



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

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Assistant Chief B. Leon Two Feathers Custalow I
B. Leon Custalow II
Brandon G. Thundercloud Custalow
Jack A. Custalow
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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

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:

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.

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

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Date

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

WEBSITE: mattaponination.com

MATTAPONI INDIAN TRIBE
PETITION FOR FEDERAL ACKNOWLEDGMENT

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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

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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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: 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 1607,¹ in the first volume of John Smith's *Generall Historie of Virginia, New England and The Summer Isles*.² Smith notes the location of tribal villages and their mustering capabilities:

Foureteene myles Northward from the river Powhatan,³ is the river Pamaunkee,⁴ 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

¹ 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).

² 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).

³ 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]).

⁴ 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,⁵ who have about 60 men for warres. On the North branch Mattapament,⁶ who have 30 men.⁷

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 Acquintanacksuak, 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.⁸

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.⁹ Opechancanough's sojourn with Smith was depicted in the Zuñiga Chart,¹⁰ which denotes several Indian villages along the Mattaponi River.

⁵ 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.

⁶ 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].

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

⁸ *Ibid.*, 49 [PDF 96].

⁹ 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-pincke, and divers others. Their plenty of corn I found decreased, yet, lading the barge, I returned to our Fort."

¹⁰ Zuñiga, Don Pedro de "Zuñiga 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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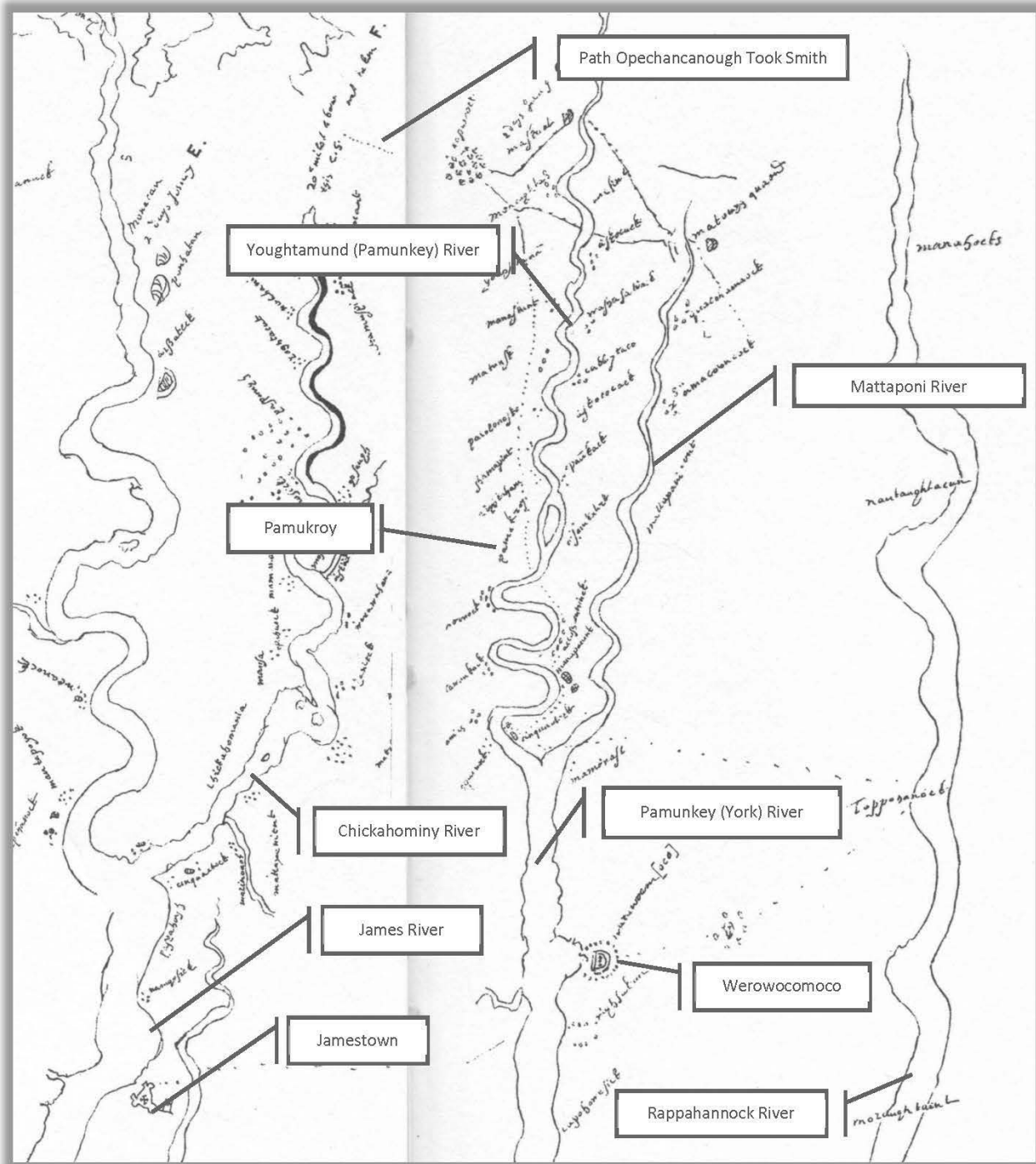


Figure 1. Zuñiga Map, c. 1608, depicting the path Opechancanough took John Smith.

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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 river¹¹ near the location of the contemporary Mattaponi Indian Reservation, which sits on the southern bank.¹²



Figure 2. John Smith Map, c. 1606.

¹¹ 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>.

¹² 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 Strachey¹³ 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.¹⁴

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.¹⁵ Over time, the Chieftaincy grew to include approximately thirty-four Algonquian groups¹⁶ 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.¹⁷

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 Archer¹⁸ 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 Matapoll¹⁹ would either assist vs or make vs peace with

¹³ 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].

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

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

¹⁶ Gleach, *Powhatan's World and Colonial Virginia*, 28 [PDF 21].

¹⁷ 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 (Vohume 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-18th 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 *Williamsburg* 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).

¹⁸ 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/>.

¹⁹ 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...²⁰

Most of the early English records were written in the context of the First Anglo-Powhatan War (1609-1614).²¹ 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, Paspahagh, & 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.²²

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 neighbour, 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 [...]²³

Peaceful relations ended in 1621 with a coordinated Powhatan attack on English settlements,²⁴ itself linked to English encroachment on Powhatan trade relationships²⁵ and the further encroachment of the English settlers on Indian lands.²⁶ This episode marked the beginning of the Second Anglo-Powhatan War. This conflict was ended by treaty on September 30, 1632.²⁷ The treaty's peace did not hold, and the Third Anglo-Powhatan War broke out in 1644.²⁸

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

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

²¹ 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].

²² Barbour, *Jamestown Voyages*, 204-5 [PDF 93].

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

²⁴ 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]).

²⁵ 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].

²⁶ See Davidson, "Relations," 180 [PDF 98].

²⁷ 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].

²⁸ 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 Peace²⁹ 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."³⁰

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

Table 1. Treaty of 1646.³⁴

Article / Summary	Transcription
Article 1 Tributary Status	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.
Article 2 Territorial Boundaries	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

²⁹ 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 publique, 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 build a forte in any 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].

³⁰ Vaughan, *Early American* 4, 68 [PDF 50].

³¹ *Ibid.*

³² *Ibid.*, 65 [PDF 48].

³³ *Ibid.*, 68 [PDF 50].

³⁴ *Ibid.*, 67-70 [PDF 49-51].

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	English to inhabitt from Poropotanke downewards, that first Necotowance be acquainted therewith. ³⁵
Article 3 Territory Ceded	<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 uppon 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>
Article 4 Trespassing Penalties	<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 notwithstandinge 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>
Article 5 Trespassing Penalties	<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 straitte line to the old Monakin Towne, upon such paine and penaltie as aforesaid.</p>
Article 6 Harboring of Indians	<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>
Article 7 Passport System	<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>

³⁵ 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 8 Passport System	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.
Article 9 Return of Hostages	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.
Article 10 Indian Children	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.
Article 11 Provision of Passports	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 reparaire, 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.³⁶

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.³⁷ At this time, the Mattaponi had temporarily relocated to Piscataway Creek in Old Rappahannock County (modern Essex County) due to colonial pressures.³⁸

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

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

³⁷ 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.

³⁸ 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^r Thomas Goodrich, Mr. Thomas Lucas Sen^r Capt William Underwood, [...]</p> <p>The King and Great men and Governors of the Indians Tapeisen the King, Ownohowtne, Eriopoehke, Meimeichcom, Peponugeis,</p> <p>Mutually & Voluntarily upon a treaty agreed with us the Militia & C [missing] Subscribe these articles following. Imprimis that notwithstanding many [missing] have been formerly acted & Committed by the Matapony Indians agst the Estates of the [missing] therefore is this day dismissed</p> <p>Secondly we the King & Great men in the name of [missing] selves & them for the future to become civill & 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 & 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^rvided our Indians not Committing any Trespass ag^t their Stocks.</p> <p>Fourthly we the King & great men do hereby oblige ourselves that [missing] come amongst us the Indians for harbour be bro^t 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 & the same Confirmed [missing] a Commiss^r always provided that we the King & 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 & Trespasses [missing] by our Indians committed ag^t the English & on the Contrary by the English ag^t our Indians therefore [missing] fully agreed upon by us the Militia and Commanders aforesaid & we the King & Great men of Mattapony [missing] any fresh trespass Shall happen [missing] Indians thereupon a summons from the house of Owmohosty we the King & Great men engage ourselves to appear according [missing] of the said summons & to bring [missing] belonging to our town or the precincts [missing] to be Lyable & forfeit [missing] arms</p>

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Date	Excerpt
	length of Roanoke & such other charges [missing] on the Contrary for [missing] committed ag ^t us by the English making our complaint. ³⁹

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

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,”⁴² 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-17th Century.

Date	Excerpt
March 10, 1655	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. ⁴³
March 1657-8	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. ⁴⁴
March 1657-8	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

³⁹ 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].

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

⁴¹ Rountree, *Pocahontas’s People*, 93 [PDF 54].

⁴² Vaughan, *Early American*, 67-70 [PDF 49-51].

⁴³ Hening, *Statutes At Large*, 393 [PDF 421].

⁴⁴ *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. ⁴⁵

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.*⁴⁶

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

⁴⁵ Ibid, 467-8 [PDF 494-5].

⁴⁶ 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.⁴⁷

The Mattaponi collected the full price in 1668:

Know all men that I Thomas Cooper of the County of Rapp^a 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^t Coll^o 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^a 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 wth all rights and privildges thereunto belonging as alsoe my right title & Interest in and to the Residue of Lands deserted lately by said Indian Inhabitants w^{ch} doe may might in any wise belonge unto me The s^d Thomas Cooper or my heires Execto^{rs} :for Ev for by and in Consideracon of the sattsifacon and paymt: made or to be made by the s^d L^t Coll^o Tho Goodrich of the 50 Matchcoates to the Indian King according to agreem^t : made before the Hono^{ble} Mr Secretary and Coll^o Jo/n Carter in as large and ample a manner to all intents and purposes as it was to me granted...⁴⁸

At that time, the Tribe was living near the upper reaches of Mattaponi River.⁴⁹ 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."⁵⁰ 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.⁵¹

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.⁵² Cockacoeske, the Pamunkey leader at the time, led the negotiation

⁴⁷ 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].

⁴⁸ 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.

⁴⁹ Moretti-Langholtz and Woodard, "Heritage Properties," 22 [PDF 22].

⁵⁰ 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].

⁵¹ *Ibid.*

⁵² 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.
Article III Additional Land for Tributary Indians	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.
Article IV Restriction on Colonial Land Use	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.
Article V Redress of Grievances	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.
Article VI Legal Protections	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.
Article VII Natural Resource Rights	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.
Article VIII Foreign Indians	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.
Article IX Information Sharing	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.
Article X Mutual Defense	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.
Article XI Mutual Defense	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.
Article XII Equal Power of Self-Government EXCEPT Queen of Pamunkey	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.
Article XIII Regulation of Indian Servitude	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.
Article XIV Harboring of Runaways	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.
Article XV Terms of Indenture	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.
Article XVI Tribute	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.
Article XVII Accommodations	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.
Article XVIII Conflict Resolution	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.
Article XIX Native Interpreters	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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Article / Summary	Transcription
	Indians that can already speak, or may become capable of speaking English, admitted together with those of the English, to be their own Interpreters.
Article XX Return of Hostages	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.
Article XXI Trade	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.
Signatories	<i>The sign of the Queen of Pamunkey, on behalf of her self and the several Indians under her Subjection.</i> <i>The Sign of the Queen of Woanoke.</i> <i>The Sign off the King of the Nottoways.</i> <i>The Sign of the King of the Nancymond Indians.</i> <i>The Sign of Captain John West. Son to the Queen of Pamunkey.</i>

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^r President having this day communicated to y^o Council all late occurrences relating to ye Seneca Indians incursions, how they have perpatrared great Spoiles on y^o 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^o 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^o Seneca Indians, there to treat with them.⁵⁶

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.⁵⁷ Land records in the area do

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

⁵⁷ 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 1705.⁵⁸ 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.⁵⁹

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.⁶⁰

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.⁶¹

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.⁶²

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.

⁵⁸ 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.

⁵⁹ 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)).

⁶⁰ 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].

⁶¹ 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).

⁶² 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 18th century.

4. The Mattaponi Indian Tribe in the 19th 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, 1812⁶³	“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 should [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. [...]” ⁶⁴
June 23, 1812	“In King William County Court June 23 rd , 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 rd 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.” ⁶⁵
July 27, 1812	“In King William County Court July 27 th , 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 Jurors 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 19th century.

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

⁶⁴ 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.

⁶⁵ *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. ⁶⁶</p>
September 3, 1812	<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: right;">John Hill</p> <p>Aug. 27 3w⁶⁷</p>
December 1, 1812	<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;⁶⁸ that they do examine the mater thereof, and report the same with their opinion thereupon to the house.⁶⁹</p>
December 19, 1812	<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.”⁷⁰</p>

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

Table 6. 1818 Newspaper Article identifying Mattaponi Indian Tribe.

Date	Excerpt
September 5, 1818	<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>

⁶⁶ Ibid, [PDF 5].

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

⁶⁸ 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>).

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

⁷⁰ *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 Mattaponi Indian families, and they reside about two miles above Frazer's Ferry. ⁷¹

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.⁷²

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

Date	Excerpt
1820	[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.] ⁷³

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.⁷⁴ 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
January 18, 1843	A communication from the Senate by their clerk: IN SENATE, January 18, 1843

⁷¹ Staff, "The Pamunkey and Mattaponi Indians," *The Virginia Herald*, (Fredericksburg, VA), September 5, 1818; This article notes Mattaponi 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 Mattaponi Indian Reservation.

⁷² 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>).

⁷³ 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).

⁷⁴ 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.

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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. ⁷⁵
January 20, 1843	<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.[...] ⁷⁶</p>
January 20, 1843	<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.⁷⁷</p>
March 24, 1843	<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.⁷⁸</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.

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

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

⁷⁷ *Journal of the House of Delegates*, 81 [PDF 88].

⁷⁸ *Ibid*, 243 [PDF 250].

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

Date	Excerpt
January 14, 1851	<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.⁷⁹</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.⁸⁰ 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.

Date	Excerpt
January 24, 1852	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. ⁸¹
April 21, 1852	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. ⁸²
April 21, 1852	Be it enacted by the General Assembly-

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

⁸⁰ 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.

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

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

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	<p>1st 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>2nd 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>3rd 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>4th 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 21st 1852 St G Tucker CS⁸³</p>
<p>April 22, 1852</p>	<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]⁸⁴</p>
<p>February 3, 1853</p>	<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]⁸⁵</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.”⁸⁶ 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

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.

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

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

⁸⁶ 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.⁸⁷ The trustee meeting notes go on describe a “motion of Eliza Almond” to enforce rules and regulations against a “tipling [sic] house”⁸⁸ 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 18th and 19th 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.

Date	Excerpt
<p>February 27, 1855</p>	<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 decendents of Indians or legally married to Indians or decendents, 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 decendents of Indians or legally married to Indians or decendents 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>

⁸⁷ Ibid.
⁸⁸ Ibid.

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Date	Excerpt
	<p>Signed</p> <p>H.B. Littlepage</p> <p>Hardin Littlepage</p> <p>Geo Coor Trustees</p> <p>William Hill</p> <p>John Defforges⁸⁹</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^o day of November 1832</p> <p style="text-align: right;">Sarah King ⁹⁰</p> <p>_____</p> <p>King William County</p> <p>August 2nd 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</p> <p>F. Slater⁹¹</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^o day of June Anno Domini 1799</p> <p>Bernard Moore [End p.2]⁹²</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.⁹³</p> <p>King William County to wit;</p>

⁸⁹ Ibid, 473-4 [PDF 5-6].

⁹⁰ Ibid, 474 [PDF 6].

⁹¹ Ibid.

⁹² Ibid.

⁹³ Ibid, 475 [PDF 7].

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Date	Excerpt
	<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 23rd day of June 1814.</p> <p>Wm Gregory⁹⁴</p> <p>Virginia</p> <p>In King William County Court clerks office June 4th 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 Clerk⁹⁵</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.⁹⁶

⁹⁴ Ibid.

⁹⁵ Ibid.

⁹⁶ 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
April 18, 1868	<p>April 18th, 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 & can get no clemency [sic] whatever. And still <u>the tribe</u> are without a road of their own & are required to [walk] on the public road</p> <p>L. D. Robinson, (One of the Trustees) Mattaponi Tribe⁹⁷</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>
April 25, 1868	<p>Office of the Secretary of the Commonwealth Richmond, Va. April 25th 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 C⁹⁸</p>
May 8, 1868	Mattaponi Tribe of Indians Complaint to Governor

⁹⁷ 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].

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

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Date	Excerpt
	J M Herndon Esqr Secretary of the Commonwealth Richmond Va ¹⁰⁰

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
May 6, 1876	[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. ¹⁰¹

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.”¹⁰² 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
March 12, 1877	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:

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

¹⁰¹ 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.

¹⁰² 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 thorugh 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 repoduced 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 their 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. KEMPER¹⁰³</p>
<p>March 12, 1877</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.¹⁰⁴</p>
<p>March 24, 1877</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.¹⁰⁵</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]

¹⁰³ 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.

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

¹⁰⁵ Staff, "Legislative Remarks," *The Daily Dispatch*, March 24, 1877.

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Norborne [Norman], whose mother was Pamunkey.¹⁰⁶ 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>June 25, 1877</p>	<p>L.D. Robinson, County Surveyor and Justice of the Peace King William C. H., Va. June 25th 1877 To His Excellency. Gov. Jas L. Kemper, I, Elstan Major. Chief Elect of the Mattaponi Indian Tribe by my trustees complain 1st 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 2nd I. complain as before. that Thorton Allman Sr. John. Allman. & 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. 3rd That Norborne Custaloe a malatto be made to leave the Island. That as Eliza Allman's Father & mother were not lawfully married that they have no right here and that they be made to leave. Their children also. 4th 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 Trimmer¹⁰⁷</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.

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

¹⁰⁷ 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
July 31, 1889	<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.”¹⁰⁸</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
1894	<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. They 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>

¹⁰⁸ 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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	where West Point now stands. Opechancanough was a rival of the great Powhatan, the father of Pocahontas, but finally acknowledged allegiance to him. ¹⁰⁹

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,¹¹⁰ 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.¹¹¹ 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.¹¹² Albert Gatschet, another Bureau of American ethnologist,¹¹³ 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
1889-1907	<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 & Pamunkey Rivers are simply called "Indian Town" [PDF 23]</p> <p>There are two Indian tribes in King William county one on Mattapony & the other on the Pamunkey river- The Indians are not pure & 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 & 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]¹¹⁴</p>

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

¹¹⁰ Glen, James R., “Guide to the James Mooney papers, 1859-1919,” Smithsonian National Museum of Natural History, Suitland, MD, 1991.

¹¹¹ Mooney, James, “James Mooney: Virginia Circulars” B.A.E. Ms. #2190 Manuscript 2190, 1889, National Anthropological Archives, Smithsonian Institution, Washington, D.C.

¹¹² Mooney, James, “The Cherokee Ball Play,” *American Anthropologist* 3, no. 2, 1890, 132.

¹¹³ “Albert Samuel Gatschet papers, 1828-1906,” Smithsonian National Museum of Natural History, Suitland, MD, 2006.

¹¹⁴ 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."¹¹⁵</p>
<p>1883-1889</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 & 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 & same look mulatto- like or negroish. [PDF 20] [...] The Mattaponi have now a headman only, not a chief, J.M. Allmond. [PDF 26]¹¹⁶</p>
<p>1894</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.¹¹⁷</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

¹¹⁵ Mooney, James, "The Cherokee Ball Play," 132.

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

¹¹⁷ 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 Probate¹¹⁸

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[...] ¹¹⁹
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. ¹²⁰
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." ¹²¹
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." ¹²²
1892 John Allmond	"5Q What position do and did you hold at Mattaponi Indian Town at that time. A-Chief of the Town." ¹²³
1892	[Plat mentions "road to Mattaponi Indian Town"] "land formerly owned by Thornton Allman decd" ¹²⁴

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.¹²⁵ However, the evidence presented above clearly indicates that the tribes acted as separate and distinct entities throughout the 19th 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.

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

¹¹⁹ Ibid, 78.

¹²⁰ Ibid, 128.

¹²¹ Ibid, 160

¹²² Ibid, 188.

¹²³ Ibid, 206.

¹²⁴ Ibid, 217.

¹²⁵ 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 20th century.

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

Date	Excerpt
March 8, 1894	<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.”¹²⁶</p>
July 31, 1917	<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”¹²⁷ [...]</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.¹²⁸ When George F. Custalow was elected Chief of the Tribe in 1914, he had the limitations of Trustees responsibilities recorded in tribal law.¹²⁹

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

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

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

¹²⁹ 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>January 22, 1895</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 1887,¹³⁰ 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>January 28, 1895</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>

¹³⁰ 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
	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]
April 6, 1895	<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 [...]”¹³¹</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.¹³²</p>

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

¹³² 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."¹³³



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

¹³³ 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. Hills 1812 Legislative Petition seeking to take a portion of the Mattaponi reservation to build a grist mill.

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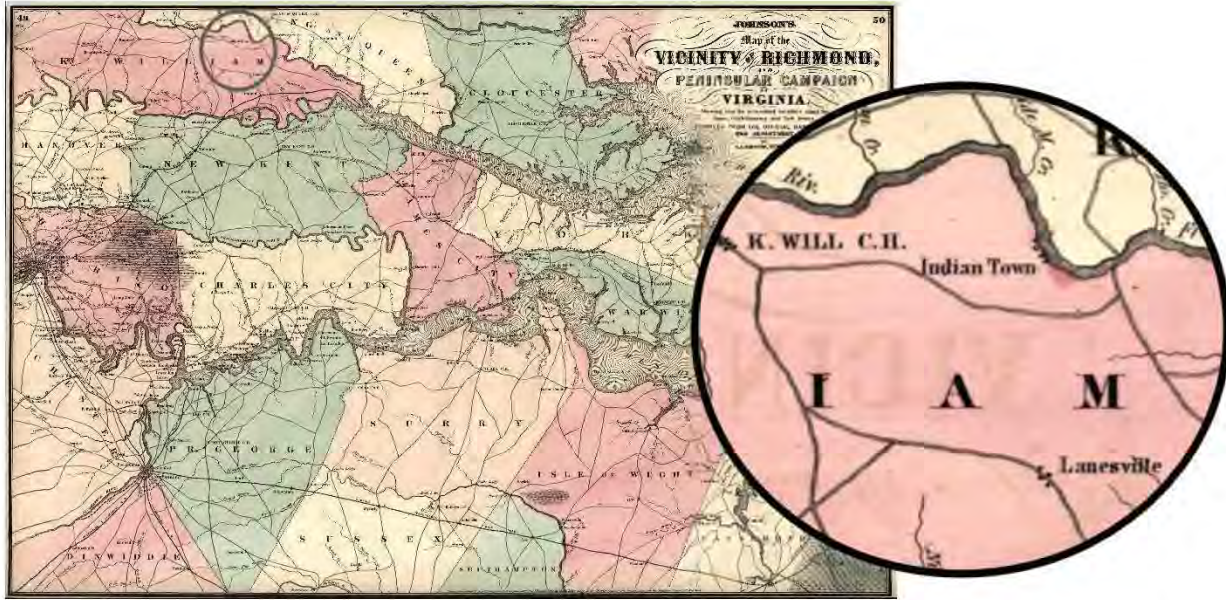


Figure 5. Map of the Vicinity of Richmond, Johnson, c. 1877 depicting Mattaponi Indian Reservation as “Indian Town.”

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 ¹³⁴	Known Tribal Members Living off Reservation	Total
1868 List ¹³⁵	~20	~34	~54
1870 Census	~34	~22	~56
1900 Census ¹³⁶	~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.

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

¹³⁵ 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].

¹³⁶ 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.

Name	DOB	1868 List	1870 Census
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.

Name	DOB	Enrolled Descendants
Adaline Allmond (Custalow) [Custaloe/Castelo]	c. 1843	348
Junius Custalow [Junious Castelo]	c. 1862	30
George F Custalow Sr. [George E Castelo/Epharis]	c. 1865	284
Eliza Major (Allmond) [Allman/Aldman]	c. 1811	381
John Baylor Allmond [Allman/Aldman]	c. 1847	27
Mary E Allmond (Langston) [Allman/Aldman]	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.¹³⁷

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).¹³⁸

¹³⁷ 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.

¹³⁸ 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 Members¹³⁹

<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>		
<i>April 1868</i>		
<i>Cheif [sic]</i>		
Ellston Major		
<i>Headmen</i>		
Austin Key		
Robert Toopence		
<i>Members of the Tribe</i>		
<i>F.</i> Franklin, Nancy [F]	<i>K.</i> Key, Claiborne [M] Key, Austin [M] Key, Jno Anderson [M]	<i>M.</i> Major, Henry [M] Major, Ellston [M] Major, Ellmond [M] Major, Lee Franklin [M] Major, Coley [F] Major, Mary [F] Major, Parkey [F] Major, John [M]
<i>T.</i> Toopence, Park Farley [F] Toopence, Elizabeth [F] Toopence, Robert [M] Toopence, Emeline [F] Toopence, Laura [F] Toopence, Mary Catherine [F] Toopence, James C [M] Toopence, Lucy J [F]		
<i>The above is a list of Chiefs, Headman, & 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.”¹⁴⁰ 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.¹⁴¹

¹³⁹ “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.

¹⁴⁰ 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.

¹⁴¹ 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 ¹⁴²	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	

¹⁴² 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.¹

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

¹ 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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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.¹

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,² a citation to the original source material,³ 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.

¹ 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.

² 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.

³ 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.¹ 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 17th 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).

¹ 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,² 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).

² 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.

Date	Citation Information	Excerpt	25 CFR 83.11 (a)
1900			
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
1901			
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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
1904		The house filled with spectators, both Indians and whites. The Mattaponi and Pamunkey tribes were both represented[...]"	
June 10	Deed: [REDACTED], June 10, 1904. King William County Deed Book 20, King William County Courthouse, King William, VA.	"This Deed, made this 10 th 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 [REDACTED] 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 [REDACTED] 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
1906			
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 [REDACTED] [REDACTED] 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." ³	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
1907			
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].	" 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." (p. 822)	(a)(4): Scholars (a)(5): Newspapers and Books

³ 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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
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].	<p>“Chickahominy. [...] They are on close terms of association with the neighboring bands of Pamunkey and Mattapony⁴ [<i>sic</i>; Mattaponi].</p> <p>“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.⁵ They number about 40 souls.” [p. 148]</p>	(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 [REDACTED] 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.	<p>“William Ernest Collins and Miss Minerva Tuppence [<i>sic</i>; Neva Lena Tuppence [REDACTED] 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</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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

⁵ 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>	Citation Information	Excerpt	25 CFR 83.11 (a)
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).¹ Frederick Webb Hodge also included the Mattaponi Tribe in the *Handbook of American Indians North of Mexico, Part 2*

¹ 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 20th century (Hewitt 1922).

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

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).

² 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)
1910			
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.” ³ (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
1912			
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
1913			
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

³ 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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
1914	(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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
		<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 [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. [...]"	(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
1916			
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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
1917	June 26 <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>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>	
		<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 govended [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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
July 21	<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>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> <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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
		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. ⁴	
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, [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 [REDACTED]; [REDACTED] 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 [REDACTED] 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
1918			

⁴ Ibid, 161-3.

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	25 CFR 83.11 (a)
January 25 – June 4	<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>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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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
		<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. [...]" ⁵	(a)(5): Newspapers and Books (a)(7): Self-Identification

⁵ See also Staff (1918). West Point. Richmond Times Dispatch. Richmond, Virginia.

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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
<i>1919</i>			
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 ⁶ this afternoon. He will deliver an address to the graduates and others."	(a)(2): State Governments (a)(7): Self-Identification

⁶ 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 husting 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,¹ 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

¹Frank Gouldsmith Speck was an anthropologist who specialized in American Indians during the first half of the 20th 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)
1920			
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
1921			
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
1922			
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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
1923		<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. Beirme, R. F. Beirme, 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 [REDACTED] of Mattaponi; Chief George Nelson, Rappahannock; Chief Russell Clark, Nanticoke, and Chief O. W. Adkins, Chickahominy. [...]”</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
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>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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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>	<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>
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>	<p>(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>
1924	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>	<p>(a)(2): State Governments (a)(7): Self-Identification</p>

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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
1925			
ND	Speck, Frank G. “The Rappahannock Indians of Virginia.” ed. F. W. Hodge, <i>Indian Notes and Monographs</i> 5, no. 3 (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 almost total lack of	(a)(4): Scholars (a)(5): Newspapers and Books

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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 [REDACTED] 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 (a)(5): Newspapers and Books (a)(7): Self-Identification</p>

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	25 CFR 83.11 (a)
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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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	25 CFR 83.11 (a)
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 [REDACTED] 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 [REDACTED] 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 [sic; Rights] Association of Philadelphia. [...]" "Raw [sic; Ray] Winn, Indian, on trial in hustings court at Richmond, charged with committing miscegnation [sic] 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
1926			
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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
February 11	Staff. "Defining Negro and Indian." <i>The Richmond Planet</i> (Richmond, VA), February 11, 1928.	<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> <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>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
1929	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.	“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.”	(a)(2): State Governments (a)(4): Scholars (a)(5): Newspapers and Books
April 11	Staff. "Fine Work Shown by Reservation Pupils." <i>The Tidewater</i>	“The letter and poems reproduced below are compositions of pupils in the school on the Mattaponi Indian Reservation	(a)(5): Newspapers and Books (a)(7): Self-Identification

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May 5	<p><i>Review</i> (West Point, VA), April 11, 1929.</p> <p>Staff. "Indians Plan Annual Pow Wow Wednesday." <i>Newport News Daily Press</i> (Newport News, VA), May 5, 1929.</p>	<p>taught by Miss Leila McCanna. The poems and letters are just as written by the pupils."</p> <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>[...] 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."</p>	<p>(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>
August 9	<p>Staff. "Scions of Famous Indians Wed," <i>The News Chronicle</i> (Shippensburg, PA), August 9, 1929.</p>	<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.²</p> <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] [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</p>	<p>(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>

² 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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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. [...]"³</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>	(a)(5): Newspapers and Books (a)(7): Self-Identification
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] [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]⁴, of the Mattaponis, who are living on land granted them by the</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

³ 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* (Kilmamock, VA), August 29, 1929.

⁴ 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.”⁵</p>	

⁵See 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.

Date	Citation Information	Excerpt	25 CFR 83.11 (a)
1930			
	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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
		<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 [REDACTED] [REDACTED] 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."¹</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>

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

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
	<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.”	
March 1	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] ² , 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

² 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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1931		assembly in 1658. [...] The bride's father, also living, is Chief Otho Nelson, of the Rappahannock tribe of Citizen Indians.” ³	
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, started 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] ⁴ , who accompanied them, is pictured (left) with the newly married pair.” ⁵	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

³ 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.

⁴ 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.

⁵ 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] 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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
October 16	Staff. "Fair Is Interesting Feature." <i>Richmond Times Dispatch</i> (Richmond, VA), October 16, 1931.	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.)" "[...] 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 handicraft."	(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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
		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
1932			
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, [sic; 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 Hoskinowanach, [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
1933			
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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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
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
1934			
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. ⁶	(a)(5): Newspapers and Books (a)(7): Self-Identification
1935			
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

⁶ 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 Mattaponis 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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1936		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
1937			
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. Custalow ██████████ 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 [REDACTED] 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 [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."	(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 [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."	(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 [REDACTED] 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.⁷</p>	<p>a)(1): Federal Authorities (a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification</p>
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] and Powhatan Major [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>	<p>(a)(1): Federal Authorities (a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification</p>

⁷ 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>	<p>(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification</p>
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>	<p>(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>
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>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>
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] [REDACTED] of the Mattaponi tribe of Virginia, visiting here with his wife and son."</p>	<p>(a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification</p>

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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>	<p>(a)(2): State Governments (a)(3): County or Local Government (a)(5): Newspapers and Books (a)(7): Self-Identification</p>
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>	<p>(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>
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."⁸</p>	<p>(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification</p>

⁸ 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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1939			
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. ⁹ "	(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 [REDACTED] [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."	(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 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."	(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 [REDACTED] [REDACTED] 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

⁹ 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.” ¹⁰	(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

¹⁰ 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)
1940			
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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
November 14 1941	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 Rappahanoek [<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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
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. ¹ 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
1942			
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
1943			
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

¹ 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>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, ² 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] Under \$1: [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

² 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 [sic; Nansemond] in the bay country of Virginia.” (pp. 336-7).	
1944			
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.” ³	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations
May 25	Staff. “Essence Of Old Virginia [sic].” <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

³ 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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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	25 CFR 83.11 (a)
1945			
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
1946			
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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
1947			
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]"	(a)(5): Newspapers and Books (a)(7): Self-Identification
1948			
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.	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]. "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). 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 Tuppin [<i>sic</i> ; Tuppence; Twopence; Tuppounce]; in the Upper group Adams, and Holmes. The Lower group has been organized as a reservation since 1658." (p. 417)	(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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
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
1949			
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." ⁴	(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." ⁵	(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

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

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

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	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." ⁶	(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

⁶ 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).¹

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

¹ 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 19th 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.

Date	Citation Information	Excerpt	25 CFR 83.11 (a)
1950			
ND	U.S. Federal <i>Census</i> : 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.	[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.	“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. [...] 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.”	(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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
August 26	<i>Rappahannock Record</i> (Kilmarnock, VA), May 25, 1950. Staff. "Revival Is Set at Mattaponi Reservation." <i>Richmond News Leader</i> (Richmond, VA), August 26, 1950.	the Scouts with tribal songs, dances and stories at the big campfire on Friday night." "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] [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."	
September 28	Staff. "Record Entries." <i>Richmond Times Dispatch</i> (Richmond, VA), August 26, 1950.	"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."	(a)(5): Newspapers and Books (a)(7): Self-Identification
October 14	Staff. "2 Indian Tribes Smoke Peace Pipe at New School." <i>Richmond Times Dispatch</i> (Richmond, VA), October 14, 1950.	"It took a white man's gimmick, the consolidated school, to bring the Pamunkey and Mattaponi Indians together. After years of palaver, the Pamunkey tribal council agreed to send five young braves and squaws to a school held for 24 Mattaponi youngsters. [...] Department of Education officials finally convinced them they would lose no customers and would gain better education facilities for their children. 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. The school is supervised by an executive committee composed of Chief O. T. Custalow [REDACTED] [REDACTED] and Superintendent Dewey	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
		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] [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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
		<p>I note the following in the November 1st issue of the VEA News.</p> <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."</p> <p>Aunt Mary"</p>	(a)(7): Self-Identification
November 24	Staff. "Indians Give Turkey to Gov. Battle." <i>The Bee</i> (Danville, VA), November 24, 1950.	<p>"Generosity, traditional to the season, took the spotlight yesterday as Virginians celebrated Thanksgiving.</p> <p>Chief O. T. Custalow [REDACTED] of the Mattaponi Indian tribe, gave Governor Battle the customary turkey. [...] ²"</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
1951			
February 15	Staff. "Shackelfords." <i>The Tidewater Review</i> (West Point, VA), February 15, 1951.	<p>"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."</p>	(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.	<p>"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.</p> <p>[...] Mrs. Patterson climaxed her talk by reading a letter received from Chief O. T. Custalow [REDACTED] of the Mattaponi</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

² See also: Staff. "Thanksgiving Is Marked By Generosity." *The Evening Leader* (Staunton, VA), November 24, 1950.

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
		[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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		[...] 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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November 21	Staff. "Governor Gets Turkey, But No Deer." <i>Richmond News Leader</i> (Richmond, VA), November 21, 1951.	Cook. Pocahontas was a member of the Chickahominy Tribe." "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] [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."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
1952	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."	(a)(2): State Governments (a)(7): Self-Identification
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."	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
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	(a)(5): Newspapers and Books (a)(7): Self-Identification

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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]. http://www.jstor.org/stable/3143721 .	“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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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
August 5	Staff. "Wants Assistance Given to Mattaponi Indians." <i>Richmond Times Dispatch</i> (Richmond, VA), August 5, 1952.	<p>"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.</p> <p>[...] 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."</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>
August 21	Staff. "Home-Coming at Indian Church." <i>The Tidewater Review</i> (West Point, VA), August 21, 1952.	<p>"There will be a home-coming at Mattaponi Indian Baptist Church, located on the Mattaponi Reservation, King William County, beginning Aug. 24.</p> <p>[...] The Rev. Roy Madison, pastor, will preside. Welcome address at 12:15 by O. T. Custalow [REDACTED] chief of the tribe."</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>
October 30	Staff. "Woman's Club of Surry Sponsors Annivers'ry Parade." <i>The Smithfield Times</i> (Smithfield, VA), October 30, 1952.	<p>"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."</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>
November 13	Staff. "First Program of Youth Rally Attracts Crowd." <i>Sussex-Surry Dispatch</i> (Waverly, VA), November 13, 1952.	<p>"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."</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>
November 27	Staff. "On Opening the Mail." <i>The Kansas City Star</i> (Kansas, MO), 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.</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>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>	
1953			
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, Shacklefords, 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 mauls 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], 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]."</p> <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."</p>	<p>(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification</p>
1954	February 22 La Lande, Allen L. "Descendants Are Neglected, He Claims." <i>Richmond Times Dispatch</i> (Richmond, VA), 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 Chief O. T. Custalow [REDACTED] of the Mattaponis."</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>

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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
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 assistance in the search. Mattaponi Chief O. T. Custalow [REDACTED] [REDACTED] 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 [REDACTED] [REDACTED] 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 [REDACTED] [REDACTED] 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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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	25 CFR 83.11 (a)
June 18	Staff. "Two Princesses. <i>The Progress Index</i> (Petersburg, VA), June 18, 1954.	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." "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] 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. ³ ”	(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] [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

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

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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
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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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
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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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
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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May 26	Staff. "Carol Anne Britton." <i>The Hanover County Herald</i> (Ashland, VA), May 26, 1955.	[...] O. T. Custalow now heads the Mataponi [sic; 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 [sic; Maryland]." "On the invitation of Chief O. T. Custalow [REDACTED] of the Mataponi [sic; 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 [REDACTED] 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 [sic] 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 [REDACTED] 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." ⁴	(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." ⁵	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
1956			
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

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

⁵ 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</p> <p>(a)(5): Newspapers and Books</p> <p>(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</p> <p>(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</p> <p>(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</p> <p>(a)(6): Indian Tribes / Organizations</p> <p>(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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
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>[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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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	25 CFR 83.11 (a)
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 Gamers 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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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
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.	<p>"On October 10, when Triangle II met for their second meeting of the year, they had a guest speaker, Chief Custalow ██████ of the Mattopani [<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."</p>	(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.	<p>"Chief O. T. Custalow ██████ of the Mattaponi Indians recently spoke to Y-Teens Triangle II on the heritage, background, and customs of his people."</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification
December 6	Staff. "66 Achilles Pupils Visit Mattaponi Tribe." <i>Gloucester-</i>	<p>"Sixty-six students from the second and third grades of Achilles Elementary School visited the Mattaponi</p>	(a)(5): Newspapers and Books (a)(7): Self-Identification

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1957	<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." <i>Cambridge University Press</i> 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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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
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	Staff. "Indian Church Plans Home Coming Sunday." <i>The Tidewater Review</i> (West Point, VA), August 22, 1957.	The church is located at West Point R.F.D 1. Chief Custalow [REDACTED] says all visitors are welcome." "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. [...] 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. Chief O. T. Custalow [REDACTED] of the Mattaponi Tribe, extends a welcome to all to attend the services."	(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. ⁶ [...]	(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.	"Q- Are there any Indian reservations in Virginia? A- Yes, the Pamunkey and Mattaponi Reservations in King William County."	(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

⁶ 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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
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.	[...] 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.” [...] 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
1958			
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 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	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
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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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	25 CFR 83.11 (a)
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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
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)
1960			
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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
July 14	Staff. "Custalow Conducting Revival at Wise Church." <i>The Tidewater Review</i> (West Point, VA), July 14, 1960.	the Pamunkey and Mattaponi tribes. There is possibility that they may send up one or more representatives." ¹ "Chief O. T. Custalow [REDACTED] 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 [REDACTED], 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 become one of the favorite camp studies. As a phase of Indian study, the camp was visited during one program by Chief O. T. Custalow [REDACTED] 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 [REDACTED], a son of Mr. and Mrs. Webster Custalow [REDACTED] 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

¹ 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>	
1961			
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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1962	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." ²	(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." ³ 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

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

³ 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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		of the Pamunkeys and the bill's sponsor, Del. R. R. Gwathmey of Hanover County.”	
March 29	Staff. “Texacos Festival Plans Completed.” <i>Rappahannock Record</i> (Kilmarnock, VA), March 29, 1962.	“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].”	(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.	[...] Chief Custalow made his presentation in front of the governor's mansion as Mrs. Harrison looked on. ⁴ ”	
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

⁴ See also: Staff, “Harrison Gets Offering of Wild,” *The Register* (Danville, VA), November 22, 1962.

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1963			
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 [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."	(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 [REDACTED] 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 [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[...]"	(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 [REDACTED], Princess White Feather and Little Blue Wing [REDACTED] 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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1964	<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 [REDACTED] 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 [REDACTED] and Blue Wing [REDACTED] of the Mattaponi Indian Reservation will entertain at the Campfire program on Saturday night.” ⁵	(a)(5): Newspapers and Books (a)(7): Self-Identification
June 26	Staff. “The Pamunky [sic] and Mattaponi...” <i>Fort Collins Coloradoan</i> (Fort Collins, CO), June 26, 1964.	“The Pamunky [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 [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. ⁶ ”	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

⁵ 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.

⁶ 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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1965			
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
1966			
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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November 24	Staff. "Names & Faces in the News." <i>The Boston Globe</i> (Boston, MA), November 24, 1966.	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. ⁷ "[...] O. T. Castalow [REDACTED], 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." ⁸	(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.	(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.	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." "The chief [REDACTED] 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

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⁷ 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.

⁸ 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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
1968 March 30	Staff. "Scouts Arrive Wet-But Safe After Trip on Mattoponi [sic]." <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] 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 [sic; 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 [sic; Montagnais], Cherokee, Tuscarora [sic; Tuscarora], Taos-Navaho and Mohegan. [...]"	(a)(5): Newspapers and Books (a)(7): Self-Identification

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<i>Date</i>	<i>Citation Information</i>	<i>Excerpt</i>	25 CFR 83.11 (a)
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." ⁹	(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 & 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
1969			
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

⁹ 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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
November 9	Phillips, Gene. "New Chief Will Continue Tradition of Mattaponi Indians." <i>Newport News Daily Press</i> (Newport News, VA), November 9, 1969.	The Mattaponi and Pamunkey tribes annually bring the governor of Virginia a gift of taxes in the form of game and crops." "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 & 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." ¹⁰	(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

¹⁰ 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>	25 CFR 83.11 (a)
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. Lymangrover 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)
1970			
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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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
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] chief¹ 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 tribe²; 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

¹ 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.

² 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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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
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. ³ "	(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
1971			
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 Pocahontas [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] are articulate about life on the reservation."	(a)(5): Newspapers and Books (a)(7): Self-Identification

³ 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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<i>Date</i>	Citation Information	Excerpt	25 CFR 83.11 (a)
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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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
November 25	Staff. "Bird Bagged, Gov. Gets Buck." <i>Northern Virginia Sun</i> (Fairfax, VA), November 25, 1971.	<p style="text-align: right;">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."⁴</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
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] "One Arrow" and Swift Eagle."</p> <p>"One Arrow" shot the buck, but he use [sic] a gun, confessed Chief Custelow [sic; Custalow]."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
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 wit ha [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."</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification
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] ... of the Mattaponi Indians... There was</p>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification

⁴ 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... ⁵	
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] [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	"Dr. L. W. Custalow [REDACTED] will be the speaker at exercises at 3 p.m. June 11 at King William High School. A native of King William County, Dr. Custalow is a member of the staff of Riverside Hospital, Newport News [...] Dennis Keith Custalow [REDACTED] is valedictorian and Rosemary Allmond [REDACTED] is salutatorian. The valedictorian is the son of Mrs. C. T. Custalow [REDACTED] [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. 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."	(a)(5): Newspapers and Books (a)(7): Self-Identification

⁵ 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>	(a)(2): State Governments (a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
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)"⁶</p>	(a)(5): Newspapers and Books (a)(6): Indian Tribes / Organizations (a)(7): Self-Identification
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>	(a)(5): Newspapers and Books (a)(7): Self-Identification

⁶ 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..." ⁷	(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]. 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

⁷ 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>[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."</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 Cutalow [REDACTED] of the Mattaponi tribe was joined at the state capitol ceremony by his wife, Minihaha [REDACTED] two grandchildren and Blue Wing [REDACTED] 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 [REDACTED] 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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December 7	Staff. "Washington." <i>Star-Gazette</i> (Elmira, NY), December 7, 1972.	<p>problems and ways of living, and to establish a line of future communications.</p> <p>[...] John Stevens, former governor of the Passamaquobby [<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."⁸</p> <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>
1973	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>

⁸ 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, Pamunkey [<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 [...]"⁹</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] (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] 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

⁹ 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	<p><i>Morning Herald</i> (Durham, NC), April 22, 1973.</p> <p>Staff. "Mrs. Godwin Proud of Glass, Husband's Role in Education." <i>Suffolk News-Herald</i> (Suffolk, VA), October 7, 1973.</p>	<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."</p>	<p>(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification</p>
October 12	<p>Staff. "DAR Chapter To Meet." <i>Newport News Daily Press</i> (Newport News, VA), October 12, 1973.</p>	<p>"The Augustine Warner Chapter, Daughters of the American Revolution, will meet at 2 p.m. Saturday at the Mattaponi Indian Reservation."</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>
October 16	<p>Staff. "Members Of DAR Visit Reservation." <i>Newport News Daily Press</i> (Newport News, VA), October 16, 1973.</p>	<p>"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.</p> <p>Chief Curtis L. Custalow Sr. [REDACTED] led chapter members in Indian dances and discussed the history of the 125-acre reservation.</p> <p>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."</p>	<p>(a)(5): Newspapers and Books (a)(7): Self-Identification</p>
November 22	<p>Staff. "Indians Give Traditional Gifts to Holton." <i>The Danville Register</i> (Danville, VA), November 22, 1973.</p>	<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>(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification</p>
November 22	<p>Staff. "Nobody's perfect." <i>The San Francisco Examiner</i> (San Francisco, CA), November 22, 1973.</p>	<p>"Human imperfection raised its ragged head yesterday as the Mattaponi Indians tried to observe a custom begun in 1677.</p> <p>The Indians presented Virginia Gov. Linwood Holton his Thanksgiving breakfast and dinner - a turkey and six rockfish - but the traditional deer was missing.</p>	<p>(a)(2): State Governments (a)(5): Newspapers and Books (a)(7): Self-Identification</p>

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Date	Citation Information	Excerpt	25 CFR 83.11 (a)
		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
1974			
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