William County, Virginia, parties of the second part.</p> <div style="background-color: black; width: 200px; height: 80px; margin: 10px 0;"></div> <div style="background-color: black; width: 150px; height: 15px; margin: 10px 0;"></div> <p style="text-align: right;">112</p>
October 6, 1988	<p>The Honorable L. McCauley Chenault        Attorney for the County of King William        King William, Virginia 23086</p> <p>Dear Mr. Chenault:</p> <p style="padding-left: 40px;">On behalf of the Mattaponi Indian Reservation I am requesting your assistance in a matter that involves the Reservation and a gift of land dated February 27, 1981 from the Chesapeake Corporation of Virginia to the Mattaponi Indian Reservation. The fact that we are being taxed through the Commissioner [sic] of Revenue (personal property tax) is</p>

<sup>111</sup> Deed: Chesapeake Corporation - Deed of Gift, February 27, 1981, King William County Deed Book 143, King William County Court House, King William, Virginia.

<sup>112</sup> Chesapeake Corporation Deed of Gift, Certified Letter. 25 June 1981, [REDACTED], Folder 5, PDF Page 2.

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	<p>the reason we are concerned. Please review the enclosed documents regarding the gift, deed, maps etc. [...]</p> <p>In 1977 there was a land dispute between the Chesapeake Corporation and the Mattaponi Indian Tribe. This came as a result of Chesapeake surveying over their line onto reservation property. After discussions with them regarding the error, they moved the lines back to the proper places and offered to give a small parcel of land from their Sandy Point tract to the reservation. Upon checking the map and deed, it is clear to me that Chesapeake gave us what they term 27 acres, however approximately one half of that was within our original boundary line. Be that as it may, this is background information and not the issue that we are seeking assistance with.</p> <p>We are seeking a tax exempt status for this property since it is now part of the original reservation. This property became legally part of the reservation in 1981 and we have paid local real estate tax on it since that time. <sup>113</sup></p>
May 19, 1989	<p>Dear Chief Custalow:</p> <p>Enclosed you will find check [...]. This payment represents taxes paid by the Mattaponi Indian Tribe for Real Estate Taxes for the years 1985-1988. I have also enclosed a copy of the abatements received from the Commissioner of Revenue's Office. [...]</p> <p>Jean S. Gatewood        Treasurer <sup>114</sup></p>

License Exemption

In the early 1980s, Mattaponi and Pamunkey tribal leaders protested the attempt by the Virginia Marine Resources Commission (VMRC) to prohibit shad fishing during a portion of the summer. The Mattaponi Tribal Council successfully argued that this regulation was a violation of the Mattaponi and Pamunkey's treaty rights and were ultimately given an exemption from the prohibition (December 2, 1982; January 6, 1983). The Tribe continued to protest new restrictions as they occurred, invoking its treaty rights (May 27, 1993) The prohibition of shad fishing continued into the late 1990s.<sup>115</sup>

Table C5-22. External Relations, 1980-1999: Riverine Resources Protection.

Date	Excerpt
December 2, 1982	<p>After hearing complaints from the Mattaponi and Pamunkey Indians, who said such action would violate treaties, and from other fishermen, the VMRC staff recommended last Tuesday that the matter be set aside for further study.</p> <p>[...] Both he and Custalow ██████████ said the tribes have treaties that go back to the 17th and 18th centuries giving them the privilege to fish anywhere in the tidal waters of Virginia.</p> <p>The treaties "don't place limitations on us at all," Custalow said. "If this proposal becomes law, it would simply violate the treaties."<sup>116</sup></p>

<sup>113</sup> Letter from ██████████ to L. Chenault, 6 October 1988, ██████████ Collection, Folder 5, PDF Page 1 and 4.  
<sup>114</sup> Letter from Jean Gatewood to ██████████, 19 May 1989, ██████████ Collection, Folder 5, PDF Page 3.  
<sup>115</sup> Chowning, Larry S., "VMRC Votes to Continue Shad Moratorium," *Southside Sentinel* (Urbanna, Virginia), January 14, 1999.  
<sup>116</sup> Staff, "Striped bass proposals due further study," *Southside Sentinel* (Urbanna, Va), December 2, 1982.

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December 19, 1982	<p>The commis-sion will decide proposed regula-tions that once called for prohibiting gill nets in the spring on spawning areas of four Virginia tributaries, which included the Pamunkey and Mattaponi rivers.</p> <p>[...] In addition, representatives of the tribes said the regulations were aimed in the wrong direction. Rock- fish, they vehemently argued, do not congregate in the Pamunkey and Mattaponi rivers as scientists had first contended.</p> <p>[...] "The Indians depend largely on the river even today," said Webster Custalow ██████████ ██████████ chief of the Mattaponi and an avid shad fisherman for most of his 70 years. "They call this a spawning ground for rock, but it's a rare thing to even catch a rock from this reservation."</p> <p>[...] Custalow, who has spent all of his life on the 125-acre reservation, said less than a dozen Mattaponi Indians still fish for shad in the spring.</p>
January 6, 1983	<p>Action was taken by the Virginia Marine Resources Commission on December 21 to close portions of the James, Pamunkey, Mattaponi and Rappahannock Rivers to the taking of striped bass (rockfish) annually from April 10 to May 21. However, provisions of the regulation will allow the Mattaponi and Pamunkey Indians to continue gill net fishing during the restricted period.</p> <p>Initially, the regulation prohibited gill net fishing, but it was pointed out last month by Chief Webster Custalow ██████████ ██████████ of the Mattaponi Indians and Chief Tecumseh Deerfoot Cook of the Pamunkey Indians that tribal members operate a "small subsistence and commercial drift net fishery" for shad. They said that their livelihood would be jeopardized if the gill nets were outlawed.</p> <p>Custalow and Cook said their tribe members only fish by gill net and do not catch striped bass; they are only interested in the shad fish which will be running at the time the closure is intended.<sup>117</sup></p>
May 27, 1993	<p>When the ban on shad fishing goes into effect next year, the Mattaponi Indians hope that a 300-year-old treaty will exempt them from it.</p> <p>The Mattaponi signed the treaty in 1677, which made them subjects of the British crown but also granted them hunting and fishing rights. The treaty was used in the 1950's to win exemption from sport-fishing regulations, and it was cited in 1989 when the tribe was exempted from regulations on the harvesting of striped bass.</p> <p>[...] The Virginia Marine Resources Commission is planning a ban on shad fishing next year in the Chesapeake Bay and its tributaries, including the Mattaponi. The season this year, which ended in April, was cut by two-thirds to 45 days. The steps are being taken because of huge declines in shad catches, from three million pounds regularly harvested annually during the 1980's to 51,000 pounds in 1991.<sup>118</sup></p>

*Ceremonial Representation*

From 1980-1999 the Mattaponi Tribal Council regularly represented the Mattaponi Indian Tribe at ceremonial events with outside entities. Tribal meeting minutes document internal processes for the selection of tribal representatives at external meetings such as the 1987 United Indians of American conference held in Williamsburg (March 20, 1987), and the 1998 National Council on American Indians (NCAI; 1998). The tribal government also made decisions on the use of the Mattaponi name by outside

<sup>117</sup> Staff, "Fishing Limited for Striped Bass," *Rappahannock Record* (Kilmarnock, Va), January 6, 1983.

<sup>118</sup> Staff, "For the Record," *Rappahannock Record* (Urbanna, Va), May 27, 1993.

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entities, such as when the Cumberland Hospital requested permission to use the Mattaponi name on a building addition (February 13, 1998).

*Table C5-23. External Relations, 1980-1999: Ceremonial Representation Documented in Tribal Meeting Minutes.*

Date	Excerpt
March 20, 1987	A meeting was held to decide who would represent the Mattaponi tribe at the United Indians of American Conference on the Virginia's Indians – Yesterday, Today and Tomorrow" to be held in Williamsburg, VA on April the 3 <sup>rd</sup> and 4 <sup>th</sup> . [REDACTED] made a motion that [REDACTED] and [REDACTED] attend as the spokesman. All members of the tribe are welcome to attend. The motion was seconded by [REDACTED]. Motion was carried. <sup>119</sup>
1998	I. National Council on American Indians The tribe has joined this organization with hope that we may make some new contact or have information sent our way by being members. It's cost for membership is \$50. Mark Custalow [Mark Thomas Custalow; b.1962] is made a delegate. <sup>120</sup>
February 13, 1998	The tribe agreed to allow Cumberland Hospital to use Mattaponi name on the new addition being built. <sup>121</sup>

Other instances of Mattaponi leadership's representation of the Tribe include hosting a visit to the Mattaponi reservation by Governor Baliles and joining in a Thanksgiving dinner at the Chickahominy Tribal Center alongside the Pamunkey and Chickahominy Indian tribes (November 27, 1987), opening the annual meeting of Virginia's Association of Soil and Water Conservation Districts (February 24, 1994), and intertribal ceremonies (February 23, 1997). Each of these examples demonstrate Mattaponi tribal leaders acting as a representative of the Tribe in mediating relationships with external leaders and organizations.

*Table C5-24. External Relations, 1980-1999: Ceremonial Representation at External Events.*

Date	Excerpt
November 27, 1987	Baliles, Indians share dinner  Gov. Gerald Baliles' somber business suit and mode of transportation, a helicopter, were right out of the 20th century, but the Thanksgiving Day feast he shared with Virginia's Indian leaders hearkened to another era.  The governor, greeted at the Chickahominy Tribal Center in Charles City Thursday by the Chickahominy Redman Dancers performing in traditional Indian garb, sat down to a huge buffet of venison, ham, turkey, vegetables and pumpkin pie prepared by women of Virginia's three native Tribes.  About 80 people, many in Indian dress, gathered for the first such Thanksgiving with a Virginia governor in modern times.  "I am here today as an expression of Virginia's profound pride in the history of our Commonwealth's native American tribes," said Baliles.  He was accompanied by state Secretary of Human Resources Eva Teig and Hopewell Del. C. Hardaway Marks, chairman of the Virginia Council on Indians. They arrived by helicopter after earlier stops at the Mattaponi and Pamunkey reservations.

<sup>119</sup> Town Meeting Minutes, 20 March 1987, [REDACTED] Collection, Folder 1, PDF Page 1.

<sup>120</sup> Tribal Meeting Minutes, 1998, Tribal Government Collection, PDF Page 1.

<sup>121</sup> Tribal Meeting Minutes, 13 February 1998, Tribal Government Collection, PDF Page 2.

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	Baliles gave each tribal chief a certificate of recognition, and they responded with gifts of pottery, bead necklaces and other tokens of friendship made by the three tribes. <sup>122</sup>
February 24, 1994	<p>The 55th annual Virginia Association of Soil and Water Conservation Districts (VASWCD) meeting was held at the Richmond Omni Hotel on December 5-7. [...]</p> <p>The annual meeting began with a service of reverence on Sunday evening led by Native American Chief Webster Custalow [REDACTED] from the Mattaponi Reservation in King and Queen County<sup>123</sup>. He was accompanied by his daughter<sup>124</sup>, Minne HaHa [REDACTED] and the present chief, Curtis Custalow [REDACTED]<sup>125</sup></p> <p>The theme for the inspiration service was "Tribute to Harmony with the Land." Chief Webster Custalow and Chief Curtis Custalow spoke on how vital it is for us to protect and conserve our natural resources.<sup>126</sup></p>
February 23, 1997	<p>[...] Perry will join Chief Barry Bass of the Nansemond Indians and chiefs of seven other state-recognized tribes: Chief A. Leonard Atkins of the Chickahominy Tribe; Eastern Chickahominy Tribe Chief Marvin Bradley; Chief Webster Custalow [REDACTED] [REDACTED] of the Mattaponi Tribe; Bennett Branham, chief of the Monacan Tribe; the Pamunkey Chief Bill Miles; Chief Captain Nelson of the United Rappahannock Tribe; [Upper] Mattaponi Tribal Chief Edmond Adams.</p> <p>The seven tribal chiefs designated Perry as a liaison to the historic resources department to reenter the Chesapeake's and they will be reburied at First Landing State Park in Virginia Beach, April 26, the same date in 1607 that Captain John Smith and others landed on the shores at Cape Henry.<sup>127</sup></p>

*Annual Tax Tribute*

Every year the Mattaponi and Pamunkey tribes present an annual tribute to the Governor of Virginia in lieu of taxes. This practice dates back to the treaties of 1646 and 1677 which established that the tribes were to "then and there pay the accustomed Tribute of Twenty Beaver Skins to the Governour, and also their Quit-Rent aforesaid."<sup>128</sup> The event affirms the government-to-government relationship between the Mattaponi Indian Tribe and the Commonwealth of Virginia, which, as the colonial government of Virginia acted as the governing proxy of the British crown, acts as the governing proxy of the federal government. Recent oral history interviews document regular tribal member participation in this event.<sup>129</sup> Tribal member [REDACTED] described the significance of the event and the preparation that it involved:

Every year, going to tribal tribute, to carry our tribute, which is the oldest treaty that has never been broken in this country as well. Treaty of Middle Plantation, 1677. So yes, we always attended that, and always would go out and I always enjoyed watching Grandpop [REDACTED] and the old Chief Cook [Chief of the

<sup>122</sup> Staff, "Virginia News," *Suffolk News Herald* (Suffolk, Va), November 27, 1987.

<sup>123</sup> The Mattaponi Reservation is bordered by King William and King and Queen counties.

<sup>124</sup> [REDACTED] is the niece of Chief [REDACTED].

<sup>125</sup> This article misidentifies Curtis Custalow as the present chief of Mattaponi. Chief Curtis served from 1969-1977. Chief Webster Custalow would have been serving during the time of this article.

<sup>126</sup> Staff, "Local Indian chiefs address VASWCD," *Southside Sentinel* (Urbanna, VA), February 24, 1994.

<sup>127</sup> Coleman, B., "Chief Arranges Reburial of Indians' Bones," *Suffolk News-Herald* (Suffolk, VA), February 23, 1997.

<sup>128</sup> Vaughan, A.T., *Early American Indian Documents: Treaties and Laws, 1607-1789 4* (Maryland: University Publications of America, 1983), 82-87 [PDF 57-59].

<sup>129</sup> Mattaponi citizens who discuss going to the annual tribute every year in interviews include [REDACTED] and [REDACTED].

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Pamunkey Indian Tribe...] they were the two oldest there always and anyway, but they're the ones always dancing. [Laughter] So, we had really good times. I used to make a lot of the—and my mom [REDACTED] as well—she would always gift the governors with a pine needle basket and I would make things and gift—with other tribal members here, would all make things to gift as a tribute as well as bring the traditional deer, turkey. And a couple of years, I was able to trap enough beaver skins to carry that twenty beaver pelts that we—that was in that original treaty as well.<sup>130</sup>

As in previous periods, the event was regularly commemorated in the local press, demonstrating its continuity through this period.

Table C5-25. *External Relations, 1980-1999: Annual Tax Tribute.*

Date	Excerpt
November 20, 1980	Gov. John Dalton, right, gets a laugh out of Chief Little Eagle, left, also known as Webster Custalow [REDACTED] as the Mattaponi Indians paid their annual taxes—one large turkey and eight fish. This is the 322nd year the tribe has made its tax "offering" to Virginia in return for its reservation in King William County. <sup>131</sup>
November 20, 1980	<p>Wouldn't you like to pay your taxes in the form of fish or fowl? If you were a Mattaponi Indian, you could.</p> <p>Tribe representatives Wednesday paid their taxes to Gov. John Dalton: one large turkey and eight fish.</p> <p>The gifts, presented by Chiefs Thundercloud [REDACTED] and Little Eagle [REDACTED] hung from a crude wooden post, as other tribe members performed a traditional dance.</p> <p>"I went hunting three afternoons last week and I didn't see a turkey," Dalton said.</p> <p>"Well, you've got one now," responded Chief Little Eagle, also known as Webster Custalow.</p> <p>The Indians said this is the 322nd year the tribe has made its tax "offering" to Virginia's chief executive in return for their 125-acre reservation, located in King William County, near West Point.<sup>132</sup></p>
November 20, 1981	<p>The Mattaponi Indians' turkey hunt didn't pan out this year, so Gov. John Dalton received a 10-point buck instead when the Indians came to pay their symbolic property taxes Thursday. Tribal chief "Little Eagle" Webster Custalow [REDACTED] 69, led the party of seven costumed Mattaponi to the capitol steps, where they plopped the deer on the pavement and danced for television and newspaper photographers.</p> <p>[...] The Mattaponi of Virginia, who are exempt from personal and real property taxes on their 77-person reservation have been paying their taxes and tribute with game since the 17th century.</p> <p>Beaver pelts were the original form of payment.</p> <p>Custalow and his assistant chief, "Thundercloud" Jacob Custalow [REDACTED] 56, and a hunting party from the 125-acre Mattaponi reservation in King William County killed the deer Wednesday with 12-gage, double-barrel shotgun.</p>

<sup>130</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, September 12, 2023, PDF Page 14.

<sup>131</sup> Staff, "Thanksgiving Offerings," *Newport News Daily Press* (Newport News, Va), November 20, 1980.

<sup>132</sup> Staff, "Taxes Paid in Fish And Fowl," *Suffolk News-Herald* (Suffolk, Va), November 20, 1980.



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Date	Excerpt
	Sometimes the Indians bring fish for the governor but not this year. <sup>133</sup>
September 2, 1982	Active in documenting records of the Mattaponi tribe, he [REDACTED] [REDACTED] also participated frequently in various ceremonial activities, including the reservation's annual Thanksgiving presentations of wild fowl or fish to the governor. <sup>134</sup>
June 20, 1984	Generations of Mattaponi and Pamunkey tribal chiefs have also paid a traditional Thanksgiving tribute to the Virginia governor at the state capital, in lieu of taxes. For this purpose, a day of hunting is set aside, and whatever is caught- usually venison, turkey or duck- is rendered by the Pamunkey and Mattaponi chief [REDACTED] <sup>135</sup>
December 5, 1984	The Mattaponi paid their quitrent of three arrows along with the tribute this year! Don't I remember that quitrent became obsolete in 1776 or so? The Governor was no end surprised. <sup>136</sup>
November 17, 1987	On November 17, 1987, when the Mattaponi and Pamunkey tribes jointly paid their annual tribute to the Governor of Virginia by presenting two deer to Governor Baliles in Richmond. This ceremonial practice is traced back to the treaty relationship established between the Commonwealth and the two tribes in the seventeenth century. The tribes by treaty are guaranteed their reservation and protected by the state, and the reservation are free from state taxation. The tribe in turn have traditionally made a symbolic payment in lieu of taxes, each tribe in the past making a presentation on separate occasions. In 1987, for the first time as far as can be determined, the tribes joined together for the ceremonial offering. <sup>137</sup>
November 25, 1987	Curtis Custalow [REDACTED] chief of the Mattaponi Indian Reservation, explained to Middlesex County kindergarten children last Friday that the mounted deer above was one his tribe presented to the Governor of Virginia on Thanksgiving several years ago. The governor had the head mounted and sent back to the tribe for their education building. <sup>138</sup>
December 23, 1988	<p>Mrs. Gertrude Custalow          Mattaponi Indian Reservation          West Point, Virginia 23281</p> <p>Dear Mrs. Custalow:</p> <p>It was a pleasure to see you and your husband again at the annual Payment of Taxes ceremony. The event is one I always look forward to, but I particularly enjoyed all the festive dancing this year.</p> <p>I want to thank you again for the beautiful head dresses you made. The President's new Chief of Staff was very impressed with my gift, and he promised to hang it proudly in the White House. I am equally proud to have an authentic Powhatan head dress. It will always remind me of the rich traditions kept alive in the Mattaponi tribe and of your generosity.</p>

<sup>133</sup> Staff, "Indians Present 'Taxes'," *Newport News Daily Press* (Newport News, Va), November 20, 1981.

<sup>134</sup> Staff, "Obituaries," *Southside Sentinel* (Urbanna, Va), September 2, 1982.

<sup>135</sup> Staff, "Indian 'trail' fun to follow," *Smithfield Times* (Smithfield, Va), June 20, 1984.

<sup>136</sup> Letter from H. Rountree to C. Feest, 5 December 1984, Helen C. Rountree, Correspondence, 1982-1984 (1), Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution. National Anthropological Archives, Washington, D.C. Box 1, PDF Page 32.

<sup>137</sup> Report of the Virginia Council on Indians, 1986-1987, Governor Baliles, Gerald L. Executive Papers, Accession 33707, State Government Records Collection, Library of Virginia, Richmond, Virginia. Box 125, Folder 8, PDF Page 14.

<sup>138</sup> Staff, "Gift to the Governor," *Southside Sentinel* (Urbanna, Va), November 25, 1987.

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Date	Excerpt
	<p>With kindest regards, I am</p> <p>Sincerely, Jerry Baliles</p> <p>Gerald L. Baliles <sup>139</sup></p>
February 17, 1989	<p>The Mattaponi and Pamunkey Indians still bring game to the Governor in a presentation on the South Portico of the State Capitol.<sup>140</sup></p>
December 5, 1989	<p>The story of the taking of the wild turkey would remain untold on this cold December day as chiefs of the Mattaponi and Pamunkey Indian tribes gathered to present their annual tribute of wild game to the white chief, Gov. Gerald Baliles.</p> <p>[...] The tradition dates to 1705, when a treaty between the Indians and the Virginia government set forth payment of wild game in exchange for government protection of the Indians' reserved land.</p> <p>[...] Dozens of tribe members dressed in colorful Indian garb joined Chief Webster Custalow ██████████ of the Mattaponi Tribe and Chief William Miles of the Pamunkey Tribe in delivering the turkeys to Baliles.<sup>141</sup></p>
March 27, 1997	<p>The tribe honors the treaties each year by delivering an annual tribute of beaver pelts, venison or other game to the governor in a ceremony that has become an autumn tradition in Richmond.<sup>142</sup></p>
November 24, 1999	<p>Today, the day before Thanksgiving, representatives of Virginia's eight indigenous Indian tribes will gather on the front steps of Virginia's Capitol. The event is not a demonstration, but a continuation of a tradition begun by members of the Mattaponi tribe in 1646.</p> <p>Every fall since 1646, the Indians have paid tribute to the governor of Virginia with gifts of deer, birds or fish.</p> <p>"The tribute has been presented to every governor since I was a little boy when my father, then my brothers, were chiefs before me," said Mattaponi Chief Webster Custalow ██████████ who celebrated his 88th birthday this week.</p> <p>"I remember one year when there were no fish or turkeys or geese and I went out and shot 12 quail for Daddy to take to the governor. The governor really liked them.</p> <p>"Game got scarce there for a while, and some children grew up never seeing a wild deer. This year we could probably take him 12 deer."</p> <p>Deer, turkey, fish ... Custalow's grandson, Todd ██████████ listed the possibilities.</p> <p>"It is a tribute of the game that sustains the reservation."</p> <p>Although representatives of most Virginia tribes participate in the event, the treaty that set the tradition in motion was made first with the Mattaponi, and later in 1677 with the Pamunkey Indians. They are the only two Virginia tribes that still live on reservations.</p> <p>Many of the other tribes-Monacan, Rappahannock, Upper Mattaponi, Nansmond, Chickahominy and Eastern Chickahominy- live in communities but not on formally designated reservations.</p>

<sup>139</sup> Letter from Governor Baliles to ██████████, 23 December 1988, ██████████ Collection.

<sup>140</sup> Letter from H. Dendy to J. Charlet, 17 February 1989, Governor Baliles, Gerald L. Executive Papers, Accession 33707, State Government Records Collection, Library of Virginia, Richmond, Virginia. Box 172, Folder 5, PDF Page 3.

<sup>141</sup> Staff, "Indians pay annual tax tribute in wild turkeys," *Suffolk News-Herald* (Suffolk, Va), December 5, 1989.

<sup>142</sup> Staff, "Tribe cites treaties in reservoir fight," *Suffolk News-Herald* (Suffolk, Va), March 27, 1997.

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Date	Excerpt
	While some of the old traditions, like paying tribute to the governor, continue, the lives of Virginia's Indians- on and off the reservations - are improving, they say. <sup>143</sup>

*Conclusion*

The evidence above shows that the Mattaponi tribal government consistently represented “the entity in dealing with outsiders in matters of consequence” (83.11(c)), including representation to local, state, and federal entities with regard to the tax status of tribal lands and the Tribe’s treaty status, as well as to protect the hunting and fishing rights of individual tribal members. Participation in the annual tax tribute by community members, including the hunt for the game and attendance at the ceremony demonstrates the tribal government’s ability to “mobilize significant numbers of members and significant resources from its members for entity purposes” (83.11 (c)(1)(i)), that Mattaponi “membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)), and that there is “widespread knowledge, communication, or involvement in political processes by many of the entity's members” (83.11 (c)(1)(iii)). The Mattaponi Tribal Council’s representation of the Tribe at ceremonial and intertribal events and meetings exemplifies its significant relationship with the government of other federally recognized tribes (83.11(c)(1)(vi)). Efforts to protect and expand reservation lands demonstrate the tribal government’s continuous administration of “land set aside by a State for the petitioner” (83.11 (c)(1)(vii)). Advocacy for tribal status and events such as the annual tribute required significant tribal resources, which demonstrates the tribal government’s ability to “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)). Finally, efforts to safeguard tribal members’ ability to hunt or fish demonstrates the Mattaponi Tribal Council’s organization and management of members’ “economic subsistence activities” (83.11 (c)(2)(i)(D)).

*Evidentiary Applicability*

Overall, the evidence presented above demonstrates that the Mattaponi Indian Tribe meets Criterion 83.11 (c)(1) and (c)(2) throughout the period from 1980 to 1999. Additionally, the evidence from meeting minutes and primary and secondary sources are sufficient to fulfill Criterion 83.11 (c)(2) at a high level and thus should be interpreted to meet Criterion 83.11 (b)(2)(v) for the same period.

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<sup>143</sup> Jenkins, M. R., “Indians head to Capitol for Thanksgiving tribute,” *Suffolk News-Herald* (Suffolk, Va), November 24, 1999.

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1. Criterion (c): 2000 to 2019

Introduction

Documentation for the period from 2000 to 2019 demonstrates the Mattaponi Indian Tribe’s fulfillment of criterion 25 CFR 83.11 (c). This includes the demonstration that the Mattaponi Tribal Council acted as an “autonomous entity” that held “political influence or authority over its members” (83.11(c)(1)). Specifically, the tribal government was regularly able to “mobilize significant numbers of members and significant resources... for entity purposes” (83.11 (c)(1)(i)) including participation in tribal elections and key tribal events such as the annual tax tribute, which affirms the Tribe’s treaty relationship with the Commonwealth. Additionally, such participation is indicative of the important members place on the “issues acted upon or actions taken by entity leaders” (83.11(c)(1)(ii)) and the existence of “widespread knowledge, communication, or involvement in political processes” (83.11(c)(1)(iii)). Likewise, as in previous periods, the tribal government acted to mediate internal disputes over issues such as the allotments and disturbances demonstrates the existence “internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions” (83.11 (c)(1)(v)). The ongoing coordination of political and ceremonial activities with the Pamunkey Indian Tribe and other Virginia tribes demonstrates the Mattaponi tribal government’s ongoing relationship with the governments of other federally recognized Indian Tribes (83.11 (c)(1)(vi)). During this period, the tribal government’s allocation of land allotments and management of the Mattaponi Indian Reservation demonstrates the Tribe’s continuous occupation and use of the state-reservation initially conferred to it in the colonial period (83.11 (c)(1)(vii)). Finally, tribal minute books and other records show the existence of a “continuous line of entity leaders and a means of selection of acquiescence by a significant number of the entity’s members” (83.11 (c)(1)(viii)).

Moreover, for the period from 2000 to 2019, as in all periods prior, the Mattaponi Indian Tribe clearly fulfills the requirements under 25 CFR 83.11 (c)(2). Specifically, evidence demonstrates that the tribal government regularly allocated entity resources (83.11 (c)(2)(i)(A)) through the allotment of reservation lands for tribal members and the utilization of tribal resources to cover the costs of their advocacy for tribal citizens with regard to the benefits related to tribal status (such as exemption from certain taxes and license requirements) and to maintain common property such as the Community Building. (83.11 (c)(2)(i)(A)). During this period, the tribal government played an active role in the governance of the behavior of tribal members, intervening in the activities of tribal citizens and enforcing sanctions in ways that clearly demonstrate its role in the regular settlement of internal disputes (83.11 (c)(2)(i)(B)), its strong influence over member behavior (83.11 (c)(2)(i)(C)), and its ability to organize members’ economic subsistence activities (83.11 (c)(2)(i)(D)). Such evidence, by meeting the requirements of 25 CFR 83.11 (c)(2), fulfills the crossover provision in 25 CFR 83.11 (b)(2)(v) and thus has “provided more than sufficient evidence to demonstrate distinct community” for the period from 2000 to 2019.

Tribal Leadership

In the period of 2000 to 2019, the Mattaponi Indian Tribe demonstrated a consistent political leadership structure and political participation through elections to fill vacancies on the Tribal Council. Webster Custalow passed away in 2003, at which time his son, Assistant Chief Carl Custalow was elected chief and Mark T. Custalow was elected as Assistant Chief. In 2013, Mark T. Custalow was elected Chief and Leon Custalow Sr. was elected as Assistant Chief. Leadership roles within the church continued to overlap with the leadership of the tribal government, and Councilman Clayton Custalow served as reverend of the Mattaponi Indian Baptist Church while Councilman Ralph Custalow served as a deacon.

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Table C6-1. Tribal Leaders, 2000-2019.

Period of Service	Title	Tribal Leaders
1977 – 2003	Chief	Daniel Webster Custalow [REDACTED] <sup>1</sup>
2003 – 2012	Chief	Carl Temple Custalow [REDACTED] <sup>2</sup>
2013 – Present	Chief	Mark Thomas Custalow [REDACTED] <sup>3</sup>
2000 – 2003	Assistant Chief	Carl Temple Custalow [REDACTED] <sup>4</sup>
2003 – 2012	Assistant Chief	Mark Thomas Custalow [REDACTED] <sup>5</sup>
1987 ca. – 2003	Councilman	Mark Thomas Custalow [REDACTED] <sup>6</sup>
1987 ca. – 2000	Councilman, Secretary	Lionel Wade Custalow [REDACTED] <sup>7</sup>
1962 ca. – 2013	Councilman	Bradley Leon Custalow I [REDACTED] <sup>8</sup>
1997 ca. – Present	Councilman	Bradley Leon Custalow II [REDACTED] <sup>9</sup>
2008 ca. – Present	Councilman	Brandon Garnett Thundercloud Custalow [REDACTED] <sup>10</sup>
2010 – 2023	Councilman	Richard Wayne McGowan [REDACTED] <sup>11</sup>
2010 ca. – 2015	Councilman	Clayton William Custalow [REDACTED] <sup>12</sup>
2016 ca. – Present	Councilman	Jack Anthony Custalow [REDACTED] <sup>13</sup>
2013 ca. - Unknown	Councilman	George W. Custalow <sup>14</sup>
2014 ca. – Present	Councilman	Otho Nelson Custalow [REDACTED] <sup>15</sup>

<sup>1</sup> [REDACTED], “Interview: [REDACTED] Part Two,” by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 17, 2023, PDF Page 2.

<sup>2</sup> Staff, “Governor presented with deer,” *Smithfield Times* (Smithfield, Va), December 3, 2003; Whitehead, B., “Newport News begins new negotiations for reservoir,” *Indian Country Today*, Digital, March 1, 2004; Whitehead, B., “Mattaponi crafter continues tradition and enjoys hard work,” *Indian Country Today*, Digital, March 9, 2005; Whitehead, B., “Federal judge finds issues with King William County, VA, reservoir permits,” *Indian Country Today*, Digital, April 14, 2009; Helderman, R. S., “Tribes’ offering honors 1677 treaty,” *The Arizona Republic* (Phoenix, AZ), November 26, 2010; Gallivan, M., et al., (2011), “Collaborative Archaeology and Strategic Essentialism: Native Empowerment in Tidewater Virginia,” *Historical Archaeology* 45(1): pp. 10-23; Staff, “Recognizing Virginias ‘first people,’” *Richmond Free Press* (Richmond, Va), November 15, 2012.

<sup>3</sup> Crutchfield, F., “Werowocomoco,” *Richmond Free Press* (Richmond, Va), July 11, 2013; Schilling, V., “Pamunkey and Mattaponi Wrestle with Fishing Rights in Virginia,” *Indian Country Today*, Digital, April 26, 2014; Brown, B., “Virginia Tribes Pay Taxes,” *Press Enterprise* (Bloomsburg, PA), November 24, 2016; Williams, S., “Mattaponi powwow highlights culture,” *The Virginia Gazette* (Williamsburg, Va), June 14, 2017; Kickingwoman, K., “Tribe signs land trust agreement with Virginia,” *Indian Country Today*, Digital, August 28, 2019; Holter, E., “Mattaponi tribe awarded land trust grant,” *Newport News Daily Press* (Newport News, Va), August 31, 2019.

<sup>4</sup> Hardin, P., “Seeking Sovereignty, Indians Face Barriers,” *Suffolk News-Herald* (Suffolk, Va), March 6, 2000; Staff, “2 tribes pull out in sovereignty bid,” *Richmond Free Press* (Richmond, Va), February 8, 2001; Staff, “Chief Daniel Webster Custalow,” *Newport News Daily Press* (Newport News, Va), March 23, 2003.

<sup>5</sup> Tribal Meeting Minutes, 9 May 1997, Tribal Government Collection; Staff, “Mattaponi Indian Reservation 13th-Annual Powwow,” *Newport News Daily Press* (Newport News, Va), June 20, 2008; Gallivan, M., et al., (2011), “Collaborative Archaeology and Strategic Essentialism: Native Empowerment in Tidewater Virginia,” *Historical Archaeology* 45(1): pp. 10-23.

<sup>6</sup> Tribal Meeting Minutes, 9 May 1997, Tribal Government Collection; Staff, “Mattaponi Indian Reservation 13th-Annual Powwow,” *Newport News Daily Press* (Newport News, Va), June 20, 2008; Gallivan, M., et al., (2011), “Collaborative Archaeology and Strategic Essentialism: Native Empowerment in Tidewater Virginia,” *Historical Archaeology* 45(1): pp. 10-23.

<sup>7</sup> Tribal Meeting Minutes, 28 July 2000, Tribal Government Collection.

<sup>8</sup> [REDACTED], “Interview: [REDACTED] Part Two,” by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 17, 2023, PDF Page 2.

<sup>9</sup> [REDACTED], “Interview: [REDACTED] Part Two,” by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 17, 2023, PDF Page 2.

<sup>10</sup> [REDACTED], “Interview: [REDACTED] Part Two,” by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 17, 2023, PDF Page 1.

<sup>11</sup> [REDACTED] “Interview: [REDACTED] By [REDACTED] Mattaponi Indian Tribe, July 28, 2023, PDF Page 20.

<sup>12</sup> [REDACTED] “Interview: [REDACTED] By [REDACTED] Mattaponi Indian Tribe, July 28, 2023, PDF Page 20.

<sup>13</sup> [REDACTED] “Interview: [REDACTED] By [REDACTED] Mattaponi Indian Tribe, July 28, 2023, PDF Page 12.

<sup>14</sup> Personal Communication with Tribal Council, 19 October 2024.

<sup>15</sup> [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 17.

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Period of Service	Title	Tribal Leaders
2018 – Present	Councilman	Malcolm Tecumseh Custalow Sr. [REDACTED] <sup>16</sup>
2018 – Present	Councilman	Michael Anthony Waldrop Jr. [REDACTED]
1997 ca. – 2009	Councilman, Treasurer	Ralph Dewey Custalow [REDACTED] <sup>17</sup>
April 8, 2004	Reverend	Clayton William Custalow [REDACTED] <sup>18</sup>
December 22, 2009	Church Deacon	Ralph Dewey Custalow [REDACTED] <sup>19</sup>

*Conclusion*

The consistent structure of the Mattaponi tribal government demonstrates the existence of a “continuous line of entity leaders” (83.11 (c)(1)(viii)) who exercised of political authority under criterion 83.11 (c)(2)(i). Likewise, records of tribal elections and meetings, demonstrate political participation of members of the Mattaponi community who “consider issues acted upon or actions taken by entity leaders to be of importance” (83.11 (c)(1)(ii)) and have “widespread knowledge, communication, or involvement in political processes” (83.11 (c)(1)(iii)).

Resource Use and Allocation

Between 2000 and 2019, Mattaponi tribal leadership continued to govern the use and allocation of tribal resources. Reservation allotment and the maintenance of tribal property provides examples of how the tribal government also regulated shared tribal funds and worked to protect the community’s natural and cultural resources.

*Reservation Allotments*

Tribal Council meeting minutes from this period clearly illustrate the Mattaponi Tribal Council’s role in reviewing and approving reinstatement and allotment requests (March 20, 2014; March 19, 2015; December 21, 2017). Additionally, meeting minutes illustrate the types of information that underpin the tribal government’s decisions, such as allottees’ intentions to establish family rights and the status of any relevant estate settlements. In one case, an allottee was not able to purchase a house without a letter from Tribal Council establishing his right to build on the Reservation, demonstrating the authority the Mattaponi tribal government holds over the land (March 20, 2014).

*Table C6-2. Resource Use and Allocation, 2000-2019: Reservation Allotments in Tribal Meeting Minutes.*

Date	Excerpt
March 20, 2014	<p>6. [REDACTED] read a letter concerning the lot granted to him. He needs to have it signed by the tribe council to give to the place he is purchasing the house from.</p> <p>[...]</p> <p>8. [REDACTED] made a motion to table the letter of reinstatement from [REDACTED] until the council receive all documentation pertaining to this matter.<sup>20</sup></p>

<sup>16</sup> [REDACTED], “Interview: [REDACTED],” By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 2.

<sup>17</sup> Staff, “Mattaponi Indian tribal official Ralph D. Custalow dies,” *Indian Country Today*, Digital, December 22, 2009.

<sup>18</sup> Blackwell, L. M., “Couple says racism led to denial of church membership,” *Navajo Times* 43(15), 2.

<sup>19</sup> Staff, “Mattaponi Indian tribal official Ralph D. Custalow dies,” *Indian Country Today*, Digital, December 22, 2009.

<sup>20</sup> Tribal Meeting Minutes, 20 March 2014, Tribal Government Collection, PDF Page 4.

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Date	Excerpt
March 19, 2015	8. █████ brought up the lot that █████ wants to call for. █████ will talk with █████ and will take care of her request at the next meeting. <sup>21</sup>
December 21, 2017	8. █████ gave his letter calling for the lot formally belonging to █████ 9. █████]. made motion to grant the lot to █████ █████ 2 <sup>nd</sup> motion. Motion carried. <sup>22</sup>

Further evidence of the tribal government’s authority over land allotment comes from oral history interviews in which Mattaponi tribal members describe the process of engaging with The Mattaponi Tribal Council to receive an allotment. Excerpts from interviews show how tribal leaders must reinstate a tribal member as a resident, often through direct descendancy from a current Reservation resident, to be eligible to request a lot. Though family connections play a role in allotment, the interview data clearly indicate that the Mattaponi Tribal Council must make the final determination on which requests for lots are successful.

Table C6-3. Resource Use and Allocation, 2000-2019: Reservation Allotments in Interviews.

Interviewee	Date	Excerpt
█████	2013 ca.	[...] In 2014, I called for my own allotment and was granted beside [my father, █████ So, my father gave up a portion of his allotment for me to be able to have a lot. Actually, it was 2013. I officially moved when my home and everything was ready in 2014. That’s a loaded question for me because both sides of my family are from here, so when you say family, you know my grandparents had allotments, great-grandparents, there’s different cousins of mine who live here, uncles, aunts, that have allotments that are granted them. <sup>23</sup>
█████	2014 ca.	<p>█████: Did your family have land allotted by the tribal government on the reservation?]</p> <p>█████ yes.</p> <p>█████: And where was that allotment located?]</p> <p>Across the field. [Laughter] And it’s still in his name. My mother’s still living, and so she has lifetime rights there. So, she is there until she passes. It’ll stay that way. And, yes, I got reinstated nine years ago, back to the reservation. I reinstated myself.</p> <p>█████ Can you talk a little bit about how the process works of allotment?]</p> <p>Well, first of all, you get reinstated in the reservation, and then if there’s a lot available, you can call for the lot. And my predicament, my situation, my father, he had a lot, so it was granted to him from his father. He lived here until his death in 1982. And then my mother has lifetime rights here,</p>

<sup>21</sup> Tribal Meeting Minutes, 19 March 2015, Tribal Government Collection, PDF Page 26.

<sup>22</sup> Tribal Meeting Minutes, 21 December 2017, Tribal Government Collection, PDF Page 58.

<sup>23</sup> █████, "Interview: █████ Part One," by █████, Mattaponi Indian Tribe, December 15, 2022, PDF Page 6.

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Interviewee	Date	Excerpt
		so she stays down here. And then I moved back nine years ago to stay with Mom and ██████████ was there for a while. <sup>24</sup>
██████████	2014 ca.	[...] Only letter I put in was when I called for the lot down there. And then I had to ask to be reinstated for us with a letter. And the next Council meeting they decided that it was going to reinstate me. I had to write another letter to be granted a lot. And I was granted a lot. So, it's been granted a lot. So, it's yours to upkeep, keep peace. That's what I've been trying to do. <sup>25</sup>
██████████	2018 ca.	[...] Yeah, when I first came back, it's when my daddy first got the house, which was at 1281. And I'm trying to think what year it was, I think it was [19]94, when ██████████ moved away. And it might have been a little before that, but when he finally, when he and my mama moved back here full time. So then of course I just came down on the weekends and then I started coming down more often and then I went ahead on and asked to be reinstated as a resident member because I knew that I was gonna build me a house where the old trailer was next door. So, I ended up tearing that trailer down and putting a little small house up there. So, that would have been 2012. 2012 is when I had—well, I didn't have the lot allotted to me until after my daddy passed. Because I was my father's son. It was my daddy's lot. So, my daddy got the lot assigned to him in the [19]90s. And then in 2018 when my daddy passed is when the lot was assigned to me. <sup>26</sup>

*Regulation of Allotted Lands*

In addition to granting allotments for tribal members, the Mattaponi Tribal Council continued to enforce regulations regarding allotment upkeep. For example, in an August 2000 tribal meeting, the Tribal Council audited Reservation allotments (August 18, 2000). Each lot was reviewed and plans were made to rectify any issues, including establishing rights of inheritance, resolving illegal occupation, and assessing and placing requirements for general upkeep. The Council also mediated allotment boundary disputes among Reservation residents and managed the purchase of personal property on allotments that had reverted to the Tribe (August 16, 2018).

*Table C6-4. Resource Use and Allocation, 2000-2019: Regulation of Allotments in Tribal Meeting Minutes.*

Date	Excerpt
August 18, 2000	IV. Tribal Lots that are in question – The Council will discuss each Lot and start making decisions.  1 <sup>st</sup> Lot – ██████████ Lots – everything is O.K. and accepted  2 <sup>nd</sup> Lot – ██████████ Needs to present tribe with documentation of the Estates. Settlement before the lot can be settled. The tribe will write a letter for ██████████ to clarify.

<sup>24</sup> ██████████, "Interview: ██████████,." By ██████████ and ██████████, Mattaponi Indian Tribe, July 24, 2023, PDF Page 4.

<sup>25</sup> ██████████ "Interview: ██████████ By ██████████ and ██████████, Mattaponi Indian Tribe, June 9, 2023, PDF Page 18.

<sup>26</sup> ██████████, "Interview: ██████████ By ██████████, Mattaponi Indian Tribe, July 28, 2023, PDF Page 16.



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Date	Excerpt
	<p>3<sup>rd</sup> [REDACTED] Lot – this is illegally occupied. The tribe need to draft her a letter asking her what can she do to help bring this situation to a close.</p> <p>4<sup>th</sup> Lot – [REDACTED] Everything is fine – and accepted.</p> <p>5<sup>th</sup> – [REDACTED] – for now everything is O.K. When her son [REDACTED] [REDACTED] move to his lot she needs to occupy the dwelling.</p> <p>6<sup>th</sup> Lot – [REDACTED] Everything is O.K. Everyone accepts.</p> <p>7<sup>th</sup> Lot – [REDACTED] – Everything is O.K. everyone accepts.</p> <p>Draft Letter 8<sup>th</sup> Lot – [REDACTED] Lot – Now that [REDACTED] has deceased the family needs to settle the property and let the tribe know the intentions before the 2 years are up.</p> <p>[...]</p> <p>9<sup>th</sup> Lot – [REDACTED] – the tribe will review letter about the museum is there or someone else.</p> <p>10<sup>th</sup> Lot – [REDACTED] Lot – He needs to write a letter to the tribe clarifying his intention whether he is having his rights to his wife and family.</p> <p>11<sup>th</sup> [REDACTED] – everything is ok. Everything accepted.</p> <p>[REDACTED] – needs to clean up lot. Lot is in good standing.</p> <p>[REDACTED] – Council has agreed to draft and letter stating that her lot is a tribal lot &amp; asking for a response of intention.</p> <p>[REDACTED] Lot is O.K.</p> <p>[REDACTED] – Lot is O.K. Need to keep clean.</p> <p>[REDACTED] – Lot is O.K.</p> <p>Lot known as [REDACTED] Council has agreed to draft a letter stating that he is occupying lot illegally and needs to take proper procedure to obtain reinstatement &amp; the said lot</p> <p>[REDACTED] – Lot is O.K.</p> <p>[REDACTED] is presently illegally occupying the lot that was allotted to [REDACTED].</p> <p>[REDACTED] – Lot is okay.</p> <p>[REDACTED] – Council agree to draft Cindy Langton a letter stating that she needs to clean up her lot.</p> <p>[REDACTED] – Lot is ok.</p> <p>Lot known as [REDACTED] Lot – Council has agreed to draft a letter to the family stating that the lot has gone back to the tribe. Also to determine personal property.</p> <p>[REDACTED] – lot is okay.</p>

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Date	Excerpt
	<p>██████████ – lot is okay. Live here on ██████████ right</p> <p>██████████ – Council has agreed to draft a letter state that her lot is a tribal lot. Ask for response of intentions.</p> <p>██████████ – lot is okay.<sup>27</sup></p>
August 16, 2018	<p>[...] 2. ██████████ asked everyone for boundaries on lots that are in dispute. ██████████ brought up getting the boundaries for ██████████ lot straight.</p> <p>3. ██████████ asked ██████████ to see the law splitting lots.</p> <p>4. ██████████ brought up sending a letter to ██████████ ██████████ about moving the unoccupied trailer on his lot. ██████████ will get a letter out to him.</p> <p>[...] 7. ██████████ gave an update on purchasing ██████████ former house. ██████████ ██████████ told ██████████ he needed time to move everything off the lot.<sup>28</sup></p>

Oral histories shed additional light on the practice of purchasing the improvements on lots that descendants of a deceased tribal member were unable to maintain. ██████████, the son of ██████████ enrolled with the Chickahominy Indian Tribe – Eastern Division, described the inheritance of his father’s property and subsequent purchase by the Tribe:

That house then came to my older brother and I, and neither of us were at a life stage or position to where we could live in the house the required 6 months of the year, and so we ended up selling that back to the tribe, and they sold it through lottery to my cousins, ██████████ ██████████ and ██████████.<sup>29</sup>

Such efforts speak to the ways in which the Mattaponi Tribal Council allocated tribal resources for the purpose of land and allotment management.

*Regulation of Reservation Properties and Resources*

In addition to the regulation of allotments, the Mattaponi Tribal Council regularly oversaw the allocation of reservation properties and resources for individual or group purposes. This included granting permission to use the river landing (March 19, 2015), which provides access to the river and its resources, like shad, that are cultural and economic mainstays for the Mattaponi. At the same meeting the tribal government also agreed to monitor legislation that would have required the Tribe to adopt a building code (March 19, 2015).<sup>30</sup> Additionally, the Mattaponi Tribal Council managed access to reservation lands for hunting (January 31, 2017). Tribal leaders also organized and funded the maintenance of tribal properties and allocated resources in support of major community events, notably the Mattaponi powwow, which built on

<sup>27</sup> Tribal Meeting Minutes, 18 August 2000, Tribal Government Collection, PDF Page 2.

<sup>28</sup> Tribal Meeting Minutes, 16 August 2018, Tribal Government Collection, PDF Page 71.

<sup>29</sup> ██████████, “Interview: ██████████,” by ██████████ and ██████████, Mattaponi Indian Tribe, November 27, 2023, PDF Page 11.

<sup>30</sup> Personal Communication, ██████████, October 11, 2024.

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traditions of intertribal fish fries and powwows in the early 20<sup>th</sup> century.<sup>31</sup> Beginning in the late 1990s, tribal leaders delegated tasks for the event, such as cutting grass and preparing tribal grounds, and compensated tribal members for their contributions to preparation (July 5, 2001). The event served as a fundraising event for the Tribe, and tribal meeting minutes document the entry of powwow funds into tribal accounts to fund other governmental activities beneficial to the Tribe and the Mattaponi Indian Reservation.<sup>32</sup>

Table C6-5. Resource Use and Allocation, 2000-2019: Regulation of Reservation Property in Tribal Meeting Minutes.

Date	Excerpt
August 4, 2000	Pow-Wow Funds – Pow-Wow funds are turned over to the tribe. <sup>33</sup>
July 5, 2001	1) Powwow ██████████ presented an itemized list of expenses and money made from powwow. See attached list back of page. ██████████ asked the Tribe to pay for cutting the powwow parking grounds and to be reimbursed for the drinks he purchased for the parking staff. ██████████ made a motion to reimburse ██████████ for post he purchased ██████████ and to reimburse ██████████ for cutting the grass for the powwow parking grounds. <sup>34</sup>
March 20, 2014	5. ██████████ present two letters from ██████████ and ██████████ to use the boat landing during shad season. [...] ██████████ 2 <sup>nd</sup> the motion. Motion carried. <sup>35</sup>
August 21, 2014	8) ██████████ wants permission from the tribe to have a naming service for their granddaughter on 10/18/14. Tribe agreed. [...] 10) ██████████ brought up about ██████████ using the riverbank for him and kids. <sup>36</sup>
March 19, 2015	██████████ brought up a letter from ██████████ asking for permission to use the boat landing during shad season. [...] [...] ██████████ gave an update on the bldg. permit legislation. Mark will give another update on whether it passed or not.

<sup>31</sup> Staff, "Indian Tribes Hold Picnic," *The News Leader* (Richmond, Virginia), July 31 1922; Staff, "Annual Fish Fry of Chickahominy Tribe," *The Daily Star* (Fredericksburg, Virginia), July 18 1923; Staff, "Indians Plan Annual Pow Wow Wednesday," *Newport News Daily Press* (Newport News, Virginia), May 5 1929; Jones, Jimmy, "'Conoway, Honohey,'" *Richmond Times Dispatch* (Richmond, Virginia), May 22 1937; Staff, "Indians to Powwow at Windsor Shades," *Richmond Times Dispatch* (Richmond, Virginia), May 20 1938. The Mattaponi also hosted fish fries with the tribal trustees (Staff, "Indians Host at Fish Fry," *The Tidewater Review* (West Point, Virginia), June 2, 1955).

<sup>32</sup> The annual event has continued, and in 2017 was attended by the Governor of Virginia, Terry McAuliffe. See: Williams, S., "Mattaponi powwow highlights culture," *The Virginia Gazette* (Williamsburg, Va), June 14, 2017.

<sup>33</sup> Tribal Meeting Minutes, 4 August 2000, Tribal Government Collection, PDF Page 1.

<sup>34</sup> Tribal Meeting Minutes, 5 July 2001, Tribal Government Collection, PDF Page 3.

<sup>35</sup> Tribal Meeting Minutes, 20 March 2014, Tribal Government Collection, PDF Page 4.

<sup>36</sup> Tribal Meeting Minutes, 21 August 2014, Tribal Government Collection, PDF Page 17.

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Date	Excerpt
	<p>█████ received a letter from ██████████ ██████████ about ██████████ and Alvin using the river landing during shad season<sup>37</sup></p>
January 31, 2017	<p>6. ██████████ brought up about a hunt club hunting on Reservation land. ██████ will check into it.<sup>38</sup></p>

*Conclusion*

Governance over reservation lands and allotments and the purchase and resale of improvements on allotments indicate that the tribal government was able to “mobilize significant numbers of members and significant resources from its members for entity purposes” (83.11 (c)(1)(i)) and “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)). The mediation of boundary disputes is indicative of the Mattaponi Tribal Council’s ability to “settle disputes between members” (83.11 (c)(2)(i)(B)) and “exert strong influence on the behavior of individual members” (83.11 (c)(2)(i)(C)). Moreover, such instances indicate the existence of “internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions” (83.11 (c)(1)(v)). Approval of requests to utilize the landing or to hunt on the Reservation and the engagement of tribal members in paid labor related to community events or property maintenance speak to the Mattaponi Tribal Council’s ability to influence “economic subsistence activities” (83.11 (c)(2)(i)(D)). Finally, allotment and the regulation of reservation resources are indicative of the Tribe’s continual and active use of “land set aside by a State” (83.11 (c)(1)(vii)).

Public Works and Social Services

Between 2000 and 2019, the Mattaponi Tribal Council worked to provide and oversee public works and social services, including but not limited to the maintenance of reservation property including important tribal institutions such as the hatchery and the Mattaponi Indian Baptist Church. The Mattaponi Tribal Council continued to be active in efforts to safeguard natural and cultural resource rights and to secure additional land to expand the reservation. Finally, the tribal government pursued fundraising activities to support a clinic that could provide health services to tribal members.

*Mattaponi Hatchery*

During this period, the tribal government oversaw the maintenance, funding, and use of the Mattaponi hatchery. In a 2004 article outlined Chief Carl Custalow’s description of the hatchery:

The tribe, he said, built a 2,000-square-foot, state-of-the-art shad hatchery and marine sciences center in 2000 to replenish the shad stock in the river. The Mattaponi's hatchery produces 4 - 6 million fry a year, which are tagged and released directly into the Mattaponi River, he said.<sup>39</sup>

The success of the hatchery and its ability to replenish the shad population became a focal point in the Tribe’s argument against the Newport News Reservoir, a proposed development that the Tribe had fought against beginning in the 1990s because of its potential to deplete the aquatic populations that tribal members

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<sup>37</sup> Tribal Meeting Minutes, 19 March 2015, Tribal Government Collection, 2014-2021 Meeting Minutes Notebook, PDF Page 26-27.

<sup>38</sup> Tribal Meeting Minutes, 31 January 2017, Tribal Government Collection, 2014-2021 Meeting Minutes Notebook, PDF Page 41-42.

<sup>39</sup> Whitehead, B., “Newport News gets permit to place pipe in Mattaponi River,” *Indian Country Today*, Digital, August 25, 2004.

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relied on for their livelihood.<sup>40</sup> In 2012, the allocation of funds from the State for the hatchery operation ended. After the closure of the hatchery, tribal leaders pursued funding opportunities to restart production (March 19, 2015; January 31, 2017). Additionally, tribal meeting minutes provide evidence of tribal leaders working to ensure preservation of operational knowledge of the hatchery in preparation of resuming operations (March 19, 2015).

*Table C6-6. Public Works and Social Services, 2000-2019: Mattaponi Hatchery in Tribal Meeting Minutes.*

<b>Date</b>	<b>Excerpt</b>
July 10, 2014	[...] [REDACTED] gave an invoice for the hatchery work that was done. <sup>41</sup>
March 19, 2015	[...] [REDACTED] gave an update on funding for the hatchery. [REDACTED] asked [REDACTED] about learning to operate the hatchery. [REDACTED] will talk to [REDACTED] about it. <sup>42</sup>
January 31, 2017	[...] [REDACTED] gave an update on funding for the hatchery [...]. <sup>43</sup>
August 16, 2018	[REDACTED] asked about the old Fish Hatchery, to be restored. [REDACTED] asked about Dominion Power negotiations. [REDACTED] will update at next meeting. <sup>44</sup>

*Maintenance of Tribal Property*

During the period from 1980 to 1999, the Mattaponi Tribal Council maintained common property and purchased supplies for social services provided on the Mattaponi Indian Reservation. For example, in the aftermath of hurricane Isabel, the Federal Emergency Management Agency (FEMA) contacted Chief Carl Custalow to fund repairs on the reservation. Tribal meeting minutes document tribal leaders' decision to allocate the funds to emergency repairs on the hatchery and the Mattaponi Indian Baptist Church (October 6, 2003). The tribal government also allocated funds to aid in enrollment services, particular software and equipment for tribal cards (January 23, 2014) and environmental protections such as rip rap on the shoreline (December 21, 2017).

*Table C6-7. Public Works and Social Services, 2000-2019: Maintenance of Tribal Property in Tribal Meeting Minutes.*

<b>Date</b>	<b>Excerpt</b>
October 6, 2003	1. [REDACTED] presented a letter from FEMA. The Council discussed the areas on the reservation that needed repair it was decided that the locations of Red Hill, the Hatchery, the Church grounds, the washouts on the banks of the Mattaponi River. [REDACTED] will contact and organize with Bob Anderson. <sup>45</sup>
January 23, 2014	9. [REDACTED] purchased the software for [REDACTED] and [REDACTED] for cartridge for the computer for Tribal cards. <sup>46</sup>
December 21, 2017	[...] 13. [REDACTED] gave us info on installing Rip Rap at [REDACTED] foot from [REDACTED]. <sup>47</sup>

<sup>40</sup> This argument is discussed further in the External Relations section.

<sup>41</sup> Tribal Meeting Minutes, 10 July 2014, Tribal Government Collection, PDF Page 13.

<sup>42</sup> Tribal Meeting Minutes, 19 March 2015, Tribal Government Collection, PDF Page 26-27.

<sup>43</sup> Tribal Meeting Minutes, 31 January 2017, Tribal Government Collection, PDF Page 42.

<sup>44</sup> Tribal Meeting Minutes, 16 August 2018, Tribal Government Collection, PDF Page 71.

<sup>45</sup> Tribal Meeting Minutes, 6 October 2003, Tribal Government Collection, PDF Page 38.

<sup>46</sup> Tribal Meeting Minutes, 23 January 2014, Tribal Government Collection, PDF Page 3.

<sup>47</sup> Tribal Meeting Minutes, 21 December 2017, Tribal Government Collection, PDF Page 59.



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Date	Excerpt
	<p>Gov. Ralph Northam signed a land trust agreement with the tribe that effectively doubled the land base of the reservation.</p> <p>[...] At the signing ceremony, Gov. Northam said the expansion of the Mattaponi reservation will help sustain and preserve the tribe's history and traditions.</p> <p>[...] The reacquired land may be used for new housing construction as well as for fishing, hunting and trapping. The Mattaponi Indian Reservation is located in King William County, Virginia. [...] <sup>54</sup></p>
August 28, 2019	<p>Virginia Gov. Ralph Northam has signed a land trust agreement that transfers more than 100 acres of land to the Mattaponi Indian Reservation.</p> <p>The governor announced the deal Monday, saying it will almost double the size of the tribe's current reservation in King William County.</p> <p>The new land will be used to help preserve the tribe's cultural preservation efforts that include hunting, fishing and trapping. The reservation currently houses about 75 residents. <sup>55</sup></p>
August 31, 2019	<p>The Mattaponi Indian Tribe will gain more than 100 acres of additional land in King William County, doubling the size of the reservation, when a land trust agreement signed with Gov. Ralph Northam finalizes.</p> <p>[...] The additional land will increase the Mattaponi's cultural preservation and allow the tribe to hunt, fish, trap and increase the number of houses on the reservation.</p> <p>"Expanding the Mattaponi Indian Reservation through this land trust agreement will help pre-serve the sustainability of the Tribe and its unique his-tory and culture," Northam said. "I look forward to con-tinuing to strengthen our relationship with the Mattaponi."</p> <p>The Mattaponi people and myself worked hard in getting this land put into trust for future generations to enjoy," Mattaponi Chief Mark Custalow ██████████ said. "We appreciate the governor's support in making this truly a monumental day in the history of our people."</p> <p>The first land grant with the Mattaponi was signed by King Charles of England in 1658. Throughout the tribe's history with the Commonwealth, it has purchased and re-acquired more than 100 acres of private land. After signing the trust, the Mattaponi will have permanent rights to the possession and control of the land. [...] <sup>56</sup></p>

*Health Services*

During the period from 2000 to 2019, the Mattaponi Tribal Council sought to expand the medical services available to tribal members on the Reservation and the larger Native community, by entering into a partnership with the non-profit Healing Eagle Health Clinic.<sup>57</sup> Then ██████████, administrated the clinic's operating funds and offered the tribal community building to house the clinic

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<sup>54</sup> Kickingwoman, K., "Tribe signs land trust agreement with Virginia," *Indian Country Today*, Digital, August 28, 2019.  
<sup>55</sup> Staff, "Virginia deal expands Mattaponi reservation," *The News-Press* (Fort Myers, FL), August 28, 2019. See Also: Staff, "Tribe's Chance to Convalesce," *Newport News Daily Press* (Newport News, Va), August 29, 2019.  
<sup>56</sup> Holter, E., "Mattaponi tribe awarded land trust grant," *Newport News Daily Press* (Newport News, Va), August 31, 2019.  
<sup>57</sup> Personal Communication, ██████████, October 10, 2024.

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(October 7, 2004; October 21, 2004). Fundraising efforts included a concert to raise money for maintenance to the building (October 7, 2004), and a raffle (October 21, 2004).

*Table C6-10. Public Works and Social Services, 2000-2019: Health Services.*

Date	Excerpt
October 7, 2004	<p>On Sunday, October 10, from 3 to 5 p.m., there will be a gospel concert at Tappahannock Memorial United Methodist Church to raise funds to support the Healing Eagle Clinic on the Mattaponi Indian Reservation.</p> <p>[...] The proceeds will be used by the Healing Eagle Clinic to repair termite damage to their facility on the reservation, which also serves as the community center for the tribe. [...]</p> <p>██████████ with the sanction of the tribal chief, is in charge of the clinic, as a volunteer. He and ██████████ are the administrators of clinic operating funds. ██████████ sees Native American patients on two Saturdays each month, usually 50 or more each day. His patients come from about eight different tribes.<sup>58</sup></p>
October 21, 2004	<p>[...] The prizes for the raffle are works of art donated by the artists. These prizes include a framed watercolor of daffodils by Beverly Rainey; two pottery bowls made by hand from clay dug from the banks of the river on the Mattaponi reservation by "██████████ ██████████ and ██████████ ██████████ [...]</p> <p>In 1999 a Free Health Clinic was started on the Mattaponi Reservation on the initiative of ██████████ ██████████, a pulmonary doctor, and the chief of the Mattaponi Indian Tribe, ██████████ ██████████</p> <p>[...] The Mattaponi Tribe is the host tribe of the clinic and their community building is the only site available for the clinic use on the reservation. It is an old building badly in need of repair and also used for all tribal functions. [...]<sup>59</sup></p>

*Conclusion*

The Mattaponi Tribal Council’s efforts to maintain the hatchery and other tribal property, protect valued cultural and natural resource rights, acquire land, and provide health services to the native community demonstrate the tribal government’s ability to “mobilize significant numbers of members and significant resources from its members for entity purposes,” (83.11 (c)(1)(i)), “allocate entity resources such as land, residence rights, and the like” (83.11 (c)(2)(i)(A)), occupy “land set aside by a State for the petitioner” (83.11 (c)(1)(vii)), and influence “economic subsistence activities” (83.11 (c)(2)(i)(D)).

Maintaining Social Order

During this period, the Mattaponi tribal government exerted significant influence over the everyday lives and behavior of tribal members and Reservation residents. The Mattaponi Tribal Council reiterated standing tribal laws to tribal members on and off the reservation and continued to enforce tribal laws on the Mattaponi Indian Reservation.

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<sup>58</sup> Staff, “Gospel concert proceeds will benefit Healing Eagle,” *Rappahannock Record* (Kilmarnock, VA), October 7, 2004.  
<sup>59</sup> Staff, “Raffle to Benefit Healing Eagle Clinic,” *Glo-Quips* (Gloucester, Virginia), October 21, 2004.



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*Tribal Laws*

The Mattaponi Tribal Council administered tribal laws during the period from 2000 to 2019. Laws were reiterated and distributed to tribal members in response to disturbances on the reservation. One instance during this period concerned a dispute over conduct of a non-resident tribal member<sup>60</sup> on the Mattaponi Indian Reservation and evolved to include the local county government and the tribal trustees, as well as the tribal government. The tribal government utilized formal mechanisms such as registered letters to communicate, reiterating rules of conduct and expectations on the reservation and that non-residents tribal members did not have a voice in the governance of the reservation (September 7, 2000). A letter was also sent to reservation residents reiterating expectations for conduct on the reservation (September 26, 2000). The Tribal Council also initiated efforts to develop a formal tribal constitution (September 26, 2000) and weighed in on individual rights to discharge firearms on the reservation (March 19, 2015).

*Table C6-11. Maintaining Social Order, 2000-2019: Tribal Laws.*

Date	Excerpt
September 7, 2000	<p>[...]</p> <p>The tribe needs to send ██████████ a registered letter stating what the tribe expects of him.</p> <p>Also send a copy to the Commonwealth Attorney. This letter needs to state:</p> <ol style="list-style-type: none"> <li>1. Once you have moved off the Reservation and onto the Commonwealth you have no voice in matters pertaining to the way tribe govern itself and matters pertaining the Mattaponi Reservation.</li> <li>2. When non-Residents are visiting the Reservation they are to act in a decent and respectful manner towards the residents of the reservation, the land and the river.</li> <li>3. You're welcome to visit the Reservation anytime, just as all other family members who don't live on the reservation, but you must come in good faith or there will be zero tolerance for bad behavior.</li> <li>4. We must understand that we are different from the Commonwealth and we do things different. When you move off the Reservation into Commonwealth, you have forfeited all rights on Reservation.</li> <li>5. If you have any confrontation with anyone as non-Resident while visiting, you should notify the person you are visiting so the person can notify Chief and Council.</li> <li>6. Remember you are a guest here if situation do arise, it is not your responsibility to become involved or handle the matter. All matters will be handled by Chief and Council.</li> <li>7. The final statement should be that if you can't visit in a peaceful, respectful manner then the Tribal Council will have to take appropriate action to suspend or even ban you from the Reservation and the Reservation has the authority to do so (for the amount of time decided by Chief and Council) and if behavior persists even barring for life.</li> <li>8. The Chief and Council can remove resident, non-resident or anyone who comes to the reservation and being disruptive. And the tribe will not tolerate any.<sup>61</sup></li> </ol>
September 26, 2000	<p>Letter to Tribal Residents &amp; Non-Residents</p> <p>This letter states how all residents &amp; non-residents are supposed to act on the Mattaponi Reservation. All Councilmen have read the letter and feel that it is a good letter to make everyone aware of. By consensus all councilmen have agreed to accept this letter and send it to all residents. The letter was sent out on Oct. 2, 2000.</p>

<sup>60</sup> The individual in question was born on the Mattaponi Indian Reservation but was not a resident at the time that these events transpired (Personal Communication, ██████████, October 11, 2024).

<sup>61</sup> Tribal Meeting Minutes, 7 September 2000, Tribal Government Collection, PDF Page 1-2.

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Date	Excerpt
	[...] The council discuss on having [REDACTED] [...] to help the Council make a constitution for the Tribe. <sup>62</sup>
March 19, 2015	[...] [REDACTED] brought up about people shooting on the Reservation. [REDACTED] wanted to remind everyone of the Reservation law about no shooting within the Reservation. <sup>63</sup>

*Enforcement of Tribal Laws*

The Mattaponi Tribal Council regularly enforced tribal laws during the period from 2000 to 2019. One ongoing incident involved a non-resident tribal member who was involved in a series of altercations with resident tribal members (July 28, 2000). The tribal government stepped in, banning them from the reservation, but the sanctions were ignored and the issue escalated. The situation escalated further when the individual threatened a member of Council, who responded in kind and ended up engaged in a physical altercation with the individual (August 4, 2000). The Mattaponi Tribal Council called in the county sheriff, then the non-resident tribal member appealed the Council’s restrictions to the county court, which ultimately turned it back to the Tribe (September 5, 2000).<sup>64</sup> The Council deliberated and consulted with the Tribe’s Trustees (September 26, 2000), ultimately banning the unruly non-resident tribal member and removing the council member who had engaged in a violent altercation with him (November 3, 2000). Additional issues with banned members or members who were prohibited from utilizing tribal properties occurred through the remainder of the decade (January 23, 2014; March 19, 2015).

*Table C6-12. Maintaining Social Order, 2000-2019: Enforcement of Tribal Laws in Tribal Meeting Minutes.*

Date	Excerpt
July 28, 2000	Special Meeting Councilmen Only  Topic – [REDACTED] coming to the Reservation making threats against [REDACTED] and [REDACTED] He threatening their lives and to do damage to their property. The tribe has dealt with this problem with [REDACTED] on other occasions and now its time to make a final decision. <sup>65</sup>
August 4, 2000	[REDACTED] problems with [REDACTED] threatening residents of tribe and when he threatened Councilman [REDACTED] + some physical action had taken place. [REDACTED] wants to know where does he stand with the tribe and a law suit on Councilman [REDACTED] for assault and battery on [REDACTED]. Conclusion: the tribe will write a letter explaining my character and how I stand with the tribe. -Councilman [REDACTED] <sup>66</sup>
September 5, 2000	Special Council Meeting

<sup>62</sup> Tribal Meeting Minutes, 26 September 2000, Tribal Government Collection, PDF Page 1.

<sup>63</sup> Tribal Meeting Minutes, 19 March 2015, Tribal Government Collection, 2014-2021, Meeting Minutes Notebook, PDF Page 27.

<sup>64</sup> Personal Communication, [REDACTED], October 10, 2024.

<sup>65</sup> Tribal Meeting Minutes, 28 July 2000, Tribal Government Collection, PDF Page 1.

<sup>66</sup> Tribal Meeting Minutes, 4 August 2000, Tribal Government Collection, PDF Page 1. Please note, [REDACTED], the councilman who was ultimately removed by recommendation of the Trustees, was serving as secretary during this time.

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Date	Excerpt
	<p>Trial with County Court &amp; [REDACTED] The tribe asked the sheriff department to help remove [REDACTED] from Reservation. His removal was a result from [REDACTED] threatening tribal residents and he is not a resident.<sup>67</sup></p>
<p>September 26, 2000</p>	<p>Format of proceedings before the trustees sitting at the Mattaponi Tribal Court.</p> <p>Motion made by [REDACTED] that the proceeding read on the to be use by trustees sitting in as Mattaponi Reservation tribal court in the case of [REDACTED] 2<sup>nd</sup> by [REDACTED]. Motion carried. Nov. 3<sup>rd</sup> is the date for hearing.</p> <p>The council discuss on having [REDACTED] present at the hearing of [REDACTED] [...]</p> <p>Topic – Trustees hearing Case become victim of a lawsuit</p> <p>The thought came up that if the trustee hearing the case of [REDACTED] [REDACTED]. Become a victim of a lawsuit the tribe would pay their Attorney fee. Motion made by [REDACTED] I second by [REDACTED]. Motion Carried.</p> <p>Copy of Money Order to [REDACTED] from [REDACTED] Assault &amp; Battery for Minute Book.<sup>68</sup></p>
<p>November 3, 2000</p>	<p>Hearing Before the Trustees of the Mattaponi Indian Tribe</p> <p>In the matter of</p> <p>[REDACTED]</p> <p>Friday, November 3, 2000</p> <p>Appeared before:</p> <p>[REDACTED], TRUSTEES</p> <p><b>JURISDICTIONAL FINDING</b></p> <p>It is the opinion of the Trustees that we have jurisdiction over this dispute. We will hear the case because we have been asked to do so and because we believe it is proper to do so. Any problem that either party has with the Commonwealth is between that party and the Commonwealth, and does not concern the Trustees.</p> <p><b>FINAL DECISION OF THE TRUSTEES</b></p> <p>The Trustees unanimously recommend to the Tribal Council that they bar [REDACTED] from serving as Tribal Council that it order [REDACTED] expelled from the Reservation for a period of two (2) years. We make this recommendation because Bernard continuously agitated this situation and we feel a cooling-off period is necessary.</p> <p>The Trustees unanimously recommend to the Tribal Council that they bar [REDACTED] from serving as Tribal Councilman for a period of four (4) years, and that he be ordered to surrender the sum of \$250.00 to [REDACTED] for damages. We found no evidence that [REDACTED] life was threatened or that [REDACTED] had any cause to exit the vehicle and engage in an altercation with [REDACTED].</p> <p>The Trustees feel this decision is fair and just for all concerned.</p>

<sup>67</sup> Tribal Meeting Minutes, 5 September 2000, Tribal Government Collection, PDF Page 1.

<sup>68</sup> Tribal Meeting Minutes, 26 September 2000, Tribal Government Collection, PDF Page 1.

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Date	Excerpt
	██████████, Trustee <sup>69</sup>
January 23, 2014	9. ██████████ gave an update on ██████████ coming on the Reservation after he was banned. ██████ will send a letter to ██████████ and ██████████ regarding his trespassing on the reservation. <sup>70</sup>
July 10, 2014	██████ gave an update on complaints from the reservation, the police will have patrols on a regular schedule. <sup>71</sup>
March 19, 2015	██████████ made a motion to lift the ban on the people who are on probation for the boat landing. Will only include immediate family. ██████████ seconded the motion. Motion carried unanimously. <sup>72</sup>

Tribal leaders also created formal letters to manage tax delinquency for several members that had failed to pay the reservation taxes imposed by the tribal government. These letters outlined the amounts owed and the consequences of such delinquency (February 21, 2011; December 9, 2011).

*Table C6-13. Maintaining Social Order, 2000-2019: Enforcement of Tribal Laws in Government Communications.*

Date	Excerpt
February 21, 2011	<p>[The Mattaponi Reservation Treasury sent the following templated letter to 9 tribal members who owed back taxes to the Tribe.]</p> <p>Dear [Member’s Name]:</p> <p>Our records indicate that you owe back taxes for the years indicated below: [...]</p> <p>Please respond to this correspondence in writing by March 15, 2011, with how you will be resolving the total amount due. If you have proof of payment (<i>i.e. a receipt from the treasurer or a check copy</i>) include that in your response along with any other concerns that would warrant you from not making payment. Please send your response to:</p> <p>Treasurer        c/o ██████████        ██████████        ██████████</p> <p><i>If no response is received by the date mentioned above it is assumed that you have defaulted your payment obligations and will be notified by the tribal council of the consequences.</i><sup>73</sup></p>
December 9, 2011	<p>[The Mattaponi Tribal Council sent the following templated letter to tribal members who did not respond to the letter of February 21, 2011.]</p> <p>Dear [Member’s Name]:</p> <p>The Mattaponi Tribal Council did not receive a written response from the letter dated February 21, 2011, in reference to non-payment of taxes/land use fees. Since the debt has</p>

<sup>69</sup> “Hearing Before the Trustees of the Mattaponi Indian Tribe,” in fax from Brian Skretny, 15 May 2001, ██████████ Collection, Box 6, Folder 11, PDF Page 23.

<sup>70</sup> Tribal Meeting Minutes, 23 January 2014, Tribal Government Collection, 2014-2021 Meeting Minutes Notebook, PDF Page 3.

<sup>71</sup> Tribal Meeting Minutes, 10 July 2014, Tribal Government Collection, 2014-2021 Meeting Minute Notebook, PDF Page 13.

<sup>72</sup> Tribal Meeting Minutes, 19 March 2015, Tribal Government Collection, 2014-2021 Meeting Minutes Notebook, PDF Page 27.

<sup>73</sup> Letter: ██████████ to Tribal Members Owing Taxes, 21 February 2011, ██████████ Private Collection, Box 3, Folder 2.

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Date	Excerpt
	<p>not been paid and/or the letter was not acknowledged, the following consequences are in effect as of the date of this letter and have been adopted by the Mattaponi Tribal Council.</p> <p>If tribal taxes/land use fees have been delinquent for a period of two (2) years, tribal rights and privileges will be suspended for a period of six (6) months. If Tribal [sic] delinquent taxes/land use fees exceed the two (2) years stated above, all tribal rights and privileges will be suspended for a period of one (1) year and for each year of delinquency. [...] <sup>74</sup></p>

*Conclusion*

The maintenance of social order through the articulation and enforcement of tribal laws illustrates the tribal government’s exertion of “strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)) and political authority in the face of “internal conflicts” (83.11 (c)(1)(v)) within the Tribe. The enforcement of tribal law outlined in this section and evidenced through the Mattaponi Tribal Council’s oversight of legal processes like land allotment, discussed in the section on Resource Use and Allocation, indicate the existence of mechanisms to “allocate entity resources,” (83.11 (c)(2)(i)(A)) such as the right to live on or visit the reservation or utilize certain reservation properties, “settle disputes,” between tribal members (83.11 (c)(2)(i)(B)), and/or “organize or influence economic subsistence activities” (83.11 (c)(2)(i)(D)), such as fishing.

*Political Participation*

During this period, community members participated in the Tribe’s political processes, demonstrating a belief that the actions of tribal leadership held significance for the community and the lives of tribal members. Tribal members eligible to vote participated in tribal meetings and elections, and tribal meeting minutes document individual members’ efforts to complete the process to obtain tribal cards which would allow them, per the tribal government’s regulations, access the privileges of membership and/or residency.

*Meeting Attendance*

Between 2000 and 2019, the Mattaponi Tribal Council presided over regular tribal meetings. Roll calls from these meetings show that they were attended by an average of 10, and up to 20, attendees. These would have included male tribal members above 18 who were resident on the Mattaponi Indian Reservation and others who may attend the meetings to address specific issues before the Mattaponi Tribal Council. Tribal members’ attendance at political meetings and their participation in tribal elections are indicative of their investment in the activities and efforts of the tribal government.

*Table C6-14. Political Participation, 2000-2019.*<sup>75</sup>

Date	Type of Meeting	Number of Participants
July 5, 2001	Town Meeting	9
August 10, 2001	Town Meeting	9
September 14, 2001	Town Meeting	9
March 4, 2002	Town Meeting	7
May 16, 2002	Town Meeting	6

<sup>74</sup> Ibid. The December 9 letters are not dated, but subsequent correspondence from ██████████ specifies the date the form letters were sent. See: Memorandum: ██████████ re: Tax Delinquency Action, 25 March 2014, ██████████ Private Collection, Box 3, Folder 2.

<sup>75</sup> Each of these meeting dates are part of the Tribal Government Collection.

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<b>Date</b>	<b>Type of Meeting</b>	<b>Number of Participants</b>
May 20, 2002	Town Meeting	5
June 10, 2002	Town Meeting	5
August 16, 2002	Town Meeting	3
October 15, 2002	Town Meeting	6
January 24, 2003	Town Meeting	6
February 28, 2003	Town Meeting	4
May 21, 2003	Town Meeting	5
June 6, 2003	Town Meeting	5
June 17, 2003	Town Meeting	6
July 11, 2003	Town Meeting	7
July 18, 2003†	Town Meeting & Election	10
September 4, 2003	Town Meeting	7
October 17, 2003	Town Meeting	5
October 30, 2003	Town Meeting	6
November 3, 2003	Town Meeting	5
November 21, 2003	Town Meeting	6
January 16, 2004	Town Meeting	6
January 23, 2004	Town Meeting	7
February 6, 2004	Town Meeting	5
February 20, 2004	Town Meeting	4
February 27, 2004	Town Meeting	7
March 22, 2004	Town Meeting	4
April 15, 2004	Town Meeting	5
May 14, 2004†	Town Meeting	6
June 1, 2004	Town Meeting	7
August 13, 2004	Town Meeting	5
October 23, 2004	Town Meeting	4
December 10, 2004	Town Meeting	5
December 13, 2004	Town Meeting	5
January 27, 2005	Town Meeting	7
May 6, 2005	Tribal Meeting	6
December 9, 2005	Town Meeting	7
January 13, 2006	Town Meeting	4
March 17, 2006	Town Meeting	4
June 9, 2006	Town Meeting	8
July 7, 2006	Town Meeting	5
August 9, 2006	Town Meeting	5
October 20, 2006	Town Meeting	6
September 15, 2007	Town Meeting	4
January 4, 2008	Town Meeting	7
February 5, 2008	Town Meeting	6
May 9, 2008	Town Meeting	5
January 8, 2010	Tribal Meeting	5
March 3, 2010	Town Meeting	6
February 18, 2011	Tribal Meeting	7
June 24, 2011	Tribal Meeting	6
August 19, 2011	Town Meeting	7
February 17, 2012	Tribal Meeting	8

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<b>Date</b>	<b>Type of Meeting</b>	<b>Number of Participants</b>
April 27, 2012	Town Meeting	7
January 18, 2013	Town Meeting	7
February 15, 2013	Tribal Meeting	8
March 15, 2013	Town Meeting	5
May 17, 2013	Tribal Meeting	8
May 28, 2013	Town Meeting	7
June 17, 2013	Town Meeting	8
June 22, 2013†	Tribal Meeting & Election	14
July 19, 2013	Tribal Meeting	9
August 3, 2013†	Town Meeting & Election	14
August 16, 2013	Tribal Meeting	12
September 20, 2013	Town Meeting	9
October 4, 2013	Town Meeting	9
November 15, 2013	Tribal Meeting	8
December 20, 2013	Town Meeting	9
January 23, 2014	Tribal Meeting	9
March 20, 2014	Town Meeting	11
May 27, 2014	Tribal Meeting	11
July 10, 2014†	Town Meeting	16
July 17, 2014	Town Meeting	14
August 21, 2014	Town Meeting	11
September 18, 2014	Town Meeting	10
November 20, 2014	Town Meeting	8
January 15, 2015	Town Meeting	9
March 19, 2015	Town Meeting	12
September 17, 2015	Town Meeting	7
January 21, 2016	Town Meeting	7
March 17, 2016	Town Meeting	8
May 19, 2016	Town Meeting	10
August 18, 2016	Town Meeting	12
September 15, 2016	Town Meeting	11
December 15, 2016	Town Meeting	10
January 31, 2017	Town Meeting	10
February 23, 2017	Town Meeting	14
April 20, 2017	Town Meeting	12
April 22, 2017	Town Meeting	16
May 2017	Town Meeting	12
July 20, 2017	Tribal Meeting	11
September 9, 2017	Tribal Meeting	14
November 16, 2017	Town Meeting	13
December 21, 2017	Town Meeting	13
March 15, 2018	Town Meeting	14
May 17, 2018†	Town Meeting & Election	15
July 19, 2018	Town Meeting	15
August 2, 2018	Town Meeting	15
August 16, 2018	Town Meeting	16
October 18, 2018	Town Meeting	17
November 15, 2018	Town Meeting	17

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Date	Type of Meeting	Number of Participants
January 17, 2019	Town Meeting	19
February 21, 2019†	Town Meeting	19
March 9, 2019	Town Meeting	19
April 18, 2019	Town Meeting	19
May 16, 2019	Town Meeting	18
June 27, 2019	Town Meeting	16
July 25, 2019	Town Meeting	18
August 16, 2019	Town Meeting	17
September 19, 2019	Town Meeting	17
October 17, 2019	Town Meeting	16
November 21, 2019	Town Meeting	20
December 19, 2019†	Town Meeting	18

†Signifies meetings at which the community was asked to vote on a particular issue including formal elections.

*Elections*

Within town meetings, elections were held to fill vacancies within the tribal government. Such vacancies included Chief, Assistant Chief, and Council members. In a recent interview, [REDACTED] described the eligibility requirements to stand for office:

The eligibility, so as far as I know it was you had to be at least the age of 18 so there wasn't really any age restriction which now there is an age minimum in our new constitution. And you had to live on the reservation, be a resident of the reservation and be here, at least I think it was 6 months out of the year there are some other caveats to that and then before you could even qualify you had to, if you wanted to if you came back to the reservation what we call reinstatement if your reinstated back into the tribe then get all your rights back for being a resident you have like 6 months after your reinstatement before you can be eligible to vote or even to run for office or hold office seat.<sup>76</sup>

In addition to office eligibility, Councilman [REDACTED] spoke about his participation in tribal government and elections held during his tenure:

I was here for six months before I could get a voice to speak, you know, and they made me, voted me in as a tribal member. But, yes, we've had some problems come up that we had to hash out and work it out and try to set it right, so I participated in that and so far [REDACTED] I think we did a good job. When I come here Carl [REDACTED] was chief, but he wasn't chief very long after I got here. Before he said his health was getting bad and he couldn't do so, it was voted Mark [REDACTED]; [REDACTED].<sup>77</sup>

After the passing of Chief Webster Custalow in 2003, an election was held in which Carl Custalow became the newly elected Chief (July 18, 2003). Tribal meeting minutes also document the election of council

<sup>76</sup> [REDACTED], "Interview: [REDACTED] Part Two," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 17, 2023, PDF Page 4.

<sup>77</sup> [REDACTED], "Interview: [REDACTED]," By [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 14-15.



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members (January 8, 2010). In 2013, elections were held for the positions of Chief and Assistant Chief, following a process of nominations and public notice (May 17, 2013; June 22, 2013).

*Table C6-15. Political Participation, 2000-2019: Elections in Tribal Meeting Minutes.*

Date	Excerpt
July 18, 2003	1) Tribal Elections for Chief ██████████ - 5 ██████████ - 3 2) ██████████ was elected ██████████ of the Mattaponi Reservation 3) ██████████ I nominated ██████████ to the position of Asst Chief Seconded by ██████████. Unimaous [sic] decision from Tribe 9 for. <sup>78</sup>
January 8, 2010	4. ██████████ made a motion that we elect ██████████, & ██████████ to serve as councilmen for the Mattaponi Tribal Government. ██████████ ██████████ 2 <sup>nd</sup> the motion. Motion Carried. <sup>79</sup>
May 17, 2013	2 Election for Chief will be June 29 <sup>th</sup> for the Mattaponi Reservation. And a letter will go out to tribal members. ██████████ made a motion to send the letter to tribal members announcing the resignation of ██████████ and the election. Chief & Asst Chief. 9:00AM <sup>80</sup>
June 22, 2013	1) ██████████ nominated ██████████ for Chief 2) ██████████ has been voted in as Chief of the Mattaponi Reservation <sup>81</sup>
July 19, 2013	██████████ nominated ██████████ to be Asst. Chief ██████████ nominated ██████████ to be Asst. Chief The nominies [sic] have accepted. ██████████ will send a letter out to the Tribe that the Election will be August 3 <sup>rd</sup> at 9AM. <sup>82</sup>
August 3, 2013	1) Nine in favor of ██████████, Four in favor of ██████████ ██████████ has been voted in as Asst. Chief <sup>83</sup>

*Membership*

The Mattaponi Tribal Council dealt regularly with issues of membership during this period, evaluating applications for fulfillment of the Tribe’s membership criteria and issuing of tribal cards to enrolled tribal members. In previous periods, the Chief would determine membership eligibility on a case-by-case basis and would formally affirm tribal membership for the purpose of allotment or members’ scholarship applications or hunting and fishing licenses. During the period between 2000 and 2019, the tribal government formalized this process, initiating a formal tribal roll and developing a formal application

<sup>78</sup> Tribal Meeting Minutes, 18 July 2003, Tribal Government Collection, PDF Page 35-36.

<sup>79</sup> Tribal Meeting Minutes, 8 January 2010, Tribal Government Collection, PDF Page 125.

<sup>80</sup> Tribal Meeting Minutes, 17 May 2013, Tribal Government Collection, PDF Page 153.

<sup>81</sup> Tribal Meeting Minutes, 22 June 2013, Tribal Government Collection, PDF Page 156.

<sup>82</sup> Tribal Meeting Minutes, 19 July 2013, Tribal Government Collection, PDF Page 157.

<sup>83</sup> Tribal Meeting Minutes, 3 August 2013, Tribal Government Collection, PDF Page 159.

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process. In 2004, the Tribal Council voted to issue non-resident tribal cards to lineal Mattaponi descendants living off the reservation (May 14, 2004). The Mattaponi Tribal Council made determinations about fees for membership renewals (December 21, 2017) and forms and vital records showing descendency had to be provided and voted on in a town meeting (August 16, 2018).

*Table C6-16. Political Participation, 2000-2019: Memberships in Tribal Meeting Minutes.*

Date	Excerpt
October 5, 2001	[...] ██████████ made a suggestion of not issuing (hunting or fishing) tribal cards to non-resident members. The tribe decided until we get a Tribal Roll in existence we will not issue any tribal cards. <sup>84</sup>
May 14, 2004	The tribe decided to issue non-resident cards to immediate descendants of the tribe. ██████████ will handle this. <sup>85</sup>
August 21, 2014	The tribe watched a DVD from ██████████ asking for reinstatement to the tribe. <sup>86</sup>
December 21, 2017	[...] ██████████ brought up ██████████ and her two sons ██████████ ██████████ requests a tribal nonresident card.  ██████████ made a motion to amend the membership criteria fee for nonresident tribal cards to add a renewal option for \$25.00 for a year. ██████████ 2 <sup>nd</sup> motion. Motion carried. <sup>87</sup>
August 16, 2018	██████████ requested a tribal card, he did not turn in all the forms. ██████████ requested, no forms. ██████████ asked about the people who have been waiting on tribal cards. ██████████ will get the cards made.  ██████████ made a motion to grant ██████████ a tribal card (non-resident). ██████████ 2 <sup>nd</sup> . Motion carried. <sup>88</sup>

*Conclusion*

Community members participation in town meetings to discuss and decide on tribal matters and elect tribal leaders is indicative of the existence of “widespread knowledge, communication, or involvement in political processes by many of the entity's members” (83.11 (c)(1)(iii)) and a “continuous line of entity leaders” (83.11 (c)(1)(viii)). Further, the formalization and organization of the tribal enrollment process demonstrates the tribal government’s ability to “allocate entity resources” (83.11 (c)(2)(i)(A)), such as membership, and exert influence “on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)).

<sup>84</sup> Tribal Meeting Minutes, 5 October 2001, Tribal Government Collection, PDF Page 8.

<sup>85</sup> Tribal Meeting Minutes, 14 May 2004, Tribal Government Collection, PDF Page 55.

<sup>86</sup> Tribal Meeting Minutes, 21 August 2014, Tribal Government Collection, 2014-2021 Meeting Minutes Notebook, PDF Page 17. ██████████ family was enrolled in the Upper Mattaponi Tribe at this time, and the Mattaponi Tribal Council felt that it could not confirm his direct lineage. It therefore did not consider his application further (Personal Communication, ██████████, October 12, 2024).

<sup>87</sup> Tribal Meeting Minutes, 21 December 2017, Tribal Government Collection, PDF Page 59.

<sup>88</sup> Tribal Meeting Minutes, 16 August 2018, Tribal Government Collection, PDF Page 71.

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External Relations

In the period from 2000 and 2019, as in previous periods, the Mattaponi tribal government acted to mediate relations with local, state, federal and intertribal entities. The Mattaponi Tribal Council continued to safeguard tribal status and advocate for exemptions from taxes and hunting and fishing license requirements for tribal members. The tribal government represented the Tribe in required consultations regarding potential impacts to its cultural and natural resources. Additionally, opposition against the Newport News Reservoir and its potential adverse impacts continued. The Mattaponi Tribal Council continued to represent the Tribe at intertribal and community events, including the annual tax tribute ceremony at the Governor’s Mansion. Each of these examples demonstrates the continued political authority exercised by the Mattaponi Tribal Council and its sovereign role in representing the interests of the Tribe to external governmental authorities.

*Protection of Indian Status*

Mattaponi tribal leaders made decisions and leveraged external relationships to protect the tribal status of members of the Mattaponi Indian Tribe throughout this period. This included preserving avenues to pursue full tribal sovereignty through federal acknowledgment, the protection of tax exemptions and hunting and fishing rights, and the

Federal Acknowledgment

Newspapers document other activities, including the payment of historian Chris Everett for a research report related to the effort (August 4, 2000), the 2001 withdrawal of the Mattaponi and Pamunkey Indian tribes from the federal recognition efforts of the other Virginia Tribes under the Thomasina E. Jordan bill, which was passed in 2017 and took effect January 29, 2018 (January 30, 2001).<sup>89</sup> Such a move held the potential to preserve certain aspects of tribal sovereignty, and the Mattaponi and Pamunkey sought to pursue federal recognition under the administrative process outlined in 25 CFR 83.11.

*Table C6-17. External Relations, 2000-2019: Protection of Tribal Status.*

Date	Excerpt
August 4, 2000	II. Turned information of tribal research over to Council from [REDACTED]. Tribe accepted the information and agreed to pay [REDACTED]. Motion made by [REDACTED] to pay [REDACTED] for Research. Second by [REDACTED] All in favor. <sup>90</sup>
January 30, 2001	Two of Virginia’s eight American Indian tribes have withdrawn from an effort to win federal sovereignty from Congress. The Mattaponi and Pamunkey tribes' reversal could hurt the remaining tribes' quest for a government-to-government relationship with the United States, some sovereignty supporters say. <sup>91</sup>
May 13, 2003	THE HONORABLE HULLIHEN WILLIAMS MOORE CHAIRMAN, STATE CORPORATION COMMISSION MAY 13, 2003  ISSUE PRESENTED

<sup>89</sup> Public Law 115-121, January 29, 2018, available at: <https://www.congress.gov/115/plaws/publ121/PLAW-115publ121.pdf>.

<sup>90</sup> Tribal Meeting Minutes, 4 August 2000, Tribal Government Collection, PDF Page 1.

<sup>91</sup> Staff, “Two Virginia tribes withdraw from bid to gain federal sovereignty,” *Suffolk News-Herald* (Suffolk, Va), January 30, 2001.

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Date	Excerpt
	<p>You inquire whether the state and local electric utility consumption tax imposed by § 58.1-2900 may be collected from members of the Pamunkey and Mattaponi Indian tribes living on their respective reservations.</p> <p>RESPONSE</p> <p>The activities of the Pamunkey and Mattaponi tribal members that take place on the Indian reservations are not subject to state and local tax. Therefore, it is my opinion that the consumption tax on electricity may not be collected from Pamunkey and Mattaponi tribal members who live on the respective Indian reservations for electricity consumed on those reservations.<sup>92</sup></p>
April 26, 2014	<p>[...] Marine police, acting on behalf of the Virginia Marine Resources Commission (VMRC) and the Virginia Department of Game and Inland Fisheries traveled to the Mattaponi and Pamunkey Reservations to enforce a 2013 opinion issued by Virginia's then Attorney General Kenneth Cuccinelli. (The Pamunkey are currently in the process of becoming the first federally recognized tribe in the state of Virginia.)</p> <p>The officers, who came to the territories without permission, threatened tribal members with confiscation of their fishing nets, fishing boats and wrote summons and fines of \$500 per fish. "The VMRC and the Virginia Department of Game and Inland Fisheries were trying to deny us our treaty rights," Kevin Brown, chief of the Pamunkey Indians said. Brown and Chief Mark Custalow ██████████ Mattaponi, went to the King William County Commonwealth's Attorney Matthew R. Kite, complaining that the officers had violated fishing rights outlined in the Articles of Peace Treaty of 1677, an agreement between Prince Charles II, King of England, Scotland, France and Ireland and several Indian Kings and Queens, including those of the Pamunkey and Mattaponi.</p> <p>[...] Kite said that Cuccinelli's letter does state that Virginia Indians are bound by the trapping, hunting and fishing laws and regulations of the Commonwealth, yet he does not see things the same way as the former Attorney General. "If we go back to our 1677 Treaty, that the Mattaponi, the Pamunkey and several other tribes are party to, if I look at that treaty, my opinion is not the same as the Attorney General's was. I think that that treaty specifically exempts Native folks from hunting, trapping and fishing regulations," Kite said.<sup>93</sup></p>

Newport News Reservoir Opposition

During the continuing a legal battle over the City of Newport News's plan to flood a portion of King William County to create a reservoir, the Mattaponi Indian Tribe argued that the reservoir violated established treaty rights that prevented encroachment on and near the Reservation, and that agencies were required to consider the cultural and archaeological impact of the project on the Tribe. Throughout the process, the tribal government interfaced regularly with its tribal counterparts and governmental agencies such as the United States Army Corps of Engineers, the Virginia Marine Resources Commission, and judicial bodies at the local, state, and federal levels. These included the Newport News and Norfolk circuit courts, the Virginia Supreme Court, and a federal judge who ultimately invalidated the reservoir permit in 2009 (April 1, 2009; April 14, 2009). Though several of these bodies were opposed to the Tribe's arguments

<sup>92</sup> *Opinions of the Attorney General and Report to the Governor of Virginia 2003*. Richmond, Virginia: Commonwealth of Virginia Office of the Attorney General, 2003, PDF Page 200-201.

<sup>93</sup> Schilling, V., "Pamunkey and Mattaponi Wrestle with Fishing Rights in Virginia," *Indian Country Today*, Digital, April 26, 2014.

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and standing, all acknowledged the Mattaponi tribal government as a governmental entity representing the Mattaponi Indian Tribe (November 17, 2004). The opposition itself required significant time and resources of tribal governmental representatives who continued their opposition throughout this period.

*Table C6-18. External Relations, 2000-2019: Newport News Reservoir Opposition.*

Date	Excerpt
October 20, 2000	<p>The mayor of Newport News wants to resume face-to-face discussions with Indian tribes over the city’s plan to build a 1,500-acre reservoir that the Indians say would destroy archaeological sites and their hunting and fishing culture.</p> <p>“By reinstating direct discussions between my City and your Tribe, we may just find a path that allows both of use to achieve most of our respective important goals,” Mayor Joe S. Frank said in a letter to Carl T. Custalow [REDACTED], assistant chief of the Mattaponi Indians.<sup>94</sup></p>
November 30, 2000	<p>[...] Meanwhile, the city of Newport News with the support of Gov. Gilmore is trying to build a reservoir that the Mattaponi and Pamunkey Indians- the only Virginia tribes with reservations- say would cause irreparable damage to their way of life. The city argues the reservoir is vital to provide future water resources.</p> <p>The Army Corps of Engineers, which has indicated it will deny a permit for the reservoir, says it will affect 72 prehistoric archaeological sites, a sacred site, traditional hunting, gathering and religious practices and subsistence fisheries for the two tribes.<sup>95</sup></p>
August 7, 2001	<p>The Mattaponi Indians - which include descendants of Pocahontas - have long considered sacred the river that runs through their reservation in Virginia. The annual shad run, in particular, is of great cultural significance.”</p> <p>Photo caption: “THE TRIBE'S VIEW: Assistant chief Carl Custalow surveys the Mattaponi River in Virginia. His tribe opposes a proposal to transfer water out of the river to support nearby populations.<sup>96</sup></p>
March 31, 2003	<p>When the city of Newport News, Va., sought to build a reservoir that would withdraw water from the Mattaponi River and harm the reservation's shad fishery, [REDACTED] Custalow [REDACTED] spoke out against the plans. This action, some say, broke the tribe's centuries of silence against political actions affecting them.<sup>97</sup></p>
April 1, 2003	<p>For a decade the Mattaponi Tribe has directed its energy at fighting the city of Newport News from flooding thousands of acres of land near the reservation for a reservoir.</p> <p>The Mattaponi filed a lawsuit against the State Water Control Board of Virginia several years ago for granting a permit to Newport News for the reservoir. A 1677 treaty the tribe signed could help it protect the reservation from encroachment - movement on or near their lands.</p> <p>[...] Their lawsuit was dismissed in Newport News Circuit Court as well as the Virginia Court of Appeals, which said the tribe had no standing to bring its claims. However, the Virginia Supreme Court in 2001 reversed the Court of Appeals' decision, allowing the tribe's case to proceed in Circuit Court. The Mattaponi's case could go to trial in October. [...]This will negatively impact the tribes uses of the river, both for shad fishing and religious purposes.</p>

<sup>94</sup> Staff, “Newport News mayor wants talk with tribe,” *Suffolk News-Herald* (Suffolk, Va), October 20, 2000.

<sup>95</sup> Baskerville, B., “Indians battle 'colonial mentality' on holiday,” *Richmond Free Press*, (Richmond, Va), November 30, 2000.

<sup>96</sup> Scherer, R., (2001), “When Both Tribe and City Eye A River,” *Christian Science Monitor* 93(177): 2.

<sup>97</sup> Whitehead, B., “Mattaponi Indian chief passes on,” *Indian Country Today, Digital*, March 31, 2003.

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Date	Excerpt
	<p>[...] The Mattaponi and Pamunkey Indians, Powhatan's descendants who reside on a reservation also near the proposed reservoir site, have relied on the shad in the Mattaponi and Pamunkey rivers for centuries for their sustenance, and they replenish the rivers with shad raised in their hatcheries.</p> <p>[...] "Over time, it will harm the ecosystem," Custalow [REDACTED] said. "This river will become a creek. They fail to use common sense in understanding that the Mattaponi live here off of the river, and we don't want to see the reservoir destroy this area."<sup>98</sup></p>
July 14, 2003	<p>The Mattaponi Indian Tribe will file another appeal, now that a Virginia judge dismissed its 1998 lawsuit against a state agency for issuing a permit that would allow construction of a 1,500-acre reservoir next to the tribe's reservation.</p> <p>[...] "The court held that the state agency's actions were supported by the record and entitled to deference," said David Bailey, the Virginia attorney for the Mattaponi Indians. "The judge further found no violations of law and dismissed the case from the docket. The tribe is expected to appeal.</p> <p>[...] The bulk of the Mattaponi's case rested with the interpretation of a 1677 treaty, which protects the tribe from movement on or near its reservation. But in March, Curran ruled that the treaty was between the tribe and the state and not reviewable by state court, Bailey said.</p> <p>"In other words, he ruled the tribe had no right to judicial review," Bailey said. "That's kind of earthshaking in the world of Indian law. Because they have a treaty, but it can't be enforced."</p> <p>The Mattaponi's appeal when it is filed will involve both the treaty and permit issues, Bailey said.<sup>99</sup></p>
July 28, 2003	<p>The Mattaponi Indian Tribe has made yet another move to fight a lawsuit seeking to revive construction plans for a 1,500-acre reservoir that would harm the tribe's reservation, shad fishery and way of life.</p> <p>On July 18 in Newport News Circuit Court, the Mattaponi Tribal Council filed a motion to intervene in a suit filed by Newport News against the Virginia Marine Resources Commission for denying the city a permit to place an intake pipe in the Mattaponi River in King William County.</p> <p>[...] Although a judge dismissed this suit last month, the tribe intends to file an appeal in August. The tribe has argued that a 1677 treaty protects it from unwanted encroachment on or near its reservation, but the judge has ruled that its treaty isn't reviewable by state court.</p> <p>"Their treaty rights are adversely affected, the operation of the shad hatchery could be adversely affected, and their use of the Mattaponi River is directly affected," Bailey said.<sup>100</sup></p>
September 19, 2003	<p>The judge held at that time that the State Water Control Board had acted properly," said David Bailey, the Mattaponi Tribe's attorney. "He also said the tribe has no judicial rights of its 1677 treaty."</p> <p>The tribe had sought protection from a treaty that protected it from encroachment. The reservoir, if constructed, would be located between both the Mattaponi and the Pamunkey Indian reservations.</p>

<sup>98</sup> Whitehead, B., "Mattaponi fight flooding of cultural sites and gathering grounds," *Indian Country Today*, Digital, April 1, 2003.

<sup>99</sup> Whitehead, B., "Judge dismisses Mattaponi lawsuit against state agency," *Indian Country Today*, Digital, July 14, 2003.

<sup>100</sup> Whitehead, B., "Mattaponi to fight Newport News' suit against state agency," *Indian Country Today*, Digital, July 28, 2003.

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	<p>[...] The Mattaponi Tribe has argued that the Attorney General's Office doesn't represent the tribe's interests, and that the Attorney General's Office in the past has made decisions adverse to the tribe's interests, Bailey said. <sup>101</sup></p>
<p>October 14, 2003</p>	<p>The Mattaponi Indian Tribe, one of only two reservation tribes left in Virginia, received yet another blow to its attempts to halt the construction of a 1,524-acre reservoir. Judge Mark Jacobson of the Norfolk Circuit Court, who was assigned to the reservoir cases once Newport News Circuit Court judges recused themselves, denied the tribe's request Sept. 25 to assist the Virginia Marine Resources Commission in a lawsuit filed by the city of Newport News.</p> <p>[...] “[Attorney David] Bailey, on behalf of the Mattaponi, asked the Norfolk judge to grant a stay on the case until a decision is made in the tribe's intervention appeal. The court has until Oct. 16 to rule on the tribe's request for a stay. If no decision is made, the request for a stay is automatically denied, Bailey said.</p> <p>Both the Mattaponi Indian Tribe and several environmental groups filed separate intervention motions in June once the city of Newport News filed suit against the VMRC. The city's actions resulted from the state agency's decision in May to deny Newport News a water intake pipe permit to be placed in the Mattaponi River. Newport News attorneys, however, had opposed the intervention motions.</p> <p>[...] At the VMRC May hearing, the Mattaponi Indians argued that by reducing the number of shad, it would reduce the tribe's livelihood. Both the Mattaponi and Pamunkey Indian tribes operate shad hatcheries to replenish both the Mattaponi and Pamunkey rivers of the shad the tribes catch each year.</p> <p>[...] The tribe, which lost its first appeal against the Virginia State Water Control Board for issuing Newport News a permit to withdraw water from the Mattaponi River, lost its second appeal of that permit last month. That permit, first granted to the city in 1997, was also needed before the U.S. Army Corps of Engineers can grant final approval of the project.</p> <p>Because the Virginia Attorney General's Office represented the State Water Control Board against the tribe in the appeal, the Mattaponi has said the Attorney General's Office can't "aggressively" represent the VMRC in a lawsuit filed by Newport News.</p> <p>[...] Once the hearing is set, Kilgore's office will represent the VMRC against Newport News, and this is where some critics, including the Mattaponi, say the Attorney General's Office can't be fair. It can't defend state agencies supporting the reservoir project and then fight for state agencies that don't support the reservoir project, Bailey said. [...] <sup>102</sup></p>
<p>November 12, 2003</p>	<p>The Mattaponi Indian Tribe may get the chance after all to help defend a state agency that ended plans in May for construction of a 1,524-acre reservoir next to its reservation.</p> <p>[...] The judge also denied the Mattaponi's request for a stay in the appeal filed by the city of Newport News against the Virginia Marine Resources Commission, which had denied the city a permit and a formal hearing afterwards. However, Jacobson may allow the tribe to speak Dec. 8, which is when he'll decide on the first count of the city's appeal.</p> <p>"We felt it was important to consider the stay," said David Bailey, Mattaponi attorney.</p> <p>[...] Bailey said the Mattaponi also disagrees with the city's second count to its appeal.</p>

<sup>101</sup> Whitehead, B., “Mattaponi continue the fight against proposed reservoir,” *Indian Country Today, Digital*, September 19, 2003.

<sup>102</sup> Whitehead, B., “New judge denies Mattaponi Tribe right to fight city lawsuit over reservoir,” *Indian Country Today, Digital*, October 14, 2003.

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Date	Excerpt
	[...] In October, Jacobson denied the tribe's motion for intervention, which would have allowed the tribe to assist the VMRC in its case with the city of Newport News. When the judge denied the request, the Mattaponi then requested a stay in the city's case. [...] <sup>103</sup>
January 19, 2004	<p>Now with the case being referred back to the VMRC, the Mattaponi Indian Tribe, which has filed several appeals along with a stay in the case, again plans to file another stay until its appeals can be heard, said David Bailey, the Mattaponi's attorney.</p> <p>[...] The judge's decision may impact the Mattaponi and Pamunkey Indian tribes, who have reservations adjacent to the proposed reservoir site, if overturning of the VMRC's decision on the city permit is sought. The two tribes both operate shad fisheries and replenish the Mattaponi and Pamunkey rivers each spring. An intake pipe in the Mattaponi River, scientists have said, would harm an already endangered shad fish, especially if water withdrawal from the river occurs during the spawning season. <sup>104</sup></p>
March 1, 2004	<p>The Mattaponi Indian Tribe, which awaits action on several appeals regarding reservoir permits and issues, mailed letters in January urging legislators to oppose the bills.</p> <p>"The bills violate Virginia's obligations to the Tribe under the 1677 Treaty at Middle Plantation by infringing on the Tribe's treaty-protected right to fish in the Mattaponi River and by facilitating the flooding of treaty-protected land that contains important tribal archaeological and cultural sites," the tribe wrote in a press release. <sup>105</sup></p>
August 25, 2004	<p>[...] Mattaponi Chief Carl Custalow [REDACTED] told the VMRC at the two hearings that the tribe continues to oppose the reservoir, and that the pumping of water from the river would harm an already endangered fish that the tribe has survived off of for many generations.</p> <p>The tribe, he said, built a 2,000-square-foot, state-of-the-art shad hatchery and marine sciences center in 2000 to replenish the shad stock in the river. The Mattaponi's hatchery produces 4 - 6 million fry a year, which are tagged and released directly into the Mattaponi River, he said.</p> <p>"Through the hatchery, the tribe has helped maintain the struggling shad population in the river, making it one of the healthiest river systems on the East Coast," Custalow said. "My father always told us that we must take care of the river, and it will take care of us. And if we take from the river, we must also put back. This has been the driving force of our hatchery efforts for many years."</p> <p>Custalow told the commission that the shad don't start and stop spawning on a specific date. And if the shad population and spawning grounds were harmed, the tribe's hatchery wouldn't be able to continue to operate.</p> <p>"The time and money spent will have been in vain, and the tribe will have to depart from its traditional methods of life," he said.</p> <p>[...] During a break in the first day of the hearing, Dr. Linwood Custalow [REDACTED], brother of the chief, said the city and commission have discussed the wrong point.</p> <p>"They're arguing about the filtration; they should be arguing about the water need," Linwood Custalow said.</p>

<sup>103</sup> Whitehead, B., "New Twist for Mattaponi," *Indian Country Today*, Digital, November 12, 2003.

<sup>104</sup> Whitehead, B., "Reservoir project sent back to state," *Indian Country Today*, Digital, January 19, 2004.

<sup>105</sup> Whitehead, B., "Newport News begins new negotiations for reservoir," *Indian Country Today*, Digital, May 1, 2004.



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Date	Excerpt
	[...] In order to get final approval for the reservoir project from the Army Corps of Engineers, Newport News still must complete a mitigation plan for compensating the Mattaponi, Pamunkey and Upper Mattaponi Indian tribes as well as state historic resources for losses. The city also has to update a plan to replace wetlands it will destroy and it must assure that its plans don't violate a state coastal consistency agreement. <sup>106</sup>
November 17, 2004	<p>Unresolved questions over Virginia courts' power to interpret and enforce a 1677 treaty that protects the Mattaponi Indian Tribe from development on or near its reservation have been forwarded to the Virginia Supreme Court. [...] Again, though, the Court of Appeals wrote that the State Water Control Board followed state statutes in granting Newport News a permit in 1997. This permit will allow the city to withdraw water from the Mattaponi River for the reservoir, which is to be constructed next to the tribe's reservation. Even though the lower courts have continued to dismiss the tribe's treaty claims, the Mattaponi Indians, too, have requested that the Supreme Court review these claims. [...] In 2003, the tribe and others opposed to the reservoir received a victory when the Virginia Marine Resources Commission denied Newport News a permit to place an intake pipe in the Mattaponi River. This would allow the city to pump up to 75 million gallons of water a day to the reservoir. But the city sued the VMRC, requested a formal hearing, and in August, the VMRC granted the city that permit. Before this action, the Mattaponi and numerous environmental groups sought to intervene in the suit on behalf of the VMRC. A Norfolk Circuit Court judge, who was appointed to review the case, however, dismissed their request and granted Newport News a second hearing. The tribe then appealed the intervention denial to the Court of Appeals, which dismissed its claim - because the judge hadn't issued a final order in the case before the appeal was filed. The dismissal, however, came after the VMRC held a second public hearing in August this year.</p> <p>"We're appealing the Court of Appeals' first decision on the intervention because the tribe had a right to the claim and the Court of Appeals should have heard it immediately," Bailey said. "When the courts denied the tribe's appeal and made them wait, the tribe lost all of the rights it had had it been allowed to intervene." The Mattaponi Tribe maintains that the State Water Control Board in 1997 ignored the tribe's treaty issues when it issued the water withdrawal permit, and this was devastating to the tribe, Bailey said. The board's action prompted the tribe to present its treaty claims to the Virginia Attorney General's Office. But the Attorney General said the tribe's treaty rights had been abolished. It also noted that development had been made around the reservation over the years with more than 150 homes, the King and Queen County courthouse, a landfill, boat landings, public highways and cemeteries, according to the Court of Appeals' opinion. With these in mind and because the treaty had been written to prevent violence between the Indians and the English, "the Attorney General concluded that the tribe had no enforceable legal right arising out of the treaty that would preclude the proposed water project," the Court of Appeals wrote. The tribe then appealed the State Water Control Board permit, explaining its treaty claims to the Newport News Circuit Court, but the court dismissed its claims. The Court of Appeals upheld the Circuit Court's decision, which the Virginia Supreme Court reversed in 2001. The Supreme Court sent the case back to the Newport News Circuit Court. But last year, the Circuit Court dismissed the tribe's treaty claims again, stating that courts had no jurisdiction to act on the tribe's treaty.<sup>107</sup></p>
April 6, 2005	On March 11, the state Supreme Court granted the Mattaponi an appeal against the state Court of Appeals, which said in an August opinion that a state agency here issued a valid

<sup>106</sup> Whitehead, B., "Newport News gets permit to place pipe in Mattaponi River," *Indian Country Today*, Digital, August 25, 2004.

<sup>107</sup> Whitehead, B., "Mattaponi's 1677 treaty rights under court review," *Indian Country Today*, Digital, November 17, 2004.

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	<p>permit for the reservoir and that the appeals court didn't have jurisdiction to review the tribe's treaty claims.</p> <p>Although a hearing date hasn't been set, the Mattaponi will argue before the Supreme Court that the State Water Control Board (SWCB) failed to consider the tribe's shad hatchery operation, cultural and religious uses of the Mattaponi River when it issued a permit to the city of Newport News in 1997. The tribe will also argue that the 1677 Treaty of Middle Plantation protects the tribe from encroachment on or near its reservation.</p> <p>The Supreme Court has agreed that the issues are important enough to be heard," said David Bailey, Mattaponi Indian Tribe attorney. "It's significant in the sense that if the Supreme Court had refused to hear this, the lower courts' decisions would have stood. If that had happened, the tribe would have had a right to go to federal court."</p> <p>[...] Last year, Newport News received a permit from the Virginia Marine Resources Commission to place an intake pipe in the Mattaponi River along With [<i>sic</i>] state coastal consistency certification under the federal Coastal Zone Management Act guidelines for the project. But it still needs to complete wetlands and historic resources mitigation along with compensation to the Mattaponi, Upper Mattaponi and Pamunkey Indian tribes before the U.S. Army Corps of Engineers can grant final approval on the project. <sup>108</sup></p>
April 13, 2006	<p>[...] "Let the poor people rest; let the artifacts rest," said Warren Cook, assistant chief of the Pamunkey Indian Tribe.</p> <p>The Pamunkey, Mattaponi and Upper Mattaponi tribes have refused to sign an agreement with the U.S. Army Corps of Engineers, which governs the archaeological project.</p> <p>But their opposition is largely symbolic. Under federal law, the city of Newport News must locate archaeological resources under threat from the reservoir and protect them or mitigate their loss.</p> <p>"We've felt all along that you cannot mitigate this sort of problem," said Upper Mattaponi Chief Ken Adams. "We've been here ... 10,000 years and [Newport News] has been here 400 years, and they want us to mitigate? That's impossible."<sup>109</sup></p>
June 15, 2006	<p>On Monday the U.S. Supreme Court refused to hear a challenge by the Mattaponi Indian tribe to the proposed King William Reservoir.</p> <p>The Virginia Supreme Court has upheld the state construction permit to build the reservoir; however, it has also decided that a lower court must determine if the project would violate a treaty between the tribe and the British government that was signed in 1677. The tribe claims the reservoir would encroach on a three-mile buffer around the 150-acre reservation and damage their hunting and fishing culture.</p> <p>The Virginia Supreme Court ruled in November that the State Water Control Board issued the permit properly. The U.S. Army Corps of Engineers has also issued a permit.<sup>110</sup></p>
October 19, 2006	<p>After nearly 20 years, the Mattaponi Indian Tribe remains steadfast in its fight against the construction of a reservoir near its reservation.</p>

<sup>108</sup> Whitehead, B., "Virginia Supreme Court grants Mattaponi appeal in reservoir case," *Indian Country Today*, Digital, April 6, 2005.

<sup>109</sup> Staff, "Dig launched despite opposition," *Indian Country Today*, Digital, April 13, 2006.

<sup>110</sup> Staff, "Court rejects reservoir challenge," *Southside Sentinel* (Urbanna, Va), June 15, 2006.

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Date	Excerpt
	<p>[...] A suit the tribe filed against Newport News for violating Mattaponi treaty rights in proposing the project will head to court in June next year.</p> <p>[...] The Mattaponi Tribe's fight has extended beyond just opposing the reservoir construction. Members had to prove that as a state-recognized tribe with a reservation, they had rights as a sovereign entity.</p> <p>[...] In 2005, the Virginia Supreme Court heard the tribe's appeal that the Treaty at Middle Plantation of 1677 provided the tribe with rights, one being protection from encroachment on or near its reservation.</p> <p>The lower courts in Virginia had argued that they had no jurisdiction to review the tribe's treaty claims. In November 2005, the state Supreme Court issued an opinion noting that the Treaty at Middle Plantation falls under Virginia law, not federal law, adding that the Mattaponi can't sue the state or "its agencies, or its officers for violating the Treaty because Virginia is protected by sovereign immunity," according to the Mattaponi's attorneys with the Georgetown University Law Center's Institute for Public Representation. "The Court also held, however, that the Treaty is enforceable against parties other than the state and that the Virginia circuit courts had jurisdiction to hear Treaty claims."</p> <p>Clearly, the Supreme Court held the tribe had rights, Bailey said. "But the status of the tribe's treaty remains uncertain today."</p> <p>The Mattaponi appealed the state Supreme Court's decision that the Treaty at Middle Plantation fell under state, not federal, law with the U.S. Supreme Court. However, the U.S. Supreme Court denied the tribe's petition in June.</p> <p>In June 2007, the Mattaponi will go to trial against Newport News, regarding treaty violations by the city, Bailey said. The tribe has since amended its suit against Newport News, adding the city of Williamsburg and the counties of York, James City, New Kent and King William since these municipalities are part of the Regional Raw Water Study Group and have an interest in the reservoir water.</p> <p>[...] The city also has completed a mitigation plan with the Mattaponi, Upper Mattaponi and Pamunkey Indian tribes, Hartmann said; however, the mitigation plan includes a confidentiality agreement, preventing the city from discussing compensation to the tribes.<sup>111</sup></p>
April 1, 2009	<p>A federal judge in Washington, D.C., has invalidated a permit for a reservoir in King William County. The ruling late Tuesday by U.S. District Judge Henry Kennedy is a victory for environmental groups and the Mattaponi Indian tribe. They claimed the project would hurt the environment by destroying wetlands and streams.<sup>112</sup></p>
April 14, 2009	<p>A federal judge may have pulled the plug, for now, on the construction of a 1,526-acre reservoir proposed near the Mattaponi Indian Reservation in King William County, Va.</p> <p>[...] The judge's opinion, issued March 31, resulted from a lawsuit filed by the Alliance to Save the Mattaponi, Chesapeake Bay Foundation, Sierra Club, Virginia Chapter, and intervener-plaintiffs Carl T. Lone Eagle Custalow [REDACTED] chief of the Mattaponi Indian Tribe, and the Mattaponi Indian Tribe against the</p>

<sup>111</sup> Whitehead, B., "Permit denial puts Virginia reservoir project in limbo Mattaponi lawsuit will continue," *Indian Country Today*, Digital, October 19, 2006.

<sup>112</sup> Staff, "Judge invalidates Va reservoir permit," *Indian Country Today*, Digital, April 1, 2009.



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Date	Excerpt
	7) █████ presented a letter from the Corp of Engineers concerning the mining that would be going on in King William. █████ will send the letter to the tribe's attorney to review. <sup>117</sup>
December 21, 2017	[...] 5. █████ received a letter from Army National Guard letting the tribe know about an expansion at Ft. Belvoir base.  [...] 7. █████ gave an update on the tribes participation with the historical society. <sup>118</sup>

### Tax Exemption

Another example of the preservation of tribal status occurred in 2003 when the Attorney General reaffirmed the tax-exempt status of tribal members living on the reservation regarding utility taxes (May 13, 2003). While the response was addressed to the State Corporation Commission it is likely that the inquiry originated with tribal governments of the two reservations, which quickly communicated this exemption to tribal citizens.

*Table C6-20. External Relations, 2000-2019: Tax Exemption.*

Date	Excerpt
May 13, 2003	<p>THE HONORABLE HULLIHEN WILLIAMS MOORE            CHAIRMAN, STATE CORPORATION COMMISSION            MAY 13, 2003</p> <p>ISSUE PRESENTED</p> <p>You inquire whether the state and local electric utility consumption tax imposed by § 58.1-2900 may be collected from members of the Pamunkey and Mattaponi Indian tribes living on their respective reservations.</p> <p>RESPONSE</p> <p>The activities of the Pamunkey and Mattaponi tribal members that take place on the Indian reservations are not subject to state and local tax. Therefore, it is my opinion that the consumption tax on electricity may not be collected from Pamunkey and Mattaponi tribal members who live on the respective Indian reservations for electricity consumed on those reservations.<sup>119</sup></p>

### Hunting and Fishing Regulation Exemption

In 2014, Marine Police, on behalf of the Virginia Marine Resources Commission and Department of Game and Inland Fisheries attempted to enforce Ken Cuccinelli's opinion as Attorney General that would deny the tribes their treaty rights. Chief Mark Custalow joined Pamunkey Chief Kevin Brown to appeal to the

<sup>117</sup> Tribal Meeting Minutes, 21 August 2014, Tribal Government Collection, 2014-2021 Meeting Minute Notebook, PDF Page 16-17.

<sup>118</sup> Tribal Meeting Minutes, 21 December 2017, Tribal Government Collection, 2014-2021 Meeting Minute Notebook, PDF Page 58.

<sup>119</sup> *Opinions of the Attorney General and Report to the Governor of Virginia 2003*. Richmond, Virginia: Commonwealth of Virginia Office of the Attorney General, 2003, PDF Page 200-201.

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Commonwealth’s Attorney about the incident, which included the confiscation of fishing nets from tribal members on the reservation (April 26, 2014).

*Table C6-21. External Relations, 2000-2019: Protection of Fishing Rights in Newspapers.*

Date	Excerpt
April 26, 2014	<p>[...] Marine police, acting on behalf of the Virginia Marine Resources Commission (VMRC) and the Virginia Department of Game and Inland Fisheries traveled to the Mattaponi and Pamunkey Reservations to enforce a 2013 opinion issued by Virginia's then Attorney General Kenneth Cuccinelli. (The Pamunkey are currently in the process of becoming the first federally recognized tribe in the state of Virginia.)</p> <p>The officers, who came to the territories without permission, threatened tribal members with confiscation of their fishing nets, fishing boats and wrote summons and fines of \$500 per fish. "The VMRC and the Virginia Department of Game and Inland Fisheries were trying to deny us our treaty rights," Kevin Brown, chief of the Pamunkey Indians said.</p> <p>Brown and Chief Mark Custalow [REDACTED] Mattaponi, went to the King William County Commonwealth's Attorney Matthew R. Kite, complaining that the officers had violated fishing rights outlined in the Articles of Peace Treaty of 1677, an agreement between Prince Charles II, King of England, Scotland, France and Ireland and several Indian Kings and Queens, including those of the Pamunkey and Mattaponi.</p> <p>[...] Kite said that Cuccinelli's letter does state that Virginia Indians are bound by the trapping, hunting and fishing laws and regulations of the Commonwealth, yet he does not see things the same way as the former Attorney General. "If we go back to our 1677 Treaty, that the Mattaponi, the Pamunkey and several other tribes are party to, if I look at that treaty, my opinion is not the same as the Attorney General's was. I think that that treaty specifically exempts Native folks from hunting, trapping and fishing regulations," Kite said.<sup>120</sup></p>

Tribal meeting minutes later that year document the Mattaponi Tribal Council’s discussion of fishing rights and appeal to the Secretary of the Commonwealth, Levar Stoney, for redress (July 10, 2014), demonstrating that tribal leaders acted the treaty rights and livelihood strategies of their constituents.

*Table C6-22. External Relations, 2000-2019: Protection of Fishing Rights in Tribal Meeting Minutes.*

Date	Excerpt
July 10, 2014	<p>[...] Carl [REDACTED] asked [REDACTED] about our fishing rights. [REDACTED] talked to Mr. Stoney<sup>121</sup> about our fishing rights. [REDACTED] will give an update. ...</p> <p>[REDACTED] brought up about Reservation members not being able to fish in salt water. [REDACTED] will check into it and report back</p>

*Ceremonial Representation*

Throughout the period from 2000 to 2019, Mattaponi tribal leaders represented the Tribe in conjunction with leaders from the other state and federally recognized tribes. Ceremonial events such as the 400<sup>th</sup> anniversary of Jamestown (May 26, 2007), the proclamation of November as Native American Heritage

<sup>120</sup> Schilling, V., “Pamunkey and Mattaponi Wrestle with Fishing Rights in Virginia,” *Indian Country Today*, Digital, April 26, 2014.

<sup>121</sup> Levar Stoney was the Secretary of the Commonwealth of Virginia from 2014 to 2016. See: Wiggins, O., “Virginia Gov.-elect McAuliffe chooses veteran Democrats for key Cabinet appointments,” *The Washington Post*, November 18, 2013.

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Month (November 15, 2012), and dedication of Werowocomoco (July 11, 2013) were all attended by tribal representatives of the eight state recognized tribes, including the Mattaponi. These examples demonstrate tribal leaders' representation of the Mattaponi Indian Tribe in external events alongside other Federally Recognized tribes such as the Pamunkey, Rappahannock, Upper Mattaponi, Monacan, and Chickahominy tribes.

Table C6-23. External Relations, 2000-2019: Ceremonial Representation in Newspapers and Books.

Date	Excerpt
May 26, 2007	<p>The eight chiefs of the state-recognized Virginia Indian tribes stood in line near the Capitol steps May 3, awaiting the visit of Queen Elizabeth II of England.</p> <p>The occasion made history since the event, set to coincide with the 400th anniversary of Jamestown's founding, included Virginia Indians as dignitaries invited to meet the queen as well as the state's General Assembly - and marked the first time Virginia tribes were represented in a Jamestown anniversary.<sup>122</sup></p>
2008	<p>[...] This was Assembly 2007, a gathering billed as a Christian corollary to the commemoration of the 400th anniversary of the English settlement at Jamestown. Among the speakers were two Republican members of Congress and a passel of evangelical superstars. Pat Robertson delivered the opening prayer. After he finished, Chief Carl "Lone Eagle" Custalow ██████████ of the Mattaponi tribe presented Robertson with a "peace flute" and, noting that one of the evangelist's forebears was a preacher in the Jamestown colony, offered: "Thank you for bringing the gospel to my ancestors." [...]<sup>123</sup></p>
November 15, 2012	<p>Gov. Bob McDonnell has signed a proclamation designating November as American Indian Heritage Month in Virginia. At the signing, the governor recognized Indians as Virginia's "first people" and an "integral part of our history." He signed the proclamation Nov. 9 at Virginia's annual tribal consultation meeting. Above, Gov. McDonnell, wearing yellow tie, stands with members of state-recognized Virginia tribes: From left, they are Rappahannock Chief Anne Richardson, Nottoway Chief Lynette Lewis Allston, Upper Mattaponi Assistant Chief Frank Adams, Pamunkey Tribe member Ashley Atkins, Cheroenhaka (Nottoway) Chief Walt Brown, Upper Mattaponi Chief Kenneth Adams, Mattaponi Chief Carl Custalow ██████████ Patawomeck Chief Robert Green, Monacan Chief Sharon Bryant and Chickahominy Assistant Chief Wayne Adkins.<sup>124</sup></p>
July 11, 2013	<p>On June 21, Mr. and Mrs. Ripley, and chiefs and representative of the remaining Powhatan tribes joined Gov. Bob McDonnell and other state officials in dedicated Werowocomoco 'to permanent conservation in honor of Virginia's rich Indian past, present and future.'</p> <p>Douglas Domenech, Virginia secretary of natural resources, welcomed the crowd to an event 'both solemn and joyous. [...]</p> <p>Gov. McDonnell recognized the seven surviving Powhatan tribes and their chiefs: Steve Adkins, Chickahominy; Gene Adkins, Eastern Chickahominy; Mark Custalow ██████████ ██████████ Mattaponi; Barry Bass, Nansemond, unable to attend because</p>

<sup>122</sup> Whitehead, B., "Inclusion of Virginia Indians in Jamestown anniversary makes history," *Indian Country Today*, Digital, May 26, 2007. <https://ictnews.org/archive/inclusion-of-virginia-indians-in-jamestown-anniversary-makes-history#:~:text=The%20occasion%20made%20history%20since%20the%20event%2C%20set,Virginia%20tribes%20were%20represented%20in%20a%20Jamestown%20anniversary.>

<sup>123</sup> Sizemore, B., "The Christian with Four Aces," *The Virginia Quarterly* 84(2): pp. 52-79. 2008.

<sup>124</sup> Staff, "Recognizing Virginias 'first people'," *Richmond Free Press* (Richmond, Va), November 15, 2012.

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Date	Excerpt
	of illness; Kevin Brown, Pamunkey; Ann Richardson, Rappahannock; and Ken Adams, Upper Mattaponi. [...] <sup>125</sup>

*Annual Tax Tribute*

As in previous periods, the Mattaponi and Pamunkey Indian tribes present an annual tax tribute to the Governor of Virginia. The practice affirms the treaties of 1646 and 1677 which established the tribes' reservation lands and treaty rights.<sup>126</sup> The ceremony was regularly commemorated in local newspapers. Moreover, participation of tribal members in tribute events is documented by newspaper accounts and in a number of recently conducted oral history interviews.<sup>127</sup>

*Table C6-24. External Relations, 2000-2019: Annual Tax Tributes.*

Date	Excerpt
November 30, 2000	[...] Last Wednesday in Richmond, Debora "Littlewing" Moore wore tears of red paint on her face to the 354th annual Indian tribute in which the Pamunkey and Mattaponi tribes present dead game to Virginia's governor at the state Capitol. <sup>128</sup>
2000	Last fall the Mattaponi paid their 353rd tribute to the Commonwealth of Virginia. Tribal members gathered at the State Capitol on November 24, 1999, and presented Virginia Governor James Gilmore with 20 beaver pelts and handmade goods crafted by Mattaponi artisans. Although the Mattaponi uphold their part of the Treaty, the state of Virginia has not been as honorable. <sup>129</sup>
March 22, 2001	The historical result of European overtrapping of beaver, McGowan added, was that the once-bountiful "fur of the chiefs" became scarce. Until recently, Virginia's tribes could not find enough beaver to render as part of the annual tribute that treaties require them to make to the Commonwealth, and had to substitute deer, rockfish or wild turkey. <sup>130</sup>
March 23, 2003	During Chief Little Eagle's [REDACTED] 25-year tenure as Chief of the Mattaponi Reservation, he maintained the annual Mattaponi Treaty of Tribute to the Commonwealth of Virginia that has remained continuous since the Treaty was signed in 1646 and ratified in 1677. <sup>131</sup>
December 3, 2003	In an annual tax-offering ceremony dating back to the 17th century, the chiefs of two Native American tribes gave deer carcasses to Gov. Mark R. Warner.  Chief Carl "Lone Eagle" Custalow [REDACTED] of the Mattaponi tribe and Chief William P. "Swift Water" Miles of the Pamunkey tribe offered Warner their tributes Wednesday on the steps of the Executive Mansion. Warner then declared Nov. 26 the Day of the American Indians.  The tribes have been making tax tributes to Virginia's government since 1677.

<sup>125</sup> Crutchfield, F., "Werowocomoco," *Richmond Free Press* (Richmond, Va), July 11, 2013.

<sup>126</sup> Vaughan, A. T., *Early American Indian Documents: Treaties and Laws, 1607-1789 4* (Maryland: University Publications of America, 1983), 82-87 [PDF 57-59].

<sup>127</sup> Mattaponi citizens who discuss going to the annual tribute every year in interviews include [REDACTED]

<sup>128</sup> Baskerville, B., "Indians battle 'colonial mentality' on holiday," *Richmond Free Press* (Richmond, Va), November 30, 2000.

<sup>129</sup> Shaiman, M., "Mattaponi Fishery Still Not Protected," *On Indian Land* (Seattle, WA), 2000.

<sup>130</sup> Staff, "Native American life is River Day focus at SMS," *Rappahannock Record* (Kilmarnock, Va), March 22, 2001.

<sup>131</sup> Staff, "Chief Daniel Webster Custalow," *Newport News Daily Press* (Newport News, Va), March 23, 2003. See Also: Whitehead, B., "Mattaponi Indian chief passes on," *Indian Country Today*, Digital, March 31, 2003.



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Date	Excerpt
	Warner said he was blessed to share in the tradition. But he also used the occasion to discuss his recent tax proposals, joking that next year the chiefs would only need to bring two-thirds of their offering if the plan is adopted by the legislature. <sup>132</sup>
February 9, 2005	[...] Warner made the announcement in his address to the Pamunkey and Mattaponi Indian tribes during the tribes' annual tax tribute. The Department of Education will begin the revisions of the History Standards of Learning, the state's minimum expectation for student learning and achievement, in 2007. <sup>133</sup>
December 21, 2005	The Mattaponi and Pamunkey Indians are the ones who annually present fish and game to the governor of Virginia each November in lieu of taxes to commemorate a 328 (1677) year-old treaty between the Indians and white Europeans who settled Virginia and named it "Virginia" in honor of the Virgin Queen, Queen Elizabeth I. [...] <sup>134</sup>
November 26, 2010	The animals were shot Tuesday on the tribes' reservations (the oldest reservations in the United States) in King William County and presented to the governor, trussed up on two tree boughs, on the brick driveway of the executive mansion in Richmond. <sup>135</sup>
November 22, 2012	An eight-point buck deer, lifted by tribal members Jacob Vincent Custalow, Jr. [REDACTED], left, and Brandon Thunder Cloud Custalow [REDACTED] right, is presented to Virginia Gov. Bob McDonnell, and first lady Maureen McDonnell by Chief Carl Custalow [REDACTED] center, leader of the Mattaponi Indian tribe, at the Executive Mansion on Wednesday in Richmond, Va. Each year, instead of paying taxes, the Virginia tribes present gifts to the governor, in accordance with a hundreds-year-old treaty, according to the Richmond Times-Dispatch. <sup>136</sup>
November 24, 2016	Virginia Gov. Terry McAuliffe, at podium, addresses a crowd, including Mattaponi Chief Mark Custalow [REDACTED] left, in front of the Executive Mansion in Richmond, Va., on Wednesday during the 339th annual Virginia Indian Tax Tribute ceremony. In lieu of paying taxes, Virginia Native American tribes present the governor with an offering of wild game, pottery and crafts, in accordance with an original treaty. <sup>137</sup>
August 20, 2017	<p>The Mattaponi and Pamunkey Tribal Tributes</p> <p>Bacon's Rebellion was a nasty piece of violence wrongly inflicted on a number of Virginia tribes. A treaty ended it in 1677, in which the English promised the tribes reservations, hunting and fishing rights, the right to bear arms, and that they would never be sold into slavery.</p> <p>[...]</p> <p>The Nottoway and Nansemond have let this agreement go to seed, but the Pamunkey and Mattaponi have designated the governor of Virginia to be the lawful successor to Charles II, and to this day they travel to Richmond to pay their tribute as required by treaty.</p> <p>Virginia treated the Pamunkey and Mattaponi as one administrative unit because they considered themselves the heirs of the Powhatan Confederacy until 1894, when the</p>

<sup>132</sup> Staff, "Governor presented with deer," *Smithfield Times* (Smithfield, Va), December 3, 2003.

<sup>133</sup> Whitehead, B., "Virginia to revise history curriculum," *Indian Country Today*, Digital, February 9, 2005.

<sup>134</sup> Staff, "Outdoors With Bill Anderson," *The Lebanon News* (Lebanon, Va), December 21, 2005.

<sup>135</sup> Helderman, R. S., "Tribes' offering honors 1677 treaty," *The Arizona Republic* (Phoenix, AZ), November 26, 2010.

<sup>136</sup> Brown, B., "A Gift For Taxation," *The Bradenton Herald* (Bradenton, FL), November 22, 2012. See Also: Brown, B., "Two Thanksgiving traditions," *The Progress Index* (Petersburg, Va), November 22, 2012; Staff, "Venison for taxes," *Enterprise-Journal* (McComb, MS), November 23, 2012.

<sup>137</sup> Brown, B., "Virginia Tribes Pay Taxes," *Press Enterprise* (Bloomsburg, PA), November 24, 2016. See Also: Brown, B., "An offering for the state," *The Daily News Leader* (Staunton, Va), November 24, 2016.

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Date	Excerpt
	Mattaponi withdrew and left the Pamunkey standing alone as direct heirs of Chief Powhatan but no longer in confederation with anybody. <sup>138</sup>
August 29, 2019	<p>Each year, the Mattaponi tribe presents a tribute of wild game, fish or turkey to the governor in the days leading up to Thanksgiving to keep its obligations outlined in a peace treaty that dates back to the mid-1600s.</p> <p>Perhaps that wild game will be caught on the tribe's expanded reservation. And, just maybe, there are brighter days for the Mattaponi. <sup>139</sup></p>

*Conclusion*

The annual tax tribute demonstrates the Mattaponi tribal government’s key role in “representing the entity in dealing with outsiders in matters of consequence,” (83.11(c)) and that other federally recognized tribes have a “significant relationship with the leaders or the governing body of the petitioner” (83.11(c)(1)(vi)). It further indicates that tribal members consider “issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11(c)(1)(ii)) and possess “widespread knowledge, communication, or involvement in political processes” 83.11(c)(1)(iii)). In addition, the tribal government’s efforts to oppose the reservoir for the preservation of livelihood strategies for tribal members who relied on fishing indicates its influence over “economic subsistence activities,” (83.11 (c)(2)(i)(D)) and concerns with the status and preservation of the reservation is indicative of the Tribe’s continuous use of “land set aside by a State for the petitioner” (83.11 (c)(1)(vii)).

*Evidentiary Applicability*

Overall, the evidence presented above demonstrates that the Mattaponi Indian Tribe meets Criterion 83.11 (c)(1) and (c)(2) throughout the period from 2000 to 2019. Additionally, the evidence from meeting minutes and primary and secondary sources are sufficient to fulfill Criterion 83.11 (c)(2) at a high level and thus should be interpreted to meet Criterion 83.11 (b)(2)(v) for the same period.

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<sup>138</sup> Russell, S., “5 Odd Facts About the Difficult, Tortured History of Virginia Indians,” *Indian Country Today*, Digital, August 20, 2017.

<sup>139</sup> Staff, “Tribe's Chance to Convalesce,” *Newport News Daily Press* (Newport News, Va), August 29, 2019.

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7. Criterion (c): 2020 to Present

Introduction

Evidence for the period from 2020 to the present demonstrates the presence of political authority in fulfillment of Criterion (c) of 25 CFR 83.11. This includes the demonstration that the Tribe acted as an “autonomous entity” that held “political influence or authority over its members” (83.11(c)(1)). Specifically, the tribal government was regularly able to “mobilize significant numbers of members and significant resources... for entity purposes” (83.11 (c)(1)(i)) through tribal elections and participation in key tribal events such as the annual tax tribute to the Governor of Virginia which affirms the Tribe’s treaty relationship with the government. Tribal members regularly participated in activities organized by the Mattaponi Tribal Council, including attending the annual tribute, powwow, and participating in tribal meetings, demonstrating both that members placed import on the “issues acted upon or actions taken by entity leaders” (83.11(c)(1)(ii)) and the existence of “widespread knowledge, communication, or involvement in political processes” (83.11(c)(1)(iii)). Likewise, the tribal government’s mediation of internal disputes through a tribal court demonstrates the existence of “internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions” (83.11 (c)(1)(v)). The clear and ongoing coordination and participation in activities with Virginia’s federally recognized Indian tribes demonstrates the Tribal Council’s significant relationships with these groups (83.11 (c)(1)(vi)). The continued administration of allotments and common properties on the Mattaponi Indian Reservation demonstrate the Tribe’s continued occupation and use of its reservation (83.11 (c)(1)(vii)). Finally, tribal meeting minutes detail elections, showing the existence of a “continuous line of entity leaders and a means of selection of acquiescence by a significant number of the entity’s members” (83.11 (c)(1)(viii)).

Moreover, for the period from 2020 to the present, as in all periods prior, the Mattaponi Indian Tribe fulfills the requirements under 25 CFR 83.11 (c)(2). Specifically, evidence demonstrates that the tribal government regularly allocated entity resources (83.11 (c)(2)(i)(A)), including managing the allotment of reservation lands to tribal members. During this period, the tribal government intervened in the activities of tribal citizens, enforced tribal laws, and grappled with a group of dissident members who sought to form their own government, in ways that indicate its role in the regular settlement of internal disputes (83.11 (c)(2)(i)(B)), its strong influence over member behavior (83.11 (c)(2)(i)(C)), and its ability to organize the economic subsistence activities of its members (83.11 (c)(2)(i)(D)). Such evidence, by meeting the requirements of 25 CFR 83.11 (c)(2), fulfills the crossover provision in 25 CFR 83.11 (b)(2)(v) and thus has “provided more than sufficient evidence to demonstrate distinct community” for the period from 2020 to the present.

Tribal Leadership

In the period of 2020 to present, the Mattaponi Indian Tribe continued to be governed by the Mattaponi Tribal Council. The Tribe unanimously adopted its first constitution at an election held on April 29, 2023.<sup>1</sup> The first Tribal Council election under the new Constitution was held on July 22, 2023. Mark T. Custalow was reelected Chief, Leon Custalow was reelected as Assistant Chief, and seven Tribal Council members were elected to staggered terms.

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<sup>1</sup> Nelson, J., “Historic Vote Sees Mattaponi Tribe Adopt First Written Constitution,” MCTLaw, 4 May 2023, <https://www.mctlaw.com/indian-law/historic-vote-sees-mattaponi-tribe-adopt-first-written-constitution/>, accessed October 27, 2024.

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*Table C7-1. Tribal Leaders, 2020-Present.*

Date	Title	Description
2013 – Present	Chief	Mark Thomas Custalow [REDACTED] <sup>2</sup>
2013 – Present	Assistant Chief	Bradley Leon Custalow I [REDACTED] <sup>3</sup>
1997 ca. – Present	Councilman, Secretary	Bradley Leon Custalow II [REDACTED] <sup>4</sup>
2008 ca. – Present	Councilman, Assistant Treasurer	Brandon Garnett Thundercloud Custalow [REDACTED] <sup>5</sup>
2018 – Present	Councilman	Malcolm Tecumseh Custalow Sr. [REDACTED] <sup>6</sup>
2018 – Present	Councilman	Michael Anthony Waldrop Jr. [REDACTED]
2014 ca. – Present	Councilman	Otho Nelson Custalow [REDACTED] <sup>7</sup>
2016 ca. – Present	Councilman	Jack Anthony Custalow [REDACTED] <sup>8</sup>
2010 – 2023	Councilman	Richard Wayde McGowan [REDACTED] <sup>9</sup>
2023 – Present	Councilman	Todd Anthony Custalow [REDACTED] <sup>10</sup>

*Conclusion*

Evidence including Tribal meeting minutes and correspondence between the tribal government and Mattaponi residents demonstrate “continuous line of entity leaders and a means of selection or acquiescence by a significant number of the entity's members.” (83.11 (c)(1)(viii)). The participation of tribal members in such means of selection is indicative of the Tribal Council’s ability to mobilize tribal members (83.11 (c)(1)(i)), the import members place on the actions of the tribal government (83.11 (c)(1)(ii)), and the existence of widespread communication about governmental activities (83.11 (c)(1)(iii)).

*Resource Use and Allocation*

From 2020 to the present, the Mattaponi tribal government has continued to organize the allocation of land and resources on the reservation. This has included the provision of allotments on the Mattaponi Indian Reservation to tribal members and the regulations of these allotments as well as other shared tribal properties.

*Reservation Allotments*

The process for attaining tribal lands through allotments has largely remained the same as in previous periods. [REDACTED] described the contemporary process for attaining allotments in a recent oral history interview:

[...] when you turn eighteen years of age, if you're not living here on the reservation, you can ask for reinstatement and after being reinstated you can call for a lot if one is available.

<sup>2</sup> Staff, “Annual tribute,” *Richmond Times Dispatch* (Richmond, Va), November 25, 2021; [REDACTED], to [REDACTED] December 22, 2021; Martz, M. “1 tribe, 2 competing realities, in quest for federal recognition,” *Richmond Times Dispatch* (Richmond, Va), January 7, 2023.

<sup>3</sup> [REDACTED], “Interview: [REDACTED] Part One,” by [REDACTED] (b) (6) [REDACTED] Mattaponi Indian Tribe, December 15, 2022, PDF Pages 5 and 12.

<sup>4</sup> Tribal Meeting Minutes, 22 July 1997, Tribal Government Collection.

<sup>5</sup> Lewis, B, “A tough choice ahead for the secretary of the commonwealth on the Mattaponi tribe's future,” *Virginia Mercury* (Petersburg, Va), April 4, 2022.

<sup>6</sup> [REDACTED], “Interview: [REDACTED],” by [REDACTED] and [REDACTED] Mattaponi Indian Tribe, December 13, 2023, PDF Page 2.

<sup>7</sup> [REDACTED], “Interview: [REDACTED],” by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, June 9, 2023, PDF Page 17.

<sup>8</sup> [REDACTED] Interview: [REDACTED] by [REDACTED] Mattaponi Indian Tribe, July 28, 2023, PDF Page 12.

<sup>9</sup> [REDACTED] Interview: [REDACTED] by [REDACTED] Mattaponi Indian Tribe, July 28, 2023, PDF Page 21.

<sup>10</sup> [REDACTED] “Interview [REDACTED]” b [REDACTED] Mattaponi Indian Tribe, July 28, 2023, PDF Page 21.

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Usually sometimes people will take a portion of their lot and relinquish it back to the tribe for someone to have a lot. [...]

If you're living here on the reservation already and you're eighteen years of age and in good standings with the tribe, good standing means you paid your taxes and things of that nature, you can call for a lot if one's available, or someone is going to give you a piece of their lot. When you call for that lot, you have two years to make improvements on it. Improvements is putting a home on it or things of that nature. Get your well, septic tank or whatever together. If your two years are coming up on you, you can ask for [an] extension. When you ask for that extension, you got to tell them why you have the extension and what your plans are. If you do nothing with that lot after two years, then it goes back to the reservation for it to be assigned to someone else who may call for it.

[...] Someone passes away, then the family has first rights of the lot. If they have no one who wants to move to the reservation or accept the lot, then it is sold to a person that the tribe deems fit to live here, I should say, if they ask for reinstatement, but if they don't live here yet, and then that lot can be granted to them and it can be sold to them. But it has to be relinquished before. They can't just pick and choose who they want to sell to. It has to be relinquished back to the tribe first. Then it could be sold.<sup>11</sup>

Inheritance rights were further discussed by tribal member [REDACTED]:

I just know that they have laws, and they have rules that people need to go by. And I do know that if someone passes away, then, let's say a male who is a lineal resident, lineal Mattaponi, and they pass away, the lot can still be in their name, but somebody has to live in the house within two years. Somebody has to live there, meaning that if their son or daughter, for example, [REDACTED] he called to be a resident. So, he's a resident. But then if someone passes away and they're Native and the spouse is still here, then the spouse has lifetime rights here. And then what happens is people need to put in letters if they want to ask for that lot and so forth.<sup>12</sup>

During the last five years, the Tribal Council has discussed the allotment process on several occasions. This mainly included efforts to further clarify allotment rules and regulations, particularly the partition of allotment lands (January 16, 2020) and the disposition of abandoned lots (June 23, 2022).

*Table C7-2. Resource Use and Allocation, 2020-Present: Allocation of Reservation Allotments in Tribal Meeting Minutes.*

<b>Date</b>	<b>Excerpt</b>
January 16, 2020	2. [REDACTED] brought up the land the tribe owns, the tribe will have a separate meeting on how to partition the land for future residents. <sup>13</sup>
June 23, 2022	Malcom discussed lots who are abandoned and going to family. Would like to make it clear." <sup>14</sup>
July 22, 2022	[REDACTED] would like to address lots. Requests agenda item." <sup>15</sup>

<sup>11</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 3-4, 18.

<sup>12</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED] Mattaponi Indian Tribe, April 20, 2023, PDF Page 4.

<sup>13</sup> Tribal Meeting Minutes, 16 January 2020, Tribal Government Collection, PDF Page 105.

<sup>14</sup> Tribal Meeting Minutes, 23 June 2022, Tribal Government Collection, PDF Page 20 & 22.

<sup>15</sup> Tribal Meeting Minutes, 22 July 2022, Tribal Government Collection, PDF Page 23-24.

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*Regulation of Allotted Lands*

As in previous periods, a central responsibility of the tribal government is the regulation of allotted lands. The ways in which laws surrounding allotments are enforced was described by Council Member [REDACTED]

[...] The tribal council, the tribal government is responsible for allotting land and then overseeing those allotments. Of course, the tribal council has always taken the stance to not get so involved unless there has to be an involvement with something because it's a hazard, it's a public safety issue, or it's a neighbor-to-neighbor issue that has to be stepped in to keep the peace.

We do have expectations, rules, laws, of maintaining your allotment, keeping up with it, and then things you just know you can and cannot do on your allotment. The tribal government, like I said, has authority there but the tribal government also has authority to remove you from your allotment, which is not normally exercised; only if it's an extreme case or circumstance.

And the tribal government also has the responsibility of ensuring the transfer of allotments, so if someone calls for a lot, the process that that takes and goes through, insuring that property is transferred appropriately because here on the reservation the allotments are basically a lease. It's a lease hold. You don't own your lot. You have lifetime rights to your lot if you're allotted the lot. You own the improvements on your lot, anything you build, a shed, a driveway, or a well or septic are all improvements to your lot, so those things are yours, but you don't own the actual land.

The tribal government has always had a say so in those things, but like I said the tribal government usually takes the stance to where as long as there isn't a public safety issue or there's not a hazard or an issue between more than one allotment owner, you know to keep the peace.<sup>16</sup>

The types of issues that most often required governmental intervention were described by [REDACTED]:

I'd say the most common is really lot disputes. People knowing their lot lines and encroaching, try to encroach, encroach, encroach and creep over. And that seems to be the biggest issue. And people following the rules. I mean, twenty years ago we had a court case here because of lot lines and looks like we're gonna have another one here because of the exact same lot lines. And they had been established, but here we are again, twenty years later, and it's with the same family.<sup>17</sup>

During the period from 2020 to the present, the Tribal Council stepped in on issues regarding allotment boundaries (June 23, 2022; July 22, 2022; August 19, 2022) and handled hazards on lots that had been relinquished back to the Tribe (July 22, 2022).

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<sup>16</sup> [REDACTED] "Interview: [REDACTED] Part One," by [REDACTED], Mattaponi Indian Tribe, December 15, 2022, PDF Page 13-14.

<sup>17</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 20.

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*Table C7-3. Resource Use and Allocation, 2020-Present: Regulation of Allotted Lands in Tribal Meeting Minutes.*

Date	Excerpt
June 23, 2022	[...] ██████ needs his lot remarked because of septic lines go through boundaries. Council will go out to mark. <sup>18</sup>
July 22, 2022	[...] - ██████ presented letter about lot boundaries to ██████ - ██████ mentioned ██████ lot. His septic lines run near ██████ old lines. <sup>19</sup> ██████ measured out 60 feet from distributor box. -Need to get top for well/pump house on ██████ old lot. Currently a hazard. <sup>20</sup>
August 19, 2022	[..] -Review ██████ lot regarding his septic tank extending out. Council set time to walk off lot tomorrow. 10 am tomorrow. <sup>21</sup>
June 8, 2023	Council received letter from ██████ regarding her neighbors ██████ and ██████ ██████ and ██████ Letter attached to minutes. ██████ wants the Council to step in and mark off lot. <sup>22</sup>

In 2021, a tribal member, former council member ██████, who had been removed from Council due to an assault on another member in 2000, opened a winery on his allotment. The Council wrote to protest the activity, a situation that echoed ██████ protestation of a tipping house opened on the reservation in the late 1800s.<sup>23</sup> A 2022 letter outlines the issues that the Tribal Council took with the effort:

It has been brought to the attention of the Tribal Council by tribal citizens, both residents, and non-residents, that you have opened a winery on your allotment and are offering alcohol consumption to the public. On May 18, 2018, the Tribal Council inquired about the use of the building you were constructing. You informed the Council during a regularly scheduled tribal meeting that you were going to open a museum in that space, a use to which the Council and Voting members had no objections.

Because the Reservation is comprised mostly of residences that are in close proximity to each other, this type of operation poses a major risk to you, the Reservation lands, and all Tribal citizens. The Council needs to review issues related to the operation of a winery operating within the Reservation boundaries, including traffic, parking, and public safety. We must also consider any legal implications for the Tribe stemming from the operation of a winery on the Reservation. The Council is requesting that you cease operation until a review is complete and a decision is made. If you have any information to provide, you may submit that to Council for review by January 31, 2023.<sup>24</sup>

*Regulation of Reservation Properties and Resources*

In addition to the regulation of individual allotments, the Tribal Council regularly oversaw the allocation of reservation properties and resources. This included overseeing property construction (January 16, 2020),

<sup>18</sup> Tribal Meeting Minutes, 23 June 2022, Tribal Government Collection, PDF Page 20 & 22.

<sup>19</sup> ██████ had relinquished her lot in order to request her parents' home after they had passed and the property had returned to the Tribe (Personal Communication, ██████, October 12, 2024).

<sup>20</sup> Tribal Meeting Minutes, 22 July 2022, Tribal Government Collection, PDF Page 23-24.

<sup>21</sup> Tribal Meeting Minutes, 19 August 2022, Tribal Government Collection, PDF Page 26.

<sup>22</sup> Tribal Meeting Minutes, 8 June 2023, Tribal Government Collection, PDF Page 90.

<sup>23</sup> Trustees of the Mattaponi Indian Tribe meeting notes, 1799 - 1887, *King William County Deed Book 6*, King William County Court House, King William, Virginia, 473 [PDF 5].

<sup>24</sup> Letter from Tribal Council to ██████. 22 December 2022, ██████ Collection, Box 9, Folder 4.

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access to the tribal boat ramp (June 23, 2022), and safety hazards (July 22, 2022; August 19, 2022). The Tribal Council also discussed insurance for the hatchery (March 16, 2023) and the use of tribal grounds for community events such as the annual powwow (June 22, 2023).<sup>25</sup>

*Table C7-4. Resource Use and Allocation, 2020-Present: Regulation of Reservation Property in Tribal Meeting Minutes.*

Date	Excerpt
January 16, 2020	12. █████ brought up the Shanty that █████ is working on. And told █████ he cannot build a hatchery since the tribe already had a hatchery. █████ told █████ not to put power to the hatchery, by decree of the Chief. <sup>26</sup>
June 23, 2022	█████. requesting a pass to use the boat ramp. Encourage him to enroll for access to boat ramp. [...]  Council received letter from █████ requesting to remove the pottery kiln from the community building. Requesting response by 7/9/22. Reach out to █████ to clarify kiln ownership. <sup>27</sup>
July 22, 2022	Need to get top for well/pump house on █████ old lot. Currently a hazard. <sup>28</sup>
August 19, 2022	Man coming on September 7th and 8th to run sonar on river regarding tree in river. Looking to have tree removed by pier. <sup>29</sup>
March 16, 2023	Insurance policy for hatchery included in minutes. <sup>30</sup>
June 22, 2023	-Powwow was a success over 2,000 in attendance including Lt. Governor and Delegate Hodges  -Dominion donated █████ to the tribe for powwow. <sup>31</sup>

*Conclusion*

The continued allotment of land demonstrates the Tribal Council’s authority to allocate tribal resources (83.11 (c)(2)(i)(A)) and its continued use and occupation of “land set aside by a State for the petitioner” (83.11 (c)(1)(vii)). Oral history interviews with the tribal government indicate that allotments were a source of disputes within the Tribe, indicating the presence of “internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions” (83.11 (c)(1)(v)) and the tribal government’s role in settling disputes (83.11 (c)(2)(i)(B)). Practices of allotment, which controlled where individual tribal members could live on the Mattaponi Indian Reservation, demonstrate the tribal government’s ability to exert “strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)).

*Public Works and Social Services*

As in previous periods, the tribal government continues to organize public works and social services for tribal members through the provision of workshops and cultural classes, provision of health care related to

<sup>25</sup> This powwow was attended by Lieutenant Governor Winsome Earle-Sears (Staff, “Annual Mattaponi Pow Wow Draws Big Crowd with Record Attendance Level,” *Tidewater Review*, June 28, 2023. <https://www.dailypress.com/2023/06/28/annual-mattaponi-pow-wow-draws-big-crowd/>.)

<sup>26</sup> Tribal Meeting Minutes, 16 January 2020, Tribal Government Collection, PDF Page 105.

<sup>27</sup> Tribal Meeting Minutes, 23 June 2022, Tribal Government Collection, PDF Page 20 & 22.

<sup>28</sup> Tribal Meeting Minutes, 22 July 2022, Tribal Government Collection, PDF Page 23-24.

<sup>29</sup> Tribal Meeting Minutes, 19 August 2022, Tribal Government Collection, PDF Page 26.

<sup>30</sup> Tribal Meeting Minutes, 16 March 2023, Tribal Government Collection, PDF Page 70.

<sup>31</sup> Tribal Meeting Minutes, 22 June 2023, Tribal Government Collection, PDF Page 103-104.



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the COVID pandemic, and maintenance of communal and private property on the reservation. The tribal government also advocates for the maintenance of the road on the reservation.

*Maintenance of Tribal Property*

During the period from 2020 to the present, the Mattaponi Tribal Council has continued to maintain and protect properties held in common by the Mattaponi Indian Tribe. This has included the provision of equipment for the Tribe’s community building, which hosts Council Meetings, Tribal Meetings, and tribal and church sponsored events and houses the Tribe’s Administration for Native American’s funded Petition Office (June 23, 2022), and the replacement of its HVAC system (January 26, 2024).

*Table C7-5. Public Works and Social Services, 2020-Present: Maintenance of Tribal Property in Tribal Meeting Minutes.*

<b>Date</b>	<b>Excerpt</b>
June 23, 2022	6. Council agreed to reimburse ██████████ for purchases for community building: 75” TV< TV mount, conference video equipment, paint and supplies, light switches, plates, and outlets. Total amount: ██████████. Council approved check to ██████████ for ██████████ from Cultural Account <sup>32</sup>
August 19, 2022	██████████ still working on school house updates.  [...]  ██████████ received a check from Preservation of VA. ██████████ for Chief participating in the meetings. Chief donating to the tribal fund. <sup>33</sup>
June 22, 2023	-Let people know that the community garden has sunflowers and worries about deer near ██████████ house. Worried about hunters shooting. ██████████ brought up concern. Warn the tribal members no hunting. <sup>34</sup>
January 26, 2024	Oil tank has oil in it. Donate the heating oil to ██████████ to use. ██████████ will take tank to his house since HVAC was updated not needed. <sup>35</sup>

Oral history interviews from the period also demonstrate citizen and council members’ knowledge of the tribal government’s maintenance of tribal properties. Property maintenance includes coordination of road maintenance with the Virginia Department of Transportation (VDOT), maintenance of unpaved roads, and provision of utilities at community properties as well as the maintenance and improvement of the shoreline.

*Table C7-6. Public Works and Social Services, 2020-Present: Maintenance of Tribal Property.*

<b>Interviewee</b>	<b>Date</b>	<b>Excerpt</b>
██████████	August 17, 2023	The tribe gave a right-of-way and easement to VDOT in like 1949, 1950s so to maintain the roads. So the circle here all the way up Indian Town road the state maintains for us. But there’s some other roads that are not state maintained like the river hill landing. The tribe has had to put gravel there. The tribe has had to build drainage systems there because of washout, erosion. That’s a big one. There’s been other places the tribe has filled in gullies and things like that so roadways can be built or driveways can be built. But for the most part the main circle the paved road is maintained by the state. [...]  ██████████: And what about utilities?]

<sup>32</sup> Tribal Meeting Minutes, 23 June 2022, Tribal Government Collection, PDF Page 106.  
<sup>33</sup> Tribal Meeting Minutes, 19 August 2022, Tribal Government Collection, PDF Page 25.  
<sup>34</sup> Tribal Meeting Minutes, 22 June 2023, Tribal Government Collection, PDF Page 104.  
<sup>35</sup> Tribal Meeting Minutes, 26 January 2024, Tribal Government Collection, PDF Page 143-144.

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Interviewee	Date	Excerpt
		Dominion is the utility provider and they have an easement here too. I believe with the telephone poles that are here, but I mean the tribe maintains utilities at the community building center that we're in now. The tribe maintains utilities there, the lights, the electrical. The hatchery, the tribe has utilities and electrical there. So I mean but other than keeping the lights on that's pretty much the extent that... But the good thing is that whenever we do have things that like a new pole needs to go up, they do consult with the tribe before they just come and do something. They understand the tribal sovereignty to an extent that these departments do at least. <sup>36</sup>
	July 28, 2023	With this saving the shoreline situation we got going on, which we're really, really thankful for that. And because inevitably you can see the erosion that's been happening over the years. So, that's going to help. Trying to get this hatchery back up and running correctly. I'm looking forward to that. <sup>37</sup>

*Provision of Tribal Services*

The Mattaponi Tribal Council also continues to provide needed services to the Tribe. During recent years, this has included the allocation of tribal resources towards the well-being of individual members as well as the pursuit and administration of grants aimed at improving the lives of individual tribal members.

Since 2020, the tribal government has pursued several federal and private grants aimed at funding services to serve and support the tribal and reservation community. This included an Administration for Native Americans (ANA) grant, a Virginia Museum of History and Culture Commonwealth Development Fund grant, a National Oceanic and Atmospheric Administration (NOAA) grant, and an Indian Community Development Block Grant (ICDBG). The Administration for Native Americans Social and Economic Development Strategies (SEDS) grant is aimed at compiling the research and analysis required for a successful petition for federal acknowledgment. The VMHC grant was focused on additional archival research in support of the Tribe's federal acknowledgment petition. The NOAA Coastal Resilience and Restoration Grant (CRRG) funds the Mattaponi Environmental Tribal Resources Office (METRO) which works to restore the Reservation's shoreline and thus protects valued reservation resources. The ICDBG will underwrite much needed repairs to the individual homes of tribal members on and off the Reservation. Together these grants represent approximately \$4 million in funds administered by the tribal government to enhance tribal sovereignty, safeguard tribal properties, and improve the lives of tribal members.

*Table C7-7. Public Works and Social Services, 2020-Present: Grants Administered.*

Grant	Award Year	Excerpt
ANA SEDS	2020	<b>Recipient:</b> Mattaponi Indian Reservation <b>Project Title:</b> Securing Sovereignty: The Mattaponi Federal Acknowledgment Project <b>Project Description:</b> The Mattaponi Indian Reservation will enhance the Mattaponi Indian Tribe's sovereignty and self-determination by establishing a government-to-government relationship with the United States through Federal Acknowledgment. Currently, the Tribe is located on a small state reservation bordering rural King William County, Virginia, and has access only to the limited services available to

<sup>36</sup> ██████████, "Interview: ██████████ Part Two," by ██████████ and ██████████, Mattaponi Indian Tribe, August 17, 2023, PDF Page 13.

<sup>37</sup> ██████████, "Interview: ██████████," by ██████████, Mattaponi Indian Tribe, July 28, 2023, PDF Page 22.

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Grant	Award Year	Excerpt
		<p>state-recognized tribes, leaving the Tribe's needs largely unmet. This project pursues the completion of a draft petition that fulfills the seven mandatory criteria for Federal Acknowledgement. Ultimately, the Securing Sovereignty Project will ensure the Mattaponi Indian Tribe will be able to access and administer services and programs that enable the Tribe to ensure community well-being through public health support, housing assistance, educational opportunities, protection of natural resources, cultural preservation, and economic development.</p> <ul style="list-style-type: none"> <li>• <b>Location:</b> West Point, VA</li> <li>• <b>ANA Region:</b> Eastern</li> <li>• <b>Program Area:</b> Social Economic Development Strategies - SEDS</li> <li>• <b>Project Period:</b> 9/30/2021 to 9/29/2024<sup>38</sup></li> </ul>
VMHC	2023	<p><b>Mattaponi Indian Tribe and Reservation Petition (West Point, Virginia):</b> Mattaponi Restoration: Supporting Tribal Sovereignty through Archival Research- The Mattaponi Indian Tribe (MIT) is currently seeking sovereignty through the Federal Acknowledgment process. These funds will allow the MIT to hire a part-time researcher to visit archival repositories, digitize and organize any historical documents collected, and communicate these findings to the tribal community and larger public through updates to Tribe’s website.<sup>39</sup></p>
NOAA-CRRG	2023	<p><b>Virginia</b>        The Mattaponi Indian Tribe and Reservation will work to restore shorelines on tribal reservation lands along the Mattaponi River. They will also increase their capacity to lead and participate in habitat restoration activities by hiring additional staff and providing training and opportunities for tribal members. This project is located within the area of Virginia known as the Middle Peninsula, which has been recognized as a NOAA Habitat Focus Area. (\$235,000 in first year; up to \$999,000 total over 3 years).<sup>40</sup></p>
HUD-ICDBG	2024	<p style="text-align: center;"><b>Mattaponi Indian Tribe &amp; Reservation awarded \$1.7 million for housing rehabilitation.</b></p> <p>KING WILLIAM COUNTY, VA – On February 7, 2024, the U.S. Department of Housing and Urban Development (HUD) awarded nearly \$20 million to 11 communities through the Indian Community Development Block Grant (ICDBG) program.</p> <p>Within that funding, the Mattaponi Indian Tribe &amp; Reservation will receive \$1,699,993 to assist citizens with housing rehabilitation. This funding will be available to perform needed rehabilitation to ensure the safety and habitability of low to moderate income Mattaponi households.</p> <p><i>“This critical funding will help Tribal Nations meet the needs of their communities and build towards their futures,” said HUD Secretary Marcia L. Fudge. “Our Administration is proud to fulfill its responsibility to our Tribal Nations in ways that respect their sovereignty and allow them to thrive.”</i></p>

<sup>38</sup> Administration for Native Americans, “Social and Economic Development Strategies Grantees,” November 13, 2023, <https://www.acf.hhs.gov/ana/social-and-economic-development-strategies-grantees#Eastern>.

<sup>39</sup> Total award for this grant was ~\$45k. See VMHC, “Virginia Museum of History & Culture Announces Recipients of 2023 Commonwealth History Fund Grants,” February 9, 2023, <https://virginiahistory.org/virginia-museum-history-culture-announces-recipients-2023-commonwealth-history-fund-grants>.

<sup>40</sup> NOAA Fisheries, “Coastal Habitat Restoration and Resilience Grants for Tribes and Underserved Communities Selected for Funding,” August 22, 2024, <https://www.fisheries.noaa.gov/national/habitat-conservation/coastal-habitat-restoration-and-resilience-grants-tribes-and->

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Grant	Award Year	Excerpt
		<p>ICDBG funds provide support for infrastructure, community buildings, housing rehabilitation, land acquisition, economic development, and to support American Indian and Alaskan Native families on Indian reservations and in other Indian areas. In June 2023, HUD made \$75 million available to Tribes through the ICDBG program for community development. More awards will be announced as ICDBG reviews are completed.</p> <p><i>“The Mattaponi are appreciative and anxious to begin this project which will directly assist and impact our citizens,” said Chief Mark T. Fallingstar Custalow, Chief of the Mattaponi Indian Tribe. “Our citizen’s wellbeing and safety are key priorities of the Tribal Council, and this award will ensure we can provide better outcomes for our citizens.”<sup>41</sup></i></p>

The Tribal Council regularly discussed and oversaw these grants. This included initiating pursuit of grants (September 17, 2022; August 17, 2023; January 26, 2024), guiding efforts to develop grant applications (September 17, 2022), and approving the submission of grant applications (October 22, 2022). The tribal government’s oversight function included the appointment of tribal and council members to play administrative roles within the grants (February 28, 2021) and the review of financial information (December 22, 2022).

*Table C7-8. Public Works and Social Services, 2020-Present: Grant Administration in Tribal Meeting Minutes.*

Date	Excerpt
February 5, 2021	█████ discussed the ANA Grant status. █████ will get the info out to the Tribe. <sup>42</sup>
February 28, 2021	The Council approved the Resolution for the SEDS Grant appointing █████ and █████ to Administer the Program, approved by all Council Members. <sup>43</sup>
June 23, 2022	<p>4. Chief spoke to Secretary of the commonwealth yesterday. Governors office only recognizes our council.</p> <p>Secretary spoke to ANA and clarified. ANA grant is live and on track.<sup>44</sup></p>
September 17, 2022	Motion made by █████ and second by █████ to retain Kenah Consulting to write HUD ICDBG and VMHC grant. – Unanimously passed - <sup>45</sup>
October 6, 2022	<p>Chief discussed Grant opportunities</p> <ul style="list-style-type: none"> <li>- HUD</li> <li>- NOAA<sup>46</sup></li> </ul>
October 22, 2022	Council reviewed HUD commitments and resolutions for Grant submissions. Council approved submissions – unanimous. <sup>47</sup>

<sup>41</sup> Custalow, Mark T., “Press Release: Mattaponi Indian Tribe & Reservation awarded \$1.7 million for housing rehabilitation,” Mattaponi Indian Reservation, King William County, VA, February 20, 2024; see also, O’Brien Root, Kim, “Mattaponi Tribe receives \$1.7M in federal funds to support its reservation,” *Tidewater Review*. February 19, 2024, <https://www.dailypress.com/2024/02/19/mattaponi-tribe-receives-1-7m-in-federal-funds-to-support-its-reservation/>.

<sup>42</sup> Tribal Meeting Minutes, 5 February 2021, Tribal Government Collection, PDF Page 106.

<sup>43</sup> Tribal Meeting Minutes, 28 February 2021, Tribal Government Collection, PDF Page 111.

<sup>44</sup> Tribal Meeting Minutes, 23 June 2022, Tribal Government Collection, PDF Page 8.

<sup>45</sup> Tribal Meeting Minutes, 17 September 2022, Tribal Government Collection, PDF Page 27.

<sup>46</sup> Tribal Meeting Minutes, 6 October 2022, Tribal Government Collection, PDF Page 30.

<sup>47</sup> Tribal Meeting Minutes, 22 October 2022, Tribal Government Collection, PDF Page 31.

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<b>Date</b>	<b>Excerpt</b>
December 9, 2022	Chief provided update on grants <ul style="list-style-type: none"> <li>- █████ awarded by RAFT for hatchery repairs</li> <li>- HUD Grant – Heard back from ONAP to cure deficiency. Waiting to hear additional info if funding awarded.</li> <li>- VMHC Fund – Fund Archival research.<sup>48</sup></li> </ul>
December 22, 2022	Chief reviewed financials from ANA Grant for Year 1. Attached Summary to meeting minutes. <sup>49</sup>
March 16, 2023	Grant updates – HUD – No response yet, expect to hear back by end of March NOAA Grant – still in negotiations. Project starts 7/1. <sup>50</sup>
August 17, 2023	7. █████ gave an update on grants the tribe is trying to procure. 8. The Tribe discussed trying to receive a grant from HUD. General Concerns. The Council Approved. <sup>51</sup>
January 26, 2024	█████ made a motion to approve resolution to submit of NOAA grant proposal being written by VIMS. 2nd by █████ *motion carried-unanimous* <sup>52</sup>

These large-scale efforts accompanied other activities that were focused on the improvement of social conditions for tribal members. For example, Chief █████ informed Council of a request that he represent the community alongside other Virginia tribes to address domestic violence issues (July 22, 2022). Additionally, the Tribal Council made decisions about the disposition of surplus property, donating it to tribal members that could benefit (January 26, 2024). The Mattaponi Tribal Council also participated in efforts to protect valued historic resources. For example, the Chief reported to Council on work with the National Park Service regarding the management of Werowocomoco (June 22, 2023). The question of the site’s status is part of a long-term consultation effort focused on engaging Virginia tribes in the management of Werowocomoco, which was the political center of the Powhatan Chieftaincy when the English arrived in 1607. Tribal leaders have been involved in these efforts since their inception.<sup>53</sup>

*Table C7-9. Public Works and Social Services, 2020-Present: Provision of Tribal Services in Tribal Meeting Minutes.*

<b>Date</b>	<b>Excerpt</b>
July 22, 2022	Chief was asked to join committee and co-sponsor of domestic violence federal program. Inviting other recognized tribes in VA. <sup>54</sup>
June 22, 2023	Chief had a call with the National Park Service and Werowocomoco. Trying to add Reservation to Historic Registry. <sup>55</sup>
January 26, 2024	Oil tank has oil in it. Donate the heating oil to █████ to use. █████ will take tank to his house since HVAC was updated not needed. <sup>56</sup>

<sup>48</sup> Tribal Meeting Minutes, 9 December 2022, Tribal Government Collection, PDF Page 32.

<sup>49</sup> Tribal Meeting Minutes, 22 December 2022, Tribal Government Collection, PDF Page 33.

<sup>50</sup> Tribal Meeting Minutes, 16 March 2023, Tribal Government Collection, PDF Page 70.

<sup>51</sup> Tribal Meeting Minutes, 17 August 2023, Tribal Government Collection, PDF Page 111.

<sup>52</sup> Tribal Meeting Minutes, 26 January 2024, Tribal Government Collection, PDF Page 143.

<sup>53</sup> Personal Communication, █████, October 26, 2024.

<sup>54</sup> Tribal Meeting Minutes, 22 July 2022, Tribal Government Collection, PDF Page 23.

<sup>55</sup> Tribal Meeting Minutes, 22 June 2023, Tribal Government Collection, PDF Page 103-104.

<sup>56</sup> Tribal Meeting Minutes, 26 January 2024, Tribal Government Collection, PDF Page 143-144.

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Oral history interviews with community and Council members highlighted the sorts of social services the tribal government organized. This included the provision of health services, such as a clinics and vaccines, and assurance of citizens tax-exempt status on utility bills.

*Table C7-10. Public Works and Social Services, 2020-Present: Provision of Tribal Services in Interviews.*

Interviewee	Date	Excerpt
[REDACTED]	December 15, 2022	[...] When the citizens are taken care of that goes into programs, that goes into the health clinic, flu shots, and COVID vaccines [inaudible], workshops, and cultural classes, being the council and government involved in those things to help the bearers, those bearers for people to participate and be able to do those so they can learn and be a part of the community. <sup>57</sup> [...]
[REDACTED]	July 26, 2023	That's probably one of the biggest problems we have, is that we get with the Dominion Power and get with Verizon and us being state tax exempt, they should not be charging us taxes. And so, I write a letter, they stop charging taxes, and then it lasts for a short period of time. And then, boom, they start charging again. Write another letter. It keeps going on and on. It's a vicious cycle that I guess whoever who's in charge forgets. <sup>58</sup> [...]

*Land Acquisition*

Since 2020, the tribal government has continued to work to acquire additional properties to better provide for tribal members and to safeguard treasured tribal resources associated with the reservation and the Mattaponi River along which it sits. This included the purchase of land near the reservation from a tribal member (January 16, 2020) and coordination with the Commonwealth to develop a bill for the acquisition of the Sandy Point Nature Reserve just north of the reservation (January 16, 2024).<sup>59</sup>

*Table C7-11. Public Works and Social Services, 2020-Present: Land Acquisition in Tribal Meeting Minutes.*

Date	Excerpt
January 16, 2020	3. [REDACTED] talked about the land the tribe purchased from [REDACTED] and how to incorporate it into the Reserv [sic. reservation]  [...]  8. [REDACTED] gave a check from [REDACTED] for [REDACTED] dollars for donation for land the tribe is purchasing. <sup>60</sup>
January 26, 2024	Legislation was put in place to authorize a land transfer of the Tribe from the dept of forestry. Need to revise bill and [REDACTED] will send updated Tax map. <sup>61</sup>

The Sandy Point acquisition, which is still under consideration, was discussed in newspaper articles (January 29, 2024) and ultimately the House Committee on Agriculture, Chesapeake, and Natural Resources offered substitute language (February 7, 2024). The bill as amended passed the Virginia House

<sup>57</sup> [REDACTED] "Interview: [REDACTED] Part One," by [REDACTED], Mattaponi Indian Tribe, December 15, 2022, PDF Page 13.

<sup>58</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 19.

<sup>59</sup> This Bill is currently under consideration by the Commonwealth legislature (see: <https://legiscan.com/VA/bill/HB1434/2025>.)

<sup>60</sup> Tribal Meeting Minutes, 16 January 2020, Tribal Government Collection, PDF Page 105.

<sup>61</sup> Tribal Meeting Minutes, 26 January 2024, Tribal Government Collection, PDF Page 143-144.

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of Delegates on February 13, 2024, and is currently being reviewed by the Committee for Courts of Justice in the Virginia Senate.<sup>62</sup>

*Table C7-12. Public Works and Social Services, 2020-Present: Land Acquisition.*

<b>Date</b>	<b>Excerpt</b>
January 29, 2024	<p>The Mattaponi Indian Tribe has moved a step closer to regaining part of its ancestral lands after a state representative filed legislation to convey 2,200 acres to the tribe.</p> <p>Del. Keith Hodges, R-Middlesex, is sponsoring legislation that seeks to authorize the transfer of a tract in King William County known as Sandy Point, which is adjacent to the existing reservation to the Mattaponi Indian Tribe.</p> <p>"The Mattaponi Indian Tribe, a community with just over 250 enrolled citizens and fewer than 75 people living on the reservation, faces challenges from the reduction in the size of their land base over the years," a news release from Hodges' office states last week.</p> <p>The current reservation, originally recorded as 150 acres, measures less than 75 acres based on GIS mapping carried out for the tribe. The loss of the tribe's land has impacted hunting grounds, agricultural areas, and housing space for members of the tribe, according to the release.</p> <p>The Mattaponi Tribal Council, in collaboration with The Nature Conservancy, purchased the Sandy Point tract in 1999.</p> <p>The land was identified as originally belonging to the Indians in records from 1646 and 1658. It was sold to the state forestry department in 2002 to protect it pending a mechanism to allow the transfer of the title to the Mattaponi Tribe.<sup>63</sup>[...]</p>
February 7, 2024	<p><b>HOUSE BILL NO. 1434</b></p> <p>AMENDMENT IN THE NATURE OF A SUBSTITUTE</p> <p>(Proposed by the House Committee on Agriculture, Chesapeake and Natural Resources on February 7, 2024)</p> <p>(Patron Prior to Substitute--Delegate Hodges)</p> <p><i>A BILL to direct and authorize the Department of Forestry to grant and convey certain tracts of land within Sandy Point State Forest in King William County to the Mattaponi Indian Tribe.</i></p> <p>Be it enacted by the General Assembly of Virginia:</p> <p><b>1. §1.</b> <i>That in accordance with and as evidence of General Assembly approval, the Department of Forestry (the Department) is hereby authorized to grant and convey tracts of land within Sandy Point State Forest in King William County south of and including Brooks Creek to the Mattaponi Indian Tribe (the Tribe). Such lands may be used to expand the Tribe's reservation in order to sustain the Tribe's culture and population by expanding hunting grounds, agricultural areas, and housing areas for the Tribe's members.</i></p> <p><b>§2.</b> <i>That in accordance with and as evidence of General Assembly approval, the Department is hereby authorized to grant and convey tracts of land within Sandy Point State Forest in King William County north of Brooks Creek as the Department deems</i></p>

<sup>62</sup> Virginia House of Delegates, *Amendment in the Nature of a Substitute*, House Bill No. 1434, 2024 Session, proposed on February 7, 2024, accessed October 1, 2024, at: <https://trackbill.com/bill/virginia-house-bill-1434-mattaponi-indian-tribe-dof-to-convey-tracts-of-land-in-sandy-point-state-forest-to-the-tribe/2490174/>

<sup>63</sup> Macaulay, David. 2024, "Legislation would give land back to Mattaponi Indian Tribe," *Tidewater Review*. <https://www.dailypress.com/2024/01/29/legislation-would-give-land-back-to-mattaponi-indian-tribe/>.

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Date	Excerpt
	<p><i>suitable. Prior to such conveyance, the Department may enter into discussions with the Tribe, localities, and relevant stakeholders to determine how such tracts of land may be used for the benefit of the public at large.</i></p> <p><i>§3. The granting and conveying of the tracts of land may be made upon terms the Department deems proper, with the approval of the Secretary of Administration, and in a form approved by the Attorney General. The Department may seek the assistance of any other state or federal agency or conservation organization to effectuate the provisions of this act as it deems necessary.<sup>64</sup></i></p>

*Conclusion*

The maintenance of tribal property, including roads, the reservation shoreline, and community buildings, and the provision of tribal services, including health services and services geared at securing federal recognition demonstrate the ability of the Mattaponi tribal government to “allocate entity resources” (83.11 (c)(1)(i)(A)). Additionally, such activity is demonstrative of the Tribe’s ability, through the tribal government, to mobilize “significant resources [...] for entity purposes” (83.11 (c)(1)(i)) and maintenance of reservation properties demonstrate the Tribe’s continued occupation and use of “land set aside by a State for the petitioner” (83.11 (c)(1)(vii)).

*Maintaining Social Order*

During the contemporary period, the tribal government has continued to maintain, enhance, and enforce the laws governing the Mattaponi Indian Tribe and its reservation. The single most impactful governmental action of this period is the development and passage of a formal Tribal Constitution. Additionally, the Tribal Council has worked to keep the peace on the Mattaponi Indian Reservation during a time characterized by conflicts related to the operation of a winery on reservation lands and the emergence of a dissident group. This group, known as the Spirit Crow, claims to represent the Mattaponi Indian Tribe but does not control tribal land, does not perform any sovereign function, does not act on behalf of the enrolled members of the Tribe, and is not recognized by local, state, or federal authorities or neighboring federal and state-recognized tribes as the leadership of the Mattaponi Indian Tribe.

*Tribal Laws and Regulations: Formalization of a Tribal Constitution*

The work that went into developing the tribal constitution originated as early as 2000<sup>65</sup> and finally culminated in the passage of a new constitution for the Mattaponi Indian Tribe and Reservation, passed April 29, 2023, and provided as the Tribe’s governing document. The Constitution was a regular topic of tribal meeting minutes during this period (e.g. February 28, 2021; February 35, 2022; July 22, 2022). The Mattaponi Tribal Council also worked with attorneys to establish more formal voting procedures, including developing an election code (e.g. August 19, 2022; March 2, 2023). Finally, the tribal government published the voter roll, or the list of tribal members eligible to vote, and considered challenges from non-residents who believed they should be allowed to vote (March 16, 2023; March 17, 2023; March 20, 2023), ultimately

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<sup>64</sup> Virginia House of Delegates, *Amendment in the Nature of a Substitute*, House Bill No. 1434, 2024 Session, proposed on February 7, 2024, accessed October 1, 2024, at: <https://trackbill.com/bill/virginia-house-bill-1434-mattaponi-indian-tribe-dof-to-convey-tracts-of-land-in-sandy-point-state-forest-to-the-tribe/2490174/>.

<sup>65</sup> Tribal Meeting Minutes, 26 September 2000, Tribal Government Collection, PDF Page 1.



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upholding their exclusion from the voter rolls due to not being resident on the Reservation and/or not being an enrolled member of the Mattaponi Indian Tribe.<sup>66</sup>

*Table C7-13. Maintaining Social Order, 2020-Present: Formalization of a Tribal Constitution.*

<b>Date</b>	<b>Excerpt</b>
February 28, 2021	Council Meeting  The Council Approved the Constitution. <sup>67</sup>
February 5, 2022	Council Meeting  ██████████ made motion after ratification of constitution the tribe will have an election for Chief Asst Chief and Council within 90 days of ratification of constitution. ██████████ ██████████ 2 <sup>nd</sup> Motion. Motion Carried. <sup>68</sup>
March 5, 2022	Tribal Meeting  The attorneys discussed and answered tribal members questions about the constitution the tribe is adopting.  Council Meeting  ██████████ made a motion to draft an election code to have the attorneys draft an election code for the council’s consideration. 2 <sup>nd</sup> by ██████████, Motion Carried. <sup>69</sup>
June 23, 2022	Council Meeting  Address Constitution Questions.  Name- Mattaponi Indian Tribe.  Trustees- only can be brought in by Chief and Council only.  Who will vote on the constitution? Men and Women who are Mattaponi Residents.  Outside council seat? No non-residence [ <i>sic.</i> residents] can sit on council. <sup>70</sup>
July 22, 2022	Council Meeting  Constitution Review: need to discuss vote procedures. Chief will send final draft copy to all council members to review. <sup>71</sup>
August 19, 2022	Council Meeting  Review Constitution - Attorneys are putting together an election code <sup>72</sup>

<sup>66</sup> Like the Pamunkey Indian Tribe, the Mattaponi have historically restricted voting rights to those members living on the Tribe’s reservation (see p. 71, Pamunkey Proposed Finding, Office of Federal Acknowledgment, January 16, 2014). This is related to the tribal government’s restriction of voice in governance to those resident members who have the most at stake in the area over which it governs, the reservation.

<sup>67</sup> Tribal Meeting Minutes, 28 February 2021, Tribal Government Collection, PDF Page 111.

<sup>68</sup> Tribal Meeting Minutes, 5 February 2022, Tribal Government Collection, PDF Page 107.

<sup>69</sup> Tribal Meeting Minutes, 5 May 2022, Tribal Government Collection, PDF Page 3.

<sup>70</sup> Tribal Meeting Minutes, 23 June 2022, Tribal Government Collection, PDF Page 20.

<sup>71</sup> Tribal Meeting Minutes, 22 July 2022, Tribal Government Collection, PDF Page 23.

<sup>72</sup> Tribal Meeting Minutes, 19 August 2022, Tribal Government Collection, PDF Page 26.

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Date	Excerpt
October 6, 2022	Council Meeting  Review Constitution – Consensus from Council on Term Limits  Review Election Code – another review of the election code with attorneys scheduled on 10/22/22. <sup>73</sup>
October 22, 2022	Council Meeting  Review of election code – special guests – [Attorneys] <sup>74</sup>
February 16, 2023	Council Meeting  Council set a date for April 29 2023 for the Election posting of candidates. <sup>75</sup>
March 2, 2023	Council Meeting  Chief gives update on Election Board. Reviewed criteria with [REDACTED] and [REDACTED]. This Sunday the eligible voters list will be posted. Constitution election 4/29 <sup>76</sup>
March 16, 2023	Council Meeting  [...] Chief gave an update on the Election Board  Challenges were received [challengers named, several not eligible due to non-enrollment] <sup>77</sup>
March 17, 2023	[Letter to Challengers of Voters List]  An in-person meeting will be held on March 20, 2023, at the Tribal Center, beginning at 6:30 P.M. to consider the written challenges to the Voting Members List that you submitted.  As noted in the previous communication, the people who may attend the meeting are: <ul style="list-style-type: none"> <li>- Voting members.</li> <li>- A non-Voting member challenging their own exclusion from the Voting Members List.</li> <li>- Witnesses called by a Voting member or a non-Voting member.</li> <li>- Anyone else Council decides is necessary to its consideration of the challenges.</li> </ul> Please present a list of any witnesses you intend to call on, no later than 3:00 PM Sunday, March 19, 2023. You must submit your witness list in writing via email to: <a href="mailto:Mattaponi@Mattaponination.com">Mattaponi@Mattaponination.com</a> , or you can put your witness list in the Mattaponi Tribal Mailbox at: 1314 Mattaponi Reservation Circle, by the deadline.  The meeting will be conducted in accordance with rules of etiquette that will be announced at the beginning of the meeting. Our goal is to ensure that everyone has an opportunity to express their concerns and is treated with respect.  Best Regards,

<sup>73</sup> Tribal Meeting Minutes, 6 October 2022, Tribal Government Collection, PDF Page 29.

<sup>74</sup> Tribal Meeting Minutes, 6 October 2022, Tribal Government Collection, PDF Page 29.

<sup>75</sup> Tribal Meeting Minutes, 16 February 2023, Tribal Government Collection, PDF Page 61.

<sup>76</sup> Tribal Meeting Minutes, 2 March 2023, Tribal Government Collection, PDF Page 69.

<sup>77</sup> Tribal Meeting Minutes, 16 March 2023, Tribal Government Collection, PDF Page 71.



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Date	Excerpt
	Name [REDACTED] Title Chief ATTEST: [REDACTED] Name [REDACTED] Secretary of the Tribal Council <sup>83</sup>

Recently collected oral histories underscore the importance of the Mattaponi Indian Tribe’s constitution and how it represents both continuity and a new formalization of tribal laws, which have been maintained, revised, and enforced by the tribal government since well before 1900.

*Table C7-14. Maintaining Social Order, 2020-Present: Tribal Laws and Regulations in Interviews.*

Interviewee	Date	Description
[REDACTED]	2023	I think we're still trying to keep the traditions and uphold the laws as best to our abilities. Here we have a new constitution that we put into place that gives everyone a voice, which is women and men, which is something that was long overdue. And now it's equality for all, I should say.  [...] I think what sets us apart is really just that by living here on the reservation, we are governed by our chief and council, and we make our laws here. We do abide by the laws of the Commonwealth, but yet we have laws here that's unique to the tribe. So, I think that's what makes us different. <sup>84</sup>
[REDACTED]	2023	[...] And I'm happy that in the constitution it does talk about women voting and the residents voting. And I've learned more because I know that when people say chief, chief of the whole tribe, whether you're in New York or Timbuktu, but still he's the chief. These are the council members of this reservation, so you can't lay laws to people like them in California somewhere, the laws need to be abided by who's here. <sup>85</sup> [...]
[REDACTED]	2023	[...] We always had laws down here, bylaws and all, but it was not documented as clearly and for anybody to read like it is now. [...] we've got chief, we've got assistant chief and we've got seven council seats, and nothing gets put in stone till there's a majority vote on it. <sup>86</sup>
[REDACTED]	2023	[...] It's an organization of our government, has a lot of accountability now with our constitution that has been set into place. And now laws are being put together. <sup>87</sup>

The adoption of the constitution was also reported in press releases (May 4, 2023) and local newspapers (May 11, 2023).

<sup>83</sup> Constitution of the Mattaponi Indian Tribe Certification of Adoption, 29 April 2023, Tribal Government Collection.

<sup>84</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 7, 13.

<sup>85</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED] and [REDACTED]n, Mattaponi Indian Tribe, April 20, 2023, PDF Page 13.

<sup>86</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, July 28, 2023, PDF Page 24-27.

<sup>87</sup> [REDACTED] "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, August 22, 2023, PDF Page 16.

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*Table C7-15. Maintaining Social Order, 2020-Present: Formalization of Tribal Constitution in Other Media.*

Date	Excerpt
May 4, 2023	<p>The Mattaponi Indian Tribe of Virginia held a groundbreaking election on April 29<sup>th</sup>, 2020, where voting members unanimously elected their first-ever written constitution, drafted with the assistance of mctlaw attorney Derril Jordan. This landmark election represents a significant step towards the Tribe becoming federally recognized. [...] Before the vote on the constitution, the Mattaponi Tribe required an election code. Derril’s colleague at mctlaw, attorney Sophie Asher, drafted the Tribe’s first election code, paving the way for last week’s unanimous vote.</p> <p>The newly adopted Mattaponi constitution serves as the foundation for the Tribe’s future, including federal recognition, and it also defines the Tribe’s sovereign rights and relationship with the U.S. government. This document is vital for the future success and unity of the Mattaponi people.<sup>88</sup></p>
May 11, 2023	<p>Residents of the Mattaponi reservation in King William County adopted a written constitution on March 29 that allows woman to vote, but not lineal descendants who live off the reservation. The vote included tribal women for the first time, with 22 of the 28 eligible residents voting. [...]</p> <p>One tradition that the new constitution rejects was the exclusion of women from tribal voting. "Years ago, when the Mattaponi Indian Tribe and Reservation started this process, everyone on Tribal Council agreed that tribal law needed to change, and give Mattaponi women the right to vote," he said in a statement that the tribe released this week about the new constitution.</p> <p>"That particular traditional law was created many generations ago and we did not want to carry it forward."</p> <p>The constitution gives the vote to "any member of the Tribe who is a legal, Mattaponi lineal resident of the Reservation, and is 18 years of age," according to the tribe's statement, which said the constitution keeps the requirement that only reservation residents can vote in tribal elections.<sup>89</sup></p>

*Enforcement of Tribal Laws*

The period thus far has demonstrated several instances of Tribal Council acting to enforce tribal laws and control the behavior of individual members, including the procurement of speed limit signs (January 16, 2020), restrictions on a tribal member’s attempt to operate a small private hatchery (January 16, 2020), and the approved use of the tribal logo for a headstone (June 23, 2022). Many of the issues revolved around the members of the dissident Spirit Crow group, which tribal members complained regularly engaged in threatening and intimidating behavior on the reservation.

*Table C7-16. Maintaining Social Order, 2020-Present: Enforcing Tribal Laws and Regulations in Tribal Meeting Minutes.*

Date	Excerpt
January 16, 2020	<p>█████ gave an update on the speed limit signs.</p> <p>[...] █████ told █████ not to put power to the hatchery, by decree of the Chief.<sup>90</sup></p>

<sup>88</sup> Nelson, J., “Historic Vote Sees Mattaponi Tribe Adopt First Written Constitution,” MCTLaw, 4 May 2023, <https://www.mctlaw.com/indian-law/historic-vote-sees-mattaponi-tribe-adopt-first-written-constitution/>, accessed October 27, 2024.

<sup>89</sup> Martz, Michael, “Mattaponi Adopt Dueling Tribal Constitutions,” *Richmond Times Dispatch* (Richmond, Virginia), May 11, 2023.

<sup>90</sup> Tribal Meeting Minutes, 16 January 2020, Tribal Government Collection, PDF Page 105.

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Date	Excerpt
June 23, 2022	████████ brought up ██████████ (b) (6) ██████████ wanting to use the tribal logo on his father ██████████'s headstone. Council approves. <sup>91</sup>
June 22, 2023	[ATTORNEY CLIENT PRIVILEGE: Tribal attorney discussed options for addressing the Winery]  -Trustees discussion: ██████████ - checking for conflicts in serving. ██████████ -Chief will reach out. ██████████ - Chief needs contact info from ██████████  [...]  ████████ notified the Council that on Sunday 6/18/2023 ██████████ approached ██████████ in the yard and told her “pack your Uhaul and move your ass off of here!” <sup>92</sup>
August 31, 2023	-The council discussed what needs to be done with ██████████. <sup>93</sup>
January 26, 2024	-Trustees are meeting tonight at 7:30 pm to discuss Spirit Crow group and hearing  -Received letter from ██████████ stating she will not correct her check. Council will send letter explaining how to correct. There has never been a land use tax  -Letter from ██████████ to cease and desist from slanderous/libelous statements and personal harassment. Referred to attorney and Trustees  [...]  -Petition office submitted a letter regarding an encounter with ██████████]. Letter added to meeting minutes. ██████████ will talk to ██████████ about the issue. <sup>94</sup>

Tribal leadership’s role in the enforcement of tribal laws and regulations and related mediation of disputes was widely acknowledged throughout the period. Oral histories indicate Tribal Council’s central role in mediating conflicts and enforcing the resultant sanctions as well as allocating resources, such as land allotments.

Table C7-17. Maintaining Social Order, 2020-Present: Enforcing Tribal Laws and Regulations in Oral History Interviews.

Interviewee	Date	Description
██████████	December 15, 2022	[...] The biggest conflict I would say that we see within the tribal reservation boundaries is lot disputes. That’s been the biggest about where someone thinks their lot lines are or someone wants more land than they have, or someone is cutting my grass or someone planted a tree on my lawn that’s not theirs. That’s like the biggest dispute. Before I even began in tribal government, I remember a dispute that occurred here between family members regarding lot lines and grass cutting, whose is whose. It’s unfortunate. There are a lot of things that happened a lot of people had like, you might call them gentlemen’s handshakes, or agreements among themselves while they were alive everything was fine, right. “Yeah, you can put your garden over there.” “You can park your truck on this side.” “It’s my mother, father, daughter, brother, sister, whoever, and it’s okay.” But when that person passes on, that handshake agreement doesn’t mean anything to the

<sup>91</sup> Tribal Meeting Minutes, 23 June 2022, Tribal Government Collection, PDF Page 22.

<sup>92</sup> Tribal Meeting Minutes, 22 June 2023, Tribal Government Collection, PDF Page 104.

<sup>93</sup> Tribal Meeting Minutes, 31 August 2023, Tribal Government Collection, PDF Page 126-127.

<sup>94</sup> Tribal Meeting Minutes, 26 January 2024, Tribal Government Collection, PDF Page 143-144.

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Interviewee	Date	Description
	August 17, 2023	<p>next person that's taking over, and that's where things get hot, get hostile.<sup>95</sup> [...]</p> <p>█ And I guess talking about disputes, what are some of the most complex disputes that the council has had?]</p> <p>I really think the boundary lot ones are pretty complex because it gets sensitive especially there's normally like I said everyone's family or related normally it's a brother or sister or it's a closer family tie that is arguing so it becomes very complex from that level because emotions are involved a lot of times there. And so that's a complexity. We have currently a group of individuals from the tribe that are attempting to run their own tribal government on the reservation which, you know, has been very complex in the way we deal with things on council. Council was trying to be understanding of different political views and not wanting to impose different sanctions on people just because they don't think the same way. At the end of the day, as damage starts to be done you know and different things that adds complexity when a group tries to claim they are the rightful government-- which I believe is not something that is not uncommon, there's other tribes that are going through some of the same things some are just louder than others-- and we see this you know right here in our own community so it's something that we definitely see so that's a complex issue. The tribe is still dealing with right now.</p> <p>█ And how are conflicts brought to council?]</p> <p>Normally someone will write a letter or address council. Sometimes informally someone will stop someone and say hey can you guys talk about this so we usually talk about it and ask them to put something in writing you know so we can put it in our minute meetings so it can be documented and so normally it's a letter or someone physically addressing and we document it in our meeting notes of what their grievance or what their issues are.</p> <p>█ And how are they resolved?]</p> <p>Council will resolve them but the council will decide what is the best route, so if its something council can easily resolve like talking to someone else if its going outside of here and getting assistance we'll do that so its only in situations where the council has made a decision and then individuals aren't abiding by that direction that decision is when outside parties like trustees are brought in for resolution or for local authorities. [...]<sup>96</sup></p>

*Coordination with Local Law Enforcement*

At times, the tribal government has needed to coordinate with local law enforcement to mitigate conflicts on the Mattaponi Indian Reservation. Oral histories describe coordination with law enforcement, including

<sup>95</sup> █ "Interview: █ Part One," by █, Mattaponi Indian Tribe, December 15, 2022, PDF Page 13-14.

<sup>96</sup> █, "Interview: █ Part Two," by █ and █, Mattaponi Indian Tribe, August 17, 2023, PDF Page 13-14.

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the notifications that the tribal government is given when local authorities have reason to enter the reservation.

*Table C7-18. Maintaining Social Order, 2020-Present: Coordination with Local Law Enforcement in Oral History Interviews.*

Interviewee	Date	Description
[REDACTED]	July 26, 2023	<p>[REDACTED]: What about coordination with state and local law enforcement?]</p> <p>We have an agreement with King William County Sheriff that if there's an issue or problem, if they get called, they usually call me and say, hey, I got a call about loud music, you know, you want us to come down? And I'll say, let me go see what's happening, and I'll let you know and I say, hey, kids, just turn the radio down. That's no problem. It's taken care of. But there also have been other issues too, where we had to call 'em in and they've called me too to like if they're gonna serve somebody or summons or something like that, they will call and say, I'm coming to serve someone. I'll say, go ahead. And if it's something going on, usually I'll say, I'll meet you over there and I'll meet them, find out what's happening, and kinda go from there.<sup>97</sup></p>
	July 28, 2023	<p>Yeah, well as far as, to my knowledge our roads are maintained by the state. So that the state, county government, the police, whatever can come through here and make their laps anytime they want, but if they have to come down here to serve a warrant, out of respect, I think they always notify the chief. Let them know what's going on, so that it's not a surprise. And everybody tries to be law abiding. I mean, I can't say everybody ain't gonna not speed every now and then or do something silly. But most, we don't have a whole lot of that going on.<sup>98</sup></p>
	August 17, 2023	<p>[REDACTED]: And what about coordination with state and local law enforcement?]</p> <p>So, there's an agreement with the sheriff's office here in King William County that there's any situations that do that happen if someone does want to call the police and if they're called out the sheriff will call or reach out to Chief and make sure it's okay to come down before. Now if someone was murdered or if there was a crime like that they would still call and let him know they are coming but it wouldn't be so much of an ask it would be more of a 'we're coming down', more of a federal level crime or charges, you know, a bigger level. But we have a decent relationship with the sheriff's office, and they understand that sovereignty as well and they do sometimes they respect. I will say it has been more of a challenge lately with some of the things and some changes of hands that within the people that used to be there but yeah, they do still call before they make calls and come down, travel down on the reservation.<sup>99</sup></p>

*Spirit Crow Group*

One of the most pressing issues facing the Tribe in recent years has been the emergence of a small group of dissidents. The dissident group has roots in the removal of its leader, [REDACTED], from the Mattaponi Tribal Council in 2000, following his assault on another tribal member. The Spirit Crow, as this group is known, has leveraged known tribal concerns, such as the prohibition on women's voice and vote

<sup>97</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, July 26, 2023, PDF Page 20.

<sup>98</sup> [REDACTED], "Interview: [REDACTED]," by [REDACTED], Mattaponi Indian Tribe, July 28, 2023, PDF Page 25.

<sup>99</sup> [REDACTED], "Interview: [REDACTED] Part Two," by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, August 17, 2023, PDF Page 13-14.



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in tribal governance, as a pretense to cover the personal grievances that are at the root of the dispute (April 6, 2024). Since pretextual issues like women’s right to vote have been addressed through the constitutional process, the Spirit Crow group has launched false accusations regarding money management at the Tribal Council and sought to intimidate tribal employees and reservation residents.

In March 2022, members of the dissident group purportedly adopted a constitution and elected a tribal council. In October 2022, the Mattaponi Tribal Council circulated a petition establishing that enrolled tribal members living on the reservation and their spouses did not recognize the dissident group as a legitimate government and did not vote in the election (October 2022; April 6, 2023). This petition included signatures from 44 reservation residents, including 28 enrolled tribal members (85%) and 15 non-Mattaponi spouses.

In October 2022, Spirit Crow leader, ██████████, opened a winery on the reservation without Tribal Council authorization<sup>100</sup> and without regard to the reservation’s residential nature. In May of 2023, the Tribal Council circulated a petition against the winery, garnering signatures from 38 reservation residents, including 26 enrolled tribal members (79%) and 12 non-Mattaponi spouses (May 2023).

In 2023, the dissident faction submitted an unauthorized Petition for Federal Acknowledgment to the Office of Federal Acknowledgment. The dissident group’s petition fails to present the full breadth of evidence supporting the Tribe’s fulfillment of the seven mandatory criteria for federal acknowledgment (April 6, 2024).

Later, the Mattaponi Tribal Council reminded ██████████ that the winery was not permitted (June 15, 2023). Since this time, the dissident group has harassed and intimidated enrolled members of the Mattaponi Indian Tribe and attempted to use local, non-tribal law enforcement and courts to further their aims, though these entities have continued to defer to the Mattaponi’s internal governance structure and respect its sovereignty over the Mattaponi Indian Tribe and Reservation.

In response to these incidents and efforts on the part of the dissident group, the Tribal Council sought the advice of the Tribe’s trustees, who play an advisory role in such issues.<sup>101</sup> The Trustees found that the Mattaponi Tribal Council is the duly elected government of the Mattaponi Indian Tribe and recommended that the parties engage in direct conversation with each other (February 9, 2024). The Tribal Council continues to attempt to resolve the issue as is the purview of the tribal government consistent with its sovereign political authority. At the same time, the Mattaponi Tribal Council continues to carry out regular governmental duties, including the allocation and management of land and resources of the Tribe and reservation and acting as the recognized intermediary of the Tribe with the Commonwealth of Virginia and other governmental and non-governmental entities (as discussed further in the section on External Relations, below).

*Table C7-19. Maintaining Social Order, 2020-Present: Dissident Spirit Crow.*

Date	Description
October 2022	PETITION  I am a member of the Mattaponi Indian Tribe and resident on the Mattaponi Indian Reservation. I did not vote in the so-called election held by the Spirit Crow Group on March 26, 2022. I do not recognized ██████████ as the new Chief of the Tribe, or ██████████ as the new Assistant Chief. Neither do I recognize any of the

<sup>100</sup> Mr. Custalow obtained the license for the Mattaponi Reserve Winery by falsely representing himself as the Chief of the Mattaponi Indian Tribe, which misled Virginia Alcoholic Beverage Control Authority to believe that the Tribe approved of the Winery. The Mattaponi Tribal Council is currently attempting to resolve this issue through the Virginia Alcoholic Beverage Control Authority.

<sup>101</sup> It is worth noting that the most recent hearing with the Trustees before 2020 was when ██████████ was removed from the Council for assault in 2000 (“Hearing Before the Trustees of the Mattaponi Indian Tribe,” in fax from Brian Skretny, 15 May 2001, ██████████ Collection, Box 6, Folder 11, PDF Page 23).

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	<p>other people who were supposedly elected as members of the Tribal Council at that election.</p> <p>I recognize the same Tribal Council serving before March 26, 2022 is still the legitimate Tribal Council of the Mattaponi Indian Tribe. [REDACTED] is the Chief, [REDACTED] is the Assistant Chief, and [REDACTED] [REDACTED] are the Tribal Council Members.</p> <p>[44 Signatories, 28 Resident Enrolled Members (of 33 enrolled tribal members living on the Reservation, or 85%), 15 Non-Mattaponi Spouses]<sup>102</sup></p>
May 2023	<p>PETITION OPPOSING THE MATTAPONI RESERVE WINERY</p> <p>This Petition requests your opposition to the operation of the Mattapony Reserve Winery located at [REDACTED]</p> <p>In October 2022, [REDACTED] was granted a license by the Virginia Alcoholic Beverage Authority to open such winery on his land assignment on the Reservation and is offering alcohol to the public for consumption on the premises. In 2018, [REDACTED] informed the Mattaponi Tribal Council in a regularly schedule tribal meeting that he was going to open a museum – a use to which the Council and Voting members had no objections.</p> <p>Because the Reservation is comprised mostly of residences that are in close proximity to each other, this type of operation poses a major risk to the Reservation lands, and all Tribal citizen and Reservation residents. Concerns include traffic, parking, and public safety. Tribal members are also concerned about any legal implications for the Tribe stemming from the operation of a winery on the Reservation.</p> <p>Accordingly, the undersigned Tribal citizens and Reservation residents are opposed to the operation of this business, especially because it was not approved by Tribal Council and the residents.</p> <p>[38 Signatories, 26 Resident Enrolled Members (of 33 enrolled tribal members living on the Reservation, or 79%), 12 Non-Mattaponi Spouses]<sup>103</sup></p>
June 15, 2023	<p>To: [REDACTED]          From: The Mattaponi Tribal Council          RE: Mattapony Reserve Operations</p> <p>This letter is to remind the owner (s) operating Mattapony Reserve, located on the lot assigned to [REDACTED] by The Mattaponi Tribal Council, that this business is not permitted to operate or open to the public at any time. Furthermore, it has been enacted by the Tribal Council that there will be a zero-tolerance policy on June 17, 2023, and will be fully enforced by local, state, and tribal authorities. If you choose not to abide by the ruling of the Tribal Council, you and your gatherers will be removed from the Reservation immediately, and for a period of time determined by the Tribal Council.</p> <p>In order to ensure this is a safe and successful event, we are requesting your cooperation.</p>

<sup>102</sup> Petition Regarding Illegitimacy of Spirit Crow, 2022 ca., [REDACTED] Collection, Box 9, Folder 4.

<sup>103</sup> Petition Opposing the Mattapony Reserve Winery, April 2022, Mattaponi Indian Tribal Office Collection.

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	Thank you <sup>104</sup>
February 9, 2024	<p>Board of Trustees Recommendations</p> <p>To: [REDACTED]</p> <p>From: [REDACTED]</p> <p>Date: February 9, 2024</p> <p>Re: Grievances against [REDACTED]</p> <p>By letter dated December 12, 2023, and delivered to [REDACTED] on December 22, 2023, the Mattaponi Board of Trustees made the following findings, reissued here as corrected for a date-error in the Board’s original findings:</p> <ol style="list-style-type: none"> <li>1. The Chief of the Mattaponi Indian Tribe is Mark Custalow. The Assistant Chief of the Mattaponi Tribe is Leon Custalow, and the seven Councilmembers are: [REDACTED] and [REDACTED]</li> <li>2. Chief [REDACTED] and the Mattaponi Tribal Council were duly elected through an on-reservation election on July 22, 2023, under the Mattaponi Indian Tribe’s Constitution, which was duly adopted on April 29, 2023.</li> <li>3. [REDACTED] is not the Chief of the Mattaponi Indian Tribe, [REDACTED] is not the Assistant Chief of the Mattaponi Tribe, and none of the following people Councilmembers of the Mattaponi Indian Tribe: [REDACTED]</li> <li>4. The off-reservation “election” that took place on March 26, 2022, resulting in the so-called election of [REDACTED], [REDACTED], was not called for or sanctioned by the Mattaponi Tribal Council, and therefore was not an official election of the Mattaponi Indian Tribe or a legitimate means to transfer power.</li> </ol> <p>Recommendation: The Mattaponi Board of Trustees strongly recommends that the next step to address the ongoing issue involves the involved parties engaging in direct conversations with each other. It is advised that this dialogue occurs without the involvement of a hired mediator who may lack the necessary knowledge of the history, background, and understanding of the tribal culture. Specifically, the mediator may not comprehend the intricacies of the issues at hand. The Trustees emphasize the importance of the next step being a sincere and constructive conversation amongst the parties involved.</p> <p>If the involved parties are not willing to progress collaboratively by working together to resolve the issue through constructive conversation, the Mattaponi Tribal Council has the right to move forward with enforcing alternative measures. However, the Board of Trustees believes that it is crucial for all parties to actively participate in resolving the matter amicably for the well-being of the community.</p>

<sup>104</sup> Letter to Owner of Mattapony Reserve, 15 April 2023, in Tribal Meeting Minutes, Tribal Government Collection.

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	<p>If a sincere and constructive conversation between the parties cannot be held or does not result in a mutually acceptable plan, then the Board of Trustees recommends that the Tribal Council should adopt a resolution that is directed to each Respondent who has not renounced their actions and that includes the following Orders.</p> <p>Upon the recommendation of the Mattaponi Board of Trustees, you are hereby Ordered to recognize, respect, and abide by the following measures:</p> <ul style="list-style-type: none"> <li>• Stop referring to yourself as Chief, Assistant Chief, Council member, or any other title of official government used by the Mattaponi Indian Tribe.</li> <li>• Stop claiming to hold any official position of tribal government with the Mattaponi Indian Tribe.</li> <li>• Stop conducting meetings that purport to be government meetings of the Mattaponi Indian Tribe.</li> <li>• Stop issuing any document, making any post on social media or publishing any webpage that appears to be issued, made, or published by the Mattaponi Indian Tribe.</li> <li>• If asked by any person, including members of the media or any other governmental entity, whether you are the Chief, Assistant Chief, Council member, or any other government official of the Mattaponi Indian Tribe, tell the person: “No.”</li> <li>• Withdraw the Petition for Federal Acknowledgement you signed and submitted to the U.S. Department of Interior, Office of Federal Acknowledgment.</li> <li>• Abide by tribal law and customs, and be a good neighbor.<sup>105</sup></li> </ul>
April 6, 2024	<p>Mattaponi Indian Tribal Council Statement</p> <p>Since before the first Jamestown settlers arrived in 1607, the Mattaponi Indian Tribe has governed itself under customs and traditions that have been passed down from one generation to the next. The tribal government, selected by the Mattaponi people pursuant to those customs and traditions, has enjoyed the continuing support of its people and the uninterrupted recognition as the Tribe’s governing body. This has included recognition by the English Crown, the colonial government of Virginia, and the Commonwealth of Virginia since the Treaty of 1646 and the 1677 Treaty of Middle Plantation that established the present-day Mattaponi Indian Reservation.</p> <p>In April 2023, the Tribe adopted a new Constitution. This constitution honors the Tribe’s traditional laws and customs while updating its governing traditions. One of the primary changes under the 2023 Constitution, was granting women the right to vote in tribal elections. As ██████████ stated when the Constitution was adopted, “Years ago, when the Mattaponi Indian Tribe and Reservation started this process, everyone on Tribal Council agreed that the tribal law needed to change and give Mattaponi women the right to vote.” ██████████ further stated, “That particular traditional law was created many generations ago and we did not want to carry it forward.” As a result, all tribal members 18 years and older who reside on the Reservation were eligible to vote for the Constitution. The Constitution was unanimously adopted on April 29, 2023. Under the newly adopted Constitution, Mattaponi women living on the Reservation have run for office and voted in tribal elections.</p> <p>A second important aspect of the new Constitution was the opening of enrollment to all persons who can prove lineal descendency from the tribal base roll of 1910. Since the Tribe began updating enrollment applications in 2022, every new applicant, without</p>

<sup>105</sup> Board of Trustees Recommendation, 9 February 2024, Tribal Office Collection.

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	<p>exception, who has proven that they descend lineally from a tribal member listed on the 1910 base roll has been enrolled in the Tribe without regard to their racial or ethnic composition.</p> <p>The right to vote in tribal elections under the 2023 Constitution is limited to enrolled tribal members who are of at least 18 years of age and who are residents of the Reservation. The Mattaponi Indian Tribe is a sovereign government, not a fraternal or non-profit organization. Like all sovereign governments, the Tribe’s sovereign authority to make and enforce its laws extends to a distinct territory, which in the case of the Tribe, is the Reservation that was established by the 1677 Treaty of Middle Plantation and any lands that may be added to it. Because the Tribal Council governs and makes laws for the Reservation, the Tribe has decided at this time to limit the rights to vote and run for office to tribal member residents who will be directly affected by the decisions of the Tribe’s elected governing body.</p> <p>In about 2021, a dissident faction within the Tribe, sometimes referred to as the Spirit Crow Group, began to oppose the legitimate Tribal Council. In May 2022, that group adopted a constitution and subsequently held an election off the Mattaponi Indian Reservation, purportedly for the purpose of electing a tribal council. Since that time, this small faction has held itself out to be the Tribe itself, and its leaders have held themselves out to the elected leaders of the Tribe. Specifically, ██████████ ██████████ has repeatedly held himself out to be the Tribal Chief, and his sister, ██████████ ██████████, has held herself out to be the Assistant Chief. These actions have caused confusion for tribal members and descendants and the general public. They are a detriment to the Tribe and its efforts to be respected as a member of the family of sovereign governments in the Commonwealth.</p> <p>This faction cites several issues as its primary areas of disagreement with the legitimate Tribe and Tribal Council. They say that they are in favor of granting women the right to vote in tribal elections, the enrollment of descendants without regard to their racial composition, and the right of all members to vote without regard to whether they reside on the Reservation. Regarding the first two issues—the right of women to vote and the enrollment of all descendants without regard to racial or ethnic composition—the Tribal Council is in complete agreement. The 2023 Constitution approved by the Tribe grants women the right to vote and entitles all descendants to enroll in the Tribe. With regard to enrollment, no person who meets the descendency criterion has been denied the right to enroll.</p> <p>The voting body of the Mattaponi Indian Tribe has always been made up exclusively of residents of the Mattaponi Indian Reservation. The Tribal Council and members who voted to adopt the Constitution in 2023 have continued this tradition with an understanding that reservation resident members are the people directly impacted by the decisions made by the Tribal Council. The Council and resident members do not think that the Reservation and the everyday lives of its residents should be governed by people who do not live on the Reservation and who will not have to abide each and every day by the rules they make. This is an issue over which the Tribe and the Spirit Crow group have a difference of opinion, and about which the Council and Reservation residents have made a reasonable choice. This difference of opinion is not a justification for this faction abandoning and destroying the Tribe simply because they cannot get their way.</p> <p>The Spirit Crow faction repeatedly states that its leadership was elected in the first leadership election in more than 40 years. Such representations are false and ahistorical, disregarding as they do the history and customs of the Tribe that they claim to value so much. Before the adoption of the 2023 Constitution, the Tribe did not hold regularly scheduled elections. Tribal leaders were, nonetheless, elected by resident tribal members. Tribal leaders always served with the consent of resident tribal members and</p>

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	<p>could be removed if they were not adequately serving the Tribe. Spirit Crow’s insinuations to the contrary are false, self-serving, and disrespectful to their elders. They suggest that Indian tribes must imitate and parrot the rules and regulations of the dominant Anglo-American society in order to be considered legitimate. Such a position assumes the superiority of the non-Native society and is thus racist and culturally chauvinistic.</p> <p>We can only wonder whether the Spirit Crow group understands tribal sovereignty and self-determination. In any event, the Tribe has exercised its sovereignty and right to self-determination by choosing to update customs and traditions through its adoption of a new constitution. This Constitution allows for staggered term elections every two years. Such election practices were adopted to ensure that the Tribe retains the institutional knowledge held by its leaders and necessary to assure continued good governance.</p> <p>Ironically, ██████████ served as a member of the Tribal Council which he now claims is illegitimate. In 2001, ██████████ was removed from the Tribal Council due to unacceptable behavior. ██████████ violently assaulted another tribal member (his uncle) with a wooden club over a property dispute. The Tribal Council conferred with the Tribe’s Trustees, who hosted a hearing for ██████████ and recommended his removal from Council, which the Tribal Council considered and ultimately enforced. It seems that ██████████ current opposition to the Tribe’s traditional government and the Trustees traces its origins to his removal from the Council because of this vicious attack on a fellow tribal member.</p> <p>The current Tribal Council, led by ██████████ and ██████████, has been working hard to move the Tribe forward. The 2023 Constitution was drafted and placed before tribal voters under their leadership. The Tribe received a grant from the Administration for Native Americans (“ANA”), an agency within the United States Department of Health and Human Services. The purpose of the ANA grant is to assist the Tribe in preparing its petition for federal recognition under the regulations of the United States Department of the Interior at 25 Code of Federal Regulations Part 83. The Tribe has been working hard on that petition and will be submitting a fully-document petition to the Office of Federal Acknowledgment (“OFA”) at the Interior Department by the Fall of this year.</p> <p>The Tribe, under the leadership of the Chief and Assistant Chief, has also received grants from the National Oceanographic and Atmospheric Administration (“NOAA”) within the United States Department of Commerce and from the United States Department of Housing and Urban Development (“HUD”). The NOAA grant is focused on the restoration of the habitat of the Mattaponi River where it runs through the Reservation. The HUD grant is pursuant to HUD’s Community Development Block Grant Program (“CDBG”) for Indian Tribes and Alaska Native Villages Program. Under this grant, the Tribe will provide housing rehabilitation assistance to tribal members living on and off the Reservation.</p> <p>██████████ and ██████████, and the Tribal Council are recognized as the Tribe’s leaders by the Commonwealth of Virginia. The Commonwealth has never tried to dictate or influence the means by which the Tribe selects its leaders and governs itself, and there is no reason for it to withdrawal its government-to-government relationship with the Tribe simply because the Spirit Crow faction has decided that it doesn’t want to honor the Tribe’s custom and traditions.</p> <p>Attorneys for the Spirit Crow faction recently appeared before the King William County Board of Supervisors and provided a written statement outlining their purported concerns. The statement is riddled with half-truths and outright fabrications. First, the statement refers to a recent Tribal Council resolution issued to ██████████ and</p>

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	<p>other members of his group as a “gag order” that seeks to prohibit them from exercising their “right to speak out against the current leadership and advocate for a free and fair election of the chief and Tribal Council in which ALL members of the Mattaponi Tribe and Nation can participate.” The Tribal Council Resolution, a copy of which is attached to this statement, does not attempt to restrict the Spirit Crow group and its leaders from criticizing tribal leadership or from advocating for fair elections, or for any other position for which they may wish to advocate. Instead, the Resolution, in line with the recommendations of the Tribe’s Trustees, generally directs the Spirit Crow group to cease from referring to themselves as the Chief, Assistant Chief, and Council members or other tribal officials. It also directs them to cease to hold themselves out to the public as representatives of the Tribe or to represent that its meetings are meetings of the Tribe. It also directs them to withdraw the petition that they submitted to OFA for federal recognition in January 2023 because it is not the official petition of the Tribe. Moreover, although the faction rightfully considers federal recognition to be an important tribal goal, the petition they submitted is wholly inadequate to the requirements for federal acknowledgment and may jeopardize the Tribe’s chances to achieve such recognition. In short, nothing on the face of the Resolution directs the Spirit Crow faction to cease their opposition to the persons whom they acknowledge to be the Tribe’s “current leaders” or to otherwise refrain from discussing issues of concern to the Tribe and its members.</p> <p>The statement prepared by the Spirit Crow faction contains a deliberate fabrication that the “current leaders” of the Tribe want to exclude legitimate descendants. As discussed above, the 2023 Constitution opens enrollment to all tribal descendants without regard to racial or ethnic composition. The statement by the faction’s legal counsel is not only untrue, but also scandalous and libelous and made with a careless disregard for the truth.</p> <p>The statements about the right of women to vote and the eligibility of members to vote regardless of residency have been addressed above.</p> <p>The statement that the Tribal Council wants a “homeowners association” is almost comically inapposite. Likewise, the assertion that the Chief should serve as the “elected national leader of all members of the Mattaponi Nation” suggests that the faction’s legal counsel is in need of a civics lesson. Congress does not enact, and the President does not enforce, laws that govern the every-day activities of United States citizens that live abroad. As discussed above, the Tribe is a sovereign government with jurisdiction to govern a defined area. Its governing body makes laws to govern the people that live within that territory and the activities that take place there. The Reservation is the Tribe’s homeland and not only the seat of its government but also the cradle of its culture. The Spirit Crow faction would turn the Tribe into a mere special interest group untethered to the Reservation and land that has helped the Tribe to maintain its sovereignty and culture and weather the onslaught of non-Native encroachment and hegemony for over 400 years.</p> <p>The statement prepared by the faction’s counsel also refers to several incidents that have taken place on the Reservation over the last several years. The faction has recorded tribal meetings without letting people know that they were doing so. Regardless of whether legal, we think a person has a right to know that their words are being recorded and can be played back to anyone anywhere and taken out of context. The faction has publicized deceptively cut media to misrepresent events and individuals in the past. The Spirit Crow faction seems too ready to rely on the laws of outsiders and is oddly out of touch with the values and sensibilities of their fellow tribal and family members. The group’s actions have often gone beyond public debate and protests and have frequently crossed into attempts to intimidate members of the Mattaponi community with the threat of violence and personal harm.</p>

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	<p>The statement also addresses the winery opened on the Reservation by [REDACTED] and his wife [REDACTED] [REDACTED] misrepresented himself as the Chief when applying for his license from the State Alcoholic Beverage Control Authority (“VA ABC”). Moreover, the winery was opened without the knowledge or consent of the Reservation community, who were falsely informed that the facility [REDACTED] [REDACTED] planned to open was a Museum and Cultural Center. The Tribal Council has not bullied anyone into cancelling events at the winery, but it has informed members of the public and various organizations that events at the winery were not sanctioned by the legitimate Mattaponi Tribal Council. Upon learning this fact, some of those groups chose not to attend the event.</p> <p>Finally, the Spirit Crow statement says that the Tribe has rejected [REDACTED] request for professional mediation. This statement ignores the fact, set forth in the Tribal Council Resolution, that the Council twice attempted to arrange a meeting with [REDACTED] and his group to discuss the issues of contention. [REDACTED] and his group rejected both invitations.</p> <p>In the end, there is only one issue that the Spirit Crow faction and its leaders have identified about which it and the Tribal Council disagree; the question as to whether off-Reservation members should be able to vote and run for tribal office. The Tribal Council has made a reasonable decision to restrict the rights to hold office and vote to Reservation residents. That decision can and should be revisited in the future after the Tribe has more experience with governance under the newly adopted Constitution. The fact that the Spirit Crow faction persists in its virulent opposition to the Tribal Council despite the agreement between the Council and the faction that women should (and now do) have the right to vote and that tribal membership should be (and is) based on lineal descendency and no other racial or ethnic factor, suggests that [REDACTED] and his group have ulterior motives that have nothing to do with what is best for the Mattaponi Tribe and its members.<sup>106</sup></p>

*Conclusion*

The evidence above demonstrates the ability of Tribal Council to exert “strong influence on the behavior of individual members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)) and political authority in the face of “internal conflicts” (83.11 (c)(1)(v)) within the Tribe. It also illustrates the mechanisms by which the Tribe can “allocate entity resources,” (83.11 (c)(2)(i)(A)), “settle disputes,” (83.11 (c)(2)(i)(B)), and/or “organize or influence economic subsistence activities” (83.11 (c)(2)(i)(D)).

*Political Participation*

Since 2020, community members have continued to participate in the Tribe’s political processes. Political participation is indicative of the significance of the actions of the Mattaponi Tribal Council hold for tribal members. In this period, political participation includes attendance in Town and Council meetings and elections, including the passage of a tribal constitution. Tribal minutes also document members putting their names forward for enrollment.

*Meeting Attendance*

During this period, tribal leaders and tribal members actively participated in political processes through Council Meetings every third Thursday of the month and Town Meetings with residents every second

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<sup>106</sup> “Mattaponi Indian Tribal Council Statement,” 6 April 2024, Tribal Government Collection.



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Thursday of the month. Aside from established meetings, the Tribal Council meets as necessary throughout the month.<sup>107</sup> Beginning in early 2020, town meetings were paused due to the COVID-19 pandemic, though the Tribal Council still met periodically. Town meetings resumed in 2023 with all lineal reservation residents of age being able to attend and participate in the meetings.

*Table C7-20. Political Participation, 2020-Present: Meeting Attendance.<sup>108</sup>*

<b>Date</b>	<b>Type of Meeting</b>	<b>Number of Participants</b>
January 16, 2020	Town Meeting	18
February 5, 2021	Council Meeting	9
February 28, 2021	Council Meeting	9
February 5, 2022	Council Meeting	9
March 5, 2022	Tribal Meeting	23
April 12, 2022	Council Meeting	7
May 19, 2022	Council Meeting	7
June 23, 2022	Council Meeting	7
July 22, 2022	Council Meeting	6
August 19, 2022	Council Meeting	8
September 17, 2022	Council Meeting	7
October 6, 2022	Council Meeting	8
October 22, 2022	Council Meeting	7
December 9, 2022	Council Meeting	8
December 22, 2022	Council Meeting	5
January 3, 2023	Council Meeting	7
January 10, 2023	Council Meeting	9
January 19, 2023	Council Meeting	6
February 8, 2023	Council Meeting	8
February 16, 2023	Council Meeting	8
March 2, 2023	Council Meeting	8
March 16, 2023	Council Meeting	6
March 19, 2023	Council Meeting	7
March 20, 2023	Open Meeting	22
March 25, 2023	Council Meeting	7
April 3, 2023	Council Meeting	8
April 15, 2023	Council Meeting	5
April 20, 2023	Council Meeting	8
April 22, 2023	Tribal Meeting	12
April 29, 2023†	Constitution Ratification Vote	22
May 3, 2023	Council Meeting	9
May 6, 2023	Council Meeting	4
May 12, 2023	Council Meeting	8
May 18, 2023	Council Meeting	8
May 25, 2023	Council Meeting	7
June 8, 2023	Council Meeting	8
June 13, 2023	Council Meeting	6
June 15, 2023	Council Meeting	8
June 22, 2023	Council Meeting	5

<sup>107</sup> ██████████, “Interview: ██████████ Part Two,” by ██████████ and ██████████, Mattaponi Indian Tribe, August 17, 2023, PDF Page 7.

<sup>108</sup> Attendance in the meetings outlined in this table are noted in the meeting minutes which are all part of the Tribal Government Collection.

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<b>Date</b>	<b>Type of Meeting</b>	<b>Number of Participants</b>
June 29, 2023	Council Meeting	9
July 6, 2023	Council Meeting	8
July 13, 2023	Council Meeting	7
July 20, 2023	Council Meeting	8
July 22, 2023†	Tribal Council i	28
August 17, 2023	Council Meeting	8
August 31, 2023	Council Meeting	8
September 14, 2023	Council Meeting	6
September 21, 2023	Town Meeting	19
September 30, 2023	Council Meeting	6
October 11, 2023	Council Meeting	9
October 19, 2023	Town Meeting	17
October 27, 2023	Council Meeting	8
November 16, 2023	Town Meeting	16
November 30, 2023	Council Meeting	6
December 9, 2023	Council Meeting	7
December 27, 2023	Council Meeting	8
January 10, 2024	Council Meeting	9
January 18, 2024	Town Meeting	15
January 26, 2024	Council Meeting	8
February 15, 2024	Town Meeting	19
February 22, 2024	Council Meeting	9
March 2, 2024	Council Meeting	8
March 15, 2024	Council Meeting	8
March 28, 2024	Council Meeting	8
April 12, 2024	Council Meeting	6
April 18, 2024	Tribal Meeting	13
April 23, 2024	Council Meeting	8

†Signifies meetings at which the community was asked to vote on a particular issue including formal elections.

*Voting and Elections*

Two important votes took place during this time. The first was the adoption of the Constitution, discussed above, and the second was the election of the inaugural Tribal Council under the new constitution. In January 2023, the election code was finalized detailing the voting process moving forward (January 12, 2023). Public announcements were sent out to residents describing the nomination and election processes (July 6, 2023). Councilman [REDACTED] described the nomination process:

This last election I had to sign my name listing the fact that I was seeking a council position or continuation of council position cause I’ve been on council prior to this previous election and had a number of people sign off stating that they supported my election.<sup>109</sup>

After the election took place on July 22, 2023, the official election results were posted on the community building door (July 22, 2023).

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<sup>109</sup> [REDACTED], “Interview: [REDACTED],” by [REDACTED] and [REDACTED], Mattaponi Indian Tribe, December 13, 2023, PDF Page 2.

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Table C7-21. Political Participation, 2020-2024: Voting and Elections.

Date	Excerpt
January 12, 2023	<p>Wingapo, Mattaponi Indian Tribal Citizens, [...]</p> <p>The Mattaponi Indian Tribal Council has great news to share with out Citizens. After a very detailed process and review, the Mattaponi Indian Tribe’s Election Code was enacted and adopted on Tuesday, January 10, 2023, by the Tribal Council. This was an important step in moving forward with adopting out Mattaponi Indian Tribal Constitution, because the Election Code will govern how we vote on the Constitution, as well as for the Council Elections that will follow. The Election Code establishes a formal process that allows additional transparency and equity in our election processes moving forward. [...]<sup>110</sup></p>
July 6, 2023	<p>Dear Mattaponi Tribal Community,</p> <p>This letter provides information on the Election Day voting process. The Election Day community meeting will be at the Community Center. It will begin promptly at 4:00 PM on July 22, 2023. Please plan to arrive early.</p> <p>The attached list of Candidates for Chief, Assistant Chief and Tribal Council has been approved by the Election Board.</p> <p>Only Election Board Members, Voting Members, aides for disabled voters, and security are allowed to enter the Community Center for the Election. An Election Board Member will meet each Member at the door and check your name with the approved Voting Member List. You will then place your initials next to your name and go into the building. Shortly after 4:00 PM, an Election Board Member will begin the meeting. Each Candidate will have five minutes to speak before the voting begins and then the Voting Members will have an opportunity to ask questions of the Candidates. Voting will begin after questions are done. The meeting will conclude when people have finished voting and the votes have been counted by the Election Board.</p> <p>Election results will be announced at the Election. Those persons elected to office will take an oath of office and will be installed at the next regularly scheduled Tribal Council meeting.</p> <p>We look forward to this next step in the Mattaponi Election process.</p> <p>Sincerely,</p> <p>The Mattaponi Tribal Election Board<sup>111</sup></p>
July 22, 2023	<p>This Notice is to certify the results of the Mattaponi Tribal Election held on July 22, 2023, the first election held under the new Constitution that was adopted on April 29<sup>th</sup>, 2023.</p> <p>Below are the official results:        Chief- [REDACTED]        Assistant Chief- [REDACTED]</p> <p><u>Mattaponi Tribal Council members are:</u>        [REDACTED]</p>

<sup>110</sup> Announcement of Finalized Election Code, 12 January 2023, [REDACTED] Collection, Box 8, Folder 5.

<sup>111</sup> Publication of Candidates, 6 July 2023, [REDACTED] Collection, “Elections” folder.

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Date	Excerpt
	<p>████████████████████</p> <p>The Mattaponi Tribal Election Board</p> <p>/s/ ██████████</p> <p>/s/ ██████████<sup>112</sup></p>

The Oath of Office, a feature that constitutes a throughline in tribal governance since the early 1900s, was transformed into a formal written statement that elected council members must sign, and which reads:

I [insert leadership name], solemnly swear (or affirm) that I will faithfully execute the office of Tribal Council of the Mattaponi Indian Tribe, and will to the best of my ability, preserve, protect, and defend the Constitution of laws of the Mattaponi Tribe. I further swear (or affirm) that I shall ensure that I will act with integrity, uphold tribal traditions, ensure protections of our tribal elders and those who cannot care for themselves, and continuously work to create a prosperous future for the next generation of Mattaponi descendants.<sup>113</sup>

*Assignments of Responsibility*

In addition to the participation of tribal leaders like the Tribal Council, tribal members on and off the Council were appointed to take positions of responsibility over important tribal activities and events. In recent years, this has included the appointment of Council members to oversee grants administered by the Tribe (February 28, 2021). It also included appointment to the Election Board, convened as a part of the constitution (March 2, 2023; June 8, 2023).

*Table C7-22. Political Participation, 2020-Present: Assignments of Responsibility in Tribal Meeting Minutes.*

Date	Excerpt
February 28, 2021	The Council approved the Resolution for the SEDS Grant appointing ██████████ and ██████████ to Administer the Program, approved by all Council Members. <sup>114</sup>
March 2, 2023	<p>- Chief gives update on Election Board. Reviewed criteria with ██████████ and ██████████. This Sunday the eligible voters list will be posted.</p> <p>-Constitution election 4/29</p> <p>-Council finalized voting members list.<sup>115</sup></p>
June 8, 2023	<p>-Resolution to replace ██████████ from Election Board. ██████████ resigned from his board position.</p> <p>██████████ made a motion that adopt Resolution 005 appointing ██████████ to Election Board and accepting ██████████ resignation. Seconded by ██████████. Motion carried.<sup>116</sup></p>

<sup>112</sup> “Official Publication of Election Results,” 22 July 2023, ██████████ Collection, Folder “Elections.”

<sup>113</sup> Tribal Meeting Minutes, 17 August 2023, Tribal Government Collection, PDF Page 114.

<sup>114</sup> Tribal Meeting Minutes, 28 February 2021, Tribal Government Collection, PDF Page 111.

<sup>115</sup> Tribal Meeting Minutes, 2 March 2023, Tribal Government Collection, PDF Page 69.

<sup>116</sup> Tribal Meeting Minutes, 8 June 2023, Tribal Government Collection, PDF Page 90.

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*Membership*

The Mattaponi Indian Tribe’s enrollment process requires renewals, and a part of the Tribe’s federal recognition efforts has been the update of tribal enrollment to ensure that all members records are accurate and complete. The process, following that of previous periods, took up a significant amount of Tribal Council’s time, with renewals and new enrollments discussed regularly throughout the period.

*Table C7-23. Political Participation, 2020-Present: Memberships and Votes in Tribal Meeting Minutes.*

<b>Date</b>	<b>Excerpt</b>
October 6, 2022	<p>█ joined the meeting from the Petition Office to review tribal enrollment. Renewals-█</p> <p>█ made motion to approve renewals and new members. Seconded by █          █.<sup>117</sup></p>
March 2, 2023	<p>-█ joined to present new enrollment requests: New-█          █. Renewal-█.</p> <p>-█ made a motion, seconded by █ that we approve enrollment for the names above. -          Carried- unanimous.</p> <p>-█ shared an event in Philadelphia in the summertime. To offer enrollment          opportunities for our tribal members who live up North.<sup>118</sup></p>
June 22, 2023	<p>-Reviewed 4 renewal enrollment applications and 1 new enrollment. New: █          Renewal: █</p> <p>-Motion made by █ seconded by █ to accept 4 renewals and 1 new enrollment.          *motion carried, unanimous.<sup>119</sup></p>
August 31, 2023	<p>-█ read the names of new: █ New One Year (1A) 8-31-23, █ -          under 12 age, █ - under 12 age, █ - under 12 age. █ made          a motion to accept above to receive tribal cards, █ I 2nd motion. Motion          passed.<sup>120</sup></p>
January 26, 2024	<p>-New Tribal card application-█. Motion made by █,          2nd by █ to approve █ enrollment *motion carried-          unanimous.<sup>121</sup></p>

*Conclusion*

The participation of community members in town meetings to discuss important information, elect tribal leaders, and vote on a new constitution is indicative of the Tribe’s ability to “mobilize significant numbers of members” for group purposes (83.11 (c)(1)(i)), that members “consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance” (83.11 (c)(1)(ii)), and that there is “widespread knowledge, communication, or involvement in political processes by many of the entity’s members” (83.11 (c)(1)(iii)). Additionally, the practice of elections ensures a “continuous line of entity leaders” and demonstrates the existence of a “means of selection” by entity members (83.11 (c)(1)(viii)). Further, the continued maintenance of the tribal enrollment process demonstrates the tribal government’s ability to “allocate entity resources” (83.11 (c)(2)(i)(A)) and exert influence “on the behavior of individual

<sup>117</sup> Tribal Meeting Minutes, 6 October 2022, Tribal Government Collection, PDF 29.  
<sup>118</sup> Tribal Meeting Minutes, 2 March 2023, Tribal Government Collection, PDF Page 64.  
<sup>119</sup> Tribal Meeting Minutes, 22 June 2023, Tribal Government Collection, PDF Page 103-104.  
<sup>120</sup> Tribal Meeting Minutes, 31 August 2023, Tribal Government Collection, PDF Page 126-127.  
<sup>121</sup> Tribal Meeting Minutes, 26 January 2024, Tribal Government Collection, PDF Page 143-144.

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members, such as the establishment or maintenance of norms or the enforcement of sanctions to direct or control behavior” (83.11 (c)(2)(i)(C)).

External Relations

From 2020 to the present, the tribal government has continued government-to-government relationships with federal, state, local, and federally recognized Indian tribal authorities, particularly in its pursuit of the status of federal recognition. The Tribal Council has also been a participant in consultation to protect tribal interests with regard to natural and cultural resources and intervened to ensure the tax status of tribal citizens. Tribal leadership also represented the Tribe in outside events including ceremonial events, intergovernmental events, and the continuation of the Tribe’s annual tax tribute.

*Protection of Indian Status*

As throughout the 20<sup>th</sup> century, the Mattaponi Tribal Council has continued to advocate for and protect the Indian status afforded to members of the Mattaponi Indian Tribe. These efforts have included the Tribal Council’s continuing pursuit of federal recognition, as evidenced by its Fully Documented Petition for Federal Acknowledgment. The Tribe’s efforts in this regard are central to efforts to protect and enhance tribal sovereignty and self-determination and have the support of the Commonwealth of Virginia as well as neighboring Indian tribes and other institutional partners. In addition, the Council has worked to represent tribal interests, safeguarding tribally important cultural and natural resources through consultation with federal agencies. Finally, the Tribe has continued to work to ensure certain tax exemptions afforded tribal members were honored.

Federal Acknowledgment

In 2020, the Mattaponi Tribal Council obtained an Administration for Native Americans grant to aid in the development of a fully documented petition for federal acknowledgment, which enabled it to set up an office dedicated to gathering the documentation required. Federal recognition is important for tribal sovereignty and self-determination, allowing tribes to better preserve tribal history and culture, serve the tribal community, and pursue a better future for the Tribe and its citizens. The Mattaponi Tribal Council recognizes the import of fully establishing its government-to-government relationship with the United States. As a part of this process, the Mattaponi Tribal Council solicited support from local Commonwealth officials and the Governor of Virginia as well as its neighboring tribes, many of which recently attained federal recognition. Governor Glenn Youngkin has provided support to the Tribe’s efforts (September 9, 2024). Likewise, the chiefs of all seven federally recognized tribes in Virginia have offered their support: Chief Stephen Adkins of the Chickahominy Indian Tribe (October 1, 2024), Chief Joanne Howard of the Chickahominy Indian Tribe – Eastern Division (October 18, 2024), Chief Diane Shields of the Monacan Indian Nation (October 18, 2024), Chief Keith Anderson of the Nansmond Indian Nation (October 21, 2024), Chief Robert Gray of the Pamunkey Indian Tribe (October 24, 2024), Chief Anne Richardson of the Rappahannock Indian Tribe (October 21, 2024), and Chief W. Frank Adams of the Upper Mattaponi Tribe (October 16, 2024). Additionally, Chief Charles Bullock of the Patowomeck Indian Tribe of Virginia has offered his support to the Tribe’s efforts (August 20, 2024). Other organizations and individuals offering letters of support include Rick Tatnall of the Pocahontas Project (October 21, 2024) and the Bishop of Virginia, The Rt. Rev. E. Mark Stevenson (October 22, 2024). These letters not only demonstrate the support of these entities for the Tribe’s petition, but they also illustrate these entities and individuals continued recognition of the Mattaponi Tribal Council, currently led by Chief Mark T. Custalow, as the government of the Tribe.

*Table C7-24. External Relations, 2020-Present: Federal Acknowledgment.*

<b>Date</b>	<b>Excerpt</b>
August 20, 2024	Dear Chief K. Denise Litz, Indian Affairs Division:

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Date	Excerpt
	<p>We would like to express our sincere support for the Mattaponi Indian Tribe and Reservation in their petition for federal acknowledgement. The history and culture of the Mattaponi Tribe is well known throughout the region, as they are one of the two Virginia Indian tribes that have maintained reservation land since the seventeenth century. Our ancestors interacted with each other regularly in the distant past, but in the past century our bonds were cemented by the marriage of Chief O.T. Custalow (Mattaponi) to Elizabeth Newton (Patawomeck).<sup>122</sup> Our communities have maintained important relationships on both personal and governmental levels and because of this we wholeheartedly endorse their petition for federal acknowledgement.</p> <p>Respectfully,          Chief: Charles Bullock<sup>123</sup></p>
September 9, 2024	<p>Dear Assistant Secretary Newland,</p> <p>On behalf of the Commonwealth of Virginia, I write to support the Mattaponi Indian Tribe’s petition for federal acknowledgement. Over the four hundred years since the first permanent English settlement at Jamestown, Virginia’s native people have contributed greatly to the vitality of both the Commonwealth of Virginia and the nation and continue to do so.</p> <p>The Commonwealth of Virginia and the Mattaponi have engaged in a tenured, well-documented relationship for over 346 years. The Mattaponi agreed to the Articles of Peace with the European colonists in 1646 – later ratified in 1677. In 1658, an act of the General Assembly established the Mattaponi Reservation along the banks of the Mattaponi River in King William County, Virginia.</p> <p>Since 1646, the Mattaponi people have fulfilled their treaty obligations by presenting an annual tribute to the Governor of Virginia to secure our Government-to-Government relationship. I look forward to the 347<sup>th</sup> Tribute ceremony this November to further honor this sacred agreement.</p> <p>The Mattaponi Indian Tribe is governed by a Chief, Assistant Chief, and seven-member Council. My office has enjoyed a productive working relationship with Chief Mark T. “Falling Star” Custalow over the last three years, and I look forward to continuing to work with Chief Custalow in the future.</p> <p>Thank you for your consideration,          Regards          Glenn Youngkin<sup>124</sup></p>
October 1, 2024	<p>Dear Assistant Secretary – Indian Affairs, Bryan Newland</p> <p>As Chief of the Chickahominy Indian Tribe, I am both humbled and honored to submit a letter of support for the Mattaponi Indian Tribe and Reservation’s Federal Recognition Petition project in King William County, Virginia. Very soon, the Mattaponi Tribe will be submitting their Petition to the Office of Federal Acknowledgment for approval.</p> <p>For the Mattaponi Indian Tribe and its people, the petition for sovereignty through the Federal Recognition process relies on substantial evidence and documentation, in support of becoming a Federally Recognized Tribe. In this respect, the archives and history of the Mattaponi Tribe and its people is also the history of the Commonwealth of Virginia. The</p>

<sup>122</sup> Elizabeth Newton is listed in the Mattaponi Indian Tribe’s genealogy as Non-Indian because the Mattaponi Indian Tribe does not have full genealogical documentation establishing her lineage. She is, however, regarded by the Mattaponi and Patawomeck tribes as Patawomeck and is generally regarded as a connection between the two tribes.

<sup>123</sup> Letter: Chief Charles Bullock to Bryan Newland, 20 August 2024, Mattaponi Indian Tribe Private Archive.

<sup>124</sup> Letter: Governor Glenn Youngkin to Bryan Newland, 9 September 2024, Mattaponi Indian Tribe Private Archive.

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Date	Excerpt
	<p>Mattaponi Tribe is one of two reservations in the State of Virginia on lands that were reserved for the tribe in colonial treaties. Over the past 346 years the Mattaponi tribe has maintained their treaty relationship, initiated with the 1646 Articles of Peace, continued with 1677 treaty of middle plantation, with lands further preserved by a 1658 Act of the General Assembly. As a Federal Recognized Tribe and Chief of the Chickahominy Tribe, I fully support the approval of the Mattaponi Tribes’ Federal Recognition submission and look forward to a successful outcome for Chief Mark T. Custalow, the Mattaponi Tribe, and its citizens.</p> <p>Best Regards,            Chief, Stephen R. Adkins            Chief of the Chickahominy Tribe<sup>125</sup></p>
October 16, 2024	<p>Dear Assistant Secretary – Indian Affairs, Bryan Newland</p> <p>As Chief of the Upper Mattaponi Indian Tribe, I am honored to submit a letter of support for the Mattaponi Indian Tribe and Reservation’s Federal Recognition Petition.</p> <p>As a state recognized tribes for many years, the Mattaponi Indian Tribe has a long history and tribal evidence, in support of becoming a Federally Recognized Tribe. The Mattaponi Tribe and its people have a long-standing relationship with the Federal Recognized tribes here in Virginia and the Commonwealth of Virginia.</p> <p>As a Federally Recognized Tribe, and Chief of the Upper Mattaponi Tribe, I fully support the approval of the Mattaponi Tribes’ Federal Recognition submission and look forward to a successful outcome for Chief Mark T. Custalow, the Mattaponi Tribe, and its citizens.</p> <p>Best Regards,            Chief, W. Frank Adams            Chief of the Upper Mattaponi Tribe<sup>126</sup></p>
October 18, 2024	<p>Dear Assistant Secretary – Indian Affairs, Bryan Newland</p> <p>As Chief of the Monacan Indian Nation, I am honored to submit a letter of support for the Mattaponi Indian Tribe and Reservation’s Federal Recognition Petition project in King William County, Virginia. Very soon, the Mattaponi Tribe will be submitting their Petition to the Office of Federal Acknowledgment for approval.</p> <p>For the Mattaponi Indian Tribe and its people, the petition for sovereignty through the Federal Recognition process relies on substantial evidence and documentation, in support of becoming a Federally Recognized Tribe. In this respect, the archival and history of the Mattaponi tribe and its people is also the history of the Commonwealth of Virginia. The Mattaponi Tribe is one of two reservations in the State of Virginia on lands that were reserved for the tribe in colonial treaties.</p> <p>Over the past 346 years the Mattaponi tribe has maintained their treaty relationship, initiated with the 1646 Articles of Peace, continued with 1677 treaty of middle plantation, with lands further preserved by a 1658 Act of the General Assembly. As a Federal Recognized Tribe and Chief of the Nation, I fully support the approval of the Mattaponi Tribes’ Federal Recognition submission and look forward to a successful outcome for Chief Mark T. Custalow, the Mattaponi Tribe, and its citizens.</p>

<sup>125</sup> Letter: Chief Stephen R. Adkins to Bryan Newland, 1 October 2024, Mattaponi Indian Tribe Private Archive.

<sup>126</sup> Letter: Chief W. Frank Adams to Bryan Newland, 16 October 2024, Mattaponi Indian Tribe Private Archive.



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Date	Excerpt
	<p>Best Regards,            Diane Shields            Tribal Chief<sup>127</sup></p>
October 18, 2024	<p>Dear Mr. Newland</p> <p>I am honored to support the Mattaponi Indian Tribe and Reservation for their process of seeking Federal Acknowledgement.</p> <p>They have been a vital and strong component to our tribal communities. It has been a pleasure to know these peoples for my lifetime and learn their history through powwows and shared events with all our tribes.</p> <p>I have been pleased to have the opportunity to get to know Chief Mark Custalow as I navigate my new position as chief of Chickahominy Indian Tribe Eastern Division.</p> <p>Sincerely            Joanne Howard            Chief<sup>128</sup></p>
October 21, 2024	<p>Dear Mr. Newland:</p> <p>As chief of the Nansemond Indian Nation, I am honored to submit a letter of support for the Mattaponi Indian Tribe and Reservation’s Federal Recognition Petition project in King William County, Virginia. Very soon, the Mattaponi Tribe will be submitting their Petition to the Office of Federal Acknowledgement for approval.</p> <p>For the Mattaponi Indian Tribe and its people, the petition for sovereignty through the Federal Recognition process relies on substantial evidence and documentation, in support of becoming a Federally Recognition Tribe. In this respect, the archival and history of the Mattaponi Tribe and its people is also the history of the Commonwealth of Virginia. The Mattaponi Tribe is one of two reservations in the State of Virginia on lands that were reserved for the tribe in colonial treaties. Over the past 346 years the Mattaponi tribe has maintained their treaty relationship, initiated with the 1646 Articles of Peace, continued with 1677 treaty of middle plantation, with lands further preserved by a 1658 Act of the General Assembly.</p> <p>As a federally recognized tribe and chief of the Nansemond Indian Nation, I fully support the approval of the Mattaponi Tribe’s Federal Recognition submission and look forward to a successful outcome for the Chief Mark T. Custalow, the Mattaponi Tribe, and its citizens.</p> <p>Sincerely,            Keith F. Anderson            Tribal Chief<sup>129</sup></p>
October 21, 2024	<p>Dear Assistant Secretary Newland,</p> <p>On behalf of the Rappahannock Tribe, I write to offer our full support to the Mattaponi Indian Tribe &amp; Reservation as they seek federal recognition. The Mattaponi Indian Tribe is a documented independent and self-governing native community that is recognized by the state of Virginia and deserves recognition on the federal level as well. It is our hope that you</p>

<sup>127</sup> Letter: Chief Diane Shields to Bryan Newland, 18 October 2024, Mattaponi Indian Tribe Private Archive.

<sup>128</sup> Letter: Chief Joanne Howard to Bryan Newland, 18 October 2024, Mattaponi Indian Tribe Private Archive.

<sup>129</sup> Letter: Chief Keith F. Anderson to Bryan Newland, 21 October 2024, Mattaponi Indian Tribe Private Archive.

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Date	Excerpt
	<p>support the Mattaponi Indian Tribe in their fight to attain federal recognition moving forward.</p> <p>Sincerely,</p> <p>G. Anne Richardson            Chief of the Rappahannock Tribe<sup>130</sup></p>
October 21, 2024	<p>Dear Mr. Newland,</p> <p>I am writing today in support of the petition for federal recognition of the Mattaponi Indian Tribe located in the County of King William, Virginia. Since its inception in 2020 The Pocahontas Project has been proud to call the Mattaponi Indian Tribe a friend and a partner, working closely with the Mattaponi Tribal Council, Chief Mark T. “Falling Star” Custalow and Lois “Morning Glory” Custalow Carter on many projects. From the beginning of our relationship I have been aware the Tribe is working diligently to compile a fully documented petition for federal recognition, choosing the process that requires the full demonstration of its history. I understand this is a significant process given the history of the Mattaponi Indian Tribe is so long and deeply intertwined with the history of the Commonwealth of Virginia and the United States of America.</p> <p>While the history of the Mattaponi extends for thousands of years, the history the Department of the Interior is interested in essentially begins with first contact between the Tribe and English settlers. Officially, the Tribe’s 346 year relationship with the Commonwealth of Virginia General Assembly through the 1677 Treaty of Middle Plantation, with lands defined by a 1658 Act of the Virginia General Assembly, make the Mattaponi one of two reserved Tribes in Virginia on lands reserved for the tribe in colonial treaties. They are the only reserved Tribe in the commonwealth without federal recognition.</p> <p>As I am sure you are aware, the Commonwealth of Virginia has made the process of presenting the Mattaponi petition very difficult, especially starting one hundred years ago with its Racial Integrity Act. Despite these challenges the Mattaponi Indian Tribe has persevered and the Pocahontas Project believes the tribe is worthy of recognition by the government of the United States of America. Thank you for your time and consideration of their petition.</p> <p>Rick Tatnall            The Pocahontas Project<sup>131</sup></p>
October 22, 2024	<p>Dear Mr. Newland:</p> <p>I am writing to express my strong support for the Mattaponi Indian Tribe’s petition for federal acknowledgment, which they plan to submit within the next 30 days. As one of the only two recognized Tribes in Virginia with reserved lands established through colonial treaties, the Mattaponi holds a unique and significant place in our nation’s history. Unfortunately, they remain the only reservation Tribe in the Commonwealth without federal acknowledgement.</p> <p>Over the past several years, the Tribe has worked diligently to compile a thoroughly documented petition, demonstrating their rich history and longstanding relationship with the United States. This commitment to transparency and documentation reflects the Tribe’s deep respect for their heritage and their determination to uphold the treaties that have shaped their existence for over 346 years, beginning with the 1646 Articles of Peace and continuing through the 1677 Treaty of Middle Plantation.</p>

<sup>130</sup> Letter: Chief G. Anne Richardson to Bryan Newland, 21 October 2024, Mattaponi Indian Tribe Private Archive

<sup>131</sup> Letter: Rick Tatnall to Bryan Newland, 21 October 2024, Mattaponi Indian Tribe Private Archive

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Date	Excerpt
	<p>The Mattaponi Indian Tribe is governed by a Chief and Council, with Chief Mark T. “Falling Star” Custalow currently leading the Tribe. Under his guidance, the Tribe has maintained its cultural traditions and strengthened its community ties, all while navigating the complex landscape of federal recognition.</p> <p>My relationship with the Mattaponi has been profoundly enriching, particularly through initiatives like the Pocahontas Project, which aims to honor and preserve the Tribe’s cultural legacy. I have witnessed firsthand the Tribe’s resilience and dedication to their people and heritage.</p> <p>I urge you to give full consideration to their petition for federal acknowledgment. The recognition of the Mattaponi Indian Tribe is not only a matter of justice but also an essential step in honoring the treaties that have been in place for centuries.</p> <p>Thank you for your attention to this important matter. Should you require any further information or if you would like me to provide additional context, please do not hesitate to contact me.</p> <p>Sincerely,          The Rt. Rev. E. Mark Stevenson          Bishop of Virginia<sup>132</sup></p>
October 24, 2024	<p>Dear ASIA Bryan Newland,</p> <p>As Chief of the Pamunkey Indian Tribe, I am honored to submit a letter of support for the Mattaponi Indian Tribe’s Federal Acknowledgement Petition. As we understand, the Mattaponi Tribe will soon be submitting their petition to the Office of Federal Acknowledgment.</p> <p>Both the Mattaponi Tribe and Pamunkey Tribe have occupied what remains of our traditional lands for more than 10,000 years. Those remaining lands, now called “reservations” are the two oldest reservations in the United States as recognized by treaties between our tribes and the Crown of England first signed in the 17<sup>th</sup> century and now recognized and honored by both our tribe with the Commonwealth of Virginia. The distance of only 7 miles between our two reservations speaks to the close relationship between our people and our tribes and a frequently overlapping history. We believe that the Mattaponi Indian Tribe’s petition for acknowledgement as a sovereign Indian Tribe relies on the substantial evidence and documentation that will support all acknowledgement requirements.</p> <p>As the elected representatives of a Federal Acknowledged Tribe, my Tribal Council and I fully support the approval of the Mattaponi Tribes’ Federal Acknowledgement petition and look forward to a successful outcome for the Mattaponi Tribe and its citizens.</p> <p>On behalf of the Tribal Council,          Chief Robert Gray<sup>133</sup></p>
October 24, 2024	<p>Commonwealth of Virginia          Office of the Lieutenant Governor          [...]</p> <p>Dear Assistant Secretary Newland</p> <p>I am pleased to provide my letter of support for the Mattaponi Indian Tribe and Reservation’s Federal Recognition Petition project in King William County, Virginia.</p>

<sup>132</sup> Letter: Rt. Rev. E. Mark Stevenson to Bryan Newland, 22 October 2024, Mattaponi Indian Tribe Private Archive.

<sup>133</sup> Letter: Chief Robert Gray to Bryan Newland, 24 October 2024, Mattaponi Indian Tribe Private Archive.



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Date	Excerpt
	<p>The Mattaponi Indian Tribe’s petition contains substantial evidence and documentation in support of becoming a Federally Recognized Tribe.</p> <p>I further offer that the history of the Mattaponi Tribe is, without question, also part of the history of the Commonwealth of Virginia. The Mattaponi Tribe is one of two reservations in the Commonwealth of Virginia on lands that were reserved for the tribe in colonial treaties. Over the past 346 years the Mattaponi tribe has maintained their treaty relationship, initiated with the 1646 Articles of Peace and continued with the 1677 Treaty of Middle Plantation, with lands further preserved by a 1658 Act of the General Assembly.</p> <p>I write with great admiration for the friendship the Commonwealth shares with Chief Mark T. Custalow, the Mattaponi Tribe, and its citizens, and again express my support for the approval of the Mattaponi Tribes’ [sic] Federal Recognition submission.</p> <p>Sincerely,        Winsome Earle-Sears</p>

Safeguarding Natural and Cultural Resources

The Mattaponi Tribal Council sought to protect natural and cultural resources throughout this period, participating in several consultation activities related to federally funded development with potential environmental impacts on the reservation and on various cultural resources of significance to the Tribe. Participation in such consultation is an important expression of tribal sovereignty and self-determination. Recent consultations have included notice for comment from the Department of Environmental Quality on a proposed project that would affect air quality (February 5, 2021), Virginia Department of Military Affairs timber harvest and wildfire management practices (August 29, 2022; September 27, 2022), environmental assessment of armored multi-purpose vehicles (October 6, 2022), bioarchaeological findings at Jamestown (November 1, 2022), and a cultural resources management plan with the Warrenton Training Center. These letters further demonstrate the engagement of state and federal agencies with the Tribe as a tribal government with standing to participate in consultation under Section 106 and NAGPRA, showing those agencies’ recognition of the Mattaponi Tribal Council as the government entity representing the interests of the Mattaponi Indian Tribe.

*Table C7-25. External Relations, 2020-Present: Safeguarding Cultural and Natural Resources.*

Date	Excerpt
February 5, 2021	<p>Dear Chief Custalow,</p> <p>You requested that [the Department of Environmental Quality] notify you of the opportunity to comment on proposed major stationary source permits.</p> <p>The Blue Ridge Regional Office of the Virginia Department of Environmental Quality has made a preliminary determination concerning the application for a Title V Federal Operating Permit for Volvo Group north [sic, North] America LLC, pursuant to 9 VAC 5, Chapter 80, Article 1 of the <u>Virginia Regulations for the Control and Abatement of Air Pollution</u>.</p> <p>[...]</p> <p>Sincerely,  </p> <p>For </p>

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Date	Excerpt
	Air Permit Writer <sup>134</sup>
August 29, 2022	<p>Commonwealth of Virginia            Department of Military Affairs            Adjutant General's Office            [REDACTED]</p> <p>The Honorable [REDACTED]            [REDACTED], Mattaponi Indian Tribe</p> <p>[...]</p> <p>[REDACTED]</p> <p>The Virginia Department of Military Affairs-Virginia Army National Guard (VDMA-VaARNG) has proposed a timber harvest for Fiscal Year (FY) 2023 at Maneuver Training Center (MTC) Fort Pickett in Dinwiddie and Nottoway counties, Virginia. In reference to Section 106 of the National Historic Preservation Act, as amended, and its implementing regulation, 36 CFR Part 800 (Protection of Historic Properties), the VDMA-VaARNG has determined that this action constitutes an undertaking and therefore invites the Mattaponi Indian Tribe to review and provide comments in accordance with 36 CFR Part 800 2(c)(2)(5). [...]<sup>135</sup></p>
September 27, 2022	<p>Commonwealth of Virginia            Department of Military Affairs            Adjutant General's Office            [REDACTED]</p> <p>Subject: Maneuver Training Center (MTC) Fort Pickett            Integrated Wildland Fire Management Plan</p> <p>Mattaponi Indian Tribe            Attention: The Honorable [REDACTED]</p> <p>[...]</p> <p>The Honorable [REDACTED],</p> <p>The Virginia Department of Military Affairs-Virginia Army National Guard (VDMA-VaARNG) is preparing an Integrated Wildland Fire Management Plan (IWFMP), for Maneuver Training Center (MTC) Fort Pickett, located in Nottoway, Brunswick and Dinwiddie counties, Virginia. In reference to Section 106 of the National Historic Preservation Act, as amended, and its implementing regulation, 36 CFR Part 800 (Protection of Historic Properties), the VDMA-VaARNG has determined that this action constitutes an undertaking and therefore invites the Mattaponi Indian Tribe to review and provide comments in accordance with 36 CFR Part 800 2(c)(2)(5). [...]<sup>136</sup></p>
October 6, 2022	<p>Commonwealth of Virginia            Department of Military Affairs            Adjutant General's Office</p>

<sup>134</sup> Letter: [REDACTED] to [REDACTED], 5 February 2021, [REDACTED] Collection, Box 4, Folder 11.

<sup>135</sup> Letter: Department of Military Affairs to [REDACTED], 29 August 2022, [REDACTED] Collection, Box 8, Folder 4.

<sup>136</sup> Letter: Department of Military Affairs to [REDACTED], 27 September 2022, [REDACTED] Collection, Box 8, Folder 4.

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Date	Excerpt
	<p>[REDACTED]</p> <p>Subject: National Environmental Policy Act Document Review</p> <p>[...]</p> <p>Dear Honorable [REDACTED],</p> <p>In accordance with the National Environmental Policy Act Implementing Regulations (40 CFR Parts 1500-1508), the United States Army has prepared a Programmatic Environmental Assessment (PEA) for the stationing and fielding of the Armored Multi-Purpose Vehicle (AMPV) to appropriate Active and Reserve Component (AC and RC, respectively) Army units and National Guard units, hereafter referred to as the AMPV PEA. [...]<sup>137</sup></p>
November 1, 2022	<p>Jamestown Rediscovery          Historic Jamestowne</p> <p>[REDACTED]          Mattaponi Indian Tribe</p> <p>[...]</p> <p>Dear [REDACTED],</p> <p>I write to let you know that Jamestown Rediscovery (Preservation Virginia) has recently gathered preliminary aDNA results from the remains of dogs, recovered from James Fort 1607-1617 contexts, that cannot be excluded as indigenous. [...]<sup>138</sup></p>
February 15, 2023	<p>Chief Mark Custalow          Mattaponi Indian Tribe</p> <p>[...]</p> <p>Dear [REDACTED],</p> <p>In compliance with U.S. Army (Army) Regulation (AR) 200-1 and Department of Defense Instruction 4715.16, Warrenton Training Center (WTC) is in the process of preparing an integrated Cultural Resources Management Plan (CRMP) for WTC Stations A, B, and C in Fauquier County and Station D in Culpeper County, Virginia. Because precontact Native American artifacts and sites have been identified at WTC, we are requesting consultation with the Mattaponi Indian Tribe as part of the ICRMP process.</p> <p>[...]</p> <p>Sincerely,</p> <p>[REDACTED]          Cultural Resource Manager          Chief WTC Environmental Safety Office<sup>139</sup></p>
April 21, 2023	<p>Honorable [REDACTED]          West Point, Virginia</p> <p>Dear Honorable [REDACTED],</p>

<sup>137</sup> Letter: Department of Military Affairs to [REDACTED], 6 October 2022, [REDACTED] Collection, Box 8, Folder 4.

<sup>138</sup> Letter: Preservation Virginia to [REDACTED], 1 November 2022, [REDACTED] Collection, Box 8, Folder 4.

<sup>139</sup> Letter: [REDACTED] to [REDACTED], 15 February 2023, [REDACTED] Collection, Box 8, Folder 4.

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Date	Excerpt
	<p>On behalf of the Commonwealth of Virginia, I am announcing a Tribal Consultation on the forthcoming broadband funding that will be allocated to the Commonwealth of Virginia through the Broadband Equity, Access, and Deployment (BEAD) Program, as well as programs under the Digital Equity Act by the Infrastructure Investment and Jobs Act (IIJA). [...]</p> <p>My administration, through DHCD, is committed to holding this consultation to ensure that Tribal Governments provide input in the development of these plans and future broadband programs. This letter serves as an invitation for you and/or a representative from your Tribal Government to join and participate in discussions. [...]</p> <p>Sincerely,</p> <p>Glenn Youngkin<sup>140</sup></p>

Tax Exemption

In the 2020s, the Mattaponi Indian Tribe requested a ruling from the Virginia Department of Taxation to ensure the tax status of tribal members employed by the Tribe and working on the Mattaponi Indian Reservation. The Tribe argued, based on 1677 treaty and a similar ruling in favor of the neighboring Pamunkey Indian Tribe, that tribal members pursuing economic activities on the reservation should not be subject to state income tax regardless of whether they reside on the reservation. The actions of Mattaponi leadership to safeguard tribal tax exemption are documented in the table below.

Table C7-26. External Relations, 2020-Present: Tax Exemption.

Date	Excerpt
February 16, 2023	<p>[REDACTED], Commissioner          Virginia Department of Taxation          [REDACTED]</p> <p>RE: Request for Ruling for Individual Income Tax State status</p> <p>Dear [REDACTED]:</p> <p>The Mattaponi Indian Tribe is seeking a ruling regarding the taxability of income earned by enrolled Tribal members who are employed by the Tribe and work on the Mattaponi Indian Reservation. [...]</p> <p>The Tribe is requesting a ruling on whether income earned by a member of the Tribe who is also an employee working on the Reservation is taxable in Virginia if that member does not reside on the reservation. [...]</p> <p>The Pamunkey Indian Tribe received a ruling from your office on March 6, 2019. The ruling states that a “member of the Tribe who resides on the reservation and earned income from an occupation pursued on the reservation is unquestionably not subject to state tax.” That ruling notes that the “Department has consistently ruled that a member of a tribe is exempt from taxation from pursuits engaged on their tribe’s reservation. As long as an individual is a bona fide member of the Tribe and the income is derived from activities pursued on that tribe’s reservation, the income is exempt from Virginia income tax.”</p>

<sup>140</sup> Letter: Gov. Glenn Youngkin to [REDACTED], 21 April 2023, [REDACTED] Collection, Box 8, Folder 4.

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Date	Excerpt
	<p>We are grateful for your timely consideration of this request. Please reach out me directly if you have questions or need clarification.</p> <p>Sincerely,</p> <p>██████████            Mattaponi Indian Tribe<sup>141</sup></p>
February 2, 2023	<p>Good afternoon, ██████████</p> <p>Per our conversation earlier this morning, attached are the documents from the Commonwealth of Virginia, signed by Nicole Brenner and Tax Commissioner Craig Burns in 2019 declaring that Pamunkey Indian Tribe and Reservation is exempt from paying state taxes based on the stated analysis and criteria. The Mattaponi Indian Tribe and Reservation is also requesting clarification that this ruling applies to the Mattaponi Indian Tribe and Reservation here in King William County, Virginia. [...]</p> <p>We would like confirmation back from the Tax representative that [the] Mattaponi Reservation is also subject to the same ruling as Pamunkey Reservation. [...]</p> <p>Thank you again for your support.            ██████████ [on behalf of ██████████] <sup>142</sup></p>
March 29, 2023	<p>Commonwealth of Virginia            Department of Taxation</p> <p>██████████            Mattaponi Indian Tribe            ██████████</p> <p>Re: Ruling Request            Individual Income Tax</p> <p>Dear ██████████</p> <p>This will acknowledge your letter dated March 16, 2023 in which you have filed a ruling request on behalf of the Mattaponi Indian Tribe.</p> <p>I will review the facts in this case and contact you about any questions. The Tax Commissioner will advise you of his decision regarding this ruling request. [...]</p> <p>Sincerely,            ██████████            Director            Appeals and Rulings<sup>143</sup></p>
May 24, 2023	<p>Dear ██████████:</p> <p>This will respond to your letter in which you seek a ruling regarding the taxability of income earned by members of the Mattaponi Indian Tribe (the “Tribe”) who do not reside on their reservation but who earn income from employment on the reservation.</p> <p style="text-align: center;"><b>FACTS</b></p>

<sup>141</sup> Letter: ██████████ to ██████████, Virginia Department of Taxation. February 16, 2023. Personal Collection of ██████████.

<sup>142</sup> Email Chain: ██████████, Mattaponi Indian Tribe, and ██████████, Virginia Department of Taxation. 2 February 2023 to 17 February 2023, Personal Collection of ██████████, PDF 5. Please note that this email correspondence includes relevant responses from the Commonwealth, available for review on site.

<sup>143</sup> Letter: ██████████, Director of Appeals and Rulings, to ██████████ of the Mattaponi Indian Tribe, 29 March 2023, Collection of ██████████, Box 8, Folder 4.



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Date	Excerpt
	<p>The Tribe is an Indian tribe with a reservation located in Virginia. Several members of the Tribe do not reside on the reservation, but they are employed by the Tribe and work on the reservation. [...]</p> <p style="text-align: center;"><b>DETERMINATION</b></p> <p>[...] In an effort to bring more clarity to issues surrounding the state income taxation of Tribe members, the following scenarios may be useful:</p> <ul style="list-style-type: none"> <li>• If an individual is a bona fide member of the Tribe and earns income from activities pursued on their Tribe’s reservation, the income is exempt from Virginia income tax regardless of whether the individual lives on or off the reservation.</li> <li>• If an individual is a bona fide member of the Tribe and earns income from activities pursued off their Tribe’s reservation, the income is subject to Virginia income tax regardless of whether the individual lives on or off the reservation.</li> </ul> <p>[...]</p> <p>Sincerely,  <span style="background-color: black; color: black;">[REDACTED]</span>        Tax Commissioner<sup>144</sup></p>
June 22, 2023	<p>-Received tax bill for 33 acres of land owned by Reservation. <span style="background-color: black; color: black;">[REDACTED]</span> will talk to Commissioner of Revenue to change status to tax exempt.<sup>145</sup></p>

*Tribal Representation*

Throughout this period, Mattaponi tribal leaders represented the Tribe in conjunction with leaders from the other state recognized tribes. In many instances, the Chief was asked to represent the Tribe at regional events, such as William and Mary’s Charter Day Ceremony (January 26, 2024). That such representation was presented to Council for discussion is indicative of the weight the Tribal Council and the community puts on tribal leaders’ representation of the Tribe in relation to the public.

*Table C7-27. External Relations, 2020-Present: Ceremonial Representation in Tribal Meeting Minutes.*

Date	Excerpt
January 26, 2024	<p>William and Mary is having a charter day ceremony on 2/9/24. Other tribes and dignitaries will be there. VIMS will hold luncheon as well same day <sup>146</sup></p>

Further evidence of leaders’ representation of the Mattaponi Indian Tribe in ceremonial events includes their participation, alongside other Virginia tribes, in Indigenous Peoples’ Day events (October 12, 2021; October 15, 2024). Chief Custalow also joined with other leaders of Virginia’s tribes to share an intertribal meal to discuss tribal issues at the Governor’s mansion (April 18, 2023).

*Table C7-28. External Relations, 2020-Present: Ceremonial Representation in Newspapers and Letters.*

Date	Excerpt
October 12, 2021	<p>Elliott, with representatives of the Mattaponi, Patowomeck and Cheroenhaka tribes, stood with Mayor Levar Stoney on Monday to commemorate the first people to ever walk the lands of America.[...]</p> <p>The fact that we are celebrating Indigenous Peoples' Day and not Columbus Day at this museum and in this city speaks volumes as to how far we've come," [Richmond Mayor] Stoney said during Monday's ceremony. "And that is why today, on the second Monday in</p>

<sup>144</sup> Letter: [REDACTED], Virginia Department of Taxation, to [REDACTED], 24 May 2023, Personal Collection of [REDACTED].

<sup>145</sup> Tribal Meeting Minutes, 22 June 2023, Tribal Government Collection, PDF Page 103-104.

<sup>146</sup> Tribal Meeting Minutes, 26 January 2024, Tribal Government Collection, PDF Page 143.

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Date	Excerpt
	<p>October, we rightfully acknowledge and celebrate the founding people of this great land, our Indigenous people, and thank them for their contributions. As most of you know, the first people to populate the land that now comprises the city of Richmond were members of multiple tribes, including the Pamunkey, the Nottoway, the Mattaponi, the Upper Mattaponi and the Nansemond Indian Nation, each with their own diverse histories and diverse cultures," Stoney said Monday.<sup>147</sup></p>
<p>April 18, 2023</p>	<p>Chief Custalow,</p> <p>Thank you for taking the time to travel to the Executive Mansion so we could gather around the table and share a meal together. The First Lady and I thoroughly enjoyed our time learning more about your tribe's history, and efforts to preserve and perpetuate your culture and traditions for future generations.</p> <p>[...]</p> <p>Very Sincerely.</p> <p>Glenn Youngkin<sup>148</sup></p>
<p>October 15, 2024</p>	<p>Five wooden boards line a chain-link fence at Powhatan Hill Park in Richmond's East End. Each features a white letter written on a bright background. It reads: Peace.</p> <p>That was the message nearly a dozen of Virginia's tribes sought to convey Monday afternoon as they welcomed descendants, community members and local, state and federal political officials to celebrate Indigenous Peoples Day.</p> <p>The holiday recognizes the original inhabitants of North America and is observed by some in lieu of Columbus Day. Virginia has 11-state recognized Native American tribes.</p> <p>"We're all proud of our heritage. We're all proud of what we are. All proud of the contribution that we have made to what is now the United States of America," said Upper Mattaponi Tribal Chief Frank Adams. "It gladdens my heart that I should come and see so many of these folks that have come to learn, to communicate, talk to us, listen to our stories - and our complaints - it's a good day."</p> <p>At one end of Powhatan Hill Park on Monday, near the playground where young children took turns swinging and sliding, a few tribal members set up a makeshift kitchen. The smell of dough frying mingled with the smell of meats and spices.</p> <p>When they announced the first batch of frybread and Indian tacos were ready, a line began to form and continued in the hours following.</p> <p>On the other end of the park, a game of shinny - a traditional Native sport similar to field hockey - starts up, with participants welcoming folks both young and old. Wooden sticks strike against one another as one player dives for the ball.</p> <p>While the event's organizers welcomed hundreds to the park to enjoy traditional Virginia</p>

<sup>147</sup> Nocera, J. "City officials, tribal representatives gather to celebrate Indigenous peoples," *Richmond Times Dispatch* (Richmond, Va), October 12, 2021. See also: Staff, "Correction," *Richmond Times Dispatch* (Richmond, Va), October 13, 2021.

<sup>148</sup> "Letter: Governor Glenn Youngkin to Chief Mark Custalow, 18 April 2023," [REDACTED] Collection, Box 8, Folder 4.

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Date	Excerpt
	Native cuisine, sport and culture, it also served as a way to honor the Virginia's federally recognized tribes while denouncing Columbus Day. <sup>149</sup>

*Annual Tax Tribute*

The Mattaponi and Pamunkey tribes present an annual tribute to the Governor of Virginia in lieu of taxes. This practice dates to the treaties of 1646 and 1677 which established that the Tribe's tribute obligation and Virginia's reciprocal obligations.<sup>150</sup> The event has continued throughout the contemporary period, though the 2020 event was limited by the pandemic and was not covered by journalists.<sup>151</sup>

*Table C7-29. Annual Tax Tributes, 2020-Present.*

Date	Excerpt
November 25, 2021	[...] According to the terms of a 1677 peace treaty, members of the Mattaponi and Pamunkey tribes deliver slaughtered animals to the governor before each Thanksgiving in exchange for not paying taxes. On Wednesday, tribal leaders, who didn't immediately respond to requests for comment, met with Gov. Ralph Northam, the 344th time the ritual has been performed." Mattaponi Chief ██████████ (center right) stands with Gov. Ralph Northam as his tribe pays their annual tax tribute to Virginia at the Executive Mansion on Wednesday. <sup>152</sup>
November 24, 2022	"Our hearts are heaving and broken yet again...we are focused on supporting families, families that today face unthinkable reality,' a solemn Gov. Youngkin said Wednesday, at the start of the traditional presentation of tribute from the Mattaponi and Pamunkey tribes to celebrate the 1677 Treaty of Middle Plantation.  'Over the past 345 years, Virginia, the Mattaponi, the Pamunkey, have had various times of grief not unlike today,' Youngkin said. <sup>153</sup>
January 7, 2023	Gov. Glenn Youngkin's administration says it continues to recognize ██████████ who appeared on behalf of the tribe when it presented its annual tax tribute of deer to the governor in November. He said he also appeared on behalf of the tribe in a meeting with other tribal chiefs on Friday.  "There has been no change in who we recognize as chief of the Mattaponi," Secretary of the Commonwealth Kay Coles James said Thursday. <sup>154</sup>
November 22, 2023	Turkey may be the symbol of Thanksgiving in the U.S., but in Virginia, the first sign of the holiday is usually two deer laid before the steps of the Executive Mansion. For the 346th year, the Mattaponi and Pamunkey tribes presented the state's governor with an annual tribute of game as part of a ceremony that dates back to treaties signed in 1646 and 1677.  "It is an honor to be here today to continue our government-to-government relationship with the commonwealth of Virginia and to continue this tradition that's been going on for many,

<sup>149</sup> Holter, E., "Indigenous Peoples Day celebrated in Va. - Virginia Native tribes share culture, history for Indigenous Peoples Day," *Richmond Times Dispatch*, October 15, 2024.

<sup>150</sup> Vaughan, A. T., *Early American Indian Documents: Treaties and Laws, 1607-1789 4* (Maryland: University Publications of America, 1983), 82-87 [PDF 57-59].

<sup>151</sup> The 2020 event observed social distancing requirements and was not public (Personal Communication, Tribal Council, October 23, 2024). Oral history interviews detail regular involvement of tribal members in the annual tribute, including the interviews provided by ██████████ and ██████████.

<sup>152</sup> Staff, "Annual tribute," *Richmond Times Dispatch* (Richmond, Va), November 25, 2021.

<sup>153</sup> Ress, D, "Mattaponi, Pamunkey make their annual tribute," *Richmond Times Dispatch* (Richmond, Va), November 24, 2022.

<sup>154</sup> Martz, M, "1 tribe, 2 competing realities, in quest for federal recognition," *Richmond Times Dispatch* (Richmond, Va), January 7, 2023.

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Date	Excerpt
	many years," said Mattaponi Chief Mark Custalow Wednesday before presenting Gov. Glenn Youngkin with a seven-point buck shot on the tribe's reservation in King William County. <sup>155</sup>
November 23, 2023	<p>Two Native American tribes continues a 346-year-old tradition in front of the Executive Mansion in Richmond on Wednesday.</p> <p>The Mattaponi and Pamunkey tribes delivered game and gifts to Gov. Glenn Youngkin and first lady Suzanne Youngkin for the annual Tax Tribute Ceremony, a custom that precedes the birth of the United States by almost a century.</p> <p>Mattaponi ██████████ said that the name of the ceremony is somewhat misleading, as the offerings his tribe brings to the governor are not in lieu of taxes. Instead, his people are honoring a centuries-old commitment, and cementing the government-to-government relationship between his tribe and the commonwealth through a show of represent [<i>sic</i>], Custalow said.</p> <p>"We take the first things from our forests and waters during this season and present them to the governor," he said.</p> <p>[...] Custalow said the ceremony is also an opportunity to teach the tribe's youngest members about its history and tradition.</p> <p>The 1677 Treaty of Middle Plantation stipulated that tribal signatories would send a delegation to pay tribute to the governor "at this place of his Residence." At the time, the governor was a representative of the English crown, but the tradition continued.<sup>156</sup></p>

*Conclusion*

The Mattaponi Tribal Council’s consistent representation of the Tribe in consultations, events, and at the annual tax tribute demonstrate its role in “representing the entity in dealing with outsiders in matters of consequence,” (83.11(c)). The Tribal Council’s efforts towards federal acknowledgment and advocacy for tribal sovereignty in terms of the Tribe’s recognition status and well as tax exemptions are indicative of its ability to allocated entity resources, including tribal leaders’ time, for group purposes (83.11 (c)(2)(i)(A)) and to organize shared or cooperative labor (83.11 (c)(2)(i)(D)). That tribal members regularly engaged in the federal petition process, as discussed above, and appealed to Tribal Council with questions about issues such as tax exemption demonstrates the import tribal members’ attribute to “issues acted upon or actions taken by entity leaders” (83.11(c)(1)(ii)) and tribal members “knowledge, communication, or involvement in political processes” 83.11(c)(1)(iii)).

*Evidentiary Applicability*

The evidence presented above demonstrates that the Mattaponi Indian Tribe fulfills Criterion 83.11 (c)(1) and (c)(2) for the period from 2020 to 2024. Additionally, the evidence from meeting minutes and primary and secondary sources show that the Tribe fulfills Criterion 83.11 (c)(2) at a high level and thus should be interpreted to meet Criterion 83.11 (b)(2)(v) for the same period.

<sup>155</sup> Vogelsong, Sarah. 2023, “For 346th year, Virginia tribes present governor with a tribute of game,” *Virginia Mercury*. <https://virginiamercury.com/2023/11/22/for-346th-year-virginia-tribes-present-governor-with-a-tribute-of-game/>.

<sup>156</sup> Swenson, Ben. 2023, “Mattaponi and Pamunkey tribes carry on annual tradition with gifts to governor,” *Tidewater Review*. <https://www.dailypress.com/2023/11/23/mattaponi-and-pamunkey-tribes-carry-on-annual-tradition-with-gifts-to-governor/>.

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**D. Criterion 83.11(d): Governing Document**

1. Introduction

The Mattaponi Indian Tribe meets the criterion 25 CFR 83.11 (d), which requires that it provide the entity's governing document and membership criteria. The Mattaponi Indian Tribe has retained self-governance since before the Tribe's participation in the Treaty of 1646 and the guarantee of its land base in 1658. The Tribe has retained independent control over its reservation since this time. By 1900, the Mattaponi Indian Tribe had a Tribal Council which administered the Reservation, providing allotments to tribal members and exercising authority through the tribal government. Meeting minutes and other governmental documents provide evidence of the Tribe's governing procedures, including its membership criteria. Written versions of early governing documents were recorded and later copied which is indicative of the Tribe's political authority throughout the 20<sup>th</sup> century (as discussed in the section on Political Authority, above), and written statements describing past procedures and membership criteria are presented below. In 2000, the Tribe embarked on an effort to revise and renew the constitution, which culminated in the Tribe's current Governing Document.<sup>1</sup> This document was adopted on April 29, 2023, by a unanimous vote.

2. Past Governing Documents

The first laws of the Tribe that still exist today were recorded in 1914 and then copied and preserved around the middle of the 20<sup>th</sup> century.<sup>2</sup> The existence of tribal laws is confirmed by historical records<sup>3</sup> and ethnographic fieldnotes<sup>4</sup> and is clear from tribal meeting minutes included in the petitioner's presentation of evidence in fulfillment of criterion 25 CFR 83.11 (c). These written and customary laws included membership criteria based on descendancy.

3. 2023 Constitution

The process to draft and adopt a constitution began in 2000.<sup>5</sup> The Council met with an attorney to explore creating a constitution to serve as "a legal document between officers of the Tribe and the people who elected the official" and codify the "rules the Tribe uses to make decisions."<sup>6</sup> During the period between 2000 and 2022, the Tribe intermittently worked on the constitution, revising the enrollment criteria around 2014.<sup>7</sup> In early 2022, the constitution draft was completed and reviewed by the Tribe's attorneys<sup>8</sup> which opened a yearlong revision period, addressing needs such as clarified rules for Trustee engagement, voting rights,<sup>9</sup> and development of an election code.<sup>10</sup> By January of 2023, the Council moved to appoint an Election Board.<sup>11</sup> In March 2023, the Tribe circulated a Mattaponi Resident Members Voting List and

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<sup>1</sup> Tribal meeting minutes are discussed in detail in the section on Political Authority, above.

<sup>2</sup> Law Ledger, ██████████ Private Collection.

<sup>3</sup> See, for example: Governor Davis, Westmorland, Executive Papers, Accession 21567a, State Government Records Collection, Library of Virginia, Richmond, Virginia, Box 19, Folder 3, PDF Page 1; Staff, "Letter from Asst. Chief Custalow," *The Tidewater Review* (West Point, Virginia), February 13, 1930; Custalow, Chief Geo. F. "Brief "History" of Mattaponi Reservation," *The Tidewater Review* (West Point, Virginia), January 13, 1938.

<sup>4</sup> Rountree, Helen C. Fieldnotes, 1969-1973, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, Washington, D.C., Box 2, Folder "Fieldnotes 1969-1973," PDF Page 4; Rountree, Helen C. Fieldnotes, April 1986-December 1986, Helen C. Rountree Papers, National Anthropological Archives, Smithsonian Institution, Washington, D.C., Box 3, Folder "Fieldnotes April 1986-December 1986," PDF Page 5.

<sup>5</sup> Tribal Meeting Minutes, 26 September 2000, Tribal Government Collection, PDF Page 1.

<sup>6</sup> Council Meeting with ██████████ on Writing Constitution, 27 October 2000, Tribal Government Collection, PDF Page 1.

<sup>7</sup> ██████████, "Interview: ██████████ Part Two," by ██████████ and ██████████, Mattaponi Indian Tribe, August 17, 2023, PDF Page 10.

<sup>8</sup> Council Meeting Minutes, 5 March 2022, Tribal Government Collection, PDF Page 3.

<sup>9</sup> Council Meeting Minutes, 23 June 2022, Tribal Government Collection, 2022-Current Notebook. PDF Page 20.

<sup>10</sup> Council Meeting Minutes, 5 March 2022; Council Meeting Minutes, 23 June 2022; Council Meeting Minutes, 22 October 2022; Tribal Government Collection, PDF Pages 3, 20, and 30.

<sup>11</sup> Council Meeting Minutes, 19 January 2023, Tribal Government Collection, PDF Page 38.

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publicized the procedure for challenging inclusions and exclusions to the list.<sup>12</sup> Challenges to the list were decided by the Council on March 20, resulting in an eligible voting body of 28 eligible voting members. Of these, 22 participated in the constitutional ratification at which the constitution was unanimously adopted.<sup>13</sup> The constitution was formally ratified on April 29, 2023. The constitution is attached as a part of the Supporting Documentation to this section.

4. Summary

The Tribe fulfills criterion 25 CFR 83.11 (d) and has provided its governing document and membership criteria in a copy of its 2023 constitution, which formalizes and continues the Mattaponi Indian Tribe's written and customary law as outlined in the Political Authority section, above.

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<sup>12</sup> Council Meeting Minutes, 2 March 2023, Tribal Government Collection, PDF Page 68; Mattaponi Tribal Council, "Tribal Notice," 10 March 2023.

<sup>13</sup> Election Board Certification of Constitution Ratification, 29 April 2023, Tribal Government Collection.

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**E. Criterion (e): Descent from Historical Indian Tribe**

1. Introduction

*The Mattaponi Indian Tribe is the successor of the historical Mattaponi Indian Tribe documented beginning in 1607. The current membership descends from the Mattaponi Indian Reservation community as documented in historical lists including an 1868 list of reservation residents and the 1870 U.S. census. The community outlined by these lists constitutes the *Historical Indian Tribe* for the purposes of the Tribe’s Petition for Federal Acknowledgment. The individual ancestors listed on the Tribe’s 1910 base roll,<sup>1</sup> which is used for the purposes of its membership criteria, relate directly to these lists. The documentary record demonstrates the direct descent of the contemporary Mattaponi Indian Tribe from the *Historical Indian Tribe*. Moreover, the genealogical evidence indicates that 100% of enrollees directly descend from a documented historical Mattaponi individual on one of the above-named lists, thus fulfilling criterion 83.11 (e).*

2. Current Membership List

Summary

The current membership list of the Mattaponi Indian Tribe is included in the Appendix for Section IV, Part E. The Tribal Roll includes 381 individuals, clustered in King William County, Virginia, where the Tribe’s state reservation is located. Approximately 9% of Mattaponi members reside on the Mattaponi Indian Reservation. King William County is home to 20% of current Mattaponi enrollees, and 71% of all Mattaponi people reside in the state of Virginia. The density map below illustrates the residence pattern of currently enrolled tribal members living in Virginia by county, with King William County appearing as the most populated area.

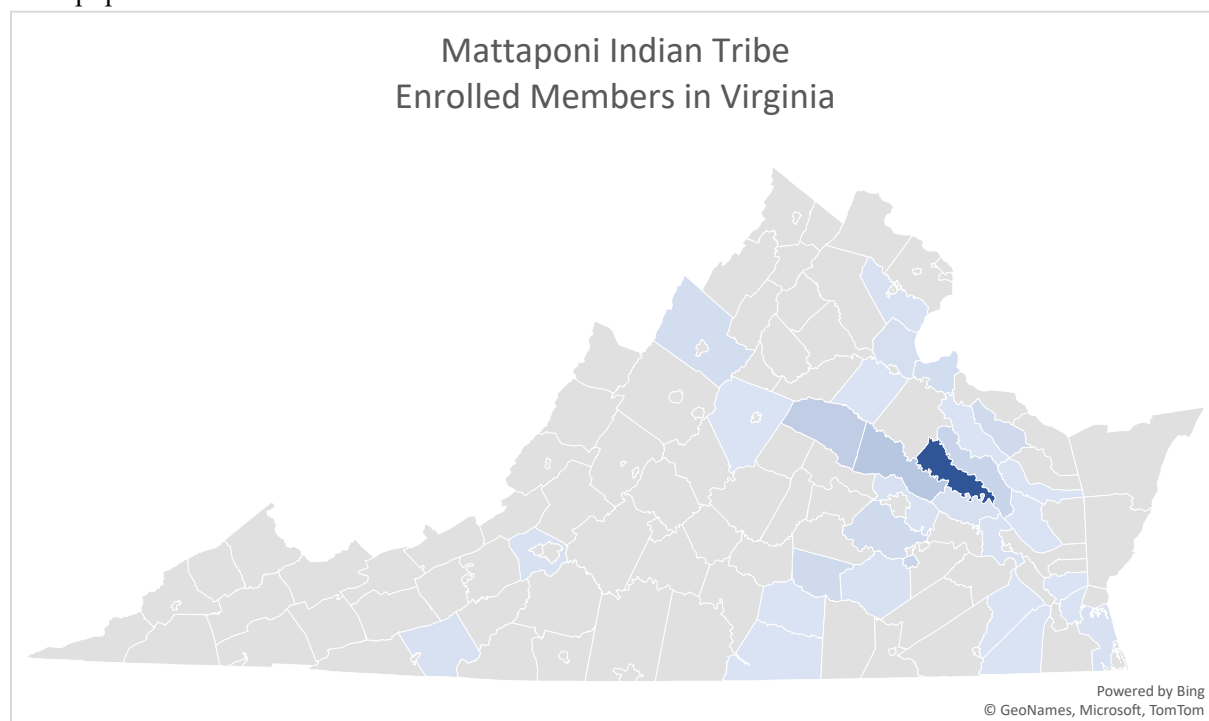


Figure E-1. Density Map of Mattaponi Residency by County

<sup>1</sup> The Base Roll is available in the Appendix to Section IV, Part E.

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Current Membership List Preparation

The Mattaponi Indian Tribe has regularly maintained an enrollment list in the modern period. In 2020, the petitioner received an Administration for Native Americans grant to develop its Petition for Federal Acknowledgment. Since then, the Tribe has been updating membership files for all enrolled tribal members to ensure a standardized approach to enrollment documentation. The maintenance of the Tribe's enrollment list and related membership files as well as the addition of newly enrolled members are managed by the Tribe's Enrollment Specialist, who provides research and genealogical assistance to existing and potential members and prepares new applications for Tribal Council's review and approval.

As a part of the Tribe's recent efforts to standardize the enrollment process, the Enrollment Specialist reached out via phone, email, and social media to lineal descendants who had not yet completed updated enrollment applications. The Enrollment Specialist then provided them with up-to-date information on the enrollment process along with a list of documentation needed to complete their file. The Mattaponi Petition Office provided in-person assistance to tribal members and lineal descendants who needed to update their enrollment file or submit a new application for enrollment. In-person enrollment consultation was generally offered on dates that coincided with Mattaponi community events, such as Homecoming and Powwow to reach the out-of-state tribal members and lineal descendants who attend these events. The Tribal Office's Monthly Newsletter highlighted these events and provided the Enrollment Specialist's contact information so that individuals could seek assistance in filling out the forms as needed.<sup>2</sup>

Summary of Enrollment File Contents

The Enrollment Specialist creates physical and digital files for each enrolled member of the Mattaponi Indian Tribe. Each Enrollment file includes:

- **Enrollment Form:** Each member must submit a signed enrollment form with their personal information and a *Statement of Unique Membership* acknowledging *voluntary* and *unique* membership in the Mattaponi Indian Tribe.<sup>3</sup>
- **Individual History Chart:** Each enrolled member works alone or with the Enrollment Specialist to complete an Individual History Chart (BIA Form 8304, OMB Form No. 1076-0104) which outlines the individual's immediate family.
- **Ancestry Table:** Each enrolled member works alone or with the Enrollment Specialist to complete the Ancestry Table. The Individual(s) completing this table list the full name, Enrollment ID number (if applicable), date of birth, place of birth, date of death, and place of death for their Mattaponi Ancestors for 4 generations.
- **Ancestry Chart:** The Enrollment Specialist completes an Ancestry Chart (BIA Form 8305, OMB Form No. 1076-0104) for each enrolled member's file. This chart is used to demonstrate Mattaponi Lineage. The Ancestry Chart will list the full name, date of birth, place of birth, date of marriage, place of marriage, date of death, and place of death for their parent, grandparents, and great-grandparents.
- **Birth Certificate:** Each enrolled member must submit a copy of their birth certificate to establish their Mattaponi parentage. The birth certificate is also used as proof of an individual's age and identity. While certified copies are preferred, most files contain photocopies or images of the original.

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<sup>2</sup> Personal communication, [REDACTED] (Petition Office Director) and [REDACTED] (Enrollment Specialist), August 1, 2023.

<sup>3</sup> See the Appendix to Section IV, Part E for a sample application. Individual completed enrollment files will be made available for OFA review.



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- **Second Proof of Identity:** Each enrolled member is asked to provide a copy of a photo ID such as a driver's license, school ID, or passport so each file will have a secondary form of identification to accompany the individual's birth record.<sup>4</sup>
- **Marriage Record, Divorce Records, Adoption Papers, and Name Change Documents:** Each enrolled member should provide documentation of life events and name changes. Such records are included in the member's file.
- **Previous Tribal Cards:** When submitting enrollment information, Tribal members are asked to provide copies of previous tribal cards or letters (if applicable) stating that they are enrolled members of the Mattaponi Indian Tribe.<sup>5</sup>
- **Ancestor Report:** An Ancestor Report generated from the Tribe's Family Tree Maker database to demonstrate descent from the Historic Indian Tribe. The Ancestor Report references all individuals from whom a tribal member descends and provides source information on the records documenting descent. Digitized copies of materials referenced in the Ancestor report are available in the Tribe's Family Tree Maker database. A second copy of each document is also stored in separate digital files based off the type of vital record.

Please note that enrollment files retain mistakes made by the applicant on the original applications (e.g. incorrect ancestor birthdates, places of birth, years with transposed digits). Accurate information is in the Tribe's Family Tree Maker database along with the vital records and other documentary evidence establishing the correct information.

### 3. Past Membership Lists

Until recently, the Mattaponi Indian Tribe did not retain a standing Tribal Roll. Meeting minutes in earlier periods show the Tribal Council making determinations regarding membership for those individuals who sought reinstatement and allotment on the Mattaponi Indian Reservation. From about the 1970s, the Tribal Council issued letters to individual tribal members, often in response to requests related to work-related activities, scholarship opportunities, or miscellaneous use, certifying the individual's affiliation with the Mattaponi Indian Tribe. The letter listed the individual's parents, grandparents, and great-grandparents, affirming the individual's lineal descent.<sup>6</sup> Historical documents including censuses and other records from the late 1800s and early 1900s were utilized to substantiate lineal descent.

In the 1990s and early 2000s the Mattaponi Tribal Council kept a book which held enrollment applications of non-residents, while the records of resident tribal members were retained in the Tribe's tax book. Pending Enrollment applications would be brought to tribal meetings to be discussed, evaluated for eligibility, and voted on by the voting members of the Mattaponi Indian Tribe. Once approved, an individual would be given a Mattaponi tribal card. Non-resident Tribal Cards denoted the members status as a non-resident.

Prior to this grant project, the Tribe maintained its active enrollment in an Excel spreadsheet that included members names and addresses. Over time, the process was further formalized and potential enrollees were required to provide official documentation offering genealogical evidence and proof of their own identity, such as birth certificates, drivers licenses, marriage licenses, and death certificates.<sup>7</sup> After 2016, Councilman Brandon Custalow implemented further revisions to the enrollment process and began creating physical files for individual members. The current active enrollment is the contemporary iteration of any

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<sup>4</sup> Please note enrolled members under the age of 18 may not have another form of identification.

<sup>5</sup> In periods before Mattaponi leaders issued cards, notably the 1970s and 1980s, Chiefs would issue letters to certify that an individual was a member of the Tribe.

<sup>6</sup> See sample letters in the Appendix related to this section.

<sup>7</sup> Personal communication with [REDACTED], Mattaponi Indian Reservation, August 17, 2023.

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earlier tribal rolls and has supplanted them. Active members are Mattaponi lineal descendants with complete membership files and who are in compliance with Tribal Law.

#### 4. Identify Specific Ancestors of Historical Lists

The Mattaponi Indian Tribe's current enrollment traces back to two lists dating to the late-1800s.<sup>8</sup> These consist of the 1868 List of Chiefs and Headman<sup>9</sup> developed by Tribal leadership for the Governor of Virginia and the 1870 US Census of Indians Not Taxed in King William County.<sup>10</sup> The Tribe currently uses a list derived from these two lists as part of its enrollment criteria.<sup>11</sup> Historical evidence from various sources demonstrates the continuity of the individuals on these lists Indian status and Mattaponi tribal affiliation. The entirety of the petitioner's contemporary membership descends directly from individuals on these lists. These lists constitute the historical Mattaponi Indian Tribe.

#### Evidence Documenting Descent from a Historical Tribe

A variety of vital records and additional sources have been utilized to document the descent of the Tribe's current enrollment from the historical Indian tribe. These sources demonstrate parent-to-child relationships between each generation that link ancestors to contemporary tribal members.<sup>12</sup>

#### Documentary Sources

1. Federal Census Records from 1830 through 1950
  - 1.1. Census enumeration of King William County identifying residents of the Mattaponi Indian Town, Mattaponi Indian Reservation, or having a separate grouping of Mattaponi families under a list labeled "Indians"
  - 1.2. Other Virginia counties with enumerated Mattaponi individuals include: Gloucester, Henrico (Richmond), New Kent.
  - 1.3. Other state census records with enumerated Mattaponi individuals include: Pennsylvania, New Jersey, North Carolina, New York, and Ohio
2. Records of Selective Service System
  - 2.1. World War I
  - 2.2. World War II
  - 2.3. World War II Old Man's Draft Cards
3. Baptismal Records
  - 3.1. Virginia
  - 3.2. Pennsylvania
4. Marriage Records
  - 4.1. Virginia State Bureau of Vital Statistics (1853-1935, 1884-1943, and 1944-1981)

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<sup>8</sup> Please note that the Mattaponi Indian Tribe's Constitution refers primarily to a 1910 roll, for the purposes of this petition the petitioner has defined the historical Indian tribe using earlier lists, keeping with OFA regulations that define "historical" as "before 1900" (CFR 83.1).

<sup>9</sup> "A List of the Chiefs, Headmen, and members of the Mattaponi Indian Tribe situated in the County of King William and State of Virginia," by Elston Major, April 1868, Governor Wells, Henry H., Executive Papers, Accession 43756, State Government Records Collection, 1868-1869, Library of Virginia.

<sup>10</sup> 1870 U.S. Federal Census: Virginia, King William County, West Point, Indians, Ninth Census of the United States, National Archives and Records Administration, Washington D.C.; The 1880 Census omitted the Mattaponi and Pamunkey Indian Reservations, demonstrating that enumerators clearly viewed the communities as "Indians Not Taxed" and thus not subject to enumeration. The 1890 Census was burned and relevant records, if they did exist, no longer exist.

<sup>11</sup> See 1910 Roll in the Appendix related to this section.

<sup>12</sup> Such documentary sources have been cited in the FTM and GEDCOM files submitted with this petition. Media are attached to the FTM version available to OFA for review alongside the Tribe's enrollment files.

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- 4.2. Pennsylvania
- 4.3. California
- 4.4. Delaware
- 4.5. New Jersey
- 4.6. North Carolina
- 4.7. South Carolina
- 4.8. Florida
- 4.9. Minnesota
- 4.10. Missouri
- 4.11. Nevada
- 4.12. New York
5. Divorce Records
  - 5.1. Virginia State Bureau of Vital Statistics
  - 5.2. Florida
  - 5.3. Minnesota
  - 5.4. Montana
6. Birth Records
  - 6.1. King William County Birth Registers (1853-1911)
  - 6.2. Birth Records from the Virginia State Bureau of Vital Statistics
  - 6.3. Pennsylvania
  - 6.4. New Jersey
  - 6.5. California
  - 6.6. North Carolina
  - 6.7. Louisiana
  - 6.8. Maryland
  - 6.9. Nevada
  - 6.10. Tennessee
7. Death Records
  - 7.1. King William County Death Registers (1853-1911)
  - 7.2. Virginia State Bureau of Vital Statistics
  - 7.3. Pennsylvania
  - 7.4. Delaware
  - 7.5. Maryland
  - 7.6. New Jersey
  - 7.7. *Find a Grave* headstone information and images of Ancestor graves
  - 7.8. Obituaries collected on Ancestry.com and Newspapers.com
8. School Records, including Monthly Teacher Reports for the Mattaponi Indian School from the Indian School Files at the Library of Virginia
9. Photographs of past and present tribal members collected from personal collections of Tribal Citizens
10. Virginia Name Change Petition Documents
11. 1855 Trustee Meeting – Establishment of Indian Blood from the King William County Court House

*Historical Mattaponi Indians with Currently Enrolled Descendants*

The following individuals, who were members of the Historical Indian Tribe, have currently enrolled descendants.

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Table E-1. Current Membership Descent from Historical Mattaponi Tribal Members.

Name	DOB	Enrolled Descendants
Eliza Major (Allmond) [Allman/Aldman]	c. 1811	381
Adaline Nancy Allmond (Custalow) [Allman/Aldman]	c. 1843	348
John Baylor Allmond [Allman/Aldman]	c. 1847	27
Mary Eliza Allmond (Langston) [Allman/Aldman]	c. 1854	48
Junius Christopher Custalow [Junious Castelo]	c. 1862	30
George Forrest Custalow Sr. [George E Castelo/Epharis]	c. 1865	284

Eliza Major (b. 1811 – d. 1891)

Eliza Major married Thornton Allmond, Sr. (I-?), around 1830. They had 6 daughters (Betsy Allmond [REDACTED], Elizabeth Allmond [REDACTED], Frances Ellen Allmond [REDACTED], Adaline Nancy Allmond [REDACTED], Mary C Allmond [REDACTED] and Mary Eliza Allmond [REDACTED] and 4 sons (William Allmond [REDACTED], Thornton Allmond, Jr. [REDACTED], John Baylor Allmond [REDACTED], Elexander Richard Allmond [REDACTED])

In 1855, the trustees for the Mattaponi Indian Tribe held a meeting to discuss a dispute between Eliza Allmond (Major) and other residents of the Reservation. The purpose of the meeting was to identify and “determine who are Indians or descendants of Indians or legally married to Indians or descendants.” The meeting notes affirm that Eliza Allman (Allmond) is Mattaponi and “established her title to the Mattaponi Indian Town.”<sup>13</sup>

In 1870, Eliza Allmond (Major) was enumerated as the head of household and listed as the fourth family on the United States Federal Census in the West Point Township along with her daughter, Mary C Allmond. This census has a separate section labeled “Indians” apart from the original West Point Township Census.<sup>14</sup>

After the death of her husband, Thornton Allmond, Sr., it is noted that Eliza was “reserved” a wood yard located in Mattaponi Indian Town.<sup>15</sup>

Adaline Nancy Allmond (b. 1843 – d. 1882)

Adaline Nancy Allmond married Norman Custalow (Pamunkey) around 1858. They had 4 sons (Junius Christopher Custalow [REDACTED], George Forrest Custalow, Sr. [REDACTED], Solomon Dewey Custalow, Sr. [REDACTED] and Norman Custalow [REDACTED]) and 5 daughters (Alice F Custalow [REDACTED], Mary C Custalow [REDACTED], Nannie Custalow [REDACTED], Eliza S Custalow [REDACTED], and Addie Custalow [REDACTED])

In 1870, Adaline Custalow (Allmond) was listed as the head of household of the first family on the United States Federal Census in the West Point Township along with her children, Alice, Mary, Junius, Eliza, and

<sup>13</sup>1855 Trustees Meeting (King William County Court House), Establishment of Indian Blood, King William County, Indian Town, Eliza Major, 1799-1887.

<sup>14</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1870, Virginia, King William County, West Point Township, Indians, Page 1 (PDF Page 1), House 4, Line 13.

<sup>15</sup> Chancery Records (Library of Virginia), [REDACTED], Virginia, King William County, 1892, 1909-003, Folder 1, Case file #32, Page 67.

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George.<sup>16</sup> Adaline Custalow (Allmond) is listed in a separate section labeled “Indians Not Taxed” in the original West Point Township Census.

John Baylor Allmond (b. 1847 – d. 1896)

John Baylor Allmond married Mary Catherine Sampson (Pamunkey) around 1870. They had 5 sons (Kalie Gustin Allmond [REDACTED] William Thomas Allmond [REDACTED] John Wallace Allmond [REDACTED] Arthur Governor Allmond [REDACTED] and Lucian Baily Allmond [REDACTED] and 2 daughters (Luzelia Allmond [REDACTED] and Martha Allmond [REDACTED]

In 1870, John Allmond was enumerated as the head of household and listed as the third family on the United States Federal Census in the West Point Township along with his sister, Mary E Allmond. This census is separated by labeling “Indians” from the original West Point Township Census.<sup>17</sup>

John Allmond is cited as being chief of the Mattaponi Indian Tribe in the Allmon v Langston case (1878-1909). It is asked, “5Q What position do and did you hold at Mattaponi Indian Town at that time. A- Chief of the Town.”<sup>18</sup> He served as chief of the Mattaponi Indian Tribe in 1892 until his death in c1896.

Mary Eliza Allmond (b. 1854 – d. 1928)

Marry Eliza Allmond married John H Langston (Pamunkey) in March 1879. They had 6 sons (Otto T Langston [REDACTED] McGuire Langston [REDACTED] Ulysses Grant Langston [REDACTED], Mantley Henry Langston [REDACTED] Theodore John Langston [REDACTED] and Alexander Langston [REDACTED] and 4 daughters (Florence Hunter Langston [REDACTED] Nora L Langston [REDACTED] Mary Wilton Langston [REDACTED] and Eliza Langston [REDACTED]

In 1870, Mary Eliza was enumerated as the head of household and listed as the third family on the United States Federal Census in the West Point Township along with her brother, John Allmond. This census is separated by labeling “Indians” from the original West Point Township Census.<sup>19</sup>

In 1892, Mary Eliza Langston (Allmond) appeared in the King William Chancery records in an estate dispute with her siblings over the settlement of their father’s will. This case ultimately was found in favor of Mary Eliza Langston (Allmond) in which she retained a lot, including a wood yard, in Mattapony Indian Town given to her by her father, Thornton Allmond.<sup>20</sup> Mary Eliza and her family resided in that home until her death in 1928.

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<sup>16</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1870, Virginia, King William County, West Point Township, Indians, Page 1 (PDF Page 1), House 1, Line 1.

<sup>17</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1870, Virginia, King William County, West Point Township, Indians, Page 1 (PDF Page 1), House 3, Line 12, Indian Inhabitants in West Point Township.

<sup>18</sup> [REDACTED] etc., King William County Chancery Causes 1878-1909, Library of Virginia, King William County Circuit Court, Richmond, Virginia.

<sup>19</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1870, Virginia, King William County, West Point Township, Indians, Page 1 (PDF Page 1), House 3, Line 11.

<sup>20</sup> Chancery Records (Library of Virginia), [REDACTED], Virginia, King William County, 1878, 1909-003, Folder 1, Case file #32, Page 356.

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Junius Christopher Custalow (b. 1862 – d. 1938)

Junius Custalow married Florence A. Harris (I-?) on December 28, 1892, in King William County, Virginia.<sup>21</sup> They had 7 sons (Enoch C Custalow [REDACTED] Saul T Custalow [REDACTED]), Christopher Custalow [REDACTED] Sednoe Mckinley Custalow [REDACTED] Lighthizer Custalow [REDACTED] Buck Custalow [REDACTED] and Melvin Lee Custalow, Sr. [REDACTED] [REDACTED] and 3 daughters (Francis A Custalow [REDACTED] Hattie B Custalow [REDACTED] and Ida B Custalow [REDACTED])

In 1870, Junius Christopher Custalow was listed in the first family on the United States Federal Census in the West Point Township along with his mother, Adaline Custalow (Allmond) and siblings, Alice, Mary, George, and Eliza. This census has a separate section labeled “Indians” apart from the original West Point Township Census.<sup>22</sup>

George Forrest Custalow Sr. (b. 1865 – d. 1949)

George Forrest Custalow, Sr., married Emma Levina King (I-?) on May 23, 1889, in Richmond, Virginia.<sup>23</sup> They had 5 sons (George Forrest Custalow, Jr. [REDACTED] Norman Custalow [REDACTED] Otha Thomas Custalow [REDACTED] Harvey Nathaniel Custalow [REDACTED] and Daniel Webster Custalow [REDACTED] and 6 daughters (Annie Levina Custalow [REDACTED] Pearl B Custalow [REDACTED]), Alease Custalow [REDACTED] Viola E Custalow [REDACTED] Dorothy Ida Custalow [REDACTED] and Anna Missie Custalow [REDACTED])

In 1870, George Forrest Custalow, Sr., was listed in the first family on the United States Federal Census in the “Indians Not Taxed” section of the West Point Township along with his mother, Adaline Custalow (Allmond), and siblings, Alice, Mary, Junius, and Eliza.<sup>24</sup>

In 1895, George Custalow Sr. appeared in a Chancery case in King William County over a land dispute with another Mattaponi tribal member, Austin Key, on the Mattaponi Reservation which led to mediation by the tribe’s trustees. George Custalow Sr. was described as a member of the Mattaponi Indian Tribe, born on the Mattaponi Indian Reservation where he resided during that time.<sup>25</sup>

#### 5. Summary/Analysis of Petitioner’s Descent from Historical Mattaponi Indian Tribe

As summarized above, 100% of current Mattaponi enrollees descend from documented members of the Historical Indian Mattaponi Tribe, and each enrolled member can document their lineage according to the standards outlined in the “Summary of Enrollment File” section of Part E. The petitioner therefore fulfills Criterion (e) “by demonstrating descent from a historical Indian tribe.”

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<sup>21</sup> Virginia Marriage Records (Commonwealth of Virginia), Virginia Marriage License, King William County, [REDACTED]

<sup>22</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1870, Virginia, King William County, West Point Township, Indians, Page 1 (PDF Page 1), House 1, Line 4.

<sup>23</sup> Virginia Marriage Record (Commonwealth of Virginia), Virginia Marriage Register, Hanover County, [REDACTED]

<sup>24</sup> US Decennial Census (Washington DC, National Archives and Records Administration), 1870, Virginia, King William County, West Point Township, Indians, Page 1 (PDF Page 1), House 1, Line 6.

<sup>25</sup> Chancery Records (Library of Virginia), [REDACTED], Property Native Americans, Virginia, King William County, 1895, Box 4, Page 1.

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**F. Criterion (f): Unique Membership**

The Mattaponi Indian Tribe's (Petitioner's) membership is composed principally of persons who are not members of any federally recognized Indian tribe.

The Mattaponi Indian Tribe's enrollment criteria do not allow dual enrollment. All members are required to sign a statement attesting to their unique and voluntary membership as a part of their enrollment application.<sup>1</sup>

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<sup>1</sup> Please see Enrollment Applications in Membership Files.

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**G. Criterion (g): Termination**

Neither the Mattaponi Indian Tribe (the petitioner) nor its members are the subject of congressional legislation that has expressly terminated or forbidden the Federal relationship.



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**V. ERRATA**

**I. Tribal Resolutions and Administrative Correspondence**

Letter	Page & Location	Original Text	Corrected Text
Mattaponi Tribal Council to the Assistant Secretary -- Indian Affairs	Letter certifying “Original Documented Petition Submission”	Council: Micheal A. ‘Tony’ Waldrop, Jr.	Council: Michael A. ‘Tony’ Waldrop, Jr.
Mattaponi Tribal Council to the Assistant Secretary -- Indian Affairs	Letter certifying “Certification of Membership List”	Council: Micheal A. ‘Tony’ Waldrop, Jr.	Council: Michael A. ‘Tony’ Waldrop, Jr.

**II. Historical Tribe**

Time Period	Page & Location	Original Text	Corrected Text
Historical Tribe	Page 9, FN 25	Powhatan Foreign Relations, ed. Helen C. Rountree, (Virginia: University Press of Virginia, 1933), 150 [PDF 83].	Powhatan Foreign Relations, ed. Helen C. Rountree, (Virginia: University Press of Virginia, 1993), 150 [PDF 83].
Historical Tribe	Page 14, FN 40	Obert, Dominion and Civility, 186 [PDF 14].	Oberg, Dominion and Civility, 186 [PDF 14].
Historical Tribe	Page 23, FN 69	Journal of the House of Delegates for the Commonwealth of Virginia, November 30, 1812 (Richmond, Virginia: Samuel Pleasants, 1828) 11 [PDF 18]	Journal of the House of Delegates for the Commonwealth of Virginia, November 30, 1812 (Richmond, Virginia: Samuel Pleasants, 1828), 12 [PDF 19].
Historical Tribe	Page 26, FN 80 Page 27, FN 83	Senate of Virginia, "An Act Concerning Indian Lands in King William County," Senate of Virginia: Bills Referred to the House of Delegates, 1852-1861, LVA Accession 29185, Box 1, Folder 1852/1853. Library of Virginia, Richmond, VA.	PDF of this original document currently not available.
Historical Tribe	Page 41, FN 126	Acts and Joint Resolutions, Amending the Constitution of the General Assembly of the State of Virginia, United States: D. Bottom, 1894.	<i>Acts and Joint Resolutions Passed by the General Assembly of the State of Virginia, During the Session of 1893-94.</i> Richmond, Virginia: J. H. O'Bannon, Superintendent of Public Printing, 1894.

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**III. Mandatory Criteria**

**a. Criterion (a)**

<b>Time Period</b>	<b>Page &amp; Location</b>	<b>Original Text</b>	<b>Corrected Text</b>
1970-1979	Page (a)-128	(e.g., September 7, 1978; June 27, 1979,	(e.g., September 7, 1978; June 27, 1979)
1980-1989	Page (a)-159	(e.g., Mary 12, 1983; June 20, 1984; November 25, 1987)	(e.g., May 12, 1983; June 20, 1984; November 25, 1987)
1980-1989	Page (a)-169	Butler, Kathy. “Tribal Diaries.” <i>Newport News Daily Press</i> (Newport News, VA), December 12, 1985.	Butler, Kathy. “Tribal Diaries.” <i>Newport News Daily Press</i> (Newport News, VA), December 15, 1985.
2010-2019	Page (a)-243	Staff (2012). “Guide To Powwow Country Calendar of Events”. <i>Windspeaker</i> .	Staff, “Guide to Powwow Country Calendar of Events,” <i>Windspeaker</i> , June 2012.

**b. Criterion (b)**

<b>Time Period</b>	<b>Page &amp; Location</b>	<b>Original Text</b>	<b>Corrected Text</b>
1920-1939	(b)-43, FN 82	US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Virginia, Pennsylvania, Philadelphia Magisterial District 51-328, Sheet 8B, House 2604, Lines 41-43.	US Decennial Census (Washington DC, National Archives and Records Administration), 1940, Pennsylvania, Philadelphia Magisterial District 51-328, Sheet 8B, House 2604, Lines 41-43.
1920-1939	(b)-44, FN 95	US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Pennsylvania, Philadelphia, Philadelphia Magisterial District 51-928, Sheet 2B, House 2618, Lines 53-56.	US Decennial Census (Washington DC, National Archives and Records Administration), 1930, Pennsylvania, Philadelphia, Philadelphia Magisterial District 51-923, Sheet 2B, House 2618, Lines 53-56.
1920-1939	(b)-60, FN 161	Official Program of the Yorktown Sesquicentennial, Yorktown Sesquicentennial Association, Virginia: Lewis Printing Co. Inc., 1931, 37	Official Program of the Yorktown Sesquicentennial, Yorktown Sesquicentennial Association, Virginia: Lewis Printing Co. Inc., 1931, 37
1920-1939	(b)-71, FN 205	Journal of the Senate of the Commonwealth of Virginia Begun and Held at the Capitol in the City of Richmond on Wednesday, January 8, 1930 (Richmond: Division of Purchase and Printing, 1930), 233.	Journal of the Senate of the Commonwealth of Virginia Begun and Held at the Capitol in the City of Richmond on Wednesday, January 8, 1930 (Richmond: Division of Purchase and Printing, 1930), 228.
1940-1999	Throughout	Elizabeth Newton [b.1918 – d.2007, NI]	Elizabeth Newton [b.1918 – d.2007, Patawomeck] – Received proof of tribal affiliation on 10/25/2024
1960-1979	(b)-199, FN 193	List of Graduates for the Year 1962, Administrative Files: Annual Reports. Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection. Library of Virginia, Richmond, Virginia, Box 1, Folder 2.	List of Graduates for the Year 1964, Administrative Files: Annual Reports. Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection. Library of Virginia, Richmond, Virginia, Box 1, Folder 2.

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 Errata

<b>Time Period</b>	<b>Page &amp; Location</b>	<b>Original Text</b>	<b>Corrected Text</b>
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**IV. Criterion (c)**

<b>Time Period</b>	<b>Page &amp; Location</b>	<b>Original Text</b>	<b>Corrected Text</b>
1900-1919	Page (c)-25, FN 88	("The Constitution of the United States: A Transcription,"	("The Constitution of the United States: A Transcription,"

MATTAPONI INDIAN TRIBE  
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 Errata

Time Period	Page & Location	Original Text	Corrected Text
		<a href="https://www.archives.gov/foundingdocs/constitution-transcript">https://www.archives.gov/foundingdocs/constitution-transcript</a> ).	<a href="https://www.archives.gov/founding-docs/constitution-transcript">https://www.archives.gov/founding-docs/constitution-transcript</a> ).
1940-1959	Page (c)-76, FN 23	Governor Stanley to Senator H. Byrd, 20 November 1957, Administrative: Memos. Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17, PDF Page 4.	Mattaponi Meeting, 23 May 1950, Administrative: Memos. Indian School Files, 1936-1968 (Accession 29632), State Government Records Collection, Library of Virginia, Department of Education, Richmond, Virginia, Box 1, Folder 17, PDF Page 4.
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